

Sermon 1 (34)

Sermon 2 (35)

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## SERMON. XXXIV.

I. Sermon  
Preached at St.  
Maries (in  
Stur-bridg fair  
time) Sept. 8.  
1650.

GEN. 49. 18.

*I have waited for thy Salvation, O Lord.*

*Brown's vulg.  
Errors.*

**T**He dying Swan's Song, though now found to be a Fable, yet if moralized of a dying Christian, may oftentimes prove a real Truth: for, whereas the *dying* Man's Breath useth to favour of the *Earth*, whither he is going, the *believing* Soul, then especially, breaths *Heaven*, to which it is then ascending. Some Books, which contain *Apophthegmata mariensium*, tell us how, when their Tongues faulter in their Mouthes, they are wont to speak Apophthegmes; but in God's Book, we find them uttering Oracles. What a sweet Breath, and Divine Air was that in old *Simeon's Nunc Dimittis*? *Paul's* farewell-Sermon, *Acts* 20. had such a ravishing *ῥῆθος* in it, that they could not then hear it without weeping, nor can some yet read it heedfully with dry Eyes. Above all in that *ultimum vale* of our Saviour's to his Disciples before his Passion, *John* 14. 15, 16, 17. *The Sun of Righteousness* a little before its setting, shone out most Gloriously. This in the *New Testament*.

*Mylius.*

Luke 2. 29.

And for the *Old*, what heavenly strain's do you meet with in *Hezekiah's ultimus singultus*? *Isa.* 38. in *David's verba novissima*? *2 Sam.* 23. in *Moses* his Songs a little before his death? *Deut.* 32, and 33. and in *Jacob's* before his, as in this whole Chapter, so especially in this Text? in which the Divine Soul, as the Bird before fainting in the snare breaks through it, in an abrupt expression, and having got it self a little upon the wing, as it were on the sudden bolts up Heaven-ward in this Divine Ejaculation, *I have waited for thy Salvation, O Lord.*

Here in *Jacob's* blessing of *Dan* we find it, but how it should come there, & what coherence it hath with the foregoing words, that's the question; and some think a difficult one. So *Pererius*, *Perobscura est hæc sententia, & multiplex interpretandi ejus ratio.*

*Quæ occasio  
hujus abrupti  
sermonis, &c.  
Calvin.*

Some

Some satisfy themselves with this, that the Spirit of God will not be tied to our *Artificial Methods*, as too low and pedantick for him to be confined to, who both acts and speaks like himself; like a God, i. e. with greatest freedom. And therefore as his *Ullapses* are sudden, and his *impulses* strong, *Act. 2.* so the ventings of them answerable, as the Spirit gives utterance. *v. 4.* and it may be never more abruptly, than when those *μεγαλεία Θεῷ v. 11.* are uttered, and so the Soul now full of God, and breaking for the longing it hath to him (as *Psal. 119. 20.*) cannot always keep rank and file, but breaks out to him, and is glad to get to him, though not in a methodical way. And so it is in all strong workings of *Passion, Love, Fear, Joy, and Desire, &c.* Expressions sudden, abrupt; for so *Passions* are, and their *Expressions* accordingly. So *Judg. 5. 10.* on those words [*Then shall the People of the Lord go down to the Gates*] *Mais* thus, *Videtur hoc biare, &c. ut pote ex affectu dictum: affectus enim non servat ordinem, sed plerumque evagatur.* In such a rapture *Jacob's* Soul might here be caught & snatcht to God, without being led to him by coherence, or the thread of the foregoing discourse.

*Zwinglius* thinks that this Text might be *versus interscalaris*, and only added to make up the verse in this Divine Poem.

Others rather think, that after the manner of weak fainting <sup>vide</sup> old Men, or sick Men, who are wont, whilst they are speaking, <sup>Pareum</sup> sometimes out of faintness, and sometimes out of devotion, <sup>Oleastrum.</sup> to pause, and to interpose sighs and prayers; so old *Jacob* here spent with speaking, relieves his spent Spirits, or rather pours out his fainting Soul into God's Bosom, in this parenthetical ejaculation, *I have waited for thy Salvation, O Lord,*

But the first verse of this Chapter tells us, that the whole is Prophetical, of *what was to befall them in the latter days.*

And accordingly some apply it to *Judas*, whom they make that *Scorpion in the way*, in the foregoing verse: Others to *Antichrist*, whom so many of the Ancients thought should be of the *Tribe of Dan*: and that *Jacob*, foreseeing what havock he should make of the *Israel of God*, (as they expound the former verses) cries out (in this) for *Christ* and his *Salvation*. But this conceit of this *Dan-Antichrist* (with due Reverence to those Ancient Authors) by some, of even the Papists themselves, is held \* uncertain, by others of them † fabulous, and therefore, seeing they are sick of it, we have no cause to be fond of it. To omit other particulars, I insist on these two, that *Jacob*,

*Ambros. detest. neditt.*  
*Isidore.*  
*Gregor. Moral. 34.*  
*\*Tostatus.*  
*† Oleaster.*  
*Bellarmino acknowledged this Text doth not evince it.*  
*de Pontif. Rom. lib. 3. c. 12.*

Eccc

1. Fore-

1. Foreseeing both the sins and miseries, which his other posterity, and especially this *Tribe of Dan* should fall into, by Faith looks up to *God* for *Salvation* and Deliverance; which was especially effected by *Sampson*, a Judge of that Tribe; and he very fully compared to that *Serpent in the way*, and *Adder in the path*, &c.

2. And yet foreseeing, notwithstanding this, that *Sampson* should dye, and *Israel* should lye under captivity and affliction, and so *Sampson's* but an *half-Salvation*: (he did but *begin to save Israel*, Judg. 13. 5.) After the manner of the Prophets, (who when they speak of any great Deliverance, or Deliverer, which did either typify or any way resemble the greater Salvation of the true Messiah, they were wont to look through one to the other, and so *Jacob* here looks above that *Nazazite* to the true *Nazaron*, from *Sampson* to *Christ*; not resting in that partial and temporal deliverance, but in, and through, and beyond it, looking at, and waiting for *Messiah's Salvation*. In a word,

In their foreseen dangers and miseries he waits for deliverance by *Sampson*, and there he rests not; but in and above that foreseen deliverance by *Sampson* he looks and waits for *Salvation* by *Christ*: And so understand we these words, *I have waited for thy Salvation, O Lord*.

For the handling of them let me but premise this: That *Salvation* presupposeth danger and misery, and speaks *deliverance*; and and then the Text will afford us these particulars.

1. That it's the lot of the *Seed of Jacob* to be in such straits, that they shall stand in need of *Salvation*, and so long, that they are put to *wait* for it.

2. That it's their happiness, that notwithstanding those straits, yet they shall be *saved*.

3. That it's by the *Lord*. It's *Jehovah's Salvation*.

4. That it's their duty in all their dangers and straits to *wait* for Deliverance and *Salvation*.

5. And in all outward and temporal deliverances by man to look and *wait* for spiritual and eternal *Salvation* by *Christ*. so we shall fully come up to *Jacob's* *לִישׁוּעָתָךְ קִיּוּתִי יְהוָה*, *I have waited for thy Salvation, O Lord*. The three former are more *Doctrinal* and often spoken to, which I shall therefore only briefly touch upon, that I may the rather insist on the two latter, which are more *practical*, and yet I fear but little *practised*, at least in a right way.

See *Juni.*

Annot. in loc.  
Christ (as  
Sampson)  
conquered dy-  
ing, and by  
Death.

Judg. 16. 31.

Colos. 2. 15.

See *Lightfoot*

*Harmony of*

*O. T.* p. 40.

For the first, that the condition of the *Israel of God* is such, and so exposed to dangers and miseries, that they have need of *Salvation*, is so genuine to this Text, that it occasioned this expression. It was because *Jacob* foresaw the trouble and miseries that should betide this *Tribe of Dan* in particular, being with the last settled in its inheritance, and there sometimes grievously oppressed by the *Amorites*, Judg. 1. 3, 4 and at all times galled and infected by their fast-by-neighbours the \* *Philistines*. Nor did he only relate to the miseries of this Tribe, but also to the troubles and dangers of all the rest; who while in *Egypt*, were in a *Furnace*, after that in a *Wilderness*; and though after settled in *Canaan*, *flowing with Milk and Honey*, the very *Eden of God*, and the *Glory of all Lands*, yet it bounded on both ends with *Wildernesses*, and on both sides with *Seas*, and round about (from all quarters) compassed with malicious and enraged *Enemies*; a perfect emblem of the site and posture of the Church of God in this World, though supplied with spiritual and heavenly provisions, which *Canaan's Milk and Honey* signified, yet so surrounded with all sorts of *Enemies*, *Wildernesses* of wants, and whole *Seas* of dangers and miseries, that it oft comes to the *Disciples*, *Save Lord, we perish*. And how near we now are to it, God knoweth, I do not. It would be mercy, if we could say with *Jacob*, *we wait*. I am sure, our case is such, that we may all say, we have great need of *thy Salvation*, O Lord.

More particularly it's to be observed, that *Jacob* breaths out this sigh, whilst treating of *Dan*, the Tribe that is first in particular noted for Apostasy to Idolatry, that had first a *Teraphim* in the time of the Judges, Chap 18. v. 30, 31. and after had a *Golden Calf* in the time of the Kings, 1 King. 12. 29. and therefore left out in the numbring of the *sealed ones*, Revel. 7. Of all Churches, such as prove Apostatikal and Idolatrous, though they least deserve, yet they will most need God's *Salvation*, as being most in danger of his fiery *Indignation*; it being a sin that divorceth a person and people from God, and is wont to bring heaviest judgments upon Men, makes the *Earth quake*, as well as *Heaven thunder*. Their sorrows are multiplied, that hasten after another God, Psal. 16. 4. When they chose new Gods, then was *Wat in the Gates*, Judg. 5. 8. So that God will rather lay Cities waste, than not make Idols desolate, Ezek. 8. 6. like the Devil (in the Gospel) that would not be cast out without *tearing*: that fretting *Leprosie* in the Law, hardly cured

E c c c 2

without

*Doff. 1.*  
Salvation presupposeth danger, and when he saith, *I wait for Salvation*, he tells us, he needeth it: for we do not wait for what we do not want.  
\* See *Josh. 19. 47.*  
*Judg. 18. 1.*  
*vide*  
*Furnum in loc.*

Matth. 8. 25.

*Prima ad Idolatriam, de lapsa Piscator. ἀποστασία. 1. Israelitica anagnani. 3. primipili. Mede in Apoc. 7.*

without pulling down the house that it is in. This desperate infection our Land hath been extremely sick of; the disease of it self deadly, and the cure so hard, that the Lord grant it prove not mortal. If the Ancients expound the Text of *Antichrist*, we may at least apply it to him as the *Serpent by the way, and the Adder in the path*; which by his Idolatries and witchcrafts hath so *bitten the Horse-beels, that the Rider is fallen backward*. And now between the Stirrup and the ground we all have need to sigh and cry out with fainting *Jacob* in the Text, *I have waited for thy Salvation, O Lord*. Those words speak him so oppressed, *ut non nisi divinitus servari possit*, as one paraphraseth it. For us, our sins have brought us so to the brow of the Hill, and such a precipice, that man's arm is too short to hold us; it must be an hand reached from Heaven only, that will be able to uphold us. And yet this but the lot of God's people, which was the first point: Their dangers and miseries so great, that they have need of *Salvation*. But is *Salvation* in that case to be had? To which,

*Finis.*

The second point answers, *Yes*: for this word *Salvation*, as it implies danger, so it speaks deliverance, and he saith he *waits for it*; and God suffereth not Faith to *wait in vain*, and we will not wait for what we cannot expect. The point is,

Doct. 2.  
Jer. 14. 8.

As it is the *Lot* of God's people to *need*, so it's their *happiness* to *obtain Salvation*. So Faith call's God the *hope of Israel*, and the *Saviour thereof in the time of trouble*; so that, be the case otherwise never so *desperate*, there is yet *hope in Israel* as long as God is both *hope* and *Saviour*, what ever comes, they are never either *hopeless* or *helpless*. Thus their stile is *the Redeemed of the Lord*. Though thralldom, yet *Redemption*, and *saved by the Lord*. Though danger, yet *Salvation*. As God (in nature) layeth *his beams in the waters*, Psal. 104. 3. you would think but a sinking foundation, and *founds the Earth by the Seas, and establisheth it upon the Floods*, Psal. 24. 2. and that's as dangerous a situation: So in his Church, though seated nearest greatest dangers, yet farthest from being swallowed up by them, because ever at last either defended or delivered from them; a most bank near a most raging Sea: a sure Shield amidst the lavenomed darts. So God is *David's Shield-bearer*. אלחים Psal. 7. 10. *my Shield is upon God*. *My Shield*, Psal. 3. 3. nay more than *Shield*. It covers on one side; but God is a *Shield round about*.

