SERMON. XXXIV.

GEN. 49. 18.

I have waited for thy Salvation, O Lord.

The 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 morientium, tell us how, when their Tongues falter in their Mouths, 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 ωάθος 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.

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, Pervoscura est hac sententia, &c. multiplex interpretandi ejus ratio.

Some
Some satisfy themselves with this, that the Spirit of God will not be tied to our Artificial Methods, as too low and pedantic 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 Euphesis are sudden, and his impulses strong, Acts 2:2. so the ventings of them answerable, as the Spirit gives utterance. v. 4. and it may be never more abruptly, than when those μεγαλεία Θεός v. 11. are uttered, and so the Soul now full of God, and breaking for the longings it bath 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 nec si hie, &c. ut potest ex affectu dictum: affectus enim non servat ordinem, sed plerumque evagatur. In such a rapture Jacob's Soul might here be caught & snatched to God, without being led to him by coherence, or the thread of the foregoing discourse.

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

Others rather think, that after the manner of weak fainting old Men, or sick Men, who are wont, whilst they are speaking, sometimes out of faintness, and sometimes out of devotion, 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 Prophetic, of what was to befall them in the latter days.

And accordingly some apply it to Judas, whom they make that Serpent 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 havoc 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,

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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 Samson, 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 Samson should dye, and Israel should lye under captivity and affliction, and so Samson's but an half-Salvation: (he did but begin to free 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 Nazarite to the true Nazarite, from Samson 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 Samson, and there he rests not; but in and above that foreseen deliverance by Samson 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 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, 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.

For
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 infested 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 Wilderness, 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, Wilderness 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 breathes 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 numbering of the sealed ones, Rev. 7. Of all Churches, such as prove Apostatical 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 happen 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, Ezeki. 8. 6. like the Devil (in the Gospel) that would not be cast out without seeing; that fretting Leprosie in the Law, hardly cured E e e 2 without
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without pulling down the house that it is in. This desperate infection our Land hath been extremely sick of; the disease of it fell deadly, and the cure so hard, that the Lord grant it prove not mortal. If the Ancients expound the Text of Antichrift, 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-beets, that the Rider is fallen backward. And now between the Stirrup and the ground we all have need to fight 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 posset, as one paraphrasest 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,

The second point answers, Yes: for this word Salvation, as it implies danger, so it speaks deliverance, and he faith 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,

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 title is the Redeemed of the Lord. Though thraldom, 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 invenomed darts. So God is David's Shield-bearer.

Psal. 7. 10. my Shield is upon God. No shield, Psal. 3. 3. nay more than Shield. It comes on one side; but God is a Shield round about.
with favour as with a shield, Psal. 5, 12. I should 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 48. They had lye among the Pots; but fly out of the colow as a Dove with silver wings, v. 13. See how God beautified them with Salvation, as white as Snow in Salmon, v. 14. Snow is white; but Salmon signifies a flodly gloominess. Behold, how there ariseth to them Lights 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. be will wound both head and hairy scalp of Enemies. The wound in the Head is deadly, and daeth out the Brains of all their Counsels, and the hairy-scalp signifies strength of Age, and constitution; and not weakened and made bald either with Age or Sickness. And (to add no more) v. 22. He will bring back from Babel (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 anchored 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 Psal. 124, 17, to be my Lord, who was on our side, both then and now may Israel be.

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 may be for extremities of the Church, end partly from

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His Salvation is none, so Jonah 2, 9.

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Not their own, that they should prove Self-saviours. Indeed it's wont to be said, that Self-defence is held the first Maxime 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 Jephtah cries out, we know not what to do, 2 Chron. 20: 12. and Aja (Chap. 44.) 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 Jidol, 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 of Stretching out of our Hands to Heaven that must save us. Clasping 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 Hades, 2 Sam. 8: 3. which in its signification promises 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 promises much) the Psalmist faith, is a vain thing, and that signifieth nothing. But the Reed of Egypt not only breaks, but also wounds the hand that leaseth on it, and that is as ill as Poyson: like him (in Austin) that in a Tempest falling towards a Mountain, light and split upon a Rock, Ubi non invenis portum, sed planctum. 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 faith by and of all others, Men of high degree, which promise most, the Psalmist, are a very Lyke 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. Otherwise, Truly in vain is Salvation hoped for from the Hills, and from the
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she 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 Ossa, though never so many Mountains 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 Lying Fables, and contrary to Scripture, that tell of some saved then on the tops of Zion, or Oile. First the Extremities of the Church may be so great, that nothing under Heaven, or less 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. sayeth till the fourth and last Watch, that they are toiled out with Rowing, and faint with Waiting, that so he may say, It is I.

