Moses his choice, with his eye fixed upon heaven

by
Jeremiah Burroughs
MOSES
HIS
CHOICE.
With his EYE fixed upon Heaven:
Discovering
THE HAPPY CONDITION
OF
A Self-denying Heart.
Delivered in
A TREATISE
UPON
Hebrews II. 25, 26.

By JEREMIAH BURROUGHS.

Printed by John and are to be sold by Thomas Eglesfield, at the Marigold and at the Brazen Serpent in St. Pauls Church-yard. MDC L.
To the Right Honorable,

ROBERT

Earl of

WAR WICK,

BÁRON of LEEZE,

One of the Lords of his Majesties most Honorable Privy Council.

Right Honorable,

As those who have been of late, and in these days yet are of the Antichristian party, may well be accounted men born in an evil time; because howsoeuer heretofore was the time of Gods long suffering towards such,
The Epistle Dedicatory.

the time of permission of them to prosper, the set time of Antichrist's downfall then being further off then now it is. But now God's time of setting his face against Antichrist, and all the Antichristian party, is come, wherein God is determined to fight against them, and to ruine them; most wretched men therefore are they who now have spirits set for the upholding, the pleading for that which God hath set himself against. So happy especially now are those whose hearts have been, and still are set to countenance, maintain, to further and honor the truth of the Gospel, in the power and purity of it: These are born and raised up by God, and for God, in a most blessed time, wherein God stretcheth out
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as to make it instrumental to this great work of his, and your self have had a plentiful share in this so great a happiness: Your Honor hath dis
countenanced superstitious time-serv ing spirits, but as for the faithful Ministers of the Gospel, and the most sincere and godly of your Countrey, your Honor hath cast much respect upon them, and been the encourager of them, which reflects Honor, as upon Gods name and his truth, so upon your noble Family; I believe there hath not ascended to Heaven more praises to God from any Countrey in England for any Noble Family, in regard of the placing of a godly, painful, conscienceable Ministry, as hath ascended from that Countrey, in which your Honor, and your truly Noble Father, hath had such a large opportunity of service for God, and doing good to his people: And I may further confidently affirm, That no Noble Family in England hath more prayers of the Saints ascending to Heaven for a blessing upon it, then that family of yours; neither is there any Noble Family this day, shall I say in England? I may without presumption reach it further, which the Lord hath blessed, in regard of some Branches of it, with more beauty and power of godliness then he hath blessed yours; in regard whereof, it
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would be the most miserable thing that could be, if ever the succession of the countenancing and honoring the ways of godliness, should be cut off from such a noble Family. Cursed be that man who shall be the cut off of the succession of so great an Honor to such an Honorable Family. Psal. 72. 17. it is said, The name of Christ should endure for ever; Filiabitur nomine ejus; so the words are, it shall be begotten, as one generation is begotten of another, and so there shall be a succession of Christ's name. It is a most blessed thing when in a Family there is a begetting of the name of Christ, and so it is left unto the succeeding generation, as the name of the Family is left unto it: Pliny tells us, that it was accounted a great honor, yea,
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ingly dear to God: And my Lord, although God hath made you exceeding instrumental for much good to his people, which is one of the greatest blessings under heaven, yet let not your Lordship rest in this: God's warning to Solomon,¹ Kings 9.4.
is very observable, after Solomon had finished that glorious Temple for the honor of the Lord, after he had assembled all the Elders of Israel, to bring up the Ark of the Lord with all solemnity, after he had made such an excellent Prayer before all the people, after he had offered to the Lord two and twenty thousand Oxen, and one hundred and twenty thousand sheep, and in his rejoicing in this great work done to the honor of God, he made a great Feast to all the people seven days, and to them he added seven days more, and sent away the people with joyful and glad hearts; yet after this, God says to him, If thou wilt walk before me as David thy father walked, in integrity of heart, and uprightness, to do according to all that I have commanded thee, then I will establish the throne of thy kingdom. Though the things that you have done be great things, yet I expect walking according to all that I have commanded thee, or else all is nothing. It were infinite pity, and God forbid so great an evil, that any
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Way of sin should ever stand up, to hinder the blessing upon a noble spirit, and such worthy services for the Church as you have done, well be-seeming that true nobility of such a spirit.

