

The late ASSOCIATION of Defence, farther  
encourag

O R

The Consistency of Defensive WAR, with True  
Christianity.

R E P R E S E N T E D

I N T W O

S E R M O N S

P R E A C H ' D

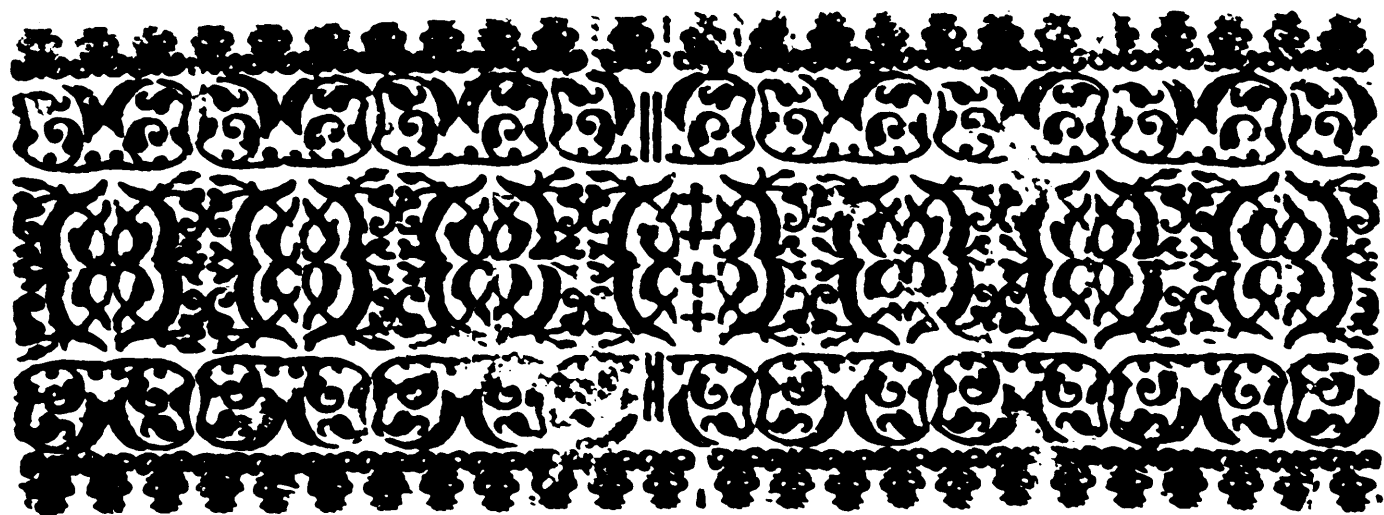
At PHILADELPHIA, January 24. 1747-8.

By GILBERT TENNENT, A. M.

Ezekiel xxxi. 2, 3, 4, 5, 6. Son of Man, speak to the Children of thy People, and say unto them, When I bring the Sword upon a Land, if the People of the Land take a Man of their Coasts, and set him for their Watchman, if when he seeth the Sword come upon the Land, he blow the Trumpet, and warn the People; then whosoever heareth the sound of the Trumpet, and taketh not warning; if the Sword come, and take him away, his Blood shall be upon his own Head.---But he that taketh warning shall deliver his Soul. But if the Watchman see the Sword come and blow not the Trumpet, and the People be not warned; if the Sword come and take away any Person; his Blood will I require at the WATCHMANS HAND.

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T H E

# EPISTLE DEDICATORY.

*To all the MEMBERS of the  
late ASSOCIATION for  
DEFENCE.*

*Honoured Gentlemen, and dear Brethren,*

**I** Ask the Favour of dedicating the following *Discourses* to You in particular, and humbly beg Your Acceptance thereof.

As it is the Desire of my Heart, to promote the temporal *Safety* of this *Province*, so likewise the *Salvation* of the precious *Souls* of it's *Inhabitants*, and of Yours in a special Manner: I hope You will therefore take it in good part, that I have endeavoured, according to my *Capacity*, to adapt the following *Discourses* to that *Twofold* valuable *Design*.

SUFFER me therefore, dear Sirs, to beseech You in all Humility, by the tender *Mercies* of GOD in JESUS CHRIST, to apply to Your *Heart's* the following *Discourses*, according to the *Diversity* of Your *Conditions*.

O, SIRs! consider, that no outward Means, how proper, necessary and excellent soever they be, are like to meet with *Success* from Almighty GOD, except we *fear* him, *love* him, *serve* him, and *depend* upon him with all our *Hearts*.

*I am,*

*Honoured Gentlemen,*

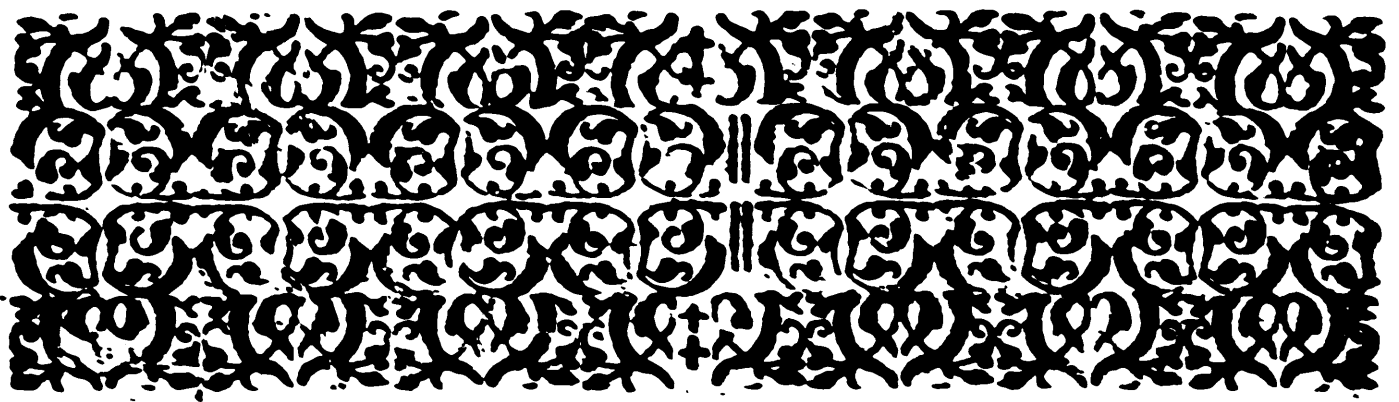
*and dear Brethren,*

*Your affectionate Well-wisher,*

*and unworthy Servant.*

G. T.

Philadelphia,  
March 19, 1747-8.



*The late ASSOCIATION for DEFENCE farther  
encourag'd, &c.*

**E X O D U S    x v . 3 .**

*The LORD is a Man of WAR!*

††††† I R S, methinks, it is the *Beauty*  
††††† and *Glory of Christianity*, that its  
††††† S ††††† *Doctrines* are sublime, consistent and  
††††† harmonious, such as become a GOD  
††††† to reveal, and such as are necessary  
for *intelligent Creatures* to know, in order to  
entertain, exalt and improve the *human Mind!*

AND that its *Precepts* are entirely *rational*,  
such as (in Things Moral) are grounded upon  
the *Nature and Endowments* of *intelligent Crea-*  
*tures*, as well as their *relation* to GOD and one  
another, and are therefore unalterable; such as  
tend to regulate the *Will, Affections, and Actions*,  
so as to conform the *Creature*, in some Degree,  
to the *Author* of its *Existence*, so as becomes  
*intelligent Beings*, and serves to promote their  
single and social *Happiness*, as well as the *Ho-*  
*nour* of GOD, and *Dignity* of the *human Na-*  
*ture.*

THE *Precepts* of *Christianity* are such, as ac-  
cord and harmonize among each other, so as to

compose one entire beautiful *System*, in which is no *abjurdity* or *contradiction*, nothing prohibited that is really *beneficial*, nothing enjoined that is really *hurtful*, either to *Ourſelves* in particular, or *Society* in general.

It is pleasant to think that the whole *Law of Nature*, which was at firſt, before our fatal *Apoſtacy*, impreſſed on the *human Soul* as a *Rule of Conduct*, is ſtill contained in, and enforced by the *Gospel* of CHRIST, which only adds thereto the Application of a *Remedy* ſuited to our *Disease*, by *Faith* in the *Mediator*, together with a few *poſitive Inſtitutions* !

AND that this *Law of Nature*, or *Moral Law*, which is for Subſtance the ſame, is inculcated by ſuch a Variety of *Arguments* and Incentives, as are adapted to affect and influence all the *Powers* and *Paſſions* of a *human Soul*, eſpecially our *Love* and *Fear*, which are the two great and governing *Sources* of Action : Thus the principal *Duties* of *Religion* being conſonant to the *Light* of *Reason*, and the *Manner* of recommending them being accommodated to our very *Frame* and *Faculties*, it is a notable *Argument* of the *divine Original* of the whole *System* !

THE *Degeneracy* of *Man* by his *Apoſtacy*, is ſuch, that he is almoſt loſt to a Senſe of *Ingenuity* and *Love*, eſpecially before *Conversion*, and therefore he muſt be alarmed by incentives of *Fear* and *Dread*, theſe the Text I am now to ſpeak from, conſidered in its Extent, opens to our View, *The Lord is a Man of WAR*, i. e. an *eminent Warrior*, \* Thus an eloquent *Man* in Scripture is called

called a *Man of Words*, † and a *mighty Man*, a *Man of Arm*. † Not having had sufficient Space, in the compals of one Sermon to speak fully upon the important Point contained in our Text, I have therefore concluded to discourse further upon it, in the following *Order*, namely.

I. I WOULD offer more *Arguments*, in addition to those contained in the *Sermon* upon this Text, already published; in order to prove the Lawfulness of *defensive WAR*. And

II. SHEW what Sort of a WARRIOR GOD is. It is only the *First* of these, that I shall have Time to discourse upon at our present Convention.

HERE, to prevent *Mistakes*, let it be observed, that it may easily appear to every impartial Eye, from the Manner of *stating* the *Question*, respecting WAR in the former Sermon, *negatively*, and *positively*, that it is DEFENSIVE WAR (properly and strictly so called) that I ONLY endeavour to maintain; as for OFFENSIVE WAR, that proceeds from the corrupt *Lusts* of Men, their *Ambition* and *Avarice*, as an *Effect* from its proper *Cause*, and is therefore sinful and unjustifiable; not only different from *defensive War*, but contrary; and therefore these *Kinds of War* should by no Means be blended and jumbled together in this Argument, for that serves only to deceive Mankind, and lead them unawares into false Views of Things!

Now seeing that the afore said *Kinds of War* are contrary to each other, *Defensive* tending as a Mean to preserve our own and others just *Rights*

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and *Properties*, and to do *Justice* to both; but *Offensive War*, tending to *rob* another of his *Right* and *Property*, and to do *Injury* contrary to the *Light of Reason*, and the *Law of GOD*.

It necessarily follows therefore, that DEFENSIVE WAR can never be in itself *bad* or unreasonable, as long as the FOUNDATIONS on which it is built, namely JUSTICE and regular SELF-LOVE, have any Vertue or Goodness in them.

It follows likewise from the aforesaid Consideration, that all the Arguments which are advanced by any against OFFENSIVE WAR, do turn virtually and consequentially to the Advantage of DEFENSIVE, and are as so many *Proofs* of its *Excellency* and *Necessity*, (tho' contrary perhaps to their Design) as he that exposes the Evil of INJUSTICE, does at the same Time, at least *tacitly, recommend* its *Contrary*, whether he will or not.

HENCE it may be concluded, that such as *oppose* all WAR *complexly* or by the LUMP, are necessarily PATRONES of one Kind of it in *reality*, for *Contraries* can neither be opposed nor defended together.

WHICH *Kind* of WAR therefore the *Opposers* of WAR dislike, it is but *just* and *reasonable*, but *fair* and *candid Dealing* with Mankind, that they do distinctly and particularly express, for these *Maxims* are most just, that Deceit lurks in generals, and that he who distinguishes well teaches well.\*

FOR our Parts we declare explicitly and particularly, our abhorrence of *offensive* WAR as a  
very

\* Dolus latet in generalibus, qui bene distinguit bene docet.

very great *Iniquity*, and are therefore willing to manifest the reality of our *Resentment* against that malignant Evil, not only by *Words*, but in Case of Necessity by *Action*, in labouring by *Force*, to suppress that *Abomination*, if other *Methods* will not answer, and so introduce and establish a desirable *Peace*.

