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[This text requires further editing which may include proofing, supplying illegible text, the insertion of Greek/Hebrew text and the addition of marginalia. An editable file can be supplied upon request for those wishing to make corrections or additions to this text.]

[Transcribed by John Van Voorhis]

Die Mercurii 26 Augusti, 1646

ORdered by the COMMONS assembled in PARLIAMENT, That Mr *Blakiston* doe from this House give Thankes to Mr *Burroughes*, for the great paines he tooke in the Sermon he preached this day at the intreaty of this House at *Margarets* Westminster, (it being the day of Publique Humiliation) and to desire him to print his Sermon.

Hen. Elsynge Cler. Parl.dom.Com //

A
SERMON
PREACHED BEFORE THE
HONORABLE HOUSE OF
COMMONS
Assembled in PARLIAMENT
At their late solemn Fast, *August 26.*
1646.
In *Margarets* Westminster

By JER: BURROUGHS.

PRO. 14.14

Righteousnesse exalteth a Nation, but sinne is a reproach to any people.

LONDON

Printed by *Matthew Simmons*, for *Hanna Allen*,
at the Crowne in *Popes-head-Alley*. 1646. //

TO
THE HONORABLE
HOUSE OF COMMONS

DUTies of moralitie, in reference to State-affaires, are the ordinary theame of sermons, preached to men in high places. It were well that the mystery of the Gospel, the righteousness of Jesus Christ, the Covenant of Grace, were more frequently set forth before them, in the due lustre and glory of them; nothing can so darken the glory of the world in their eyes as this, nothing can raise their hearts to such high degrees for // God as this. I have in this Sermon began with my endeavours in this, knowing that if this prevailes in your hearts, it will be a mighty principle, not onely to carry you on strongly in the works of righteousnesse and judgement between man and man, which is the life of a body politique, as it was a great encouragement to me preaching, so a great joy to many observing it; they blessed God that they perceived those Truths sinking in, and taking impression upon your hearts. If Christ and his Gospel be lifted up by you, if your right hands be ful of righteousnesse and judgement, then wee are happy.

The Righteousnesse of Christ is your justification // before God; Righteousnesse between man and man, is your justification before men, and acceptable unto God, it is your strength and safetie in dangerous times. I finde a remarkable Story in Josephus concerning Herod the King, He making a speech to his Army, hath this passage. Some men will say, that right and equitie is on our side, but that the greater number of men and meanes are with them; but this their speech is unworthy of my followers; for with those with whom Justice is, with those also is God; and where God is, there neither wants multitude nor fortitude. Shall a Herod say this? but much more is this expected from you by God and men? You have a full and large opportunitie of doing great things in your Generation, towards the fulfilling of the promise of the New Heavens and the new [2 Pet.3.13] // Earth, wherein righteousnesse shall dwell, which the soules of the Saints hunger and thirst after: you have their prayers, watered with their teares. They are your Incouragement, let them be your Ingagement; let the feare of the great God, of the great trust committed to you, be mighty upon you. The Lord shew you what is to be done in such a time as this. The Lord be your arme every morning, Isa.33.2. That you may be a blessing to us and the Christian world, that the Saints may ever blesse you, and the children not yet borne, may hereafter arise and blesse GOD for you. This hath been and shall be of

Your Honours humble servant
for Christ,

JER: BURROUGHES//

A
SERMON PREACHED
AT THE LATE FAST, BEFORE
THE COMMONS HOUSE OF PARLIAMENT

MATTH. 5. VER. 6

Blessed are they which doe hunger and thirst after Righteousnesse, for they shall be filled.

YOU now fast, the Argument of my Text, is hunger and thirst; I am now preaching to the High Court of Justice, and what's more sutable then to preach of righteousnesse? you are hungring and thirsting, and what's more seasonable for one who is to speake to your soules, then to endeavour the turning of the hunger and thirst of your bodies, to soule-hunger and thirst? And if your soules hunger and thirst, it is pitie that they should hunger and thirst after anything but righteousnesse; for nothing else can satisfie them. We read in the 15 Chap. of this Gospel, of foure thousand men, besides women and children, that were ready to faint for hunger; and Christ had compassion upon them; oh that I could see in this numerous Auditory, many gasping this day for meat for their soules! I feare not but what God hath sent me with this day, will satisfie every one of them.

I shall not satisfie wantons, who play with their meat, but what I shall bring in the Name of God, I doubt not but may satisfie every hungry soule.

Wee are this day about a blessed work, even the seeking the face of God /1/

The words I have read, are the words of the blessed Saviour. The hunger and thirst here is blessed. The Persons are blessed. The promise is blessed; all that Wee have to do with, is blessed this day. *John* preached to his Disciples in a terrible manner; *Oh generation of Vipers, who hath forewarned you to flie from the wrath to come? Now is the axe laid to the root of the tree.* Many of Christs Auditors had been *Johns*, and being terrified by his Ministry, Christ conveys the truths that he preaches unto them in a way of blessing; while he tells them what they ought to doe, he tells them how blessed they should be in doing.

The words are a part of the Sermon of Christ himselfe, He is the wisdom of the Father, he knows the Father, none knows him but he, and he to whom he reveales him; He knows all the Counsells and thoughts of the Father concerning our eternall states; He saith, that *whatsoever he had heard of the Father, that he told to his Disciples.* Behold, here he is preaching. My Text a part of the most heavenly, and largest Sermon, that ever he preached, that is recorded. In the 61 of *Isai.* beginning, *He is anointed to preach;* and in the 40 *Psalme*, he is said *to be a preacher of Righteousnesse.* What he is Anointed to doe, and what is Prophecied of him, that here he doth. This day he is preaching *righteousnesse* to hungry and thirsty soules. Christ in the 8 of *Dan.13.* is called the *Speaker, Another Saint said to the Speaker.* And the Apostle seemes to allude to that Scripture in the 12 of the *Heb.25.* *See yee refuse not him that speaketh.* See yee refuse not the speaker. In the 2d verse of this Chap. it's said, *Christ opened his mouth and taught:* noting the seriousnessse of what he said; as wee use to say, Wee saw it with our eyes, Wee heard such a thing with our eares.

It was a mercy that Christ had his mouth now opened. The Scribes and Pharisees wanted not malice to have stopt it. It's a mercy that the faithfull Ministers of Christ have their mouths open. And blessed be God for you, that you have stopt the mouths of those that heretofore have stopt theirs. I remember, I have read of the godly people in *Chrysostomes* time, that were so troubled at the very thought of the stopping of the mouth of *Chrysostome*, that they used to say, that it were better that the very Sunne did withdraw her light, then that the mouth of *John Chrysostome* should be stopt; so did they prize the opening of the mouth of that Minister of Christ. /2/ In the 6 of *Luk.20.* where wee have the same Sermon recorded (though there are some different thoughts of Interpreters about it, but I have no time to answer the objections, they may easily be taken away, wee will take it for the present for the same) It is said, *Christ lifted up his eyes upon his Disciples*, when he thus preached to them. Christs eyes sparkled with wisdom holinesse; wisdom makes the face of man to shine, *Rev. 1.14. His eyes were a flame of fire.* There is a great deale of power in the very eyes of a faithfull Minister, fastened upon the people. In the 13 of the *Acts.9.verf.* we read of *Paul*, that he fastened his eyes upon *Elymas*, and saith, *Oh full of all mischief & subtilty.* He was very loath to lose so great a prize, a great man, a man in office, a Deputy that began to imbrace the Gospel, when he saw danger to lose him his spirit was raised, he fastened his eyes with indignation upon *Elymas*.

The time when Christ preached this Sermon, was after he had been at prayer all night together; for so you find in the 6 of *Luke,12,13, 20. verses.*

Here, 1. wee have long Prayer justified, upon extraordinary occasions .

2. The heart of Christ was so full with that that concern'd the glory of his Father, and the good of his Church, that he spends a whole night in prayer: oh consider of this you who spend nights in chambering and wantonnesse, the Lord Jesus spent nights in prayer.

Further, he spent a whole night in prayer when he was to chuse his twelve in the morning to send them abroad; it was surely for the preparation for some great work, the Lord Christ looks upon it as the weightiest worke next to his own mediation that ever was done in the world, the sending his Apostles abroad. Surely the work of the Ministry is a great and weighty work, doe not sleight it. Christ prays all night to prepare them, and for a blessing upon them; and after this his prayer he preaches this Sermon, though his body might be weary, yet he preaches: Ministers and others should not be too dainty of their bodies, they should spend time in prayer, and though the flesh be weary, yet set upon the worke God sets them about, and venture their healths with God. It's true, your work wearies your bodies, yet remember Christ was not dainty of his. And what a Sermon doth Christ preach after he /3/ had spent so much time in prayer? Ministers certainly would Preach better, if they prayed more; those Sermons that come from hearts heated with prayer, lie warmest at the Auditors hearts. When a Minister shall come up into the Pulpit, with his heart reaking in prayer, that's the Sermon that's like to doe most good.

