

Sermon 1 (26)

Sermon 2 (27)

SERMON · XXVI.

First Sermon
Preached at
the Assizes at
Lincoln,
March 16.
1634. Mr.
Norton being
Sheriff, Ju-
stice *Hutton,*
and *Crook,*
Judges.

ISA. 32. 1, 2.

Behold, a King shall Reign in Righteousness; and Princes shall Rule in Judgment.

And a Man shall be as an hiding-place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, and as the shadow of a great Rock in a weary Land.

IF the question be, (as once) *Whose Image and Superscription is this?* The answer is now, as then: It's *Cæsars*. God's and the King's. That the Lord Christ is here meant, none but a *Jew* will deny: But whether Christ only, as *St. Hierom*, and *Procopius*, and *Junius* conceive, or rather Christ under the Type of *Hezekias*, or some other godly King, as *Thomas*, and *Hugo*, and *Deodate*, and *Vatablus* conjecture, I list not now to dispute. This all conclude on, that of Christ all is meant most fully. He, that *Melchisedeck* in the Epistle to the *Hebrews* (and *Cuneus* thinks there was no other in *Genesis*) who is here the מלך לצדק, the King that Reigneth in Righteousness; yea, and (as the word is) for the Righteousness of his People. His Apostles and Ministers, those Princes that are here said to Rule in Judgment. He, He only (saith the poor troubled tossed thirty weary soul) that is the safe shelter from the Wind, and a Covert from the Tempest, even as Rivers of Water in a dry place, and the shadow of a great Rock in a weary Land. And here — *Ju- vat usque morari*. I should (otherwise than *Peter*) know what I said, if I should say it were good to be here, to stay (as it were) on this holy Mountain, and thence to take a view of Christ's Glory under these Figures, though not in his Transfiguration. But because it's most likely that it's here spoken in Type of some King, so as from Christ to be a pattern of all Kings and Governours; our present occasion will rather require so to consider it; and so we have in the Text these two particulars.

De Repub.
Hebraeor.
I. 3. c. 3.

1. A good Magistrate's good Government. Ver. 1. *A King shall Reign in Righteousness, &c.*

2. The good Blessing that comes to God's People by it. Such a Man shall be as *an hiding place, &c.*

In the former, three Pairs we have in their several subordination, 1. A King, as *Supreme*, and *Princes* under him. 2. The one *Reigns*, the other *Rules*. 3. *He in Righteousness*, they in *Judgment*.

In the latter is promised and elegantly expressed a double Blessing to God's People thereby.

1. Safest Protection from less, yea from greater Evils. He is not only a *Shelter from the Wind*, but also a *Cover* even from the *Tempest*.

2. Fullest Refreshments in lesser, yea in greater greatest Languishings and Faintings, as *Rivers of Waters in a dry place, and as the shadow of a great Rock in a weary Land*.

I begin with the first; and thence in the three Pairs may it please you to note with me three particulars.

1. That it's here promised as a blessing, that there shall be a Reign and Rule in the World, else what would become of it? No more a *κόσμος*, but a *χάος*, if no Governour, or at least Government. Time was when *there was no King in Israel*, Judg. 17. 6. & 19. 1. But when there was none to *put them to shame*, but every man did that which was right in his own eyes, would you now how crooked and shameless it was they did then? Read but over those Chapters, and you shall see what cursing and stealing and cozening, chap. 17. and 18. yea what most prodigious and unnatural filthiness, and murder upon it, came thereby, chap. 19. And then come home to my Text, and say whether it may not well be here promised as a blessing to have a *Governour*, especially and if with him *Government* too. Else better under a *Nero*, than under a *Nerva*, *sub illo nihil, sub hoc omnia*, under the one nothing was lawful, and under the other any thing, and the last the worst: for they that have so much liberty, that they may do any thing, will certainly be so licentious as they will do nothing. Away then first with Anabaptistical Anarchies, which behead Common-wealths, and make them walk like spirits *without heads*.

Away secondly with such dangerous *Tenents*, that in commands of things otherwise lawful the interposing of a Magistrates Authority is the intercepting of a Christians liberty. Such leave *heads*, but no *brains* in them as able and fit to direct the body.

M m m

Away

Away lastly with all rebellious murmurings against Government and your more strict Judicatures as too strait a curb. Corrupters of youth in the University use this Engine first to bring the Tutor with them into distaste, and so they know the plaister is poisoned, and therefore will do no good. It's the foot swelling that often makes it complain of the shoes nipping of it; and it's the headstrong horse that stamps and fumes and bites the bridle, because it reins him in from running headlong. But how much better for him to be backed by Authority? Sober and thankful spirits I am sure will acknowledge this a blessing, that *Reign and Rule* is promised to be in the world.

2. Especially, which is a farther blessing, when *Kings* reign and *Princes* rule. *Blessed art thou O Land, when thy King is the son of Nobles*, said noble King *Solomon*, Eccles. 10. 17. Such standing high on the top of the Rock with an *Eagle's* eye can spy farther, than such *Batts* that see no danger, or want wings to fly from it. Such the Hebrews call גִּבּוֹרִים as *ingenuous* as great, who can graciously condescend to a *generous ingenuity*, which *Peasants*, though lifted up on their fellow-bores shoulders, cannot rise up unto. The one's honour is engaged, which he will not have blemished, whilst the other that hath no worth hath little to lose by unworthiness. *Plutarch* observes that the Judges in *Areopagus* were ἐν τῶν ἀρχόντων, of the chief men of the City: and when *Valerian* was chosen *Censor*, the people's vote was, *Li de nobis omnibus judicet, qui omnibus est melior*, which they therefore are as happy that have, as they miserable which are without.

Optimates.

Either in such *Democracies*, in which the common crowd shall bear the sway, and the confused noise of the ruder rout shall be instead of *Imperial Edicts*; *Plebiscita* instead of *Senatus-consulta*; and the *bellua multorum capitum* is head without brains, whilst every one that is more eminent either for place or worth must be cast out by their goodly *Ostracismes*.

Especially if in such *Anarchies* and *Confusions*, in which *Princes* go on foot, and *Pages* ride on *Horse-back*. Eccles. 10. 7. When *Robert Ket*, a *Norfolk Tanner*, will prove a General, and *Jehan à Leyden* no less than a King of *Munster*, and *Goodman Knechtling* his worthy Counsellours; when every *lorry Mechanick* will be a μέγας τις, and not a Tutor under his bulk but can more freely control Prince and State, and censure their actions, and tell how they should have done better, than any either dare or can at the Council-Table. Yea, friend, but move before

See Speed in
E. w. 6.

before the wind, unless you would fall into quick-sands. *Aristotle* gives it for one rule of household-ordering in his *Oeconomicks*, that every thing be set and kept in its place, that at any time you may readily go to it though at midnight. It will hold and should *obtinere* in *Christian Politicks*; In which every one knowing and keeping his own place would either prevent a midnight, or at least not be in such darkness and confusion; but to know what to do in it, and then acknowledge, that its a blessing promised, if *Kings reign* and *Princes rule*.