Psal. 107. 2.  
Ezra 10. 2.  
Deut. 33. 29.

*with favour as with a shield, Psal. 5. 12. I shou'd be too large, if I should run out in such-like Scripture-proofs. Mark but out of one Psalm, those many and strong expressions, it's Psalm 68. They had lyen among the Pots; but fly out of the collow as a Dove with silver wings, v. 13. See how God beautifies them with Salvation, as white as Snow in Salmon, v. 14. Snow is white; but Salmon signifieth a shady gloominess. Behold, how there arises to them Light in Darkness! He is to them (v. 20.) a God of Salvations, multiplied deliverances in multitudes of dangers, to whom belongs issues from Death; when round about besieged and begirt with extremities, v. 21. he will wound both head and hairy scalp of Enemies. The wound in the Head is deadly, and dasheth out the Brains of all their Counsels, and the hairy-scalp signifieth strength of Age, and constitution; and not weakned and made bald either with Age or Sickness. And (to add no more) v. 22. He will bring back from Bashan (out of Og's, the most Gigantean Enemy's Clutches) from the depths of the Sea. Even the depths of Hell shall not drown the Israel of God, whose Hope is anchor'd upward in Heaven. It's a Christian's comfort, that whatever his dangers and troubles in this World may be, yet the last Articles of his Creed are a Resurrection and Life everlasting; and when come to the last cast, he can with fainting old Jacob lean on this Staff of comfort, and look up to God, and say, Lord I have waited for thy Salvation.*

*Salvation! But Lord it's thine, and that's the third particular before observed. It's the Salvation of a God, that the Israel of God is saved by. Jacob here put by all other Saviours, when he looks up to God, and waits for his Salvation. If it had not been the Lord, who was on our side, both then and now may Israel say, then the proud waters had gone over our Soul; as a Man in a Storm, that seeth nothing but Sea and Heaven, may cry out, if yonder Heaven do not save me, this Sea will drown me. And this is the case of the extremities of the Church, and partly from*

Doct. 3.

Deut. 33. 29.

Psal. 124. 1. to

6.

Jer. 3. 23.

Psal. 121. 1, 2.

the Church oft *de facto* are such, that His Salvation or none, so Jonab 2. 9. are so many and great, either so continuance so tire them, or by their unless it be Gods  $\alpha\pi\omega\delta\ \mu\upsilon\chi\alpha\upsilon\upsilon\varsigma$ , over or wisdom either of their

Not

Dodona's  
Grove.  
See Deut. 33.  
7.

Ver. 8. with  
11.

Not *their own*, that they should prove Self-saviours. Indeed it's wont to be said, that *Self-defence* is held the first *Maxim* in *Policy*: But it's not so in *Divinity*. Enemies are so crafty and strong, and the Flock of Christ so simple and weak, that if the Sheep's strength be not in its Head, and it's security in the Shepherd's care, it would be soon either lost or worried. So *Jehoshaphat* cries out, *we know not what to do*, 2 Chron. 20. 12. and *Asa* (Chap. 14.) speaks as though *he had no power*, when he had almost Six hundred thousand fighting Men. It was not *their own Sword or Arm*, but *thy Right-hand and thy Arm*, and *the Light of thy Countenance*; Psal. 44. 3. *Jerusalem* may have *Palaces*, but *God is known to be the Refuge in them*, Psal. 48. 3. In *Jer. 36. 19.* they bid *Jeremiah and Baruch* *hide themselves*; but it's added, *ver. 26. that the Lord hid them*. It's not our own *hiding*, but *God's*, that must secure us. When we are in such deep *Waters*, it's the *stretching out of our Hands to Heaven* that must *save us*. Claspings our *Arms about our selves*, is the certain way to sink us. If saved, it's not by their own might.

Nor by others help. They either do *not* help us, or it's only by and from *God*, if they do. They *do not*, because they will not or cannot. Some may have glorious *Titles*; as he is called *Hadadezer*, 2 Sam. 8. 3. which in its signification promiseteth a *magnificent help*. But in the Apothecaries Shop very promising *Titles* are oft writ upon Boxes that have either nothing, or (it may be) *Poyson* in them. The *Horse* (in which is the strength of the *Battel*, and therefore promiseteth much) the Psalmist saith, is a *vain thing*, and that signifieth nothing. But the *Reed of Egypt* not only *breaks*, but also *wounds the hand that leaneth on it*, and that's as ill as *Poyson*: like him (in *Austin*) that in a *Tempest* sailing towards a *Mountain*, light and split upon a *Rock*, *Ubi non invenit portum, sed plantum*. They that promise most, oft perform least, unless it be *Mischief*. The one of which is *Vanity*: And the other *Vexation*. In a word, every *Man is a liar*, the Apostle saith; and of all others, *Men of high degree*, which promise most, the Psalmist, are a very *Lye* in the abstract. And if any at any time make good their Name, that in Scripture are sometimes called *Saviours*, it's only as they are *Weapons in God's Hand*, and in the alone Strength of this our Great *Saviour*. And so indeed, as he said to *Gideon*, *Go in this thy Might, and thou shalt save Israel*. Otherwile, *Truly in vain is Salvation hoped for from the Hills, and from the*

Psal. 33. 17.

Tract. 1. in  
Joannem.

Rom. 3.  
Psal. 62. 9.

Neh. 9. 27.  
Obad. v. 21.

Judg. 9. 6, 14.



*the multitudes of Mountains; truly in the Lord our God is the* Jer. 3. 23.  
*Salvation of Israel. Though Hills, Mountains, multitudes of*  
*Mountains, though Pelion Offe, though never so many Moun-*  
*tains be heaped one upon another, yet if they be but Mountains*  
*of Earth, they may not be high enough to set us above danger.*  
*A Deluge (as Noah's) may over-top them all. They are but* See Wolphii,  
*Lying Fables, and contrary to Scripture, that tell of some saved* Lett. Memo-  
*then on the tops of Paris, or Oculi. First the Extremities of* rab. Cent. I.  
*the Church may be so great, that nothing under Heaven, or less* p. 24.  
*than God, can rescue it. Experience proves it is so.*

2. The good pleasure of God is such, that on purpose he will have it so. As for Instance,

For Time, though Christ's Disciples be in a Tempest, yet he Mat. 14. 25.  
*stayeth till the fourth and last Watch, that they are toiled out*  
*with Rowing, and faint with Waiting, that so he may say, Is* Mark 6. 48.  
*is I.*

For Pressure and Danger, not till the Case be in a manner desperate, the Ship now covered with Waves, and now Conelamatum est, when they cry out, Lord save us, we perish; or as the Church, Lam. 3. 54. Waters flowed over mine Head; then I said, I am cut off.

For Persons, most weak and helpless. He is the Orphan's Father, and the Widow's Judg, Psal. 68. 5. That is said with an Emphasis, Judg. 5. 11. The Righteous Alle of the Lord towards the Inhabitants of his Villages in Israel. They most subject to be made a Prey, Ezek. 38. 11. If he be a Safeguard, it's especially to his poor open un fenced Villages: And there, if his Spouse be a Flower, it's not one that's planted and preserved in the Garden by Man's care; but Ego sum flos campi, & Lilium convallium, Cant. 2. 1. the Flower of the Field, and the Lilly of the Valleys, exposed to every Hand to pluck, and every Foot to tread on; all to make out the truth in hand, Quod non humana industria, sed sola Divina benignitate, & celi influentia floreat, as Pineda observes. They say, It's a Royalty at Sea to joyne with In Job. 12. 4.  
*the weakest. I am sure it's the Royal Bounty of Heaven, that*  
*God chuseth to help the weakest.*

And that (in the last place) for present Condition, when they are at the weakest: When he seeth their power gone, and there is none stout up or left, Deut. 32. 36. When the Physicians had drained the Woman's Purse, and not stopped her bloody Issue, Mark 5. 26.  
 and now given her over as a desperate Patient and a Beggar together

gether, then is the fittest to be our Saviour's Cure. And when the Disciples themselves could not cast out the Devil, then bring him to me, saith Christ, Mat. 17. 17. Who meeteth with the Man, when the Jews had cast him out, John 9. 35. Takes up David, when Father and Mother had cast him off, Psal. 27. 10. is a Strength to the Poor and Needy; but it's added, and that in his distress: A Refuge from the Storm, but then especially, when the Blast of the terrible ones is as a Storm against the Wall, Isa. 25. 4. That heals Simon Peter's Wife's Mother in the Paroxysm of a Fever, and height of a Fit. Cum duplicantur lateres, &c. Makes Day break a little after it hath been darkest, and brings to an happy Birth by the sharpest Throw: In a word, that takes Extremities for fittest Opportunities for him to come in with most seasonable Mercies and Deliverances, that it may be said, *What hath God wrought?* Numb. 23. 23. That it may be proclaimed to all, that *Salvation is of the Lord*, when his blessing is upon his People; that, when none else can, the Lord *Jehovah*, in the Text, both can and will save his People, command, and rather than fail, as it becomes a *Jehovah*, create deliverance. And all this,

Psal. 3. ult,

Use.

1. To stamp an Impress of spiritual and eternal Salvation, even on our Temporal deliverances: that as it's the same Saviour [and saving Love that effects both; so in the one we may have a Glimps, Representation and Specimen of the other. And hence thou shalt be put into such Circumstances and Exigences, that thou shalt see plainly that it was God only that saved thy Body or outward Estate, the more to mind thee, that it was he only that saved thy Soul. And if my case sometimes were such, that, when all others gave me over, he himself saved me from Sickness and Death, then it was none but He alone that saved me from Sin and Hell; that Christ only trod the Winepress alone, and there was none with him, and that when he looked, and there was none to help, and wondered that there was none to uphold, then his own Arm brought Salvation to us: And when Levite and Priest left us, then our good Samaritan relieved us.

Isa. 63. 3. 5.

2. And therefore secondly, To let us know how for both Salvations we are more beholden to one God, than all the World besides, when in our greatest straits it's He always especially, and at sometimes only, saves us. Others never can without him: But he often-times doth without them.

Be we never so much beholden to other Friends and Creatures for greatest Deliverances, yet then even in and for them we are infinitely more beholden to God. If *the Inhabitants of Jerusalem be my strength*, it's in *the Lord of Hosts their God*, Zech. 12. 5. Though others may be Instruments, yet he only is *artus omne ias*, Heb. 5. 9. *the Author of Salvation*. And therefore *the Sword of the Lord and of Gideon*, Judg. 7. 20. is but like *Casare & Bibulo Consulibus*: God is the Figure, and Gideon is but the Cypher. The one but the *Sword*, the other the *Arm* that smites with it. My Physician may *Curare valetudinem*; but it's my God that *works the Cure*. Counsellors may *advise* for us, and Souldiers may *fight* for us; but it's God that *faves us*: As they confess, *We have wrought no Deliverance in the Earth*; but *thy dead Men shall live*, Isa. 26. 18, 19. We may *Sow and Plant*, but *Heaven's Shine and Showers give the increase*: For else if *the Heaven be Brass*, the *Earth will be Iron*. When others are and do most, Christ even then is *All in all*, Col. 3. 11, and if he be *All*, then all without him are just *nothing*. When others do most, it's all in and from God, and He then doth more.

But sometimes it must needs be God's *Salvation* only, and he do all, because *all else are and can do nothing*. When I am in close Prison, the best Friend *cannot* come; when in a Pest-House, he dare not; when on a Death-Bed, and I am bidding good night and *adien* to all, my Physician gives me over, and some Friends take leave of me, others it may be, stand by me and weep over me, but cannot help me; Oh now *none but Christ, none but Christ*. It's none else but the *Living God* alone, who in that *dying Hour* can relieve me. In a word, think what is *possible*, and withal what is *certain*.

It is possible that in a more violent way, the Man may be stript as naked as ever *Job* was of all his outward Estate.

That the Town or City may be so straitly round about begirt, that none may come in or go out, and only *Restat iter calo*.

