AN USEFUL CASE
OF CONSCIENCE,
DISCUSSED,
AND RESOLVED.

Concerning Associations and Confederacies with Idolaters, Insidels, Hereticks, or any other known Enemies of Truth and Godliness.

By Master GEORGE GILLESPIE,
late Minister at Edinburgh.

Whereunto is subjoin'd a Letter written by him to the Commissioners of the Generall Assembly, in the time of his sickness. Together with his Testimony unto this Truth, written two days before his Death.

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The PREFACE.

This following Question and Cafe of Conscience, as it was handled and resolved by Mr. Gillespie, in some Sermons delivered by him, about the time of contriving the late War against the Kingdom of England; being much desired by many who heard of it, that it might be for public use, and at last yeelded to by the Author before his death. His friends have thought it necessary to publish the same, together with these Testimonies wherewith he sealed this Truth herein contained, in the time of his sickness, and immediately before his death.

An useful Cafe of Conscience, discussed and resolved: Concerning Associations and confederacies with Idolaters, Infidels, Heretics, or any other known Enemies of Truth and Godliness.

As I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Reformers and Lawers. Whether a civil or religious Covenant be lawful in this or any other Religion. For whereas no Covenant is lawful, which is made with wicked men, or such as are of another Religion, be lawful to me? For answer hereunto shortly, let us distinguish, 1. Civil Covenants. 2. Ecclesiastical, Sacred, or Religious Covenants. 3. Mixed Covenants, partly Civil, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawful, and to do the hurt Writers. When the Israelites are forbidden a Covenant with the Canaanites, I shall mention is made of their gods, idols, images, Exod. 23:12, and 34:13, 14. Zechar. 10. 2. That no such impieties, unlawful worship might be tolerated. As for Civil Covenants, if they be for commerce or peace, which were called *omnibus* they are allowed according to the Scriptures, Gen. 15:19; Gen. 21:44; 1 Kings 5:15; Jer. 39:7, 14. But the Covenant of Peace with the Turks, that God punished so exemplarily in Vlaadism King of Hungary. But if the civil Covenant be such a Covenant as the Grecians called *oikia* to join in military expeditions together; of this is the greatest debate and controversy among Writers. For my part, I hold it unlawful, with divers good Writers. And I conceive that...
that Exod. 34. God forbidde not only Religious Covenants with the Canaanites, but even civil Covenants, verse 12. and conjured Covenants, verse 16. Which is also James his opinion in his Analysis upon that place. The reason for the unlawfulness of such confederacies are brought. 1. From the Law, Com. 11. 12. 15. 2. From his own inability of managing them, Exod. 34. 10. 12. In the sentence, and it should be thought that this is meant only of the seven nations enumerated. Deut. 7. the same Law is interpreted of other Nations, Kings 11. 1. 2. So that it is to be understood generally against confederacies with idolaters and those of a false Religion: And the reason of the Law is moral and perpetual, viz. the danger of uniting the people of God; therefore it was forbidden to covenant either with their gods, or with themselves for a conjunction of Councils and familiar conversation (which are consequences of a Covenant) drawneth in end to a fellowship in Religion. 2. From disfellowship and condemned examples, as Abra his Covenant with Benaiah, 2 Chron. 16. to verse 10. And Abra his Covenant with the King of Affrica, 1 Kings 15. 10. 2 Chron. 26. 16, to 23. And if it should be objected, there are but examples of Covenants with idolatrous Heathens; there is not the like reason to condemn confederacies and associations with wicked men of the same Religion. I answer: 1. It holds a forswear against confederacies with him of the kind of Jacob, as had made defection from true Religion; for as Genesis de joseb bell & vero b. 2. cap. 15. Numbers 6. 9. which O. D. would have such to be more abominable than Heathens, and to be destroyed from among their people, Deut. 13. 13. Besides this I add, 2. We have in other Scriptures examples which meet with that case also: for Jehovah's confederacy with Abas, 2 Chron. 18. 3, with Chron. 19. 2, and after with Abas, 2 Chron. 20. 32. are condemned, which made Jehovah (although once reposing into that, since) yet afterwards mend his fault; for he would not again join with Abas, when he found that he offended the second time, Kings 22. 49. So Amasah having associate himself in an expedition with the Ishmaelites, when God was not with him, did upon the Prophets admonition disjoin himself from them and take his hazard of their anger, 2 Chron. 35. 7, 8, 9, 10. Levitt upon the place applying that example, note this as one of the causes why the Christian Wars with the Turks had so ill success; why faith, he declare what soldiers were employed; this is the fruit of associations with the wicked. 3. These confederacies proceed from an evil heart of unbelief as is manifest by the reasons which are brought against Abas, his League with Benaiah, 2 Chron. 16. 7, 8, 9, and by that which is laid against the confederacy with the King of Affrica, 2 Kings 15. 12, for as Calvin upon the place notes, the unbelievers among the people confiding their own inability for managing to great a warre, thought it necessary to have a confederacy with the Affrican; but this was from faithfule feares, from want of faith to stay and rest upon God as sufficient. 4. If we must avoid fellow-ships and conversation with the sons of Belial, (except where natural bonds or the necessity of a calling them in, Phil. 4. 8, Prov. 9. 6, and 24. 1. 2 Cor. 14. 15, and if we should account Gods enemies our enemies, Eph. 6. 12, 21. then how can we joyne with them, as confederates and associates? For by this means we shall have fellowship with them, and look on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion, first, it is objected that Abrahams had a confederacy with Abner, Efekiel, and Mamo, Genesis 14. 12. Abrahams with Abimelech, Genesis 21. 21. 32. and Isaac with Abimelech, Genesis 26. 14. Jacob with Laban, Genesis 34. 44. Solomon with Hiram, 1 Kings 5. 12. And it cannot be proved that these confederacies of Abrahams, Isaac, and Solomon, were either idolaters or wicked: Laban indeed was an Idolater: But there are good interpreters who conceive that Abrahams three confederates feared God; and that Abimelech also feared God, because he speakest reverently of God, and serveth God the blessing and prosperity of his Patriarchs. 

This is preferred also that Hiram was a pious man, because of his Epitaph to Solomon, 2 Chron. 21. 11. 12. However, 2. those confederacies were civil, either for commerce, or for peace and mutual security that they should not wrong another, as that with Laban, Genesis 31. 52. and with Abimelech, Genesis 26. 29. Which kind of confederacy is not controverted.

It is objected also that the Maccabees had a Covenant with the Romans and Lacedemonians, 3 Maced. 8. and 12. 1. 2. And so...
That Covenant is disallowed by many good Writers, as is observed from the story that they had not the better, but the worse facade, nor the better but the more trouble following it. I. The story itself, I Sam. 12, tells us that the first motion of a confederacy with the Heathen in those times proceeded from the children of Bethel in Israel. Lastly it may be objected that persons discontented and of broken fortunes were gathered to David, and that he received them, and became a Captain to them, I Sam. 22, 2. Note, 1. Some think (and 'tis probable) they were such as were oppressed and wronged by Saul's tyranny, and were therefore in debt and discontented, and that David in receiving them was a Type of Christ, who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whosoever they were, David took care that no profane nor wicked person might be in his company, Ps. 101, 3, 4, (which was penned at that same time when he departed from Achish and became Captain of those 400 men,) be faith to them. Come ye children, break out into me. I will teach you the fear of the Lord. 3. I shall bring a better Argument from David's example against the joying with such associates in War as are known to be Malignant and wicked, Ps. 118, 7. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies. Ps. 50, 4. The Lord is with them that uphold my soul. Upon this last place, both Calvin and Gifford observe, that although David's helpers were few and weak, yet God was in them, and with them, his confidence was that they should prove stronger than all the wicked: he intimates also, that if he had not known that God was with his helpers, leading and inspiring them, he had looked for no help by them: 2 Chron. 35, 7, 8. That David's helpers in the War were look upon as sinners cordially, and lifted up of God, may further appear from 1 Chron. 17, where David joyeth with himself, Suid, homines quos idem ensis iravisse. Let us exhort the disaffected faithless men on the place, faithful men of his own mind: be addeth, that they were more as hares. Suid, impetity and injustice, and loved David's virtue. Suid, Strigielius calls them filiales amicos, faithful friends. The Text itself tells us, that divers of them joyed themselves to David while he was yet in distress and trouble in Zidek- lag, ver. 1, (which was an Argument of insecurity.) Also, that some of Benjamin (Saul's own tribe) adjourned themselves to David, and the first came upon Amasa, who by a special Divine influence spake to him David of their sincerity, ver. 25, 16, 18. A few also who joyed themselves with David after Saul's death, ver. 25, were not of a double heart, but of a perfect heart, ver. 25, 30, and they all agreed that the first great bulwark to be undertaken should be Religion, the bringing back of the Ark, 1 Chron. 13, 3, 4.

This point of the unlawful confederacies with men of a false Religion, is strangely misappied by Lutherans against confederacies with us, whom they call Calvinists. So argues Taur. Turell. de Fide, But we may make a very good use of it: as for us we ought to pray and endeavour (as all who are Christians may be made one in him,) so we ought to pray against, and by all means avoid fellowship, familiarity, marriages, and military confederacies with known wicked persons & such as are of a false or heretical Religion. Each branch forth this matter in five particulars, which God forbade to his people in reference to the Canaanites and other Heathens, which after (purely by party of reason, partly by concluding more strongly) will militate against confederacies & conjunctures with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a profane and wicked life.

First, God forbade all Religious Confederacies with such, and would not have his people to tolerate the gods, images, altars or groves of dolaters: Exod. 23, 32, and 34, 15. Deut. 7, 5, 6, 22. And although the letter of the Law mention this in reference to the Canaanites, yet the best reforming Kings of Judah applied and executed this Law in taking away the groves and high places abused by the Jews in their superstitions. And what marvell? If such things were not to be tolerated in the Canaanites, much less in the Jews. The heathenism is condemned for his suppressing and punishing Heresies.