Your Honor hath appeared much for the Honor, the Safety, Peace, Liberties of the Saints and your Countrey; and how many now have their consciences check them, and shame is upon their faces for that base cowardice and vile time-serving, that the true nobility of your Lordships spirit (scorning such baseness) delivered you from. God hath now appeared for his people more then ever, in our or our Forefathers time, do you now appear more then ever for them;
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were, That you might live to do God service here: God then spared your life, and now my Lord, I beseech your Honor to give me leave to minde your Lordship of these desires, and those Covenants you made with God if ever be restored you. Surely the Vows of God are upon you, God hath now put an opportunity into your hand to fulfil them, and all other you have ever made unto him, and now be expect the performance of them; now there are opportunities of that service that may draw forth all that nobility of your spirit, wherein you may give testimony of thankfulness for all mercies so abundantly heaped upon you, and be faithful in performing of all your vows, and blessed be God for this opportunity: This is your honor, to account opportunity of service for God and his people your greatest honor upon earth.

Go on and prosper, and the Lord recompence all that respect you have shown to his servants, and amongst others to myself; Wherefore in duty to you I here present your Honor with this Treatise of Moses his Choice, which ventures to come to the view of the world for furtherance and encouragement in such a happy choice, blessed with such a happy reward as the eye of Moses in this his choice was fixed upon; And herein I gladly take
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the occasion to make an honorable mention of your Name, that I might testify not only to your Honor, but to all the world, my thankful remembrance and due acknowledgement of your Lordships undeserved respects toward me, who am and ever shall be,

Your Honors in all humble and due observance,

Jeremiah Burroughs.
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Heb. 11. 25.

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Chap. I.

God will sometimes be honored, rather with the sufferings of men in high places, than with their services.

Having finished Moses his self-denial, namely, what he refused, together with the circumstance of time, and the principle by which he was enabled thereunto: Now what it was that he chose, we are to consider; his appearing for, and the joying himself with the afflicted people of God, although he knew he must needs partake with them in their afflictions; he saw that God would rather be honored by him in an afflicted estate, than in the enjoyment of all his glory that he might have had; he was willing to submit to God in that way.
Yet he might have had many reasonings in himself, that might have drawn his heart another way; he might have thought, that in his keeping of the honor and power he had in the Court, he might have done a great deal of service for God, in the improving of his favor with Pharaoh and his Nobles for the people of God; he might have been of great use for them, that it was a thing of great consequence, for them to have a friend in the Court, that might do them so much good, as it was probable he might have done: Yea, he might have thought with himself, Surely God intends to use me here in some great service for his people, for how wonderful hath his Providence been towards me, in bringing me to, in raising of me up, and continuing me in this honor? what a strange and extraordinary Providence of God was it, to dispose of my Parents hearts, to hide me in such a manner, as they did amongst the rushes? and that the Birth of Pharaoh would be told to him, the
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ans; and that God should encline the heart of Pharaoh to me likewise, that he should countenance me, and prefer me, and that the favor of Pharaoh's daughter, and of Pharaoh himself, should continue so long as it does, even to my growth up to forty years; that I should have favor in the eyes of his Nobles, and of all the Court, none of them seeking to undermine me, to alienate Pharaoh's heart from me? Sure God intended to use me in some great service here in the Court; if I should now do any thing to provoke Pharaoh against me, to lose that favor, that honor, that power I have, what a loss would this be to the people of God? what would become of them? little hope then of any good to them: yea, if Pharaoh and the Court should frown upon me, it is like they will be more enraged against them, and rather make their burthen heavier, and their bondage fonder: Now then what a grievous thing would it be, that such an opportunity as I have in my hands should be lost?