The *whole Land*, as God sometimes Threatens in the Prophets, may come to its *חבוק תבוך הבק* to be utterly emptied and spoiled, emptied of Man, Woman, and Child, as *Isa. 24. 1, 2.* Rome was sometimes by *Totilus*, or as the Prophet threatens *Jer. 9. 10, 11.* *Naucerus*. *Israel, no Man so pass through, no Voice of the Cattel heard: Boib Fowls of the Heaven, and the Beasts fled: Nothing of all that*

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Isa. 1. 8.

we had to comfort us left : But Zion left as a Cottage in a Vineyard, and a Lodg in a Garden of Cucumbers all alone, forlorn and desolate. Like a lone Lamb in a waste Wilderness, Hof. 4. 16. as a Beacon on the top of a Mountain, and as an Ensign on a Hill, Isa. 60. 17. This possibly (I do not say probably) may be.

And on the other side, in an ordinary natural Course, it's certain these outward Supports and Comforts will not abide by us always. The Flower will fade, the Shadow will decline, and the Sun set. When we are now to leave the World, (if not before). Friends, Estates, Honours, Health, Life it self will leave us. It's God and his Salvation only, that must then relieve us. And is not the good Samaritan then the Neighbour that comes in to us, when Priest and Levite pass away from us ? And am not I more beholden to God than all the World, who then stands by me and saves me, when all the best Comforts and Conferences I have in the World have cast me off and left me ?

3. And as upon this account we are more beholden to God than all the World, so truly upon it too we owe more to Him, than to all the World besides : More Fear, and Love, and Service, and Praise, even our whole selves to God only, who whether with or without any else is our alone Saviour.

Fear.

It's all Reason ; and Self-love would teach us it, to be fearful to offend, and careful to please him at all times, who sometime or other may be able to pleasure us, when none else can. That Physician of all others I should be most loth to displease, who only can cure that sore Disease that I am subject to, and should I not then be much more afraid to offend God, who alone can be my help in all these Maladies, which none else can Heal, or at least without him are Physicians of no value ? It's not wisdom to provoke a Man, when we know not how soon we may be in his Lurch, and lie at his Mercy. Friend, how safe soever thy present Condition is, yet at best thou art always in *Miseria-cordia Domini* ; especially in some more eminent dangers, it's manifest that God only can or doth help thee : and how then do the Tyrians crouch to an offended Herod, when their Countrey is nourished by him ? And how do they cry *Abrek, bow the Knee* before Joseph, when without him none might lift up Hand or Foot in all Egypt ? Gen. 41. 43. 44. To be sure there's none in all the World, that can lift up either Hand to defend us, or Foot to make a step to relieve us, without our Joseph, our Jesus, and help

help from him. And therefore how should we bend the knees of our very Souls to him, without least *lifting up of Heel* or Head against him? O take heed of *sinning*, with the Prodigal, *against Heaven*; for such Droughts may soon be, which may quite dry up all Springs of Comfort that lie here in *the Earth*, especially in the *Land of Israel*, which hath few such, as *Hierom* saith, and *drinks of the Rain of Heaven*, depends more of Heaven's Showers, than these lower earthly Springs, as *Moses* tells us, *Deut.* 11. 10, 11. If Heaven therefore being angry should shut up its Treasures from us, in *Sammio Sammium*, *Canaan* would not be it self, a *Land flowing with Milk and Honey*; but, as now it is, a *barren and burnt Wilderness*. And therefore *fear* we God much, on whom we depend so much for safety and deliverance, always chiefly and principally, and at some times and in some cases only.

And let this also persuade us to love him above all, who then sticks to us, when all else fail us. At my first Answer, saith *Paul*, *no Man stood with me, but all forsook me, notwithstanding the Lord stood with me*, 2 Tim. 4. 16, 17. Such *failing Brooks* are other best Friends, *Job* 6. who either, through weakness or falseness then do least, when we need and expect most. *Sub cultro liquit*, as the Proverbs. But should not our hearts then lie close to the Fountain-head of Living-Waters, which as those *perennes Fontes*, retain an equal fulness in the driest Summer, and in the wettest Winter; and the only difference is, that in the greatest heat they are coolest, and so most refreshing? Let *Jacob* have *Rachel's* love and self, who rolls away the Stone for her, that none other can. And let the lost Prodigal think at last of returning home to a Father, who will allow *Childrens Bread*, when others cannot afford *Husks*. With *Meth* it's equal, that they should have most of our love, whose bounty and kindness we most taste of. And therefore it's all reason, that we should love God with all our Heart and Soul, because he only in all our straits is our All-sufficient Saviour.

Love.  
Psal. 18. 1, 2.

Gen. 29. 10.

Luke 15.

And upon that ground praise him too for whatever Salvation and Deliverance we are at any time blest with. Instruments may have their due, but not so as to rob God of his. And if Victories gained by the Soldiers valour be usually ascribed to the General, as matter of his praise, 2 Sam. 21. 22. who it may be only gave direction, and sometimes not that; how should the Captain of our Salvation, *Cui nihil ex ista laude Ceterario, nihil*

Praise.

Ffff 2

pra-

Isa. 38. 17  
19, 20.  
Psal. 44-3.

*perfectus, nihil cobors, &c.* who either immediately, without the subserviency of any Instruments, creates Salvation, Isa. 4. 5. or when Instruments do most, he not only directs, but assists, and commands Deliverance, Psal. 44. 4. & 71. 3. How should he that is the God of our Life, Psal. 42. 8. and the God of our Mercy, Psal. 59. 17. be the God of our Praise! Psal. 109. 1. It's not the line cast out that saved thee from drowning; but the friendly hand that cast it out, and by it drew thee out of the deep Waters. It's not thy Meat that feeds thee, nor thy Physick that cures thee, nor thine own Sword, or the greatest Champion's on Earth, that defends thee. It's thy God that either with or without all these sauceth thee. And therefore what they maliciously said, to the blind Man recovered, against Christ; Give God the praise, for we know that this Man is a Sinner, John 9. 24. Say we humbly and thankfully of and to Christ, Lord, we give thee the praise of these Salvations and Deliverances: for these means which we used were poor, these Instruments weak, these Men sinful, and therefore might rather have hurt than helped us. And therefore through them we look up to thee, and both for them, and any help we have had by them in all that's past, we bless and praise thee.

Trust.

And for the present, and for what's to come in all straits and occasions, when we have either most or least of the Creature's help, we will trust thee, and cast the stress of all our Salvation upon thee. At this *Anchora Sacra* let us ride in greatest Storms, when all other Anchors break or come home. In desperate cases, let not the Romans relie more on their *Triarii*, than we on a blessed Trinity. Eleazar smote the Philistines, and wrought a great Victory, when the Men of Israel were all fled and gone; 2 Sam. 23. 9, 10. and he but a weak Shadow and Type of Christ our true Eleazar (*the help of God*, as that name signifieth) who can recover deep Consumptions, help at desperate Plunges, rescue us when all else have quite deserted and left us: Other Props and Supports often fail us, sometimes ruine us, Jer. 2. 37. *Wallus visum decipit*, like the weary Man that leans his hand on the Wall, Amos 5. 19. and it either totters and fails him, or a Serpent in it bites him. But what Peace, Peace, perfect Peace is there in staying the Soul upon that everlasting Rock! Isa. 26. 3, 4. Safe standing on so sure ground. Good laying hold where there is so good hand-hold. Good hanging on that Nail fastned in a sure place, on which we may hang, both Issue and Off-Spring, both

Eliakim.

*Cups and Flagons, Isa. 22. 23, 24. Our selves, and all our not only lesser, but even greatest wants and burdens. Jacob here did so both for himself and his Posterity; and though now fainting, and dying, yet he could quietly lay down his weary Head in his Father's Bosom, and there pour out his Soul in this sweet warm breathing, I have waited for thy Salvation, O Lord.*

## SERMON XXXV.

GEN. 49. 18.

II. Sermon  
Preached at  
St. Maries,  
Octob. 13. 1650

*I have waited for thy Salvation, O Lord.*

**B**ut this leads me to the fourth Particular at first propounded.

That the *Israel of God* in all their straits should *Decl. 4.*  
*wait for his Salvation. Yea, in the way of thy Judgments, O Lord, have we waited for thee, saith the Church, Isa. 26. 8.*  
*Wait on the Lord, Psal. 27. 14.* And *Jacob* here by a Spirit of *Luther.*  
Faith and Prophecie, as he foreseeth the miseries of his Posterity, *Pererius.*  
that they had need of *Salvation*, so he foreseeth also how God from time to time would raise up *Judges and Kings*, and others to deliver them, and so he comfortably and confidently *waits* for it, nay prevents the danger with expectation of *deliverance*, קִרְיָתִי in the *Preter Tense*, even long before, *I have waited for thy Salvation, O Lord.* So old *Jacob* here, which old *Simeon*, Luke 2. 30. otherwise expresseth, *Lord, mine eyes have seen thy Salvation*; which two Speeches of these two old dying Men, set out the difference of the two Testaments. The one saith, *Lord, I wait*; the other, *I have seen*; but both the same *Salvation.* So that now that our Saviour is come, we see that which they *waited for*. But because he is to *come again a second time*, and till then perfect *Salvation* will not fully be come, but mean while many difficulties and dangers will be coming between; as we shall have need, so it will be our duty in this present condition with *Jacob* here to be *waiting for God's Salvation.* Which *waiting* contains in it three Particulars; 1. An earnest desire.

So Luke 2.  
25, 38.

2. A

2. A confident expectation of it. And, 3. a meek staying of God's leisure, and attending upon him for it.

1. An earnest desire and out-going of the Soul to the *Salvation* that it *waits for*. The word קריתי here used.

In the rise of it (as *Oleaster* and *Foster* observe) hath an affinity with קר, and so signifieth an extended stretching and reaching out of the Soul: And in the use of it, is joined with others that signify a *diligent seeking*, Psal. 69. 6. an *earnest desiring*, Isa. 26. 8. an *ardent breathing*, as the heated *Labourer* or *Traveler* doth after the *cool shadow*, Job 7. 2. Such a *breathing*, and even *breaking* of the Soul there is in *waiting*, as the *Watchman*, that in a cold dark night *waits for the Morning*, Psal. 130. 6. with many a long look and longing desire, as *David's Soul went out to Absalom* in his long absence; and *Sisera's Mother* upon his long stay *looks out at the Window*, and *cries through the Lat-est*, *Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?*

And such an ἀποσπασμένη, as the Apostle calls it, Rom. 8. 19. such an out-looking and longing, such an out-going and reaching stretching out of the Soul, such *breathing* and *panting*, in most fervent Prayers and ardent Desires after God's *Salvation*, doth he work in them that *wait for it*, and expect from them, that being in straits stand in need of it.

And this,

1. That he may have the honour of the Gift, whilst *all eyes* with long looks are up to him, and all hands stretched out towards him, thereby proclaiming, that they *expect all from him*, as Psal. 145. 15.

2. That hereby also it may appear, that they are sensible of their need. *This poor Man* cried, saith the Psalmist, Psal. 34. 6. pointing at himself as a poor Begger, whilst he is crying for an Alms. The dry Earth saith it's *thirsty*, when it gapes for Heaven's Rain; and so do we under pressures and burdens tell God, (as fainting *Jacob* here in the Text) that we are spent and out of breath, when we *breath* after his *Salvation*, as Isa. 38. 14. *O Lord, I am oppressed, ease me, or undertake for me.*

3. That so he may the more hasten the Mercy and Deliverance. When the Child crieth earnestly, the Mother comes running in speedily. Nor is our Heavenly Father oft wont, when his Children cry aloud, to *stay long*. When *Israel* in *Egypt* *sighs*, and *cries*, and *groans* by reason of their bondage; their cry came soon

בקש  
תארו  
שאת

2 Sam. 13. 39.

Judg. 5. 28.

Waiters at  
Court are  
wont to be  
Suiters.

Zech. 9. 1.



*up to God*, Exod. 2. 23, 24, 25. and it was not long before they came out of that Furnace : As it's said of that *travailing Woman*, Rev. 12. 2. which signifieth the Suffering Church, *ἡ γυνὴ ἡ βασιλεύουσα τῆς ἐκκλησίας*, she cryed *travailing in Birth*, and *pained to be delivered*. *Clamabat parturiens*. Her crying out in her Pains, was both a sign and a means of her *delivery* now at hand.

And truly for this very end God oft-times quickens *throws*, to force our *cries*, that so he might *hasten* the *Birth*. On purpose he multiplies and aggravates Afflictions and Burdens, that he might quicken our *desires*, and call out our more earnest Cries and Groans, the more to quicken the *earnings* of his Bowels towards us, and so the more to hasten our *deliverance*.

Which tells us in these times of our perplexities and dangers, *Use*. what bad Friends we are to our selves, and what Enemies to our *Salvation*, in our neglect of this first Particular of *waiting for* it.

