AN EXPOSITION
WITH
Practicall Observations
CONTINUED UPON
The Eighteenth, Nineteenth, Twentie-
eth, and twenty-one Chapters of the Book of
JOB:
BEING
The Summe of forty-two Lectures, delivered at Magnus
neare LONDON Bridge.

By JOSPEH CARYL, Preacher of the Word, and Pastour
of the Congregation there.

ROM. 15. 4.
Whosoever things were written aforesime, were written for our learning,
that we through patience and comfort of the Scriptures might have hope.

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TO THE
CHRISTIAN READER.

TO
Those especially of this CITY,
who continue the promoters
of this WORK.

O Donly wise, who caused his holy Word to be written aforetime for our learning and instruction, hath in all times appointed the Ministry of Expounding and Preaching his Word, that it might be the better fitted for instruction. The business of the Expositor (or of the preacher expounding) is to collect and give out the sense and meaning of the Word aright; The business of the Preacher (or of the Expositor preaching) is to divide the sense and meaning of the Word aright, gi-
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owing to every one, that portion which is proper to him, his proper doctrine, (of truth) his proper reproofe (of error) his proper correction (of evil manners) his proper instruction (about holiness of conversation) and all in righteousnes. While Jesus Christ himselfe was fulfilling his Ministerie here on earth, he performed not onely the office of a Preacher (Luk. 4. 18, 19, 20, &c.) but of an Expositor also (Luk. 24. 27.) Beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe. The Scripture is indeed it's own Expositor; dark Texts receive light from clearer, and those which are so plaine that they need no comment, are a Comment to those that need. But though the Word of God (as to truth and light) be (as God himselfe is) self-sufficient, and carrieth in some one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another. For the Scripture is such an Expositor of it's own hard Places, as it is a Judge of all hard Questions and Controversies, arising from, or grounded upon it; That is to say, A normal-not a personal Ex- positer.
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poster. And therefore as the Father of light, from whom cometh every good gift, and every perfect gift, hath bestowed this very good and perfect gift, His holy Word upon us, so he hath furnished some with gifts, and sent them forth as Interpreters of it; yea, he hath sent forth his holy Spirit, who is not only (as Elisha speaks (in this book of some choice spirited men)) An Interpreter one among a thousand, but the only unwrinking Interpreter. For as the Word of God is the only unwrinking normal Expositor of it selfe; so the Holy Spirit of God, whom Jesus Christ hath promised to send, and of whom Christ hath said, He shall take of mine and shew it unto you, is the only unwrinking personal Expositor of the Word; yet the Holy Spirit (as I may say) in person yeldeth doth it, but usally conveyeth the light of the Word unto man, by such men as him selfe hath first enlightened.

There want not some who would have the Word set nakedly before all, that so every man, waiting for the light of the Holy Spirit, may make his own apprehension the interpretation of it; and 'tis true, that nothing is an interpretation to any man beyond or besides what himselfe
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Selife apprehends: yet the apprehensions of this or that man may be very serviceable unto many others; and are often the means which God useth and blesseth for the leading of their understandings into the way both of truth and holiness. Nor can they who are thus led, be therefore justly charged to see, spiritually, with other men's eyes, because others have been instrumentall for the opening of their eyes, or that they see by other men's light, because others have been helpful in bringing them from darkness unto light; nor are then they can be charged to see corporally, with other men's eyes, whose eye-sight hath been cured (as a second cause) by the skill of men, or, that they see by other men's light, who saw nothing till a window was opened to them. For the light which any man brings and holds forth, becomes every man's proper light, who is enabled to receive it and see by it. The Gospel is held forth to thousands to whom yet it is hid; The God of this World having blinded the eyes of their minds, left the light of the Glorious Gospel of Christ, who is the Image of God, should shine upon (or irradiate) them, that it shew itself into them. So that every soul must have an internal eye or lights
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light given him before he can savingly receive that light which is externally offered him; And whosoever thus receive the light offered, makes that as much his own (in his own capacity) as it was the offerers. And forasmuch as there are many unstable and unlearned ones (so the Apostle Peter expresseth them, 2 Epistle 3.16.) who (at least presuming to see without, if not scoring to see by the light which others offer) wrest not only the Epistles of Paul, in which (as the Apostle Peter there affirmeth) are many things hard to be understood, but all other Scriptures to their own destruction, it cannot be reasonably judged a disservice either to God or to his people, to endeavour (in the utmost improvement of gifts and light received) a right interpretation of them. And though we dare not offer our interpretations under the Title of Infallible and so challenge a dominion over the faith of others, yet we may be helpers both of their joy and knowledge. We are commanded to try the spirits whether they be of God (1 Joh. 4.1.) We must not reject all Spirits, because possibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or spiritual gifts of all men) which

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must be submitted to tryall and stand Probationers. And because they are to be tryed, therefore it followeth that they are to be used, for to what purpose should that be tryed which is not to be used? To try a thing or person doth indeed suppose that there may be a faying in either, but it doth not at all inferre, that there is no use of either, but rather that both are usefull. And if upon tryall much be found which is unsound and so to be refused, yet that which is sound must be retained. Thus the Apostle directs (1 Thess. 5. 21.) Prove all things, hold fast that which is good.

What is presented in the following Expositions is not the imposing of a sense either upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositor understands as the sense of it, to the tryall of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or none at all of such poor helps as these. Surely it will be the rejoicing of all who honour Jesus Christ, and love his appearing to see that day, not so much because they may then take their ease, and rest from these labours (for though the servants...
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Wants of Christ through the infirmities of their flesh are often wearied at their work, yet through the strength of his Grace, they shall not be weary of it; but because when that which is imperfect, or (as the Apostle speaks, 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. Only my fear is that some are so busy in decrying these things (which we readily acknowledge to have many imperfections in them) that for haste they would do them away (in their own and others wrong) before that which is perfect be come unto us. Prophecy shall cease and knowledge (of this size and as now attained) shall be done away; but when these cease, in order to God's appointment, those weaknesses and wants in the sons of men shall cease also, to cure and supply which they were appointed by God. How happy and glorious a thing were it, if we could see this age approve it self such as had no need to be taught? or that the symptoms of the same sicknesses and impotencies both of judgement and practice did not now discover themselves as formerly? How many are there who speake much of the holy and blessed Spirit (concerning whom we can neither speake nor boast too much) who yet walke after
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ter the flesh? How many discourse high (concerning which all our discourses fall too low) of those new Heavens and of that new Earth, wherein dwelleth righteousness, who yet defile, and pollute the old with their unrighteousnesse? Where almost can we behold the Image of that Glory, which we should continually waite for, stampt upon the ways of men? And while the actions of men are, every where, thus low and earthly, doth the age look like that which is either actually above, or hath neer out-grown teaching? As for my selfe, I desire (should I live to that day) when my Lord and Master cometh to be found Thus doing, It is dangerous to lay down or depart from the practice of known duties, upon the expectation of further privileges; Or to say, we need not now doe that which shortly (possibly very shortly) we shall need to doe no more. Each state hath its proper rules and helps, and to them we must submit, till we are removed out of such a state, 'Tis no wisdom for a dim-sighted man presently, to throw away his Spectacles, though be be assured that within a while his eye-sight shall be cleared.

Christian Reader, let you and I be, not onely contented but, thankfull that we may behold the Glory.
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Glory of the Lord in these Glasses, till himself lead us into his Glory, and give us, the top-stone of all perfections, to see Face to Face. The Furtherance of souls in the way to this Glory is the Design of this work, which now by the assistance of God is advanced half way; as for the other halfe (seeing no man can boast of to morrow, or knoweth what a day may bring forth) I can only say, that it is in my heart, if the Lord continue life and strength with the call hitherto afforded, to advance with what speed I can (though I confess the best of my speed is, but slowness) towards the finishing of that also. The travell of this sixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almighty, in whom I am.

The 3d of the 11th Moneth commonly called January.
1652.

Yours affectionately in the worke of the Lord.

Joseph Caryl.
AN EXPOSITION
UPON
The Eighteenth, Nineteenth, Twentieth, and Twenty-first Chapters of the Book
OF
JOB.

JOB. Chap. 18. Vers. 1, 2, 3, 4.

Then answered Bildad the Shuhite, and said;
How long will it be, ere you make an end of words? Mark,
and afterwards we will speak.
Wherefore are we counted as Beasts; and reputed vile in
your sight?
He teacheth himself in his anger: shall the earth be forsaken
for thee? and shall the rock be removed out of his place?

LIPHAZ having finished, Bildad begins a
second Dispute with Job; Then answered
Bildad the Shuhite, and said: Yet he rather
reproves then answers, and returns invectives
more then reasons. Bildad strikes here again
upon the same stone, at which himself and
his friends had stumbled before. His whole
discourse falls into three parts.

First, We have his Preface.
Secondly, The body of his speech.

Thirdly,
Thirdly, He winds up, and draws all together into a brief Conclusion.

His Preface is laid down in the four former Verses of this Chapter.

The body of his discourse extends it selfe from the 5th Verse inclusively to the end of the 20th, in which his generall scope is to describe the miserable condition of a wicked man: And he doth it under a three-fold Consideration, as a three-fold gradation of his misery:

First, In his life.
Secondly, In his death.
Thirdly, After death.

So that living, dying, and dead, he is miserable, and therefore altogether miserable.

The Conclusion of his discourse is contained in the last Verse, in which he gives us the strength of what he had said, and re-affirmes it: Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

His generall designe and scope is to convince Job that he was a wicked man, because he suffered those things which none but a wicked man (according to his opinion) ever did, or should suffer. For the proofe of this he proceeds in his former method, bringing nothing new for the matter, no new Argument, no new medium, either to confirme his owne Position, or to in confirms the opinion of Job; but cloathing his former Reasons in a new dresse, he gives us a very lively and pathetically description of the estate of a wicked man; upon which subject he had treated in the eighth Chapter. Onely two differences appeare between this and his first discourse.

First; At the 8th Chapter he sets out the happiness of a godly man in opposition to the miserable estate of the wicked; here, he leaves out that part.

Secondly, At the 8th Chapter he useth many Arguments to move Job to repent, and turne to God. He leaves out that work also here, not so much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that Job's obstinacy was remediable, and the wound both of his outward and inward state incurable.

The first part or Preface is spent in reproofe; and we may obser..
serv five things for which Bildad reproveth Job.

First, He reproveth him for wording it, or for talkative-
ness, at the beginning of the second Verse; How long will it be
ere you make an end of words?

Secondly, He reproveth him of inadvertency, and carelesnes,
in the middle of the second verse; Mark, &c. As if he had said,
You have been heedlesse all this while, you have not well attended
what we have been about; Mark, and afterwards we will speak.

Thirdly, He chargeth him with contemptuous thoughts,
and an irreverent estimation of his friends (Verf. 3.) Wherefore
are we counted as Beasts, and reputed vile in your sight? Thou haft
not onely numbered us with, but below the lowest of the people.
Thou either lookst upon us as if we had forfeited our reason, and
were not men, or had lost our integrity, and so were the worst of
men.

Fourthly, He chargeth him with fury and impatience, in the
beginning of the of 4th Verse; He scorcheth himselfe in his anger;
As if he had said; As thou haft torne our reputation, so thy owne
peace; thou art uncivill to us, and a torture to thy selfe.

Fifthly, He chargeth him with insolency and boldnesse to-
wards God himselfe, in the latter part of the 4th Verse; Shall the
earth be forsaken for thee, and shall the rock be removed out of his
place? What! must God work wonders, and turne the world
upside downe for your sake? Doest thou think thy selfe a man so
extraordinary, that the ordinary providences and dispensations
of God will not serve thy turne? Shall the earth be forsaken for
thee? &c. These are the steps of Bildads angry address to Job;
Then answered Bildad the Shuhalite, and said.

Verf. 2. How long will it be ere you make an end of words? &c.

There is some variety of conjecture who is here intended, or
to whom Bildad directts his speech.

For the Originall is plurall, as if he were not speaking to a
single person, but to a multitude; How long will it be ere ye make
an end of words? And it is questioned upon that ground, whether
Bildad spake to Job alone, or no.

First, Some conceive, that Bildads discourse aimes at Job,
in confort with Eliphaz, who spake before, as if Bildad had been
angry with them both; because Eliphaz and he holding out so

long
long a dispute, had hindered him from unburdening his minde, and offering his opinion: *How long will ye ere ye make an end of words?* As if he had said, *Will you two have all the talk, shall not I and my brother be suffered to speak our judgements? How long will it be?* Thus he is supposed to grow angry, not onely with Job, but with his friend.

Secondly, Others think that Bildad spake onely to his friends and companions in that dispute, and not to Job at all; as if he had altogether disliked the course which they had taken for Job's conviction; *How long will ye ere ye make an end of words?* As if he had said, *Ye have not hit the point, nor stated the question right, ye doe but speake words all this while, ye are not yet upon the matter.* Others make it out thus, *Why doe you wrong your selves so much, and disparage your wisdome to talke with such a man as this Job is? A man of so little reason, and of so much passion; a man so obdurate in, and addicted to his owne way; a man so high in and stiffe to his owne conceit: Doe ye not perceive that ye labour in vaine, that your words perish into ayre, and leave no impressions upon this hardned man? Doth he not cast your counsels behind his back, and refuse all your advises? therefore be ye advised, give over, make an end of words.* Which way soever we take it, whether Bildad speak to Job in confer with Eliphaz, or onely to his friends, the heat of his spirit breaks out at his lips. And his owne words proclaime, if not his pride, yet his impatience, while he faith, *How long will ye ere ye make an end of words?*

Hence Note.

**Long disputes kindle passions.**

In those acts wherein reason should doe all, passion would doe most, and commonly doth too much; hence, instead of arguing we fall to inveighing, and for real convictions give personall provocations. Most are so immoderate in disputa-
tion, that they need a moderatour, as much to quiet their spirits, as to state their questions and opinions. Solomon tells us (Prov. 27. 17.) that, *As Iron sharpeneth Iron, so a man sharpeneth the countenance of his friend.* When we whet one Iron upon another, the edge growes keen; thus a man sharpeneth the countenance of his friend. The word that we translate countenance, signifies also anger, or passion, because anger quickly appears
in the face or countenance. Hence some render the Proverb,
As Iron sharpeneth Iron, so a man sharpeneth the anger of his friend.
He stirres up his passion, till he growes as keen as a knife, yea,
as a razor: Opposition sharpeneth the spirit, and some have been so sharpened by it, that they have come to sharps indeed, and when they have long contented by words, have fallen to blows.

This carries a faire sense, yet I conceive that clearest, which restraines these words to the person of Job alone. But then the Quere will be why he speaks in the Plurall number, How long will it be ere ye make an end of words?

Some answer, Bildad speaks to Job in the Plurall number, for honours sake, and in reverence to his person. I find very little reason for that, considering he speaks of him at so low a rate all the Chapter over.

Secondly, One of the Ancients tells us, Bildad spake in the Plurall number, because he thought Job was possed with an evil spirit; That evil spirit in the Gospel, being asked his name, answered, It is Legion, for we are many. Had Job been possed with an evil spirit, he might well have been spoken to as many: I am sure, as more then a Good many. But I passe that.

Thirdly, It is conceiv'd that Bildad speaks Plurally, because Job had his assistants, seconds, and abetters in that dispute, who did sometimes put in a word, and helpe him at a dead lift.

Fourthly, I conclude, that he speaks to Job alone, in a word of the Plurall number, according to the common and familiar usage or idiom of the Jewish Language, rather then from any especiall respect intended to his person, or the plurality of the assistants; How long will it be ere you make an end of

The sense of this first clause, hath been opened upon those places (Chap. 11. 2; 3.) Should not the multitudes learned? and should a man full of talk be justified?

answered, that words without matter, are very empty, and very burdensome to an understanding care: How long will it be ere you make an end of words? There is the first

But his negligence or unprofitableness in his speech.

that change is carelessness, and neglect of what his

friends
friends were about to speak, or had formerly spoken.

Mark, and afterwards we will speake.

Some interpret it ironically, as calling for his direction, not as desiring his attention; Instruct us, and then we will speak. As if he should say, Yes, do not prescribe to us what we shall say, but matter into our heads, and words into our mouths; you were best take upon you to be our Teacher, and Master, as if nothing could be right, but that which you direct. But the word which we translate to mark, doth not intend direction to others, but attention in our selves; and not so much the attention of the eare, as of the minde, and heart, when the soule as it were sits upon a bulness, with it's whole strength, and puts out all its powers, to what it is about: Understand, or mark, and afterwards we will speake. Now as the former clause was interpreted, either in reference to the friends of Job, or to Job himselle, so is this also.

They who expound Bildad in the former part reproving his friends, give the sense thus: Mark, and afterwards we will speake. As if he had said, O my friends, cease to utter your thoughts inconsiderately, speak no longer what comes next, but mark, sit down, and consider what you have to say, let us mark, and afterwards we will speake. Thus he reproves their rashness, as not having attended their own designe, nor the intendment of Job in his foregoing answeres. Elihu's zeale breaks out into such language both against Job and his three friends (Cb. 32. 3.) Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justised himselfe rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Job's friends found many answers, yet Elihu saith, they had found no answer; their answers were not judicious, or convincing (as he conceived) they did not hit the hing of the controversy: Such answers are no answers, unlese we answer to purpose, we answer not at all.

In which sense Caiaphas reproves the Assembly of the Pharisees (John 11. 49.) when they sat in Counsell against Christ, and took into consideration what was best to doe with him, who had done so many miracles; You know nothing at all, nor consider that it is expedient thus one man should dye, &c.
From this Exposition (taking the Text as referring to all his friends,) Observe.

Deliberate consideration must goe before speaking.

We should first mark, and afterward speak. Every word should stay a while in the heart; before it come at the tongue: So, nature seemes to dictate; who (as we see in the fabric of the body,) hath seated the tongue, and the heart at a great distance, that so we might take time to mould our words in our thoughts, and meditate our selves before we advise others. And lest the tongue (as Naturalists also observe,) should be too nimble at its work; it hath a double hedge, or wall, of teeth, another of lips to keep it in! The Apostle James (Ch. 1.19.) gives this counsell: Be swift to hear; and slow to speake. Some slowness of speaking is no impediment, but the ornament of speech. There is an unseemly slowness of speech, such as Moses complained of, (Exod. 4.10.) Some have hearts and heads full of rich and rare commodities, who are want of iunctures. But it is not only slowness, but our commendation to have a copy of our words, truly written in our hearts, before we utter them at our tongues. If we consider, we should be the more apt to follow this counsel. Now apply these words to Job: Mark, and then we will speak. As if he had said: O Job, what are not all understood, no are not attended by thee, now do thy part, and we will doe ours. Observe:

It is no vaine to speake till men heare and compose themselves to understand.

But double speak to him that hath no ears, or to him that hath no attentive eares. While we speake to such, we doe but throw them some cold meat, he that hath an eare, must have a bower to liue in, else he heareth not. Some sleep at the Word, while we are open, they sleep; while we open, they sleep. We have nothing to say, yet they thank little, and doe nothing of what they have heard. Such, when the Sermon is ended, they number of their owne willing dreams, but they have no words to propose, of the meanest working done. We must exercise ourselves to attend after we have heard. For otherwise a double attention, first, an attention to the heare: Secondly, an attention to what we have heard.
heard. It is in vaine to Speake, if there be not both these atten-
tions Therefore we ought to give the most earneste heed, or to mark the things that we have heard. Now, if we must mark the things that we have heard, surely we must mark things as we heare them: If we misle the first, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, consider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Psalmist (Psal. 48. 13.) calls us to mark the Bulwarks of Zion: Tell the Towers thereof, mark gie well her Bulwarks. The phrase is very significant, Put your hearts upon her Bulwarks; so the Hebrew. Now as you are to mark the Towers and Bulwarks of Zion, by putting your hearts upon her Bulwarks, that is, by considering how many defences God hath for Zion and Jerusalem, how many ways of protection he hath for his people; this is the putting of our hearts upon Zion's Bulwarks. Thus we ought to put our hearts upon the word of God, the voice that sounds in Zion. This is our marking it. Every Minister may say to his hearers, as Bildad to Job, Mark, and then we will speak. Words exciting attention, are as profitable, as words giving instruction and exhortation. This is the second fault he charged Job with. An unattentive spirit to what was spoken. The third is,

Ver. 3. Wherefore are we accounted as Beastes, and reputed vile in your sight?

Ver. 3. Wherefore are we accounted as Beastes?

Here Bildad chargeth him with evil speaking, and with pride, as if he had looked upon them as Beastes; and that he only was the man. We proverbially call a man, that is either very stupid, or very wicked, a Beast. (Psal. 49. 24.) Man that is in honour, and understandeth not, is like the Beast that perisheth. He that wants understanding, is (as a Beast) ruled by affections, and passions: Wherefore are we accounted as Beastes?

The Hebrew is singular, Wherefore are we accounted a Beast before thee? The word Beemelah is here used, why are we accounted a Beemelah, or Beast before thee? As if all we did make but one Beast; or had neither reason in us to judge, nor ability to speak, which two distinguish man from a Beast.

But
But why doth Bildad tax Job with such uncomely language as this? Did he ever call them Beasts? Job never spake thus directly, but he did obliquely and equivalently, while he bids them (Chap. 12. 7.) Ask now the Beasts, and they shall teach thee, and the fowles of the aire, and they shall tell thee; The Master is above the Scholler, and he that teacheth, above him that is taught. Hence, while Job sends his friends to Schoole to the beasts, he secretly taxeth them as more ignorant than Beasts. He seemes to speak this out (Chap. 17. 4.) Thou hast hid their hearts from understanding. And againe (verf. 10.) But as for you all, doe yea returne, and come, for I have not found one wise man among you.

A Company which hath not a wise man among them, may goe for beasts, and will hardly be kept from doing like beasts. From these or the like speeches, Bildad raiseth this charge; Wherefore are we accounted Beasts before thee?

But though Job spake thus, yet he did it not with a reproaching spirit, but only (in heate of dispute) to shew how they were mistaken: And as for Bildad, who makes this harsh construction, he should have considered what words he had given, as well as what he had received; he should have been patient in taking just reprobations, who had given those which were unjust.

Now in that Bildad is nettled at this, and takes it so hainously, Wherefore are we accounted as Beasts?

Observe:

There is nothing that men can hardier parts with then their estate; and that which sticks most with them is to be undervalued in the estimation of their parts and gifts.

Since account it is a kinde of happinesse, and are well contented to be undervalued in their outward estates, they make some occasion of that undervaluing; They had rather be, then be accounted wise, but few love to be undervalued in their inward estate, and they had rather be accounted wise and learned, then to inside to be so. He especially that bears himselfe up in the reputation of his parts, cannot bear it, to be reckned else. He then he calls up himselfe, he cannot endure to be looked upon by others, who is high in his owne. And in this undervalued is a very great tryall. Hence we see the demand of our Lord Jesus Christ, who made himselfe
of no reputation; who did not regard for how little he was reckoned; Though he was in the forme of God, and thought it no robbery to be equall with God, yet he emptied himselfe, and appeared in the forme of a servant.

Againe, Had Job spoken with an intent to vilifie his friends, this charge had come justly against him.

Hence Observe;

To undervalue others, and to put upon them termes of contempt, is not onely uncomely, but sinfull.

Christ takes notice of this (Mat. 5. 22.) as a great breach of the law of love; Whosoever shall say to his brother Racha, (that is, witless, brainlese, empty head; such a one Racha signifieth) be that viliﬁes his brother, shall be in danger of a Counciill; but he that saith thou soole, shall be in danger of hell fire.

It is a great folly to affect the name of wise, and understanding; as Christ chargeth the Pharisees (Mat. 23. 8.) Be not called Rabbi, for one is your Master, even Christ, and yee are brethren. The Pharisees were ambitious of titles, and loved to be applauded, and poynted at, as the onely wise men, as the Oracles of the times. Now as it is a vanity to affect such an opinion of our selves so it is sinfull to asperse any man, or to blot him (undeservedly) out of the good opinion of others. And because we are apt to run into extremes, sometimes to account men as Beasts, and sometimes to account them more than men, therefore Christ corrects that humour also (ver. 9.) Call no man father on earth, for one is your father in heaven: But must we esteem all men alike? Is it not under a Command; Honour thy father, and thy mother? And is not this true, as of naturall parents, so of Civill? How then doth Christ say, Call no man father; seeing to call any man father, is but to give him honour, and we are obliged by the Letter of the Lay, to honour every man who is our father? The meaning then of this prohibitiou, Call no man father, is, give no man power over your judgements or consciences, such as the father hath over the person of his Child. The Apostle dehorts Saints (Ephes. 4.) Be not as Children carried about with every wind of doctrine. A Child is apt to receive every impression, or to thinke this or that so, because his father saith it: The reason and Authority of a father, will carry and sway a Child which way he pleaseth, In that sense, Call no man father,
there, shun not to make no man so much, be not slaves to the opinions of others. As among the Papists, Fryers are to their superiors, or fathers; to question whose commands is a high presumption, to ask a reason, curiosity, to disobey, breach of vow: Their words must stand for a Law, their opinions for Oracles; thus Call no man father. Now as we must take heed of that extrem, not to call men fathers, as if we were to live upon their authority: So take heed (on the other side) of thinking men of accounting men Beasts, of undervaluing them, and trampling them under feet, both are equally to be avoided; give every man his due, neither have the persons of men (as Jude speaks, ver. 16.) in admiration, by reason of advantage; neither have the persons of any man in contempt, that may be, both to your owne, and to his disadvantage. Wherefore are we accounted as Beasts before thee?

And reputed vile in thy sight.

The word which we Translate vile, hath a double signification, according to a two-fold root whence it may be derived. Some derive it from a root which signifies to shut up, to close, to hide, to obscure a thing; And hence some of the ancient Rabbinists, as also late Hebricians, render this part of the verse, not why are we reputed vile in thy sight? but, why are we shut up in thy sight? The meaning is, why are we reputed as men whose understandings are locked up, and whose minds are closed; as if a cover were put upon them; or as if we were hood-winked? So is it joined well with the former clause; why are we accounted as Beasts, and why are we reputed as men whose understandings are locked up? They whose understandings are either shut up, or overlaid with that, may without any great disparagement be numbered among Beasts. This also answers what I said (apake of his 17, 14.) Thou hast hid their hearts from understanding, therefore beasts thou not exalt them.

In this verse of men, whose hearts are locked up, the Apostle affirms of the Jews in general, when any adversary there is a vail before their eyes. That is, that their hearts are shut up, and to Christ (Mat. 13. 13.) They are void from the Prophet (Isaiah) Thus peoples hearts are shut up, and their ears dull of hearing, and their eyes (That is, C 2 the
the eyes of their understanding) have they closed. The character of a natural man is thus given by the Apostle (Ephes. 4. 18.) Having their understanding darkened, or blinded. This is a good sense here; Wherefore are we reputed as men, whose understandings are darkened, and whose minds are blocked up?

But rather secondly, the word Tama, signifies defiled, unclean, or impure; Gramarians tell us, that from this Hebrew word Tama, the Latines have the word Tamino, which is used only in composition, Contamino, to defile, or pollute. And the word signifies, not any kind of defilement, or filthiness, but that which is most forbad, and excrementitious, most vile, and foule, as appears from the Ceremoniall Law, Levit. 15. 2.

Some conceive that Job carries on the sense of this with the former clause: We are accounted as Beasts, and reputed unclean before thee: That is, as unclean Beasts, and that under a two-fold notion. Either first as Beasts that lye in their dung, and filth, as Swine, and italled Oxen, &c. Or secondly, as Beasts legally unclean: In the Ceremoniall Law, Beasts are divided into clean and unclean: Some were clean, and they were for Sacrifice; others were unclean, and they might not be offered in Sacrifice. Taking the Text under this Interpretation, it carries the greatest diminution of the credite, and goodness of his friends, as if he had reckoned them, not onely among, but below many Beasts. But I suppose we need not tye up the sense to the exactnesse of that allusion, Bildads scope being onely to complains of Job's unfriendly censure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as Beasts, but also sinfull and unholy in matters of practice, as the worst of men;

Wherefore are we reputed vile in your sight?

Now seeing the same word signifies polluted and vile too.

Observe;

Every thing and person, which is defiled and polluted with sin, is also vile.

Baseness hath pollution in it; either morall or natural:
He is not vile, who is low in birth, or low in estate, but in Scripture-style, the vile person is the wicked person, the person polluted with sin. (Psalm 15. 4.) In whose eyes a vile person is conceived. This vile person is not the poore man, but the wicked man. In which sense the Prophet Daniel foretells (Dan. 11. 21.)

That
That there shall stand up in his estate a vile person. This vile person was a man in honour, a great King, who is there called vile, because he was a wicked King, a Persecutor of the people of God: Wickedness obscures all our greatnesse; nothing makes as truly honourable but grace; and nothing makes us truly vile but sin: What sin doth, that is, if sin make a person vile, then sin in it selfe is most vile. We are usually more troubled at the effects, then at the nature of sin: But we should chiefly look to the nature of things. Sin it selfe is so vile, that whatsoever is vile, is but enough to be the shadow of it, it doth not realizze the vilenesse of it.

As grace is so excellent that all the excellencies in the Creature are gathered together to shadow out what that is, (Ezek. 16.) I clothed thee with brodered worke, and fed thee with badgers skins, and decked thee with fine bonnes, and I covered thee with sile. I decked thee also with ornaments, and I put bracelets upon thine hand, and a chain on thine neck. And I put a jewell on thy forehead, and ear-rings in thine ears, and a beautifull Crown upon thine head. Here's a collection of the most excellent and precious things in the world. And what are these? the shadowes only of that grace which the Lord puts upon his people when he hath taken them into Covenant with himselfe: (ver. 8.) Then was the name of love, and I sworn to thee, and entered into Covenant with thee, saith the Lord, and thou beamest mine. Gold, and precious stones, shadow the state of the Church of Christ in the purest times, when abundance of grace and spirit shall be powred out upon her. On the other side, when the holy Ghost would shew what is left of all the filthinesse in the world is scraped and throwne together to do it. While the Prophet describes the state of a Man in nature, he is compared to an Infant in blood, and pollution, unbind up. (Ezek. 16. 4.) The Apostle gives us a great description of a naturall man, (Rom. 3. 13.) His throat also is full of deceit. That which streams out of his heart by his tongue is nothing but rottennesse, and an unfavourable sight out of a sepulchre. The Prophet Ezekiel,

compares that people in their wickednesse to the house of Israel is become to me drosse; all gold, silver, and iron, and lead in the midst of the house is drosse of silver, bit reprobate silver, Jer. 6. 28..
28. And which is worse then this, the same Prophet (Ezek. 24. 40, 41.) compares their corruptions to the scum of a pot; Heap up wood, and set it empty upon the coals thereof, that the brass of it may be hot, and may burne, and the filthiness of it may be molten in it, and the scum of it may be consumed. Scum is the filthiness of the pot; sin is the filthiness of the heart and life.

Ver. 4. He searcheth himselfe in his anger, &c.

The Hebrew may be rendered by an exclamation, O thou who searchest thy selfe, or, O thou searcest of thy selfe in anger, shall the earth be forsaken for thee? So Psal. 113. 7. He raiseth up the poore out of the dust, or, O thou that raisest up the poore out of the dust. Read a like construction in the Prophecy of Obad. v. 3. We render, He searcheth himselfe. The word signifieth to teare after the manner of wilde beasts, to teare as a Lyon teares. Thus Bildad conci- ved Job enraged against himselfe, as a Beast; anger having mastered his understanding, and passion overset his reason. He searcheth himselfe. The Moralist describes an angry man forcibly held by his friends, and they begging of him to be kinde to himselfe; he bites his own lips, he rends his cloaths, and dares him selfe against the Pillars; yet all anger is not thus angry: There are diverse sorts of anger.

First, There is an anger with our selves, which is good and commendable; here Bildad rebukes Job for self-anger; and therefore he supposed Job's self-anger was not good. We are oftentimes, while we are angry with others, but we may soone be out while we are angry with our selves. Self-anger is good, when we are angry with our selves; either because we have done that which is ill, or have not done so much good, or good not so well as we might. The Apostle numbers this among the effects of that Godly sorrow which works repentance into salvation, not to be repented of: Indignation and revenge are both the births of anger; both these are numbed among the effects of Godly sorrow, 2 Cor. 7. 11. Indignation against others is seldom without sin; and revenge, in our own cause upon others, is ever sinfull; These are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themselves, because they had done evil, which the Apostle observed and commended as good; in those Corinthians. Second-
Secondly. There is an anger with others, which is also good. It is a duty to be angry, when we see others act against or depart from their duty; He hath no zeal for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. We are angry for Gods sake, when we are angry because God is dishonoured. This is a grave, serious, a virtuous, and a holy anger; while the Apostle gives a restriction to some anger (Ephes. 4. 26.) he gives not solely a permission, but a command for this.

Thirdly. There is a petty, or foolish anger; when we are angry with we know not what, and angry we know not why, angry with those things which cannot intend us hurt; some are angry with the stone they stumble at, with the rain that wet them, with the wind that blowes upon them; if they be not humourd, they are angred. Jonas was angry when he saw a Gourd withered; and a great City not destroyed.

Fourthly. There is a ridiculous cowardly anger, like that of a wheep, or citre, who barks, but runs away. As some are more afraid of hurt, so others are so much afraid, that you need not see they will doe you any hurt. Their anger is but a bluster, and evaporates into words.

Fifthly. There is a slow, wrathfull, revengefull anger; an anger which is steeped in malice; a severe tough anger; an anger, the coales whereof are raked up in the ashes of a feasting forrenminelle, but with an intentment to breake out into a consuming flame. Such was that of Esau against his brother Jacob, when he said; The days of mourning for my father will come shortly, and then will I slay my brother. Father and brother should have lived, but this Fœnicraft, if the resolution of his revengefull spirit had not beene croste to the counsell of God.

There is a vehement passionate furious anger, a raging anger towards others and our selves, with which Bildad бу ABAE his anger.

He saith himselfe in his anger.

Though in a reasonable Creature, yet is unreasonable bounds, nor doth it keepe any. Gratha, the Latine word for anger, comes from ire, a thing; and they give the reason, because a man brake of himselfe, out of his parts, off from his reason;
son; and when a man is pacified, and the storme downe, he doth 

redivere ad se, returne againe to himselfe. Such anger is a short 
madness, and madness is but a long anger. They who are ful-
left of reason, are furthest from this anger, and moost displeased 
with themselves for it, if at any time it appeare upon them. 
Yet anger may be improved to excellent services, not onely as it 
warms the spirit to resist that which is evill, but as it carries us 
on to good against resistence; In which sense one of the Anci-
ents tells us, that as reason ought to be the Chariot-driver in 
man, and hold the reines: So the two Horses, that should draw 
on the Chariot of man in all his actions, are the \textit{Concupiscible}, 
and \textit{the irascible appetites}; These two as they are qualified, mo-
dified, and kept under the reines of reason, are of continuall 
use, otherwise they breake all, and our selves too; as here 
it is said of Job, \textit{He teareth himselfe in his anger.} Of this an-
ger note;

\textit{Furious anger may hurt others, but it hurts our selves 
most.}

None are more their owne enemies then angry persons are; 
\textit{Dost thou well to be angry, said God to Jonah, yea, faith he, I doe 
well to be angry, even unto death}, Jon. 4:9. He means it not onely 
of being angry till he dyed, but of dying for anger. That must 
needs be hurtfull, yea mortall to man, which carries in it a re-
sistance against the immortall God. Some anger is not one-
ly a griefe for what is upon us, but a kinde of stomacking at 
him who layes it upon us; if we doe not confesse it to be so, 
the Spirit of God knowes it to be so, and tells us plainly it 
is so, and therefore such anger cannot but hurt and teare our 

selves.

For the avoyding of this tearing, vexing anger, take these brief 

Counself.

\textit{First, In Provocations, have an eye upward;} This will balast 
the spirit, and make it steady; Heaven is above all stormes and 
tempests, and the more we converse there, the leffe stormy are 
our hearts. \textit{David had provocation enough to make him angry, 
and Boyle up his passion to the height (2 Sam. 16. 5.) Shisha-
mei cursed him, but he looked up, God hath said to him curse Da-
vid, and then how calm and meek was his spirit?} As that is a good 
anger which is for God's sake, so, looking up to God will keep us 
form evill anger.

Se-
Secondly, Turne anger upon your selves; not to teare your selves (as Job is supposed here) but to consider and reprove your selves: The more any man is acquainted with himselfe, the lesse angry will he be with others. A true sight of our selves, shewes us so much cause to be displeased with our selves, that we shall have little leisure and lesse cause to be angry with our brethren. He that looks much into himselfe, will see so much to doe, and to blame at home, that he will not find much to blame abroad, especially he will not doe it with passionate anger. Anger alwayes riseth from some over-valuing of our selves; we thinke our selves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himselfe fully, can scarcely thinke himselfe undervalued by any; he hath lower thoughts of himselfe, then others can have of him: There are not many receits for the cure of anger, better or more approved then this.

Thirdly, Correct your anger before you imploie your anger; doe with this passion as Physicians doe with their drugs; some drugs which are healthfull for the body, excellent to purge, and dispel noxious humours; must yet before they are used be corrected and receive some allay; you may poison the body with them else, and destroy it rather then repare its decayes: So in this case, your anger will teare, and undoe you, unlesse you correct it, and take off the sharppesse and virulence of it. And as you doe with your Horses; especially with stomachfull Horses; we first bridle and saddle them, and then ride them, else we cannot have them under command: Thus we must deal with anger; it is necessary to be angry sometimes; and he is a fool that cannot be angry at all; onely get this wisedome, to bridle and saddle anger before you use it; left it carry you away; and hurry you without any command.

Fourthly, Let not your anger hang upon your spirits, or continue with you: That's the Apostles advice, Ephes. 4. 27. Let not the Sun goe downe upon your wrashe. It is ill being in the dark with so bad a Companion; Anger may passe through the heart of a wise man, but, Solomon faith, It rests in the bofome of fools. It is lawfull to doe some things, which to continue doing is unlawfull; we cannot continue the actings of faith and love too long: But that Spirit which faith, Be stedfast in faith, let brotherly love conti-
continue; never said, be steadfast in anger, or let contendings among brethren continue. Anger against sin, and enmity against the seed of the Serpent must continue, but the continuance of anger against any other, whether things or persons, is sinfull.

Fifthly, If you will avoid this anger, avoid the occasions of it. They that are subject to passion, should keep out of the way of passion. That King did wisely, who when curious glasses were presented to him, broke them himself; and gave this reason, left another breaking them it should provoke him to anger. 'Tis also very memorable, That when Caesar had gotten the Cabinet of Pompey his implacable enemy into his possession, he would not look over his Papers, because he would not discover that which might stirre his passion, chusing rather to burne them, then to be burnt by them. 'Tis wisdome not to search into that which being found may over-ballance our wisedome.

Sixthly, Give a candie Interpretation, both of words and actions; The glasse through which we looke, gives its colour to the object. Anger is usually blowne up by mis-constructions. What we judge ill meant, is always ill taken; Love thinks no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name; if there be a mistake in it, yet say, it is thy friends infirmity, or that he did it out of ignorance; if what he spake pincheth, say it proceeded from familiarity, or freeness of spirit.

Seventhly, Give not an easie eare to reports; doe not always heare what others say of thee, or what 'tis said they doe. Many teare themselves with anger, when they heare themselves torn with slander; and while they have a curiosity to hear what others say of them, they want patience to bear what they heare. 'Tis better we should be in the dark concerning our own wrongs, then that we should wrong our selves by that passion which the light we get about them fltres up in us.

He searcheth himselfe in his anger.

But was this justly charged on Job?

I conceive that his friend, (as in other passages, so here) sinned against the Law of Love, while he charged Job with so much anger. It is hard to distinguish trouble of spirit, from passion and dis TEM per of spirit. Yet the testimony of God himselfe
Chap. 18. An Exposition upon the Book of Job. Ver. 4.

felse concerning Job, assures us that he was a meek man, a very mirrour of patience; which will not confit with this accuation in the height and heat of it. And though it cannot be denied, that Job discovered some passion and impatience, in these conflicts, yet all put together, did not amount to this totall sum; He seareth himselfe in his anger; much leffe to that unquietneffe and dissatisfaction, with which Bildad preffeth him further in the latter part of the Verse;

Shall the earth be forsaken for thee? and shall the rocke be removed out of his place?

Here Bildad taxeth Job with pride, as before with anger, or rather with an angry pride; Shall the earth be forsaken for thee?

The words are Proverbial, and in their generall fence are appliable to any thing which is very hard, or to man impossible to be done. Such expressions are usuall in all Languages. As when tis said, you may as well look for fish in the ayre, or for starrs in the Sea, as to see this thing done. So here, this which thou desirest, is as likely to come to passe, as that all men will shortly remove from off the face of the earth, and that the Rocks will move.

More particularly, some understand it thus; Doest thou thinke thy selfe such, or so great a man, that if thou dye, and be taken out of the world, mankinde shall dye with thee, or that the earth shall be forsaken when thou leavest it? The Septuagint renders; What, if thou dye, shall all under heaven want Inhabitants? Art thou the Atlas of the world? Doest thou bear up the fabricke of it? Must all things run to defolation, unlesse thou doest order and uphold them? Why makest thou such a stirre about thy afflictions, and thy death? Is there no man fit to dwell in this house, when once thou art turned out of doors? Job gave his friend such a sarcasticall cheek (Chap. 12.2.) No doubt but thee are the people, and wisdome shall dye with you. Here Bildad pays him in his owne coyne. Shall the earth be forsaken for thee? &c. Thus he rebukes his pride, as if (according to this Interpretation) Job had thought that the safety of the whole world were wrapped up in his. Or as if some prodigious changes must needs follow his change. Bildad was growne somewhat warmer, and checks Job's suppos'd height of spirit, with too much of his owne. Shall the earth be forsaken?
And shall the rock be removed?

No such matter; how high soever thy thoughts of thy self are, or how necessary soever thou conceivest thy selfe to be, to the standing and continuance of the world. Yet know, the world shall continue when thou fallest, yea there shall not be the least stop observeable in the whole course of nature, when thou hast paid thy debt to nature. Not onely shall not the rocks be removed, but not a hillock, not a peble-stone shall be taken out of its place, though thou be took and hurled out of thine. Indeed the world is indebted to Jesus Christ for its consistence, the earth had been forsaken, had it not been for him, and the rock had been removed out of his place. But the best and wisest of men may be spared, and no great hurt done.

Secondly, For the clearing of this obscure passage, we are to recall to mind, that the state of the controversy between Job and his friends, was about the providence of God, and the dispensations of Justice: His friends said that good men receive good at the hand of God, and evill men evill. Hence they had all along charged Job for a wicked man, for an Hypocrite; because he suffered such things. Now for as much as they asserted, that God laid evill upon evill men, and withall observed that Job was so impatient under his sufferings, tearing himselfe in anger, as if he had suffered unjustly; therefore Bildad speaks thus; Shall the earth be forsaken for thee? or shall the rock be removed out of his place? That is, doest thou expect that God for thy sake should change that course which he hath setled as firmly as the rocks, or as the earth? Doest thou think to make God alter the method, either of his Justice, or of his providence? Thou mayest as well hope to turne the motion of the Sun, that the earth shall be forsaken, and the rocks removed out of their place, as to expect this. Friend! doest not you think either to justifie or dispute God out of his way. Hence

Thirdly, Some Interpret the last clause of God himselfe, who had determined to chastise the sinfullnesse of Job; Shall the rock be removed out of his place? i.e. Shall God? God is often called a rock in Scripture, a rock is the Embleme of stedfastnesse. Doest thou think to remove God who is stedfast as a rock? or to put him besides his purpose by thy crying out of oppression, or crying up thine owne innocency. For shame give over.

Forthly,
Fourthly, Others by the rock interpret Job's friends, or the opinion which his friends held. As if he had said; The opinion which we hold concerning the punishment of wicked men, is as strong upon our spirits, and as much settled there, as the rock is in his place, and therefore thou shalt move us from our opinion, when thou hast removed a rock, which is numbred among things impossible, or extremely difficult. All these Interpretations center in one common sense: implying that the Lord having appointed wicked men to punishment, will no more change this appointment, then he will remove the rocks, or alter the whole state of things here upon earth. And Bildad seems to intimate that it is more unreasonable to divert the course of Justice, or to let the wicked goe unpunished, then it is miraculous to overthrow the whole course of nature. Shall the earth be forfaken for thee? or shall the rock be removed out of his place? Hence we may learne this general Truth, that

God will not alter his counsell, nor the course of his providence for any mans sake whatsoever.

You may as soone say, he will alter the whole frame of heaven and earth, or that he will remove the Rocks out of their place, as he will doe it: The course of Justice is as firmly setted as the course of nature is. It was indeed a mistake in Job's friends, to thinke because God hath setled a course of justice, that therefore he would never change the forme of justice; for though all the wayes of God are just, and he will doe justice unto all; though we may (as the Prophet is charged peremptorily) say to the righteous it shall be well with him, and woe to the wicked; yet he varies the manner, the means, the times, and reasons of executing justice, as seemeth best unto himselfe. The justice of God shall stand though the Rocks remove, and the earth be totally forfaken; yet take heed of saying that justice hath forfaken the earth, or is removed, because we see it not acting in its wonted state and outward equipage. That which the Lord speaks to shew the unmoveable settednesse of his mercy, is as true in reference to the settednesse of his Justice, (Jer. 31. 35. 36.) Thus saith the Lord, which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night; which divideth the Sea when the waves thereof roare; the Lord
Lord of hosts is his name. What followes? If those Ordinances depart from before me, then the seed of Israel also shall cease from being a Nation before me for ever. As if he had said, when I change the Ordinances of heaven, of the Sun, Moon, and Starres, then will I take my mercy from Israel; I will never doe the one, therefore I will not doe the other. The Lord promised at the renewing of the Covenant with man, Gen. 8. ult. That day and night, summer and winter, should not cease while the earth remained. Now faith the Lord, if you can make me to alter the course of the heavens, of the Sun, Moon, and Starres, then I may doe this against my people. We have the like assurance given, Jer. 33. 25. Where the Lord from that consideration of the settlednesse of the frame of nature, argueth the settlednesse of his owne Covenant of grace, and Promise of mercy to his people. Thus also we may argue, in reference to his Justice, that you shall as soon get the stars blotted out of heaven, the Rocks removed, the earth forfaken, as God will forfaye the right distributions of Justice towards man. It was said of a man, and he but a Heathen, That the Sun might as easily be stayed, or turned aside, as he from doing right. How much more is this true of the righteous God, with whom there is no shadow of turning? And though we cannot say to any man, as Job's friends to him; If God punish you not sooner or later here in this world, he must alter the whole course of his judiciary administrations; yet we may say to many, if God save you eternally, he must alter the whole course of his merciful administrations; he must make a new Gospel, yea a new Christ, if you attaine eternall Salvation. For by the rules of the present Gospel, and by the way which Christ hath already manifested to save sinners, you cannot be saved, how much soever you presume of salvation: Shall the Gospel be forfaken for you, or shall the Promise be removed out of its place, which as it is more immovable then a Rock in helping those that turne to God and believe, (Isa. 54. 10.) so it will move no more then a rock towards the help of those who still turne from God, and continue in unbelief. Shall the rock be removed out of his place? Thus much of the Preface. Bildad hath spoken to the person, and reproved him; he now speaks to his cause.

Job.
JOB. Chap. 18. Ver. 5, 6, 7, 8, 9, 10.

Tea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
The light shall be dark in his Tabernacle, and his candle shall be put out with him.
The steps of his strength shall be straitened, and his owne counsell shall cast him downe.
For he is cast into a net by his owne feet, and he walketh upon a snare.
The grim shall take him by the heele, and the robber shall prevale against him.
The snare is laid for him in the ground, and a trap for him in the way.

Tea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The miserable condition of a wicked man is laid forth in this Chapter.
First, Allegorically.
Secondly, Plainly.

By way of Allegory to the 17th Verse; and in plaine expressions to the end of the Chapter. Here are foure Allegories.
The first from light, ver. 5, 6.
The second from hunting and fowling, ver. 7, 8, 9, 10.
The third from Law-proceedings, or the manner of Proceedings in Courts of Justice, ver. 11, 12, 13, 14, 15.
The last Allegory is taken from husbandry, ver. 16.

The 5th and 6th Verces containe the first Allegory; Tea, the light of the wicked shall be put out. The Vulgar reads it interrogatively, Shall not the light of the wicked be put out? But the Original is absolute; The light of the wicked shall be put out. The first word hath an emphasis in it; Tea, the light of the wicked shall be put out. Tea, imports a vehement affirmation, carrying...
ing what is affirmed against all opposition (Gam) yea, it shall be thus (faith he) which specially reacheth two things.

First. How much soever thou art angry with us for saying it, yet it shall be thus. Be thou as angry as thou wilt, thou shalt not help thy selfe: Thou mayest entangle thy selfe more, but thou shalt not at all loose thy selfe. A man that hath a burthen upon his back, cannot ease himselfe by strivying and strugling with it, but the more he struggles, the more he is troubled.

Secondly, This, yea, may beare respect to the exaltation of wicked men, to the height of their prosperity, yea, let them have gotten as high as they will, downe they shall, as the Prophet Isaiah speaks of Lucifer, (Chap. 14. 13.) Thou hast said in thine heart, I will ascend into heaven, I will exalt my Throne above the Stars of God, yea thou shalt be brought down to hell, to the sides of the pit. The higher we build in our owne thoughts, without God, the lower is our fall, and the more unavoydable. Thou shalt be brought downe. Or take the Allegory in the Text, how much light soever the wicked man hath, though he seem to have as much as the Sun; though he seem a fountaine of light, yet out he shall, he shall be put out like a candle. Yea, the light of the wicked shall be put out.

Here are foure expressions about one thing; First, The light of the wicked shall be put out; Secondly, The sparke of his fire shall not shine; Thirdly, The light shall be dark in his Tabernacle; Fourthly, His candle shall be put out with him. We are not curiously to insist upon distinctions, to find out the difference between light and a spark, between light and a candle, &c. Though a difference there be; yet I conceive the speaker did not so much intend that, but heaps up a great many words of near alliance, or of one signification, the more to ratifie his assertion, that the thing should certainly be done. A wicked man shall be extinct, put him under what notion you will; let him have light, or spark, or candle, he shall goe out in darkness.

But what is this light?

There are three sorts of light; first, morall; secondly, spirituall; thirty civil light.

Morall light, is the light of wisdome, prudence, and understanding. And thus some of the elder learned Rabbins, and later Hebricians too interpret this Text. As if he had said, the wicked
wicked man shall be made a very fool, defilute of wit, reason, understanding, and ability to judge; or know what evil is upon him, or what is good for him. The spirit of counsel shall be taken from him. That's a sore judgement.

Secondly, There is spiritual light; and that is double. The light of the knowledge of God; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some interpret the place of this spiritual light; Though a wicked man, an hypocrite hath a great measure of this light; yet his light shall be put out; as Christ threatens, Mat. 13. 12. & 25 29. To him that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he seemed to have. That light of knowledge, with which hypocrites seemed to shine, shall be taken away from them. Many hypocrites are irradiated with much light, and have great flashes or flashes of joy and comfort; these shall be taken away, their light shall be put out; yea, their sparks shall dye, they shall be left in utter darkness: though they compass themselves about with sparks of their own kindling, as the Prophet speaks, Isa. 50: 10, 11. Though this be a truth, yet (I conceive) it is not the thing that Bildad intended. But we are rather to take it for civil light, that is, the light of outward prosperity. And so these words are a gradation, teaching us, that not only whatsoever a carnall man reckons his greatest splendour, but what he calls his smallest ray of temporal blessedness, shall be vwrapt up in darkness and obscurity. Outward prosperity, may be called light upon a three-fold consideration.

First, Because as light refresheth and cheareth the spirits, (there is a terror in darkness, and when light comes, we are freed from that terror:) so doth outward prosperity, and the presence of worldly accommodations.

Secondly, Light helps us on in our work; no man can work, till he have either the natural light of the Sunne, and fire, or some artificial light. Prosperity and peace carry us on in our worldly affairs. A man who hath much light of knowledge about him, how to work, may yet have so much darkness of affection about him, that he cannot work, or move in the most proper sphere of his Activity.

Thirdly,
Thirdly, Light makes us conspicuous; we are seen what we are in the light. Thus outward prosperity makes men appear. Poverty is joined with obscurity, what parts, or gifts, or abilities, or worth forever is in man, he is scarce ever seen above board, if he be under the straights of poverty and affliction. The light of the wicked shall be put out. I have heretofore spoken of the prosperity, and also of the decay of wicked men; therefore I shall not insist upon it here. Note, only first, that

The glory of wicked men, their excellency, their light shall certainly come to nothing.

They shall be quenched as a fire of thorns (Psal. 18. 12.) which any man may suddenly quench, and if no man will, it will suddenly quench it itself. Yet further, the word which we translate to put out, is active, or intransitive; so some render it here;

The light of the wicked shall put it selfe out.

Hence note:

A wicked man is usually the cause of his owne ruine.

He puts himselfe out: Sometimes he makes his owne tongue to fall upon himselfe (Psal. 64. 8.) his tongue undoes him, and he is buried under a heap, or pressed to death under the weight of his owne words. Sometimes his owne strength undoes him; sometimes his wit and parts undoe him; his great learning, and abilities, prove his ruine; he dyes as a fool, dyes, because he thought himselfe wiser then any living. The prosperity of the wicked is not like the light of the Sun, but like that of a Candle, which consumes it selfe; and that, not onely naturally, as all worldly things doe, which will perish with the using, how warily forever we use them, but violently by their vaiance and unwary using of it. In this the Justice of God is eminent upon wicked men: There was scarce a wicked man in the world ever extinguished, but he hath contributed, not onely meritoriously (for to all wicked men are wholly the cause of it) but instrumentally to his owne extinction. The wicked man is (felo de se) a murtherer, a destroyer, an extinguisher of himselfe: If all men should forbear him, or resolve to let him stand, yet he would worke out his own downfall here, as well as he doth his owne damnation for ever.

Againe,
Again, The spark of his fire shall not shine.

'Tis the same thing; yet here is a progress in the sense. Besides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darkness indeed. If he have no fire burning, yet possibly he may have a few Coales, or sparkes of fire: Wherefore to note the utter extinction of a wicked man, he shall not have so much as a sparke of fire; The sparke of his fire shall not shine.

It is a great abatement to be brought from Sun-light, to fire-light; For as the Apostle speaks in another case, (1 Cor. 15.) There is one Glory of the Sun, another of the Moon, and another of the Starres; and one Starre differeth from another in glory. So we may say, there is one light of the Sun, another of the fire, another of the Candle, and one Candle differs from another in glory. Here is the Sun-light put out, and the fire-light, and the very sparke of fire. So that the threatened destruction, or extinction of a wicked man shall be total, every sparke of it shall expire. The rich man (Luke 16.) was destitute of all good, when he had not so much as a drop of water to coole his tongue. He that begged a drop, had not a drop. Now, as he that hath not a drop of water, is under the greatest drought: so he that hath not a sparke of fire, is under the greatest cold or darkness: And as the Prophet speaks (Isa. 30. 14.) to shew an utter destruction, under another notion about breaking a vessel; Because you have trusted in oppression and perverseness, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it like the breaking of the Potters vessel that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheared to take fire from the hearth; or to take water withall out of the pit. I note it for that, He shall break the vessel; &c so break it, that there shall not be so much as a sheared to take fire from the hearth, or a little water from the pit. When a vessel is so broken, that there remains not a sheared for any use, it is totally broken. What the sheared is to the vessel, that is a spark to the fire; the vessel is totally broken, when there is not a sheared left; and the fire is totally extinct, when there is not a sparke left.
So this carries not onely some extinction of the wicked mans light, but the utter extinction of the least light of a wicked man.

Againe, Consider the difference between these two, Light and fire. Fire is proper to the house and family: Light shines abroad every where; which imports, that as the renowne, fame, and glory, with which the wicked man shines to the world, shall be extinguished: So his fire, and his spark, that is, his family-glory and inure shall be taken away: he shall be destroyed in his publick capacity, and in his private capacity; his glory abroad, and his glory at home; the Sunne, with which he shines in the sphere of this publick employment, and the fire, with which he is warmed in the heath of his private relations and enjoyments, shall be utterly extinguished.

He hath not yet done.

The light shall be dark in his Tabernacle,

He had said before, His light shall be put out; why doth he say here, His light shall be darke? This seems lesse then he spake before.

I anwer, no; here is still an increas of the fence. To say, His light shall be darke, is more then to say, His light shall be put out; As was shewed Chap. 10. 22. upon those words; where Job describes the darknesse of the grave in purest straies of Eloquence, and having said, vers. 21. It is the land of darknesse, and the shadow of death, a land of darknesse, as darknesse is selfe, and of the shadow of death, without any order: He concludes, and where the light is as-darknesse. But some may say, If it be a place of darknesse, as darknesse it selfe, how can there be any light there? Why doth he say, the light there is as darknesse, when he had sayd there is nothing but darknesse? It is to shew, (as that place to which I refer was opened) that the grave is so darke, that even that which hath an appearance of light is darknesse. Not onely is the darknesse dark, but the very light is darknesse. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that bears any imaginable likenesse to it) shall be darke, or more like to darknesse: Hence we may note; That,

God will make the very prosperity of a wicked man an affliction to him.
Chap. 18. An Exposition upon the Book of Job. Ver. 6.

- His light shall go out, even to a spark; and if a spark of light remaine, that shall be but darkness. He shall never enjoy good, if any good remaine for him to enjoy. Though after great sufferings he may have some ease, yet that shall be a paine to him. As it is the priviledge of the Saints, that their darkness is light, their sorrowes joyfull, their wants a fulnesse; so is it the curse of the wicked, that their light is darkness, their joyes sorrowfull, and their fulnesse a want. Wee may here remember that argument of our Saviour, which I have formerly made use of, (Mat. 6. 23.) If that which is appointed to comfort a man, turne to his sorrow, how great is his sorrow? So that here is a peremptory exclusion of all that is, or can be refreshing to a wicked man; his light is darkness to him; and his very blessings a curse to him.

Lastly, His candle shall be put out with him.

The candle gives an inferior light; the candle is a family a household-light. When the Sun goes downe, candles goe up, but when this mans Sun goes downe, he shall not have the helpe of a candle, as not the helpe of fire. Now he that hath rather the Sunne to shine on him, nor the fire to warme him, nor a candle to stand by him, what a condition is he in? which shall aggravates the affliction of a wicked man. Some refer it to that sentence of the Ancients, who set up many candles, or lights, when they made Banquets in the night. So, his Candle shall goe out, is he shall never make Feast more, nor have merry meeting with friends more. But I rather take it in generall; for all the use of Candles, not for that speciall use of Candles, The making of Lamps in great night feasts, when their multitude of lights helped to turne night into day, and to make darkness light.

In the lowest sense, His candle shall be put out with him, he shall not have so much as a single candle, not the smallest, so much as a rush-light left him. And this we find againe in Scripture to express the saddest calamity. (Jer. 25. 10.) when the Prophet describes the desolation that should come upon Jerusalem. Moreover (Isaiah) take from them the voice of mirth, and gladness. And the voice of the bridegroom, and of the bride; the sound of the mill, and the light of a candle. That is, I will remove all their comforts;
comforts; when the lowest means of comfort (bread and candle-light) are removed, then all comfort is removed. So (Revel. 18. 23.) the destruction of Babylon is described; The voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee. That is, thou shalt be utterly overthrown, and mined; where there is not so much as the light of candle found, what of mercy can be found? (Rev. 22. 5.) When the Holy-Ghost would express a state which should need no creature-comfort, he saith, 'There shall be no night there, and they need no candle, neither the light of the Sun: The Sun is the light of the day, and the candle is the light of the night. Now as the full prosperity of a people is set out, when they shall have so much light, so much spiritual or glorious light, that they shall not need the Sun, nor the candle: So the total ruin of Nations, or persons, is set forth when they have neither Sun-light, nor candle-light. Prov 30. 13. The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.

Some interpret Candle and light by Children or posterity; so they signify (1 Kings xi. 36.) where God being about at once to punish, and to spare, saith to Jeroboam, 'I will take the Kingdom out of his Sons hand, and I will give it unto thee, even ten Tribes. And unto his Son will I give one Tribe, that David my servant may have a light alway before me in Jerusalem. We put in the margin according to the letter of the Hebrew, That David my servant may have a lamp, or a candle; that is, some of his posterity remaining and ruling in Jerusalem; his line shall not be extinct. The woman of Tekoa calls her Son, her coale, (2 Sam. 14. 7.) So they should quench my coale which is left, and shall not leave to my husband neither name nor remainder upon the earth.

If we take in this Scripturall sense of the light and candle in the Text, it enforces us yet more fully, that when a wicked man is extinguished, all that is his shall be extinguished, he, and his wealth, he, and his honour, he, and his children, he shall perish, and his candle with him; his name shall be blotted out, and there shall be no memoriall of him.

Lastly, A Candle goes out two wayes, either when the matter
ter is spent, and the fuel which it works upon consumed. Thus every man's candle goes out, his Candle waits; waits it selfe while it shines to him. Secondly, A Candle goes out by violence, when it is blowne out: So we must understand the Text; The wicked man's Candle shall not be left to consume, and weare it selfe out; He, and his; he, and his publick light; he, and his family-light; he, and his posterity-light shall be put out before they are waisted out. This Bildad reckoned as the portion of Job, and it is the portion of every wicked man; 'tis that which is due to him, that which he deserves, though he doth not always receive present pay according to his de-serts.

So much of the first Allegory, by which Bildad illustrates the dark condition of a wicked man, his light, the spark of his fire, and his candle are put out.

The Context of the four Verses following, shew the misery of wicked men, under a second Allegory, of hunting and fowling: where we have to doe with nets and snares, with a grin, and with a trap; all which are implements and engines belonging to fowlers and hunters, with which beasts and birds are enlaid and taken.

The misery of the wicked man is here set downe two wayes. First, In generall; *The steps of his strength shall be straitned.* Secondly, We have the speciall wayes how this shall be brought to passe.

First, He shall bring himselfe into a snare, as is shewed in the latter end of the 7th verse, and in the 8th; *His owne counsell shall cast him downe; he shall be cast into a net by his owne feet, and he walketh upon a snare.* The man runs into it alone; if there be none to drive him into the net, he will hasten into it; if no man set snares for him, he will set a snare for himselfe; he must be catcht. That's the first way, how his steps come to be straitned, he himselfe straitens them by his owne counsels.

Secondly, If this wicked man should not goe into the snare, yet he shall soone be brought into it. (vers. 9, 10.) *The grim shall take him by the heel, and the robbers shall prevale against him.* The snare is laid for him by others, many are contriving the methods of his destruction; there are traps set in his way, and he cannot escape. So that either he shall doe it himselfe, or if he doe...
Chap. 18. An Exposition upon the Book of Job. Ver. 7

...doe not, others shall. That's the summe of this context.

Ver. 7. The steps of his strength shall be straitned, &c.

This shewes the judgement in generall; all beasts and birds taken in nets, or snares, are brought into a strait; *The steps of his strength* by *steps* we are to understand his motions, his actions, his undertakings; whatsoever helps him towards his desired end.

And these are not ordinary steps, but the *steps of his strength*; that is, his strongest steps. Mr. Broughton reads, His violent passa- 
ges shall be straitned: steps of strength, for strong steps, is an 
Hebraisme very frequent. And these steps of strength may be:

First, The strength of his minde, and wit, there lies much strength within; man orders and lays his designs by the strength of his understanding.

Secondly, The strength of his authority; for therein a mans strength lies too; let such a man have never so much civill power, he shall yet be straitned.

Thirdly, The strength of his body, or of his hand; the steps of his outward strength as well as of his inward, and authorita-
tive strength, shall be straitned.

Fourthly, A man sets steps of strength, or addes strength to his steps, by his friends, and relations, by his alliance and confederates, by the helps, and aids, by the seconds and affi-
Instants which he hath abroad in the world. Every step which some men set, is upheld from without, they goe not alone. We may understand the Text in any of, or in all these ways. The steps of strength, or the strongest steps which he sets by the strength of his understanding, or by the strength of his authority, or by the strength of his body, or by the strength of his friends, and relations, the steps of all these strengths shall be straitned.

Further; The originall word signifies not ordinary strength; or strength in generall; but that strength which is usually ac-
companied with trouble, and with that trouble which flowes from, or is the issue of sin; a painfull strength. For as many have painfull weaknesses upon them; so some have painfull strength. And hence also the Hebrew word signifies riches, or power, which are unjustly gotten, and as unjustly kept. This kinde
kind of strength, is strength with a paine; when a man gets and maintains what he hath gotten by sin. And there are none who have had so much paine with weaknesses, as some in all ages have had with strength. The steps of his strength shall be straitned.

Straitned. To be straitned in common Scripture-phrase, signifies only to be afflicted; Mr. Broughton renders it by the word distressed; His violent passages are distressed. And hence Christ (Luk. 12. 50.) speaks of his sufferings, or of the pre-apprehensions of his sufferings, what effects they had upon him; I have a Baptisme to be baptized with, and how am I straitned, till is be accomplished. Did not John baptize Christ in Jordan some yeares before? What was this baptisme?

There is a threefold baptisme: First, The baptisme of water; Secondly, The baptisme of the Spirit: Both these baptisines Christ hath been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in Jordan. But there is a third baptisme, that is, the baptisme of bloud, or the baptisme of suffering, and that is it, which Christ spake of there; he had not yet been so baptized, drenched, or washed in blood, in his own blood, as he was soone after in the Garden, and upon the Cross. This was the baptisme that he was to be baptized with; And, saith he, how am I straitned? That is, how is my soule afflicted at the approaches and appearances of it? How am I besieged with it: for to that the metaphor may allude. The same word is used (Luke 19. 43.) where Christ foretells the destruction of Jerusalem; Thine enemies shall cast a trench about thee, and compass thee round, and keepe thee (they who are thus kept in are straitned) in on every side. It may referre alio to the shutting up of a beast in a pound, or to a woman in travell, who when her paines take hold upon her, how sore are her straits? All shews how great a strese, and distress was upon the soule of Jesus Christ; because he had then such a baptisme to be baptized with.

So then, to be straitned is to be afflicted. Outward afflictions are straits, either upon the body, or state; and the very foresight of these put many to inward straits.

And hence (on the other side) to be enlarged, signifies prosperitie, or a good estate. We have David so expressing himselfe.
(Psal. 31. 8.) Thou hast set my feet in a large room. Again,
(Psal. 66. 12.) We have gone through fire and water: but thou hast
brought us forth into a wealthy place; which some translate,
into a roomby place; That is, into much prosperity. So-
mon (Prov. 4. 11, 12.) gives us a negative to this in Job;
When thou givest thy steps shall not be straitned: That is, Thou shalt
not be afflicted, or thou shalt not come into any trouble. When
Isaacs servants had digg'd a first and a second Well, the heard-
dmen of Gerar contended about it, saying, the water is ours.
Then his servants digg'd a third Well, and for that they strove not;
therefore he called the name of it Rehoboth, that is, room; for now,
said he, the Lord hath made room for us (Gen. 26. 22.)
We may say of all our comforts, and mercies, Rehoboth, here is room:
but of all our afflictions they are straitened. So that, the steps of his
strength shall be straitned, is neither more nor leas than this: he
shall be brought into trouble. Hence observe;
First, who is it that is threatened with these straites? It is the sin-
er, the wicked man here spoken of, he is the subject of the whole
Chapter: then learne:
Sin brings into straites.
There are none brought into such straites, as they who walke
in the broad way. If you would be at liberty, keep in the narrow
way, and walk, as they who are bound. None are freer from
bondage then the servants of God (indeed none are at all free, but
they) yet none are more bound then they. As for those who
would have more room for their steps, then the commandements
of God afford, they shall have but little room for themselves.
They will be found sooner or later in the stocks, or in the net, in
the snare, or in the grin, who walke loosely. Sin brings us into a
twofold strait.
First, Into straites of minde, a man shall not know what to
doe, who doth he cares not what. Thousands have run them-
selves into these straites, who had room enough in the world;
they walked which way they would, they washed their footsteps
in butter, and the rocke powred them out rivers of oyle; yet
how have their poore soules been straitned by turning aside after
vanitie.
Secondly, Sin straitens the outward man, the body is brought
into prison, into deaths, and dangers. For one who is brought into
into straits for his conscience, there are hundreds who are brought into straits by acting against conscience. Some are brought into straits for doing their duty; but most for doing against duty; with whom are prisons peopled, are they not with those who break their bounds? who are generally in the straits of poverty, while they walk abroad, are they not such as walk disorderly? 'Tis sin which usually cloatheth a man with rags, and (though some are fed by it) which snatcheth the bread out of his mouth. Who are they that are brought into the straits of a shamefull death, and fall under the stroakes of justice? are they not such as transgress the rules of justice, and practically oppose Government?

I grant there is a strait into which some are brought by the closenes of their walking with God, yea, by the enlargedness of their hearts towards God. Paul was in such a strait, (Phil. 1:23.) Then a man is in a strait when he knowes not what to choose; I am in a strait between two; why? I know not which to choose, whether to live or dye; it was the height of his grace which put him into this strait: but O the straites that men are brought into by the lownes and basenes of their spirits, their wickednesse entangles them in such straites, that they know not how to live, and yet are altogether unfit to dye.

Further, The providence of God hath cast many into straites too. Jephthaeh (2 Chron. 20. 12.) was brought into a great strait when he said; Lord, we know not what to doe, but our eyes are towards thee. When wicked men bring themselves into straites, they either despair of helpe, or their eyes are towards the creature for it. But when God brings his own people into straites, they look towards him for helpe. The providence of God brought Jephthaeh into those straites; and the providence of God brought him out of them, and gave him not onely enlargement, but a crown and glory; God can quickly recompence us for all the evils which he lays upon us, but sin cannot. Sin can write, but it cannot heale, it casts into straites, but it cannot
bring the people, and pride himselfe in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous strait. And what was his strait? It was a hard election that God put him upon, whether he would choose pestilence, or famine, or sword; one of those three he must; such a libertie of chusing is a sad restraint. Our wills are then bound, when they have a freedome to make such a choice. Thus Diem was hampered, when he went beyond his line. Sin will bring Saints to straits, much more will it bring wicked men to straits.

God sometimes brings his own people to straits when they sin, that he may keep them from further sins: (Hos. 2. 6.) I will hedge up thy way with thorns, and make a wall, (that is, I will bring thee to straits,) that thou shouldest not finde a path. God brought them into the straits of affliction, that they might not wander into straits by transgression. It is better to be straitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keep us from sin. Our sin makes a hedge (not as the efficient, but as the procuring cause) to curbe our carelesnesse. The word of God is one hedge, his rods are another. It is best to be kept within bounds by the former; but 'tis well if the latter keepe us in.

Againe; The steps of his strength shall be straitned.

Note,
Wicked men shall be straitned when they are in their strength, and judge themselves furthest off from straits.

To have said he shall be straitned when he is weake, when he is low, and poore, had not been much; but here he speaks of God, acting like God, against wicked men: when they are in their strength, and flourish, and verdure, and greennesse, then they shall wither, when they thinke they have most roome, and are at greatest libertie, both in their estates and spirits, then they shall finde themselves shut up (as it were) in prison. There is a Text (Job 20. 22.) which is very clear to this fence, I will but name it here, because it will come shortly to a fuller handling, where Zophar speaking of the hypocrite, faith; In the fulnesse of his sufficiencie, he shall be in straits, that's an amazing expression. Here he faith, the steps of his strength shall be straitned; that's very much:
much: but there in the fulnesse of his sufficiency he shall be in straits.
See the difference between the Saints, and wicked men; between
up-right-hearted godly men, and wicked false-hearted hypocrites.
Paul saith (in a higher fence) (2 Car. 12) When I am weake,
than am I strong. But when a wicked man is strong, then he is
weake; and when he walkes at large, then he is in straits; that is,
weaknes surpriseth him in his strength, and straits attend his greatest
enlargements. The steps of his strength shall be straitned.
Thirdly, Note briefly this;

There is no strength of the creature that can protect it from the
wrath, or from the judgement of God.

Let him step as strongly as he will, if he be against God, God
can straiten him quickly: As he saith of Zcnerchib; I will put my
book in his nose. (2 King. 19. 28.) He thinks himselfe a Levi-
athan, who (as he is describ'd Chap. 41. 27) eftreneth iron as straw,
and brashe as rosen wood, darts are counted as stubble, he laugheth
At the shaking of the spear. One would thinke then that there is
no putting of a hook into the nose of this mighty Monster, no
drawing him up with an angle: yet the Lord will put a hook in
the nose of Leviathan, and pull him up with a single hayre, as if
he were but a sprat; The Leviathans, the Elephants, the Lyons,
are as nothing before Jehovah. Can thine heart endure? or can thine
hands be strong in the days that I shall deale with thee? saith the
Lord to Jerusalem (Ezek. 22. 14.) No; they cannot. For then
the Dukes of Edom shall be amaz'd, the mighty men of Moab trem-
bbling shall take hold upon them, &c. Exod. 15. 15. Hannah con-
cludes in her song (1 Sam. 2.) By strength no man shall prevaiile;
man cannot prevaiile over other men by strength, much lesse shall
man deliver himselfe by strength from the hand of God. How
great soever the single or united strength of the creature is, if it be
strength against God, a strength of acting against the designe of
God for his people; feare not, the steps of that strength shall be
straitned. It is no matter what the strength of any creature is, if
the strong God be with us, he can quickly straiten it. The steps of
his strength shall be straitned.

And his own counsels shall cast him downe.

There are two things by which man supports himselfe, two
pillars,
pillars, like the two pillars spoken of in Solomon's Temple, Jebron and Boaz, which signified, He shall establish and strengthen. There are two pillars, of Nations and persons; first, Power; secondly, Policy or Counsel. Counsel is as much a man's strength as his strength is. Now that it might appeare, that a wicked man shall have all his props pulled away, and all his pillars throwne downe; As 'twas shewed in the former part of the verse, that his strength shall not helpe him, so here, 'tis shewed that his craft and counsel shall not. And this is spoken not barely, but with an aggravation; For, first, That his counsel shall not help him, is bad enough; but his counsel shall cast him downe, and that is farre worse; Secondly, It had been a sore affliction to have said of his counsel, as he said of his strength, it shall be straitned, or overthrowne, but he saith that which is farre more afflicting, his counsel shall overthrow him, his counsels shall cast him downe. Thirdly, It had been a great judgement to have said, his counsel shall be cast downe, but it is a farre greater to say, his counsel shall cast him downe. There is no difficultie in these words; therefore I will but give you two or three notes upon them. First learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counsel shall not. Gods counsel cannot be throwne downe, and therefore it will hold us up from falling. But that counsel (and such is the best of mens) which may be throwne downe it selfe, can never keep us from falling. As Riches prevaile not in the day of wrath, (Pro. 11.4.) so wisedome and wit, shall not prevaile in the day of wrath. Though you could give counsels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no trusting to any thing without God, if these two pillars be pulled away, strength and counsel, upon what basis shall a man establish himselfe.

Again, Here is not onely shewed the inabilitie of counsels to support a man; but here is shewed the activitie of counsels against a man, his counsels shall cast him downe.

Hence observe;

God turns the counsels and projects of wicked men upon their own heads, or against themselves.

This
Chap. 18. An Exposition upon the Book of Job. Vers. 7.