BUT to proceed: Let it be observed, that respecting human *Actions* in general, these particulars following are acknowledged as self-evident *Truths*, or *first Principles*, viz.

1<sup>st</sup>. THAT every *rational Agent* should have some *End* in View in all his *Actions*, without this a *Man* sinks below his *Species*, and does not act up to the *Character* of an *intelligent Being*.

2<sup>d</sup>. THAT the *End* proposed be good in itself, and good to us, without this it is unreasonable, and unbecoming a human *Mind* to aim at it.

Now a good *End* is two fold, viz. *Supream* and *Subordinate*, i. e. the highest and what is under it and referred to it. Our *highest End* in every Thing should undoubtedly be the *Glory* of GOD, whether in *Eating* or *Drinking*, or whatever we do, we should do it, (as the Apostle observes) to the *Glory* of GOD. The *subordinate* lawful *Ends* which we may and ought to propose in our *Actions*, are our own and our Neighbour's *Good*, temporal, spiritual, and eternal: Now when these are kept in their proper Places, and referred to GOD's declarative *Honour*, as the highest or *supream End*, they are rational, excellent and harmonious.

3<sup>d</sup> THAT



3d. THAT there be *Means* to obtain the End *designed*, without the Use of which, it is unreasonable to expect the Attainment of it; and this indeed both the *Light* of Nature and *Revelation* teaches, as appears from the general *Practice* of *Mankind*, and the exprefs *Declarations* of *Scripture*: Are not the *Pagans* directed by the *Light* of *Nature*, to use *diligence* in order to obtain the Good they desire, both spiritual and temporal, and is not this *diligence* frequently enjoined in the Holy Scriptures?

4th. THAT the *Means* used be such as suit or fit the End propos'd, either *naturally* or *morally*, or both together: Here observe, That a *natural fitness* consists in the *Kind* of the *Means* used, the *Time* in which, the *Number* of which, and the *Manner* how they are used.

WHEN a *Mean* as to its *kind* is like the *End*, or of the same *Nature* with it, it may be said to have a *natural Fitness*, for like tends to like, and centers in it. Thus, when the *End* is *spiritual*, *spiritual Means* are suited in kind thereto, and when it is *temporal*, *temporal Means* are likewise suited in kind.

FARTHER, the *Time* of using *Means* is one Ingredient in their *natural Fitness* to compass the *End*, when the proper *Season* or *Juncture* of opportunity is observed, it makes *Means* *beautiful*, like *Apples of Gold* in *Pictures of Silver*, and of Consequence tends to make them *successful*, but the *neglect* thereof tends to render them abortive, or to hinder their good *Effect*; and hence it is represented as the *Character* of a *Wise Man*, to *discern*  
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Opportunity, \* and of a Fool to neglect the Improvement of it. †

As Solomon observes, *to every Purpose and Season, there is a Season pointed to by divine Providence: A Time to weep, and a Time to laugh. ‡* The Scene of Things here is always changing, after Joy comes Sorrow, and after Sorrow Joy, \*\* *there is a Time to plant, a Time to kill* (i. e. Criminals by the Magistrate's Authority, either after a judicial Tryal, or in a just War.) *a Time to beat, the sick. the wounded; a Time of War, a Time of Peace, a Time to gather Stones together,* (for building of Houses to dwell in, and strong holds for Defence) *a Time to cast them away,* (i. e. either when such Structures so decay by a Course of Time, as to be unfit for use, or are in other respects inconvenient.

AGAIN, another *Ingredient* in the *natural Fitness* of *Means*, is their *Number*. Generally, there is a *Variety* of *Means* necessary in order to obtain one principal *End*, each of which is useful in its place, connected *with* and subordinate to another, and so on progressively until the principal *End* is answered: The *train* of *Means* is like a *Chain* consisting of a sufficient Number of *Links*, to reach any *Object* that a Person designs to lay hold of, now if one of the *Links* be wanting the *Chain* is broke, and the *Object* not reached, e. g. if a Person designs to raise *Grain*, and make *Bread* of it for use, many *Means* must be used to this *End*, a failure in one of which will spoil the *Design*.

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\* Eccles. viii. 5.

† Prov. xvii. 16.

‡ Eccles. iii.

\*\* Post gaudia luctus post nubila phœbus,

Moreover it is necessary, in order to obtain the *End*, that the *Means* be not only suited as to *Nature*, *Time*, and *Number*, but as to *Degree* and *Duration*; our *earnestness* in the Use of *Means* should be proportioned to the Value of the *End* we have in view, and continued in til it is compassed.

BUT the moral *Fitness* of *Means* consists in the divine *appointment* of them to a particular *End*, and our Use of them in Obedience thereto. As the *Almighty* rules all *Events*, and has a *Sovereignty* over his *Creatures*, he may no doubt appoint if he pleases *Means* that have no natural *Fitness* in them to the *End*, and yet make them successful by his *Power*, yet such is his *Wisdom* and his *Goodness*, that the *Means* he has appointed (especially under the Gospel OEconomy) have a *natural Fitness*, in a greater or lesser Degree, to compass the *End* designed; and herein the *reasonableness* of *Religion* appears, in that the *System* of *Offices* required by it is beautiful and consistent in itself, and conduces to promote our *Benefit*.

IT is true, the *Almighty*, in the Beginning of the *Christian Institution*, for the Confirmation thereof, has in some Instances, by a *miraculous* efficiency, produced *Effects* either without *Means* altogether, or without *Means* that had any natural fitness thereto. But now *Christianity* being sufficiently confirmed, there is neither a *Necessity* for, or *Promise* of such *miraculous Interposures*, but the *End* is only to be expected in the regular Use of *Means*, that have a *natural* and *moral* fitness or suitableness thereto.

THESE Considerations easily apply themselves to the Point in Hand.

1<sup>st</sup>. ALL will doubtless acknowledge, that human or civil *Happiness* consisting in the Security and Protection of our *Lives, Liberties, and Properties*, is a *Good* or *End* worthy to be aimed at.

2<sup>d</sup>. It must be also acknowledged, that the aforesaid *Good*, is at Times in Danger of being attacked by *Enemies*, and sometimes actually is so.

3<sup>d</sup>. It is as evident, that *defensive* WAR has a natural aptness to preserve the aforesaid *Good*, from being ravished out of our Possession by the *Hand* of *Violence*, and that it has likewise had a *moral aptness*, by vertue of God's *Precept* and *Approbation*.

Now inasmuch as a *Law* stands good till it be *repealed*, the Repeal or Abrogation of this, not yet appearing, it is therefore still valid; nay, I may say, that it appears to be a *Precept* grounded upon *Reason* and natural *Equity*, and so cannot be repealed unless *Reason* and *Equity* be repealed also, which is absurd and impossible! May it be suppos'd, that an *all-wise* and *good* GOD, can, in a Consistency with his own *Nature* and *Perfections*, command what is *unreasonable* or *unequal*, or *prohibit* the contrary, surely no! Now is it not just and reasonable, that a *Man* should love himself, and the *Community* to which he is under a peculiar *Relation* and special *Obligations*, above Strangers and *Foreigners* in *Degree*? And in consequence hereof, prefer his own and their *Safety* to the *Safety* of others, when it comes in *Competition* therewith: If he is to love *Foreigners* as much in *Degree* as *Himself*, his *Relations*, his

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*Country*; then to what purpose, are the innate and strong *Propensities* in *human Nature*, to *Self-preservation*? To what Purpose the special *Ties* of natural *Relation*, the peculiar *Bands* of *Society*, the ingenuous *Obligations* of *Gratitude*?

If he is to *love Strangers*, as much in *Degree* as *himself*, he must take as much *Care* to provide for each of their Support and Comfort, as his own, and therefore let every one of them have half of his *Thoughts*, his *Labours*, his *Good*, his *Cash*; but is this possible, is this practicable? Or if he should *love* them more, which certainly he must do, if he prefers their *Lives* to his own, else his *Act* is disproportioned to its *Principle*, and so irrational and absurd! else the *Effect* exceeds its *Cause*, the *Structure* is disproportioned to its *Foundation*. I say, if he should *love Strangers* more than *himself*, then he should take care of their *Cloathing* and *Provision* in the first place, and let every one of them carry the *Keys* of his *Scrutoir*, for surely *the Life is more than Meat, and the Body than Raiment*; but is it possible to do this, and if it were possible would it be reasonable? And farther, we should, upon the aforesaid *Hypothesis*, *rejoyce* in the *Prosperity* of *Strangers*, more than in our *own*, or in the *Prosperity* of our dear *Relatives*! And we should likewise *grieve* for their *Misery* more than our own, either single or relative, single or social, which is absurd! The *Ground* of the aforesaid *Consequencies* is this, that where *Love* is *real* and *lawful*, it follows, from the *Nature* and *Reason* of Thing, that *care*, *desire*, yea the whole *Train Passions* and

and *Actions*, is, and should be proportioned, in *Degree* to the *Measure* of it. \*

4th. In *temporal Cases* it is but reasonable that *temporal Means* be used, as well as *spiritual*, for a *Blessing* upon them; and this the *Opposers* of *WAR* allow in other *Cases* of a *parallel Nature*: Common *Prudence* teaches them to use as much *Care* and *Industry* as their *Neighbours*, in *tilling* of their *Land*, and *fencing* it against the *Intrusions* of noxious *Animals*, against the *ravages* of the *Beasts of Prey*!

Common *Prudence* instructs them to build *Houses* and make other *Preparations* to protect themselves against the *Artillery* of the *North*, against the *Injuries* of the *Winter Storms* before they come, and they are highly to be commended for their *prudent foresight* of approaching *Danger* in the *aforesaid Instances*, and for their *prudent Preparation* for it before it comes.

In the mean *Time* we may conclude from their *Practice*, that they do not think their *Prayers* and *Piety* are *Means* sufficient to get their daily *Bread*, and other *temporal Blessings*, without *Labour* and

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\* *Tertullian* says, 'The first *Degree* of *Goodness*, is that exercis'd towards *Relations*: The second, that employ'd on *Strangers*, against *Marcion*, B. iv. chap. 16. *Jerom* having acknowledged himself oblig'd by divine *Precept*, to love his *Enemies*, and pray for his *Persecutors*, asks whether it is just that he should love them like his near *Relations*? and that no difference should be made between an *Enemy* and a bosom *Friend*? against *Pelag. Dialog.* 1. vol. 2. pag. 274. edit. *Basil*.'

Now if we should love a *Parent* more than a *Stranger*, if we should prefer the *Good* of the *Innocent*, to the *Good* of the *Guilty*, and a *publick Good* to a *private*, from this will necessarily spring capital *Punishments* and *defensive WAR*, as *Seneca* observes, 'To spare all, is as cruel as to spare none,' de *Clem. Lib.* 1. chap. 7. *Chrysostom* speaking of human *Punishments*, says, 'These things are not done by *Man* out of *Cruelty*, but out of *Humanity*.' in 1. ad *Cor.* 3, 12.

*Augustine* likewise speaks nobly to the same Effect, 'As there is sometimes a punishing *Compassion*, so there is also a tender *Cruelty*,' Ep, 54 to *Macedonius*.

Industry; and why then should they behave to differently in the Matter of *Defence*, seeing the *Reason* is the same? Is not the *safety* of our *Lives* a temporal *Good*, as well as the *support* of them? and is it not a *Good* in the Judgment of our *Saviour* of greater importance? Why then should any be more *solicitous* and *diligent* in the Use of all proper *Means* to secure a lesser, and not a greater *Good*?