The scope of his Sermon, is to shew wherein Blessednesse consists; onely Christ shews us how we should be blessed; the Philosophers by the strength of reason, beats the bush, but the Christian by faith catches the bird; Oh the convictions that many have had of Blessednesse by the Ministry of the Gospel, though their hearts have been running out after vanitie and folly all their dayes before, the Gospel hath showne unto them the glory of God, and what the excellency of mans nature is capable of, and that hath given a mighty turne to their hearts. And blessed therefore are they that heare the Gospel, and

imbrace it. In the *11 of Luke 27. Blessed is the wombe that bare thee*, (saith some of Christs Auditors) *and the paps that gave thee suck: Nay*, saith Christ, *Blessed are they that heare the word of God and keep it*. It's a more blessed thing to heare the Gospel, and imbrace it, then to have Christ conceived in your wombs, then to give suck to Christ. What woman but would account that a blessed thing, if Christ has been conceived in her wombe, and if her paps had given Christ suck? If you heare the Gospel, and imbrace it, you are more blessed than if you had such a blessing granted to you by God; and what a blessed worke is it then to send the Gospel abroad, that men may know wherein blessednesse consists? Oh let not differences in matters of lesser moment hinder the sending abroad, and the spreading of the blessed Gospel. Many of you, I verily beleieve, have had the blessing the Gospel, you have found it a blessed Gospel to your soules, had it not been pitie that matters of smaller difference had been so stood upon, so as to have hindered the preaching of the Gospel to your soules; Doe not some of you say, I would not for ten thousand worlds, but the Gospel had come into the place where I live, I never knew what a blessednesse meant, nor how I should come to be blessed, till I heard the Gospel. The lustre and glory that there is in the Gospel, common stirres the hearts of people at first. In the *4 Gal.15. Where is the blessednesse you speake of*; as if they should have /4/ said, Oh the blessed things that the Gospel hath reveal'd to us, wee never heard of such thihs before; oh blessed be the time, and blessed be the meanes whereby this was sent to us, and blessed be the men that came with such a message unto us, to shew us how we may come everlastingly to be blessed! But there's a great deale of difference between the thoughts of Christ about blessednesse, and the thoughts of the world, Christ is preaching wherein blessednesse consists, how doth he begin? *Blessed are the poore*, saith he: this is strange to a carnall heart, the poore are accounted miserable; I, but in Christ's thoughts they are blessed; *The poore in spirit*, men of low, humble spirits, are despised in the world, *But blessed are the poor in spirit, for their's is the kingdome of heaven*.

And blessed are they that mourn; why, the mourners are accounted the most miserable, yet in Christ's judgement the mourners are the blessed ones.

The meeke ones that will beare wrongs, they are the blessed ones. And in my Text, those *that hunger and thirst*.

I have pitcht upon the fourth *Beatitude, Blessed are they that hunger and thirst after righteousnesse*; Blessed of God, and there's a blessing for them here, and a blessing eternally.

They that hunger. By hunger and thirst, wee are to understand, a painfull sense of want, with earnest desires, and strong endeavours after supply. There is no greater paine than what is in hunger and thirst; witnesse the dolorous moanes, the heart-piercing cryes, the hideous howlings of people, who want bread, *Bread, bread, for the Lords sake*.

You have your full Tables, you know not what this paine means.

2. Earnest desires: Tender mothers lay violent hands upon their children, and make their wombs to be the living Sepulchres of their dead children, to satisfie the desire of hunger and thirst. This desire swallows up all desires after money, honour, pleasure, and preferment, all are swallowed up in this. I have read of one Mother that made her wombe the Sepulchre of six of her own children one after another, to satisfie her selfe in extreme hunger. And it's reported that in *Cambyses Army*, they tythed the tenth man, to supply the want of meat, to satisfie their hunger. /5/

3. Strong endeavours will follow upon this; *Hunger will break through stone walls; Why stand yee here gazing upon one another? wee have heard that there is bread in Egypt, sayes Jacob to his sons.* Hunger puts upon any labour, it overcomes all difficulties, it's willing to endure all extremities, it teares the very flesh from the bones. In *Edw.2.* time, there was such a famine that when malefactors were brought into prisons, poore hungry starv'd people would fall upon them and rend one member from another to eate them up.

After righteousness] First, the righteousness of God, *oh that it might appeare glorious,* when the light of the Gospel begins to shine in the heart, the blessed God is seene in his glory and excellency. The soule is then grieved that the beauty of the holinesse, & lustre of the glory of Gods righteousness is so darkened in the world, and it hungers and thirsts after the manifestation of the beauty of it; Oh thou righteous God, when wilt thou appeare in the world righteous to the children of men, so that all the children of men shall behold thy righteousness? Now things seeme to go quite crosse, now good Lord, how is thy righteousness darkened in the world? oh that thou wouldest appeare in the glory of it before the children of men.

2. But if God appeare in his righteousness, who can stand? therefore those whose hearts the Gospel shines into, behold a righteousness, in Christ Jesus, that blessed Mediator, a righteousness that can make them stand before God himself, even before the infinite righteousness of God; their soules hunger after this; oh that wee might have the assurance of this! oh that we might have the fullnesse of the peace, and joy, and good, that there is in this righteousness!

3. But is this enough, that righteousness is made over to them? No. those that have the light of the Gospel risen in their hearts, come to see the vilenesse and filth of sinne in their own hearts, and the bondage they are in under it. Hence they long, they hunger and thirst for deliverance, for cleansing from it, for power over it, for holinesse in their own persons, through the influence of the Gospel.

4. And those that doe thus desire this righteousness in themselves, cannot but desire that righteousness should prevaile in the world between man and man. And this, I thinke, Christ had, I will /6/ not say the chiefe aime, yet a speciall aime at in this place; as if he should say to his Disciples, I send you abroad now to preach the Gospel, you like to meet with very much unrighteous dealings in the world, though you goe to preach the most glorious things of eternall life, perhaps you may thinke that all the world should imbrace you, but they will cast you out as filth, they will deale very injuriously with you, you will see that the world will be like its selfe, unrighteous, yet quiet you your selves, send up your sighs to heaven, that God would so work that unrighteousnesse may prevail in the world among men; make your moanes to the righteous God, you shall be blessed in the longing desires of your soules after righteousness. And *Calvin*, who uses to hit the meaning of the Holy Ghost as right almost as any Interpreter ever did, I find he goes no further than this very righteousness, they desired, saith he, that that may be done to them, that is equall. The servants of God that are sent abroad in the world, to do the work of Christ, they doe not desire the great things of the world, let them have but what is equall and righteous, this will satisfie them; surely though I dare not confine the sense to this, yet I verily think it is a speciall part of the meaning of Christ in this hunger and thirst after righteousness.

They shall be satisfied.

Some desire that which they shall never be satisfied in, *Eccle.5.10. He that desires silver shall not be satisfied*; and there are others that may be satisfied, and yet not blessed, as in the *14. Prov.14. The backslider in heart shall be filled with his own wayes*; he shall be satisfied, but he shall be cursed with that satisfaction. But here the Text holds forth an object, that whosoever doth hunger after shall be satisfied in, and a satisfaction that whosoever hath shall be blessed in.

You shall be satisfied, that is,

First, my righteousnesse shall appear in the world, it is darkened now, but it shall appear before men and Angels one day, you shall be satisfied in it.

Secondly, you shall have the blessing of the righteousnesse of my Sonne.

Thirdly, you shall have grace in your hearts to subdue your corruptions, and you shall have your fill of it at last. /7/

Fourthly, there shall be a time wherein even righteousnesse between man and man, shall prevaile in the earth; blessed are you therefore now hungering and thirsting, for you shall be thus satisfied.

These foure righteousneses would be too large an Argument to be the subject of one Sermon. I shall therefore onely take out what is the most sutable, and speake onely of two, and they shall be the second, and the last; the righteousnesse of Christ, and the righteousnesse between man and man.

In the first I shall speake to you all as Christians, and tell you what a Christian righteousnesse is.

And in the second, I shall speake to you as those that have power in your hands for the administration of righteousnesse unto others.

For the first, the righteousnesse of Christ; without this, *God, even our God, is a consuming fire. Paul* accounted all things *dung and drosse, Dogs-meat*; for what? *That he might not be found in his owne righteousnesse, but in the righteousnesse that is of God by faith in him.* This is the righteousnesse that I am now opening to you. And that every one of you, (for 'tis a great point) may plainly see, the method of proceeding, I will cast what I shall say, into these five heads.

First, what this righteousnesse of Christ is.

Secondly, the desirableness of this righteousnesse; I shall set it before you as a most desirable thing, to set your teeth on edge after it.

Thirdly, I shall shew you the worke of the soule that hungers and thirsts after this righteousnesse.

Fourthly, that such a soule, even while it hungers and thirsts, is a blessed soule.

Lastly, that it shall be satisfied.

For the first; what is this righteousnesse of Christ?

Ans. It is the perfect satisfaction to divine Justice, in whatsoever it requires, either in way of punishment for sin, or obedience to the Law, made by the Lord Christ, God-man, the Mediator of the new Covenant, as a common head, representing all those that the Father gave him, and made over to all that beleve in him. /8/

For the opening of this a little.