This shewes the extreme vanity of humane politicke, as seperated from holy politicke, or from the wisdome which is from above; seeing it is not onely unable to help us, but it doth us hurt. As that which shews the extreme wickednesse of man's heart by nature, is this, that it is not onely unable to doe good; but it is vehemently active against good, and sets it selfe against the whole Law of God, and would overthrow it, or cast it downe. Nature doth not onely pull her hand from the works of God, but puts out her hand to resist it. So that which shewes the extreme vanity of the counsels of men is this, that they are not onely weak to helpe them, but strong to ruine them. The Psalmist tells us (Psalm 64. 8.) God shall shoot at them with his arrow suddenly, so they shall make their own tongues to fall upon themselves, all they that hate them shall flee away; (A text formerly tought at, yet consider it againe) how doth a mans tongue fall upon himselfe? or if it doth, what hurt is there in that? what weight is in a mans tongue? it is a little piece of flesh, there is not a bone in it, and I am sure it can breake no bones where it falls? The tongue is here taken tropically for words spoken, or counsels given by the tongue. So that when he saith, their tongues shall fall, his meaning is, their counsels shall fall upon themselves, and be their fall. It is an old Adage: Beat in counsel, worst be the counsellor. It may doe hurt to those against whom it is given, but it shall certainly doe them hurt by whom it is given. (Psalm 7. 15.) He made a pit, and digged it, and fell into the ditch which he made; his mischiefe shall returne upon his head. The making of a pit, is onely the laying of plot, the setting of desigues to doe mischiefe; these shall be made obstinious to the designers. (Psalm 9. 17.) The Lord saith of the judgment which he executeth: That is, it appeares God doth it, he doth it so exactly: why? he gives instance of the end of the verse; The wicked is snared in the works of that is, his own counsels shall cast him downe. But he (Psalm 12. 4. or 12. 5.) if he diggeth a pit, shall fall therein, and he that he should revenge upon him. Doth every man fall into that he digges? is every man bruised with the stone that he may be just cause to dig pits? The meaning is, a pit to catch others. But shall every one that doth revenge upon him, fall into it? I thinke not so neither.
We may as lawfully dig pits, that is, set counsels to take some men, as we may dig pits to take wilde beasts, Foxes and Wolves, or any hurtfull creature that would annoy mankinde. But the wicked man who digs a pit for the innocent, who prepares mischief for those that have done him no wrong, shall fall into the pit himselfe. And he that rolls a stone; That is, he that would roule a stone upon a just man (for you may roule a stone upon a wicked man, and bring the wheele over him; but he that rouls a stone, or that moves every stone to bring evill upon a righteous person, this man) shall feele the stone returning upon him, that is, his own counsell shall cast him downe.

Some of the Ancients have observed from the phrase of rouling a stone and digging a pit, that every wicked man digs a pit, and rouls a stone; he digs a pit downe to hell, and he rouls a stone up against heaven. Every act of sin is the digging of a pit downward, and the rouling of a stone upward. He at once makes his grave in hell, by sinning, and throws a stone of defiance and rebellion against heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text; Who so diggeth a pit shall fall therein, &c.

And yet it is not the same hand that digs, which thrusts him into the pit; nor the same hand that roules the stone that causeth it to returne. The hand of wickednesse digs the pit; the hand of malice roules the stone, but it is the hand of Justice that puts him into the pit, and causeth the stone to returne upon him. And as (Mat. 10. 13.) Christ speaks to his Disciples whom he sent forth to preach the Gospel; When you come to any house salute it, and if the house be worthy, let your peace come upon it. But they might say, what if the house be not worthy, shall we lay out our peace at adventure? were it not best to try first whether the house be worthy or no, before we salute it, and offer them peace. No, faith Christ, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace shall come upon them, and if they be not, what then? be not troubled, your peace shall not be loft; if they be not worthy, your peace shall returne to you. Thus it is with Saints, and those that are upright; we may say to such, be not afraid to bestow peace, or befall a prayer upon those that are unworthy; for if it mis-
carried in reference to them, if they get no good by it, you shall; your peace shall return into your own bosom, your prayers, and good wishes shall not vanish into air, your peace shall return, or let it return, take it home againe. On the other side, when a wicked man intends mischief, or withholdeth a curse upon the godly, when he plots evil against them, and hath done his worst, his curse shall not come. Though God may leave them under some outward evil, yet the curse shall not come upon them, because the curse cannot be shall not come. As the wicked world, is not worthy of them, or of the blessing which God gives with them, so they are unworthy of the curse which the wicked world (of which gifts they are very bountiful) gives out against them. What becomes of it then? It shall return upon the head of the wicked, and they shall be burdened with their own devices. See more of this subject, Chap. 3.

vers. 13. Take one thing further from this verse: His own counsel shall cast him downe. Counsel is a very precious thing, yet that shall undo the wicked. Then notes.

The best thing which an ungodly man hath, shall return to his heart.

For nothing in the world, of a worldly nature, but may come to naught. One day the grace of God, the favour of God, can come to us in heavy, these never cast us downe: your wit may mislead you, your prayer, and your counsell may undoe you, but it can never undoe a man; humbleness of mind, sincerity, faith, cannot be accused as guilty of any maine fall. I never heard of a man cast downe by faith, cast downe by love, cast downe by meeknesse, or humbleness. But how many have been the proud wits and high parts, by their counsell laid waste. Surely, the best of natural things may be lawful, if counsel may. Counsel is the spirit or soul of all that nature dropes out, and stirs it selfe, in man, to prove mortals and honestous. That grace I speak up to the Saviour. (Tom. 8: 28.) All things work for the good. Among those all things, we may take their wisdom, their ignorance, their hypocrisie.

G The
Chap. 18. An Exposition upon the Book of J O B. Ver. 8.

The virtues of a carnall man worke him ill, when as the very sins of a gracious heart work him good: Though the godly have low parts, and are unable to advise themselves, much lesse others, yet this shall not cast them downe. They shall thrive better by their ignorances and inabilities, then the other by their knowledge and subtlety.

From all we see againe, that a totall overthrow is the portion of the wicked man, his strength shall be straitned. And because many a man, who hath lost all his strength, hath yet a cunning pate; therefore 'tis added, His counsell shall cast him downe: if a man can neither prosper by counsel, nor strength, in what a condition is he? It was saide of old, who would require in an adversary, cunning, or strength? It is a hard choice which to desire, whether a mighty, or a subtle enemy: but when we deal with an enemy that hath neither strength, nor subtletie, or if he have, both his strength shall be straitned, and his counsel shall be destroyed, why should we fear him? If you aske, how comes it to passe, that the counsels of a wicked man shall cast him downe? I answer, Sometimes notwithstanding his great wit, he gives foolish counsel. Secondly, Though he give counsel like an Oracle; yet God turnes that into foolishnesse. He can never thrive by counsel, whose great understanding is either so darkned that he gives foolish counsel, or when he hath given wise counsel, yet sees it deserted, as if he were a fool.

Bildad is still describing the miserable state of a wicked man, (in application unto Job) under the Allegory of Hunters or Fowlers.

First, The wicked man throwes himselfe into a snare, as was seene at the close of the former verse, and is further prosecuted in this.

Ver. 8. For he is cast into a net by his own seete, and he walketh upon a snare.

Secondly, Others shall lay a snare for him.

Ver. 9, 10. The griss shall take him by the heele, and the Robber shall prevailed against him, &c.

So that, the straites into which this man shall fall, are of two sorts: Some of his own making, and others which are made by his enemies.
In his 8th verse, Bildad begins on that first branch of the metaphor, how he is taken; He is cast downe by his own counsel, in the former verse, head-hunt. He is cast into a net by his own feet; some read it, they are sent into a net by his own feet; so Mr. Brougham; or, He buildeth his feet into the net. To the Latine translation: which way soever we read it, the words are but an explanation or amplification of the latter part of the 7th verse; His own counsel shall cast him down.

He is cast into a net by his own feet.

The word in the Hebrew, which we translate net, is not farre in sound from the Latine, rete, and is derived from a root which signifies to posefse; and the reason is given, because when once a net hath taken either birds or beasts, it holds them fast, as a man doth his land, or inheritance, as his possession, whatsoever comes into the net, is (as it were) possess'd by it.

But what is this net?

There is a threefold interpretation of that:

First, Some by the net understand sin; He is cast into a net, that is, he is overcome by some temptation, or corruption, and is ensnared; sin is a net, and the word of nets; sin is a net round about the sinner. (Ps. x. 2.) His own iniquities shall take the Snare of his feet, and he shall be holden with the cords of his sinnes. (Prov. vi. 19.) In the transgression of an evil man there is a snare; the righteous shall thrust in the snare of his neighbour. The proverb may be taken two ways, either that there is a snare in his transgression, for other men which watch a man transgressing lays a snare for his neighbour, or, there is an snare in his transgression, there is a snare for him. The meaning of Solomon in this latter sense: Solomon saith: "snares and fetters, and the all snares which bring a man to destruction, are a snare, or the snare of sin, which is a snare to the sinner; for that which draws sinners unto destruction is the pleasure of the pursuit of sin, and the satisfaction is held forth; to cause affection. When a man, therefore, doth not love the snares, but escheweth them, the snare he would not come into; he may understand these means or contrivances of God, and under him; and partings on his execution.
by which he hoped to bring his counsels about, of which we reade in the former verse; but he is every way disappointed; His own counsel shall cast him downe, and his feete cast him into a net. Now, when both a mans most serious counsels and industrious endeavours turne against him, how is it possible that he should prosper?

Thirdly, The net may be interpreted, as for the way to his ruine, so for the ruine it selfe into which he falls, his troubles, miseries, and afflictions are his snares; for as the wicked mans sinnes are a net and his own wayes are a net, so that is a net to which these nets leade him, punishment and misery, these hamper and bewilder those fast enough, who fall into them. He is cast into a net by his own feete.

But here it may be questioned, doth any man cast himselfe knowingly or willingly into a net?

Surely not; he is said to be cast into a net by his own feete, not as if the man did actively contrive and promote his own undoing, or did weave a net purposely to entangle himselfe; but God do disposeth of his plots, God do orders, and over-rules his actions, that he makes his own feete carry him into the net, while he thinkes they are carrying him into a Paradise of freedom and content; at least, that he is making an escape from danger, and that his feetes at next step will fet him beyond the borders of fear or trouble; the over-ruling hand and providence of God that doth all this, as Joseph spake to his Brethren, (Gen 45. 8.) when he discovered himselfe to them in Egypt, whether they had betrayed and sold him; Now it was not you that sold me hither, but God; they sent him thither instrumentally and enviousely, but it was God that sent him thither providentially and graciously, it was his power and wisdome which orderd that dispensation sweetly, else his Brethren had made foule worke of it; or they sent him thither to make him a slave, that was their deligne; but God sent him thither to make him a Prince and Ruler, to make him a preserver of Egypt, and of his own Familie too; as he concludes in that verse; He hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the Land of Egypt.

Now as God over-rules the evil actions of men for the good of his own people; so that they may say, it was not ye that did.
did this but God, yee thought otherwise, but God hath brought
good out of it, so God over rules the actions of ev'n men to
their own hurt, whe[n] a wicked man casts himself into a net by
his own feet, it is not he that doth it, but God; he intended no-	hing but good and advantage, not mischief or misery, not a
snare or a net to himself, but God was too hard for him, and
beast him both at and with his own weapon; he brought him in
to the act.

Hence observe;

First, That no man is Master of his own designs or actions.

Man intends great things, his head is full of devices, but he can-
not carry his works through to the end which he intends; wicked
men cannot perfect their own purposes and proposals; neither can
the good. This is a common truth; The way of man is not in him-
sel[fe], neither is it in him that goes to direct his own steps, faith the
Prophet, (Jer. 10:23.) That is, he hath not such a command of
his way, or of his steps, as to be sure to reach, or attain unto his
end; men would never come into snare, if the division of their
wayes were in their own hand. A mans heart deviseth his way, 
but the Lord directeth his steps, (Pro. 16:3.) Not that the heart lyes
without the command and government of God, then the scribe
does, or his faith, (ver. 1. The preparations of the heart in man,
are the answer of the tongue is from the Lord. But when Solomon
said, A mans heart deviseth his way, &c. I conceive his meaning
to be this, that the Lord permits men a greater liberty of thinking,
their ha doth of acting, (not that it is lawfull for them to thinke
any thing which it is not lawfull for them to act, but) he gives
them to lay their plots and devise their devices to imagine
ways, and he never checks or takes them off, but when
competition come to acting and working, then he comes forth and
God hath suffered many to take compleat counsels and counsels, and to lay devilsish plots against his divine
law, he never suffered any to compleat their actions against
him. When once wicked men come to practising, let them
to themselves God never troubled those first men of the
world while they were drawing the scheme, making the
pretences of their Babel; but when they fell to build-
arkly turned down and confounded them.

Secondly,
Secondly, Observe;

That as a wicked man keeps not the way which God hath appointed, so he comes not to the end which himself expected.

He is walking in the way of sin, and God brings him to punishment, and into snares, there is his end which he looked not for; he goes he knows not whither; as Christ speaks, (Job 12. 35.) He that walkes in darkness (that is, in ignorance, or in an evil way, what of him!) he knowes not whither he goes. But doth not a man that walkes in darkness and ignorance propose some end to himself? yes, he doth, especially such as are here spoken of; men full of parts, counsel, and wisdom, these are full of designs; but though they are, yet they know not whither they go, because they shall not goe to that which themselves have designd, but they shall goe to that whither the just judgement of God determines them. He knowes not whither he goes; An ignorant man walkes in darkness, and because he is ignorant of God's way, he miseth his own end, he proposeth happiness to himself, and he falls into mischief; thus he knowes not whither he goes; wicked men are great lovers of themselves, and it is out of self-love that they goe in such ways as prove nets to themselves. They goe meerely to save or exalt themselves, but they cast downe and destroy themselves; thus they know not whither they goe.

Thirdly, Observe;

It is a severe judgement of God upon wicked men, that they should be the meanes of their own ruine.

That their own feete should cast them into a net; this speaks wrath pour'd out upon them; as it is a great mercy when God directs his people to use the proper meanes of their own saving and deliverance, helping them to walke in such ways as have a tendency to their own good; so it is a judgement of God upon wicked men, when they through ignorance, or obstinacy, betray their own peace, or run desperately upon their own destruction.

And are cast into a net by their own feete.

Solomon in the first of the Proverbs, ver. 18. dehorts the young man from ill company, and intigers to sinne, by this argument; Their feete (saith he) run to evil, and make haste to shed blood, 

And
And they lay waste for their own blood, and lurk privily for their own lives. These men said, (ver. 11.) Come with us, let us lay waste for blood, let us lurk privily for the innocent without cause; we will take the spoyle, we will rob and oppress; yet when the Holy-Ghost comes to make up the judgement concerning the acts of these men, he saith openly this, They lay waste for their own blood, and lurk privily for their own lives; As if the men had entered that unholy league, on purpose to spoyle themselves, and cut their own throats. They thirsted for their neighbours blood, but they drank their own, they coveted their neighbours goods, but their own became a prey and a spoyle. It will appear at last that all the wasting and privy lurking of wicked men for their brethrens either estates or lives, hath been against their own soules, and a cruelty to themselves; this is a great aggravation of the misery of a wicked man, that he hath so great a hand in it himselfe. The Lord saith by the Prophet Hosea, O Israel, thou hast destroyed thy selfe, (Chap. 13. 9.) and by Jeremy (Chap. 4. 20.) Thy ways and thy doings have procured these things unto thee. There is a great difference between these two, between that in the Prophet Hosea, and this in the Prophets Jeremy; the one saith, Thou hast destroyed thy selfe, the other saith, Thy sinnes and thy doings have procured these things unto thee. It is true, the destruction of all men, of all kings and cities, is from themselves meritoriously, whosoever destruction comes upon them, their sinnes and their doings deserve it; and this is misery enough. But when the Prophet would show the greatness of their misery, he tells us, that their destruction was from themselves instrumentally, not only hath thy sinne procured destruction from me, but thus, I sent destruction and judgements, but thy sinnes are the very means, by which thou art destroyed. And up, your hand to pull thee downe. In the 14th verse, and the first, the foolish woman is described by the rules of this, Every wise woman buildeth her house, and her misery, it would have been misery enough (when shee had built a house, or had a house built,) but she had pluckt it downe over her head, but it is a farre greater, when a woman shall be so foolish as to plucke, and afore upon her own head; this is the judgement, that
that God leaves many worldly wise men and politicians too, that when they have plotted a great while to pull the house upon the heads of others, it falls upon their own heads; and when they have prepared snares, set their nets, and are waiting to catch their prey, they are ensnared, and their own snares cast themselves into the net.

And he walketh upon a snare.

That's the second Branch; Mr. Broughton renders, He walketh upon the platted gin. The fence is near the same with the first, and therefore I shall but touch it. The former word noted a more violent and sudden action, He is cast; here, He walketh: Walking is an ordinary pace, and implies an ordinary course of life. Now when it is said, He walkes upon a snare, it shewes that as (in the former clause) a wicked man often falls suddenly and violently into danger; so his whole life is a life of danger; the wicked man lives, but he lives miserably, he lives in the midst of a snare. Some interpret this as a proverbial speech; To walke upon a snare, is like that of walking upon burning coales, or upon fire, both are proverbial, for extremities of danger. Hence observe;

That an ungodly man is oft times secure, but never safe.

Is he safe that walkes on snares? whose ordinary course is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoid, he falls into the pit; when he thinkes himselfe most sure, then is he nearest confusion; He walketh upon a snare. Indeed, every thing that a wicked man hath, or that he lets himselfe about, is a snare unto him.

First, his Table is a snare; when he comes to his Table, and there finds comfortable provision, the fat and the sweet upon it, then he rejoiceth in his portion, and faith, soul, take thine ease, eate, drinke, and be merry; yet the curse overtakes him there. His Table is made a snare, and that which should be for his good, is so to him an occasion of falling. (Psal. 69. 22. It is a fore evil, when there is no bread upon the Table, but when a Table full of bread is a snare and a famine to us, that is farre worse.

Secondly, His riches are a snare to him; That which a rich man counts his strong Tower, becomes his strong prison. (1 Tim. 6. 9.) They that will be rich fall into temptation, and a snare,
(his riches are a snare, a greater snare then poverty) and into many foolish hurtful lusts, which drown men in destruction and perdition.

Thirdly, His wit, parts, and learning, are a snare, for which he is so much admired in the world. O he is a very witty man, a wise man, a man of a deep reach, a notable head-piece, what a nimble, what an eloquent tongue hath he? see how gracefully he expresses himselfe; yet all this is a snare, it had been better for him if he had been a soole, or dume, then to have had all that wit, those great abilities, considering how he hath employed them. A carnall man presumes to ensnare all the world with his wit and words, and these are often a snare for others, but chiefly for himselfe.

Fourthly, All his relations, his wife, children, friends, all the comforts that he hath in the world are snares to him.

Fifthly, Religion so farre as he professeth it (a wicked man may make profession of Religion (I say) his very Religion) is a snare. Religion as the world behaers, and as many conceive, the notation of it, hath its name, (a religio) from binding, Religion is a bond, it should be a bond to all men, but it is a snare to wicked men, it should be a bond to yee men fast to God, to yee them to duty, to yee and hold them in the way of holines, but it is only a bond to wicked men; their outward profession causeth them to bett their selves in their inward corruption, and they take on themselves by so much the more liberty in evil, by how much they give up themselves the more to a kinde of bondage in doing good.

Sixthly, and lastly, Which is more then all, Christ is a snare to a wicked man, when he hath Christ in his mouth, when he taketh off the yoke, when he walketh upon a snare. If the Sonne make us free, he with his hands is seemingly freed by the Sonne. To those that understand, that to be unbelievers and disobedient, disobeis, and to make the yoke of service, make them free, (1 Pet. 2, 18.) what a woeful condition, one by one themselves into a net, into which whole, highest, intents, temperall passion of Religion, ye see their preservation: H Bildad
Bildad proceeds yet further in the explication of this Allegory.

Ver. 9. The grinn shall take him by the heele, and the robber shall prevale against him.

Wee saw the wicked man catcht in his own snare before; now here is a snare layd for him; his overthrow is discovered two wayes in this 9th verse.

First, A secret evill is set for him; The grinn shall take him by the heele.
Secondly, Open violence shall ruine him; And the robber shall prevale against him.

The grinn shall take him.

The word signifies not onely to take, but to hold that which is taken, and to hold it so as not to let it goe, to hold it firme and strongly, to keepe in safe custody. As the Spouse speakes of Christ (Cant. 3. 4.) I caught him, and I would not let him goe. It is this word; now as the soule putting forth faith upon Christ, doth not onely take him and lay hold upon him, but layes hold so, as not to let him goe, sticking close, and cleaving to him. Strong faith doth this, such as her faith was when shee said; I caught him, and hold him, and would not let him goe; so evill doth not onely take, but hold the wicked fast, so fast, that it will not let them goe; that's the meaning of the word.

The grinn shall take him by the heele.

Before he spake of a net, and of a snare, now of a grinnie. Here are all sorts of hunting and fowling Instruments heaped together for the compleating and furnishing of this Allegory. Here, we have the grinnie.

The originall roote signifies to blow or puff with the breath; so the word is us'd (Prov. 29. 8.) Scornfull men bring a Citie into a snare; so we translate; it is the word which is here translated grinnie, and we put in the margin of our Bibles opposite to those words, Bring a Citie into a snare, or, set a Citie on fire; because proud scornfull men will not give over-contentious speaking, till they blow the spark into a flame, and so set a whole Citie, yea
yea Kingdom on fire; or as some render it, till, they blow is up, as a house or Tower is blowne up by the violence of Gun-powder. That Citie and State is indeed brought into a snare which is thus blowne up or set on fire by the unquiet breathings and vexings of scornfull men.

The word also signifies to whistle softly, because fowlers and hunters use to draw the prey into the danger of the Grinne by a kinde of soft musical whistle. And indeed every man is brought into the grinne or snare by a whistle, that is, by some enticing fallacious voyce, tempting him to sin. And hence the same word signifies both

The grinne shall take him by the heele.

The heele is taken foure wayes in Scripture.

First, For the whole body; as in the third of Genesis and the 16 verse; Thou shalt bruise his heele; The Serpent bruised the whole body of Christ, or (as some understand the heele in that Text) the whole humanity of Christ, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone suffered. For though he suffered who had two natures, yet but one did suffer.

Secondly, The heele is taken properly and strictly for the lowest part of the body; Jacob took his brother by the heele (Gen.25. 26.) Thus here. For a grinne is usually set to catch by the heele, not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and motions of this life, (Psal. 49. 5.) Wherefore should I feare in the days of evil, when the iniquities of my (heele) shall compass me about? That is, when my sinnes or saylings in what I have done, come to my remembrance, or are chaffened upon me: every mans heele hath some iniquitie. As wee shall have some dirt cleaving to our heeles while we walke in a dirty world, so there is some dirt, some defilement upon all our actions, which we may call, The iniquitie of our heele.

Fourthly, In a tropicall fence, the heele signifies the latter part of a mans life, or old age; so some will needs understand it here; as if the fence were thus; Though the wicked man prosper a great while, the first, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, before
fore he come to his grave, he shall be catche, some mischief shall fall upon him, or he shall fall into mischief, he may prosper a great while, but the grinne shall catch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevale against him.

M. Broughton readeth it, the savage shall lay hold on him; the word which we translate robber, signifies any wilde barbarous sort of men, who live out of rule and order; properly a man that lets his hayre grow disorderly, because robbers and violent persons use to let their hayre grow so, either to disguise themselves, or terrifie others. Some by the Robber, understand the poore; others, his rich creditors; we, in pursuance of the Allegory, may call the Robber the hunter, or the wood-man, who sets the grinne, and lays the snare, this man, this cunning hunter prevales against him. When the hunter hath set his grinne for the bird or beast, as soone as they are caught, he comes in and prevales upon them. The grinne doth not kill, but hold saft till the hunter comes. The grinne shall take him by the heele, and the hunter or robber shall prevale over him. So we translate the word.

( Job 5. 5. )

Further, the word signifies also a thirsty one; hence the Vulgar translates in the abstract, Thirst shall prevale or wax hot upon him, putting the abstract for the concrete, thirst for the thirsty one, Thirst shall prevale against him; which is thus explained. The wicked man is caught by the grin or toyle, and there he vexeth himself till he is weary and thirsty, as beasts that are catcht in a toyle, vex themselves and labour till they pant and breath for life, and are very thirsty; Thus the wicked man shall be catcht in a grinne, wherewith striving to get loose, he becomes the more troubled: It comes neere the same sense in generall, which soever of these we take, namely, that the wicked man as he runs into the snare, so there he shall perish, he shall be held saft till the hunter makes an end of him, and he that sets the snare destroys him. Which falls in with the former interpretation, that the Lord in Justice against wicked men, orders both the grinne to catch, and the hunter or robber to prevale.
Vers. 10. The snare is laid for him in the ground, and a trap for him in the way.

Here are two words of a different root; for though we translate snare, as in the former verse, yet the original varies; our language is not copious enough for the Hebrew in this particular. The word which here we translate a snare, signifies properly a coard or rope, and it comes very near in sound to our English word Cable, which is a great rope, because ropes and coards straiten and hold fast as a snare doth. The word is metaphorically applied to cruel Creditors, who will be sure to tye their debtors fast as with a coard, that they shall not get loose: It signifies also a pledge, or an earnest; because that eyes us to performance.

The other word that we translate a trap, is derived from a root which signifies to catch, to snap suddenly; The trap is laid in the way; that's another engine, by which hurtfull Creatures are taken by hunters. Here are variety of expressions, all tending to the same thing. Reade the like congregating of these words, Psal. 140. 5. Isa. 24. 17, 18.

The trap is laid for him in the way.

That is, it is set cunningly, closely, and secretly, it is hid for him; so some translate.

And how is it hid?

It is a hidden trap two ways.

First, By the cunning skill of him that layes it; He layes it with care, and that it may not be discovered, he covers it with leaves, or shadowes it with boughes.

Secondly, It may be layd to be hidden in reference to their blindness, who are taken with it; To a blind man all dangers are hidden dangers; they are laid close, though they be laid open; especially when there is a judiciarie blindness upon men, that is, when God blinds them on purpose that they may fall into the net and the snare. Solomon tells us, (Prov. 1. 17.) In vaine is the net spread in the sight of any bird; therefore snares and traps are laid in secret; for, in vaine is the net spread in the sight of any bird. Which may be taken two ways.

First, We may referre the word in vaine, to the bird; as if he had said, it will not help the bird, or cause the bird to withdraw
draw from the danger, though the net be spread in his very sight. The bird is so hungry after the Corne strowed by the net, that though you lay the net in his sight, yet it is in vain, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any lust, it is in vain that the net is spread in their very eye; though they see the danger of sinne, and be told of it; though it be said, if you goe there, you perishe, if you goe in such a way, you will be damn'd and undone; though the net be layd in their very eye; yet it is in vain, for they see the baite, and they must goe forwards, pleasure and profit, upon which lust is set, carries them on against all counsel and perswasion. Thus it is in vain to such silly birds, they get no good by it, they will not be warned, though the net be spread in their very eye. (Isa. 26. Chap. verf. 11.)

Lord, when thy hand is lifted up, they will not see it; so it is in this case, these fools will not see what they doe see, they are so blinded with somewhat that sin promiseth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he sees no danger, no evil, though he see it. He hath no spiritual, yet no rationall sight of that, of which he cannot but have a sensitive sight. He falls into the snare which he sees, yet (which aggravates his misery) he knowes not that he is fallen.

But rather secondly, in vain is the net spread in the sight of any fowle; that is, it is in vain for the fowler: for if the bird see the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to-keep the net and snare secret. And Solomon intimates, that if any man hearing of the danger, with-draw not, he is more a fool then the bird, for he will not come into a scene danger. Who can pity those who are taken in a trap which they law, and yet would not avoyd; They who perish upon these terms, seeme to be in love with perishing. The trap is layd for him in the way.

From all layd together, the net, the snare, the grinne, the trap, and the snare a second time, all prepared for the wicked man. Observe;

First, Wicked men are catcht at unawares.

A trap, a snare, a net, note surprizall; These are like stra-
gems
gems or ambushadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to lie in ambush and use stratagemes to take him. Snares take unawares. Solomon (Eccl. 9. 12.) speaks of this misery of man; Man knowes not his time, as the firtres that are taken in an evill net, and as the birds that are caught in the snare; so are the sons of men snared in an evill time, when it falleth suddenly upon them; the snare takes suddenly, it gives no warning, there is no prevention, no fence against it.

Secondly, Observe; Wicked men are usually taken when their hopes are highest, when they think themselves in the very enjoyments of their own desires, and the possession of the good they have a long time looks for, then God takes them away, and destroys them.

The ground of this observation is, because snares, grinnes, and traps are bayted with meate or some thing that is pleasing to the creature; to be catcht in a trap, is to be catcht with a pleasant mortall. The bird lookes to be well fed, else he would not be ensnared; he seekes for meate where he finds a trap. As the Table of some wicked men becomes their snare, so many run into a snare while they thinke they are coming to a full and well furnished Table. Hence it is, that when wicked men are nearest their hopes, then good men may be furtherest from snares; For their hopes, or the things that they hope for, are but as baytes to entice them into a snare; they are catcht at the bayte, and thinke nothing of the snare. When they shall say, peace and safety, then sudden destruction cometh upon them (1 Thess. 5. 3.) Upon the wicked he shall come snares (Psalm 11. 6.) When it raines we expect plenty, and it causeth small death; the wicked mans cloud drops from his head, and cause a shower of snares upon his head. Thus when we go with hopes of great worldly enjoyments, when they approach their own, they are, but running into the net, and the snare catch them. True Scripture-hopes never make us disappoint the creature-hopes ever leave us disappointed, they offer us a bait, leave us in the trap.

Note; Wicked men are once taken, they cannot deliver themselves.
they are so swift of wing or foote, that you must take them at an advantage, or you cannot take them; but the wings of the fowle, and the strength of the beast, availe them not, when the trap hath taken them. Wicked men have usually great abilities, they are swift of foote, and nimble of wing; it is hard to take them, their power and policy are their featurie; but when the Lord brings them into a snare, neither wings, nor feete, neither strength, nor swiftnesse, neither wit, nor greatnessse shall be able to deliver them. I ( faith the Lord, Amos 2. 9. ) destroyed the Amorite, whose height was like the Cedars, and he was strong as the Oakes, yet I destroyed his fruits from above, and his rootes from beneath.

Observe; Fourthly;

A wicked man when he is taken in a judgement, the more he stirres to deliver himselfe, the more he is intangled.

Thus 'tis with birds or beasts taken in a net or a toyle: wicked men are as a wilde Bull in a net ( Is. 51. 20. ) they tumble and tosse to get out, but their bands are made the stronger, by their flirring, and their attempts to escape danger, engage them faster in it.

Fifthly; Grinnes and snares and traps are all artificiall, nature doth not set them, the skill and industry of man sets and lays them. Hence observe;

God prepares instruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skillfull to destroy all sorts of wilde beasts, who rise up to annoy his people. Some men are wilde beasts, tearing and spoiling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for these the Lord hath hunters and fowlers, that can set traps and grinnes and spread nets to take them, they have an art in it. The Prophet speaks to this allusion, ( Jer. 16. 16. ) Behold, I will send for many fisters, saith the Lord, and they shall fite them, and after I will send for many hunters, and they shall hunt them from every mountaine, and out of the holes of the rocks. Nimrod was a mighty hunter before the Lord; The Lord had him in his eye, or he did not feare to hunt and oppresse in the eye of the Lord. ( Gen. 10. 9. ) The Lord hath his hunters, and
and his fishers too, the true Miniature of Christ are fishers of men; and the false Prophet was called a snare of a fowler in all his ways, Hof. 9. 8. As God hath fishers to catch the soules of men for good, so he hath fishers to catch the bodyes and powers of men for their destruction and hurt, when they use their power to the hurt of his. He hath all sorts of crafts-men at his call. In the first of Zachary (v. 18. 20th) there are four Carpenters, (some reade Smiths) what to doe? To breake the horns; That is, the powers that vexed the Saints, that pulshed Judah and Israel. When tyrants put forth their horns, God gives Commission to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he sends his hunters with nets and snares and traps to spoyle these spoylers.

Sixthly, Observe from the accumulation or heape of words here used, nets, and snares, and grinnes, and coards, and traps, why all these? doe they not intimate to us, that

God hath many ways, variety of ways, to catch and take evil men with.

If the net should not take, the snare shall, if not that, the grinne shall, if not the grinne, the coard shall, if not that, the trap shall: It is threatened in the Prophet; He that flyes from the Lyon, the Bear shall take him, he that flyes from the Bear a Viper shall sting him. His avoyding of one danger, shall be his falling into another, and while he thinkes to out-run his trouble, he runs into it. As God hath infinite ways to doe his people good (he hath more ways of blessing and delivering us then one; though he can make any one way doe it, yet he hath variety.) And as the Lord pardons fin abundantly, (Iza. 55. 7.) or multiplyes to pardon, that is, he pardons more then one finne, and pardons more then one time, he multiplyes acts of pardon. So the Lord hath many ways to vex and afflicct wicked men, he hath variety of judgements, a treasury, a magazine stored with them; He can set up ingine after ingine, instrument after instrument, if one fayle another shall fulfill all his pleasure. Sword, famine, pestilence, poverty, captivitie, are all at his command; He can punish abundantly, or multiply to punish, he can multiply punishments both of a new kinde, and of the same kinde.
He can add a snare to a net, a trap to a fowler's ginne: or he can set up more nets, more snares, &c. till all the wilde beasts and ravenous birds be taken.

Observe; Lastly;

Wicked men are to be numbered amongst wilde and hurtfull creatures.

I note this from the allusion of hunting and fowling; they are either wilde or hurtfull creatures for whom we set snares and traps; no man sets a snare to take a sheepe, or a grinne to take a chicken. Beasts and fowles that will not come to hand, or that prey upon those which come to hand, we destroy with nets and traps. God would have us see what wicked men are in the provision he makes to take them; they are of a wilde nature, they are such as care not for community, all their care is for themselves alone. Such is the nature of all wilde and savage creatures, they live to themselves, they make not a common stock, nor looke to the publike, but every one is for himselfe. (Nab. 2. 12.) they are called Lyons, who seare in pieces enough for their whelpes, and strangle for their Lyonesses, and fill their holes with prey, and their dens with ravin; and that's all the care they take; just enough for their own wives and children, who are there called their whelpes and Lyonesses; just enough to fill their own holes or houses, let others be as empty as they will, what's that to them. Let the publike shift for itself. Such possibly will pretend the Common-wealth, but they intend onely their private wealth, or the publike no further then themselves are concerned in it, or may gaine by it. Is it not just that these men should be brought into a snare, that every one should set up a trap, and use meanes to catch them. For as he is a good Common-wealths-man that feeds the sheepe, and takes care of oxen; so he is a good Common-wealths-man too, that sets a snare for Foxes and destroys the Wolfe. As in a spirituall reference it is a part of our duty to take the Foxes as well as to feed the sheepe, so also in reference to civills. They who are like wilde naturall brute beasts, of a savage and hurtfull qualitie, are as the Apostle Peter speaks (2 Epit: 2. 12.) made to be taken and destroyed. God hath raised them up (as he faith of Pharaoh) even for this same purpose, that he might shew his power in them.

Thus
Thus farre Bildad describes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their snares, traps, cords, and grinesses.

**Vers. 11, 12, 13, 14, 15.**

11. Terrors shall make him afraid on every side, and shall drive him to his feet.
12. His strength shall be hunger-bitten; and destruction shall be ready at his side.
13. It shall devour the strength of his skin, even the first-born of death shall devour his strength.
14. His confidence shall be rooted out of his Tabernacle, and it shall bring him to the king of terrors.
15. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

This Context contains the third Allegory, under which Bildad shadowes out the miserable state of a wicked man, which he doth with a very tragical stile, in allusion unto a proceeding at Law, as divers Interpreters state the intendment of these words. And this is pursued and set forth gradually three ways.

First, By those perplexities, griefes, and gripings which follow the wicked while they live, (ver. 11, 12.)

Secondly, By the torments of their dissolution, (ver. 13, 14.) where we have the first-born of death, and the king of terrors, to whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not only upon their persons, but upon their estates, houses, and families, when they are dead, and taken out of the world, at the 15th ver; It shall dwell in his tabernacle (when he shall be cast out of his dwelling, and) brimstone shall be scattered upon his habitation.

That I may not interrupt the opening of these words in making out the Allegory upon every passage, I shall shew it briefly upon the whole in five particulars.

I 2

First,
First, A wicked man is here compared to a notorious Malefactor, whose crimes render him as abnoxious to the Lawes of man, and the severest sentence of a bitter death.

Secondly, The terours and distractions spoken of in the 11th and 12th verses, are as the Sergeants and Officers of the Court, who prosecute offenders, to arrest or apprehend them, and so to bring them to Justice.

Thirdly, The troubles which this wicked man is cast into, shadow out the smart upon his body, fines and confiscations upon his estate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it selfe, which is the chiefe and summe of all punishments, is here compared to a dreadful King, or to a king of terours, who is as the Judge before whom this offender is brought for his tryall, and final sentence.

Fifthly, The abiding of evill upon his tabernacle, and the powring out of destruction, exprest by brimstone scattered upon his habitation, is an allusion to that part of the Judgement which is pronounced upon malefactors, whose houses are pulld downe when themselves are put to death, and their dwelling places made for ever inhabitable. 

Netes shall possess their pleasant places, thornes shall be in their tabernacles, (Hob. 9. 6.) The place that harbour'd such wretches in former times shall be unfit for man to dwell in; onely wilde beasts, the Owle and Shrich owle shall rest there, and finde for themselves a place of rest, (Isa. 34. 14, 15.) for, Brimstone shall be scattered upon his habitation.

In all this Bildad secretly strikes thorough the sides of innocence Job: he is the mark at which his parable aymes. Bildad had heard Job complaine; First, of terours (Chap. 6. 4. Chap. 7. 14.) and now he leaves them as his portion. Secondly, he had heard him complaine of spoyling and desolation (Chap. 16. 7. 11.) and now he tells him of destruction at his side, and of a defolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (Chap. 9. 17, 18. Chap. 10. 16, 17. Chap. 13. 25, 26. Chap. 16. 13, 14.) and now he tells him, That the strength of his skin shall be devoured. Fourthly, He had heard Job speaking of himselfe as a dying-man, as a man already arrested by death, as a man for whom the graves were ready, and he saying to corruption, Thou art my father, &c. and here he tells him.
him of the first-borne of death, and of the king of terrors.

From all which Bildad seemes to argue the matter thus against him in the present Allegory.

Onely wicked men are terrified and tormented with fears of destruction, with the killing thoughts of the first-borne of death, with the dreadful apparitions of the king of terrors.

But thus it is with thee by thy own confession.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all these evills doe belong. So much of the Allegory in general.

I shall now open the termes and parts of it distinctly.

Vers. 11. Terrors shall make him afraid on every side.

The word which we translate Terrors, signifies extreme terrors, such as put a man out of his wits, or make him not himself; Thus it is said (1 Sam. 16. 14.) concerning Saul, that the Spirit of the Lord went from him, and an evil spirit from the Lord troubled or terrified him.

There is a twofold terror.

There is a terror from without, and a terror from within.

Terror from without, is the evill which we seele; the terror from within, is the evill which we suspect or feare.

The Text is chiefly to be understood of the later sort of terrors, Terrors shall make him afraid; Though he be full of outward trouble, yet inward trouble shall be most troublesome and vexatious. The deadly arrow shall dwell in his side, and the sorrowes of death shall take hold of him, before death comes nere him. He dyes always, that lives always in the feare of death.

These terrors are conceiv'd by some to be nothing else but the afflictions, twitches, and stings of conscience, which heathen Poets call Furies; These they fancied continually hurrying and vexing notorious offenders, bloudy and treacherous men. Such they supposed posselt with furies, which were nothing else but disquietments of conscience, when guilt rising up, looked gastly up on them, and stared them in the face.

Others interpret these terrors of Devils, or evil spirits; Terrors shall make him afraid; That is, evil spirits terrify him, This differs little from the former; for he may truly be said to be...
be hurried and vexed with Devils, who is terrified with his own evil conscience; That conscience which hath nothing of God in it, hath much of the Devil in it, and is an open Court for evil Spirits.

Yet we may further distinguish of three sorts of terrous.

First, There are terrous from God, and these the Saints the best on earth may be filled with. (Ps. 88.15.) Heman complains, from my youth up while I suffer thy terrous I am distracted. Thy terrous, that is, the terrous which thou (O God) sendest or inflictst.

Secondly, There are also the terrous of Satan; As God sets himself against his people, so he lets Satan loose upon them; who can easily dart terrous into their spirits; as God shoots in his poisoned arrows, so doth the Devil too; God doth it as a Judge, the Devil as an Executioner.

Thirdly, There are terrous of conscience; conscience performs many parts in man; First, Conscience acts the part of an observer, or watchman; Secondly, Conscience acts the part of a witness, and brings evidence against us; Thirdly, Conscience acts the part of a Judge, and pronounces sentence; Fourthly, Conscience doth the office of a tormentor; Conscience it selfe can punish those, whom it adjudgets to punishment; Conscience gives deeper wounds than care, and may well be compared to the Vulture which Heathens feigned eating out the heart or liver.

All these terrous make wicked men afraid; God terrifies some immediately; others are terrified by Satan; and a third sort by the gripes and convulsions of their own consciences. Or we may joyne all together, God awakens conscience, and gives Satan libertie to terrifie sinfull men.

Hence observe;

A wicked man is subject to continual terrous.

Terroure doth not alwayes feaze upon him, but it alwayes may; there is no keeping off terrous, unless sin be taken off, unpar-doned sin pursues with feare; guilt and terrous are as the shadow and the body; as by the shining of the Sunne, the body calls a shadow, so by the darkness of sin guilt causeth terrous.

There is a threefold terroure upon a wicked man.

First,
feele, while he is painted, not from the evil, which is actually present sufferings are but the earnest of those which are to come, or but the foretastes of a fuller cup of sorrow.

Secondly, There is a terror from the evil which he really foresees; though at present he feeleth nothing, yet he foreseeth much; and while he is at ease, he doubts and suspects he shall not.

Thirdly, There is a terror where there is no real evil either felt or foreseen, but only imagined. The sigments of the braine trouble as much as visible or sensible troubles; no feare is more terrible, then that which is a feare of nothing; Evils which are not, nor ever shall be, render our lives as burdensome, as those which are. Of such terror the Psalmist speakes (Psal. 33. 5.) There were they in great feare, (where was that? in some place of great danger sure, or in valley of the shadow of death: the Psalmist tells us;) There were they in great feare where no feare was.

But can a wicked man be in any place where no feare is?

I answer, where ever he is there is a feare that he might feare, but he is often there, where there is no such feare as he feareth; his usual feare is no feare, or the thing which he feareth is merely a fancy, a shadow of feare; that which he feareth he would not feare, did he but knovv what he feared; There were they in great feare where no feare was. They shall fly (saith the Scripture) at the myse of the shaking of a leafe; that is, they shall feare vwhere no feare is; There's no hurt in the falling of a leafe, much lese in the shaking of it; and therefore no reall feare, or nothing to be feared.

Put these three together, and it must needs be that the life of a wicked man under sin and guilt is subject to continuall terrour; what with the trouble he feeleth, and what with the trouble he really foresees, and hath just cause to feare, and what with those troubles that he fancies, fearing where no feare is, he must needs have a life full of terrour, or, as the Text speakes, Terrour shall make him afraid on every side.

Again, Consider the miserable state of this wicked man is not describ'd by outvward evils, which vex the fleeth, and are grievous to sence, as poverty, sickness, paine, but by terrour, which
which is an affliction upon the spirit; Hence observe -

The dread of an enemy is more killing than an enemy; The Lord affurces Israel, (Exod. 23. 28. and Deut. 7. 20.) I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite before thee. These hornets may be taken properly; God who sent an army of lice and flies to destroy Egypt, might much more use hornets, which are a more terrible creature, and have a more cruel sting, to subdue the Canaanites; Yet the hornets may be rather taken metaphorically, for the sting and terror wherewith God did strike the hearts of those enemies; I will send a hornet before you. That is, terrors. Which we finde fulfilled (Josh. 24. 12.) I sent the hornet before you, which drove them out from before you, even the two kings of the morites: but not with thy sword, nor with thy bow. What these hornets were is plain in the second Chap. of Josh. ver. 11. where Rahab the harlot made this acknowledgement; That the fear of them was fallen upon the people of the land, and that their hearts did melt because of them. Before ever Israel did strike a stroke, they overcame, before ever the Canaanites saw the hoast of Israel, they fled before them. God sent an army of feares before the army of the Israelites; Your fear is fallen upon us. Fear is a cruel hornet, it quickly stings to death. It is said (Heb. 9. 2.) The fear of the Jews fell upon all people; fear overcame them first, and then the Jews overcame them, putting in execution the Kings commandement; They laid hands on such as fought their hurt, and no man could withstand them. They who cannot withstand the fear of an enemy, shall never be able to withstand the enemy himselfe.

Now, as when a people are taken with the terror of an enemy, the enemy needs not take them; they are conquered without fighting, and beaten without a battle. So dismaying fear of any kinde, or from any other cause doth the like; when that once takes hold upon the heart, 'tis no matter whether the evil it selfe ever come in sight. For as joy and comfort are better then those things from which they result. Paul speaking of those darke times and places, when and where Gospel-light had
had not shined, yet adds (Acts 14:17.) that, God did not leave himselfe without witness, in that he did good, and gave us raine from heaven, and fruitful seasons, filling our hearts with food and gladnesse. Food is a great mercy, but gladnesse is a better. Some have been satisfied with gladnesse, who have not been fill'd with food (Hab. 3:17.) but no man was ever satisfied with a fullness of food, while he was empty of gladnesse. David prays, Lord restore me the joy of thy saluation, (Psal 51:12.) The joy of salvation is more refreshing then salvation; though a man be in the state of salvation, yet if he have not the joy of it, what is salvation else to him? As we may have many outward temporal mercies, and yet not have the joy of them, so we may have spiritual and eternall mercies without that joy which is annexed to them. David had the salvation of God, his soule was in a safe state, he was not fallen from grace, nor out of the love of God, yet he wanted the joy of it. Now, (I say) as the joy of salvation to our feeling, is better then salvation itself, and the gladnesse we have without food, then we have for the terror, affrightment, and amazement which come with any judgement, are more affright then the judgement, and God can separate these two when he pleaseth. For as God can give a man food, and no trouble at all, riches and no comfort at all; so he can give a man much, and no terror, affliction and no care at all. Many a man hath had abundance of the one, and no least touch of the other. But as trouble is the portion of a wicked man, so trouble usually accompany his troublers, if they come not before his trouble.

The words, on every side, are an allusion to a besieged city. (Luke 19:43.) The Lord saith, I will no more cast him out, but I will encamp about him, and keep him up on every side; Thou shalt be troubled in every way, there shall be no path, no way to escape, terror shall make him afraid on every side, he shall not have the least hope to make an egress, he shall not have the least hope to make an escape. The son of man is the name of the myriads of a wicked man. It is a name of terror, on every side. It is a name of terror, on all sides. The name of man is his dooms. (Chap. 20:3.) The name shall be
be called Pasbur (he would give him a new name, what was that?) but Majug-missiabib (the word of the Text) fear round about, which way soever thou lookest, thou shalt see fear, or thou shalt have visions of amazement round about thee.

Yea, a man that is under the guilt of sin, hath fear not only round about him, but above, beneath, and within him; he hath terrors coming upon him from above; The wrath of God is revealed from heaven against all unrighteousness; He hath terrors from beneath, Hell smoakes up wrath against him, and vomits consuming fire to burne him up; He hath a spring of fear within, his owne spirit is restless, and meditates terror every moment. Now he that hath terror falling from above, rising from beneath, springing from within, and besieging him round on every side, shall never want his belly-full, his heart-full of terror.

A believer may have much terror upon him, and manifold terrors about him, but he is not beset with terror on every side; he hath ever some passage, some way free; when many doores of hope are loft, yet he sees some open; or if none appear open, yet he hath hopes to see those blocks and barres removed. At least, he hath courage to venture, though he hath but little hope to speed. When he is at worst, he argues it as the Leapers did (2 Kings 7.4.) If we say, we will enter into the City, then the famine is in the City, and we shall dye there; and if we sit still here we dye also.

Thus many times a godly man is put to it, if I goe such a way I shall dye, I see no hopes; or if such a way, I shall be lost too. I see no hopes. But though death waited upon these two Proposals of the Leapers, yet then they had a third which gave them some glimmering beames of light, some remote appearances of life. Now therefore come and let us fall upon the boaste of the Syrians, if they save us alive we shall live; and if they kill us, we shall but dye. As if they should have said, We cannot make an absolute conclusion either for or against our selves, if we goe out to the Syrians, come, we will try and put it to a venture, at the worst we can but dye, and tis possible, that we shall live.

Thus at the worst, a Believer hath something, upon which he can pitch, if not with a probability, yet with a possibility of escape and deliverance. And if we should suppose his terrors
on every side, so that the Creature can yield him no possible relieve or remedy, yet the way upward is open, and he can send to heaven for help and comfort, when the earth shewes him nothing but terror on every side. When he walks in much darkness, of spirit, and sees no light, even then the Prophet counsels him, to trust in the name of the Lord, and stay upon his God. (1 sa. 30. 14.) And though God seemed to cloud his face, and cloath himself with thunder against him, though he seem to forbid his trust, and to beat him off when he stays upon him; yet he can plead interest, when he hath no evidence, and sticks to the Covenant of his God, when he hath no encouragement from God. Saints had rather trust and stay upon an angry God, then a pleased creature. And hence the Apostle when he speaks of the sorest temptations which befall the Saints, yet assures them (1 Cor. 10. 13.) 'That as there had no temptation taken them, but what was common to man,' so that God was not fleshfull, and would not suffer them to be tempted above what they were able, but would give them a temperation of the circumstances of life, so that they might be able to bear it. Here is a comfortable word: though you have terrors on every side, yet you shall escape, and shall have strength to bear it, while it is spoken to you, and you shall prove always before God, and will make away for his escape, only a wicked man is so compassed about, and runs in a strait with terrors on every side, that he shall not escape; and according to the last words of the Verse;

"They shall drive him to his feet."

Now there are different readings of this clause.

The first sense: They shall break him, or he shall stumble so strongly as his heart against the ground, that he shall fall, and they (by reason of his fall) shall break him. As if he was affrighted to flee away from terrors, he shall falling, not deliver himself by fleeing.

The second sense: They shall press him as his heart, where ever he goes terrors shall press him. From this man who hath terrors round about, and should at any time make an escape, and he that he shall press his feet. For every terror will follow and overtake him. To press his feet, as, to tread upon him, beseech, enquire.

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be taken as a Proverbiae Speech, noting a very hard and a close pursuit.

A third renders it thus; And shall cast him downe at his fete; Terrors shall make him afraid on every side, and cast him downe at his fete; At whose feet? It is resolved thus; As the fete of the King of terours, or, of the Judge. This man thinks to make an escape, and get out of the hand of trouble, but terour shall arrest him, and cast him downe bound at the feet of the Judge.

The second is faire from each of these three renderings, but I rather take a fourth.

They shall drive him to his fete.

That is, They shall make him flee or run for it; Terour shall hurry him up and downe, and even drive him to his fete. While his minde is unsetled and cannot rest, his body shall not. His heart wanders, and so doe his feet. He cannot stay any where, because wheresoever he comes, terours follow and dogge him. He may change his place, but he cannot change his company; in what place forever he is terours are with him; these presently drive him to his feet; he would out-run his terours, or finde a place, where they should not finde him, but he cannot.

The approach of terours have a different effect, as persons differ.

First, They drive some to their defence.
Secondly, They drive others to their fete.

When terours and troubles appeare to men of courage, and of a sound minde, they goe to their armes and weapons, they stand upon their guard. (Heb. 8. 41.) As soone as Abasnes-robo had granted the Jewes liberty to defend themselves against their enemies, they presently gathered together, and stood for their lives; they gathered themselves together; they did not run away, they were not driven to their feet, but to their hands. Their enemies had Authority to destroy them; (for the Kings Writ was not withdrawne; onely he sent a second Writ whereby the Jewes had liberty to defend themselves) terour was on every side, yet they gathered together to stand for their lives, and to oppose their enemies.

Thus when terours appeare and draw neare the innocent, God gives them a spirit and power to stand upon their Guard, and to withstand their dangers. But when terours meet, guili-
sy consciences, they drive them to their feete, they see no hope nor helpe, but in running away, and that shall not helpe them neither. Such was the judgement upon J erusalem, as Christ intimates ( 25. 24. 20. ) when he bids them pray, That their fear might not be in the winter, nor in the sabbath day. This implied, that their best help should be in their flight, and their strongest refuge in running from the danger. The terror which made Cain afraid on every side, drove him to his feet; His own tongue could not conceal the course which his heart intended; I shall be ( saith he ) a fugitive and a vagabond in the earth ( Gen. 4:14. ) The terror which pursued our first Parents after they had sinned, drove them also to their feet; Adam and his wife hid themselves from the presence of the Lord among the Trees of the Garden. ( Gen. 3:8. ) Hence note;

Flight is an argument of guilt.

When troubles drive us to our feet, not to our hands, when we dare not resist our dangers, but run from them, in such cases, either our dangers are extreme great, or which is worse, our spirits are extreme little, and our fortitude nothing at all. It is a miserable safety which is sought by running away; such fear shewes the mans condition to be worse then his affliction. God threatens his owne people, that if his fear did not keep them from sinning boldly and presumptuously against him, their owne fear should make them run cowardly and basely from the face of their enemy, they should be slaves to their fear, not to their hands for helpe, and they should have to little helpers; They that flee, flee in confusion, and shall not run upon the danger, as from it, they may sone have their hands bound by them feare, but they cannot get out of the power of their feare. When the spring of feare is within our souls, we cannot be delivered from feare, until we are delivered from our selves.

As the righteous God either keeps wicked men in ever y prison, they they cannot flee, or else being dr i ven from feare, they flee and run from that which such as they are is further evident in the next Verle.
Ver. 12. His strength shall be hunger-bitten, and destruction shall be ready on his side.

The Hebrew is very elegant, and speaks in the abstract; His strength shall be famine; not famished, but famine, his strength shall turne famine, or famine shall be his strength. We render fully to the sense of the Text; His strength shall be hunger-bitten.

There are two opinions about this strength, what is meant by it.

First, Some understand it of his Children. As if having shew'd calamity falling upon his person in the former Verse, he intended here to shew the calamity of his family. His strength, that is, his Children shall be hunger-bitten. And the reason why this word is applied to Children, is, because Children, especially the first-borne, are their Parents strength. (Gen. 49:4.) Jacob saith of Reuben; Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. All Children are their Parents strength, in reference to their birth and generation; dutiful Children are their Parents strength, or a strength to their Parents by defence and preservation. (Psal. 127:4, 5.) As arrows in the hand of a mighty man, so are Children of the youth, happy is the man that hath them Quiver full of them. Arrows are offensive weapons, yet because that which smites our enemies, is a means of safety unto us, we may well call these living arrows our defence. Jacob called his youngest Son Benjamin, The Son of the right hand; as bowing (say some) that Son would prove a strength, or as his hand to him, yet that phrase doth rather speak the nearness and dearness of that Son to him, whom he would love and take off, as of his right hand.

And thus we may Interpret it here, His strength shall be hunger-bitten; that is, wants shall enter into his family, and destroy his Children; This curse is at once Prophefied and threatned. (Psal. 109:9, 10.) Let his Children be fatherless, and his Widow; let his Children be continually vagabonds, and beg; let them feast, as their bread out of defolate places. It is an affection when Children are left fatherless, and the wife a widow; but for Children to be hunger-bitten, and to beg their bread, or to be taken their...
their bread precariously, meerly upon courtseye, this is a great
judgement. As it is a truth, that the Children of many wicked
men are hunger-bitten, so some Expositors fix upon this Inter-
pretation as the truth of this place. But I rather keep to the first
Channel, that the description of the wicked mans personall evils
is here continued, and therefore

Secondly, By strength, understand his riches, his fullnesse and
worldly abundance; his very abundance shall be resolved into
want. This Hebrew word is sometimes Translated riches or sub-
stance. (Hos. 12. 8.) And riches are elegantly called strengeh.

First, Because riches strengthen a man to attempt great mat-
ters, they make him daring and venturous. He that hath a full
Purse, and a great spirit, what will he not enterprize?

Secondly, Riches are a strength of defence, or as a strong
Tower (especially in the opinion of worldly men) to protect
against the assaults of trouble, and the approach of dangers.

Both these ways riches are a mans strength. But in both
these the wicked rich man shall be shortend, his strength shall
be hunger-bitten. Hence note;

Creature fullnesse cannot preserve from want, Creature-stren-
gh cannot preserve from weaknesse.

Behold not, the strong man shall be hunger-bitten, but his
strength shall, and his very plenty shall be famine; The blessing
of God upon plenty in famine, or sufficiency in want, but
what is the blessing of God is wanting, there is a want in all
other satisfaction. Christ tells the Devil in answer to his first
temptation in the fourth of Matthew, Make these stones bread;
doth show that a man shall not live by bread alone, but by every
word that proceedeth out of the mouth of God. A man may have bread,
and yet, he may fill himselfe with all manner of worldly
care, or a full Purse, or a full Table cannot maintain
him. (Psal. 33. 19.) That God will deliver.

That we may be delivered from death, and keep them alive in famine. As God
delivers from death, and continue life, without the means of
life. And let a wicked man famish in fullnesse, as well as take
away his fullnesse. Which latter Hannah in her Song (1 Sam. 2. 5.)
lays it an experience; They that were full have hired out

Elegantur rob-
erti tribuit, quod
iis met impos
erat tribuend-
sum. Mere.
themselves for bread, and they that were hungry, ceased. That is, the rich had not so much means left as would feed them with ordinary bread, much less with dainties and curious fare; they hyred themselves out for bread; they were forced to worke for a living, yea to sweat for a crust. 'Tis extremest famine, when they that have bread enough, cannot fill themselves; but 'tis extremest famine when they who were full have no bread. The Prophet threatened famine in that extremity, (Isa. 5.13.) Their honourable men are famished, and their multitudes are dried up with thirst. If there be any water to be had, the multitude, the common sort will have it; water is a common commodity, (even as the ayre is) and usually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore starue. Therefore to say, Their honourable men are famished, argues the greatness of a famine. And that's the reason which some give of Davids choyce (2 Sam. 24.14.) when God offered him, which he would of those three Judgements, Warre, or Famine, or Pestilence; he chose the pestilence; and gives the reason; Let us fall now into the hand of God, whose mercies are great, but let me not fall into the hand of man. He durst venture himselfe rather to the sword of God, then to the sword of man; not as if he thought, that man could strike harder, or wound deeper then God, but because he knew God would temper his strokes with mercy, which man would not. And yet Davids makes choyce of that judgement, which put him in equal hazzard of falling by it, with the meanest of his Subjects. For had he chosen the sword, the King might have secur'd himselfe in some strong Fort or City; thousands of the people might fall by mans sword, and his person not come neere the danger. Againe, if he had chosen famine; David being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutted it selfe upon multitudes of his people, while he, possibly, might have had a plentifull, at least, a sufficient Table. Therefore Davids to shew the ingenuity of his Spirit in this election, chose a judgement, to escape which his outward Greatnesse and power gave him not the least advantage; He put himselfe merely upon the mercy of God, who chooseth so to be punished by the immediate sword of God; whereas if the sword of man or famine be sent against a Nation, Princes
can make the best shift to avoid the danger in the one, and hunger in the other. For as (according to that of the Prophet) when the poor can get no water, so when the great and the rich can get no bread, then famine hath its full scope, rides (as it were) in triumph, and hath done its worst.

His strength shall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of material food; For while the man continues in his strength, and hath all creature-comforts about him, somewhat pincheth and pineth his spirit, he is vexed and hunger-bitten in the midst of plenty. Hence note;

A wicked man is never satisfied.

The righteous shall abide satisfied, there shall be no hunger upon his spirit: dissatisfaction is the hunger, contentment is the fullness and satiety of the soul. Many are hunger-bitten, who have more bread than they can eat. Was it not so with Haman? we read him boasting of a banquet, yea making proclamation of his strength, power, and greatness (Hos. 5:11). Haman told them of his glory, and of his riches, and the multitude of his children, and all the honour wherein the King had promoted him, and how he had advanced himself above the princes and servants of the King; and he said among the Hebræes, the Queen did let no man come in with the King and the banquets which she had prepared, but myself, and to whom I was invited unto her also, with the King, &c.

He had all the honour and power, which that might could power upon him; nevertheless, we may re-bitten, as appears in the next verse; Yet all would avail him nothing: so long as I see Mordecai the enemy pass. As if he had said, I have fought with the Queen to-day, and shall to morrow, and hunger, but death to me to see this man thrive and live. Thus because he could not have his soul, man, to subdue and destroy him; all that he could him, for it availed him nothing. What we read, is too us (be good or be great forever it is)

such a spirit in wicked men, though they live upon
the fairest terms in the world, though they be quiet and peaceable, and have profits and pleasures more than they can manage, or tell what to do with, yet all is nothing, unless they can have their wills upon such as stand in the way of their pride and ambition. What tell yee me (faith such a one) that I have a great estate, that I may take my fill of pleasure, unless I may also take my fill of revenge, and throw downe every man that stands not by my favour, or with my interest. Nor is it any wonder, that wicked men are never at rest with what they have; seeing it is not possible that he who makes the world his all, should ever be satisfied, if he had all of it, much lesse (which is all that any man but the first ever had, or I believe ever shall have) with a piece of it. Abub had a Kingdome, he was rich and full; yet though he had the fulnesse of a Kingdome, he was hunger-bitten for a vineyard (1 King. 22.) This is a fores judgement, and it is daily inflicted upon the spirits of many wicked men: they have bread enough, riches enough, gold and silver enough, yet they are bitten with hunger after some forbidden fruit; which if they get not, all is lost to them which they have gotten. And as somewhat which they want, hinders their enjoyment of all they have: so somewhat which another man hath, hinders them more then all their own wants. Such a man prospers, and is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. His fœrensh shall be hunger-bitten.

And destruction shall be ready at his side.

The word which we render destruction, signifies vapours, ascending up from the earth, condensed into a cloud: and (among the Rabbins) it is usually applied, to any (as we speake) misfortune, or calamity, which comes suddeinally and falls downe upon us like a cloud when it melts and dissolves into a storme-shower; Any unexpected evill may well be called destruction wrapt up in and dropt from a cloud. Destruction shall be ready, prepared or fixt; so the word is render'd, (Psal. 108.) O God, my heart is fixt, or my heart is prepar'd. So here, destruction prepared, or ready at hand, it is not to be now debated or resolved on, what it shall be; That's done long agoe. Some interpret this readiness, in allusion to a judiciary tryall, where the penalty
penalty is set and determined by the Law. Destruction is ready according to Justice for the offender; it is ready, as it followes in the Text.

At his side.

Some of the Rabbins, who interpret the former word Strength, for Children (as was toucht before) in pursuite of that, interpret his side, for, his wife. The Hebrew word signifies either the side or the rib; hence 'tis rendered, Destruction shall be ready at his rib, or, upon his rib; that is, destruction shall be upon his wife, who was a rib taken out of Man (Gen. 2. 21.) Thus the Rabbins descant upon it; His strength, that is, his children shall be hunger-bitten, and destruction shall be ready at his side, that is, it shall waite upon his wife whether soever shee goes. So here is a description of compleat destruction. The wicked man, in his person, as also in his wife and children shall be destroyed.

Others expound it onely of wounds in his own side or rib. In the booke of Samuel we reade of wounds given, under the fift rib, because there wounds are most killing and deadly.

Another reades it in the Concrete, not destruction shall be ready at his side, but the Destroyer shall be ready at his side; His enemy shall waite on him to destroy him. But the abstract hath a greater force and elegancy. To say, destruction shall be ready at his side, is more then to say, the destroyer shall be ready at his side.

Therefore fourthly, all that I conceive lies in this expression, (Destruction shall be ready at his side) is this, to shew that he shall have a suddeyn, and an unavoydable destruction; for those evills which are at our side, are so neere us, that we can hardly acquit our selves of them. Evills at a distance may be avoyded, but if they come up close to our very sides, how can we escape?

Some Critics tell us, that latro the Latine word for a theefe, is quasi latero, because he lyes by side of a man, he skulks in a bush, or rides close by the travellers side, talking with him, and then falls upon him; that's also the elegancy of the Hebrew.

Hence...
Hence Observe;

First, God hath destruction ready for evil men; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death; he ordaineth his arrows against the persecuters, (Psal. 7. 12, 13.)

When we see a bow bent, and the shaft pul'd out of the quiver, and put upon the string, then a man is ready to shoot: Divine destructions may be acted as soone as threatned, they are not to prepare, but prepared.

When the Lord denouncedeth eternall judgement upon wicked men, he saith: Go to the fire that is prepared for the Devil and his Angels; The fire is made, the treasure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people; his pardons and mercies are not to seek, he hath them at hand, he is good and ready to forgive, (Psal. 86. 5.) Whereas most men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at last. But God is ready to forgive, he hath (as it were) pardons ready drawne (as a man who would be ready to doe a businesse, he will have such writings as concern the passing of it ready) there is nothing to doe, but to put in the date and the name; yea indeed the date and the name are put in from all eternity. Thus the Scripture speakes to shew how forward, God is to doe good; He needs not fit his heart to it, his heart is ever in the exactest fitnes. Now as God hath mercies ready for his own people, so he hath destructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlasting.

Againe, As a godly man is usually ready to doe good, O God, my heart is prepared (saith David) so God is ready to bring evil upon them who continue to do evil; and therefore fear not when you see men ready bent and set to doe mischiefe, their destruction is more ready then they are to destroy, and God can bring destruction upon them in a moment.

Secondly, Note.

Destruction comes suddenly upon wicked men, and surprizes them unawares.

Christ will come at last upon all the world suddenly, but the surprizall shall onely be upon wicked men. The Apostle shadowes
shadowes this in two Allusions, (1 Thes. 5. 2, 3.) For your selves know perfectly that the day of the Lord so cometh as a theefe in the night; for when they shall say, peace and safety, then suddaine destruction cometh upon them as travaile upon a woman with childe, and they shall not escape. The theefe gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, so also in the lesser days of judgement, those of this life.

Observe, thirdly;

There is no running away from that destruction which God finds.

Can a man run from his side? destruction is at the side of a sinner; where ever his side is, there destruction is; Evills which have a Commission from above, never faile to finde the offender; we may escape the evil which man plots, man may make ready a thousand deaths for us, and we out-live them all; as Paul faith of himselfe; In Damascus, the Governor under Aretas the King, kept the City with a Garrison, desirous to apprehend me: And thorow a window in a basket, was I let downe by the wall, and escap't his hands. Paul got cleare away, though man laid destruction at his side; but if God lay destruction, there is no window to get out at, nor basket to be let downe by; we can neither stand before the judgements of God, nor out-run them.

Ver. 13. It shall devour the strength of his skin, &c.

The 13th and 14th verses containe the second degree or step of the misery of a wicked man. It shall devour the strength of his skin. Destruction was ready at his side, in the former verse, now it devoure; the word signifieth to swallow up at a bit, and so to devour as to consume and bring to nothing; it notes those consumptions which fire and sword make. They are terrible consumers, cruell devourers; these shall devour like a hungry monster.

The strength of his skin.

The originall word which we translate strength, signifieth properly a bough or branch of a tree; it signifieth also the barre of a doore.
And hence it is that some render, *It shall devour his branch;* and by this branch the members of his body may be meant, because as the body of a tree shoots forth branches, which are as its members, so the body hath many members, which are as its branches, and so the same word may very well serve both.

Againe, Others translate, *It shall devour the bars of his skin;* bones are as the bars of the skin, and therefore the strength of the skin, like bars, the bones beare up and support both skinne and flesh.

### The strength of his skin.

The Vulgar reads, *It shall devour the beauty of his skin;* the strength, say wee, the beauty faith he. The Septuagint follows that reading, death shall devour his most beautifull things, or those things which were most amiable and pleasant in his eye.

Our reading is very futhile both to the context and to the originall word; for the members of the body are the strength of it, and the bars of a doore are the strength of it; therefore, *it shall devour the strength of his skin,* containes and takes in both.

*It shall, what shall?* What is the antecedent? Some say the devourer is famine, of which he spake in the former verse; *His strength shall be hunger-bitten;* famine shall devour; famine is a great devourer, famine eates up both the strength and the beauty of the skin, it suckes the marrow of the bones, all fade before the face of famine, (Lament. 4. 5.)

Others understand destruction or misery in generall, as the devourer, destruction shall be ready at his side, it shall devour. That is, destruction shall devour the strength of his skin; so it is one-ly a repetition of the same thing, with an elegant force and heightning of the fense.

### The first-borne of death shall devour his strength.

The thing to be opened in this latter branch (the fense being the same with the former) is, what we are to understand by the *first-borne of death,* and how this phrase and forme of speech is us'd in Scripture; There are divers opinions about it.

First, One of the Rabbins conceives, that it is to be expounded
pounded by an Hypallage; as if the first-borne of death shall devour, were put for Death shall devour his first-borne. That is, his strength, as the first-borne is called. But we need not make such an inversion in the words; and therefore

Secondly, This first-borne of death say others, is the Devil, because he was the Author of death, he brought death into the world, for he brought sinne into the world, he by temptation and Adam by hearkning to the temptation. The Apostle makes the derivation of death from Adam, (Rom. 5. 12.) Death entered by one, and we may safely derive its pedegree yet higher by one; for death entered that one, by the Devil.

Againe, The Devil may be called the first-borne of death, because he hath the power of death in his hands: So the Apostle, Heb. 5. 14. For as much then as the Children are partakers of flesh and blood, he also himselfe likewise took part of the same, that thorough death he might destroy him that hath the power of death, that is, the Devil; He that hath the power of death is the first-borne of death. The Devil hath the power of death, not as if the Devil could by his will cause men to dye, or passe a sentence of death upon them; for this is too high a priviledge for the Devil, he hath no such power of death. It is the sole priviledge of God himselfe to have this power of death. The power of death, and the power of life are committed to Christ, whom he will he slayes, and whom he will he makes alive. But the Devil is said to have the power of death as Christ gives him a Commission, armes him with a power to inflicte death upon wicked men and unbelievers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (Revel. 9. 11.) in the Hebrew Abaddon, and in the Greeke Apollos, that is, the Destroyer, or, if you will, the Executioner, the Hangman. God puts the businesse into his hand, therefore he it is that hath the power of death. Some of the Hebrewes say upon that place, that God doth set some speciall evill Angel over some wicked men, he puts the power of death concerning them into his hand; and so he is the first-borne of death; but I shall not stay upon that.

Thirdly, Others by the first-borne of death, conceive that we are to understand the disease which first seazeth upon the body before the man dyes; for death when it seazeth upon the body, appears

Angelus mortis propositus et mortis prince, qui a domino praeclara esset hymnos interpres. Meru: Prinçegenitus mortis est morbus gravisimus. Rab: Jol:
appears first in a disease or a distemper, and so the disease is as it were the eldest sonne of death. The disease being that which death sends forth and necessarily follows, it is therefore called the first-borne of death; as it were death it selfe; for those things which are nere accomplishment, though they are not fully accomplisht, receive the name, title, or denomination of the thing accomplished. As a man contending with another, if we see he hath a great deale the better of him, though the other make resistance, yet we say, he hath the victory over him: And as Christ himselfe (Job. 19. 30.) when he was alive upon the Cross, struggling and striving with the powers of darkness about the deliverance of Man, cries out, it is finished, and yet the work was not then done, it was not finished till he dyed indeed; but because he saw he had the better of the day, and he was assured that he should carry it through, therefore thus he spake before the worke was totally and compleatly finished. So a disease, a malignant disease, a mortall disease, taking hold upon any man, may be call'd the first-borne of death; that is, such a disease as death hath begotten; or you may call it death it selfe, because death will certainly and suddainly follow.

Fourthly, The first-borne of death, say others is that trouble of minde, that anguish or sorrow which death sends as a harbinger to take up its lodging in the spirit of a wicked man; The afflicting fore-thought of death, is a death, or the first-borne of death.

Fifthly, Some take the first-borne of death, to be an early death, or death in the flower and strength of age.

Sixthly, The first-borne of death, is some unusuall or extraordinary death; that is, looke upon that death which is most deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the first-borne of death: hence it is that the vulgar translation reads, not, the first-borne of death, but the first-borne death; that is, whatsoever death is more deadly, and better, more cruel and paining, that death, which among all the ways of dying, carries away the prehence, that death, which is the very strength of death, and hath in it a double portion of dying, that's, the first-borne of death. And so the first-borne of death, is nothing else but a proverbial speech for an ex-
extraordinary death, for an extreme bitter death; for as it is among our children, there is the first-born, the eldest, and then the younger, as they stand in their degree, but among them all, the first-born is chief; so here. That death which among all other deaths is the chiefest, such a death is the first-born of death; and such a death shall seize upon the wicked man. And hence also Mr. Broughton (as I conceive) avoiding the letter of the Original (which he seldom doth, yet here he doth it,) instead of the first-born of death, faith, a strange death shall seize the branches of his body. And we finde in Scripture this usage of the word applied to others, in whom there is an eminency, or a high degree in any kind of, though not literally the first-born, because the first-born hath the preheminence above the rest of his Brethren; as Jacob faith of Reuben, his real first-born; Thou art my might, and the beginning of my strength, &c. And the Law provided, that a double portion should be given to the first-born, yea, though he lay under some accidental disadvantages. (Deut. 21. 17.) He shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; though he were a son of a wife that he hated, yet this must not be pleaded as a bar to his priviledge. Though the mother was hated, yet the sonne must be honoured. Where note (by the way) that he speakes comparatively of hatred, that is, though she were a wife whom her husband did not love with strength of affection, yet if she hath borne him his strength, his first-born, he must acknowledge his right, by giving him a double portion. According to this Analogy we are to understand the Prophet Isaiah speaking of the first-born of the poore,(Chap. 14. 29, 30) Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken; for out of the Serpents roose shall come forth a Cockatrice, and his fruit shall be a fiery flying Serpent, and the first-born of the poore shall feede, and the need; shall dye downe in safety. The first-born of the poore, is not to be interpreted of the eldest son of the poore, but by the first-born of the poore, the Prophet means thoole who were most poore, extremely poore, thoole who were so farre from having a double portion of worldly things, that they had no portion at all. Or they are called the first-born of the poore, because they had onely a double portion of want and poverty, or were oppressed under the very strength of it.

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Now,
Now, to shew that God would raise his Church, and lift her up, and give his afflicted people deliverance, He assures them, that the first-born of the poor, that is, such as were doubly poor, doubly afflicted, should feed and be comforted. Thus, in the 12th of the Hebrews, ver. 22, 23. Beleevers are all called the Congregation of the first-born; But ye are come to Mount Sinai, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the Assembly and Congregation of the first-born, &c.

Why the first-born, not because all believers, all Saints are elder brethren, or such as were the first-born of their parents; for the first-born may be an unbeliever, and the younger may be a Saint, a believer. But he calls them the Congregation of the first-born, because they shall all be dealt with as the first-born; they shall all be looked upon as the strength of Christ, and all shall have a double portion, they shall all have that honour which the first-born hath, a fullness of excellency and dignity; hence their title, is, the Congregation of the first-born.

So we are to understand that of the Apostle, (Col. i. 18.) where we find two expressions, standing directly opposite to this in the Text; he calls Christ the first-born from the dead; He is the head of the body, the Church, he is the beginning, and the first-born from the dead; as Bildad here speaks of the first-born of death, or the first-born death. So Christ is called (as it were) in way of opposition, the first-born from death. Christ is called the first-born from death, not only because he was the first that did arise to an immortal life, (tome there were that did rise before, as when Christ dyed the graves were opened, and some arose, but Christ was the first that did arise to an immortal life) and so he was (in a sense) begotten and borne again; there was an heavenly nativity in his resurrection, therefore he is called the first-born from death, death gave him up, and was delivered of him for ever. Now (I say) Christ was not only called the first-born from death, (upon this account) but because he was the chief, and (as it were) the exemplar and leader in the resurrection, he was the highest in the resurrection, and his resurrection was most glorious. Thus he was the first-born from death, he arose with the greatest glory and preheminence.

In the 15th verse of the same Chapter, Christ is called the image of the invisible God, the first-borne of every creature; that is, the highest, the fullest of glory among all creatures; for we are here to take heed of the sense of the Arrians, and others that follow them, who take hold of this Scripture, where Christ is called the first-borne of every creature, as if the sense were only this, that Christ is the chiefest creature (though it be a truth, that according to his humane nature he is a creature, and so the chiefest creature, but they restrain it to the whole person, as if he were only the chiefest of creature) and not God at all. For he is not only in his humane nature the chiefest creature, but according to his divine nature, the beginning of all the creatures; so he is called (Revel. 3. 14.) The beginning of the creation of God, which we may explain by, the first-borne of every creature, he is the beginning of the Creation of God, not principium principium only, the beginning begun. Christ may be called the beginning of all the creation of God, because God looked on him first: but also he is principium principium, the beginning of the creation, because every creature had its beginning from him. Christ is the active beginning, or beginner of every creature; For as the Evangelist John gives it out (Chap. 1. ver. 2, 3.) The same was in the beginning with God; All things were made by him, & without him was not any thing made that was made.