For Pressure and Danger, not till the Case be in a manner desperate, the ship now covered with Waves, and now Concealamentum 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 Judge, Psal. 68. 5. That is said with an Emphasis, Judg. 5. 11. The Righteous Acts 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 unfenced 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, Quauid non humana industria, sed flos Divina benignitate, et cali influentia floreat, as Pineda observes. They say, It's a Royalty at Sea to join with in Job. 12. 4, the weakest. I am sure it's the Royal Bounty of Heaven, that God chooseth 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 stopt her bloody Issue, Mark 5. 26. and now given her over as a desperate Patient and a Beggar to- together
together, 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, faith Christ, Mat. 17. 17. Who receiveth 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 Wise'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,

1. To stamp an Impression 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 Glimpse, 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.

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 omnis omniae, Heb. 5. 9. the Author of Salvation. And therefore the Sword of the Lord and of Gideon, Judg. 7. 20. is but like Cesare & 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 Soldiers may fight for us; but it's God that savers 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. 17, 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 Pulpit House, he dare not; when on a Death-Bed, and I am bidding good night and adieu 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 besieged, that none may come in or go out, and only Restes sur calo.

The whole Land, as God sometimes Threatens in the Prophets, may come to itsJECT הביך עליםקהל יבשעתי to be utterly emptied and spoiled, emptied of Man, Woman, and Child, as Jer. 9. 10, 11. Rome was sometimes by Totius, or as the Prophet threatens Israel, no Man to pass through, no Voice of the Castle heard: Both Fowls of the Heaven, and the Beasts fled: Nothing of all that F F F we
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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, Hos. 4. 16. as a Beacon on the top of a Mountain, and as an Ensign on a Hill, Isa. 30. 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 itself 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 Conveniences 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.

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 Misericordia 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 Countrie is nourished by his? 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 Feet 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 faith, and drink of the Rain of Heaven, depends most 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 Sannio Sannium, 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 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. As my first Answer, faith Paul, no Man stood with me, but all forsook me, notwithstanding the Lord stood with me, 2 Tim. 4. 16, 17. Such failing Brokes are other best Friends, Job 6. who either, through weaknesses or falliness then do least, when we need and expect most. Sub计算器 liquid, as the Proverbs. But should not our hearts then lie close to the Fountain-head of Living-Waters, which as those preserves Fontes, retain an equal fulness in the dried 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 Children's Bread, when others cannot afford Hues. With Men 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.

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 lande Ceniurio, nihil

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prefectus, nihil cobors, &c. who either immediately, without the subervency 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 feedeth 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 favours 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.

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 care of all our Salvation upon thee. At this Anchora Sana let us ride in greatest Storms, when all other Anchors break or come home. In desperate cases, let not the Romans reliee more on their Triarix, 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; a Sam. 23. 9. 10. and he but a weak Shadow and Type of Christ our true Eleazar (as 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 ruin us. Jer. 2. 37. 'Valis visem decipit, like the weary Man that leaves 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 fastened in a sure place, on which we may hang both Issue and Off-Spring, both Caps
on Gen. 49. 18.

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.

I have waited for thy Salvation, O Lord.

But this leads me to the fourth Particular at first pronounced.

That the Israel of God in all their straits should wait for his Salvation. Yea, in the way of thy Judgments, O Lord, have we waited for thee, faith the Church, Isa. 26. 8. Wait on the Lord, Psal. 27. 14. And Jacob here by a Spirit of Luther. Faith and Prophecy, as he foreseeth the miseries of his Posterity, 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, יתינ 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 faith, 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.

2. A
2. A confident expectation of it. And 3. a meek stay ing 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 יָרֵך here used.