But did not the Prophet forget himself think we, that he did not add by *the Pope's license*? No. That is a point of new Learning, which this Seer (it may be) foresaw not: and which our Ancestors here in *England* (as well as we) believed not. One of your late deceased Worthies (Honourable Lords) hath fully reported it; and although *F. Parsons* hath laboured after his railing manner to disprove it, yet the answer was well returned to him, that his was a Writ of *Nihil dicit*, for this was but a Crutch to hold up the *Pope's Supremacy*, which as it was first helped up by *Phocas* a *Traytor* to his Lord, so it hath delighted to be maintained by Treason ever since. But leave we them together by the ears amongst themselves about his direct or indirect Power in this kind; *Bellarmin* and other Jesuits holding the latter, and *Carerius* calling them no better than Hereticks and impious Politicians for it, whilst he stands for the former. In the mean while (with the *Pope's* leave) we shall bless God, that *Kings reign* and *Princes rule* without it.

Sir Edward Coke. 5th part of Reports. 6th part in Prefat.

Tir. Libri adversus impios Politicos & hujus temporis Hæreticos.

3. Above all, as it is here added as the top of all, if in *Righteousness* and *Judgment*: of which two, *Righteousness* is that *Point* or *Port*, which such Pilots are bound for, and *Judgment* is that which steers to it in a right course. For *Righteousness* in the Hebrew Text is *Justice*: and *Judgment* in Scripture phrase amongst other things implyeth *Wisdom*, Psal. 119. 66. 1 King. 3. 28. and *Moderation*, Jer. 10. 24. Yea so, when Justice is so maintained, that neither for want of Strength and Wisdom the *Bow* is too slack on the one side, nor for want of Moderation over-bent on the other, is a *King's Honour*, his *Princes* and *Judges Duty*, and the *Peoples Happiness* that live under them.

1. First then for the Ground-work of all, and the Magistrates Master-peace, it's Justice. If *Kings reign* in *Justice*, and *Princes rule* in *Judgment*: In *Justice*, in *Judgment*. Nay that's not enough to exprels all that's here said, its לצדק למשפט for Justice,

stice, and for Judgment, as though to reign and rule were only for to do Justice. Thus Prov. 8. 16. *Kings reigning and Princes decreeing of Justice* are put as terms equivalent; so that *fiat justitia* is the fundamental Maxime of State: and they on whom others wait must themselves attend on Justice צדק תרוק, *Dent. 16. 20. Justice, Justice shalt thou follow or pursue.* What! Justice, Justice! nothing but Justice? yes, Piety and Mercy, Peace and Bounty too, and yet *Justice* especially; because Justice is a general Vertue, as *Arostoile* hath observed.

Εν δὲ δικαιοσύνῃ συλλέγονται πάντες ἀρεταί ἑσι.

In one branch or other of it as *communicative*, or *distributive*, it will reach and command and regulate all: and so it's *Piety's* bulwark, *Mercy's* guide, *Bounties* store-house, and the very *finews* of Peace; without stirrage of which Peace it self would *corrupt*, as still waters without moving, and the *Bloud* in the *Veins* without the *Spirits* in the *Arteries* moving under them: yea without which Peace would be no Peace; for it, (if *St. Austin* rightly defines it) is *Ordinata bonorum concordia*, an *orderly Concord*; but when no Justice, there will be no *Concord*, or at least not an *orderly one*, but such a Peace instead of *Concord* would beget War, and instead of *Order* at last would end in *Confusions*, according as it was said of them of old, *Pacem vocant, & solitudinem faciunt.* And therefore Justice for Peace let every Justice of Peace maintain and execute.

Justice say you! but what then saith Justice? *Suum cuique*, let every one have his own. That in general; in particular *bonis benè, malis male.* Let them that do well have well, and let bad mens doom answer their crime, καὶ οὗτοι κακῶς, *Matth. 21. 41.* Let them be *Conjugates*, and drink as they brew. *Evil will, evil have.* It's the brief abstract of God's judicial proceedings, *Isai. 3. 10, 11.* and therefore should be the Platform of his Deputies. *Bonis benè.* Let the vertuous be encouraged, at least the innocent acquitted; for it was but *Pilat's* vaunt to Christ, *Knowest thou not that I have power to crucifie thee?* John 9. 10. But what *Pilate*! power to crucifie him, whom thine own mouth before *vers. 6.* had pronounced innocent; *dum potentiam tuam effers, justitie laude te ipsum privas*, as *Brugensis* upon the place, that men may know that thou art a *great man*, thou carest not to tell them, that thou stickest not at it to prove an *unjust Judge*: and much I wis to thy commendation: *He that condemneth the just is an abomination to the Lord:* for *bonis benè*: and because *malis malè*, he is no better

that

that *justifieth the wicked*, Prov. 17. 15. In God's Name and fear let men at least have *Justice*: and to this end let it be dispensed without, 1. *Passion*. 2. *Corruption*. 3. *Accepting of persons*. 4. *Protracting of time*.

1. *Passion*. Else *Pilate*, whilst he falsely thinks that Christ flights him, will be ready to take a snuff, and the Sword together, and in a blind rage strike him, whom he should have with his dearest Blood defended. But Judges do *Sedere pro Tribunali*. Judg. 5. 10.
Isa. 28. 6.
Dan. 7. 26. That site of *sitting* on the Judgment-seat puts them in mind of that *sedateness* of mind and *Passion* which should be in them, notwithstanding all Persons or Causes that come to the Bar. Else Anger will bloodshot the Eye, that it cannot discern the Cause, and Fear will put a trembling Palsie into the Hand, that it either cannot hold the Sword, or at least not strike an even stroke with it. To prevent this in *Areopagus* their Judicatures were in the night, that they might not be moved with the Malefactors sad looks and teats; and their Advocates were commanded to open the Case in plain simple words, without the *fuscus* of either Gesture or Speech, that it might not be λόγος παθητικός to blind or mislead them with *Passion*.

2. Without *corruption of Gifts*, or *Bribes*. For else as *Passion* would *bloodshot* the Eye, so a Bribe will be a *Pearl* in it; both hinder from seeing clearly, even the clearest Eye, (*it blindeth the Wise*, Exod. 23. 8.) and is too unworthy for an honest heart: For me-thinks *Philo Judæus* his distinction here comes home in his Book *de Judice*. It's either ἐπ' ἀδικοῖς: A Gift is either to carry out a bad Cause, and that he justly calls κακὸν νόμον, altogether wicked and most abominable; or to help out a good Cause (which too often stands in too much need of help) and that some-what too gently he saith is, ἐφ' ἡμῶν τῶν πονηρομένων, it's *half Unrighteousness*. He is δικαιοδίκος a Mungrel, betwixt just and unjust; nay, it's down-right *Injustice*; and he is *absolutely unjust*, that makes an honest Man *pay* for that which is *his own*; and Gifts must be the Key, to open that door, which God and Right would have stand open, as your free Courts, for every honest Man to come into freely.