First, it is the perfect satisfaction to divine Justice, God stood upon satisfaction to Justice, though he would shew mercy to the children of men, yet in that way, that he

would have his infinite Justice satisfied, that he is peremptory in. He will have his Law fulfilled; *Heaven and earth shall passe away, but not one jot or tittle of his Law shall passe*; doe you sleight it as you will, though will break the Law perhaps for the gaining of six pence, God so prizes his Law, that he will rather have heaven and earth passe, then one jot or tittle of it to passe: God now stands upon this; how can man be saved then? If Justice comes upon man for satisfaction, it swallows him up in the gulfe of eternall misery; how can man fulfill the Law, when as he is able to doe no righteous act at all? Therefore is this Question had been put to all the Angels in heaven, What way can be found out for the saving of man, and yet infinite Justice be satisfied, and the Law fulfilled, they could never have found out a way, it is the infinite wisdom of the Father that hath found it out. Christ therefore who is the wisdom of the father, comes in and tenders himselfe, Father I present my selfe to thy Justice, Ile undertake to satisfie whatsoever it cost mee, rather than man shall persih, Ile be answerable to all the demands of the Law. Upon this, God the Father and the Sonne makes an agreement upon the way of the second Covenant for the saving man, and accordingly the Sonne takes upon him the person of all that the Father gives him, and hath all their sinnes transferred upon him, and puts himself under the power of the Justice of his Father, and under his Law, and takes upon him to send the preaching of the Gospel for the working of Faith, by which this righteousness of his should be made over to them, and whereby they might be able to tender up to God the Father, that which may satisfie his infinite Justice, and the Law, *2 Cor. 5.21. yee have this, He hath made him sin for us, that knew no sinne, that wee might be made the righteousness of God in him.* And indeed this is the very worke of Faith, to take this righteousness of Christ, and to tender it up to the Father for satisfaction. I am a sinfull, wretched, vile foule, a childe of wrath, but oh Lord, here's the Righteousnesse of thy Sonne, which he performed, not for himselfe, but as a common person, I tender /9/ this up unto thine infinite Justice, to thine infinite holinesse, for satisfaction, for acceptation; and upon this the soule lives; thus the *just doth live by Faith*, by such a worke of Faith as this is. That for the first, wherein it consists.

The second is the desirableness of this righteousness; I hope the very setting of it before you will draw an appetite after it, so that your soules will be hungering and thirsting after it before wee have done.

In the first place, upon this Righteousnesse, all sinking, despairing temptations, and thoughts for want of Righteousnesse in our selves are answered: you know not what sad thoughts many have upon the sight of the want of Righteousnesse in their own hearts, and the abundance of sinne that's in them. When Satan shall put Conscience upon the rack, when he shall bring old guiltinesse upon the soule, and present death, and appearing before the great God in a most dreadfull aspect; oh then to have what might answer all sinking despairing thoughts and temptations, were worth a world, this righteousness will doe it. What though there be no righteousness in my selfe, yet there is righteousness in a Mediator, and this is mine.

Secondly, by this righteousness all the wrong that ever sinne hath done to God is made up, Justice and mercy in this are reconciled, you who are sensible of the wrong your sin hath done to God, you cannot but prize this; when man comes to be sav'd he is sav'd not onely in a way of forgiveness, but the wrong done is satisfied for; God hath as much glory in Christs satisfaction, in his obedience, as ever he had dishonour by the sin of man; and oh how desirable is this to be made ours, that the soule that hath so wronged

God, liv'd in a way of contrariety, and darkening his glory i the world that lay in it, should now not onely look upon God as a gracious mercifull God, but see all the wrong that it hath done him made up! There's nothing that lyes more heavie upon a troubled soule than this; the wrong done to God, if that could be made up, then it would be comforted, here's a way to make it up all.

Thirdly, whereas before the soule reads in every sentence of the Law her own damnation, now there's a discharge from that charge of the Law. There's not desirableness at all in being freed from the Law /10/ as a rule of life, no, *Blessed are they that love thy Law*, as the rule of life. It was never in Christs aime, in satisfying the demands of the Law, to deliver us from the Law as the rule of our lives; for the Law as such, i but the Glasse of Gods holinesse, and who would be delivered from that? That's observable that in the close of the old Testament [Mal. 4], the last Chapter of all, when there was to be an end of Gods revealing himselfe in that, and the times of the Gospel were to come on, yea and when the Prophet prophesies of the forerunner of Christ, and of the *Sunne of Righteousnesse that should arise*: whereas People might say, Well then, now the Sunne of Righteousnesse shall arise, wee have done with the Law, what need shall wee have any more of the Law? though wee were all this while under the Government of it as children, yet now the Sunne of Righteousnesse shall arise, wee shall be wholly freed from that; No, saith the Prophet presently after he had spoken of the Sunne of Righteousnesse arising, *Remember the Law of Moses*; he gives that charge in the close of all, that they forget not the Law of *Moses*, notwithstanding this Sunne of Righteousnesse shall arise upon you. He shall indeed discharge you from the charge of it, but it must remaine to you still as a rule of life. That that the Law saith, *Doe and live*, or, *Not doe and dye*, that you shall be freed from. In the *10 Rom.4v. Christ is the end of the Law for righteousness , to every one that beleeveth*. He is the end of the Law, it hath its perfection in him. Thou mayest turne the demands of the Law over to thy surety; God will never come upon the principall in this case, but upon the surety: man indeed will come upon the principall, but the way of God is onely to come upon the surety, for he knows if he comes upon the principall, he can never have his debt.

Fourthly, this righteousness is desirable, for by the making over of this, the soule hath shot the gulfe, and is for ever out of the hazard of miscarrying for eternity. Is not this a desirable thing? *There is no condemnation to them that are in Christ Jesus*; no not one moment wherein they are brought into an estate of condemnation, notwithstanding the remaines of so much corruption in them: Oh, what would a troubled soule give for this, the soule that hangs between hope and feare, I may be sav'd, I may perish! All duties that I perform do not get me out of the hazard /11/ of miscarrying, for the more I doe, the more guilt doe I see to be in me; but the Lord discovering this Righteousnesse of Christ, *now my soule return unto thy rest, for the Lord hath dealt bountifully with thee*; yet Ile pray, and heare, and walke in the wayes of holinesse, but not as that which is my Justification; but because God hath accepted me in his Sonne, Ile love him, and feare him forever.

Fifthly, by this righteousness there is accesse with boldnesse before Gods infinite holinesse, and Justice: before, the holinesse and Justice of God were as two flaming swords to keep off the soule from him, but now they both look upon the soule with an amiable and lovely countenance, bringing it into the Citie of rest. *Rom.5.1 Being*

justified by faith, wee have peace with God through Jesus Christ; by whom also wee have accesse by faith, and rejoyce in the hope of the glory of God; by him we come to have accesse, even to the Tribunall of Gods Justice, so that there needs no appeal now from the Justice seate of God to his mercy seate. Though it's true, here's mercy to us, yet by this righteousnesse wee may come to stand before the Justice seate of God; it's mercy that God will have such a way, that God will bring us to it, that God will accept of us in it, but having accepted of us in it, it's that that makes us through him stand before his Justice seate. Our pardon is sealed in the Court of Justice.

Sixtly, this righteousnesse is a glorious robe, in which wee being cloathed, God looks upon us as lovely; though before we were like *Joshua*, Zach. 3. cloathed with filthy garments, but this *Joshua* having his filthy garments taken away, and the robe put upon him, by this he was prepar'd to doe great service for God in his Generation: and that soule that is cloathed with this righteousnesse of the Sonne of God, is fit to doe great service for God in this world. Oh the great works that you might doe for the glory of God, and the good of the Kingdome, had you but all of you such robes as this is, how would it make you like *Joshua* fitted for the service of God? Did you every day come to the Parliament House, cloathed every one of you with such a robe, what a glorious assembly would it be in the eyes of Heaven? This shal be the robe that shal cloath the Saints at the great appearing of the glorious God, so as they shall be able to stand, even then before him: this will take away all the /12/ affright of the appearing before the great God, at that great day.

Seventhly, this righteousnesse must needs have a glorious reward, for it raises the condition of the Saints above what Adam was in Paradise, yea in some respect above the Angels; *Adam* in Paradise was righteous, but it was a naturall righteousnesse, *The first man was of the earth*, earthly, in comparison of this; here's a righteousnesse, higher than th righteousnesse of *Adam* in Paradise, a righteousnesse higher than the righteousnesse of the Angels; the righteousnesse of the Sonne of God, the second person in the Trinity, made over to a soule: surely the reward of this must needs be great, when Christ shall present this to the Father, and say, Father, let there be that glory given to my Saints, that all I have done or suffered deserves; surely it must needs be a great Glory; this is another manner of happinesse, then to eate and drinke, to be gay in cloathes, to have great things in the world; that which is the fruit of the infinite righteousnesse of Jesus Christ, must needs be great glory, and yet this is the portion of the Saints Suppose God hath said thus; I have a purpose to save you, but you must first lie a thousand years in torments, and when you have done that, you must live a thousand yeares more in obedience to my Law; suppose that these were finished, so as now we might expect a happy life, yet wee could not now expect that happinesse that we shall have by the righteousnesse of Jesus Christ.

Eightly, this righteousnesse is perfect, the first moment that thou comest to be a Beleever, even thou who has been the vilest wretch that ever liv'd upon the earth, thou comest to be equall to *Abraham, Isaac, and Jacob*, to be equall with the Patriarchs, Prophets, Apostles, and Martyrs, in thy Justification, as perfectly justified as any of them were. Oh the change that this makes! Sanctification the change is by degrees, but thy Justification is perfect the first moment. This should be an argument to make thee to labour to be as eminent as can be in Sanctification, because the Lord hath made thee equall with the most eminent Saints in the point of Justification; this is from this righteousnesse of Christ.

Ninthly, acceptation of this righteousness doth not ebbe and flow according to the difference of the working of our heartes, but abides compleat and constant forever. The administration of God may be various, and a fatherly displeasure there may /13/ be according to the working of our hearts, but this righteousness abides in a constant way the same.