But Moses seeing God's minde, that he would rather have him venture himself in joyning with his people in affliction, and that this was the way, whereby God would honor himself by him, he was content to let go all those reasonings, and yield up himself to God's own way: God will sometimes rather be honored by the sufferings and afflictions of men in great Places (who one would think had large opportunities of service) then in any service that they shall or can do; and such men should be willing to submit to God herein: It is not what I or others think, how God may be honored this way or another, but what the will of God is, which way he will be honored; and God expects from men, not
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1. Only that they should seek his honor, but that they should seek it his own way: All the intentions and aims at the glory of God that can possibly be, are nothing; God cares not for them, if they be out of his own way. It was an excellent resolution of David, 2 Sam. 15.25,26. If I shall finde favor in the eyes of the Lord, he will bring me back again, but if he thus say, I have no delight in thee, behold, here I am, let him do to me as seemeth good to him. We reade of Heman, a man of admirable wisdom, one of the wisest upon earth in his time, as appears 1 Kings. 4.31. and yet Psal. 88. God kept him down, and low by afflictions all his days from his youth. This God doth,

2. Firstly, to shew his sovereignty over his creature, that he hath the absolute dispose of all, to use them as he will.

Secondly, to shew that he hath no need of any for
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pendence upon him, humbly before him, not attributing much to themselves: wherefore let such men learn not to set too high a price upon their condition, that God hath raised them unto above others: although it is true, that it is one of the greatest happinesses under heaven, to have large opportunities of service for God and his Church, yet we should not so value them, as to stretch conscience in the least degree, for the continuance or improvement of them: look to the word, keep close to it, and then regard not what men shall suggest, what a deal of good you might do, how much service, what honor you might bring to God, why will you hazard your self and the los of all?

There is much danger in listening to these reasonings, because the opportunities for service, and the keeping up yourself in that condition in which you are, being involved together, there may lie much self-love, under the pretence of doing service, and that so secretly, as without diligent and faithful search into your own hearts, you shall not perceive it your selves; wherefore while you see God offering opportunities of service, while you see his minde in improving you thus, follow it on with all your might, let no opportunity slip, do to the utmost you can for God, and when you see his minde to lay you aside, and to use you in another way, although it be of affliction, and grievous sufferings, yet be as willing to yield to God in this, as in the former way, and thereby,

First, you shall shew the most glorious work of self-denial that may be; it is more to deny ones self here then in outward things, there is nothing goes more
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near to a true generous heart; then to be laid aside, and to be denied to be used in service.

2. Secondly, it may be, if you bring your hearts to lie at God's dispose in this, he will use you the rather, and you shall not be taken off; this may be the means of continuance of you in his work.

3. Thirdly, if you go on with such a disposition as this, it is more like that God will bless your service, while he does use you.

4. Fourthly, or if you shall be taken off for a while, and put into an afflicted condition, wherein it shall not appear that you are of any great use, (although sometimes sufferings are the greatest services) yet your afflictions shall but prepare you for higher service afterwards, as it did in Moses: How did God use him afterwards in great and high employments? few men that ever lived upon the earth, were employed more for God then he was. The Magdeburgenfes

Contestantiae, [i.e.,ocks, Scoces, etc.]
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highest work you could have desired to be used in: But if you shall not be willing to lay down all when God calls you thereunto, and to be put into any low suffering condition that he shall please to put you into, it is an evident sign that you went on before in your way with self-confidence, that you aymed at your self, that you did not give God the glory of your service; and if so, although God might use you for the good of others, yet there will come no blessing of it upon your selves. This in the general.

CHAP. II.
The opening of the words, with the several doctrines in this Text.

But for a more particular handling this verse, I shall first give a short paraphrase of it; secondly, shew the several doctrinal conclusions contained in it. [He chose] Choice notes a com- paring of one thing with another, and the delib- rating of the minde about the things compared, and at the last a free determination of the will which way to go. Thus Moses compares the estate of Gods people, and the pleasures of sin, one with another; he deliberates in his minde, which is the safest, and the best way for him to go, and at last freely, yet thoroughly and fully determines the case: He chose rather to suffer affliction: he did not choose affliction absolutely, for affliction in itself is an evil, but rather then the pleasures of sin, afflictions are to be chosen: Job 36.21. Elishu charges Job, that he chose sin rather then affliction, this choyce is an ill choyce.
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Moses his choice was a wise and gracious choice; he chooses affliction rather than sin. [Affliction] that is, any affliction, not this or that affliction, but whatsoever affliction God should think fit: Many think themselves willing to suffer affliction in the general, until they be called unto some particular affliction, and then they think, Oh, if it were any other we could bear it, but this we know not how to bear; whereas the true subjection of the heart to God, is to bear what God himself shall appoint. He chose [to suffer affliction,] not to bring affliction upon himself: Religion teaches no man, rashly and headily to bring himself into misery. [To suffer affliction with the people of God: ] That is, either in joyning with the people of God in the ways of godliness, in which they were; or in appearing for them; or in joyning in communion with them. [Then to enjoy the pleasures, of sin.] The words are in the Original, Then
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Fourthly, a spiritual eye can see an excellency in God's people, though they be in never such a low afflicted condition.