3. Without Partiality and *Accepting of Persons*, which the Word forbids, Prov. 28. 21. the Judge's seat on the Bench denieth, as usually sitting in the midst, to teach him to carry Matters with a indifferent hand; and ancient *Hieroglyphicks*, condemn, whilst they paint Justice *without hands to receive Bribes*;

Bribes, and *Eyes* to look upon, and *accept Persons*; as though an *Ear* and a *Tongue* were sufficient; the one indifferently to *hear* the Cause, and the other impartially to pronounce Sentence,

First, Whether upon Friends or Foes: For they are conditions, which come not into Justice's cognisance. Thy *Foe*, though without thee, may be in the right; and therefore, if by *Christ's Right* he cannot have thy *Love*, yet by *his own* he may exact Justice. And then, in publick Causes, private respects are not to be regarded: And in Justice's quarrel, Friends not to be befriended. *Cbilo* in *Gellius*, when upon his Death-bed (Good Man, if you believe him) he could find nothing to repent of: At last, he stumbled on this, that in a Friends trial, though he would have Justice done, yet himself being Judge would not be seen in it; which somewhat troubled him, and not undeservedly; for Justice should be executed *without respect of Friend or Foe*.

Not. Attic.
lib. 1. cap. 3.

Secondly, Or Rich or Poor. *Pity* of the Poor in a bad Cause may seem to have a shew of *Piety*: But it's not more unusual than unlawful, and therefore expressly forbidden, *Exod.* 23. 3. A thing which *Philo Judæus* makes almost a wonder of, that *Moses*, who had otherwise and else-where filled his Books with provision for the Poor, should there deny them *Pity*: But he well satisfieth himself from the consideration of the nature of *Pity*, that it's ἐὼς ἀνυχήμασι, hath an Eye that looks with *Compassion* upon *Misery*, but winks not at *Iniquity*. And indeed, it's not just *Pity*, when *Pity* of such is *Cruelty* against Justice. In this case *Job* saith, he was *Eyes to the blind*, and *Feet to the lame*, Chap. 29. 15. but not a *Staff* too, to beat their Neighbour with. In this kind your Laws must not be like *Statute-Nets*, so wide as to let *little Fishes* get out: But more care is to be had, that they be not like *Cobwebs*, which *great Flies* will break through. For we do not so usually lean upon the left Elbow towards weaker Persons and Clients; and therefore herein there needs less caution: A greater care is to be taken, that we lean not too much toward the stronger hand. *Jupiter* in *Plato* is brought in complaining of Judicatures in the World, that Men were now judged with their clothes on: But he would have a time, he said, when he would have all judged naked. Such a time will our *Jehovah* have (Beloved) to judge us all in one day naked. A fit pattern for his Vice-gerents now, as much as they may, not to consider matters invested with the Persons

Clothes,

Clothes, that a gay Coat may carry the Cause, but that the *naked Truth* may appear, though it be on the *half-naked Beggar's side*: and therefore to this purpose it is, that God in Scripture takes special care of four sorts of weak ones to be upheld in a right Cause, which of all were most likely to be born down and trodden under foot, the Poor, Strangers, Widows, and Orphans.

1. The *Poor*, which often have but poor Help. It's usually but a *cold Suit* that's in *Forma Pauperis*; and yet God takes order that his Cause *shall not be perverted*, *Exod. 23. 6.* nay, nor neglected neither, though he be but אֲכִיל only an Asker or Desirer, as his *Hebrew* name signifieth; yet if he do but ask for Justice, though he have nothing to give for it, it's *his own*, and therefore we had best let him *have* it.

2. The *Stranger*. Alas, he is far from Home, and it may be farther from Friends, and yet God would not have him further for it from having Justice. *Judg righteously between every Man and his Brother, and the Stranger also that is with him, Deut. 1. 16.* Even the *Stranger*, though he cannot have an *Inheritance*, a place in thy *Kingdom*, yet let him have room to come to thy Bar to call for, and to have *Justice*.

Thirdly, The poor *Widow*. She, it may be, is in some-what a worse case. Her name in *Hebrew*, is אֵלְמָנָה, which betokens *Dumbness*. Her Husband, who did once bespeak her, is now wanting to speak for her; and she cannot speak for her self, at least cannot call (lowdness not becoming that Sex's modesty) yea, but when she hath not a Tongue to speak, God commands his Deputies to have an Ear to hear the poor Widows sighing for Justice; whilst he pronounceth a Curse, which all the People should say *Amen* to, against him that *perverteth the Stranger's, and Fatherless, and Widow's Judgment, Deut. 27. 19.*

Fourthly, And it's well that the poor *Fatherless* Orphan, which every one forgets, (you hear) is not there forgotten of God, nor would he have him of his Deputy: *Thou shalt not pervert the Judgment of the Fatherless, Deut. 24. 17.* The *Hebrew* word אֵתִים, as some derive it, signifieth such an one as is quite undone, and all whose Friends are quite consumed: And so the *Lxx.* in a manner always translate it by ὀρφανός, an *Orphan*. Now *Orphanus* and *Pupillus* the *Civilians* use thus to distinguish, that *Pupillus* is one that hath lost his Parents, but yet hath a Tutor or Guardian left him: But *Orphanus* is one that's

אֵתִים

that's deprived of all; that hath neither Father, nor Mother, nor Guardian, nor any to stand for him; yet even such a desolate *Orphan* God would have the highest Judg to sit for, so that he that is deprived of all, should not withal be deprived of *Justice*. And thus every way God would have it administered without Partiality, or *Accepting of Persons*.

4. And lastly, Without Delays and Protracting of Causes. For it must not only be an Executing, but also a *Speeding* of Justice: For if putting off a poor Man but a day, the Scripture notes as a defrauding him of *his own*, Prov. 3. 27, 28. though only in a matter of Bounty: What then is it in a point of Justice, which he may more justly challenge as his due? And it may be, of such importance, as that one Assizes, or Terms, or Days put-off may put him quite beside his Right; or at least his Surgeries long and lingring Blood-letting, long Suits, may as certainly end him, as his Adversaries more sudden and violent Thrust. *Præstat semel cadere quam semper pendere*. Many a Man's sad experience (and it may be, on both sides) tells him it's too true here; it had been better for both of them at first to have been cast in the Cause, than to have hung so long in the Suit. But Christ our Judg and King, gives a better President, of whom it's said, *Isa. 16. 5. וְרֹדֵשׁ מִשְׁפָּט וּמִהִיר צֶדֶק Judg- ing, and seeking Judgment, and basting Righteousness*, without delay. But yet not with more haste than good speed; for he seeks *Judgment*. And so I am led from the first and chief White that's to be shot at, and that's *Justice* to the right Levelling at it, and that is in *Judgment*, which among other things contains,