In the rise of it (as Oleaster and Foster observe) hath an affinity with ֵ, and so signifies 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 Lattesst, Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?

And such an αὐτοπρεπιδοξία, 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, faith the Psalmist, Psal. 34. 6. pointing at himself as a poor Beggar, whilst he is crying for an Alms. The dry Earth faith 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 up
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 signifies the Suffering Church, καὶ τὴν ἐγκυμωμένην πεθέναι, she cried travailing in Birth, and pained to be delivered. Clamabat parturient. 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 itself, 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 less easy, 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 stirreth 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-
S E R M. X X X V.

pefts, and our spirits are up in fierce blusters and contests one ag
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 So-
dome’s sins may not bring upon us a Sodom’s overthrow. But so
much for the first particular of this waiting, viz. an earnest de-
sire.

2. The second, was a confident expextance: For waiting is an
act of Hope, and Hope the Daughter of Faith, and Faith is
ἀμόςαζει ηλιωζουμένων Hebr. 11. 1. the very subsistence of things
hoped for. Faith assures, and thereupon Hope expects, and there-
upon also waits. My Soul, wait thou only upon God, for my ex-
pection 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 Court-
tier 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 re-
medy) then what followed but that desperate conclusion, why
should I wait for the Lord any longer? 2 King. 6. 33. But a meek-
ned Believer, because he expects much, is very willing to wait
long, and in this patient waiting he continues confidently expel-
ing, 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 delive-
rance shall arise to the Jews, Esther 4. 14. Our God whom we serve
is able, yea and he will deliver us, said Daniel’s three fellows, Chap.
3. 17. and fainting Jacob here in the Text, though whilest he
foresew 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 reveal-
ed 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 deli-
verance by Sampsom, and a greater by Christ, in the midst of all
disheartning discouragements, whilest he expects be waits, and
whilest 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. may wait and
look for much from God, as the Cripple, εῳδειαν το θεονα, 
looked on the Apostles expelling to receive something of them, Act.
3. 5. Especially when Peter had before in the 4th verse said to him, look on me. And the very same word God saith to us, when we lay before him in a more miserable condition, look unto me and be ye saved, Isa. 45. 22. As the Stung Man looked on the Brazen Serpents in assurance of cure, and the Servant on the bands 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 expectation 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 insufficient 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-handed, 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 hear 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 expectation 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 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 promised, that he delights in them that trust 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 persuasions of God prove very strong persuasions 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

G g g g better
better than his are towards us, nor our hearts 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.

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 expelling. 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 expelling 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, &c he otherwise is ready to give. The Prophet wanted not Oil, 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, &c 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 paralytic, that can grasp no more, nor lay any faster hold on his bounty. Jacob strikes with his Arrows but thrice, and therefore he overcomes the Syrians no oftener. • O thou of little Faith! That's

2 King. 13. 18, 19.

the reason why thou receivest no more, either of Spiritual or 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 Covenants: 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 Barr, 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 doubtfulest 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 Book, and finds that there, which enables 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 threatened 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 fear by what is therein promised or threatened.

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 habit 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 born Slave, yet be 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, Jos. 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. Fouler sins
put us out of God's protection, dast 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 de-
fire, but also with confidence expect Salvation.

3. But yet so, as then in an humble and meek Patience silently
to stay God's leasure 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 usuallly by μένος, or its compounds, ἡμιμένος,
προκαθέστως, or προκαθέσθαι, a staying, abiding and sitting
down by it: and in the Old Testament usuallly expressed by this
word in the Text, which (I said) signifieth an Extension or Pro-
longation 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 Wome's longings, that are so
short-winded, that they cannot stay, or like short-winged Birds,
that can make no long flight. No, "אֶלֶף אֵלֶּה מִסַּלְמָיָם הָוְיָם"
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 יְהֹוָה imports, yet, יְהֹוָא אֲרוֹב חֳלִיל, their line is stretch-
ed 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, Hos. 12. 6. מִסַּלְמָי, a Be-
liever's judge sacrificium, which day by day he attends upon God
with, and on 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, faith Job. Chap. 14. 14. and Jacob here, though this Sal-
vation 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
mercifull, 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 mo-
lested by the Amorites, especially by their bad Neighbours the
Philistines, yet, Dum spiro, spero, as long as he lives, be 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 be-
believes that his Covenant will be able to reach his Seed when he
is dead to a thousand Generations, Psal. 105. 8. and therefore expects that now, which shall beside 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 breathes 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 Leasure, and to wait upon him for Mercy.