Fifthly, a gracious heart is willing to appear for God's people, to be on their side, although it be with much hazard to itself.

Sixthly, there is so much good to be had with God's people, that it is worth the enduring hard things to be with them.

Seventhly, nothing that is but for a reason can satisfy a gracious heart, that which must satisfy it, must be beyond any temporary thing, it must be an eternal good.

CHAP. III.

God's people, though dear to God, yet usually have been in an afflicted estate.

For the first: God's people, although dear and precious in his eyes, yet they have usually been an afflicted people in all generations unto this day. When God was making his Covenant with Abraham, Gen. 15:12, at the going down of the Sun a deep sleep fell upon him: and lo, a horror of great darkness was on him; and ver. 17. a smoking furnace, and a burning lamp passed between his sacrifice, and the Lord tells him of the bondage of his seed in Egypt. The afflicted condition of God's people who were to come from Abraham, was shewn by the horror of darkness, and the smoking furnace: And this is observable, As at the first great Promise that was made for God's choosing of a people to himself.
out of Abraham's loyns, their afflicted estate was set out; so where we have the great promise of the Gospel, the largest of any in the Gospel, for the encouragement of those who are willing to part with any thing for Christ, even there persecution is annexed: for as the words are, Mark 10.29, 30. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels, but he shall receive a hundred fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. Persecutions come in amongst all those great things that are there promised. Israel is a people afflicted from their youth, Psal. 129, 1. When God appeared to Moses, to send him a deliverer of his people, he appeared to him in a burning bush, to set out the afflicted estate of his people.
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hath not learned his A.B.C. in Christianity, who hath not learned the lesson of the Cross. A Christian is a Cross-bearer, says Luther. As God made the evening and the morning to be the first day, and so the second, &c. So the day of God’s people, God hath made to be the evening of troubles here, and the everlasting morning of glory and happiness hereafter. It is an expression of Mr. Calvin, The godly (says he) have their dark shadow of troubles before them, and their brightness of glory behind; to come hereafter, but the men of the world have their brightness before them.

Men use to bring out their best first, and reserve the worst till afterwards, but Gods dealing with his people is otherwise, their worst is first with them. The way to Canaan is through the wilderness; even after a fore and tedious bondage; yea, and when God brought his people into Canaan, he brought them into the worst part of Canaan first, into the southern part, which was the most dry and barren part of the land. The way to Zion is through the valley of Baca, Psal. 84.6. Many are the troubles of the righteous, faith David, Psal. 34.19. According to that of the Apostles, Acts 14.22. Through much tribulation we must enter into the kingdom of God. Psalm 22, is a prophatical Psalm of Christ’s sufferings, and the title is upon Aijeleth Shear, which signifies the morning Har or Stag, such a one as the Huntsmen go out in the morning from the rest, to hunt for that day. Such was Christ, and such is his Church, as the morning Stag fervently out to be hunted and worried by the world. In the world ye shall have tribulation, faith our Savior to his disciples, John 16.33, we cannot
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Cap.3. Follow Christ, and be his Disciples, but upon these terms, Mat. 16. 24. Others use to invite Followers with promises of honors and riches, but Christ tells the worst at first, what we are like to finde; we must be content to take up our Cross, not to endure it by compulsion, and constraint, but to take it up willingly and cheerfully: Secondly, not what Cross we will, we must not choose our Cross, but what is appointed for us: and lastly, we must take up our Cross, and follow Christ daily. Yes, Luke 9. 23. He must take up his Cross daily.

But if every day, I hope it is an easy Cross. Nay, it is a killing Cross; 1 Cor. 15. 31. I die daily, saith St. Paul.

But yet I hope there may be refreshings some part of the day.