Tenthly, this is the righteousness that Christ is continually presenting at the right hand of his Father, for all those who do beleve, this is the worke that Christ hath to doe at the right hand of his Father in his Intercession. And now what say you to this Bread to this water of life? is not here Bread indeed and drinke indeed for hungry and thirsty soules? Oh that every one of you would say, *Lord evermore give us of this bread to eate*, satisfie our soules with this. *Rom.8.31. What shall wee say to these things?* he spake of the point of Justification before; *What shall wee say to these things?* It's true, few men can bear the opening of this point. There are a great many wanton and vile consequences drawne from this blessed Doctrine. If Christ hath done this; what need we doe anything our selves? he hath prayed, and what need we care for any duties? This reasoning is very dangerous, a fearfull evidence that thou who reasoneth thus, hath neither part nor portion in this righteousness, that that drosse unclean heart of thine was never acquainted with such a high mystery of godlinesse as this is. But yet it's a doctrine of so great use, thst the truth is, wee know nothing to purpose in Christian Religion, till we come to know this, wee give God no glory that he accepts of, till we him the glory of the righteousness of his Sonne. *Luther* hath such an expression, this one article of Justification in the righteousness of Christ, it is *that reignes in my heart*, saith he, *night and day doe all my thoughts of divinity flow to that*. Here's an object to take up the thoughts and hearts of men elevated to the highest excellency, and busied about the greatest and weightiest employments. You whose thoughts and hearts are busied about meane and poore things, oh look upon this, and bewaile the vanitie of your hearts, when God propounds such a glorious object as this is; *Why doe you now lay out your money for that which is not bread, and your labour for that which satisfieth not?*

You Right Honorable, have noble Employments, in making righteous Lawes, for the preservation of Justice and righteousness in the Kingdome, it's a very high and honoiurable work, but here's a higher righteousness, that is beyond what any Civill Court, as Civill, takes cognizance of, but the more you are acquainted with this, upon the more noble and high grounds will your hearts be in /14/ love with righteousness between man and man; oh that God would cause some manifestation of his Glory in this thing unto your soules! Oh that some stubborne sinfull soule might goe away with the power of what hath been said upon it! oh Lord, I have heard of a glorious righteousness, even now such a vile wretch as I may be made righteous, Lord reveale more of this to me.

But what's the working of the heart about this? *Blessed are they that hunger and thirst after it:* that is,

First, the soule sees a great deale of need of this righteousness, it sees that it cannot stand before God, but it must have some righteousness; I must have righteousness, or woe to me that ever I should come to appeare before the great and holy God.

Secondly, it sees the Imperfection of its own, if I stand before the Lord in mine own Righteousnesse, I am undone. *Paul* was blameless concerning the Law, so that no man could charge him, yea and his own conscience did not charge him of any foule breaches

of the Law, according to the Interpretation that was then given of it, yet he would not stand in his own righteousness.

Thirdly, the soule is pained in the sense of the want of this; that soule that knows it hath a God to deale with, and that the guilt of sinne throbbing upon it, must needs be pain'd for the want of this; Oh give me this, or I am undone for ever, all things are bitter to the soule without this; God doth give me many comforts in the world, I have an estate, and repute, and honour, aand esteeme in the world, but what's all without this righteousness, that may make me stand with comfort before the great God? As *Esau* said concerning his birth-right, *What advantageth my birth-right, if I die for hunger?* so what will it advantage me that I have this or that in the world above others, if I perish for want of this bread, this is the onely bread that can satisfie my soule?

Fourthly, the desires after this are fervent, absolute desires, not faint, but fainting desires; here I give upmy soule to God as a Blanke, let him set downe what he will, I am content to yeeld to it.

Fiftly, they unsatisfied desires, nothing will serve the soule till this be applyed to it. When a childe plays with his meat, you may put him off with a rattle, but if he be hungry, nothing can still him but the bread, or meat to satisfie his hunger. Many who have /15/ but meane and low thoughts of God, yet some times they have their consciences stirring, they think. Well, I must live better than I have done, I must seeke to make my peace with God, for I must die one day; and upon that perhaps they set upon some good actions, and so they thinke to satisfie their soules; but the soule that knows indeed that it has to deale with an infinite God as the Lord is, will be satisfied with nothing onely the righteousness of this Mediator.

Blessed are they that hunger and thirst after this righteousness thus;

For first, to them is the great mystery of godlinesse reveal'd, their hearts are taken up with that that hath the greatest weight in it that ever any thing had in the world, thy heart is taken up with that that the thoughts and counsell of the infinite God have been taken up withall from all eternitie; that greatest thing that ever hath taken up the heart of God, it hath been this mystery of godlinesse in the righteousness of his Sonne, and the conveying of that to the children of men, whom he meanes to save, while other men have their hearts taken up with meate, drinke, play, and such kinde of things, thy heart is taken up in the contemplation, in the seeking after, in the longing for the gloriousest thing that ever Gods heart was upon; and therefore blessed art thou who hast had such a turne of thy heart from the trifling things of this world to a matter of such infinite consequence, as this righteousness of Jesus Christ is: it's that that will be matter of the praise of Angels and Saints to all eternitie.

Secondly, Blessed art thou who now doest hunger after it, for now it's tendered, thou takest Gods time for the seeking after it.

Thou shalt be satisfied.

1. All feares, doubts, misgiving, thoughts, shall be remov'd; all accusations shall be cast off. 2. You shall have the good of it, as if you had satisfied and obeyed in your own persons. 3. You shall be brought before the Father, shining in this robe and garment of your elder Brother. 4. You shall have the reward of it, which is beyond expression, and imagination. Now the Lord set your hearts upon this. If you perish after the making known such a mystery, the grace of God in this righteousness, you will perish with a witnesse. For the quickening of your appetites after this bread of life, consider. /16/

1. God is infinitely righteous, *Rom.10.3. They being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.* It is because that men know not that infinite righteousness of God, that they see not, they they are not sensible of, their need of this righteousness we have been speaking of.

2. Consider God is peremptorily resolved to have his infinite Justice satisfied; if this be required; what will become of thy soule without this righteousness?

3. Woe to *Abraham, Isaac, and Jacob*, to the most holy man that ever lived, if he be found without this righteousness, in no other but his own. If your hearts be set upon this, for your encouragement, consider these five things.

1. Christ thirsts as well as you, the communication of this his righteousness, will be as great a satisfaction to his soule, as the enjoyment of it will be to thine. *Isa.53.11. He shall see of the travell of his soule, and shall be satisfied: How? by his knowledge shall my righteous Servant justify many.* His soule travels for this, when he shall see soules justified by his righteousness, he shall account all his travels, sufferings, obedience, recompenced in this. *Mal.4.2. The Sunne of righteousness shall arise with healing in his wings.* He comes swiftly to soules that hunger after him.

2. Consider, the great designe that God hath to glorify himselfe, is in the communication of this righteousness of his Sonne, surely he will not lose his glory in this.

3. This righteousness is tendered freely in the Gospel, the great worke of the preaching the Gospel, is in the free tender of this righteousness: It is too great a good to be given upon any ground but free grace. *Isa.55.1. Hoe every one that thirsteth come yee to the waters, and he that hath no money, come yee, buy and eate; yea come buy wine and milke, without money, and without price: Encline your eare and come, ver. 3. Foure times, come, come, come, come, Rev.22.17. The Spirit and the bride say, come, and let him that heareth say, come, and let him that is athirst come, and whosoever will let him take the water of life freely.* Here againe, come, come, come, and *whosoever will let him take freely.*

4. Nor former unrighteousnesse can hinder thy obtaining this righteousness, if thou castest thy soule upon it. /17/

5. Nothing gives right unto this, but relying on it.

Now if thy heart be encouraged to seeke after this, if thou beest in the worke, take these three Cautions.

1. Take heed that when you have the most serious thoughts, in reference to God, and your eternall estates, that you do not turne to or satisfie your soules with any righteousness but this. Here's a great danger, and blessed are they that escape it; that there be not some other righteousness presented before them, in which they stick. Wee read of *Abraham*, when he had the promised seed revealed, because it came not presently, he turned to *Hagar*, now *Hagar* had been usefull in the place of a servant, but not to raise the promised seed; and so good workes, holinesse of life, are usefull in their place, and necessary too, but yet you must not raise the blessed seed from hence; oh no, you that are seeking after righteousness, still wait for the promised seed, waite till Christ be conceived in your hearts, and his righteousness become yours, and then there will be assured consolation. Civill Justice, says *Luther*, is a most sweet thing, but if because you

are a good Citizen, a chaste husband, a just Merchant, you will therefore be righteous before God; of the most sweet thing you make an abomination, which God cannot beare.

2. Take heed of reasoning with flesh and blood in the working of thy heart after this righteousness. Reason, says *Luther*, is a most terrible enemy to Faith.

3. And above all, take heed of turning *this* grace of God into wantonnesse. The more glorious this grace is, the more damnable is such a wickednesse. Thus much for this first Righteousnesse.

I have spoken to you yet but meerly as Christians, I have something now to say to you, Right Honourable, as you stand in another Relation, as you have committed to you the administration of Justice between man and man.

Blessed are they that hunger and thirst after righteousness.