1. Though intervening Occurrences come crosses, as it was in the Danites insuffications from Amorites and Philistines. 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 hasty faith, All men are Liars, Psal. 116. 11. even Samuel himself, who promised him a Kingdom, and behold, nothing but Misery and Tribulation. 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 Leasure and wait upon him, though intervening Providences seem crosses.

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 lay, I have waited for thy Salvation, 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 Fruits, that the Husbandman with 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, as the Alder-Tree, Borel. slow at first, but quick in the close. After God's Promise of 1. c. multiplying Abraham's Seed as the Stars of Heaven, Gen. 15. 5. for
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 Wildernests, 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 by: 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 tarry, the Servant waits: And therefore, if God tarry 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 sourest Weather, and darkest Winter-nights of Adversity and Afflictions, יִמְנוּנָא יָפָה יָמָה, Yea, even in the Way of thy Judgments, have we waited for thee, O Lord, Isa. 26. 8.

An irksome task, I confess, and to Flesh and Blood intolerable, 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 pleasure, especially when he tarry 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 Eafe, 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 Brittle, extremely affected with present Pain and Eafe, 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 hear 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 Is. 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 Fisconer. the remembrance of his Promises.

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 debases the Waiter: And therefore the proud Man cannot endure it, is hastily, 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 Course 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.
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 feverly and joyntly keep us from an humble, meek, faithful, self-renouncing 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 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 Beggers; and Beggers may well be Waiters: The poor of the Flock waited on me, faith the Prophet, Zech. 11. 11. We are Poor, let us not be so Proud, as not to be willing to wait, but so Ingenious as to blush, when we think how long we let the Beggar wait at our Doors, and yet have not our selves the patience to wait any time at God's, who yet are but Beggers.

At best but Servants: And doth 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? Oftentimes 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 Fears have neither been Quotidian, nor Hectic; 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 Penury; 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: H h h h A
A right Settlement of Church and State upon safe and lasting Foundations. *Lament only after the Lord,* and be not too hastily to fre 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 lie, 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 hasted 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 seasonably 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 left 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.
III. Sermon
Preached at
St. Mary's,
(Cambr.)
March 30,
1651.

SERMON XXXVI.

GEN. 49:18.

I have waited for thy Salvation, O Lord.

That 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 Nazarite looks to the Nazarene. Non sufficit Sampson, venist Schilo, as Gordonius paraphraseth it; or rather as the Chaldee more fully. Non exspecto redemptionem Gideon filii Joas, quae est Salus temporaalium neque redemptionem Sampsoni, quae 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 לַיְשָׁרְעֵלִי נָהֳרָא יִשְׂרָאֵל יִשְׂרָאֵל, 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 thine; 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 Blood 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 ac-
quiesce, and is well pleased, Matt. 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 answere-
rably in our recovering or enjoying all other contentments, we
should not rest till we enjoy God in Jesus Christ.

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. 7. 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 light 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, it would utterly be contemned
Chap. 8. 7. You find her in the biggest 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? May't 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 till 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 De-
deliverance from the 70 years Captivity in Babylon, he rests not
there, but goeth on to enquire after (at least God doth to pro-
mise)
miser) 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 waited 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.

Phal. 119. 81. 25. as Ambrose upon that of the Psalmist, Defecit in Salutare suum 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 (co expeliantis desideria majora sunt, & quoddam ui amoris iguescunt) 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. Insomuch that Bernard when he thinks of it, is not more grieved than ashamed at our deadness and sluggishness. Compungor & confundor in memet ipsa, pudet torporis & reportis miserae, temporum horum, &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 gratiae exhibant, quantum vesteribus Patribus accenderat desiderium promissum? So little did their temporal Deliverances and Mercies, which they were trained up with, satisfy their Souls, or flat (but rather quicken) their lounging desires after Christ and his Salvation. Acceptable 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.