Not so neither; Rom. 8. 36. For thy sake are we killed all the day long, that is, in regard of the dan-
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2 Tim. 3. 12. All that will live godly, must suffer persecution: First of all] Every one must expect it, although it is true, God calls not all to the like sufferings, yet he exemptNone from some degree or other, let him be as wise, and as discreet as he will, yet if godly, he shall not escape. Christ was the best Preacher that ever was, he lived the most inoffensively that ever any did; and yet while he was preaching, the Pharisees blew their noses at him in scorn and derision; for so the word signifies in the Original, Luke 16. 14. which is translated, derided him. And at another time they would have broke his neck, by casting him from a steep hill, after he had done his Sermon. Saint Paul the most famous Preacher next to Christ, that ever was, and yet he was accounted a babler, a pestilent fellow, his Sermons were accounted seditious and seditions.

Secondly, He that will live godly.] The Devil will let a man have many witches and desires, these are not persecuted; but he that will, if he be set upon it, absolutely resolved that he will, and nothing shall hinder, then he must make account to suffer: When the woman in the Revelations, Chap. 12. was ready to bring forth her child, the Dragon sought to devour it, he medled not with her all the while she was a breeding.

Thirdly, he that will live. ] If he keep his godliness in his heart, and not discover it in his life, he may go on well enough, but these shews of godliness the world cannot endure. Wickedness must appear with open face; but godlinesm
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Cap. 3. Wickedness must keep within doors; godliness must keep in as a bankrupt, that dare not be seen.

4. Fourthly, he that will live godly. Not civilly only, for a man to live fairly, lovingly, justly amongst men, to keep from crying sins, and here to rest, this man perhaps may escape sufferings; but if he begins to live godly, to go beyond morality in his profession, then he must expect to suffer.

5. Fifthly, he that will live godly in Christ Jesus: that is, in the virtue, strength and power of Christ Jesus. The other may be done without knowledge of Christ, but this godliness in Christ Jesus is that which is persecuted in the world [godly in Christ Jesus.] That is, first real and true godliness, not the shadow of godliness: A Wolf flies not upon a painted sheep, we can look upon a painted toad with delight: There are some forms, and shadows of godliness en-
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should be Religious, so be it they do not go too far. Rev. 2. 2. Christ faith to the Angel of the Church of Ephesus, I know thy labor and thy patience; mark how these two are joyned: If the Angel had not labored so much, it is like he had not suffered so much: If Ministers and Christians will be idle and do little, they are not like to suffer much, a little patience will serve them, but those who put forth themselves, who are stirring, active, who labor much, they must expect to suffer much. It is very observable that of the seven Churches we read of in the Revelations, there are only two of whose troubles there are no mention; and which are they? the first is Sardis, of which it is said, She had a name that she lived, and was dead: the other was Laodicea, that was neither hot nor cold: These two escaped troubles, but none of the other.

Fourthly, the godliness that is in Christ Jesus, is a powerful godliness, that will not yield and give in, such as the Lord requires in Jeremiah, Let them come into you, do not you go to them: Let men say what they will, let them threaten, rail, flatter, perjure, yet this yields not. Now the world judges this to be pride, stubbornness, not knowing what the power of godliness means: A reed that yields, is not shattered by the wind: So those who will be time-servers, whose consciences will bow any way, those shall suffer no great matter, but if men be unyieldable, especially in things that are counted small, as many of the Christians in the Primitive times, who would not cast one grain of frankincense into the fire to save their lives, these are hated, contemned and persecuted in the World: Antichrist is content to let the
name and profession of Religion alone, but he persecutes the power of godliness, it is that which witnesseth against him, *Revel.* 11.8. He slays the witnesses, but he lets their carcasses lie openly; he cares not for the name and profession, so be it the witnessing power be slain.

Fifthly, Godliness in Christ Jesus, is world-condemning godliness; Noah condemned the world by that he did: Other men should be accounted well of, were it not for these; but this darkens their light, and condemns their way, which they are not able to abide, 1 *Pet.* 4.12. Beloved, think it not strange (faith the Apostle) concerning the fiery trial, as though some strange thing happened unto you; be not moved at it, as at the coming of a stranger unexpectedly, you must entertain troubles as ordinary daily guests.