Why in the *Neglect* of apt *Means*, and that in proper *Season*, should *Miracles* be expected for *Protection*, more than *Support*? Is there any *Promises* for this in *Scripture*, or *Instances* of it in ordinary *Cases*? Is it reasonable to believe, that Almighty God will work *Miracles* without *necessity*, or that a Being of infinite *Wisdom* and *Purity*, will work *Miracles* in favour of those, who in the ordinary Times of the *Gospel*, habitually and willingly neglect proper *Means* prescribed by him, to obtain the *End* designed? Would not this be in Effect to encourage a real *Contradiction* to right *Reason*, a real *Disregard* to his *Authority*? which how it can consist with the *Wisdom* of his *Government*, is hard to imagine! difficult to conceive!

MAY it not, without any breach of *Charity* be concluded, that such who habitually neglect and oppose any proper *Mean*, that has a natural *Fitness* to obtain the *End* proposed, do virtually and consequentially (tho' not of Design) oppose the *End* itself, which cannot be attained in the Neglect of it without a *miraculous Interposure*. Now the *subordinate End* in the present Case being the *Good* or *Happiness* of *Society*, and *defensive WAR* being,



as before observed, (when Necessity requires) a fit *Mean*, yea at some *Seasons*, the only fit temporal *Mean* to preserve it, it necessarily follows, that the *Opinion* that opposes WAR of every *Kind* and *Form*, tends to the utter *Subversion* of *Society* ! the utter *Destruction* of *human* and *social Happiness* ! the utter *Ruin* of our *Liberties* both *civil* and *religious* ! a *Notion* which its lamentable, any of the Children of Men, and especially such w<sup>h</sup> are well-meaning, and in divers Things pr. se-worthy, particularly in respect of the *soberity* of their *Behaviour*, should thro' *Inattention* or the *prejudice* of *Education*, fall into !

BUT to proceed ; Why should it be reckoned a Point of *Prudence*, my Brethren, to *improve* a fit *Season* in temporal Cases of lesser Consequence and not in greater ? e. g. to observe the *Season* of *plowing*, *sowing*, *fencing* of *Ground*, &c. and yet that it should be thought faulty to *prepare* for *Defence*, especially in a Time of publick *Danger* ; is not this strange, *does not a wise Man's Heart*, as *Solomon* observes, *discern Time and Judgment* ? i. e. perceive the fit *Season* of doing *Duty* pointed to by divine *Providence* ; he discerns the approaching *Danger* and *Calamity*, by the *Appearances* of *Things*, together with the Consideration of their natural and usual *tendencies* and *issues* ; *he foresees Evil*, and therefore prepares to prevent it, *surely because to every Purpose there is a Time and Judgment*, therefore the *Misery* of Man is great upon him, i. e. the *Misery* of such Men must needs be great, who either thro' *Inattention* do not discern *Opportunity*, or thro' *Indolence* neglect the Improvement  
of



of it, for as the *Poet* justly observes, *Opportunity* lost cannot be regained.\*

AGREEABLE to what has been now said, is the *Judgment* of our Saviour, which he expresses in these Words, *but know this, that if the good Man of the House had known in what Watch the Thief would come, he would have watched, and WOULD NOT HAVE SUFFERED his House to be broken up.* † Here our Lord teaches us, that common *Prudence* directs *Heads of Families* to be upon their *Guard* against *Thieves*, and that if they knew what time of the Night they would come, they would *watch* and *resist*, nor *suffer* their Houses to be *broken up*, and consequently robbed and rifled ! This *Similitude* is not quite compleat, and therefore should be thus supplied from the following Verse, but because he cannot certainly know the *Time* of the *Thief's* coming, therefore he ought always to *watch* and be ready *prepared* for such an *Event* ; this is indeed what CHRIST inculcates in the following Words by way of *inference*, *therefore be ye also ready.* The *spiritual Application* that CHRIST makes of this *Simile* necessarily supposes the *Natural*, without which it would be impertinent ; here therefore CHRIST plainly teaches the lawfulness of *resisting* a *Thief*, or *Robber*, that is coming to take away our *Goods*, for he speaks of the good Mans not *SUFFERING* of it with *Approbation* : Well, if he does not suffer it, he resists by *Force*, for other Methods are vain, and ineffectual with such *Pests* of *Society* !

FARTHER, CHRIST teacheth the *Necessity* of being *prepared* for such *Emergencies*, for such *Resistance*,

\* *Fonte capellata, post est occasio calva.* † Matt. xxiv. 43.

ance as is proper in them. If it be a *Duty* to *resist*, it must of Consequence be a *Duty* to be prepared for *Resistance*, and can this be without the Provision of *Arms*? Surely to resist a *Thief* or *Robber* without *Arms*, would be as *perilous* as *ineffectual*! Hence we may plainly infer the lawfulness of *defensive WAR*, and the necessity of *Preparation* for it, from that common *Prudence* which CHRIST here mentions and approves of, for if it be *prudent* to watch against one *petty Thief*, and then more especially when there is a *Probability* of his *coming*, and to prepare proper *Weapons* before-hand for *Resistance*, how much more should we *watch* and prepare for *Defence* when the *Danger* is greater, and affects a whole *CITY, PROVINCE* or *NATION*! Must we *watch* against, and *prepare* to *resist* one *Thief*, and that more especially when there is *probability* of his *coming*, and shall we lay down our *watch* and make no *Preparation* against *many*, when there is a *probability* of their *coming*? Or shall we be more concerned to secure our own *Property* separately, than our *own* and that of the *Community* we belong to, *complexly* or together? Are these Things *prudent* or reasonable, judge ye! Methinks nothing can be more plain and evident, than the *reasonableness* and *necessity* of *Preparation* for *Defence* against an *Enemy*, from the afore said Words of CHRIST, and that the contrary *Principle* and *Practice* oppose and militate against the *Rules* of common *Prudence*! \*

OF

\* GROTIUS justly observes, ' That if CHRIST had intended to have introduced a new kind of Regulation which was never heard of before, he would have certainly declared, in most distinct and plain Words,

Of the same tendency likewise are the following *Words* of our dear *Redeemer*, *Are ye come out against me, as against a Thief, with Swords and with Staves.\** Here it may be observed, that altho' the *Lord JESUS* justly finds fault with the *Jews* coming out against him with *Weapons of War and Violence*, who had never done them any *harm*, but on the contrary, had been endeavouring, in a quiet and peaceable Manner to do them extensive Service: I say, tho' the blessed *JESUS* faults their *Conduct*, in coming out against him, as Men are wont to do against the publick *nusances* of *Society*, who trample upon *Law* and *Justice*, and wrong their *Neighbours* in their civil *Properties*, either by secret *Fraud*, or open *Violence*; yet herein is *imply'd*, *CHRIST's* *Approbation* of Men's coming out against real *THEIVES* or *ROBBERS*, with *SVORDS* and *STAVES*, in order to apprehend them, and bring  
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\* Words, That none should pronounce Sentence of *Death* against a Malefactor, or carry *Arms* in defence of ones *Country*, which we nowhere read that he did, for what is brought to this Purpose is very general, or obscure: But *Equity* itself and *common Sense* teaches us to restrain Words that are general, and favourably to explain those that are ambiguous, and even to recede from the Propriety and common Acceptation of the Words, in order to avoid that Sense that may bring along with it the greatest Inconveniences.

\* The proper *End* of any thing that is honest and obligatory, must also be *honest* and *obligatory*; to pay *Tribute* is honest, and also a *Precept* obliging the Conscience, as St. *Paul* expresses it, *Rom. xiii.* and the *End* of *Tribute* is, to enable the sovereign Powers to *protect* the Good, and restrain the Wicked. *Tacitus* speaks appositely to this purpose, *Nations* can have no *Peace* without *Arms*, no *Arms* without *Pay*, and no *Pay* without *Taxes*. To which agrees that of S. *Austine*, 'For this Cause we pay *Tribute*, that *Soldiers* may have Money to buy them necessities.' *Contra Faust. l. 6. cap. 74. p. 229. tom. 6. edit. erasé Basil. 1528.*

\* The Law of *CHRIST* did only abolish the Law of *Moses*, in regard to those Things, which separated the *Jews* from the *Gentiles*, but what Things were counted honest by the Law of *Nature*, and by the tacit Consent of civiliz'd *Nations*, it comprehends under that general Precept, to think on every thing that is honest and virtuous.' S. *Christ. i. 36. 36. 37.*

\* *Matth. xxvi. 54.*

them to *Justice* by *Force* and *Arms*, for he mentions this without *Reproof*, and truly without this be allowed and practised, when *Occasion* requires, considering the present State of Things, *Peace*, *Property* and *Government* must cease and be no more! Well, if we may, according to the *Mind* of CHRIST, come out against petty THIEVES and ROBBERS, with SWORDS and STAVES, either to defend *Ourselves* and our *Property* from them, or by *forcible Measures*, to bring them to *Justice*, why not against THIEVES and ROBBERS, who are more *numerous*, *formidable* and *important*, and consequently like to do us greater *Injury*? May we defend ourselves by *Force* against a lesser, and yet not against a greater *Evil*? May we, by *Force*, labour to bring *lesser* CRIMINALS to JUSTICE, and yet not *greater*, and is this reasonable? What solid *Argument* can be given, that we should not use our SWORDS against a *foreign* as well as a *domestick* THIEF? And indeed the Words of CHRIST are indefinite, not limited to the THIEVES of any *Country*, and therefore extend to all alike, for that *Maxim* is most just, that an indefinite Proposition, the Reason of the Thing so requiring, is equivalent to a Universal, and surely that is the present Case: We have at least as much Reason to oppose *foreign* as *domestick* Thieves, so that this position is imply'd necessarily in the Words of CHRIST, namely, that we should come out against THIEVES and ROBBERS of every *Nation*, that are like to do us *Injury*, with SWORDS and STAVES, i. e. with MARTIAL WEAPONS!

GIVE me leave, my Brethren, to mention another *Passage* of our Lord JESUS CHRIST, which I think pours more *Light* upon the *Argument*, and adds *Weight* to what has been already offered; and it is this, *thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve Legions of Angels;\** It is as if CHRIST had said, *Peter* I need not thy weak *Efforts* to defend my *Life* from the *Hand* of *Violence*; for were it consistent with the *Purposes* of my *Father*, the *Prophecies* of the *Scriptures*, and the *salutary Design* of my coming into the *World*, that I should escape a *violent Death*, by the *Measures* of *Force*, *Defence*, and *War*; I could soon, by application to my *Father*, get a *Detachment* of above *Seventy-two Thousand Angels*, for my *Protection*; but the *Scriptures must be fulfilled*, I must die a publick *Death* for the *Sins* of *Men*, and therefore all *Measures* of *Defence* for me in this *Situation* are unnecessary and to no Purpose!

Now tho' the aforesaid Words of CHRIST shew, that the *Measures* of *Defence* were improper and unnecessary for his *Protection*, in the extraordinary *Situation* he was in, for the *Reason* already mentioned, yet they strongly imply his *Approbation* of *defensive WAR* in ordinary Cases. For

1<sup>st</sup>. HE represents the *Angels* as a MILITIA, a BODY of regular TROOPS, who are marshalled in exact *Order*, and hence he calls them LEGIONS, in allusion to the *Roman Troops*, a LEGION signifying a *Body* of SOLDIERS in ARMS, containing 6000 or more; this shews that the ANGELS are MILITARY Powers, and

and that it is not beneath them to be SOLDIERS. Hence they are called by *Luke*, the Evangelist, *the heavenly HOST*, † and elsewhere, *the HOST of Heaven*, ‡ agreeable to this *Character*, one of them *slew* in a Night 185,000 *Assyrians*. \* Now CHRIST is CAPTAIN of this *heavenly Host*, as well as of the ARMIES of his People upon *Earth*. \*\*

THIS *blessed* JESUS, appeared to brave *Joshua* the *Jewish* General, as a SOLDIER, with his SWORD drawn, with Design to justify the WAR he was engaged in, and to encourage him to carry it on with *Vigour* ! †† That it was CHRIST who appeared to *Joshua*, in a *human Shape*, is not only the Opinion of Mr. *Henry*, Bishop *Patrick*, Mr. *Pool*, *Mafius*, *Junius*, *Drufius*, *Fagius*, with many of the *Fathers*, but even most of the ancient *Jews* were of Opinion, that it was the *Redeemer*. *Rabi Moses Gerundensis* sayeth, ‘ that *Angel* is the *Angel-Redeemer*, who is the *Presence* or *Face* of God, ‘ spoken of *Exodus xxxiii. 14.* which signifies ‘ God himself, as all Interpreters acknowledge, ‘ concerning this, it is said *my Name is in him* : †† But we have a firmer *Foundation* to go upon in this *Matter*, than the Opinion of *wise* and *learned Men*, the following *Reasons* prove the labouring Point, namely, 1<sup>st</sup>. *Joshua* gave him *divine Honours*, and he received them, which a *created Angel* would not have done. \*\*\* 2<sup>d</sup>. He is called *Jehovah*, ††† which is the *incommunicable Name*.