Surely, if God love righteousness, so that he will worke thus for the glory of his Righteousnesse, it concernes men to make a high account of Righteousnesse, those who are blessed in the satisfying of their soules in his righteousness, yet they may meet with much unrighteous dealing in the world. It may be, saith Christ, you shall be accounted as the off-scouring of the world; /18/ your names will be cast out as vile, even the precious sonnes of *Zion*, they will be accounted as the dust, vile men will be exalted; you will be kept downe, yea for your Righteousnesse sake you will be brought to a morsell of bread, as many of the precious Saints of God have been. *Paul* was often in hunger, who was the greatest instrument of Gods glory that ever was in the world of a meere man, and yet this *Paul* wanted bread to put into his body sometimes. Consider of this you who doe God but little service, you have your Tables spread, and your dishes full, but what service doe you for God? I remember it is reported of *Musculus*, that famous Divine, who was but of late time in *Germanie*, that after he had been a great Instrument of Gods glory, he was faine to take his spade and dig in the common ditch of the Towne to get bread for himselfe and family. Many there have been and are tht hunger and thirst thus for righteousness sake, but doe not you turne aside from the wayes of righteousness, unto their wayes who persecute you; doe you continue in the wayes of righteousness. Though you doe not meet with righteousness here for a while, yet you are blessed in this, that your soules hunger and thirst after it. When the world calls you hypocrites, appeale to my Father to cleare you. When you are accounted the disturbers of the places where you live, cry to God, Lord thou knowest this is unrighteous, thou knowest that our hearts are for peace, that we labour to the uttermost that we are able for it. Your desires are, oh that God would convince men that they might not deale thus injuriously with his people. Lord, doe thou manifest who are the disturbers, and who are for thy peace. When they charge you of falsifying your trust of driving your own ends, If you can quiet your hearts in this, that God knows your hearts are after righteousness, your panting desires are that righteousness might prevaile in the world. Blessed are you in these your longings, in these your prayers, God looks with a mercifull eye upon you in all your sufferings, you shall be satisfied. You are pain'd in this your hunger, when you see unrighteousnesse prevaile in the world, and especially when you see it prevaile in the place of Judgement, that paines you indeed at the very heart. What that those who have made a profession of Religion, those have been eminent heretofore, yet that they should be unrighteous when they get power into their own hands; this is grievous /19/ to you. What the best of them a Bryar? as *Micah the 7th vers.4*. When the poor sheepe comes in a storme, and thinkes to shelter it selfe under a bryar, in stead of sheltring it scratches off

the wool from the skin of it, and that's all the benefit it hath; so here, the best is a Bryar; The Saints expected shelter under them, but they are scratched by them. This will grieve the hearts of those that are truly godly. What moanes will they make to God, when as they see unrighteousnesse among such from whom they promised to themselves to themselves better things? Who could have thought that such men if they were put into places of power, would have been exactly righteous? but we see it otherwise; *verily every man is vanitie*. This pierces deep, and causes the Saints to send their sighs to Heaven.

There are many things in unrighteous dealings between man and man, that doe paine the hearts of the godly.

As first, oh how is God dishonoured by this unrighteousnesse!

2. Oh how doe the Saints suffer, while unrighteousnesse prevails!

3. This is extreemly unsutable to the hearts of those that are gracious. 4. What great temptations are here to evill, which causeth many to turne aside to vanitie? We see that many who were very hopefull, yet meeting with unrighteous dealings, they turn aside to the vaine waies of the world. 5. How are the wicked hardened by this meanes? and how doe Atheisme prevaile? 6. How is the Kingdome of darknesse by this meanes set up? and the Kingdome of Christ hindered? *For the Scepter of that Kingdome, is a right Scepter*. 7. All things are like to come to confusion and ruine, when unrighteousnesse prevailes; this makes them cry to God, oh righteous God, *let thy Kingdome come*: What shall men be alwayes as Fish in the Sea the greater devouring the lesse? That unrighteousnesse that there is among men, troubles the hearts of the Saints more than all the troubles that they meet withall; hasten, oh Lord, those dayes wherein righteousness shall prevaile in the earth.

2. The Saints see a comelinesse in righteousness, they see righteousness as the very sparklihg of the glory of God in the world; that see it's that by which God keeps all the world in what order it is, and from confusion; where righteousness prevailes, there God is honoured, Religion is encouraged, the Saints rejoyce and /20/ sing, oh that there may be righteousness prevailing therefore in the world; those who hunger and thirst after this righteousness, will rather suffer any thing in the world, then turne to any unrighteous wayes; let me lose places, preferments, esteeme in the world, whatsoever I lose, Ile not turne to unrighteous wayes; *Psal.17.15. As for me I will behold thy face in Righteousnesse, &c.* As if he should say, Oh Lord, I cannot behold the face of *Saul*, he will not see my face, I, but it's this that comforts me, *I will behold thy face in Righteousnesse*; let the King cast me off, yet *in righteousness shall I behold thy face*. Oh there's an excellency in righteousness. *Isa.33.15. He despiseth the gaine of oppressions, he shakes his hands from holding of bribes*, saith the Text of a righteous man, he is above unrighteous wayes: when a bribe comes into his hand, it is as the Viper that came upon *Pauls* hand, he shakes it away into the fire. And are your soules after righteousness thus; blessed are you; For

First, God takes notice of you in your Generation, and will provide an Arke for you; wee doe not know what wee may yet meet withall, there is too much security, as you heard in the morning exceeding well; we may have need of an Arke yet, Who hath an Arke provided for him, but righteous *Noah*? 7.Gen.1.ver. *The Lord saw Noah righteous in his Generation*; upon which he bids him make an Arke, and saves him in it.

2. Blessed are you; for this is the very Image of God that's in you, Gods heart and yours, are after the very same thing.

3. Blessed are you, for you are the witnesses of God in the world; What shall God have none to stand up in his cause to witness for him? there is an unrighteous Generation, I, but those that are thus righteous, who *hunger and thirst after righteousness*, they are those who stand up to witness for the Lord, and his righteousness.

4. Blessed are you, for this delivers you from many temptations, you see others, oh how foully do they fall by temptations, how many have you seen of your own house, who made a great show of righteousness for a while, but their hearts being not right, they saw temptations in another way, and they left you? But you who have kept the love of righteousness, and the longing after it, have been kept from such temptations; I make no question but there /21/ are many of you here present before the Lord this day, that have had many and strong temptations; nothing hath kept you but the love to righteousness, & your longing for the promoting of it in the world, blessed are you.

5. This fits for publique Employment, I, they are the men indeed, that are fit for publique service, whose hearts do hunger and thirst after this righteousness; God will trust them, and men will trust them, you may know where to find them.

6. Many excellent things are said concerning these; *God loves the righteous*, Psal.146.8. *The secret of the Lord is with the righteous*: others they do not know the mind and will of God, *but the secret of the Lord is with the righteous*, 3 Prov. 32. *And the roote of the righteous shall be blessed*, 12.Prov.12. *Marke, the roote of the righteous*; it may be a righteous man may have his branches lopt off, torne, or shaken; I, but his *roote shall be blessed*; there's a roote within that's under ground, and that shall be blessed, and it shall sprout forth and flourish gloriously one day. *The righteous is the foundation of the age in which he lives*, Prov.10.25. So *Arias Montanus* renders it, *Fundamentum saeculi*.

You shall be satisfied.

First, there's a blessing of God upon you, to satisfy you for the present. *13 Prov.25. The righteous eateth to the satisfying of his soule*, saith the Text, and though he hath but a little, yet being in the way of righteousness, he hath a satisfaction in that little that he hath. *37 Psal.16. A little that a righteous man hath, is better than the riches of many wicked*.

2. Thine innocency shall be cleared, thou sufferest now and longest after righteousness; oh what a blessed world were it if righteousness did prevail; God will clear thine innocency one day. In the 19. of the *Revel. The Saints shall be arrayed in white linen. 13 of Matth.43.ver. The righteous shall shine forth as the Sunne in the Kingdome of their Father*; perhaps thou doest not shine forth in this Kingdome, but in the Kingdome of thy Father thou shalt shine forth as the Sunne.

3. All thy righteousness shall be recompensed, thou shalt be /22/ recompensed for all thou doest in this righteous way; *Say, it shall be well with the righteous, 3 of Isa.10. Why? For he shall eat the fruit of his doings*. Yea thou shalt be recompensed for all the wrong you have had by the unrighteous dealings of the world. *13 Prov.21. The righteous shall have good repayed unto him*. There's evill now repayed, but he shall have good repayed unto him. Thou shalt be rewarded for every accusation, yea for every suspicion; this unrighteous world is suspicious of every one that is in publique place, but God hath his time to reward thee for suspicions.

4. *You shall be satisfied*; for God one day will bring a comely out of that which appeares confusion.

5. And the desires of all the righteous, from righteous *Abel* to this day shall be satisfied, all their prayers shall be heard, this will satisfie you, blessed art thou.

