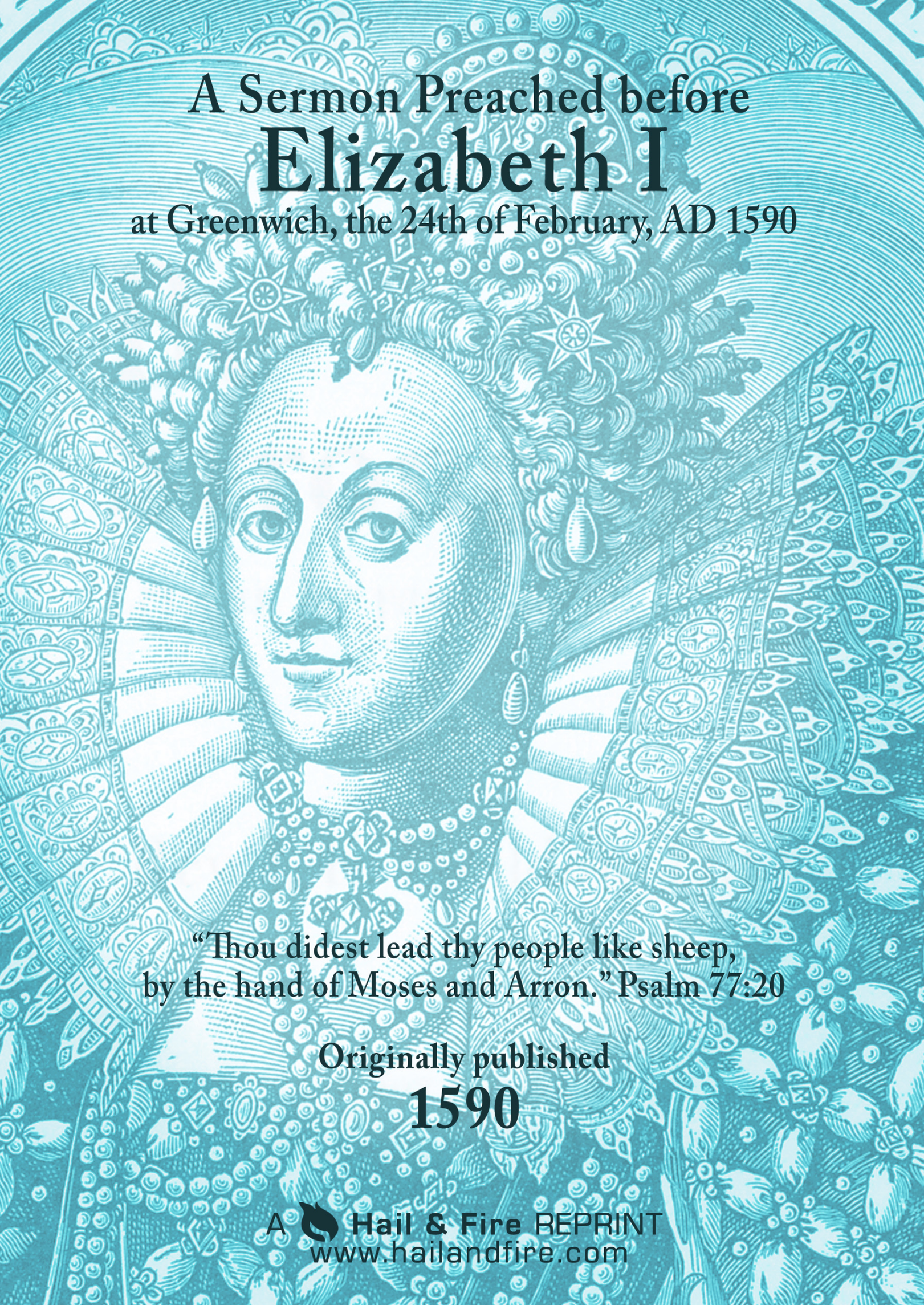

A Sermon Preached before Elizabeth I

at Greenwich, the 24th of February, AD 1590

"Thou didest lead thy people like sheep,
by the hand of Moses and Arron." Psalm 77:20

Originally published

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PREFACE

to the Protestant Reprint of

"A Sermon Preached before Elizabeth I, at Greenwich, the 24 of February, AD 1590. Psalm 77:20. Thou didest lead thy people like sheep, by the hand of Moses and Arron."

by Hail & Fire

PROTESTANT SERMONS & EXHORTATIONS

In this age of ecumenism, when the lines have been blurred between the two major denominations and the world itself speaks of the Pope as head of all Christians, we join with so many to call to remembrance the truth of the Gospel and of those who, in times past, both well-known and unknown, answered a good answer for a pure and Gospel faith against the traditions of men. The intention of Hail & Fire is to make available Gospel and Reformed Theology in the works, sermons, exhortations, prayers, and apologetics of those who have maintained the Gospel and expounded upon the Scripture as the Eternal Word of God and the sole authority in Christian doctrine.

A SERMON Preached before QVEENE ELIZABETH, AT GREENVVICH, the XXIIII. of *February*, *A.D.* MDXC.

being S. MATTHIA'S *day.*

PSALME. LXXVII. VER. XX.

Thou diddeſt leade thy People like Sheepe, by the hand of MOSES *and* AARON.

SOme, either preſent or imminent danger, and that no ſmall one, had more then uſually diſtreſſed the *Prophet* at the writing of this *Pſalme*: wherewith his ſpirit, for a while, being toſſed to and fro in great anguiſh (as may appeare by thoſe three great billowes, in the 7. 8. 9. *verſes*) yet at laſt he commeth to an *Anchor* (in the 10. *Verſe.*) upon the *remembrance of the right hand of the moſt High*. Which *right hand*, in one even tenor, throughout all Ages, not only to that of *David's*, but even to this of ours, hath ever ſhewed it ſelfe a *right hand* of pre-eminence and power, in the two points in the later part of the *Pſalme* ſpecified, the eſpeciall matter of his and all our comfort. 1. The finall confuſion of His enimies, though for a while exalted (untill this *verſe.*) 2. The finall deliverance of His people, though for a while (diſtreſſed in this *verſe.*) Which twaine, of many *Pſalmes* are the ſubſtance, and of this now before us; and indeed, all the whole ſtory in a manner is nothing els but a *Calendar* of theſe two. That the Lord of *Hoſts* the GOD of *Iſraël* is *El Nekamoth*, a GOD *of vengeance* againſt His enemies; and but a letter changed, is *El Nechamoth*, a GOD *of comfort* unto His people. That His *Cherubims* hold a *flaming ſword* to repreſſe the one, and have their *wings* ſpread to ſhadow and ſuccour the other. That His creatures; the *cloud* from above, is a *miſt of darkneſſe* to confound the *Egyptians*; and the ſame cloud a *piller of light* to conduct the *Iſraëlites*. That the *water* from beneath, to the *Aegyptian* is a gulfe to devoure them, but to the *Iſraëlite*, *a wall of defenſe on their right hand and on their left*. We need not to ſeeke farr; in the *Pſalme* next before, and againe in the *Pſalme* next after this, you ſhall find theſe two coupled; as (indeed) for the moſt part they go ſtill together. Exod. 14. 22.