2. God forbid familiar connection with these Heathens, that they should not dwell together with his people, nor in the land with them, Exod. 23, 33. Let one of them being familiar with an Israelite, might call him to a wall and make him cut of things forbidden to idols, Exod. 24, 14. Compare this with Judg. 18, 21. 22, 25, 35. Now the Apostle layeth much more re- duction upon us, from concubing, eating, and drinking with a scandalous Corinthian, 1 Cor. 5, 11, and with a Pagan or un- leaver, 1 Cor. 1, 27. There is a courting and companying with wicked
God forbids His people to make with the Canaanites any covenant or agreement of marriage. The Book of Deuteronomy, chap. 7, ver. 5, says: "Thou shalt not make with him an alliance; nor make with him an alliance." This prohibition is based on the principle that it is impossible to be true to two masters at the same time (Mat. 6:24). We cannot be the servants of God and the world at the same time.
Lutheran party and of the Orthodox party. Some of all these were before cited. What holiness God required in the Armies of Israel, see Deut. 23: 9, 11, 13, 14. We may well argue as Isaiah Præfata doth, lib. 3, cap. 14. If the Law was to severe against such uncleannesses as were not voluntary, how much lefle would God suffer such as did voluntarily and wickedly defile themselves? This marked as a part of the state of thee, that he hired vain and light persons which followed him. God would have Amaziah to dispossess an hundred thousand men of Israel, being already with him in a body, and told him he should fall before the enemy if they went with him, because God was not with them. 2 Chron. 25: 7, &c. If they had not yet been gathered into a body, it had been much to obtain from gathering them, upon the Prophets admonition; but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many enraged soldiers could do to him or his people; and indeed they did much hurt in going back, ver. 13. Yet God rewarded Amaziah’s obedience with a great victory. In the last Age shortly after the establishment of the Church, this Care of the Confession concerning the unlawfulness of such Confederacies, was much looked at. The City of Stralsund, Anno 1529, made a Defensive league with Zinzik, Beren, and Bafal; Qui & vivi criam & dogmat magis conscribaeant, eath, without. They were not only neighbours, but of the same Farm and Religion, therefore they made a Confederacy with them. About two years after, the Elector of Saxony refused to take into confederacy those Holsteinians, because although they were powerful, and might be very helpful to him, yet they differing in Religion concerning the Article of the Lords Supper, he said he durst not join with them as Confederates, lest through such things might befall him, as the Scripture refreshteth to have befallen those who for their help or defence took any affinity they could get.


The rule was good in itself, although in that particular case misapplied. The very Heathens had a notion of the unlawfulness of confederacies with wicked men; for as Victorinus Strigelius on 2 Chron. 25, noteth out of Aristotle’s Tragedy entitled Sepulchrum, Amphionas a wise and virtuous man was therefore swallowed up in the earth with seven men and seven horides, because he had associated himself with Typhon, Cepheus, and other impious Commanders marching to the siege of Thebe. Lastly, take this reason for further confirmation: As we must do all to the glory of God, so we must not make Warres to our selves, but to the Lord; hence the book of the Wars of the Lord, Num. 21: 14, and, the battle is very near, but the Lord is, 1 Sam. 25: 28. 2 Chron. 20: 15. Now how shall we employ them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall Rebebs and Truunters be taken to fight in the Kings Wars? Offer it to the Governor, as it is said Mid. 1, see if he would take this well. As for the Objections from Scripture, they are before answered. I here are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Scripture light. That very case of Idolaphasts confederacy with Abob, tooketh off many of them; for although, 2. Idolaphast was a good man and continued to after that association, not drawn away into Idolatry, nor infected with Abob Religion, but only affiliating himself in a civil business, 3. Abob lived in the Church of Israel which was still a Church, although greatly corrupt, and he was no professed hater of God (only he had professed to hate Mecab the man of God) yet lately before this he appeared very penitent, and some think Idolaphast now judged charitably of Abob, because of that great humiliation and peni-
rejoice of his, which God did accept, so farre, as to reward it with a temporall (parring merce, 1 Kings 21, at the end: then followes immediately Chap. 22. Toloaphas association with him: Although Toloaphas was also joined in affinity with Ahab, Ahab's daughter being married to his son. 2, he enemy was the King of Syria, and Toloaphas doth not seeme with a wicked man against any of God's people, but against the inbodell Syria, even as Aman did: was beginning to join with those of the ten tribes against the Edomites. 4. The caule comes to have been good, as Carthage on 1 Kings 22:3 and Jerusalem upon 2 Chron. 19, 2. note. For Ramoth-Gilead was a city of refuge, pertaining to the Levites in the tribe of Judah, and shou'd have been restored by the King of Syria to Ahab, according to their Covenant, 1 Kings 20:34. Darom bringeth that same example of Ahab, going up against Ramoth-Gilead, to prove that 'tis full to make warre against those who have broken Covenant with us. 5. Toloaphas manner of proceeding was spious in this respect, that he fled to Ahab, enquire I pray thee of the word of the Lord, and againe, if there was here, Prophets of the Lord besides, to ask of thee; and secks all the light he could there have in point of confidence from Prophets of the Lord, which makes it probable that those 400 Prophets did not profess, or were not known to Toloaphas to be Prophets of Good, but were lookt upon as Prophets of the Lord, as Caesarian thinketh. Therefore they answer also in the name of the Lord, the Lord shall deliver it. 'tis not likely that Toloaphas would define the Prophets of Evil to be confederate, or that he would hearken to them more then to the Prophet of the Lord Micah, yet in this he errest extremely, that he had too farre engaged himself to Ahab, before the enquiring at the word of the Lord. However, it finnes, he was by this enquiring seeking a faire way to come off again, 6. Toloaphas end was good, also upon 1 Kings 22. Toloaphas entered into this confederacy with Ahab, for the peace and safety of this kingdom, and to prevent a new Warre between Israel and Judah, Thad had been between Ahab his father, and Benhadad King of Israel, for which end also Carthage ibid. thinks that Toloaphas took Ahab's daughter to his son. Yet notwithstanding of all this, the Prophet Jehu faith unto him, 2 Chron. 19. 2. Shouldst thou help the unjust, or love them, that hate the Lord? The LXX. read hatred of the Lord, which comes all to one thing. And left it should be thought a venial or light matter, he addeth, therefore it weigheth thee from before the Lord. So that from this example we learn, that let us keep our selves unspotted of the falske religion or errors of those with whom we associate, let wicked men seem never to pretend, and our relations to them be never so near, let the common enemy be an Intoll, let the caule be never so good, let the manner of proceeding be never so pious, and the end also so good; yet all this cannot excuse nor justify confederacies and associations with wicked and ungodly men. And if God was so angry at Toloaphas, when there were so many things concurring as might seeme to excuse or extenuate his fault, it being also in him a sinne of infirmity onely, and not without a reluctation of conscience, and a conflict of the spirit against the flesh (which Fawcett upon 1 Kings 22, doth well collect from his deserve of enquiring at the word of the Lord, that he might have occasion to come off) how much more will God be angry with fain as go on with an high hand in this trepulce, calling his word behind them, and hate be returned? If it be further objected, that we are not able without such confederacies and help to prosecute a great war alone; This also the Holy Ghost hath before hand answered, in the example of Ahas his confederacy with the King of Assyria, for he had a great War to manage, both against the Assyrians, and against the King of Israel, 2 Kings 15:16. 17. also, against the Edomites and Philistines, 2 Chron. 14:7, 15:8; although he had to aim, to do this, could not excuse the confederacy with the Assyrians: he should have trusted to God, and not 


to have unlawful confederates, but rather to want them. Exod. 23:32.

If it be said it is dangerous to provoke and incense any wicked men by calling them off. This is plainly

served from the example of Amaziah and the 10000 men of Israel with him, of which before. If furthermore

objection be made, that we must be gentle and patient towards all, and in meekness instruct them that oppose

themselves, 2 Tim. 2:24, 25. Answ. 1. Yet he bids us turn away from the wicked, Ibid., ch. 3:5. We ought in

meekness to instruct even him that is excommunicate, 2 Thes. 3:15; yet we are there warned, ver. 14, to have no company with him. 2. The Angel of the

Church at Ephesus, is at once commended, both for his patience, and that he could not bear them which were evil.

I shall add five Distinctions which will take off all other

Objections that I have yet met with.

1. Distinguishing between a confederacy which is more secretive and discriminative, and a confederacy which is more

unitive. And here is the reason why Covenants of peace and commerce even with Infidels and wicked persons are allowed, yet Military associations with such, disallowed; for the former keeps them and us full divided as two: the latter unites us and them, as one, and imboldeth us together with them: for Thumiaites define succupia to be faith Covenant as makes us and our confederates to have the same friends and enemies, and it is mentioned by Writings as a further degree of Union than succupia or Covenants of peace.

2. Distinguishing between endeavour of duty, and the perfection of the thing: Which unites that exception, Other we must have an army of all Saints. (It should be said, Without any known wicked persons in it.) Now even as 'tis our duty to endeavour a purging of the Church from wicked and scandalous persons; yet when we have done all we can, the Lords field

shall not be perfectly purged from tares till the end of

the world, Matt. 13: So when we have done all that ever we can to avoid wicked persons in an Expedition, yet we cannot be rid of them all; but we must use our utmost endeavours that we may be able to say, 'tis our affliction, not our fault.

3. Distinguishing between some particular wicked persons, here and there mixing themselves with us, and between a wicked faction and malignant party: The former should be avoided as much as is possible; but much more a conjunction with a wicked faction. David would by no means meet and consult with the Kabal mequqon, the Assembly of Malignants; neither did he only flee to meet and consult with vain persons, who openly flew and beawray themselves; but even with dishonest, or (as the Chaldee) With those that hide themselves that they may do evil, Phil. 26:4, 5. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat.

