First Sermon
Preached at
the Affairs at
Lincoln,
March 16.
1634. Mr.
Norton being
Sheriff, Jus-
tice Hutton,
and Crook,
Judges.

SERMON XXVI.

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 Supercription
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 Hezekiah, or some other godly King, as Thomas, and
Hugo, and Deodato, and Vatablus conjecture, I lift not now
to dispute. This all conclude on, that of Christ all is meant
most fully. He, that Melchisedech in the Epistle to the Hebrews
(and Cæsars thinks there was no other in Genesis) who is here
the מלך ולプレー, 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 (that the poor troubled toiled
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 — Je-
vato 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's here spoken in Type of some
King, so as from Christ to be a pattern of all Kings and Gover-
nours; our present occasion will rather require so to consider it;
and so we have in the Text these two particulars.

1. A
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 leeser, 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 γαίη, if no Governour, or at least Government. Time was when there was no King in Israel, Judg. 17. 6. &c 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 know how crooked and Shamelets it was they did then? Read but over those Chapters, and you shall see what cursting and staving 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 beads, but no brains in them as able and fit to direct the body.
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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 plaster is poisoned, and therefore will do no good. It's the foot swell- ing that often makes it complain of the shoes nipping of it; and its the headstrong horse that stamps and fomes 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 Nibles, 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 יִלָּע as ingenuous as great, who can graciously condescend to a generous ingenuity, which Pestsants, though lifted up on their fellow-bores shoulders, cannot rise up unto. The one's honour is ingaged, which he will not have blemished, whilst the other hath no worth hath little to lose by unworthiness. Plutarch observes that the Judges in Areopagus were ει των ἀρχόντων, of the chief men of the City: and when Valerian was chosen Censor, the people's vote was, Λ de nobis omnibus judices, qui omnibus est melior, which they therefore are as happy that have, as they miserable which are without.

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; Plebeïcita instead of Senatus-consulta; and the bellum 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 Ostracisms.

Especially if in such Anarchies and Confusions, in which Princes go on foot, and Pages ride on Horse-back. Eccles. 10. 7. When Robert Kee, a Norfolk Tanner, will prove a General, and John à Leyden no less than a King of Münster, and Goodman Knechte, and Knipperdolling his worthy Counsellours; when every sorry Mechanick will be a μεγας τις, and not a Sutor 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
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 obtainere 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 it's 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 he was a Writ of Nibil dicit, for this was but a Crutch to hold up the Pope's Supremacy, which as it was first helped up by Phocas a Traitor 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 Careriurn 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.

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-piece, it's Justice. If Kings reign in Justice, and Princes rule in Judgment: In Justice, in Judgment. Nay that's not enough to express all that's here said, its נזרם למשפט for Justice,
fice, 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 justitia is the fundamental Maxime of State: and they on whom others wait must themselves attend on Justice, דְּנֵי אָרוֹם הַרְיָרָם, Deut. 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 Justice especially; because Justice is a general Vertue, as Aristotle hath observed. ἐν δὲ δικαιοσύνῃ συλλυμένη τῶν ἀρετῶν ἔρευν Ἐφ.

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 sinews of Peace; without stirriage of which Peace it self would corrupt, as still waters without moving, and the Blood 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 vocantis, & solitudinem faciunt. And therefore Justice for Peace let every Justice of Peace maintain and execute.

Justice say you! but what then faith Justice? Summ cuique, let every one have his own. That in general; in particular bonus bene, malis male. Let them that do well have well, and let bad mens doom answer their crime, κανὸς κανὸς, Matt. 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. Bonus bene. Let the virtuous be encouraged, at least the innocent acquitted; for it was but Pilati's vaunt to Christ, Κατως σου 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 suam effers, justitia laude seipsum privas, as Brugenius 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 bonus bene; and because malis male, 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 slights 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 Tribunalis. 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 Palsy 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 tears; and their Advocates were commanded to open the Case in plain simple words, without the fucus 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 Judaeus his distinction here comes home in his Book de Judice. It's either ἐς ἀδύνατος: A Gift is either to carry out a bad Cause, and that he justly calls παρατηρήματα, 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 faith is; ἐς ἰματία τῶν πονηρευόμενων, it's half Unrightheousness. He is δικαίωσις 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 denied, as usually sitting in the midst, to teach him to carry Matters with an indifferent hand; and ancient Hieroglyphicks, condemn, whilst they paint Justice without hands to receive Bribes;
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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.

Firstly, Whether upon Friends or Foes: For they are conditions, which come not into Justice's cognizance. 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. Chilo 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 some-what troubled him, and not undeservedly; for Justice should be executed without respect of Friend or Foe.