1. In want of these stronger out-goings of the Soul, and these warmer breathings after that *Deliverance* and Mercy, which we stand in so much need of ; not that our outward peace and safety were either in it self, or in our deliberate esteem less desirable, no less than *Health* and *Life* is to a Man in a *Lethargy*. But *that* Disease makes him senseless, so as that, when he stands in most need of it, he is least of all affected with it, and so lieth still as dead, without desires of it, or any other way making out for it. O the deadness of our hearts ! such a *Lethargy*, I fear, hath too much seized on us. Our Straits are many, our Dangers very great, and yet our Hearts very dead, because of later years we have been accustomed to troubles, and now like a Man before tired out with labour and watching, fallen into such a deep sleep as he cannot be wakened. We are very far from an *awakened* frame of *Spirit* to look up to God, and to look *out* for *Salvation* ; and the right way to come by it, as the Prophet complained, though we *fade like a Leaf*, and *our iniquities like the Wind* are ready to *take us away*, ( as a blustering Wind doth the fading Leaves from the Trees in *Autumn* ) yet *there is none that calleth upon God, that stirs up himself to take hold of him*, Isa. 64. 6, 7. We are very secure in the midst of danger. The drunken Man is asleep on *the top of the Mast, in the midst of the Sea*. And al- Prov. 23. though the *four Winds of the Heaven strive upon the great Sea* Dan. 7. 2. from all quarters of the World, nothing but Storms and Tem-pests,

To us be it  
said, as Je-  
nah 1. 6.

pests, and our spirits are up in fierce blusters and contests one against another more than ever, yet those *sweeter gales* are very silent, a *Spirit of Prayer* is very much down; and when the *Wind* is down, the *Showr* is wont to pour down. The Lord grant it may not be a *Showr of Fire and Brimstone*, that *Sodom's sins* may not bring upon us a *Sodom's overbrow*. But so much for the first particular of this *waiting*, viz. an earnest desire.

2. The second, was a *confident expectation*: For *waiting* is an act of *Hope*, and *Hope* the Daughter of *Faith*, and *Faith* is *πίστις ἐλπιζομένων* Hebr. 11. 1. the very *subsistence* of things *hoped for*. *Faith assures*, and thereupon *Hope expects*, and thereupon also *waits*. My Soul, *wait thou only upon God*, for my *expectation is from him*, Psal. 62. 5. *Waits* as long as it *expects*, and no longer; as long as you *expect* a friends coming, so long you will *wait*, though it be very long: but *give over looking* for him, and then you will *wait* no longer. When that desperate Courtier in a pang of despair said, *Behold this evil is of the Lord* (which he *will not*, and we *cannot* remove, and so *despair of remedy*) then what followed but that desperate conclusion, *why should I wait for the Lord any longer?* 2 King. 6. 33. But a meekened Believer, because he *expects much*, is very willing to *wait long*, and in this patient waiting he continues confidently *expecting*, according to that Isa. 8. 17. *I will wait upon the Lord, and I will look for him*. Believing Waiters are men of great hopes and expectations. Mordecai is confident that *enlargement and deliverance shall arise to the Jews*, Esther 4. 14. *Our God whom we serve is able, yea and he will deliver us*, said Daniels three fellows, Chap. 3. 17. and fainting Jacob here in the Text, though whilst he foresaw the strength and prevalency of Enemies, and the sins and sufferings of his posterity, and especially of the Tribe of Dan, which he now speaks of; yet (as old Simeon, having it revealed that he should not see death before he had seen the Lord's Christ Luke 2. 25, 26. So old Jacob here) seeing for certain a great deliverance by Sampson, and a greater by Christ, in the midst of all disheartning discouragements, whilst he *expects be waits*, and whilst he *waits*, he *expects God's Salvation*.

This did he, and this should we, and that in greatest straits, *wait and look, wait and look* to God, 2 Chron. 20. 12. *nay wait and look for much from God*, as the Cripple, *ἐπεῖχεν προσδουᾶν*, looked on the Apostles expecting to receive something of them, Act.

3. 5. Especially when *Peter* had before in the 4th *verse* said to him *look on us*. And the very same word God saith to us, when we ly before him in a more miserable condition, *look unto me and be ye saved*, *Isa.* 45. 22. As the Stung Man looked on the *Brasen Serpent* in assurance of cure, and the *Servant* on the hands of his Master in expectation of a *largess*: so our Lord and Master in this our *waiting* posture would have us by *Faith* look to him not only with *desire*, but with *expectance of Salvation*.

And this as very much making also,

1. For the Glory of God, which was much advanced (in the former particular) by having the *Eyes* of all Creatures *looking* to him in way of *desire*, but much more (in this) when they are fixed on him in *expectation*. That spake him an *alsufficient* Sovereign, but this proclaims him a *gracious* and *bountiful* one: for otherwise with men, some may be so *able* that much is *desired* of them, but withal so *strait-banded*, that it's but little which is *expected* from them. but how glorious is our God, that is as *gracious* as *great*, not more powerful than bountiful, from whom his servants may promise themselves as much as they ask? *My God will bear me*, *Micah.* 7. 7. yea, *expect* more than they *desire*, as being both *able* and willing to do more, than we can ask or think, *Ephes.* 3. 20. This glory of his free and rich Goodness, is his great Design, especially in the *Covenant of Grace*: and therefore it is that he makes choice of the *recumbency* and *expectance* of *Faith*, by which he will dispense not only eternal, but even temporal Salvation, as that which in so doing much sets forth this his Glory.

2. And secondly, as much *further*s and *facilitates* our *Deliverance*: for great Expectations are great Obligations, even with *Men* of generous spirits to do much for them, that rely much on them, and promise themselves much from them, that the others good thoughts may not exceed their goodness; and this sometimes to those that can plead no *Merit*, that it might appear to be mere Goodness and Mercy. If thus with *ingenuous Men*, then much more than so with an *All-Gracious God*, who hath professed, that he *delights in them* that trust and hope in his *Mercy*, *Psal.* 147. 11. and therefore takes pleasure to answer and exceed our good thoughts of him with his better performances to us. Our good *perswasions* of God prove very strong *perswasions* with him to do us good, that it may appear that we cannot out-think his infinite Goodness, that our thoughts of him cannot be

better than his are towards us, nor *our heart* more enlarged by Faith to *hope* and *expect* a mercy than his *hand* opened with bounty to *bestow* it. And therefore *open thy Mouth wide, and I will fill it*; so in the old Testament: and according to *thy Faith* be it unto thee, so oft in the New. Under both, God hath oftentimes in very unlikely cases gratified the Faith and expectations of his Servants with extraordinary mercies and deliverances.

Use.

And therefore for the application of this branch also, seeing the dangers are great that we may fear, and the *Salvation* great that we stand in need of; let not *Sloth* and *Unbelief* keep us from what we may have by *asking* and *expecting*. We strengthen our forces to fight with our Enemies; but it is (I do not say our *cheapest*, but I am sure) our *safest* and *surest* way to strengthen our Faith by *expecting* of *much*, to *prevail for much* from him. But we have *low* thoughts of God, and that keeps us from *rising high*: *Misgiving hearts*, which keeps God from being *on the giving hand*. Thou wouldst not so readily gratify another with that, which thou knowest he entertains so hard thoughts of thee about, that he thinks thou wilt not be so kind as to grant. God fully knows all our hard unkind thoughts of his unkindness; which discourageth him much from vouchsafing much of that which *we need*, & he otherwise is *ready to give*. The Prophet wanted not *Oyl*, but the *Widow Vessels*. The *Fountain*, or *River* is *full*, but one carrieth away *nothing* from it, because he hath *no Vessel* to receive it, & another but a *little*, because his *Vessel* is so. Thank, may blame unbelieving contracted hearts, that they hold no more of God's goodness; hands *shrunk up* like *Jeroboam's*, and *paralytick*, that can grasp no more, nor lay any faster hold on his bounty. *Joash* strikes with his *Arrows* but *thrice*, and therefore he *overcomes the Syrians no oftner*. • O *thou of little Faith*! That's

2 King. 13. 18, the reason why thou receivest no more, either of Spiritual or  
19. Temporal *Salvation*: and therefore, seeing that God is so unwilling to disappoint the Faith, and frustrate the expectations, which his own Spirit hath raised in Believers, that it's but *hope* and *have*; let us in a way of God even in most dangerous times *hope* much that we may *enjoy* the more.

I said, *in a way of God*. And that leads us to the following particulars. That we may with *Jacob* wait on God for *Salvation*, with such expectation and confidence it's required, that,

1. *Our selves be under Coverant*: for though to others God oft grants

grants temporal *Salvation*, yet it's certain, that they, as such, have no ground with confidence to *expect* it. A *Rebel* may possibly be spared, but it's a *loyal Subject* that may justly *expect* his Princes' *Protection*, whilst the other according to his demerit, may stand trembling at the Bar, and justly *expect* the Sentence of *Condemnation*. The Apostle speaks of a *fearful looking for* of judgment by some, Heb. 10. 27. But they are the *Righteous*, whose *Hope is gladness*, whilst the *expectation of the wicked shall perish*, Prov. 10. 28.

2. The *Mercy* or *Salvation* we would *expect* be under promise: for what God doth *promise*, we may confidently *expect* that he will assuredly *perform*, so that in doubtfullest times and cases, our Course and Duty is not so much to search into God's *secret Will*, what he will do, as into his *revealed Word*, what he hath therein promised, either in general to his Church at all times, or particularly to his People in some special times and cases. So *Daniel* looks into his *Books*, and finds that there, which inables him to look up to God for the return of the Jews captivity, Chap. 9. 2. But our Self-love oft promiseth us *Salvation*, when God's Word, if consulted, threatens *Destruction*; as it was with *Judah* before their threatned Captivity, who *looked for Peace*, but *no good came*; for a time of *health*, and behold trouble, Jer. 8. 15. and 14. 19. Scriptures, Promises, and Prophecies, especially that of the *Revelations* should be much read, and studied in these doubtful times, that we may know what to *expect* or *scar* by what is therein promised or threatned.

3. Our present way and course be under the Condition of the Promise: for else though we be in *Covenant*, and the *Mercy* be promised, yet if our present *habitude* and *posture* be not according to that *Condition*, that either we are under the actual guilt and defilement of some provoking sin, or in the use of unlawful means, instead of the *Mercy* expected, we may meet with the *Mischief* which we looked not for: Though *Israel was no Servant*, nor *homeborn-Slave*, yet he is *spoil'd*, when God hath that to say to him, *And now what hast thou to do in the way of Egypt, to drink the water of Sichor? And what hast thou to do in the way of Assyria, to drink the water of the River?* Jer. 2. 14, 18. as before that, *Josh. 7. 13.* though they were in *Covenant with God*, and had the promise of *Canaan*, yet, when they had an *accursed thing* in the midst of them, they received a repulse at *Ai*, instead of gaining the victory. *Salvation from God*

is only to be found *in a way of God*. Even an honest Man in by-paths may meet with Theeves and Robbers. Foulser sins put us out of God's protection, dash and frustrate *expectation*, whereas make but sure of these three, that the *Mercy be found in a Promise*, our *selves in Covenant*, and our *way and temper within the Condition of it*, and then we may not only with comfort *desire*, but also with confidence *expect* Salvation.

3. But yet so, as then in an humble and meek Patience silently to stay God's leisure for it, which is the third particular, wherein this *Waiting* most properly and *formally* consists, as ever including some longer or shorter *stay*: and therefore expressed in the New Testament usually by μένω, or its compounds, ὡς μένω, περιμένω, περισσεύω, or περισσεύω, a staying, abiding and sitting down by it: and in the Old Testament usually expressed by this word in the Text, which (I said) signifieth an *Extension* or *Prolongation* as of the *desire*, so often of the *thing desired*. In the first particular of it (as we have seen) it contained in it *long looks*, and *longing desires*; but not like *Womens longings*, that are so *short-winded*, that they cannot stay, or like short-winged Birds, that can make no long flight. No, אַף אַרְחַ מִשׁ פִּינִיךָ Even in the way of thy judgments, O Lord, have we waited for thee. Though the way be deep, a way of judgments, and long too, as the word אַרְחַ imports, yet, קִינֵי אַרְחַ, their line is stretched out to its length: and as long as God stayeth, they will wait. In waiting they will wait, Psal. 40. 1. Patiently they will wait, Rom. 8. 25. and this every day, continually, Hof. 12. 6. תָּמִיד, a Believer's *juge sacrificium*, which day by day he attends upon God with, and this *all the day*, Psal. 25. 5. and this, although it be a very Stormy Winter day, *all the days of my warfare will I wait*, saith Job. Chap. 14. 14. and Jacob here, though this *Salvation* which he *expects* was not till divers hundreds of years after his death; yet because he knoweth that God is so true and faithful, as never to forget his Word at last, and so wise and merciful, as to be sure to remember it at that time which shall be most fit: therefore although this Tribe of Dan was one of the last that was settled in its Lot, and therein very much molested by the Amorites, especially by their bad Neighbours the Philistines, yet, Dum spiro, spero, as long as he lives, he hopes, and when he is now a dying, his Hopes die not with his Life: but he both liveth in hope, and when he dieth, rests in hope: he believes that his *Covenant* will be able to reach his *Seed* when he

is

Isa. 26. 8.  
In itinere.  
so Juvius.

is dead to a thousand Generations, Psal. 105. 8. and therefore expects that now, which shall betide them then: Man while patiently waits God's leisure: And now being upon the point of Death, he layeth his Head in his Father's Bosom, and there quietly breaths out his Soul with this warm Breath, (And how sweet is it!) *I have waited for thy Salvation, O Lord*; which comes to this, that we are to stay God's Leisure, and to wait upon him for Mercy.