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† *Luke ii. 13.* ‡ *1 Kings xxii. 19.* 2 *Chron. xviii. 18.* \* *Isai. xxxvii. 36.* \*\* *Josh. v. 14. vi. 3.* †† *Josh. v. 13, 14.* †† *Vide Pol. Synop in Loc.* ‘ *Ille angelus (inquit) est angelus redemptor. qui est facies Dei, Ex. xxxiii. 14. atq facies Dei significat ipsum Deum ut fatentur omnes interpretes, de hoc dicitur, nomen meum in eo est, hec gerundensis.* \*\*\* *Josh. v. 14.* ††† *Josh. vi. 2.*

*Name of God.* 3d. He commanded *Joshua* to loose the Shoe from off his Foot, because the Place whereon he stood was Holy, which *Joshua* complied with, \* in Token of Reverence and Respect, and as an Acknowledgement of a divine Presence, a Circumstance exactly parallel to the Appearance of God to *Moses*, in the burning Bush! † Surely it is the peculiar Prerogative of God, to make a Place Holy by his Presence.

THE blessed JESUS, the Angel of the Covenant likewise appeared to *Gideon*, and gave him a Commission to go and fight against the *Midianites*, to rescue *Israel* from their Tyranny and Oppression, in these Words, *And the Lord looked upon him, and said, go in this thy Might, and thou shalt save Israel, from the Hand of the Midianites: Have not I sent thee?* ‡ That this Angel that appeared to *Gideon*, was the *Messiah* in a human Shape, is not only the Opinion of *Drusius*, *Tirinus*, *Peter Martyr*, *Bishop Patrick*, *Messieurs Pool*, and *Henry*; but these Reasons confirm this Opinion, viz. 1st, He is called *Jehovah*, v. 14, 16. which is the incommunicable Name of God. 2d, He gave *Gideon* a Commission to fight, assured him of Success, and promised his Presence; *have not I sent thee? Thou shalt save Israel from the Hand of the Midianites; surely I will be with thee, and thou shalt smite the Midianites as one Man.* ver. 16. He speaks in these things not as a Messenger, but as a Master and Lord. 3d. *Gideon* in memorial of this Vision, erected a Monument in Form of an Altar and called it *Jehovah Shalom*, the Lord Peace, ver. 24. signifying that the

\* Josh. v. 15.

† Evod. iii. 5.

‡ Judg. vi.



the Almighty had spoken Peace to him. Bishop *Patrick* justly observes, that the eternal Word, the Lord of Angels appeared to the Fathers of old, upon some great Occasions in a human Shape, as a Prelude to what he intended in the fullness of Time.

2d. CHRIST in the Words aforesaid *supposes*, that had his *Case* been *ordinary*, he might lawfully, and would have used the *ministration* of an *Army* of *Angels* in *defence* of his Life, against unjust *Violence*! It it was *wrong* for him so to do, why does he represent the *Angels* as MILITARY TROOPS, and why does he speak of *praying* to his *Father* for their *Assistance*? And why did he formerly approve of WAR, in the Case of *Josua*, before-mentioned? Why did he then assume the *Character* of CAPTAIN, over the ARMY of *Israel*? Which appears from the Words, nay, *but as* CAPTAIN OF THE HOST OF THE LORD, *am I now come*! † Well, is GOD the FATHER a MAN of WAR, the LORD of HOSTS! Was CHRIST CAPTAIN of an ARMY upon *Earth*, and is he still *Captain* of our *Salvation*? Does the HOLY SPIRIT lift up the STANDARD of WAR against an approaching Enemy? \* Are the ANGELS Soldiers, and did the most eminent WORTHIES of old, bear this MARTIAL CHARACTER, and are we too pious for the Employment? Oh, strange! Are we more *Holy* than all the ancient SAINTS of GOD, more *Holy* than ANGELS, yea, more *Holy* than the glorious GOD himself, the FATHER, the SON, and the HOLY GHOST, Oh! amazing horrible Vanity! But I proceed: Now

† Josh. v. 14.

\* Isai. v. 19.



Now, forasmuch as I have in this and the preceding Sermon, in order to prove the lawfulness of *defensive* WAR, which speaking properly and strictly, is only lawfull aduced *Arguments* from the *Light* of *Nature*, the *Moral Law*, the *Jewish OEconomy*, and the *Gospel-Dispensation* subsequent upon it, I would now conclude the *argumentative* Part of this *Discourse*, with an eminent *Example* of *WAR* before it.

In the Book of *Genesis*, we are informed, *that when Abram heard his Brother was taken Captive, he armed his trained Servants, born in his own House, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his Servants by Night, and smote them and pursued them to Hobah,——bro't back all the Goods, his Brother Lot and his Goods, the Women also and the People.*†

HERE observe, that so soon as *Abram* heard of his *Brother's distress*, he generously and nobly resolved to help him, tho' to the *Hazard* of his Life, but to make his Attempt successful, he used prudent *Precaution*, and proper *Means*, he had before *trained* his Servants, not only instructing and disciplining them in *Religion*, but in the *Art* of *War*, both indeed were necessary, to make them good SOLDIERS, the latter to learn them to *handle* their *Arms* well, and *fight* with *skill*; and the former to inspire them with *Courage* in *Combat*, and incline them to depend on GOD for *Success*.

THOUGH *Abram* was a Man of *Peace*, yet he knew not, (considering the degenerate State of  
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Mankind) what Necessity he might be laid under, by the *Injustice* and *Encroachments* of unreasonable Men, to *War* and *Arms*; he therefore wisely *prepared* before hand for such an *Event*, by providing *Arms*, and **TRAINING** up those that were under his *Care* in the Use of them; being therefore ready for *Action*, in a *junction* of *Distress*, he immediately brings forth his little, but *well disciplin'd Army*, to the *Field of Battle*: But because his *Enemies* were numerous, he entered into a *Confederacy* with his *Friends*, *Aner*, *Asbeol*, and *Mamre*, divides his *Forces*, that so he might attack the *Enemy* from several *Quarters* at once, and consequently *strike* them with the greater *Terror*, from an *Apprehension* of his *Forces* being numerous! and to encrease their *Surprize*, he chose the *Gloom* of the *Night* for *Action*: These Things shew that *Abram* was no *Stranger* to the *Stratagems* of **WAR**, well, his *Prudence* and *Bravery* were crowned with desired *Success*!

Now there are three Things, my Brethren, that give, in my *Apprehension*, *Energy* and *Force* to the aforesaid Example, namely, *Abram's Character*, *GOD's Approbation* of his *Conduct*, in the above Instance, and the *Time* when it happened.

As to *Abram's Character*, it is very great indeed, he is called no less than the *Friend of GOD*,\* the *Father of them that believe*,† and we are farther informed, by the *Apostle* to the *Galatians*, that to him the *Gospel* was preached,‡ What greater Things can be said of any Man?

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\* 2 Chron. xx. 7.

† Rom. iv. 11.

‡ Gal. iii. 8.

Now that this great, this good, this wise Man was not wrong in the *aforesaid Martial Preparation*, and *heroick Atchievement*, is evident from the divine *Approbation* of his *Conduct*, both more generally and more particularly.

THE Almighty GOD gives a high *Encomium* of his *Family-Government*, his *domestick OEconomy* in these Words, *For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment* : \* Now this *Commendation* was after the *aforesaid martial Exploit*, and therefore probably implies an *Approbation* of it, as well as of his *TRAINING* up of his *Household*, in the *USE* of *ARMS*, in order to it; for this was one part of his *Family-Government* and *Management*: It is no Wonder then, that the *Psalmist* praises GOD for *TEACHING* his *Hands to WAR*, and his *Fingers to FIGHT*, *i. e.* for his blessing the Use of Means, for his Instruction in *MILITARY EXERCISES* : For indeed it is a necessary and valuable Accomplishment.

BUT more particularly, the ALMIGHTY manifests his *APPROBATION* of *Abram's FIGHTING* with *Chedorlaomer, King of Elam*, and other Princes, by *Melchizedek's* congratulating him, on occasion of his *VICTORY*, and likewise by his blessing him, and blessing GOD for him on the same Account.

WHO this *Melchizedek*, or King of Righteousness, (as the Word signifies) was in particular, is difficult for us to determine! But this we may conclude in general, that he was either CHRIST him-

himself, or an illustrious TYPE of him, a great Man, KING of SALEM, or KING of PEACE, (and yet an approver of a just WAR) a *Priest of the most high GOD*, of an Order far superior to *Aaron*, after which CHRIST himself is constituted a Priest: If it was CHRIST himself, (as divers learned Men conclude, for which they offer various Arguments) we have his Approbation immediately, if he was a TYPE of him, we have his Approbation mediately; and this he surely was at least, for CHRIST was made a Priest after his Order and Similitude. \*

MELCHIZEDEK, as a KING, treated *Abram* and his *Soldiers* with *Bread* and *Wine*, to refresh them, after their *Fatigue*, and to congratulate their *Victory*: And as a PRIEST of the most high GOD, he blessed *Abraham* from God, saying, *blessed be Abram of the most high GOD possessor of Heaven and Earth*; and he blessed God for *Abram's* memorable *Victory*, in these Words, *and blessed be the most high GOD, which hath delivered thine Enemies into thine Hand* *Jehovah* should doubtless have the Honour of all our *Conquests*: *Melchizedek's* blessing *Abram* seems to signify his Acknowledgement of God's Blessing conferred upon him, in his late glorious *Victory*, as well as a Petition for its Continuance and Increase.

FARTHER, it may be observed, that *Melchizedek* received a Part of the SPOILS of *Abram's* VICTORY, which he gave to him by way of grateful Return for his Respect: And can we think that *Melchizedek*, after whose Similitude CHRIST is a Priest forever, would have received

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the SPOILS of an unlawful or sinful WAR? No, surely! For, if so, what then should we think of CHRIST himself, who is like him?

AGAIN, it ought to be considered, that the aforesaid Instance of *Abram's* WAR, was before the *Jewish* civil *Policy* was form'd, or their *Ceremonies* instituted: Well, seeing it could not belong to the *Jewish* POLICIES or CEREMONIES, and was an important Action that concerned the Goods and Lives of Men, it must be moral or immoral, if any Act is or can be so. It must be either agreeable or contrary to the LAW of NATURE: Contrary it could not be, for how then should it be approved of by God himself? And if it was agreeable to the *Law* of *Nature* then, it must be so now, and to the End of Time, for this Reason, because the *Law* of *Nature* not only came from God originally, but is grounded upon the *Relation* of *Beings*, to God and to *each other*, upon the *Nature* and *Reason* of Things, which are unalterable, so long as the *Relation* between *God* and *Man* subsists, and their *Natures* remain the same,\* and so long as there is a *Relation* between *Creatures*, and any fitness or unfitness, decency or undecency in Things or Actions, so long as there is any intrinsic Difference between Good and Evil, so long must the *Moral Law* continue, which is the Rule thereof: Thus seeing the *Moral Law* and the *Law* of *Nature* are the same substantially, it necessarily follows, from the aforesaid famous INSTANCE, that

\* That is, so long as GOD continues to be GOD, and Man to be Man, so long as the Almighty remains Creator and Sovereign, and Man his Creature subject and dependant, so long the Moral Duties that flow from this Relation, must remain inviolable.

that *defensive WAR* is perpetually good and lawful: Can it be unchristian, under a Dispensation of FAITH, to imitate the *Father* of the *Faithful*, the *Friend of GOD*, in Things of a moral Nature? In Things approved of by GOD the FATHER, and by GOD the SON, either immediately by an assumed Body, or mediately by his illustrious TYPE? *Who*, as the Apostle observes, *was made like unto the Son of GOD*.