4. Distinguishing between such a fellowship with some wicked persons, as is necessary, (which is the case of those that are Married, and of Parents and Children;) or unavoidable, which is the case of those, whose lot is to cohabite in one Town or in one Family, in a case of necessity, Travelling or failing together. Distinguishing, I say, between these, and an elective or voluntary fellowship with wicked men, when love to them, or our own benefit draweth us thitherunto. We neither lose natural bonds, nor require impossibilities, but that we keep our fowls pure by not choosing, or consenting to such fellowship.

5. Distinguishing between infidels, heretics, wicked persons, repenting, and those who go on in their treachery: Whatever men have been, yet as soon as the figures of repentance and new fruits appear in them, we are ready to receive them into favour and fellowship: Then indeed the Wolf shall dwell with the Lamb, and the Cow and the Bear shall feed, their young ones shall lie down together; meaning such as were Wolves, Leopards, Bears, and now begin to change their nature:
nature: Not so with the obblinate, contumacious and impenitent who shall remain Walscog l
d.

Let us now, 1. Examine our selves, whether there be so much tenderness of conscience in us, as to clothe with those scripture truths, or whether we are full in a way of contending with flesh and blood,

2. Be troubled for former miscarriages and failings in these particulars, and for not walking accurately according to these scripture rules,

3. Fear for the future: remember and apply these rules when we have to do with the profish of them.

And that I may drive home this rule to the head, I add besides what was laid before) these reasons and motives.

First, ‘tis a great judgement when God mingleth a perverse Girur in the midst of a people. Hos. 10. 14. Shall we then make that voluntary act of our own, which the word mentions as a dreadful judgment? With this spiritual judgment is oftentimes joined a temporal judgment, as 2 Chron. 16. 9. and 20. 37. and 25. 20. to Hos. 5. 12. 13. 16. Compared with 
Hos. 5. 1. 9. where their judgement foundeth forth their sin as by an echo: The Chalder paraphrase in the place last cited faith, ‘tis the bane of Israel is delivered into the hands of the people whom they loved.

Secondly, remember what followed upon God’s people mingling themselves with the Heathen, Psa. 106. 38. To mingling among the heathen and forsaking their God. Hos. 7. 8. Ephraim he hath mixed himself among the people, that is, by mingling confederacies with the Heathen, (as in her exv and sin place) and by seeking their help and assistance, Hos. 5. 13. But what follows? Ephraim is a cake turned, hot and over-baked in the molder, cold and raw in the upper side. This will prove the fruit of such confederacies and associations: To make us above for some earthly or humane thing, but meek and cold in the things of Christ; to be too hot on our mother-side, and too raw on the wicked side. Whereas not mingling our selves with the wicked side, we shall through God’s mercy be like a cake turned, that heat and zeal which was before downward, shall now be upward, heavenly, Godward, let it be also remembered, how both Abis, 2 Kings. 16. 10. and Abner himself, 2 Chron. 16. 10. (though a good man) were drawn into other great sins upon occasion of these associations with the enemies of God and his people: this will certainly enpare men into other sins and well said by Calvin upon Esch. 6. 26. that as we are too prone of our selves to wickedness, so when we enter into confederacies with wicked men, we are but seeking new temptations, and as it were bellows to blow up our own corruptions; as were being mixed with water loth of its spirit, and white being mixed with black loth much of its whiteness: so the people of God, if once mixed with wicked enemies, shall certainly lose of their purity and integrity. Thirdly, as their unlawful confederacies draw us both into great judgements and sins, so into great stupidity under these great plagues and sins, which will make the edifice of such to be, et worce, 
Hos. 7. 9. after Ephraim mixing himself among the people, its added, 
Strangers have devoured his strength, and he kneweth not; yea, gray hairs are here and there among him, yet he knoweth not: although his confederates have destitute him, and not strengthened him, and although there may be observed in him divers signs of decline, his dying condition, yet he knoweth it not, nor takes it to heart; The same thing is infold upon us. Ephraim also is like a figly dross without heart; they call to Egypt, they go up to Assyria; he is as void of understanding as a figly dross, whose nect is spoiled, and her young ones taken from her (which the Chalder paraphrase adds for explications calle) yet the sid returns to those places where and among those people by whom the halloweth so spoiled, So Israel shall be mealing with those that have done him great hurt. Fourthly, we find, that such confederacy or association either with idolators, or known impious person, is seldom or never recorded in the Book of God, without a reproof, or some greater mark of God’s displeasure put upon it. If it were like the Polygamy of the Patriarchs, often mentioned and not reproved, it were the less marvel to hear it so much debated; But now when God hath properly set so many Bealons upon those Rocks and Shelves, that we may beware of them, O why shall we be so mad, as to fall into them! It was reproved in the time of the Judges, Judg. 2. 11. It was reproved in the time of the Kings, Amos’s Covenant with Benhadad, Asis’s Covenant with Benhadad, as his Confederacy with the Affyrines, Jerem. 31.
sophets Association, first with Abad, then with Abazanz, Amazan Association with those 100,000 men of Epipen, when God was not with them, all those are plainly disfavored and condemned. Moreover, that refutes Jer. 11. 18. And now, What hast thou to do in the way of Egypt, to drink the waters of Saba? Or What hast thou to do in the way of Assyria, to drink the waters of the river? The Chaldeans hath this. What have they to do to associate with Pharaoh, King of Egypt? — And What have ye to do to make a Covenant with the nations? Again, after the Captivity, Exod. 9. the Jews mingling of themselves with the Heathen is lamented. Fittingly, the great and precious promises of God may encourage us, as we shall never say to the wicked, A Confederacy: for upon condition of our avoiding all such confederacies and conjunctions, God promised never to break his Covenant with us, Jer. 31. 1, 2. and to receive us as his Sons and Daughters, 2 Cor. 6. 14, 15, 17. 18. Sixthly, as one of God's great mercies which he hath Covenanted and promised, I will purge out from among you the Rebel, and them that transgress against me, Ezek. 30. 34. Why should we then forgo our own mercy, and despise the counsel of God against our own faults? Seventhly, as it was in Abi his experience, 2 Chron. 6. 7, 8. so it hath been in our own, God hath done his greatest works for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof, I have met with: 'Tis David's confederacy and association both with Abnor, 2 Sam. 11. 2, 3, and with Amasia, 3 Sam. 15. 13. whom according to agreement he made General of his Host, 2 Sam. 20. 4. although both of them had been David's enemies, and born Arms against him; Abnor being also scandalous, both for his aversion, 3 Sam. 5. 7, and his treachery against Hopheth, in aspiring to the Crown (whic is collected from his going in unto Saul's Concubine, 38. Abidam did unto David) afterward yes, for that he had born Arms against David, when he knew that God had sworn to make David King, and against the light of his conscience, 3 Sam. 9. 18. And 1 Peter Martyr commenting upon those places, dissatisfied David's practice in both these cases especially his league with Abnor. Should we follow these two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the Word of God? 2. Whatsoever may be conceived to be allowable or encomable in these examples of David, yet it cannot be applied, except in like cases. When David covenanted with Abnor, he was but King of Judah, Abnor undertakes to bring about all Israel to him, and that he should make him reign over all the Tribes, whereas otherwise there was no appearance of David's succession of all the other Tribes, but by a long and bloody War. Again, when David covenanted and capitulated with Amasia, he was in a manner fled out of the land for Abidam, 2 Sam. 19. 9, and was forced to abide in the land of Gilead beyond Jordan, fearing also (as interpreters observe) that the men of Judah having strengthened Jericho and keeping it with a garrison for Abidam, and having done so much in assisting Abidam against David, should prove desperate in holding out against him, hoping for no mercy; therefore he is content to make Amasia General of his Army, upon condition that he would cause the men of Judah to bring him back to Jericho, which Amasia moves the men of Judah to do, 2 Sam. 19. 14, for it was done by his authority, Jer. 36. 10. also written, not could it be done without his authority, for Abidam and Amasia being dead, Amasia had the whole power and sole headship of that Army, and of all that faction that had followed Abidam. Now then let them that will plead for the lawfulness of confederacies with wicked pawns from their examples of David, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of a Kingdom, to make them either continue in Rebellion and enmity, or to come in and submit. Next let it be remembered, that both Abnor and Amasia did a great service (which was meritorious at the hands of men) for the good, peace and safety of the King and Kingdom, and they did it at that time also when David was but weak, and they had power enough to have continued a war against him: Which is a very rare case, and far different from the case of such as have done, and are doing, all that they can to perpetuate and mislead many thousands of the people of God, in stead of reducing many thousands to obedience, as Abnor and Amasia did. 3. There are some other Anaestes proper to the one cafe and the other. There is nothing in the Text to prove, that David made such a Covenant with Abnor, as the Grecians call Ἐπιγραφή, or that he Covenanted to make him General of his Army (as afterwards he Covenanted with Amasia) for at that time he could have no colour of reason for calling Abnor out of his place, as afterwards he had; Therefore I understand with Sanbenit, that the League which Abnor fought from David was Παντακλήτη, a Covenant of Peace.
Hyvane readeth, fac mecum amicietas, make friendship with me, for before they had been enemies; so that this League is not of that kind which is chiefly controverted. As for Amasa, I shall not go about (as some have done) to excuse or extenuate his fault in joining with Abishar; as not being from any malice or wicked intention against David his Uncle; but there is some probability that Amasa was a penitent and hopeful man; sure David had better hopes of him than of Joab: and if it be true which Isaiah writes, that before David left Zabulon and Abishar to the men of Judah, and to Amasa frequent melights came from them to the King, desiring to be received into his favor: howsover Amasa being so willing, and ready to do so much for David, when he might have done it much against him, David, as he could, not do his business without him; so he had some ground to hope well of him; considering withal that Amasa was not set upon this business by any offence or displeasure at the other party, as Abner was. Even as this example, so far as concerns the laying aside and calling off of Joab, and not preferring his brother Abishar in his room (both of them being guilty of Abner blood, 2 Sam. 3.30, and both of them being too hard for David) helps to strengthen that which I have been pleading for. The point being now to fully cleared from Scripture, there is the less reason to argue contrariwise from humane examples in Christian States and Commonwealths. The Word of God must not flow to mens practices, but they to it. Yet even among those whole examples is alluded for the contrary opinion, there want not instances for contrariwise and confussionists in choosing or refusing confederates; as notably, among the Hebrews or Sinaites. They of Zerick and Ben, when once reformed, renounced their League made before with the French King, for affiling him in his Wars, and resolved only to keep peace with him; but would not continue the League of monoplia, or joining with him in his Wars. And whatsoever the old Leagues about 700 years ago, mutually binding those Cantons each to other, for aid and succour, and for the defence of their Country, and for preservation of their particular Rights and Liberties, and for a way of deciding Controversies and Pleas between men of one Canton and of another (which Leagues are recorded by those that write of that Commonwealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a War between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by by a confederacy with Ferdinand, the Emperor's brother, to the Protestant side, Zizick, Bern and Basul entered into a confederacy, fast with the City of Strauburg, and shortly thereafter with the Landgrave of Hesse, that thereby they might be strengthened and aide against the Popish Cantons. The differences in Religion put them to it to choose other confederates. Nevertheless, I can safely admit what Latimer judiciously observeth upon Ezek. 16.16, 27, 28, 29. That Covenants made before true Religion did flie among a people, are not to be rashly broken, even as the believing husband ought not to put away the unbelieving wife, whom he married when himself also was an unbeliever, if he be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with Enemies of true Religion, made after the light of Reformation, are altogether inexplicable. Peradventure there may also another objection. This is an hard saying (by divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are still esteemed enemies to the cause of God, and to his servants. Nay, this is just as it is those that extol, Covenant-breakers, and other scandalous persons, from which the Apostles bid us turn away, 2 Tim. 3.5, had objected, if we have no form of godliness, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when we have taken form of godliness, we are in no better esteem with Paul, but still we have Christians to turn away from us; yea, tis as if workers of iniquity living in the true Church, should object against Christ himself. If we pray not, if we hear not the Word, &c., we are not accepted, but rejected for the neglect of necessary duties, yet when we have prayed, heard, &c., we are told for all that, Desert from me ye workers of iniquity, I never knew you. Men must be judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant, cleave themselves in their words & actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant. If any disaffected shall still inflit and say, But why then are we received both to the Covenant and to the Sacrament; nay, why are we forced and compelled into the Covenant. A t. If any known Malignant or complier with the Rebels, or with any Enemy of this cause, hath been received either to the Covenant or Sacrament, without signs of Repentance for the former Malignancy, and;
and scandal (such as of Repentance I mean, as men in charity ought to be satisfied with) tis more then Ministers and Elderships can answer either to God, or to the Acts and constitutions of this National Church. I trust all faithful and conscientious Ministers have laboured to keep themselves pure in such things; yea, the General Assembly hath ordained, that known compliers with the Rebels, and such as did procure protections from the Enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords Supper, till they manifest their Repentance before the Congregation. Now if any after signs and declaration of Repentance, have turned again to their old ways of Malignancy, their iniquity be upon themselves, not upon us. 2. Men are no other wife drawn or forced into the Covenant, then into other necessities duties; nay, it ought not to be called a forcing or compelling: Are men forced to spare their neighbors life, because mother is Everely punished? or are men compelled to be loyal, because Traytors are exemplary punished there may and must be a willingness and freeness in the doing of the contrary duty, although great fines must not go away unpunished: Men are not compelled to vertue, because vice is punished, elle vertue were not vertue. Those that refuse the Covenant, reproach it, or raise against it, ought to be looked upon as enemies to it, and dealt with accordingly yet if any man were known to take the Covenant against his will, he were not to be received. 3. These two may well stand together, to confine the contempt or neglect of any duty, and withal, to confine wickedness in the person that hath taken up the practice of the duty. If any Israelite would not worship the true God, he was to be put to death. 2. Chron. 15. 13: but withal, if worshipping the true God, he was found to be a murmurer, an adulterer, &c. for this also he was to be put to death. The General Assembly of this Church hath appointed, that such as after admonition continue in an unial neglect of Prayer, and the worship of God in their Families, shall be suspended from the Lords Supper till they amend: Yet if any man shall be found to make Family-worship a cloak to his swearing, drunkenness, adultery, or the like, such thes scanda- lons sin be unconfined, because he hath taken upon him a form of godliness? God forbid: Tis just so here, refusers of the Covenant, and rulers against it, are justly confined; but withal, if wickedness and malignity be found in any that have taken the Covenant, their offence and confinement is not to be extinguished, but to be aggravated. I had been but very short in the handling of this Question, if new Objections coming to my ears had not drawn me forth to this length: And now I finde one Objection more; some say, The Arguments before brought from Scripture, prove not the unlawfulness of confederacies and associations with idolaters, Hereticks, or prophanes persons of the same Kingdom, but only with those of another Kingdom. Aggi. 1 Then by the concession of thofe that make the Objection, tis at least unlawful to associate our selves with any of another Kingdom, who are of a false Religion or wicked life. 2. If familiar fellowship even with the wicked of the same Kingdom be unlawful, then is a Military association with them unlawful, for it cannot be without consulting, conferring, converging frequently together. It was a prophan abuse and mocking of Scripture to say, That we are forbidden to converse familiarly with the ungodly of another Kingdom, but not with the ungodly of the same Kingdom; or that we are forbidden to marry with the ungodly of another Kingdom, but not with the ungodly of the same Kingdom; for what is this but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand? 3. Were not those Military associations, 2 Chron. 19.2. and 25.7,8. condemned upon this reason, because the associates were ungodly, haters of the Lord, and because God was not with them: Now then a quiescent adams. The reason holds equally against associations with any of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the camp of Israel altogether holy and clean, Deut. 23.9. to 14, clean from whom not so much from wicked Heathens (there was not so much fear of that) as from wicked Israelites. 5. Sait not David, I will early destroy all the wicked of the Land, Psal. 103.8. and, Depart from me all ye workers of iniquity, Psal. 6.9. How can it then be imagined that he would make any of them his associates and helpers in War? 