6. All the gracious promises that God hath made for the prevailing of righteousness in the world, shall be fulfilled. He give you some few Scriptures for this: *60 of Isa.17. ver. I will make thy officers peace, and thine exactors righteousness; violence shall be no more heard in thy Land; wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. Will not this satisfie thee? Here's a promise is not fulfilled yet; thine exactors righteousness, righteousness it selfe. 2 Pet.3.13. Nevertheless, we according to his promise looke for new heavens, and a new earth, wherein dwelleth righteousness: It's not onely a new Heaven wherein dwelleth righteousness; you will say indeed when wee goe to Heaven, there shall be nothing but righteousness there; but here the Scripture speaks of a new earth that we looke for, and that according to his promise, wherein righteousness shall dwell: that promise you have 65 of Isa.17.ver.&54 of Isa.17. Every tongue that shall rise against thee in Judgement, thou shalt condemne. I, you will say, this may be spoken of some particular person, that shall condemne every tongue, or concerning Christ: Nay, marke the words that follow; This is the heritage of the servants of the Lord, and their righteousness from me, saith the Lord. When God shall come to fulfill these promises, God shall glory in his righteous Saints, and they shall glory in this fulfilling of promises. Compare the 45 of Isa. and the last, with the 46. and the last. In the Lord shall all the seed of Israel be justified, and shall glory, cap. 45; And cap. 46. I will bring neare my righteousness, I will /23/ place salvation in Zion for Israel my glory. Surely then they shall be satisfied; oh therefore beare up your hearts for the present, goe on in the wayes of righteousness, take heed of temptations, for shifting for yourselves, resolve whatsoever becomes of you, you will never shift out of the wayes of Righteousnesse. Certainly, if thou knewest what the righteousness of God were, it would keepe thee in righteous wayes. You have a notable Scripture for that in the 65 of Isa. beginning, Thus saith the Lord, keepe yee Judgement, and do Justice: Why? for my salvation is neere to come, and my righteousness to be revealed. You are weary perhaps of the unrighteous dealings of the world, yet keepe Justice, and doe Judgement; beare anything for the present; for my salvation is neere to come; and my righteousness to be revealed; there is that which will recompence all at last.*

But woe to him (Hab.2.9) *that coveteth an evill covetousness to his soule, that he may set his nest on high; thou hast consulted shame to thy house.* If they be blessed, who *hunger and thirst after righteousness*, they are cursed then that follow after unrighteousnesse, that seeke, especially in these dayes, to build up their houses by unrighteousnesse, thy house, and that thou hast in thy house is cursed. It may be thy Table is filled with the estates of the poor, and thy back is brave and glisters with the portion of Orphans, thou makest merry with what belongs to those who cry for want of food; oh cursed art thou in what thou enjoyest in these wayes of unrighteousnesse, all thy fastings and humiliations will not serve turne, without restitution, if it be in thy power. Oh wretched man that thou shouldest be borne in such a time as this, wherein the righteous God is so stirring abroad in the world as now he is! When *Felix* heard *Paul* preaching of righteousness, *he trembled*; The Lord strike trembling into the heart of

every unrighteousnesse man that heares me this day. *Cambden* reports of one Sir *Ralph Fane*, who apprehended his life to be taken away unrighteously by a great Duke; *My bloud*, says he, *shall be the Dukes bolster as long as he lives*. The wrong that some have done to Orphans, widows, poore people, may justly cry out against them; *Lord, whensoever such men lye downe to sleepe, let the curse that stickes to what they have injuriiously got from us be their bolster*. But there are a /24/ a Generation that perhaps scorne to get money in an unrighteous way, yet that they may drive on their great and high designes, they care not what they doe, these also are cursed of the Lord; such as these when once they have ingaged themselves in any unrighteous way, for feare lest they should come to be examined, and their unrighteousnesse be discovered, they will drive on their designes, with all subtilty that can be, and if that will not serve turne, with fury: for they thinke, if such and such things goe on, then certainly the way of righteousness will proceed, those unrighteous wayes of ours will be discovered; And this surely is a great cause why righteousness is made to stumble in the streets, as the Prophet speaks, and kept that it cannot enter, but is turned back: they know that if there were but freedome for examination of all things, many things that have not seene the light, would quickly come forth.

Right Honorable, yee who are the representative body of the Commons, this Text hath a speciall eye to you. In the 3 *Mich l.verf. Heare I pray you, Oh heads of Jacob, and yee Princes of the house of Israel, is it not for you to know Judgement?* What doth Christ say, *those that hunger and thirst are blessed, and shall be satisfied*. This is the honourable Employment that God hath set you in, that should be the means for the satisfying of hungry and thirsty soules throughout this Kingdome, that you should be made a blessing to the Kingdome in this thing: how it comes to passe, I know not, but this I suppose, the whole Kingdome will witnesse for mee, that there was never a greater cry of unrighteousnesse then there is at this day; where ever the matter will stick, I am sure a cry there is of oppression and wrong, in all parts of the Kingdome there are hunger-starv'd soules, sighing up to Heaven, Oh that wee might be delivered from our oppressions! Oh that righteousness might prevaile in the Kingdome! Was it not an honourable Employment that God let *Joseph* in, when all the Corne of *Egypt* was committed to his charge, that he was to feed all the hungry people throughout all the land? This was *Josephs* honour, and it is yours, you have even the Corne that should make the bread, that should satisfie those that *hunger and thirst after righteousness*; You are those to whom God hath committed the charge, to dig this /25/ Well that should satisfie those that are thus thirstie. In the 21 of *Numb.18. The Princes digged the Well, the Nobles of the people digged it, by the direction of the Law-giver, with their staves*: (now the staves were the Ensignes of Authority) And in the 17.vers. *Israel sang, Spring up, oh Well: The Princes they digged the well with their staves, with their Authority, and then Israel sang, Spring up, oh Well; so saith all the godly in the Land, Spring up, oh Well, Spring up, oh Well, that all who thirst after righteousness, may be satisfied*.

You are the Fathers of the Kingdome, shall your children aske bread, and will you give them a stone? God forbid; be as your heavenly Father: your children come from all parts of the Kingdome for bread, they are hungry, and they aske for righteousness, let them have no stones given them. A famine of bread will be very grievous, and if your children should come to you, and aske bread, and there were no bread to give them, it would goe to your hearts. Oh let not the daughters of *Jerusalem*, the children of the

Kingdome, come up hither to aske bread, and no bread to be given unto them. It should be with you, as it is said of God, *50. of Jere.7.* He is called there, *the habitation of Justice*; You should be the habitation of righteousnesse, so as righteousnessee should be at home at all times, that all the people of the Land might know where to have it; though they came knocking at the doores of inferior Courts, and righteousnesse was not at home there, yet when they come hither, they come now to the Palace of Righteousnesse; Righteousnesse is to dwell here. *Pro.11.26. He that withholdes Corne, the people shall curse*; let no Corne, no bread that God would have given out to satisfie the hungry, be now withheld. Satisfie you hungry soules: for

1. You are the High Court for the administration of righteousnesse, and if righteousnesse fail here, what should become of us? I remember *Chrysostome* hath a Similitude, expressing how sad it is when men in high place are evill; *When it's dark in the vallies, then it's toward night; but when it begins to be dark on the hills, then it's neere night; but when it's dark above in the firmament, then it's high night*: When there's unrighteousnesse in those that are beneath, this argues that night is coming; but when there's unrighteousnesse higher, /26/ then its neere night; but if it should happen to be dark still higher in the skies, oh then it would be high night indeed.

2. You are a standing Court, that is to continue as long as you please, therefore you had need to be more righteous in your waies; that the people may the more blesse God for the perpetuating of this Parliament, otherwise their spirits will be amazed, seeing themselves brought into a sad condition by which a while since they so much rejoiced in.

3. You have puld downe unrighteous Courts, doe not you build up that that you have destroyed: this is your glory to the Nations that are about you,& and that that Saints have blessed God for.

4. You have lifted up your hands to the High God for righteousnesse, which never yet any Parliament in *England* hath done, in such manner as you have.

5. You your selves have lately groan'd under the oppressions of unrighteousnesse, many of you have been the chiefe that have had the load of oppressions upon you, you then hungred after righteousnesse; oh that the time might come, that righteousnesse might prevaile in *England* ! how happy would *England* be, if righteousnesse did prevaile? if those that are righteous might be in Authoritie and place, how would *England* rejoyce then? Now the Lord hath put the opportunitie in your hands, doe you then now satisfie hungry and thirsty soules with that which your soules ere while hungred and thirsted after.

6. The expectation of the poore are upon you, their complaints are, Wee have not had righteousnesse beneath, but when we come up, surely we shall have it now; this is a Parliament that hath so many prayers for it, surely wee shall have nothing but righteousnesse here. The Lord forbid, that any should finde you like the Brooks of *Temán*, that when come for water to satisfie their soules, which thirst after nothing but righteousnesse; that they should finde the brookes dry.

7. God hath been righteous to you, in justifying you in your righteous Cause, how hath the Lord stretcht forth the right hand of his righteousnesse in delivering you? You can say, Righteous is the Lord, wee trust in him, wee know our Cause was righteous, and therefore depended upon him. Well, saith God, Ile manifest my /27/ righteousnesse for you then, you may say, *Oh God of my righteousnesse*, the Parliament of *England* may

say, *Oh God of our righteousness*; saith God, rather then my people that did thirst after righteousness should not have it, Ile worke from heaven for it.

8. Much of your estates, and of the estate of the Kingdome, and much bloud hath been spent, in opposing unrighteousnesse. What, shall it cost us so deare, so much of our estates, so much bloud, and shall there be yet unrighteousnesse remaining? the Lord forbid.