And

And as they goe ſtill togither, ſo ſtill they end in the ſafeguard of the *Church*. Of all *prophecies*, of all iudgements, of all miracles paſt or preſent new or old, that is the key and concluſion. The laſt *verſe* (If I may ſo ſay) of the *Deluge* was the *Rainbow*; of the *Egyptian bondage* was the feaſt of *Paſſeover*; and even heer in this *Pſalme*, after it hath, in the *foure verſes* next before, rayned and powred downe, and lightened and thundered, and heaven and earth gone togither, there doth in this *verſe* enſue a *calme* to GOD's people. This is the bleſſed period, that ſhutteth up the *Pſalme*: *Them that hated thy people or dealt unkindly with thy ſervants, them thou drowneſt and deſtroyedſt.* But *Thy people thou leaddeſt like ſheepe by the hands of* MOSES *and* AARON.

And in theſe two, may all *kingdomes* and countreys read their owne deſtinies, what they are to hope for, or to feare, at the hands of GOD. If they be *Lo-ammi*, not His people, they may looke back, what they finde in the *verſes* before, and that is *ſtorme* and *tempeſt*. If they be His (and we I truſt are His; and more and more His, He daily make us) this *verſe* is for us, that is, ſafe and quiet conduct: *Thou diddeſt lead thy &c.*

The Summe. In which verſe there is mention of three perſons. 1. GOD. 2. GOD's *hand*. 3. GOD's *people*. 4. And of a bleſſing or benefit *iſſuing* from the firſt (that is) GOD: *conveighed* by the ſecond (that is) GOD's *hands*, *Moſes* and *Aaron*: and *received* by the third (that is) GOD's *people*: And it is the benefit of good guiding or government. This is the ſumme of the *verſe*.

The Diviſion As for order, I will ſeeke no other, then as the HOLY GHOST hath marſhalled the words in the text it ſelfe. Which of it ſelfe is right exact; every word, in the body of it, conteining matter worth the pauſing on.

1. Firſt in the formoſt word. *Tu*, GOD, who vouchſafed this benefit.
2. And ſecondly, in *Duxiſti*: The benefit it ſelfe of *guiding* from Him derived.
3. And thirdly, derived to *His people*, the parties that receive it.
4. And fourthly, derived to His people by *His hands*, which *hands* are *Moſes* and *Aaron*, the meanes that conveigh it.

I. *Thou leadeſt thy people &c.*

The firſt part. Thou. TO beginn with GOD, who beginneth the *verſe*, by whom and to whom we *lead* and are ledd, and in whom all right *leading* both beginneth and endeth.

It is *Thou* (ſaith the *Pſalmiſt*) that leadeſt thy people, and (in the next *Pſalme*) it is *He that carried His people in the wilderneſſe like a flocke*, who is that *He* or this *Thou*? It is GOD, ſaith the *Prophet* in the *ſixteenth verſe*.

That is: whoſoever be the *hands*, GOD is the perſon, He is the *Tu*. Whoſe *names* ſoever we heare; whoſe *hands* ſoever we feele; whoſe countenance ſoever we behold, we muſt yet looke up higher, and ſee GOD in every *Government*. To Him we muſt make our *Apoſtrophe* and ſay, *Thou leaddeſt &c.* For He it is *that leadeth* properly: and, in ſtrict proprietie of ſpeech, *Moſes and Aaron lead* not; but GOD, by the *hands* of *Moſes and Aaron*. And that thus it is, that GOD is the perſon that leadeth, and all other but *hands* under *Him* and unto *Him*, the *Prophet* giveth us in this ſame *verſe*, matter of three markes of difference, betweene *Him* and *them*.

I. The firſt is in *Duxiſti*. *Thou diddeſt lead* (ſaith the *Prophet*:) *diddeſt* and *doeſt* lead;

lead; *diddeſt* then and *doeſt* ſtill: But, Thou diddeſt *lead* by *Moſes* and *Aaron*, ſo doeſt Thou not now. The *hands* are changed. Then, *Moſes* and *Aaron*; after, *Ioſue* and *Eleazar*; after, *Othoniel* and *Phineës*; after, others: *Sed Tu idem es*, *But Thou art the ſame ſtill, and thy yeares ſhall not faile*, Pſal. 102. 27. As if he ſhould ſay: Their yeares (indeed) faile and come to an end; within ſo many yeares they were not ſo ledd, and within ſo many more they ſhall not be. But GOD hath a prerogative, that He is *Rex a Sæculo*, and *Rex in Sæculum*, was *our King of old* and *ſhalbe our King for ever and ever*. Pſal. 74. 12. 146. 10.

The ſecond is in *populum tuum*, *Thy people*: another limitation. For, this people are (in the 15. *verſe* before) ſaid to be *the ſonnes of Iacob and Ioſeph*: ſo farr ſtretcheth *Moſe's* line, and no further. But, *Tu duxiſti*, GOD's line *ivit in omnem terram*, *goeth over all nations, even to the uttermoſt parts of the world*. GOD's leading hath no *marches*. This people and all people are His: and He by ſpeciall prerogative is *Rex univerſæ terræ*, *King* (not of one people, or of one countrie or climate, but) of all the people *of the whole earth*. 2. Pſal. 19. 4. Pſal. 47. 7.

The third is, *Per manus*, *By the hands*. For as He *guideth* the people *by the hands*, ſo He *guideth* the *hands* themſelves, by whom He *guideth*; Ruleth *by* them, and ruleth *them*; ruleth *by their hands* and ruleth *in their hearts*: Is both *the ſhepheard of Iſrael*, leading them like ſheep, and further leadeth *Ioſeph* alſo (their leader) *tanquam ovem*, like a ſheep. That is, they be *Reges gentium*, kings of the nations, but He is *Rex Regum*, King over Kings themſelves. *Moſes* and they with him be ἡγεμόνες, *Guides* (as *Saint Paul* calleth them;) but IESVS CHRIST is ἀρχηγὸς, the *Archguide*. *Aaron* and his familie be ποιμένες *Shepheards* (as *Saint Peter* termeth them:) but IESVS CHRIST is ἀρχιποίμην, the high and ſovereigne Shepheard over all. Why then *Dicite in Gentibus*, Tell it out among the Nations (ſaith the *Prophet*) that GOD is King; that He is the *Tu*, the *Leader*, the perpetuall, the univerſall, principall Leader of His people. 3. Pſal. 80. 1. 1. Tim. 6. 15. Heb. 13. 24. Heb. 12. 2. 1. Pet. 5. 4. Pſal. 69. 10.

From which plaine note (that the LORD *is Ruler*) the *Pſalmiſt* himſelfe draweth a double uſe, conteining matter both of *comfort* and *feare*.

1. Of *Comfort*; (in the 97. *pſalme:*) *Dominus regnavit*, *exultet terra*; The LORD is *Ruler* (or *Leader*) let the earth *rejoice*. Pſal. 97. 91.

2. Of *feare*; (in the 99. *pſalme:*) *Dominus regnavit*, *contremiſcat populus*; The LORD is *Ruler* (or *Leader*) let the people *tremble*. Pſal. 99. 1.

1.

Firſt from GOD's ruling, matter of joy. For if we wilbe ruled by Him, He will appoint over us, a *Ruler according to His owne heart*, He will *prevent her with the bleſſings of goodneſſe*: He will deliver the power of *Sisara* into her hands: *He will cloth her enimies with ſhame and make her crowne flouriſh on her head*, and ſet *the dayes of her life, as the dayes of heaven*. 1. Sam. 13. 14. Pſal. 21. 4. Pſal. 132. 18. Pſal. 89. 29.

