

Preached upon Candlemas Day.

ROM. 12.20. *THEREFORE IF THINE ENEMY HUNGER FEED HIM, IF HE THIRST GIVE HIM DRINK; FOR, IN SO DOING THOU SHALT HEAP COALES OF FIRE ON HIS HEAD.*

IT FALLS out, I know not how, but, I take it, from the instinct of the Holy Ghost, and from the Propheticall spirit residing in the Church of God, that those Scriptures which are appointed to be read in the Church, all these dayes, (for I take no other this Terme) doe evermore afford, and offer us Texts, that direct us to patience, as though these times had especial need of those instructions. And truly so they have; for though God have so farre spared us as yet, as to give us no exercise of patience in any afflictions, inflicted upon our selves, yet, as the heart akes if the head doe, nay, if the foote ake, the heart akes too; so all that professe the name of Christ Jesus aright, making up but one body, we are but dead members of that body, if we be not affected with the distempers of the most remote parts thereof. That man sayes but faintly, that he is heart-whole, that is macerated with the Gout, or lacerated with the Stone; It is not a heart, but a stone growne into that forme, that feeles no paine, till the paine seize the very substance thereof. How much and how often S. Paul delights himselfe with that sociable syllable, *Syn, Con, Conregnare, and Convificare, and Consedere,* of Raigning together, and living, and quickning together: As much also doth God delight in it, from us, when we expresse it in a Conformity, and Compunction, and Compassion, and Condolency, and (as it is but a little before the Text) *in weeping with them that weepe.* Our patience therefore being actually exercised in the miseries of our brethren round about us, and probably threatned in the aimes and plots of our adversaries upon us, though

I hunt not after them, yet I decline not such Texts, as may direct our thoughts upon duties of that kinde.

This Text does so; for the circle of this Epistle of S. *Paul*, this precious ring, being made of that golden Doctrine, That Justification is by faith, and being enameled with that beautifull Doctrine of good works too, in which enameled Ring, as a precious stone in the midst thereof, there is set, the glorious Doctrine of our Election, by Gods eternall Predestination, our Text falls in that part, which concernes obedience, holy life, good works; which, when both the Doctrines, that of Justification by faith, and that of Predestination have suffered controversie, hath been by all sides embraced, and accepted; that there is no faith, which the Angels in heaven, or the Church upon earth, or our own consciences can take knowledge of, without good works. Of which good works, and the degrees of obedience, of patience, it is a great one, and a hard one that is enjoyned in this Text; for whereas S. *Augustine* observes sixe degrees, sixe steps in our behaviour towards our enemies, whereof the first is *nolle lædere*, to be loth to hurt any man by way of provocation, not to begin; And a second, *nolle amplius quam læsus lædere*, That if another provoke him, yet what power soever he have, he would returne no more upon his enemy, then his enemy had cast upon him, he would not exceed in his revenge; And a third, *velle minus*, not to doe so much as he suffered, but in a lesse proportion, onely to shew some sense of the injury; and then another is, *nolle lædere licet læsus*, to returne no revenge at all, though he have been provoked by an injury; And a higher then that, *paratum se exhibere ut amplius lædatur*, to turne the other cheeke, when he is smitten, and open himselfe to farther injuries; That which is in this Text, is the sixt step, and the highest of all, *lædenti benefacere*, to doe good to him, of whom we have received evill, *If thine enemy hunger, to feed him, if he thirst, to give him drinke; for in so, &c.*

The Text is a building of stone, and that bound in with barres of Iron: fundamentall Doctrine, in point of manners, in it selfe, and yet buttressed, and established with reasons too, *therefore*, and *for*; Therefore feed thine enemy; For, in so doing, thou shalt heape coales. This *therefore*, confirmes the precedent Doctrine, and this *For*, confirmes that confirmation

