

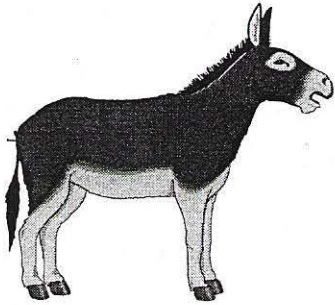
# F.A.C.S. Report

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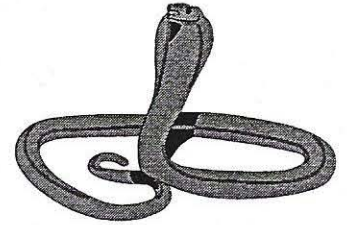
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## The Ass: or, the Serpent, A Comparison Between the Tribes of Issachar and Dan, in Their Regard for Civil Liberty



by Thomas Bradbury

Issachar is a strong Ass couching down between two Burdens;  
And he saw that Rest was good, and the Land that it was pleasant;  
and bowed his Shoulder to bear, and became a Servant unto Tribute.

Dan shall judge his People as one of the Tribes of Israel.

Dan shall be a Serpent in the Way, and Adder in the Path; that biteth the Horse-heels, so that the Rider shall fall backward.

I have waited for they Salvation, O Lord.

Genesis 49:14-18.

**T**hese Words are part of the Prophecy that *Jacob* dealt among his Sons when *the Days drew near that he must die*; and they let us see with what variety of Temper those People acted, who all grew from the same Father: A full Argument how well the Distinction is formed, That *all are not Israel, who are of Israel: Neither because they are the Seed of Abraham, are they all Children*: He here opens out *what shall befall them in the latter Days*, and how they would carry it when they came into the promised Land; and, because some of them should have little of no Taste of Liberty, and others would pursue it through all the Experience and Danger that lay in their way, he places there Two together, that every one who reads may do Justice

upon the plain Opposition there is between them.

I shall consider the Words, First, As they describe a People that are Sluggish and Cowardly, who will venture nothing to have All, whose Souls are beneath knowing the Distinction of Bondage and Freedom: And on the other hand, as they give us the Character of those who admire their Liberties and will dare to seed and fetch them where ever they are carried; who reckon this a Property that should not be lost as long as it can be kept, and will scarce submit to an Existence under Tyranny.

In these two Branches you have the Division of the Text; Here's a Tribe of *Israel* that gives us an Example of each Temper: *Issachar* is remembered for his

neglect of that which *Dan* was resolved upon no Terms to part with: And by observing what good old *Jacob* saith of these Two that were so unlike any another, we may fix the Characters that are due those who either despise or value the Deliverance of this Day.

I. I shall begin with the Account that you have of *Issachar*, whose Passive Obedience (if you'll call it so) is condemned to Memory by these Words; *Issachar is a strong Ass couching down between two Burdens: And he saw the Rest was good, and the Land, that it was pleasant, and bowed his Shoulder to bear, and became a Servant to Tribute*: Where you have three Things:

1. The general Temper of this People.

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## Passive Obedience

**1** WHAT THE COMPARISON leads me first to tell you, is that the Foundation of all Passive Obedience is laid in Stupidity. They that *couch down between two Burdens, who bow their Shoulders to bear, and become Servants to Tribute*, may see here what Herd they belong to.

Tho' an Ass was more used in those Eastern Countries than it is with us, yet the Old Testament hath accounted of it as so mean a Creature, that the Comparison is very just: It seems to be made for no higher a Design than Drudgery, bearing of Burdens no way remarkable either for its Head or its Heels, so little capable of being taught, that the Folly of our Nature is signified by it, that Man is *born as a wild Ass's Colt*: And tho' it's true in those Parts, we find the greatest Men riding on them, yet it's a Creature that the Ceremonial Law hath branded in a very peculiar way: It must, upon no Terms whatsoever, be thrown among the Offerings of the Lord: The Command was very general, *Thou shalt set apart unto the Lord all that opens the Matrix, and every Firstling that comes of the Beast which thou hast, the Males shall be the Lords*. This Law was laid out in that compass to put them often in mind of the *Messiah*, which should be *the Firstborn of every Creature*; yet to this there's one Exception, and the only Animal left out is, *every Firstling of an Ass thou shalt redeem with a Lamb; and if thou wilt not redeem it, thou shalt break its Neck*.

So that when *Jacob* speaks of *Issachar* under This Comparison, 'tis a viler Name than he could possibly leave him by Another; and it may intimate to us, not only the Stupidity of their Nature that run into this Crime, but a particular Unfitness for the Service of God. They seem to be the Outcast of both Worlds; they give up all that's dear to them in this, and shew a Dulness that can have no room in the other. The way of serving God is *without Fear, being delivered from the Wrath of Enemies, in Holiness and Righteousness all our days*. The *fearful and unbelieving* are in the front of those *Sinners who fill the Lake of Fire and Brimstone*. You may always observe it that an indifference to Civil Liberties goes along with a neglect of that which is Religious: A Man that throws away the Blessing of Providence, cannot have a due relish to those of Grace.