Again, the Lord speaking of David to the height in the Letter, and of Christ in the figure, faith, (Psal. 89. 27.) I will make him my first-borne, higher then the Kings of the Earth; that is, he shall be my chiefest, my highest, my only one. Thus as the first-born among the living, or from the dead, still denotes the choicest of those who live, so the first-born of death, is the chiefest, the highest, the strongest death that any man dyes when he is gathered to the dead.

Lastly, Some labour much to fix it upon a particular death, and would shew us what this first-born of death, this most deadly death is; and upon debate, the vote cast it upon famine; which some conceive also most proper to this place, in reference to the words before, His strength shall be hunger-bittern, destruction shall be ready at his side. The first-born of death; that is, (say they) Famine, the chiefest of deaths shall devote his strength, and make an end of him: For though we
may say, there are as many deaths as there are diseases and ways
to death, yet there are three great deaths, which doe as it were
strive for preheminence; first, Sword; secondly, Plague; and
thirdly, Famine; these are, as it were, the first three among the
Destroyers of mankind: sometimes in the Prophets God puts
a fourth, and faith, My four fore Judgments; as if they were
Judgments above all the rest: and then I remember the evil
beast comes among them; but sword, pestilence, and famine are
the first three, and according to this opinion famine is put for the
first of the three, the chiefest of the three, like the Tachmonite
(2 Sam. 23.) I finde one Interpreter so confident of it, that he
faith without all doubt by the first borne death, he meanes famine,
which is not an infirmity or a disease tending to or giving us
warning of the approach of death, but is it selfe a continued death,
and the most bitter death. And indeed the Prophet Jeremy in his
Lamentations seemes to give the preheminence to famine: They
that be slaine with the sword, are better then they that are slaine with
bumer; for these pine away, stricken through for want of the fruits
of the field, (Chap. 4. 9.)

But I rather take it of any sort of death, as it is heightned and
made grievous by circumstances, then conclude or fasten it upon
any one sort of death; For as any kind of sinne may by circumstances be so aggravated, and made so exceeding sinfull, that it
may justly deserve to be stiled, The first borne of sinne; so likewise
may any punishment or death, which is the wages of sin.

Hence observe;

The Lord hath various degrees of Judgments, and of deaths,
to powre one upon the wicked.

Some deaths are but like younger Brethren, others are like
the first borne. It is with punishments and judgements as it is
with sinnes, there is a difference in the degrees of them; though
all sinnes be of the same qualitie, yet all are not of the same
quantitie; upon some sinnes the sinner lays out his strength,
and commits them with all his might, these may deservedly be
called the first borne of sinne, and such sinnes the first borne of
sinners; as Polycarpus answerd Marcion the Heretic when he
came into his presence, and asked him if he did not know him;
Yes, saith he, I know thy neglect is the first borne of Satan. Now,
I say,
I say, as there are degrees in sin and sinners, among whom some are as the first-born, so there are degrees in punishment; and therein lyeth the exactnes of justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgments upon all offenders, would be very unlike to justice; And there would be much inequality in such equalitie. The Lord tells Babylon, who was the first-born of sinners, (Isa. 47. 9.) Judgments shall come upon thee in their perfection; perfect judgments are the portion of a perfect sinner; where there is a compleatnesse of wickednesse, there the compleatnesse of wrath shall be powred out, even the first-born of death.

Now, as the first-born is our strength, so (which is observa-ble) 'tis added in the Text; The first-born of death shall devour his strength. Hence observe;

That all the power of man fayles before the messengers of the wrathfull power of God.

Strength shall goe forth to devour strength; Though sinne be armed, though an association, or an host of sinners be in Armes, and stand upon their guard, though the strength of each one among them be the strength of stones, and his feet of brasse, as Job complained his was not (Chap. 6.) yet God can provide a judgement that shall devour it all at a bit, and swallow it as a morfell, he can have a first-born judgement to dispatch the first-born, the strength of sinners. The Prophet Isaiah in a holy scorne invites all the enemies of the Church to joyne forces and counseels, to put their strength and their wit together: Gather together on beapes, O yee people, and gird your selues (and againe he saith) gird your selues. Of all strength, united strength is the strongest, united weaknesse is very strong, how strong then is united strength? Hence Polititians advise (divide & impera) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he saith; Gather together, gird your selues, and yee shall be broken in pieces. (Isa. 8. 9.) Make your selues as strong as you can, see if I cannot devour your strength. Doe your worst against mee, and the best for your selues, yet all shall be brought to nought. Creatures may be dealt with, and kept out, but there is no forti-
fortifying against the Almighty. When the Lord comes to assault or batter, then all our strong holds, even our strongest holds shall be, as the Prophet speaks (Nah. 3. 12.) as the first ripe figs, which if they be shaken fall into the mouth of the eater; and by how much any man is the more confident, that his strong hold, will hold out in the day of assault or batterie, by so much the sooner shall it be rendred up or beaten downe, as it followes in the next verse.

Ver. 14. And his confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of terrors.

As if he had said, though this man was so strong, that he grew confident, (strong men are usuallie confident) yet not onely his strength, but, his confidence shall be rooted out of his Tabernacle.

His confidence.

The word signifies such an assurance and acquiescence of spirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about successe; He is not afraid that the danger will come, or that the successe will not; he sits downe secure and feeles not the least paine of so much as one jealous thought; Confidence is the mother of securitie, and the daughter of pride.

His confidence shall be rooted out.

He doth not say, it shall be shaken, weakened, or much abated, but it shall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and spreads it selfe in the ground, that growes up and sends forth goodly fruitfull branches; but when he hopes to devour the fruit, she first borne of death devoures his strength, and his confidence shall be rooted out; to roote out, notes totall destruction.

Hence observe;

The worst of men are apt to be confident of good thin:es.

Such a one Bildad describes in this Scripture, and yet he is full of confidence, None have so great hopes, as they who have least reason to have any. Some wicked men have a plerophorie (as the Apostle speakes) their sayles are fild with confidence, they are sure
sure of good things in this life, and of eternall life, they are high-
built in hope, but they have no ground, no foundation for their
hope. Theirs is a meere presumtion, who are full of sinne, and
yet full of hope; full of wickednes, and yet full of confidence;
Saints who are full of holinesse, are yet often full of feare; full
of sincerity, yet full of doubts; fancies of faith, are easily gotten,
and as easily lost. Many are high-flowne, who never knew what
the laying of a good foundation means.

His confidence shall be rooted out.

Note;

Secondly, The confidence of wicked men shall be destroyed total-
ly; it is rooted out. The confidence of a godly man may be sha-
ken, and much unsettled: now he is well assured; and anon he que-
fions all, but his confidence shall never be rooted out. (Psal. 112.
v. 10.) The desire of the wicked shall perish; That is, those things
that he is most desirous of, his desires live, yet they live as a pu-
nishment, not as a blessing, because the thing he desires, dyes;
His desires shall perish.

As his desires perish, so his confidence shall. The thing that
he was confident of perisheth, and at last confidence it selfe,
both roote and branch, act and habit, is rooted out. Solomen
(Prov. 10. 20.) by way of opposition sets the one over against
another; The hopes of the righteous shall be glad; That is, he shall
see the thing he hopes for, or the thing he hopes for shall come
to passe, this will make him glad; When the man who hopes is
glad, then his hopes are said to be glad; but the expectation of
the wicked shall perish; that is, the thing he expects shall perish,
and then his expectation shall perish too; he is weary of expect-
ing, he waites no longer. Faith is the substance of things hoped for:
but he that hath no faith, how can his hope have any substance,
that he can have no true hope in the good of the promise, who
hath no true faith in the truth of the promise. Unlesse faith
live, hope must needs give up the Ghost, or be as the giving up
of the Ghost.

A godly mans hope failes not, because his faith doth not;
the thing he expects may faile, worldly things faile him often,
and so may his present sense of spiritualls; yet his expectation
failes not: when nothing appears to sense, his hope is vigo-
rrous and his confidenceretaines not onely life but strength.

But
But when the fence of what a carnall man would have, is loft, his confidence is also loft, when the one goes, the other stays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence spoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence shall be rooted out.

Whence? from what ground, where was his confidence rooted? The text faith;

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation.

First, Some conceive that this Tabernacle is his body; He trusted much in his strength, in the strength of his body, as much as in any other strength. Now (faith he) his confidence shall be rooted out of this Tabernacle; he thought he had much strength, such a good constitution of body, that it would have stood like a Castle against all batteries; but it proved a Tabernacle, whose stakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint clearly adhere to this translation, rendering it thus, Health shall be broken off from his Tabernacle; that is, his body shall decay. 

Paul (2 Cor. 5. 4.) Wet in this Tabernacle groaneth; That is, in this body. I shall shortly lay downe this Tabernacle, saith Peter, (2 Epist. 1. 14.) that is, my body. The Lord Jesus while he was in the world did but tabernacle with us a while; The Word was made flesh, and dwells among us, (Joh. 1. 14.) He dwelt amongst us as in a Tabernacle.

The body is called a Tabernacle; first, because it is weake; secondly, because it is moveable: When a Tabernacle is reported for strength or continuance, 'tis extraordinary. (Isai. 33. 20.) Looke upon Sion the Cittie of our solemnities, shone eyes shall see Jerusalem a quiet habitation, a tabernacle that cannot be removed, and the stakes thereof can never be taken away, neither shall any of the cords thereof be broken. This is a strange kinde of Tabernacle, this Tabernacle may goe for a house, yea 'tis better then any house, a Tabernacle that shall never be removed. The Prophet speakes thus by way of opposition to common worldly Tabernacles;
nacles; Tabernacles were partly removed and taken down, their stakes were soone pul'd up, and their coards broken. But Sion at last shall be such a Tabernacle as shall not be removed. But how soone is the Tabernacle of man's body removed? the stakes thereof are easily taken away, and the coards thereof broken; there is no trustimg to it for a day, yet the wicked man trusts to it, as if it were set up for Eternitie. Here's his confidence, be thinkes to live long, that his body should hold out in all winds and weathers, but downe it shall, downe he must. Let not the strong man glory in his strength, but let him that glorieth glory in the Lord.

Secondly, By Tabernacle we may (according to Scripture) understand The place of Worship; so his confidence shall be rooted out of his Tabernacle, is as if it had been plainly said, All the confidence (he may pretend to have very much) that he hath in God shall faile him; The wicked man's confidence growes strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applies himselfe to a bodily exercise in outward ordinances; Thus twas with the Jews (Jer. 7. 3. 4.) their confidence was rooted in the Tabernacle, and at last it was rooted out of the Tabernacle; they cryed, The Temple of the Lord, the Temple of the Lord are we; they thought to carry it against all, because they were a Temple, a Tabernacle, and they had the pure institutions of worship among them. In this they trusted and were rooted, when there was false swearing and lying among them, when they committed abomination against God, and dealt falsely with one another, yet then their confidence was in the Tabernacle. Some thinke Bildad aymes particularly at the Oratory or publick place of worship, which Job had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. Eliphaz took him up thus in the 4th Chapter, Is this thy feare and thy confidence? thou buildest much upon thy religious attendance at the Tabernacle, that thou art a worshipper, yet God hath rooted out thy confidence, and manifested that thy Religion is vaine. Saints are planted in the house of God, (Psal. 92. 13.) they have a kinde of rooting there; but though the Tabernacle bee a good rooting place, yet
yet we cannot roote firmly there unleÁse we are rooted in JeÁus Christ. To roote in Tabernacle worke, or in the bare use of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godliness, and to communion with Christ; what is this but building upon the sand? Many come often to the Tabernacle, who are mere strangers to Christ; they use pure ordinances, but are themselves impure. These may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he pulls them from the horns of the Altar, or slays them there, as SoÁlomon gave commandment concerning Joab. Many shall say:

Lord, Lord, have we not prophesied in thy name, &c. To whom Christ will profess, I never knew you, depart from me ye that work iniquity, (Matth. 7. 22, 23.) That Text is this second interpretation of the Text in hard, and speaks to us fully what it is (in this sense,) for any man to have his confidence rooted out of the Tabernacle.

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then his confidence shall be rooted out of his Tabernacle, is no more but this, it shall be rooted out of the place where he dwells; as if Bildad had said, the wicked man hath a great deal of confidence in his outward estate and worldly prosperity, in the riches, honour, and greatness of his house, yet all these shall fail him; And then the act of trusting is put for the thing trusted unto; His confidence, that is, that which he confided in, shall be rooted out of his Tabernacle, he trusted in and boasted of the multitude of his riches, when suddenly they made themselves wings, and fled away.

Hence, note;

First, There is no assurance of earthly things.
Confidence in that which perisheth in the using, must needs perish when we come to use it.

Secondly, Observe;

Where a wicked man's greatest confidences are, there his greatest disappointments are.

The world is his God, the earth is his hope, his Tabernacle is
is his light; As his Tabernacle is full of the creature, so he is full of confidence in his Tabernacle; There he lives, and there he loves, yet nothing can protect him from the utter extirpation, when the wrath of God begins to dig about him; His confidence shall be rooted up.

This Bildad further aggravates in the last part of the verse;

And it shall bring him to the King of terrors.

Is shall bring him; what shall bring him? his broken confidence will do it; when confidence is spoyle, man is amazed; This brings to the King of terrors.

And who is this King of terrors?

The King of terrors! a strange title! we have heard and read of many titles given to the Kings of the earth, but rarely, if at all, of such a one as this.

Who is this King of terrors?

This blacke Prince, or (as some translate) Prince of clouds and darkness, because darkness and clouds are full of terror.

It was shewed before that some interpret the first-borne of death, to be the Devill, because he hath the power of death. The same opinion concludes The King of terrors to be the Devill, or Beelzebub the Prince of Devills. As the Poets fabled Plutus King of those infernal Territories.

The Scripture speaks sometimes poetically, yet always holyly and spiritually.

Secondly, The King of terrors, is strong and mighty terror. As the first-borne of death, notes the most deadly death, so, the King of terrors according to that Hebtaishme notes those terrors which are most terrible. Such terror as overcomes, subdues, and keeps downe all other terrors, and makes them as subjects to it, such a terror as is chiefest and greatest among terrors, that is, the King of terrors.

This Hebtaishme is frequent in Scripture, in the language whereof a man of blood is a most cruel bloody man, and a man of deceit, is a man exceeding deceitfull; and a man of sorrows (as Christ is called Is: 53. 3.) is a man full of sorrow; and a woman of fornications, is a woman extremelye immodest, and given up to uncleane defiles. Hence this generall rule, That a

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substantive of the genitive case plural, joyned with another substantive of the singular number, doth increase and aggravate the sense, and stands in the place and force of the superlative degree.

Again, a cause of the excellency and preheminency of the first-borne; every thing which doth excell in any kind, may be called the first-borne; so by the like proportion, because of the eminency of a King, that which is great in any kind, may be called King. In this sense (Job 41. 30.) the Whale is called King over all the Children of pride, because he is a creature of a vast and mighty body, and is described full of contempt, and prouder then the proudest. (1 Sam. 25. 36.) The feast that Naboth made is said to be like the feast of a King, that is, a great feast. In that sense, great terror may suitably be called here, the King of terrors. Some labour much to place it upon a particular; and say, the King of terrors is death; and so according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution, Destruction shall be ready at his side, it shall devour the strength of his skinne, the first-borne of death, (a strange way or kinde of death) shall devour his confidence, and rote it out of his tabernacle, and he shall be brought unto the King of terrors, to death it selfe; there's an end of him. The Philosopher (in this sense) call'd death the King of terrors, when he call'd it the most terrible of terrible things; there wee may rest the interpretation of this Scripture, he shall bring him to the King of terrors, that is, to death, or to his last end.

There is another reading which I finde much insisted upon by the Latine Translators, who faileth not as wee. It shall bring him to the King of terrors, but terror shall tread upon him as a King, or, destruction as a King shall tread and trample upon him; and it is an allusion to those Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread upon their necks: wee finde Joseph commanding the people of Israel to tread upon the necks of the Gomoraff Kings, in token of the victory obtained over them, (Job, 10. 22.) And as God in his providence gave them power to set their feete in triumph upon the necks of Kings, so it was a Custome among the ancients, when victorious Princes led captivated Princes in triumph, to lay them prostrate on the ground, and tread upon their bodies;
or goe over their necks, in token of their total overthrow and subjection. Thus (according to the present reading) death and destruction like a conquering King shall tread upon the wicked man. This heightens the fence still, to tread and trample upon another, is a note of absolute Conquest. (Psal. 91. 13.) Thou shalt walk upon the Lyon and Aspe, she young Lyon, and Dragon shall thou tread under thy feet; Thou shalt tread upon them, not accidentally, as a man treads upon an Adder or a Serpent in the way: but his meaning is, thou shalt intentionally tread upon them like a Conqueror, thou shalt tread upon them to testify thy dominion over them. So (Luke 10. 19.) when the Lord Jesus gave that promise to his Disciples that they should do great things, he saith, And ye shall (saith he) tread upon Serpents, that is, you shall have power to overcome whatsoever may annoy you; serpentine power is all hurtful power, whether literal or mystical. As the Apostle assures all believers, (Rom. 16. 20.) God shall tread downe Satan (that old Serpent:) shortly under your feet. Thus death or destruction shall tread upon the wicked like a King.

Taking this King of terrors for death; which interpretation I pitch upon:

Observe;

That, death is very terrible.

It is the King of terrors; It is very terrible under a threefold consideration.

First, It is terrible, if we consider the Antecedents, the fore-runners, or harbengers of death, which are paines, sicknesses, and diseases, these are terrible.

Secondly, It is terrible, if we consider the nature of it; What is death? Death is a disunion; all disunions are troublesome, and some are terrible. And as some disunions are terrible, so those are most terrible which rend that from us which is nearest to us. The disunion of nearest friends, of a loving husband and wife, how grievous are they? Now death makes a disunion of those that are nearest then husband and wife, even of soule and body. These are (as I may say) more then married together; Husband and wife are one flesh, but soule and body are one person. This marriage-bond is broken by the violence of death.
And not onely is death a disunion, but it is also a privation: every privation hath some terriblenesse in it, but this is not an ordinary privation, this is a totall privation. Death is such a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; so of all those things which appertaine to life, all worldly riches, all worldly relations, all worldly comforts, all worldly honours are removed by death; it lays all low, it equalls the highest with the lowest. Death is the greatest Leveller, as the Poet faith; death levells Scepters and Plowshares, it makes all alike.

Thirdly, There is a terriblenesse in death in regard of the consequents; rottennes and corruption consume the dead, and darknesse covers them in the grave. These naturall consequents of death are terrible.

But death is yet more terrible if we step beyond this naturall consideration of it; This makes it terrible to Heathens, who look no further then the grave; but to looke on death as the fruit or wages of sin, and as sin is the sting of death, this renders it most terrible. We may make a threefold gradation of the terriblenesse of death.

First, To godly men; secondly, to moral men, who live without any great wickednesse, yet still in a state of nature; thirdly, to wicked men, who have an awakened conscience as well as a conscience extremely guilty.

Death is sometimes a King of terours, very terrible to the godly; though they have reason to look on death (in a sense) as the King of Comforts, because when they dye they enter upon the enjoyments of their highest comforts, yet, I say, death strikes them with some terour; especially in two cases.

First, Death is terrible to a godly man, when his spiritual estate is unsetled; indeed when he sees all cleare between God and him, then welcome death, there’s no terour in it, the paleness of death pleaseth him better then the purest beauty that ever he saw in the world: but when the soule cannot see an interest in Christ, when the Conscience is ravel’d, and the actings of faith florp, then the heart is full of feare. He that is in a good estate, is not always in sight of it; This darkness breeds doubtings; That which is not seene gives us no more comfort, then that which is not at all.
Secondly, Death may be terrible, as a King of terrors to a godly man, not only when his spiritual estate is unsettled, but also when his worldly estate is well settled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) stands strong. Some godly men have much in the world, and that may quickly have too much of them.

Now, if once we over-reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, we shall reckon that as our enemy, which (as death cannot but doe) separates us quite from the world. We may observe some who judge that their spiritual estate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, because their outward estate is so well bottom'd; they are not much taken with the pleasures of heaven, because they live pleasantly on the earth; it is their sorrow to leave the world while they finde so much joy in it; and they are hungry after life, because full of the things of this life. The Apostle speaks of some (Phil. 3. 19.) whose end is destruction, and whose glory is in their shame; But I may say of godly men they ought to be ashamed of this sorrow, seeing their end is salvation. How dishonourable is it, that they should reach so greedily after a life, which they cannot hold, whose faith hath layd hold upon eternall life?

Secondly, To meere morall men, death is properly a King of terror; they who cannot see any good in death, cannot but see it an evill to dye. Now it is impossible that they should see any good (except the stop of present evills) in their own death, who are not spiritually acquainted with, and in some degree experimentally interested in the death of Christ.

Thirdly, Death is most terrible to those who though they have the knowledge of God, and outwardly profess the Gospel of Christ, yet walke contrary to it. Death is not halfe so terrible to a morall heathen, as to a wicked Christian; their consciences are convinced, they understand what death is, and what follows death. Heathens live so much in the darke, that they see little of that, which is the terour of death. But enlightened Christians (though continuing in the darkness of sin) have heard and know that there is a Revelation of wrath from heaven against all unrighteousnesse. And that after death they mult-
must appear before the righteous God in Judgement. They have learned, that death cuts downe unbelievers as well for the fire, that being carried out of the world, they are cast to hell. And that as present death is the wages of sinne, so the greatest part of that wages is payd in eternall death.

To close this point, seeing death is the King of terrours, it should be our study, as it is of our wisdome, to make this King of terrours, a kinde of King of comfort to us. Many believers have attained to this. And there are many considerations held out in the Gospel, which ease the paines of death, and set the soule above the terrour of it. Natural men can say, All must dye, why should any man feare that which is common to all men. The natural man can say also, that many endure more paine while they live, then all the paines of death. These poore shifts the natural man can make to stifle the terrour of death. But a believer moves upon higher principles. As

First, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though we dye. (Matt: 22. 31, 32.) I am the God of Abraham, the God of Isaac, and the God of Jacob. They were dead, when God spake this. Now saith Christ here, God is not the God of the dead, but of the living; for all are alive to him, even the dead are alive to him; as their soules are alive, so their bodies are as living bodies to him, and though rotting in their graves, he owns them as much as when flourishing in stately palaces; The relation of God to Abraham was as strong when he was dead as when he was alive; I am the God of Abraham, the God of Isaac, and the God of Jacob.

Secondly, Though death breaks the union between soule and body, yet death cannot breake the union between the soule and Christ; This also out-lives death; For as when Christ dyed, death could not breake that hypostaticall union between the divine nature and the humane nature; though death disunited the soule and the body of Christ, yet it did not disunite God and man in Christ. So though death triumph over the natural union of soule and body, it can never breake the mystical union between Christ and the soule; the union between Christ God-man and a believer is inviolable, therefore why should they who beleive feare death.

Thirdly,
Thirdly, The Apostle tells us plainly, that there is no terror in death, while he affirms us that the sting of death is ours; and if death have no sting, it hath much honey for believers. Jesus Christ our true Sampson hath flaine this Lyon, and brought us a honey-combe out of the carkeffe. Christ hath been the death of death for us, and why should that have terror in it, which hath no life in it? Woe say, the living Lyon is not so terrible as he is painted, what terror then is there in a dead, or in a painted Lyon?

Fourthly, The Scripture often calls death a sleepe, a rest; and what terror is there in rest and sleepe? what trouble in going to bed? And this sleepe must needs be sweet; because it is sleepe after labour, yea after sore labour, as Solomon speaks of the rest of a labouring man.

Fifthly, As it puts a period to our worldly comforts, so to all our sorrows, and we have no reason to be sorry for that; it puts an end to our few days, and to our many troubles, and we have no reason to be troubled at that. And as it is an end of that terror and trouble which sin began, so it is a beginning of that happiness and joy which Grace begins, and shall never end; it is the privation of our loosedable habits, but it occasions the fruition of those that shall never be lost. It is the opening of the kingdom of heaven, and therefore.

This may abate the terrors of death; it is a dying as well as it is a dying from life; we dye from a life, a life, and the life to which is better than that we dye. The Grave is our long home, but it is not. We shall live again after life for ever, as Christ concerning us saith, Except a corn of corn, it remaineth alone, but if it die, it...
there rot and never rise more, this were terrible; but to dye
only to live, and to dye from a miserable life that he may live
a joyful life, to dye as a grain of wheat dyes, to grow up in
greater beauty than he had, yea in a glory that he never had,
why should there be any terror in this? Though in it selfe con-
sidered, as also to wicked men, death be a King of terrors, yet
all these considerations layd together, are enough and enough
to persuade the Saints to better thoughts of it, and that Christ
the Prince of life and King of Comforts, hath depos'd this King
of terrors; so that as sin shall not, so death shall not have do-
mination over us: and though our flesh cannot rest in this hope, (in
which Christ rested) God will not suffer us to see corruption,
yet we may fully rest in this hope, that our flesh should be freed from
corruption.

Some heathen tyrants were wont to scorn Christians, who
believed a Resurrection, when they fled to avoid death and per-
secution: why are you (said they) so sparing of a life, which (you
say) will returne againe. And indeed why should we be sparing
of our lives, when we know we shall receive them againe with
advantage? why should we be afraid to let that goe which we
cannot loose?

For as we should not be over-carefull to retaine that which we
cannot keep, nor spend many thoughts upon that which is gone
with a thought; so we should not be over-carefull to keep
that, which when we have parted with out of our own handes, we
know how to commend to a safe hand, even to him who will
darely returne it safe into our hands, as he at first put it into our
hands.

Thus Bildad brings Job to execution, and leaves him in the
hand of the King of terrors, death, yet (as he conceives) misery
is not come upon him to the utmost. There is (as I may say)
a divine fate attending the wicked man after death, his trou-
bles dyes not when himselfe dyes; evil shall survive him, and
dwell in his family, when he is turned out of his dwelling.
Though this evil man shall know his place no more, yet misery
shall know his place, and abide there too, as it followes: It shall
dwell in his Tabernacle, because it is none of his, &c.

VOL
Chap. 18. An Exposition upon the Book of J oh n. Ver. 15.

Ver. 15. It shall dwell in his Tabernacle, &c.

It shall what shall? Who is this inhabitant, or this person, who lodges there? who is it? It shall dwell. There is neither person nor thing expressed, and the conjectures are various in making out an Answer to this Question, Who dwells there?

First, The Text is read, not as if others should dwell in his Tabernacle, but as if some of his should dwell in the Tabernacle of others. So the Chaldey Paraphraph, who finding the Hebrew word for dwelling, to be of the Feminine Gender, tells us that 'tis the wife of that wicked man who was driven out of his dwelling, and at last taken hold off by the King of terrors; and so whereas we say, It shall dwell in his Tabernacle, because it is none of his; He says, His wife shall dwell in a Tabernacle which is none of his. And in compliance with this rendering, he expounds the words as an argument of that misery which should fall upon the family of this wicked man: A misery so great, that his wife should not have a house of her own to dwell in, but be forced to dwell in a Tabernacle, which was not his; that is, to be either as a servant, or at best but as a sojourner in another man's house. It is an affliction for any man, when he has a wife, and not to leave her a room of her own to

The vulgar reading carries a good sence, but deviates too much from the Original. Thus, His companions shall dwell by his Tabernacle. Some expositors who favour that translation take no small pains to fit this to the Text, and to finde it meant by these companions.

His friends, who were, formerly, his companions, come to his Tabernacle, lamenting their losse, and him. But that's an honor, rather than a judge.

These companions are the worms. But that cannot be a special manner of others, because it is common to all mankind; and yes, worms are his companions; or he may be (Chap. 17, 14.) To the worms, thou art my no-
Therefore, thirdly, it is concluded, that by his companions are meant such as sometimes dwelt about him, or near him: Those neighbours, whom he living had oppressed and wronged, vexed, and expelled out of their dwelling, even they shall come when he is dead, and take possession of his dwelling, they shall enter upon all. Mr. Calvin's translation comes nearer this explication: He that is none of his shall dwell in his tent; He joyns those words which we set last, (and render, Because it is none of his,) to the first part of the verse, and gives them not as a reason why evil should dwell in his house, but as a description of that person, who should dwell in his house; He that is none of his shall dwell in his tents; that is, the man that had nothing to do with him, or was a meer stranger to him, shall come and dwell in his tent. As if he had said; Neither his wife, nor his children, nor any of his kindred shall possess what he hath purchased; strangers shall take it, and divide it among themselves; he that is none of his shall dwell in his tent. And that's the judgement threatened, (Deut. 28. 30, 31.) Thou shalt build houses, and shalt not dwell therein; thou shalt plant vineyards, and not gather the grapes thereof; thine oxen shall be stall before thine eyes, and thou shalt not eat thereof. It is a great evil when he that is none of ours, that is, a meer stranger dwells in our tents, and eats up those good things, which we provide for our selves and families. Thus the Lord tells the Inhabitant of Maresab, that he will bring them an heire, (Mic. 1. 15.) and who was this? not one of their blood and lineage, but a stranger, the Assyrian should be their heire, and make himselfe Lord by the sword of all their possessions.

Secondly, we may carry the interpretation more generally. For seeing that the punishment of a wicked man after death is here described, the meaning appeares thus; It shall dwell, &c. That is, destruction or misery shall dwell in his house. We read before, Destruction shall be ready at his side; now, It shall dwell in his house. As if he had said; the destruction and misery I speak of, shall not onely be personal, and fall upon the wicked man himselfe: but it shall be, as it were, hereditary, it shall descend and fall upon the head of all those that belong to him; misery shall inhabit his faire Pallaces.

Another keeping this way of interpretation, fixeth it thus; Feares, or the King of terror, shall dwell in his Tabernacle. But whether
therefore DEFINITION or sense, shall dwell there, it matters little for the difference is not considerable between these inhabitants, the one being the issue or consequent of the other.

Lastly: If shall dwell in his Tabernacle, nothing, or bare nothing shall dwell in his Tabernacle; which is made out by taking the words, Mibibi, for a nominative case, Mibili, shall dwell in his Tabernacle, that is, there, or, nothing to him; he shall have nothing remaining in his Tabernacle, when his petition is gone, his estate shall be gone too; nothing shall dwell there; his house shall be full of want, replenished with emptiness, barren shall be the furniture of this mans habitation; his house shall be, (according to that description of the earth, before the Lord put that rude people into this exquisit method:) tribulation, form, and void, emptiness and confusion shall lodge in his house for ever.

Lastly: If shall dwell; That is, (as some conceive) some wild beast, or any some creature shall dwell in his Tabernacle. When one beast is out, many other beasts shall come in; It shall be dwelt in by Satyres and Serpents, &c. And this is very conformant to other Scriptures. For we find it threatened as a judgement upon wicked places, that the wicked being thrust out, wild beasts should入驻, and hateful birds make their nests, where men of such inordinate inclinations resided. (1/2: 15, 19, 20, 21, 22.) Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch there, neither shall the Romans make their fold there. But wild beasts of the desert, and their houses shall be full of detestable creatures, and they shall dwell there, and Satyr shall dance there. And the wild beasts of the desert shall be in their desolate temples, and Dragons in their habitation, and her time is near to come; and her days shall be prolonged.

14. 11. &c. The Cormorant, and the Bishop shall possess, the Raven shall dwell with it, and he shall stretch out the neck of contention, and the stork, of contempt, he shall be repaid in the plague of the mercies, which he was by the forewarned, shall be his habitation, for Dragon shall not court. The wild beasts of the desert shall drink with the wild, and the Satyr shall cry to his fellow, the Serpent shall dance there, and find for her selfe a place of rest. There shall the great
great Owl make her nest, and lay and hatch, and gather under her shadow: these shall the Vultures also be gathered, every one with her mate. See how large the Spirit of God is in describing these uncouth Inhabitants. When wicked men are gone, then wild beasts, Owls and Satyrs, whatsoever can be afflicting, or unwelcome to the spirit of man, is sent in to take up its lodgings and guest it in the houses of that sinfull generation.

I finde a learned Commentator, who collects this from the latter part of this clause, from Mibi, which we render, Because it is none of his: he finds these wild beasts in that expression, and therefore he doth not take the word Mibi, for an adverb negative, as we do: but for a noun, signifying corruption, or contagious, from the Hebrew word Balab, to decay or wax old. So the word is used (Isa 38. 17.) from the pit of (Bel, Bel) destruction, or corruption. Thus some render that in the 6th Chapter of this Book, ver. 6. Can that which is unsavoury be eaten without feeling Mibi. Can that which is unsavoury through the corruption of fowl, or which having been faked is now corrupted, (can that) be eaten? as was shewed upon the place. Now taking this translation, here is a plain description of noysome creatures, or vermin, dwelling in the wicked mans house.

As to the question, Who shall dwell there? This answer was returned: There shall dwell in his Tabernacle, whatsoever is engendered of corruption, or filthy swine, whatsoever deriveth its pedigree from, or is the offspring of any nauseous or uncleanliness, adhering to and remaining in his Tabernacle, this is the Tribe that shall dwell there. As if he had said: When he is gone out of his house, the stink, corruption, and filth, that is left behind him, shall breed filthy creatures, nauseous manner even to inhabit his Tabernacle, we know many noysome creatures proceed from putrefaction, such as are mice, rats, and spiders, as Naturalists observe, and experience teaches.

Thus we see what variety of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans house when he is ejected. If we follow our translation, that leads us to the third interpretation before given: to, that is, destruction, or want shall dwell in his Tabernacle.

Observe hence...
The wrath of God dwells in the house, and upon the estate of a wicked man, when he is cast out of it, dead, and gone.

That's the scope of the verse, and these various interpretations meet in this one sense, that there is a wrath abiding in this wicked man's house. Whether his companions, such as were none of his, strangers dwell in it; or famine and destruction dwell in it, or wild beasts dwell in it, or vermin dwell in it, whosoever of these are the tenants, and possessors of his house after him: this is the meaning; that the wrath of God dwells there. As Christ speaks of unbelievers; He that believeth not is condemned already, and the wrath of God abideth upon him. John 3:18. It dwells with or inhabits him; it is an abiding wrath. So, here; It shall dwell. He doth not say, some evil shall fall upon his habitation; some evil shall happen to him: but he useth a word that notes the perpetuation of it, It shall dwell. It shall not come, and lodge for a night, or sojourn for a week, or a month; but there it shall dwell, it shall be an inhabitant; wrath shall continue upon it.

As blessings abide upon the Tabernacles and dwellings of the people of God; they do not only happen in sometimes, but they take up their abode in them. The houses of the Saints are the dwelling places, or the abiding places of mercy. Mercy hath no where else to rest, but in such houses and hearts. So destruction, and wrath, wild beasts, and whatsoever discovers itself in a way of judgement, is the portion of evil men while they live; and shall take possession of their houses when they dye. When their bodies are past feeling, their estates, possessions and families shall feel the wrath of God. It shall dwell in his Tabernacle.

Because it is none of his.

There are diverse translations of this clause. I shall touch only upon these.

First, Some render it, who is not; Thus the vulgar: His companions shall dwell in his Tabernacle, who is not. And so the words are a description of man, vile and base. For as either things which are low in the estimation of men, are said not to be, (1 Cor. 1:28.) God useth things which are not, to bring to nought these things which are. Now, I say, as base things are said not to

be, so are base men: and then the Tabernacle of him who is not, is the Tabernacle of a vile person. Or it is a description of one who is dead. Death is often noted in Scripture by a not being: Jer. 31. Rachel weeping for her children, because they are not, would not be comforted. Rev. 17. 8. The beast which was; and is not; is, thou shalt die.

Secondly. Thus, It shall dwell in his Tabernacle, because no more shall be to him; That is, his Tabernacle shall no more be for his use or habitation, therefore destruction or wild beasts may dwell in it, or take it up.

A third, renders as we, or we from him; because is none of his. The negative particle, is also causall. And then the fence is this: It shall dwell in his Tabernacle, because it is none of his; That is, he never got it honestly. So our late Annotators give the fence. He did not come truly by it. This exposition is clearer, giving an account why judgement dwells in a wicked mans house, when he dyes, even because it is none of his. It was unduly gotten, and unjustly kept. So, here is a correction. He calls it his Tabernacle, in the former part of the verse; but now he faileth, it is none of his. For this Tabernacle was set up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousness, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly desititute.

Hence observe; First, That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the Thessalonians, (2 Thess. 3:12, 13.) directs all: in their calling to be diligent, and laborious; and why? if a man be idle, and negligent, and will not, take pains in his calling, all the bread he eats he steals, it is none of his: therefore he addes; We command, and exhort you, by the Lord Jesus Christ, that with quietness he work, and eat his own bread: they who do not work, eat the bread of

other
other way, that is, the bread to which they have no title: as
our sweat and labour are the best sauce to our meate, so the
price which we must lay downe for it, else it is none of ours.
Indeed a man may be able to work, much more to sweat
for his bread, and yet the bread which he eats may be his own.
Now one hath a right to every mans bread, and every man is
bound that care to relieve him. 'Tis Idlenes, not inability,
which is the thief. But he that hath ability to labour in his
calling, and is idle, all the bread which he eats is stolen, 'tis
none of his own. Hence we may inferre, if a man meerly upon
his idlenes may be said to steal all the bread he eats, as having
no right to it, much more that bread is not his own, that is
stolen out of the hands, and pulled out of the teeth of others.
That which is gotten by grinding the faces of the poore, or by
doing wrong to the rich, this bread is not our own: Hauies
and Lands so gotten, are not our own. That which is justly got-
ten is a gift from God, but that which is gotten unjustly, is stolen
from men. Deceivings is deceiving.
Secondly, observe;
That which is unjustly gotten, shall not be kept.
and fleeting, with the singing, but such worldly
things perish before we, or ours can use them. Hence we
read a full sentence, (Jer. 22. 12.) Woe to him that builds
unrighteously, and his chambers by robbery, that
shall have no service without wages, and giveth not for his
children. I will build me a wide house, and large chambers,donot only belong to those who build houses
they get unrighteously, but it belongs to all who
in that house, which is gotten unrighteously.
Taketh strictly for the dwelling place, (though that
or any thing else a man possesseth, or enjoyeth,
inheritance is his house. Woe to him that builds
house, why? what woe then be upon him?
shall not long it be in the house
life, and the breath of God shall be long
of it. Deceivings is deceiving, and shall it
rather to throw the gallery of his man. Not only
ly shall destruction and misery dwell there, because the house is none of his; but

Brimstone shall be scattered upon his habitation.

As if he had said, either the estate of a wicked man shall be conveyed over to and possessed by strangers; or if not, yet it shall perish, it shall be consumed as with fire, and brimstone, from heaven; Brimstone shall be scattered upon his habitation. These last words of the Allegory, shew the extremity, the utmost of the judgement; Brimstone is a dreadful word, it hath a favour of hell in it, the favour of eternal death in it; Brimstone shall be scattered. And it is conceived, that Bildad in this, either intimates the manner of that judgement which God sent upon Job in the first Chapter, when the fire of God fell from heaven, and consumed his sheepe. Fire from heaven is a sulphurous fire; Here Bildad seems to say, Thou art the man; on thy habitation brimstone shall be scattered: thy flocks of sheepe were burnt with fire from heaven.

Or, That he in this mindes Job of the terrible judgement of God upon Sodome, and Gomorrah, of which we read (Gen. 19. 24.) whom God consumed from heaven by raining downe brimstone upon them; Brimstone was scattered upon their habitation. So the meaning is, The dwelling of this wicked man, shall either pass away to others, or misery shall dwell in it, or it shall be utterly consumed by fire; Brimstone shall be scattered upon his habitation.

It is very frequent in Scripture, when any great judgement is spoken of, to allude to the dealing of God with Sodome, and Gomorrah, in scattering fire, and brimstone. Deut. 29. 23. The whole land thereof is brimstone, & salt, and burning, that is not sown, nor sown, nor any grass grown therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath. (Psal. 11. 6.) He shall raise up a fire upon the wicked, fire and brimstone, this shall be the portion of his cup. Ezek. 38. 22. Isa. 34. 9. Isa. 34. 9. Jerem. 49. 18. In all these you shall finde an allusion still made to the consumption of Sodome and Gomorrah. When God threateneth to bring a total consumption upon a people, and to destroy them utterly from the face of the earth; then (faith he) I will do to you as I did to Sodome, and Gomorrah;
Gomorrab; that is, according to the Text, scatter brimstone upon your habitations.

Secondly, The scattering of brimstone is conceived by others, to note that special judgment, Barrennes, his beautifull habitation, (so the word signifies) or (as we may extend it) all his possession, his fruitfull feilds and pastures, his goodly hills and mountaines, all these beautifull things, shall be as if brimstone had been scattered upon them; that is, they shall be barren, God shall strike them with barrennes, and they shall bring forth no fruit at all. (Deut. 29. 23.) Brimstone and barrennes goe together; The whole land thereof is brimstone and salt, and burning. it is not sown, nor beareth, nor any grasse groweth therein; so the scattering of brimstone is of the same significacion as sowinge with salt. Judg. 9. 45. For no sooner had he spoken of brimstone and salt, but presently addes it is not sown, nor grasse groweth therein: as if he had said; it shall be desolate and uninhabited. The Land of Sodom, and Gomorrab (Gen. 14) was like Eden, the Garden of God; but as soone as God had scattered brimstone upon it, it was like a desolate wildernesse, or fruitlesse desert. The apples of Sodom are a proverb, to this day, for fruitlesse fruit, or a shew onely of fruit. No fruit (say some) growes there to ripeness or perfection. Or if brimstone speake not barrennes in generall, yet (as others restraine it,) barrennes as to him and his, who was thus cast out of his possession. The land of a wicked man may beare fruit, and yet be as fruitlesse to him, and his, as if it were sowed with brimstone instead of corne; he shall never have the crop, or harvest, or revenue of it, he shall never eat of the fruit of it, though others doe, and though possibly it continue as fertile, and be improved as much as ever. A land flourishing with milke and honey to others, may be to former owners as a land whose streams are turned into pitch, and the dust thereof into brimstone, as the Prophet speaks (Isa. 34. 9.)

Thirdly, Others conjecture, that this scattering of brimstone implyes onely that his house should never be inhabited any more, because brimstone is of such an ill savour, that it drives away both man and beast.

Fourthly, That it is a description of that mourning or of those terrible cryes and lamentations which should be made for
him at his funerals. Some of the ancients observe, that it was a custom in times of extreme mourning, to scatter brimstone, and things of ill favour, to afflict the smell, as it is to wear blacke Garments to afflict the sight. Or the reason of scattering brimstone at his burial, may rather be given as an argument of his dishonour, he being a man whose very memory did stinke. And therefore whereas sweet spices and odours are properly burnt at the funerals of such whose names and memorials are in a box of sweet oynment powred out, this mans Tabernacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill favour there, yet he tooke care to keepe it sweet, but when he hath breathed his last, then (according to that which is spoken, Isa. 3. 24. of the proud woman of Israel,) It shall come to passe, that instead of a sweet smell, there shall be a stinke. As he lived wickedly, and dyed miserably, so he shall be buried ignominiously.

But I rather take the former interpretation, that this scattering of brimstone, either notes the extremity of the judgement in general. Or in particular, that barrennes shall be the portion of his posteritie, when once the wrath of God hath seized on and swept him away. And so he gives a suitable close to this third Allegorie of the wicked man, prosecuted in a legal way, to whose doome or sentence this is added, that his house shall be pulled downe, or consumed with fire, that nothing may remaine of him, but a perpetuall execration of his name and wayes. Hence observe;

God hath judgements of all sorts and sies for wicked men.

He hath Sodomes judgements, such judgements as were powred upon Sodom, for high offenders, for Sodom-like sinners; he hath not spent all his fire and brimstone upon that Cine; brimstone shal yet be scattered upon the habitisation of the wicked.

And this notes:

First, The suddennesse of the judgement. The Sodomites were surprized, when destroyed; they expected it not; The Sun rose upon Sodom; faith the Text, there was not a cloud threatening raine, they did not suspect a shower of water, much lesse did they see a cloud or suspect a shoure of fire and brimstone, when God destroyed them.

Secondly,
secondly, it notes the unavoidableness of it, for who is able to withstand burning brimstone, or to withdraw from that calamity, which drops from heaven. Our houses may shelter us when it rains water, but when it rains fire, our houses are no shelter.

Thirdly, it shows the immediateness of the judgement; the Text says, 'that brimstone shall be scattered, but by whom, it saith not; if no hand of man appear against the wicked God will; when none can deal with them, God can. God alone appeared in the destruction of Sodom, and Gomorrah. All creatures are as ready at God's call for the services of wrath and vengeance, as of mercy and salvation. If he do but hold up his finger, fire and brimstone are at hand to consume, as showers of rain to comfort the habitations of the world. Thus much of the third Allegorie contained in these five verses. The wicked man was first apprehended by the messengers of death, and then brought to death that King of terrors; being dead, his goods are confiscated, others enter upon his estate, and brimstone is scattered on his habitation. Here's compleat wrath and judgement in perfection.

Verf. 16. His roots shall be dried up beneath, and above shall his branches be cut off.

This is the 4th Allegorie, taken from a tree. Men are often in Scripture compared to trees; all sorts of men, good men, bad men are so compared. Good men are compared to trees flourishing by the river side, (Psal. 1.), Wicked men are also compared to flourishing trees, but with this difference, they flourish only for a while; but godly men are as trees that flourish constantly, (Psal. 92. 14.) They shall still bring forth fruit in seasons.

In this Text the wicked man is compared to a tree; and he is compared to a flourishing tree, he hath both root, and branches, yet he is there declining, yea he is not farre from death.

His root shall be dried up beneath.

And a root? what was his root? 'The root of this wicked man, may be taken two ways.

First,
First, for those secret counsels, purposes, and designs which he lays for himselfe, these are to a man as his roots. A mans estate and affaires are setted and fastned by counsel, as a tree is by the roots: the root also which maintains and feeds his affaires and designs is counsel. So some interpret this place, his root shall be dried up. That is, his counsels, his under-ground plots and projects which he laid deep, and low, quite out of sight, as the root of a tree is, these God will dry up, he shall see them come to nothing.

Secondly, By the roots in this Allegory we may understand more generally any thing by which this wicked man strongly himselfe strong, or secure. For that is the use of a root. A root to a tree is as the foundation is to a house, the strength of it. His root is whatsoever may strengthen, and hold him fast, whatsoever may keepe him in his state, and greatness. Thus not only his contrivances, and counsels, but his riches, and relations, his correspondencies, and allies, whatsoever we may put the notion of strength upon, all that is his root, by that he is upheld, and that moisture is sent forth into all his branches. But there shall come rooters to his root, they shall grub, and flock him up, that shall that from him in which his strength lay, and from which his enlivening moisture came.

And above his branches shall be cut off.

The word that we translate branch, signifies, a crop or a vest; the fruit of a tree is the crop of it. You see compleat man in this Allegory, root and branch, is all that a tree hath; and to cut off roote and branch, is to be utterly cut off. If the root dried up, though the branches be not cut off, yet the root with and dyes. Or if the root be not dried up, yet if all the branches be cut off, there's no beauty in it, nor can it bring forth any. A tree beares not at the flock, but at the branches; is, but if the branches be cut off.

But take it, as here, in both, and then the judgment shall fall, what hath a tree left, when it hath lost both branches. (Mal. 4. 1.) Behold the day commeth that shall burn as an Oven, and all the proud and all that do wickedly shall be the day cometh that shall burn them up, saith the Lord. And he shall leave them neither root nor branch. That is, it shall totally...
Chap. 18. An Exposition upon the Book of Job. Ver. 16.

Sume them. As it speaks perfect mercy when both roote and branch prosper. (2 King. 19. 30.) And that remnant that shall escape of the house of Judah shall againe take root downward, and bære fruit upward; so it shewes the compleatness of a judgement, when there shall be neither roote nor branch. The branches of man, are whatsoever man puts forth, to shew his excellency or vertues, his pompe and splendour by. Some interpret branches for children: So they are called, Psal. 127. Thy children shall be as Olive branches. &c. And then his branches shall be cut off, is, his children and posteritie shall be cut off. This also argues the greatnesse of the judgement.

Others by branches, understand his desires acted, or the work he had begun, and put forth: The motions and puttings forth of a mans spirit in actions, are like the branches of a tree: The thoughts of man in the Hebrew are expressed by a word which signifies the boughs of a tree: the fruits which our thoughts shoot, blossom, and bring forth, are our actions. Thus as the wicked mans root, his plots and designes shall be spoyled below; so the branches which shoot out from him into action, shall be broken off; and God will say to this man, as Christ to the Figge-tree, (Mat. 21. 19.) Never fruit grow on thee more. The roots shall be dried up beneath, and the branches shall be cut off above.

Some understand this more literally, his root and his branches, that is, his trees shall beare no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the feld,his lands, and woods, his Gardens and plantations shall be destroyed: according to that (Deut. 28. 16.) Cursed shall they be in the field; that is, thy flocks shall miscarry, thy cornne and fruits shall wither. or if we may apply that of the Prophet Isaiab (which is spoyled conceiv) of the generall consumption which should come on (that people and their posteritie) to this particular judgement of spoyling all the hopes of fruit in the feld. (Chap. 5. 1.) Therefore as the fire devoureth the stubble, and the flame consumeth the stubble, so their root shall be rostannes, and their blossom shall be dust. The roote is fruit (in potentia remota) at a distance, the blossom is fruit (in potentia proxima) at next doore; immediate antecedent of fruit; the Prophet to shew that there is no hope of fruit remaining, shewes that both their roote and nearest hope of fruit should be removed.

Hence...
Hence note,

wicked men may be fully furnished with means for the attaining of their ends.

Here are roots, and branches, deep counsels, high acting, many strengths, which are to the wicked man as the foundation is to the house, and as root and branches to the tree. The Prophet (Psal. 37. 35.) speaks under this similitude; I beheld the wicked like a green Bay-tree, O how he flourished! yea you may behold him sometimes, as an Oak of Bashan, as a Cedar of Lebanon; He casts forth his roots (in worldly and civil things, as a goodly man doth his spiritualls,) as Lebanon (Hosea 14.5.) that is, mighty roots: and his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon. It is no uniuall thing to see the worst of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Observe;

when wicked men are in their greatest strength and power, when they have both roote and branches, then judgement cometh upon them.

The strength of man cannot proteet against the justice of God, sinners shall see the impressions of his anger; not only shall their goodly branches see it, but their strongest root. What roote can keepe its earth, when God raiseth a wind and sends out his storme? What branch can keepe either leaves or fruit, when God sends out his blasting mildew, (Psal. 37.) David speaks of such a goodly flourishing tree; I have seen wicked in great power, there is his roote; spreading himself in a green Bay-tree, there are his branches; yet he passed away; I was not, yea I sought him, yet I could not find him; And another interpretation which the Psalmist makes (in another place) of all the flourishing of wicked men, of the strength and goodly branches, is, that they shall be rooted up, when new spring as grass, and all the workers of iniquity, flourish; what the meaning of this? how may we interpret this? Is he shall be destroyed for ever, (Psal. 92. 6, 7.) and the sonne of mankind in general, is most true of this kind. In the morning they are like grass that grows up, but morning is flourished, and grows up; in the evening is worn.
and withereth, Psal. 90:6. The strongest of men are but as grass, in the morning they grow; the best of their worldly beauty is but like grass, for both they and it, they and they their glory are cut down and wither in the Evening. At what time soever man is cut down, it is his Evening, but to shew that man shall not continue long, he is here measured by the length of an artificial day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus subject to a sudden decay, how much more they, and theirs, who are the special objects of the wrath of God, because of their special sins. The Prophet Amos seems to imply, that the Amorites had some hopes to withstand their overthrow, and preserve themselves from a fall: Yes I destroyed the Amorite before them. What was this Amorite? His height was like the height of the Cedars. There was his flourishing branch. And he was strong as the Oakes (deeply rooted) yet I destroyed his fruit from above, & his roots from beneath, (Chap. 2.9.) Though he were in height like the Cedar, though he were for strength like the Oak, yet up came his roots, and downe came his top. The creature is no match for the Creator. There is no securing our selves against God, when he comes to take vengeance; both root, and branch, beautie, and strength must wither, and dry up before his consuming jealousy.

Hitherto Bildad hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a Tree. In all which, though there be much variety of usefull meditations for us, yet they all meet in this one great conclusion, that God hath prepared, and will certainly bring forth ruine and destruction for the portion of wicked men.

His remembrance shall perish from the earth: and he shall have no name in the street.
He shall be driven out from light into darkness, and chased out of the world.
He shall neither have son, nor nephew among his people, nor any remaining in his dwellings.
They that come after him shall be a snare to his day, as they that went before were affrighted.
Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

What the Disciples said to Christ, Job. 16, 29. the same may we to Bildad about this shutting up of his discourse: Now speakest thou plainly, and no parable. These words are the plaine English, or the explication of what he had delivered under the vayle of those Metaphors and Allegories already opened.

In them Bildad shadowed the estate of a wicked man; and here he sets it in the open light.

In the context of these five verses, we have three things especially to take notice of.

First, A description of the misery of a wicked man in the 17, 18, 19 verses.
Secondly, We have the effects which this shall produce, ver. 20.
Thirdly, The conclusion or upshot of all, in a rhetorical exclamation, ver. 21.

The misery of this wicked man is set forth three ways.
First, By his dishonour, ver. 17. His remembrance shall perish, he shall have no name.
Secondly, By his death, or banishment, ver. 18. He shall be driven out from light to darkness, he shall be chased out of the world.
Thirdly, By the desolation of his family; He shall neither have son nor nephew, nor any remaining in his dwellings, ver. 19.

The effects which follow this great misery of the wicked man,
man, at the 2o verse, are considerable two ways.

First, What effect it shall have upon those that came after.

Secondly, What upon those that went before, or that lived with him, the one shall be astonished, and the other affrighted.

The conclusion of all is: Such are the dwellings of the wicked, and this is the place of him that knoweth not God.

I shall briefly passe the misery of this wicked man in these three verses, because it is only the exposition of what we had before under allegories.

Ver. 17. His remembrance shall perish from the earth.

This some take from the former verse; His root shall be dried up beneath, and his branches shall be cut off above. When root and branch are gone, then the memory of all is gone: what can remain, when both these are removed?

The perishing of his remembrance, notes the utter extintion of his remembrance, as Chap. 3:3. Job withholdeth that the day might perish wherein he was born; his meaning is, that it might no more at all be remembred; so here, His remembrance shall perish.

And he shall have no name in the street.

No name.] The Hebrew is, There shall not be a name to him.

By name, in Scripture, is meant honour or estimation among men; For wicked men have a name remaining; but it is an ill name, a name of dishonor, a blemish. So that when he faih, He shall have no name, the meaning is, he shall have no good names, or no honourable name remaining. Better have no name, then an ill name; Cain hath a name, and so hath Pharaoh in the old Testament; Judas hath a name, and so hath Demas in the new, but they are all names of dishonor, and so no names. It is usuall in Scripture to put the name for renowne, and men of name by an Hebraism are men of renowne. 

Numb. 1:16. wee render, These were men renowned: The Hebrew is, These were men of name. These were the renowned of the Congregation. These were men of name in the Congregation. Numb. 16:2. And they rose up before Moses with certaine of the children of Israel, 250. Princes of the assembly famous in the Congregation, men of renowne, or Men of name.
name. The Apostle (Rom. 1:1.) is conceived to advance the honour of his Apostleship, when he saith, 
Paul called so be an Apostle. So we translate it, called to be, the Greek is, Paul called an Apostle: that is, Paul whose name is Apostle. Which may be taken according to this hebraism, as a vindication of himself from that dis-repute which was cast upon him by many among the Romans. Therefore (saying he) Paul named an Apostle, or, he that hath this honour to be an Apostle writeth to you. Paul was not ambitious of his own honour, but zealous, left the Gospel which he preached should be contemned through the contemptibleness of him whose office and charge it was to preach it.

In the Text, His remembrance shall perish, is the effect put before he shall have no name; because a name is that by which we are remembred: The name of a man is his memorial. See both joined together concerning God himself (Exod. 3:15.) Thus spake God to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial unto all Generations. That is, by this name I will have a memorial, or be remembered to all Generations. A man of no name, and a man of no number, are proverbially for a man of no esteem.

He shall have no name in the street.

In the face of the street; so faith the Original: that is, among men he shall have no name: men meet in the street, in publick places, there they discourse both of things, and persons. This man shall have no name there; or if he be there spoken of, (as one of the Ancients glories the place,) men shall turn away their heads at the mention of him; they shall turn away with indignation, as if an ill favour distempered the ayre every time he was spoken of.

Hence note;

It is the punishment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great blessing: and hence it is a great sin to beare false witnesse against another, because that takes away his good name. A false witnesse speakes to the discredit of his neighbour, and sets a brand of disgrace upon his name. If a good name were not a precious commoditie; if to be
be remembered among them were not a great honour, this were not so great a sin. The memory, or name of the wicked shall rot, Prov. 10.4. He doth not say, his house, or his body shall rot, though they must, but his memory shall rot; that is, either it shall not be remembered at all, or when ever it is, it shall be remembered as a rotten thing.

Good men, usually, have an ill name among many in the world, and indeed they can scarce be good, of whom all speak well; yet the best may for a time have a blot upon their name among those that are good; but commonly their blot is given by those that are evil. And it is some addition of honour to be ill spoken of by those that are evil. For as it is a discommendation to be commended by such, and a kind of disrespect to be respected by them, so it is our commendation to be discommended by them, and an argument of our integrity, when they condemn us. But it is a precious privilege to have a name with those whose names are precious, and to be esteemed by those who are justly held in estimation. Further, though the name of a Good man for a while be under a cloud, yet his light breaketh forth again; and though all the while he lives, his name suffer among many, yet when he dyeth, his name revives among all.

How precious was the name of Jesus to the Saints, in his days? How precious is it, among all true Saints, to this day? Yet while he lived, he was accounted by men as the off-scorning of all things. Reprobated Saints recover honour when they dye, whereas the name of wicked men who lived in honour, fall under reproof when they dye. A good man's name is best when he is living; an wicked man may have a name while he lives. No so is the case with a Tyrant; if any had called him so while he lived, he might as have had the living in any part of the world. But though people cry up wicked men while they live, in hope that they may be preserved from them, and though the sincere dare not cry them up, yet when they are in extremity, they have no name in the streets, but a name of dispraise. But a good man, who is accounted to a wicked man.

And an end and effectuation among men, is an affliction to

any
any man, but most to wicked men; when they loose their name here, they have lost it everywhere; They have no name in heaven; there they are men of no name, if they loose their name on earth too, then they are men of no name indeed. Though a Godly man should have no name on earth, yet he hath a name written where it shall never be blotted out; his name is written in heaven. Christ would have us rejoice in this more than in all worldly names, (Luk. 10.2,3.) when his Disciples rejoiced because they had power over evil spirits, and could cure all diseases, so that their name was up in the world, and 'twas talked of in all places, what mighty things they had done, and Christ denied not that it was an honour to be impow'd for the doing of those great things. Yet (faith he) rejoice not in this, but rather rejoice that your names are written in heaven. Now I say, as the Saints should rejoice in this honour, that their names are written in heaven, above all their rejoicings in an earthly name; and should not only out joy worldly joyes, but even joy them out with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the dust, yea though an evil favour be lost upon their name, yet, they have cause to rejoice that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarchs & Apostles: that their names are fixed where the names of the greatest Potentates in the world (who know not God) shall have no place. 'Tis they a special evil to wicked men to lose their name in this world, because when they have lost that, they have lost all. And when they have lost it here, they can finde it nowhere. And we take notice, that whereas the ambition of carnal men is to felse forth in nothing, more than to provide for the perpetuation of their names in the world, that yet they lose all the signe, their names being blotted out, and their name destructive in the world. The Natural Historian observes of the Egyptian Pyramids, which were set up in Egypt; that though they was stupendious, and admirable, and is remembered by ancient Writers; yet (faith he) it doth not appeare in thole Writers who were the founders of those Pyramids. Upon which he gives this observation, That by the meare, their names who raised these admirable buildings,
structures, are buried in an eternall night of forgetfulness, or (as the Text speakes) their remembrance is perished from the earth. And his befall those fomentors of ambition, who intended to make themselves famous by posterity, by erecting those vain-glorious fabrickes; so much more will it fall to their lot, who hope to make themselves famous by wicked works, by iniquity, tyranny, and oppression, by voluptuousnesse, intemperance, or any other abomination. The Lord will send a rote upon such names, and their memory shall perish for ever. This is the first judgement threatened; He shall not have an honourable mention among men; He shall have no name in the brese.

The second is,

Ver. 18. He shall be driven out from light to darkness, and chased out of the world.

He shall be driven. The word notes a forcible violent or compulsory act, he shall be driven, like a beast against his will, or whether he will or no. But what shall drive him or who shall drive him? The Hebrew is plural, and the verb which we read guiltively, is active; so it is rendered by a learned translator; They shall drive him. But who are these Drivers? who they are is not express. Some understand his troubles, and sorrowes, they shall drive him from light to darkness, he shall dye under the pressure of his afflictions.

Others referre it to God himselfe, who is the supreme dispence of judgements; He shall be driven by God, or God shall drive him from light to darkness, and chase him out of the world. But whereas we apply it to God the efficient, or to those afflicts, which are the instrument of his expulsion, the sense and meaning of the Text is the same.

[He shall be driven from light to darkness.] these fold Light to a three-fold darkness; first, from hope to the darknesse of disgrace; (secondly, from hope to the darknesse of death; thirdly, from the small felicity, to the darknesse of eternal misery) either whether forever, or for what estate forever he shall be driven. So the wrathfull dealing of God with
with the wicked is express in Scripture. Some conceive, that the Gospel-language alludes to this passage of Bildad. (Mat. 8. 12.) The children of the Kingdom shall be cast out into utter darkness. The Jews were children of the Kingdom, and they thought themselves heires of the Kingdom; yea, they presumed, as if the Kingdom had been entailed upon their persons, because they were Abrahams posterity; yet faith Christ, even you for all your confidences, shall be cast into utter darkness; that is, to hell, where there is nothing but darkness, or you shall be cast quite beyond the verge, or utmost bound of the Kingdom. The Kingdom hath light all over, but beyond the Kingdom there is no light; being then cast out of all hopes to enter the Kingdom, they must needs be cast into utter darkness, or into that darkness, which is without. And as those children of the Kingdom, so all unprofitable servants are under the same doome, Matt. 25. 0. And againe, (Matt. 22. 13.) Bind him hand and foot, and cast him into utter darkness, there shall be weeping, and wailing, and gnashing of teeth.

We may expound the wicked man in the Text driven from light to this darkness. Not onely is he driven from the light of honour, to the darkness of disgrace, and from the light of life, to the darkness of a temporal death, but to the darkness of eternal death, which is utter darkness.

And chased out of the world.

This clause is of the same minde with the former; To chase as to drive notes a violent pursuit; and he is chased not onely out of the society of his friends, or out of the Land where he lived, but out of the Land of the living.

Hence note;

Wicked men do not goe, but are violently cast out of the world.

He is chased as a wild beast; He hath no mind to goe out of his fat pasture, from the place he knows, to a place he knows not. (Luk. 12. 20.) It is said of the rich man; This night shall they fetch thy soule from thee. He did not resigne, and give it up, but he was driven from it, or it was drewne from him; either of which is to be chased out of the world. This is the wicked mans second woe.

Behold,
Behold a third.

Ver. 19. He shall have neither sonne nor nephew among his people, nor any remaining in his dwellings.

This verse extends the curse upon him in reference to his posterity. There is nothing difficult in these words; here's total eradication, not only shall he have no son, but no sonnes, son.

And when he faith, nor sonne, nor nephew; it is not to be taken strictly, but as including all his kindred, in what degree ever. It is as much as to say, he shall have none of his lineage remaine, all shall be extinct. Again, He doth not say, he never had son nor nephew, but he shall not have; there shall none remaine among his people.

And not only shall he have no kindred remaining among his people; but he shall not have any remaining in his dwellings. That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are nearest, and then his nephew, then profite friends, acquaintance, and familiars. But when neither sonne, nor nephew, nor any friend remains, this is a sweeping judgement, a very beseom of destruction, it leaves none remaining.

In his dwellings. Or in the place of his peregrination and sojourning in this world, as the word imports. In this Bildad strikes at job, and wounds the heart of the good man, from whom God had taken all his children's, so if he had plainly said; God hath dealt with thee as with a wicked man, then hast neither son nor nephew among thy people, nor any remaining in thy dwellings. But passing by this supposition in reference to Job, we may take up a point or two, as it concerns wicked men in general. First note:

The children and posterity of wicked men are swept away for their fathers wickednesse.

Though children shall not be punyshed for their fathers sin, yet if they repent and returne to God; yet of eares evils fall upon children who doe not repent, because of the iniquitie of their fathers. Yea good children who walke with God, may have some trouble, though not in wrath to them; yet in wrath to their fathers, because of their evils. I have met with this before, and therefore prepare touch it in all our behal of children, and secondly,
Secondly, Observe how he puts this as a speciall judgement belonging to wicked men, for though sometimes it be the lot of godly men, to have neither son, nor nephew, nor any remaining in their dwellings. (Some good men never had son or nephew, and others have been bereaved of all they had,) yet this is not so great an affliction to a godly man, as it is to the ungodly. For he that can call God father, and speak to Christ as his brother, he that is allied to all the Saints in Heaven and Earth, in a spiritual relation, hath no want of natural relations, though he hath them not; it is no great matter to him, though he have neither son nor nephew, who is an adopted son of God.

As before, in reference to honour, and renowne; a godly man can spare his honour, and credit in the world well enough, because he hath so good a name in heaven; he is so well reported of with God, that if the wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomforted. So, he can spare, and be without the outward blessings of sons and daughters, of nephews and friends, because he hath higher alliances, and a more noble consanguinity, as the Prophet speaks; God hath given him a name better than that of sons and daughters, (Isa. 56 5.) But for a wicked man, if he want sons and nephews, to inherit his estate, and to carry on his part in the world; he that hath nothing to relieve that want; He that is childless, and Christless too, hath reason to weep for his children, and not to be comforted because they are not. The fruit of the body was put among the promised blessings to the Jews, (Deut. 28:11.) Children are the comfort of their living parents, and the continuance of their name and memory when they dye. That promise (Psal. 72:17.) speaks this fully; His name shall endure for ever; his name shall be continued as long as the Sunne; men shall be blessed in him; all nations shall call him blessed. The Hebrew is; He shall be as a son to continue his fathers name for ever. So we read in the margin. Some render the place; His name shall be famed, orohnisef, if I may speake so; that is, his name by many sons shall be continued. This was a prophecy concerning Jesus Christ. As if the soeverall acts, to some interpret it, and passages of Christs life should be as to many sons, to declare his name to all generations.

But
But we may rather interpret it of the seed, or children of Christ: his name is continued by sons: he hath a mighty seed, and, He shall see his seed. (Isa. 53. 10.)

In the first ages of the world, either not to have a son, or to have a son dye before the father, was an unheard of affliction. One of the ancients hath observed, that there is not in the Genealogies before the flood, nor in some generations after, mention of any father, whose son dye’d before himselfe. But as all had sons, so their sons’ out-lived their fathers: God giving that as a speciall comfort to those ages. The first son that dye’d before his father, is recorded (Gen. 11. 27. 28.) Now these are the Generations of Terah. Terah begat Abraham, Nachor and Haran, and Haran begat Lot: and Haran dye’d before his father Terah, in the land of his nativitie. It seems to be noted as a strange thing never heard of, nor mentioned in the Book of God before, that the son should dye before the father. And saith my Author, it is to be considered, that this Terah, whose son Haran dye’d before him, was not onely a worshipper of idols, but (as it is conceived) an inventor of idols; This was the onely man upon record, whose sons death prevented his in those elder times. And in all times it hath been numbered among the afflictions incident to sinfull man, when any son dye before the father, much more when the father hath no son remaining when he dye’s.

Epiphanius in his Writings against heretics reports that some held no resurrection, but the rising up of the fathers in their children; when the father dye’s, the childe rises in his place: this was their resurrection. Though this were a grosse heresie, yet there is a truth in it; the father riseth in his childe parents have a kinde of resurrection in their children, and while they live parents can scarcely be said to be dead: upon this account the greatnesse of the affliction riseth yet higher, he that hath neither sone nor nephew remaining in his dwellings when he dye’s, may be accounted more then dead.

This is the third evil that B. lifteth downe as the portion of the wicked man, who, as he shall be driven out of the world himselfe: so his posteritie shall be blotted out.

He proceeds to shew us what effect this, with the forementioned judgements, should have upon the spirit of the living.
what the sight or report of these terrible judgements will works.
both in present and after ages.

Ver. 20. they that came after him shall be astonished at his day,
as they that went before were afraid.

For the opening of this verse, we may enquire; first, whom he means by, They that come after, and, they that went before him; secondly, what by his day; thirdly, what by astonished and afraid.

They that come after him, &c.

Those that came after, and those that went before, are all men. If it be said, How could they that went before him be astonished at his day? they that never saw his day, could not be troubled at it?

I answer, The Original word doth not signify strictly such as live before we live, but such, who though they were borne before us, yet are alive while we live; that is, men more ancient than our selves, and yet our contemporaries; so here, they who went before this wicked man, are such, who though they were borne before him, yet lived with him, and saw the judgements of God upon him. So the meaning of it is only this, That as they who lived at that present when God brought those evils upon him, were astonished, so they that come after shall be astonished at him. That is, the one was astonished at the sight of those judgements, and others shall be astonished at the report, and hearing of them. So our translators expound those words in the margin; They that went before him, that is, they that lived with him, shall be astonished. This verse is also expressly given by Mr. Broughton: As they at first he spoke the horror.

Again, these terms, They that went before him, and they that came after him may referre not onlye to time, but to degree. That is, those that went before him in estate, and honour, and they that came after him in estate, and honour. As if he had said, high and low, rich and poor, the superiour and inferiour, one and other shall be astonished, and astonished at the terrible fall of this man, when the first fell, high and low are afflicted, &c.

They
The original word which we render admiration signifies to admire greatly and silently. Silent admiration is astonishment; it signifies also to be wasted and made desolate. And to strictly that astonishment is meant which arises from the sight of places or persons made or left desolate. In the 14. Psalm, vers. 4. David saith (as we translate) My heart within me is desolate; another translates, My heart within me is amazed. Thus here the desolation of the wicked shall be so great, that they who hear the report of it, or behold the ruins of the place, where once he dwelt and prospered, shall stand amazed, even as they who lived to see it acted upon him.

Wrest asphraght.

The Hebrew is. They took hold of fear, or horror, which is equivalent with this. Fear or Horror took hold of them, or seized upon them like an armed man. Yet some of the Jewish Doctors think, that Hiddad (soe thus industriously) using this term, They took hold of fear, rather than this; Fear took hold of them; so intimates, that when they saw such judgments, they were even active to stir up fear in themselves, or to give in their hearts such fear, and turn to the Lord, if the latter end should also befall them; according to that text, Except ye repent, ye shall all likewise perish. They that were asphraght.

What day is this? This black day, the day of his calamity, it is free to prove, yea the word, day alone, without any add, an eminent evil day. The patience of God with the wickednesse of man, but it shall heare 17-13. The Lord brought in him: for he sees that white ravened, non entreth a just, how it would be the signe, I will put him with a day filled with destruction, and with a day 17-13. And iniquity shall be as an habit from God, and he shall be as a heap of sand; and let him plot, let him get in, because he seek his
his day is coming: What day? The day of his ruin, and destruction; this shall suddenly come upon him. In the same sense the word is used (Psal. 137. 7.) Remember O Lord the children of Edom in the day of Jerusalem. Was this the day of Jerusalem's triumph, and glory? no, it was the day of Jerusalem's misery, and sorrow, it was the day when the children of Edom cried; Rise it, rise it; even to the foundations thereof. In the Prophecy of Obadiah (ver. 12.) Thou shouldest not have looked on the day of thy brother; That is, upon the day of his affliction, or upon the affliction of that day. What! may we not look upon the afflictions of our brethren? yes we may, to pitie, and compassionately, but we must not looke upon them with pleasure or delight, with contempt or scorne, as the Edomites did; thou shouldest not have looked scornfully, or contemptuously upon the afflictions of thy brother; The day of thy brother's affliction should have been a sad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And so we may interpret that of the Apostle, (1 Cor. 3. 13.) where he deciphereth several sorts of doctrines, under those allegorical expressions, of gold and silver, of wood, hay, and stubble. Now faith he every mans worke shall be tried, it shall be made manifest; for the day shall declare it. What day? the day of tryall; he puts the day alone, for the day of tryall, or of judgement, when God shall come to lay the worke, and the rule together, when he shall bring stubble, &c. and the fire together; the day of tryall shall discover and make manifest, what every mans worke is. So here; They shall be astonished at his day; that is, at the day of his affliction.

Further, this is called his day, to note, that it is his of right, or that it is his due. For all the good and comfortable dayes that he lives, are borrowed dayes, they are but lenth him, onely the evill day, is his day; that's his owne.

Hence observe, that

The Lord will send such judgements upon the wicked, as shall be an astonishment and an affrightement to those who behold or hear of them.

As the workes of mercy which God hath done for his people are wonderfull, (Psal. 78. 4. Psal. 107. 15.) And as God
bath wonderful mercies and blessings in store for his people against that great day of his appearing; he will then come to be admired in all them that believe (2 Thes. 1:10.) That is, he will do such things for believers as shall be both to their own and others admiration; for his works of judgments shall be admired too; he will make the plagues of the wicked wonderful. The Lord threatens that (Deut. 28:59.) I will make thy plagues wonderful. Such was the desolation prophesied against Tyre (Ezek. 27:35.) All the inhabitants of the isles shall be astonished at thee; their kings shall be sore afraid. They shall not be afraid of thee, but for thee. They shall not be afraid of thy standing; but at thy overthrow. So (Ezek. 32:10.) at the fall of Tyre, I will make many people amazed at thee, and their kings shall be horribly afraid for thee. When I shall brandish my sword before them, and they shall tremble at every moment, every man for his own life in the day of thy fall, &c. See how the merchants shall be astonished at the fall of Babylon. (Rev. 18:11, 15.) The judgement upon Jezebel (2 Kings 9:37.) is expressed by some translators in the language of Astonishment: The carcases of Jezebel shall be as dung in the field in the portion of Jezreel: So that they shall not say this is Jezebel. Thus we translate: others render it, The carcases of Jezebel shall be as dung in the field in the portion of Jezreel; So that they (being amazed) shall say, Is this Jezebel? What, is this Jezebel? is she become as dung in the face of the field, who so lately sat upon a throne; what, is this the that painted her face, and looked so delicately out at the window; the great commandress in Israel, is this Jezebel? Thus they wonder. The judgement denounced upon the house of Eli, made the ears of those that heard it tingle: (1 Sam. 3:13.) That which makes the ear tingle, will also make the heart tremble, and amaze the hearer.

Now Bildad shuts up his argument, having thus laid down the lot of the wicked, and set it out in several portions, he gives (as it were) a confirmation to all, he puts his seal to it: As if he had said, I have not spoken at random, I have not spoken what may be; but I have spoken that which shall be, this shall certainly come to passe: And if others shall be astonished who hear or see only, how shall they who bear and feel those calamities?
Ver 21. Surely, such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Surely he concludes confidently; What I have spoken, I will stand to for a truth; thus it shall be. When Ahasuerus (in the booke of Esther) advanced Mordecai, and set him in royal apparel upon the best horse, he (according to Haman's counsell,) caused it to be proclaimed before him; Thus shall it be done to the man whom the King delights to honour. So here Bildad having shewed the wicked man in a compleat equipage of misery, sheltered in his comforts, and good things, and not so much as a good word left him from any man, but all men standing amazed and astonished at his downfall, he seems to proclaim; Thus shall it be done to the man whom God resolves to dishonour: thus shall it be done to the man whom God disfavours: and frowns upon; such are the dwellings of the wicked, this their end.

Hence note;

We may certainly conclude, that the estate of a wicked man is miserable.