But all the words of God are Yea, and Amen, and therefore we need not insist upon reasons, to ratifie or establish them. Our parts shall be but two; *Mandatum*, and *Emolumentum*; first the Commandement, (for we dare not call it by so indifferent a name, as an Euangelicall Counsell that we may choose whether we will doe or no; It is a Commandement, *doe good to thine enemy*) And secondly, the benefit that we receive by that benefit, *we heap coales upon his head*. Each part will have divers branches: for, in the Commandement, we shall first looke upon the person, to which God directs us, *inimicus*, though he be an *enemy*, and *inimicus tuus*, though he be *thine enemy*; but yet it is but *tuus*, thine enemy; It is not simply *inimicus homo*, the Devill, nor *inimicus vester*, a spreading enemy, an enemy to the State, nor *inimicus Dei*, an enemy to Religion; And from the person, we shall passe to the duty, *Ciba*, and *Da aquam, feed, and give drink*, in which, all kindes of relieves are implied: But that is, *si esurierit, if he be hungry*; There is no wanton nor superfluous pampering of our enemy required, but so much as may preserve the man, and not nourish the enmity. In these considerations we shall determine our first part; and our second in these; First, that God takes nothing from us, without recompence; nothing for nothing; he seales his Commandement with a powerfull reason, promise of reward: And then, the reward specified here, arises from the enemy himselfe; And that reward is, That *thou shalt cast coales of fire upon his head*; and *congeres, accumulabis, Thou shalt heap coales of fire upon him*.

It is not ill said by a Jesuit, of these words, *Sententia magis Euan-gelica, quam Mosaica*; This Text, that enjoynes benefits upon our enemies, is fitter for the Gospel, then for the Law, fitter for the new, then for the old Testament; and yet it is *tam Mosaica, quam Euan-gelica*, to shew that it is Universall, Catholique, Morall Doctrine, appertaining to Jew, and Christian, and all, this Text is in the old Testament, as well as in the new. In the mouth of two witnesses is this truth established, in the mouth of a Prophet, and in the mouth of an Apostle, *Solomon* had said it before, and *S. Paul* sayes it here, *If thine enemy hunger, feed him, if he thirst, &c.*

Your *Senecaes* and your *Plutarchs* have taught you an art, how to make profit of enemies, because as flatterers dilate a man, and make

him live the more negligently, because he is sure of good interpretations of his worst actions; So a mans enemies contract him, and shut him up, and make him live the more watchfully, because he is sure to be calumniated even in his best actions: But this is a lesson above *Seneca*, and *Plutarch*, reserved for *Solomon*, and *Saint Paul*, to make profit by conferring and placing benefits upon enemies: And that is our first branch, *Though he be an enemy*.

S. *Augustine* cites, and approves that saying of the morall Philosopher, *Omnes odit, qui malos odit*, he that hates ill men, hates all men, for if a man will love none but honest men, where shall he finde any exercise, any object of his love? So if a man will hold friendship with none, nor doe offices of society to none, but to good natur'd, and gentle, and souple, and sociable men, he shall leave very necessary businesses undone. The frowardest and perversest man may be good *ad hoc*, for such or such a particular use. By good company and good usage, that is, by being mingled with other simples, and ingredients, the very flesh of a Viper, is made an Antidote: A Viper loses not his place in Physick, because he is poyson; a Magistrate ceases not to be a Magistrate, because he is an ill man; much lesse does a man cease to be a man, and so to have a title to those duties, which are rooted in nature, because he is of an ill disposition. *God makes his Sun to shine upon the good, and upon the bad, and sendeth raine upon the just, and upon the unjust.* God hath made of one bloud all mankind: how unkindly then, how unmanly is it to draw bloud? We come too soone to the name of enemy, and we carry it too farre: Plaintiff and Defendant in a matter of Trespass, must be enemies: Disputers in a Problematical matter of Controversie, that concernes not foundations, must be enemies; And then all enmity must imply an irreconcileableness, once enemies may never be friends againe: we come too soone to the name, and we stand too long upon the thing; for there are offices and duties even to an enemy; and that, though an enemy in as high a Degree, as the word imports here, *osor*, a hater, and *osor tuus*, such an enemy as hates thee, which is our next Branch.