Tho, submitting to the impious Will of a Monarch hath been exalted as if it was *the one thing needful*, yet it's easy to

prove, both by the Rule of Scripture, and the Histories of Men, this is so far from containing the Whole of Religion, that it really possesses no one Part of it: There can be no Faith in it, for that would both *Purify the Heart* and *conquer the World*. It was this that made *Moses forsake Egypt, not fearing the Wrath of the King*. And there can be no Love, I mean to God or his People, for that would teach us to value what the One gives and the Other enjoys: And tho' this may be called *Patience*, yet it's a prostitution of the Name to a Temper which hath none of the Thing; for this Grace shews it self in Bearing a Burden, not in Laying it on. The overruling Hand of God we must submit to, but this will consist with all the Zeal we can use against the Tools he employs. The distinction is a good one, and as old as *David*, who knew how different his Behaviour ought to be: *If the Lord hath stirred thee up against me, saith he to Saul, let him accept an offering, I have deserved it from him, and cannot answer him one of a thousand; but if they be the Children of Men, cursed be they before the Lord*.

'Tis plain that People lose their Christianity with their Liberties; and when once an encroaching Power hath made them Slaves, there needs little more to make them Heathens. The Ministers that preach up This Doctrine, will soon understand no other: It shall drive Faith, Repentance and Holiness out of the Pulpit, and instead of feeding the Children with Bread, they'll give them a Stone: In a little while we shall hear of nothing else, but Obedience to the Lust of Men, as if Christ had no other Errand in laying down His Life, than to make the Kings of the Earth a compliment of Ours; that as he was a *Servant of Rulers*, we must be so too; as if no Sin could be *dangerous* but what they call Rebellion, and the Terms of *procuring to our selves Damnation* were never to be used once but in one case, which is resisting of a Civil Power. We shall seldom hear a better Application of that awful Argument; tis not so warmly pleaded to make us *flee from the Wrath to come, that being warned of God concerning things not seen as yet, we may be moved with Fear*: They'll but seldom trouble their Heads about the Danger of Debauchery, that *Whoremongers and Adulterers God will judge*: They'll tell us but little of the Hazard such are in, who are *lovers of pleasure more than lovers of God*, who blaspheme the whole Scheme, and use that Book to make them laugh, which makes *the Devils tremble*: who rush into the Retirements of our Worship, the Or-

2. The Subjection and Bondage they fell into. And,

3. The Reason they gave for this Stupidity.

(1) You may observe that many of the Tribes have their History couched in a Resemblance that's given of them. They are compared to some Creature of that wiry Disposition that should obtain among them: Thus *Judah is a Lyons Whelp; Naphtali a Hind let loose; Joseph a fruitful Bough; and Benjamin a ravening Wolf*. Now these Allusions would convey to us such thoughts of the People as bear up to the Account we have of them afterwards: They are most of them to be understood as a Reputation; but what is said of *Issachar*, is as full of Contempt as a Metaphor can be: We are to know him by his Likeness to the most heavy and stupid Animal in the Creation. Instead of having his Name from something vigorous and beautiful, his Father leaves this upon him, That he's a *strong Ass couching down between two Burdens*. The Ground of the Similitude you see is the little Relish they should have for their Liberties, the sorry and dull Surrender they would make of themselves to Tyranny; which is a Temper exposed in this Comparison two ways.

1. It's imputed to nothing else but the Stupidity of them that submit to it; the Tribe that sinks into those Measures is resembled by an Ass.

2. It's condemned by the Insinuation that is was in their power to have it otherwise; *Issachar is a strong ass*: That very Strength that makes him couch under a Load, would be sufficient to throw it off

dinances that ought to be kept clean and holy; I say, we hear little of their Danger, tho the Scripture hath given us the same dreadful Word in that case which agrees so well with them in the other: *They that eat and drink unworthily, eat and drink to themselves Damnation.* These are the Encroachments that Slavery will make upon our Religion.

But we have not so learned Christ. The Apostles that went about with the Gospel, were often claiming the Privileges of the Law. For this did Paul argue with the Centurion on the Stairs of the Castle, and would not let the Christian run away with the Roman; For this did he threaten to shake the government of Philippi, and refuse to take his Liberty at that easy rate, of going out of the Prison; No, he was resolved to let those Magistrates know, that as the Laws of the Empire had given him a Protection so he would never lose it for want of Zeal; and tho the Jailor, who was but converted the Night before, brought him the Message, *they have let you go, now then depart in peace;* yet he uses the Advantage that

than it could be a *Sacrifice* under the Law. But it's enough we are told what sort of Creatures they are, by the Metaphor in my Text; despicable to Men, and rejected by God; made for Service and Contempt. The Comparison gives us the lowest Opinion of those to whom it belongs. They are represented as a stupid servile People, for the Word fits their Heads as well as their Shoulders.

### Delivery From Evil?

**2** The Crime of their *becoming Servants to Tribute*, is hinted at by the further Account we have of them, that they lay under no necessity of doing it: They had it in their power to do otherwise, and might have compelled a better Lot for themselves and their Posterity. Had they been drained, and weakened and sunk down to an Inability, that which was now both their Sin and Punishment, had been only the latter. But *Issachar* was a strong Ass, able to Refuse a Load as well as to Bear it.

Several Annotators give us this Note from the Hebrew Word, that he was an *Ass of Bone*; which perhaps is a further Contempt of his, to tell us his want of Spirit, as if he was only Outside, a mere Shell and Frame of Nature: And indeed they who so tamely give up all that can be dear, show but little Soul in that Surrender. But I shall take the Words in the first Sense I gave you of them, that he is called a *strong Ass*; to signifie, that he had the Capacity to have done otherways, only he wanted Heart and Courage to use it. He that *couched down between two Burdens*, might easily have protected against One; *he that bowed his Shoulder to bear*, could have clothed it with Armour; And the Wealth with which he paid his *Tribute* as a *Servant*, might have led him into the Field as a Rival.