As some believers have an assurance for themselves personally, that it shall be well with them; so we may be assured in reference to the present estate of a wicked man, that it shall goe ill with him and his; Such are the dwellings of the wicked. Though we cannot conclude concerning the person of a wicked man, that he shall be cast away for ever, for 'tis possible he may repent and he lived, yet as to his present estate, and to his person as continuing in that estate, we may with assurance conclude him undone for ever. The Prophet Isaiah hath this charge from the Lord. (Isai. 3. 10.) Say to the righteous, it shall be well with him: for they shall eat the fruit of their dealing. Woe to the wicked, it shall be ill with him: for the reward of his hands shall he give him, and that reward is woe. The reward put into the hand of a wicked man is such as the workes of his hand is: he is a worker of iniquity, then what can his reward be, but woe and misery? Such as a man's way is, such will his end be: If the premises be false, and unsound, the conclusion cannot be so, and good. As by a man's fruit we may know what he is, so what he shall be, unless he be changed from what he is. Such are the dwellings of the wicked.
And this is the place of him that knoweth not God.

In these words we have the character of a wicked man; the man who knows not God, and the wicked man, are the same. No wicked man knows God, and every man that knows not God is wicked. These are terms convertible. This is the place of him that knoweth not God. There is a fourfold not knowing of God.

First, There is an utter not knowing of God, or a total ignorance of God; He must needs be wicked and walk in darkness, that hath no light at all of the knowledge of God.

Secondly, They are said not to know God, who have but a false or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God as God, and as God hath declared himself to be known, these know him not. Now as they who are under a night of total ignorance, so they who have an unformed knowledge, and live under a false light, are numbered with the wicked; for where there are false principles, and apprehensions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is most proper to this place (though both the former may be understood) some have a notionall knowledge of God, and that (possibly) a right notion, their understanding is not wrapt up in error; yet they may be numbered among those that know not God, because they act contrary to their knowledge. Of these the Apostle speaks, Tit. 1. 16. They profess that they know him, but in their works they deny him; This knowledge is practical ignorance. We read of such in the Epistle of Jude (ver. 10) who what they know naturally as brute beasts, in those things they corrupt themselves; That is, they live not according to natural principles: as they speak evil (the former part of the verse shews that) of those things which they know not, so they do evil about, or in those things which they know. Their knowledge is according to the light of nature, but their actions are against the light of nature. They know only as beasts do, naturally, but they act contrary to this knowledge, which beasts do not. Now as a wicked man corrupts himself in that which he knows by nature, so he may corrupt himself in that which he knows.
knowes by doctrine, or instruction. And in this respect, though he have a higher knowledge than a beast, yet he is but as a brute beast in his knowledge; or as the Prophet speaks of those in his time, (Jer. 10. 14.) He is brutish in his knowledge. To have notions according to knowledge, and actions according to ignorance, is to be brutish in knowledge. And I conceive the Apostle aymes at these, (1 Cor. 15. 34.) Awake to righteousness, and sin not (the Greeke is, awake righteously, that is, give your minds and endeavours unto righteousness) for some have not the knowledge of God, I speke this to your shame. He writes not of those that had no knowledge of God; but either of those who had an erroneous knowledge, or rather, of those that lived in ways of unrighteousness against their knowledge, as the immediate fore-going words intimate; Awake unto righteousness: for some have not the knowledge of God: That is, they have not such a knowledge of God, as keeps them to the rule of righteousness. Here againe is practicall ignorance; or a not knowing of God, when he is knowne. How great a wickedness this is in such as have scriptural revelations of God, we may easily collect, when we finde God charging it as a piece of wickedness upon the old Gentiles, who had onely natural revelations of God, that is, onely so much knowledge of God as might be picked out of, or learned by an attentive study in the booke of the creature. (Rom. 1. ver. 21.) Because when they knew God, they did not glorifie him as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were hardened; and because (though they had a knowledge of God in them, yet) they did not like to retain God in their knowledge, or to acknowledge God, as we put in the margin of our Bibles (ver. 28.) this provoked God to give them up to vile affections, and to a repugnate minde. We may take measure of the sin by the punishment. Spiritual judgements are worse than corporall. To be given up to vile affections, is more penal then to be given up to the vilest enemies; yet thus were the Gentiles plagued for sinning against that light which the creature sheds forth concerning God; then what will their plague be, who sin against Scripture-light, and are such as know not God in their own workes, when they know him in his word.

Fourthly, There is an affected not knowing of God, or (as we
may express it.) A studied ignorance of God; for as we all ought to know God, to some study to be ignorant of God, and to keep out the knowledge of holy things. And as, to all it is a burden to get knowledge, so, to many, knowledge gotten is very burdensome. Man cannot sit so easily in the light as in the dark; he puts himself hard to it to sit, who sits against what he sees. And therefore that they may have liberty to sit, they have no will to see. Such are described (Job 21. 14.) They say to God, Depart from us, we desire not the knowledge of thy ways. Thus as some in their practice oppose the good which they know, so others refuse to know what is good, that they may the more freely practice evil. And when any man bath long opposed light received, he grows unwilling to receive light. He follows on to be ignorant of God; and at last is willing to believe, There is no God: He that cares not what God faith, will not care much to say, there is no God. Atheism riseth from prophaneness, and he that blasphemes the word of God daily in his conversation, will at last blaspheme the being of God in his opinion. These know not God indeed, who know not that there is a God; and into this the affected ignorance of God will quickly cast the wisest (who are such) among the sons of men.

We may take in all these sorts of not knowing of God, into the interpretation of this Text; but specially the third, and fourth, such as know God, yet walk contrary to him; or such as refuse to know God, lest they should be troubled to walk according to their knowledge. And indeed a wicked man may have the highest knowledge of God, on this side the love of God, and obedience to his will, which is attainable. He may have any knowledge of God, but that which gives an experimental taste and relish of the goodness of God, or that God is good. And hence it is that he sometimes hinders his own proficiency in the knowledge of God, lest if he knew as much as he could, he should be hinder’d from doing (what he hath a mind to) evil as he could.

Hence note;

First, Wickedness and ignorance go together.

Where there is only an invincible Ignorance of God; that is, such
such an ignorance as the man cannot helpe or avoyd, there is nothing but wickednesse; much more where there is this professed studied ignorance. When the Prophet Hosea sets forth the great iniquity of that people, he gives this in the close, as the cause of all, (Hos. 4. 1) The Lord hath a controversy with the Inhabitants of the Land; because there is no truth, nor mercy, nor knowledge of God in the Land. It is strange that the Prophet should bring in such a charge against Israel; What could he say more of the Philistims, of the uncircumcised Nations, and rude Barbarians, who sate in darkness, and in the valley of the shadow of death? What could he say more against them, then that there is no knowledge of God in their Land? could he speak thus truly to the people of Israel, and Judah, God's owne people? Was there no knowledge of God in their Land? This cannot be understood of a totall ignorance; or as if there had been none at that time who published the truth, or knowledge of God in that Land: But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in some competent measure what it ought to be, is said not to be at all;) or though they had the knowledge of God, yet they opposed the receiving of it, at least they were not zealous to promote it, nor careful to walk up to it. Now though a Land were full of knowledge, as the waters cover the Sea, yet (in such cases) we might say, There is no knowledge of God in the Land. This want of knowledge caused that plenty of sin, and over-flowing of wickednesse, for which God had a controversy with their Land. We have such a character of sinful times given (2 Chron. 15. 3.) Now, for a long season, Israel was without the true God, and without a teaching Priest, and without Law. They were not totally delittate of these, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was so little of God among them, that they were said to be without the true God. Wickednesse and ignorance grow up together; ignorance is the mother of prophanenesse not of devotion, as the Popish teachers (with ignorance enough) persuade their deluded Votaries. The Psalmist (Psal. 14. 2,) joynes these two together, There is none that understandeth, or that seeketh after God. Would you know the reason why they did not seek God? it was because they did not understand; and (Ver. 4th)
4. Have all the workers of iniquity no knowledge, who eat up my people as bread, and do not call upon the Lord: As if he had said, if they had but a little true knowledge among them all, they would not thus greedily devour my people: they made no bones of oppression, they swallowed the poor as pleasantly as bread, they did they care not what, when they knew not what they ought to do. The fount-gates of wickedness are open, where the door of knowledge is shut.

When Christ tells us (John 17:3) This is eternal life to know God; and Jesus Christ whom he hath sent. Why doth he say, this is eternal life, but because it sets us in a frame of holy life? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happy life. As to know God is eternal life; so not to know him is eternal death. He that knows God, loves him, and he that loves him keeps his commandments. (Job 14) and they that do not know God, do not love him, and they that do not love him, do not keep his commandments. Many sin against their knowledge, but they cannot avoid sin, who have no knowledge. The blind eat many a fly, yea poisonous in stead of bread.

Further, Some understand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus: This is the place of him whom God doth not know. It is a truth both ways: for they that do not know God, are not known of God. It is as true a character of a wicked man that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it said that God doth not know a wicked man? As men are said not to know God, when they do not love and reverence him, when they do not serve and obey him, so God is said not to know those men whom he doth not love nor approve. (Matthew 7:24.) Depart from me ye workers of iniquity, I know you not. Wicked men do not know God obediently, and God doth not know wicked men favourably; and whether we say of a man he knows not God, or of God that he knows not such a man, is equally speaks him a wicked man.

Lastly, Whereas Bildad (as his friends before him) makes no large a description of the state of a wicked man, and of the portion due to him; first, in allegories, and then in plaine words,
words, insisting upon and repeating it again and again. It is questioned by some, why his and their spirits were drawne forth so frequently and unanimously to speake of this matter. I answer: This might be first to undeceive the simple, who are ready to call the wicked happy, because of their present prosperitie; Secondly, to conquer the unbelief of most who can scarcely be persuaded, that sin will be so bitter in the end.

Many hope to thrive by wickednesse, and not a few are afraid they should be undone by keeping close to the ways of holines. Therefore the Lord doth so often thunder by the voyce of his servants, and reveale his wrath from heaven against all unrighteousnesse; Therefore he hath caused the penmen of the holy Scriptures to write the evill of it (as it were) in letters of blood, and to give testimony, that it hath shed the blood of thousands already, and will destroy all eternally who come not from it.

Take this answer more fully in the following observation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon sinfull men.

As it is a hard thing to believe that God will powre out so many blessings on his owne people: so to believe that God will powre out so many vials of misery upon wicked men. Therefore as we heare of the promises again, and again; and God oft repeats his mercies to perswade us that he will indeed performe what he hath spoken: so we heare threatnings again, and again, to overcome the unbelief of wicked men, or to make all know this sad truth; Woe to the wicked, woe to the wicked. If the heart were readie to receive this, it would not be so often repeated. Few would take God at his word if he had spoke this but once. God spake to man in the state of perfection; In the day that thou wast thou shalt surely dye. No, faith the Devill, and the Woman believes him, it shall not be so: the threatening was but once given, and it was not believed at all. The heart of man doth hardly close; either with promises, or threatnings. Againe, God doth it to render wicked men more unexcusable. If he had spoken but once, if there had been but one word of threatning against sin all the Bible over, sinners had been without excuse; but how shall their mouths be stop-
ped, when these threatenings are so often renewed? when every page of Scripture, testifies the destruction of wicked men; and saith wrath upon them, if they go on in their wickedness. How deeply shall they be condemned when they are condemned by the mouths of so many witnesses! David faith, (Psal. 62. 11.) God hath spoken once, twice have I heard it, that power belongeth to God, the meaning is, either that God spake that often, or that David heard it often, though God spake it but once; that is, he thoroughly weighed and considered it, at once speaking, that power belongeth to God. A holy heart heareth that twice, that God speaks but once; Grace hath a quick ear, it makes us as the Apostle James speaketh, (Chap. 1. 19.) Swift to heare; but God speaks twice, and thrice, yea a hundred times, to wicked men and they will not hear once; Then how great will their Judgement be, and how will their mouths be flouted, because they flout their ears. Hath not God said it again and again, This is the dwelling of the wicked, and this is the place of him that knoweth not God. Hath he not spoken it in figures, and allegories? Hath he not spoken it in plaine words, and in examples? Hath he not spoken it in blood? Hath he not spoken it in fire, in sword and famine? How often hath he made his wrath smoke, yea blaze and burne before the eye of sense; how often hath he made sinners smell the brimstone of his displeasure? Have they not heard of, have they not seene the desolations which sin hath made; how it hath left those places which were as the garden of God, like a wilder? Have they never read or heard of the old world drowned with water? Have they never heard of Sodome and Gomorrah consumed with fire? Have they not heard of Pharaoh over-whelmed in the red Sea, for vexing the people of God, and of Corah, Dathan and Abiram swallowed up alive by the earth for their murmuring against Moses? Whole volumes of examples have been collected, where in the threatenings of God against sin have been made visible in the ruine and downfall of sinners themselves, and in the rooting out of their posteritie. As therefore the Apostle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epistle to the Hebrews, so may we from the unhappy deaths of many whose
lives have been unholy in all ages; Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.

If sinners goe on, after all this, what can they plead, why their dwelling should not be made desolate? or why themselves should not be condemned for ever?

Thus farre Bildad second discourse with Job, wherein he severely reproves him of wickednesse, and sets before him, the wofull conclusion of the wicked; How grievous and wounding his words were to Job's spirit, how unsutable to his condition, how unappliable to his person, will appeare in the opening of his pathetickall Answer in the following Chapter.
JOB 19. VERS. 1, 2, 3.

Then Job answered and said;
How long will ye vex my soul, and break me in pieces with words?
These ten times have ye reproached me; ye are not justified that ye make yourselves strange to me.

I. L D A D'S sharp reproof of Job in the former Chapter, procures him a sharp reply in this from Job; whose whole discourse declares him the object of man's pity, and God the object of his faith; the sum of his answer to Bildad is to shew how hardly (yea as he thought how inhumanly) he had hitherto been dealt with, and that upon a four-fold consideration.

First, As he was afflicted.
Secondly, As he was their friend.
Thirdly, As he was innocent, not conscious to himself of any evil that he had willfully committed against God, or of any wrong done to man.
Fourthly, That they used him thus unkindly while he professed full hope in God, notwithstanding all the calamities which God was pleased to lay upon him.

There are three parts of the Chapter; in the first he very accurately and tragically (as some express it) amplifieth his own sad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly heholdeth forth, and maintaineth his own integrity, both by a vehement desire, and an assured hope of his resurrection and appearance before God at the trial of the last judgement, ver. 24, 25, 26, 27...

Thirdly,
Thirdly. He exhorts his friends to desist, and repeat, lest they draw downe the judgements of God upon themselves, in the two last verses: But ye should say, &c. ver. 28. and ver. 29 Be ye afraid of the sword, for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

From these parts of the Chapter layd together, we may collect the general sense of Job's argument in anwser to Bildad thus.

Bildad endeavoured to prove, that Job was a wicked man, because he was burdened with affliction; Job answereth, I indeed endure those afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own conscience, full of peace, and hope in God, doth assure and witness to me; therefore the induring of greatest afflictions, is no sound proofe that a man is wicked, nor doe these afflicts befall such one by as are wicked. The proposition (namely, that he him selfe was under the pressure of great afflicts) is cleare in the first part of the Chapter, from the sixth to the twenty-third verse, the assumption that he him selfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, ver. 23, 24, 25, 26, 27. The conclusion or inference is implied.

Job leads us to the description of his afflicts by a pathetical Preface, wherein he taxeth, and reprooveth his friends two ways, first, by shewing their severitie against him. Secondly, by supposing his own guilt against God; He reprooveth them by shewing their severitie against him three ways.

First. That they had troubled him long in the second verse; How long will ye vex, &c. ver. 2.

Secondly. That they had troubled him who was troubled before; How long will ye vex my soul, in the same verse; as if he had said; My soule was vexed with afflicts, why have you vexed me who came to comfort me.

Thirdly. That as they had done it long, so they persifled still in doing it; ver. third. These men since have ye reprooveth me, you are not ashamed, that, &c. &c. &c. did ye did it, and ye do it.

His second way of reprooving, is by a supposition of his own guilt; Suppose I have sinned, suppose I have erred, ver. 4. and 5. If I had done so, yet surely ye ought not so care your selves thus towards me, there is some other way of dealing with an afflicted.
afflicted friend, though faulty, then that which you have yet his on; therefore he goeth on to tell them, as what his case was, so how they should have handled the matter with him. Know that God hath overthrown me, Ex. vii, 9. Have pitié upon me, have pitié upon me, O my friends, for the hand of God hath touched me (v. 23.). As it he had said; while the hand of God was overthrowing me, your hand should have been supporting me, and your hearts pitying me. So much for the opening of the whole Chapter, which lets in some light to the understanding of each particular.

Ver 1, 2. Then Job answered, and said; How long will ye vex my soule?

How long? The question concludes against his friends, that they had vexed him already so long; it argues also, their perseverance in troubling him; so the word is frequently used in Scripture; David speaks much so this sense, Psal. 42. O ye sons of men, how long will ye love vanity? how long, will ye turne my glory into shame? That is, how long will ye goe on dishonoring me; and in the 13 Psalme, we have this; how long? four times repeated in two verses, while David complained of his affliction, How long wilt thou forget me, O Lord? for ever, (thatt's long indeed!) How long wilt thou hide thy face from me? how long shall I take counsel in my soule? having sorrow in my heart daily? how long shall my enemies be exalted over me? Here are four times how long, to shew that David's trouble had continued exceeding long.

How long will ye vex my soule. The word which we translate so vex, signifies an internal trouble, such as ariseth from the contempt and scorn that others put upon us; many know by experience (though grace set them above it) how much their spirits are burdened when they are contemned; They who are dully honored, have a weight in their; and they who are (though undeservedly) contemned, have a weight upon them. The word signifies also simply to grieve, (Lam. 3, 32.) For it is applied to the act of God; The Lord will not cast off for ever, but though he causeth grief, yet will he have compassion, according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men. So the word is used again, (Lament, v. 12.) as there even.
sorrow like to my sorrow, which is done to me in the day wherein the Lord hath afflicted me. The Vulgar reads, In the day wherein the Lord hath gathered my grapes or fruits; As if the Church had said, I was once like a fruitful flourishing Vine, but now the Lord hath stripped me of all my glory, and left me naked and bare; as a Vine after the grapes are gathered. 51. 21. Zeph. 3. 18. The afflictions of the Church and people of God in their saddest sorrows, are expressed by this word;

_How long will ye vex my soule?_

The word vex, alone had signified the vexation of the soul, but when he adds soule, it increaseth the signification of the word, to say, you have vexed my soule, is more than to say, you vex me, though that be the meaning of it; so that here is the deepest sorrow, that which toucheth not onely the flesh, and skin, but that which pierceth to the very soule; as it is said of Mary; A sword shall pierce through thy soule. That is, thou shalt be deeply wounded.

In that he complains, _How long will ye vex; Observe_.

First, The length or continuance of an affliction is more grievous so with the weight and burthen of it.

He doth not say, how much? or how great, but how long? A light burthen carried far is heavy, what then is an heavy burthen carried farre? The length of the crose grieves more, than the breadth or bulk of it. The soules under the Altar cryed, (Rev. 6. 10.) _How long Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?_ So David, Psal. 120. 1. 6. My soule hath long dwelt with them that hate peace; He did not complain that he had been amongst those that hated peace, but that he had dwelt long with them; he could not get free from that hateful company: (Dan. 11. 13, 14.) The question is not concerning the affliction of the Church, _how long?_ As it would render her affliction shorter, but to know how long it should continue, especially to know that it should not continue long; Then I heard one speaking, and another Saint said unto another Saint which spake, bow long shall he be visiion concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be burned under smoke? Who if he had said, might we
but know, when this desolation should end, it would be some comfort in the midst of that desolation; and he said unto me until two thousand and three hundred days, then shall the sanctuary be cleansed. Though this answer had much obscuritie in it, yet it had some comfort in it. To hear of a period of our troubles, though we scarce pick out the time of that period, is some abatement of our troubles. It troubles us so stay long from the enjoyment of good, but it troubles us much more while we are long, and know not how long we shall be under the indureance of evil. Many are readie to say in these troubles some times, if we could but see an end of our troubles, if we thought there would be an end of these wares, we could more cheerfully bear the expense both of our blood and treasure. When will there be an end? But what is all this length to the endless length of those troubles, which are the portion of impenitent sinners. What will they say, where good shall never be enjoyed, and evil for ever felt? How long will be the cry in hell for ever? how long shall we indure? when will this end? no date, no period can be set to the bow long of that misery. And this makes every moment of misery as miserable as the eternity of it. And indeed, every moment of an eternall misery, hath an eternity in it. As every moment of eternall mercies is like an eternity of mercy.

How long will ye yet my soul?

Secondly, Observe;

These afflictions pain us most that reach our spirits.

The soul is selfe cannot be paine, it being a spiritual substance, hath nothing to doe with sensible passions yet paine and trouble in them effects, grievance and sorrow may quickly pass above the flesh to the spirit. There are some evils which do not make so much as a scarke in the flesh which make deep wounds in the spirit. Christ's sweat, drops of blood in the agony of his soul, before any hand touched his body; and some evils make deep wounds in the flesh, which make not the least scratch upon the soul. Yet, the soul may rejoice, triumph, and glory, while the body is martyred and torn to pieces; but those afflictions, which wound and wound the soul, are most grievous.22
as those mercies are sweetest, which refresh the soule, & comfort our spirits ; many enjoy mercies which comfort and refresh their bodies, but they know not what it means to have their soules comforted. Now as those comforts are most comfortabe which comfort the soul, so those sorrows are most sorrowful which afflict the soul; O, saith afflicted Job, Ye vex my soule; were it but my flesh which the Devil wounded at the first, I could bare it; The Sabeans took Job's estate away, and Satan smote his body from the crowne of the head to the soale of his foot with botches and sores, but his friends gave sores wounds; they vexed his soule by their unkindnesse, and we shall see his soule wounded farther by and by; now onely remember that soule wounds are the sores wounds.

Thirdly, Compare this vexation of Job's soule with the intention of Job's friends in visiting him, as hath beene taught before upon some other passages of this booke; they did not plot upon him to vex him, nor had they a designe to trouble him, doubts he that men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the praises they tooke with him was onely a paine to him; his soule was vexed. We may intend comfort to our friends, and yet onely trouble them; we cannot give our actions that effect which we designe them to; Job found it so in his friends. And he might say to them; you came to comfort me, if vexing a soule be comforting it, you have comforted me with full mesure; But call you this comforting an afflicted friend? is this the kissting of him up that is fallen? Onely God can make our counsels and our persons comfortable to others; As for us we may speake words in the matter comfortable, as well as in our intention, and yet no comfort come to those we have a minde to comfort.

(Isa. 50.4.) Thou hast given me the tongue of the learned, that I may know how to speake a word in season to him that is weary; The comfort is a gift of God, a spiritual gift, and as a power to comfort, so the present act is the special gift of God; a man may have the gift of applying the consolations of the Gospel, and yet not give comfort. God hath charged the use of all Gospel means upon us, both to save and comfort our soule, but he hath reserved the fruit and success of both in his owne power. We must at once shew our diligence about the meanes, and our dependance
dependance upon God for the end. How long will ye vex my soule.

And breake me in pieces with words.

The word that we translate, to breake in pieces, notes a very vehement breaking. to break with extreme violence, to break and bruise, as seeds or spices are bruised in a morter, to pound to dust, or powder. The word is used for the breaking of the heart, with godly sorrow. Sorrow is a breaker, it breaks no bones, but it breaks the heart. Worldly sorrow breaks the heart to death; Godly sorrow, breaks the heart to life. (Isa. 53. 15.) I dwel with those that are of an humble and contrite or broken spirit, to receive the spirit of the humble, and to revive the spirit of contrite ones. The sorrowes of Jesus Christ are exprest by this word, (Nah. 53. 5 & 10.) He was wounded for our transgressions, he was bruised for our iniquities; and in the sorow, pess is pleased the Lord to bruise him, he hath put him to grief. Thus the spirit of Job was bruised and broken. But, what was the instrument of his breaking? was he broken with clubs and staves? No, but with hard words and severe rebukes.

How long will ye breake me in pieces with words.

Job doth not title their words, he faith not, ye have broken me with hard, cruel, or bitter words, he faith onely, ye have broken me in pieces with words, leaving us to consider what words were fit for such a worke; soft and kinde words may melt the heart, but those are hard and harsh words which breake it.

Hence observe;

Unkinde and hard words, make deep wounds, and breake the heart.

Words are full of power, both to wound and to heale, to breake and to binde up, to grieve and to comfort. As the word of God hath an Allmightie power to breake the heart, so the word of man hath a mighty power to doe it. Some are more troubled with what is said to them, then with anything that is done to them; unfriendly and reproachfull speeches have line heavier upon them, then the heaviest of other prevals.

David had many hands against him, but he was most afflicted with the tongues which were against him; As with a sword in
my bones, mine enemies reproached me while they say daily unto me, where is thy God? Psal. 42. 10. And as God workes upon the heart with two sorts of words; sometimes with soft words, such are his promises; sometimes with hard words, such are his threatnings. So also (in his proportion) doth man; man hath his soft words, and they are of two sorts; first friendly words; secondly, flattering words, both these inflame and soake into the spirit of man; secondly, man hath his hard and bitter words, these vex and break the heart, and are written (as I may say) upon the broken pieces and splinters of it as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruel actions. (Matt. 5. 10, 11.) When Christ had said, Blessed are they that are persecuted for righteousness sake; it followes, Blessed are ye when men revile you, and persecute you, and say all manner of evil against you falsely. The blessing is promised not onely to those who suffer evil done to them, but to those who suffer evil spoken against them. Hard words are numbred among our hardest tryalls; The Apostle (Heb. 10. 32, 33.) Exhorts the Saints to call to remembrance the former days in which after they were illuminated (that is, after they had received the light of the knowledge of Jesus Christ) they indured a great fight of affliction; they who receive the faith, must expect a fight; they might have been in the darkness of unbeliefe and ignotance long enough with out a fight of affliction, but as soone as yet they were illuminated; the Prince of darkness, stirr'd up a warre against them; What the warre was he tells us at the 33. ver. Partly while ye were made a gazing-stock both by reproaches and afflictions, and partly while ye became companions of them that were Joyned. He calls the hearing of reproaches, a great fight of affliction.

The word, which we render great, doth not signify so much the greatness, of any one, as the concurrence of many affiictions; as if he had said; Ye indured a multitude or manifold fights of affliction. He that indureth hard words, fights with a numerous Host; words come thick, and like an Army renew the charge; He contends with many enemies at once, who is assaaulted with reproaches. And he is a strong man, that is able to stand these affaunts, or receive these char-
and not be broken. Job was a strong man both in faith and patience; yet he was broken, his peace was much broken, yet his spirit was broken, ye have vexed my soul (faith be) and broken me in pieces with words.

He proceeds to shew us particularly what kinde of words his friends spake, they were unkinde words and more

Ver. 3. These ten times ye have reproached me, ye are not ashamed to make your selves strange to me.

Here is an armie of evil words; These ten times, &c. What just ten times? did Job keepe tale, and soare up the unkinde words of his friends, he was his reproaches just ten. We use to say, This is unkindly to keepe account of kindnesse done to our friends, but is most unkindly to the lawes of friendship, to take an account of unkindnesse received from friends. The less we remember them the better in our memory. Why then is Job so exact and particular, in this unfriendly Arithmetick? These ten times ye have reproached me.

Some conceive that Job speaks to the very letter, that when he saith, ten times, he meanes ten times, and onely ten times, neither more nor lesse. Which number is made up thus: Five times his friends had spoken, and five times Job had spoked, here were the reproaches: He was reproach'd as well when himselfe spake, as when they spake; his own answers were reckoned to the reproaches by his friend, as he reckoned their replyes; may make it out, thus, that in each single answer of his friends, there was a double reproach, or much more. Why therefore he reckoneth every one of them for two? We may suppose, that the word ten is used in a kinde of Hyperbole, even though the number of the thing done be under ten, yet it's said to be done ten times, onely to be had been done oftener then it thought, as when it was done at all. So some understand that Job saith: These ten times, according to the common counting of the Hebrews, he meaneth that his friends had reproached him twenty times; which would amount to almost a thousand words, and was a great many reproaches.
An Exposition upon the Book of Job.

chap. 19.

The law so much unkindness in that twofold change of his wages, that he saith; He had changed his wages ten times.

Further, Ten times may be taken indefinitely for many times. It is usual among the Latines to express any unusual greatness by the number ten, and so doth the Scripture too: (Eccle. 7.19.) Wisdom is better than weapons of war.

The Law, given about the keeping of the Ammonites out of the Congregation, is thus expressed. (Deut. 23:3.) An Ammonite or Moabite shall not enter into the Congregation of the Lord, even to their tenth generation. Shall they not enter into the Congregation of the Lord forever? The tenth generation is not to be taken terminatively to their exclusion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to shew that they should not be received in for many generations, yea, that they should not at all be received in; for so the latter branch explains it. They shall not be received to the tenth generation to the Congregation of the Lord, no not for ever.

Again, To shew the greatness of the famine that God would bring upon his own people for their great fineness, this is said. (Lev. 26:26.) When I have broken the staffe of your bread, ten women shall bake your bread in one oven; As if he should say, when Corne is plentiful, two or three women fill an oven, but when I have broken your staffe of bread, then (such shall be the scarcity of Corne, that) ten women, that is, many women may put your bread into one oven, and not fill it, neither shall ye be filled, as the next words assures us; They shall deliver you your bread againe by weight, and ye shall ease and not be satisfied. So the word is used (Num. 11:22.) where the Lord complains, Ye have tempted me now these ten times. Thus when Nebuchadnezzar would shew how unceasingly the enemies were in bringing sad reports to terrifie them, he saith, (Chap. 4.12.) Ten times ye have said from all places, they will be upon you; that is, ye have often said we should be surprized and cut off by such a time. Once more, (Zach. 8.23.) the glory of the Jews in the latter days is thus described; It shall come to passe, that ten men shall take hold (out of all languages of the Nations) on the skirt of him that is a Jew.
Jehu sayeth we will goe with you, for we have heard that God is with you. Ten men, that is, many men, even multitudes of men shall desire favour and friendship with the Jews, we will goe with you. we will be on your side, for we have heard that God is with you: Note by the way, 'Tis good being with those, with whom God is, as 'tis best of all to be with God. All men ought, ten men that faith that text shall desire to goe with the Jews when God appeares among them. Rev. 2.10. Ye shall have tribulation for ten daies; that is, for many daies, or for a long time. So here, These ten times have ye reproached me, that ye have reproached me very often. I know not how often; he puts it in such a number, as may note any number, yea that which is onely not innumerable; who is able to number the reproaches ye have put on me? The number ten, seemes to goe burdened with innumerable, because it brings forth the greatest numbers; When, in number, unitiies arise to the number ten, we can goe no further, but by resuming unitiies, and adding them to ten. So that, ten being the greatest simplex number, and all compound numbers being renewed at ten; the number ten, stands as the chiefe, and contains the greatest numbers. Ye have reproached me ten times. 

Ye have reproached me.

The word signifies such a reproach, as not onely puts a man to shame, but makes him greatly ashamed. So the word is used, (Ruth 2.15.) Let her glean among the sheaves, and reproach her, not; we put in the margent, shame her not, say not that she steal, for if a gleaner come into a field and glean among sheaves, 'tis suspected that such a one stealeth. Therefore Boaz gave this as a speciall privilege to Ruth, let her come among the sheaves, it shall be no stealing to her, reproach her not with it put her not to shame. Thus while Job saith, Ye have reproached me, the meaning is, ye have endeavoured to put me to shame, as if I were a wicked man, a theefe or a murtherer, and this (though once had been to often) ye have done ten times, or often-times.

We may consider these words; first, as they set forth the sin and unkindnesse, or rather the sinfull unkindnesse of Job's friends; Secondly, as they set forth the grace and patience of Job, or rather that speciall grace of patience.
First; As they set forth the sin of Job's friends in the frequent and often repeated unkind carriages of that visitation, these ten times, &c.

Observe;

To fall often into the same sin, is a great aggravation of sin.

To reproach, or to doe evil once, is too oft, but to doe it often, ten times, how much evil is in that? One of the greatest burdens which we can put either upon our own sinnes, or upon the sinnes of others, is the number of them. An evil act single is heauie, what then are many bundled up together? As it is one of the greatest highnings of the mercies of God, that he is pleased to doe us good often who have not deserved that he should doe us good once, that we should have as many and manifold mercies, so those mercies daily renewed upon us, and sent in fresh every morning; so that which higheneth sinfull actings against God or man, is the frequency of them, that they are renewed every day, or often in a day. (Luk.17.4.) If thy brother trespass against thee seaven times in a day, and seaven times in a day turne against thee, saying, I repent, thou shouldest forgive him? Christ puts it upon the number, if thy brother trespass seaven times in a day, it is no great matter to forgive a brother, who offend once a day, or who offends us but seldom, but if he offend seaven times in a day, here is the greatestness of his shame in trespassing, and the great tryall of our charity and patience in bearing and forgiving. Peter put this Question, (Mar. 18. 21,22.) Lord, how oft shall my brother sin against me, and I forgive him, till seaven times? As if he had sayd, a sin so often repeated is very great, and will put me to the exercise of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe through with, to forgive seaven times, yet he hath a harder taske set him in the reply which Christ makes (ver. 22.) Jesus saith unto him, I say not unto thee, &c. Sevens work multiplied to seaven sevens, in which as we learn that the multiplication of sin is one of the greatest aggravations of it, so likewise is the multiplication of forgivenesse; He that multiplies to sin, multiplies abundantly, and he that multiplies to pardon, doth (as God sa. 55.7.) pardon abundantly.

Secondly,
Secondly, If we consider the state of the men whom Job charged to have reproached him ten times, they were good men. Hence observe;

That a good man may fall often into the same error.

He that is upright may doe amisse againe and againe, he may ten times wrongfully reproach man, and as often act disobediently towards God; it is no great matter to heare vile wretches speake evil and doe evil an hundred times. They must needs doe much evil, and doe evil often, who being themselves evil, cannot but doe evil, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evil, especially when we see them doe it often. It should keepe the best humble, that still (by reason of their in-dwelling corruption) they are subject to fall into sin, and it should keepe them watchfull that they fall not.

Thirdly Observe;

Reproaches make breaches.

He said before, you breake mee with your words, now he shewes plainly what those words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breaks him, and shame breaks him. That which causeth shame hath sorrow in it; When Paul wroate sharply to the Corinthians, he saith, I write not of these things to shame you, but as beloved children to warne you. We rebuke offenders, that we may make them ashamed, but not to shame them; but reproaches are cast upon others, to shame them, not to make them ashamed. Among all the tryalls which Jesus Christ underwent to breake and bruise him, reproach was one of the greatst. (Psal.22.6.) I am a worm and no man, a reproach of men, despised of the people; Christ was not onely reproached among men, but a reproach of men, he was as it were reproach it selfe. The Prophet (Isa.50.6,7.) foretheved the wondrefull tryall of his patience, in bearing shame; I gave my back to the smiters, and my cheeks to them that plucked off my hair; I bid not my face from shame and spitting, for the Lord will help me, therefore shall I not be confounded; therefore have I set my
face like a flint; and I know that I shall not be ashamed; they did what they could to make Christ ashamed, they reproached and reviled him yea they condemned him as a wicked man, therefore it follows in the 8 verse: He is near that justifieth me, who will contend with me? let us stand together, who is mine adversary? Let him come near to me. As if he had said, I am not afraid, either of his tongue, or of his hand, of what he can say, nor of what he can doe.

Fourthly, Observe;

It is usual for them to be much reproached among men, with whom are most precious with God.

None receive more contempt on earth, then they whose names are written in heaven; God hath reserved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but despise those who are in estate with God; for as they in things, so in persons; The things which are highly esteemed among men, are abomination to God; and the things that are highly esteemed by God, are an abomination among men; so those persons who are highly prized with God, are an abomination with men; Should the worth of Saints be taken by the rate-book of the world, how vile were their price? to how low and poore a market would many precious souls come? The Apostle concludes concerning the old Saints and Worthy; among the Jews (Heb. 11.38,) that the world was not worthy of them, yet they were adjudged unworthy to live, or have a room in the world.

'Tis sad when good men, who are precious, yea who rule with God, are reproached and reviled by the world; but it is most sad when one good man reproaches another; 'Tis a griefe to heare those who are vile, revile, and throw dirt in their faces, whose faces shine through that beauty and comeliness of grace which God hath put upon them; but to see one Saint throw dirt in the face of another; to belpatter and bermire the credit of another by pen, or presse, by words or gestures, this is a grief indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is so) a rejoicing to the world that lyes in wickednesse. But though now
now some of the Saints may say (with Job) to their brethren in the same faith. These ten times have ye reproached me, yet we have a promise that a time is coming when they shall not so much as once in one thought reproach one another; Ephraim shall not envy Judah, and Judah shall not vex Ephraim any more, (Ib. 11.13.)

Lastly, as these words refer to the grace and patience of Job. Observe;

"I am perfectly patient when we can endure reproaches, especially many soul reproaches.

It is a work of patience to endure but one reproach, but when we endure many reproaches, then patience hath a perfect work; as it shews the miserable perfection of a man in sin, to persevere in sinning, or as it argues the perfect hardness of a man's heart in sin, so sin after he hath been ten times or many times reproved; so it shews the perfection of a man in patience, to continue patient after he hath been ten times reproached. This answers that rule of suffering given by Christ; (Matt. 5.39.) I say unto you that ye resist not evil: but whoever shall smite thee on thy right cheek, turn to him the other also; That is when ye have received one wrong, be ye not meditating how to revenge that but be ye preparing how to receive a second. Though Grace does not bid us invite injuries, yet it teaches us to bid them welcome. These ten times have ye reproached me.

And are not ashamed, that ye make your selves strange to me.

The word that signifies to be ashamed, here, is of a milder and gentler signification, than that we had before, for reproach or shame. As if he had said, ye have reproached me, as if ye intended not only to make me ashamed, but to confound me with shame; but you who have reproached me are not ashamed at all, you have not the least tincture of a blush appearing in your faces, though you have gone about to fill my face with shame, and my heart with sorrow.

Further, the word signifies such shame or blushing as causeth a stop in the worke or enterprise which we have in hand. Many would go on in doing good, and not a few in doing evil, were they not ashamed of their purposes. How holy in outward profession and
performances would some be were it not that they fear shame, this haps them in their course, and turns them out of the way. Hence that severe threat (Mar. 8, 38.) Whossoever therefore shall be ashamed of me and of my words in this adulterous and sinful Generation of men also shall the Son of man be ashamed, &c. Christ our Lord foretold that as many would take up the profession of the Gospel for their credit, so many would withdraw from it for fear of shame. Now as many from keeping the holy commandment for shame, so many are kept from breaking the holy commandment only for shame. How unholy, how vile would they be, were they not ashamed that it should be knowne that they are so? Thus shame is the checke of sinne. But faith Job to his friends, Ye are not ashamed, there is not so much as any shame upon you, causing you to blush at what you are doing, or to desist from doing yet more. Ye are not ashamed.

That ye make your selves strange to me.

The word which we render to make strange, is found only here in this sense all the Bible over, yet it undergoes (according to the various apprehensions of the learned in the Original Language) much variety both of translation and of interpretation, yet none of them hurt the sense of the Text, and may all stand with the truth of that which is here assered.

First, Some render it thus; "Ye are not ashamed that you show your selves openly against me; q.d. are ye so bold and confident, as to speake evil of me in my owne hearing? It were much for you to vent such words behind my back, but are ye not ashamed to speake thus to my face?"

Secondly, Others give it thus; "You are not ashamed to stand wondering and gazing at me, as if I were some strange Monster never seene before: As some men are wondred at for their noble actings, so are others for their extreme sufferings.

Thirdly, The word in the Arabick (with which the language of this booke of Job often mingles) signifies to scorne or deride; in answer to which our Text is read, Are not ye ashamed to jeere and jete as me in my miserie. He hath expressly charged his friends with mocking, more then once before, and 'tis not improbable, that he doth touch it here againe. Wee cannot but
but speake much and often of that, which grieves us much.

Fourthly, One of the Rabbins speaks Job's meaning thus; 
*Ye are not ashamed to burden your faces against me, He that hath no
compassion towards man, hardens his face as well as he that
hath no repentance towards God. He that hardens his face
against a man, hath also hardned his heart; The shew of the
contenance testifies the frame of the Spirit. A man doth not
(usually or naturally) looke or speake hardly till he thinks
hardly. Thus Munsanus translates; *Ye are indurate against me;
and so Mr. Broughton; But you harden your selves against me, yee
take no pity of me.*

A fifth reads; *Ye oppresse me; the Seventy, Ye load me, ye lie
hard on me, or, ye are not ashamed to lay your whole weight upon
me.*

Once more, others deriving the word from a roote which
hath three significations; apply them all three to this place.

Firstly *To digge, making the fence thus; Ye are not ashamed to
dig me; that is to pierce, and wound me; So the sufferings of
Christ upon the Crosse are prophetically described (Psal. 22.
16.) They pierced (or they digg'd) my hands and my feete.*

Secondly, *To make a feast or banquets. So'tis used (2 Kings. 6.
23. Job 40.3) and then the fence appeares thus; Ye are not
ashamed to feast upon me; That is, to make your selves merry with
my sorrow, to feed upon my troubles. What he speaks at the
twenty-second verse of this Chapter, hath some correspond-
ence with this reading; Ye are not satisfied with his flees; As if he
had said, The sorrowes of my flees, or my outward sufferings
are not enough to content and fill you, and therefore you cease
not to fill my foule with sorrow.

Thirdly, The word signifies to buy, to barter, to hargaine and
sell for gaine: and then, this is the scope of this prooфе; Ye are not
ashamed to make merchandise of me; That is you deal with me,
as with a man whom you might use at pleasure, as if I were to
be bought and sold at any rate, as if I were so contemptible,
and of so cheape a credit, that I were fit onely to serve turnes
or an object for every one to play upon. We say of a man that
is abused, or wronged, either thorough treachery or revenge,
either to make sport or profit for others; *This man is bought and
sold; every one makes his advantage, and takes his peniworths
out of him.*

Quoted from the Vulgate.
All these translations yield a sense suitable to the scope of this Scripture, yet I conceive, ours is more proper than any of them all, and is approved by many learned interpreters as the best. Ye are not ashamed to make your selves strange to me. As if he had said, Ye are my friends, and kindred, I have been long acquainted with you, yet now ye stand off, and keep your distance, as if I and you were strangers, and had never known or heard of one another until this day, or as if you were much my superiors, and so were too much condiscension in you to be familiar with me. So the word is used (Gen. 42:7.) Joseph knew his brethren when they came to Egypt for bread but he made himself strange, he dissembled his knowledge, or forced himself to a refuence of them; he would not be knowne that he knew them, he made himselfe strange to them, as if he had been some other man. *Joseph* had abundance of kindnes in his heart toward his brethren, and therefore did (with State-Art) but feine a strangetnes; *Jeb* feared his friends had no kindnes at all in their hearts towards him, but were as real in their strangetnes as if they had been very strangers. You are not ashamed to make your selves strange to me.

Observe hence; first,

*As adds to the sinfullnesse of the evil we doe, not be ashamed that we have done it.*

*It is good to be ashamed when we have done evil,* shame is a good affect of a bad cause; shame is the fruit of sinne: still there was sin in the world, there was no shame in the world; and sin will make them ashamed forever, who sin now and are not ashamed. They who have not the shame of repentance, shall have the shame of punishment. As the people of God have this promise, that they shall never be ashamed by the disappointment of their hopes, so they have this promise also; that they shall be ashamed repenting of their sinnes. And indeed to confess or bewray sin and not to be ashamed of it, is not repentance but impudence. It is one of the greatest designes of Satan at present to separate sin and shame, to make men at once bold and wicked, and he so farre prevails with some, that they are so farre from looking upon sin as their shame, that they count it a kind of honour, and as the Apostle gives the character of such brazen faces, with tears in his eyes, (Phil. 3:19.) They glory in their shame; that is, what
they looke upon as their glory, is indeed their shame. The Prophet also speakes of these, (Isa. 3.9) The show of their countenance witnesseth against them, they declare their sin as Sodom, they hide it not: How did Sodom declare her sin; Sodom did not declare her sin as Nineve, repenting in dust and ashes; Sodom did not declare her sin as they that are truely humbled before the Lord declare theirs, who, to use the Prophets language (Isa. 43.26.) Declare that they may be justified, but Sodom declared her sin immodently, she cared not who saw it, or who knew it; How sad is it when Jerusalem patternes her selfe by Sodom? Jeremie complaines of this (Chap.6.15.) Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush, they who harden themselves because they would not blush, shall at last be so hardened that they cannot blush. Shame is the leading act unto repentance, they that are ashamed of their sinne, are in a good way to turne from it. And hence shame is put sometimes for repentance; What fruite have yee in those things whereof ye are now ashamed, (Rom. 6.21) That is, whereof ye now repent, and from which yee are converted. The repentance of Ephraim is so described, (Jer. 31.19.) Surely after I was turned I repented, and after that I was instruicted, I smote upon my thigh, I was ashamed yee even confounded, &c. This best to do such things of which we need not be ashamed, but they that have done evil shall doe well, to be ashamed. Job supposing his friends had done ill in making themselves strange to him, charges this upon them as an aggravation of it, Ye are not ashamed to make your selves strange to me.

Secondly, From the matter about which they ought to have been' ashamed, their strangenes to him; Ye are not ashamed that ye make your selves strange to me.

Observe;

To be strange to friends, specially to godly friends, is an art that we ought to be ashamed of.

It is a shamefull thing to be ashamed of friends, especially of godly friends. This shame might justly fall upon many at this day; what strangenesse is there between friends, and godly friends? such as heretofore lay in one another's bosoms, are grown so strange, that they cannot lay with content in one another's
another's sight, they will scarce looke upon one another, who
not long since (at least in profession) dearly loved one ano-
other. They who met purposely to speake one to another, will
scarcely speake to one another when they meete accidentally.
Yea, they who should be ready to dye for one another, can
hardly live by one another. When shall we be ashamed of this
strangenes? When will the love of many which hath waxen
cold gather heate againe? Tis England's sin at this day, Strange-
esse among the Saints; they who professe themselves to be all ac-
quainted with and friends to Jesus Christ, are unfriendly and
unacquainted among themselves. They who are nere to God,
behold each other afar off. Were it not monstrous, if one mem-
er of the body should withdraw offices of love from another
member, or should be as a stranger to it. These unnatural dis-
stances among the members of the same mysticall body, are too
open either to be hid or denied. Is it not reproach to Chris-
itanitie, that they who indeed are members of the same Christ,
should act as if they were not members of the same world.
To how many thousands of Saints may we say, as Job here,
Are ye not ashamed to make your selves strange one to another; and
consider this further, if strangenesse, if a meet withdrawing of
converse be so uncomely that Christians ought to be ashamed of
it, what then is that which is the roote of it, alienation of
affections. If Christians have cause to blush when they are not
free and open-hearted one to another, how ought they to be con-
founded who are guilty of heart-burnings and bitterness of
spirit one against another. If we ought to be ashamed that we
are nor kind to one another, that we are not ready to doe one
another good how should we be ashamed to be cruel, or to devise
evill one against another? Strangenes is not the doing of evil, but
a supention from doing good, or from shewing wonted re-
spects. Now if it be a shame not to do good, how should we
be ashamed of doing evil to our brethren?

Thirdly, We may consider Job not onely as a friend, and as
a godly friend, but also as an afflicted friend, as a man almost
overwhelmed with sorrow.

Then obverse;

It is a shamefull thing not to owne a good man when he is in a
low or in the lowest condition.
Job knew the time when enow would own him, when eonow would visit him, and were ambitious of his friendship; but being upon the dunghill, few would come at him, and none cared for his soule. Strangers desire the favour of those who are in prosperitie, and nearest friends will shew themselves strange to those that are in adversitie; but it is not their shame to doe so. Paul speakes it to the high commendation of Onesiphorus, (2Tim. 1.16.) He oft refreshed me, and was not ashamed of my chains: Many are as much ashamed to look upon a godly friend in chains, as they are afraid to weare a chaine for godlineesse. No man was ever more proud of his owne golden chaine, then some are ashamed of the iron chaine of others. When Jesus Christ was apprehended and under his sufferings, this temptation went, high even upon his owne Disciples and servantes, whom he had often forewarned of sufferings, and instructed how to suffer; (Matt. 26. 56, 58.) Then all the Disciples forsooke him and fled. They who before forsooke all and followed him, now forsooke him and fled; Neither was this the act of some one or two, but of all the Disciples. Then all the Disciples forsooke him. And though Peter followed him, yet his following was as bad as a forsaking, for he followed him afar off, (v. 58.) And when he was come neere into the house, he did worke then for to forsake him, he denied him and forswore him. Peter made himselfe so strange to Christ, that he professed strongly, yea with an oath, I know not the man; as if he had said, if you will not take my word, I will sweare I know him not; O what a distemper of spirit did feare bring him to; how was his spirit overwrought with worldly shame, when he wrought all these sinful actions that he might appeare a stranger to Jesus Christ? O Peter wasst thou not ashamed to be thy selfe strange to Jesus Christ, when he was afflicted, who was therefore afflicted to make us who were strangers, and a far off from God, neere unto him and his friends? It is no ease thing to be acquainted with the crosse of others, how hard will it be to be acquainted with our owne crosse? If men be strange to their friends when they are afflicted, O how strange will they be to their owne afflictions? When there is no suitablenesse in our spirits to suffering and affliction: we cannot fuite with those that suffer and are afflicted? The man in the Gospel: (Luk. 10:30.) travelling from Jericho to Jerusalem, fell among thieves which stripped
stripped him of his rayment, and wounded him, and departed, leaving him halfe dead; then cometh a Levite and a Priest, and what do they? doe they owne the man? no, they goe on the other side, as if the man had been sick of the plague, and they durst not come neere him for feare of infection: they saw him in that lamentable pickle, and passed by, they would not doe the office of a neighbour (that's the intent of the Parable, to shew who is a mans neighbour.) if the man had been mounted on his horse riding gallantly on the way, possibly the Priest and the Levite would have joyn'd with him, and have said, Sir, whether travaille you? they would have fallen into discourse with him, as a man of their owne Tribe, and have gone to the same Inne with him, but seeing him lie wounded, and groveling upon the high way in his blood, they made themselves strange to him. 

As men naturally shunne their owne afflictions, so those that are in affliction 'Tis against the light and common principles of nature to doe so, yet naturally men doe so. And because 'tis against the light of nature to doe so, therefore 'tis a shame to doe so. And if it be against the light of nature, and the principles of moralitie, how much more is it against the light of grace, and the principles of Religion, when this strangenesse is shewed to those who have grace and are indeed religious? 'Tis a Gospel duty to doe good to all, but especially to the household of faith: They breake all the bands and tyes of love, who refuse to doe them good that have received, and expresse the tokens of divine love, or are strangers in affection to them, who are of the household of faith. Every godly man may say to his uncharitable brethen, as Job did here to his friends: Are ye not ashamed to make your selues strange to me? Thus Job hath reproved his friends undeserved severity, and he reproves them yet further in the next words upon supposition, that he had deserved it.
JOB. Chap. 19. Ver. 4, 5, 6.

And be it indeed that I have erred, mine error remaineth with myselfe.
If indeed you will magnifie your selves against me, and plead against me my reproach.
Know now that God hath overthrown me, and hath compassed me with his net.

In the fourth and fifth verses of this Context, Job proceeds to reprove his friends severity towards him, by way of grant or supposition. He reproves them, not onely, because they dealt thus with him who was innocent; but he supposes or grants (though he yeelds it not) that himselfe had been an offender, or had erred, and yet shewes that their proceeding with him was justly offensive and erroneous.

Ver. 4. And be it indeed that I have erred, &c.

He useth a figure in Rhetorick called concession, when the respondent is willing to grant more, then the Opponent can prove, and gives that which is disadvantageous to his cause, upon confidence of the righteousness of his cause, or when he yeeldeth as much as his adversarie desireth, and yet maintaine what himselfe defireth. Be it indeed that I have erred. As if he had said, I have often professed (and still doe) mine owne innocency, but because I see you are very greedy to charge me with, and convince me of an errore, I will be silent in that point, and suppose, what you cannot prove, but case it be so, that I have erred, yet you have erred more in your carriage towards me: my errore doth not justifie you in what you have spoken and done to me; Though I by sin have provoked God to anger, will that bear you out in your anger against me? Must you needs smite me with your tongues, because he hath smitten me with his hand? Will you adde misery to him that is in misery?

Be it that I have erred.

Some render, Be it that I am ignorant, or have been ignorant. So the Vulgar.

The
The word in the Hebrew signifies two things.

First, To be ignorant.

Secondly, To be in an errour, or to fall into errour through ignorance. (Psal. 19. 12.) Who knoweth the errors (or ignorances) of his life?

The force of this word was opened (Chap. 6. 24.) There, fore I shall not here stay upon it

Be it that I have erred.

We may take it three ways.

First, Be it that I have erred in judgement, and thinke amisse.

Secondly, Be it that I have erred in word, and have spoken amisse.

Thirdly, Be it that I have erred in action, and have done amisse. Lay the supposition thus large; be it that I have erred in opinion, in speech and practive, yet what have you gained, or how can ye be excused?

We may consider this clause first in it selfe, and then in relation to this dispute.

Be it that I have erred.

In as much as the same word signifies both ignorance, and errour, it may suggest this note to us.

Ignorance and errour are very near a kinne, yea, ignorance is the cause or mother of most errours.

Ignorance is the mother of two very uncomely daughters, as one of the Ancients long since observed. The first daughter of Ignorance is named Dubiety or doubefulnesse, which is a constant waverer in opinion. A knowing man hath a sted judgemen,t but an ignorant man (though he may be stubborn and willfull, yet he) cannot be sted or steady. The second daughter of ignorance is named Falsity or errour, which alwayes settles us (if ever it be seted) in that which is unsound. It may be hard to convince a knowing man of his errour, but he that knowes no reason, will not be convinced by reason. Errour strictly taken, proceeds ever from ignorance; for he that maintaines eyther an opinion or a practive against the light of his knowledge, is more then in an errour, his obstinacy in him as it
There are three or four interpretations in answer to this.

First. Thus; "Mine error remaineth with myself. If I have erred, mine error will not hurt you; it hurteth no body but my selfe: what need you be to angry with me for mine error? you shall not answer me, you shall not suffer for what I have done amiss: so divers give the fence. But this according to ordinary understanding is very unbecoming a gracious spirit. As Job tells his wife (Chap. 2.) when she advised him to curie his God and die, Thou speakest like one of the foolish women. So, according to vulgar fence, it might be sayd, that Job in speaking thus, speake as a foolish man, who when he is told of his faults, saith, what is that to you; my faults shall not damage you. Thus walters and roters mil-pending their elates, being told of it, or reproved for it, answer, why doe you meddle with us, you shall not smart for what we doe? Such is the language of foolish and vaine men, who have neither honesty to doe well, nor can be ashamed when they doe ill. Such answeres speake a man who hath neither any love to holinessse, nor abhorrence of wickednesse. For as it argues a sinfull frame of heart to let another lie in sinne, or to say, what is it to me that my brother sinneth, he may looke to himselfe; Am I my brother's keeper? So when a man sayeth, why doe you trouble your selfe about my sinne? What is that to you? let me alone, take you no care of me; Mine error remaineth with my selfe, who maintaine this explication, make a faviour of it. As if he had sayd thus; To heare the voice of my error can bring upon me, is not so bad as your medling with me, your reproaches and censtures grieve me; then all my affection is to hinder thee, the more troublesome to thee. And the more to make the more trouble folow God both to me, with which it followes from his hand, is not so heavy as a stone; his blasphe is not so bitter, and smitteth as your words; this I pray thee not.

Secondly. One of the Rabbinos interprets it in the future, and saith, I have erred, I am willing to mend, or any errour I remaine with me. As if he had said, That which you call me I am purposed to hold still. As Paul (prophesied, Act. 24. 14) Y 2.
Many are bitter against those whom they suppose to have erred, whom yet they have not proved to be in an error.

Job's friends had reproached him ten times, but they had not answered to him, nor constrained him to purpose once. He had more of hard words from them, but few for argument. It is an easier matter to be angry with another, than to argue against it. And the reason why many are so angry, is because they have so little reason. Much passion, and little reason usually dwell together. They will often be most earnest against an opinion, who have least day against it.

Forthwith, the words are interpreted with reference to that which follows, (verse 5,) If indeed ye magnify your souls against me, as you have said, Let it be granted that I am in error, and this only so far as that mine error remaineth, that I perish in mine error after all your counsel and admonitions; yet ye ought not to magnify your souls against me, or enrage upon me; though you cannot all this while blame me, from mine error, and make me understand of my mistake, yet are you not without your blame, this reproach and throw this upon me. 

The same, that cannot be convinced, nor reprimanded from the effect of, nor provoked, is insulted over and reproached.

For, as is an interest after the first and second admonitions; (verse 7,) yet every one that is in an error, of the Lord must not flee, but the while were all reproving him, that he repents himself, if God perceive their repentance in the acknowledgment of the touch at this time. And by all the words, you may answer, against your souls, and all the counsel of his words, and all the teaching of his words.

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CHAPTER 19. An Exposition upon the Book of J. O. B. Verses 169

Man is apt to magnify himself over those that he supposeth fallen into error, or whom he sees fallen into trouble.

Man is ready to think highly of himself, when he beholds another downe. We see this in that great case (about which the Apostle enlargeth his discourse, Rom. 11.) between the Jews and Gentiles. The Jews were fallen, they were as branches broken off: the Gentiles who were a wild Olive tree, were gathered among (or for) them, ver. 17. The Apostle had a jealousy that this privilege would swell the Gentiles into great thoughts of themselves, and into a contempt of the Jews, and therefore he cautions them (ver. 18.) Both not against the branches, that is against the branches that are broken off. For if broken branches be not the root, but the root the tree, but it may be objected against the Apostles way of arguing; why, what if thou didst not boast they should they bear the root, and not the root them; surely whether they boasted or boasted, nor, the saving branches, the root must bear them, and not they the root. I answer, the Apostle doth not at all suppose that if they had not boasted they should bear the root, but uses this instance, why they should not boast against the branches, when they are broken off, even because themselves, though great, yet were but branches, and therefore they did not bear the root, but the root them. Now there is nothing more unmindfully then to boast against that thing or person with a branch as up, or against that which receiveth no benefit thereof, as we receive much from it. As the Apostle speaks in the beginning of the 17 verse. The root of the Olive tree, by the Olive tree, we are to understand the Church of God (Jer. 11. 16.) The Lord said, I am the Olive tree, fair and of goodly fruit. The root of the Olive tree was seen, and by virtue of the Church-covenant we were made one by name, with him, who is the Father of the flesh fall. Yet, (in plurage) another was not the root of the Olive tree, by way of communication as if either Jews or Gentiles.
Christ alone is the roote of the Church, one shall be none, but Abraham as and is the roote of the Olive tree only in a way of Administration. The Lord calling him forth as the high man with whom he was pleased to create and enter that Coe part, which yet was originally and (as may speak radically) made with Christ. He shalbe not only of ordinarie believers, whether Jewes or Gentiles, but son of Abraham himself. Thus I have feted out of my way, to shew what hence Abraham is called the roote of the Olive tree. The leaves of this Olive tree, is all the outward privileges and ordinarie gifts, together with the inward graces promised. Of these things, he fayd, (for the Gentiles did partake, being taken into the Olive tree, from without, before; they were aliens and strangers. Now though these Gentiles were thus grafted through faith into the privileges of the Jews, yet still the grace of God to God for the mercy bestowed, would be ready to exalt themselves against the Jews, through their own unbelief were cast out, and therefore he fayd, (Psal. 57. 18.) And agains. (Psal. 57. 22.) Reason not against me, but to sayd, thy firm is high, let me thy scale be, are fallen, and my the thy fall, yth shal not my hand. The Apostle giveth another declaration, and exalts him thee against those that were fallen, against those who were fallen thine hand. Rom. 11. 21. he hath cast down despised him that was exalted not, judge him also. Now there are two forms in the saving grace, and did, out of the stock, when the seed did we do thine own. Now the first was the Old Testament graces, and was the high esteem of himselfe.
Paul also intimates this harshness of spirit towards a fallen brother, in the dealing of the Corinthians with the inconstant person, whom himself had ordered to be cast out of the Church, and given up to Satan, (1 Cor. 5. 5. 13.) He perceived their spirits too high against him, and therefore in the second Epistle he mollifies and moderates them, (Chap. 2. 6.)

Sufficient it is such a man is this punishment which was inflicted of many; does not punish him still, does not imbitter your spirits against him. You ought rather to forgive him, and comfort him, lest he be followed up with over-much sorrow, (ver. 7.) We cannot have over-much faith in God, we cannot have over-much love to God; the greatest abundance of these is no excess, but we may have over-much sorrow, and though we cannot be too pressing upon Saints to believe, and love, yet we may be too pressing upon Sinners to mourn and sorrow. Wherefore (faith the Apostle) I beseech you to confirm your love towards him. Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; does not magnify your selves against him, who hath abased and laid himself low before you.

Secondly, Observe;

It is very sinful to magnify our selves against those that are fallen.

First, Such forget their owne frailtie, how apt they are to fall. We should be taught by the failings of some, what we may be tempted to do, as well as we should be taught by the holy actions of others what we ought to do. That corruption, that
temptation which hath prevailed against thy brother, and cast him downe, may prevail against thee too, and cast thee downe. Wherefore let him that thinketh he standeth (not insult over his brother that is fallen, but remember that himselfe may fall, and) take heed lest he fall; as the Apostle gives us warning, (1 Cor. 10. 12.) Secondly, Such forget that themselves have fallen into other sins or errors, and possibly into the same: Some who are deeper in sin and error of another kinde, then their brethren in those charged upon them, or proved against them, yet cannot containe from over-acting in cenfures upon them. Yea sometimes they who have fallen into the very same sinne, and have been chiefe in it, will yet heighten themselves against those who have sinned with them, till they are awakened to consider their owne sin. Judah had defiled Tamar, (Gen. 38. 24.) yet as soone as they brought word that Tamar was with childe, burned her (faith he) to the fire with her presently. Thus be condemned her, being himselfe guiltie of the same fault. He was a most severe judge of that crime in her, for which it doth not appeare that he ever so much as question’d himselfe, though the principall. The Scribes and Pharisees (John 8. 5.) haled the poore woman taken in Adultery before Christ: they called for Justice, and urged the Law. Yet it should seeme that they were as bad as she or worse; for when Christ said, He that is without sin among you, let him first cast a stone at her, they went out one by one, being convicted within their owne consciences, which secretly suggested, that they could not throw a stone at her for that offence, but they must also hit themselves. How sinfull is it to vexe and judge others, for that, of which we our selves are guiltie and have never asked forgivenesse. But suppose a man were free from that spot, which he sees his brother hath taken and is defiled with. Yea suppose him as farre from a possibility of taking a sinfull spot, as the holy Angels confirmed by grace, yet it were sinfull even for him to magnifie himselfe against those that are fallen into sin. Doth God insult over poore sinners? no, he pitthies and he spares them. The Lord doth not magnifie himselfe against any who are fallen, unless such as being fallen, rise up and magnifie themselves against him by their impenitensey and presumption. Now, doth God, (against whom
whom man offends, when he falls) pity him, and deal tenderly with him, and shall man insult over an offending brother? It is our duty, to bewail and pray for those that fall, to help, and counsel them up again. To bless God who hath kept us from those snares and temptations, with which, as we see others are, so our selves might be overcome. Such thoughts will keepe us from swellings and selfe-magnifying against our brethren, though they have erred, yea though their error remaineth with them. If ye will magnifie your selves against me.

And plead against me my reproach.

Some render the whole verse thus: Should you magnifie your selves against me, and plead reproachfully against me? You should not; 'tis not only beside, but against your duty to doe so.

Hance note;

We may reprove but not reproach an erring brother.

We should have a respect to the credite of our brother, while we are rectifying either his conscience or his conversation, and while we take care to save his soule, we must not be careless of his name, or destroy his reputation. Reprehension should not favour of reproach. Our zeal for God must be mingled with pity towards man. The Apostle gives that rule (Gal. 6. 1.) Brethren, If a man be overtaken in a fault, you that are spiritual restore such a one; (let him in joynt againe, How? with a rough hand? No, with the spirit of meeknesse, doe not plead against him his reproach. Doe not charge his sin upon him, as if his sin were not common to man; doe is considering thy selfe left thou also be tempted. Deale clearely, and faithfully, but not reproachfully with him: Restore him with the spirit of meeknesse. Paul was unwilling to deale severely with the faulty Corinthians; and therefore he, as it were, puts it to their choice, and even begs of them to prevent his comming among them with a rod in his hand, (1 Cor. 4. 21.) What will ye? shall I come to you with a rod or in love, and in the spirit of meeknesse. Now surely, he that was unwilling to chasen them with the rod of reprooche, had no will to slinge or bite them with the Scorpion of reproach.

Againe. Reproach may be taken for affliction it selfe: And then the fitlet riseth thus, as if he had said; Suppose I have er-
and that mine error remaineth with myselfe; will you plead my afflictions against me as an argument that I am in, or remaine in an error? So Mr. Broughton rendereth it; To bring my wretched case, an argument against me. Afflictions are often called in Scripture, reproaches; because they are charged on the afflicted as a reproach. Thus Rachel speaketh (Gen. 30. 23.) God hath taken away my reproach; That is, my affliction of barrenness, which was objected against me as a reproach. The same faith Elizabeth (Luk. 1. 25.) She having conceived hid herself five months, and said, God hath taken away my reproach. So (Ezek. 36. 30.) the Lord promiseth his people, that they shall receive no more reproach of famine among the heathen; For when the heathen saw the people of God in outward wants, and eaten up with famine, they at once blasphemed the holy name of God and reproached them; See what a God ye serve, you that would be esteemed the darlings of heaven, see your condition, your God suffers you to starve, to be hunger-bitten. Therefore they are comforted with this word; You shall not suffer the reproach of famine among the heathen; implying that the heathen usually reproached them in times of famine and affliction.

Hence note;

Affliction layeth us open to reproach.

And that is one of the greatest burdens of affliction. The old poet could say, That poverty had nothing more grievous in it than this, that it leaves men under disgrace, and exposes them to scorn. Worldy men esteeme others, by their lands, and riches, not by their goodnesse, or the grace of God.

Note secondly.

We are apt to plead the evil which any man suffers as an argument of his sin.

The reproach or affliction which Job suffered, was all the argument and proofe which his friends could produce against him. They brought no witnesses to accuse him, but what they found upon him, his poverty and diseases. Job's uprightness had never been questioned by them, if he had not lost his riches. Other passages of this Booke, have yeelded the like observation, and therefore I only touch it here; and as Job's friends
An Exposition upon the Book of Job. Ver. 6.

Will you plead my reproach, or my affliction against me? If you will, I desire you to consider whence or from what hand my affliction comes: Know that God hath overthrown me.

Know, there is sometimes a threat, always a reproof in this form of speaking. Know, is I would have you know, or you shall know to your cost. It usually implies a teaching by correction, yea by destruction, not by instruction. (Exod. 75.) When God saith, The Egyptians shall know that I am the Lord, He means, they shall show it to their sorrow, or by their sorrow. As if he had said, You will not acknowledge it, but you shall know that I am the Lord; you shall know by your own punishments that I have power both to command and punish. We have a like expression, (Psal. 9. 20.) Put them in fear, O Lord, that the Nations may know themselves to be but men. But were the Nations unskill'd in this piece of knowledge? It is indeed a very hard thing for a man to know himselfe, but it seemes very easie for any man to know that he is but a man. The Orator saith, There was never any Nation so rudely barbarous, but knew there was a God; and surely there was never any Nation so blindly ambitious, as not to know themselves to be but men. The Psalmeist therefore doth not suppose that they thought themselves more than men in the constitution of their nature, but in the institution of their lives. They thinke themselves Gods, who either will act by their owne rules, or are confident they can give success to their owne actions; when men either doe what they please, or thinke they are able to carry whatsoever they doe, then they forget that they are but men. Hence David prays, O Lord, put them in feare, dash their counsels, breake their plots, then the Nations will know, that is, thou shalt make them know that they are but men. So here, Know that God hath overthrown me; is, as if he had said, You have not taken notice of this, I have spoken of it before, and you would not receive it, you have acted towards me.
as if God had nothing to doe in bringing me thus low. Therefore I
praine you againe, Know that God hath overthrowned me; I tell you,
it is your errour and sin, to charge my afflictions upon the ac-
count of my sin, Know that God hath overthrowned me. He hath
done it, who may doe it to an innocent, and yet be just him-
selue. And seeing God hath done it, how know you that he
hath done it, because my sin provoked him to doe it rather
then because himselfe (for ends best knowne to himselfe) was
pleased to doe it?

Know that God hath overthrowned me.

The word translated, overthrown, signifies in its roote, to turn
a thing aside, to put it out of the way, as also the making of a
thing crooked, and in the nowne, that which is crooked. La-
ments. 3.36. He doth not afflict willingly, nor grieue the children of
men, To craft under his feet all the prisoners of the earth. To turne
aside the right of a man before the face of the most hi, b. To subvert a
man in his cause the Lord appeareth not. The Lord doth not sub-
vert or overhrow a man in his cause. God did not overthrow
Job's right, but his state. The vulgar translation speaks that
in the Letter (and the Originall will bee it.) Know, that God
hath not afflicted me according to justice. Yet that reading doth
not charge injustice upon God; for they were blasphemie, but
the sense is, he hath not done it according to the way of men, or
the ordinary course of justice between man and man. God acts
that justly towards man by his prerogative, which between
man and man were perverting of justice. Hence the Lord him-
selue tells Satan ( Chap. 2. 3.) thou movest me to destroy him with-
out cause. To destroy a man without cause, is to prevent justice.
In that sense we may understand Job here; Know that God hath
overthrowned me; As if he had said, He hath not dealt with me by
the common rule of legall proceedings, but according to the
pleasure of his owne will. God never doth any man, nor hath
he done me any injustice, yet mans justice is not the square of
what he hath done to me; therefore you are, quite besides the
business, when all along you charge me with sin, and error,
as the reason of all my sufferings; Know that God hath over-
throwned me. First, Job speakes this declaratively, not complai-
ningly, he affirmes God had done it, but he did not murmur be-
cause he had done it.

Hence
Hence note;

A godly man freely and cheerfully owns the hand of God in all his troubles.

As when he is raised, he owns the hand of God delivering and restoring him, so when he is overthrown, he owns the hand of God limiting and casting him down. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our consolations, of our losses, as well as of our gainings, of our overthrowes, as well as of our victories. The Confessions of the Church run fully in this stream, Psa. 44. 30, 11, 12, 13, 14. Thou hast cast us off, and put us to shame. Thou makest us turne backe from the enemy. Thou hast given us like sheepe appointed for meate. Thou seldest thy people for nought. Thou makest us a reproach to our neighbours. Thou makest us a by-word among the beasheen. An evil heart observeth not the hand of God, either establishing or overthrowing. The Prophet speakes this fully (Isa. 26.11.) Lord when thy hand is lifted up, they will not see. What had the hand of God been doing that they were thus wilfully blinde, and would not see. The tenth verse tells us his hand had been doing good; let favour be shewed to the wicked, yet will be not learn righteousness, &c. in the land of uprightness will be deale unjustly, and will not behold the majesty of the Lord. Now as wicked men will not see the hand of God in favour, so not in judgements. Their sight is bounded with second causes. The creature is their Horizon, and shuts them in, they see nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulness of that man, which hath overthrown them. 'Twas the negligence of those they implied as instruments, or the divitie of those that were opposite to them, 'twas a chance, or their ill fortune, upon which they have miscarried. God is not in all their thoughts.

Secondly, Job tells his friends, God hath overthrown me, that he might abate the keennesse of their spirits towards him, and to move compassion.

Hence observe;

We should take heed of troubling or grieving them, who are already grieved and troubled under the afflicting hand of God.

And if it be unnaturall and unlacently to grieve those who are
are in sorrow, what is it to rejoice at their sorrow. The wisdom of God gives caution against this, even in the case of an enemy, (Prov. 24. 17, 18.) Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; (Why not? The reason is jubilant,) lest the Lord see it, and it displease him, and he turne away his wrath from him: That is, the Lord will take it so ill at thy hand, to see thee rejoicing at the fall of thine enemy, who hath been overthrowne by his hand, that he will turne his wrath upon thee instead of him.

Fourthly, Job faith, God hath overthrowne me, to shew his friends, that there was no necessitie why they should charge him with wickedness, because he was overthrowne.

Hence note;

God may, and oft doth overthrow his choicest servants, and spoile them of all outward comforts, without respect to their sinfulness.

When we see man punished by man, we may well conclude he is a transgressor, because no man hath power to afflict, or to overthrow an innocent: Man hath no right to smite his brother, eyther in body or estate, but for his fault. But when God smiteth man, we cannot conclude unerringly, that he doth it for his faults or errors. Know that God hath overthrowne me.

And compassed me with his net.

It is a metaphor from hunting. The Church bemoaneth her sad condition in this language, (Lam. 1. 13.) From above hath he sent fire into my bones, and it prevails against me; he hath spread a net for my feet. Thus Zedekiah is threatened (Ezek. 12. 13.) My net also will I spread upon him, and he shall be taken in my snare.

The Hebrew word which we translate net, signifies also a Tower, or Castle, or Fort. A learned interpreter contends earnestly for this translation. And gives reasons why it should be rather translated Tower, then net. First, from the words following in the next verse, where Job speaks of himselfe as if he were crying out at a prison window: Behold, I cry out of wrong, but I am not heard. Secondly, because at the 8 verse he speaks of darkness set in his paths; which sitts better with the metaphor of a pri-
cannot get out of the net till she is taken out. We bring our selves into trouble, but unless the Lord bring us out, there we stick. As our eternall, so our temporall salvations are of the Lord. The nets of affliction which God makes are strong enough to hold the strongest. His nets are not like the Cobweb or Spiders nets, which detain the weake flies, but are easily broken by the greater or lesser foules. Though a wild Bull come into Gods net, as the Prophet speakes, ( Is. 4.5 & 20.) yet neither his might nor his madnesse can help him out. It was noted, in opening the Original word here used for a net, that it may signifye also a Tower, or a Fort. The same affliction is both a net and a fort; a net, because it entangles, a fort, because it holds us fast.

Fifthly, As afflictions are like a net, because they entangle and hold us fast; so, because the more we strive to loosen and free our selves, the more we are entangled, and the faster held. There is no getting out of, nor getting any ease in affliction by struggling. *Tis best for us to be quiet and patient. Nor, but that we may stirre heaven-ward by earnest prayer to God, yet and earth-ward too in the diligent use of all meanes with man, to free our selves. The stirring and striving which restrains the net of our affliction upon us, is onely our displeasednesse and impatience with it, or against God, who hath caught us in it. Or it is our striving to get loose by the use of creatures hands and helps alone, without dependance upon or application made to God. Such stirring as this will indeed entangle us, and when we have stirr'd thus the most we can, we shall finde our selves the more entangled. When God compasseth us with his net, we must neither sit still sullenly and negligentely, nor move impatiently and unbelievingly. Let us give God glory (as Job did) in our net, and he will not readily give us case, but let our fowes in a large place.
JOB. 19.7,8,9.

Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement.
He hath fenced up my way that I cannot passe; and he hath set darkness in my paths.
He hath stripped me of my glory, and taken the crown from my head.

The words contain a part of Job's renewed complaint, and continue the aggravations of his sorrow. Having said in the former verse, That God had overthrown him, that he had compassed him with his net; here he tells us two things;
First, What course he took to relieve himself in that miserable condition; He petitioned and complained earnestly, and he cried out so loud, as might make all amazed, and look out, Behold, I cry out, &c. And he did not (as some) cry out before he was hurt, or complain without cause. He was pressed to it by the oppression that was upon him; Behold, I cry out of wrong.
Secondly, He tells us what success his suit or petition had; I am not heard, faith he, in the first part of the verse; and he adds, there is no judgement, in the second.

Ver. 7. Behold, I cry out of wrong, &c.

He did not only cry, but he cried out, and that aloud.
Behold,] is a demonstrative particle. Some render the original as a conditionall; If I cry out of wrong, there is none to heare. As if he should say; It is my misery that I suffer wrong, but this is a greater misery that I finde none to doe me right in my sufferings. If I cry out of wrong (there is none to heare, or) I am not heared. All my crying availes me nothing; every eare is shut, and every hand turn'd against me.

We may here conceive Job under a twofold notion. Either
First, As a poore prisoner crying through his grates, or out at the window, telling the passengers of his dolefull condition, that he is shut up within those walls, and iron grates,
that he hath been oppressed by hard-hearted creditors, and that after so many months or years of imprisonment, he can get none to fight or deliver him out of their hand.