1. Though intervening Occurrences come cross, as it was in the Danites infestations from Amorites and Philistims. I acknowledge this puts Faith to it, as it did David's; who, after that he was promised to be King, was pursued as a Traitor; whereupon he sometimes thinks it long, and crieth out, *O when wilt thou come unto me?* Psal. 101. 2. And sometimes grows very quick and hasty, and in that haste saith, *All Men are Lyers*, Psal. 116. 11. even Samuel himself, who promised him a Kingdom, and behold, nothing but Misery and Thralldom. But let Israel, even when the Sea is before them, and the Egyptians behind them, and so nothing in view but eminent Destruction in stead of the promised Deliverance and Salvation, let Israel, I say, even in that posture stand still and wait, and see God's Salvation, Exod. 14. 13. The Man may be taking the greatest Leap, when he goes most backward, and God may be then about to do most for his People, when there is the least appearance of any thing but of the quite contrary. Israel at last shall be settled in Canaan, though, when now upon the Borders of it, they are driven back in the way to the Red-Sea again. Stay therefore God's Leisure and wait upon him, though intervening Providences seem cross.

2. Though delays be very long. The Danites had their Lot with the last, and yet in reference to them Jacob's Faith could rest on God, and say, *I have waited for thy Salvation*, וַיֵּחַן יַעֲקֹב לְיָ, מְהֵרָה, Hab. 2. 3. *Though it tarry* (and the word is in forma duplicata, to express a longer double delay) *yet wait for it*. The precious Fruit, that the Husbandman wish such patience waits for, lieth sometimes long under ground, and so it is oft with God's preciousst Mercies: Oftentimes they have but slow beginnings, and no hasty progress (it may be) afterwards, but ripen very fast towards the latter end, like a natural motion, slow at first, but quick in the close. After God's Promise of multiplying Abraham's Seed as the Stars of Heaven, Gen. 15. 5.

As the Alder-Tree, Borel.  
l. c.

for

Job 8. 7.

As an *Elijah's*  
Cloud,  
1 Kings 18.  
43, 44, 45.

for above 200 Years of the 400 mentioned, *ver. 13.* The holy Seed were no more than *Seventy*. *Chap. 46.* You will say, It was but a *backward Spring*; but yet for all that, proved a very plentiful Harvest: *Though their beginning was small, yet their latter end did greatly increase*: When that *Seventy* in a less time, grew to *six hundred thousand Men, beside Children*, *Exod. 12. 37.* And of *Dan*, one *Hushim*, *Gen. 46. 23.* comes to *Sixty two thousand seven hundred*, *Numb. 1. 38, 39.* As single Numbers may be but few, but soon rise to vast Sums, if you go on to multiply them. And the same People in their last year in the Wilderness, advanced as much towards *Canaan*, as they had before done in all the former thirty nine. As he that runs fair and easily in the beginning of the Race, puts on apace, and makes all speed when now towards the end of it. And so God tells the Prophet, that the *Vision is yet for an appointed time*, but at the end it will speak and not ly: Though for the present you hear nothing of it, yet at the end it will speak out to purpose, and proclaim God to be True and Faithful; and therefore he might well add, *though it tarry, yet wait for it.* When the Master *tarries*, the Servant *waits*: And therefore, if God *tarries* as a Master, Faith should teach the Believer to wait as a Servant.

And this not only in *fair Way*, and the lightsome *Summer's Day* of Peace and Prosperity, (for, if so only, our meaning is, that God *should wait* on us rather than we on him) but even in deepest Ways and foulest Weather, and darkest Winter-nights of Adversity and Afflictions, *אָרְךָ יְמֵיךָ*, *Yea, even in the Way of thy Judgments, have we waited for thee, O Lord, Isa. 26. 8.*

An irksom task, I confess, and to Flesh and Blood *intollerable*, which thinks it's for *Melancholick* Fools to sit so long *waiting* and starving in the Dark, and to be looking for a late Morning-light in such long Winter-Nights. It's very hard meekly to *tarry* God's *Treasure*, especially when he *tarries long*, and not one of these three ways to miscarry, and yet all contrary to *waiting*. After a longer sighing under Pressure, and breathing after Ease, not, 1. Either to sink in Discouragement, *Lam. 3. 18.* Or, 2. To rise up in Discontent, as *Job, & Psal. 39. 3.* Or, 3. To start out in some unwarrantable Way, so to make a shorter cut to our Freedom, 1 *Sam. 27. 1.* For we are naturally,

1. *Sensual* and *Brutish*, extremely affected with present Pain and Ease, Wants and Enjoyments. Want the *wisdom* of a  
Man,



*Man*, to foresee what may be best for hereafter, and the *Faith* of a *Christian*, which is the *Substance of things hoped for*, and so are impatient of waiting upon even God himself, of whom we will have *present Payments*, and will give him no more time (though he always allows for it) especially if it be something that we are so greedy of, that with *Eli's Sons*, we will rather have it *raw*, than *stay for it*.

2. We are very *Weak*: And a *weak Body* cannot stand long under an *heavy Burden* without sinking. How much to do hath a weak sick Man to get over a long Winter's Night without fainting? *Job* was half at that pass, when he said, *What is my strength that I should hope?* *Job*. 6. 11, 12. And my strength and my hope is perished, said the Lamenting Church, *Lam*. 3. 18. When her Strength is spent that she can bear no more, her Hope is also gone with it, that she can wait no longer.

3. *Unbelieving*. As he that believeth maketh not haste: So *Isa*. 28. 16. nothing sinks the Heart sooner than *Despair*, which gives over *hoping* and *waiting* together, *1 Sam*. 27. 1. They wait (*Isa*. 26. 8.) when the desire of their Souls by Faith is carried out to the remembrance of his Promises. *Piscator*.

4. Not more *Weak* than *Froward*, as the sick weak Man useth to be; and the froward Child crieth fiercely, if you stay long. A Burden on a galled Back frets, and makes the Man go fretting, that he cannot stand still.

5. And very *Proud* too. Now waiting, as it puts Honour upon him that is waited on, and therefore great ones affect it, so it debaseth the Waiter: And therefore the proud Man cannot endure it, is hasty, cannot wait; no, not upon God himself, *2 King*. 6. 33. It's not so with us, when we are humble; but ever some stirring of *Pride*, when we cannot quietly wait, and sit still.

6. And lastly, We are very full, as of *Self-love*, so of *Self-conceit*. The one concludes for our Safety, and the other consults for Means of it of our own, which usually are next hand, and so we cannot stay to wait on God's Counsel, *Psal*. 106. 13. This we see in *Saul*, who cannot stay for *Samuel's coming*, when he apprehends present danger, *1 Sam*. 13. 11, 12. and so strains *Courtesie* and *Conscience* together, and *Chap*. 14. 19. he cannot tarry to wait for an answer from God, when he conceives he hath thought of a better Course than God could direct him to. Which even *David* also had a strong touch of, *Chap*. 27. 1. when

consulting with his own Heart about the best way of his Safety, he cannot stay and *wait* upon God, who had so constantly preserved him: But he must needs both dangerously and dishonourably run away to the *Philistines*. No greater Enemy to our trusting and *waiting upon God*, than *leaning to our own understandings*, Prov. 3. 5. Thus *Weakness* and *Unbelief* sink us, *Pride* and *Forwardness* make us *swell*, and hastily *rise up* against God; *Self-love*, and *Self-conceit*, make us in unwarrantable ways of our own start out from him; all severally and joyntly keep us from an humble, meek, faithful, self-resigning Waiting upon him. Which yet there is all reason we should endeavour and practice, if we consider:

1. Who, and how great that God is, that we are to wait on: O shame we our selves, whilst we think how long we can endure to dance Attendance on *great Men*, and have not the patience to wait half the time on the *Great God*. How blasphemously irrational was his reasoning? 2 *Kings* 6. 33. *This evil is of the Lord: What should I wait on the Lord any longer?* The Prophet teacheth us a better and a quite contrary Inference, *Hos.* 12. 6. because he is *Elohim, the Great God*, and *ours*, we should therefore *wait on him continually*.

2. Who, and how Mean we are that do wait: poor *Beggars*; and *Beggars* may well be *Waiters*: The *poor of the Flock waited on me*, saith the Prophet, *Zech.* 11. 11. We are *Poor*, let us not be so *Proud*, as *not* to be willing to wait, but so *Ingenuous* as to *blush*, when we think how long we let the *Begger wait at our Doors*, and yet have not our selves the patience to wait any time at *God's*, who yet are but *Beggars*.

At best but *Servants*: And dost thou expect that thy *Servant* should wait on thee, and not thou on God? Especially seeing *Waiting* in Scripture is put for *Service*, Prov. 27. 18. So it's that piece of Service, which God sometimes only calls for, only to wait on our Master, when we cannot *work* for him: That which both fits us for Work, and which God expects (even *Waiting* upon him both for Pardon and Acceptance) after all our Working, *Luke* 17. 7, 8.

3. As Great as God is, and as Base as we are, yet consider, whether in *waiting* God hath made us stay long:

Either absolutely, when sometimes he hath prevented our Prayers and Thoughts, *Isa.* 65. 24. So that as it is *Chap.* 30. 18, 19. He hath waited, that we might not wait: Not we so much

much, as *He* hath *waited to be Gracious*. And have we so much cause to be thankful to God, that He hath oftentimes rescued us so speedily, and can we see no cause then to be content when (always for some good Cause) He sometimes comes in more slowly? Oft-times *absolutely* it hath not been long that God hath made us *wait*.

At least *comparatively*, not so long; as

Our Betters have *waited* on him. *Heman* from his *Youth*, Psal. 88. 15. and *David*, *all the day*, Psal. 25. 5. Our selves have *waited* on Men for lesser Matters: Have made others *wait* on us for Trifles.

Nay, have made God himself *wait* on us, (1.) For first Conversion; *Hand held out all the day long*, Rom. 10. 21. (2.) Afterwards for further Entrance and Communion. *Christ stands and knocks at his Spouse's Door* till his *Head be full of Dew*, and his *Locks with the Drops of the Night*, Cant. 5. 2. for that which after all his *waiting* he hath gone away without, (as in both those places); and 1 Pet. 3. 20. His *Long-suffering waited One hundred and twenty years in the days of Noah*, and yet was disappointed.

4. Though never so long, yet not longer than till we be once fit for it. *Though* till then it did *tarry*, yet then *it will not*, Hab. 2. 3. Till then *God waits*, and not we.

5. Fifthly, for the most part we have not used to *wait* so long on God for Mercies in our want of them, as God hath *waited upon us* with Mercies in our enjoyment of them. Many of us must say, that our *Fevers* have neither been *Quotidian*, nor *Hellicks*; our *Good days* have been more than our *Ill days*; as with us in this Climate, our *longest Winter-nights* are *not longer than our longest Summer-days*: Our *Peace* longer than our *War*, and our *Plenty* than our *Pennury*; and therefore either *absolutely* we have not *waited long*, or at least in all the former Particulars not so long *Comparatively* that we have cause to complain of it.