We use to say, that those benefits are longest remembred, which are publique, and common; and those injuries, which are private, and personall: But truly in both, the private, and personall makes the greatest impression. For, if a man have benefitted the publique,

with a Colledge, with an Hospitall, with any perpetuall endowment, yet he that comes after to receive the benefit of any such place, for the most part determines his thankfulness upon that person, who brought him thither, and reflects little upon the founder, or those that are descended from him. And so it is in injuries, and violences too, we hate men more for personall, then for nationall injuries; more, if he have taken my Ship, then if he have attempted my Country. We should be more sensible of the publique, but because private and personall things doe affect us most, the Commandement here goes to the particular; Though he be thine enemy, and hate thee. *If you love them that love you, and lend to them that pay you, what thanks have you?* Truly not much: *Publicans doe the same*, sayes S. Matthew; *Sinners doe the same*, sayes S. Luke: But *love you your enemies*; For, in the same place, where Christ puts all those cases, If a man have been *angry with his Brother*, If a man have said *Racha to his Brother*, if he have called *his Brother Foole*, he ends all with that, *Agree with thine adversary*; Though he be thine adversary, yet he is thy Brother. If he have damnified thee, calumniated thee, pardon him. If he have done that to another, thou hast no power to pardon him; Herein onely thou hast exercise of greatnesse and goodnesse too, If he be thine enemy, thou and thou onely canst pardon him; and herein onely thou hast a Supremacy, and a Prerogative to shew.

So far then, the text goes literally, do good to an enemy; to thine enemy; and literally, no farther: It does not say to a State, *Si Inimicus vester*, It does not binde us to favour, or further a publique enemy; It does not binde the Magistrate to favour Theeves and Murderers at land, nor Pirates at Sea, who are truly *Inimici nostri*, our enemies even as we are men, enemies to mankinde. It does not binde Societies and Corporations Ecclesiasticall or Civill, to sinke under such enemies, as would dissolve them or impaire them in their priviledges; for such are not onely *Inimici vestri*, but *Vestrorum*, enemies of you, and yours, of those that succeed you: And all men are bound to transferre their jurisdictions and priviledges, in the same integrity, in which they received them, without any prevarication. In such cases it is true, that Corporations have no soules, that is, they are not bound to such a tenderness of conscience; for there are divers lawes in this

doctrine of patience, that binde particular men, that doe not binde States and Societies, under those penalties.

Much lesse does the Commandment bind us to the *Inimicus homo*, which is the devill, to farther him, by fuelling and advancing his temptations, by high dyet, wanton company, or licencious discourse; and so, upon pretence of maintaining our health, or our cheerefulness, invite occasions of sinne. S. Hierome tells us of one sense, in which wee should favour that enemy, the devill, and that in this text, we are commanded to doe so: *Benevolus est erga Diabolum*, saies he, he is the devils best friend, that resists him; for by our yeelding to the devils temptations, we submit him to greater torments, then, if he mist of his purpose upon us, he should suffer. But betweene this enemy and us, God himselfe hath set such an enmity, that, as no man may separate those whom God hath joyned, so no man may joyne those whom God hath separated; God created not this enmity in the devill; he began it in himselfe; but God created an enmity in us, against him; and, upon no collaterall conditions, may wee bee reconciled to him, in admitting any of his superstitions.

It is not then *Inimicus vester*, the common enemy, the enemy of the State; lesse, *Inimicus homo*, the spirituall enemy of Mankinde, the devill; least of all, *Inimicus Dei*, they who oppose God, (so, as God can be opposed) in his servants who professe his truth. *David* durst not have put himselfe upon that issue with God, (*Doe not I hate them, that hate thee?*) if hee had beene subject to that increpation, which the Prophet *Iehu* laid upon *Iehoshaphat*, *Shouldst thou helpe the ungodly, and love them, that hate the Lord?* But *David* had the testimony of his conscience, that *hee hated them, with a perfect hatred*: which, though it may admit that interpretation, that it is *De perfectione virtutis*, that his perfect hatred, was a hatred becomming a perfect man, a charitable hatred; yet it is *De perfectione intentionis*, a perfect hatred is a vehement hatred, and so the Chalde paraphrase expresses it, *Odio consummato*, a hatred to which nothing can be added; *Odio religioso*, with a religious hatred; not onely that religion may consist with it, but that Religion cannot subsist without it; a hatred that gives the tincture, and the stampe to Religion it selfe. The imputation that lyes upon them, who doe not hate those