All the instances that we have in Scripture of Submission to an unrighteous Power, represent the People as not able to do otherways. We never once find a good Man neglecting to resist an Injustice when he could reject it. *Moses* indeed fled from *Pharaoh* because he had to do only with a single *Egyptian*, who was *smiting one of his Brethren*, he's no longer about it than *whilst he looks this way and that way*, and then *he kills him, and hideth him in the Sands*: And this is so far from having the Censure, that a Slave would give it, that upon That Action he was in hopes to

## Political Presuppositions

by Ian Hodge, Ph.D.

**A**N ISSUE THAT arises in the current political debate in Australia concerns a humanistic republic versus a Christian monarchy. There are some who, though their sympathies lie with the republican concept, are not comfortable with the current push for an Australian Republic. They prefer to hold on to what they call a Christian monarchy.

The concept of a Christian monarchy, however, begs the question. Can a monarchical system, that is a political system with a human monarch, ever be "Christian?" If, so, what are the parameters of definition that help us identify the differences between a Christian monarchy and a non-Christian one?

The same question lies on the republican side of the debate. What makes a republican system Christian? How do we tell the difference between a humanistic, godless republican system and a Christian one?

To ask these question, however, is not to get very far in the discussion. There are simply few arguments showing that the proposed republican system for Australia is less Christian than the present monarchical system. First of all, it is necessary to prove the first point, that our monarchical system itself is Christian. To be certain, the reigning monarch takes an oath to uphold the laws of the Bible, but when Christian scholars cannot agree over the meaning and interpretation of these laws, it is little wonder that the monarch makes little effort to uphold the coronation vows.

If anything, our present monarchical system is non-Christian except in a few externals such as coronation oaths and other superficial practices that originate in former times due to Christian influence. Does this make our monarchy a "Christian" monarchy? Many churches practice externals of the faith such as baptism, hold prayers, and meet on Sunday. Does this qualify them to be called "Christian"? It's a matter of definition, but a lack of definition in the current debate hinders the Christian voice from being heard clearly.

If this claim seems a little overstated, go to your local Christian bookstore and find a book that explains how a Christian monarchy ought to work. Then find an-

### "'Tis plain that People lose their Christianity with their Liberties . . ."

Innocence gave him over Tyranny, *they have beaten us openly, and uncondemned, being Romans, and have cast us into Prison, and now do they thrust us out privily, nay verily but let them come themselves and fetch us out. So tender was he of his Privileges, that tho' he knew as much as any Man, how to despise the Pomp of the World, yet in this case he'll insist upon a Ceremony that perhaps was never demanded before; that the Magistrates of the Town should come to the Prison-door and beg Pardon, and bring them Out whom through a Mistake they had put In, and desire them to depart from their City.* For this did he refuse to answer the Summons of *Festus*, who would have betrayed him to his Enemies, but *appealed to Caesar*; and from this Principle did he deal so roundly with *Ananias*, *God shall smite thee thou whited Wall, for sittest thou there to judge me according to the Law, and commandest me to be smitten contrary to the Law.*

This is the Spirit of our Religion, it allows none of the Stupidity that *Issachar* was run down into; for an Ass can no more be a *Pattern* under the Gospel,

have raised his Public Character, and by this Justice upon the Officer, thought to have led on that of the People upon the King, as the Martyr *Stephen* tells us; for he brings in this as the Reason why seeing one of the Jews suffer wrong, he avenged him that was oppressed, and smote the Egyptian, because he supposed his Brethren would have understood, how that by his hand God would have delivered them, but they understood not. If their Zeal would have come on as fast as his Years by their unbelief. David run away from Saul, when he had no Friend to stand by him, but he put himself as the Head of a little Army as soon as he could; and the only Reason why he did not give him battle was, be-

brought to bear what they lay upon him. Here's Poverty in his Concerns, he becomes a *Servant to Tribute*; and here's a Necessity for him to be Active in all this. Oppression stupifies the Faculties, he couches down beneath his Burdens, he bows his Shoulder, he consents to be a *Servant*: What a *Gulph of Perdition* was this People sunk into? Whither will Tyranny lead those who have the Heart to follow it? Can we ever begin to stop too soon, when it will be so dreadful to have it too late?

1. You observe here what weight this Oppression was laid on with: 'Twas not what *Rehoboam* threatened, the *Heaviness of a little Finger*; but he couches down between two Burdens.

Some translate this between two Hills; and understand it of the Situation that *Issachar* had in the Land of *Canaan*: Others suppose that it refers to the Quarrels they might have with those Two Tribes that lay on each side of them; but the Words seem to tell us what a Load of Misery they had brought themselves under.

Tyrants, who know no Justice, will allow no Mercy; they never think their Grandeur advanc'd high enough; they'll set no bounds to Lust of Empire, but let it rove in all the License of their own Fancy. Do not imagine that there's any dealing with an Arbitrary Government. Laws are only shackles upon you, but no Rule to them. Some remove Land Marks, they violently take away Flocks and Feed thereon, they turn the Needy out of the way, the Poor of the Earth hide themselves together: Behold as the wild Asses of the Desert they go forth to Work, rising betimes for a Prey, and it's the tame Asses of the Villages that fall into their Hands: They cause the Naked to go without clothing, he hath no covering in the Cold; they pluck the Fatherless from the Breast and take a Pledge of the Poor; they take away the Sheaf from the Hungry: Men groan out of the City, and the Soul of the Wounded cries out.