2.

Secondly, matter of *feare* too. *The Lord is Ruler, let the people tremble*. For if they fall to be un-ruly, He can *vindemiare ſpiritum principum*, as eaſily gather to Him the breath of a Prince, as we can ſlipp of a cluſter from the vine. He can ſend them a *Rehoboam* without wiſedome; or a *Ieroboam* without religion; or *Aſſhur* (*a Stranger*) to be their *King*; or (which is worſt of all) *Nullum Regem*, a diſ-ordered *Anarchie*, *quia non timuimus Iehovah*. Therefore *exultantes & trementes*, in joy and trembling let us acknowledge GOD and His ſupreme *leading*, that our parts may be long in DOMINVS *regnavit*, *exultet terra*, *The* LORD *doth lead us, let the Land rejoice*. Pſal. 99. 1. Pſal. 76. 13. Hoſ. 10. 3.

Yet one point more, out of this *Tu*. By comparing it with the *verſes* before, on which it dependeth: that as it is the *Perſon*, and *Power* of GOD that is chiefe in every Rule: So, not every power, but even that very *power* of His, *whereby He worketh wonders*. For the *Prophet* (in the *foureteenth verſe*) having ſaid of GOD, *Thou art the* GOD *that doeſt wonders*, and ſo particularizing, *thou thunderedſt from heaven*, *Thou ſhakeſt the earth*, *Thou divideſt the Sea*; at laſt commeth to this *Thou*, *Thou leaddeſt the people*. Very ſtrange it is, that He ſhould ſort the *leading* of the *people* with GOD's *wonders*; and that not onely *among* them all, but *after them* all, as chiefe Verſe 14. 18. 19.

of

of all. Recount the *Government of the people*, as if it were ſome *ſpeciall miracle*. And indeed, a miracle it is; and whoſoever ſhall looke into the nature and weight of a *Monarchie*, will ſo acknowledge it. The Rod of *Government* is a *miraculous rod*: both that of *Moſes*, for it would turne into a *ſerpent*, and back againe: and *Aaron's* rod too, for, of a dry and ſeare ſticke, it came to *bleſſome againe and to beare ripe almonds*: To ſhew, that every Government is *miraculous*, and conteineth in it matter of wonder, and that in two reſpects.

Exod. 4. 3. Numb. 17. 8.

1. For, whereas there is naturally in every man a ſeeking his own eaſe; to lye *ſoking in his broth* (as *Ezekiel* ſpeaketh;) not to be *cuſtos fratris*, nor to afflict and vexe his ſoule with the care of others: it is ſurely ſupernaturall, to endure that carke and care, which the *Governours* continually do (a matter that we inferiours can little skill of;) but to read *Eâ nocte dormire non potuit rex*, Such a night the King could not ſleepe; And againe, Such a night *no meat would downe with the King, and he liſted not to heare any Muſique*: To endure this (I ſay) is ſupernaturall, and it is GOD, which above all nature, by His mighty ſpirit worketh it in them.

1. Ezek. 11. 3. Gen. 4. 9.

Eſt. 6. 1. Dan. 6. 18.

2. Againe, whereas there is, in every inferiour, a naturall wildneſſe or unwillingneſſe to brooke any *Ruler*, or Iudge over them (as was told *Moſes* flattly to his face;) For, by nature, the *people* are not *like ſheepe*: It is not (certainly) any power of man, but a meer ſupernaturall thing, to keepe the nations of the earth in ſuch awe and order, as we ſee them in. *Quis poteſt* (ſaith *Salomon*) who is hable to mannage this mightie multitude, ſo huge in number, ſo un-ruly in affection? *Nonne poteſtatem habeo?* Have not I power (ſaith *Pilate?*) But our SAVIOVR CHRIST very fittly telleth him, *Power* he hath indeed, but it is not *innata*, but *data deſuper*; and except it were given him *from above*, he ſhould have none at all. It is *Tu duxiſti* that doth it: even Thou O LORD, and thine allmightie power, that holdeſt them under. And very fitly from the wonder in *appeaſing the ſea* (in the laſt verſe before) doth the *Prophet* paſſe (in this) to the *leading of the people*: Their natures are alike; Himſelfe, in one *verſe*, matcheth them; *Thou ruleſt the raging of the Sea and the noyſe of the waves, and the madneſſe of the people.* That is: no leſſe unruly and enraged, by nature is the *multitude*, then the *Sea*. No leſſe it roreth, *Dirumpamus vincula eorum*, and *Nolumus hunc regnare ſuper nos*, when *God* unlooſeth it. Of one and the ſame power it proceedeth, to keepe them both within their bankes: Thou that calmeſt the one, charmeſt alſo the other.

1. Reg. 3. 9. Ioh. 19. 10. Ioh. 19. 11. Verſe 19. Pſal. 65. 7. Pſal. 2. 3. Luc. 19. 14.

Wherefore when we ſee that carefull mind in a *Prince* (I will uſe *Moſe's* owne words) *to carie a people in her armes, as if ſhe had conceived them in her wombe*, as no nurſe, no mother more tender: and againe, when we ſee this tumultuous and tempeſtuous bodie, this ſame *Sea* of popularitie kept in a quiet calme, and infinite millions ebbing and flowing (as it were) that is, ſtirring and ſtanding ſtill, arming and diſarming themſelves, killing and being killed and all at the *moneſyllables* of one perſon, *Go and they go, Come and they come, Doe and they doe it*: Let us ſee *God* ſenſibly in it, and the power of *God*, yea the miraculous power of *God*; and ſay with the *Prophett*, *Thou art the God, that doeſt wonders, Thou leaddeſt thy people like Sheep by the hands of* MOSES and AARON. And ſo much for the firſt part, firſt word and perſon.

Num. 11. 12. Mat. 8. 9.

II.

The ſecond Part. Duxiſti. Exod. 17. 15. Eſa. 9. 6. Pſal. 82. 1.

The ſecond word compriſeth the benefit iſſuing from *God*, which is a *leading* or conduct, the ſecond part. A word of great compaſſe, and includeth many *leadings* under it. For, to be our *Iehovah Niſſi*, our *ſtandard-bearer*, and to leade our Forces in field; To be our *wonderfull Counſeiler*, and to lead that honorable Boord. To ſit in the *middeſt of our* Iudges *and to lead them* in giving ſentence; All theſe and more then theſe are all in *duxiſti*. And all theſe are eſpeciall favours: but the chiefe of all, and that whereof all theſe are but the *traine*, is the *leading* us in His heavenly *truth*, and in the way *of His Commaundements*, to the *land of the living*. All the reſt attend upon this: this is chiefe, and therefore the *leading* of principall entendment.

And,

And in this leading there be theſe foure points. For that it be a *leading*, it muſt be *orderly* without ſtraying, *skilfully* without erring, *gently* without forcing, and *certeinly* without miſſing our iourneys end. Firſt, *orderly*, without ſtraying: *led* and not *wander*. Second, *skilfully* without erring: *led* and not *miſſed*. Third, *gently* without forcing: *led*, and not *drawen*. Fourth, *certenly* without miſſing: *led*, and not *led about*, ever going but never comming to our place of repoſe.