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 Judas 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 satisfies himself from the consideration of the nature of Pity, that it's ἐκ ἀνθρώπων, 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, 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 Statutes, 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-asked 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 or-
der that his Cause shall not be perverted, Exod. 23. 6. may, nor
neglected neither, though he be but מנה 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 righteusly 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 נעיית, which beto-
kens 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 (loudness not becoming that Sex's modestly)
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 Peo-
ple 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: This shall not per-
vert the Judgment of the Fatherless, Deut. 24. 17. The Hebrew
word דַּעְנֶה, 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 ἀραξαῖς, an Or-
phan. Now Orphanus and Pupillus the Civilians use thus to
distinguish, that Pupillus is one that hath left his Parents, but
yet hath a Tutor or Guardian left him: But Orphanus is one
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 Sur-gions long and lingering Blood-letting, long Suits, may as certainly end him, as his Adversaries more sudden and violent Thrust. Praetis semel cadere quam semper pendede. 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. ἐκδικός ἐσμένεσιν ἡμών Ζαχαρίας, judging, and seeking Judgment, and hastening 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 through ability and care of a wife considering and discerning of Persons and Causes; as it was in Solomon in the case of the two Harlots, when by his ἐκπελευσιν and διευνάσας, 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 untied: 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 Busineses may not shuffle a plain honest Man out of his Right: But that he may see he is Sub oculo Catonis, 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
of Persons: But yet Eagle-eyed, both for care and ability of discerning of both Persons and Causes. So Prov. 7. 6, 7. wife 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 Signaer dictum by Nebemiah, Neh. 13. 15. In these 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 Governor, 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 Matter, that Prudence is the general guide, ἀσ ἀν φιλονόμος ᾳλων: And therefore pity that they should not go hand in hand together, or the one follow the other, and that in Solomon’s 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 ἔτι πόλις δυνατὴν πορευεται. 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 evidence 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-phrase signifies 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 cistra 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 Absuernus’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) proceeding rather to the N
more benign extreme. Even in Acre of, which I have often spoken of, and accounted must 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 innocence 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.

Corneilius a Lapide expounds the place of the Spaniards suckling the Indies, Cruel Nurses, when it was with their own bloud, 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 deserves: 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 days, Deut. 25. 3. The command so strictly observed by the Jews (who were otherwise crabb’d enough) that they always bated one of the forty. Of the Jews five times received I forty stripes save one. faith 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 the of a confciencios 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 unto 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 et te hominem esse et bominis patrem: thou art but a man that striketh, 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 showed 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 malo nodo matus canes, a hard knot and as hard a wedge must meet sometime 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 persuade 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 ἡλισομον and ἐκτελεσμον too near a kin, Ephraim and Manasses 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 straight staff in the waters, whilst refracted and perverted in their tumultuous apprehensions: but its your comfort that bene facere & malo audire Regnum 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 E habitation commend you in commending to you that, which you are commended and honoured for, Justice guided by Wisdom and sweetened by Mercy ina ἀστέρ αὐτό την γυναῖς φέρεται νάμα Phil, Judæus ἥσιμον τοῖς διαφόροι εὐνομίαν as he speaks, that from you as ἵππου.
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 distaught 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 Diadem, Robe, Girdle; and so tells you that it is comely, safe, honourable. Your busineses 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 Tempefts 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 wrought 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 Panegyric of Theodosius he expressed his thoughts thus: Nullem 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, I nows éveryétns as he calls him, a common Benefactor. Such are Abimelech's Patres Patriae.
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 ut telium adversus ventum, as a Roof to cover them; if in a storm at Sea, or in danger of an inundation, they are ut portus adversus tempestatem, an Haven to harbour them; if tainting with inward thirst, ut rivus adversus sistum, as full Rivers of waters fully to cool them, or with outward drought, ut umbra adversus estum, 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 ly in. For although I have spoken all this while to Magistrates and Judges, yet it was not to spare or neglect inferior Officers, but only in hope that the great wheels going right would make all the less move accordingly. For you inferior Officers and Country-men must not be like the lesser and inferior Orbs, which, though carried about with the motion of the Primum mobile, yet have a fly 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 abiding place from the wind, yea coverts 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 sutes, 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 leaf of his sweetness, and the Olive of his fastness, 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 its water to quench the thirsty Traveller's thirst, and the rock intercepts the Sun's heat, that he may sit in the shade of it. Thus is it with a good Magistrate omnium somnos ilium 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 An — a good Common-wealths-man's answer to him that found fault with him for neglecting his own occasions, εμω δε μελει τησ ωτελαις. 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 laid 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 Houres, but also our Offspring and Issue, all Vessels of small quantity, from the Vessels of Cups even to all the Vessels of Flagons; 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
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 to prove a Hiding-place from the Wind, and Covert from the Tempest, etc. as 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 Floods 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 καὶ ἥνα ἀναφέρεται, 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 to Amen, Lord Jesus our everlasting Melchizedeck.
II. Sermon at Boston before Mr. Kirk and other Cour-riers.