If you would not couch down between two Burdens, you must enter an effectual Protest against One: For they that submit, will, in a little Time, be brought to that pass; Her Carriages were heavy laden, they are a Burden to the weary Beast, they stoop, they bow down together, they could not deliver their Burden, but themselves are gone into Captivity. Thus did the *Ammonites* with the Men of *Jabesh Gilead*; tho' the poor People would have submitted

other that shows how a Christian monarchy that doesn't obey Scripture is better than a humanist republic that has no intention of following Christ.

Who's in power in Australia now? Would the same people be in power if Australia became a republic? If we have the same people governing us, except one's called a President rather than a Prime Minister, why do some expect the present unChristian monarchical system to be in any way better than the proposed unChristian republican system?

It seems we are fooling no one except ourselves into believing that making pious statements such as "we're better off having a Christian monarchy than a humanistic republican system" somehow addresses the problem. Statements such as this, however, are a greater hindrance to the debate than a help, since they don't provide the framework for developing a godly system of government.

### Idolatry

One of the key issues in the current political debate is the one of *idolatry*. Joseph Strayer, in his important study, *On the Medieval Origins of the Modern State*, pointed out that loyalty to the state above all else became one of the distinguishing marks of the modern state. This is so whether we have a monarchy or a republic. And the centrality of the state, argues Strayer, has been in place since the fourteenth century. Since that time we've had kings and in some parts of the world there have been republics. Even Great Britain experimented for a short time with Cromwell. But even under so-called "Christian" monarchies, the state reigned supreme. In the words of Sir Edward Creasy concerning Louis XIV, "The King was the State."

We might look to our clergy for help, but they don't have a great track record in this matter. When Edward I wanted to tax the clergy without papal consent, the clergy could do little to stop him. In the words of Strayer, "The Church could not protect them against the temporal power of the king. Their property was seized; the protection of the royal courts was explicitly withdrawn from them, and the king collected most of what he had asked. The clergy received almost no support from other classes, and many of the clergy themselves seem to have felt unhappy about the refusal to grant a tax. The principle that the king's right to take money for defense of the realm had priority over all other obligations could not have been recognized if there had not

## "If you would not couch down between two Burdens, you must enter an effectual Protest against One . . ."

cause he had not Force enough: But when those great Numbers came to him every day, he makes no scruple to go out into the Field, for there fell some of *Manasseh* to David when he came with the *Philistines* against Saul to Battle.

A just and holy God may indeed deliver us over to the Will of evil Men; but to say, that he would have us deliver up ourselves, is to blaspheme his Empire; for he hath no Fellowship with the Thrones of Iniquity, who frame Mischiefs by a Law. That which held Zion in Captivity, was God's making her Strength to fail; He had delivered her into their Hands against whom she was not able to rise up: But when she had more strength, there's a new Exhortation to use it; Shake thyself from the Dust, O Jerusalem; loose thy self from the Bands of thy Neck, O thou captive Daughter of Zion.

In these two things you have the woe-ful Temper of this People; They were stupid, and not to be impressed by a generous Argument; and tho' it's true, they had Strength and Capacity, yet it was all thrown away upon a lazy Nature, that would not use it. *Issachar* is a strong Ass couching down between two Burdens.

(2) We have the folly of their Behaviour, and are told, how soon they part with their Liberties. And here you meet with bondage in every Form and Shape. Here's Oppression in all its Weight, he falls between two Burdens. Here's a Slavery to his Person, his Shoulder is

themselves unto them, yet they will allow of no easier Terms than *thrusting out the right Eye, and laying it as a Reproach upon all Israel. So unlimited did Benhadad take himself, in the Court of a Man, who had gone too far, in saying, My Lord, O King, I am thine, and all that I have: He does not only claim his Silver and Gold, but his Wives and Children; and would send his Servants the next Day to take out what was pleasant in their Eyes.*

This made David rather choose to *fall into the Hands of God, than into those of Man: Not but that the former could have destroyed him with more Expedition than the latter; but with the Lord there was Mercy, with Men there is none. And indeed the Process hath been very short; When once a Tyrant hath said your Laws were his, He hath soon come to affirm your Lives were so too. And therefore it's the same thing being his Vassals, and being his Cattle. All that you have pertaining to Life and Godliness, is thrown as a morsel to Caesar: They take up all of them with the Angle, they catch them with their Net, and gather them in their Drag, therefore they rejoice and are glad; They will empty continually, and*

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***"A just and holy God may indeed deliver us over to the Will of evil Men; but to say, that he would have us deliver up ourselves, is to blaspheme his Empire . . ."***

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*not spare to slay the Nations. And how unhappy must the Case of a People be who never know when they have done Suffering? Such a Government upon Earth resembles one of the worst Ideas that we have of Hell: where there is no Sacrifice for Sin, but a certain fearful looking for of more Judgement and new Indignation.*

2. Their Persons were made vile and contemptible, *they bow their Shoulders to bear.* There are some Usages which God always reckoned an Indignity to Human Nature. 'Tis for this reason that he limited the Number of Stripes that were to be given to the Malefactor, *lest thy Brother seem vile to thee:* And the Statute of Murder is laid out upon this ground, *That in the Image of God made he Man.* Such an Oppression did the Jews live under in *Egypt;* their Burdens were very grievous in the *Brick kilns,* the Task-masters obliged them to their whole Quantity of Work tho' they denied

them *Straw,* and then punished them for not doing what they knew to be impossible.