AND by the by, might it not be here transiently observed, that the Apostle Paul, mentioning *Abram's* SLAUGHTER of the *Kings*, and *Melchizedek's* blessing him on that Occasion, in his Epistle to the *Hebrews*, probably implies his own Approbation of lawful WAR, under the *Gospel OEconomy*; for if he did not approve of it under the present Dispensation, why is he silent under a divine *Afflatus*, or Inspiration of God, when a proper Opportunity is offered to declare his Mind? But not a Word of this! See in what strong Terms he speaks about *Abram's* BATTLE for this Melchizedek, sayeth he, *King of Salem, Priest of the most high GOD, who met Abram returning from the SLAUGHTER of the KINGS, and blessed him.\** The Apostle instead of reproving *Melchizedek*, for blessing *Abram* on Occasion of the aforesaid Slaughter in WAR, gives him the highest *Encomiums*, without the least Mixture of *Censure*: Does not this certainly imply his *Approbation* of WAR as lawful then, seeing he was under immediate impulse? And forasmuch as he mentions no Alteration now, does it not, for the Reason aforesaid, at least,

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probably

\* Heb. vii. 1.

probably imply his *Approbation* of WAR, as lawful in GOSPEL TIMES.

BUT before I proceed to the Improvement of this Discourse, I think it necessary to explain a Place of Scripture, from which an Objection may be form'd against *defensive WAR*, viz. 1 Chron. xxviii. *But GOD said unto me, thou shalt not build a House for my Name, because thou hast been a Man of WAR and hast shed Blood.*

Now in order to understand the true Meaning of these Words, I would observe, that it cannot be with Reason imagined, that *David* was prohibited building the Temple, merely because of his having been engaged in lawful WAR and having shed Blood justly, and agreeable to the Laws of Humanity, as if that was any moral Disqualification.

I. BECAUSE WAR was in some Cases lawful under that Dispensation, enjoined by, and approved of GOD, as all acknowledge.

II. KING *David* had the express Approbation of GOD in divers of his *Wars*: See 1 Sam. xxiii. 2, 4. 2 Sam. v. 13, 22, 23, 24.

THE Reasons of the aforesaid Prohibition, are therefore these following, namely.

III. BECAUSE he had no *Leisure* for that difficult Business, which required a great deal of Time to accomplish it, being otherwise necessarily employed: The *Wars* in which he was engaged, took up much of his Time, his Thoughts and Care, they likewise were the constant Employment of his Subjects.

Now seeing the Temple was to be very spacious, and of curious Workmanship, the Building

ing of it of Consequence required much *Time*, and many *Hands*, which King *David* had not to spare, on account of his *Wars*; and therefore could not build the *Temple* to that Advantage which his Son *Solomon* did, having Rest on every side, and a vast affluence of Wealth. — His Words to *Hiram*, King of *Tyre*, clearly prove what has been said, *Thou knowest, saith he, how that David my Father could not build a House unto the Name of the Lord his GOD, for the Wars that were about him on every side, until the Lord had put them under the Soles of his Feet: But now the Lord my God, hath given me Rest on every side, so that there is neither Adversary nor Evil occurrent.* 1 Kings, v. 34.

2d. ANOTHER Reason seems to be *ceremonial*. We are told, *Nmb.* xxxi. 19. that *Moses* ordered the *Warriors*, that were returned from shedding the Blood of the *Midianites*, to *abide without the Camp seven Days*, and this was a standing Appointment of GOD, which they were constantly to observe in all such Cases, *ver.* 21. But the ceremonial Precepts of that Dispensation, expiring at the *Messiah's* coming, cannot affect us, who, by the Gospel, are freed from that Yoke of Bondage.

3d. ANOTHER Reason seems to be *moral*. While *David* was with King *Achish*, he invaded the *Geshurites*, and the *Gezrites*, and the *Amorites*, and smote the Land, and left neither Man nor Woman alive, and the Reason assign'd for this Severity was, least any should bring Tydings of *David's* Management, to *Gath*. Now as this *Bloodshed* was attended with great Rigour,  
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for with *Diffimulation*, as appears too evidently from the Dialogue of *David* with *Achish*. See 1 *Sam.* chap. xxvii. and in the mean Time, so far as appears from the sacred Writings, it wanted a proper *Authority*, for tho' *David* was anointed, yet he was not actually invested with the Royal Authority, but still acknowledged *Saul* to be his *King* and *Lord*: In this View the *Blood-shed* appears unjust, and so might be a moral Reason of his being debarred the Honour of actually building the Temple.

ADD to this, that *David* shed the *Blood* of many of the *Amonites*, and that with Circumstances of singular *Severity*, after they were taken *Captive*, he made many of them to pass thro' *Brick-kilns*, and under *Saws* and *Hurroes* of *Iron*, which was contrary to the Laws of *War* and *Humanity*. And was moreover guilty of shedding the *Blood* of *Uriah* unjustly, which perhaps the Prohibition had likewise a Respect to, for in the li. *Pf.* in confessing this Sin, he saith, *I have done Evil in thy Sight*, which is an Expression, in some Measure, *parallel* to that of his *shedding much Blood in God's Sight*, which is assigned as the Reason of the Prohibition.

Now it seems to me as most probable, that all these Reasons before-mentioned, both *prudential*, *ceremonial* and *moral*, concurred as *Causes* of the *Prohibition* aforesaid.

AND now Brethren, let me offer a Word of Improvement. Is *defensive* WAR lawful? Is GOD himself an eminent WARRIOR? Then let us labour to be established in the Belief of this important Truth, and conform ourselves thereto in our Conduct. I

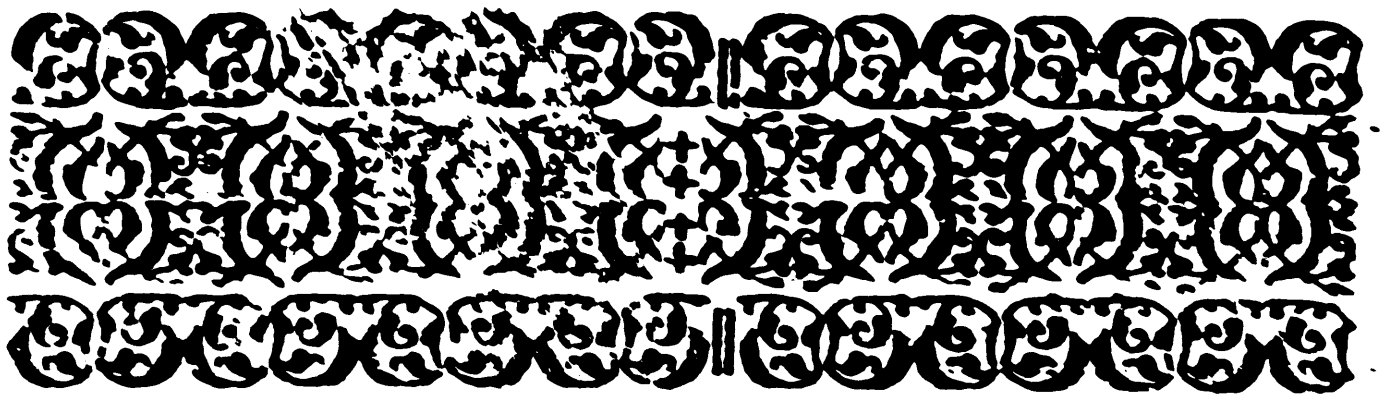
I MAY justly call it *important*, my Brethren, seeing it is *essential* to *Society*: Without *Government*, *Society* cannot subsist; and without *defensive WAR*, *Government* cannot be long maintained: Without this, like secure unhappy *LAISZ*, we are naked and shelterless; without this, thro' a sordid *Negligence* of proper *Means*, we tempt the righteous *GOD* to abandon us, as well as invite unreasonable Men to injure and molest us, by *Methods* of *Force* and *Violence*; seeing that upon this *Hypothesis*, they may do it with *impunity*, and, our Circumstances considered, with certain and considerable Success; in a Word, without *PREPARATION* for *DEFENCE*, we are perpetually exposed, as an easy *Prey* to the *Enemies* of our *KING* and *COUNTRY*.—

LET us therefore dear Sirs! bless *GOD*, that it has pleased his *MAJESTY*, to incline a Number of the Inhabitants of this *CITY* and *PROVINCE*, to enter into an *ASSOCIATION*, for our mutual *DEFENCE* against our *Enemies*, that the Number of the *ASSOCIATORS* daily increases, and that *Love* and *Harmony* subsist among them, notwithstanding of the Diversity of their *Sentiments*, in some *Religious Matters*: Oh, the unspeakable Goodness of *GOD*! Ob! how amiable is it, for Brethren to dwell together in *Unity*! This is like the precious, the fragrant Ointment, that ran down Aaron's *Beard* to the *skirts* of his *Garments*: This is like the balmy refreshing sanctifying *DEW* of *Hermon*, the *Dew* that descended upon the *Mountains* of *Zion*: This is the *Beauty*, the *Ornament*, the *Comfort*, the *Benefit* of *Societies*, both civil and sacred

sacred. Let us therefore be hereby induced to glorify GOD and exalt his Name, who is indeed a GOD of LOVE, and yet at the same Time *the Lord strong and mighty*, the LORD MIGHTY in BATTLE.

AND to render the aforesaid Undertaking successful; as well as obtain enduring Happiness, O let us *repent* of our Sins unfeignedly, and thoroughly *reform* our *Lives*, and *pray* to our GOD with unfainting *Importunity*, and incessant *Vehe- mence*, for those valuable *Mercies*, and particularly, that a gracious *Jehovah*, would please, in his infinite and unmerited Goodness, to smile upon this necessary and noble ESSAY of the ASSOCIATION, and be our *Glory* and *Defence*: That if ever we should be attacked by the *Enemy* (which may Heaven prevent) we may discomfit them, as *Joshua* did *Amalek*, and have fresh Reason with *Moses* on that Occasion, to set up a grateful MONUMENT, for the *Victory* obtained, to the *Glory* of it's *Author*, with the same excellent *Motto* and Inscription, namely, *the Lord is our Banner*, JEHOVAH NISSI. *Amen, Amen:*

*The E N D.*



## S E R M O N    I I .

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E X O D U S    x v .    3 .

*The LORD is a Man of WAR.*

**T**H A T the Lord JESUS CHRIST, the second Person of the adorable *Trinity*, approves of WAR, appears not only from what has been said in the preceding *Sermon*, but also from the following *martial Characters, Weapons, and Exploits*, ascribed to him in the *Holy Scriptures*.

In particular, he is called the *Lyon of the Tribe of Judah*, by the Apostle *John*, *And one of the Elders said unto me, behold the Lyon of the Tribe of Judah hath prevailed*, or as the original Word may be rendered, *conquered*: \* Nothing can be more plain, than that this Passage speaks of CHRIST. Now, why is he here called a *Lyon*? But because of some *analogy*, or resemblance between the *Redeemer* and a *Lyon*, in such *Properties* as are peculiar to that noble *Creature*, whereby he is distinguished from others.

E

As

\* Rev. v. 5. *Exiit enim a nique victoria*: Victory supposes Combat.

As when CHRIST is called a *Lamb*, doubtless his *Meekness* and *Patience* are thereby represented; so when he is called a *Lion*, it is but reasonable to conclude, that different *Properties* are to be understood by this *Character*, such as his *Power* and his *Wrath*: A *Lion* is *strong*; and is not CHRIST the *Power* of GOD? Yea, the mighty GOD, as the Prophet *Isaiab* expresses it.