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 wether Springs. Whilst 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 Tract. 27. in alterum te. Lord if thou put us away from thee, thou must give Faun. us another that is the very same with thee, for we cannot be satisfied, without thee; and as he elsewhere adds, Da omnemem, da desiderantem, da esurientem, da talem, & scis quid dicam: si antem frigido loquor, nescis quoad 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 heart's 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 necessaries. 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 fine te? Ubi male poterit 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 invigorate 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? 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 intaball'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 Stars 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 lifeless Life, if not enlivened with this quickening 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?" (Gen. 27:46). and what good will mine do me, if I be not married to Christ? None but Christ, nothing but Christ. Whate'er 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

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 Godliness 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 protect me unto his Heavenly Kingdom. But if so, then the thirsty Soul cannot be satisfied with such tafts, but by them rather hath his 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 pledge 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 Zacchus 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 ourselves 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 vacare Deo, and serve him with less distraction, 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 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 inforced, 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 hindred 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 Shels 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: faith, the Coast indeed is clear and free from Thieves 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 esset, 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 faith 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 

*Psalm*: In suum cum audis, in Christum intende, ne in vita remanendo non pervenias ad suum. 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 soteris, ante quam ad Christum perveneris, nibil alium Divinium 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 is; 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 farther 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 Child he looked at Christ: And so a right Heir of Abraham's faith, Lord, what good will all else that thou hast given me do me, if I go Childless? We are indeed unworthy of Crums, less than the least of God's Mercies, and therefore should be thankful for them: But yet because they are amongst those τα ἔλαχιστα, 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, It's lackest thou one thing, and that's Christ the one thing necessary, in whom only we 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 I ili 2 for
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 Wontonesse 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. let free from Oppressors and Enemies that fought against the Body, and then more than ever inflaved and intreathed 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?

2. And so secondly, On the other hand, when God completesth 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.

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, 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 Mungirl-Cur in the Fable, to leave the Game, and to take up with the Gobbet cast before him: Un chast Soul, that committest folly with the Gift, and neglectest God the Giver; fastnest upon the Bait, and art not drawn to Christ, who would draw thee to himself by that Cord of Love: Like the Roman 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 require 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 Bridge 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 sitting of Father and Mother, when we undervalue them in comparison of him, so he calls it sitting 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 Calum 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?

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
all other Contentments, thirsts everlastingly till satisfied with him; with Mephibosheth bids the Zibaeus 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 faith, Valeat Pecunia, valeat Vita, veniet 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 husky and shells of outward Contentsments. 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 crieth 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 Eliahs saying, Tarry here. But on they will, and nothing but Death (as it is in your English) may, not Death is self shall separate them, as it is in the Hebrew, Ruth. i. 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 fit 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 secu-

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 Prolethives, to draw them out more earnestly towards him. The Earth is indeed an opaque 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 Glasses) which intercept the Light, and dull, and almost terminate our Eye and Heart: But if all were right, they should be
as Media diaphana, as clear Crystal Glass, 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
Roficrucian Philosophica Theologizata; nor the Libertine Famil-
ily high-flown Allegorical, Mystical Divinity; Or the Emu-
siatists crying up the Spirit, whilst he wallows in the Lusks of the
Flesh: But a plain Honest-hearted Christian's taking advantage
from outward things, to be raised up to Spiritual and Heaven-
ly: 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 put 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 Interpreta-
tions of Scripture are often vain, but here is truly Divine, when an holy Heart out of Terrene and Corporal things extracts the Elixir of Divinest Contemplation and Af-
fecions 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 Para-
bles, 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-
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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 quaelibet 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.

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

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 anything will bring us, even Chains of Affliction will draw us to him, but yet not so well as if they were thosé Cords of Love: If we might be preserved in Sugar, rather than in Brine: If
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 rejoice in God, and seem to love and praise him. This also may be Self-love rather than the Love of God. They might rejoice 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 annona de-mereti.

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.

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 Him. 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 Unions. 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 in
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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.

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 Samp-
son as the Serpent by the way so bites the Horse beaks, 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.