And though it should be longer, yet not longer, if we consider the *weight* and *worth* of the Mercy we *wait* for. It's sometimes no less than *Christ* and *Salvation* thou *waitest for*; *assurance of God's Love*, the mortifying of an habituated Lust, like the healing of an old Sore, and curing of a Chronical Disease. It may be it's now the *Rescue of a whole Land from Destruction*:

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A right Settlement of Church and State upon safe and lasting Foundations. *Lament only after the Lord*, and be not too hastily to fret against him, *though the time be long*, 1 Sam. 7. 2. It's a great Load; think not much that it comes not in galloping, but be drawn on heavily and come in slowly: a rich Freight and Lading; think not a long Voyage long. *The Husband man waits with much Long-suffering, for the precious Fruit of the Earth*, James 5. 7. And shall we have no patience left in waiting for the more precious things of Heaven? Say not so much, that the Evils are great, which we therefore would make haste to be rid of: But argue, and think withal, that therefore the contrary Mercies are proportionably great, and therefore should be quietly stayed, and in God's Way and Time waited for.

6. And the rather, because humble and silent waiting at last will never be in vain, and wholly disappointed, Psal. 9. 18. *At the end the Vision will speak, and not lye*, Hab. 2. 3. God bids us wait, Psal. 27. 14. and if we mean not to disappoint them, whom we bid stay, far be it from us to think God so unfaithful, as to let his People's Eyes quite fail with waiting. No, their Experiences and Praises bear witness for him to the contrary, while they can say, *Lo, this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad and rejoice in his Salvation*, Isa. 25. 9.

7. I might add, that this Salvation, the longer and the more patiently it hath been waited for before it come, it will be most reasonably and fully, with more Comfort and Blessing: Though, whilst deferred, it made the longing Heart sick, yet when come, it is a Tree of Life, Prov. 13. 12. An Isaac; a son of Laughter, that was long waited for. Thus, it will not be in vain at last.

8. No, nor for the present, were there nothing but what the faithful Soul meets with in the Interim, and whilst it stays waiting, even a Lamenting Church may truly, and feelingly say: *The Lord is good unto them that wait for him, to the Soul that seeketh him*, Lam. 3. 25. And therefore, ver. 26. *It is good that a Man should hope, and quietly wait for the Salvation of God*. Truly, so good, that for many a Mercy it's better with us in the waiting for it, than in the rejoicing of it. More of God's glorious Power (as some observe) manifested to Israel, waiting upon him in the Wilderness, than when settled in Canaan: And more of God's Grace and less Sin, expressed by  
David,

*David*, whilst he waited upon God for a Kingdom, than when he was possessed of it. The waiting Soul is all that while kept more awful, humble, heavenly, closer to God in Prayer, and Spiritual Communion. Faith, Hope, Love, Meekness, Patience, Wisdom, Courage, are *Ingredients* in waiting into the very Substance (and not only in the Infusion) and in liveliest, strongest Exercises and Operations. Whilst they wait on the Lord, they renew their strength, they mount up with Wings as Eagles, they run and are not weary, and walk and yet not faint, Isa. 40. 31.

And therefore upon these and the like Considerations, in greatest either outward Dangers, or inward Faintings, let us live by Faith believing, and even die in Hope, then Waiting; and with dying Jacob, in the Text, even breath out our Souls into our Fathers bosom with his *I have waited for thy Salvation, O Lord.*

Which was the fourth Point, That all in straits we should after his Example wait for God's Rescue and Salvation. But that's not all. Something yet more which a Fifth Point held out, and that (as some think) according to the special meaning of the Text.

Hhhh 2

SER.

III. Sermon  
Preached at  
St. Maries,  
(Cambr.)  
March 30.  
1651.

# SERMON XXXVI.

GEN. 49. 18.

*I have waited for thy Salvation, O Lord.*

Doct. 5.

\* Chaldee.

Pererius.

Oleaster.

Gordonius.

Brentius.

Fagius.

**T**HAT in all outward *temporal* Deliverances by or from Men, we should look and wait for *Spiritual* and *Eternal Salvation* by *Christ*. So very many both *Jewish* and *Christian* \* Interpreters upon the Text agree, that although *Jacob* here looked and waited for a *temporal Salvation* to be wrought, especially by *Sampson*, *Israel's* Champion : (of which we spake in the former point) yet this satisfied not his desire, nor terminated the Eye of his Faith, for that was but a *temporal Salvation* : and after it, *Sampson* himself dyed, and *Israel* were oppressed, and carried away Captives, and therefore after the manner of the Prophets (as was before said) who when they spake of any great Deliverance or Deliverer, which did either typify, or any way resemble *Jesus Christ* and his *Salvation*, they were wont to look through the one to the other; so he looks at God's mercy in *Sampson's* Deliverance, but rests not there, but from the *Nazareite* looks to the *Nazarene*. *Non sufficit Sampson, veniat Sibi*, as *Gordonius* paraphraseth it; or rather as the *Chaldee* more fully. *Non expecto redemptionem Gideonis filii Joas, quæ est salus temporalis neque redemptionem Sampsonis, quæ est transitoria*: It's not the temporary transitory *Salvation* of *Gideon*, *Jephthah*, *Sampson*, or any of the rest of those *Saviours* that I so much look for, or at all rest in; but in, through and above all them, it's the *Salvation* of *Jehovah*, the *Spiritual* and *Eternal Salvation* of *Jesus Christ*, the *Son of David*, the *Son of God*: It's *He*, which I wait for. This was dying *Jacob's* last Breath, and this the lively breathing of every true believing Soul, that in all Straits waits for deliverance from God, but in all such Deliverances looks further for a greater *Salvation* by *Christ* with this *לְיִשְׁעֲךָ יְהוָה קִרְיִי* *I have waited for thy Salvation, O Lord*. All other outward *Salvations* thou workest, and they are truly thine; but this *Spiritual*, *Eternal Salvation* thou alone workest, and its every way

way only shine; which whether without or with them, *I look* and long for especially, and in a manner only.

For the better clearing and pressing of which Duty, it will be useful for us to consider,

1. The Example of God himself, who, though the *whole World* be his, and what content the whole Body of the Creature can afford is at his command, yet it's *not the flesh of Bulls* that he eats, nor the *Bloud of Goats* that he desires to drink, nor the *strength of the Horse* that he delights in; But he proclaims from *Heaven*, that it is *Christ his Beloved Son*, in whom he doth acquiesce, and is *well pleased*, Matth. 3. 17. That therefore which replenisheth the *Ocean*, should fill the *Cistern*. That in which God rests, we should, and in nothing else. Till we come to it we would be restless; and as God in the Creation rested not in his making all other *Creatures* till he had made *Man*; so answerably in our recovering or enjoying all other contentments, we should not rest till we enjoy God in *Jesus Christ*. Psal. 50. 15.  
& 147. 10.

2. The practice of the faithful, who of all Men best know what *Christ* and his *Salvation* are. And here we find the Spouse Cant. 3. 2, 3. when she is at a loss for her *Beloved*, going about the *City in the Streets and in the broad ways*; and in that goodly *City*, especially in the *fair Streets* of it, was there no gay sight, or precious commodity, which might entertain her Eye and Heart, and bid her stay, and stand still and sit down, and give over her so earnest pursuit and inquest? No, if *one would give her all the substance of his House*, all the riches of the *City*, all the *Glory of the World* for her Love, כָּל בְּרִיתוֹ לָהּ it would utterly be contemned Chap. 8. 7. You find her in the *bighest Streets*, pressing through the greatest crowds of other friends and contentments with her *But saw ye him whom my Soul loveth? Saw you him whom my Soul loveth?* Why! Mayst thou not see in such a *City* so many friends and contentments that thy *Soul* may not disdain to love, that in the midst of them, as bereft of all, thou makest such enquiry after him that thy *Soul loves*? Indeed, the *Daughters of Jerusalem*, Chap. 5. think it strange, and the *Children of this World* account it little better, than distracted non-sense: But whatever they think or say, she must still on in her pursuit, till she find him whom she seeks, and that's her *Beloved*, whilst she is thus sick of love. So when *Daniel* had prayed for *Judah's* Deliverance from the 70 years *Captivity* in *Babylon*, he rests not there, but goeth on to enquire after (at least God doth to promise)

(mise) a greater *Salvation* by *Christ* after *70 weeks of years*, Dan. 9. 23, 24. Thus the Believers in the time of the *Law*, though in that *Dispensation* they were much entertain'd and even trained up with *Temporal Mercies* and *Deliverances*, and pompous outward Services, yet even then they *lived and walked by Faith* in that *valley of Vision*. Through those *Vails* they looked at *Christ*, and *sainted* him afar off, *Heb.* 11. 13. and under those *leaves* they felt for the *Fruit of the Tree of Life*; were not satisfied with those present outward mercies, but looked long for *Christ*, and *waited for the Consolation of Israel* by him, *Luke* 2. 25. as *Ambrose* upon that of the Psalmist, *Defecit in salutem tuam anima mea, My Soul fainteth for thy Salvation*, sheweth how earnestly their Souls went out to the *Messiah*, that the more *their Souls fainted*, the more lively and vigorous was their love; and the longer he was deferred (*eo expectantis desideria majora sunt, & quoddam vi amoris ignescunt*) the more were their Souls and desires kindled and inflamed with an *Ob* that *thou wouldst rent the Heavens, and come down*, *Isa.* 64. 1. Inasmuch that *Bernard* when he thinks of it, is not more grieved than ashamed at our deadness and sluggishness. *Compungor & confundor in memet ipso, pudet torporis & teporis miserabilium temporum bonum, &c.* that *Christ* and his *Grace* should not be entertained with so much *Love and Joy* now that they are exhibited, as they were with *desire and expectation* of them then when they were only *promised*. *Cui namque nostrum tantum ingerit gaudium gratie exhibitio, quantum veteribus Patribus accendebat desiderium promissio?* So little did their temporal *Deliverances* and *Mercies*, which they were trained up with, satisfy their Souls, or flat (but rather quicken) their longing desires after *Christ* and his *Salvation*. Answerable to which is that of the Apostle; *for whom I have suffered the loss of all things, and do count them but Dung, that I may gain Christ*, *Phil.* 3. 8. *Gain Christ*: it seems therefore that *Christ* only was his *Gain*; and that whatever else he had *gained*, till he had him, all that *gain* he might put into a wet Eye, as being a very great *loser*: or, at best, at a very great *loss*, and therefore (*v.* 9.) he desires to be found in him, &c.

Serm. 2. in  
Cant.

Matth. 13. 46.

But withal, in that he *suffered the loss of all for Christ*, it affords by the way a further strong proof of this point; for he that could be content to *suffer the loss of all for him*, could not be content with any thing without him. The *Merchant* in the Gospel, that *sold all he had to buy the Pearl*, was not satisfied with



with all he had, to go without it. A South Country will not satisfy a thirsting Soul, without upper and nether Springs. Whilest *Rachel* was barren, she said, Give me Children, or else I dye: when she had them, and was after deprived of them, whatever other comforters she had, yet she could not be comforted, because they were not. Till a Christian have Christ, what ever else he hath he cannot be satisfied: and if afterward, in any manner he lose him, whatever else he keeps safe, he cannot be comforted. So *Austin* on that place of *John* 6. 68. *Lord, whither shall we go?* &c. brings in *Peter*, speaking thus, *Repellit nos a te? da nobis alterum te.* Lord if thou put us away from thee, thou must give us another that is the very same with thee, for we cannot be satisfied without thee; and as he elsewhere adds, *Da amantem, da desiderantem, da esurientem, da talem, & sciet quid dicam: si autem frigidus loquor, nescit quod loquor,* &c. To a dull dead spirit this is a riddle; but one that knows and loves Christ feelingly, understands it, as being his inward hearts language: To such an one all else is nothing besides him; and therefore nothing can satisfy without him. If Christ be all in all, *Col.* 3. 11. then all besides him, if without him, is nothing. As in God we live and move as Creatures, *Acts* 17. 28. so in Christ, as Believers. The Needle toucht cannot leave trembling, till it pitch North: Were it but the Soul of a Man, it's unquiet till it rest in God, but let it be an Heart truly toucht with sense of saving-Grace, whatever else it hath, it's yet unsatisfied without Christ.