1. *Wisdom* and Prudence in a throughability and care of a wise considering and discerning of Persons and Causes; as it was in *Solomon* in the case of the two Harlots, when by his ἀνυπόστα and δεινότατος, his quick and sharp discerning in that cause (by the *Sword* he called for) he did so dextrously cut *asunder* that knot, which otherwise could not be well *united*: It's said that all *Israel feared the King, because they saw the Wisdom of God was in him to do Judgment*, 1 Kings 3. 28. And therefore indeed a *Judg* should have *judgment*, that so a crafty Knave's packing of Business may not shuffle a plain honest Man out of his Right: But that he may see he is *Sub oculo Cætonis*, and that Justice's Eye neither *winketh* nor is *blind*: For although indeed (as was said) it was wont to be *Pictured without Eyes*, it was only to express, that it was *blind* only for *accepting*

of Persons : But yet Eagle-eyed, both for care and ability of discerning of both Persons and Causes. So Prov. 7. 6. 7. wise Solomon stands watching in his Casement, to see a Fool and a Harlot meet (for Wickedness will be sure to walk bare-faced in the street, if the Magistrate's Casement be shut) and its Signanter *di-dum* by Nebemiah, Nch. 13. 15. In those days I saw them that profaned the Sabbath. It was ill that they did it, but well that he saw it, to take order about it. Dan. 8 5. It's spoken of a bad Man, but yet as containing an emblem of a very good Governour, that the Goat had an Horn betwixt his eyes. His Horn is his strength, but it's between his eyes to see that he push down not Men, but Disorders. In a word, as Aristotle told us, that Justice is an universal Virtue ; so we learn from the same Master, that Prudence is the general guide, ὡς ἄν φεβ-νίμος δέλοιε : And therefore pity that they should not go hand in hand together, or the one follow the other, and that in Solomons order ; who was the best Herald, and exactly knew how to rank them, to receive the instruction first of Wisdom, and then of Justice and Righteousness, Prov. 1. 3. Then Justice is a good Judge, when Wisdom as the Sheriff, goes before him to the Bench. It's the Wild-fowl that steers its course with its train. Here next after a good God, and a good Heart, a good Head-piece, must be direction. Σοφία ἐπὶ πύλαις δυνάσων παρε-δεδει. So the Lxx translate the the 21 Verse of the same Chapter, Wisdom sits at the great Man's door. Now happy he, if such a Porter were never from his Gate, to welcome those that come to him for Justice, that he ever did execute it with Judgment ; that is, first with Wisdom, that Justice might not be blind.

2. With an ἐπιείκεια and moderation that it do not look through Prisons and Causes with too keen and sharp an eye, or else we know what *summum jus* may soon prove : for Judgment in Scripture-phraze signifieth not only severity of wrath, but also a moderation of it, according to that, O Lord correct me not in anger, but with judgment, Jer. 10. 24. Such a Judge is God, although absolute Lord over us, yet his judgment is ever with moderation. He rewards *ultra meritum*, and punisheth *citra delictum*. Christ's Scepter is a right Scepter indeed, Psal. 45. 6. not a Leaden one to bow to every one's humour, and yet not an Iron one, unless it be to break flinty hearts, Psal. 2. 9. No, but like *Abisuerus's*, a Golden one, heavy, but healing ; and like himself would he have his Deputies, upright in a golden mediocrity, but if any way (for the general carriage of matters) propending rather to the

*Apud Egyptios
Sacerdos qui
coram populo
vota pro Rege
faciebat, aliud
ficebat de Rege
pradicare ad
populi gratiam
conciliandam
leviores inflige-
re panas, ma-
iores vero repo-
nere gratias,
quam pro de-
lictorum aut
beneficiorum
meritis. Dio-
dor. Sicul.
lib. 1.*

*C. Plin. S.
Epist. lib. 9.
Epist. 12.*

more benign extreme. Even in *Arcopagus*, which I have often spoken of, and accounted most severe, yet when voices to quit and to condemn were equal, the accused person ever went away absolved, as indeed in doubtful cases its better to let a concealed fault go away unpunished, than to suffer over-veiled innocency to be wronged : and in plain cases its the goodness of *gracious Princes* to carry the *Sword* in the left hand, and the *Scepter* in the right, as more ready to protect the good than to smite the bad, and them not with a right-hand-blow, but with a sparing stroke : and therefore are called *Nursing-fathers* of God's people, *Isa. 49. 23.* *Cornelius a Lapide* expounds the place of the *Spaniards* suckling the *Indies*, *Cruel Nurses*, when it was with their own blood, enough to keep them from ever taking the *breast* of the *Church*. But *gracious Princes*, I say, are *Nursing-fathers* indeed, that *suckle* their people with their *own milk* ; and though sometimes they must take the rod in hand, yet they give fewer and lighter strokes, than the fault deserveth : *Forty stripes mayest thou give him, and not exceed, that thy Brother may not seem vile unto thee*, was God's command to Judges in those dayes, *Deut. 25. 3.* The command so strictly observed by the *Jews* (who were otherwise crabbed enough) that they alwayes bated one of the forty. *Of the Jew's five times received I forty stripes save one.* saith *Paul*, *2 Cor. 11. 24.* when they made no Conscience (as too many now adays do not) of abusing a Minister of the Gospel, yet they would bear shew of a conscientious care of the Law, and when so cruel as five times to scourge an innocent, yet they will be so merciful, as every time to bate him one of the account : but as the command was superstitiously observed by them, so the argument that back's it is to be weighed by all the Judges of God's people, *that thy brother may not seem vile to thee* ; as poor or bad as he is, yet he is thy brother : and therefore as *Pliny* to his friend that was too rigid in his Sons correction, *memineris & te hominem esse & hominis patrem* : thou art but a *man* that *strikest*, and he is a *man* that is *stricken*, and therefore a common nature requireth a common equity and humanity, especially seeing he is one that shall with thee stand at the same last Judgment-seat, where all judgments here shall be judged over again : and then take heed that just sentence be not then objected, which is already pronounced, *James 2. 13.* *He shall have judgment without mercy that hath shewed no mercy.* I deny not but times and cases may be so otherwise irrecoverably corrupt, that the Magistrates sword must have of necessity a sharp

sharp edge on it, to cut off rotten members, that will endanger the whole body. An *Iron Age* may call for an *Iron Rod*, and *modo malus cuneus*, a hard knot and as hard a wedge must meet sometime and in some particular case.

But in general course of proceeding (Honourable and Reverend) I hope God will be your guide. It was his infinite Wisdom in redeeming us guilty Malefactors to find out a way wherein strictest *Justice* and tenderest *Mercy* might meet and kiss, Psal. 85. 10. At your best you will fall short of your Copy, but I perswade my self that you will do your best to write after it, that so in his Sacred Majesty's Reign and by your Judicatures this Text may more and more be fulfilled, a *King shall reign in Righteousness*, and his *Princes shall rule in Judgment*.

And therefore for Application, what a mercy in this kind we enjoy were not *πλησμονή* and *ἐπιπλησμονή* too near a kin, *Usc. 1. Thankfulness.* *Ephraim* and *Manasse's* Brethren, (that is, plenty begetting forgetfulness) we should all (as we have cause) acknowledge with thankfulness. I confess although the Sun goes on in a steady even course, yet the resemblance of it in the waters seemeth as much to waver as they do. *Multitudes* in Scripture-phrase are *Waters*, Rev. 17. 15. and yours and other Governours actions and judicatures, though steady and even, may appear crooked, as a streight staff in the waters, whilst refracted and perverted in their tumultuous apprehensions: but its your comfort that *benè facere & malè audire Regium est*, to do well and hear ill is no less than a Royalty. And mean while for my part as long as I consider, how in other Countries, and now *Aceldama's* fields of blood, there is it may be no Magistrate, but an Enemy, and no *Law*, but *Martial*, and withal cast mine eye homeward, and see Justice in our Kingdom ride circuit, and Judges in this respect prove feet to the lame in coming as it were to their doors, who it may be could not go out in long journeys to seek for Justice, let ever, what's here God's promise, be matter of my praise; that as Christ our King doth reign in *Righteousness*, so *Princes* and *Judges* as his Deputies do rule in *Judgment*.