In the firſt whereof we are but let ſee, the wandring and ſtayleſſe eſtate we were in, till GOD vouchſafed to ſend us this gracious conduct: *ſicut oves*, like *Ezekiel's ſtray ſheepe, ſtragling upon every Valley and upon every Hill*. The very caſe, theſe people heer were in, when GOD in mercie ſent them theſe two *Guides*, *ſcattered* all over the land to *ſeeke ſtubble*. Which eſtate of theirs, is the expreſſe patterne of the world, wandring in vanitie, picking up *ſtrawes*, and things that ſhall not profit them, *ſeeking death in the error of their life*, till GOD looke mercifully upon them, and from this wild wandring, reduce them into the right way. 1. Ezech 34. 5. 6. Exod. 5. 12. Sap. 1. 12.

Which right way is the ſecond point; For els, it is not *Duxiſti*; but *Seduxiſti*; and as good no *leading* at all, as *miſ-leading*. Now this *right way* if we ask where it lieth, the *Prophet* will tell us, *Thy way ô* GOD *is in the Sanctuarie*: (that is) it is the word of *God* which is the *Lode-ſtarr*, when *God* is the *Leadſ-man*. *Sicut oves* it muſt be, and this is the voice of the true Shepheard, to be liſtened to of all His flock, that will not rove and runne headlong into the wolfes denne. This is the *piller of the cloud* in regard of this people heer, to be kept in view of all thoſe that will not periſh in the wilderneſſe, wherein is no path. Indeed it is both: [1] the *pillar of the cloud* before, directing us in the way; [2] and the *voice of the Shepheard* behind us (as *Eſai* ſaith) telling us when we miſſe, and crying, *Hæc eſt via ambulate in ea, This is the way, the right way, walke in it*. 2. Ver. 13. Exod. 14. Eſai 30. 21.

And in this *way*, our guiding muſt be mild and gentle: Els it is not *Duxiſti*, but *traxiſti*; drawing and driving, and no *leading*. *Leni ſpiritu non durâ manu*, rather by an inward ſweet influence to be *led* then by an outward extreme violence to be forced forward. So did *God lead* this people heer. Not the greateſt pace (I wis) for they were a *yeare* marching that, they might have poſted in *eleven dayes* (as *Moſes* ſaith.) No nor yet the neereſt way neither, as *Moſes* telleth us. For, He fetched *a compaſſe diverſe times*; as all wiſe *Governors* by His example muſt doe, that deſire rather *ſafely* to *lead*, then *haſtilie* to *drive* forward. The *Spirit of God leadeth this people* (ſaith *Eſai*) *as a horſe is ridden downe the hill into a valley*; which muſt not be a *gallopp*, leſt horſe and ruler both come downe one over another; but *warily* and eaſily. And *ſicut oves* ſtill giveth us light, ſeeing the text compareth it to a *ſheepe gate*. Touching which kinde of Cattell to very good purpoſe, *Iacob* (a skilfull ſhepheard) anſwereth *Eſau* (who would have had *Iacob* and his flocks have kept company with him in his *hunting* pace) Nay not ſo Sir (ſaid *Iacob*) it is a *tender cattell*, that is under my hands, and muſt be ſoftly *driven*, as they may endure; if one ſhould *over-drive them but one day*, they would all *dye* or be layd up for many daies after. Indeed, *Rehoboam* left ten parts of his flocke behind, onely for ignorance of this very point in *Duxiſti*. For, when in boyſterous manner he chaſed them before him, telling them what *yokes* he would *make* for them (a farre unmeet occupation for a Prince to be a *yoke-maker*) they all ſhrunk from him preſently, and falſified his *prophecie* cleane. For whereas he told them ſadly, *His little finger ſhould be as bigg as his Fathers whole body*, it fell out cleane contrarie; for, his *whole body* prooved not ſo bigg as his Fathers *little finger*. A *gentle leading* it muſt be; and in the beginning, ſuch was the courſe. Therfore yee have the Kings of *Canaan* in *Geneſis*, for the moſt part called by the name of *Abimelech* (that is) *Pater Rex*, a *King* in place, a *Father* in affection. Such was *Moſes* our leader heer, *a meeke man above all the men on the earth*. Such was *David* himſelfe, who full bitterly complaineth, *Ah theſe ſonnes of Zervia are too hard*, too full of *execution* for me. And (to end this point) thus deſcribeth he his good Prince (in the 72. *Pſalme*) *He ſhall come downe* (not like hail-ſtones on a houſe top, but) *like the dew into a fleece of wooll* (that is) *ſweetly* and *mildly*, without any noyſe or violence at all. 3. Deut. 1. 2. Exod. 13. 18. Eſ. 63. 14. Gen 33. 13. 1. Reg. 10. 11. Num. 12. 3. 2. Sam. 3. 39. Pſal. 72. 6.

Laſt of all. All this reducing and right *leading* and gentle *leading*, muſt end in an *end*; they muſt not goe and go ſtill *in infinitum*; that, is no *leading* but tyring outright. It muſt be *ſicut oves*, whom the good Shepheard (in *the* 23. *Pſal.*) *leadeth* to a *place*, and to a place *meet* for them, *where there is green paſture by the waters of comfort*. So was it in this people heer. They were *led* out of *Ægypt* to ſacrifice to GOD, and to learne His Law in the mount of GOD *Sinai*; and from thence alſo to *Sion* it ſelfe His owne reſt, and holy habitation. And even ſo our people are *led* from the wandrings of this world, unto the folds of GOD's *Church*, where (as the *Prophet* ſaith in the 73. *Pſalme*) firſt GOD *will a while guide them with His counſeile and after will receive them into His glorie*. And this is the end of all *leading*. To bring us all from the vaine proffers of the world, which we ſhall all finde (as *Salomon* found it) *vanitas vanitatum & omnia vanitas*, to the ſound comfort of His word in this Booke, which is indeed *veritas veritatum & omnia veritas*: in the knowledge and practice whereof when they ſhall have fulfilled their courſe heer, GOD will bring them to His owne reſt, to His heavenly *Ieruſalem*, where is and ever ſhalbe *felicitas felicitatum & omnia felicitas*.

Pſa. 23. 2.

Pſa. 73. 24.

Eccleſ 1. 2.

But in this life heer, we come no further then the *borders of His Sanctuarie* (as he telleth us in the next *Pſal.*) in the way whereof if GOD lead us *conſtanter*, conſtantly, not after our wanton manner, out and in when we liſt, all the other inferiour *leadings* ſhall acompanie this one. For, this *leading leadeth* them all. He ſhall *lead* our *Counſelors*, that they ſhall adviſe the counſeiles of his owne heart: He ſhall *lead* our *Iudges*, that they ſhall pronounce the judgements of His owne mouth: He ſhall lead our *forces* into *Edom*, the ſtrong cities and holds of the enemie: He ſhall lead our *navie* in the ſea, by unknowne pathes, to the place it would goe; and I can ſay no more. Through all the dreads and dangers of the world, through the perills of the red ſea, through the perills of the deſert, through the malice of all our enimies, He ſhall ſafely *lead* us, and ſurely *bring* us to His promiſed kingdome, where we ſhall ſee the *goodneſſe of the Lord in the land of the living*. And this is the *benefit*, and thus much for that part.

Pſal. 78. 54.

Pſal. 27. 17.

The third part *Populum tuum.*

Populum.