9. And further, you fast and pray more than ever any Parliament hath done; read over the *58 of Isaiah*, and see what prayers the Lord accepts of, not such prayers where there is *smiting with the fist*, the Lord cares not for them; *But this is the fast that I require, that you should deale your bread to the hungry, and to deliver the oppressed, &c.* and thus your fasting will be accepted; and without this, saith God, *Is this the fast that I doe require of you?*

10. You have a Kingdome to governe, wherein there are as many of Gods deare Saints (as ever was in the world, since the world began) God hath committed them to your care, and therefore let righteousness prevaile, satisfie those righteous soules. You have as many righteous servants that do serve you, as ever Parliament had; your ingagements for righteousness, are beyond all expression.

In the strength of all these, let that Exhortation of God be received by you, in the 5 of *Amos 24. Let Judgement run down as waters, and righteousness as a mighty streame.* I will not stand to examine what sense may be given of that Scripture, otherwise then what is commonly received, but take the words as they are, there is a truth in them; God saith, *he would not accept of their peace offerings.* As you have dayes of Fasts, so you have dayes of Thanksgiving; now saith God, I will not regard your Songs; what then, *Let Judgement run down as waters, and Righteousnesse like a mighty streame;* There is a great deal of filth still in the Kingdome, God would have Righteousnesse run down as a River to cleanse it.

First, Rivers are a blessing to a Towne or Citie: the River of Righteousnesse when it runs downe as a cleare streame, and that from a fountaine of a Court of Parliament, what a great blessing is it to a Kingdome?

2. Let /28/ it be, not as a standing water, but be as a Streame. Righteousnesse must be active, it is not enough that you are willing, that that which is good should goe on, but you must be stirring in the promoting of righteous causes. Many a man is willing to second a good cause, who hath no spirit to begin in it. Those who doe little, will envie those who are active. The sloathfull servant, is an evill servant; if idlenesse in the meanest Artificer be evill, what is it in the Ministers of Justice, even of that by which the world stands?

3. Let it run downe like a River, let it not be as a pond, impal'd for any private use; If any man should impale these waters of Righteousnesse, for his private use, it were just with God, that they should be to him as the waters of Jealousie, that they should cause *his thigh to rot, and his belly to swell.* Doe not seeke to drive on your private designes, by that power of Judgement God hath put into your hands: I am not a Parliament-man, I have power in my hands, I am now able to doe what I could not doe before, I will now improve my advantage thus and thus. These thoughts are are very vile, Justice is too noble, too high, to be brought in subjection to mens honours, wills, and base ends. Heathens shall be brought in Judgement against you. I remember I have read of *Adrian* who being declared Emperour, meeting with one against whom he had a private grudge,

he says to him, *Evisisti*, thou hast escaped me; now I am not to look after private quarrels, but the publique. Know, that yhou have lesse opportunity to avenge your own wrongs now, then ever you had before you were chosen Parliament-men; take heed of impaling this water of Righteousnesse.

4. Let it run downe like a River, so as every one may have equall portion in it; the poore may come to the River as well as the rich, doe not reserve theese waters kinsmen, more then for others, my Cosen, *Benhadad* my brother, and such a ones Cosen, and the others Cosen; oh this is not to have Righteousnesse run downe like a River, but to turne it this way or that way, as we please, to be partiall in all that which God would have common: as we must not have the faith of our Lord Jesus Christ in respect of persons, so Judgement (which is the Lords) must be kept free from respect of /29/ persons. it was the honour of *Moses*, that he was so just, that he did not regard himselfe; he refused that offer of being made a *great nation*; you doe not reade of any of his children that came to great advancement; *Moses* had opportunitie to have made his sonnes the High Priests, but you read but little of the advancement of *Moses* kindred; doe not thinke that places of power are given you to advance yourselves, or kindred, but for the sending downe of the River of Righteousnesse, for the satisfying of this hungry and thirsting Land. The Land was thirsty, and did gape for want of rain the other day; whan an honour it had been to any company of men, if God had committed to them the power of giving raine, to have refreshed the thirsty Land? surely the honour that God hath put upon you is greater, in committing the power of Judgement to you, for the refreshing this our Land, with thirsts so much after righteousness, as it does at this day.

5. Let not the waters of Righteousnesse, be like waters fetcht out of a Pumpe, that is, with a greate deal of difficulty and stirre; let none be like to that unrighteous Judge, he was righteous at last, but for all that he is call'd *an unrighteous Judge*, because he would not doe righteously but upon Importunitie. Righteousnesse must run downe, it must run downe readily, there must be no need of pumping it.

6. It must not be puddle either, it must run downe clearly; take heed you doe not mix uncleannesse in these waters of righteousness. You know how abominable those were to the Heathen, who cast poyson into fountaines; If there be a common fountaine, the streames of which refreshes many people, every one would have his hand upon those that should poyson that fountaine. Let there be no perverting of righteousness; as it comes from God it is very cleare, doe not you defile it; let not righteous cause come away from you with dishonour; and above all, this is the perverting of Justice, when the sword of it shall be drawne against the Saints.

7. Let it run downe like a River, that is, constantly, not like a Land-floud, that hath nothing to feed it; many will be very righteous in some things, but in some other we finde them otherwise; but *blessed is the man that doth Judgement at all times*. I remember I have read in the *Annalls of France*, of one of the *Lewis's*, that having /30/ a Courtier come to beg the life of a murderer, he granted him pardon presently; but reading in the *106.Psal. Blessed are they that keepe Judgement, and he that doth Righteousnesse at all times*, he withdrew it and would not pardon him.

Now there are divers things that should feed this River of Righteousnesse.

First, true love of God, and his honour.

2. Love to vertue for the beauty of it, and hatred to vice for the deformitie of it.

3. A publique spirit, prizing common Good more than its owne.

8. Let it run downe like a River, that is, swiftly; *59 of Isaiahs, veer.14,15.* you have six expressions contrary to this. 1. *Judgement is turned backward;* 2. *Justice standeth afar off;* 3. *Truth is fallen in the streets;* 4. *Equitie cannot enter;* 5. *Truth faileth;* 6. *He that departeth from evill, maketh himself a prey;* Then it follows; 1. *That God was displeased;* 2. *His owne arme brought salvation, and his righteousnesse sustained him.* I know that there are many things depend upon you, and there are so many poore hungry people that come for righteousnesse, that you know not how to satisfie them all at the same time, but yet delay them not more then needs must.

9. Let it run downe as a River, not as a small current, but broad, that may reach all, high and low, rich and poore; not as a little brooke, that may take little ones, but as a River that may take the greatest of all; many times righteousnesse runs drifting a little, here and there a few little ones are dealt with, but it should run downe like a River, that is, to take the greatest. Heavie things in waters will move as easily as lighter; in these waters the greatest should be made to yeeld as well as the least.

10. Lastly, let it run downe as a mighty streame, powerfully, there should be majestie and power in the Courts of Righteousnesse, that the hearts of the proudest and stoutest evill-doers, may be made to tremble. And such a River of Righteousnesse will satisfie this thirsty Land. *Isai.41.17. The poore and the needy seeke water, and there is none, and their tongue faileth for thirst; I the Lord will heare, I will open Rivers;* The Lord heare, and open this River for us; the Lord deliver us from a dearth of righteousnesse. /31/

The people having been under great oppressions, are greedy in their seeking to satisfie their hunger, but the Lord keepe them from seeking it tumultuously, that they out of their impatience under their oppressions, doe not presse upon the Ministers of Justice. As the people in *Samaria* having been pinched with hunger, pressed tumultuously upon that Lord, whom the King of *Israel* (2 King.7.17) appointed to have charge of the gate, that he dyed, every one being greedy of bread, not being able to stay till it was doled out in an orderly way unto them. The evill would be exceeding great, if the people impatient for want of satisfaction, should come so tumultuously upon you, as that you should give them out this bread for feare.

But if any of you should now say of this righteousnesse, as *Pilate* once of truth, *What is truth?* so, *What is righteousnesse?* What shoulde we doe for the satisfying the hungry and thirstie after righteousnesse?

I answer; First, you must consider the cause of the poore; *Prov.29.7. The righteous considereth the cause of the poore, but the wicked regardeth not to know it.* Thus you must consider, a poor man who comes out of the Countrey, how far comes he? perhaps he comes a hundred miles, or more, perhaps he has brought witnesses with him; at what charge then must this poore man needs be at to get this bread? let him have it.

2. Consider, He is a poore man, and it's like he has no friends to make way for him, he comes meerly in the strength of the justness of his Cause; he hath not money enough to get Lawyers to plead for him; you should consider this.

3. You should consider, the cause is such, that if he hath no righteous Judgement, he will be utterly undone.

4. You should consider, that if he should go away without having satisfaction, how all the Malignants in the Countrey will be ready to laugh, jeere, scorne him, and to oppresse him the more; he will be in a farre worse condition, then he was before he sought help

from you. *Now a righteous man will consider thus, the cause of the poore, when as a wicked man cares not to know it.* No, he sits at his full Table, and let the poore man doe what he will, let him be oppressed, let him starve, let him be undone, he care not: *But the righteous /32/ will consider;* The Lord perswade you to do so when they come before you.

2. It's righteous, that those that are Delinquents should be punished. What was the great title of our warre, but the raising of the *Posse Regni*, for the taking of Delinquents, and bringing them to condigne punishment? Wee made very much use of this argument continually, for the satisfying men in the justice of the warre. If a Judge in the Countrey shall have the command of the *Posse Comitatus*, to fetch in Delinquents that are rebellious, then the Parliament hath the power of the *Posse Regni*. Now then if God hath given them into your hands, there will not appeare that righteousnesse, as heretofore was thought to be, if they escape without condigne punishment.