Amadus Polanus Comment. in Exek. 16.,16, 27, 28. 

Qui Ecclesiae summorum, hos eft, idolatriam et falsam doctrinam, & confederacionem cum impius reprehendidit, non eft Heretici, non eft Sibylim, non eft ingramus adversus maiorem Ecclesiam: Aliquum eum Ecclesiam fer- mid, adique Prophetae, siuscript Heretici, ant Sibylim, ant ingramum.
AN USEFULL CASE OF CONSCIENCE DISCUSSED AND RESOLVED,

Concerning Associations and Confederacies with Idolaters, Infidels, Hereticks or any other known Enemies of Truth and Godliness.

By Master GEORGE GILLESPIE, late Minister at Edinburgh.

Whereunto is subjeyned a Letter, written by him to the Commissioners of the General Assembly, in the time of his sickness: Together with his Testimony unto this Truth, written two days before his Death.

Printed at EDINBURGH, by the Heires of GEORGE ANDERSON, for ANDRO WILSON, Anno 1649.
THE PREFACE.

This following Question and case of Conscience, as it was handled and resolved by Mr. Gillespie in some Sermons delivered by him, about the time of contriving the late War against the Kingdom of England, being much desired by many who heard of it, that it might be for public use, and at last yielded to by the Author before his death. His friends have thought it necessary to publish the same, together with these Testimonies wherewith he sealed this Truth herein contained, in the time of his sickness, and immediately before his death.

An useful case of Conscience discussed and resolved, concerning associations and confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of Truth, and Godliness.

While I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Politicians and Lawyers, whether a confederacy and association with wicked men or such as are of another Religion, be lawful, yes, or no. For answer whereunto shortly, let us distinguish:

1. Civil Covenants: Sacred or Religious Covenants.
2. Mixed Covenants, partly civil, partly Religious. The last two being made with wicked men and such as differ in Religion from us, I hold to be unlawful, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, special mention is made of their gods, altars, images, Exodus 23:21, 23:32, and 34:13-14, Jud. 2:2, 11:31, that no such superfluous, unlawful worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called amsa, they are allowed according to the Scriptures. Genesis 14:15; Genesis 31:44, 1 Kings 11:28.
1 Kings 5. 12. 1 Chr. 19. 7. Rom. 12. 18. Such Covenants the Pleroma have with the Turks, because of vicinage. Such Covenants as Christian Emperors of old, had sometimes with the Pagans. It was the breach of a civil Covenant of Peace with the Turks, that God purposed so exemplarily in the Gothic King of Hungary. But if the civil Covenant be such a Covenant as the Greeks called συμφωνία, to join in military expeditions together, of this the greatest debate and controversy among Writers; for my part, I hold it unlawful with divers good Writers: And I conceive that Exod. 34. God forbiddeth not only Religious Covenants with the Canaanites, but even civil Covenants, ver. 11: and conjugal Covenants, ver. 16. Which is all the more his opinion in his Aen. In such place. The reason for the unlawful tie of such Covenants are brought. 1. From the Law, Exod. 23. 32, and 34. 13, 15. Deut. 7. 2. Yea God maketh this a principal rule of the condition and condition upon their part, while he is making a Covenant with them. Exod. 34. 11, 12. Exod. 23. 11, 12. I and I should be thought that this is meant only of the seven Nations enumerated, Deut. 7. the same Law is interpreted of four other Nations, 1 Kings 11. 1, 2. So that this is to be understood generally against Covenants with Idolaters and those of a false Religion: And the reason of the Law is Mortal and perpetual, viz. the danger of enfeebling the people of God; therefore they were forbidden to Covenants either with their gods, or with themselves; for a conjunction of Councils, and familiar conversation which are consequents of a Covenant draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, so Ahas'as Covenant with Benhadad, 1 Chr. 16. 6. to ver. 11. And Abac, his Covenant with the King of Assyria, 1 Kings 16. 7, 10. 2 Chr. 28. 16. to 23. And if it should be objected, there are but examples of Covenants with idolatrous heathens; there is not the like reason to condemn confederacies and alliances with wicked men of the same Religion; I answer. 1. It holds to fellows against confederacies with such to the seed of Jacob, as had made defection from true Religion, for Greece de pere bellis & patri lib. 2. Cap. 15. Numb. 9. noeth, God would have such to be more abominated than heathens, and to be destroyed from among their people, Deut. 13. 13. besides this I add, 2. We have in other Scriptures examples, which meet with that case also; for Ishbosheth confederacy with Abishai: 1 Chr. 8. with 1 Chr. 19, 2. and after with Abas'azib. 1 Chr. 20. 5. 5. are condemned which made Ishbosheth (although once relapsing into that sin) yet afterwards mend his fault, for he would not again join with Abas'azib, when he bought that his affections the second time, 1 Kings 12. 49. So Aba'zazib having allocate himself in an expedition with the Israelettes, when God was not with them, did upon the Prophets admonition disjoin himself from them and take his hazard of their anger: 2 Chr. 15. 7. 8. 9, 10. Lev. 19 upon the place applying that example, note this as one of the causes why the Christian War With the Turks had so ill success, why faith he, consider what Soldiers were employed, this is the fruit of allocations with the wicked. 3. These confederacies proceed from an evil heart of unbelief, as is manifest by the reasons which are brought against Abas'azib his League with Benhadad, 2 Chr. 16. 7, 8, 9, and by that which is said against the confederacy with the King of Assyria, 1 Chr. 16. 13. for as Gafou upon the place noteth, the unbelievers among the people considering their own inability for managing to great a War, thought it necessary to have a confederacy with the Assyrians: but this was from faithless fears, from want of faith to trust and rely upon God as sufficent. 4. If we must avoid fellowship and conversation with the sons of Belial, except where natural bonds or the necessity of a calling this us) Psal. 6. 8. Prov. 9. 6. & 14. 1. 2 Cor. 6. 14. 15. & if we should account God's enemies our enemies, Psal. 139. 21. then how can we join with them, as confederates be associates, for by this means we shall have fellowship with them, and look on them as friends. Now as to the Arguments which use to be brought for the contrary opinion, First it is objected that Abra'ham had a confederacy with Aner, Ebehul, and Mamre, Gen. 14. 13. Abraham with Abimelech, Gen. 21. 27. 32. and Isaac with Abimelech, Gen. 26. Isaac with Laban, Gen. 31. 44. Solomon with Hiram, 1 Kings 5. 12. Ans. 1. It cannot be proved that these confederates of Abra'ham, Isaac, and Solomon, were either idolaters or wicked; Laban indeed was an idolater, but there are good interpreters who conceive that Abra'ham three confederates feared A 3 God.
God; and that Abimelech also feared God, because he speaketh reverently of God, and sacrificeth to God the blessing and prosperity of those Patriarchs.

'T is presumed also that Hiram was a pious man, because of his Epistle to Solomon, 2 Chron. 2:12, 12. however, 2. Those confederacies were civil, either for commerce or for peace and mutual security that they should not wrong one another, as that with Lachish, Gen. 37:32, and with Abimelech, Gen. 26:9, which kind of confederacy is not controverted.

'T is objected also that the Macedonians had a Covenant with the Romans and Lacedaemonians, 1 Mac. 8 and 2:1, 2. Antw. 1. That Covenant is disallowed by many good Writers; yet it is offered from the Story that they had not the better, but the worse success, nor the less but the more trouble following it. 2. The Story is itself, 1 Mac. 1. 11. tells us that the first notion of a confederacy with the heathen in those times proceeded from the children of Belial in Israel. Lastly, it may be objected that perfons discontented, and of broken fortunes were gathered to David, and he sent them, and became a Captaine unto them, 1 Sam. 23:2, 2. Antw. 1. Some think (and, it is probable) they were such as were oppressed and wronged by Saul's tyranny, and were therefore in debt and discontented, and that David in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, David took care that no prophane nor wicked perfons might be in his company, Psal. 101. yea, Psal. 34.11. (which was penned at that same time when he departed from Achish and became Captaine of those 400 men) be near to them. Come ye children obey your mother, I will teach you the fear of the Lord. 3. I shall bring a better Argument from David's example against the joying with such associates in War as are known to be malignant and wicked. Psal. 118. 7. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies, Psal. 54. 4. The Lord is with them that uphold my soul. Upon this last place, both Calvin and Geffinus observe, that although David's helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked, his intimates also, that if he had not known that God was with his helpers, leading and inspiring them, he had looked for no help by them: 2 Chron. 2:7, 8. That David's helpers in the War were lookt upon as sincere, cordial, and beloved up of God, may further appear from 2 Chron. 12, where David joineth with himself filios hominis qui idem sum semperque, faith truest, truest friends. The text itself tell us, that divers of them joined themselves to David while he was yet in distress and shut up in Ziklag, ver. 1. (which was an Argument of sincerity:) also, that none of Benjamin (Saul's own tribe) joined themselves to David, and the Spirit came upon Amasai, who by a special Divine instinct spake to allure David of their sincerity, ver. 1. 16. 17. They also who joined themselves with David after Saul's death, ver. 18. were not of a double heart, but of a perfect heart, ver. 33, 38. and they all agreed that the first great business to be undertaken, should be Religion, the bringing back of the Ark to 1 Chron. 13, 3, 4. This point of the unlawful nature of confederacies with men of a false Religion is strangely misapplied by Lutherans, against confederacies with us, whom they call Conuenits: So argues the German Theologus, De Frederi, But we may make a very good use of it: for as we ought to pray and endeavour that all who are Chrisitians may be made one in him, so we ought to pray against, and by all means avoid fellowship, familiarity, Marriages, and military confederacies with known wicked persons, and such as are of a false or heretical Religion. I shall branch forth this matter in five particulars, which God forsooth to his people in reference to the Canaanites and other heathens which also (partly by parity of reason, partly by concluding more strongly will militate against confederacies and conjunctions with such as under the pretence of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Convenants with such, and would not have his people tolerate the Gods, images, altars, or groves of idolaters: Exod. 34. 12 and 34. 13. Deut. 7. 5. 10. And although the letter of the Law mention this in reference to the Canaanites, yet the best reformation Kings of Indub applied
and executed this Law, in taking away the groves and high places abused by the Israelites in their superstition: And what marvel? If such things were not to be tolerated in the Canaanites, much less in the Israelites. Theodotus is commended for his suppressing and punishing Heretics.

1. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, Exod. 23:13. left one of them being familiar with an Israelite, might call him to a feast, and make him eat of things sacrifices to idols, Exod. 34:13. Compare this with Ind. 1. 35. Vid. 106, 35. Now the Apostle lays much more repressive upon us, from concerning, eating and drinking with a Scandalious Christian, 1 Cor. 5:11, then with a Jew or unbeliever 1 Cor. 10:17. There is a converting and companying with wicked persons, which is our affliction, our fault, that is when we cannot be rid of them, do what we can, 1 Cor. 5:10, which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to us, go where they will, they shall finde scandalous persons all the world over, there is again companying and companying with wicked persons, which natural and civil bonds, or near relations, or our calling them near us, as between husband and wife, parent and child, Pillar and People, Magnifie and chose of his charge. But willingly and willingly to converse and have fellowship either with heretical or profane persons, whether it be out of love to them and delight in them, or for our own interest or some worldly benefit this is certainly sinful and execrable. If we take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our health, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not more take care of our own and neighbours foules, by avoiding and warning others to avoid the fellowship of the ungodly, whereby spiritual infection comes. Remember it was but a kind of visit of Isaiaphes to Abul which was the occasion of engaging him into a confederacy with that wicked man, 2 Chron. 18:2, 3.

3. God forbade conjugal Covenants or Marriages with them, Exod. 34:16. Deut. 7:1. The rule is the same against matching with other wicked persons, whether idolaters or professing the same Religion with us. We read not of idolatry or any professed doctrinal differences in Religion between the Pottery of Seth and the Pottery of Cain; yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joined themselves in Marriage with the prophanes, Gen. 6:1, 2, 3. Jeremiah Married not an heathen, but the Daughter of Abul; but is marked, he did evil, as did the house of Abul. And what is the reason given for this? For the Daughter of Abul was his wife, 2 Kings 8:18. and by and by, ver. 27. the like is marked of Abul, the son of Jeroen, who did evil in the sight of the Lord, as did the house of Abul, for he was the son in Law of the house of Abul. The Apostle Peter supposeth that Christians Marrie such as are接入s together of the grace of life, 1 Peter 3:7, see also, Prov. 31:30.

4. God forbade his people to make with the Canaanites, faiths idolatries or idolatrous, (or as other speak) politian liberties; he would have his people shew no mercy to those whom he had delinated to destruction, Deut. 7:2. Herein Abul gained, making shrewdly, Covenant of friendlip with Benhadad, when God had delivered him into his hand, 1 Kings 20:31, 32, 33. So in all Christian common-wealths, the Magistrate Gods vigerent ought to cut off such evil doers as Gods word appointeth to be cut off, Deut. 18:10. by jeah and Shimeii, being partly necellate thereto, partly induced by political reasons, (whereof he repented when he was slaying, nor could his conscience lie at ease till he lay a charge upon Solomon for executing justice upon both Jea and Shimeii, 1 Kings 2:5, 6, 8, 9.) are no good preachers or warrant to Christian Magistrates to neglect the executing of justice. It is a better precept which Deut. 19:21. exhorts, upon more deliberately, vid. 10:18. which early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord. Mark this all, of what degree or quality soever, without respect of persons, and that early and without delay. Lastly, and even Jea himself he was so far purified by David, that he was cast out of his place and command, 2 Sam. 19:15. and 20:4.