The value of which *benefit* we ſhall the better eſteeme, if we conſider the ſtate of the Parties, on whom it is beſtowed, ſet downe in theſe words *Populum tuum*: which is the third part. That all this good is for the *people*, worthy not ſo much as the leaſt part of it. For, what is the *people*? Let *Moſes* ſpeake (for, he knew them) *Siccine populeſtulte & inſipiens*? And *Aaron* too (for, he had occaſion to trie them) *This people is even ſet on miſchiefe*. And (if you will) *David* alſo, *Inter Belluas populorum*. And to conclude, GOD Himſelfe, *Populus iſte duræ cervicis eſt*. This is the *people*. We may breefly take a view of all theſe.

Deut. 32. 6.

Exod. 32. 22. Pſal. 68. 30. Exod. 32. 9. 33. 3.

Will you ſee the folly and giddineſſe of this multitude? ye may, *Act.* 19. there, *they be at the Towne-houſe, ſome crying one thing ſome another; and the more part knew not why they were come togither*. Therefore *Moſes* truly ſayd, it was *a fond and giddy-headed people*.

Act. 19. 32.

Will yee ſee the brutiſhneſſe of the *people*? In *the* 22. *Acts*, you ſhall ſee them taking up a crie, upon a word ſpoken by *Saint Paule*, and *caſting of their clothes* and *throwing duſt into the ayre*, as if they were quite decayed of reaſon; that *David* truly might ſay, *inter belluas populorum*.

Act. 22. 23.

Will ye ſee the ſpight and malice of the people. In the 16. *Numbers*, for *Coreh's* death they challenge *Moſes* and *Aaron*, *yee have perſecuted and killed the people of the Lord*. Yet neither did *Moſes* once touch them, but GOD Himſelfe from heaven, by viſible judgement, ſhewed them to be as they were. Neither were *Coreh* and his crew the *people of* GOD but the ſonnes of *Belial*. But that is their manner, in deſpight of *Moſes*, if for ought they like him not, preſently to canonize *Coreh* and his complices, and make them the *Saints of* GOD. That *Aaron* ſaid truly of them, *This people is even ſet on miſchiefe*.

Num. 16. 41.

Laſtly

Laſtly if ye will ſee their head-ſtrongneſſe, look upon them in the *eighth* of the 1. *of Samuel*, where having phanſied to themſelves an alteration of eſtate, though they were ſhewed plainly by *Samuel*, the ſundry inconveniences of the government, they ſo affected, they anſwer him with, *No* (for that is their *Logique*, to *deny the concluſion*) *but we wilbe like other countreys about us, and be guided as we thinke good our owne ſelves.* That (of all other) GOD's ſaying is moſt true, *It is a ſtifnecked and head-ſtrong generation.* 1. Sam. 8. 19, 20.

And yet, for all theſe wants, ſo well weening of themſelves, as they need no *leading*, they: every one among them is meet to *be* a *leader*, to preſcribe *Moſes* and controll *Aaron* in their proceedings. So that, where GOD ſetteth the ſentence thus, *Thou leaddeſt thy people like ſheepe by the hands of Moſes & Aaron*; might they have their wills, they would take the ſentence by the end, and turne it thus, *Thou leaddeſt Moſes & Aaron like ſheepe by the hands of thy people.*

And this is the people, *Populus*. And ſurely, no evill can be ſayd too much of this word *people*, if ye take it apart by it ſelfe, *Populus* without *Tuus*, *The people* and not *Thy people*. But then, heer is amends for all the evill before, in this word *Tuus*; Which qualifieth the former and maketh them capable of any bleſſing or benefit. *Tuum.*

A common thing in *Scripture* it is, thus to delay one word with another. *Si peccaverit in te frater tuus: Peccaverit* ſtirres our choler ſtreight; but then, *Frater* makes us hold our hand againe. *Tolle feſtucam ex oculo: Feſtucam, a mote?* our zeale is kindled preſently to remove it: but then *Ex oculo*, the tenderneſſe of the part tempers us, and teacheth us to deale with it in great diſcretion. And ſo it is heer: *Populus* ſo un-ruly a rout, as *Moſes* and *Aaron* would diſdaine once to touch them; but when *Tuus* is added, it will make any of them, not onely to touch them, but to *take* them by the *hand*. For, it is much that lieth upon this pronoune *Tuus*; indeed, all lieth upon it: and put me *Tuus* out of the *verſe*, and neither GOD reſpecteth them, nor vouchſafeth them either *Moſes* to governe, or *Aaron* to teach, or any heavenly benefit els. For, *Populus* is unworthy of them all: But, for *Tuus*, nothing is too good. Mat. 18. 15. Luc. 6. 41. 42.

For there is, in *Tuus*, Not onely that they be *men*, and not beaſts; *Freemen*, and not *villains*; *Athenians* or *Engliſhmen* (that is, a civill) not a *barbarous people* (the three conſiderations of the heathen *Ruler:*) but, that they be GOD's *owne people* and flock; and that is all in all. *His people*, becauſe He *made them*; and ſo, *the lot of His inheritance.* *His people* againe, becauſe He *redeemed* them from *AEgypt with His mightie arme*; and ſo, *His peculiar people.* *His people* the third time, becauſe He redeemed their *ſoules* by His ſufferings; and ſo, a people purchaſed moſt dearly, purchaſed even with the invaluable high price of His *moſt precious bloud.* This is that, that ſets the price on them. For, over ſuch a flock, ſo highly priced, ſo deerly beloved, and ſo deerly bought, it may well beſeem any, to be a *Guide*. *Moſes*, with all his learning; *Aaron*, with all his eloquence; yea even *Kings to be their foſter-Fathers*; and *Queens to be their Nourſes*. No *leading*, No *leader* too good for them. I conclude (with *Saint Auguſtine* upon theſe words) *Quamdiu minimis iſtis feciſtis fratribus meis, feciſtis & mihi: Audis minimis* (ſaith he) *& contemnis*, Thou heareſt they be the *baſe people*, the *minims* of the world, and thou ſetteſt thy foote on them; *Audi et fratribus*, Take this with thee too, that they be CHRIST's *brethren*, thou leadeſt: *Et mihi crede, non eſt minima gloria horum minimorum ſalus*, And truſt me, it is no poor praiſe to protect this poore flocke, but a high ſervice it is, and ſhalbe highly rewarded. CHRIST will take and reward it, as done to Himſelfe in perſon. Pſal. 100. 3. Verſe 15. 1. Pet. 1. 9. Eſai. 49. 23.

Sicut Oves ſtandeth doubtfull in the *Verſe*; and may be referred, either to the manner of *leading*, thus; *Thou leadeſt like ſheepe:* Or to the *perſons ledd*, thus; *Thy people, like ſheepe.* There we touched it before, in *Duxiſti*, in every of the foure *manners* of *leading*; and here now we take it in againe, with the *people*, to whom it may have reference. And indeed, there is no terme, that the HOLY GHOST more *Sicut oves.*

often ſendeth for (then this of His *flocke*) to expreſſe his people by; for, in the eſtate of a *flocke* they may beſt ſee themſelves. As heer it is added reſpectively to *Duxiſti*, to let them ſee, both what intereſt they have in it, and what need they have of it. I meane of *government*.