3. if you have any rewards, it is righteous that those be rewarded that have been faithfull for you, that they may not be lookt upon with an evill eye. Certainly, those who have been most faithfull for you, suffer so much the more by your enemies for your sakes. Others are intraged against them, because of their faithfulness to you; They can say, had it not been for your forwardnesse for the Parliament, wee had never been brought to this; and therefore certainly you are to looke to it, that they be cherished, countenanced, rewarded so much the more by you.

4. And especially you are to looke to this, that none that have been faithfull may be brought under the power of those that have been Delinquents,, either in regard of taxes, or any way of Judicature, they will now revenge themselves upon them; aye, yee were those that have been the cause of this trouble, you were the men to further this warre; What an unrighteous oppression is this? If there be no such oppression, what meane those cries our eares are filled with? and if there be, surely their cries must needs be heard in Heaven.

5. Let not those who live peaceably, and labour to know the minde of Christ to the uttermost that they are able, be accounted the troublers of the Nation, It is righteous that they should not be so esteemed. Such as can appeale to God, that it is the greatest trouble that they have in this world, the greatest affliction that they can come no neerer to their Brethren then they doe, and that there's /33/ no difficultie but that they would goe through, nothing but sin, shall hinder them from coming neere them. If these should be accounted the troublers of the Nation, this will be judged unrighteousnesse in Heaven.

6. A great care should be had, that violence not be used to force those things in Religion upon men, that they neither doe, nor it may be cannot understand; I shall not in this, nor in any thing else, meddle in matters of Controversie. For I just it unsutable to these dayes of fasting, they must not be dayes of strife. I blessed God for the moderation of my reverend Brother in the morning, and for his pious labours. Therefore all that I shall say here, shall be but in way of moderation. Consider but of this thing, that there is more necessitie that men should come to know matters of Religion, and the grounds of them, before they practice them, then that they should know things in the State before they obey. In matters that concerne the State, men may with a good conscience trust the State, though they doe not understand how they be for the good of the State, yet if I see not unrighteousnesse in them, I may trust those who are in place of power. As a man may trust a Physician for his body, and take what he prescribes, although he does not know the nature of the Physicke prescribed, so be it he knowes nothing to the contrary

but that it may be good. But I may not trust any man in spirituall things so, but I must the thing it selfe, and the ground of it, in matter of Gods worship, before I can obey it. I am bound to search, and try, and pray, that when I doe what is enjoyned, I may doe it of faith. And if this be so, surely there should be much tendernesse toward those who differ from us, in urging with violence upon poore people, such things that learned Divines are many years searching, debating, before they can satisfie themselves in them; and when the things they differ in, are no other then what a very great part of Magistrates, Ministers, people, lately understood little of. And be not onely carefull, that in your dayes there be no oppression of such, but there may be laid no foundation of oppression for after yeares; If this be not your care now, poore people oppressed, may be crying for righteousnesse, when you shall not be able to helpe them. /34/

7. It is righteous, that you deliver us from Tyranny, from Arbitrary Government; it's righteous that wee should know when wee doe transgresse. God hath made it to fall before you, and he hath put power into your hands to keepe it from rising, suffer it not to rise againe. Wee read in Scripture of *Ahaz*, and *Amaziah*: The one worshipped the gods that overcame him, this was no wonder; but the other worshipped the gods that he had overcome, this was strange.

8. It is righteous, that you should have such an eye upon, and care over under-Officers your Committees, to call them to account, so as they may be kept from sheltring unrighteous practices under your power; you desire to make use of the Gentry, take heed of making use of those who are *tantum non*, if not altogether malignant, and because many of them have been so, you have been forced to make use of meane men, they need a carefull oversight, because it is a great temptation to men of meane qualitie, and low estates, to come to have power over those who were above them, or equall to them, and to have any thing to doe in the disposing of other mens estates; *A poore man that oppresseth is like a sweeping raine that leaveth np food.*

9. Lastly, it is righteous, tht those whom God hath honoured in using as his instruments of your safety, the preservation of your estates and honours, that you should countenance and honour; let not the Chronicles of *England* have a record of unrighteous ingratitude in this thing; God hath helped them to conquer your enemies, doe you helpe them to conquer envie, their righteousnesse will doe it.

For the close of all, I had thought to have set before you the excellency, the beauty that there is in righteousnesse, to have taken your hearts with it. By it not onely the world is kept from confusion, but the Kingdome of Christ is preserved. *Psal.45.6. Thy throne, O God, is for ever and ever; the scepter of thy Kingdome is a right scepter.* It is that for which the Father anoints Christ with the oyle of gladnesse above his fellowes. *ver. 7. Thou lovest righteousnesse and hatest wickednesse, therefore God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes.* Righteousnesse is the Churches glory, *Isai..61.10. He hath covered me with the robes of /35/ righteousnesse, as a Bridegroom decketh himselfe with ornaments, and as a Bride decketh her selfe with Jewels.*

I told you the former righteousnesse, the righteousnesse of Christ was a glorious robe; this also is a robe and a Diadem; *Job 29.14. I put on righteousnesse, and it clothed me, my judgement was a Robe, and a Diadem.* This made his glory to continue fresh in him, *ver. 20.*

There are three things I know you desire; You would gladly settle a safe peace; You would faine be instruments in your generation to exalt the Nation; You would maintaine your authoritie in the hearts of men, that they may feare you: Righteousnesse will certainly satisfie in all these three.

For the first, *Isa.32.17. The worke of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse and assurance for ever.* Doe not say, you put us upon exact righteousnesse, this may breed disturbances; you may speake like a Divine, but you speake not like a Polititian. This text in *Isaiah*, makes me thinke that I have spoken Policy as well as Divinitie to you; Divine Policy; the unrighteous plots, feches, devices of men shall not bring peace, but the worke of righteousnesse shall bring peace; *My God says, there is no peace to the wicked*, but my God says, *The worke of righteousnesse shall be peace.* It may be, it will not so appeare while it is working at the first, *but the effect of righteousnesse shall be quietnesse.* But may we be assured of this? Yes; *quietnesse and an assurance*; it shall be no mock-peace, no vaine colour of peace to drive on some mischievous designe, it shall be *assurance.* But will itg hold? Yes; *assurance for ever.* Oh blessed *righteousnesse!* our soules hunger and thirst after thee. Oh how sweet, how good, would the prevailing of righteousnesse be! especially at such a time as this.

The second thing you desire, is to exalt the Nation; no such way for this as by righteousnesse. *Prov.13.34. Righteousnesse exalteth a Nation.* Some nations are honoured above others for their valour in warre; some for their wisdom in policy; some for their riches; some for their civility in behaviour; some for their antiquitie; but this righteousnesse is that which exalts a Nation above all. *Deut.4.8. What nation is there so great, that hath Statutes and Judgements /36/ so righteous, as all this Law that I set before you?* If righteous Statutes and Lawes, makes a Nation great and honourable above others, how great and honourable will the righteous execution and performance of those righteous Statutes and Lawes make a Nation to be?

Thirdly, would you preserve your authoritie in mens hearts, it concernes you and us all, that the authoritie of such a high Court should be maintained in the hearts of men, if slight thoughts of your power prevail in mens hearts, wee are undone. All that desire the good of the Kingdome, should seek to make your authoritie awfull in the hearts of people; it concernes you especially to be carefull you doe that which may gaine this feare of you in the hearts of men, there is nothing will doe it more than righteousnesse. *Psal.14.5. There were they in great feare; for God is in the Generation of the righteous.* But that Scripture *I Kings3.28.* is famous for this, when *Solomon* had given an experiment of his righteousnesse in judging such righteous judgement between the two Harlots; marke what the Text saith; *And all Israel heard the judgement the King had judged.* What then? *And they feared the King; for they saw the wisdom of God was in him to doe judgement.* Thus let all all the Kingdome heare of your righteous judgements; let this be known throughout all the parts of the Kingdome, that whosoever comes up to you, finds nothing but righteous proceedings, they goe away with their soules satisfied with your righteousnesse, blessing God. This will make the Citie, the Countrey, all the Kingdome to feare you. Howsoever bold wretched spirits may dare in troublesome times to venture presumptuous speeches, yet goe you on, be not afraid of proceeding in righteous judgement, God is with you, you shall be exalted in the hearts of the people of the Land, they will feare you, and obey you.

What shall I further say?

Would you have found wisdom laid up for you? Oh then be righteous; *The Lord lays up wisdom for the righteous.*

Would you have God among you? *God is in the Generation of the righteous.*
Psal.14.5.

Would you have your houses stand? *The house of the righteous shall stand,* Prov. 12.7. /37/

Would you be a joy to the nation? *When the righteous are in authority, the people rejoice,* Prov.29.2.

Would you have your seed blessed? *The seed of the righteous shall be delivered,* Prov. 11.21.

Would you have excellency? *The righteous is more excellent than his neighbour,* Prov.12.26.

Would you have God love you? *The Lord loves the righteous,* Psal.146.8.

Would you die comfortably? *The righteous hath hope in his death,* Prov.14.32.

Would you have the blessing of God? *The Lord blesses the righteous,* Psal.5.12.

And now the Righteous God fill and satisfy your souls
with righteousness, that from you may issue forth
those streams that may satisfy this thirsty Land;
Every hungry and thirsty soule in the Land.

FINIS

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