5. The Law is also to be applied against civil Covenants, not of Peace, or of commerce, but of War; that is a League offensive and defensive, wherein we associate our selves with idolaters, infidels, heretics, or any other known enemies of Truth or Godliness,
nefe, for to have the fame friends or enemies. A Covenant of Peace or commerce with such may happen to be unlawful, in respect of some circumstances, as when Peace is given to thofe Rebels, Murderers, Incendiaries in the Kingdom, who by the Law of God ought to be destroyed by the hand of Justice, or when commerce with idolaters is so abused, as to furnish them with things that they are known to make use of in their idolatry. But as for pagana, a confederacy engaging us into a War with such idolaters, is absolutely and in its own nature unlawful; and I finde it condemned by good Writers, both of the Popish party, of the Lutheran party and of the orthodox party, some of all these are before cited, what hoillieke God required in the armies of Israel, see Deut. 23: 9. 11. 13. 14. We may perhaps be more severe against such uncleannesses as were not voluntary, wickedly defile themselves. This is marked as part of Abraham's sin, Josh. 7: 5. that he hired nine unadvised persons which followed him, God would have Amaleck to depopulate an hundred thousand men of Israel being already with him in a body, and told him he should fall before the enemy if these were with him, because God was not with them, 2 Chron. 20: 8. yet if they had not yet been gathered into a body, it had been much to abate from gathering them, upon the Prophets' admonition but this is much more, that he invites them away after they are in a body, and takes his hazard of all the hurt that so many enraged soldiers could do to him or his people, and indeed they did much hurt in going back, ver. 13. yet God rewarded Amaleck obedience with a great victory. In the large degree, after the begin Reformation in such confederacies was much looked at. The City of Strasburg, anno 1529. made a defensive league with Zwick, Berne, and Stadion, they were not only neighbours, but of the same Faith and Religion, therefore they made a confederacy with them, about two years after the Elector of Saxony refused to take into confederacy those Helenists, because although they were powerfully, and might be very helpful to him, yet they differing in Religion,

(10) Concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederates, left such fasting things might befall him, as the Scripture tells us to have befallen those who for their help or defence took any alliance they could get.

(11) The rule was good in itself, although in that particular case misapplied. The very heathens had a notion of the unlawfulness of confederacies with wicked men, for as Plutarch mentions on 2 Chron. 25. note that he gives the whole of the story entitled Seven to Thebes, Amphiweus a wife and virtuous man was therefore swallowed up in the earth with seven men and seven horses, because he had associated himself with Thera, Capronis, and other iniquitous Commanders marching to the siege of Thebes. Lastly take this reason for further confirmation, as we must all do to the glory of God, for we must not make Wars to our selves but to the Lord; hence the book of the Wars of the Lord, Numb. 21. 14. and the book is not ours, but the Lords. 1 Sam. 3: 18. 2 Chron. 10: 15. Now how shall we employ them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall Rebels and Traitors be taken to fight in the Kings Wars? Offer it to the Governor, as it is said, Mat. 1. feel he would take this well.

For the Objections from Scripture, they are before enforced. There are many other exceptions of men corrupt reason, which yet may be safely taken off, if we will receive Scripture light. That very case of Jephthah's confederacy with Abiath, taken off many of them; for although Jephthah was a good man and continued so after that allocation, nor drawn away into idolatory, nor infected with Abiath's Religion, but only striving him in a civil buffet, Abiath lived in the Church of Israel, which was full a Church, although greatly corrupted, and he was no professed heter of God (only he had professed to hate 1: 19. 30: 36.}

In the precedent, question of eusebius.
Misbehaveth man of God, yea greatly before this he appeared very penitent, and some think Jesuoshphat now judged charitably of Abshar, because of that great humiliation and repentance of his, which God did accept, so far, as to reward it with a temporal sparing mercy, 1 Kings 22:28 at the end. Then followeth immediately Chap. 22. Jeshuoshphat's association with him. Although Jeshuoshphat was also joined in affinity with Abshar, Abshar's daughter being married to his son. 3. The enemy was the King of Syrie, and Jeshuoshphat doth not join with a wicked man against any of God's people, but against the infidel Syrie, even as Ahaziah was beginning to payne with those of the ten Tribes against the Edomites. 4. The cause seems to have been good, as Corinthian on 2 Kings 3:5. and Largue upon 2 Chron. 19:2, note. For Remon Gilead was a City of refuge, pertaining to the Levites in the Tribe of Gad, and should have been restored by the King of Syria to Abshar, according to their Covenant, 1 Kings 20:1. But that he brings that same example of Abshar going up against Remon Gilead, to prove that it is just to make war against those who have broken Covenant with us. 5. Jeshuoshphat's manner of proceeding was pious in this respect, that he said to Abshar, ere I procye thee of the Word of the Lord today, and again, if there you have a prophet of the Lord before him, he enquired where, and seeks all the light he could there have in point of confidence from Prophets of the Lord, which makes it probable that there were Prophets not profane, or were not known to Jeshuoshphat to be Prophets of Baal; but were looked upon as Prophets of the Lord, as Grenom thinketh. Therefore they answer also in the name of the Lord, the Lord shall deliver us. To not likely that Jeshuoshphat would declare the Prophets of Baal to be confused, or that he would hearken to them more than to the Prophet of the Lord Misbehaveth, yet in this he failed extremely, that he had too far engaged himself to Abshar, before the enquiring at the Word of the Lord. Now ever, it seems, he was by this enquiring seeking a fair way to come off again. 6. Jeshuoshphat's end was good, Murry on 1 Kings 22. thinks Jeshuoshphat entered into this confederacy with Abshar, for the peace and safety of his Kingdom, and to prevent a new War between Jeshuoshphat and Israel, such as had been between Abshar his father, and Benjshah King of Israel, for which end end also Cartashian Hlue. thinks that Jeshuoshphat took Abshar's daughter to his son, Yet notwithstanding of all this the Prophet Jesuoshphat, 2 Chron. 19:2. Sendeth then help to the myrrh, or else they that hate the Lord, The LXX. read itted of the Lord, which comes all to one thing. And left it should be thought a nominal or light matter, heedeth, therefore is worth upon that from before the Lord. So that from this example we learn, that let us keep our selves unspotted of the fals Religion or errors of those with whom we associate, let wicked men feem never so penitent, and our relations to them be never so near, let the common enemy be an Infidel, let the cause be never so good, let the manner of proceeding be never so glorious, and the end also good, yet all this cannot excuse nor justify confederacies and associations with wicked and ungodly men. And if God was so angry at Jeshuoshphat, when there were so many things concurring as might seem to excuse or extenuate his fault, it being in him a sin of infirmity only, and not without a reformation of conscience, and a conflict of the spirit against the flesh (which Pater upon 1 Kings 12. doth well collect from his desire of enquiring at the Word of the Lord, that he might have occasion to come off) how much more will God be angry with such as go on with an high hand in this trespass, casting his word behind them, and lying to be reformed.

If it be further objected, that we are not able without such confederacies and help to protect a great war alone. This is the Holy Ghost hath before hand answered, in the example of Abshar his confederacy with the King of Syrie; for he had a great War to manage, both against the Syrie, and against the King of Israel, 2 Kings 16.7. also against the Edomites and Pho- luptus, 2 Chron. 28.16. 17. 18. yet although he had so much to do, this could not excuse the confederacy with the Syrie; he should have trusted to God, and not used unlawful means. God can live by few as well as by many; yea sometimes God thinks not fit to fare by many. Ind. 7. It shall not be the strength of battal to have unlawful confederacies, but rather to want them, Ezech. 13.22.

If be said it is dangerous to provoke and incense many wicked men by calling them off. This is plainly answered from the example
of Amasiah and 10000 men of Israel with him of which before. If furthermore objection be made, that we must be gentle and patient towards all, and in meekness instruct those that oppose themselves, 2 Tim. 2, 24, 15. Answ. 1. Yet he bids us turn away from the wicked, 2 Tim. 2, 19. We ought in meekness to instruct even him that is communicant, 2 Tim. 3, 15. Yet we are there warned, erson, 14. to have no company with him. 2. The Angel of the Church at Ephesus, is at once commended, both for his patience, and that he could not bear them which were evil.