Secondly, Some conceive him under the notion of a wounded or diseased man, confined to, or shut up in his chamber, to whom when Physicians or Chirurgians come to apply medicines and means for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cries out of wrong, but the Physician will not hear him; He that is to have his flesh lanced, laments piteously, yet he is lanced, his flesh is to be cauterized; complains sadly, yet the fiery instruments are applied to him. The Artificers must show a kind of cruelty as well as skill, else the cure is not wrought.

This Job is here represented, as under the Physicians hands, though indeed an experiment was to be wrought upon him rather than a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I say) was to be wrought on Job to exercise and try him, and he cries out of wrong, as if their purpose had been to cut his throat, or at least to undoe him for ever in this world.

Behold, I cry out of wrong. The word which we translate to cry out, signifies, properly, that cry which is caused by the enduring of extreme pains of body, or anguish of mind. Yet some apply it to the vehemency of His Spirit, in disputing and pleading with his friends. (Disputants and Advocates often fall into heats and passionate exclamations.) Behold, I cry in this dispute and plea: urging arguments for my self, and making my defence, yet none regards. I can neither finde an equall judge, nor a faithfull Advocate. But I rather restrain it to that cry, which the racke of griefe and sorrow forced from him, I cry once.

Of wrong. The word signifies any kinde of oppression or injury. Here it may be questioned, first, of whom; secondly, to whom Job made this cry, He cried out of wrong. Who wronged him? or wherein was he wronged?

I answer: The wrong he cries out of, was receiv'd of men. He dous not chalenge the Almighty, that he had wronged him: He
And if so, then hearing (in the Text) is not to be taken for receiv- ing the sound of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is desired and asked, whether of God or man. To be heard in prayer, is to be answered in prayer: to be heard when we cry, is to be relieved when we cry. Thus, saith Job, I cry out of wrong, but I am not heard: That is I have no eale, no comfort, nor is any deliverance wrought for me. David as the figure of Christ, gave glory to God, because he had been thus heard; Thou hast heard me from the horns of the Unicornes, (Ps. 22. 21.) That is, thou hast delivered me from the horns of the Unicornes. To be among the horns of the Unicornes, is a proverbial speech, for being encompassed with greatest danger. The hornes are sharp and strong, and the Unicorn is fierce and terrible, so that to be heard from among the horns of the Unicornes, is to be rescued from deadly danger.

This in the Psalme is of the same sense with that of Paul, (2 Tim. 4. 17.) I was delivered out of the mouth of the Lion: Nero was this Lion, before whom when Paul first appeared, he had no second; As my first answer (faith he, ver. 16.) no man stood with me, nor standing: the Lord stood with me, and I was delivered out of the mouth of the Lion. That is, when I was ready to be devoured by the bloudy Tyrant, I cryed to the Lord, and he heard me.

So then, when he saith, I am not heard, it may be referred (as his cry was) First, to men. Secondly, to God. I was not heard by men, they did not not right me as they ought; I was not heard by God, he did not rescue me as he was able, or as he might. Take it first, as his not being heard, refers to men.

Hence note;

Men are very deafe usually to the cry of the oppressed and grieved.

There are two voyces at which the care of nature is exceeding deafe, or thicke of hearing;

The first is the voyce of holy counsels: when God speaketh, many are as the deaf and deafen, who stoppeth her ear, and will not heare the voyce of the charmer, charmee be never so wisely.

Secondly, At the voyce of humble complaints, when the poor
poore and disdistrest speake, many turne away their care, or,
   turne a deaf ear.

And therefore (as the man) is the reason why the
counsell of God, and counsell of men, are not
heard.

First, God commands; and the heart of man, natural
ly withdraweth from the command; or, and concerning man
such as from that command which immediately concerns
himself.

Against; They which are the counsell of God, are more en-
gaged, or obey them, and are willing to steal; man could be
first engaged to care, or, or the first respect. (Chap. 1. 19.)
When would these the heart, but they are how to doe. Barely
the care to lose continuall, in no great burden to the care,
and the point of all is the heart, but he that carries an obli-
gation with him, yet he is indeed in to practice; and therefore he is no care.

So, it is not only in the case of the poor, in gentle to relieve
and the just, but in opposition wise, to redress their injuri-
stheme. They are the not heard; and in his book of
Proverbs, and in the dangers of preserving the cry of the poore,
he says in the common title of it, (Pro. 21:13?) who so
for his kinna, or as any of the poor, he also shall cry himselfe, but
shall not be heard; he that hath a heart in his heart, or whose
heart is honest, hath this, as we say, his woule in his cares in the
poore, and their with oppression, who
19. the greatness and provocation
of their care. Likewise against, and in
sayeth, is not enough, though in
of the same day by way of
the same day, the same day by way of
the same day, the same day. This is not
also. Wherefore did he declare to the poore
the way never be so useful to make the greater.
not to hear their cry is very sinful. To deliver the poor and needy, to rid him out of the hand of the wicked, is at once the duty and the honour of those who are in power. (Ps. 82.3.) And if man will not, God will arise for the oppression of the poor, and the sighing of the needy, to set him in liberty from him that preseth as him, (Ps. 12.5.)

Thirdly, note,

Not to hear when the distressed cry out of wrong and oppression, is itself a wrong and oppression.

Job doth not only cry out, because he was in trouble; but because his cry was not heard in trouble; that he was not heard, was more grievous to him than any of his troubles. When they who have power and trust for the help of those that are oppressed, will not hear and help them, their not helping them is a second, a renewed oppression of them. Yea, whereas an act of oppression is wrong done at once, the not hearing the oppressed, is the continuing, or (as I may say) the perpetuating of their wrong. The anger of God will burn as hot against the Judge who hath not delivered the oppressed, as against his adversary, or the Author of his oppression.

Secondly, As these words, I am not heard, referre to God, note, that

God himself sometimes defers the hearing, or relieving of his people when they cry to him.

The Lord sometimes answers before we pray; It shall come to pass that before they call I will answer, and while they are yet speaking it will hear, (Isa. 65. 24.) As there is a grace of God always preventing our conveyon, He turnes to us before we turne to him; so there is a grace often preventing our petitions, and our mercies are given in by God, before our desire of mercy is made knowne to God. Yet mercy doth not always out-run our motions, yea the Lord lets us move and move againe, ask and ask againe, before the mercy asked and moved for is given in. God seeth it needful to exercise our patience as well as to supply our needs, and therefore, let us tarry before He heareth our requests, as we put him very often, if not always, to exercise of his patience, and let him tarry before
before we obey his counsels and commands. And he doth
the not only in a way of just retaliation, but in a way
of tryall. Nor is it any wonder that God delayes his ser-
vice, seeing he was pleased to delay his Son, who though he
was not his Father, I know that thou always hearest me, yet in some fen-
tre, thou art not always heard. The Lord deferred Jesus Christ him-
self, whom we finde, complaining much after the rate of Job.
(Ps. 22.2.) Where David as a type of Christ, cryes out, O my
Deity in the day time, but thou hearest not, and in the night sa-
fe, and am not silent. That is, I cry night and day, or continually.

Christ was not heard, that is, he was not pres-
ently believed in the thing that he prayed for. God seemed even
to despise the cry, and stop his ears against his cry; hearkened and was not
supply of strength in drinking the bitter cup. (Hab. 5.) He was heard in them that he feared, or for his fear. He
was heard as to the support of his Spirit, and the comforting him through the suffering, yet he was not heard as to the removing of the suffering. Christ prayed against suffering, though he was
suffering, and suffering, and God suffered wicked men to have the greater part. (The Prophet Habakkuk hath a very parallell
concerning God of Job.) (Hab. 2.) O Lord, how long shall I
cry, and thou hearest not? About what did he cry? Even of vio-

ture, and mercy out of love." When the Prophet saith, 'How long

and iniquity, how long shall he follow me and trouble my soul with iniquity, but he inquired
not of his God, and why should see the ruin of the nations, and the utter

This Prophet beseeched himself, and not

yet comforted; so often and long;

As he saith, so the 49 verse, he frames to
the Lord, against being, the beholding of
his own image, and the beholding of
the incorruptible glory of God, which is com-
me to the second life. Where

in the second life. As it had said, Lord, I have
often pray'd about, and press'd thee with these things yet thou givest no answer; Thou seest all these evils, and though much hath been said to thee about them, yet thou art as a man that lieth nothing; Thou holdest thy tongue, even when thy people are ground between the teeth of their cruel oppressors. Why dost thou show me these sad spectacles? Why dost thou not rather heare my cry, save thy people, and wooke deliverance for them?

If it be enquired, how doth this answer the promise of God to his people, that they should cry, and he not deliver, seeing he hath said, Call upon me in the day of trouble, and I will deliver.

I answer; The Lord doth alwayes heare for, as to give his people the promised good, though he do not give them the petitioned good. He desires to heare, he lets them cry against violence, and wrong; and will not heare for such reasons as these.

First, that they may be more fit to receive deliverance, many cry out of wrong, who are not yet fit to be righted. Deliverance may be our wedoing, if we are not prepared to receive deliverance. As we wait for the grace or mercy of God, so does God waits to be gracious, (Isa. 30. 18.) we want to receive mercy, and he waits till we are rightly disposed to receive mercy.

Secondly, The Lord doth not deliver his presently from the wrong and oppression of the wicked. because some wicked men have not yet done wrong not oppressed enough, and are therefore hindered to doe more wrong to others, that themselves may be more fit for reioce. They must fill up the measure of their sin, therefore they are not taken off with a high hand in the way of sin. The Lord always puts a snare or impediment in the way of them he desires his mind, and gives the way against which they doth not alwayes put a judiciaury impediment; he doth not alwayes come forth with power and strength to stop men from going on in the way of sin. He always sends his earthly Angelicke Messengers with a sword to stay the progress of wicked men, but the surely sends the heavenly Angelicke to them to. And thamoith with a drinke sourh and stop their progress in wickedness.

Thirdly,
This is very cry out of wrong, and God doth not hear, because he desires to hear more of their cries. When the opposed cry in faith, with fervency, and from a holy frame, their cry is as music in the ears of God. Not that he delights in the misery of their state, but in the holiness of their heart. The heart is usually in the best frame for prayer, when our worldly state is out of frame. And then our spirits are in the sweetest time towards God, when we meet with nothing but distress, nothing but wrong and violence from men. The kingdom of heaven suffers most violence from a grateful heart, and the more (as it were) by force when him he suffers good violence, than on earth, for when his earthly portion is taken from him, he thrice. And therefore (saith God sometimes), that he may teach his to pray better, he alters their outward condition to grow worse. Prayer is the gift of God, and he can make his people perfect it at a moment (as he pleases.) in the least duty and heavenly act of prayer, the most of it coming in by exercise. Our proficiency in any holy duty lies mostly in the practice of it; we must not forbear the practice of it till we can do it better, for in the practice of it we came to do it better. Now because our confidence, proved as we are to continue in prayer and misery (as on the Widow 1 Sam. 18.) cried night and day, the son of the Lord, and release from her estate she said, and the oppression continue of his gracious people, that they continue in exercises, in prayer may grow more spiritual and blessed, how much better.

The Lord enters to their relief when his people cry. They make them rest and deliver, that is more sweet when at last he sends it. We have more comfort that it goes the more welcome when it is. They wish it, and when we are not heard after a while, when one they do hear, how do they sing for joy? Moreover, he that is for a time, doth double his joy. And according to the nature of the thing given, and in the desert place, but it is really so as to the prizing and improving of it. That which is given suddenly, is by most persons highly valued, and little improved; whereas those mercies

B b 2
mercy which we have stayed long for, and have cost us much, 
Sicke longest by us, and concerne to greatest profit, whether we 
respect the honour of God, or the good of our owne soules. 

Sixthly, God lets them cry long without an answer, for 
the exercise of some special graces: The Lord loves to see grace 
at worke, and some graces have no long time to worke; for 
though all graces are eternall in their nature, yet in their use 
they are not. And such are all suffering graces. When we enjoy 
all (as in glory) we can suffer nothing. Now when God lets 
his people cry out of wrong all their dayes (which are not 
many dayes) 'tis because he would have that sort of graces 
kept in exercise, (as well as others graces,) the grace of faith, 
of meekness, of self-deniall, and of patience, all which (with 
some others) belong to passive obedience; that they (say) 
may be kept in breath, he lets the Saints cry out of wrong, and 
doeth not hear them. 

Seventhly, God sometimes doth not mind his when they 
cry, that they may hereby take occasion to remember 
how oft he hath cried, and they have not minded him; 
doeth not the Lord cry out to his people of duty, and they do 
not heare him? Doth he not complain of this neglect, not only 
as a dishonour, but as a grief unto him. (Psal. 81. 17.) Doth 
my people hearken to me, and that Israel would have heard my 
voice. No marvaile then, if God let his people cry out of 
misery, and doth not heare them. The Lord suiteth his care, that 
we might consider how we have shut our ears, yea he shuts his ears 
that he may open ours. We are moved to heare and answer 
the call and command of God, when we finde that he doeth 
do not answer our call and cry. If the Lord should in 
be swift to heare us, how should we be in heaving and 
while we have all our desire, forget most of our desire. 
In heaven we shall have all our desires fulfilled and 
faile in any duty; but while there is corruption in the 
there will be sloath in the hand, and when we are 
by the speedy success of all our petitions, we are more 
keke with the heele against God, then to worke with 
for him. 

Lastly, God heares always, though he doth not always 
anwer in our time, or in our way; yea it is a hearing, and
an answer of prayer, that we can pray, though unheard, and
unanswered.

Secondly, Observe,

A godly man is under a great trial, a strong temptation, when
he prays unto God, and is not heard.

As when Satan tempts us, there is a great conflict between
the flesh and the Spirit, about the doing of good, and the renun-
cing of evil, so about our receiving good, and the removing
of evil; when we cry to God, and he is pleased to tempt us by
deferring to hear us. Then the Spirit moves, and the flesh doubts,
the Spirit labours to maintain believing thoughts, and the flesh
labours to raise doubting, yea, despairing, thoughts. David
was so hard put to it upon this account, that though he made
no conclusions against the graciousness of God, yet he could
not avoid the putting, no nor the doubting, and more then
enquiring of the Question above it. (Ps. Lxxv. 7, 8, 9.) Will the Lord
cast off for ever? and will he be satisfied no more? is his mercy
clean gone for ever? doth his promise fail for evermore? How
all of Queries was the spirit of David, when he could get no answer. And though faith lay
all this while in the bottom of David's heart, yet that which
lay in the bottom of these Queries was his infirmity; as himself
saith many ver. 10. And I said, this was my iniquity. It argues
a great power, and much strength of grace, when we maintain
our thoughts of God, and setled resolves that he is good.
not only let's us fall low into trouble, but let's us
be changed in the day of our trouble. Such was the strength
of David's faith, or rather of Christ, of whose sufferings
that of Job is a Prophecy, who as soon as he he had said; O
my Lord, I pray in the day time, but thou hearest not. (Ps. cxlii. 2.)
and in the next verse: But thou art holy, O thou that inhabitst
the temple of Jacob; As if he had said, I will not have an evil, or an
unrighteous thought of thee, though thou refusest to hear. I know
you are holy; and therefore cannot but be just, and good what-
ever thou art pleased to do, with me. Every issue arises
not from this freedom of faith. The denial of an answer to pray-
er, like most upon complaints and queries; And so it doth,
especially while they consider, how explicitly and clearly the

Lord
Lord hath engaged himselfe to answer prayer, and to relieve his people when they cry; yea the Lord hath engaged, not only to heare them when they cry, (which notes earnest strong prayer) but to heare them in their weakest sincere addresses in prayer, when they doe but whisper and breathe towards him. The promise is peremptory, (Psal. 50.15.) Call upon me in the day of trouble, and I will deliver thee. 'Tis so also (Acts 2.21.) Whosoever shall call on the Name of the Lord shall be saved. The Prophet Joel, from whom those words are borrowed, speaks of a time when there should be fore troubles in the world, Fire and blood, and vapour of smoke, all in combustion, heaven and earth (to fence mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the same common calamity; yet they whosoever shall call on the Name of the Lord shall be saved. As if prayer made us shot-free, and were a sure defence in all flammes, as if no evil could touch their persons, or come near their dwellings, who can touch the Lord by faith, when he draws nere to him in prayer. And which is more, The Lord promised to prevent prayer, at least (as was taught before) that his ear shall be open as soone as our mouths. (Hos. 11.1) It shall come to passe, that before they call I will answer, O ye notwithstanding your speech: I will hear: As if the Lord had said: I will sometimes give you proue before you ask it, but when you ask it, you shall go without it; even while prayer fills your members, and your hearts. While your desires are but in forming, and your deliberations shall be formed and framed, Tom shall have perfections, before you perfect duties. While ye are yet speaking, heare.

Now when the Lord saith, He will answer before we ask, and yet lets us speake long, and gives no answer, the soule puzzled to reconcile the word of God, and the promises of God, and his providences, to it, and strengthened the temptation upon him, was wrong but am not heard.

This tryall flieth by a gradation of more steps.

First, It is a tryall, when the answer is deferred.

Secondly, It is a greater tryall, when we are denyed ever. As God seldome gives what we ask at our times, he will not at all give us what we ask.

Thirdly,
Thirdly, It is yet a greater thing, when God in stead of praying appears angry with our prayers, or when we pray, as the Psalmist supposed. (Ps. 80. 4.) O Lord God of Hosts, how long wilt thou be angry (or smoketh) against the prayer of thy people? They cry out of wrong, they were under the rage and anger of men, and God seemed angry with them while they cried. So saith the Prophet, (Lam. 3. 8.) Thou hast shewn out my prayer. Which action notes God highly displeased with his prayer. When a man cometh to our doors, and we do not only deny, or despise him, but that the door against him, this is reproach enough; we are angry with him, or that we could him for an enemy. Yet there the Lord sometimes deals with his people, in kind of opening when they knocke, he seems to locke us out, the door against them.

Fourthly, To crye out for our, and be heare of them most grievous when the Lord suffer us to be wronged more, and encreseth this trouble, the removing of which we pray for, even while 'tis the very prayer. This is a sore grievance indeed. Thus the Israelites, who were under heavy burdens in Egypt, cried to the Lord, yet their burdens were made heavier, and their presuresses multiplied. If our disease should gather strength while we are seeking remedies to cure it, if our wound wracke while we are applying Bandages to heal it, we are then more to conclude, that our case is desperate. How are poor souls brought to the very brink of despair, when these troubles are far the greater upon them, while which is the most easy, most easy to be cured, of them, or excide intolerably they are, prays the thron of grace with constant fervent cries and:

very aloud, and there is no judgement.

The great part of the verse is of the same sense with the first, only the subject is different in the reading, and act. It stands thus in the second verse. Hence, every

[...]

It is not only in the word, but also in the sense, not only both
both together in our translation. (Hos. 7:14.) though the original words vary from that here used. They have not cried to me with their hearts, when they bowed upon their beds.

Take this note from it.

Strong affections usually raise strong affections in prayer.

As trouble and grief rise, so we rise in our sense of them, and complaints about them. The Apostle faith of Christ, (Heb. 5:7.) That in the days of his flesh, that is, of his humiliation and weakness, while he was subject to the common (single) infirmities of our nature. For as the word flesh is taken in Scripture for our natural impurity, and for our pure nature, so for our natural failings and infirmities; Jesus Christ never had flesh in the first sense, he still hath flesh in the second (Glory hath not abolished, but excelled the human nature of Christ). But in the third sense, he once had flesh, but now hath no, he shook off all our infirmities in the day that he rose from the dead, and ascended into heaven; therefore (faith the Apostle) in the days of his flesh, while he was continually burdened with temptations and afflictions (In those days) he offered prayers and supplications with strong crying and tears. Christ was in a strong conflict; the pains of death soothed hold of him. And as his conflict was strong, so also were his cries. When Jacob wrestled with the Angel, he did not only pray but cry. He wept and made supplication (Hos. 12:4.) Weeping is a kind of cry, though we speak not every tear hath a voice in it; but usually, they who have the weeping cry, have the speaking cry too. And in proportion, when God, at any time, urges his people with greater and greater troubles, his people usurp him with louder and louder cries; I cry aloud.

And there is no judgement.

Some render it, and there avenge to judge. A lexicographer tells us, that this is spoken in allusion to the days of Ezechiel, home of scribes, ushers, or masters in a race, when their exercises were wont to cry out, to cry aloud, to humiliate, exalt, solace, mighty, and short, and then judgement was given which had the better, or who had prevailed. Accordingly the interpretation Job is conceived, complaining thus; I have cried aloud a great


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...great grief of affliction; I have been wrestling long with strong temptations, but the matter is not yet determined, no man appears to take up the controversie, and passe sentence for me.

Others referre these words to the day of judgement, I cry aloud, and there is no judgement. As if he had said, the day of the great triall is not come, therefore my crying is but in vaine. There will be a revelation, as of the righteous judgement of God, so of the righteousness and innocency of man, but that day must yet longer be waited for. I cry aloud, but it is not yet judgement time. So, 'tis an argument to schoole and quiet his spirit into faith and patience; Till the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God, (1 Cor. 4. 5.) That is, every man who is praise-worthy shall be approved in judgement.

But I rather take it of the present time, I cry aloud, and there is no judgement; That is, there is none to judge between me and my brethren in this case. There is judgement of two sorts.

First, In relieving, and acquitting the innocent.

Secondly, In condemning, or punishing the guilty.

Job complains of the want of both; he found no Judgement either acquitting himselfe, or condemning his adversary.

Hence observe;

_The defect of judgements is a deplorable evil._

We finde God himselfe complaining of this, (Isa. 59. 5.) None calleth for Justice; many called for justice, by way of entreaty, but none called for Justice by way of command; there were many Suiteres for Justice, but there were none to doe or award justice. But as it follows; (ver. 14.) Judgement is turned backwards, and justice stands a far off, truth is fallen in the streets, and equitie doth not enter. Here are foure words, Judgement, Justice, truth, equitie, all tending to the same thing, and all denied entertainment among that people. Which is also expressed by an elegant gradation in foure words. That which we will not receive, we usually turne backe; here the Text faith, Judgement is turned backwards; if not so, yet we will not let it come neere; so here, Justice stands as farre off; if it come neere us, yet it shall not be maintained by us, therefore 'tis added, Truth...
is fallen in the streets; or if it doth not utterly fall, yet it shall not prevail, as the fourth expression tells us, Equitiæ cannot enter; that is, ineptitude finde entrance and entertainment: upon all which the Prophet concludes (ver. 15.) The Lord saw it, and is displeased him, because there was no judgement. The Prophet Habakkuk laments this, (Chap. 1. ver. 4.) Therefore the Law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgement proceedeth. Wrong judgement is no judgement; when wrong judgement proceeds, Justice is at a stand, or judgement doth not proceed; that is, there is none to doe any man right according to Justice; it is more sad when judgement is perverted, then when judgement is stayed. When wrong judgement is given, 'tis worse then when no judgement is given. The abuse of a thing is a worse evill than the absence of it. (Amos 6. 12.) They turne judgement into gall. (Hos. 10. 4.) Judgements springeth up like hemlock in the furrows of the field. Gall is bitter, and Hemlock is a poisonous weed: it were better nothing should grow in the furrows of the field then hemlock, and that we should have nothing to drinke, rather then drinke Gall. Justice (though the sentence of it be death, which is bitter as gall or wormwood, yet) is sweete; Injustice (though the sentence of it be life, which is sweete as honey or sugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it false bitter) is also the judgement of death, how bitter is it? God sends a privie search through Jerusalem, to finde a man, (Jer. 5. 1.) Run so and from through the streets of Jerusalem, and see now, and know, and seeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement. That City hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the last cast, when God makes search, and finds not a lover of Justice among them. Nothing lays a people more open to the judgements of God, then the want of a man to execute judgement. When the oppressed cry out, and there is no judgement done by man, both oppressours and their favourers shall cry out because of the judgements of God.
Job proceeds;

Ver. 8. He hath fenced up my way that I cannot passe; he hath set darknesse in my paths.

This verse contains a further amplification of his sorrow, by comparing himself to a distressing traveller; for here we have a way, and a path, and those things which are most offensive to a traveller in his way. Two things are very troublesome to a traveller in his way.

First, If he meet rubs in his way, much more if he meet with great blocks or fences set cross his way: Of this Job complaineth in the first part of the verse; He hath fenced up my way that I cannot passe.

A second evil which troubles a traveller (though his way be plain) is darknesse; How can a man goe that cannot see before him? A man travels a good way with more faire in the dark, than he doth a bad way in the light. Job complaineth of this latter annoyance in the latter part of the verse; He hath set darknesse in my paths.

I shall speake but a little to this verse, because the substance of it was opened (Chap. 3. 23.) Why is light given to a man whose way is bid, and whom God hath hedged in.

He hath fenced up my way.

But who was it that fenced up his way? No person is expressed. But as he said before, God hath overthrown me, so here his meaning is, God hath fenced up my way. The Septuagint read not as we, He hath fenced up my way, but, He hath built round about my way. So Jeremia describes the strained condition of Jerusalem, (Lament. 3. 8.) He hath built about me. This similitude is used in Scripture when either a person or a people are brought into great straits, or are at a difficult point, so that they know not which way to turne themselves. The Lord tells the Church of the Jews, (Hos. 2. 6.) I will hedge up thy way with thornes, and make a wall, and set a wall nor finde her paths; That is, the paths of her former sinfull pleasures, in which she was wont to walke, and take delight. Now as the Lord hedges up the ways of some, that they cannot doe what they resolve, so he hedges up the way of others, that they cannot resolve what
to doe. In this sense Job complaines; He hath fenced up my way.

Hence note;

God sometimes brings his people into great straites.

Many cannot tell how they come into trouble, and most know not which way to get out. The way of that good King was fenced up, when he cryed out, Lord, we know not what to doe.

Secondly, Job speakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our trouble, to see no way out of trouble.

The present enduring of any evill, doth not so much grieve us, as when we see our selves concluded and shut up in it. The fence which stops our way before us, afflicts more then the burden which is upon us. Those afflictions which are not onely a paine to us, but a prison to us, are the greatest tryalls of our patience. He hath fenced up my way.

And see darkness in my paths.

As his way was fenced or stoped with many difficulties, so his path was covered with darkness. Job cryed out, (Chap. 3. 23.) Wherefore is light given to a man whose way is hid, and whom God hath hedged. He speaks there, as if being in an evil way, he had desired darkness that he might not see the evil of it; or as if because there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

First, The light of knowledge.
Secondly, The light of comfort.
Thirdly, The light of life.

Job's way was so full of the darkness of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darkness of Spirit be expostulates, Why is light given? That is, why is light given to a man whose way is hid? But as there, that kind of light in his way was a griefe to him, so now darkness is his griefe. He hath set darkness in my path. What is this darkness?

Darkness is taken diversely in Scripture.

First,
First, Properly for the privation of the natural light, or Sunlight. Job's path was troubled no more with this sort of darkness, then the pathes of other men; without doubt, the Sun in the firmament shone freely enough upon him; therefore

Secondly, Darkness is taken improperly, and figuratively, for that which bears the image and likeness of darkness; Such was the darkness set in Job's path.

This figurative darkness is chiefly of two sorts.

First, 'Tis put for affliction, or the uncomfortableness of our condition, and that either externall or internall, either of body and estate, or of minde and spirit.

Secondly, 'Tis put for our doubtfulness or unsatisfiedness, for our ignorance or negligence about our condition. Job had all these darknesse in his path; yet I conceive, he in this place principally intends, either the darknesse of inward troubles, which accompanied his outward troubles, or the darknesse of ignorance and doubtfulness, what to do, which way to go in, or to get out of his troubles.

Hence observe;

God sometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darkness, and see no light. Not only are their pathes darkned by affliction, but darkness is in that darkness; Darkness dwells upon their affections, and darkness covers the face of their understandings. They are at once in that darkness which is opposed to comfort, and in that darkness which is opposed to Counsel. They can neither tell how to rejoice, nor what to advice. The Psalmist affirms (Psal. 112. 4): Unto the upright there ariseth light in darkness; That is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darkness; as is shewed in the last end of that fourth, and in the fifth verse, and therefore by way of signalization of retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darkness. Many righteous persons have experimented the truth and sweetness of this promise; yet not a few have been denied it; and in stead of
of light rising to them in darkness, have had darkness rising in darkness, or darkness upon darkness; inward darkness upon outward darkness. The darkness of an afflicted spirit, upon the darkness of an afflicted state; a darkness about what becomes them to doe, mingled with the darkness of their greatest sufferings; their path is at once a painfull one, and an oblique one, they are full of paine when they goe and they are full of uncertainties and doubts, both when and where to goe. He hath set darkness in my paths; and,

\[ \text{Ver. 9. He hath stript me of my glory, and taken my Crown from my head.} \]

This verse contains a second comparison, by which Job amplifies his affliction; He amplified it in the former verse by comparing himself to a traveller, who meets with those two great discommodities in his way, Crosse-fences, and darkness: now he amplifies it by comparing himself to a man lately clothed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sense Joseph's brethren dealt with him, (Gen. 37.23.) they stript him out of his coat, his coat of many colours (or pieces) that was on him. The same word is used in both places, Job complaines of such hard usage;

\[ \text{He hath stript me of my glory.} \]

The word which we render stript, being in Hiphil, imports the doing of a thing at the persuasion of another; He hath stript me of my glory. That is, he hath caused, or encouraged others to stript me of my glory.

\[ \text{Tis the barbarisme of the worst sort of thieves and robbers, to stript travellers, or such as fall into their hands, and leave them naked. The word signifies also a greater cruelty, then stripping off the clothes, even the stripping off the skin; so we translate it, (Maccab 3.3.) where the Prophet thus be-speakes the oppressing Princes of Israel: Hear I pray you, O heads of Jacob, &c. Who also eat the flesh of my people, and lay their skins from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. We give the same sense here; He hath stript me of my glory. That is, he hath taken off} \]
off, even as the skin of a beast is flayed off, he hath left me not only without clothes, but without a skin. When a man hath all taken from him to his skin, then we may say, his skin is taken off too. And that's the meaning of the Prophet Micah, when he saith, They flay their skin from off them. Not that they did formally exercise that act of inhumanity to flay off the skin. He that sleepes (as we say) in a whole skin, may yet in this sense have his skin flayed off. A man is then said to have his skin flayed off, when he is stripped to his skin, and all is taken off from him. Cloathes and other outward conveniences, are to man as the skin his to a beast; therefore, they are said to flay a man, or to strip off his skin, who take away such conveniences. Thus to strip a man to his shirt, is to flay off his skin; much more, do they flay off his skin, who take shirt and all. Job seems here to bemoane the loss, not of meaner things, or of pure necessaries, without which he could not live, but of great things, the honours and ornaments of this life. He bath stripped me of.

Num. 16. The word signifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the estate, or balance of the world, who hath them. The Apostle calls it, A weight of glory, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light persons, and they are lightly esteemed.

But what was this glory, of which he was stripped?

There are three sorts of glory.

There is spiritual glory.

There is heavenly or everlasting glory.

There is earthly or temporal glory.

And we cannot understand it of the former. Spiritual grace of the Spirit wrought in us. Gracia Spiritus. Hence the Kings daughter, typifying the Virgin, in the state of sin, is delivered and洗干净 with the bath of regeneration, and 3 God will not strip his most excellent servant of glory, and all the powers of earth or hell cannot. He bath stripped me of my glory.

Secondly,
Secondly, Not can we understand it of the second; it was not heavenly, or eternall glory, Job had not yet put on that clothing, and therefore he could not be stripped of it.

Therefore we are to refraine it to the third sort, Earthly glory. And earthly glory may be taken.

Firstly Strictly, for that which we call fame, or renowne in the world.

Secondly, We may take glory more generally, for that thing whatsoever it is which gets us fame or glory in the world, that which gives any man preheminence above other men, that’s his glory. Therefore the mercy of God is called his glory (Rom. 3:23) because it renders him so glorious; and for that reason the passing over a transgression is called the glory of a man (Prov. 19:13) Hence also the Woman is called the glory of man, (1 Cor. 11:7) The man (as the Apostle) is the image and glory of God, but the woman is the glory of the man. But is not the woman also the image and glory of God? The woman may be considered either first according to her specific nature, and so she was created according to the image of God in righteousness and holiness, as well as the man; or secondly, according to her sex and personal relation to her husband, and in that regard, the woman is not the image of God but the man, because dominion (which is the mans privilege) is the image of God; and not subjection, which is the woman’s duty (Eph. 5:24) And in this sense the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the subjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have so excellent a creature as the woman, a creature endued with reason, as himselfe is, subject to him? Hence upon the same common ground, Civill power, rule, and authority among men, are called the Glory of a man, and; so also are worldly riches and substance, because they occasion mans esteem, and put a kind of glory upon him in the world.

In this language the sons of Laban complain envyishly of Jacob, (Gen. 31:7) And he heard the words of Laban’s nurses, saying, Jacob hath taken away all that he had our fathers, and of a house which was our fathers house he hath gotten all this glory. Thats is, all this substance and riches, his flocks and herds of cattle, he hath feathered
An Exposition upon the Book of J o s. Ver 9.

Joseph having well well out of one hundred years; this they call his age. Joseph gives charge to his brethren (Gen. 43, 27) to make that to his father how it was with him; Tell him (said he) of the glory in Egypt; That is, let him know, how much I am enriched and advanced, being made, by the good hand of God with me. A father to Pharaoh, and a ruler over all the land of Egypt. Joseph would have his father, out of affection to comfort him, not out of ambition to exalt himself. Joseph did not namely spread his plumes like Haman, who in a kind of self-admiration, or in an extatic of pride called for his friends, and Zeresh his wife; as soon as he came from Court, and told them of the glory of his riches, and the multitude of his children, and children's children, wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Such promotion and advancement is the brightest light of earthly glory, and whatsoever makes us shine with any brightness, is our glory here on earth. Hence the wise children are called their father's glory. So that place is expanded (Ps. 140, 5) As the Euphrates, whose glory shall be as that of a bird, from the birth, and from the womb, and from the conception. The glory of Ephraim consisted in their numerous offspring, according to the prophecy of Jacob; His seed shall become a multitude of nations (Gen. 48, 19). The departure of rather sight of this glory is significantly the words are, (he says), Their children shall be as birds of the air, from the birth, and from the womb, and from the conception. That is, either their women shall be barren and have no conception, or if they conceive, their infants shall suffer abortion and dye in the womb, or if they live to the birth, they shall dye as soon as they are born. This glory shall fail them. It may be applied to all small things, as children, riches, power, and places of eminence. Or called the glory of a man; because they render him honourable, and cloath him (as the opposite word strips means) with glory, in the eyes of men. Under the law the garments were called garments of glory, which were given (Ex. 28, 6-7). And we may call those things which are our glory, our garments. D d
Secondly, Because they keepe us warme, and fence us from the cold of outward sufferings.

Thirdly, They are as garments, because there is an ornament as well as an useful dressing in them. Christ employes that Solomon's Glory was his cloathing and array, while he faith (comparatively to the lilyes of the field) Solomon in all his glory, was not arrayed like one of these, (Math. 6 29.) Solomon in his Glory, was Solomon at the height of his outward pompe and greatnesse. When Micholl saw David dauncing before the Lord at the removall of the Arke, How glorious was the King of Israel to day, faith thee? That is, he was not at all glorious, hee thought he had layd his honour in the dust, and stript himselfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linen Ephod.

The Church is the Citie of God: And of that Citie glorious things are spoken. (Psal. 87. 3.) The Hebrew is, Glories are spoken of thee, O thou Citie of God. All the Cities of the world are the Cities of God by his Generall title of Soveraignty; For so the whole world is the Lords, and the fulnesse of it, (Psal. 50. 12.) But there is a Citie which is his by a speciall title of propriety; For as the Lord hath a peculiar people, so he hath a peculiar Citie: And indeed, the peculiar Citie of God is nothing else but the peculiar people of God, living in the order of the Gospel. Now this Citie of God hath its Glories, that is, many things which make it Glorious. The Cities of men have their Glories, and many have spoken Glorious things of them. Their Glories are: First, A pleasant situation; Secondly, Riches; Thirdly, Populousnesse, or the multitude of Inhabitants; Fourthly, Beautiful Buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magistrates. These are the chiefest Glories of the Cities of men. But the glories of the Citie of God, are, first, Truth of doctrine, Secondly, Partie ofworship; Thirdly, The unitie of Professors; Fourthly, and chiefly the presence of God among them; of which the Prophet Ezekiel speaks in the last verse of his Prophesie; The name of that Citie, from that day shall be the Lord is there; These are the Glories of the Citie of God, and these are the Glories of the Cities of men. Now as these publicke eminencies and advantages are the Glory of Cities, both in their civill and spiritual...
capabili: so personal eminences and advantages are the glory of a single or particular man: and when he who was rich is made poor, when he who is strong becomes weak, when he who had many children is made childless, when he who was exalted in great power and authority, is cast down, and condemned, then he may lay, as Phineas his wife did, when the Ark of God was taken, Ichabod, Where is the Glory? or as Job in the Text; He hath stripped me of my Glory; and (which carries the same sense and scope.)

He hath taken the Crown from off my head.

A Crown and Glory, are of such near alliance, that they are often put together as one thing. Solomon exhorts to exalt wisdom; and why? She shall exalt thee, and a Crown of Glory shall ski deliver thee. (Prov. 4:8,9.) And the Lord promises (Isa. 28:19): That he will be for a Crown of Glory, and for a Diadem of beauty among the residue of his people; and, that his people shall be a Crown of Glory in his hand (Isa. 62:3.) All Crowns are glorious, and Glory is a Crown. Hence the Apostle saith, (Heb. 2:9,) when he was made a little lower than the Angels for the suffering of death; that is, that he might be fitted to suffer death, (which he had not been, unless he had been made a little lower than the Angels in one respect, namely, by his taking upon him our human nature;) so Jesus Christ was made a little lower than the Angels that he might suffer death, as well by his suffering of death, now (as the Apostle) we see (for he was thus made low) crowned with glory and honor. Hence, and the Crowns are joined, and therefore as he had said, He hath stripped me of my Glory; the infinitely

712 good be veritius amor- re, contrarium est verbi IDN quad visetra significat, & veritii poter, dissolvtur. Conquerreri se regno spoilionem nonnulli suppi- ciantur. Jovem regis suisse in e. regulum terra vz, Drafi.
Secondly. The word Crown, may be taken improperly; or largely; and then whatsoever man hath in any eminencie, he is said to be crowned with it, or that is called his Crowne. (Psal. 8. 5.) Thou hast crowned him with beauty and dignity; That is, thou hast given him abundance of honour and dignity. So (Psal. 45. 4.) Thou crownest him with thy loving kindness and mercy. And when the yeare is plentifully stoned with the fruits of the earth, The Lord is said to crown it with his goodness. (Psal. 65. 12.) Thus a vertuous woman is a crown to her husband. (Prov. 12. 4.) The husband is the wives head, and a woman of Strength, (as the Hebrew hath it) that is, a woman of strong and masculine vertues, is a crown, that is, an ornament, or an honour to her head. And thus, Riches are a Crown to the wife, (Prov. 14. 24.) That is, they give him opportunity to do great things, and make excellent improvements of his wisdom, he rules in business like a King, his counsels are as powerfull as commands, and he gives the Law to others, whereas the poore rhums wisdom is despised, and his words are not heard, (Eccle. 9. 16.)

Again; Some refraime Japh's Crowne to his children. Thou hast taken my Crowne off my head; That is, my children. Children (Prov. 17. 6.) are styled a Crowne; Children children are the Crowne of old men, and the glory of children are their fathers. Children are the crowne of old men in twofold respect.

First, Because it is an honour to have children, and the more children the more honour.

Secondly, Because they encircle their parents as a Crowne, (Psal. 127.) They stand around the place, round about the Table, which Lance, a knot or company of Drinkards are called a Crowne, (1sa. 28. 1.) Woe to the Crowne of pride, saith Drinkards of Ephraim. Drinkards (as some expound) are called a Crowne, because they sit round, or because they drinke round, and the drink goes round with them. These are called the Crowne of pride, or a proud company, because as they drink their wits out of their heads, so all humilitie and civillitie out of their behaviour. This is true of literal Drinkards. Yet that Text may be expounded of metaphorall drinkards, whose minds are fluster'd and overcome with the wine of their sorne presumption and proud addressions.

Thirdly,
And lastly, he refers it to his acquaintance and especial friend, who, having been a comfort, and an honour to him.) He calls his Crowne. So the Apostle salutes the Philippians, (Phil. 1. 1.) My brethren, dearly beloved, and longed for, my joy, and crowne. He speaks as high of the Thessalonians, (1. Thes. 5. 16.) Our hope, or joy, or crowne of rejoicing. Are we not even yet in the presence of our Lord Jesus Christ at his coming. Conversion is the Crowne of all the works of the Ministry, and converted souls are the Crowne, or chiefest honour of a minister. What is more either desirable or honourable, than to convert, then to winne soules to Christ, and to build them up in faith. And this may be called God's friends, and family, especially such as he hath been helpful to in their running to God, his Crowne.

Yet I rather take the word Crowne, here, in the general notion of it, (as Glory was in the former part of the verse,) for any earthly excellency. In which sense the whole people of Israel cry out, (Ezeck. 16. 1.) The Crowne is fallen from our head, or, the crown of our head is fallen; That is, all our privileges and dignities are departed, now that we are carried Captives into Babylon.

The spirit of earthly excellencies may some be taken from

Glory and Crowne, express the highest of worldly attainments, and yet behold! the Crowne of his Glory, and of his Crowne, is taken away. Not only is all flesh grass, but the green grass of the earth is as the flower of the field, (Is. 40. 6.) all the pride of man is his natural confirmed, the Goodness, as all moral and civil perfections; not only is man confirmed in nature, but all the perfections which crown his life, grace, are broken too. All Goodness is goodnesse or godliness is not. (As the Prophet says, Psa. 49. 1. But the word of the Lord endureth forever. As high Crowne, stately, or their Crowne, or stately, or the Crowne: (1. Cor. 1. 8.) For many are your Crowne and Father: For he shall have given eternal glory, and to such sure. If the earthly Crowne were alien.
in this point, yet experience speaks it; and if experience had never spoken it to this day, nor given an instance of a decaying Crowne, yet reason speaks it, and tells us from the nature of all earthly things that it may be so, though in the event it had not as yet ever been so. But when not only reason and Scripture tell us this, but many and many experiences witness it, who can doubt it? nor shall I here add any more to confirme it, having at the 12th Chapter, as also from other passages of this booke, taken occasion to touch this argument, the changes of Princes, and of all earthly things. Onely take these two admonitions, by way of Corallary from it.

First, Set not your affections upon things here below, set them not upon earthly glories, upon earthly Crownes. Tis no wisdom to hold that fast in our affections, which we cannot hold in our possession, or to love that much, which may speedily be lost. Solomon reproves that unadvisednesse with a vehement expostulation, (Prov. 23. 5.) Will thou set thine eyes upon that which is not? for riches certainly make themselves wings, &c. While rich men make locks and bolts, while they make clogges and shackles to keepe, yea to imprison their riches, their riches are as busie in making themselves wings to flie away. And because few will beleive or credit this report of riches, but judge it a very slander, therefore Solomon doubles the word for confirmation, which we render, Certainly, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale lesse then we expect, when we heare for certaine that they are, making (not feete) but wings to be gone, yea to flie from us. Now seeing it is so, is there not much reason in Solomons reproofoe, Will thou set thine eyes, or (as the Hebrew Text hath it with much elegance) Will thou cause thine eyes to flie upon that which is not. A covetous mans eye is as greedy after riches as a ravenous bird after its prey, and therefore he is, with much significance said to cause his eyes to flie upon riches. But shall our eyes, much more our hearts (usually the eye moves after the heart, though occasionally the heart may move after the eye, but shall eyther our eyes or hearts) flie upon that which is flying, or make much haste to get that, which makes so much haste from us when wee have gotten it? If our crowne of earth-
...glares be not taken from us, yet it will take leave of us, as we must leave it.

Secondly, Pursue spiritual, and make sure of heavenly glory; to hold upon that, which may be held. You shall never be bare of the glory of Jesus Christ in justification, nor of the glory of the graces of Christ in sanctification. These spiritual glories, these inward glories, shall not be taken from you. The soul that is once thus clothed, shall never be made naked. The exercise of some graces must be left off, because there will be no use of them in Glory. But you shall never lose or be stript of any grace. And if we cannot be stript of the glory of Grace, then much less can we be stript of the grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, so neither will it ever naturally wither or decay upon our heads. The Crowne of righteousness, of which the Apostle Paul speaks, (2 Tim. 4. 8.) is also, as the Apostle Peter speaks, a Crowne that fadeth not away, (1 Pet 5. 4.) A learned translator conceives, that the Greek word which we with others render, Fadeth not away, is taken from the proper name of a flower, of which antiquity Crownes or Garlands were wont to be made. The fader, fadeth (as the Prophet, Isa. 40. 7.) yet this flower endures, (as Naturalists observe) fadeth not. Not that it never fadeth, but because it retains its freshness and beautie (though short) very long; therefore they call it (beyond the power of all other flowers) the unfading flower. Whether the Apostle (some conceive he did not) did allude to this flower, or the use of this word, or only attended the radical sense of Crowne, is not much material to the point, seeing this is not his intendment to advance the Glorious State of this life by the everlastingness of it, having also in the fourth verse of the first Chapter, An inheritance that fadeth not away. This Crowne, for the sweetness of it, is like a crowne of flowers, but in substance and lastingness of it, it is like a crowne of Gold, and purestilet, as many affirm. Yet to show that there is noidency of death or decaying in it, it is called a crowne...
Wee read of a Crowned Woman (Revel. 12. 1.) Behold, there appeared a great wonder in heaven, a Woman clothed with the Sunne, having the Moone under her feete, and upon her head a Crown of twelve Starres. Every true believer is clothed (in his proportion) as this Woman (who is the representative of all believers) with the Sunne, that is, with Christ; and in his likeness the Moone, that is, (the glory, and the Crown) the best of earthly things under his feete; as for his head, that is crowned with Starres, celestial excellencies, or the truth and puritie of that Gospel doctrine which the twelve Apostles (those Starres of the first or greatest magnitude,) first preached from the mouth of Jesus Christ that bright morning Starre, and hath since in all ages been held forth by all faithful Ministers, who are Starres in the right hand of Christ, (Revel. 1. 16. 20.) With this glory Saints are crowned here, and they shall be crowned with the fruit of it for ever hereafter, Job's complaint shall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whose crownes, in the opinion of the wisest men, fix safest on their heads; He hath stript me of my glory, and taken the Crown from my head.
He hath destroyed me on every side: and I am gone; and mine hope hath he removed like a Tree.

He hath also kindled his wrath against me, and he counselleth me unto him as one of his enemies.

His Troops come together, and raise up their way against me, and encamp round about my Tabernacle.

Job still continues his complaint; he had done it before in divers allusions; he takes up three more in this Context, to shadow his sorrowful condition.

The first is taken from Buildings, in the former part of the tenth Verse.

The second, from Trees, in the latter part of the same Verse.

The third from Warre, in the 11th and 12th Verses.

Ver. 10. He hath destroyed me on every side.

The word here rendered to destroy, signifies any ruining work, yet most properly the ruining of a building; He hath destroyed me. (say we) He hath pulled me asunder member by member, (faith another) as a house is demolised part by part, or room by room; till as Christ foretells the demolition of the Temple, There shall not be one stone left upon another. Thus (faith Job) He hath destroyed me. The Hebrew Text is in the future, He will destroy; as if Job's fear had prophecy'd utter destruction to himself; yet must Translate (as we) in the Preterperfect Tense, He hath destroyed me. And though Job saith me, yet we are not to confine this destruction to his person, but must extend to his family, and whole estate, as the next words intimate; He hath destroyed me round about.

'Tis sad enough to be destroyed in any one part, but Job was destroyed in every part; therefore he adds; He hath destroyed me round about; This heightens the sense. Job shewing the care of God in the fabric of his body, bespeaks him thus,

(Chap. 10. 8.) Thy hands have made me, and fashioned me together round about; He that is made and fashioned, is made and fashioned round about; yet this addition round about hath its force, noting the exact and particular care of God in setting up the whole frame of his outward man in every part. Here the work of judgement is as large, and exact, as the work of mercy once was: He was formerly fashioned round about, and now he was destroyed round about.

Further, This expression round about, may have either its reference strictly to a building of Defence, a Fort, or Castle, which when it is besieged (as he prosecutes it in the latter words) when Forces ly round about it, they batter and assault on every side, till at last they level and slight it, on all sides, not leaving one Tower, or Pinnacle standing. Or it may refer to the allusion of a Tree, in the next clause of this Verse, which when we would root up, we digge round about it, and then pull it downe. Thou hast destroyed me round about, as thou was the envious and malicious complaint of Satan (chap. 10.) that God hath made an hedge or wall, (which was an impregnable Fortification) about Job's estate and person, thou hast made an hedge about him, and about his house, and all that he hath on every side? He doth not only say, Thou hast made an hedge about him, for his person, and about his house, and about all, that he hath (which is very particular,) but he subjoynes on every side; Job once had an hedge round about him on every side, but now his defence was on every side removed. This complaint of Job stands in direct opposition to that of Satan.

Hence observe;

That even universal destruction (in regard of outward things) may be the lot of the best and holiest of the servants of God.

Job was not onely touched, (as Satan desired,) destroyed. Not onely were the Pinnacles of his house downe, or the battlements and beauty of it defaced, Pillars of it loofed, and the foundation razed, All that was destroyable was destroyed. The servants of God bear what that can never be destroyed; 'Tis our comfort.
though all round about us is perishing, yet we have somewhat within us that shall never perish.

Thou hast destroyed me round about: and I am gone.

That is, according to the Arabick Idiom, I am dead; dying is a going away, I am gone; I am a lost man, I am removing from the Land of the living.

I am gone: He was not gone when he spake this, and yet he

faith, I am gone.

That which we look upon as certainly future, or inevitably to come to passe, is to us as if it were present, or already past.

That good which we are sure to have, is as good as had; and that evil which we either must seele, or have deserved to seele, is as already felt. Abimelech having deserved present death, the Lord tells him; Thou art but a dead man, because of the woman whom thou hast taken, (Gen. 20. 3.) because in strictness of justice, twas death to take another mans wife, therefore he is spoken to as a man among the dead. So because believers are sure of eternal life, therefore the Scripture expresseth them in a present possesion of life, or as being past from death to life, as if they had not only some beginnings, and foretells of it by faith and hope, but were in the full fruition and visions of it. Thus here, because all outward appearances and probabilities spake Job going out of the world and dying, therefore he concludes himselfe gone out of the world, and dead, I am gone.

And he hath removed my hope as a Tree.

He hath made my hope to depart, or go away, so in strictness of the letter, as if he had said; I am gone, and my hope is gone; for the reason why he said he was gone, was, because his hope

was gone; hope is the most stayed comfort that we have, the last that departs, yea that which can scarce depart; hope cannot be reckoned among our moveables, for it is compared to an Anchor, and to an Anchor that will not dragge; wee have (faith the Apostle, Heb. 6. 19.) this hope as an Anchor of the soul, both sure and stedfast; yet, Job perceived his Anchor moving, yea, removed.
He hath removed my hope.

My hope is gone; what hope was this which was so moveable? It was his hope about, or for worldly things; Our hope about moveables, is moveable; The hope we have about the world, is like the fashion of the world, which passeth away. Job's friends had laboured much to encourage and revive his hope, the hope of a restitution to honour and greatness in this life. But, faith he, my hope, this kind of hope is removed, 'tis gone; he had given sufficient proof that he had a hope which was not gone, but was indeed the Anchor of his soul, sure and steadfast, and that it stood fast as Mount Sion, in the midst of all the shakings of his worldly hope, and could not be removed.

He hath removed my hope.

As we are to take it for a worldly hope in general, so some restrain it to his hope of Children; Parents have much and many hopes about their Children: A good Child is usually called a hopeful Child; Children hope to have an Inheritance from their Parents, and Parents hope to have comfort in their Children. He that hath no hope of Children, is called a dry Tree, (Isa. 56. 9.) Here Job laments, (according to this Interpretation,) both his loss of the Children which he had, and his hopelessness of having any more Children, under the metaphor of a dry Tree.

He hath removed my hope as a Tree.

But I conceive we are not thus to straiten his fence; for not only, (to his apprehension,) was his hope of Children removed, but his hope of life, and of any good which concerned this present life. He hath removed my hope.

As a Tree.

The word signifies both a Tree growing, and a Tree cut downe, or rooted up; here we must restrain it to the latter; he hath removed my hope as a Tree which is removed or pulled out of the ground. Job prosecuted this metaphor, (Chap. 14. 7.) There is hope of a Tree, if it be cut downe, that is, it shall sprout again.
gaine, and that the tender branches thereof will not cease, though the root thereof wax old. There he spake of a hopefull Tree, but here he speakes of a Tree that hath no hope, or of a Tree of which there is no hope; My hope is removed as a Tree; that is, as a Tree of which there is no hope that ever it should sprout againe; For though a Tree that is cut downe may sprout againe, the roote being left in the ground; yet when a Tree is pulled up by the rootes, there is no hope that it should ever grow againe. Indeed a Tree that is pulled out of one ground by the rootes, may yeld hopes of growing, if it be planted in another ground; And thus Trees are sometimes removed out of the ground, not to the fire, but to a fitter soyle. And thus (though I doe give it for the meaning of the Text) Job's hope was indeed removed as a Tree, it was removed from earth to heaven, from things seene and temporall, to things which are not seene, but are eternall. My hope hast thou removed as a Tree.

I have (upon other Texts of this Booke) spoken of the nature of hope in generall, and of hope about worldly things, and therefore I passe it here; onely take this Observation.

That worldly hopes are perishing and looseable.

The Apostle ascribes an eternity to spirituall hope, (1 Cor. 13. 13.) Now abideth faith, hope, and charity, these three; Spirituall graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never faileth (vers. 8.) But hope that they shall faile, whether hope be prophesies they shall faile, whether hope be knowledge, is shall vanishe away. But faith, hope, and charity, are lasting graces, there is no corruptibility in them. In heaven we shall be above hope being taken up to the fruition of that which we hoped for; yet we cannot say, that then our hope shall be removed, but that then we shall move in a sphere beyond hope. Hope is not abhored, but perfected by fruition, as faith is perfected by vision. And so they have their hopes of earthly things removed, but their hopes remove into those heavenly things which they hoped for. In time of this hope shall stand and flourish ever; but of the other hope, they may say as Job; He hath removed it as:
Ver. 11. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

Job proceedeth to set forth his affliction by a third Allusion. His affliction was very great, in that his hope was removed; but this made his affliction most grievous, that there was an appearance of the wrath of God against him in it, and the kindlings of Divine displeasure. God doth sometimes remove the hopes of his faithful people, in regard of worldly things, and yet manifests his love to them, in spiritual things; they feel not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindnesse in their fiery tryalls; but when these two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The Prophet Malachy questions (Chap. 3. 2.) Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire. If none can abide the coming of Christ with refining fire, then who shall abide it, when he comes with consuming fire? The fire of Divine holinesse is very terrible, then O how terrible is the fire of Divine wrath?

He hath kindled his wrath against me.

In this and the next Verse, the comparison is taken from Warre, (as before from Trees and buildings) in which God is compared to some great Monarch of the world, who being exceedingly offended, and provoked, his anger kindles against his enemies, and he sends his Troopes and Armies, to incamp against them; His wrath is kindled against me; and he counteth me as one of his enemies.

Warre begins at anger, and wrath, it stirres first within, and then it breaks out; Whence come warres (saith the Apostle James, Chap. 4. 1.) and fightings among you? Come they not hence, even of your lusts, which fight in your members? Were there not a fight in our selves, there would be no fighting with others. There is somewhat in the Lord, proportionable to this; Whence are the Warres that he hath with the Creature? Their originall is described after the manner of men, from some kindlings of jealousie and wrath in him, not that there is any pertur-
passion in the heart of God, he is infinitely above it, but
infinitely described, after the manner of men, the flame of whose
wrath begins with a fire of wrath; therefore faith Job, He hath
kindled his wrath.

The word kindled in the Hebrew comes from a root, which
signifies anger, because anger is the kindling of a fire in our
souls; and from that Hebrew word it is conceived, that
the Latin word ira is derived, it being as near in sound, as it
is in sense. Wrath is a fire, and is therefore properly expressed
by a word signifying the heat of fire; wrath in itself is hot,
and burning, here the fire is made hot. He hath kindled his wrath,
doing together, note fierce wrath. (Ps. 2. 12.) If his wrath
be kindled, yet but a little. The wrath of God is a fire, but someti-nes
it is as a fire not kindled, but if his wrath be kindled but a
little, it makes a dreadfull fire. 'Tis the nature of fire to be hot,
but fire is not onely hot, but fierce when 'tis kindled. (Num.
32. 14.) Ye are risen up in the place of your fore-fathers to kin-
dle the fierce anger of God; The kindled anger of God is the ex-
treme heat of anger.

I shall not stay upon the description of the Wrath of God,
having spoken of it at large, (Chap. 14. 13.) where Job as
describing the appearance of the wrath of God, begs with ear-
nestness, O that thou wouldest keep me in secret, untill thy wrath
be past! Onely note here, that the wrath of God (as was touch-
ed before) and the kindlings of it) doe not imply any pas-
slig or change in God; he hath infinite serenity and quietness
in his breast for ever: What fires soever he kindleth in the
Omnipotent, himselfe is always in one minde. The Scripture
speaks thus in reference to those effects expressed upon man,
and in reference to any impression wrought in God. When
this done upon the Creature which testifies the fiercenesse of
and then anger is said to kindle in God. One of the Ar-
chaic terms; That the wrath of God against sinners is nothing
but the punishment of sinne; Or the wrath of God is his
bested Will, everlastingly burning with hatred
him, and turning from it in high displeasure; even as
loves his hatred of those things which are against his
and lets out his spirit in anger against them. Had not
the forth-in man, there had never been any appearance
of:
of anger in God. As the wrath of God drawes out punishment, so sin is the occasion which drawes out the wrath of God. Yet the wrath which Job speakes of here, was not kindled up on that account; God himselfe declaring that he was moved to destroy him without any such cause. That fire was kindled for the tryall and exercise of his patience, not for the punishment of his wickednesse. He hath kindled his wrath against mee.

Hence Note;

First, The wrath of God is terrible.

A fire kindled to warne is comfortable. Aha (saith he in the Prophet, Isa. 44. 16.) I am warne, I have seene the fire; but a fire kindled onely to consume is dreadful. The wrath of God is sometimes as a fire raked up, sometimes as a fire blowne up: The light of Israel shall be for a fire, and his holy One for a flame, and it shall burne and devour his thones and his byrars (such are all his enemies who scratch and teare his people) in one day. The Lord is a consuming fire to his owne (Heb. 12. 29.) for the burning out of their corruptions; but he is a consuming fire to the wicked, and unbeliever, for the burning up of their persons; he is a consuming fire to these, and yet they shall not consume; he is a fire, whose heat is unsufferable, and yet they must suffer it; the fire of his wrath is unquenchable by anything but the blood of Christ; And the fire of the wrath of Christ is altogether unquenchable. If his wrath be kindled, who alone quencheth the wrath of the father, how shall his wrath be quenched, or who shall quench it? Psal. 2. 12.

Secondly, Note;

A godly man may be under some present apprehensions of wrath.

He hath kindled his wrath against mee. Job was not onely sensible of the abatement of his outward comforts, but he felt some sparklings of the wrath of God, in the absence of inward comforts. Christ hath delivered believers from the wrath to come, yet even they may see and feel wrath kindling and coming upon them.

Thirdly,
Thirdly, The apprehensions of wrath are more grievous to a believer, than all his other sufferings.

It is possible to beare all sorrows with comfort, which are seperate from wrath. The plague of thunder and hayle upon Egypt was grievous, but that which made it very grievous was to see fire mingled with the hayle, (Exod. 9. 24.) 'Tis the minglings of the fire of divine anger with the storme of thunder and hayle, the troubles of this life, which renders them so grievous to be borne. 'Tis wrath which makes hell so terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord like a flame of brimstone kindle it, as it is said of Zophar, (Job 30. 13.) 'As the wrath of God makes hell so hot to the damned for ever, so it is some appearance of wrath, which makes affliction so hot to believers for the present. He hath kindled his wrath against me.

And compasseth me on every side of his enemies.

'Job spake this language before, (Chap. 13. 24.) Wherefore hindest thou my face, and holdest me for thine enemy; there he troubledly expostulates the matter with God about it, here he affirms generally. He hath kindled his wrath against me, and compasseth me on every side of his enemies; Though the words carry the same general sense, yet we have somewhat here worthy our observation and discussion, besides what was there beld forth.

... He hath compassed me.

Thus, 'He hath reckoned and set me downe, or cast me up

in the number of his enemies; all these translations the word 'wheteth'.

... He hath encouned me as his enemies.

... He hath encouned me as his enemies.
plurall number, to note some speciall thing or person in the singular. Thus is said of Jephtah, that after he had judged Israel six yeares, he dyed, and was buried in the Cities of Gilead (Judg. 12. 7.) that is, in one of the Cities of Gilead. Againe, The godly is like a tree planted by the rivers of waters (Psal. 1. 3.) That is, as a tree planted by some eminent river of water; so here, He hath counted me as his enemies, that is, as one of his enemies, yet such a one as may stand for all the rest.

Further, Job doth not speake absolutely, he hath counted me an enemy; as if God had proceeded against him (benevis animo) with the heart of an enemy, but he expresseth himself comparitively, or with a qualification by a note of similitude, he hath accounted me as one of his enemies, or, like an enemy.

Job did not suspect, much lesse conclude that God had written his name in the Catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God, yet (faith he, though such be my state, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himself towards me, and dealt with me as with one of his enemies, his heart is with me, but his hand is against me.

Hence note;

First, God is really a friend to his people, yet he sometimes dealt with them appearingly, as with enemies.

The love of God is everlasting and unchangeable to his people, but his dispensations towards them have many changes. Hypocrites make a shew as if they were Gods friends, and God makes a shew against the sincere, as if they were his enemies. Hypocrites are as Gods friends, and God deals with them as with his friends, they give him an outside profession, and he often gives them outside comforts, and prosperitie, he deals with them as if they were his friends: now (I say) as hypocrites declare a formall friendship or love to God, so God declares a formall enmitie against many who are sincere, that is, he gives them the usage of an enemy, the wounds and strokes of an enemy. As the Lord describes the formall professions and practices of love and service to him, (Isa. 58. 2.) They seek me daily, and delight to know my
menclose a Nation that did righteousnesse, and forsooke not the ordinances of their God; So, we may describe the Lords outward operations and providences of wrath to his: He finiteth them daily, and affliceth them in all their ways, as a Nation that doth righteousnesse, and hath utterly forsoaken the Ordinances of God. Thus he is said to count them as enemies when he acts towards them as we doe towards those whom we indeed count our enemies, as was more at large shewed upon that place before cited, Chap. 13.

Further, take notice of these two things.

First, That God hath enemies, some are even fighters against God himselfe; And these are of two sortes.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (Cal. 1. 21.) Being enemies in their minde, by reason of wicked works. All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (Rom. 5. 10.) While we were yet enemies, Christ dyed for us; thus all are enemies.

Secondly, God hath enemies by practice, such are all they who live and continue in sinne, these upon the matter, proclaime, and maintain warre against God himselfe. Sinne is not lonely turning from God, but a turning against him. These enemies are also of two sortes; either secret, or open. Most are subtile enemies to God, going on closely in ways of sinne, and keeping secret; correspondence with the lusts of their owne heart, and the temptations of Satan. Others are proffessed and open enemies to God, they even send defiances to heaven, and with what they lift, let God doe or say what he please. Some tempest was Pharoah, and such was Julian, such were they (39, 39, 39, 39.) who said, We will not have this man reigne over us whom Christ saith, (ver. 27.) But these mine enemies that should overthrow me, rejoice over them, bring them forth and lay them low.

What he said before, God hath destroyed me, on every side. He that melteth me, or worketh upon me, is resolved into, or wraps me, and hath become the accuser of mine enemy; so that, to be an adversary to me, or the signification of the worst things to me. He that saws a man, his enemy, (acquainteth himselfe) counts the last good too much for him.
him, and the greatest evil too little for him. As it implies the greatest manifestation of love and tenderness, when it is said, God deals with us, as with sons, (Heb. 12. 7.) And spares us as a father spares his own Son, that served him, (Mal. 3. 17.) A son may expect, by the lawes of nature, the most gentle usage, and kinde acceptance from a father: so it implies the highest revelation of wrath and displeasure, when it is said, that God counts us, or deals with us, as with an enemy. God keeps his friends as the apple of his eye, (Psal. 17.) which notes their safest keeping; but as for the persons and lives of his enemies, he calls them out as out of the midst of a Sling, which notes their utter perishing.

Hence observe;

That it is a most dangerous condition to be in a state of enmity against God.

Who would live in such a condition as affrights him of no thing but death? What doe enemies expect, lest at our hands, and what can the enemies of God expect, lest at his hand? in whose hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies, If thine enemy hunger feed him, if he thirst give him drink, (Rom. 12. 20.) And in doing this we obey God, so we imitate him, and declare ourselves the children of our father which is in heaven; for he maketh his Sunne to rise on the evil and on the good: and sendeth rains on the just and on the unjust, (Matt. 5. 45.) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we should doe this alwayes, or to all our enemies. It may be some to us not to take vengeance on some who are our enemies, even as it would be shame to avenge our selves on any. And if men should, quite slacken justice and not take vengeance on those who are Gods enemies and theirs, yet God will. But if we be found continuing under a state of enmity against God, he will not act towards us according to that law which he injoyes us, he will not feed such enemies, nor will he give them water to drink; He will not make his Sunne to shine upon them, but command his fire to consume them; and he will rain, not slatting and refreshing showers, but showers of fire, and brimstone, this shall be (their drink:) the portion
Tis true, when we were yet enemies, he sent his Son to die for us; there be ascribed to the highest degree of that law of love; yet they that believe not on his Son but stand out in rebellion against him, shall surely dye. God hath not prepared bread and water, but fire and brimstone for presumptuous sinners and unbelievers. This abused love will turn to the hottest wrath. And as God hath shewed himselfe the best friend to his enemies; so he will be their worst enemy. God will appeare an eternall enemy to his enemies in the next life, and he will not spare them in this. Moses gives them a dreadful alarme, (Deut. 32. 40.) I lift up my hands to heaven and say, I live for ever, if I were my glittering sword, and my hand take hold of judgement, I will render vengeance to my enemies, and I will reward them that hate me, I will make mine arrows drink with blood, (and my sword shall devour flesh) and that with the blood of the slaine from the beginning of renownes upon the enemy; rejoice O ye Nations with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries. As the love of God, in many passages of Scriptures, triumphs in lofty and purest strains of Rhetoricke over all the unworthinesse of man, for doth his wrath in this over all the oppositions of man. The enemies of God shall be sure to smart and fall, and therefore tis well for those that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will surely bless those who bless his people, and curse those who curse them: so when his enemies are cursed by us, he curseth them too, and while we oppose them, he joyneth with us; whencesoeuer we goe forth against the Lords enemies, wee goe forth to the helpe of the Lord, (Judg. 5. 23.) therefore the Lord will helpe us to destroy them. The Lord will destroy them according to his owne decree, though we should forget or withdraw our helpe; much more will he destroy them when we helpe on the execution of his decree. The Lord (Saith David, (Psalm 110. 1.) said unto my Lord, that is, the Father said to the Son, whom he hath given as for a Mediator to his people, so a Lord over them) sit thou at my right hand, until I make thine enemies thy footstool: that is, till I subdue them all under thee, or make them fall before thee. All the enemies of God are under this decree; and this decree (as the Prophet Zephaniah speakes
Chap. 2. 2.) will bring forth. The decree (like a woman with child) will be in travail, till it hath brought forth this judgment, against all the enemies of Christ; yea though they sit upon thrones, and have the Nations under their feet, yet they must be made his footstool. Job found hard stroakles from the hand of God, who did onely count him as an enemy, what then shall they receive, who are his enemies indeed?

Job proceeds to give us a more particular description of God's dealing with him, as with one of his enemies, still prosecuting the Allegory of Warre.

Ver. 12. His troopes come together, and they raise up their way against me, and encamp round about my Tabernacle.

Here are three things considerable.

First, The gathering of the Armie; His troopes come together.

Secondly, Their march; They raise up their way against me.

Thirdly, Their Siege; They encamp round about my Tabernacle.

In all which, Job elegantly describes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is Gad, the name of one of the Patriarches, (Gen. 49. 19.) Gad, a troope shall overcome him, but he shall overcome as the last: Both words are of the same roote, Gad signifies a troope, and to overcome.

His troopes come together against me.

But what are these troopes?

I answer, They are the severall afflictions, and troubles, which God muster'd and called together to charge Job with. Many Horsemen make a troope, and so doe many afflictions, Job had so many as made not onely a troope, but an Armie, yea a great Armie. He speakes not of a single troope, but of many troopes; He hath brought his troopes against me.

Some troopes in the letter assaulted Job, troopes of Chaldeans, and of Sabeans; but besides these his sickness, and his sorest,
sed. They came together, that is, they come with one consent, they have (as it were) made a compact, or a confession, they are united as one man to afflict my soul. So the word is used (Ps. 105:35); He made his people confess together, that is, we were of one heart, we agreed sweetly in our counsels. Job had many troubles, but they were all of a mind; they came upon him by orders from one hand, and they came with one heart. The Septuagint expresseth it by the same word, which is used in the Acts of the Apostles (Chap. 2:46), to show the oneness of the pure primitive church in the worship of God.

Vox, originalia non solum terrae, sed also consensus voluntatis i.e. consensus voluntatis

Octavo, 2:46, Sept.

Since the army is levied, and the troops are come to their rendezvous, we shall see them in their march presently. Take notice, a note or two, from those words: His troops are come to their rendezvous.

Afflictions are as God's army: Here are troops of them. Session of God, Lord of Hosts, and as he raiseth his hosts to the wages, so also to chasten his own people.

Observe, the Lord sends many afflictions upon one and the same time. Here is not a single affliction to a single man, but a single man to many, to a multitude of affictions. Here and in an army. So and a whole host; grapple together, the trouble of the righteous (Psalm 105:17), their enemies are strong, intolerable oppressions, which they are to combat with the strength of the righteous, made perfect, who withstands with the power of the Lord.
but sufficient. A little of God in one man raiseth up his spirit to doe more then many men; even to combate with many troops of temptation.

Thirdly, From this allusion note; That afflictions are all at God's command; They are his troops, he is their General; they move according to his orders. As God raiseth these troops, so, to he that sends them directions what to doe, and whether to goe; they come when he bids them, and they goe when he bids them; when he faith Charge, they charge, and when he faith retreate, they retreate; according to the sound of the Trumpet which they heare from Heaven, they move on earth. Wee may say to these temptations as be in the Prophet to the sword (Jer. 47.6, O thou sword of the Lord, how long wilt thou be ere thou be quiet? put up thy selfe into thy scabbard, rest, and be still; Here was a cry to the sword to be quiet, but the sword answered, or the answer was made in behalfe of the sword; How can it be quiet, seeing the Lord hath given it a charge against Askelon, and against the Sea-shore, there hath he appointed it. It is to no purpose to speak to the sword to be quiet, you must speak to the General, to him that commands in chiefe, and is cloathed with a Commission for the warre. What can the sword doe? it must proceed till he that drew and called it forth, recalls and remands it back into the scabbard. 'Tis thus also in this warre, or fight of afflictions. The soule having been long pressed and assaulted by them, may perhaps cry out to them, O ye sorrows of the Lord, when will ye depart? O ye paines and sufferings when will ye cease? But they answer, how can we depart, wee are Gods troops, he hath given us a charge to come together against you; and with you we must stay, till God call us off.

And being afflictions are at the command of God, be not angry, let not your passion rise against the creature, against this, or at that, forsooth, by which you are afflicted; look up to the Lord of this Host, to the Commander of these troops. He sends them out as his Pleaseth, and when he pleaseth, to punish and destroy his enemies, as also to exercise the graces, and try the subjection and submissour of his owne children and servants.

Fourthly, God is able to raise troops of affliction out of any of his enemies. He is never at a loss for an Armie. When the Twelve
bman is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levié an Armie with a word speaking, he can have troopes, if he doe but sound his Trumpet, and beat his Drumme; if he doe but hold out his will, and say it is his pleasure, they are presently at his call. How soone did the Lord raise Armies against Pharaoh, of flyes, and lice, and hayle; &c. How quickly did the Chaldeans, and the Sabeans, breake in upon Job? how soone did an unkinde wife, scabbs and sores, and what not, that was grievous to a poore man, either within or without, come in troopes against him at the Lords appointment. His troopes come together. Thus they are met and muttered, now they are upon their march.

They raise up their way against me.

That is, (as some interpret it) they make themselves a large and plaine way to come against me; and so'tis an allusion unto Armies, who when they are marching, send Pioneers before them, to open narrow ways, to levell those that are uneven, and throw downe their banches, the ordinary roade is not fit to march in, Armies must have roome, therefore they raise up or prepare their way. This word is used, (Isa. 57. 14.) to prepare, and fit a way, a way which before was waylesse, and inaccessible; Cast you up, cast you up, prepare the way. The Baptist in a spiritual sense fulfilled that Prophecy, he prepared the way of the Lord, by him the valleys were exalted, and every mountains and hill was made low, the crooked he made straight, and the rough places plaine.

'Tis the worke of the Ministers of the Gospel to take out all the stumbling blocks and rubs that lie in the way of conversion, and hinder soules from turning to the Lord. The troopes in the Text did not raise up a way for Job, but for themselves, or against him.

They raise up their way against me. That is, they prepare a way to come upon me, or against me. The Hebrew word signifies upon, as well as against; they make their way upon me, they goe over me, and trample me under their feete, they make me their way. The Prophet speakes this language (Isa. 51. 23.) implying the extreame insultation of the adversary afflicting the people of God; I will put it into the hand of them that affliet thee, (meaning the dregs of the cup of his furie,) which have said so thy.
soule, (that is, to thee) bow downe that we may goe over, and thou hast laid thy bodie as the ground, and as the streets to them that went over; That is, thou hast humbly submitted thy selfe to their proudest cruelties. Indeed, wicked men (according to the letter of this Text) would have the soules of the Saints bow to them by yeelding to or, following their sinfull counsels and commands; but the soules of Saints (in this sense) are stiffe and cannot bow; as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground, or as the streets for their enemies to goe over. So here, these troopes (saith Job) have made me as the very ground, or as the streets upon which they trod; they have trod upon me. As Jofson gave order to the people of Israel (Chap. 10. 24.) when he had overcome those Kings, (who were a type of all the enemies of the Church, over whom the people of God shall triumph.) It came to passe, that when they brought those Kings unto Jofson, that he called for all the men of Israel, and said unto them, Come here and put your feete upon the neckes of these Kings; goe over them, make them your way, doe not stand upon it, because they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the completest victory and highest triumph, so to be trodden upon by enemies, and to be made their way, speaks the lowest sufferings, and contempt.

But I rather follow our owne translation, they have made their way against me; That is, comming against me, they have made, or prepared their way. As if he had sayd, whatsoever lay in the way of my afflictions they have remooved, that so they might have a cleere marke, and make a full charge against me.