When this comes to be the Lot of such as give up their Liberties, the Justice of God calls for our Adoration; they that have *lived in Pleasure and Vanity,* are most likely to make a Sale of all that they have; they have *eaten the Bread of Idleness,* and, How righteous is it with Heaven to give them that of Sorrow? That they who are *brought up in Scarlet, should embrace Dunghills?* This is one Consequence of Slavery; and it fell heavily upon the Priests at *Jerusalem,* who might remember their Sin in their Punishment: They that used to lead the *Blind,* came to *wander as blind Men in the Streets, and so polluted with Blood, that Men could not touch their Garments: The Anger of the Lord divided them, and he would no more regard them.* An Absolute Government swallows as fast as you can Give, and, What will this come to in time? *But the hanging up of princes by the Hand, not honouring the Faces of the Elders, taking the young Men to Grind, and making the Children fall under the Wood.*

3. It runs out into Poverty. This *paying of Tribute,* must be understood of excessive Taxes; Impositions that are enough to drain a Country: Not what a People consent to for their own Defence, but what are extorted from them. And then what signifies the Goodness of a Stranger. Thus *hath a fruitful Land been brought into Barrenness. The Houses of the People were made a Dunghill;* and they that have lived in the midst of Plenty, *sought their Bread to relieve their Souls.* They consent to the lowest Terms merely to enjoy what Nature had made their own: *We have given the Hand to the Assyrian to be satisfied with Bread; and, better are they that perish by the Sword, than such as are stricken through for want of the Fruits of the Field:* It was a dreadful Article in their Judgement, *thine Enemy shall distress thee in all thy Gates.*

4. That which makes the case deplorable to the last degree is, that the People themselves concur in it, either through a Necessity, or the Habit of Bondage. They bow their own Shoulder to bear; and, by an unaccountable mixture of Choice and Force, *become Servants to Tribute.* When a Nation hath given up their Liberties, they do not only lose the Thing, but all the Taste they used to have of it.

first been a shift in the scale of loyalties. The highest duty of every subject was now supposed to be the preservation and well-being of the state" (p. 47).

This, in case you missed it, is a description of the "Christian" monarchy that we are asked to defend against a humanist republic. We ask: Wherein lies the difference? The recent debate created by House of Representatives Member Pauline Hanson is, in essence, a discussion over maintaining the sovereignty of Australia and the preservation of the existing power system within the country.

Everyone, it seems, has capitulated to the sovereignty of the state. This is why *idolatry* must be dealt with in the hearts of Christians before any new political system can be discussed. Therefore, defending the current "Christian" monarchy against a proposed republican system does not seem to have the moral appeal some people imply.

What might be worth defending, however, is a well-argued case for a return to Christ as King and ruler of this nation. This means abandonment of the idea of the centrality of the nation-state and acceptance of the fact that much of what we accept as being right is, at the end of the day, wrong.

The covenantal background to Scripture did not provide for a King for the United Tribes of Israel, nor did it call for a President. As Samuel so eloquently put it, the call for a King was a rejection of Christ as King. A human monarchy is therefore a *symbol* of the people's rejection of Christ as King. Whether a monarch rules benevolently or malevolently is not the point. There cannot be two sovereigns. A republican president acting in the place of a king is not going to make things better until people enthrone Christ as King. Not just on their lips, but in what they do and what is done at the highest levels of government..

As noted in Strayer's comment above, while taxes are paid to the state at a rate to sustain the state's claim to sovereignty and the Christians *do nothing* to change the system, the defence of the "Christian" monarchy is not a defence of a biblical system so much as it is a preservation of the status quo. This is done under the pretext that Christians believe they somehow are maintaining some kind of advantage for themselves. They will learn the lesson of the fourteenth century Christians who found that the all-embracing state controls all.

What then, must be done? And where do we begin? Some Christians

And this may be considered both as a growing Vice, and a Stupidity that the righteous God hath sealed them up under. The Misery of such a Case hath this in it, that the People are never likely to remember from whence they are fallen or do their first Works; they sleep a perpetual sleep, and do not awake. 'Tis not a Damage that sets them a Thinking, or warms a powerful Zeal to recover what they have lost; but by a long Course of Subjection it becomes their own Act.

### A Good Rest

(3.) I'll inquire into the Reasons they give for this neglect of themselves, or what it is they get in exchange for their Liberties; and you find there are two things that leave them under the power of this Infatuation.

1. What they reckon the Favour of the Enemy, *They saw that Rest was good.*

2. The Natural Advantages of their Country, *The Land it was pleasant.*

3. They see that Rest is good; which shews us how their judgement is perverted, to suppose that there can be any such thing as Rest, while the Yoke of Tyranny hangs upon their Shoulders. Now, this Opinion hath only Root in Cowardice and Laziness. They dread the noble Toil of War, tho' the Hazards People run that way, are far from being equal to those of a slavish Temper, you can scarce lose so much by venturing, as you give away by submitting. Whilst the Jews resisted *Sennacherib*, they had what we call a Chance for it; but he tells them roundly, *If they made an Agreement with him by Presents*, it must end in his taking them away from their own Land. *And is this the Rest wherewith they would cause the weary to lie down?* Is this all that a People get by throwing themselves upon the Mercy of a Tyrant? We may well say, *Arise and depart, this is not your Rest, because it's polluted.*