I shall add six distinctions which will take off all other objections that I have yet met with. 1. Distinguist between a confederacy which is more defective and discriminative, and a confederacy which is more unitive. And here is the reason why Covenant of peace and commerce even with Infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them and us still divided as two: the latter unites us and them as one, and imbibeth us together with them. 2. Domestical definitions, as men of peace, makes us and our confederates to have the same friends and enemies, and its mentioned by Writers as a further degree of Union then answered or Covenant of peace. 3. Distinguist between endeavour of duty and the perfection of the thing: which answers that exception. O LORD, we must have an Army all of Sinners, (it should bee said, without any known wicked persons in it.) Now even as tis our duty to endeavour a purging of the Church from wicked and scandalous persons, yet when we have done all that we can, the Lords field shall not be perfectly purged from tares till the end of the world, Mat. 13. So when we have done all that ever we can to avoid wicked persons in an expedition, yet we cannot be rid of them all: but we must use our utmost endeavours, that we may be able to fly, tis our affliction, not our fault. 3. Distinguist between some particular wicked persons, here and there mixing themselves with us, and between a wicked faction and malignant party: the former should be avoided as much as is possible: but much more a conjunction with a wicked faction. David would by no means meet and confound with the Rakah marragum, the Assembly of Malignants; neither did he only humour to meet and cons-

confound with vain persons, who openly flew and bewrayed themselves; but even with dissembler, as (as the Chaldee) with those that hide themselves that they may do evil, Psl. 16, 4, 6. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguist between such a fellowship with some wicked persons, as is necessary (which is the case of those that are Married, and of Parents and Children) or unavoidable, (which is the case of some, whose lot is to continue in one Town, or in one Family) in a case of necessity travelling or staying together; Distinguist, I say, between thehe and an elective or voluntary fellowship with wicked men, when love to them, or our own benefit draweth us thereto. We neither lose natural bonds, nor require impossibilities, but that we keep our selves pure by not choosing or confenting to such fellowship. 5. Distinguist between Infidels, Heretics, wicked Persions repenting and those who go on in their transgression, what ever men have been, yet as soon as the figures of repentance and new fruits appear in them, we are ready to receive them into favour and fellowship: Then indeed the Woollf shall dwell with the Lamb, and the Cow and the Bear shall feed, their young ones shall lie down together, meaning such as were Wolves, Leopards, Beares, and now begin to change their nature: not to with the abominable, contumacious and iniquitous, who shall remain Wolves, &c.

Let us now, 1. Examine our selves, whether there be so much tenderness of conscience in us, as to cleave with these Scripture Truths, or whether we are all in a way of confounding with leth and blood. 2. Be humbled for former miscarriages and failings in these particulars, and for not walking accurately according to these Scripture Rules. 3. Beware for the future, and employ these Rules when we have to do with the practice of them. And that I may drive home this nail to the head, I add besides (which was said before) these Reasons and Motives. First, an great judgment when God mayeth a perverse Spirit in the midst of a people, Isa. 19, 14. Think we then make that a voluntary act of our own, which the Word mentions as a dreadfull judgment? With this spiritual judgment is oftentimes joyed a temporal judgment as in 1 Chron. 16, 9, and 20, 29, 30. And 20, 40, Hesp. 1, 11.
7.5. compared with *Heb. 8. 8. 9.* where their judgement, founded forth their sin as by an Echo: The Chaldee paraphrase in the place last cited faith, The house of Israel is delivered into the hands of the people whom they loved. Secondly, remember what followed upon God's peoples mingling themselves with the heathen, *Psal. 106. 35.* They were unified among the heathen and learned their works, *Heb. 7. 8.* *Ephraim* he hath mingled himself among the people, that is, by making confederacies with the heathen, *as Luther expounds the place* and by seeking their help and alliance, *Heb. 4. 11.* But what follows, *Ephraim is a cake turned, he: and overthrown in the nether end,* but cold and raw in the upper side. This will prove the fruit of such confederacies and alliances, to make us zealous for fame earthly or human thing, but remiss and cold in the things of Christ; to be too hot on our Neither end, and too raw on the upper side. Whereas not mingling our selves with the wicked, we shall through God's mercy be like a cake turned; That heat and zeal which was before downward, shall now be upward, heavenward, Godward, let be also remembered, how both *Abel,* *2 Kings 16. 10.* and *Asa* himself, *2 Chron. 16. 10.* (though a good man) were drawn into great sins upon occasion of these associations with the enemies of God and his people; this sin will certainly enmire men in other sins. This is well said by Calvin upon Ezek. 16. 26. that as we are too prone of our selves to wickedness, so when we enter into confederacies with wicked men, we are but seeking new temptations, and as it were bellows to blow up our own corruptions, as wine being mixed with water leech of its spirits, and white being mixed with black, leech much of its whiteness: so the people of God, if once mixed with wicked enemies, shall certainly lose of their purity and integrity. Thirdly, as these unlawful confederacies draw us both into great judgments and great sins, so into a great security and fluidity under these great plagues and sins, which will make the estate of such to be yet worse, *Heb. 7. 9.* after *Ephraim* mixing himselfs among the people, *tis added,* *Strangers have devoured his strength,* and he knoweth it not, *yea, grey beards are here and there upon him,* yet he knoweth it not: although his confederates have divided him, and not strengthened him, and although there may be observed in him diverse figures of a decaying dying condition, yet he knoweth it not, nor takes it to heart: the same thing is intimated upon ver. 11. *Ephraim* like a silly Dove without heart; *they call to Egypt, they go up to Assyria.* He is as void of understanding as a silly Dove, whose nest being spoiled, and her young ones taken from her (which the Chaldee paraphrase addeth for explications cause) yet the silly retorneth to those places where, and among those people by whom the nest hath been foiled: So *Ephraim* will still be medling with those that have done him great hurt. Fourthly, wee finde that such confederacy or association either with idolaters or known impious persons, is felleth or never recorded in the book of God, without a reproof, or some greater mark of God's displeasure put upon it. If it were like the Polygame of the Patriarchs, often mentioned and not reproved, it were the lefe marvell to hear it so much debated. But now when God hath purposly set so many Beacons upon those rocks, and Shelves that we may beware of them, O why shall we be so mad, as still to run upon them. It was reproved in the time of the Judges, *Judg. 2. 1. 2. 3.* It was reproved in the time of the Kings; *1 Kings 22. 19.* *Abahs Covenant with Behadad,* *Abah's* confederacy with *Behadad,* *Abah's* confederacy with the *Assyrians:* Jehoshaphat's association, first with *Abah,* then with *Abasha:* Amaziah's association with those 100000 men of *Ephraim,* when God was not with them, all those are plainly disallowed and condemned. Moreover that reproof, *Jer. 3. 14.* And now, what hath thou to do in the way of Egypt, to drink the waters of Sidon: What hath thou to do in the way of Assyria, to drink the waters of the river? the Chaldee hath thus: *what hast thou to do to associate with Pharaoh King of Egypt?* And what hast thou to do to make a Covenant with the Assyrian? And after the captivity, *Ezra 9.* the Jews mingling of themselves with the heathen is lamented. Filthily, the great and precious promises of God, may encourage us, so as we shall never lay to the wicked, a confederacy: for upon condition of our avoiding all such confederacies and conjunctions, God promiseth never to break his Covenant with us, *Judg. 2. 1. 2.* and to receive us as his Sons and Daughters, *1 Cor. 6. 14. 16. 17. 18.* Sixtih, tis one of God's great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels and them that transgress against me,* *Ezek. 20. 18.* Why
Why should we then forsake our own mercy, and despise the councell of God against our own soules! Seuenthly, as it was in Asis his experience, 2 Chron. 16. 7, 8, so is it hath been in our own, God hath done his greatest works for us, when we were most unmix'd with such men.

There is another Objection, which at the writing thereof, I have met with: 'Tis David's confederacy and association both with Abner, 2 Sam. 3. 12, 13, and with Amasa, 2 Sam. 19. 1, who according to agreement he made Generall of his Hesse, 2 Sam. 20. 4, although both of them had been David's enemies, and born Arms against him, Abner being also scandalous, both for his who-redome, 2 Sam. 3. 7, and his treachery against Joab, 2 Sam. 3. 29, in affraying to the Crown (which is collected from his going in unto Joab's Concubine), 2 Sam. 3. 29, did unto David afterward yea for that he had born Arms against David, when he knew that God had sworn to make David King, 2 Sam. 3. 18. Answ. 1. Peter Murray commenting upon those places, diffafoth David's praxis in both these cases: especiallly his League with Abner. Should we follow these two examples, not being allowed or commended in Scripture? Or should we rather avoid such confederacies, because of many examples therefore, plainly condemned in the Word of God? 2. Whateuer may be conceived to be allowable or excusable in such examples of David, yet it cannot be applied, except in like cases. When David covenanted with Abner, he was but King of Judah, Abner undertaketh to bring about all Israel to him, and that he should make him reign over all the Tribes; but by a long and bloody War. Again when David Covenanteth and captabilizeth with Amasa, he was in a manner fled out of the Land for David, 2 Sam. 19. 9, and was forced to abide in the land of Gilead beyond Jordan, fearing also (as interpreters observe) that the men of Judah having strengthned Jerusalem and kept it with a garrison for Absalom and having done so much in afflicting Absalom against David, should grow desperate in holding out against him, hoping for no mercy, therefore he is content to make Amasa Generall of his Army, upon condition that he would cause the men of Judah to bring him back to Jerusalem, which Amasa moves the men of Judah to doe; 2 Sam. 19. 14.
against him. *David* as he could not do his business without him, so he had some ground to hope well of him: considering wherewith that *Amasa* was not set upon this business by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside and calling off of war and not preferring his brother *Abijah* in his room (both of them being guilty of *Abner* blood), 2 *Sam. 5. 30. and both of them being too hard for *David*), helpeth to strengthen that which I have been pleading for.

The point being now so fully cleared from Scripture, here is the lefe reason to argue contrariwise from humane examples in Christian States and Common wealths. The Word of God must not be put to reins prattles, but they to it. Yet even among those whole example is alleged for the contrary opinion, there want not instances for cautious and conscientious in choosing or retaining confessors: As namely among the *Helvetians* or *Swiss*. They of *Zurik* and *Bern*, when once reformed, renounced their League made before with the French King, for affiling him in his Wars, and resolved only to keep peace with him; but would not continue the League of *Opposition*, or joyning with him in his Wars. And whatsoever were the old Leagues about 300 years ago, mutually binding those Cantons each to other, for aid and succour, and for the common defence of their Country, and for preservation of their particular Rights and Liberties, and for a way of deciding controversies and pleas between men of one canton, and of another, (which Leagues are recorded by them that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a War between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by a confederacy with *Ferdinand* the Emperor's brother, so the Protestant side, *Zurik*, *Bern*, and *Solothurn* met into a confederacy, first with the City of *Geneva*, and shortly thereafter with the *Lungern* of *Hesse*, that thereby they might be strengthened and aided against the Popish Cantons. The differences in Religion put them to it to choose other confederacy. Nevertheless, I can easily admit what *Lauren* judiciously observeth upon *Ezech. 16. 16, 17, 18, 19.* that Covenant made before true Religion did shine among 3 people are not.

not to be rashly broken; even as the believing husband ought not to put away the unbelieving wife whom he married when himself also was an unbeliever, if the be willing still to abide with him. Whateuer may be said for such Covenant, yet confessors with enemies of true Religion, made after the light of Reformation, are altogether unexceptionable.