Hence obserue:

Thus when God sendeth euill upon a person (this true also when he sendeth them upon a people) nothing shall hinder. His troopes shall raise up their way against the best and strongest; Though it be a barred way, a rough mountainous way, a craggie way, like the Alpes, (which Hannibal passed with his Armie against the Romans) yet the Lords Armie will (as he sayd) finde a passage, or make one. Wee have an expression in the 78 Psalm v. 49, very neere this, where the wrath of God against Egypt.
he is thus described: He cast upon them the fierceness of his anger, wrath, indignation and trouble, by sending evil Angels amongst them. Most interpret these evil Angels of wicked spirits, or Devils that vexed them; others of troublesome men, who vexed them with evils, some expound that Text particularly of Moses and Aaron, who, though personally considered, were very good, yea the best of men then living, yet they were evil Angels, in regard of the effect of their message unto the Egyptians. A good man may (in this sense) be an evil Angel, he may be a messenger of evil, or a means of executing the wrath of God upon wicked men. Thus Moses and Aaron may be called evil Angels, for they brought sad messages or ill tidings to the Egyptians concerning those dreadfull plagues wherewith the Lord oppressed them for their oppressions upon his people; For by the ministry of Moses and Aaron, the Lord cast forth the fierceness of his anger, wrath, and indignation. But Egypt was a strong place, and the Egyptians a mighty people, they would not easily yield; Wherefore (saith the Text) when he did so, he made a way to his anger; As if the Psalmist had said, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himselfe through all difficulties which seemed to oppose the destruction of his enemies. We put in the margin, He weighed a path; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largeness of his owne anger, and was fitted to the dimensions of their wickedness. Thus he made a way to his anger, both by suiting the way to his anger, and by removing all impediments out of the way of his anger. If God will work to save, who shall let it, and if God will work to destroy, who or what shall let it? When God will either try his owne people, or punish his enemies, nothing can hinder; neither the power, nor the politic preparations of evil men, no, nor the prayers of good men (which yet are the strongest rubs in the way of his anger) he will make his way thorough their supplications when he is resolv'd to punish his people; Though Moses and Samuel stood before the Lord, surely, with prayers and tears; nothing makes
makes to recall a defence against the anger of God, as the prayers of his people doe; yet God will breake through these, he will make a way for his anger through these, they shall not stop him, much lesse shall the preparations or strength of wicked men stop him. As the weakness of God is stronger then man, so the weakness of prayer is stronger with God, then all the strength of man. If prayer doth not stop his wrath, humane power shall never be able to give it the least check. All our strong holds and forts, will be but as the first ripe figs, which being shaken fall into the mouth of the eater, when once the Lords Armie makes a battery against us. His troopes will not come till they have fulfilled all his pleasure; they have raised up their way against me.

And encamp round about my Tabernacle.

The Lords troopes being raised, they raised up their way, and marched, and now they sit downe, and encamp round about distressed Job; They encamp round about my Tabernacle; That is, about all that I have, or my whole posessions. Heres a strange sight, an Armie encamping against a Tabernacle, Job might say, what needs such warlike preparations against me? alas, mine is but a Tabernacle; I am not fortified in a Castle, or encompassed with impregnable walls and bulwarkes; They encamp against my Tabernacle; A Tabernacle is but a weak house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the rains, or stand against the winde. How then can it keepe out an Army, or stand their storme? A Tabernacle is a moveable dwelling, fastned with cords and stakes, without foundation; yet here Job speakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; He hath encamped round about my Tabernacle.

Hence note;

All that man hath in the creature amountes but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and setled upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose cords are
are quickly loosed, and whose flaxes are soone pul'd up, and then
downe it falls. Man himselfe in regard of his natural life is pe-
thine, his body is a Tabernacle; Our earthly house of this Ta-
bernacle, as the Apostle calls it, ( 2 Cor. 5. 2. ) Now as the body
of man wherein his natural life dwells is a Tabernacle, so are all
those things which concern his support and continuance of his
natural life. Who would trust to or shelter himselfe in a Taber-
nacle, when we have the Name of the Lord as a strong Tower,
into which we may flee with assurance of safety. He that gets
most of the world, hath got but a Tabernacle, and hee that
lootheth all that he hath in the world, hath lost but a Taber-
nacle. A little true knowledge of what the world is, mingled
though with but a little true faith about the things of the world
to come, will easily carry us above all the good and evil of the
world.

Againe, ( in pursuance of the Allegorie ) we know when an Ar-
nie encampeth about a Citie, and layeth siege to it, no man can
get out; Thys is, w'agh many poore soules, afflctions hemme them in
round, they have never a port to get out at, the way is only open to
heaven. The Lord is pleased to lay very close sieges to many
of his people; they are straitned in their outward enjoyments,
they are straitned in their spirittuall enjoyments, and can finde no
comfort. As the soules of some refuse to be comforted, so com-
fort renueth the soules of others; or all comforts are ( as by a
strong hand, yea as by a strong host ) withholden from their
soules. Davids mighty men broke through the host of the Phi-
lissims, when he longed for the water of Bethlem; But Gods host
of troubles and afflctions, cannot be broken through by the migh-
tie ft among the soules of men, though there be a well of water
beyond them, which their soules long for as much as David did
for that of Bethlem.

Lastly, Take this note from the allusion also; They encamp
against you.

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and
encamping: a battell is but for an houre, or a day, but Encam-
pings are for continuance; we have heard of encampings, and
besieging, not onely for a few dayes, but for many moneths,
yea
yea for some yeares. The troopes of trouble give some onely a fierce Charge, but they set downe, and encamp against the Tabernacles of others. Some particular foules have endured longer sieges then ever any Citie did. Not onely doe the terrors of God (within and without) set themselves in array against them (as Job complained Chap. 6. 4.) but they are afflicted and readie to dye from their youth up, suffering those terrors, as Heman complaines, (Psal. 88. 15.) Therefore let not our hearts faint, though we are besieged, though sorrowes encamp against us. When God seemes to telle us in the dispensations of his providence, that he will batter us downe, and level us with the ground, yet all this is but to try how we can stand our ground in an evil day, how we can maintaine our trust, and hold out a siege; Some give up the strengths under their command at the first summons, others hold out till the last bit of bread; God doth but trie his whether they will perfovere to the last, to the utmost. Let patience have its perfect worke; for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps against us, let us speedily give up the strong holds of sinne, but let us maintaine the strong holds of grace, the sorts of faith and patience, quitting our selves like men, or rather like Christians; let us give prooue of holy courage in the hottest assaults, and in the longest sieges. The Lord doth not intend ruine to our persons, though he ruine our Tabernacles. Those outward evills shall worke for our good, which deprive us of all outward good, and if both the Tabernacles which we use, and in which we dwell, while we are in the body, as also the Tabernacles of our body be dissolved and shattered to the ground in this warre, yet we have a building of God, an house not made with hands, eternal in the heavens.

Lastly, Observe;

There is no striving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot stand before him, so neither can his friends when he appeareth as an enemy. There is no prevailing but by submitting. Who (faith the Lord, Isa. 27. 4.) would set the bryars and thornes against me in battell, I would goe thorough
through them, I would burne them together? Wicked men are bry-
as and thornes, if they contend with God, they contend with
fire, and are burnt. If godly men should set themselves in bat-
tell against God, when he sets himselfe in battell against them,
how soone could he goe through them also, and burne them

together? When the Lord of Hosts sends his troopes to encamp
against us, He doth not intend we should fight them away, but
pray them away; nor is it his meaning, that we should raise
the siege by opposing his troopes, but by falling downe before
them. Wee cannot conquer the leaft affliction by force, but we
shall be more then Conquerours over the greatest afflictions,
even over all afflictions by faith. When Armies of bloody men
invade or encamp against the people of God, we cannot (with-
out presumption) expect victorie, unless we fight as well as
believe, and act courage against them, as well as faith in God.
But when Armies of affliction encamp against us, there is no
over-comming, but onely by believing in God, and humbling
our selves. We must resist the Devill and his troopes of tem-
pitations, and he will die from us. But no affliction sent by God
did ever depart from him that was found resisting it. The Armie
of sorrows which encamped against Job, was never fully with-
drawne, till he said, I abhorre my selfe, and repens in dust and ashes,
(Chap. 42. 6.)

Thus, we have heard Job bewailing his condition under the
Allegorie of warre, troopes of enemies drawing together, and
encamping against him; in the next place, he bewailes his con-
dition, in the withdrawing of his friends; if when evills and
enemies come upon us, our friends stand close to us, it is a
great support, but when many troubles throng about us, and
all our friends leave us, this is sad. Thus Job describes his for-
lorn estate in the next words; He hath put my brethren far from
me.

Job 19.

13. He hath put my Brethren farre from me, and mine acquaintance are verily estranged from me.
14. My kinsfolke have failed, and my familiar friends have forgotten me.
15. They that dwell in mine house, and my maidens count me for a stranger, &c.

JO B hath thus farre express his (almost) unexpressible sorrowes and afflictions, by many elegant metaphors and allusions; he is now as exact and accurate in setting forth the effects of those sorrowes, or what followed upon his affliction.

The first effect is described in this context, to the end of the 19th verse; and that is the unkindnesse and contempt, the unfaithfulness, and unthankfulness of his friends and nearest relations.

Secondly, He shewes the wasting of his strength, and the general consumption of his owne bodie, at the 20th verse; My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth; The burthen of all which pressures, inforced him to make a threefold cry.

First, For pitie and compassion, Have pitie upon me, have pitie upon me, O ye my friends, for the hand of God hath touched me, ver. 21.

Secondly, For sparing and forbearance in the 22. vers. Why do ye persecute me as God, and are not satisfied with my flesh.

Thirdly, He cries out for attention to his cry, and serious consideration of his sad Complaint, in the 23 and 24 verses; O that my words were now written, O that they were printed in a book, that they graven with an iron pen and lead in a rock for ever.

These words hold forth the first effect which followed his sorrowes and afflictions, namely, the withdrawing of his friends, the unkindnesse or contempt of all those that were about him; and he seems to cast, or distribute those into foure ranckes, from whom he received such unkindnesses.

First,
First, His kindred, or those of his blood: He hath put my brethren farre from me, in the 13th ver. and in the 14th, My kinfolk have failed.

Secondly, He complaines of the unkindnesse of his owne familie, in the 15th, 16th and 17th verses, which he sees downe. First, in generall, in the former part of the 15th verse; They that dwell in my house. Secondly, he means them distinctly. First, his maide-servants, in the close of the 15th verse. Secondly, his men-servants, in the 16th verse. Thirdly, his wife, in the 17th verse; thus his owne house and familie had deserted him, and proved undutifull to him.

Thirdly, He was likewise grieved by the contempt which he received from children, the children of those who lived about him; in the 18th verse; Yeaung children despised me, I rose and they spake against me.

Fourthly, He describeth the unkindnesse and unthankfulness of his intimate acquaintance, and highest confidents, so whom he was wont to open his bosome, and with whom he had maintained cloesest correspondence, both by giving and receiving courtesies in the 19th verse; All my inward friends abhorred me, and they whom I loved are turned against me; Those are distinguished from his kindred; and may be intended also in those words of the 13th verse; My acquaintance, and in those of the 14th verse; My familiar friends. Thus we see all were turned against him, his kindred, his family, his acquaintance and associates. This was an extreme aggravation of this affliction; especially if we consider two things.

First, The universality of this desertion; it was not some one, or two of his relations; all his relations failed him, kindred, servants, acquaintance, and, who is more than all these, his wife.

Secondly, Not only did all his common friends, but even they who had made profession serious profession of love to him; there are some friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, such as know our hearts, and have been trusted with our secrets, such as we love with much intimesse, and are endeared to us by long familiaritie, when these apostatize from their professed friendship, and renounce the lawes of love, how heavie is this H h
Ver. 13. He hath put my brethren farre from me.

In the former verse we heard of Troopes drawing about Job's Tabernacle, and besieging it. Now, in this nick of time, while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; *He hath put my brethren farre from me.* This desertion of his brethren is put in equall ballance with the invasion of his enemies, and is indeed a heavier burden of affliction, and doth much over-ballance it. Their unkindnesse troubles us most, from whom we have least reason to suspect unkindnesse.

*He hath put my brethren, &c.*

The word which we translate brethren, notes not onely neareness, but onenes: Many brethren, yea all brethren should be one, and agree in one. They who are neere in relation, should not be farre off in affection. Job calls himselfe a brother to Dragons (Chap. 30. 29.) because his present state was like that of Dragons, solitary and withdrawne from friends. And Solomon tells us (Prov. 18. 9.) *He that is sloakefull in his worke, is brother to him that is a great waster;* That is, he is very like him, or such another; yea, things without life, which have a likeness, are called in Hebrew brethren or sisters (Exod. 26. 3.) because brethren and sisters have, or are supposed to have likeness in conditions, and onenes in affection; *My brethren.*

But what were his brethren?

There are seven sorts of brethren.

First, Natural brethren, who are of the same blood, and these are so called, sometimes in a larger, and sometimes in a stricter sense: they are called brethren in a large sense who are of the same lineage, though they be not immediately sprung from the same loynes. Abraham calls Lot his brother, who was onely his nephew (Gen. 14. 14.) James and Joseph, Simon and Judas, who were the kinsmen of Christ, are yet called his brethren, Matth. 13. 55. But strictly they are natural brethren, who are borne of the same parents.

Secondly,
Secondly, They are called brethren, who are of one Country or Nation.

Thirdly, They, who are of one neighbour-hood, or are more in habitation.

Fourthly, There are brethren by studie, by course of life, or profession.

Fifthly, There are brethren in manners, and suitableness of disposition.

Sixthly, Brethren by friendship, by covenant and mutuall stipulation.

Seventhly, Brethren in Religion, and faith of the Gospel. We may take all these sorts of brethren into the Text, but specially brethren in blood, and neerenesse of alliance, these Job seemes particularly to intend, while he faith, He hath put my brethren farre from me. But, how farre were they put, or at what distance did they stand? We may understand it of a twofold remotenesse or distance.

First, Of remoteness in place; as if he had said; My brethren come not at me, they will not so much as be where I am, one house will not hold me, I have little of their company.

Secondly, Of a remoteness in spirit, they are farre off in affection, their mindes are departed or alienated from me; though I enjoy at any time their bodily presence, I have little of their company, but lesse of their hearts.

Againe, He doth not say, My brethren are gone from me, but He hath put my brethren farre from me. But who was it that put his friends farre from him? Job ascribes this as much as any other part of his affliction unto God; Job was as sensible that God had put his brethren and friends farre from him, as he was that he had sent so many enemies and strangers (Chaldeans and Sabeans) in upon him. It was from the same hand that these invaded him, and that they departed from him.

Hence note;

First, Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.

Yea, not onely may brethren prove forgetfull of us, but cruel to us. Wee have an experience of this in the first pair of brethren that ever were in the world; As soone as the bond of

H h 2.
of brother-hood could be broken, 'twas broken; Caine slew his brother Abel; he was farre from him indeed when he thus drew neere to him. Christ forewarnes us that we may quickly meete with such actsings against the light of nature, while we follow and ait up to the light of Grace; The brother shall deliver up the brother to death, and the father the childe, and the childe shall rise up against his parents, and cause them to be put to death, (Mat. 10. 21.) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our selves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be said to doe that evill, which we provoke those to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of Martyrs gives divers instances of brethren suffering for Christ, by the procurement of brethren. There are no bonds of love, but have often received a crack by lust, and sometymes a total breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet Obadiah checks these Edomites, who were the Descendants of Esau, and so by Israel their common father, brethren to the Israelites; the Prophet, I say, checks them for their insolency against their afflicted brethren (v. 12.) Thou shouldest not have looked on the day of thy brother. The day of their brother, was the day of their brothers calamity, as is plain in the next words, In the day that he became a stranger, that is, to his owne Land, being carried away into Captivitie: Thou shouldest not have looked upon this day of thy brother. But was it a sin to looke upon them in that day? To see them was no sin, and to see or looke upon them with an eye of compassion was a dutie; but they looked upon their brethren with an eye of scorne at, or with an eye of delight in their misery; it pleased them to see their brethren oppressed and carried captives. This kinde of seeing their brethren was (within one degree) as sinfull as slaying them, such looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoice to see any suffer from the hand of others, they suffer also from our hand. The Prophet, Isiah,
Isaiah describes this unnatural unkindness against Brethren (arising in some at least, from a pretended or ignorant zeal for God) in the profession of the same Religion. (Chap. 66. 5.)

Hear the Word of the Lord, ye that tremble at his word, your brethren that hated you (he doth not say, your enemies that hated you, this is a strange conjuncture, Hating Brethren, your brethren that hated you) that cast you out for my Name's sake (there's the ground of the quarrell, it was religious, or about the things of God), said, let the Lord be glorified, or, appear in glory. Which implies that either they pretended to glorifie God by casting out their brethren, as Christ foretold, Job. 16. 2. They shall put you out of the Synagogues, yet the time cometh, that whosoever killeth you, shall think he doth God service. To doe God service is to glorifie him. These brethren judged their brethren evil doers against the Lord, and that therefore it was good to punish and cast them out, hence, they said, let the Lord be glorified: or these words, let the Lord be glorified, may be expounded ironically, as if these persecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And so it answers that of the same Prophet, Chap. 5. 19. Let him make speed and hasten his works, that we may see is As also that of the Apostle, 2 Pet. 3. 3, 4. Where is the promise of his coming? &c. Hence 'tis added, But he (that is, the Lord) shall appear to your joy, and they shall be ashamed. They who either think to bring glory to God, by troubling their brethren, or who deprive their brethrens hope, that the Lord will appear to deliver them from, or to recompense them for all their troubles. These troubling brethren (I say) shall have shame to their portion, and the portion of their troubled brethren shall be joy at the appearing of the Lord. The same Scripture shewes the extreme hatred of brethren against their brethren, and the sore displeasure of the Lord against Brethren-haters.

Secondly, Observe;

The estrangement of brethren from us is very grievous.

Job laid it more to heart that his brethren did not comfort him, then that strangers did afflict him. It is one of the most delightful spectacles to see brethren dwell together in unity. (Psal. 133.)
(Psal. 133. 1.) Behold, how good and how pleasant it is for brethren to dwell together in unity: He compares it to the dew of Hermon, and to the precious ointment upon the head, that ran downe upon the beard, even Aaron's beard, and that went downe to the skirts of his garment. Now, as it is a pleasure to behold the union and harmony of brethren, so is it very bitter to see brethren broken off and disjouynted from one another. Whether they be brethren by blood, or brethren by profession, but chiefly if they be brethren in the faith and profession of the Gospel. Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herd-men and thy herd-men. He would not only have no strife between themselves, but not between their servants, and why? For we are brethren (Gen. 13. 8.) The divisions of brethren are both grievous and scandalous; grievous to themselves, and scandalous to others. Hence Moses gives counsell to the two contending Israelites (as Stephen reports it, Acts 7. 26.) Sirs, why do ye wrong one to another? you are brethren. The name of a brother, or the remembrance that we are brethren, is enough to pacifie our spirits, and hasting us to a reconcilement of all our differences. And that so many brethren who also are Israelites, fall out with, and wrong one another, and will not be reconciled, how sad is the scandal, and how heavy the burden at this day? All gracious hearts have much cause to lament this, as all eyes, even the eyes of our common enemies, have too much occasion to take notice of it.

Thirdly, In that he faith, He hath put my brethren farre from me, Observe;

The changes of affection are from God: or, it is of the Lord that our brethren are at any time estranged from us.

As God puts health farre away from us, or abundance farre away from us, so he puts friends farre away from us. This doth not excuse brethren in their unkinde departures and estrangements from one another, onely it should teach us to depend upon God, as much for the establishment and continuance of friends in their affections and respects to us, as of our Lands and Cattell in their fruitfulnesse to us, or of our own bodies in their health and strength to us. There is an overruling hand of God, and his effectuall working, as in all other affictions.
afflictions and troubles which come upon us, so in the withdrawing of friends and brethren from us. As God forms the spirit of man within him, in respect of being and existence, (for he is the God of the spirits of all flesh, or the father of spirits,) so likewise in respect of motion and influence (Zech. 12.1.) It is the Lord who makes men to be of this minde, or of that minde, who shapes and fashions their spirits, either towards a compliance with, or a dislike whether of things or persons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot discharge the lowest natural duty of love unto a brother, unless God come in; yea, we quickly grow unnaturally, if God leave us. The love or hatred of man is from the Lord.

But some may say, Is the hatred of man from God? If so, how shall we acquit God from being the author of sin?

I answer, God is said to put our friends farre from us, when he withdrawes or withholds that assistance or influence which enlarges and unites the hearts of friends. We are all by nature (as the Apostle speakes, Tit. 3.3.) Hateful, and hating one another. And while nature, as corrupted, acts alone, it is not more hateful to God, then full of hatred to man, especially to good men. As God doth not, so there is no need he should put enmity and hatred into the heart of brother against his brother, there's too much of these already in every man's heart; if God doe but leave a brother to himselfe, he quickly shewes him selfe unbrotherly. Now if brethren hate unless God overrule their hearts, then 'tis no wonder if strangers and enemies doe it. (Psal. 105.25.) When Moses describes the cruel usage which the Egyptians shewed to the people of Israel, he tells us, God turned their hearts, that they hated his people; & dealt subtly with his servants. That is somewhat a hard speech when 'tis said; He turned their hearts to hate his people; God did not drop hatred into their hearts; God turns the heart from sin, not to sin; but he is therefore said to turn their hearts to hate his people, because he gave them up to the baseness and supiciousness of their owne hearts, which told them a thousand sad stories, or prophecies rather, what the Israelites would doe, and how they would burden Egypt, and bring it low, unless
unlesse themselves were brought low by an imposition of new burdens. This was enough, and this was all that God did when he turned the hearts of the Egyptians to hate his people, and dealt subtly with his servants; unlesse God hold our hearts, and keepe them for us, we are not onlye unsteadie in every duty both to God and man, but we act quite beside, yea contrary to our duty. We love where we should hate, and hate where we should love; we help those whom we should oppose, and oppose those to whom we should be helpful. We are like brethren to those whose enemies we should be, and we are as enemies to our brethren; he hath put my brethren farre from me.

And my acquaintance are verily estranged from me.

Brethren are our nearest acquaintance, and all our acquaintance may be called brethren. The Hebrew word signifies, to know. Some render it so here, they who knew me, or were known to me are estranged. The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implies intimate and special knowledge, (1 Sam. 3:7.) Samuel did not yet know the Lord; Not know the Lord: why, how was Samuel bred, that he did not know the Lord? He was come to years of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all, but he had not yet known the Lord by way of extraordinary revelation, or vision. Thus Samuel did not know the Lord till that time. God reproves the Jews for their hypocrisy and formalitie. (Esa. 58:2.) They seek not daily, and delight to know any wages; that is, they pretend to an earnest desire of knowing any wages, they seek to me as if they would crepe into my mouth, yea and lodge in my heart, so know all my desire concerning the holiness of their lives, and the exacte conformacie of their wages to my will. Thus they would be thought to know me and acquaint themselves with me; and to much the word said by Job (which we render acquaintance) holds forth. Yet because Job speaketh at the 15th verse, of his inward friends, therefore I rather take his acquaintance there, for common friends, such as were but generally knowne to him, or such as knew him but generally; My acquaintance.
Are verily estranged from me.

The word signifies, such an estrangement, or alienation of spirit, as arises from nauseousness, or the offence which the stomachake at such meates as are improper to it. As if he had said, My acquaintance loath me, their stomachake turns me, they are ready to vomit at the sight or thought of me, and of my afflicted condition. In which sense, the word is used (Ezek. 14, 5.) Where the Lord complains of the backsliding of his ancient people to Idolatry; They are all estranged from me through their Idols; As if the Lord had said; My people whom I have loved begin to loathe me, I am out of date with them, and my ways are out of request with them since they have found new gods, or new ways of worshipping God. Old acquaintance are often laid by when we finde new. And (which was Job's case) when old friends fall into a low condition, some will loathe them, or estrange themselves from them, though they have no new. My acquaintance are

Verily estranged.

The word verily, hath an emphasis in it, and notes not onely the truth of the thing, or that it was so, but also the degree of the thing, that it was very much so. As if he had said; They are altogether estranged, or, there is nothing in them but estrangement and unkindness. We have the like use of the word, though to another end (Psal. 23, 6.) Surely goodness and mercy, (or, only goodness and mercy, pure goodness and mercy) shall follow me all the days of my life. That is, I shall have goodness and mercy without any mixture of sorrow and trouble; so here, They are verily or verily estranged from me: That is, they are strange as strange can be; there is not the least mixture of love, not the least appearance of good will to me among them all.


Before he spake of his brethren and acquaintance, now of his kindred. All our brethren are our kindred, but all our kindred are not brethren. The original word signifies one that is near, and in the verbe, to draw near; so 'tis used (Psal. 73, 28.) It is good for me to draw near to God; We draw near to God in any act of worship, or in the exercise of any Grace, especially in the exercise of faith, even as we are said in Scripture,
ture, to depart or turne from God, when we neglect his worship, or when we act any lust, especially unbellesse, Heb. 3. 12. And because the people of God use to draw nere unto him thus, and tis never so well with them as when they doe so; therefore all the people of God, are called God's nigh ones. (Psal. 148. 14.) He also exalteth the borne of his people, the praise of all his Saints, even of the children of Israel; a people nere unto him; All the Saints are (as we may say) God's kindred (it is this word) a people nere to him. Our kinsfolke are nere to us. How great a priviledge is it to be nere God, or of kinne to the most High?

My kinsfolke faile.

Friends faile. First, In number when they die, that was not Job's meaning.

Secondly, There is a faileing in courtesie; thus his kinsfolke failed; they ceased to performe the office of kindred to him; as Ruth's kinsman did. Job had many of his kindred living, but none in whom kindnesse lived. He had many kinsfolke, but few friends. My kinsfolke faile.

And my familiar friends have forgotten me.

Familiar friends are expressed in the Hebrew, by the same word which was before translated acquaintance; onely with a little difference, this is active, the other passive as if his acquaintance were rather knowne by him, then knew him, and his familiar friends knew him more then they were knowne by him.

Familiar friends are such as we daily or very frequently converse with. We say, Out of sight, out of minde. It seemes Job's friends cast him out of their mind, while they were in his sight. Forgetfulness is the absence of a thing or person from our minds. Memory is the treasury of the minde; forgetfulness exhausts that treasure. My familiar friends, saith Job,

Have forgotten me.

Possibly some of them forgot that they had such a friend; but all of them forgot him as a friend, they forgot all the courtesies and kindnesses that ever they received from him; as also all the kindnesses and courtesies that ever they professed to him.

Again,
Again, to forget, is to neglect, or to slight. Though they had him in their thoughts, though he lived in their natural memory, (as memory is taken properly for the keeping or laying up of that which is past) yet they morally forgot him, that is, they slighted and neglected him; And then my familiar friends have forgotten me is, as if he had said; Those friends to whom I have expressed love, take no care of me, they perform no offices of love to me; nor doe they regard what becomes of me, sink or swim is all one with them. So the word is applied (Lament. 2. 2.) He hath violently taken away his Tabernacle, as if it were of a garden, he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and assemblies to be forgotten in Sion. How forgotten? The Lord did not cause the Jews to forget that there had been solemn feasts, and Sabbaths in Sion, the thing was remembered, and that was an addition to the sorrow of their captivity; but the feasts were dispersed by all, none came at them, none observed them, and they were slighted by many; thus they were forgotten. And as the Lord at that time in his wrath caused them to forget their solemn feasts in a strange land; so he promised in mercy, that a time should come when they should be forgotten in their own land, (Jer. 3. 16.) And it shall come to pass, when ye be multiplied and increased in the land, in those days saith the Lord, they shall say no more, The Arke of the Covenant of the Lord, neither shall it come to mind, neither shall they remember, &c. But what are those days, wherein the Arke (which is put Synecdochically for all Ceremonial observations) should not be remembered, or should be forgotten? We may understand it, either of the days of Christ's coming in the flesh, when all shadowes should vanish or disappeare; or of the times of their restoration, when they should not trust to nor boast of those external Evidences of God's presence, as formerly they had done when they cried, The Temple of the Lord, The Temple of the Lord, Jer. 7. 4. They who use outward administrations may be said to forget them while they live in the spirit, and have no confidence in a forme, though good usefull and necessary.

Thus Job complains, My familiar friends have forgotten me; either they do not at all visit me as friends, or they do not use me friendly in their visits. To forget, is either to neglect the
the doing of a thing, or the doing of it negligently, as to 
remember a thing, imports, not only the doing of it, but the 
doing of it diligently. And so, those former expressions, They are 
strangled from me, they have failed, are the same with this, They 
have forgotten me. All signifying and speaking the unkindness 
of his friends to him in that low condition.

Hence observe;

First, Adversitie and affliction are the touch-stone of friendship.

That's the time to try friends, to know what friends are, 
or who are friends. And as adversitie is the demonstration, or 
touchstone of friends, so 'tis a high commendation to continue 
friendship in adversitie. Christ tells his Disciples (Luk. 22.28) 
and he puts an accent of honour upon it; Ye are they, who have 
continued with me in my temptation; As if he had said; All have 
not done thus, nor could ye have done it, unless it had been given you 
from above; and when the temptation, that is, the tryall and 
sufferings of Christ grew very high, they began to fail in doing it, 
and shrunke from their Master: yet Christ took their 
former constancy to, and continuance with him so well, that 
he did not one give them the honour of this acknowledge- 
ment, Ye are they; but presently tells them of an honourable 
reward, and I appoint unto you a Kingdom, as my father hath appointed unto me. It is an easie matter to abide with Christ, or 
with those that are Christ, in times of peace, or in the day of 
their consolation, but when we are under temptations, afflicti-
onr, and troubles, then to abide and keep close to Christ, and those 
who profess Christ, here's the proofe of friendship, and Gospel-
love. Many will run to friends to aske shelter, when themselves 
are in a storme (as we use to betake our selves to the shelter of 
a spreading tree in a storme of foule weather) who quickly leave 
them when the storme is blowne over, and the weather faire. 
But how few are there who run to their friends when they are 
in a storme to offer them shelter? The Apostle complains of his 
defertion in such a condition (2 Tim. 4.16.) As my first an-
swer no man stood with me, but all men forsooke me: I pray God 
that it may not be laid to their charge: And he remembers it to the 
praise of Onesiphorus, for whom also upon that account he 
prays (2 Tim. 1.16.) The Lord give mercy to the house of Oni-

cophorus,
be oft refreshed me, and was not ashamed of my chaine. Many friends come about us when we have a crowne of comfort or of honour upon our heads, or when we have our garments of praise and joy upon our backs, but when we are in sackcloth, or wear a chaine, then to appeare with us or for us, argues strength as well as truth of love. True and strong love hath these five things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the stronger and fresther it growes. We say, Time is a great eater, it consumes all things; but Eternitie cannot eate out true love, either to God or man. True love shall be old, but it never waxeth cold, nor vanisheth away.

Secondly, True love is not hindred by remotenesse of place, love knowes no local distances; A friend in the farthest parts of the world, is as neere to real affection, as he that lodgeth under the same rooife, and eates bread with us every day. We may soone remove out of the sight, but we cannot remove out of the minde of a friend indeed.

Thirdly, True friendship or love is fruitfull; sincere affection will put it selfe forth, and bud into action, it doth not rest at the tongue's end, or confine it selfe to fine expressions, and complements, but it make appearance or may be seene at the fingers ends, and is laborious in workes and offices of friendship. As faith, so love without workes is dead, and as that faith which justifies, so the love of a just person is justified by worke. Hence the beloved Disciple mingles or makes up his counsell about this duty with a dehortation and an exhortation ( 1 John 3. 18.) Brethren, let us not love in word or in tongue; but in deed, and in truth; That is, let our deeds speake the truth of our love; it is an easie matter to say, but it is a great matter to doe or to deed our love. Much love may be expressed by the tongue, but actions are the compleature of love. There may be aboundance of love-labour in lip-labour, but where love labours truly at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compassion, sorrowing the sorrowes, and being afflicted in the afflictions of those we love; it is so farre from departing from those that are burden'd.
den'd, that it beares a part of the burden with them; it weepes with those that weep, and causeth us to remember those that are in bonds as bound with them, and them that suffer adversitie, as being our selves also in the body. (Heb. 13. 1. 2.) They who are of one heart, make both their losses and their enjoyments common, they all share in what befalls any one.

Fifthly, True love is as ready to owne the person of a friend, as to sympathize with his condition. As hope makes us not ashamed of our owne estate whatsoever it is, so love makes us not ashamed of the estate of another. (Prov. 17. 17.) A friend loves at all times; he is not ashamed to profess or express his love at any time. He loves his friend in good report and ill report, (if that ill report be not raised upon his ill desert) in honour and in dishonour, (if that dishonour rise not from his dishonesty) He is neither ashamed of his friends poverty, nor of his prison, when (not his owne sinne, but) the chastening hand of God, or the unjust hand of man casts him into either.

Thus a friend loves at all times, and he that loves not at all times, is no friend at all. We shall quickly see the end of their love, who love either God or man meerely for selfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Christ forewarns us (Matt. 24. 21.) That in the latter times, because iniquitie shall abound, the love of many shall wax cold: cold no doubt to God, and cold to man. The abounding of iniquitie in those dayes will make a scarcity of love. When iniquitie abounds, trouble waxeth hot. And as then all false love waxeth quite cold, so the true love of some both to God and man will wax colder then it was. The blasts of trouble whether among or against the brethren, may (possibly) blow up and more inkindle the love of some, but they will blow up and quench the love of many. Trouble is the surest tryall of love; and therefore Christ tells us plainly (what Job found in the time of his personall trouble,) that in times of great publicke trouble there shall be but little love.

Secondly, In that Job complains of this so much and so often in his affliction. Observe;
The alienation of friends, or their abatements of love, is a very great encrease of our sorrow in times of sorrow.

The kindnesse of friends is comfortable at all times, much more in sad times. And as their unkindnesse lesstens our comforts in good times, so it adds to our sorrow in evill times, and that upon a threefold consideration.

First, Because they are obliged by received courtesies.

Secondly, Because they have obliged themselves by promised kindnesses. It doth not trouble us much to see them uncourteous to us, who never received courtesie from us, or to see them unwilling to doe us a kindnesse, who never promised any. But when we see our courtesies lost upon any man, or him sitting loose to us, notwithstanding all his owne promises, this goes to the heart, and cuts deepe. An unexpected crosse is not so grievous to us, as the crossing our expectation. God himselfe calls Heaven and earth to witnesse against such as faile him in obedience, when he hath fill'd and followed them with benefits, (Psa. 1. 2.) I have nourished and brought up children (faith the Lord) and they have rebelled against me. Though when any man rebell,eth against God, he crosseth his will, yet many rebell against him of whom (in a sense) we may say, that they doe not crosse his expectation; for though he hath deserved better at the hands of all, yet he lookes for no better at the hands of some: But when children, and children whom he hath tenderly brought up and nourished, rebell against him; when they whom he hath ever studied to please, care not to please him, when they from whom he had reason to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. ‘Tis thus in a proportion betwene man and man, as between God and man. Hence David complains often of the unkinde alienation of friends, (Psa. 31. 11.) I was a reproach among all mine enemies (that was not so much, he could expect no better) but specially amongst my neighbours, and a scarce to mine acquaintance, they that did see me without fud from me. David speakes here of three sorts; First, enemies; Secondly, neighbours; and Thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the least of his troubles; the thing which troubled him most, was that his neighbours
hours reproached him, and that his acquaintance were afraid of him; He was a scare to his acquaintance, not that they were afraid he would doe them any hurt, but they were afraid to own him, or doe him any good. We have David bemoaning himselfe againe for this, (Psal. 38. 11.) My lovers and my friends stand aloofe from my sore, and my kinsem stand a farre off. His friends came neere enough to him when he was (as we say) in a whole skin, or in a good condition, but when sores were upon him, he means it not of sores (in proper fence) upon his flesh, but of sores in a metaphor, troubles in his estate, then as if his fore had been a plague-fore, they stood a farre off. Read the same holy man once more bewaying the unfaithfulness of his friends, (Psal. 69. 8.) I am become a stranger to my brethren, and an alien to my mothers children. And though Hemans greatest trouble was a divine desertation, yet he was not a little troubled that men deserted him. (Psal. 88.8.) Thou hast put away my acquaintance farre from me; thou hast made me an abomination unto them. Hemans had pretius spirit, yet God at once powred terror upon him, and suffered men to powre contempest upon him; and while the terours of God distracted him, he could not conceale how much the contempt of men disquieted him.

Thirdly, Observe;

The most professed and real friends in the world, may prove unsteadie and unkinde.

We cannot be assured of any friend but Christ. Where or whom he loves, he loves to the end; but we may quickly see the end of mans love. Men are mutable in their condition, but more mutable in their affections. Now they love, anon they hate, now they applaud, anon they calumniate, now they lay us in their hearts, and anon they cast us out of their houses; now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath split, and friendship hath been broken; but usually, 'tis some change in our outward condition, which makes the change in our affection. Sometimes the prosperitie of friends turns our love into envy. And, which we may (charitably) interpret as an argument of Gods favour to them, checks our friendship with them.
It is an ancient observation; that prosperity hath many friends, yea, that all men are greedy to call themselves the kindred of the rich, and like swallows to flutter about those who live in the warme summer of worldly abundance. Yet the envy of some is too hard for their love, and they grow poore and beggarly in their affections to those who outgrow them in riches and posessions. Some cannot rejoice in friends any longer then they stand upon equall terms and even ground with them. But the ordinary rock upon which friendship suffets, is povertie and affliction, that which should be the speciall season for friends to shew themselves in, becomes the occasion of their falling off (Prov. 17. 17.) A friend loves at all times, and a brother is borne for adversitie; As if he had said, there is little or no use of a brother, but in a time of adversitie, or that's the speciall time in which we have use of him, he is borne for that very end, to assist and comfort an afflicted Brother; as Christ speaks of witnesse bearing to the truth, (Job. 18. 37.) To this end was I borne, and for this cause came I into the world, that I should beare witnesse to the truth: As if Christ had thus expressed himselfe; I should loose the very end of my birth, the end why I came into the world, if I should not beare witnesse to the truth; So we may conclude, if brethren and friends help not their friends and brethren in adversitie, they loose the very end why they were borne, and the designe of setting up that relation. To give witnesse to an oppressed truth, and to give assistance to a distressed brother, are a payre of the noblest workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnesse to oppressed truths, or love enough in men to give helpe to their distressed brethren.

Fourthly, Observe;

Holy and good men may be deserted by friends that are holy and good.

Job was a good man, and there is no question but Job had good men to his friends, and that divers of his kindred feared God, yet how shamefully was he owned by them all? There is no duty whether to God or man, but a good man may come short in his answer to it; In many things we offend all, and all are apt to offend in this. As the law of faith in God, so the law of love
love to man is not easily fulfilled; Where the true habit of love is, there may be a great defect in the exercise of it. As he that hath faith, doth not always act faith; sometimes he acts as an unbeliever; and as he that hath the graces of patience and humility, doth not always act the patient, and the humble man; so he that hath love, and is a friend at his heart, may yet shew himselfe unfriendly; Not onlye may carnall and gracelesse friends, but even spirituall and gratious friends prove very vaine and unstable to us. As Alexander the Copper-smith, a temporarie beleeuer, turn'd enemy against Paul, and did him much evil, (2 Tim. 4. 14.) so they who were true beleevers and found in the faith, were not true to him in their friendship; for they all forsooke him, though not through unfaithfulness, yet through seare in an evil day, as he complaines at the 16th verse of the same Chapter. As my first answer no man stood with me, all forsooke me. Paul had not a friend to owne him, or shew him any love when he was brought before Nero. How great the sin of this univerfall defection was, wee may collect from that serious intercession, I pray God is be not laid to their charge. Unlesse free mercy come in with pardon and discharge, our cowardly withdrawinges from Saints in times of danger, as well as our withdrawinges from Christ and his truth, will be charged sadly upon us. When Christ himselfe was betrayed by Judas, and attached by the jewes, all his Disciples (even John the Beloved Disciple, who but a little before leaned on his bosome) forsooke him, and fled: And as all they fled from him, so Peter who followed him, followed him a farre off, and when he was come seere to Christ in his bodily presence, even unto the High Priests Palace, he then forsooke and fled from Christ more then all his fellow-Disciples, he denied him and forswore him: Our Lord Jesus Christ might say indeed, My familiars and acquaintance are verily estranged from me. Therefore in such forsakings and failings of friends, let us not be scandaliz'd, as if some new thing had happened, or as if this were not a temptation common to man. While we remember that Christ was forsaken, that Paul was forsaken, that Job was forsaken, who are we, that we should not be forsaken? Men may say it, and yet sayle, onely God hath sayd it, who cannot faile; I will never leave thee.

To
Chap. 19. An Exposition upon the Book of Job. Ver. 14. 251

To close this point, take these four Deductions.

First, There is no friend upon whom we can fully confide, but God himself.

And indeed to confide fully in any friend were (upon the matter) either to suppose or make him our God. (Mach. 7. 5.) Teach ye me a friend, part ye not confidence in a guide; keep the doors of thy mouth from her shun thy words. For the son dishonors his father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; A woman's enemies are her own bones. But may we not trust friend nor brother? May not a husband trust the letters of his heart with his wife? This seems unnatural to all these relations, and takes that from them, which is a principal end why they are. The Prophet in all these cautious against creature-trust, durst not command or teach friends to nourish jealousies concerning each other. (Which is the manner of friendship,) nor would he have the husband commit himself will those of the woman's loyalty to him. If he should confide in the boisterous parts (which were to make marriage a mere bondage) that which he vies it is to array us with treason. If friends from (above unfaithful), or to fore-warn of take there is no trust that may have confidence, and the husband as unfaithful. If we should resolve we look down the Lord; thanks to his help, alone.

friendship friendly, this is of God, and if our friends are our friends this is of God. The Lord can make our friends our enemies. And then we observe the friends they will quickly be enemies to be. The friend of the Lord is the love and the hatred, the good will of God is ordered by a divine hand, wished with the Lord, and foolish desires, the gift of God by may enter, consecrations of our mind, in good and bad quire. This may come from the Lord.
Thirdly, "Though friends have given us much proofe of their faithfulness, yet they may faile in the offices of friendship.

Not only professed, but experienced friends may prove vaine and helplesse to us. We cannot conclude that any man will doe us good, or stand our friend, because he hath done so; for not only may his hand be shortened, so that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are strong grounds of confidence in him; the more experience we have, the more hope, but the experience we have of men, is not a sure ground of hope; that they have been a support and comfort to us, is no infallible argument that they will be so again.

What Absalom said to Hushai (when upon a seeming defection from David, he offered him his service and advice) is this thy kindness to thy friend? why writest thou not with thy friend? The same may be said to many, who make real defection from their friends, and apostatize from all their most serious professions of friendship; is this your kindness to your friends? why goe you not with your friends? False friends will alwayes sayle us for an advantage to themselves, and true friends may sometimes sayle us, when we expect most advantage, and need most assistance from them. Who can bring a cleane thing out of an unclean? is Job's denying question in this booke. We may also question with as strong a negative, concerning persons; who can finde a certaine friend among men, who are all (upon one account or other) uncertaine? We have no suffrance of men but this, that surely men of low degree are vanitie, and men of high degree are a lye (Psal. 62. 9.) men of high degree, and men of low degree, comprehend all sorts of men; A lye and vanitie, comprehend all kinds of uncertaintie; and therefore (though such men, whose hearts God establisheth to us, may be sure to us yet) we may write uncertainie, uncertainie, upon all men.

Fourthly, "Tis best to use friends, as knowing that they may faile us.

We must have them as if we had them not, and love them as
as if we loved them not. Not that we should be unsound or cold in our love to others (that were not only uncivil, but sinful) but that we should not be confident, or make our selves sure of the love of any. That man who is unsound or cold in his love is lest then a friend, and he that is confident or makes himself sure of the love of a friend, makes him more than a man. That speech, So love as if thou shouldest shortly hate, may have all use, yet there is a good use to be made of it; for though (in regard of the sinceritie of our own affections) we should so love, as if we were to love for ever, yet, in regard of the instability of mans affections, we should so love, as if occasion might be given us to hate every moment. We must so love God as knowing that whom he loves he loves to the end, that is, without any end of loving; yet we must so please God, as if we feared his love might end, or be turned into hatred every hour; But though we should be willing to please and please men, in all lawful things, as if their love towards us could never end, yet we must so love them as knowing that their love may quickly end. We rarely give our friends so much love as we ought, but we often expect more love from them than we should. We can never give God so much love as we ought; nor are we able to hope for so much love from him. It would be an sin for us to give all our love to God, and not to expect much from man; We may hope for more from God, when we expect least from the creature. The sixth springs of the confusion of God flow most fully into us, when the reputation of our affection run chiefly unto God. "And the hand is tired sometimes purposely to train the beast of all burdens of the creature, with their failings and uncertain-}

Sic esse numquam. quanquam. 

Diligentius in eiusmodi et alis auctore adspiciatur.
JOB. Chap. 19. Ver. 15, 16, 17, 18, 19.

15. They that dwell in mine house, and my maides, count me for a stranger, I am an alien in their sight.
16. I called my servant, and he gave me answer: I entreated him with my mouth.
17. My breath is strange to my wife, though I entreated for the children's sake of mine own body.
18. Ye young children despised me, I arose, and they spake against me.
19. All my inward friends abhorred me, and they whom I loved are turned against me.

Verse 15. They that dwell in mine house.

The word is rendered, a tenant who hires land to use, one house to dwell in, and so some understand it here, they that dwell in mine house; that is, they that have my house, or my lands, and dwell upon them, my tenants count me a stranger.

Others translate neighbours, or such as dwelle in peace, but neighbours count me a stranger.

Thirdly, The word signifies a sojourner, who hath chearleness of lodging and diet in the house. (Every woman shall borrow of her neighbour, and of her that is in the house, jewels of silver, and vessels of gold. )

Fourthly, The word may note any passenger whom we entertain, and admit to, stay with us, in our house for a season. The sojourner has such charge, he pays for what he receives, but the, with us upon our cost, and hath his welcome in our house.

So the word is used. ( 2 Cor. 2, 17. ) Also to 2 Cor. 2, for he said, I have been a stranger in a foreign land.

THE PROVERBS.

The Proverbs did me judge in the presence of the Lord.
Fifthly, This word signifies a Proselyte, who was not originally of the people of Israel, but a Gentile, or a stranger by birth, yet receiving Circumcision was looked upon as one of them, and admitted to the privileges of the Jews. The word is used in that sense (Exod. 12. 48.) when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him some neere and keep it. Of such Christ speaks (Matt. 23. 15.) Woe unto you Scribes and Pharisees hypocrites, for ye compass sea and land to make one proselyte, (that is, to bring one into the Jewish Religion), and when he is made, yet make him twofold more the child of hell than your fathers, for (to open that difficulty onely in passage) though seducers are sevenfold the children of hell more then the seduced, barely so considered, in which regard the seducing Pharisees were the elder sons of Satan, or more the sons of Satan than the seduced proselytes; yet because young proselytes who drink in false opinions, or superstitions, at the persuasions of others, are usually farre more taken with them and more zealous for them, then their persuaders (we have seen many novices very violent, and even to out-act their leaders) hence it is (as I conceive) that Christ saith, that the old Pharisees made the young proselytes twofold more the children of hell, then themselves; seeing by how much any doe the more advance the designe of hell, the more they are advanced in their portion in hell, Deut. 2:40. shall have double wages. But to returne, though some proselytes were at once converted and perverted, or turned from what they were to what they should not be, yet many were indeed converted from what they were to what they should be; And’tis supposed, that the Psalmist includes those (Psalm 118:2, 3, 4.) Among all sorts that are invited to praise the Lord. First, the whole body of the Jewish Nation (ver. 2.) Let Israel now say, &c. Secondly, the Priests and Levites (ver. 3.) Let the house of Aaron say, his mercy endureth for ever. Thirdly, the proselytes, (ver. 4.) Let them now that fear the Lord say, that his mercy endureth for ever. Some who were not either of the house of Aaron; that is, of the Priests or Levites; nor of the house of Israel, that is, native Jews, yet might be of the Jewish Religion, and fear the Lord. All such were called Proselytes, and therefore they also were invited to praise the Lord. Some...
understand Job speaking of such in this Text. The dwellers in mine house, or proselytes, such as I have been a meanes to turne to God, even they turne away from me; They count me a stranger, and I am an alius in their sight.

They counted me a stranger.

The word signifies not onely a stranger, but an enemy; Strangers have devoured the land, (Isa. 1. 7.) that is, enemies. And the reason why the same word signifies both an enemy and a stranger, is, because enemies are the worst of strangers: And though sometimes our neighbours and they of our owne house are enemies to us, yet most commonly our enemies are strangers to us, and alwayes they who are enemies, are estranged from us. In which sence Solomon often calls the Harlot a strange woman. (Pro. 2. 16. 5. 3. &c.) Not onely because she is a stranger, or another, from a lawfull wife, but because she is really an enemy, and will destroy his peace who is enticed and overcome by her.

Further, This word which we render Stranger, signifies also a prophan man, who indeed should be a stranger to the Saints, and is a stranger to God, as the Apostle expresseth all such, (Ephes. 2. 12.) Aliens from the Common-wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world. So, some understand it here.

They count me a stranger. That is, the men of my house, who have seene my way of worship, and have joyned with me in the exercises of Religion, now that I am fallen under these afflictions, count me as a stranger from the Covenant, as a prophan man, as an out-cast from the people of God: As if he had said; They who lately were strangers and aliens from the true God, now count me a stranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.

And I am an alius in their sight.

An alius, is a man unknowne to us, or if knowne to us, yet not of the same Nation with us. I am accounted an alien. As if I were not the same man, as if I were not 9. 6, but a strange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never seen
scene me before, or any like me; They whisper among themselves, or say in their hearts; Is this Job? Surely it is not he, or if it be, he is not the man he was.

Hence, note:

First, Man is ready to receive, and as ready to forget received courtesies.

Job was not counted a stranger by strangers, but by homedwellers, by persons obliedged, by such as had tasted of his favours, and reaped a plentiful harvest from his bounty; These, these were they who counted him a stranger, How unnaturall and inhumane is it to count him a stranger to us, that hath entertained us when we were strangers? Yet such returns man makes to man. And no marvaile if such be the carriage of man to man, when man carries it thus to God himselfe. Every sin we commit against God, is a transgression not only of the law of holinesse, but of the law of love and kindness. The Apostle doth most significandy put these two together, unthankfull, unholy (2 Tim. 3.2.) Seing every act of unholiness hath much unthankfulness in it. We are dwellers in Gods house. The whole world is Gods house; he hath set up this great fabric, yet to how many that dwell in this house, is God a stranger, and an alien in their sight? They live without God in the world. Yea there are many that dwell in Gods more speciall house the visible Church, who yet count God as a stranger, or at least have little acquaintance with him. Many profess the name of God, who know not what it is to converse with God. And they who know what it is, are yet so slow and seldome in it, that the Lord may justly say, Thou that dwell in my house count me a stranger. We have all our accommodations in the house of God, he feeds and provides for our bodies in his common house the world; And in his spirituall house the Church, he feeds and makes provision for our soules, and yet (in a great measure) we are as strangers to him, and give the Lord cause to be a stranger unto us. Moses, having told the people of Israel what God had been to them, and done for them, checks their unthankfulness (Deut. 32.6.) Doe you thus require the Lord, O foolish people, and unwise? Why? What had the Lord done for them? He had taken them into his house, and he made them his house, he dwelt
among them, yet they forgot him, and turned aside unto other
 gods. They made themselves strange gods, and so made God
 a stranger to them. They who take strange gods, make the true
 God a stranger; If God alone be not our God, he is not at all our
 God. It is said of good Hezekiah (2 Chron. 32. 25.) that when
 the Lord had healed him, and restored him from the grave, wher-
 ever he gave himselfe for gone; That, yet Hezekiah rendred not
 againe according to the benefits done to him; for his heart was lifted
 up; His heart should have been lifted up in thankfulnesse, but his
 heart was lifted up in pride. God dwelth with an humble soule,
 and humble soules dwell with God; But as God beholds the
 proud afarre off, so when any of his owne people, who are in
 a state of neerthenesse to him, are lifted up with pride, they behold
 God a farre off, he is as a stranger to them. While we keepe
 close to God by faith, our hearts are kept low by humblelike.
 Hezekiah prayed hard to have his body healed, and no sooner
 was his body healed, of that swelling boyle, but his soule sweld;
 They who are proud, whether towards God or man, can never
 be thankful. When shall we who are so greedy to receive, say,
 what shall we returne?

Secondly, Consider how Job taxeth those who had dwelt
 in his house, whom he had entertained when they were stran-
gers, who had received kindnesse from him. O faith be, They
 that dwell in mine house, count me a stranger.

Hence note;

Man cannot but resent it ill to see those forgetfull of him that
have received kindnesse from him.

The former poynet shewed that we are apt to forget the cour-
tesies we receive; this shews how deep an impression this makes
upon their hearts from whom we receive them: when they that
dwell in our houses count us strangers, when they who have
eaten our bread will not own us, what brand is blackenough
for such unthankfulnesse? Now, if a man cannot bare it to see
those forgetfull of him, of whom he hath been mindfull, and
to whom he hath been helpfull, surely God will not bare it
at the hand of man. This caused the Lord (Isa. 1. 2.) to make
his appeale to heaven and earth; Hear O ye Heavens, and give
ear O earth; What's the matter? I have nourished and brought up
children,
children, and they have rebelled against me. God resented it deeply when such as himself had nourished, rebelled; when the children whom he had brought up were disobedient against him. There is an obligation in nature, to bring up children, to feed and nourish them. Now, if it be so offensive when children do not answer our care in their breeding and education; much more is this true in reference to strangers. The Lord may tell those who are now his children, that he nourished, yea and redeemed them, when they were not only strangers, but enemies; how greatly then do we provoke the Lord by our unthankfulness, when we make him a stranger to us, who took us in when we were strangers, and asked such unspeakable love to us when we were enemies.

Further, the Text holds out another antecedent to these words, besides the dwellers or sojourners in Job's house, even his household servants.

"My maidens count me a stranger. I am an alien in their sight."

He speaks also of his men-servants in the next verse; I called my servants, and he gave me no answer. We are now come to the third sort whom Job taxeth of unanswerableness in duty to him in his afflictions. First, his kindred were unkind; secondly, his friends were unfriendly; thirdly, his servants proved unserviceable.

"My maidens."

The word which is here used for maidens, doth not signify those who are for ordinary service only, but such as have confidence and trust, such as keep the keys of the family. The word imports servants are express by that word both for the trust committed to them, and for their expected faithfulness in the work. Abigail gives a distinction of maid-servants in her conversation (1 Sam. 25. 42) some for government, others for common works in the house: that Text hath, She brought her selfe on her face to the earth, and said, Be bold, and all maid be you a servant to wash the feet of the servants.

"My maidens." Where the expression here is by the word of speech, and implied by a servants. That word notes...
a servant of an inferior rank, not a directing, or an over-acting servant, but a working servant; 
Lest sby hand-maid be as a servant
(to do the meanest works) to wash the feet of the servants of
my Lord. Job speaks of the best sort of servants, not of drudges;
My maidsens (who had trust) accounted me as a stranger.

Ver 16. I called my servant, and he gave me no answer.

'Tis the duty of servants to be at a call, or to come when
they are called. The word implies calling by name, which is
a free and a familiar way of calling. It carries some respect and
favour in it to speak to a servant by name; 'I called my servant,
and he gave me no answer': Silence is sometime a sign of consent,
but silence is here taken for a sign of contempt; not to answer
when we are called is incivility in most, and it is undutifulness in
some. If a servant answer not when he is called he forgets what
his calling is. The Apostle forbids servants some kind of answering
(Tit 2. 9.) Exhort servants to be obedient to their owne Mas-
ters, and to please them well in all things, not answering again;
yet here Job reproves and complains of it as a fault in his servant,
that he did not answer, how then faith the Apostle, not answ-
ering again.

There is a twofold answering; First, by way of contradic-
tion; Secondly, by way of submission, or there is an answer of
reluctance, and an answer of obedience; when the Apostle faith
to servants, Be obedient to your Masters, not answering again; he
means, not answering by way of contradiction, or reluctance,
as servants are very apt to doe. When Masters give lawfull com-
mands, servants must give answer by submitting, not by question-
ning, much lesse by opposing: hence we put in the margin,
Not gaine-saying. A servant must give an answer when he is asked
a question, but he must not gaine-say when he is enjoined a
duty. Some servants are both lowd and lazy, quicke of tongue
and flow of hand. Job's servant was one if not both these; I
called my servants, and he gave me no answer.

And I intreated him with my mouth.

I did not onely call, but intreated him; the language of a Ma-
stre is imperative, 'tis his place to command, not to entreate;
but faith Job, I intreated. The word here used signifies the,
humblest intreatie, the intreatie of a poore man for an almes, according to that of Solomon in the Proverbs, (Chap. 18. 29.) The poore man useth entreaties, or, speakest supplications; it is this word, He speakest humbly; they that are rich and have enough speake big, the words of Great men are usually like themselves great and high, but poore men speake supplications. Job did not speake commands, but supplications to his servant, he did not speake to him as a servant, but as if himselfe had been his servant, at least, as if he had been his fellow-servant. As his estate was brought low, so his spirit was humble; 'Tis comely when our expressions beare the image of our condition.

I intreated him with my mouth. There is somewhat more in that. The mouth is the shop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are sent out; yet a man may speake and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, especially from a Master to his servants; and there are gestures of the head, hand, or eye, which may signify not onely speaking but entreating; but Job entreated with his mouth; A Master may entreate by the mouth of another, and send a messenger to entreat his servant. Had Job done onely so, that had been much; but it is much more for a Master to entreat with his owne mouth, I intreated him with my mouth. I spake my selfe, and yet I could get no answer. Job puts in all these aggravations to set forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his servant regarded not.

Further, His meaning is not onely that he could not get a word from his servant, but that he could not get any worke from him. Job's servant did not onely refuse to speake to him, but to doe for him; when a servant makes no answer with his mouth, yet if he act with his hand, it makes some amends; his industrioussnesse is a satisfaction for his unmanerliness; and his diligence may obtaine pardon for his silence. We read in the Gospell of a father who said to one of his sons, Goe, and he answered, I will goe, but he did not; he answered with his mouth, but not with his hand; to another son he said, goe, doe such a thing, and he said, I will not, he did not onely not promise to goe, but plainly denied to goe, but afterwards he repented and went,
went he denied his father with his tongue; but he obeyed with his hand; it were well if a servant who forbeares to answer by word, would answer by his worke. When Job's servant gave him no answer, he gave him neither word nor work, neither tongue nor hand. And though Job's servant had denied him nothing but an answer in words, yet he had reason enough to be troubled at it, and to number it among his sorrowes. Not to answer when we are called to, is a despising of him that calleth us; and we can hardly speake any thing of a man, which renders him more worthlesse, then by not speaking to him? What can we esteeme him worthy of, whom we do not esteeme worthy of a word from us?

Hence Observe;

First, A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.

We are sensible of any disrespect from men, when the hand of God is upon us; Job could not but take notice of a slight from his servant; We might thinke that if a man of a great and truly noble spirit, should have over-looked the neglect of his maidsens and men-servants, and not have troubled himselfe with it, but he could not. Though the thing in it selfe was light, yet it lay heavy upon his spirit: As in his prosperity he did not despise the cause of his man-servant, or of his maid-servant, when they contended with him (Chap. 31.13) so in his adversitie he could not despise the contempt of his man-servant, or of his maid-servant, when they did owne nor answer him. We take most notice of little evills, when great evills are upon us. And as usually it is our infirmity to do, so there may be both a discovery and an exercise of much grace in doing so. For as it shews much holinesse of spirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankful for them, so if when we are under great afflictions, we take notice of little afflictions to profit by them. He that is spiritual, desires to pick out the meaning of God towards him, in the smallest crosse-carriage of man towards him. There is much faith seen in bearing a heavie crosse, and much tendernesse in feeling the lightest crosse. And as he that hath a tender conscience is troubled for and feeleth the smart of the least
least sin which he hath committed against God, so he feels some smart of the least trouble inflicted upon him by the hand of man, because he looks upon it as a tryall sent from God.

Secondly, In that he complains thus of his servants; Observe;

*God can create trouble to us out of any of our relations.*

They who live and depend upon us, may become a burden to our lives. As servants are a helpe to their Masters, so Masters are the support and stay of their servants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. *Tis true, some servants have been great comforts to their Masters, they have been to them as their right hand, or as their children; hence Solomon gives the wise servant a part of the inheritance among the brethren. (Prov. 17. 2.) yet how often doth that relation prove an affliction? How many servants are there, who serve their owne ends, and not their Masters, or who care not to serve their Masters any longer or further, then they can serve their own ends. The ill disposition and demeanour of servants, is none of the least of those troubles, of which the Apostle Warnes them that marry (2 Cor. 7. 28.) *Nevertheless, such shall have trouble in the flesh.* That is, in their outward condition. With all our comforts troubles are mingled, the state of marriage is not only an honourable, but a comfortable state, yet many troubles attend and thronc about it: there is comfort in children, but there is trouble in children too; there is comfort in servants, yet they are troubles also. A servant is the lowest and last resort of a miserable man for comfort, if he be denied it there, if a servant refuse to help, and instead of submissive and sweetening answers, either hands mute and fullen, or gives revilings, how great is the misery of such a man?

Thirdly, In that he charges it upon his servant, that he did not answer when he was called; Observe;

*It is the duty of servants to be obedient to the call and command of their Masters.*

The time and business of a servant, is not his owne, but his Master's.
Masters hand; and 'tis his duty at all times to serve his Master in every honest business. Grations hearts pattern themselves in their attention to God, by the attentiveness of good servants to their Masters (Ps. 123. 1.) Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, behold as the eyes of servants looke to the hands of their Masters, and the eye of a maiden to the hand of a Mistress, so our eyes wait upon the Lord our God till he have mercy on us. The servants eye should always be upon his Master, and the maidsens eye upon her Mistress, not onely to hearken what they say, but to observe what they doe, and to pick out the meaning of every motion and turning of their hand. A servant should always stand ready, and set himselfe in a posture of obedience. Beckning with the hand, or a nod with the head, should be to him as a word of command. The Centurion gives that character of a good servant (Mat. 8. 9.) I have Souldiers under me, and I say to one goe, and he goeth, and to another come, and he cometh, and to my servants doe this, and he doth it. Here is no murmurings at, no nor so much as any the least disputing of the orders given. Going and coming and doing, are the best language of servants; 'tis most comely when they speak with their feet, and make answer with their hands. The Apostle is much upon this obsequiousness of servants in most of his Epistles, (1 Tim. 6. 1.) Let as many servants as are under the yoke, count their owne Masters worthie of all honour, that the name of God and his doctrine be not blasphemed: The Doctrine of God is, that servants should give honour to their Masters, therefore the doctrine of God is blasphemed if they doe not; The Apostle speaks to believing servants, and he preseth them upon that very account: They that have believing Masters, let not them despise them because they are brethren. The Apostle seemes to say, that some servant might thus object, As my Master is in the faith, so am I too, what honour doe I owe him? there is neither Jew nor Gentile, bond, or free, master nor servant, but in Christ we are all one; It is true faith the Apostle, yet abuse not this priviledge: ye are all one as to the participation of Gospel Grace, in the pardon of your sins, and the justification of your persons; but ye are not all one as to the state of your relations. Grace doth not take away or cut asunder the bonds of duty, whether naturall or civill. Read more, Col. 3. 22. Ephes. 6. 5. Now (I say) seeing
seeing the Apostle insisteth so much upon that point, surely there is much of the will and glory of God in it, else the Spirit of God would not have left such frequent and plentiful admonitions about it. Hence as Paul useth a negative consideration in Timothy, provoking servants to obedience, that the name of God be not blasphemed, so he useth an affirmative in direct opposition to that in his Epistle to Titus (Chap. 2. 10.) That they may adorn the doctrine of God our Saviour in all things. Holiness being most visible in our relations, relationall holiness must needs be the chiefest ornament of our profession. Whereas Job faith, his servant would not answer, though he intreated him with his mouth. Observe.

To act against the condescension of those who are above us, heightens our sinne.

It is a fault for a servant not to answer when he is barely called or commanded, but for a servant not to answer when he is intreated, is exceeding sinfull. Every Master is above his servant, but when he entreats, he puts himself below his servant. And by how much the Master goes out of his place, in gentleness to entreat his servant, by so much doth a servant go the more out of his place in stubbornnesse, by not obeying his Master. Now, if it be such an aggravation of a servants undutifulnesse not to heare when his Master entreateth; how sinfull is it when man doth not heare at Gods entreaty? We are all servants to God, how oft doth God call, and we doe not answer, yea, how often hath he intreated us with his mouth, and yet we have not yeelded. God befeecheth man to be reconciled to him, and he refuseth, God befeecheth man to obey him, and he either denieth or delayeth obedience. No man could heare that at a servants hand, which God beareth at ours. We are careless and negligent, we are stubborn and unfaithfull, yet God is patient. Did Masters reflect on their services to God, they would see little cause to complaine of, or much cause to be patient towards their most unprofitable servants. We are very sensible of a servants failing in dutie to us; when shall we be sensible as we ought of our failings in duty to God? When we are troubled that servaunts doe not come at our call, nor doe at our bidding, we shoule consider how many calls we have

Cum visus in sere-
via tibi servus
visus de non
visis refires done
facis deo quod
in part non vis.

August.
have withstood, and how many biddings we have disobeyed. Let us be exact in duty to God, and walk to all well-pleasing, seeing we expect exactness in duty from man, and to be pleased in all things.

Job proceedeth to describe his affliction in a neerer relation. By how much any relation is neerer to us in which our affliction lieth, by so much doth that affliction come neerer to us. Affliction from a servant pincheth much, but affliction from a wife pincheth much more.

Ver. 17. My breath is strange to my wife, though I intreated for the children's sake of my owne bodie.

We found that Job's wives breath was strange to him, (Chap. 2.9.) when she bid him curse God and die, now his breath is strange to her. 'Twas sinne which made her breath strange to him; but sorrow made his breath strange to her.

My breath was strange to my wife.

There are foure interpretations of these words.

First, Some by the word (ruach, which we render breath) understand the minde; or understanding, and because the word which we translate strange, signifies also to be distracted, to be as a mad man who hath lost the use of his reason; from both the sense is made up thus, I was as a distracted man in the accompt of my wife, my wife lookes on me as if I were out of my wits, and so unmeet for her converse or society. The understanding of a madman is a stranger to him selfe, and we love not to be neere those who are mad.

Secondly, Others translate, not breath, but life, because life is continued by breathing. Life is the union of soule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this sense of the word, the Text is thus translated; My life is strange to my wife, that is, I being sicke and full of sores, my wife is weary of my life, and would be glad to see me in my grave; Job was as a man free among the dead, and these conceive his wife was willing to be freed from him by death.

Thirdly, Others by his breath understand that which mov'd upon his breath, his words, or voyce, his speech, or complaint.
plaint. Words are nothing but breath formed and shaped to express our minds by; so, My breath is strange, is, my words, my complaints to her, my discourse with her are strange; she will not hear me speak, my voice is offensive and unpleasant to her by reason of my affliction; I deal so much in groans and sighs while I speak, that she cannot bear it to hear me speak.

Fourthly, Take breath strictly for that which we respire or breath forth while we live. My breath is strange; that is loathsome, noysome, ill savoury. So the word is used (Num. 11. 20.) where the Lord tells the people of Israel when they murmured for flesh, that they should have their fill of it. (ver. 20.) Ye shall not eat one day, or two days, or five days, or ten days, or two ten days, but even a whole month, till it come out of your nostrils, and be loathsome to you (so we read, or ) till it be strange to you, or an abhorrence to your stomach. As all things are strange to us which we never had or used, so some things grow strange to us, because we have and use them so much. The strangeness of loathing is worse than the strangeness of not having; Ye shall be acquainted with flesh till ye count it strange; that is, ungrateful or unwelcome both to your presence and your palate. So here, My breath is strange to my wife, tis to her as unsavoury meat which the stomach loatheth, or cannot digest; probably the breath of Job might have an ill savour, through the continuance of his disease, any long sicknesse may breed corruption of the breath, and some sicknesse arise from putrefaction in the lungs or inward parts, which necessarily corrupt the breath: tis like Job had inward sores as well as outward, and that these made his breath unsavoury, yet he lookes on this as a part of his affliction, that his breath (though not so sweet and pleasant as in former times,) should be strange to his wife.

My breath is strange to my wife.

He adds an aggravation to this unkindness of his wife, as before to the neglect of his servants; as he intreated them, so he intreated her; My breath is strange to my wife.

Though I intreated for the childrens sake of my owne bodie.

Some render it distinctly, and make this a description of the
untuidfulness he found in his children; My breath is strange to my wife, and I intreated my owne children; implying that they also refused; I intreated the children of my owne body, I was a suppliant to my owne bowels. Thus servants, wife, and children, all relations in the familie helped on his affliction.

They who insult upon this interpretation are hard put to it how to make it out, that he intreated his children; for, it may be objected, All his children were crushed to death with the fall of the house, in the first Chapter, how then can he be said to intreat his owne children here?

’Tis answer’d: First, he might have young children when his house fell, that were not at the banquet; so that as the violent death of some of his children was an affliction to him, so also was the preservation and life of his other children, according to this opinion.

Secondly, Others referre it to his grand-children, his sons, whom he might reckon as his owne; childrens children, are as our own children. Thus Jacob spake to Joseph (Gen. 38. 5.) And now by two sones, Ephraim and Manasseh, which were born unto thee in the Land of Egypt, before I came unto thee into Egypt, are mine, as Reuben and Simeon, they shall be mine.

Thirdly, The Sepulchre interpret it for the children of his Concubines. The Scripture is clear, that divers of the Patriarchs had Concubines, but that Job had any the Scripture is silent; and therefore I passe this, and rather settle upon our reading, which both the Hebrew very well beareth, and most of the learned follow; this being onely an addition to the unkindness of his wife, to whom (faith he) my breath was strange, though I intreated her for the childrens sake of my owne bodie, or as the letter of the Hebrew is, Though I intreated towards the children of my owne bodie.

Further, The word signifies, to bewail, or deplore, as well as to entreat: So the word is used (Psal. 102. 13, 14.) Thou wilt arise and have mercy upon Sion, for the time to favour her, for the last time is come, for thy servants take pleasure in her stones, and they favour the dust thereof; some read it, they pittie the dust, they bewail and mourn over the dust of Sion. Thus Job bewailed his childrens dust; And then the meaning may be, My breath, or my complaint was strange to my wife, even when I was bewailing, or deploiring.
ploring the children of my owne bodie; she did not onely abhorne me, when I cryed out of the losse of my estate, when I com-
plained of my paities and sores, and of the injuriousnesse of my
friends, but when I was bewailing the losse of my very children,
in which she was as much concerned as I am.

Secondly, I intreated for the childrens sake; may carry this
meaning, as if the argument which he used to draw his wife
to respect him was his children. I entreated her by the invio-
table band of marriage, and the fruits of it, but the regarded
me not. My breath is strange to my wife, &c.

Hence Observe;

First. They who have taken sweetest content in one another, may
quickly be losse some to one another.

There is nothing in the Creature of any long continuance,
much lesse of any long contentment. Man and wife ought in
duty to take mutuall delight and contentment one in another,
yet a wife who is one flesh with her husband, may count his
breath a stranger, and the who was given for a helpe, may prove
helplesse, in time of greatest need:

When man was created, the Lord said it is not good for man
to be alone, I will make him a help meete for him. A wife is made
for a help to man, and when doth a man need her helpe so much,
as in the time of sicknesse, and affliction. That which is good
at all times, is at sometimes better. A wife should ever be a
help to her husband, but then most when he cannot helpe him-
selue. The vertue of some wives hath appeared gloriously at
such times; and when diseases havemade all others loath their
husbands, they have delighted in them. True conjugal love
out-lives all changes both of time and state, it knowes no decay
either by age or sicknesse.

The Story is famous of Prince Edward, wounded with a
poysoned knife by a treacherous Aassaine, to whom when other
means of cure proved ineffectuall, his wife the Lady Eleanor
fucked out the poyson, and gave him both ease and healing.
How rare a patterne was this woman of conjugal fidelitie? how
farre did shee out-act Job's wife in love, who was so farre
from fucking his wounds or licking his soares, that she could
not abide his breath. Solomon gives this assurance of a vertuous
woman,
woman, that she will doe her husband good and not evill all the dayes of her life; What changes ever be upon him in outward things, her affection change not, whether he be in health or in sickness, whether in riches or poverty, whether his breath be sweet or unfavour, she doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Observe.

That love between man and wife which begins and is grounded upon outward motives, may some decay and wither.

All outward things are decaying, and if the ground worketh fall, that which is built upon it cannot stand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comeliness and beauty be the motive, sickness stains that, and there is an end of love. They who love Christ for the loaves, and godliness for worldly gaine, will not love them long. And none know how some their love may end to any earthly and civill relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will last for ever.

First, Grace in the person loved.
Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is most beautifull, in the greatest declinnings and wrinklings of naturall beauty. The breath of Grace can never be unfavour, nor can obedience to an ordinance of God decay. These continue ever in the same sweetnesse and strength, and so will that love between husband and wife, which began at them.

Thirdly, Whereas Job intreated for the Childrens sake of his owne bodie, Observe;

Children are strong obligations of love between man and wife.

A husband hath no greater argument to move a wife by, than to beseech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increase, so should love increas; Children
Children are one of the principal ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their Parents multiplied. So that while a husband entreats his wife for his children's sake, she is entreated for the sake of as many husbands as she hath children.

Lastly, Observe;

Strong desires are importunate, and will improve every interest for the obtaining of what is desired.

What we cannot carry upon our owne interest, we labour to carry upon any other more prevailing name or interest. Jacob moves the Lord in prayer by the remembrance of his Fathers, Abraham and Isaac; O God of my father Abraham, and God of my father Isaac (Gen. 32. 9.) Jacob did not pray to his father Abraham, but he made use of his fathers name, as a Motive in prayer. And though all names and interests are swallowed up in the name and interest of Jesus Christ, as to deserving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches sake, yea for our owne children's sake, that God would doe us good, that we may be further instrumentall for their good.

Ver. 18. Yea, young Children despised me, I rose and they spake against me.

The word signifies not onely a childe, but a foole; for some render it here, foole despised me; none but fools despise wise men; nor are the Godly condemned by any but the wicked. We say young Children newly weaned from the breast; or as the original in strictness beares, Sucklings, who are the youngest children despised me. Children in that state are not in a capacitie either to give honour to, or to despise their Elders. And therefore by young children, we are to understand youths or the younger sort of men, not youngest children. Youths and young men are in common language called Children in comparison of the Aged. The Prophet Jeremiab cries out (Chap. 1. 6.) Ab Lord God, Behold, I cannot speake, for I am a childe; That is, I am but young. And Solomon, tells the Lord in Gibeon, I am but a little.
tle child: I know not how to goe out, or to come in, 1 Kings 3:7.
Yet at this time Solomon had a childe, as appeares (1 Kings 14:
21.) for he reigned but forty yeares, and Rehoboam his son was
one and forty yeares old when he began to reigne. So that he
called himselfe a childe, because he was young, and with refer-
tence to his yeares unfit to rule so great a people. Thus here,
Young children despised me; That is, young ones despised me.

Larose, and they spake against me.

Not onely did they despise when I stood upon my authori-
tie, as an ancient man may doe, but when I arose; that is, when
I shewed them respect, and (as it were) did obediency to them.
To rise to any man is a gesture of reverence as well as to fall
downe before him. Children ought to rise up, and shew rever-
ence to the aged. Job rose to children, and yet they gave him
no reverence. Yet some understand it barely of the act, I arose,
and went away from them, and as soone as I turned my backe
they spake against me. As if his meaning were, Though they durst
not speake against me to my face, yet as soone as I turned my backe,
they reproached and scorned me, what? is this Job? But I rather
take it as before, that Job condescended in respects to young ones,
who, forgetting their distance, gave him none. As he did not
onely call his servant, but intreated him, as he did not onely
speake to his wife, but intreated her, so he did not onely deale
gently with, but shewed respect to children, and yet they de-
spiled and spake against him. Of this he complains, both as
their sin, and as his affliction.

Hence Observe.

First, They that are young owe reverence to the aged.

This is seate in the Law of nature, and we finde an expresse
Law for it given by God himselfe to his ancient people the
Jews (Lev. 19:32.) Thou shalt rise up before the hoary head,
and honour the face of old men, and fear thy God. I am the Lord.
He that weares the Silver Crowne shoule be honoured, in his
capacity as well as he that weares the Golden Crowne. As we
are to honour our parents, so every old man, for he is as
a parent. And if the younger ought to rise up before the hoary
head, and give them reverence, how great a perversion is it both
of
of the law of nature, and of Nations, when the hoary head rising up is despised by the younger. Paul gives caution concerning Timothes (1 Tim. 4. 12.) Let no man despise thy youth. 'Tis a sin to despise the young who are gracious, what is it then to despise grave and gracious old age?

Secondly, Observe,

It is an addition to our affliction to be despised in affliction, especially to be despised by our inferiors, whether in degree or age.