2. The benefits of their Country was another thing that softened them into this Compliance, *They saw that the Land was pleasant.* They'd no mind to be carried off, because here was enough for their own Necessity, and for the Humour of him to whom they paid Tribute. But what a poor Argument is this? If the Place was so good, it deserved to be fought for; If the Produce of Nature there was so great, 'tis pity that they should have All of the Profit who had None of the Pains. Thus they pleaded upon their Return out of Captivity, *the Land that thou hast given to our Fathers, to eat the Fruit*

*thereof, and the Good thereof, behold we are Servants in it; and it yields much Increase to the Kings whom thou hast set over us because of our Sins; also they have dominion over our Bodies, and over our Cattle at their pleasure, and we are in great Distress.*

Thus have I laid out to you the former of these Characters, and shown you how poor a Figure *Issachar* made in the World. But,

II. We have an Account of better things in the Blessing that he pronounced upon another Tribe. *Dan shall judge his People like one of the Tribes of Israel; Dan shall be a Serpent by the Way, and an Adder in the Path, that bites his Horse's Heels, so that his Rider falls backward; I have waited for thy Salvation, O Lord.*

What is said of this brave People, is so plain a Reverse to the Meanness of the other, that a very little Enlargement will serve here.

1. He begins with a new sort of Language to give us the Description of these. What they did would be worthy the Name they derived from their Father; *Dan shall judge his People like one of the Tribes of Israel.*

2. We have the Measures that he will take in order to it; and that is, the Use both of his Policy and Courage: *He is like a Serpent by the Way, and an Adder in the Path*, and, rather than not be trampled on, *he'll bite the Horses Heels*; he'll undermine the Foundations of Tyranny, *so that the Rider will fall backwards.*

3. These noble Designs are what *Jacob* recommends to the Blessing of God, in that Prophetic Rapture, *I have waited for thy Salvation, O Lord!*

(I.) We have a general Honour put upon them. *Dan shall judge his People like one of the Tribes of Israel. What judging of his People means I had occasion to show you the last Year; That it includes an Execution of their Laws, and a Defending of their Liberties from any that would oppress them. And this we find that Sampson did*, who was of *That Tribe*, and paid less regard to an Enemy, in whose Country he lived, than any of the Judges. Now, do but consider how this is placed in a full Opposition to what was said of *Issachar*; and from thence you may collect, That those Rulers do not judge their People, who persuade them to bow down under Two Burdens: These are inconsistent with one another.

But what I would observe to you, in, the honourable Turn he gives this, That it's doing like *One of the Tribes of Israel:*

have begun the process and refused to submit to the state's requests. When the state has demanded their children, they have kept them at home or put them in Christian schools. Some have refused to take a government licence to do what God has commanded them to do and have schooled "illegally", either at home or in "unregistered" or "unlicensed" schools.

But children are not the only possession that God has placed in our care. Do we use our intellects to provide rational support for the sovereignty of the state, either by arguing directly for it, or perhaps by simply refusing to defend Christ as King? Do we defend the state's right to collect 30% or more of our wages when we will not even defend God's right to 10%? Do we finance the state's claims to sovereignty but withhold our tithes and offerings from Christ our true Sovereign?

Defend the monarchy? Resist the republic? Unlikely when it seems we must resist the present monarchy with the same vigour as we would the humanistic republic. We need neither one since both claim to take the place of Christ in the lives of the people.

On the other hand, we are called to defend Christ the King. What else can we do when we realise not only our obligation as His creatures but that He has taken the pain and misery that we deserved in order to save us from our sins?

\* \* \* \*

## Exercise

**I**N A RECENT Queensland sporting event, a young man in his thirties was pulled from the ocean swimming event. He was pronounced dead. Considering the current craze on exercise as a means of prolonging life, the significance of the death of this young man raises an important question.

Does exercise, especially strenuous exercise, make us healthier and assist us in living longer? Not necessarily, according to one study undertaken by the Royal Statistical Society. It depends somewhat upon your age.

For those under the age of 45, the study results indicate that exercise produces no measurable benefits. In fact, exercise was costing this group. Their medical bills from exercise programs were five times more than those who

As if they that Neglect it were sunk below the Name. But *Dan* kept up the Dignity of his Family, and showed that his Descent from so many Patriarchs was not in vain. Those ancient Worthies, whom God had called out from the rest of the World, led him the way to it. One of the most remarkable Things that *Abraham* did in a public Manner, was the taking of *Five Kings Captive*; tho' the People, in whose Quarrel he mingled himself, are the *first Rebels* we read of: He had Armour ready for three hundred and eighteen Men, trained up in his House. Upon his return from this Slaughter, *Melchisedek, the Priest of the most high God, meets him, and gives him a solemn Blessing in His Name, who is the Possessor of Heaven and Earth.* And tho' it's true, he refused to be *made rich* by the Spoils, yet the Right that he had to bring down and plunder so many Tyrants, appears from his paying Tithes to *Melchisedek*; for we cannot think that he would have brought *Robbery for a Burnt Offering.* *Jacob* recovered a Part of the Land with his Sword, and his Bow out of the Hand of the Amorites; nay he had the Name of *Israel* given him in the Field of Battle, because *by his Strength he laid hold of the Angel, and had Power both with God and Man, and prevailed:* So that Cowardice, in any of his Posterity, was a departure from that noble Spirit their Fathers had been Eminent for.