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 Platform 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 is) above all, is an Hiding-place from the wind, and a Cover 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 descry his Love.

1. He is no less than πονητα ἐγὼ ἐν πασι, 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 Cover 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 Eliskim, is such a Nail so fastened in a sure place, that we may not only hang on him Cups, but Flagon, 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 other wise 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 borne our lesser Griefs, but also Dolores nostros bajulavit, ῥήματα, he hath carried the heaviest Burden of our Sorrows, as the word signifieseth. Nor doth this first particular weigh down the weight of the words in the Text. דַּעְיָה here holdeth out the most blustering Wind, from which yet he hides us; and יָד 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 impliceth the more weary sweltered 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 grieves, and Sorrow of sorrows, even our greatest Sins and Miseries, who caeth us when the heaviest fall on us.

2. Nay, when all round about beset and encompass us, ὅταν οἱ πένθοις περιστείλει πολλοὺς, all joy when we fall round about into divers; into all Temptations, James 1. 2. when Rains fall, and Founds come, and Winds blow.

Una Eurusq. Notusq. rumne, creberq. procelis

Africus

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

O o o

When
When Heaven frowns, and Hell gapes, when the Earth trembles, and the Sea roars, even then Christ is πώλησα το δρόμον, 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 Panama, 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 Cover from the Storm. There's refuge from lesser and greater Evils for degree: Not only for a shelter from the Wind, and a Cover from the Storm, which may be applied to the Afflictions of the outward Man, but also Rivers of water, and a great steady 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 lay 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 answered all things, Eccles. 10.19. as Christ that answered all things, who is an Hiding-place from the Wind, and a Cover from the Storm, Rivers of waters, &c. Better than Ctesias his River, which he calls ποταμός πηγή πολύ τοι ἀκτιν. 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.

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 x. 16. that his Gift may be like Himself, both full and Perfect, James i. 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 Tecla, 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 Covert 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, *Iza. 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.

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 reasonable; and so thereby he doubles his Praise, and their Comfort by it. Whilst the Apple of Gold is in a Piture 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 beast laden 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 θεὸς ἀπὸ μυκατοῦ, 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 seasonablest 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.

2. In the second place we from a second view of the words are to desery 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 the Man may be shrowded, the Land preserved, the poor Traveller shaded. Even thus did our dear Saviour interpose himself between 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 rosted 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 ἡμῶν τῶν ἁμαρτιῶν ἱστόρισε. 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 bath 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, blown 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 flowed 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 paid dear for it, whilest he became as the hiding-place from the rain, and covert from the storm; as rivers of waters in a dry place, and the shadow of a great rock in a weary land.

And thus from the words, by what he is and hath done to us, we have seen his Alsufficiency, 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 to

John 19, 28, 29, 30.
to them, ver. 15. yet, unless God lay in Zion this precious tried Foundation-stone, (ver. 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 hiding-place, ver. 17. For Christ only is the Cover 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 thines 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 always reasonably. 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, faith 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 uti infra siterius, antequam ad Christum pervenies, nil tibi alius Sermo Divinus dicit, nisi accedas, &c. Although in thy pursuit thou shouldst have overtaken all comforts beside, and as yet failed 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 hiding-place from the wind. So first, as such, seek him.

Use 2. As such when found, trust and rest and glory in him, and improve
prove him. Thou mayest then cry aloud thy *εὐφυκα*, I have found him whom my soul loveth; and that, as these comparisons express it, every way happily, for Christ was born in *Bethlehem 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 Father's house there's bread enough, yea and physic enough too for every disease, as St. *Ambrose* fully on Psal. 119. 57. those words, *Portiones 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 listened to; *Hearken, O my people, and I will testify, O Israel, if thou wilt hearken 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 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 buffetings and thirlings and faintings we may find him as an hiding-place from the wind, and a covert 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.

First, see thy sin in the sufferings of thy Saviour: what he did endure thou shouldst have done. And therefore, sinful soul, look upon thy Christ arraigned, condemned, whipt, cursed, crucified, and say, all this I should have been. *Tus O gulosas gula, &c.* as he saith. Drunkard, it was thy sacred 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 in
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 Ὀ ἐρωσ ἐμος ἐκεῖνος ἐγερόμεθα, 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.