It hath been, is, and will be the order of God's providence towards his people, that they shall be in an
of the persecution of Abel. Noah's Ark on the waters, was a type of the condition of the Church in afflictions. What hard things did Abraham, and the rest of the Patriarchs endure in their generations? How sore was the bondage of the Israelites in Egypt? Their passage through the Red Sea and the dam small Wilderness into Canaan, was a type of the afflicted condition of God's people in after ages, through which they were to pass to Heaven. How was David hunted as a Partridge in the wilderness? What bitter and sore complaints do we hear, of the grievous suffering he met withal? Psal. 129. the Church there bemoans her condition, that from her youth up she had been afflicted: What hard usage did the blest Prophets of the Lord finde? Elijah was persecuted, and must flee for his life, while four hundred false Prophets were fed at Jehoah's table: Micaiah must be fed with the bread of affliction, and the water of adversity.

Histories tell us, that Isaiah was fawn afunder with a wooden saw; Jeremiah was put into a dungeon, sticking in the mire (as some stories say) even up to the ears, and after was stoned to death in Egypt; Ezekiel was slain in Babylon; Micah was thrown down a steep place, and his neck broke; Amos was smitten with a club, and so brained: The Story of the persecutions of the Maccabees prophesied of, Dan. 11. 36. and recorded by the Apostle, Heb. 11. from the 35 Verse to the end, is exceeding lamentable; the Texts says, That they were tortured, that they had the tryal of cruel mockings and scourgins, of bonds and imprisonments; they were stoned, were fawn afunder, slain with the sword, wandred up and down.
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down in Sheep-skins and Goats-skins, being destitute, afflicted, tormented, they wandered in deserts, and mountains, and dens, and caves in the earth.

And after, for the Christian Church, we know what Christ himself, the great leader of his people suffered, what contradiction of sinners? what contempt? miseries? scorns? scourges? cursed, cruel, shameful death? When Stephen the first Christian Martyr was stoned, Dorotheus witnesseth, that two thousand others which believed on Christ, were put to death the same day. All the twelve Apostles after many sore and grievous afflictions endured, suffered many violent deaths; John only excepted: who yet, as the Scripture testifieth, was banished into Patmos, and as some Histories, that he was by Domitian thrown into a Tun of scalding lead, yet as they say, delivered by a miracle.

Peter was crucified with his heels upward, because he would not he as Christ was, thinking himself un-
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Stories say, that Paul before his conversion, had a special hand in this: Lebbens was slain by Agbarus, King of Edessa; Simon the Canaanite was crucified in Egypt, or as others say, he and Iude was slain in a tumult of the people: Matthias that came into the number in stead of Judas, was stoned, and then beheaded: Paul was beheaded at Rome, under Nero.

Those ten fearful Persecutions in the Primitive times, from the time of Domitianus Nero, unto Constantine, doth set out fully unto us the truth of this argument: for three hundred years together, the name of a Christian was death, except now and then, the Churches had some little breathings. Brightman speaking of the stories of those times, says, that every page, and leaf, is as it were all red, coloured in blood: the Covenant of grace is a bloody Covenant, both in regard of the blood of Christ, first sealing it, and the blood of the blessed Martyrs, adding likewise their seals in confirming of it. In that Treatise that goes under the name of Cyprian, de duplici Martyrio, speaking of that place, 1 John 5. 8. Three bear witness on earth, the Spirit, water and blood; the third is applied to the blood of the Martyrs in those times.