THE *Lion* is *fierce* and *terrible*! When he *roars*, the *Beasts* of the *Forest* *tremble*; and is not CHRIST represented by the Apostle *John*, as cloathed with *terrible Majesty*! He informs us, that he *saw* in the *midst* of the *seven Candlesticks*, i. e. the *Churches*, one like to the *Son of Man*, his *Head* and his *Hairs* were *white as Snow*, his *Eyes* like a *Flame of Fire*, his *Feet* like unto *fine Brass*, as if they burned in a *Furnace*, and his *Voice* as the *sound* of many *Waters*: Out of his *Mouth* went a *sharp two-edged Sword*: And his *Countenance* was as the *Sun shineth* in his *Strength*: Such was the *Majesty* and *Terror* of his *Appearance*, that when the Apostle saw him, he fell down as one dead.\* And hence we read elsewhere, of the *Wrath* of the *Lamb*, the great *Day* of his *Wrath*, from which, the *Kings* of the *Earth*, the *great Men*, and *rich Men*, and the *mighty*, as well as *Persons* of a more *obscure Figure*, will seek to hide themselves in *Dens*, and *Rocks* of the *Mountains*,† And at the *General Judgment*, he is represented as seated upon a great *white Throne*, and the *Earth* and *Heavens* are said to flee from his *Face*.‡

THOUGH CHRIST may for a while, bear with *impenitent Sinners* like a *Lamb*, yet if they per-

sist

\* Rev. i.

† Rev. vi.

‡ Rev. xx. 11.

tist in the *Abuse* of his *Patience*, by and by, it will expire towards them, then will he rise up like a *Lyon*, and destroy them!

CHRIST is represented by the evangelical *Prophet*, as a victorious *WARRIOR*, marching triumphant from *Edom* and *Bozra*, with dyed Garments, travelling in the greatness of his Strength, trampling under Foot his Enemies, in his Anger and Fury, and having their Blood sprinkled on his Garment.\* This doubtless signifies the *Vengeance*, which the great *Redeemer* takes as a *General*, upon the Church's Enemies, and the *Victory* he obtains over them!

AGREEABLE hereto is the Representation, which the loving Apostle *John* gives of CHRIST, in the following Words, and I saw Heaven opened, and behold a white Horse, and he that sat on him was called faithful and true, and in Righteousness he doth judge, and make WAR. His Eyes were as a flame of Fire, and on his Head were many Crowns.----And he was clothed with a Vesture dipped in Blood.----And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations.†

E. 2

FAR-

\* *Isai. lxi.*

† *Rev. xix. 11, 12, 13.* The following beautiful Stanza of Mr. Norris, represents well the Meaning of this Place of Scripture.

" With ornamental Drops bedeck'd I stood,

" And wrote my Victory with my Enemy's Blood.

And what he says upon *Isai. lxi.* is likewise applicable.

" Triumphant and Victorious he appears,

" And Honour in his Looks and Habit wears;

" How strong he treads! How stately doth he go!

" Pompous and Solemn in his Pace,

" And full of Majesty as his Face,

" Who is this mighty Hero, who?

" 'Tis I, who to my Promise faithful stand;

" I, who the Powers of Death, Hell, and the Grave,

" Have foiled with this all-conquering Hand;

" I, who most ready am, and mighty too to save.

FARTHER, to CHRIST is ascribed, by the Psalmist, an *iron Rod*, *thou shalt break them*, viz. the Enemies of his Kingdom, *with a Rod of Iron, thou shalt dash ikem in Pieces like a Potters Vessel.\**

To him likewise a *Sword, Arrows, and Bow*, are ascribed in Scripture, *gird thy Sword upon thy Thigh, O most mighty, with thy Glory and thy Majesty. † And I saw, and beheld a white Horse, and he that sat on him had a Bow, and a Crown was given unto him. ‡ And he went forth conquering and to conquer. Thine Arrows*, says the Psalmist, *are sharp in the Hearts of the King's Enemies. \*\**

Now may we not gather, from all the particulars mentioned, CHRIST's *Approbation* of WAR? Is it reasonable to believe, that he would suffer such *martial Epithets* to be ascribed to him, if he did not approve it? And indeed, divers of the aforesaid Instances do intend a *temporal Death* and Destruction, tho' not exclusive of a Death more formidable.

BUT to proceed: You may remember, my Brethren, that the Method I proposed in the preceding Discourse, was,

I. To offer some more *Arguments* to prove the lawfulness of *defensive WAR*. And

II. To shew what sort of a WARRIOR GOD is. The former of these has been treated of, the latter therefore remains as the *Subject* of our present Meditations.

Now the blessed GOD is a *wise, a powerful, a just, and a generous WARRIOR*. And

I. JE-

I. JEHOVAH is a wise and prudent WARRIOR, infinite in *Knowledge* and *Judgement*, he perfectly understands every *Stratagem* of WAR; he knows how to *discipline* his ARMY, and set his BATTLE in Array; he knows how to disconcert the politick Contrivances of his Enemies, and catch Ahithophels in their Craftiness: For all things are naked and open before him, at one View he beholds all the Events, that have been, are, and shall be from the first moment of Time, to its final Period: There is no Darkness or shadow of Death where the Workers of Iniquity can bide themselves; for the Darkness is as the Light to GOD, he is acquainted with all the Ways of the Sons of Men and understands their thoughts afar off, \* even before they are form'd.

AND such is the prudence of this WARRIOR, that he takes proper care of the FRONT and REAR of his ARMY, and hence he promises by the evangelical Prophet, to go before the HOST of Israel, in their return to their own Land, and to defend their REAR: For the LORD will go Before you, and the GOD of Israel will be your RERE-WARD. † Hence we may learn, that the GOD of BATTLE, goes as a GENERAL before the ARMIES of his People, engag'd in a just Cause; and in the mean time Guards by his Power, those that come behind, he not only leads their VAN, but brings up their REAR. But

II. JEHOVAH is a Powerful and Almighty WARRIOR. With GOD, sayeth Elisha, is terrible Majesty, he is the LORD Strong and Mighty, the LORD MIGHTY in BATTLE: It is he that made

\* Psalms xiii. 9.

† Isai. iii. 12.



made the vast *System* of the *Universe* to start out of nothing into being by a *Word* and in a *Moment*! 'twas he *that Measured the Waters, in the Hollow of his Hand, and meted out the Heaven with a Span, who weighed the Mountains in Scales, and the Hills in a ballance.* It is he who fastned the *Foundations* of this lower *Globe*, and lay'd the *corner Stone* thereof, he, that shuts up the *Sea*, that unruly element, with *Bars and Doors*; and says *hitherto shalt thou come, but no farther, here shalt thy proud waves be stayed.* He, who enter'd into the *Springs of the Sea*, and walks in the *Search of the Depth*: He, who opens the *Gates of Death*, the *Doors of the Shadow of Death*: He, who reserves the *Treasures of Snow*, and *Hail*, against the *Day of BATTLE and WARR*: He who binds the *Influences of PLEIADES*, and looses the *Bands of Orion*!\*

It is He, who sitteth upon the *CIRCLE* of the earth, and the *Inhabitants* of it are as *Grafs* before him; He, that stretcheth out the *Heavens* as a *Curtain*.† This Almighty and Terrible *WARRIOR*, makes the earth to fear, and its *Inhabitants* to melt away, so that the *Men of Might* cannot find their *Hands*! He makes *EMPERORS* as *STUBBLE* to his *BOW*, and *KINGS* as *Chaff* before the *Whirlwind*: He cuts of the *Spirit of PRINCES*, and is terrible to the *KINGS* of the *Earth*! ‡

WHEN BELSHIAZER, that proud and potent *MONARCH*, in the height of his *Grandeur* and *Gaiety*, in the midst of his *NOBLES*, his *Cups*, his *Concubines*, saw the *hail Writing* on the *Wall*,

*Wall, immediately his Countenance was changed, and his knees smote one against another, and he CRIED aloud, \* notwithstanding of his boon Companions, and his strong Guards ! Here were no claps of Thunder, no flashes of Lightning, no destroying Angel with a drawn Sword ! And yet, behold the KING is frightened into a trembling panick, and shakes like a Leaf blown upon by a fierce Wind ! Who can stand before the great GOD, when once he is Angry !*

*SUCH is his POWER, that he easily prevails, over all the Enemies of his CROWN and KINGDOM, when he rises up, he devours at once, and derides the impotent Attempts of his ungrateful Foes ; He breaks them with a rod of Iron, and dashes them in Pieces like a potters Vessel ! †*

*Tho' he bears with the Rebellious obstinacy of impenitent Transgressors long, yet his abus'd PATIENCE will have a PERIOD, then he will speak as it were in PEALS of THUNDER, and FLASHES of LIGHTNING ! As he himself assures us by the Prophet *Isaiab*, in these Words ; I have for a long time held my Peace, I have been still : Now I will cry like a travelling Woman, I will destroy and devour at once. The LORD shall go forth as a MIGHTY Man, he shall stir up jealousy like a MAN of WAR : He shall cry yea-roar ; he shall prevail against his Enemies ! ‡*

*THIS WARRIOR, is invulnerable and immortal, which the Psalmist nobly expresses, in the following beautiful Lines ; thou hast lay'd the Foundations of the Earth, and the Heavens are the Work of thy Hands : They shall perish, but thou shalt*

*shalt endure ; as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy Years shall have no end. \**

Is there any Compare between this omnipotent WARRIOR, who is absolute LORD of the Universe, who is cloth'd with Majesty as with a Robe, with light as with a garment, and feeble Animals, whose Foundation is in the Dust, whose Breath is in their Nostrils, and who are crush'd before the Moth ! Who says *Jebovab*, would set the Bryers and Thorns against me in BATTLE ? I would go through them, I would burn them together. †

THIS LORD of HOSTS, this MAN of WAR, is as a consuming Fire to his ENEMIES, the workers of Iniquity ; and they, as dry Stubble before the fiercest Flames ! How Grand and Noble is the Discription, which the Prophet Nabum gives of *Jebovab's* Power and Resentment ? The LORD sayeth he, is great in Power, and will not at all acquit the Wicked : The LORD hath his Way in the Whirlewind and in the Storm, and the Clouds are the Dust of his Feet : He rebuketh the Sea, and maketh it dry, and drieth up all the Rivers, Bashan languisheth and Carmel, and the Flower of Lebanon languisheth. The Mountains Quake at him, and the Hills melt, and the Earth is burnt at his Presence, yea, the World and all that dwell therein ! Who can stand before his Indignation ? And who can abide the Fierceness of his Anger ? His Fury is pour'd out like Fire ; and the Rocks are thrown down by him. What Cæsar proudly said of himself, may be truly said of this ALMIGHTY WARRIOR ; I came, I saw, I overcame. ‡

III. Jā-

\* Ps. cii. xxvi.

† Isai. xxvii. 4.

‡ Veni, vidi, vici.

III. JEHOVAH is a *just* and *righteous* WARRIOR. He is just in all the WARS, in which he engages, both Spiritual and Temporal : He never proclaims WAR of any kind, without competent Cause ; as *Moses* observes, *he is a Rock his ways are perfect, a GOD of truth and without Iniquity, just and right is he. The LORD, saith the Psalmist, is Righteous in all his Ways, and holy in all his Works.*

SOMETIMES *Jehovah* commences a SPIRITUAL WAR against Sinners, but it is because they persist in Impiety, and refuse to be reclaimed, by all the condescending endearing Measures of *Mercy* and *Benignity*, which he is pleased to use with them for that end : *If they turn not, he will whet his SWORD, bend his BOW and make it ready, yea he hath prepared the Instruments of Death, and ordain'd his ARROWS against the Persecutors.* ‡ In the Prophecy of *Jeremiah*, we have these Words, *but have walked after the Imagination of their own Heart, therefore saith the LORD of HOSTS, behold I will feed them with Wormwood, and give them water of Gall to drink, I will scatter them also among the Heathen.—I will send a Sword after them, till I have consum'd them.* If, saith the GREAT GOD, *I whet my GLITTERING SWORD, and mine Hand take hold on Judgement, I will render vengeance to mine Enemies, and will Reward them that hate me. I will make mine ARROWS DRUNK with BLOOD !* †

SOMETIMES *Jehovah*, engages himself in Temporal WARS. 'Twas he that encourag'd pious  
F *Joshua*

‡ Pl. vii, 11, 12, 13.

† Deut. xxii. 41. 42.