And especially, if you'll consider them as a People set apart to the Worship of God, they were bound to run in all Hazards in defending what he gave them. When they were frightened with the *Anakims*, fainthearted, and durst not go on, it was acting so far below themselves, that he will scarce own them to be his People; but says, *That it's a Generation that do err in their Hearts, they knew not his Ways.* Their Spirits had a wrong Turn, and he swore, *That they shall never enter into his rest;* And if they should allow an Enemy to break in upon the Land of their Possession, it was dishonourable to their Name: But *Dan* bears up the old Figure, and in *judging of his People, is like one of the Tribes of Israel.*

(2) Here are the Ways that he takes to do it. Where you may observe,

1. The Policy and Wisdom of this People: They are compared to *Serpents* and *Adders.*

2. Their Courage, of the Hazard they run: They'll throw themselves into the *Path*, venture being crushed, rather than lose their End.

3. Their Resolution to have the Blessing whatever it cost them: If they can't

dismount a Tyrant by mere force, they'll *bite his Horse's Heels, so that the Rider shall fall backward.*

1. They are represented as a wise and well-instructed People; *a Serpent in the Way, an Adder in the Path.* Doubtless *Issachar* thought it a good *Prudential* to humble themselves, and hold their Lives upon no other Tenure than the Will of a Prince; but *this their Way was their Folly.* *Dan* takes his Maxims as they rise from the plain Welfare of the Community: He'll neither by War nor Treaty: As he's *Serpent* enough to understand what's best for him; so, like *the Adder he stops his Ears against the Voice of the Charmer, charming never so wisely.*

The want of such a Spirit, is the Pre-*sage of Ruin.* Thou hast hid their Hearts from Understanding, therefore thou shalt not exalt them. Christ himself hath bid his People take to them the Wisdom of the *Serpent*; tho' here I would not have you mistake this for the mere *Wringling* of that Creature. Fraud and Artifice, lurking Ways, and lying Words, are as much below the Wisdom that will save a Nation, as they are against the Honesty that must save a Soul. Those Men that came to *David*, and had *understanding of the Times, and knew what Israel ought to do,* found that the Wisdom of the *Serpent* was consistent with the Innocence of the *Dove.*

2. Besides a Capacity to contrive what is best, here's a Courage to execute it. This is a Tribe that *Moses* speaks well of in the Blessing that he gave them. *Dan is a Lyon's Whelp, and he shall leap from Bashan.* And we may observe a Character of that sort in the Verse before us, That he'll venture himself as a *Serpent in the Way, as an Adder in the Path;* he'll run the Hazard of being trampled under foot, rather than take up with the poor and scanty Terms that an Enemy gives him. 'Tis better being crushed at once, than condemned to a miserable Existence: And these are things that will deliver a People over the Voice of Fame: The good Esteem and hearty Wishes of the World will be to such as *offer themselves willingly, and jeopard their Lives in the high Places of the Field.*

3. They are determined to have the Blessing at any Expense: Nor will they lose things for want of mere Names and Forms; they'll endeavour to bring down a Tyrant by his own Methods, if all the rest shall fail: And, when he designs to ride over Liberty and Religion, if they cannot stop his Career, they'll break his Neck; the very *Horse's Heels*, which should have ruined Them, shall receive

don't exercise or who exercise only moderately.

For those over the age of 45, exercise can be beneficial as long as it does not include marathon running, mountain climbing or three sets of singles tennis, according to Dr William Campbell Douglas in the October edition of his newsletter, *Second Opinion.* (Subscription information: \$US49 per annum, send to PO Box 467939, Atlanta GA 31146-7939 USA.)

the Wound that will prove fatal to Him. And indeed when a People are thus inclined to *loose the Bands* on their Capacity, it's no very hard matter to humble the Wicked by the Measures they have taken. Violence and Iniquity do not so easily carry their Load, but, in a little time, *their Rider may fall backward.*

(3.) When *Jacob* hath thus described his Son by the brave Measures that he'll take, he commends the whole Design to the Blessing of God; *I have waited for thy Salvation, O Lord.*

Some imagine that the good old Patriarch was, at this time, almost spent upon his Deathbed with going so far as he had done; and in these Words he takes breath again: Others think there's in them the Horror of the Idolatry that he saw the Tribe of *Dan* would run into. But if you'll take them for a Pause, it's a Sign, that what he had said of a people getting back their Liberties, was of so much Value with him, that his Soul can rest a while upon it, before he proceeds to the other Blessings.

Or, you may understand it, as several would do, for a personal Wish, Q.D. "Let me turn aside for a Moment from telling what will happen to you, and spend one Thought upon my self. You hear what *Issachar* will give up, and *Dan* retrieve; but these things belong to a World I am going from. There's something nearer me than your prosperity; *I have waited for thy Salvation, O Lord.*" If you take it thus, it tells us, That for good Men to know that they who come after them will be zealous for God, and truly concerned for the Public Interest, is One Cordial in a dying Hour; as *David* saith to *Solomon,* *I go the way of all the Earth; but be thou strong, and show thyself a Man.*

But I see no reason why *the Salvation* that he *waited for,* may not be connected to the ways that *Dan* would take in *judging his People.* And then it includes these three things.