3. And great reason for it, if we shall consider, Thirdly, who and what Christ and his Salvation is; and this without other things, *that one thing necessary*, *Luke* 10. 42. It's not necessary that we should have Health, Wealth, Worldly Honours, or outward Deliverances, but it's absolutely necessary for us to have Christ and Salvation by him; else we are utterly undone. And therefore to be satisfied with them without him, is to be content with trifles and superfluities, and want necessities. For so in Scripture we shall find him called by the names of such things, which (what ever else we either have or want) we cannot be without; of Father, Husband, Captain, Shepherd, Head, Bread, Sun, Light, Life it self, and the Breath of our Nostrils, as divers expound that, *Lament.* 4. 20. and if all this, we may well ask *Bernard's* question, *Ubi bene est sine te? Ubi male poteris esse cum te?* Lord with thee, how or where can it be ill with me? Who

who in thee have *Father, Husband, Captain, Shepherd, Head* to guide, protect, and provide for me; the *Staff of Bread* to feed and support me; the *Sun, Light, and Life* to *enlighten* and *enliven* me. But alas! how? where will it, can it be well with me, if without *thee*, without whom *all this, all else is nothing?* What forlorn *Orphans* are we, if we have not him to be our *Father*? What *desolate Widow Souls* have we, if divorced from this Husband? silly helpless stray lost Sheep, and only for a *Prey*, though fed in other never so fat and *green Pastures*, if not under this *good Shepherds* care! Though a *Sampson* should be my *Champion*, yet a miserable inthrall'd *Captive* I shall be, if not under the protection of this *Captain of my Salvation*; pined with all other dainties, if not fed with this *Bread of Life*; benighted in blackness of darkness for ever, though other *Starrs* shine, and all other *Torches* be lighted, if not enlightened with this *Sun of Righteousness*; a senseless *trunk* if not united to this *Head*; a liveless *Life*, if not enlivened with this *quickning Spirit* and *Life*. *Sine Christo vanum est omne quod vivimus, what good will my Life do me, if Jacob marry with the Daughters of Heth?* said *Rebekah*, Gen. 27. 46. and what good will mine do me, if I be not married to Christ? *None but Christ*, nothing but Christ. Whatever ground I stand on, my foot sinks till set upon this *Rock*. And therefore what ever other mercy or Deliverance I have, still with *Jacob* in the Text *I will wait for thy Salvation, O Lord*. Which leads to

*Lapide in Lament 4. 20.*

4. A 4th. Consideration to this purpose, and that is, of what all other Mercies and Deliverances are, *besides Christ & his Salvation*.

1. They but pledges of this. Outward mercies of Christ and his Grace and *Salvation*. Indeed, they are not this in themselves, so as either wicked Men that have their *share in them* should thereby have any *Evidence* of *interest* in *Him*, or that the Godly from their *want* of them should *doubt* of their *part in him*. For in both these respects, *Solomon's* rule holds, *By them no Man knoweth either Love or hatred*, Eccles. 9. 1. But yet because as to Believers the same electing Love, that designs Heaven and *Eternal Salvation* to them in Christ, doth in and by him dispense also outward Mercies and Deliverances (and therefore the Apostle from the one argueth and ariseth to the other Rom. 8. 28, 29, 30.) therefore they in their enjoyment of them should so improve them, as *Israel's* Deliverances from *the Iron Furnace* in *Egypt* and *Babylon* were types of their and our *Salvation by Christ* from the

the *fiery Furnace* of Hell and Damnation ; so still that temporal Favours and protections should be tafts and pledges to us of spiritual and eternal *Salvation* by Christ, as it was with *Paul*. 2 Tim. 4. 17, 18. *I was delivered from the Mouth of the Lyon, and the Lord shall deliver me from every evil work, and preserve me unto his Heavenly Kingdom.* But if so, then the thirsty Soul cannot be satisfied with such tafts, but by them rather hath its appetite further quickned after those fuller draughts of Grace and Mercy in Christ. And these lesser *pledges* draw it out in more earnest longings after those *greater matters*, and which it far more looks after. For although in some other cases the pledge may in worth equal, yea and exceed the thing insured and expected, yet here it's far otherwise. This pledg is scarce an *earnest penny*, and therefore will not satisfy the wary Soul instead of its full payment. And so, though it hath this Earnest, yet it looks still for the *Principal*. Though delivered by *Sampson*, yet still *waits on God* for his *Salvation*.

2. These outward Mercies and Deliverances are given and intended by God in a sanctified use of them, to be as means, and as it were under-steps to lift up the Heart to higher desires and enjoyments of Christ and *Salvation*: As *Zachens* by getting up into the *Sycamore-Tree*, gets a sight of Christ. In these more favourable and liberal entertainments in our way, God never intended that with the *drowsie Disciples*, we should dream of *pitching our Tabernacles*, and say it's good to be here ; but that,

These *Accommodations* on the one hand should be as our *viaticum* and encouragements.

And those *Deliverances* on the other hand remove discouragements and stumbling-blocks in our way to *Salvation*.

The one build our Scaffold, that we might better *edify our selves* in the Faith of Christ; as Act. 9. 31. when the Churches had rest and peace, they were edified, walking in the fear of God, and in the comfort of the Holy Ghost. And therefore the Lord by his Prophet *Joel*, Chap. 2. after he had promised plenty of other food. v. 26. adds a Promise of *pouring out his Spirit*, v. 28. The other are but to free us from incumbrances, that we might *uscare Deo*, and serve him with less *distraktion*, as *Zachary* sings, being delivered out of the hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the days of our Life, Luke 1. 74, 75.

Indeed we are too subject so to abuse and pervert such outward helps, that on the contrary they too oft prove hindrances, *Snares* and *Thorns* to intangle us in our advance to Heaven, so that sometimes we never had less of God, than when we had most of the World, and our being set free from trouble is but the *opening* the Cage or Prison-door for loose hearts to run further from God.

Who thereby is enforced, that he may recover us out of those wild vagaries, to bring us into some narrow deep Lanes beset on both sides with *Thorns*, the better to keep us in our way; and to break those Crutches, which we too much rested on, that we may be taught to *lean upon our Beloved in a Wilderness*, Cant. 8.5. and so we come to make more speed to our journey's end, when lightened of that Luggage, which so much loaded and hindered us in our way.

But that is from *God's Grace*. Mean while it's a great part of *our folly and perverseness* to turn our helps into hindrances. He at once both wrongs himself and his Friend's courtesy, who having a Stool lent him to reach something he hath great need of, when he hath gotten upon it, only stands strutting upon it, and braving over others that are under him, till instead of reaching what he wanteth, falls down headlong. He is a foolish Passenger, that when the Master of the Ship puts him ashore for his refreshment, or to take in something for his accommodation, stayeth so long gathering Shells on the Sand, or Flowers in the Meadow, that he loseth his Voyage: Nor is he the wisest Traveller, who for the more comfort and speed of his Journey, being by his Friend led in a plain fair way, and through pleasant Meadows, is so taken with them, that he lies down to sleep in them, forgetting his Errand, and so loiters as loth to part with them, as that he is benighted and falls short of Home. A good Traveller is of another mind, and takes another course; saith, the Coast indeed is clear and free from Theeves and Robbers, the way pleasant, and Inns and other Accommodations by the way commodious; but yet for all that (as it is in the Proverb) *utinam domi essem*, I would I were at home: And so, the fairer the way is, the more haste he makes and puts on. It is or should be so with every true Traveller Heaven-ward. If in his way he meet with trouble and danger, he saith I would I were at Home in Heaven, where there is none of this: but if safety and prosperity, yet would I were at Home in Heaven, where there is much

much better than this : Heaven is my Haven, and these are but fair Gales to carry me on with more speed thither. Christ is the End I aim at ; and therefore as *Austin* upon that Title of the Psalm : *In finem cum audis, in Christum intende, ne in vita remanendo non pervenias ad finem* : When I hear of the End, I must think of making after Christ, and not stand still in my way, lest I come not to my Journey's end. *Quicquid est ubi infra steteris, antequam ad Christum perveneris, nihil aliud Divinus sermo dicit, nisi Accede*. How firm soever the Ground be that I stand upon, on this side of Christ, though Sense and carnal Reason say, *stand still and abide by it* ; yet Scripture hath nothing else to say to me but this one word, *Arise, this is not thy resting place*, Mic. 2. 10. There is a *Plus ultra* : Get nearer to Christ, advance further to Heaven, and when a *Sampson* hath delivered thee from the *Philistines*, and other such-like Enemies, let not this be all thou lookest for, but still say with *Jacob*, *O Lord*, now that I am thus saved, yet still I *wait for thy further and greater Salvation*.

3. And this Thirdly, By reason of the little advantage of the one, if we fall short of the other. Though we should be saved from *Bodily danger* by an *Arm of Flesh*, if our Souls should not be saved from *Hell and Wrath* by *Christ* ; *What wilt thou give me*, (said *Abaaham* to God) *seeing I go Childless* ? Gen. 15. 2. And in that *Gild* he looked at *Christ* : And so a right Heir of *Abraham* saith, Lord, what good will all else that thou hast given me do me, if I go *Christless* ? We are indeed unworthy of *Crumbs*, *less than the least of Gods Mercies*, and therefore should be thankful for them : But yet because they are amongst those  $\tau\alpha\ \epsilon\lambda\alpha\chi\iota\varsigma\alpha$ , Luke 16. 10. those least of Mercies, it's but little good we shall reap by them, if we have not Christ and his Grace, and Salvation, that great *Gift of God* with them. It's not an half-Mercy where Christ is wanting, who is *All in all*. As here Consider,

1. On the one side, how wretched we may be with all other Mercies and Deliverances without Christ. Indeed, so we may account our selves as Happy, as he accounted himself *Perfect* : And therefore made the boasting Question, Mat. 19. 20. *What lack I yet* ? And Answer here may be made, *Yet lackest thou one thing*, and that's Christ the *one thing necessary*, in whom only we  $\epsilon\nu\ \mu\acute{\epsilon}\gamma\alpha$ . are complete, Col. 2. 10. Happy the World may account, and call us, Psalm. 49. 13. if with *Judas* we bear the Bag : But yet

for all that so Happy, or Miserable rather, that with him, if we have nothing else, it had been better for us *that we had never been Born*, raised from a Sick-bed, and upon it fall more desperately Sick to the very Death of Wontonness and Lust. Prison-Door set open, and then run wild from God, as it was usual with *Israel*, delivered to all those Abominations, Jer. 7. 10. set free from Oppressors and Enemies that fought against the Body, and then more than ever enslaved and intralled to *Satan* and those Lusts, that fight against our Souls. As God told *Israel*, if the *Canaanites* should be suddenly destroyed, the *wild Beasts* would devour them. Wild Lusts are these *wild Beasts*, which raven most in the quiet Night, when the scorching Sun of Persecution is set: And like *Vermin*, breed fastest when the Weather is warmest. And is there not then need of a further *Salvation*?

Isa. 38. 17.

2. And so secondly, On the other hand, when God completeth an outward Mercy and Deliverance, he is wont to do more for the inward than for the outward Man; in Mercy to *Hezekiah's* Soul draws his Body out of the Pit of Corruption, and casts his Sins behind his Back, further, than he leaves his Sick-bed behind him. A blessed thing to have a good Uprising from a Sick-bed, that we Relapse not. Mercy is to be taken with a trembling Hand. When he plucks *David* out of the miry Clay, then sets his Feet upon the Rock, and orders his goings, Psal. 40. 2. To delivering Mercy adds guiding Mercy, as to *Jerusalem*, 2 Chron. 32. 22. when an Out-gate from Misery is an Inlet to Grace, and so to Heaven: And the same good Hand that drew me out of the Water, leads me to the Rock that's higher than I; that is, a full complete Deliverance. And therefore (as some of our Divines observe) it's usual with the Prophets, when they made largest Promises of greatest Prosperity to *Israel*, to ground them upon, or to close them with something of Christ, as in whom both such Promises and Mercies had their full accomplishment: All our Good being so far indeed good, as it leads us on to Christ and his better *Salvation*.

Cortwright,  
Hist. Evang.

Use. 1.

Which, in the Application of it, shews us (First) a broad difference between a Right-born, and a Bastard *Israelite*. The Sons of the Concubines were put off and satisfied with Gifts, but *Isaac*, the Son of the Promise, must have the Inheritance. The  
1 Chron. 4. 23. Carnal Jews sit down by it in *Babylon*, but those that were more Spiritual returned to *Zion*; as the Raven takes up with the Car-  
rion,

tion, but the *sole* of the *Doves* foot cannot rest but upon the *Ark*.