It is a most heart-breaking meditation to consider the ragings, madness and fury of the Heathens against the Christians in those times. Jerome in an Epistle to Chromatius, says, that there was no day in a whole year, unto which the number of five thousand Martyrs cannot be ascribed, except only the first day of January. Vincentius reports, that at Aquileia, the Emperor gave leave to every man that would, to kill the Christians; All the policy, wit, strength of
invention, of men and devils, were exercised and stretched out to the utmost, for devising the most miserable torments, and exquisite tortures, as plates of iron burning hot, laid upon their naked flesh; pinners red hot, pulling off the flesh from the bones; bodkins, pricking and thrusting all over their bodies: casting into lime kilns, and into caldrons of scalding lead: whippings until almost all the flesh was torn off their bodies, and their bones and bowels appeared, and then laid flat upon sharp sheels and knives: their skins were flead off alive, and then their raw flesh was rubbed with salt and vineger: their bodies were beaten all over with clubs, until their bones and joints were beat asunder: they were laid upon grid-irons, rosted, and basted with salt and vineger: one member was pulled from another; by fastening them to the boughs of trees, they rent their bodies a pieces: they were tossed upon the horns of Bulls, with their heads drew up in the air, and kept there.
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I am a Christian, at which they being mad, they clapt on plates of bras red hot, to the most tender parts of his body, wherewith although his Spirit shrunk not, but still continued constant, yet his body was so drawn together, that it lost the proper shape of a man; and after he lying in prison a while, they brought him forth again to the common scaffold in the face of the people, and put him to all kind of torments they could devise, as though he had been put to none before, as scourgings, tearings by wilde beasts; his body being thus torn, they brought an iron chair red hot with fire, and set him in it, and so fryed and scorched him as upon a grid-iron: Thus he being made the whole day a spectacle to the people, in stead of their games and sights, they could get nothing from him, but his first confession, Christianus sum, I am a Christian.

The example of Romanus, who was of noble birth, but more noble in his Martyrdom, is very famous; he was first whipped with knaps of lead at the ends of the cords; he desired them not to spare him for his Nobility, Not the blood of my progenitors, says he, but Christian profession makes me noble: then they lanced him with knives, until the bones appeared white, his face was buffeted, his eye-lids torn with their nails, his hair pulled from his face; the Captain being astonished at his constancy, commanded them to cease from tortures; he was after brought forth and scourged again upon his old sores, they plucked out his tongue by the roots: the Captain being yet more astonished to see him continue constant, commanded him to be brought into prison, and there be to strangled.
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The example of **Vincentius** is as remarkable as any; he was first wracked, all his joints being stretched out of their place; then his body was indented with grievous and deadly wounds; then they tortured his flesh, by raking upon it with iron combs sharply filed; and then they laid his body upon a grate of iron, opening his flesh with iron hooks, they feared it with fiery plates, sprinkling it with hot burning salt; then they drew him into a dungeon, where the floor was spread with the sharpest shells that could be gotten; they laid his body upon them, and so left him without all succor.

Take an example of a woman or two; one **Blandina** was miserably whipped, tortured by wilde beasts, tormented, and scorched upon a gridiron, and then put into a net, and cast unto the wilde Bulls to be gored, and so slain. We read of one **Eulalita** a yong Gentlewoman, famous for her godliness and constancy, who was pulled away from the face of her...
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the feminine sex: What are not we made of the same matter that men are? yea, after God's image are we made as well as they. God did not use flesh to make women of in token of infirmity, we are bone of his bone, in token we must be strong in the living God. These were the sufferings of those times; we shrink at every thing, at every scorn and frown.

As for after times, it pleased God to stir Constantine a Christian Emperor, and then the Church had some rest; to which some apply that place, Rev. 20.2. Satan was bound a thousand years, not to rage for a thousand years after, so as he then did, until Antichrist got strength: but the Text will not bear this interpretation; we read Rev. 8.1. at the opening the first seal, there was silence in Heaven half an hour; that is, a space of intermission, wherein the Church had some little breathing for a while, but yet continued not long; for Licinius, who first joined in the maintenance of Christian Religion, fell off and turned an outrageous persecuter. After that the Church endured infinite troubles by the heresie of Arrianism, that spread itself mightily abroad, so that the whole world almost was become an Arrian; at this time says Hilary, the Church was so obscured, as it was not to be sought in any external pomp in publique places, but in prisons and dens: Non in sedis, & exteriori pompa, sed potius in carceribus & spelunca.

Arrian was a man of excellent parts, and forward in good, but through pride, being disappointed of his expected preferment, fell off. Mr. Brightman upon Revelations 8.11. thinks it was he, that was
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After that Antichrist began to rise more and more, and to bring a fearful darkness over the face of the Church, of which times the holy Ghost prophesies, Rev. 8. 12. The moon, sun, and stars were smitten. The first open and bloody persecution of Antichrist, was that of the Waldenses, in the year 1160. and 1260, and so on: there is a whole volume written of the lamentable extremities that these poor people endured, the reading whereof might cause the hardest heart that lives to break. A special agent in this persecution was one Dominick, father of the Dominicans, of whom his mother dreamed when she was with child, with him, that she had a Wolf flaming with fire out of his mouth in her body.