1. *Lo-ammi.* First, as a note of difference betweene *Ammi* and *Lo-ammi*: Thy People, and The People: GOD's *People*, and *ſtrange children*: Every People is not *Sicut Oves*; Pſal. 32.9. nor every one among the People. There is a *People* (as the *Pſalmiſt* ſpeakes) *Sicut Equus & Mulus*, like the untamed Horſe or Mule, *in whom is no underſtanding*: And among the people, there be too many ſuch. Surely, by nature we are all ſo: Iob. 11, 12. wilde and unbroken, as the *Aſſe colt* (ſaith *Iob.*) Which wildneſſe of nature when they are untaught, and taught to ſubmit themſelves to government; to become gentle and eaſie to be *led*, *Sicut Oves*, *led* to *feeding*, *led* to *ſhearing*, to feede thoſe that feed them; tractable of nature, and profitable of yeeld: It is a good degree and a great worke is performed on them. For, by it, as by the firſt ſtep, they become GOD's *people*. For, His people are *populus ſicut Oves*, and they that are not His, are *populus ſicut Hirci*, a people like Hee-Goates, in nature intractable, in uſe unſerviceable.

Now, being *His people*, they come to have an intereſt in *Duxiſti*, the *benefite*. For, *populus ſicut oves* muſt be led *gently*; but *populus ſicut hirci* muſt be driven forcibly. *Duxiſti* is not for both: It is a priviledge. And if there be any retaine their wild nature, or degenerate from *ſheepe* into *goates* (as diverſe do daily:) for them, *Aaron* hath a *rod* to ſever them from the fold, by *cenſure* of the *Church*. And if that will not ſerve, *Moſes* hath another, which he can turne into a *ſerpent* and *ſting* them: Yea, if need ſo require, ſting them to death, by the *power ſecular*. For *Nachah* is *leading*, and (the ſound remaining) *Nacah* is ſmiting; and a neceſſarie uſe of both. The one, for *thy people*, like *ſheepe*, who will be *led*; the other for the *ſtrange children* like goates, who will not ſtirre a foot, further then they be forced. And this is the *intereſt*.

2. But now againe, when they be brought thus farre, to be *like ſheepe*; they are but *like ſheepe*, though: that is, a *weake* and *unwiſe* cattell, farre unable to guide themſelves. Which ſheweth them their need of good government, and though they be the *people of* GOD, yet that *Moſes* and *Aaron* be not ſuperfluous. For, a feeble poore beaſt (we all know) a *ſheepe* is; of little or no ſtrength for reſiſtance in the world, and therefore in danger to be preyed on by every Woolfe. And, as of little *ſtrength*, ſo of little *reach*. None ſo eaſily ſtraieth of it ſelfe; None is ſo eaſily Matth. 24. 23. led awrie by others. Everie ſtrange whiſtle maketh the *ſheepe*; Everie *Ecce hîc* 24. maketh the *people* caſt up their heads, as if ſome great matter were in hand.

These two *defects* do mainly enforce the neceſſitie of a *Leader*. For, they that want *ſight* (as blind-men) and they that want *ſtrength* (as little children) ſtirre not without great perill, except they have one to *lead* them. And both theſe wants are in *ſheepe*, and in the *people* too.

If then they be *ſicut Oves*, like *ſheepe*: What is both their *wiſedome*? Sure to be in the unitie of a flocke; and what is their *ſtrength*? Truly, to be under the conduct of a Shepheard; In theſe two is their ſafetie. For, if either they ſingle themſelves and ſtray from the *fold*; or if they be a fold, and yet want a *ſhepheard*; none more miſerable then they. And indeed, in the HOLY GHOST's phraſe, it is the ordi- Eſa. 53.6. narie note of a private mans miſerie, to be *Tanquam ovis erratica*, as a *ſtray ſheepe* Matt. 9.36. from the *flocke*; and of the miſerie of every Eſtate politique, to be *Tanquam grex abſque Paſtore*, as a flocke without a *Shepheard*. Therefore, *guiding* they need: both Zach. 11.7. the *ſtaffe of unitie* (*Bands*) to reduce them from ſtraying, and the *ſtaffe of order* (*Beautie*) to lead them ſo reduced. And would GOD they would ſee their owne feeblenaſſe and ſhallowneſſe, and learne to acknowledge the abſolute neceſſitie of this benefit; in all dutie receiving it, in all humility praying for the continuance of it, that GOD breake not the *fold*, and ſmite not the *Shepheard*, for the *flockes unthankfulneſſe*.

Duxiſti ſicut Oves.
Ducti ſumus ſicut Oves.

By the hands of Moſes and Aaron.] This part of the *verſe* that is behind, and conteineth the *Meanes* by whom GOD conveigheth this benefit to His people, had had no uſe, but might well have been left out, and the verſe ended at *populum tuum*, if [*Author alienæ potentiæ perdit ſuam*] had been GOD's rule. For, He needed no *meanes*, but immediatly from Himſelfe, *ſine manibus*, could have conveighed it, without any *hands* (ſave thoſe that made us; that is, His almighty power, but) without any arme *or hand of fleſh*; without *Moſes* or *Aaron*, without *men* or *Angells*, He was hable (Himſelfe) to have ledd us. And *à principio fuit ſic*; For a time, He did ſo; Of Himſelfe immediately, and of His owne abſolute ſovereigntie, held He court in the beginning, and proceeded againſt *Adam*, *Eve*, *Cain*, the old world; and there was none joyned in commiſſion with Him. He onely was our *King of old* (ſaith the *Pſalmiſt*:) and for a ſpace, *the juſtice that was done on earth, He did it Himſelfe*. And as He held court before all, ſo will He alſo hold one after all. *Veniet, Veniet qui malè judicata rejudicabit dies*: There will come a day, there is a day comming, wherein all evill judged caſes ſhalbe judged over againe. To which all *appeales* lye, even from the daies of *affliction* in this world (as ſometimes they be) to the day of *judgement* in the world to come. The fourth Part. *Per manus* MOSIS & AARONIS. Pſal. 74. 12.

This eſtate of guiding being wholy inveſted in Him, there being but one GOD and one *Guide*, He would not keepe it unto Himſelfe alone, as He might, but it pleaſed Him to ſend *Moſes His ſervant, and Aaron, whom He had choſen*, to aſſociate them to Himſelfe, in the *Commiſſion* of *leading*, and to make *hominem homini Deum*, One man a *Guide* and *God* to another. Pſal. 105. 26.

And thoſe, whom He thus honoreth, 'Firſt the *Prophet* calleth *God's hands*, by whom He leadeth us: ' and ſecondly telleth us, who they be; MOSES and AARON. *Per manum.*

God's hands they be: For that, by them He reacheth unto us *Duxiſti*, and in it *Religion*, and *counſeile*, and *juſtice*, and *victorie*, and whatſoever els is good. *He ſendeth His word to Moſes firſt, and by him* (as it were, through his hand) *His ſtatutes and ordinances unto all Iſraël.* Pſal. 103. 7.

And not good things only, but (if they ſo deſerve) ſometimes evill alſo. For as, if they be vertuous (ſuch as *Moſes* and *Aaron*) they be the *good hand* of *God* for our benefit, ſuch as was upon *Ezra*: ſo, if they be evill (ſuch as *Balaac* and *Balaam*) they be the *heavie hand* of GOD for our chaſtiſement, ſuch as was upon *Iob*. But the *hand* of GOD they be both. And a certaine reſemblance there is betweene this *government* and the *hand*: For, as we ſee the *hand* it ſelfe parted into diverſe *fingers*, and thoſe againe into ſundry *joints*, for the more convenient and ſpeedy ſervice thereof; ſo is the eſtate of *government*, for eaſe and expedition, branched into the middle Offices; and they againe (as fingers) into others under them. But the very meaneſt of them all, is a *joint* of ſome finger of *this hand of* GOD. *Nazianzen* (ſpeaking of Rulers, as of the *Images* of GOD) compareth the higheſt, to pictures drawne cleane through, even to the feet: the middle ſort, to halfe pictures drawn but to the girdle: the meaneſt, to the leſſer ſort of pictures drawn but to the necke or ſhoulders. But all, in ſome degree, carie the *Image of* GOD.