It's on the one hand a plain evidence of a carnal worldly Heart to rest satisfied with Prosperity and Safety without Christ and his Salvation. A sign of an *Harlot*, to be contented with the *Love-token* without true desire of the *Lover*. As of the *Mungril-Cur* in the Fable, to leave the Game, and to take up with the Gobbet cast before him: Unchaste Soul, that committest folly with the Gift, and neglectest God the Giver; fastest upon the Bait, and art not drawn to Christ, who would draw thee to himself by that *Cord of Love*: Like the *Romish* Fisher, that casts away the *Net* when he hath caught the *Fish* he *fished* for; openeth the Door of the Heart so wide, as to take in an outward Mercy from the Hand of *Christ*, and then shuts it against him, who thereby would have made way for himself to enter in; nay, (it may be) with those *Husband-men* in the Gospel, will *kill the Heir*, that they may have the *Inheritance*; shakes hands and quits *Christ* with *Demas*, to embrace the *World*: Mat. 21. 38. At least, when he hath grasped the World, careth not to reach out to a Saviour, as *Adam* of old satisfied his Appetite with the pleasant Fruit of the Tree of knowledge of Good and Evil, but cared not to taste of the Tree of Life. Foolish People and unwise, but do we so requite the Lord, to forget him in those Tokens by which he would be remembered? To lose Christ in the Crowd in the midst of those Mercies, in and by which he would be found: To make the *End*, the *Means*, *Christ* as a *Bridg* only by which we would get over to what we would come to; and on the contrary, to make the *Means* and *Way* the end of our Journey, which we mean to sit down and rest in. Remember that as Christ calls it *bating of Father and Mother*, when we under-value them in comparison of him, so he calls it *bating of him*, Prov. 8. 36. when we prefer any thing before him, or rest in any thing that is short of Him and his Salvation. But what? (As he said) *An Cælum desperasti?* Wretched Man, dost thou despair of Heaven, that thou thus liest groveling on the Earth? Now *Sursum Corda*. And when shall our Hearts make the Responsal, *Habemus Domine?* When we have all, have we an Heart *hungering* and *thirsting* after Christ, who is *all in all*, without whom *all else is nothing?* Drexel.  
horolog.

For so on the other hand, a *Jacob's*, and every true *Israelite's* heart that is touched with sense of the emptiness of all else, and the only All-sufficient fulness of Christ, after fullest draughts of all

2 Sam. 19. 30.

Psal. 4. 6.

Ruth. 1.

2 Kings 2.

all other Contentments, thirsts everlastingly till satisfied with him; with *Miphibosheth* bids the *Zibaes* of the World *take all*, may but the King *return* to his Soul in *peace*: Bids others *much good do them with their Corn and Wine*, whilst he still cries, *Lord, do thou lift upon me the Light of thy Countenance*; is content to part with them all for him, and therefore cannot be content with them without him. With the Martyr saith, *Valeat Pecunia, valeat Vita, veniat Christus*: Farewel Money, farewel Life, farewel all; only come *Christ*, who is more than all, who is *All in all*. And though too oft in perfunctory Duties, he puts off *Christ* with skins and shells of Performances, yet he meaneth not to be so put off by him with these *bushs* and *shells* of outward Contentments. No, *Christ* is the *Kernel* which his People hunger after, and is only satisfied with: And therefore the hungry Child is not put by with such *Toys* and *Rattles*, but cryeth earnestly till it be fed with this *Bread of Life*: Like *Ruth*, and *Elisha*; the one is not shaken off by *Naomi*, with a *Go return to thy Mothers House*; nor the other with an *Elijah's* saying, *Tarry here*. But on they will, and *nothing but Death* (as it is in your *English*) may, *not Death it self shall separate them*, as it is in the *Hebrew*, *Ruth. 1. 17.* So a true Christian, whose Heart is indeed touched with the Love of *Christ*, though he might have *Chains of Gold* to bind him down to sit still by what the World can afford him, yet he cannot rest but in the Bosom of his Saviour. He cannot be *safe* in the greatest *security* that falls short of his *Salvation*. I, this is an *Israelite indeed, in whom is no guile*, and let this be his *Character*, which we may judg both of him and our selves by, and not be *beguiled*.

Use. 2.

1 Cor. 7. 39.

This, Secondly, instructs us what is a right Spiritual Use and Enjoyment of all outward Mercies and Deliverances, if it be (as the Apostle speaks of Marrying Wives) *only in the Lord*. If they do not terminate our thoughts and desires so as to take them off from *Christ*, but rather (as it was here with *Jacob*) prove as a *Rife* to *lift up our Souls* to him: And as so many *Illicia*, and *Proleclives*, to draw them out more earnestly towards him. The Earth is indeed an opake dense Body, which we stick in; and our Eye cannot penetrate and pierce through, and so are earthly Contentments to earthly Hearts (like thick dull Glasse) which intercept the *Light*, and dull, and almost terminate our Eye and Heart: But if all were right, they should be

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as *Media diaphana*, as clear Chrystal Glas, that might transmit the Beams of the Sun of Righteousness to our Souls: Looking-Glasses, in which we may see Christ; or as so many Shadows, that better commend and set out to us the Beauty of Christ, that by these Streams we may be led up to the Spring-Head, and by these Rivers led out to the Ocean. This is the right Spiritualizing and Sublimating these low and gross earthly Enjoyments: Not a Rosicrucian *Philosophica Theologizata*; nor the Libertine Familist high-flown Allegorical, Mystical Divinity; Or the Embustists crying up the Spirit, whilst he wallows in the Lusts of the Flesh: But a plain Honest-hearted Christian's taking advantage from outward things, to be raised up to Spiritual and Heavenly: As a Man from the rise of a Hill makes a greater Leap, and as the Bird, which from the Tree takes a longer flight; so from the advantage of the higher Ground of an outward Exaltation and Deliverance, instead of being lifted and puffed up in Pride, to have the Heart raised up to diviner thoughts, and more ardent desires of God and Heaven; as he, *Luke 14. 15.* whilst sitting at Meat with Christ, raiseth up his thoughts to the Blessedness of him that eats Bread in the Kingdom of God. This Meat is pleasant; but Oh! what then is the Bread of Life? This Garment comely; But how Glorious then the Robe of Righteousness? This House a very good Dwelling; But Heaven is better. O sweet Friend! But O sweeter Saviour! When thus these outward tastes do not dull, but rather quicken the Spiritual Appetite, and make us more hunger and thirst after fuller Meals and greater Draughts of Christ and his Salvation: This is a right, (not so much using as) improving them, which God would have us ready at, and have a holy Skill and Dexterity in. Their Anagogical Interpretations of Scripture are often vain, but here *ὡς ἀναγωγὰς* is truly Divine, when an holy Heart out of Terrene and Corporal things extract the Elixir of Divinest Contemplation and Affections to Christ and Heaven.

To this purpose God even in Paradise would have some Trees Sacramental and Mystical, that Adam in that Garden might rise higher than Philosophical speculation, and not perish by a Tree of Knowledge, but be fed and live by a Tree of Life.

And for this end likewise, Christ as he useth so many Parables, and spiritualizeth outward things, so he is set out by the Name of some of the Chief and Choice of all kinds of Beings. The Angel of the Covenant amongst the Angels; the Sun and

Morn-

*Morning-Star* in the Heavens; The *Rock* and *Precious Stone* among the *Inanimates*; The *Vine* and *Apple-Tree* amongst *Vegetables*; and both *Lion* and *Lamb* amongst *Sensitives*. And so of the rest; that as *Qualibet herba Deum*, so in every Creature we see and feel after and find *Christ*; and that as all of them were at first *made by him*, so by all we might be led to him.

Acts 17.

Use. 3.

Which therefore (in the last place) is that which we should all be seriously exhorted to:

Luke 18. 41.

1. That we would not have our desires *terminated*, and so take up with any or all such outward Mercies and *Salvations* which in the World we may be entertain'd with, but still to seek on, till we find a better *Saviour* and *Salvation*, which we may safely and quietly rest in; as *Joseph* and *Mary* stay not with their *Kinsfolk* and *Acquaintance*, till they find the *Child Jesus*, Luke 2. 44, 45, 46. and mean while they seek him *sorrowing*, ver. 48. The Beggar that is ready to die for Hunger, though he have never so much else given him, if not Food, waits still as wanting that which he came for, and had most need of. When Christ said to the *Blind-man*, *What wilt thou that I shall do unto thee?* His answer is, *Lord, that I may receive my sight.* A Sinner that hath his Eyes so far open as to see Christ's Worth, and his own want of him, would have said, *Lord, that I might receive Thee.* A poor Believer hath a further and greater Errand to Christ, than for *Corn and Wine*, or outward Safety and Prosperity, which those in *Hos. 7. 14. bowled upon their Beds for.* He hath a Soul to be both saved and satisfied; and nothing can do either of them, but Christ only. O that we had such *hungering thirsting* desires after him, that nothing might stay our Stomachs without him, much-less take away our Stomachs (as too too oft they do from him). Nor is this all that Speech of *Jacob* calls upon us for; not only not to be taken off or hindered in the out-goings of our Souls to Christ, by being satisfied with those outward Mercies and Deliverances: But

2. By them (as Helps) to be drawn out and raised up in our desires after him. It's great Mercy, if by any means our Hearts may be led out to him, though they be the *Horrors of Conscience* that prick us, the *Terrors of the Law* that whip us, outward *Wants* that drive us, or *Dangers* that affright us: It's well if any thing will bring us, even *Chains of Affliction* will draw us to him, but yet not so well as if they were those *Cords of Love*: If we might be preserved in Sugar, rather than in Brine: If

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comfortable Supplies and Deliverances be not as *Seats* to sit down, but as *Foot-stools* to get up to Christ by.

In times of Want and Danger to seek Christ, may be rather to *seek our selves* than him, and to make our selves our *End*, when we only make use of Christ as a *means* to it. Such may be shaken off with *Jephthah's* check : *Ye did thus and thus unto me, and why are you come to me now that ye are in distress*, Judg. 11. 7. more out of love of your selves than to me. And the like also may be said, if

In times of enjoyment of Mercy and Deliverance we rejoyce in God, and seem to love and praise him. This also may be *Self-love* rather than the *Love of God*. They might rejoyce in *God's great Goodness*, Neh. 9. 25. who yet did *not serve him in his great Goodness*, ver. 35. And he might say, *Blessed be God, for I am rich*, Zech. 11. 5. who yet never truly praised him. This may be but their *following of Christ for Loaves*, John 6. 26. as the Roman Emperours did *Populum annonâ de-*  
*mereri.*

*Heinfius  
Exercit.*

But thus to love God and Christ in his Mercies, that He is the *Oyl of Gladness*, swimming on the top of all ; that we are no way satisfied with them without him, and best satisfied when we enjoy Him in them and by them ; this shews the *ingenuity* of our *Love*, and that it's not the *World* or *Self*, but Christ that is the *Object* of it : That as *Paul* said to his *Corinthians*, *I seek not yours, but you* ; so it is not our selves, but Christ that we love and desire ; and not his *Portion*, but his *Person* ; and not so much *Man's*, as his *Salvation*.

2 Cor. 12. 14.

And therefore (to conclude) as in all our *gettings*, we are to get *Wisdom*, Prov. 4. 7. So, in all our seekings let us seek after Christ : And in and above all our Enjoyments let us enjoy and eye Him. As *Jacob* here in *Sampson's* *salvation* had a further longing look at *His*. And so *Hannah*, 1 Sam. 2. in a *Samuel* looks at a *Saviour*. And therefore (as it hath been observed by some) her Song at his Birth, and *Mary's* at the news of Christ's, in many Passages of both very much agree, and are perfect *Unisons*. And this further that Song of *Hannah* will to our present purpose inform us, that the *Eying* of Christ in all other Mercies will,

1. Make little Mercies great. As the *Diamond* adds Value to the *Brass-Ring*. And the Figure added makes empty *Cyphers* vastest Numbers. And so you shall observe that *Hannah*

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in that *Song* for her gaining a Son, and prevailing against her Adversary *Peninnah*, as concerning their Household-talk, and Womens Brabbles, speaks of greater Matters, carries it in a very high Key, in the strain of a Triumphant Song of some glorious Conquerour: And such indeed Christ was, whom she in that looked at; and where ever Faith seeth him, it seeth *Magnum*, though in *Parvo*, which will make little Mercies great.

The greater  
Light dims  
the lesser.

2. Will not (be they never so great) let the heart rest in them, which would be a dangerous Disease of a vain love-sick Soul, like those Obstructions in the Body, when those Vessels, that should convey Spirit and Nourishment to the other parts, stop and intercept them by the way; but like the Tennis-Ball toucheth upon the Ground, yet thereby rebounds upward; so it from the Earth mounts up Heaven-ward; as *Jacob* here from deliverance by *Sampson*, riseth up to Christ's. Though *Sampson as the Serpent by the way so bites the Horse heels, that his Rider falls backward*, and so he is saved from him, yet that's not enough, not all that he looks for: And therefore he adds, *I have waited for thy Salvation, O Lord.*

*And so Lord do thou ever wait to be Gracious,*

*Amen, and Amen.*

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