*Joshua* to FIGHT the Enemies of his People of old : \*\* And hence he is called *the* GOD of *the* ARMIES of *Israel*; †† 'twas he that stir'd up the MEDES, to fight against the People of BABYLON; ‡‡ who in Conjunction with the *Persians*, under the Command of *Darius* and *Cyrus*, were the ruin of' the BABYLONISH MONARCHY : It was the LORD of HOSTS, saith the *Prophet*, *that Mustered the* HOST of *the* BATTLE : \* i. e. model'd and marshal'd the *Troops*, and kept a *Muster-Roll* (as it were) of all the Names of the *Soldiers*. 'Twas he who stirred up the Spirit of the *Assyrian Monarchs*, namely PUL and TILGATH PILNESSER, against *Israel*, who carried them *Captive* to *Halab* and *Habor*. † 'Twas he that stirred up the Spirit of the *Philistines*, and of the *Arabians* against *Jeberam*, who came up against *Judab* and conquered it. ‡ However unjust some temporal *Potentates* are in wedging WAR with their Neighbours, without sufficient *Foundation*, the great GOD never girds on his *Martial Harne/s*, nor draws his awful SWORD, without JUST, without GREAT CAUSE !

IV. JEHOVAH is a *generous* and *merciful* WARRIOR. He sets forth in his Word a plain DECLARATION both of the *Cause* and *Design* of his *Controversy*, with Sinners, as well as of the *Means* whereby they may escape the *Weight* of his angry ARM, the *dint* of his awful SWORD, his BOW his VENGEANCE, and be reinfated in his *Favour* and *Protection*. He speaks by *Moses*, in the following bold and sublime strains, *they*

\*\* Josh. i.  
\* Isai. xiii. 4.

†† 1 Sam. xvii. 45.  
† 2 Chron. v. 25.

‡‡ Is. xiii. 17.  
‡ 2 Chron. xxi. 16.

*they have provoked me to Anger with their Vanities, and I will provoke them to Anger with a foolish Nation, for a Fire is kindled in my Anger, and shall burn to the lowest Hell, and shall consume the Earth with her Increase, and set on fire the Foundations of Mountains: I will heap Mischiefs upon them, I will spend mine Arrows upon them. ‡* JEHOVAH warns before he wounds, yea, he warns that he may not wound, he threatens, that he may not, by Sinners continued Impenitence, be constrained to *smite*.

THE gracious *Design* of his *Menaces*, is to ALARM a GUILTY WORLD out of their iron *Slumbers*; to reduce a *Bediam World* to their *Senses*, by holding before their Eyes, as it were, the *dreadfulness* of his *incomprehensible, inexpressible, unavoidable, intolerable, and eternal VENGEANCE* for Sin, that so by beholding their complicated crimion *Iniquities*, their imminent and pregnant *Dangers*, they may be compelled to flee to the *Redeemer's Standard* for *Pardon* and *Protection*!

ALTHOUGH poor infatuated Sinners, who love present Ease more than Safety, are apt to complain of this *honest* and candid *Treatment*, viz. the denouncing of God's *Threats*, as tho' it were *cruel*, yet it is the greatest *Kindness* to labour to *alarm* them, by this Method of *Address*, and as it were *scorch* them into *Sense*: Hence it is, that the *Almighty* enjoins his *Ambassadors* to *cry aloud and not to spare*, to *shew to Judah their Transgressions*, and to the *House of Jacob their Sins*.\* Agreeable to which was the *Apostle's Practice*, knowing the *Terror of the Lord*, saith he,

‡ Deut. xxxii.

\* 16-i. lviii. 1.

*we persuade Men.* † Seeing unregenerate Transgressors are devoid of the ingenuous *Principle* of transcendent *Love* to GOD, and never have had any Experience of his special internal *Favour*, but are governed chiefly by *selfish Motives*: Hence it follows, that they are apt to be first and next affected, by Arguments adapted to influence their *Fear*: And altho' a *slavish Fear* is not a Principle of acceptable Obedience, yet it is the usual *prelude* thereto, in the Adult; *we must first receive a Spirit of Bondage to Fear, before we receive the Spirit of Adoption, whereby we cry Abba, Father.* \*

SUCH is the *Mercy* of this glorious WARRIOR, that all *Rebels* who lay down their *Arms*, and accept of his *Royal Proclamation*, of free Forgiveness, which the *Gospel-Trumpet* sounds, during this joyous *Jubile*, he readily receives into the *Bosom* of his *Love*, and under the *Protection* of his *Power*: For JESUS has ascended up on high, and led *Captivity Captive*; he has received *Gifts for Men, yea, for the Rebellious also, that the Lord GOD might dwell among them.* ‡ Ob! he is the Lord, the Lord, merciful and gracious, abundant in loving *Kindness, Goodness, and Truth, forgiving Iniquity, Transgression and Sin.* \*\* Surely *Jehovah* is Goodness and Love itself, in him are soundings of the tenderest *Bowels* of *Pity* and *Benignity* towards the Penitent, which will not be restrained on proper Occasions: He soon heard poor *Ephraim's Moans*, and hastened to his *Succour*, \*† as the *Father* of the *Prodigal* towards

† 2 Cor. v. 11.  
\*\* Exod. xxxiv. 6.

\* Rom. viii. 15.  
\*† Jer. xxxi. 20.

‡ Ps. lxxviii.



towards his once *rebellious*, but now penitent returning *Son*, whom he embraced, with the tenderest *Endearment*, and most compassionate *Caresses*! But the Time requires that I hasten to the *Improvement* of this *Subject*.

Is JEHOVAH a MAN of WAR? We may then from hence learn,

1<sup>st</sup>. THAT the *martial* OFFICE is truly honourable, under a lawful *Authority*, and in a good *Cause*, seeing that the great GOD himself is a MAN of WAR, the LORD of HOSTS, the GOD of the ARMIES of ISRAEL: Forasmuch as the blessed GOD is the Fountain of *Excellency* and *Honour*, it must needs be the highest *Dignity* a *Nature* is capable of, to be conformed to him.

2<sup>d</sup>. FROM hence we may likewise infer, the *Safety* of GOD's People, who have such a MAN of WAR upon their Side. But who are the *People* of GOD, and wherein consists their *Safety*?

I ANSWER, such as have been made so sensible of *Sin*, and *Danger* consequent upon it, and their Helplessness in themselves to obtain *Relief*, as well as utter *Unworthiness* of it, that they have been restless until they were enabled to flee for *Refuge* to the *Hope* set before them by the *Gospel*, and embrace the *Mediator* JESUS in all his OFFICES; and upon his own *Terms*, with *Resolution*, and without *Reserve*; and who in consequence hereof, experience a habitual governing *Reverence* of GOD, and transcendant *Love* to him in their *Minds*, as well as a peculiar complacential *Respect* to those that bear his *moral* IMAGE, and are hereby influenced to a *voluntary*,



*tary, impartial, and persevering Obedience, to the divine Precepts in their Practice.*

To all such, this *Subject*, how terrible soever in itself, speaks sweetness and *solace*, the bright Side of the *Cloud* shines and smiles upon you, from this *Cloud* a chearing *Light* breaks forth in your *Goshen*, with all the *Blaze* of *Day*: While *Ægyptians* grope in midnight *Darkness*, and are surrounded with the most gloomy *Terrors*, the *Beauty* of a Believer's State, appears more amiable and orient in *Contrast*. Other's *Miseries* are in some Sense a *foil* to your *Mercies*, and make them sparkle and shine with distinguished *Beauty* and *Lustre*, like rich *Jewels* curiously cut and embossed in *Gold*. \* I say, this *Subject* opens a *Spring* of Sweetness to every pious Soul.

For the omnipotent *Warrior* is your *Shield* and *Buckler*, he will cover you with his *Feathers*, and under his *Wings* you may safely trust, he that dwells in the *Secret* of the most high, shall abide under the *Shadow* of the ALMIGHTY: The *munition* of *Rocks* is your defence. How sweet are the *Words* of *Moses*, upon this *Head*, there is none, sayeth he, like to the *GOD* of *Jeshurun*, who rideth upon the *Heaven* in thy *Help*, and in his *Excellency* on the *Sky*. The eternal *GOD* is thy *Refuge*, and underneath are the everlasting *Arms*. † You shall find in *GOD*, thro' *CHRIST*, a secure, a sweet *Retreat*, from every *Storm*, from every *Tempest*; and therefore you need not be slavishly afraid, whatever *Darkness* or *Confusion* seems to sit upon the *Face* of the *Church* or *State*; or however your and the *Church's*

\* *Contraria juxta se posita, clarior illustrentur.*

† *Deut. xxxiii. 27.*

Church's Enemies do rage and roar, you may notwithstanding, on a firm Foundation, speak in the *Psalmist's* Language, of pious *Security*, of believing *Triumph*, and say, *I will not fear, tho' Mountains be tossed* (as it were, like Tennis Balls) *into the midst of the Sea, I will not fear, tho' Ten Thousand rise up against me*, the most formidable *Revolutions*, in the *Kingdoms of Nature and Providence*, shall not dash my Confidence, or mar my Solace, for my GOD chuses all my *Changes* for me, he manages the *Reigns of Universal Empire*, he turns the *Helm of the Church and State!*

IF GOD be for you, dear Brethren, who shall be against you? How trifling and contemptible is the combin'd Force of the whole *Creation*, of *Angels*, of *Men*, of *Devils*; the LORD of *ARMIES* can speak them to *nothing* by a single *Word*, a single *Beck*; nor can they move a Hair's breadth without his *Leave*! Humbly then rejoice in your GOD, your *Fortress and Salvation*, amidst the most *distressing Circumstances of Life*! Resolve with the pious *Prophet*, to *rejoice in the LORD*, and *joy in the GOD of your Salvation*, even *tho' the Fig-Tree does not blossom, and there is no Fruit in the Vine, tho' the Labour of the Olive fails, and the Folds yield no Meat, tho' the Flock be cut off from the Fold, and there is no Herd in the Stalls.\** For One GOD is more than all besides him, his *all-sufficiency* is an unfailing *Ocean of Good*.

AND tho' the present *Aspect* of Things may look *dark and disconsolatory*, in respect of the  
Church,

*Church*, yet consider she is built upon a *Rock*, the *Rock of Ages*; and the Almighty *WARRIOR* has promised, that *the Gates of Hell shall not prevail against her, nor any Weapon formed against Zion, be suffered to prosper.*

IN the mean Time, dear Brethren, ye should glorify *GOD*, for his unspeakable undeserved Goodness to you, with the most affectionate Gratitude, by the Sentiments of your *Minds*, and the Speeches of your *Lips*, and as an Evidence of your Sincerity therein, let the exemplary *Piety* and distinguished Usefulness of your *Lives* crown the *Scene*: Endeavour to maintain, with *Vigour* and *Steadiness*, the Spiritual *WAR*, under the Conduct of the *CAPTAIN* of your Salvation, and adorn the *Doctrine of GOD our Saviour in all Things*. The Consideration of your *Captain's Power*, and of the Crown of Blessedness before you, may support your *Hope*, and animate your *Industry*, amidst all the *Discouragements* and *Difficulties* that attend your spiritual *WAR* with *Sin* and *Satan*. Let the *Saints be joyful in Glory*, saith the *Psalmist*, let the high *Praises of GOD be in their Mouth*, and a two-edged *Sword* in their *Hand*, to execute *Vengeance upon the Heathen*, and *Punishments upon the People*, i. e. to fight the *LORD's BATTLES* against the *Enemies* of his *Kingdom*, this Honour have all his *Saints praise ye the LORD.* \*

3d. WE may learn from what has been said, the *Danger* and *Misery* of the *Enemies* of *GOD*. But who are they? And what is their *Danger*? I answer, they are such, who have not  
expe-

experienced the aforefaid *Characters* of sincere *Piety*; ſuch who habitually diſlike the *Law* of GOD, becauſe of it's *Strictneſs*; the *People* of GOD, becauſe of their *Holineſs*; ſuch as remain in a *State* of *Security*, or go on in a *Course* of ſecret or open *Wickedneſs* of any Kind, *willingly* and *knowingly*.