Out of which terme (of the *hands of* GOD) the *people* firſt are taught their dutie; ſo to eſteeme of them, as of GOD's *owne hands*: That as GOD ruleth them by the *hands* of *Moſes* and *Aaron* (that is) by their *miniſterie*; ſo *Moſes* and *Aaron* rule them by the *hands of God* (that is) by His *authoritie*. It is His name, they weare; it is His ſeate, they ſitt in; it is the *rod* of *God*, that is in *Moſe's* and *Aaron's* hands. If we fall downe before them, it is He that is honored, if we riſe up againſt them, it is He that is injuried: and that *Peccavi in cœlum, & in te* muſt be our confeſſion, *againſt heaven, and them*; but firſt, againſt heaven and *God* himſelfe, when we commit any contempt againſt *Moſes* or *Aaron*. Luc. 15. 21.

1. And the *Rulers* have their leſſon too. Firſt, That if they be *God's hands*, then His Spirit is to open and ſhut them, ſtretch them out, and draw them in, wholy to guide and governe them; as the hand of man is guided and governed by the ſpirit 1.

that is in man. Heavenly and divine had thoſe *hands* need be, which are to be the *hands* and to worke the worke of *God*.

2. Againe, they be not only *hands*, but *Manus per quam*; (that is) hands *in actu*. Not to be wrapped up in ſoft furr, but by which an actuall dutie of *leading* is to be performed. *Moſe*'s owne hand (in the *fourth of Exodus*) when he had lodged it in his warme *boſome*, *became leprous*; but being ſtretched out, recovered againe. Hands *in actu* then they muſt be: not looſely hanging downe, or folded together in idleneſſe; but ſtretched out: not onely to point others, but themſelves to be formoſt in th'execution of every good worke.

Exod. 4. 6.

3. Thirdly, *Manus per quam ducuntur*: That is, as not the *leprous hand* of *Moſes*, ſo neither the *withered hand of Ieroboam* ſtretching it ſelfe out againſt *God*, by miſ-leading His people and making them to ſinne. *Leading backe againe into AEgypt* (a thing expreſly forbidden) either to the oppreſſion and bondage of *AEgypt*; or to the ignorance and falſe worſhip of *AEgypt*, from whence *Moſes* had ledd them. For as they be not entire bodies of themſelves, but *hands*; and that not their owne, but *God*'s: ſo, the *People* they *ledd*, are not their owne but *His*, and by *Him*, and to Him to be *ledd* and directed. So much for *God*'s *hands*.

1. Reg. 13. 4.

Deut. 17. 16.

Moſes & Aaron. This Honorable title (of the *hand of God*) is heere given to two parties, *Moſes* and *Aaron*, in regard of two diſtinct duties performed by them. Ye heard, how we ſaid before, The people of *God* were like *ſheepe*, in reſpect of a double want, ' *want* of *ſtrength* by meanes of their *feebleneſſe*, ' and *want* of *skill* by meanes of their *ſimpleneſſe*. For this *double want* heere commeth a *double ſupplie*, from the hand, ' of *ſtrength*, and ' of *cunning*: For, both theſe are in the hand.

1. It is, of all members, the chiefe in *might*; as appeareth by the diverſitie of vſes and ſervices, it is put to. *In Potentatibus dexteræ* (ſaith the *Prophet*.)

Pſal. 20. 6. ℣

2. And ſecondly, it is alſo the part of greateſt *cunning*; as appeareth by the variety of the *works*, which it yeeldeth, by the *pen*, the *pencill*, the *needle*, and *inſtruments of muſique*. *In intellectu manuum* (ſaith the *Pſalmiſt*, in the end of the next *Pſalme*: and *let my right hand forget her cunning*.)

Pſal. 78. 72.

Pſal. 137. 5.

This *hand* of *God* then, by his *ſtrength* affordeth *protection* to the *feebleneſſe* of the flock: and againe by his *skill* affordeth *direction* to the *ſimpleneſſe* of the flocke. And theſe are the two ſubſtantiall parts of all *leading*.

Theſe twaine (as two *armes*) did *God* appoint in the wilderneſſe, to *lead* His people by. Afterward, over theſe twaine did He yet ſet another, even the power and authority *Regall*, in place of the *Head* (as himſelfe termeth it;) and to it, as ſupreme, vnited the regiment of both. The conſideration of which *Power*, I meddle not with (as being not within the compaſſe of this *verſe*) but onely with the hands or regiments *Eccleſiaſticall and Civill*. Which (as the two *Cherubims* did the *Arke*) over-ſpread and preſerve every eſtate. One (ſaith *Iehoſaphat*) diſpenſing *Res Iehovæ*, *the Lord*'s *buſineſſe*; the other dealing *in Negotio regis*, the affaires of *Eſtate*. One (ſaith *David*) intending the *worſhip of the Tribes*; the other, the *thrones for iuſtice*. One (ſaith *Paul*) being for us in τὰ πρὸς Θεὸν, things perteining to *God*; the other, in τὰ βιωτικὰ, matters of this preſent life. The one *Pro aris*, the other *Pro focis*, as the very Heathen acknowledge.

1. Chron. 19. 6

2. Chron. 19. 11

Pſal. 122. 4. 5.

Rom. 15. 17.

1. Cor. 6. 3.

1. Theſe two are the *hands*, neceſſarie to the bodie, and neceſſarie each to other. Firſt, they be (both) *hands*: and the hands (we know) are *payres*. Not *Moſes* the hand, and *Aaron* the foot; but either, and each the hand. And as they be a *paire* of *hands*, ſo be they alſo a *payre* of *brethren*. Not *Moſes de primis*, and *Aaron de noviſſimis populi*; Not *Moſes* the *Head*, and *Aaron* the *tayle*: Not *Moſes* a *Quis* (as *Saint Hierome* ſpeaketh, out of the twenty two of *Eſay*) and *Aaron* a *quaſi quis*; but, both of one parentage, both one mans children.

Eſay 22.