1. His hearty Wishes to so good a cause, Q. D. "This will be thy Temper, and my Blessing go along with it. It's what I think of with Pleasure, and in some of my last Breath commit thee to the Favour of Heaven: *The God before whom my Fathers walked, the Angel that redeemed from all Evil, establish the Work of thine Hand.*"

And this we have had many Examples of; tho' good People were just at the Gates of Glory, yet they could not take leave of those that stayed behind, without a Testimony for the Cause they had been engaged in: Which ought to be of the greatest Value with us, that such a Number of excellent Persons have died Praying for *the Peace of our Jerusalem*. They have spoken well of the Liberties of Mankind, when themselves were leaving all Things of that sort; and we cannot think that God would let them go out of the World, either with a Lye in their Mouths, or a Trifle in their Hearts.

2. When he adds, *I have waited for thy Salvation*; It may be understood as a Direction to those brave People, to tell them, they must hope for Success in a religious Way. Second Causes are employed; but the good old Man would let them know, *That their Salvation is of the Lord*: And if they will conquer in earnest, they must be a People that *wait for it*.

This comprehends the Duty that they owe to him, their Dependence upon his Care, their Jealousy for his Honour. The Profane, the Unclean, the Evil-doers do not come into the Number. If they have any hopes of being delivered, 'tis from something else, *for God is not in all their Thoughts*. They that use his Name without Reverence, and his People without Pity, can't think that he hath any Pleasure in their Ways. But *Jacob* would have them give all their Counsels and Attempts a serious Tincture, for when *the high Praises of God are in their Mouths*, it will add a Weight to *the two edged Sword that is in their Hands*.

3. This seems to be an Act of his Faith in the *Great Messiah*; for it's under this Name that another good old Man received him: *Lord, now lettest thou thy Servant depart in peace, for mine Eyes have seen thy Salvation*. Nor could this be thought improper to mingle with the Zeal they had for Civil Liberties: It was by a Faith *in him* that the Elders obtained a good Report, in Subduing Kingdoms, working Righteousness, stopping the Mouths of Lions, waxing valiant in Fight,

and turning fight the Enemies of the Aliens. The Believer hath in him the truest Courage. There's nothing in any one Doctrine of Christianity that will tie up the Hands of an injured People. One that hath *tasted that the Lord is gracious*, must have Pity to the Desolations of Mankind. He can't endure to see that Nature ruined by a Tyrant, that hath been honoured by a Saviour.

And then, besides, as the Kingdom of a Messiah extends it self, it will *proclaim Liberty to the Captives*. It's an Institution, as well as a Prophecy, *that there shall be no more hurting nor destroying in all his holy Mountain*; and he is then said to *take to himself his great Power and Reign, when he destroys them that destroy the Earth*.

And, again, One that hath Faith in Jesus, is waiting for that time, when *Kings shall shut their Mouths at him; Princes shall see and arise, and he'll strike through Monarchs in the Day of his Wrath*, and wrench his Glory out of their Hands, who have taken it from him.

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Again, waiting for this Salvation, prepares a Man for the Day of Battle. A Christian does not fight upon those Hazards that others do, who lose two Lives at once, that which drops in the Field, and that which is eternal. The believer in these Dangers takes himself to be *fighting the good Fight, and keeping the Faith*; and if *his Course* is at an end in this Attempt, it will be *finished with Joy*.

And thus have I set before you the two Tempers that distinguished these Tribes. Here's *Death, and Life, and Blessing*: The Choice must now be your own Act. My Time hath suffered me to do little more than take the Words to pieces, and consider the Parts of them asunder; you'll easily apply what you have heard these two ways.

1. Into a full Resentment of those Doctrines that would persuade you out of your Liberties upon the same Terms that *Issachar* parted with theirs. 'Tis pity that humane Nature it self should be so far debased; but 'tis with an Aggravation that we see the Holy Name of Christ hath been blasphemed; that those Mysteries must be our Choice, which was the Romans Abhorrence; as the Apostle saith in another case, it's a *Fornication not so much as named among the Gentiles*. Do not take it for a small matter, for at this Gap do they throw in all the Superstitions of Worship, their *damnable Doctrines*, as well as their cruel Measures. 'Tis by this means they'll steal away your Religion, and fill the Nation with Darkness, and Blood.

2. This calls us up to the Praises of God, who delivered us from the Stupidity of *Issachar*, and inspired us with the Temper of *Dan*, at our Revolution.

I'm sensible, this Mercy hath had all the Regards that the Children of Israel gave to the *Manna* which fell from Heaven. At first we gathered it, we tasted it, lived upon it, and reckoned it *Angels Food*; now 'tis but *light Bread*, and we want *Flesh to eat*; nay, as it is said of *Sodom*, we are *going out after strange Flesh*: And I doubt not but the Parallel would hold further, that it must come as soon *out of Our Nostrils*, as it did out of theirs. What they desired in their *Lust*, they enjoyed with a *Plague*, for *e're it was chewed, while it was yet between their Teeth, the Wrath of God fell upon them*.

But I would recommend the great Things that He hath done for us, to your Value and Care; and this can be expressed in no better way, than by *walking in the Light, while we have the Light; a Conversation that becomes the Gospel*; an Abhorrence of any thing that would mingle with your Religion, of defile your Practice; a Pity to the poor Protestants in *France*, upon whom *the Clouds have returned after the Rain*; a having no *Fellowship with the unfruitful Works of Darkness*. And, whoever they are that have no Compassion for Blood, no Reverence for Leagues, *O my Soul! come not thou into their Secret, unto their Assembly, mine Honour be not thou united; for in their Anger they slew a Man, and in their Self-will they dig down a Wall: Let such Counsel of the Wicked be far from me, I have waited for thy Salvation, O Lord*.