And in this (Honourable Lords) for the continuance of all our happiness, without flattery let me according to the old verse *Ehortation.* commend you in commending to you that, which you are commended and honoured for, Justice guided by Wisdom and sweet-*Q. i monz no facias, &c.* ned by Mercy *ἵνα ὡς περ ἀπὸ πηγῆς γλυκείας φέρεται νᾶμα Phil. Judæus* *ὅτι πινον τῆς διφῶνς ἐννομίαν* as he speaks, that from you as *ubi primum.*

from main Streams under our highest Well-head such sweet streams of Justice and Equity may flow, as may be for the refreshing of all that thirst after Righteousness.

Many things I might commend it to you for, and urge it with.

1. A just God, for whom you judge, and by whom your selves must be judged one day.

2. A gracious Prince, whose person here you represent ; so that what violence is now done to you, his Laws make as *Treason* against himself. Those Laws that honour you, I know will be honoured by you, nor will you profane his chair, who in some respect hath made you *sacred*.

3. The worth of *Justice* and your own benefit by it, a Grace that makes you like God, and a Vertue, as universal in it self, so hath this peculiar to it, that whereas some other Vertues are distastd by many, this hath universal approbation from all, though most unjust themselves. Every man will kiss his lips that gives a right answer, Prov. 24. 26. The Scripture makes it your *Dia-dem*, Robe, Girdle ; and so tells you that it is comely, safe, honourable. Your businesses and distractions cannot but be many, and it may be often tumultuous ; but as *Aristotle* made Pleasure Vertues, page, so the Conscience of your steering point-blank on Justice through the most troublesome Seas and Tempests will be as the pleasant ayre of a sweet Instrument, that sounds well even after it hath been well handled. This for your comfort ; and for your safety, it's wrapt up in the publick weal, as particulars are in generals : and therefore sometimes it is the safest way to lay up our treasure in the common Town-house, nor to think that ours will stand, whilst our Injustice ruins others, unless a man could in wisdom hope, that his house would be safe, when he hath set on fire all his neighbours about him. Thus self-love may plead for another's right, but yours are more generous and publick Spirits. Nor did *Pacatus* mistake, when in his Panegyrick of *Theodosius* he expresseth his thoughts thus : *Nullam majorem crediderim esse Principum felicitatem, quam fecisse felicem*. Princes and great mens happiness is to make others happy ; and this is done by a wise and moderate executing of Justice, which leads me directly to the second part of the Text in the second Verse, which, had I time to handle, I should from those comparisons and expressions shew you.

1. What an universal blessing a just Judge and a right Justice of Peace is to a Common-wealth and State, *κοινὸν ἐνερπύτων* as he calls him, a common Benefactor. Such are *Abimelech's* *Patres*

Patria, such careful Fathers and Patriots as every way provide for the peoples safety and welfare. If they stand in a sore blast they are *מחנה רוח* *ut tellum adversus ventum*, as a Roof to cover them; if in a storm at Sea, or in danger of an inundation, they are *ים סתר* *ut portus adversus tempestatem*, an Haven to harbour them; if fainting with inward thirst, *כפלי מים* *ut rivus adversus sitim*, as full Rivers of waters fully to cool them, or with outward drought, *צל סלע* *ut umbra adversus aestum*, as the shadow of a great rock in a weary land to refresh them. The greater the person the greater the shade. If a Supreme Monarch, as our Gracious King; he a *great rock*, under whose shade we all sit down in Peace: but every Judge and Justice, especially if chief, yea under-officers, Pleaders, Clerks, Jurors, &c. according to their several places, may be greater or less hills, whose shelter and shade the innocent lamb may lie in. For although I have spoken all this while to Magistrates and Judges, yet it was not to spare or neglect inferiour Officers, but onely in hope that the great wheels going right would make all the less move accordingly. For you inferiour Officers and Country-men must not be like the lesser and inferiour Orbs, which, though carried about with the motion of the *Primum mobile*, yet have a lie contrary motion of their own. No, you are but as *hands and feet*, which must *work and go* according as the head directs: you cannot be exempted from this charge of Righteousness and Justice in your pleadings, writings, verdicts, oaths, testimonies, if your betters cannot plead immunity, but even Kings must *reign in righteousness* and *Princes rule in judgment*, and so prove a general universal good, which may help at every hand. Which is the first thing observable from these comparisons.

2. The second expresseth what protection they are, in lesser and greater dangers, to whole States and Kingdoms never so overflowen with misery and mischief, as long as a stream of Justice runs in a strong and clear current: as Fens and low grounds not drowned, if their out-falls keep right and open; in particular to bad ones, in stopping up and cutting off their wickedness, which would else drown them; to good ones, in defending them against their unjust oppressions, who else would over-run them. Thus *an bidding place from the wind*, yea *covers from most violent tempests* may you be, First in regard of safest *protection*, especially to many a poor man now blasted with the *wind* of a great mans breath; and quite born down the *stream* by him, who hath *wind and tide* for

for him; and secondly in regard of that full *refreshment*, which you may be to them that thirst after Justice, and are quite wearied out with long suites, you will indeed prove as *rivers of waters in a dry place, and the shade of a great rock in a weary land*. Thus from the Text you may observe, such a Judge is an universal blessing to others; and that oftentimes though with inconveniency to himself, *the Vine loseth of his sweetness*, and *the Olive of his fatness*, that is for their own advantage, it being spent on others, when they come to rule: this they lose, and what get they? what the *Buckler* gets; strokes it self, to keep the body safe. Agreeable to the comparison in the Text, the *Roof* of the house stands in the Blast, to keep him safe that sits under it. The bank endures the Waves fierce beating, to keep the Land from drowning: the River spends of its water to quench the thirsty Traveller's thirst, and the rock intercepts the Sun's heat, that he may sit in the *shadow* of it. Thus is it with a good Magistrate *omnium somnos illius vigilia defendit*, he wakes that we may sleep, his Head is filled with cares that ours may be quiet, and his Heart sometimes with fears that ours may be more confident. *Nehemiah's*, a good Governour, example in this kind is remarkable, *Chap. 6. 14, 15.* and justifieth *Am* — a good Common-wealths-man's answer to him that found fault with him for neglecting his own occasions, ἐμοὶ δὲ μέλει τῆς πατρίδος. But I (said he) take care of my Country.