ALL ſuch are in a *State* of extreme *Miſery* and *Danger*, for the great GOD is your *Adverſary*; and truly a dreadful Adverſary *Jehovah* is! If he is againſt you, who ſhall, who can be for you, ſo as to protect you from his *Wrath*? O Sinner agree with thine *Adverſary* quickly, *whilſt thou art in the Way with him*, leaſt at any Time the *Adverſary* deliver thee to the *Judge*; and the *Judge* deliver thee to the *Officer*, and thou be caſt into *Prison*, Verily, I ſay unto thee, ſaith the Lord JESUS, thou ſhalt by no Means come out thence; till thou haſt paid the uttermoſt *Fartbing*.\*

O CONSIDER Sirs, that it is a fearful thing to fall into the Hands of the living GOD! I beſeech you, in the Name of our Lord JESUS CHRIST, the King of the Church, the Captain of Salvation, to lay down your Arms of Rebellion againſt GOD, I mean, that you ſhould forſake your Sins, bewail them, and turn from them to GOD in JESUS CHRIST, *ſpeedily, ſpeedily, ſpeedily!* as you ſhall answer it at your *Peril* before the terrible Bar of GOD, in a little Time!

ALAS, *Friends!* while you remain in your preſent State, that great, that glorious GOD, who is the LORD of HOSTS, who is an *all-wiſe*,  
G *all-*

*all-powerful, and inflexibly righteous WARRIOR, is against you, all the adorable Perfections of his Nature, conspire to secure and aggravate your utter and eternal Ruin. Jehovah is wise in Heart, and mighty in Strength: Who hath hardened himself against GOD and prospered? He is, as Daniel expresses it, the great and dreadful GOD.*

CONSIDER *this, ye that forget GOD, lest he tear you in Pieces when there shall be none to deliver: Hast thou an Arm like GOD? Or canst thou thunder with a Voice like him? Who, if he but touch the Mountains, they smoke, yea, the Hills tremble at his presence: He shaketh the Earth out of her Place, and the Pillars thereof tremble, yea, and the Devils roar, when he is angry! He commandeth the Sun and it riseth not, and he sealeth up the Stars: All inanimate Nature, unreluctant, but trembling, obeys his Beck: The Winds blow, the Lightnings fly, the Sea roars, and rises Mountains high, at his Pleasure, or if he gives the Word, the blustering Winds sleep, the forked Lightning forbears to play, and the angry Ocean subsides into a pleasant Calm! When Jehovah descended from the imperial Paradise, at the giving of the Law, he rode on a Cherub, and did fly, yea, he flew upon the Wings of the Wind, he bowed the Heavens, and came down, and darkness was under his Feet, he made darkness his secret Place, and his Pavilion round about him were dark Waters and Clouds of the Skies; a Smoke went out of his Nostrils, and fire out of his Mouth devoured, Coals were kindled by it, the Earth shook, the Foundations of the Hills were moved, because he was wroth! And Sinai trembled*

bled for fear, under the Burden of a GUL  
and as it were, sought to hide itself under the  
Mantle of a smoaky Cloud.

HEAR, O Sinners! these dreadful Words of  
GOD, by the *Prophet Joel*, therefore will I t-  
unto them as a Lyon; as a Leopard by the W  
I will observe them, I will meet them as a Bear  
that is bereaved of her whelps, and will rent  
the Caul of their HEART!

Oh! SIRs, consider, that your present *Retellion*  
is unjust, ungrateful, and ruining in it's Conse-  
quences! For has not the GOD that made you,  
a Right to your *Homage* and Service? And has  
he not vouchsafed innumerable *Benefits* upon you?  
And is this the *Return* you make for them? To  
rush upon the *Bosses* of the *Bucklers* of this om-  
nipotent WARRIOR! And bid Defiance to *Hea-*  
*ven*! What can ye expect will be the Issue of  
this unjust and unequal Contest, but utter and  
eternal *Ruin*! Surely the adorable JESUS shall  
be revealed from Heaven, with his mighty Angels,  
in flaming Fire, to take Vengeance upon those  
that know not GOD, and obey not the Gospel of  
our Lord JESUS CHRIST, who shall be punished  
with everlasting Destruction, from the presence of  
the Lord, and from the Glory of his Power.

HE that hears the Words of this Curse, saith  
GOD, by Moses, and yet bleisseth himself in his  
Heart, saying, I shall have Peace tho' I walk  
after the imagination of mine Heart, to add  
*Drunkenness* to Thirst, the Lord will not spare him,  
but then the Anger of the Lord and his Jealousy  
shall smite against that Man, and all the Curses  
that are written this Book, shall be upon him,

*and the Lord shall blot out his Name from under Heaven.*

O, SINNER! think seriously, that the *Almighty* hath an absolute *Command* over the whole *Crea- tion*: At his *Beck* the *Frogs* assaulted *Pharaoh*; the *Stars* fought against *Sisera*; an *Angel* fought the whole *Host* of *Assyria*; the *Watchers* turned *Nebuchadnezzar* to *Grass*; tossed *Belsaxer* from the *Throne*, and opened the *Gate* of *Babylon* for *Darius*; He *tolds the Winds* in his *Gifts*, and brings the *Snow*, the *Hail* out of his *Treasures*, and scatters the hoary *Frost* like *Ashes*. *Riches* profit not in the *Day* of his *Wrath*, and by strength shall no *Flesh* prevail.!

Oh, SIRS! make speedy, a solemn *Pause*, and consider, that while you are in this *State* and *Course* of *Enmity* and *Rebellion*, you are, in all respects, and every way encompassed with *Danger* and *Misery*; your *Sins* are all *unpardoned*, you are under the *Condemnation* and *Curse* of the great and terrible *GOD*, *he that believes not* is *condemned already*, *curst* is *every one*, saith the *Apostle Paul* to the *Galatians*, *who continueth not*, in all *Things* that are written in the *Law*, to do them: Ye are *poor*, *miserable*, *blind* and *naked*, without durable *Riches*, without spiritual *Beauty*, without solid *Comfort*, without *Ornament*, without *Defence*! If ye look behind you, there is a *Life* spent in vain, in the *Service* of *Sin* and *Satan*, a *Reflection* upon which may justly cause *Shame*, *Sorrow*, and *Fear*! If you look above you, there you may behold *Heaven* shut against you, an *angry GOD* frowning upon you, his *Vengeance* hanging over you, like a dark *Cloud*, preg-  
nant

nant with *We* and *Death*, ready every Moment to be discharged upon you, to your utter Destruction! There you may behold the *glittering Sword of Justice* drawn, ready to be made *drunk* with your *Blood*.

If you look below you, there by your *Reason* you may perceive the *Earth* groaning under such an unprofitable *Burthen*, and *Hell* gaping for such an obstinate *Criminal*.

If you look before you, there also a dismal *Perspect* opens! There you may behold *Death* and the final *Judgement*, to which you are every Moment hastening unprepared! Oh, Sinners! How can ye bear the Thoughts of meeting *Death* in your present Condition, as *Bildad* observes, *your Confidence shall be rooted out of your Tabernacle, and it shall bring you to the King of Terrors!* What will you do for Comfort, in a dying Hour? When all your earthly Enjoyments flee from your Embraces, and you must take a serious Look of the *Grave*, and leap into the Ocean of *Eternity!* And in the mean Time have no covenant GOD to go to. Oh, lamentable Case! \*

BUT poor Sinners! If ye look beyond the *Grav*-still a more dreadful *Scene* opens! Can ye think without trembling and *horror*, of the majestick awful *Advent* of the Son of GOD, the great *Judge* of Quick and Dead, from his *Throne* in *Heaven* to the *Judgment-Seat!* See him descending thro' the vast expanse of *Æther*, into our  
Atmos

\* It was an awful Speech of a *Pagan Prince*, in his expiring Moments; *Dubius morior, quo vultum nescio*: I die doubtful, where I halter I know not.



Atmosphere, in a *Robe of Majesty, of Beauty, and of Light!* with a shining *Train* of innumerable *Angels*, and perfected *Spirits!* Hark, hark! the *Archangel's Trumpet* sounds, with a loud and terrible *Blast!* See, see, the *Dead* arising in great *Multitudes* out of the *Earth* and *Sea*, and hastening to the enlightened *Tribunal!* See the great white *Throne*, upon which the *Judge* sits, from whose *Face*, the *Earth* and *Heavens* flee away: See how the visible *Heavens* roll together like a fiery *Scrole*, and the *Earth* melts with fervent heat. See how the sulphurous *Matter* hid in its *Bowels*, being kindled by fiery *Showers* from *Heaven*, tears its *Surface*, and runs in burning *Rivulets!* Hear the rattling *Peals* of *Thunder*; hear the *Ocean's Murmurs!* Hear the awful rumblings of *Earthquakes*, and feel how the whole *Globe* trembles and shakes, and see how it burns! See all its *Works* of *Art* and *Pride* reduced to one funeral *Pile*, to one spacious *Ruin!* Hear the dreadful *Stricks* of damned *Men* and *Women*, that have received their final *Doom!* See *Terror*, *Confusion* and *Anguish*, sit on their doleful *Aspect*, look how hideous is their *Form!* See how they are dragged reluctant to the *Vault* of *Hell*, that *Center* of *Horror*, *Distress*, *Despair* and *Pain!* to be there forever inexpressibly miserable, under the continual vials of divine *Vengeance*, and unceasing just *Reflections* of their own guilty *Minds!* And come thou impenitent *Sinner* and hear thy own final *Sentence*, Go, thou accursed into everlasting *Burnings*, prepared for the *Devil* and his *Angels!* Oh, dreadful *Words!* O therefore be persuaded, poor *Sinners*, to flee from

from the Wrath to come, to CHRIST; haste ye to Zoar! haste, escape for your Lives, least ye be consumed in the Flames of divine Wrath! *Behold now is the acceptable Time, behold now is the Day of Salvation. Now then we are Ambassadors for CHRIST, as tho' God did beseech you by us, we pray you, in CHRIST's stead, be ye reconciled to GOD: God is waiting to be gracious to you, and wanting to be exalted, that he may have Mercy upon you!* And now Sirs, I call Heaven and Earth to witnels, *that I have this Day set Life and Death before you, if you will not hear and comply, your Blood will be upon your own Heads.*

BUT before I conclude this *Discourse*, suffer me *Gentlemen* of the ASSOCIATION, to address you in a few Words, my dear *Brethren*, tho' I am unworthy and unmeet to speak to you, yet my Regard for the important *Enterprize* you are engaged in, and to you, constrains me to say, that the ASSOCIATION is the only temporal *Method*, in our present difficult and unhappy *Circumstances*, which could be fallen into for our *mutual Defence and Safety*: And therefore, go on, my dear *Brethren*, in the Name of the God of Armies: Let no *Contempt*, no *Opposition*, no *Difficulty* discourage you, it is surely the *Cause* of GOD and your *Country*, that you have engaged to promote; O endeavour to seek and serve the LORD, with your whole *Hearts*: Beware of *Pride*, beware of sinful *Contention* with each other. I rejoyce to hear of the *Increase* of your *Number*, and to see so much *Love* and *Unity* among you, notwithstanding of your different *Denominations*! This is  
truly

truly amiable, may Almighty GOD, for CHRIST's sake, preserve and increase it. Let me accost you Sirs, in the Language of *Paul to the Philipians*, *if there be therefore any Consolation in CHRIST, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies; fulfil ye my Joy, that ye be like-minded, having the same Love, being of one accord, of one Mind. Let nothing be done thro' Strife or vain Glory, but in lowliness of Mind, let each esteem other better than themselves.*

To conclude, O, remember the Words of GOD himself to *Joshua*; who after the Death of *Moses*, was to preside over the *People of Israel*, and fight against their *Enemies*, in their Way to *Canaan*: *Only be thou strong and very courageous, that thou mayest observe to do, according to all the Law which Moses my Servant commanded thee, turn not from it, to the Right Hand or to the Left, that thou mayest prosper whither soever thou goest, and then thou shalt have good Success: Which may GOD grant to the important Enterprise of the ASSOCIATION, for JESUS CHRIST, his Sake. AMEN. AMEN.*

F I N I S.