This is threatened as a fore Judgement upon the Jews, when an enemy should invade their borders. (Deut. 28. 30. I will bring upon thee a Nation of fierce countenance, that shall not regard the face of the old.) Noting that old men should be revered, and usually are revered among all Nations. Job was once revered both by young and old, (Chap. 29. 18.) The young men saw me, and did hide themselves. When a man of venerable age comes in presence, young men should start back and modestly withdraw; Tea (faith he) the aged rose and stood up; He had reverence in former times, not only from young men, but from the aged. This shewed the height of his worldly felicity. But now (to shew the depth of his worldly misery) the youngest of young ones, who could despise him, did despise him. It was a crime punishable in the Spartan Common-wealth for young men not to rise up and shew reverence to the aged when they passed by. Hence that proverbial speech took its original; It is only good to be an old man in Sparta. 'Tis commonly in all Common-wealths and families, when every person keeps his rank, when honour is given to whom honour is due. Rebuke not an Elder (it is the Apostles rule to Timothes, 1 Epist. 5. 1.) but exhort him as a father. Though we must not flatter nor favour any person, to the prejudice of the truth, or holiness, yet while we speake truth, or reprove unholines, we must put a difference betweene the persons of men. We must not handle or deal with Elders as we deal with the younger men. When we speake reproofe, we must speake respect unto the ancient. The Prophet gives it as the Character of a confused State, when children behave themselves proudly against the ancient, and the base against the honorable (Isa. 3. 5.)
Verf. 19. All my inward freinds abhorred me, and they whom I loved are turned against me.

Job proceeds to another rank of freinds, he spake of his ordinary freinds before, now of those who were as his Counciill; Though a man liath many freinds to converse with, yet some few onely are fit freinds, to take counsell with. We may love many heathily, yet but few should know our hearts. The Hebrew is, The men of my secrets; That is, the men to whom I opened my secrets, and with whom I tooke advise in things of nearest concernment. In Scripture we finde many such Hebrewisms. (Isa.5.13.) We translate, Thy honorable men are famished. The Hebrew letter is, Their Glory are men of famine. So (Obad.7.) The men of thy confederacie; That is, the men with whom thou hadst confederacie, or didst joyne thy selfe in league or Covenant; so here, The men of his secrets, are the men to whom he communicaied his secrets; These we call inward freinds. He is an inward freind, with whom we either advise what to doe, or whom we tell what we have done, or are about to doe; as Christ bespeaks his Disciples (Job.14.15.) Henceforth call I you not servants, for the servant knoweth not what his Master deth, But I have called you freinds: for all things that I have heard of the Father declare I unto you. As if Christ had said; As my father hath opened his bosome to me, so have I to you. Therefore you are not used like servants, but like inward friends. Of such Job complaines here, My inward freinds abhorre me.

The word implies such an abhorring of him, as if he had been a man unfit for any familiaritty at all, much more for inward familiaritty. As if he had said; The men with whom I joyned heart and hand will not come at me. They stand off as if I were unworthy to be spoken to, or to be heard speake; they defie my company, and will not have to doe with me. The word is applied to the aversion of all the senses, it is applied to hearing, (Amos.5.10.) to smelling, (Isa.1.13.) to the taste, (Gen.43.32.) to touching or feeling, (Isa.14.19.) Thus (sayth he) by the men that were so me as my owne soule am I now the abhorrence of their soules, yea even of all their senses.

In
In that Job had common friends (he described such before) and inward friends, Observe;

Wise men make difference of men, but especially of friends.

A wise man knowes how to distinguish persons as well as things, he hath (as we may say) inward friends and outward friends. He hath many to whom he doth courtesies, to whom yet he doth not communicate his counsels. Some men have love and faithfulness enough in them to be made the men of our counsell, but they are defective in judgement and understanding, others have understanding and judgement enough to be the men of our counsell, but they want faithfulness; neither every judicious man, nor every faithfull man are fit to be men of our counsell, or to be trusted with secrets. He that is fit for this must have a composition of both in him, and such a man is a rare man indeed. Many will serve for friendes to eate and drinke with, to talke and discourse with, but few are fit to consult and communicate our hearts with. The heart is a great trust.

Secondly, Observe;

Wise men desire to take advise and counsell of others, they have men of their secrets.

Tis best to see with our owne eeyes, yet 'tis not onely good, but necessary to use the sight of other mens eyes. They are but fooles who are meerely led by others, or who act onely by the advise of other men, and they (which is as bad) are over-wise, who thinke they have no need to be advised. None have been so much mistaken, as they who take all upon themselves. They make best improvement of their parts and wisdome, who use them much, but trust them little. As we may not trust our owne wisdome at all (which Solomom calls leaning to our owne understanding) in reference to our dependance upon God; so it is very unsafe and dangerous to trust our owne wisdome with contempt or neglect of men. Private men need counsell for the managagement of their famili-affaires, much more doe Magistrates need it for the managagement of publik affaires. The Orator said; Men of counsell are to a Common-wealth, as the mind, reason, or understanding is to any particular man; They are

Consilium aut sensus est men, ratio intelligens rex publica. Cic
are to a State as the foundation is to the building: The whole fabricke whereof quickly falls and decayes without Counsell: Therefore in the holy language פסאד signifies to lay a foundation, as also to gather together in Counsell, because the foundation of the peace and prosperitie of a Nation is laid in good Counsell, דב being a publique man had his Counsell. It was the saying of one of the Ancients; That Common-wealth is most safe and flourishing, where the heads of ancient men, and the armes of young men are employed and improved. (Prov. xi.14.) Where no Counsell is the people fall, but in the multitude of counsellers there is safety. The worst of Princes have hated Counsell. Nero was an utter enemy to the Roman Senate, And Caesar cared little for their advice. They who would rule by their own will, would rule by their owne widsomme; and they who would make all the people their slaves, have no desire to make any of them their Counsellers.

And they whom I loved are turned against me.

Having spoken of his friends before, he now speaks of his friendship to them, They whom I loved; There is no friendship without mutuall love. Loving may be taken two wayes, either as opposed to hating, or as opposed to lesser degree of loving. דב loved all his friends, but some more; here love is opposed to a lesser degree of love, Those whom I loved, that is, those whom I loved greatly, those who had so much of my love, that in respect of them I might be said to love none but them. Christ loved all his Disciples, yet one was called the Disciple whom Jesus loved. A man that loves many, may so love one that comparatively he doth not love any but him. Such should our love to God be, as ballanced with our love to man. Though it be a duty and the great Commandement to love one another, yet God must be so loved by us, that we may (in this sense) affirm we love none but God. The law is express, Those shall love the Lord thy God, with all thy heart, with all thy soul, with all thy strength (Luk.10.27.) If God be loved with all the heart, then the love that we beare to the creature, is no love in comparison of that we owe to God; And in proportion the love we beare to some men, so far exceeds our love to others, that they may be said to engrosse all our love. דב spake here distinctly and
distinguishingly of such friends as were highest in his favour, and had most room in his heart. These he calls the men whom he loved.

Again, We may consider love two ways; first, as it is a love of benevolence; secondly, of complacencie. Job spake before of those friends whom he loved with the love of benevolence; but here of those whom he loved with the love of complacencie, of those in whom his delight was set, and in whom all the lines of his affections were firmly centred: Such was the love of Jonathan to David, of whom he said (2 Sam. 1: 26.) Very pleasant hast thou been unto me, my brother Jonathan, thy love to me was wonderful, surpassing the love of women. Women love most; Jonathan's love to David was more then the love of women to those whom thy love most, their husbands and their children. Job had extraordinary out-goings of his heart in love to some; what returns they made to him, we shall see in opening the next clause; Those whom I loved are turned against me.

As if he had said, I have had most of their hatred, who had most of my love. They who were as my Counsellors, are become my betrayers. It is one thing to turne from a man, and another to turne against him; it is ill if friends turne from us in an evil day (as 'twas said of the Children of Ephraim, that being harnessed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I say) bad enough) but when they turne against us, and not only doe us no good, but doe us hurt, this is the utmost departure from and breach of of the bounds and bonds of friendship. Thus Achitophel turned against David in the conspiracy of Absalom, and Judas against our Lord Jesus Christ. To turne against, is the act of an enemy, and implyes an hostile spirit. They whom I loved are turned against me.

Now seeing Job who had many friends, had also some inward friends, whom he calls by way of eminency; those whom I loved.

First, Observe;

That though all friends are loved, yet some may have a more speciall interest in, and portion of our love.

All the people of God are his friends, yet Abraham had the privi...
privileged above many, to be called the friend of God. God calls but some Saints, his beloved ones, his Jedediahs, his favourites, though he love and favour all that are Saints. He spake of the whole people of Israel, You have I known (that is, you have I loved) above all the Nations in the world; so men may see reason to love with a distinction, to place the heat and height of their affections upon some beyond others, to whom they bear good affection.

Observe Secondly.

The love of man is ill requited by some men; or, They to whom we have done many good turnes, turne sometimes not only from us, but against us, and shew themselves not only no friends, but enemies.

That man is lesfte then a friend who ceaseth to doe us good, but he is a downe-right enemy, who contrives or acts our hurt. What Christ saide to the Jews (John 10. 32.) we may say to such friends (in our measure) Many good workes have we done among you, and to you, for which of them do ye stone us. When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbered with those who are against us: Neutralitie towards a friend is a kind of enmiety; but Job's friends became his enemies in kinde. Of such David complaines (Psal. 109. 4, 5.) For my love they were mine adversaries, they have revenged me evil for good, and hated for my good will. And againe (Psal. 55. 12, 13, 14.) It was not an adversary that set himself against me (Who was it then? it was one whom he once reckoned his choicest friend.) It was thou O man, my companion, my guide, and my familiar friend, we tooke sweet counsel together, and went to the house of God as friends. None prove worse enemies then they that have received the greatest kindnesses, when once they turne unkinde. As the sharpest Vineger is made of the purest Wine, and pleasant meates turne to the bitterest humours in the stomacke so the highest love bestowed upon friends, being ill digested, or corrupted, turns to the most unfriendly hatred. The Philosopher faith; They who love one another too much, hate one another most. As no excesse of love is of any long continuance, so when they whom we have loved moderately begin to hate us, they hate us more then such can whom we
we never loved. The dissentions of brethren, are hottest, because they are nearest: and the dissension of friends is hotter then that of brethren, because the love of brethren (strictly considered) is founded only in nature, but the love of friends is founded in courtesies and professions, which, though not in themselves, yet to us, because we have been active or receptive in them, are the closest obligations to love. Now, the closer any obligation is, the wider is the breach, when once that obligation is broken, or mis-improved: if they whom we have loved begin to fall from us, they usually fall out with us. We have had sad experiences of this. And 'tis an argument where ever it falls, that such did never love those who loved them upon Gospel principles, or in obedience to the command of God. For as they who turne against the truth of God, never received the love of it, so they never received the love of men in truth, who turne against them. Spirituall love cannot turne to hatred, 'tis meerely natural love which doth so. Holy love seldom turnes from, but it never turnes against a freind. When grace is the cement of affections, what can divide them? The special love of God overcomes those that are loved of him to love him; and though the Lord may say of all the Saints on earth, that they have not answered his love, with a due proportion of love, and of many that they are fallen from their first love, yet so powerfull is his love, that they never fall either out of his love, or from their owne; but the love of man hath no such power over man. And therefore what Job once said, others may have cause to say, They whom we loved are Turned against us.

Thus Job's afflication ran through all his relations; he was not only loaded with trouble in his state and person, but in his kindred, freinds, servants, wife, children. Counsellors, and chiefe familiars. All denied him duty, and therefore he cryes out for pittie in the next Verse.
20. My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21. Have pittie upon me, have pittie upon me, O yee my friends, for the hand of God hath touched me.

22. If by doe yee persecute me, as God, and are not satisfied with my flesh.

In the former context Job shewed what effects his affliction wrought upon others, (all condemned him, or proved unfaithfull to him;) Here he shewes what effect his affliction had wrought upon himselfe, it wasted and consumed his body, it grieved and troubled his soule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (ver. 21.) and into a deprecation of further persecution; (ver. 22.)

Ver. 20. My bone cleaveth to my skin.

As if he had said, My afflictions have brought me to skin and bones, I am become a very skeloton. My flesh faileth, and my heart is almost failed, onely God is the strength of my heart, and my portion for ever.

My bone cleaveth to my skin, and to my flesh.

The word signifieth to cleave together, as those things doe that are fastned with glue; so some render it here; My bone is glued to my skin: and the copulative is renderd as a word of likeness by Mr. Broughton and others; My bone cleaveth to my skin as to my flesh; that is, whereas my bone (as the bone of any man in health) should cleave to my flesh, my bone cleaveth to my skin; as if he had said, There is nothing between my bone and my skin; ordinarily flesh groweth between the skin and the bone, but my skin is immediate to my bone. All flesh is grasse, ready to wither, but my flesh & the goodlines thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreme leuenes, both among prophane Writers, and in the holy Writ. (Psal.
(Psal. 102. 5. My heart is smitten dead, &c. By reason of the
voyce of my groaning; my bone cleaveth to my skin, that is, I am be-
come very low and leane. This proverb is used also by complai-
ning Jeremie. Their visage is blacker then a cole, they are not
known in the streets, their skin cleaveth to their bone (Lam. 4. 8.)
Fat men are skin and flesh, bones appeare not; leane men are skin
and bones, their flesh appeares not.

And I am escaped with the skin of my teeth.

When he saith, I am escaped, he implies that he had been in
danger, and could not easilie get away. Some evils may
be withstood and conquered, but 'tis well if we can make an
escape from others. Job was as hard put to it, as ever poor man
was. He speakes in allusion to a Battle, or as if he had come
lately from the Warres; and indeed his was a fore warre. A
man that hath been put to the worst in a battle, is glad he can
escape away with any thing; he is glad when all else is lost to
escape away with his skin, though it be not a whole skin;
When all's made a prey, he is well if he hath his life for a
prey. Job had been in a great battle, and was pitifully battered,
he onely came off with his life, (that Satan had no Commiss-
ion to touch) but he came off with very little besides, nothing
was left him but the skin of his teeth, that was all; and that's a
poorall, even as little as may be. The whole skin is not much,
but the skin of the teeth is much lesse. This was Job's case, I am
escaped with

The skin of my teeth.

The Vulgar rendreth it: I am escaped with my lips about my
teeth, or, there is nothing left me but my lips about my teeth; They
who follow that translation, tell us rather wittily then solidly
that his lips were spared him not out of pittie, but upon de-
signe. The Devil who had power to wound him all over, To
touch his bone and his flesh, as the Lord speaks (Chap. 2.) yet
spared his lips, lest he should be disabled or hindred in speak-
ing, and so in blaspheming God, which was his originall plot
upon him. A learned translator, who retaines our reading,
doth yet expound the skin of his teeth, for his lips, the lips be-
ing as a skin enclosing the teeth; and gives that Gloss on
it; He had nothing left him, but the instruments of speech, which Satan hoped would be the instruments of sin.

Others by the skin of his teeth, understand the more immediate skin of the teeth, his gums, which are sockets into which the teeth are set and fastned. All these translations and interpretations meete in the expression of this one thing, that his beauty was faded, and the strength of his body utterly consumed, that he was within a step of death, and ready to drop into the grave. When the bone cleaves to the skin, both are neere cleaving to the dust. And he who is escaped onely with the skin of his teeth, is not like to escape the teeth of death. The next thing which the body hath to loose is life, when all is lost but skin and bone. My bone cleaveth to my skin, &c.

Hence Note:

First, A sound minde of lodging in a consumed and crazy body.

Job had a healthy spirit, but his body was unhealthy. While his bone cleaved to his skin, his soule cleaved to Christ. Some good soules are ill housed in the body, and some beautifull strong bodyes are ill tenanted by the soule. A sound body and a sound minde together are a compleat blessing.

Secondly, Observe how much Job layes this to heart, he makes it his complaint once and againe, both here and else where.

Hence Note:

Bodily consumption may prove very afflictive to the soundest mind.

Though a sound minde can beare the paine of the body, yet it cannot but be sensible of the paine of the body. Soule and body are such neere neighbours, that they must needs know how each other doe. If the body be strong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a fulnesse and fatnese of grace in their soules, have been heard bemoaning themselves in regard of bodily weakness in the language of the Prophet (Isa.24.16.) My leanenesse, my leanenesse. In the former part of the Verfe, that makes report of what he had heard, and what was that? From the uttermost part of the earth have we heard songs, even glory to the righteous. All the men in the world (who know what they sing.)
Sing glory to the righteous, that is, they attest and set forth the happy estate of those who are freely justified, and so reputed righteous by the grace of God towards them, and who are powerfully sanctified, and so made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or fatnes, both of this life, and of the life to come, be the portion, and (by promise) the due of the righteous, yet this righteous Prophet cries out, My leaneness, my leaneness. As leaneness of body was the effect of his troubled minde, so his minde was troubled at the leaneness of his body.

Job concludes these effects of his affliction with an apostrophe, and a vehememt exclamation to his friends.

Vers. 21. Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.

Some expound these words as a reproose, not as a supplication: As if hee had said; O my friends, yee have unjustly vexed me, ye have troubled me without cause; now therefore know, that it is your duty to pittie me, ye have professed your love my friends, but hitherto ye have showed me little friendship, be ashamed of this, return to your duty, and trouble me no more. Will ye still persecute him, whom ye ought to pittie? Thus he is conceived reproofing them.

But rather take the words as an humble, yet earnest intreatie, and so we may title them Job's petition to his friends; he had argued and disputed with them long, but now he entreates and supplicates. In this supplication we may consider.

First, The substance or matter of it, or what he desires, that is, pittie.

Secondly, We may consider the circumstances or forme of it; there is life and spirit in it, 'tis quick, passionate, and piercing, and 'tis quickned two wayes.

First, By an exclamation, Have pittie upon me, O yee my friends. He doth not onely speake, but cry to them for pittie. Interjections are imperfect speeches, but they carry the most perfect sense, both of our wants, and of our desires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his supplication by a reiteration of.
it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.
Secondly, In reference to the object.
He doubleth the act in those words: Have pittie, have pittie; he doubleth the object, me, me: have pittie upon me, upon me; there is pittie, pittie, and, me, me; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. Multiplied sorrowes, call for a multitude of compassions, and they who suffer much, cannot be satisfied with a little, or with single pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (saith he) because the hand of God hath touched me. The hand of God hath touched me, let this touch your hearts.

Have pittie upon me.

Pitty is the moving of the heart towards those who are in misery. The originall word signifies to shew favour, whether by word, or deed, or rather both, by word and deed. Good words, and good workes, make compleat pittie; good words are comfortable, but good words without good workes are leane and miserable comforters. He that speakes pittie doth well, but he that acts it doth best.

Pittie is twofold.

First, Naturall.
Secondly, Spirituall.

Naturall pittie is common to mankinde: Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beasts are pittifull, those men are worse then beasts who are not. We justly call those men inhumanes and unnatural, who have no pitty, because pitty is seated in the very nature of man; unmercifullnesse is a sin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, Without natural affection unmercifull (Rom. 3.1.) This naturall pittie as it provokes us to relieve others, so it is a reliefe to our selves. That pittie which moves us to ease others, is our owne burden. It is a burden
den to see another in affliction, specially if he hath any relation or neareness to us; therefore he easeth his owne burden who shewes pittie to another. We doe not alwayes love those personally whom we pittie. Some shew pittie onely out of a common instinct of love to others, and some onely out of love to themselves. That Judge who neither feared God nor regarded men, yet after a while said within himselfe, because this widdow troublethe me, I will avenge her (that is, doe her justice and relieve her) left by her continual comming, see weary me (Luk. 18. 4, 5.) And hence we reade in Scripture of the bowells of pittie, of the bowells of compassion. If any bowells and mercies, saith the Apostle (Phil. 2. 1.) They who have any bowells cannot but have some mercies. In the Hebrew and Greeke tongue, the same word signifies both bowells and mercy or pittie, because pittie causeth a secret motion in the bowells, and affects the body. The harlots bowells yerned, when the living childe was to be divided (1 King. 3. 26.) The pittie of God himselfe is called the moving or sounding of his bowells; (Isa. 63. 15.) Where is thy zeal, and thy strength the sounding of thy bowells and of thy mercies towards us? are they restrained? The Prophet speakes of God in allusion to man, whose bowells are said to be straitned, when he is straitned in mercy. When the inferiour senstive faculties in man, the eye, or the ear, take in sorrowfull spectacles or reports, these goe to our bowells, to our very heart, the issue and effect whereof is compassion to those, whose sorrowes are reported to us. Sometimes the eye carries in a vision of sorrow and misery to the heart; Mine eye affetteth my heart, faith mourning Jeremias, when he saw the ruines and desolate condition of Jerusalem. Sometimes the ear conveyeth a report of misery to the heart, and then we may say, the ear affetteth the heart. When word was brought to good Nehemia of the sad affliction and reproach of his brethren, the remnant of the captivitie that were left in the Province, and how the wall of Jerusalem was broken, and the gates thereof burnt with fire, he sat downe, and wept, and mourned certaine dayes (Neb. 1. 3. 4. 5.) his bowells were exceedingly moved. Naturall pittie may doe this, yet that pittie of Jeremias and Nehemia was more then naturall. There is beside this a spirituall pittie, which ariseth out of pure love. There may be pittie (as was said) where there is no love.
love to the person, and there may be pitty flowing onely from naturall love to the person; but where pitty flowes from love, and that a divine love, there's spirituall pitty, such pitty as is more an act of grace then of nature; to the the exercise of this pitty the Saints are often called. Put on (faith the Apostle, Col. 3. 12.) as the Elect of God holy and beloved, bowels of mercies, kindnesse, &c. They who have indeed put on, and are cloathed with the garments of holiness, will also put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and mercy is also our own cloathing. Have pitty upon me, faith pittifull Job.

Have pitty upon me.

Job is not content to speake it once, but he speaks it againe. Have pitty, have pitty; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of Spirit in him that speaketh. What we would be sure to have once, we call for twice, and whom we reverence and desire much, we call after more then once. When Elijah was rapt up to heaven in a fiery Chariot, his servant Eliaha calls after him (2 Kings 2. 12.) My father, my father, the Chariots of Israel, and the horsesmen thereof. Father, is a title of esteeme and honour; we account him worthy of double honour, whom we call Father, Father. When David would shew how ambitious he was to stand in the Lords Bookes as his servaunt, he faith it and faith it againe; O Lord, surely I am thy servant, I am thy servant (Ps. 116. 16.) And the same David being under a spirituall deffertion, recalls the presence of God with a double expostulation (Ps. 22. 1.) which is a Prophecy of Christ, who also tooke up those words when he hung upon the Crosse (his Father having vailed his face from him) My God, my God, why hast thou forsaken me, Once more; The Prophet (Isa. 65. 1.) foretelling the earnest desire of Christ to receive and be acquainted with poore sinners, who had no acquaintance with him, not desire after him, expresseth him doubling his desire; I am fough of them that asked not for me, I was found of them that sough me not; I said, behold me, behold me, unto a Nation that was not called by my name. As if he had said to that strange Nation (us sinners of it: Gentiles he means) Be neither afraid nor ashamed.
abhamed to looke upon me, and I would have you view me well, glit your eyes upon me, and take your fill of my beauty: when you have beheld me once, behold me a second time, and see whether ye will not like me as well as at the first: look upon me as often as you please, the oftener you look, the more yee will be pleased, and be sure ye look upon no other, for besides me there is no Saviour; Behold me, behold me, me solely, and me always; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you see) are no where vaine repetitions; the more words we have from God, the more weight, 'tis so here in Job's repetition; Have pittie upon me, have pittie upon me.

O ye. my friends.

Or, at least, yee my friends (as some translate) doe ye shew me pittie, ye who are friends, let strangers doe what they please, let them passe by senfeleffe of my sorrowes, but doe not yee; or ye my friends who are present with me, let me prevale with you to shew me pittie, though other friends who live at a distance are hardned against me. Thus Job is conceived making a particular application to his three friends, in opposition to those whom he charged with unfriendlineffe in the former context. As if finding himselfe deserted by those, yea by his kindred, by his wife, and children by his servants and Councellours, he turned himselfe to his friends then visiting him, O yee my friends, who proffesse that ye came upon that very errand to comfort me, be not you unkinde as the rest of whom I made that sad complaint. But seeing Job in many passages hath taxed those three friends with deepest unkindness, and proffessed that he had not experienced any pittie from them; I see little reason why he should make application to them here upon that account; And therefore (I conceive) he directs his speech to them, because it was their duty as well as the duty of others to pittie him, not because they, had given him more hopes of pittie then others had.

Further, Consider he doth not say have pittie on me, O ye. men; though there is an obligation in that to pittie; nor doth he say have pittie on me, O ye my allies and kindred (though that be a further obligation to pittie) but he puts it upon professing and sometime acting lovers, O yee my friends. A friend is
a professor of love, and friendship is love not onely professed, but frequently acted. As many bare professions of love, so some one act of love doth not amount to friendship. Every man would doe himselfe good often and alwayes. A friend is another selfe; so Moses describes a friend (Deut. 13. 6.) where to shew how impartially the Jewes were to proceed against seducers, he expressely forbids any favour to those who might either challenge or deserve the greatest favour, whether upon natural or civil relations. If thy brother the son of thy Mother, or thy son or thy daughter, or thy wife in thy bosome, or thy friend (he seems to speake lesse, but indeed he speakes more then before, if thy Friend) be but thy owne soule, intice thee secretly, saying, let us goe and serve other gods, that thou hast not known, thou shalt not consent unto him, neither shall thine eye pittie him, &c. A speciall friend is as our owne soule, and many speciall friends are as if they had but one soule. Jonathan and David moved in the height sphear of friendship, hence 'tis said of Jonathan, that his soule was knit with the soule of David, and Jonathan loved him as his owne soule, (1 Sam. 18. 1.) So that while Job bespeakes these men under the title of friends, he moves them by that argument which with most is the most pressing, and which is the most lasting argument. For though brother, and childe, and wife, are the nearest tyes of love, yet these have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or husbands, or wives. A friend iskeete closer then a brother (Prov. 18. 24.), and whereas man and wife are one flesh (Matt. 19. 6.) friend and friend are one soule. What common humanitie will not doe, what kindred and alliance would not doe, friendship hath sometimes done. Have pittie upon me, O yee my friends.

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in Scripture.

First, For his helping, or his protecting hand; which is called the good hand of God, (Isa. 8. 18.) And by the good hand of God upon us, they brought us a man of understanding. So Exr. 8. 18. Then I told them of the hand of my God which was good upon me; That is, to helpe or to doe me good.

Secondly,
Secondly, The hand of God is put for the power of God in punishing and afflicting. Thus Naomi spake when she was become Mara; The hand of God is gone out against me (Ruth 1.13.) We have variety of expressions used in Scripture in reference to the punishing and afflicting hand of God.

As first, to lay the hand, Exod. 7. 4. And Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine Armies.

Secondly, To lift up the hand (Isa. 26. 11.) When thy hand is lifted up (to infinite thine enemies, and deliver thy people) they will not see. They had eyes to see, but they had no hearts no wills to see what God had done.

Thirdly, To stretch out the hand (Isa. 9. 12.) For all this his anger is not turned away, but his hand is stretched out still.

Fourthly, To touch with the hand, which was opened in the first and second Chapters of this Book; Put forth thine hand now (faith Satan to the Lord) and touch his bone, and his flesh (v.5.) Job's bone and flesh had felt that touch, and therefore he speaks in the same form and phrase; The hand of the Lord hath touched me.

The finger of God is put for his power in Scripture as well as his hand. Pharoah's Magicians confessed at Jaff, The finger of God is here (Exod. 8. 19.) That is, this plague or punishment is a demonstration of a divine power. Some conceive that the word finger is there used to note some small part of the power of God; and that as the hand is greater then the finger, so, to say, The hand of God hath touched me, is more then to say, The finger of God hath touched me, or, This is the finger of God. Indeed the little finger of God is more then the whole hand, yea then the loines of all Creatures. Foolish Rehoboam said, My little finger shall be heavier then my fathers loines. The Lord can make his little finger heavier then the loines of the most cruel oppressors. The little finger of God is powerfull enough to plague and subdue the stoutest of his enemies. And there are some workes of God so great beyond other of his workes, that the one may be said to be done by the finger of God, the other by his arm or hand; yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Christ alluding to those words of the Magicians, when he refuted those who di-

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minished
minished the glory of his miracles, as those Magicians did the miracles wrought by Moses, faith (Luk. 11. 20.) If I with the finger of God cast out Devils, &c. Which another Evangelist expounds by the Spirit (who is the great power) of God (Matth. 12. 28.) So that hand and finger may signify the same divine power, not only in kind, but in degree. However Job confessed that he felt not the finger, but the hand of God upon him.

But seeing he faith, this hand had only touched him, doth it not import some lighter affliction? The hand of God hath touched me.

I answer, the word which we translate to touch, signifies a grievous stroke, and is in Scripture applied to smiting with the plague of Leprosie. This touching is a wounding, and leaves its mark and scab behind it, as the Leprosie did. When the Leprosie arose in the forehead of Uzziah, as he presumptuously usurped the Priest’s office, the Text (expressing it by this word) faith, the Lord hath smitten him, (2 Chron. 26. 20.) and though strictly to touch, especially when the word finger is the instrument of it, signifies but a little stroke, or a light dealing with a thing as (Luke 11. 46.) where Christ rebukes the Pharisees, who bound heavy burdens on the people, but themselves would not so much as touch them with on of their fingers; that is, they would not take the least pains about them; and to shew how great virtue there is in a little, or the highest true application by faith to Christ; it is said in the Gospel, that many besought Christ that they might only touch the hem of his garment. (Math. 14. 36.) Yet to touch, implies also an heavy stroke, and we in our common speech joyne it with words of deepest impression, as when we say, touch him home, or touch him to the quick; And such I conceive is the meaning here; The hand of the Lord hath touched me; that is, he hath made my wound deep, mine are sore and great afflictions, he hath smitten not only my flesh, but my bone, or he hath smitten me to the bone. The Lord hath touched me home, he hath touched me to the quick; Have you pitiie upon me; for the hand of God hath touched me.

First, From the matter of the Petition, Have pitiie upon me. Have pitiie upon me; Job being in a troubled condition, what
doth he ask for? not for riches, not for honour, he only asketh pittie.

Hence Observe in Generall.

 Desire runs out upon those things which are suitable to our wants.

'Tis perfect happinesse to enjoy all suitable good; and the supply of any particular good which we want is part of our happinesse. All sentient delight ariseth from the proportion that is betwixt the object received, and the organ receiving; and so doth intellectual delight. Every man frameth (according to his apprehension) his Petition to his State, & his prayers to his deficiencies. As all desire that which is good so that good specially which is the proper cure of their present ills. Pittie is proper to misery, and compassion to an afflicted condition, therefore the commoncy of the afflicted is, pittie, pittie. He that is hungry, begs for bread, he crieth, bread. He that is in pain, begs for ease; and he that is sick, thinkes nothing worth the having, unlesse he may have health. He that is condemned, begs for pardon, nothing so welcome to him as a pardon; he doth not sue for lands, and large inheritances, for a full Table, or costly apparetall, no, he sueth only for pardon. He that is convinced of guilt, crieth, Pardon, pardon; and he that is convinced of his corrupt heart and sinfull defilements, crieth, Grace, Grace. Jesus Christ is therafore altogether desireable, because he hath in him a suitable supply of all our wants. If we are weake, he is strength for us; if we are ignorant, he is wisdome for us; if we are guiltie, he is righteousness for us; if we are hungry, he is bread for us; if we are naked, he is clothing for us; if we are in the dark, he is light for us; if we are dead, he is life for us. Christ is all in all; and he is all to all. He is all by way of comprehension, as having all fullness in him. And he is all in or to all by way of distribution, as filling all with his fulness. In one Christ we have all that we want or can desire for good; He is called the desire of all Nations, because all Nations shall desire him, and shall receive from him the accomplishment of all their desires. And as all our desires are found in Christ, so that especially which Job so earnestly desired, pittie. For it behoved him to be made like us-so his brethren, that he might be a mercifull High Priest, even touched
with the feeling of our infirmities, having been in all points tempted as we are one by without sin.

Secondly, observe from the vehemency of his desire.

Great and pinching afflictions cause us to put forth strong and pressing desires.

According to the weight of the burden that grieveth us, is the cry that comes from us; how do poore condemned prisoners cry to their Judges, have pittie upon us, have pittie upon us? David in the day of his calamities, doubles his prayer for mercy, (Psal. 57.1.) Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee, &c. Untill these calamities be overpast. It was not a single calamity, but a multitude of calamities which compassed David, and therefore he compasseth the Lord about with Petitions. His spirit being up in prayer like a bell that rings out, he strikes on both sides, Be merciful unto me, O God, be merciful unto me. Christ who in the days of his flesh was under strong temptations, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, (Heb. 5.7.)

Thirdly, observe,

Miserie calls for pittie.

If man had not made himselfe miserable, he had not needed the pittie of God; and when God casts his people into misery, that calls for the pittie of man. There is a voyce in sufferings, though the sufferer be silent; his wants cry aloud, though he say nothing, his wounds and sores: petition for him, though he do not; and 'tis our duty to answer his petition, though we receive none from him. Sympathy is a worke of that grace which is in us, and the grace of God towards us should provoke us to the exercise of it. The Gospel acquaints us with the pittie of God to us, and it preseth us to pittie one another. Be kindly affectioned one towards another; Rejoyce with them that rejoice, wepe with them that wepe, (Rom. 12.15.) Again, (Heb. 13.2, 3.) Remember them that are in bonds as bound with them, and them that suffer adversity, as being your selves in the body. To remember them that are in bonds, is not a bare act of remembrance, or only to thinke that such and such are in bonds.
to remember them is to pitie them, to doe them good, to minister and exhibit such things to them as they stand in need of. How oftensoever we either thinke or speake of those that are afflicted, we remember them no oftener, then we supply some refreshing to them; for as to remember God, is not barely to have God in our thoughts, but it is an obedientiall act. While Solomon (Eccl. 12.1.) cautions the young man, with remember thy Creator in the dayes of thy youth; his meaning is, obey and honour him: so while the Apostle exhorts to remember them that are in bonds, it implies the acting of our charity towards them. Or as the Apostle Peter speaketh (1 Pet. 3.8.) it is to have compassion on them, to love them as brethren, to be pitifull, to be courteous. They who shew no compassion to man, shew they have little or no acquaintance with the compassions of God. And they are both forgersfull of and unanswerable to the compassion they have received from God, who withhold compassion from man. Hardnesse of heart is opposed both to repentance and to pitie. That hardnesse of heart which is opposed to repentance, is the signe of a wicked man, who loves his sin; and that hardnesse of heart which is opposed to pitie, is the signe of a cruell man, who hath no love to his brethren. Though the former be the worser of the two, yet the latter is so bad that he cannot be good that hath it. The Apostle John concludes against such (1 Epist. 3.17.) who so laughe this worlds good, and seeth his brother, and sheweth up his bowels of compassions from him, how dwelleth the love of God in him? That is, the love of God doth not at all dwell in him. Compassion is due to every brother in the flesh who hath need, but most of all to Saints, who are brethren in the faith, and partakers of the same grace with us.

There are two sortes of sufferers; some under the hand of God, and that either chastening or punishing. Others under the hand of man, and these are of two sortes, either such as suffer for righteounesse sake; and as the Apostle Peter expresseth them (1 Pet. 4.15,16.) as Christians, others as evill-doers, or as busibodies in other mens matters. Thus the converted thiefe rebuked his fellow-sufferer who railed on Christ, saying, we indeed suffer justly, for we receive the due reward of our deeds. but this man hath done nothing amisse (Luk. 23.40,41.) They who suffer for righteounesse-
teousness sake under the wrathfull hand of men, or to try their righteousness under the chastning hand of God; as they are the highest objects of our pittie, because they are good, so they are the objects of our joy, because their sufferings are good; yea even they also are to be pittied who suffer for their sinnes, not only because their misery is great, but because the roote of the same sin is in us, which might have put forth the same fruit in us, and so have wrapt us up in the same miseries. While wee applaud and rejoice in the justice of God upon wicked men, we may pittie them as men; in some cases where God deals severely, it becomes man to deal kindly; and not only is it sinfull to vex, but not to ease those whom God hath smitten. God doth not afflict to teach others to afflict, but to give them an occasion to shew mercy, and an opportunitie to be charitable. As many of our graces (as faith and patience, &c.) want an opportunitie for their full exercise, till we our selves are afflicted; so some of them (as charity and mercy) want an opportunitie for their exercise till others are afflicted. That hand of God which we see wounding others, points also to us to poure the oyle of our tenderest compassions into their wounds. And therefore Job urgeth his freinds by this argument to shew him pittie; For the hand of God hath touched me. As if he had said, Let not your hand be against me, because the hand of God is; nay rather because his hand hath smitten me, let your hand embrace and support me. Doe not yee persecute him whom God hath wounded; as he intimates they did in the next verse, Why doe yee persecute me as God, &c.

Fourthly, Observe; Double or great affictions call for great or double compassions.

We ought not onely to pittie those who are distressed, but we must pittie them in proportion to their distresses. A narrow plaister will not helpe a wide wound. The Apostles word implies both elegantly and comfortably, that the compassions of Christ are of the same extent and dimenstions with our necessities. (Heb. 5. 2.) He can have compassion (or compassion in measure) on the ignorant, and on them that are out of the way. If we be in double wants, Christ gives double supplies, if we be in double sorrow, he gives us double comforts; and so should we
one to another; to see out brethren overwhelmed with floods of sorrow, and to give them but drops of comfort; to see them in great distress, and to give them but little help, is below our duty. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

Fifthly, In that Job layes it home upon his friends to pittie him, note;

There is a special obligation upon friends to shew pittie to their distressed friends.

Common humanitie moves for pittie, much more doth professed friendship. Many enemies have pitified their conquered enemies. When Alexander the Great heard of the death of Darius, and Caesar of the death of Pompey, they both shed tears. When Titus Vespasian (who came up as the scourge of God against Jerusalem, according to the prediction of Christ, Luk. 19.) saw the miserable massacre of the Jews, both by sword and famine, he expressed much compassion. Now if ingenious enemies cannot with-hould their pittie to fallen enemies, how should they who have both received and promised love, be moved with pittie to their afflicted friends?

Sixthly, Though Job had received much hard usage, and many unkindnesses from his visiters, yet full he calls them his Friends.

Hence Note;

A good man doth not presently cast those out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, so that we cannot distinguish between the courtesies and discourtesies of our friends, but it makes us so cleare-sighted, that we can easily distinguish between our friends, and their discourtesies. Job could say that God acted towards him as an enemy, yet still he reverenced and loved God as his friend and father. So, in proportion, did Job, and so may we, take notice of him doing acts of great unkindnesse to him, and yet retained a good opinion of them that they were his friends.

Lastly, Forasmuch as Job cries out in sorrow, that the hand of God had touched him. Observe;
It is very dreadful to fall into the hand of God.

If it made Job complain when he did but fall under the chastising hand of God, how will it make those complain who shall fall under his revenging hand? Who knowes the power of shine anger? (faith the Psalmist,) I may say (and it is the same,) who knowes the weight of thy hand? God can strike deepe, he can make his sword enter and passe into the very bones and bowels; as it is in spirituall, so in outward smitings; when the hand of God goes forth with the word, it makes deepe impression upon the conscience; It is quicke and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of the soule and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, (Heb. 4. 12.) So when the hand of God smites the body, or the state, it cuts thorough, and lays all our outward comforts waste. If the Lord doe but touch the mountaines (that is, the highest and the strongest of worldly powers they shall smoake(Psal. 144. 5.) then in what flames and combustions shall they be, if he lay the weight of his hand upon them, and suffer his whole displeasure to arise against them. How fearfull a thing will it be (for unbelievers and contemners of the Gospel) to fall into the hands of the living God (Heb. 10. 31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, shall certainly fall under it.

Ver. 22. Why doe yee persecute me as God, and are not satisfied with my flesh.

Some expound this Verse as a correction of the former, implying that Job had petitioned his friends in vaine, as if he had said, I desired you to pittie me, yet still you persecute me, why are ye so unmercifull? Can yee give me any reason, why you give me so much of your anger? Indeed we finde his friends as sharpe upon him as ever, as if they little regarded, or were not at all mov'd with his cry. But why were they thus inexorable? Why were their bowels shut up, and their hearts still hardned against him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what should the reason of this be?

I answer,
An answer. First, This was from a speciall dispensation of God, who bath the hearts (as of Kings, so) of all inferior persons in his hand; friends are kind or harsh to us, easy to be intreated, or inflexible at the dispose of God. The sensitive powers are ftopt by the power of God, the eye while it sees doth not discerne if he forbid; as tis said of the two disciples in whose company Christ walked after his resurrection, Their eyes were holden that they should not know him (Luk. 24. 16.) Now as God holds the eyes from discerning, so the affections from loving and pitying when he pleaseth. And because the severity of Job's friends served the providence of God for his further tryall, therefore he bound up their spirits from any relenting towards him, or shewing him any pittie.

Secondly, His friends being still prejudiced against him, and looking upon him as an hypocrite who had sinned greatly, and obscured the glory of God by standing up to justify himselfe and maintaine his integrity when the hand of God is gone out against him (they I say) supposing him in this ill temper) thought it unreasonabe to pittie him, and might possibly conclude, that to be favourable to him, would be both dishonourable to God, and disadvantageous to their designe; which was to humble him and bring him to repentance. So that left they should seem to comply with, or flatter him in his sinfull way, they kept onne their old way of severe reproofoes and threatnings, together with bitter insinuations of his hypocrisie and ungodliness. And it must be granted, that if this supposition or suspicion had been just, their perseverance in reprooving him, and refusall to comfort him, had been justifiable. Though the patient complains, yet painfull operations must not be forborne, nor corroding plaisters taken off till the scabre be thoroughly searched and cleansed. To shew pittie to men in their sins, is indeed to be cruel to them. As withholding more then is meete (from spending) tends to povertie, and proves a scatering of the estate, as Solomon speakeoth (Prov. 11. 24.) so withholding more then is meet from reprooving, tends to flattery, and proves a fixing of the soule in sinne.

Thus we may take out a faire sense of these words, as they referre to his friends hard and severe usage of him after he had made that passionate request for pittie; yet I should rather expound...
pound them as a reprehension of their former severity. As if he had said: You need not ask what ayleth me thou to cry, piteous pite: for is there not a cause? and have not you given me cause? do I complain before I am hurt? is there not as much reason as compassion in my petition? have not you provoked me to it? unlesse I were senseless as a stone, how can I forbear to speak? and unlesse you are senseless as stones, you will now at last forbear to strike; why do ye persecute me as God, and are ye not satisfied with my flesh?

To persecute is more than to afflict, every act of persecution hath many afflictions in it, but many afflictions may have no persecution at all in them, affliction may rise from irrational, yea from inanimate creatures; any thing may be an affliction to me, but persecution is the act of a rational creature; reason abated or clouded is the spring of persecution, and he that persecuteth thinks he hath reason to doe so. We may take the picture of a persecutor from that description of Saul (afterwards Paul) Acts 9, 1. And Saul yet breathing out threatenings and slaughter against the Disciples of the Lord, &c. While a persecutor hath in him the breath of his own life, he breathes nothing but death against others; and those others against whom he breathes death, are such as are most worthy to live, the Disciples of the Lord. Nothing will satisfy him but the death and destruction of such. One wicked man may vex and oppose another even to death, but he persecutes none but Saints. Evil men are punished, but good men only are persecuted: or if they who are indeed evil are persecuted, 'tis because they make some profession or shew (at least) of goodness.

Why doe ye persecute me.

Persecution is the hardest tryall which Saints are put to. There are many promises to such as endure any kind of affliction from the hand of God, but there are more special promises to those that endure persecution from the hand of men; Where we are most comforted, we are most assaulted, (Matt. 5, 10.) Blessed are ye, when ye are persecuted for righteousness sake, &c. rejoice and be exceeding glad, for great is your reward in heaven. See 1 Pet. 4, 12, 13, 14. Rev. 2, 10 &c.

But did Job's friends persecute him? Persecution may be considered two ways:

First,
First, Strictly, as it is the actual opposition of any man for the cause of God, or for righteousness sake, proceeding from an enemy-like scale against his person or his peace. Thus Job's friends did not persecute him, they did not at all seek to ruine him, but to re-claime him, and bring him to repentance.

Secondly, Persecution is taken in a large sense, and so to persecute is no more than to prosecute and put to trouble. Thus Job's friends had persecuted him all along; and thus, notwithstanding his many protestations of his owne integritie, and his late cry for pitie, they continued to persecute him.

Why doe ye persecute me as God?

Job speaks as if his friends had exampl'd themselves by God in this persecution; did God persecute him? I answer by the former distinction, God did not persecute him as persecution is taken strictly, but as persecution is taken in a large sense for a violent prosecution, so it may be sayd (with reverence) that God did persecute him while he followed him with afflictions.

But how is it that he faith; They persecuted him as God? as if they had set God for their patterne, and had done as they saw him doe.

Man is not more unlike to God in any thing than in his persecution of man. The Lord is pitifull when he persecuteth; he in judgment remembers mercy; he is kind when he is severe. This was the ground of Davids choice (2 Sam. 24. 14.) Let me fall into the hand of the Lord, for his mercies are great: and let me fall into the hands of men. When did he look for mercy? even when the Lord was resolved to afflict him. David did not say, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes salvation for his people: but when he is smiting his people, and consuming them with the dreadfull pestilence. The woundings of God have more kindness in them then the kisses of many men. Man seldom shews pitie to those who are smitten: but how rarely doth he shew pitie while he is smiting, or mingle mercy with his justice; God usually exerciseth sparing mercy towards his enemies, and he always doth it towards his owne people, against whom he never suffers his whole displeasure to arise, though he be often provoked by them, and displeased with them.
And as men are unlike God in the manner of their afflicting one another: so in the designe and intendment of it. God afflicts to try and purge us; most men afflict either to vex and trouble us, or to please themselves. The Fathers of our faith (faith the Apostle (Heb. 12. 10.) chasten us after their owne pleasure, or as themselves please; yea for their owne pleasure sometimes, or to please themselves; but he (that is, the Lord the Father of spirits) for our profit. He doth it that the iniquity of Jacob may be purged, and this is all the fruit to take away his sin (Isa. 27. 9.) But man doth it that some injury may be revenged; and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the spoyle. It is said of the Assyrian (Isa. 10. 7.) when God sent him against an hypocritical Nation, against the people of his wrath, to take the spoyle, &c. howbeit he meaneth not so, neither doth his heart thinke so. What did he not mean or think? Did he not meane to goe or to take the spoyle when he came thither? Yes, he was forward enough to goe, and he was greedy enough after the spoyle when he was come. But he had no thought nor the least meaning to doe this in any compliance, either with the will or purpose of God. All that was in his heart was to destroy and cut off Nations, not a few; he only designd to heape up riches, and advance his honour and interest in the Kingdom of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods designde in doing his worke. And though Job’s friends had somewhat in their hearts suitable to the designe of God upon Job in his sufferings, even a further humbling and abasing of him in the sight of his own unworthiness; yet they were so unsuitable to God in the handling of him, and of the whole matter, that the wrath of God was kindled against them (Chap. 42. 7.) Why then doth he say, that they persecuted him as God.

I answer; First, God afflicted him without cause, as he tells Satan in the second Chapter: That is, without any such cause as Satan suggested against him. Job was a perfect man and upright, according to Gods own testimony. Thus Job might say to his friends; Will ye persecute one as God? God, indeed, out of his prerogative may doe it, he hath suprême power, and
and may doe what be pleaseth, without giving any account of any of his matters; but it is too great a boldness in creatures to imitate God in this; Will yee dare to persecute me, when no reason appeares but your own surmises and suspicions? ye know nothing by me, ye can produce no evidence against me, onely conjectures. While you deal thus with me, doe not you take upon you to persecute me as God in a prerogative way, and because you will. Forbear any longer to set your selves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-creatures, to deal with me as God doth. Are ye clothed with his majestie and power? Are ye supreme and absolute in your proceedings as he? Are ye Gods? You take too much upon you, yee sons of men. Either then shew me better reason for what ye doe, or doe so no more. Why doe ye persecute me as God?

Secondly, God had counted him as an enemy (as he complained in the 16 Chap. ver. 9. Chap. 19. 13.) Now (faith he) will you persecute me as God? What if God shew himself an enemy to me, will you my friends, between whom and me there hath been a long profession of love, will you shew your selves enemies also? While the Lord appeares in wrath, you should appeare in love to your afflicted friend.

Thirdly, God afflicted him without intermission; God smote him incessantly with breach upon breach, blow upon blow, giving him no rest, no breathing, as was shewed before. Will ye afflict me as God, and give me no breathing, no rest? Will ye follow me with rebuke upon rebuke, and threat upon threat?

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath laid his hand heavily upon me; will you proportion your hand to his? Shall your hand be heavy, because the hand of God is? Will you lay load on me, as God hath done? In prosecution of which sense, some expound the words by an usuall Hebraisme. To doe a thing as God, is to doe it with strength; the phrase importeth the most powerful and highest acting of strength; Will ye persecute me as God? or, as if ye were so many Gods? Thus he might charge them with an unwarrantable imitation of God in the manner of their opposition.
But I conceive we need not seek out these Parallels between the manner of Gods afflicting him and theirs, but only look to the matter, or the thing it selfe in generall. Will ye persecute me as God? That is, God hath afflicted and persecuted me, and will you doe so too, my friends, will you? What reason is there that you should trouble me, because God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflicte me, you wound your own soules, though, it be supposed that you have God himselfe for your patterne.

Why doe ye persecute me as God?

Hence observe.

We must not always imitate God.

There are some things of which God saith, As ye see me doe, doe likewise: He saith; Be perfect, even as your Father which is in heaven is perfect (Mat. 5. 48.) and be mercifull as I am mercifull. We should be mercifull as God, and perfect as God; but we must not be angry as God, nor smite as God. The Lord saith (Isa. 47. 6.) I was wrath with my people, I have polluted mine inheritance, and given them into thy hand; yet the Lord reproves them who were extreame against them too. Thou diddest shew them no mercy, &c. As if he had said; Thou shouldst have shewed them mercy when I shewed them none. We must look to the Word of God, and not to his example for these things. It may be blame in us to doe that which God doth, and to will that which God willeth in many cases. The revealed will of God is our rule, not his secret will; his secret will shall be done upon us, his revealed will must be done by us. A father is sick, and it is the secret will of God, that his sickness shall be to death; yet it is sinfull for the childe to will that his father should dye: he ought to pray for his fathers life, because the revealed will of God is, that the childe should pray for the life of his father; he must not say (possibly) it may be the will of God that my father shall dye, therefore I will pray that he may dye, or I will not pray that he may live. We are in that to look to our duty, not to the decree of God; so when God affliceth, or layes his hand upon our brethren, we must
must not lay our hands upon them too; God calls us to pity, not to vex those that are oppressed with affliction: It is not always the will of God, that we should will that which he willeth. It is the will of God, that many of his precious servants should suffer, but he doth not will any to put them to sufferings, as if that were a thing suitable to his mind, or to the duty of man. God is just and holy in willing something, which if man wills, he is unjust and unholy.

It is the genius or disposition of the world, to bless those whom God outwardly blesseth, and to curse those upon whom God layeth an outward curse. Whereas God often affects those outwardly whom he loves, and heapes many outward blessings upon those whom he hateth; As every man is not good whom God filleth with worldly goods; so neither is every one evil whom God pilleth with worldly evils; therefore the outward dealings and dispensations of God to man, are no rule for man either in his opinion of, or acting towards, man. Yes, in this manner to prosecute that which God willeth, is to oppose his will, and to act differently from that which God willeth is to doe his will; For the contrariety of mans will, to Gods will, doth not arise from his doing contrary to that which it is the will of God to doe; but from his doing contrary to that which it is the will of God he should doe. So, to the point in hand, Though it be the will of God to afflict any of his people, yet he hath not willed us to afflict them but to comfort and relieve them; and therefore though in relieving such we doe contrary to what himself wills to doe; yet we obey what he wills us to doe. Nor doth our will croste his, though the object or thing willed be croste. Man is not displeased with what God doth and wills according to the higher cause, his secret will: nor is God displeased with what man doth according to the inferior cause his revealed will. So then our contrariety to, and compliance with, the will of God, cannot be concluded from the difference or identitie of the object willed, but from the difference or identitie of the actions of our wills with respect to the will of God. Hence Job faith, doe not you think that you please God, or comply with his will, while you persecute me as he doth; Seeing though it be his will to doe it, yet you cannot produce any warrant, that
that it is his will you should, why doe ye persecute me as God.

And are not satisfied with my flesh.

Some read it affirmatively; And ye are satisfied with my flesh; That is, my flesh is your feast, you feed upon my sorrow; my flesh, that is, the affections which wound my flesh are a refreshing to you, it is a pleasure to you to see me in paine. It is a sin not to pitie those that are afflicted, what is it then to take pleasure in their afflictions? and to make our selves merry with their troubles, and to drinke their teares as sweet wine. But the negative particle in the Original forbids this translation, nor may we conceive him charging his friends with this remorselesse inhumanitie. Yet

Secondly, Others read it (without the negative particle) as a prayer; Why doe ye persecute me as God, be satisfied with my flesh, or, Pray be satisfied with my flesh; then the meaning is this, doe not you force on this my affliction as farre as God, Be you satisfied with my flesh; God afflicteth my soul, I confesse he doth, his arrowes flyck upon and drink up my spirit, he hath sent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you persecute me as God, be satisfied with my flesh; that is, with the afflictions and troubles of my flesh, doe not vex my spirit, as the Lord is pleased to doe, be you satisfied with this pained bodie, with these putrifed soares, proceed I pray, no farther, O doe not vex my soule! Master Broughson gives this gloss upon it; Be consented, that my flesh is wasted, goe not about like savage beasts to break my bones also; as if the opposition were not between flesh and spirit, but between flesh and bones. But the former interpretation carries a fuller sense, and a higher aggravation of his misery. For though to wound and breake the bones, be more then to wound the flesh, and Satan (Chap. 2. 5.) moved for both Pass forth thy hand now, and touch his bone and his flesh, yet to wound the spirit is farre more then to wound the bones. Our translation which expresseth the negative particle, And are not satisfied with my flesh, may very well agree with, and be reconciled to this; for while according to this rendering he faith, Pray be satisfied with my flesh, he supposeth, that they were not satisfied with his flesh.

Now
Now while Job spake thus to his friends, Ye are not satisfied with my flesh, his sorrow transported him too farre, and while he was begging compassion, he shewed himselfe too passionate. Good men doe not alwaies keep the due bounds, either of speaking or of doing. Job's friends had dealt harshly with him but surely they were not thus iniatiably cruel. Yet what he saith somewhat over-large of his friends, is not at all over-large for some mens dispositions. Some there have been, and possibly such there are who are not satisfied with the flesh of those who are in affliction. And therefore we may hence note in general.

Such is the cruelty of some men, that they are unsatisfied with the corporall troubles of others, except they trouble their spirits, and vex their soules.

Yea some have risen to that height of wickednesse, that nothing could satisfy them, unless they could damn their soules, Flesh will not satisfy them to take away the life of the body, is a poor revenge; they must destroy the soule, if they can. Such was that exquisite malice of that Italian, who not satisfied with the flesh of his enemy, first threatened him into the deniall of God, and then that he might have a perfect revenge, slew him presently, lest he should repent. Such an abomination there is in the heart of some men. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloody fact, he prosecuted much sorrow and repentance, said, It troubles me to see the villain so penitent, I am afraid he will goe to heaven. The Civill Magistrat and Officers of the State should be satisfied with the outward flesh of the most hainous offenders, as the Church ought to be satisfied with the inward flesh, that is, with the destruction of sin in the greatest sinners, and should rejoice in ye by all meanes provoke them to repentance, that their soules may be saved in the day of the Lord Jesus (1 Cor. 5. 5.) Double revenge belongs only to him, who after he hath killed hath power to cast into hell (Luk. 12. 5.) Indeed neither the most cruel Magistrates nor murderers can doe more (Luke 12. 4.) yet they shall be judg'd as having done more, who have either wished or attempted more. That mixture
nature of pride and malice which appeared in 
Haman was monstrous and inhumane, who thought scorn to lay hands on Mordecai alone, but sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus even the people of Mordecai (Heft. 3. 6.) Personal revenge would not serve his turne, it must be national; yet the malice and cruelty of those exceeds that of Haman, who think scorn to lay hands upon the body of a man alone, they must reach at his soul, and doe their utmost to make him one moment universally and eternally miserable. Flesh is to grosse a monster for their revenge, they must feed upon the spirit. Such cannot live like Canibals or savage Beasts, upon the carcasses of men, they must like the Devil (that roaring Lyon who goes about seeking whom he may devour) lay waft their consciences, and prey upon their foules. And some there have always been who though they arrive not at this degree of wickednesse to defire the damnation of the foules of others, yet they are very hungry after and active in the vexation of their foules, thinking they doe not enough, unless they doe that, which is a torture to their minds, a grief unto their spirits. Of such also, we may say, They are not satisfied with flesh. The cruelty of Davids enemies extended only to his flesh (Psal. 27. 2.) When the wicked even mine enemies and foes came upon me to eat up my flesh, &c. (That is, to destroy, to make an end of me) they stumbled and fell. To eat flesh is a proverbial speech, noting extremest cruelty, so (Zach. 11. 9.) They shall eat every one their flesh of another; That is, they shall exercise utmost cruelty one against another; yet this cruelty in eating flesh, in spolying the lives and estates of men, is a kind of mercy in comparison of theirs who devour foules. The wickednesse of the Adulteresse is expressed by Solomon (Pro. 16. 26.) That she hurryth for the precious life; the life of the body is a precious commoditie, but the life of the soule is farre more precious. The whorish Woman may be sлаid to hunt for both, and chiefly for the latter; The taking away of that life is sometime the end where the Adulteresse aimeth at, and it is always the end and issue of her Adulteries, unless the Lord give repentance and pardon. Old Jacob faith of his sonnes, Simeon and Levi, Cursed be their anger, for it was fierce, and their wrath, for it was cruel; We may say of the Adulteresse, Cursed be her love,
Chap. 19. An Exposition upon the Book of JOB. Ver. 22.

love, for it is fierce, and her embraces, for they are cruel; she is not satisfied with flesh, she hunts for the precious life, even the precious life of the never dying soul.

Thirdly, These words are interpreted as expressing both the spirit and the works of detractors and slanderers, their spirit is full of spite, and their work is to eat up the honour of others. Thus while Job's friends judged him an hypocrite, and declared him a wicked one, he might say they were not satisfied with his flesh; slander devours a man alive; and it devours more then flesh, yea that which some esteem more then their lives, their credit and reputation. Now as we may say of all slanderers, They are not satisfied with the flesh of those they oppose, so it is very rare that any man opposeth another without some mixture of slander. The Christians in the primitive times were subjected and willingly gave up themselves to a thousand sorts of deaths for the name of Christ; but this did not satisfy their persecuters. They always endeavoured as much to slay and kill their creditors, as they did their bodies; and were as busy to invent and set a face upon horrible lies against them, as to invent terrible tortures for them. They could no more bear it that their good names should live, then that they should live. And therefore they suggested incest, murder, and what not, as the common practices of their early meetings. That they were Christians, was indeed, their crime, that was capital by the Laws of those times, but their persecutors were not satisfied with their flesh, which they might (at pleasure) devour; because they professed Christ, they must fall upon their good names, and charge them with enormities in manners, whom they meant to destroy for the faith. The like methods we have found revived in these latter days; all ways being used to slaine their reputation, and heape reproaches upon their persons, whose way and interest hath been opposed. The Apostle warns the Church of Galatia (and that is our warning) Gal. 5. 15. If ye bite and devour one another, take heed ye be not consumed one of another.

But some may say, if men be once bitten and devoured one of another, what is there remaining of them to be consumed?

R 2

I answer;
I answer; By this biting and devouring the Apostle means flattering, backbiting, and evil-speaking one of another. Words which have such a tendency in them, are devouring words, they devour his good name who is concerned by them: Now saith the Apostle, Take heed ye do not devour one another by sharp words, lest that provoke you to cruel actions; usually men first devour one another by the tongue, and then by the hand; detracting words stirre up such strife and contention, such distractions and divisions in families, neighbourhoods, and Churches, as prove an utter consumption to them.

Lastly, We may referre this to the contempt and scorne which they powred upon him; under the weight and fence of which he had complained more then once before; as if upon a fresh remembrance of it he had thus bespoken them. O my friends, is it not enough that my body is wore and corrupted with painfull soares, unless you powre in the Vineger of sharp invectives and bitter scoffes, to perplexe and afflict my troubled spirit? Are these the comforts which you have prepared for your friend? Why are ye not satisfied with my flesh.

Thus much of Job's supplication for pittie, and his deprecation of their further persecution; in the next words he calls for audience and attention to what he had yet to offer; O that my words were written, &c.

23. O that my words were now written, O that they were printed in a booke.

24. That they were graven with an iron pen and lead, in a rock for ever; for

25. I know that my redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.

This sorrowful patient having cried to his friends for pitie at the 21st verse, and for sparing at the 22d; that they would both condole his former, and forbear to give him further sufferings, he now begs (if he faile in those requests) at least due attention to, and serious consideration of, what he had yet to say (vers. 23, 24, 25, &c.) in which (as some conceive) he reassumes the proof of his integrity, and doth it two ways.

First, by a vehement wish, that all his words might be brought to a stricter, yea to the strictest tryall; O that my words were written, &c. vers. 23, 24.

Secondly, by a strong profession of his faith in the redeemer, and of an assured expectation of a happy resurrection to a better life, though he should never see good day more; in this (vers. 25.) The former shewes, that he had lived in all good conscience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the first part may be thus framed up;

He who desires that all his words may not only be heard, but written, and not only written but printed, yea ingraven in a rock, that all posterity may have the skimming of, and commenting upon them, this mans conscience doth acquit him, and he stands clear in the apprehension of his own integrity.

But it is my desire, that my words were written, that they were printed, that they were ingraven; that all may skanne them, and comment upon them.

Therefore my conscience doth acquit me, and I am clear in the apprehension of my own integrity.
This assumption is laid down in the 23 and 24 Verses, in much variety of high expressions, all concurring in this, that he did not only not feare, nor decline the judgement of the present age, or of any mortall man then living, but also that he did neither feare, nor decline the judgement of posteritie, who use to be more severe and critical in their determinations, being freed from all personall respects and ingagments, which often byas the judgement, and blind the understanding, in reference to those who are present and alive. And though this be only a probable argument, not conclusive, or demonstrative of the sinceritie of Job, (for many are stiffe enough to their errors, and are not afraid to commend them over to the censure of posteritie by writing) yet considering that Job looked on himself as a dying man, and that he had much more to say for himselfe, then this his bare say-so, or verbal affirmation, therefore the argument carries weight in it, and a faire ground that he was sincere, in what he spake and did, because he cared not who heard what he had spoken, or examined what he had done; Guiltie consciences love not to examine or try themselves, much lesse to be examined and tryed by others. Thus we may be led into the generall scope of the 23d and 24th Verses; I shall now briefly open the parts.

Verf. 23. O that my words were now written.

As if he had said; For as much as after all these discourses I find that there is little will and leffe care in you to render my condition, and to doe me good, there remaining only this last desire which I put up unto you, that what I have both spoken and done, may be faithfully registred and recorded, that some Scribe might now appear while we are in dispute, and faithfully note and set down all the passages which have been between us. Thus he speaks also in the close of this dispute (Chap. 31. 35.) O that one would heare me, behold my desire is that the Almighty would answer me, and that mine adversary had written a Book; let a Book be written of these disputes, I care not who writes it, I would trust even an adversary to write it; O that mine adversary would write a Book, I would take it upon my shouder, and bind it as a Crown to me; I am sure mine adversary could say nothing justly concerning me, but what I may glory in, and make my Crown.
O that my words.

The Hebrew is, Who will give me? As if this were such a special favour, that he looking about him could not finde any man ready to bestow it on him; as if pen, ink, and paper, and the pains of writing, were a greater bounty then he was like to meete with in the world. The Hebrew expression, importeth much dificultie, though not an impossibilitie; who will doe it? As if he had said, it is hard to finde a man to undertake this taske; O that my words, &c. 'Tis queried here, what words he meaneth, or what he meaneth by these words, there are three opinions about it.

First, Some take words in a generall notion for the history of all his actions and sufferings in the whole series of his tryall. O that, what I have done, O that, what I have endured were faithfully recorded. Words are put for things by a frequent Hebraisme.

Secondly, Others restraine these words to what he had saide by way of defence or apologie for himselfe; in this contest with his friends.

Thirdly, We may rather referre these words he would have written to what he was about to speake, to which these two Verles seeme but a Preface; O that the words which I shall speake next might be written, though all that I have already spoken be scattered in the winde. Golden words indeed those were, and worthy to be written in Letters of Gold. Glorious words concerning the Redeemer, concerning the last Judgement, concerning the Resurrection, and his hope of Glory, come next to be opened; O that these words (faith he) were written, that they were printed in a Book, that they were graven, &c.

There are three steps of this with.

First, That his words might be written.

Secondly, That they might be printed.

Thirdly, That they might be graven; all three note duration, yet with a graduall difference.

To write a thing, notes the preservation of it; a word heard quickly perisheth, 'tis gone into ayre, that which is written, is preserved and continueth; We transmit our mindes, our opinions and actions to posterity by writing.

But
But Job would have his words not only written but printed, O that they were printed, printed in a Book. The word which we translate printed, signifies, first, simply to set down; or describe a thing Historically, or by way of narration: Secondly, It signifies authoritatively to set down a thing as a Law, as a Statute, by way of determination. The word is frequently used in the Old Testament, to express those Laws, Ordinances and Statutes which the Lord prescribed unto his people; and so this word speaks more than the former; Laws and resolutions of State are more strongly confirmed and more carefully preserved, then bare Narrations are.

O that they were printed in a Book.

That is, that my words were written as publique Statutes, Ordinances, and Laws, with a stamp of authoritie upon them, that they may be preserved as the monuments of a Commonwealth, and the Records of a Court are (Isa. 10.1.) Woe to them that decree unrighteous decrees. The word that we translate to print, is there rendred to decree: (Isa. 33.22.) Those are our Law-giver, it is this word, or our Statute maker, as we put in the Margent.

Again, When he faith; O that my words were printed; We are not to take printing in that strict sense used amongst us, for that new art or invention opposed to writing. We have no ground to believe that the art of printing was used in those ages. The first time that ever it was heard of in Europe (as our Historians tell us) was (little more than two hundred yeares past) in the yeare one thousand four hundred and forty. It begun to be practised (as it is said) at Harlem, and was perfected at Mentz. Here printing is taken in a large sense for the setting downe and describing of any thing in the most authentick and strongest manner, for the perpetuating of it. And therefore also he would have it printed in a Book, not in loose shattered papers, but in a book; for though that use also of binding books be not very ancient, their writing (for the most part) being in Roules or Volumes; yet those Roules were under much care and inspection; so that this addition of printing in a book carries in it a further degree of care to preserve what was printed. (Gen. 5.1.) This is the Book of the gene-
generations of Adam; (Matt. 1. 1.) The book of the generation of Jesus Christ; These books were written to be preferr'd and laid up. That is, of the birth, life, and death of Adam and of Jesus Christ. Job would have a book of his Generation also; O that my words were printed in a Book; and which it yet more;

Ver. 24. That they were graven with an iron pen and lead in the Rock for ever.

This verse is the same in substance with the former, and contains only a further amplification of his desire; it would not satisfy him that his words were written with a quill, or printed in an ordinary book of parchment, or paper; (there were divers materials, upon which writings were made in ancient times, as siffo at this day) such books may soon be eaten with worms and moathes, at least, time the eater of all things, will eat them up, but (faith he) I would have my words written with an pen of iron and lead in the Rock for ever.

A pen of iron.

The Prophet (Jer. 17. 1.) useth the same expression; The sin of Judah is written with a pen of iron, and with the point of a Diamond; implying that it was written to perpetuity: so here, O that my words were graven with an iron pen; That is, so graven, that (as he explaineth his intention in the last words of the Verse) it might last for ever. Those things which continue very long (though they have an end) look like Eternitie, and so are truly said to be done, or to last for ever. Rocks have a kind of Everlastingness in them; And therefore that which is written upon a Rock cannot but be very lasting. God is called A Rock of ages (which we translate, An everlasting strength, Isa. 26. 4.) not only because his own strength continueth, and is the same in all ages, but because all Rocks are of long continuance, and last many, very many, no man knowes how many ages. So that to write upon a Rock is opposed, not onely to writing upon the water, or in the sand, which continue not at all, but, to all those usuall ways of writing which are of longest continuance; this being once done, may be said to be done for ever. In this all agree; but there is some difference what the meaning should be, of this iron pen and lead, with

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which
which he wished his words might be graven in a, and for ever.  
There are three things which may be offered for the removing of this scruple, and the further clearing of this Scripture.

First thus: Some render it, in lead, as making the pen to be but one, and that of iron; but that the writing should be upon a twofold matter; first, upon lead; and secondly upon the Rock; as if he had said, I would not have a skin of parchment, or a sheet of paper, but a sheet of lead to write upon; with which the ancient custom of writing matters of greatest moment, whether decreed or done, in lead, agreeth well.

Secondly, Because lead seemeth to be spoken of here as the instrument of writing, not as the matter upon which they did write. I conceive it may be an allusion to another custom among ancient Engravers, who when they had cut the letters in stone, or (as he saith) in a Rock (that is, in Marble cut out of the Rock) when (I say) they had formed the letters with graving instruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be said to grave with an iron pen and lead, because when the iron pen had shaped the characters, they powdered lead into the furrows or cuts of the letters, to render them more clear and legible.

Thirdly. They who interpret the lead, by a pen of lead, say that there was an art of tempering lead with other metals, which hardened it, and so made it fit for a graving instrument. But it is not much material, which of these we determine. This is plain, that in this wish he alludeth to some extraordinary way of writing in those times upon Monuments or publicke Pillars, that the content or matter so engraved might be transmitted to posterity, and be made immortal, even to indear for ever.

From these two Verses, which only express the strength of his desire, that, what he had to say, might be safely preserved.
ved for the observation of after ages; therefore first,

That our honest and just desires, though (somewhat passionate)
are yet graciously accepted and answered by God.

Job speaks here in some haste, yet his heart was honest; and
his ayme sincere in what he desir'd, and the Lord granted his
desire. He wished his words might be written, and his words
were written, God provided him a Secretary. Job's tongue
was as the pen of a ready Writer, and God made ready a writer
to pen downe what he spake with his tongue. Few words have
had such a writing, or such a Writer, his were written in a
book, and written as with an iron pen and lead in a rock for
ever: they are preserved to this day, and shall to the end of the
world, as Monuments of his patience and uprightness, as also
of the Lord's power and faithfulness.

Secondly, From this confidence of Job in desiring to have
what he had said, or what he had to say, written, we may ob-
serve;

Truth seekes no corners.

Truth loves to be tried, it cares not before whose jadge-
ment, for it comes; it would be written, that it might be seen
and considered of all men. Pure gold fears neither the furnace
nor the balance. Error may shew faire till 'tis tried, but truth
shewes always fairest after tryall.

Thirdly, As this writing specially referres to that noble
and divine confession of faith, which Job made in the next
Verse; observe;

It is a duty to profess our faith openly, when we are cal-
led to it.

Job had a call to doe this; for though he were not directly
(and in terminis) invited to make a confession of his faith,
yet the dealing of God, and of his friends with him, put him
upon it, and bespake it of him. 'Tis high time to declare the
ground of our hope, and upon what foundation we are built,
when storms either of affliction or persecution assault and
shake us; and then 'tis best to doe it freely and openly, that
our faith may be as famous as our afflictions are. Or (as the
Apostle
Apostle Peter speaks, (1 Epist. 1. 7.) That the tryall of our faith being much more precious then of Gold that perisheth, though it be tryed in the fire, might be found to praise, and honour, and glory, not only (as he there faith) at the appearing of Jesus Christ, but in the day of our suffering. As we must not hide our talents in a napkin by our idlenesse, so we must not hide our faith in a napkin by our silence; we should be so farre from being ashamed of our hope, that we should glory in it while we are in tribulation, and desire as (with J. b) that it might be written with a pen of iron in a Rock for durablenesse, so that it might be written as with the beames of the Sunne for light, and clearnesse. The Apostle tells the Corinthians; Te are our Epistle written and seen of all men (2 Cor. 3. 2.) They held forth the faith, both in their profession and practise; they were a breathing confession of faith, a living Epistle, read and seen of all, and so should we be. As faith must be made visible by our works, Show me thy faith by thy works, faith the Apostle James; so it must be made audible by our words.

There were a sort of Heretiques spoken of by Eusebius, who held this opinion, That there was no need for any man at any time to make open confession of his faith, especially not intimes of danger; Then (according to their doctrine) all might conceal and keepe their faith to themselves, that so they might also keepe themselves in a whole skin, and avoyd the danger. This is, indeed, a safe way to avoyde perfection and martyrdom, but it is a sinfull way. We have just cause to suspect that their faith is dead, who thus hide and bury it. Saints are bound to profess their faith (when called to it) to the death, and to contend earnestly for truth, what ever affections and sufferings come upon them. The Apostle reports his and the Saints troubles in those times for the Gospel; We are troubled on every side, yet not distressed; we are perplexed, but not in distress; persecuted, but not forsaken; always bearing about in the body the dying of the Lord Jesus, &c. But what did Paul (and his fellow Saints) in those boisterous and bloody times? Did he politickly reserve himselfe, or hide his profession? No, he proclames it, as he faith the Saints of old did before, who were spirited with the same faith (2 Cor. 4. 13.) We having the same spirit of faith, according as it is written, 1.
I believe and therefore have I spoken; also believe and therefore speak; what a Christian believes, he should be ready to speak; and he that believes indeed cannot but speak. The Apostles being threatened, answer, we cannot but speak the things which we have heard and seen. Faith is like the ointment in the right hand, which bewrayeth it self; and as it is an evidence to the foule that hath it, of those things which are not seen corporally or naturally, so it will give an evidence to others of those things which it self hath seen spiritually.

Fourthly, From the season in which Job made this confession; observe;

There is nothing doth more support and keep up the spirit in times of sorrow and danger, than a free confession of our faith, and confidence in the Redeemer.

The way to overcome all the evills and troubles in the world, is, to say, I believe; Faith is our victory (1 Job. 5. 4.) who is he that overcometh the world, but he that believeth that Christ is the only begotten Son of God; He that believes overcomes. The profession and holding out of our faith, is our actual conquest and victory over the world. Faith is our Shield, whereby we quench all the fiery darts of the wicked, whether men or Devils. Faith leadeth us to a fountain of living waters, which at once refresheth us, and puts out that fire. If once faith get up, all evills and temptations fall before it. Job that he might get victory over all the oppositions of men and Devils, holds forth his Shield, and makes profession of his faith in God.

What was that? A compendious yet exact confession of faith it was; as will appeare in opening the next Verse, with the context following.

Ver. 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

For the clearing of these words, I shall premise two general veins of Interpretation.

First, the Jewish Writers interpret this context of a metaphorical resurrection, in reference to Job's outward condition, or of his resurrection from a state of affliction. We have this.
this sense of a resurrection illustriously held forth (Ezek. 37.)
where the returne of the people of Israel out of Babylon is
described by the reviving of dry bones. God himselfe makes the
Comment (ver. 11, 12.) Then he said unto me, Son of man, these
bones are the whole Hose of Israel: Behold, they say, our bones are
dried, and our hope is lost, we are cut off for our parts. Therefore pro-
phesy and say unto them: Thus saith the Lord God; Behold, O my
people, I will open your graves, and cause you to come up, out of your
graves, O my people, and bring you into the Land of Israel. An
estate of extreame misery and danger is often in Scripture expres-
sed by death. Paul faith, that he had been in deaths often (2 Cor.
11. 23.) and that God had delivered him from a Great death (2
Cor. 1. 10.) that is, from deadly danger. Such a condition de-
prives us of all the comforts of life, and makes our lives often-
times more bitter then death; yea, men in such a condition are spoken of as buried and dissolvled into dust. In pursuance
of which metaphor, deliverance is called, a quickning, a revi-
ving, a rising againe. Psal. 71. 20. Thou which hast bowed me
great and sore troubles, shalt quicken me again, and shalt bring me
againe from the depths of the earth. So Psal. 80. 18. Psal. 85. 6.
Isa. 26. 19. Hos. 6. 2. Rom. 11. 15. In which last place, the cal-
ling and restoring of the Jewes, is called Life from the dead.
Now (I say) the Rabbines generally, as also some of our lear-
ned Expositors run upon that straine here; conceiving that Job
therefore calls God his Redeemer, because he had to that day
preserved him alive in the midst of so many deaths and dan-
gers, as also because he had a sure hope that he should through
the power of God survive them, and be restored to such an es-
estate of honour and riches, as he had enjoyed in the former part
of his life; this they call his resurrection and redemption, and so
accordingly, they fix an explication to the severall passages of this
Context; yet their opinion is strongly opposed by others, with
much evidence of reason.