Peradventure some have yet another Objection: this is an hard saying (say divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are still esteemed enemies to the Cause of God, and to his servants. *Answer.* This is just as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostile bids us turn away, *1 Tim. 1. 5.* had objected, if we have no form of Godlinesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when we have taken a form of Godliness, we are in no better esteeme with *Paul*, but still we will have Christians to turn away from us: Yea, tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if we hear not the Word, &c. we are not received, but rejected for the neglect of necessary duties, yet when we have prayed, heard, &c. we are told for all that, *Deut. 7. 15.* Men must be judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant threw themselves in their words and actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say: But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. *Ans. 1.* If any known malignant or complier with the rebels or with any enemy of this Cause hath been received either to the Covenant or Sacrament, without figures of Repentance for their former malignancy, and scandal (such figures of repentance I mean, as men in Clarity ought to be satisfied with) 'tis more then Ministers and Elderships can answer either to God or the Acts and constitutions of this National Church. I trust all faithful and conscientious Mi.
(22)


necessaries have laboured to keep themselves pure in such things. Yea, the General Assembly hath ordained that known complices with the rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords Supper, till they manifest their Repentance before the Congregation. Now if any after times and declaration of Repentance have turned again to their old ways of malignity, their iniquity be upon themselves, not upon us. 1. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay it ought nor to be called a forcing or compelling. Are men forced to spare their neighbour's life, because murder is severely punished? or are men compelled to be loyal, because traitors are exemplarily punished? There may and must be a willingnesse and freeness in the doing of the contrary duty; although great crimes must not go unpunished. Men are not compelled to virtue, because vice is punished, else virtue were not virtue. 'Tis he that is for the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were known to take the Covenant against his will, he were not to be received. 3. These two may well stand together, to confine the contempts or neglects of a duty, and withall to confine wickednesse in the person that hath taken up the pracitce of the duty. If any Israelite would not worship the true God, he was to be put to death. 2 Chron. 15. 13, but withall, if, worshiping the true God, he was found to be a murthrer, an adulterer, & c. for this also he was to be put to death. The General Assembly of this Church hath appointed that such as after admonition continue in an unlawful neglect of Prayer, and the Worship of God in their Families, shall be suspended from the Lords Supper, till they amend. Yet if any man shall be found to make Famile Worship a cloak to his swearing, drunkenness, adultery or the like, mult those scandalous times be uncensured, because he hath taken upon him a forme of godliness! God forbid, 'Tis just so here, refusers of the Covenant and tailors against it, are jully censured? but withal if wickednesse and malignity be found in any that have taken the Covenant, their offence and censures is not to be exterminated, but to be aggravated.

(23)

objections coming to my cares had not drawn mee forth to this length. And now I find one objection more. Some say, the arguments before brought from Scripture prove not the unlawfulness of confederacies and associations with idolaters, Hereticks or profane perfons of the fame Kingdom, but only with those of another Kingdom. Answ. 1. Then by the concurrence of those that make the objection, 'Tis at least unlawfull to associate our selves with any of another Kingdom, who are of a false religion or a wicked life. 2. If familiar fellowship even with the wicked of the same Kingdom be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It was a profane abusing and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another Kingdom, but not with the ungodly of the fame Kingdom, or that we are forbidden to marry with the ungodly of another Kingdom, but not with the ungodly of the same Kingdom: for what is this but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand? 3. Were not those military associations, 2 Chron. 19. 1 and 2, 5, 7, 8, condemned upon this reason, because the associators were ungodly, haters of the Lord, and because God was not with them. Now then a quas anim pro amore. The reason holds equally against associations with any of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. God would have the Camp of Israel altogether holy and clean, Deut. 23. 9 to 14, clean from whomsoever to much from wicked heathens (there was not so much fear of that,) as from wicked Israelites. 5. Saith not David, I will early destroy all the wicked of the Land, Psal. 101. 8, and Depart from me all ye workers of iniquity, Psal. 6. 9. How can it be then imagined that he would make any of them his associats and helpes in War? Amansus Polanus Coment. in Ezek. 16. 26, 27, 18.

Sen. Raphia saturatissimum, hoc est, obelationem vel felicitatem, et velocitatem complacitatis, non est ingenuus sed ens ens aurum mutatur in rubrum. Alque enim rebus sanctis vel juvenibus, aliquo Prophetas, jubile Hen- tricius, et scholasticus, non ingenuus.
TO THE
RIGHT REVEREND,
The Commission of the
GENERAL ASSEMBLY.

My very Reverend and dear Brethren,

Though the LORD'S hand detaineth me from attending Your meetings, yet as long as I can write or speak, I dare not be silent, nor conceal my thoughts of any sinful and dangerous course in the publick proceedings. Having therefore heard of some motions and beginnings of compliance with those who have been so deeply engaged in a War destructive to Religion, and the Liberties of the Kingdome; such compliance, I know, and am persuaded, that all the faithful Witnesees that gave Testimony to the Thiefs, that the late Engagement to the Appendix, that compliance with any who have been active in all the evils of that compliance, they are many; sure I am. I were Godly; an infinite wrangling of those who from their affection to the great scandal to our Brethren of England, as they have been strengthened and encouraged by the hearing of the zeal and integrity of that affection, and how they opposed the late Engagement: So they would be as much scandalized to hear of a compliance with malignants now. Yes, all that hear it might justly flay and amaze us; and look on us as a people infratured, that can take in our balance the heavy Septuages that have hung as so many.

But above all, that which would waken this fire even to the heaven, is this. Thus it were not only a horrible backsliding, but a breaking into that very fire which was specially pointed at, and punisht by the prevalence of the malignant Party. GOD pitying making them disorders and confusions who were taken in as Friends, without any real evidence or fruits of Repentance. Alas, shall we split twice upon the same Rock, yea, ran upon it, when GOD hath set a Beacon on it? Shall we be so demantled as to fall back into the same sin, which was engraven with great letters in our late judgments? Yes, I may say, shall we see our face and our face of the Almighty by protecting his and our enemies, when he is persecuting them, by making Peace and friendship with them when the anger of the LORD is burning against them, by ferring them on their feet, when GOD hath cast them down? Oh shall neither Judgments nor Deliverances make us wise? I must here apply to our present condition, the words of Ezekeil. And after all this is come upon us for our evil deeds, and for our great treaspass, fear that thou and GOD hast punished us in thy own iniquity differeth, and hath given us such deliverance as this? Should we again break the Covenant and join in affinity with the people of these abominations? Wouldst thou not be angry with us, till thou hast consumed us, so that there should be no remnant nor escaping? O happy Scotland, if thou canst now improve aighe and not abate this golden opportunity, but if thou wilt help the good, and love them that hate the Lord, wrath upon wrath, and wo upon wo shall be upon thee from the Lord.

This Testimony of a dying Man, (who expects to stand still before the Tribunal of Christ,) I leave with you my Reverend Brethren, being confident of You through the LORD, that ye will be no otherwise minded but that as Men of GOD, moved with the zeal of GOD, you will freely discharge your conscience against every thing which you see lifting up itself against the Kingdome of the LORD Jesus: This shall be Your Peace and Comfort in Your latter end; Now the GOD of all Grace establish You, and direct You, and preserve You all blameless to the end, and bring others out of the snare that hanke after that compliacy. So prayeth,

Kirkaldie, September 8.
1648.
GEORGE GILLESPIE.

Your most affectionate Brother
to serve You in what I can
to my last.

The
The Testimony of Mr. George Gillespie against Association and Complyance with Malignant Enemies of the Truth and Godliness: Written two days before his death.

4. That utter destruction is to be feared, when a people after great mercies and judgements relapse into this sin, Exod. 9:13, 14.

This fee did the Ass. view with his own eyes, two days before his death, but finding his case desperate, that he was not able to write no more, he desired that which follows.

Declaring. George Gillespie.
F. C. Witness.
A. M. Witness.

D 2 Fol-
Followeth that part of Mr Gillespie his Letter-Will, unto which the former testimony relateth.

Being through much weakness and sickness in expectation of my last change, I have thought good by this my Letter-Will under my hand to declare first of all that the expectation of death which appeareth not to be far off doth not shake me from the Faith and Truth of Christ which I have professed and preached; neither do I doubt but this so much opposed Covenant and Reformation of the three Kingdoms is of God and will have a happy conclusion. It hath pleased God who chooseth the foolish things of the world to confound the wise, and the things that are not to confound the things that are to employ me (the lastest and unworthiest among many thousands) in the advancing and promoting of that glorious work; and now I repent no forwardness or zeal that ever I had therein, and dare promise to as many as will be faithful and zealous in the Cause of God, it shall be no grief of heart to them afterward, but matter of joy and peace; as this day I find it, through God's mercy pulling by my many and great infirmities, & approving my poor endeavours in his cause. But if there be a falling back to the sin of complaunce with malignant ungodly men, then I look for the breaking out of the wrath of the Lord still there be no remedy. O that there were such a spirit at least in such of our Nobility as stand for the Truth that they may take more of God's counsel, and leave lefe to their own reason and understanding. As from dangers on the other hand from SeCtaries, I have been and am of the opinion that they are to be prevented and avoided by all lawful mean; but that the dangers from malignants are nearest and greatest in this Kingdom.

Kirkcaldie, September 1. 1658.

FINIS.