that hate God, is sufficiently expressed in S. *Gregory*; He saw how little temporisers and worldly men, were moved with the word Impiety, and ungodliness, and therefore he waves that; He saw they preferred the estimation of wisdome before and above piety, and therefore hee saies not *Impium est*, but *stultum est, si illis placere quærimus, quos non placere domino scimus*: It is a foolish thing, to endeavour to be acceptable to them, who, in our own knowledge, doe not endeavour to be acceptable to God.

But yet, Beloved, even in those enemies, that thus hate God, *Solomons* rule hath place, *There is a time to hate, and a time to love*. Though the person be the same, the affection may vary. As S. *Cyprian* saies, (if that booke be not rather *Origens*, then *Cyprians*, for it is attributed to both) *Ama fœminas inter Sacra solennia*, Love a woman at Church, (that is, love her comming to Church,) (though, as S. *Augustine* in his time did, we, in our times may complaine of wanton meetings there) But *Odio habe in communione privata*, Hate, that is, forbear women in private conversation; so, for those that hate God in the truth of his Gospell, and content themselves with an Idolatrous Religion, we love them at Church, we would be glad to see them here, and though they come not hither, wee love them so far, as that we pray for them; and we love them in our studies so far, as we may rectifie them by our labours; But wee hate them in our Convocations, where wee oppose Canons against their Doctrines, and we hate them in our Consultations, where we make lawes to defend us from their malice, and we hate them in our bed-chambers, where they make children Idolaters, and perchance make the children themselves. We acknowledge with S. *Augustine*, *Perfectio odii est in charitate*, the perfect hatred consists with charity, *Cum nec propter vitia homines oderimus, nec vitia propter homines amemus*; when the greatnessse of the men brings us not to love their religion, nor the illnesse of their Religion, to hate the men. *Moses*, in that place, is S. *Augustines* example, whom he proposes, *Orabat & occidebat*, he prayed for the Idolaters, and he slew them; he hated, saies he, *Iniquitatem, quam puniebat*, that sin which he punished, and he loved *Humanitatem, pro qua orabat*, that nature, as they were men, for whom he prayed: for, that, saies he, is *perfectum odium, quod facti sunt diligere, quod fecerunt, odiisse*, to love them as they are creatures,

to hate them as they are Traytors. Thus much love is due to any enemy, that if God be pleased to advance him, *De ejus profectu non dejiciamur*, sayes S. *Gregory*, His advancement doe not deject us, to a murmuring against God, or to a diffidence in God; And that when God, in his time, shall cast him downe againe, *Congaudeamus justitiae Iudicis, condoleamus miseriæ pereuntis*, Wee may both congratulate the justice of God, and yet condole the misery of that person, upon whom that judgement is justly fallen: for, though *Inimicus vester*, the enemy that malignes the State, and *Inimicus Dei*, the enemy that opposes our religion, be not so far within this text, as that we are bound to feed them, or to doe them good; yet there are scarce any enemies, with whom wee may not live peaceably, and to whom we may not wish charitably.