Thus (Honorable Lords) you have seen not so much your Duty, as your Honour and Happiness, your being just in making us happy. And therefore, for close, what was said of *Eliakim*, *Isa. 22. 20, 21, 22, &c.* let me apply to you, and conclude; You are our *Eliakims*, as he under their *Hezekiah*, so you under ours, whom God and our King have *Clothed with the Robe*, and *strengthened with the Girdle*, have committed the Judicature to your hand, and appointed for *Fathers to the Inhabitants of Jerusalem*, and *the House of Judah*, *ver. 21.* The Lord still *fasten you as a Nail in a sure place*, (as *ver. 23.*) that, as it there followeth, we may still and still, ever safely *hang upon* you, not only all the glory of your Fathers Houses, but also our *Off-spring and Issue*, *all Vessels of small quantity, from the Vessels of Cups even to all the Vessels of Flagon*; that the poor Man may come and hang his little Cup upon you in his petty matters, and the great Man may come and *hang his Flagon*, his greater Cause; whether lesser or greater Matters, yet all may *hang safely* on you, whilst *fastened*

as Nails in a sure place; settled in your places, but more settled in a course of Justice, judging and ruling in Righteousness, and Wisdom, and Moderation, and so prove a Hiding-place from the Wind, and Covert from the Tempest, &c. meant of Christ fully, as I said at first. And therefore what I say now at last, is with all humility, as becomes my place, and yet with all assurance of your Faithfulness in regard of yours, to desire and hope that what you would now, and at the last day have Christ to be to you, you will still please to continue to be to God's and the King's People. The Wind may blow, and Flouds may come and beat against your Houses, and greatest Princes strongest and highest Palaces, and therefore you and they may then especially stand in great need of a Covert, and Hiding-place in Christ. Inward and Spiritual thirst and drought may betide those, that water others with clear streams of Justice. Sure, at the last day, when the whole World will be on fire, then those Κατερί ἀναψύξεως, cooling days, or days of refreshment, Acts 3. 19. A River, a Shade, then would be welcome. Christ both now is, and then, and ever will be, all this to his; and therefore (I said) what you would desire him to be to you then, I promise my self you will continue to be to his People. The Lord grant in Christ, for his Mercies sake, that still long and long our gracious King may reign in Righteousness, and his Princes, and Counsellors, and Judges, may rule in Judgment; that He above them, and they under Him, may be as an Hiding-place from the Wind, and a Covert from the storm, as Rivers of water in a dry place, and as the shadow of a great Rock in a weary Land. Even so Amen, Lord Jesus our everlasting Melchisedech.

SER-

II. Sermon at
Boston before
Mr. Kirk and
other Court-
tiers.

SERMON XXVII.

ISA. 32. 1, 2.

Behold, a King shall Reign in Righteousness, and Princes shall Rule in Judgment.

And a Man shall be as an hiding-place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, and as the shadow of a great Rock in a weary Land.

AND so we dispatched the Text as a Plat-form of other Kings and Princes in *Hezekiah's* Type; but behold a greater than *Hezekiah*, yea, than *Solomon* is here, the Lord *Jesus Christ*, our *Melchisedek*, the King of our righteousness and peace; and so in this second brief view of the words, as principally meant of him, we have,

First, Christ's righteous Reign and Government, *ver. 1.* He, that King, who Reigns in Righteousness, and his Apostles and Ministers, those Princes that rule in Judgment. Of which point, because I have dilated on *Psal. 45. 6.* on those words, *the Scepter of thy Kingdom is a right Scepter*; therefore I here now wholly forbear, and only take a short view of the second part, namely of the blessed and peaceable fruits of his Government, *ver. 2.* That God-Man (whatever *Hezekiah*, or best King is, yet He) above all, is an *Hiding-place from the wind, and a Covert from the storm, Rivers of waters, &c.* From which we may observe briefly,

I. What Christ is to us, and therein see his *All-sufficiency*.

II. What that cost him, from whence we may more fully deserve his Love.

I. He is no less than *παντα ἐν παντι*, *Col. 3. 11.* All, and to all, and so an All-sufficient both protection to his People, in the two first comparisons, *A hiding-place from the Wind, and a Covert from the storm.* And refreshment in the two latter, *Rivers of*

of waters in a dry place, and the shadow of a great Rock in a weary Land.

But that we may as it were more distinctly spell this blessed Truth, take it asunder into these four, 1. That he is able and ready to help, when greatest Evils fall on us. 2. Nay, when all meet in us. 3. And yet then be a full help. 4. Most proper for our Malady, and most seasonable for Time and Occasion. Which all put together make up this full word of Comfort: That when greatest Evils befall us, and all evils do round about beset us, yet then Christ protects and refresheth most fully and seasonably.

1. When greatest Evils befall us: For our blessed *Eliakim*, is such a *Nail so fastened in a sure place*, that we may not only hang on him *Cups*, but *Flagons*, Isa. 22. 23, 24. not only our lesser sins and miseries; but if we have but an hand of *working Faith*, to hang the greatest and heaviest in both kinds our *Burdens*, Psal. 55. 22. our burdens, though so heavy, as otherwise would sink our Bodies into the Grave, and our Souls into Hell; yet of him it's said, that not only *Morbos nostros pertulit*, that he hath *born our lesser Grievs*, but also *Dolores nostros bajulavit*, כָּלָה, he hath *carried the heaviest Burden of our Sorrows*, as the word signifieth. Nor doth this first particular weigh down the weight of the words in the Text. רַח here holdeth out the *most blustering Wind*, from which yet he *bides* us; and כָּר the most violent Storm and Stream, from which yet he *covers* us. The *dry place* argueth extremity of Thirst, which hath with it acutest Pain: Which yet these *Rivers* quench and ease. And this *weary Land* implieth the more weary sweltred Traveller, which yet this *Rock* shades and cooleth. Oh for ever therefore on his *Thigh* let that *Name of his* be written, Lord of Lords, and *King of Kings*, Rev. 19. 16. The greatest Lord and King, who cures the Grief of our griefs, and Sorrow of sorrows, even our greatest Sins and Miseries, who easeth us when the heaviest fall on us.

2. Nay, when all round about beset and encompass us, ὅταν περιεσμοῖς περιπίπτῃς ποικίλοις, all *joy when we fall round about into divers; into all Temptations*, James 1. 2. when *Rains fall*, and *Floods come*, and *Winds blow*.

Una Eurasiq; Notusq; ruunt, creberq; procelis

Africus —

and all *beat upon the House*, yet this *Rock* upholds it, Mat. 7. 25.

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When

2 Pet. 3. 10.

When Heaven frowns, and Hell gapes, when the Earth trembles, and the Sea roars, even then Christ is *παντα εἰς ἑαυτὸν*, All in all of Comforts in a nothing but Misery: Yea, when at last day, the Elements shall pass away with fervent heat, and the Earth and all the Works in it shall be burnt up. A poor Believer, that then shall have Christ in his Arms, may say, Here's my All: And whilst he stands on the Embers of the burnt World, clap his hands over his Head, and say, *I thank God I have lost nothing*. This is the second particular. In all our Evils, Christ is all our Comfort, a *Panacea*, a *Catholicon*, for all Diseases; and which still the Text, without stretching, reacheth to, holding out Him as our general Remedy in all, both kinds and measures of our Malady: Not only a *Hiding-place* from the Wind, but also a *Covert* from the Storm. There's refuge from lesser and greater Evils for degree: Not only for a *shelter* from the Wind, and a *Covert* from the Storm, which may be applied to the Afflictions of the outward Man, but also *Rivers of water*, and a *great shady Rock*: Which holds out all sweetest refreshing, against the most languishing Thirstings and Faintings of the inward Man: So that in all both kinds and degrees, what they say he spent a whole night, we may not unprofitably spend our whole lives in, saying, and making it good when we have said it, *Christus meus, & omnia*, My Christ, my All. It was he, that, when asked by Moses what his Name was, answered, *I am*, Exod. 3. 14. and added no more to tell you what he was, as leaving that to you, to add what your desires or wants would make him, that are fit to be fulfilled, or stand in need to be relived. *I am*: But say you, What? Even whatever you want, or whatever in a right way you would have. Is it Grace? Why, I am that. Is it Peace? And I am that too. Is it outward Comfort and Refreshment? I am more than that also. Here not so much Money, as Christ, that answereth all things, Eccles. 10. 19. as Christ that answereth all things, who is an *Hiding-place* from the Wind, and a *Covert* from the Storm, *Rivers of waters*, &c. Better than Ctesias his River, which he calls *Ποταμοὶ πλεονεκτεῖν πάντα τὰ ἀγαθὰ*. Some of our Rivers we know, named and praised for thirty sorts of Fish: But these Rivers in the Text are such, as bring in all sorts of Comfort.