In after times we read of the most famous instruments of Gods glory, what hard things they endured: as Wickliff, Hus, Jerome of Prague, and
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estate of Gods people is an afflicted estate, they cry our aloud unto us, that through many tribulations we must enter into the kingdom of God. This hath been the way of God even towards those who have been dearest to him, and it is so at this day, but yet a great difference hath God made, between us, and those in former times, in regard of the degree of afflictions yea, between us and others of his Servants, in others places now: we feel but little of those hard things that many of Gods people have felt, and still do feel: we sit under our vines, and fig-trees, in peace and plenty, not only under the shadows of them, but we taste and eat plentifully of the fruit of them, they are not empty vines, nor empty fig-trees unto us.

Chap. IV.

What use we should make of Gods sparing us from the woful afflictions which have befalln, and do befall others.

Now what use should we make of this difference? First, we had need examine whether our prosperity be in love or not, whether it be sanctified unto us or not, for we have a great deal more then Gods people use to have: And we shall know it by this, if the chief thing we rejoice in, in the enjoyment of our prosperity, be the opportunity of service for God, that we have by it.

Secondly, let us admire Gods goodness to us, and bless his name: How favorable is the Lord to us, who spares us, that we suffer little or nothing in comparison of what others have done: We are weak.
and if we should have felt such things as others have, what should have become of us? They endured spoiling of their goods, imprisonment, tortures, but we may go to Heaven, and have peace, comfort, the use of the creature, houses, lands, friends: had we only the blessings of the upper springs, although we wanted wholly the blessings of the nether, we were happy; but oh the goodness of our God unto us, we do plentifully enjoy both! Though a man do lose all the world, and win his soul, although he beg his bread from door to door, if he be saved at last, he is a happy man, happy that ever he was born: but we may have our souls, and yet have the good things of the world too.

But it may be said, A suffering condition is the joyful condition, why then should we thus bless God that we are freed from it?

Answ. 1. Sufferings in themselves have no good, but as God uses them, and turns them unto good,
ties, and those comforts that we do enjoy, which we might have been deprived of by the malice of men, let our strength now be employed for God, in doing service, which might have been spent in suffering the rage of man, yea, might have been spent in bearing the wrath of God himself: O how much better is it, that we have it to spend it in doing service for God in an active way, for his praise and our own comfort! The more peace and outward comforts, the more service is due to God. It is observable that Solomon's Altar was four times as big as Moses's. We read Exod. 27. 1. That Moses was to make an Altar five cubits long, and five broad, and three high, but Solomon made an Altar twenty cubits long, and twenty cubits broad. Moses was in the wilderness, in an unsettled condition, full of troubles: Solomon on his Throne, in a peaceable condition, full of prosperity; as our peace and prosperity is more then others, so our service should be more then theirs, and that in a due proportion.

Salvian writing about the condition of God's people in their suffering of affliction, answers an Objection which some might make. But we do not live under persecuting Emperors, as formerly Christians did. To that he says, By how much the less they were in their passive obedience, by so much the more they should be in their active obedience. God is content, says he, that our peace should serve him, that we
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related of Anchises. Aeneas his father; when Aeneas would have saved his life. Far be it from me, says he, that I should desire to live when Troy suffers that it does:

Ab sit, ut excisa possim supervivere Troia.

Far then be it from us to desire to live deliciously, when not Troy, but the Churches of God suffer such things as they do. It is reported of Alexander, that being in extremum thirst, when a little water was offered to him, he thought it a hard thing and not Prince-ly, for him alone to quench his thirst, when others in his Army had not wherewithal to abate theirs; wherefore he gives back again the cup with this speech, saying, I cannot bear to drink alone, and here is not enough to divide amongst the rest.

Sixthly, let us learn to be compassionate towards them that do suffer, while the bowels of others are torn out by the rage of men, let the bowels of our hearts satisfied whereof we speak.