We have done with all, which was intended and proposed of the person; we come to the duty expressed in this text, *Ciba, feed him, and give him drinke*. Here, there might be use in noting the large-nesse, the fulnesse, the abundance of the Gospell, above the law: Not onely in that the blessings of God are presented in the Old Testament, in the name of Milke and Hony, and Oyle, and Wine, (all temporall things) and in the New Testament, in the name of Joy, and Glory, (things, in a manner spirituall,) But that also, in the Old Testament, the best things are limited, and measured unto them; a Gomer of Manna, and no more, for the best man, whereas for the joy of the Gospell, we shall enter *In Gaudium Domini, Into our Masters Joy*, and be made partakers with Christ Jesus, of that *Joy, for which he endured the Crosse*; And here, in this world, *Gaudium meum erit*, saies Christ, *My Joy shall be in you*; in what measure? *Implebitur*, saies he, *Your Joy shall be full*; How long? for ever; *Nemo tollet, your Joy shall no man take from you*. And such as the Joy is, such is the glory too: How precious? *Divitiæ Gloriæ, The Riches of the Glory of his Inheritance*; How much? *Pondus gloriæ, A waight of glory*; How long? *Immarcescibilis Corona, A crowne of Glory, that never fadeth*: We might, I say, take occasion of making this comparison, betweene the Old, and the New Testament, out of this Text, because this charity, enjoyned here, in this text, to our enemy, in that place, from whence this text is taken, in the Proverbs, is but *Lachem, and Maiim, Bread, and Water*; But here, in S. *Paul*,

it is in words of better signification, *feed him, give him drinke.* But indeed, the words, at the narrowest, (as it is but bread and water) signifie whatsoever is necessary for the relieve of him, that stands in need. And if we be enjoyn'd so much to our enemy, how inexcusable are those *Datores cyminibiles* (as the Canonists call them) that give Mint, and Cummin for almes, a roote that their Hogs will not, a broth that their Dogs will not eate. Remember in thy charity, the times, and the proportions of thy Saviour; After his Death, in the wound in his side, he poured out water, and bloud, which represented both Sacraments, and so was a bountifull Dole: provide in thy life, to doe good after thy death, and it shall be welcome, even in the eyes of God, then: But remember too, that this dole at his death, was not the first almes that he gave; his water was his white mony, and his blood was his gold, and he poured out both together in his agony, and severally in his weeping, and being scourged for thee. What proportion of relieve is due to him, that is thy brother in Nature, thy brother in Nation, thy brother in Religion, if meate and drinke, and in that, whatsoever is necessary to his sustentation, bee due to thine enemy?

But all this bountifull charity, is *Si esurierit, si silit, If he be hungry, if he be thirsty.* To the King, who beares the care and the charge of the publique, wee are bound to give, *Antequam esuriat, Antequam silit,* before he be overtaken with dangerous, and dishonorable, and lesse remediable necessities: not onely substanciall wants, upon which our safety depends, but circumstantiall and ceremoniall wants, upon which his Dignity, and Majesty depends, are alwaies to bee, not onely supplied, but prevented. But our enemy must be in hunger, and thirst, that is, reduced to the state, as hee may not become our enemy againe, by that which we give, before wee are bound, by this text, to give any thing. No doubt but the Church of Rome hungers still for the money of this land, upon which they fed so luxuriantly heretofore: and no doubt but those men, whom they shall at any time animate, will thirst for the blood of this land, which they have sought before; but this is not the hunger, and the thirst of the enemy, which we must feed: The Commandement goes not so far, as to feed that enemy, that may thereby be a more powerfull enemy; But yet, thus far, truly, it does goe, deny no office of civility, of peace, of commerce,

of charity to any, onely therefore, because hee hath beene heretofore an enemy.