The Trent.

3. Yea, and full Tides of them too: For that's the third particular. In greatest Evils, in all, Christ is a full and perfect Defence and Refreshment: For it's of his Fulness that we have all received,

received; John 1. 16. that his Gift may be like Himself, both full and Perfect, James 1. 17. Which the Comparisons here fully hold out: For whilst in the first, called an *Hiding-place from the wind*, he is compared to a strong and warm Roof and House, which is *Santa Techa*, In which the Man sits fully safe and still, amidst all the most whisking and blustering *Winds*, that make such a puffing about him, and as it were so *hid* in it, that the *Wind* cannot find him out, or blow his least *Candle* or Comfort out: And when in the second, called a *Covers from the storm*, or Sea-Tempest, he therein is compared to some House or Receptacle in an high Rock in the Sea, which highest Tides or Storms reach not; How fiercely doth such an one hear the Waves beat, and the Sea roar about him, and yet he in *Latibulo*, in his secure Hold? how quiet doth he sit and sleep as in greatest Calms? The third Comparison yet more full, when called *Rivers of waters in a dry place*. One River would argue fulness, and a constant Current too, according to that, *Isa. 48. 18. Then why Peace had been as the River*: But when it's here added *Rivers* in the plural Number, it expresseth the over-flowing Bounty and Grace of Christ, that his Church need not fear Drought; when like *Eden*, it hath four Rivers to water it. And the last Comparison as strong as any when called, *the Shadow of a great Rock in a weary Land*: In which a threefold Emphasis.

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aculavit.

First, *A Shadow*: How fully contentful to the sweltered Traveller or Labourer, who therefore *gapes after it*? Job 7. 2. But it may be like a shadow of some slender Tree, which the Light and Heat gets through, and is wavering it self, and so its shade more unconstant. No: But

Secondly, *Of a Rock*, most firm and spits it self, and therefore its shadow more opaque and cooling. But it may be the *Rock* is but little, and therefore the *shadow* of it cannot be great. And therefore, although it may refresh the Traveller for a little time, whilst he is in it, and near it; but so as he is soon out of it, and then never the better for it. No; and therefore it's added,

Thirdly, That it's the shadow of a *great Rock*, so great as will reach the weary Traveller afar off, and in which it may be he may with much refreshment walk a great part of his way, and it may be, all his day-long. Now such a *Rock* is our Saviour, and such and so great is the comfortable shade of his Protection and Love, that it will reach a weary Traveller to Heaven,

even when a great way off, in the very *shadow of Death*, and in the comfortable *Refrigerium* whereof he may walk all his way, and all his day-long: Unless he will run out of it to play the Wanton in Sin, or the World's *Sun-shine*. A fourth Emphasis there is, that it's a *Shade of a Rock*, of a *great Rock*, and that in a *weary Land*. But that most properly belongs to

Fourthly, The fourth particular, That, As Christ's Protection and Refreshment is full, so it's fit and proper: A *Remedy* fitted for the *Malady*, and an Help suited to the Opportunity and Exigence: Like the *Manna* of old, which, they say, fitted every Palat. He is the *Shadow of a great Rock*, and that in a *weary Land*, where it is most welcome. *Rivers of waters*, but withal in a *dry Place*, where most needful. An *Hiding-place*, but from the *Wind*, which else would overthrow, and a *Covert*, but from the *Storm*, which else would overflow all. Christ so setting off the Beauty of his Grace with a graceful Foil, and so dispensing his Mercies that they may not only be great, but also fit and seasonable; and so thereby he doubles his Praise, and their Comfort by it. Whilst the *Apple of Gold* is in a *Picture of Silver*: Whilst the former and later *Rain* is sent down in *their seasons*: When the *Hungry* are fed, and the *Naked* clothed: Not as *Mens* favours sometimes, which, because not laid right on, pinch the Back and prove Burdens; like a *Roof* in *fair weather*, and a *Shade* in *Winter*, when the *Sun-shine* would do better: But the *dry Place* here is the poor Soul, and the *weary Land* is the *beavyladen Sinner*, weary of Sin and Sorrow, and thirsting and groaning after Peace and Righteousness; who could best tell you how welcome the *Rivers of water* would be to the *chased Hart*, Psal. 42. 1. and the *Shadow* to the poor labouring Creature, that even pants and *gapes* after it. Now such a Θεός ἀπὸ μυχῶνς, such an All-sufficient Help and Comfort is our dear Saviour, who, when greatest evils befall us, and all evils *full round about us*, is even then bringing in fullest and seasonable supplies, is an *Hiding-place from the Wind*, and a *Covert from the Storm*, as *Rivers of waters in a dry place*; and as the *Shadow of a great Rock in a weary Land*. And hereby we have seen his All-sufficiency by what he is to us.

Job 7.2.

2. In the second place we from a second view of the words are to descry his Love by what this cost him, an enduring of that himself, from which he freed us. The *Roof* takes upon it the *Wind*, and the *Bank* the *Stream*, and the *Rock* the *Sun's scorching*; that

that the Man may be shrowded, the Land preserved, the poor Traveller shaded. Even thus did our dear Saviour interpose himself betwixt us and his Fathers wrath, in his own body to take that thrust, which else would for ever have sped us; the right Paschal Lamb himself scorched and roasted in the fire for the People of God to feast with; *who for our sakes became poor, that by his Poverty we may be made rich*, 2 Cor. 8. 9. a faithful Surety indeed, who makes himself liable to the Debt, and paid it, that we may be discharged of it, arraigned, that we might be dismissed, there silent, that we might have something to plead, *condemned*, that we might be acquitted; that *Lamb of God*, John 1. 29. ὁ ἀρπάζων τὴν ἁμαρτίαν τοῦ κόσμου. Which word and phrase will indifferently signify the *taking away the sin of the world* by himself bearing the punishment of it; for so indeed by *bearing our griefs* he *be both carried away our sorrows*, Isa. 53. 4. *the chastisement of our peace being on him, so that by his stripes we are healed*, vers. 5. In what a blustering Storm of God's wrath should we have been, blowen away by it as *Chaff before the Wind*, if Christ had not taken it upon him to shelter us; and how had we thirsted and fainted quite away if the scorching heat of his Fathers wrath had not lighted on him, and Rivers and Streams of his Blood had not sweetly flowen from him to have revived and refreshed us? Our Cure in his Wounds; our Healing in his Stripes, our Life in his Death; even he *thirsts* and *dyes* that in our greatest heats and straits we might not thirst, but live eternally. So that however our Life and Peace came to us by *free gift*, yet he payed dear for it, whilst he became as the *hiding-place from the rain, and cover from the storm; as rivers of waters in a dry place, and the shadow of a great rock in a weary land*.