2. Secondly, being (both) *hands*, neither of them is ſuperfluous; no more to be

be ſpared, then may the *hands:* but both are abſolutely neceſſarie; and a maymed and lame eſtate it is, where either is wanting. The Eſtate of *Iſraël* (in the *ſeventeenth of the Iudges*) without a *Civill Governor* prooved a very maſſe of confuſion. The very ſame Eſtate (in the *ſecond* of *Chron. Chap.* XV.) *Sine ſacerdote docente*, no leſſe out of frame. Miſerable firſt, if they lacke *Ioſua*, and be as ſheepe wanting that Shepheard. And miſerable againe, if they lacke IESVS, and be as ſheepe wanting that Shepheard. *Moſes* is needfull, in the want of water, to ſtrike the rocke for us, and to procure us ſupplie of bodily releeſe. *Aaron* is no leſſe: For he in like manner reacheth to every one food of another kinde (which we may worſe be without) even the *bread of life*, and *water* out of *the ſpirituall Rocke*, which is CHRIST IESVS. *Moſes* we need, to ſee our forces ledd againſt *Amaleck*, for ſafegard of that little we hold heere in this life: and *Aaron* no leſſe, to preſerve our free-hold in the everlaſting life: For the great and mightie Κοσμοκράτορες, the *legions* of our ſinnes, the very forces of the Prince of darkneſſe are ouerthrowne by the ſpirituall weapons of *Aaron*'s warfare. *Moſes* may not be ſpared from ſitting and deciding the cauſes which are brought before him. No more may *Aaron*, whoſe *Vrim* giveth anſwer, in doubts no leſſe important; and who not onely with his *Vrim* and *Thummim*, giveth *counſeile*, but by his *incenſe* and *ſacrifice* obteineth good *ſucceſſe* for all our counſeiles. In a word: If *Moſes rodd* be requiſite to *ſling* and *devoure* the wicked; *Aaron*'s is alſo, to *revive* the good, and to make them to *fructifie*. If *Moſe's hand* want, with the ſword to make us a *way*: *Aaron*'s *hand* wants too, with the *key* to give us an *entrance*. And thus much will I ſay for *Aaron* (for *the Divell* hath now left *to diſpute about Moſe's bodie*, and bendeth all againſt him) that, the very firſt note of difference in all the Bible, to know GOD's *people* by, is, that as *Cain* and his race begoon at the *City-walls* firſt, and let Religion (as it might) come after, any it skilled not what: So the poſterity of *Seth* (*the people of* GOD) begoon at the Church (*Et cœptum eſt invocari*) at the worſhip of GOD and His Tabernacle; as the point of principall neceſſitie in their accompt, and (as CHRIST reckoned it) *Vnum neceſſarium*. And truly, if we be not *Populus* a people, but *Populus Tuus*, GOD's people, we will ſo eſteeme it too. For, as for iuſtice and law and execution of them both, *Taliter fecit omni populo*, it is everie where to be had, even among the verie *Heathen* and *Turkes* themſelves. So is not GOD's *truth* and Religion and the way of righteouſneſſe. No: *Natus in Iudæâ Deus* (ſaith the *Prophet* in the laſt *Pſalme*) that, is onely to be had in the *Church*, and *Non taliter fecit omni populo*, *he hath not dealt ſo with every people*. Every people *have not knowledge of His lawes*. So that, if the Governor be not meerely *Paſtor agreſtis*, a rurall ſhepheard, ſuch as are in the fields, and the people of GOD, in his eyes, no better then *Pecora campi*; ſo that, if he keepe them one from goring another with their hornes, and one from eating up the others locke of hey, all is well, and no more to be cared for of *Gallio*. But, that he be like the *great Shepheard*, the *good Shepheard*, the Prince of Shepheards, who was *Paſtor animarum* (as *Saint Peter* calleth him) a *Shepheard of ſoules*; to ſee alſo that they be in good plight, that they be *ledd in the way of truth*. It will eaſily be yielded to, that *per manum Moſis*, is no full point, but needeth [*and Aaron*] to be ioyned to it. *Moſes* himſelfe ſaw this and therefore (in the *fourth of Exodus*) when he had diverſe times ſhifted of this *ſole-leading*, while GOD ſtood ſtill upon *Ecce mittam te*; At laſt, when GOD came further and ſaid, *Ecce Aaron frater tuus, mittam eum tecum*, that contented him, and then he vndertooke it; as knowing, theſe were like *hands*, maimed, the one without the other; but that, *Moſes* and *Aaron* make a compleat Government.

Iudg. 17. 6.
2. Chron. 15. 3.
Num. 27. 17
Matt. 9. 36.
Exod. 17. 6.
Ioh. 6. 48. 51.
1. Cor. 10. 4.
Exod 17. 8.
Epheſ. 6. 11.
Gen. 4. 26.
Luk. 10. 42.
Pſal. 76. 1.
1. Pet. 2. 25.
Exod. 4. 14.

3. And what ſhould I ſay more? They be *hands* and the bodie needeth them both: They be *hands* and they need each other. *Moſes* needeth *Aaron*: For, *Moſes hands* are *heavy* and need a ſtay: and *Aaron* it is, that keepeth them *ſteddy*, by continuall putting the people in remembrance, *that they be ſubject to principalities*; by winning that at their hands by his continuall *dropping* his word upon them, which *Moſes*, for the hardneſſe of their hearts, is faine to yeeld to. By ſtrengthening mainely *Mo-*

ſe's Debita legalia, duties of *Parliament* and *common law*, by his *Debita moralia*, duties of *conſcience* and *Divinitie*. And whatſoever action *Moſes* doth impriſon, *Aaron* impriſoneth all the thoughts any waies acceſſarie to the action. Which thoughts if they may runne at libertie, the action will ſurely be bayled, or make an eſcape, and not be long kept in durance. And ſo many waies doth *Aaron* ſupport and make both more *eaſie*, and more *ſteadie*, the *hands* of *Moſes*.

And *Moſes* (for his part) is not behind, but a moſt *jealous* preſerver of *Aaron's* honour and right every where. Every where *mild*, ſave in *Aaron's* quarrell, and with thoſe only, that murmured againſt *Aaron*, and ſaid, *he tooke too much upon him*. Take but his prayer for all (becauſe I would end;) his prayer made for *Aaron* by
Deut. 33. 11. name (in the 33. *Deut.*) and theſe three points in it. *Bleſſe, O Lord, his ſubſtance:* therfore he would never have heard, *Vt quid perditio hæc?* that all is loſt that is ſpent on *Aaron's* head. Then, *Accept the worke of his hands:* therefore he would never eaſily have excepted to, or with a hard conſtruction skanned all the doings of *Aaron*. Laſt of all, *Smite through the loynes of them that riſe up againſt him:* therefore he would ne-
1. Sam. 22. 18. ver have ſtrengthened the hand of his evill willers, or ſaid (with *Saul* to *Doëg*) *Turne thou and fall upon the Prieſts*.

To conclude, *Moſes* and *Aaron* (both) have enemies: as *Aaron* hath *Coreh*
2. Tim. 3. 8. and *Dathan*, that repine at him; ſo hath *Moſes* (too) *Iannes* and *Iambres*, that would withſtand him. And he that at one time diſputes about the bodie of *Aaron*, may
Iude 9. alſo hereafter (for he hath done it heretofore) diſpute about the bodie of *Moſes*. It is good therefore, they be reſpective each to other: *Aaron* helpe *Moſes* in his lott; and *Moſes*, *Aaron* in his; that they ſtand in the gap one for another; that ſo, their unitie may be *hand* in *hand*, as the *unity of brethren*, ſtrong and hard to breake *as the barres of a palace*.

The LORD, by whoſe Almighty power all governments do ſtand; thoſe eſpecially wherein the people are *led* in *the way of his Sanctuarie*; as he hath graciouſly begun to *lead* us in that way, ſo leave us not, till we have finiſhed our courſe with joy. Knitt the hearts of *Moſes* and *Aaron*, that they may joine lovingly: Teach their hands, and fingers of their hands, that they *lead skilfully*: Touch the *hearts* of the *people* that they may *be led willingly*: that, by meanes of this happy conduct, ſurely without error, and ſafely without danger, we may *lead* and be *ledd* forward, till we come to the fruition of his promiſe, the expectation of our bleſſed hope, even the eternall joies of his cœleſtiall Kingdome, through IESVS CHRIST our LORD. To Whom, &c.

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