There remaines nothing of those two branches, which constitute our first part, the person, that is, an enemy reduced to a better disposition; and the duty, that is, to relieve him, with things necessary for that state: And for the second part, we must stop upon those steps laid downe at first, of which the first was, That God takes nothing for nothing, he gives a Reward. When God tooke that great proportion of Sheep and Oxen out of his subjects goods in the State of Israel, for Sacrifice, that proportion, which would have kept divers Kings houses, and would have victualed divers navies, perchance no man could say, I have this, or this benefit, for this, or this Sacrifice; but yet could any man say, God hath taken a Sacrifice for nothing? Where we have Peace, and Justice, and Protection, can any man say, he gives any thing for nothing? When God saies, *If I were hungry, I would not tell thee*, that's not intended, which *Tertullian* saies, *Scriptum est, Deus non esuriet nec sitiet*, It is written, God shall neither hunger nor thirst, (for, first, *Tertullians* memory failed him, there is no such sentence in all the Scripture, as he cites there; And then God does hunger and thirst, in this sense, in the members of his mysticall body,) neither is that onely intended in that place of the Psalme (though *Cassiodore* take it so) That if God in his poore Saints, were hungry, he could provide them, without telling thee; but it is, If I were hungry, I need not tell thee; for, *The earth is the Lords, and the fulnesse thereof, and they that dwell therein*. God does not alwaies binde himselfe to declare his hunger, his thirst, his pressing occasions, to use the goods of his subjects, but as the Lord gives, so the Lord takes, where and when he will: But yet, as God transfuses a measure of this Right and power of taking, into them, of whom he hath said, you are Gods, so he transfuses this goodnesse too, which is in himselfe, that he takes nothing for nothing; He promises here a reward, and a reward arising from the enemy, which puts a greater encouragement upon us, to doe it; *Super caput ejus, In so doing, thou shalt heape coales of fire on his head*.

God is the Lord of Hosts, and in this Text, he makes the seate of the warre in the enemies Country, and enriches his servants *Ex*

manubiis, out of the spoyle of the enemy; *In caput ejus*, It shall fall upon his head. Though all men that go to the war, goe not upon those just reasons deliberated before in themselves, which are, the defence of a just cause, the obedience to a lawfull Commandment, yet of those that do goe without those conscientious deliberations, none goes therefore, because he may have roome in an Hospitall, or reliefe by a pension, when he comes home lame, but because he may get something, by going into a fat country, and against a rich enemy; Though honour may seeme to feed upon blowes, and dangers, men goe cheerefully against an enemy, from whom something is to be got; for, profit is a good salve to knocks, a good Cere-cloth to bruises, and a good Balsamum to wounds. God therefore here raises the reward out of the enemy, feed him, and thou shalt gaine by it. But yet the profit that God promises by the enemy here, is rather that we shall gaine a soule, then any temporall gaine; rather that we shall make that enemy a better man, then that we shall make him a weaker enemy: God respects his spirituall good, as we shall see in that phrase, which is our last branch, *Congeres carbones, Thou shalt heape coales of fire upon his head*

It is true that S. *Chrysostome* (and not he alone) takes this phrase to imply a Revenge: that Gods judgements shall be the more vehement upon such ungratefull persons, *Et terrebuntur beneficiis*, the good turnes that thou hast done to them, shall be a scourge and a terror to their consciences. This sense is not inconvenient; but it is too narrow: The Holy Ghost hath taken so large a Metaphor, as implices more then that. It implices the divers offices, and effects of fire; all this; That if he have any gold, any pure metall in him, this fire of this kindnesse will purge out the drosse, and there is a friend made. If he be nothing but straw and stubble, combustible still, still ready to take fire against thee, this fire which Gods breath shall blow, will consume him, and burn him out, and there is an enemy marred: If he have any tendernessee any way, this fire will mollifie him towards thee; *Nimis durus animus*, sayes S. *Augustine*, he is a very hard hearted man, *Qui si ultro dilectionem non vult impendere, etiam nolit rependere*, Who, though he will not requite thy love, yet will not acknowledge it. If he be waxe, he melts with this fire; and if he be clay, he hardens with it, and then thou wilt arme thy selfe against

that pellet. Thus much good, God intends to the enemy, in this phrase, that it is *pia vindicta si resipiscant*, we have taken a blessed revenge upon our enemies, if our charitable applying of our selves to them, may bring them to apply themselves to God, and to glorifie him: *si benefaciendo cicuremus*, sayes S. Hierome, if we can tame a wilde beast by sitting up with him, and reduce an enemy by offices of friendship, it is well. So much good God intends him in this phrase, and so much good he intends us, that, *si non incendant*, if these coales do not purge him, *si non injiciant pudorem*, if they do not kindle a shame in him, to have offended one that hath deserved so well, yet this fire gives thee light to see him clearely, and to run away from him, and to assure thee, that he, whom so many benefits cannot reconcile, is irreconcileable.