Joh. 19. 28,
29, 30.

And thus from the words, by what he is and hath done to us, we have seen his Alfsufficiency, and by what it cost him we have descried his Bounty and Love.

For Application, let the consideration of the first

Call upon us not to rest, till we have gotten sure interest in him, as the only all-sufficient means and Author of our comfort and peace. If he be not our Shelter, the strongest Castle or Palace will not keep out the blast of Gods displeasure, nor the strongest Banks we can make, an *over-flowing* Deluge of his wrath: which is the reason why, Isa. 28. 16. comes in so between the 15, and 17. verses. Though they think, that they have banked it out so high and so strong, that the *over flowing scourge* should not *pass over*

Use. 1.

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to them, *vers. 15.* yet, unless God lay in *Zion* this *precious tried Foundation-stone*, (*vers. 16.*) the truth is, they are but *lies* that they have made their refuge, and its but *falsehood*, under which they have hid themselves: and the *Hail* will sweep away such a refuge, and the *waters* will overflow such a *biding-place*, *vers. 17.* For Christ only is the *Covert* from the storm. If the streams of his blood quench not our thirst, the rich man's best wines and choicest drinks will not prevent his tongue's scorchings in Hell, and out of the shadow of his wings the best other screens will end but in the shadow of death in Hell's gloomy Vault, shading, but not cooling, dark and hot, where the fire burns, but shines not; and therefore to a Christian with the holy Martyr, *None but Christ, None but Christ*; because indeed none but Christ can do all that hath been shewed in the former particulars he doth. Some may be a means of comfort and help from evils, but not from greatest: Others from some of the greatest, but not from all; or if from all, yet never fully, or not alwayes seasonably. *The Bed will be too short*, as the Prophet speaks, *Isa. 28. 20.* for a man to stretch his whole length on, and the *Covering* too scant to wrap himself all over round about with; when Lion and Fox-skin both sewed together will not perfectly secure, the *Lamb's blood* will. *I have seen an end to all other perfections*, saith the Psalmist, *but thy Commandment is exceeding broad*, *Psal. 119. 96.* and his promises in Christ as broad; in length reaching to all our times, and in breadth to cover all our wants, and therefore, as *St. Austin* sweetly, *in finem cum audis*, &c. When thou hearest to the end, do thou intend Christ, who is not only the way, but also the end too; so that *quicquid est ubi infra steteris, antequam ad Christum pervenias, nil tibi aliud Sermo Divinus dicit, nisi accede*, &c. Although in thy pursuit thou shouldst have overtaken all comforts beside, and as yet fallest short of Christ, God hath nothing to say to thee else, but *in finem* still up and seek, thou art not yet come to thy rest; nor as yet lighted on that receipt that will fully and properly heal and help all even thy greatest Maladies. Now therefore again up and seek; and that where he may be seen in Providences, Ordinances, in Word, Sacraments; and although thy case be ill, *afflicted* and *tossed with tempests*, *scorched with heat*, and spent with thirst, yet leave not seeking, till there you find him to be all this in the Text, even *an biding-place from the wind*. So first, as such, seek him.

In *Psal. 55.*

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As such when found, trust and rest and glory in him, and improve

prove him. Thou mayeſt then cry aloud thy *Εὐφρα*, *I have found him whom my ſoul loveth*; and that, as theſe compariſons expreſs it, every way happily, for Chriſt was born in *Beſlehem Ephrata*, Mic. 5. 2. The firſt word whereof ſignifieth an *houſe of bread*, and the other *fruitfulneſs*. There's therefore no ſtarving or pining there. In thy *Fathers houſe there's bread enough*, yea and phyſick enough too for every diſeaſe, as St. *Ambroſe* fully on *Pſal.* 119. 57. thoſe words, *Portio mea Domine, O Lord thou art my portion*. And indeed a naked Chriſt is Portion enough beſides all other Bequeſts and Legacies. To this purpoſe it's worth the marking, that *Pſal.* 81. 8. God ſeems to make way to ſpeak of ſome great matter, which he would with greedy attention have liſtned to; *Hearken, O my people, and I will teſtifie, O Iſrael, if thou wilt bearken unto me*, as though ſome great promiſe were to follow, and ſo there doth: but what is it? ſee *verſ.* 9, 10. *That there ſhall be no ſtrange God amongſt them* beſides him, as though he by himſelf were all-ſufficient enough, and *Abraham's exceeding great reward* without them. So happy every way thou art, if thou haſt him: but more happy, if every way we could improve him: for, as God would have none of our parts and abilities lye idle; ſo neither would he have any thing in him, that we have intereſt in, not improved. And therefore ſeeing Chriſt and Godlineſs are *profitable for all things*, we ſhould in greater and leſſer wants and evils improve Chriſt and have recourſe to him, that even to us and in our particular, whether inward or outward bluſterings and thirſtings and faintings we may find him as an *iding-place from the wind*, and a *cover from the ſtorm*, that thy *thirſty ſoul* may find him *rivers of waters* in that dry place, and thy *tired-out ſpirit*, the *shadow of a great rock in a weary land*.

This. the Application of what Chriſt is to us.

For that other, what it coſt him.

Fiſt, ſee thy ſin in the ſufferings of thy Saviour: what he did endure thou ſhouldeſt have done. And therefore, ſinful ſoul, look upon thy Chriſt arraigned, condemned, whipt, curſed, crucified, and ſay, all this I ſhould have been. *Tu. O gulofa gula*, &c. as he ſaith. Drunkard, it was thy ſugred cup that made Chriſt drink Gall and Vinegar. Proud haughty one, it was thy pride, that hung thy Saviour *between thieves*: thy gayneſs, proud Peacock, that *crowned* him with *thorns*. It was the wantonneſs of thy fleſh, that pierced thy Saviour's with nails, and tore it with whips; and therefore when thou ſeeſt thy Saviour's blood ariſe

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in his wounds, let thine in an holy blush arise in thy face, and say, all this blast and storm, which the roof endured, and all that scorching heat, which the rock is beaten upon with, was procured by my sins, and had not Christ interposed, had certainly lighted on my person, and therefore I'll first loath both.

But secondly, the more love him, yea more than our selves, saying with Ignatius *ὁ ἕως ἑμὸς ἐσταύρωται*, In Christ as my sins so my love was crucified; and by way of thankfulness though it never be a requital, I'll interpose my dearest right hand to save my Head from wounding. The servant shall willingly put his own body between his Master and the thrust, to save his dishonour, who by so doing hath himself saved his soul, even by being an hiding-place from the wind, a covert from the storm, rivers of waters in a dry place, the shadow of a great rock in a weary land.

Tibi Domine Jesu.

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