Three speciall reasons may be urg'd against it.

First, The height and spiritualnes of Job's language tells us,
that his thoughts moved, and that his hopes were fixed above
this worlds felicitie; His faith soared aloft in the meditation
of a Redeemer, in the premeditation of the last Judgement,
and in the vision of God: all which argue more then a me-
phoricall resurrection.

Secondly,
Secondly, Though his expressions in the letter may be fitted to that inferior sense, yet if we remember what hath been touched more than once in the former passages of this Book, we finde that Job had, as it were, disclaimed all hope of restoring unto any temporall happiness in this life, affirming that his hope was gone, and that he was worse then a tree cut downe of which there is hope, that it will grow againe, and put forth tender branches from the root; as for him, as he had no desire, so no expectation of recovering his former beauty and greatnesse, with promises of which his friends (upon the supposition of his repentance) had often endeavoured to raise his spirits and fill his failes. Therefore it seemes altogether improbable, that he should rise to that height of hope about it in this place, contrary to the current of all his former discourses upon that point.

Thirdly, He faith, that he should see God with the same eyes, that he should see him for himself and not another, which argueth that he intended not a resurrection of his outward estate; for what doubt could there be, that if he were raised from affliction, but that he should see God with the same eyes, and that he himselfe should see him, and not another, or not for another; but to believe the restoring the same body, or the Identity of the eyes of his body after all had mouldred into dust, this was a high act of believing. From these reasons it appeares that Job holds forth his faith in a resurrection, not to a temporall good in this life, but to eternall life. In which second sense I shall open and prosecute the severall passages of this Scripture. Besides many others, one of the Ancients gives his Judgement clearely for it; what (faith he) can be more manifest then this Prophecy. None since Christ came in the flesh have spoken so plainly of the resurrection, as this man did before the coming of Christ in the flesh.

I know that my Redeemer liveth, &c.

As if he had thus argued; He that waites by faith in the Redeemer for the resurrection of his body to eternall life, after death hath done its worst, is not a wicked man, or an hypocrite, as you have charged me.

But such is my faith, I believe in the Redeemer, and I look to rise (after

Quid hic prophetia manifesta? Nulla tam aperta post Christum quam ante Christum de resurrectione loquitur. Hieron. Epist. 51 ad Pam. mach.
(after this body is consumed and eaten of worms) to an eternal happiness; therefore I am not such as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God; yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore do not think, because I have no hope of this life, that therefore I desolate of life: do not take upon you, that you only know these mysteries, and that I am ignorant of them, as my friend Bildad concluded in the 18 Chapter (this is the portion of the man that knows not God,) for even I also know that my Redeemer liveth, and shall stand upon the earth at the latter day.

For I know,

What this knowing hath been opened (Chap. 13:12.) upon those words, I know that I shall be justified. In brief, 'tis knowing upon the greatest certainty, knowing without all wavering; As if Job had said; My judgement is fixed, and my faith confirmed in this thing, it is as clear to me, that my Redeemer liveth, as if I had already seen him alive. It is as sure to me that I shall rise again as if I had been dead, and were already risen. My faith makes this as evident to me now, as my experience hereafter shall.

This knowing came not in either by sense or any natural demonstration; Faith is the gift of God, and so is the knowledge of Faith, or that knowledge which is the full assurance of Faith. There is an exceeding greatness of the power of God put forth to thoseward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead (Eph. 1:19. 20.) Faith is the evidence of things not seen; who can make things not seen evident to us, but he who is everywhere evident, yet no where seen? Faith is the substance of things hoped for, as the Apostle gives the definition (Heb. 11:1.) Who can make things absent from our enjoyment, present to our comfort, but he who is always present? Saints do not see what they believe, yet they know what they believe. When Joseph brought his two Sons, Manasseh and Ephraim to his father Jacob for his blessing, Jacob put his right hand upon the younger, and his left hand upon the elder, Joseph observing this, humbly corrects his fathers error; Not so my father, this is
the first borne, put thy right hand upon his head, but his father refused and said; I know it my Son, I know it. (Gen. 48. 19.) I do not this upon mistake, I know what I doe, though the sight of my eye be dim, yet I see clearly enough what I doe. Faith sees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (2 Tim. 1. 12.) I know whom I have believed. Faith gives us acquaintance with God, before we see him, and when we see him, faith shall be swallowed up.

I know that my Redeemer.

The word which we translate Redeemer, comes from a roote which is applied three wayes in Scripture.

First, To buying againe of that which was alienated by sale or mortgage, and to reduce it unto the possession of those whose it was before, Lev. 25. 25.

Secondly, To the rescuing or bringing back of those who have been taken prisoners and led into captivity. There is a double way of redeeming such.

First, By force and power. Thus when Lot was taken prisoner by those four Kings that came against Sodom, Abraham armed his servants, and by force redeemed or brought him backe, Gen. 14. 14, 16.

Secondly, There is a redemption by price or ransom; To redeem is to buy againe; captives are often ransomed and redeemed by price; Christ hath redeemed us both ways, as will be shewed further in the opening of this Scripture. And because when we are surprized by, or engaged in any pressinge danger, it costs much, or calls for much power to vindicate and restore us, therefore this word redeeming is often used in Scripture to signify deliverance from any eminent or imminent danger. (Psal. 69. 18.) Draw nigh unto my soul, and redeem me.

And againe; (Psal. 72. 14.) He shall redeem their soul from death, and violence; That is, from all secret plots and open actions tending to destruction. And thus the Lord is said to redeem his people from the hand of the enemy. (Psal. 106. 10.) And Jacob speaks of the Angel that redeemed him from all evil. (Gen. 48. 16.) Job's redeemer and this Angel who redeemed Jacob from all evil, is the same, even Jesus Christ. Of whom the Lord speaks to Moses (Exod. 23. 20, 21.) Behold, I send an Angel before
fore thee, to keep thee in the way, and to bring thee into the place
which I have prepared, beware of him and obey his voice, provoke him
not, for he will not pardon your transgressions; for my Name is in him.
This Angel can be none but Christ, The creating, not a created
Angel. Pardon of sin belongs not to creatures, nor is the name
of God in them; Some creatures have the name of God upon
them; but he only hath the name of God in him, who is of the
same nature with God.

Thirdly, This word is applyed to the avenging of their
death, who have been wrongfully slaine. (Num. 35. 12.) God
is the avenger of blood, or the redeemer of blood, because he
came to take vengeance on such as had unjustly shed the blood
of his kinman. He may be said to redeeme a man from death,
who according to justice pursueth him who took away his life.
Christ is not onely our Redeemer, by restoring us to life, but our
avenger by pursuing and spoiling him (that is, the Devil) who
was our murderer, or the contriver of our death.

Again, To be a redeemer is taken two wayes.
First, More largely for a deliverer, or helper; so is one of
the names of God; and to redeeme is both his worke and his
honour. (Exod. 6. 6.) I will redeeme you with a stretched out arm,
and with great judgments. In which sense also Moses is call'd
a deliverer, (Acts 7. 35.) according to the Greek, which the
Syriack translates by a word that signifies a Judge, or one that
determines a controversie. God sent Moses to manage his con-
troversie with Pharaoh, and deliver his people from that state
of bondage. And thus God was Job's redeemer, because he
pleaded his cause, and determin'd for him, delivering him out
of his affliction, as is reported in the latter part of this book:
Under this more generall notion (I say) God is often call'd
a Redeemer; for as he suffers his people to be carri'd away by,
and fall into the hands of their enemies, and sells them into
the enemies hands (that they may know the difference between
his service, and the service of the Nations, as he speaks, 2
Chron. 12. 8. yea, he sells them for nought (Psal. 44. 12.) As
sometimes they are said to sell themselves (Isa. 51. 1.) which
of my Creditors is it to whom I have sold you. It was a custome
among the Jews that Parents who were poor and unable to pay
their debts, sold their children to their creditors, or their cred-
ditors tooke their children for their debts, as appears by the
piti'll'full complaint of the wid'ow to the Prophet Elisa (2
Kings 4. 1.) In allusion to which the Lord challenges the Jewes
to name his creditors (if they could) to whom he had sold
them: As if he had said, I am not in debt to any man or Nation of
men, that I should need (as you sometimes do) to sell my chil-
dren to free myself; no, for your iniquities (as it followes) you have
sold your selves. Now when God fetcheth his people backe a-
gaine, and delivers them from that captivity or misery, into
which either he selth them, or they fell themselves (though in-
deed he never sells them, till they sell themselves) then he is
call'd a Redeemer, (P. 15. 21.) I will redeem thee out of the
hand of the terrible. And in Psal. 130. 7. With thee there is plen-
tous redemption; That is, with thee there are many redempti-
ones, thou multiplyest deliverances as saith as our troubles mul-
ply.

More strictly to redeem, and the Title Redeemer, is applied
to Jesus Christ; To whom also, I conceive, we may particu-
larly apply all those works of redemption, which in the Old
Testament are ascribed to God. For he was God the Redeemer
from the beginning, long before he was God manifested in the
flesh. And all the Redemptions of his Church and people from
temporal affliction, as well as from eternall damnation, doe
properly belong to him. It was (faith God) by the bloud of thy
Covenant, that is, by the bloud of Christ, with whom God
made the Covenant in our behalfe, that God sent forth the pris-
ners; that is, the captivated Jewes, out of the pit wherein was no
water; that is, their disconsolate state in Babylon, Zech. 9. 11.

In this strict sense the word Redeemer, suite Christ fully
for God signifies one that is near to us in consanguinity, one of
our bloud, bone of our bone, and flesh of our flesh. Hence an an-
cient Translator renders here; I know that my kinsman, or he that
is nere to me liveth. And such were under a speciall obligation
to redeeme. As appears Ruth 3. 12. and Ch: 4th 4, 5. where the
case is set downe between Boaz, and the other kin'smen. Boaz
was a kin'sman and had right to redeeme, yet because there was
a near kin'sman, he would not meddle but upon his refus-
fall. As if he had said, you have the first right, and may make
use of your priviledge if you please; If thou wilt redeem it re-
deeme
deeme is, but if thou wils not redeeme is, then tell me that I may know, for there is none to redeeme is besides thee, and I am after thee. From this proceeding tis evident that redemption belonged to those that were near of kinne, and first to the nearest. Jesus Christ is near to us, therefore properly and in a strict sense he is (God) our Redeemer, he is flesh of our flesh, and bone of our bone, he is one with us. As we are the children of God by regeneration, so the brethren of Christ by Adoption. For both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren (Heb. 2. 11.) Christ and we are all of one, that is, of one nature; we and Christ as man are not onely on one Father or Efficient cause which is God, but we are of one nature or materiall cause which is flesh and blood. In which respect he is our redeemer upon the strictest tearmes and lawes of redemption. And in that strict sense, besides him there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the signification of this word, Jesus Christ alone is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in our nature, he had full power to redeeme us. We are redeemed by the bloud of Christ (Ephes. 1. 7.) In whom we have redemp-

The bloud of Christ may be considerd two wayes in the work of our redemption.

First, As the price of our redemption, we have redemption through his bloud; that is, bloud is the price, by which we are redeemed; we are bought with a price (1 Cor 6. 20.) What that is, we are taught (1 Pet. 1. 20.) Not with corruptible things, as silver and gold, but with the precious bloud of the Son of God, as a Lambe undefiled and without spot.

Secondly. As the bloud of Christ may be considered as it is the price of redemption, so also as it carries the right of redemption: Bloud impliues nearnesse in relation. God made of one bloud all Nations of men (Acts 17. 26.) that is, the bloud of Adam the first man, hath run in the veins of all his posteritie; And so there is a natural relation among all mankind, though not a legall or civil. Now as God made all Nations of men of one bloud, so he hath made Christ andus of one bloud.
bloud. For as much as the children are partakers of flee and bloud, he also himselfe sooke parts of the same, that through death he might destroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c. (Heb. 2. 14.) Thus (I say) The bloud of Christ and ours bring one, and so one that he is our brother and kinsman, he had the right, yea, (we may say with reverence) it was his duty to redeeme us. Christ as God had power to redeeme us, but as being (Immanuel) God with us, one with us, a kinsman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleare the poynct a little further, there are five things concurring to compleat the office and service of our Redeemer.

First, The Redeemer must be a kinsman.

Secondly, He must redeeme upon that ground, or under that notion, as a kinsman.

Thirdly, He must deliver those who were under restraint or captivitie, from the hand of their enemies and oppressors.

Fourthly, He must not pay any price to the oppressor.

Fifthly, He must pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

These five Considerations meet in Christ our redeemer; For First, He is our kinsman.

Secondly, He redeemed us upon that account, as he was a brother or kinsman.

Thirdly, He hath fetche us out of the hands of our oppressor the Devill.

Fourthly, He payd nothing to the Devill in lieu of our redemption.

Fifthly, He payd the price into his hand who was our first Lord, even into the hands of his Father.

Mankinde fallen, may be looked upon two wayes.

First, As under the power of sin and Satan.

Secondly, As under the power and Justice of God: When Christ came to redeeme us, he payd nothing to the Devill but bloues; He spoileth principalities and powers (Col. 2. 15.) but he did not make them satisfaction; we owed the Devill nothing, he was onely an executioner to vex and afflicct us; but he payd the.
the price to his Father, under whose justice we were fallen; and so he exactly fulfilled all the duties, and sustained all the parts of a Redeemer to the utmost.

To clear up this Title or Office of Christ yet further, we may take notice that Christ is called in Scripture, a Mediator as well as a Redeemer, yet these titles are not of equal extent. Christ is a Mediator, yea a head for, and to those, whose Redeemer he is not. The good Angels have Christ for their head and Mediator as well as man; but man onely hath Christ for his Redeemer. The evill or fallen Angels could not be redeemed, therefore Christ took not upon him the nature of Angels (Heb. 2. 16.)
The good Angels, or those who stand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Christ took care of the Angels, and became their head and Mediator. So that as Christ is Mediator between God and man, to make up the breach that is between them; so he is Mediator between God and the elect Angels, to maintaine the union that is between them; but he is a Redeemer to man onely.

Farther, Job doth not onely profess faith in a Redeemer, but in his redeemer; My redeemer liveth; every word in this confession is precious and weighty. Here he useth an appropriating word; yet he doth not engrosse the redeemer to himselfe excluding others, but he takes his part with others. Those Pronouns, mine, thine, his, are (voces amatoriae) words of love, and drop like honey-combs with sweetnesse of affection. Job's heart was carried out abundantly to Christ in love as well as in faith. The first worke of faith is to beleive that Christ is a Redeemer; the second is to rest and reliefe upon Christ as a redeemer; the third is to see an interest in Christ as my Redeemer. When the servants of Benhadad (1 Kings 20. 32.) came to Ahab mediating for his life, He no sooner said, He is my brother, but they tooke hold of it, as of a comfortable word.

The Syrians as (as some report them) were South-sayers, who superstitiously observed a good Omen from those words which they called Luckie. 'Tis probable Benhadad's servants were skild in such observations, and took it for a good Omen, when Ahab said my Brother. The Text implies some such thing, while we read (ver. 33.) that the men did diligently observe whether any thing
thing would come from him, and did hastily catch it, and they said, 'thy Brother Benhadad.' They looked upon it as a love token when once he said, 'my Brother Benhadad.' Thus here, my Redeemer, shewes that Job had much interest in, and love to the Redeemer; his faith did not run upon generals, but was fixed, set down, and resolved, to live and dye by his living Redeemer.

*My Redeemer liveth.*

To live, implyes not onely the present being, but the eter nitie of the Redeemer; as if he had said, though I am mortall and dying, as also you my friends are, yet my Redeemer liveth; He faith not, hast or shall live, but he liveth; he speakes of the Redeemers life, without any distinction of time past or to come, he liveth; God is for ever, I am; Christ as God liveth from Eternitie, Christ as man liveth to Eternitie. And as Christ Godman was the Lamb slaine from the foundation of the world in the promise, and from eternitie in the purpose and decree of God, so Christ as God-man lived from eternitie in the purpose of God, and from the foundation of the world in the promise. Christ is compared in the Gospel to many things without life, to water, to bread, to a tree, to a stone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called simply, water, but living water, nor simply bread, but living bread, so also a living stone, a living way, and the tree of life.

Secondly, When he faith, *My Redeemer liveth,* we must look on Christ, not onely as having life, but as the Lord and *Prince of life* (*Acts* 3. 15.) Christ as the Eternall Word hast life in himselfe (*Joh. 1. 4.*) As he is the Son of man he receiveth life of the Father: For as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe (*Joh. 5. 26.*) and that not as every thing which lives hath life in it selfe; but by way of Eminency, as a Prince of life; so: First he hath his owne life in his owne dispense. See how like a Prince he speaks of his owne life (*Joh. 10. 18.*) I have power to lay it downe, and have power to take it again. Secondly, He gives life to others, the Sonne quickens whom he will, *Joh. 5. 21.* As Christ hath life in himselfe, so he hath life to bestow at his pleasure, or upon whom he pleaseth. He came that we might have life (*Joh. 10. 10.*) He is the life.
We were all dead, & lay under the shadow or power of death the image of death fate upon us all, yea life it selfe fate (as it were) in darknes, till Christ brought life and immortalitie to light through the Gospel (2 Tim. 1. 10.)

Thirdly, When Job saith, My redeemer liveth, it notes the strength, activitie, and power of Jesus Christ, not a mere being or subsistence only, but might and strength. As if he had said, Though I am weake, poore, and miserable, though my life be so low, and my body so dispersed, that I may more fisly be numbered among the dead then among the living; yet my Redeemer liveth, he liveth and is mighty. David said of his enemies, (Psal. 38. 19.) mine enemies are lively and strong, or being living are strong. Many men live who are not strong; And some live who have no strength. But the life of Christ and his might are the same, and shall never be disjoynd. The Psalmist indeed prophesying of the sufferings of Christ, represents him thus complaining, (Psal. 22. 15.) My strength is dried up like a posseword, my tongue cleaveth to my jaws, & thou hast brought me into the dust of death. When Christ dyed the strength of his body was dried up, yet Christ did not dye for want of strength; For he gave up the Ghost (faith the Evangelist) it was not putd, or snacht from him whether he would or no: Christ did not dye because he could live no longer, but because in obedience to his Fathers will, and in answer to the designde of our salvation, he was willing to lay dowe his life. And so strong was he in death, that he conquered dying, and spoold principalities and powers, making a shew of them openly, and triumphing over them while he was nayled to the Cross (Col. 2. 15.) The death of Christ had more life and strength in it, then the lives of all men and Angels. Againe, though Christ dyed, as death is the disunion of the two parts of the humane nature (soule and body) yet death did not hurt the union between his two natures, the divine and the humane, this remained untoucht and inviolable. In this union the strength of Christ lay, as the strength of Samson did in his lockes, which were onely a signe or an assurance of the nearenes and presence of God with him, and therefore it is said after his lockes were cut, he (attempting to put forth his strength as he had done before) wist not that God was departed from him. Now for asmuch as God never
never departed from our Sampson Jesus Christ, no not in death; for then not onely was God his Father with him (though he cried out, *Why hast thou forsaken me*) but the God-head of the Son the second person continued in firmest union with the manhood which he assumed. And so it may be said of the Redeemer that when he dyed, he lived, as well as now we say, he liveth who was dead. Thus he spake to John (Rev. 1. 18.) I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and of death. The keys signify power, and to shew that the life of Christ is not a bare subsistence, but cloathed with power, therefore, as he faith, I live for ever, so I have the keys. And thus while Job said, I know my Redeemer liveth, he ascribed strength and efficiency to him as well as life. From this part of Job's confession, I know that my Redeemer liveth.

Observe.

First, Affliction doth not separate from Christ.

When Job could call nothing in, or of the world his, he could call Christ his, though he could not say, my health, my strength, my friends, my riches, my beautie, for he had none of all these, all these being departed from him; yet he could say, My Redeemer; For Christ was not parted from him. This was Paul's assurance, and the triumph of his faith, (Rom. 8. 35.) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded they cannot; nay in all these we are more than conquerers through him that loved us. Unlesse Saints were conquered, yea unlesse Christ himselfe were conquered, they cannot be separated from Christ. But all these things, the least of which single doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithstanding the united forces of all these, the union between Christ and Saints remains inviolable.

Secondly, Observe.

That a Believer may arrive at an assurance, at the full assurance of his interest in Jesus Christ the Redeemer.

Here are two words of assurance, I know, there is assurance;
my Redeemer, there is assurance again. Faith acts upon a sure
ground, 'tis bottom'd on the knowledge of a sure word, not up-
on opinion, and it takes fast hold 'tis not satisfied until it can
say, the Redeemer is mine, and I am his, All's mine, and he is
my all. I will not insist upon this point, having in the 13th Cha-
spoken to it, upon those words, I know that I shall be justified.
Thirdly, Observe.

That Jesus Christ was the Redeemer from the beginning.

The old fathers who lived before that fulness of time in
which Christ came in the flesh, dyed in this faith, they waited
for the Messiah, they looked for and relied upon the promised
seed. Christ speaks of the times as high as Abraham, Abraha-
saw my day, and was glad (Joh. 8.) And the Apostle Jude speaks
higher of him, that Enoch the seventh from Adam prophesied
of the coming of Jesus Christ to judge the world, therefore
certainly he was acquainted with the promise of Jesus Christ
to redeeme the world. This administers a strong confusion
of the Socinian-heresie; For if Christ who was maniested in our
nature in the latter end of the world, was the Redeemer of those
who lived in the first ages of the world; then he was not a Savi-
our onely (as they affirm) by his word and doctrine, or by the
example of his life, sufferings and resurrection; but by his sacri-
fice and satisfaction. For how could either the personal teachings
or example of Christ reach to, or be conveyed up to them,
who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He speaks in the Singular number; One
is all, as the Apostle testifies (Acts 4. 12.) Neither is there any
name under Heaven whereby we can be saved, but onely by the Lord
Jesus Christ.

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us but he lives for ever. Christ
being raised from the dead dyeth no more, death hath no more domini-
on over him (Rom. 6. 9.) Death never had any absolute domini-

on over Christ, for he had no seed of de ..., that is, no sin in him. (The Throne of death is founded upon sin, as the Throne of life is founded upon righteousness.) Christ submitted himself to death, but it was not possible he should be holden of it, nor subjected by it. (Acts 2. 24.) But now not only hath sin no absolute dominion over him, but no dominion over him, and when the Apostle saith, Death hath no dominion over him, his meaning is, death hath nothing at all to do with him. In this life of Christ our comfort lives. We have a twofold comfort in the life of Christ:

First, In that he liveth, he liveth to us; that is, he liveth for our good. So the Apostle concludes (Heb. 7. 25.) He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. We are assured of a twofold salvation by the intercession of Christ. First, of a temporal salvation from troubles and outward evils; Secondly, of an eternall salvation from sin and condemnation. Therefore (faith Paul, 1 Tim. 4. 10.) we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those who believe. The living God is the Saviour of all men, yea, he loveth man and beast (Psal. 36. 6.) by his general providence; but he loveth believers by an act of special providence; and therefore they are ready, not only to doe their utmost for him, but to venture the losse of all for him, they both labour and suffer reproach, because they trust in the living God, who loveth them above all other men, because Christ ever liveth to make intercession for them, which he doth not for other men.

Secondly, We have this further comfort in the life of Christ, that we live in him; For as Christ is the life (John 14. 6.) so, he is our life (Col. 3. 4.) Our life is bound up in him; Christ is indeed the bundle of life, (1 Sam. 25. 29.) in whom the lives of all believers are bound up, Hence (which is a spring of everlasting assurance and consolation) himself doth intercede (John 14. 19.) Because I live, ye shall live also. The life of Saints is not in their private hands, but in Christ their public head. And seeing the Spirit hath taught us to say, that He is our life, we may say (with holy reverence, and in an humble dependance upon him) that our life is as safe as His.
From this double comfort (which indeed includes all comforts) issuing out of this Great truth, that our Redeemer liveth, I shall only intimate this single duty (which indeed includes all duties) incumbent upon all believers, Live to Christ. Paul had made out this Judgement upon this ground (2 Cor. 5: 14, 15.) and so should we, That if one dyed for all, then were all dead; and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him that dyed for them, and rose again. If Christ had onely dyed for ns, that we might live, yet that had been so great a benefit, and so unspeakable a kindness, that it would have obliged us for ever to live to his name and memory; but when, as he dyed, so he arose or lived again for us, and is thereby enabled to powre downe benefits upon us, and doe us kindnesses every day, how much more doth this oblige us to live unto him. Some are apt to forget dead friends, yea though they layd downe or ventured their lives for them, yet they are soone forgotten. But shall not he live in our memories, and be the summe of all our lives who dyed to redeeme us, and yet is our living Redeemer. Though every believer doth not arise at this clearness and full assurance of faith, to know that the Redeemer is his, yet he that believeth cannot but know that he upon whom his soule resteth, as a Redeemer, liveth. And therefore, though he doth not yet receive the sweetnesse of this comfort, that he shall for ever live with Christ, yet he ought with his All, and in his ever to pay the tribute of his duty in living unto Christ. I know that my Redeemer liveth.

And that he shall stand at the latter day upon the earth, &c.

These words containe the second Article of Job's holy confession; As if he had said, I do not only believe that my Redeemer liveth, but that he shall stand at the latter day upon the earth.

The word which we translate to stand, signifies to rise up to stand, or to be erected, or lifted up, and hence fecum, (from the same roote) is used by Moses (Gen. 7. 4.) to signify, every living substance, so we translate, For ye seven dayes shall the Lord, and I will cause it to rain upon the earth forty dayes & forty nights, and every living substance that I have made, (or every thing that standeth up or suffisteth) I will destroy. A living body standeth up,
up; in opposition to which a dead body is (in all the learned
Languages) expressed by a word that signifies falling downe;
a dead body is a falling body, a body slain to the earth from
whence it was first raised; or it is fled given to the worms, as
some make the Latine word sound, by a nice distinction of each
syllable to a word.
Now, faith Job, My redeemer liveth, and shall live, he liveth &
he shall stand at the latter day. Jesus Christ was a falling body,
when he dyed; but he conquered death, and became a standing
body again, and shall stand.

At the latter day upon the earth.
The Hebrew is, last or latter upon the earth, our translators
add the word day in a different letter, both to distinguish it
from the express terms of the original Text, as also to deter-
mine what they apprehended as the proper sense and scope of the
place.
The latter or last days in Scripture are taken three ways.
First, More generally for the time following, or for hereafter.
That which the Prophet Joel expresseth thus; It shall come to passe
afterward, that I will pour out my Spirit upon all flesh, (Chap. 2.
28.) is cited by the Apostle (Acts 2. 17.) It shall come to passe in
the last days, &c.
Secondly, The latter days contain all Gospel time, or all
that time elapsed since Christ came & was revealed in the flesh,
which, though the Gospel was published presently after the fall,
(Gen. 3. 15.) is strictly called the Gospel-time, in opposition
to the legal administrations. So we may understand the old
Patriarch Jacob (Gen. 49. 1.) When he called unto his sons
and said, Gather your selves together, that I may tell you what shall
befall you in the last days; that is, at the coming of the Messiah, or
when Shiloh comes, as he speaketh (Vers. 10.) Though withall
Jacob intends there a prophecy to his sons in the last time in all
the times following or at the Hebrew elegance expresseth it, In
the posterity of days, which Scripture phrase notes also any or
all time to come, as was taught before. Thus the Apostle speaks
of the latter times (1 Tim. 4. 1.) and of the last days (2 Tim. 3.
1.) These days are called last; First, because all was then con-
fsummated, which was predicted concerning the worke of
man.
mans redemption, and so is the perfection of all times, or as the Apostle calls it (Gal. 4. 4.) The fulness of time. Secondly, because the whole time of the worlds continuance being distinguished into three great periods, the Gospel time is the last of the three. The first, was from the Creation to the giving of the Law upon mount Sinai. The second, from the giving of the Law till the appearance of Christ in our Nature. The third, from that appearance in humility, till his appearance in Glory. These are, the latter days.

Thirdly, As the whole Gospel time is called the last time, or the latter days, so, there is a latter day, or a last time (1 Pet. 1 5) which is more speciall and particular, and that is the day of the Resurrection, or the day of judgement, which we may call the last of the latter days. Under both which notions the words may be taken here; first as referring to the coming of Christ in the flesh to redeem us from death; secondly, to the coming of Christ in Glory to raise the dead, and to judge both quicke and dead.

Further, As this word last or latter, is expounded with reference to a time, so to a person.

And thus it is taken two wayes.

First, Some referre it to the person of Job, and joyne the words on the earth, not with the word stand, but with the word last, giving the sense thus; I know that my redeemer liveth, and the last (man) upon the earth shall stand, that is, he who is last, lowest, or meanest upon the earth, meaning himselfe (Job speaks of himselfe in the third person (say they) the more to move compassion) shall stand upon the earth freed from the bondage of these afflictions, under which now he groaneth, and which is more, as a conquerer in the cause which now dependeth. There is a generall truth in this. To call any man the last upon the earth, is as much as to say, he is a poore or a miserable man. The last upon the earth, is the lowest or meanest upon the earth. Thus Job describeth at once the poverty and weakness of his condition, and the strength of his faith; I know that my redeemer liveth, and though I be last upon the earth, yet I shall stand in this cause, and carry it against my friends, because I have such a Redeemer, such a Deliverer, to undertake for me.

And
And to make that yet clearer, some expound those words upon the earth comparatively, I, the last upon the earth, that is, I, who am viler than the earth, or (as the Apostle speaks) the off-scouring of all things in the account of all men. We have such an expression in our Language, concerning a person who hath low thoughts of himself or is vile in his own eyes. He is not worth or he dare not judge himselfe worth the ground he goes upon; that is, he judges himselfe as Job is supposed to doe, according to this interpretation, more vile then the earth. And then the sense of the whole may be thus conceived: As if he had said, Though I am in my owne opinion, or in the opinion of others, more vile then the earth, as the off-scouring of all things, the scorne of men, and the out-cast of the people, yet I know that my Redeemer livest, and that I shall stand right before him in judgement when my cause comes to tryall. In which sense this word stand is used (Ps. 1. 5.) The wicked shall not stand in judgement, that is, they shall not be justified or acquitted, they shall fall before the Judge. Wicked men though they judge themselves more excellent then the heavens, shall yet fall in judgment when the righteous stand, who thought themselves, or were thought more base then the earth. But I shall not stay upon this interpretation, there being so much straining of the Text to make it out.

Secondly, It is referred to the person of the Redeemer, I believe that my Redeemer liveth, & that he shall stand and last upon the earth. The last, is one of the titles of Christ; who is called Alpha and Omega, the first and the last (Rev. 1. 7.) It is as great an honour to be called the last, as the first, (Isa. 44. 6.) Thus saith the Lord, the King of Israel, & the Redeemer the Lord of Hosts, I am the first, and I am (acaron, the word of the Text) the last, and beside me there is no God; first and last, Alpha and Omega comprehend & carry all. Alpha is the first, Omega is the last letter of the Greek Alphabet; these are letters of more eminent note then the rest, because being first and last, they enclose all the rest. How eminent then is Christ, who is Himself both these letters! How great is he in whom the terms of greatest distance imaginable, first and last, meete, and are united; so that Christ calling himselfe first and last, takes to himselfe absolute perfection, power, sovereignty, eternitie, dignitie, and Divinitie. He is the first, because before all beginning, he was in the beginning with God.
God, and from him all things received their beginning. He is the last, because he shall continue for ever without end, and is the end of all things that had a beginning; All things were created (not only) by him, but for him (Col. 1:16) He is also the last, because when we have attained him, we are at the highest or last of our attainments; we rest and have no more to seek or when we have found him, for he brings us to the father in whom, through himselfe the Son, we have eternall rest. Thus we may conceive Job's faith triumphing in his Redeemer, as the summe and comprehension of all things, He liveth as the first, and the last shall stand.

Upon the Earth, or upon the dust.

Which is expounded three ways (as I shall shew further.)

First, Of his standing upon the earth, when he was made man.

Secondly, Of his rising up upon the earth (for the word as was tought before, signifieth both to rise up and to stand upon) after he had laid downe his life, and abode in the grave three days.

Thirdly, Of his standing upon the earth, or over the earth (the Hebrew hears that also) when he shall judge man.

Again, Some render, He shall stand against the dust; that is, He shall contend with the dust, and shall by his power raise me and all men up out of the dust; he shall conquer the dust; so the word (with this preposition) is used (Gen. 4:8.) Cain rose, or stood up against his brother Abel: Cain rising against him, was a contending with him to slay him. (Judges 9:12.) To are risen up against the house of my father. (Psal. 54:5.) Mine enemies rise up against me or upon me. Thus the Redeemer shall rise, or stand up against the earth. What earth?

This earth is interpreted two ways; first, for men, who are but dust and refined earth; or for that earth into which the bodies of men are resolv'd in the grave. Christ shall stand up against that earth, to recover the bodies of his people out of it; so a late exposter gives the sense. This Verse (faith be) declares the manner how Christ shall vindicate our dead bodies out of the hand of corruption. He will stand upon the earth.
earth as upon a conquered enemy. Our bodies are sowne in
the earth, there they are held prisoners; But Christ will re-
cover them out of the earth, he will strive with the dust, and
putting forth his Almighty power, break the barres and gates
of that Prison wherein the bodies of of his people are detained.
Death is an enemy, the last enemy, as the Apostle speaks,
(1 Cor. 15. 25, 26.) where he represents Christ, contending
with it, and conquering it. He must reign till he hath put all en-
mies under his feet; The last enemy that shall be destroyed is Death.
Now Death keeps all under it’s feet, but Christ shall put Death
under his feet, standing triumphantly upon the dust in the latter
day.

For the further understanding of these words, I shall gather
the distinct interpretations and versions of them together, that
they may lye the fayrer to the Readerse eye and judgement.

He shall stand at the latter day upon the earth.

First, The Vulgar translation rendees this clause, as the
former, in the first person, as Job’s profession of his faith about
his owne resurrection. I know that my Redeemer liveth, and that
I shall rise in the latter day. The faviour of that translation
strive much to vindicate and maintaine it, as also to reconcile
it to the Original, which is in the third person (as all agree)
besides other wide differences, very hardly, if at all, to be a-
reed. Nor is there any need to expound Job speaking in this
Verse of his personall resurrection, (unless inclusively with
the resurrection of all mankind) that being the busines of the
two Veres following. For as soone as he had said, He (that is
Christ the Redeemer) shall stand at the latter day upon the earth,
he subjoynes his assurance in the next words, that himselfe
should then be rafed up; Though after my skinne wormes destroy
this body, yet in my flesh I shall see God. How strong and confident
an attestion of his owne resurrection is couched and contained
in that profession, will appear when I come to the opening of
it.

Secondly, This clause is understood by some metaphori-
cally; To stand, is to overcome and be victorious; He shall
stand last upon the earth; that is, Christ shall conquer all his en-
mies, all that oppose him shall fall before him; his enemies shall

In novissimo die
resurrectur
sum. Vulg.
like the dust, but he shall stand upon the dust, or continue last upon the earth. This holds out a comfortable truth,

That

Christ will certainly outstand and vanquish all his enemies.

Perpetual duration triumphs over all. Whatsoever Christ hath done, or doth, or is to doe, is wrapped up in this, That he was, and is, and is to come, or in this, that he is Alpha and Omega, First and Last. It is a Grand principle among Politicians; Take time and ye may doe anything. He that is first and last, may take what time he will, and therefore he may and will doe whatsoever he wills. The Eternall will have the last word, and the last blow. He that stands last upon the ground, and keeps the field, carrieth the day against all, and is proclaimed Conquerer. What a mercy it is to have a friend who counts all our enemies his; and who is too hard for all his enemies.

Thirdly, These words (as others conceive) at least imply and intimate to us the Incarnation of Christ, or his taking flesh, I believe that my Redeemer liveth, or that he is God from everlasting. There is Job's faith in the divine nature of the Redeemer, and that in the latter day he shall stand on the earth; that is, that he shall take flesh and be incarnate, there is Job's faith, that the Redeemer should assume our Humane nature, and so become God with us. He could not have had a true faith in the Redeemer unless he had beleev'd this; he could not have called Christ his God, or kinsman, in the former part of the Verse, unless he had believed that he should stand upon the earth, as he expresseth it in the latter. The Redeemer must be God, how else could he satisfie? The Redeemer must be man, how else could he suffer?

Fourthly, Others conceive these words speaking Job's faith in the resurrection of Christ from the earth, or standing up upon the earth. Junius (If I apprehend him rightly) translates fully to this sense. And shall rise the last upon the dust. Not that Christ shall rise last, for he is the first born from the dead, and the First fruites of them that sleep, but he arose as the last Adam in opposition to Adam, who was the first man, as the Apostle speaks (1 Cor. 15.45.) Mr. Brougham agrees also to this meaning, rendering
tending the words, And at last shall rise upon the dust; which he thus explains, My Redeemer shall rise from death. See then how rich a store we have here of precious truths about the great mystery of Christ in this one Scripture, which the holy Ghost hath been pleased so to phrase, that it may at once hold forth Job's faith in the incarnation of Christ, that he should stand upon the dust in our nature, as also in the resurrection of Christ, that he should rise out of the dust in our nature. These two involve each other; for unless Christ had taken flesh, and stood upon the dust, he could not dye, and so ly e downe in the dust; and his rising from the dust, necessarily implies, that he had taken flesh, which he layd down by his free submission unto death.

Yet (as I conceive) these words are more strictly to be understood, not of Christ's taking flesh, and standing upon the earth in it, nor of the personal rising of his flesh out of the dust (both which are yet included) but of his comming to raise all flesh out of the dust, and then to proceed in judgement with them. And thus a late Expositor concludes. These words (faith he) have various interpretations, all agreeing with the analogy of faith, yet this is a plain and pertinent sense which we follow, Namely, that Job believed his Redeemer to be eternall, who shall at last stand upon the earth, & by his soveraigne power or command raise the dead. Our translation together with our renewed Annotations appeare fayrest this way; and Mr. Mercer (though himselfe followeth the Rabbines in the opening of this Text, yet) confesseth, that it is the Judgement of most Interpreters, both ancient and moderne, that these words are to be understood of the generall resurrection, and of the Judgement which shall follow. For when Job professeth his assurance, that his Redeemer shall stand upon the earth in the latter day, we are not to stay our thoughts in a bare posture, but are led forth to consider, what his standing there intends, or what the Scripture tells us he shall doe when he appeares and stands upon the earth in the latter day. Now the worke of that day is plainly reduced to these two heads in Scripture, Resurrection and Judgement. In reference to both which, I shall specify these generall words, and draw them out into express and particular observati-

\[ X \times 2 \]
First, Thus.

"Our bodies shall be raised out of the dust in the latter day by the power of Christ."

Man is a creature consisting of visible and invisible, of mortal and immortal, a soul and a body. His mortal and visible part the body fell under the arrest of death, as soon as he was tainted with sin, and by the decree of God it is appointed unto all men once to dye; yet man shall not always abide in this death, which is the separation of the soul from the body. These shall meet again and be reunited, death itself is under the dominion of Christ the Lord of life; the keys of the grave are committed unto him. We read of a twofold resurrection from a twofold death, both effected by his power, (Job. 5. 25. 28. 29.) The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live. All men are naturally dead in sin, as soon as they live in nature. And as soon as any of these dead hear the voice of Christ speaking by his Word and Spirit, they live in grace. This is called a new birth, a new life, as also a Resurrection. The hour or season of this spiritual Resurrection (faith Christ) is coming and now is, (verse 25.) But at the 28th and 29th Verses, he speaks of a Resurrection which was coming, but then was not. Marvel not at this, for the hour is coming, that all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. There are but some who attain the spiritual resurrection, but all shall attain the corporal: All that are in the graves (whether buried in the sea, or upon the dry land) shall come forth, even they who shut their ears against his voice, calling them out of their finnes, preaching peace, and tending them eternall Salvation, shall hear his voice calling them out of their graves, and summoning them to the judgement of their eternall condemnation. As Pharaoh lifted up the head of both his great Officers; the chiefe Butler and the chiefe Baker, were both brought out of the prison, but the one he restored to his office, and the other he hanged up. Thus in proportion will it be in the day when Christ lifts up the heads of all the prisoners of death out of
of the grave. Christ is so much in the resurrection, that he calls himselfe the Resurrection. When he was going to the grave of Lazarus, he faith to Martha, thy brother shall rise againe, (Joh. 11. 25.) Shee answered, I know he shall rise againe at the resurrection at the latter day. Her faith was cleare for the resurrection, and shee expresseth the time (as Job in the Text) at the latter day. Christ approved her confession, yet gives her further instruction (ver. 25.) I am the resurrection and the life; And so he is, not formally, but causually or virtually, that is, he is the Author of the resurrection, and that in reference to both natures; First, his Divine nature is the efficient cause of the resurrection he shall raise our bodies out of the dust, and the dust shall give up its prisoners, by the power of his Godhead; Secondly his humane nature is the exemplary cause or pattern of the resurrection; upon which ground the Apostle calls Christ the first borne from the dead, Col. 1. 18. For though some were rized from the dead before him, yet seeing his resurrection was the cause of their resurrection, and will be the cause of theirs who have been raised, who shall be raised, therefore he is called the first-borne from the dead. Hence the Apostle argues the opposers of the resurrection in the Church of Corinth (1 Cor. 15. 12.) If Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? As if he had said, Doe but grant this that the body of Christ is risen, and you cannot rationally deny a resurrection of our bodies, both because his resurrection is the exemplar of ours, and because Christ and all beleevers are one mystical body, he is the head and we the members; nor indeed is Christ perfectly rized, till we all rize. For though Christ's personal resurrection was perfect when he arose, and though all beleevers arose representatively when Christ arose, yet till all beleevers arise personally, the resurrection of Christ hath not received it's utmost perfection. For as though the personal sufferings and afflictions of Christ in the flesh were perfect, yet till all his members have suffered in the flesh, that which God hath appointed as their portion in sufferings; There is somewhat behind (as the Apostle speaks, Col. 1. 24.) of the afflictions of Christ, which Paul for his part rejoiced to fill up; so we may say, that till all beleevers arise in the flesh, or body, there is somewhat behind of the resurrection of Christ.
We may further take notice from the 16th, 17th, and 18th Verses of the first Epift. to the Corinthians, Chap. 15, how the Apostle turns this Argument. As before he said, If Christ be risen, how doe some say, that there is no resurrection of the dead; so here on the other side, If the dead rise not, Christ is not risen, and if Christ be not raised, your faith is vain, yea are ye in your senses, and they that are fallen asleep in Christ are perished. From all be concludes in the 20th Ver. But now is Christ risen from the dead, and become the first fruits of them that sleepe; For since by man came death, by man came also the resurrection from the dead; For as in Adam all dyed, so by Christ shall all be made alive. There are two roots out of which life and death spring. Death springs from Adam, life from Christ; And as by Adam all dye, which are Adam's seed, or his sons, (as all men naturally are) so by Christ all who are his seed and children, and so onely the elect and faithfull are, shall be made alive. But then it may be questioned, Shall not all men, even all the sons of Adam be made alive by the resurrection of their bodies, which is the general subject of that Chapter? I answer, they shall. Hence Christ speaks distributively, of them that shall rise, as was shewed but now, (Joh. 5. 29.) They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation. But shall not the wicked be raised also by Christ? The 28th Verse answers: All that are in the graves shall hear is voice. Christ shall raise all, yet with a difference; The wicked shall be raised by vertue of that power or dominion which he hath over all Flesh (Joh. 17. 2.) But the Godly are raised up by vertue of that union which Christ hath with their Spirits, yea with their persons.

Secondly, Consider the words as holding out that which follows the resurrection, Judgement; Job is conceived (in reference to his own present condition) as having a speciall eye at that; for he was hardly judged in those days, and therefore might comfort himselfe in this hope, that his case should be judged over again at the latter day. As if he had said; Though I am severely treated by you and cannot have right judgements here on earth, yet the time will come when I shall surely have it; My Redeemer shall stand at the latter day upon earth, to minister judgements unto all, and to me among the rest.
From this application of the Text, First, Observe;

That there shall be a general judgment, hath been known and believed in all ages.

While Solomon seems to let the young man loose to his pleasures he presently gives him a checke, or a cooler upon this account (Eccl. 12. 9.) Rejoice, O young man in thy youth &c. But know for all these things God will bring thee to judgement. The Preacher concludes his penitential Sermon with this point; God shall bring every work to judgement, and every secret thing, whether it be good or evil. The Apostle Jude speaking of the lapsed Angels, assures us at the 6. Ver. that, The Angels that kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness, unto the judgement of the great day. In the 14th and 15th Ver. he shews how early this doctrine of a judgement was in the Church of God; Enoch the seventh from Adam, prophesied of this, saying; Behold the Lord cometh with ten thousands of his saints, to execute judgement upon all, & to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, & of all their hard speeches which ungodly sinners have spoken against him. Enoch lived long before Job yet in his time this was a famous well known point of faith; And we find that in the Apostles time, it grew into the number of sacred Proverbs, which are all famous, & commonly known, (1 Cor. 16. 22.) If any man love not the Lord Jesus Christ, let him be anathema maranatha, that is, let him be accursed till the day of judgement, or till the Lord come to judgement. The Apostle useth two words, to note both the vehemency of his own spirit in speaking, and the certainty of the thing spoken; and he gives the curse in two languages (Greek and Syriack, which latter is a daughter of the Hebrew) both to shew that men of all Nations and Languages, who love not Christ, are under a curse; and that they are deservedly cursed among all Nations. The Grecian word used by the Apostle, Anathema, signifies execrable. The Syriacke word Maranatha, is a compound of, Maran Lord, and Asha He cometh. This was used in the most dreadful sentence of Excommunication; as if they had cited the person to the tribunal of Christ at his coming to judge the world, or left him bound under the curse of that sentence
tence until the coming of Christ. So that *Maranatha*, signifying the Lord shall come, was a proverbial speech, implying a day of Judgement coming. And as Scripture authorities are full of it, so there are many rational demonstrations of it: For first, The judgements which have been, shew that there shall be a Judgement; Christ hath often, as it were, stood on the ground already in Judgement both against persons and Nations; These lesser dayes of Judgement, are a strong argument of a great day of Judgement. Secondly, As lesser externall Judgement-dayes argue it, so doe internall Judgement-dayes. There is a day of Judgement kept in the Conscience of man, which tells us that God will keep a day of Judgement at last concerning all men. If we were not to be juged, we should never judge our selves, nor be troubled at what we have done, were we not to answer for what we have done. The Apostle, is cleare in it (*Rom. 2. 15.*) speaking of the Gentiles who had not the Law publisht to their ear, yet (faith he) which shew the worke of the Law written in their hearts, their consciences also bearing witness, and their thoughts in the mean while either excusing, or accusing one another. This mean while, is till the Judgement come; As if he had thus expressed himselfe; Before the great Judgement comes they judge themselves; or their thoughts betwixt themselves are arraigning & impleading them, or Apologizing for and acquitting them. The reason of this internall antecedent session is, because as many as have sinned in the Law, shall be judged by the Law, (verf. 12.) (the 13th, 14th, and 15th. Verfes are but a parenthesys) In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. In this mean while, or in this interim till the day that God shall judge the thoughts of men by Jesus Christ, mens thoughts fall a judging themselves. Conscience is the correspondence of the spirit of man with the law of God in binding or loosing, in condemning, or absolving. And though some mens consciences are so darke, blinde, and ignorant, that they doe not judge themselves at all, and the consciences of others are so brib’d and bias’d, so ill enformed and erroneous, that they give a false judgement, and justify those whom God and his Law condemne, yet that there is such a worke of conscience (whether it be true or false, right or wrong, alters not the case:) all (who know any thing of ita
in working) doe agree; And this is an evident and convincing demonstration, that there shall be a judgment: conscience is God's Deputy, and doth but begin what Christ in that Great audit-day, or day of reckoning, will complete and finish. The Apostle indeed assures us, that if we would judge our selves, we should not be judged (1 Cor. 11. 31.) Yet in this he doth not exempt either good or bad who judge themselves from appearing in the great day of Judgement, but only directs the Good (for he speaketh there to Saints in fellowship) how to prevent the Lords adjudgeing them to present chastnings and afflictions, as is clear from the 32d Verse; For when we are judged, we are chastned of the Lord, that we should not be condemned with the world. Holy selfe-judging and examination may prevent present judgement; but every selfe-judging is an evidence, yea, an assurance of the future judgement.

Thirdly, Judgement hath not been fully executed in any age of the World, excepting one, that of the old World; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accursed Cham in the Ark spared from judgement, while the rest of mankind was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thousands of wicked men in red Letters, even in their owne blood, yet there are many whose paths swim with butter, and the rock powres out rivers of Oyle unto them, many upon whose heads the cande of outward prosperity shines, while their heads and hearts and hands are full of wickednesse; judgement is so farre from being fully executed in this world, that many are hardned in sinne, and some so stumbled or offended in the wayes of holinesse, that they are ready to lay, where is the God of judgement? And hence it is that the Apostle (Rom. 2. 5.) calls the last Judgement, the day of the declaration of the righteous judgement of God; the judgement of God is righteous now, but it is not revealed, it is not manifelted, therefore a time shall come, when there shall be a revelation of his righteous judgement fully; The same Apostle gives a fourth reason (which comes near the case of Job) why there must be a day of judgement. Job's good name was under a cloud, his credit was exceedingly eclipsed, and he was misjudged by his friends (as many sincere ones have since been)
been an hypocrite; now as the Lord will have a time to acquit himselfe, and to declare the righteousness of his judgment, so he will have a time to quit the integrity of his people; and to set them right in the eye of all the world. In that day as he will destroy the vayles of misreport which have been cast upon his wayes, and the vayles of error which have been cast upon his Word, so also he will destroy all the vayles of reproach and slander which have been cast upon the persons, speeches, or endeavours of his people. He will have a day in which there shall be a fresh Edition of the workes of all his Saints, with the comment of their owne upright and honest meaning upon them, not rack'd and wiee-drawne with the malice and mis-conceptions, eyther of enemies or mistaken friends. This is the ground of that serious and but needfull Caution given by the Apostle (2 Cor. 4:5.) Judge nothing before the time, till the Lord come, who shall bring to light the hidden things of darkness, and make manifest the counsels of the heart, and then every man shall have praise of God. What, every man will God praise those who are praise-leffe? will he praise the proud and coveitous, the drunkards, and uncleane? Shall every man have praise of God? Will he flatter men in their sin, and bow pillowes of commendation under every elbow? No, the Apostles meaning is, every man that is praise-worthy, shall have praise of God; every good and faithfull man, every true beleeuer; all sincere and honest hearts, though they have been called hypocrite, and disgraced, though they have had the dirt of a thousand scandals cast in their faces, yet there is a day coming, when as all tears, so all reproaches shall be wiptd away, and every man, that is, every godly man shall have praise of God. Job who was called hypocrite, and wicked, shall then againe have praise of God, his old certificate or Letters of commendation shall be renewed; A man perfect and uprigh, fearing God and eschewing evil.

Seeing This Day of Judgement hath been so long a goe spoken of, and beleived; seeing there are such undeniable prooses and demonstrations of it; we have cause to be ashamed that we have not more quick thoughts, more lively and working apprehensions of it, that we are not more acquainted with it. One of the Ancients faith of himselfe, that wheresoever he went,
went, whether he did eate or drinke, or travel, or studie, or whatsoever he was about, he thought he heard the voice founding in his ears, Arise ye dead, and come to judgement; it is good for us to carry this day in our thoughts all our dayes. If we doe so, we shall finde these two profitable effects of it.

First, It will awaken us; Secondly, It will meeken us.

First, It will awaken us, and keepe us awake; The sound of this Judgement made Felix tremble; He that trembles is awakened; and it will keepe us awake while we remember that it shall come unexpedly, suddainly; it hath been long in coming, but when ever it comes, it shall come suddainly. So the Apostle describes the comming of that day ( 1 Thes. 5. 2.) It shall come as a sheepe; a sheepe comes suddainly. Christ describes it by that which is more suddain ( Luk. 21:35.) It shall come as a snare, how suddainly doth a snare take the bird? That the Judgement shall be so terrible and dreadful should awaken us, that it shall be so suddain and unavoydable, should keepe us awake.

Secondly; It should meeken us, Why should wee judge others, seeing we must all be judged? See how the Apostle takes them up, or rather takes them downe, who erected tribunals, and stood on the earth as Judges over their brethren, ( Rom. 14. 4.) Who art thou that judgest another mans servant? Proud censoring persons know not themselves, nor doth any man know what they judge themselves to be, who are over-busie in judging others. When we in common speech say to a man, Who art thou? We argue our owne ignorance or neissance of his person. But in speeches of this rile, when we say, Who art thou? We eather argue the pride of that person whom we already know, or that he doth not know his place and duty, but overweenes himselfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans servant, excepting him onely who takes upon him to judge the servants of God. And while the Apostle faith, Why doest thou judge another mans servant, he doth but more convince (by that common rule) such as presume to judge the speciall servants of God. As thus he reproves all peremptory judgeing of others because they are servants to another, so he proceeds to a further reprooofe of it, because they are our brethren ( Vers. 10.)
10. Why dost thou judge thy brother? Why dost thou set at naught thy brother? We shall all stand before the judgement seat of Christ. But may we not at all judge one another? Must all judgement be deferred till Christ come to judge us all? This the Apostle seems to give in charge, (1 Cor. 4. 5.) Judge nothing before the time. What's the time? We have an answer in the next words, Untill the Lord come, who both will bring to light the hidden things of darkness, &c. What coming is this? None other surely, but his coming or his glorious Appearance, when we must appear before his Judgement seat, to receive according to what we have done in the flesh, whether it be good, or whether it be evil. Yet this is not a total prohibition of judgement, as some pervert that place, urging it against all Magistracie, as if it were unlawful for a man to be a Judge. The Scripture forbids, onely incompetent Judges, or the unjuelt judgement of such as are competent. • It forbids onely rash judgement about things or persons without prove, or a Judgement upon persons about such things, of which there can be no prove; The hidden things of darkness, and the counsels of the heart, which Christ alone can bring to light and make manifest, as that Text expounds it selfe; Or the Scripture forbids rigid and final judgement concerning the eternall state of any person. For though we may lay of many men, considering their actions and outward course, as also the appearing frame and disposition of their spirits, that they are in a damnable and perishing condition; yet we cannot pronounce a final sentence upon any man that he shall be damned, because every mans judgment is of God; and they who are now abominable and disobedient, and unto every good workes reprobate, may yet (through frees grace) be converted and healed, made clean and justified.

Lastly, The Scripture forbids us to judge one another, as having no grace for the doing or not doing of those things, which may consist with a present state of grace. So the Apostle argues (Rom. 14. 3.) in his dispute about the ceremonial obsercation of meats and dayes, concerning whose abolition by Christ, many beleivers were then unsatisfied; Let not him that eateth not, judge him that eateth, for God hath received him; that is, he hath accepted, and numbered him among his owne; therefore do not thou severely reject and call him out. And as thus,
sho that in many cases we ought not to judge our brethren at all, so in all cases we ought to judge them with tenderness and meekness, with a kind of trembling and unwillingness; because there is a judgment to which we also must come to give an account, as of all our ways, so of the judgment which we at any time pass upon our brethren.

Secondly, Observe:

The Redeemer shall be the Judge.

Though the three Persons in the Glorious God-head, Father, Sonne, and Holy Spirit, concure in every work upon the Creature; yet some works are specially appropriated to each person. This great work of Judgment is appropriated to the Sonne as a part, or as the completion of his mediatiorial office. (Job. 5. 22, 27.) The Father judgeth no man, but hath committed all judgment to the Son. That is, the Father alone (as they imagined) without the Son, judgeth no man; for as he created all, so he judgeth all by the Son: and hath given him authority to execute judgment also, because he is the Son of man; for being the Son of man, he will be visible to all (Rev. 1. 7.) and so most fit to be the Judge. Peter speaks this as a special doctrine which he was called to preach (Acts 10. 42.) Him hath God raised up, and showed him openly, not to all the people, but to witnesses chosen before of God, and hath commanded us to preach to the people, and to testify that it is he that is ordained of God to judge the quick and dead. As the saving of man by Christ is founded in the will and ordination of God, so also is the judging of man by Christ. The Apostle Paul (Acts 17. 31.) stirreth up and awakens all to the duties of holiness and repentance, because God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead.

Some may object that of Christ himselfe (Job. 8. 19.) as a disclaimer of this office: I judge no man. The answer is at hand; Jej. dge after the flesh. I judge no man; that is, as ye do, after the flesh, or by outward appearances (as he speaks Job. 7. 24.) I judge the Spirit, and after the Spirit, mine is righteous judgment. Again, I judge no man; that is, my present work is to save, and to preach salvation, my work is to tender conditions.
ons of peace, and to call sinners to repentance, that's my present worke; My second comming is for judgement. But though Christ be Judge, yet it seemes he is not the onely Judge; himselfe faith that he had associated his Disciples (Luk. 22. 29. 30:) I appoint unto you a Kingdom, as my Father appointed unto me, that ye may eate & drink at my Table in my Kingdom, & sit on thrones judging the twelve Tribes of Israel. I answer; They shall judge not authoritatively, but doctirnally. As the word which Christ spake, so the word which the Disciples of Christ spake (or which any of his faithful Ministers speake according to the truth of Christ;) Shall judge him (that hath heard it) in the last day (Joh. 12. 48.) The word is the rule of judgement, as Christ is the person judging. Yet, I conceive, that Text in Luke importts some speciall personall honour and priviledge, which the twelve Apostles shall have in the Judgement of the great day, beyond the rest of Saints. Of whom the Apostle speaks (1 Cor. 6. 2.) Know ye not that the Saints shall judge the world. All the Saints shall judge the world as approvers; they shall vote as it were with Christ, and say, This is a just and righteous Sentence; but the Apostles shall judge (if I may so express it;) As assessors with Christ, to whom alone the Commission as Judge is given. The Queen of the South (faith Christ;) and the Ninevites shall rise up in the judgement with the men of this generation, and condemn them (Luk. 11. 31.) That is the example of the Queene of the South, who took so long a journey to heare the wisedome of Solomon, and the example of the Ninevites, who repented at the preaching of Jonah, shall be produced as evidence for their conviction and condemnation, who have heard and refused the wisedome of a Greater then Solomon, and the preaching of a Greater then Jonah. The Great Judgement shall be carried on by many, as Assessors, as Approvers, and as Witnesses, but the Redeemer onely shall be visibl and determining Judge.

This day of Judgement will be very terrible; Christ who at his first comming was revealed in flaming love, shall be then revealed in flaming fire (2 Thes. 1. 7.) This Judgement will be very glorious: The first appearing of Christ was so obscure, that it was an appearance but to very few; Many who saw the man did not see the Saviour; but his second appearing will be
Chap. 19. An Exposition upon the Book of JOB. Vers. 25.

So full of lustre and glory, that as all shall see the man, so all shall see the Judge. Thus the Apostle describes it (Tit. 2. 14.) Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. It is said of Agrippa (Acts 25. 23.) that he came to the Judgment-seat and Bernice with great pomp; we may render the Text thus, He came with great phantasie, or affected vanity. When the Lord Jesus Christ shall come to his Judgement-seat, it will be with great pomp indeed, but it shall be serious as well as glorious pomp; for he shall come in the glory of his Father, with all his holy Angels. (Mark 8. 38.) Christ shall have a traine of Angels, as the Archangel shall give the summons, or cite the world to appear at the barre (1 Cor. 15. 52. 2 Thes. 1. 7.) so there shall be thousand thousands of Angels attending the Judge. He shall come in the glory of his Father, with all his holy Angels. The first coming of Christ was in the forme of a servant (Phil. 2.) Yea the Prophet saith (Isa. 53: 2.) He had no forme nor comeliness. In his first coming, he was followed by Fishermen, or men of inferior quality, but his second coming will be in the glory of the Father; his Glory will be such, as the Fathers glory is; and his followers shall be greater then the greatest of men, and these not a few but many, even all his holy Angels.

And this but equal that Judgement should be put into the hand of the Redeemer, and that he should come in all this glory, when he comes to sit in Judgement, because he hath been judged, and condemned, because he hath borne shame and dishonour, while himselfe stood in Judgement. Christ did not only dye for us, but he was condemned to death as an evildoer, there was not only paine in his death, but shame; He in this humbled himselfe indeed, and which is more, He became obedient, and which is the lowest obedience) he became obedient unto death, and which is the lowest and most ignominious death, the death of the Cross. The Apostle makes this threefold humiliation, the ground of his threefold exaltation (Phil. 2. 9; 10.) Wherefore God also hath highly exalted him, &c.

He exalted him above the grave in his resurrection, above the earth in his ascension, above the heavens in his session at the right hand of him the Father. That as the name of Jesus every knee should bow, both of things in heaven, and things in earth; and things
under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Indeed if God be so careful to redeem the honour of his Saints and Servants, who have suffered reproach, if he will get them fame in every Land where they have been put to shame, and make the Sons of thosc that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternal excellency, surely then, much more will God be careful of the honour of his Sonne; he that will not let his servants honour lie in the dust, but will repair their credit, and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son? or no treinvelt him in that Glory of which he stript and uncloathed himselfe, that he might perfect the worke of our Redemption.

This honour of Christ, the Redeemer, to be Judge of the world together with the glory in which he shall appeare when he comes to judge the world, carries a twofold effect in it, according to that twofold distribution of those who are the objects of this Judgement, Good and bad, the Godly and the wicked.

First, It carries terror to the wicked, who know not God, and who have not obeyed the Gospel. What more terrible to unbelievers, then to be judged by him, whom they have not beleved? What more terrible then to be judged by him whom they have neglected, to be judged by him whose grace and mercy they have refused? What more terrible then to be judged by him whom they have despised, and said (at least in their hearts) This man shall not reign over us; How terrible will it be to those wicked men, to stand before Christ as their Judge, whom they have trampled underfoot, and counted his blood (the blood of the Covenant) as an unholy thing, and have done despight unto the Spirit of Grace?

There is nothing in condemnation more dreadful, then to be condemned by a Redeemer; They who are without Christ, are without hope, how hopelesse then are they who are cast out by Christ? By whom shall they be saved, who are condemned by a Saviour? As the love of Christ is most desireable, so his wrath is most insupportable. Who can stand
before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come.

There are five things in this Judge, which make his wrath most dreadful.

First, He is such a Judge as the power of the most powerfull cannot dare.

Secondly, He is such a Judge as the wealth of the wealthiest cannot bribe.

Thirdly, He is such a Judge, as the wit and subtilty of the wisiest and most subtile cannot delude.

Fourthly, He is such a Judge, as there is no appealeing from his sentence.

Fifthly, He is such a Judge, as there is no repealing of his sentence. What he lets downe shall stand for ever. All which Job applies to his friends in the last words of the Chapter; Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

Secondly, This carres Comfort, and speaks joy to Saints, How sweet is it to remember, that their Redeemer is their Judge. For as the Apostle saith, Who shall condemn, it is God that justifieth; so may they, Who shall condemn? it is Christ that judgeth us. The time of the Judges coming, is the time of their refreshing. So the Apostle Peter calls it in his Sermon, (1 Peter 2:9, 20,) Repent ye therefore, and be converted, that your sinnes may be blotted out, when the time of refreshing shall come from the presence of the Lord. What these times are is expressed (Vers. 24,) the Lord shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of the restitution of all things. When Christ shall restore and set all right, which have been disordered (which will be a time of Judgement unquestionable, if not the time of the last Judgement) then it will be a time of refreshing to all the people of God, even of such refreshing (and infinitely more) as the weary labourer or tired one that takes in his repose under the coolest shades (as the word there used implies) which fetcheth up his fainting spirits and renews his strength. When God came at once to Glorify his Sonne Adam after his fall, he came in the image of his glory (2 Cor. 4:4.) And when Jesus Christ shall come to judge and condemn the resurrection of man, though it will be the better...
of the day, or a day of heate to all his enemies, yet it shall be the
coodle of the day, or as the refreshing shadow after heate to all his
Saints. That Christ is Judge, cannot but be a rejoicing to the
Saints. For

Firstly, He being Judge, the Judge is their friend.

Secondly, The Judge is their kinsman, their brother; For
though (as we ought not now 2 Cor. 5. 16. do) Christ in that
day will not know any man after the flesh, yet all Beleevers who
are his flesh, shall then be knowne, that is, accepted with
him.

Thirdly, The Judge is also their Priest and Propitiation;
He shall judge them, who hath satisfied for them, and knowes
how all reckonings and accounts stand between God and their
soules; for he it is that hath by his owne bloud balancd and
made them up.

Fourthly, The Judge is their Advocate and Intercessor;
he shall judge them, who hath often moved for them, who hath
powred out his soule in prayer for them, as well as he once
powred out his soule an offering for them. Surely he who hath
spoken so much for them, will not (though he hath cause to
blame them for many things) speake or pronounce any thing
against them.

Lastly, The Judge is he who was judged in their behalfe; and
seeing he was condemned bearing their sins, he will not lay those
sins againe upon them who have laid hold on him, and so con-
demne them.

All these considerations layd together, shew how sweet it is
for Saints to remember that the Redeemer shall stand upon the
carth to judge them. And hence the Saints are described.

First, Not fearing but hoping for his appearing (Tit. 2.
14. where it it called, not onely the hope; but the blessed
hope,) Looking for the blessed hope, and the glorious appearing of the great
God, and our Saviour Jesus Christ; it is the blessed hope, because
the thing hoped for being once attained, we shall be for ever
blessed.

Secondly, They are described (not fearing but) loving the
appearing of this Judge (2 Tim. 4. 8.) Henceforth (faith Paul)
there is laid up for me a crowne of righteousnesse, which the Lord the
righteous Judge shall give me at that day, & was to me only but to all
them
them also that love his appearing. To be a lover of the Appearing of Christ in Judgement, is the character and almost the definition of all true beleevers. None can love it but they, and they cannot but love it.

Thirdly, They are described (not fearing but) praying for it, and that not coldly but earnestly and importunately (Rev. 22. 17.) The Spirit and the Bride (that is, the Spirit in the Bride faith, or the Spirit preseth and provoketh the Bride to) say come, and let him that heareth say, come. Who is thus invited to come, and for what to come? The person invited to come, is Christ, and he is invited to come to fulfill all the Prophecies of that Book revealed to John, and therefore to come to judgment, which as it is there Prophecyed, so it will be the utmost fulfilling of all the Prophecies. And to shew that Christ approved and accepted this earnest prayer of the Bride for his comming; he answers (at the 20th Verse) He which testifieth these things (and that is none but Christ, The Amen, the faithful and true Witness (Rev. 3. 14.) he (I say) answers, and) saith, Surely I come quickly, and this is the third time he that faileth it in this Chapter; for he had said, ver. 7th, and again, v. 12th, Behold, I come quickly. Which threefold promise of his comming quickly, is sealed up with, Amen, and the prayer of John, seconding the Churches prayer, Even so, come Lord Jesus. What longing is there for his comming, who having been prayed to come, promiseth to come quickly, and is yet again prayed to come. The preparations and prognostickes of the comming of Christ, are dreadfully set downe, to the amazement of the world, (Luk. 21. 25, 26.) There shall be signes in the Sunne, and in the Moone, and in the Starres, and upon the earth, distresse of Nations, &c. men's hearts (that is, the hearts of the men of the earth, or of earthly-minded men) failing them for feare, and for looking after those things which are comming on the earth, &c. And then shall they see the Sonne of man coming in a Cloud with power and great Glory. This glory and terror of the comming of Christ, which shall dazzle the eyes and astonish the hearts of all that know not God, shall be delight to the eyes, and rejoice the hearts of all that obey him. These Christ bespeakes in the 28th Verse, When these things begin to come to passe, then looke up and lift up your heads (looking up and lifting up the head, is a posture of confidence and
and of joy for your Redemption draweth nigh; That is, you shall soon receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Christ came first into the world, but we reape not all the benefits of our redemption, till Christ comes the second time into the world.

Then they who are dead shall be redeemed from the power of the grave, and they who shall be found alive, shall be redeemed from all the troubles and sorrowes of this life. Then Christ will wipe all teares from the eyes of every afflicted Job; then he will heale all the sores of his Job's; then he will supply all the wants, and restore the broken estates of his Job's; then he will repair the credit and honour of his Job's; then he will rightly interpret the actions and speeches, the works and words of his Job's; then he will give his Job's a full estate, a double estate, a heaven-fold estate to all that they had before; then he will make his Job's like himselfe; they that lay on the dung-hill, scaring their sores with a poortherd, when Christ appears, shall appear with him in glory (Col. 3. 4.) The diseased and leprous bodies of his Job's shall be fashioned like the glorious body of Jesus Christ, by that mighty power by which he is able to subdue all things to himselfe; Yea, when the Redeemer shall stand upon the earth in the latter day, he will marry all his Job's to himselfe, he will take them from the dust, and lay them in his bosome for ever. Therefore well might Job, and well may any Saint in his, or in a worse condition then his (if worse may be) rejoyce and triumph in this faith; I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.

26. And though after my skin, wormes destroy this body, yet in my flesh shall I see God.
27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

In the former verse we have considered and improved the confession of Job's faith in the Redeemer.

First, As living or eternall.
Secondly, As rising from the dead, or raising the dead to life.
Thirdly, As judging both the quick and dead; He in these two verses enlargeth the confession of his faith concerning his own personal resurrection. Which
First, He affirrs in the close of the 26th verse, In my flesh shall I see God.
Secondly, In the strong expressings of his faith he affirrs himself of it, notwithstanding all the difficulties that might obstruct and hinder it in the former part of the 26th verse, and in the close of the 27th; Though after my skin, wormes destroy this body, though my reins be consumed within me, yet I believe I shall see God; These impediments doe not weaken my faith.

Thirdly, He declares the benefit or happiness which shall accrue to him after the resurrection of his body, which he doth;
First, In those words, I shall see God.
Secondly, In those, I shall see him for myself. In both which expressions, he sets forth the happiness of the Saints after the raising of their bodies out of the grave, and the reunion of soul and body.

Fourthly, He maintains the identitie of his flesh or body in the resurrection, or that the same body which falls shall rise. And this in a twofold notion.
First, An identitie specificall, it shall be the same body in kind; Secondly, An identitie numerical, or individual, it shall be the same particular body which he had on earth, and laid down.
downe in the earth. Both which are evidenced and evinced from those passages in the Text: I shall see him in my stead; Mine eye shall behold, and not another; I, my, mine, and not another, imply nothing, if not himselfe, or no other thing but himselfe.

From all we may collect how excellent a confession of faith Job made about that great mystery of the resurrection, and how firmly his soul was established in it.

Ver. 26. And though after my skin wormes destroy this body.

I will not stay eyther upon the opening or disproving of the translation of the vulgar latine; which as it varies extremely wide from the Original in the close of the former Verse, so at the beginning of this. There instead of, He shall stand upon the earth in the latter day (as we translate) tis rendred, I shall rise againe in the latter day. And whereas here we say, Though after my skin wormes destroy this body; that reading is, and I shall be againe encompassed about, (or cloathed) with my skin. This vast difference in the translations ariseth from hence, because the word which we render to destroy, may be derived from a double root, eyther from a root that signifies to compass or circle a thing round, or as we and most Grammarians derive it from a root that signifies to break, or to destroy, to diminish, or crumble a thing (as it were) into the smallest pieces or atoms.

A second reading we give in the margin of our Bibles; after I shall awake, though his bodie be destroyed, yet, &c. whereas we say in the Text, Though after my skin wormes destroy this body. We put in the margin, After I shall awake, &c. The reason is, because the same word in the Hebrew which signifies the skin signifies in the Verbe, to awake or arise from sleepe. Master Broughton gives light to this, in the exposition of his own translation. And after this my skin is spent. Which he glosseth thus, in the person of Job; And after wormes spend this my skin and stead, I mean after my resurrection, and I use a doubtfull word to contain both. As if a word were intentionally used by Job, which signifies both his skin, and his awaking or resurrection, that so we might take it both ways, and neither of them both against, eyther the scope of the Text, or against the truth (tis utiull in Scripture to compare death to sleepe, and the resurrection to awaking.) When (faith be) I awake, though this be destroyed, I shall see God.
God. Or though this skin be destroyed, yet I shall see God. To this sense another translates; After worms have digged through this, (that is, this skin or body.) I amaking shall see God in my flesh. The Interlineal varies a little; And after they (that is, the worms) have consumed this my skin, I shall see God in my flesh. The strict letter of the Hebrew is very concise; And after my skin destroy this. So that we supply three words in this one clause, to make up that which we conceive the sense; First, the word though; Secondly, the word worms; Thirdly, the word body; neyther of which are expressly in the Original. Therefore our translators have put them in a different character, implying that those words are added to explain the meaning of the place, which is somewhat darke, by reason of that concealeness of expression.

Some Interpreters take notice of the elegancy of Job's speech, who therefore doth not name his body, or say, this body, eyther because with the demonstrative particle, This, he used a gesture putting his hand upon his breast, after worms have destroyed this which I now laying hand upon, that is, this my body, I shall yet see God in my flesh. Or as some others conceive he faith onely This, not this body, because his body was so worne and disfigured, with his sores and sickness, that it could scarce be called a body; After worms have destroyed this, call it what you will, I can hardly find a fitting word to call it by. As if he had more largely sayd, After I am dead, and layd in the grave, where worms do not onely eat my skin and consume this upper garment, but my whole body also; yea, and not onely, the outward limbs and members of my body, but my very bowels and entrails. Though my reins be confused within me; though worms devour, and rotteness invade whatsoever I am, or have of a body, though I am spent from head to toe, from skin to reins, muscles and muscles, yes not withstanding all this, I believe that I shall rise again, and see God in my flesh. Hence observe, first,

Death may, yea shall prevail over the whole outward man.

Death spends both skin, and reins; it devoureth all. Death. Swallowes up flesh and bones. We may well lay of death. It makes no bones of any man. It takes in one part after another, till all be taken in: skin, and flesh, and bones, and reins; death.
death unmakes us. Hence the same word in the Greek signifies to unmake, signifies also to dye, because death is the unmaking of every creature that lives. Man is unmade man by the first act of death; that separates soul and body, and this makes him no man: the soul alone is not man, the body without the soul is not man; therefore the disunion of these unmakes man. And when death hath unmade man, by disjoyning soul and body, it proceeds to unmake the body. Though death can do no more to the soul than separate it from the body, yet it can do much more to the body than separate it from the soul. Death consumes the body when he is alone, it pulls one member from another, till it prevails over all; as an old building is pulled downe piece after piece, till all be laid in dust and rubbish: not only doth it fade the beauty, and deface the skin, but it enters into the bones, and sucks the marrow. The Apostle Peter useth a word of this sense, while he speaks of our death to sin (1 Pet. 2. 24.) who bought his own selfe, bare our sinnes in his owne body on the tree, that we being dead to sin, &c. (so we translate) the word is, that we being unmade, or off-made to sin: every converted soule is united to, or made up in Christ, and unmade to sin, that is dead to sin. Now as spiritual death to sin is the unmaking of a man, the pulling him in pieces in regard of what he was, the unmaking of his finitude, nature, that he may be made up again by grace; so naturally death is the unmaking of the body.

There was never any body made, but death (according to common appointment of God:) had or hath a power to unmake it, one excepted, which one was the body of Jesus Christ. Some indeed, as Enoch and Elias were translated and did not see death; and others, though they dyed, yet were raised to life by the power of God before death did actually unmake or consume their bodies; but there was never any body which being dead, death had not a power to consume, but only the body of Jesus Christ. And therefore the Apostle (Acts 2. 24.) puts it as a special exception case: Christ dyed, but death could not dye with his body, as he supposed might with his, destroy his skin and reins: for (saith he) God raised him up, having loosed the pains of death. The original which we render pains, commeth from a root, which signifies bands or cords by which death
death when it seizeth upon man, binds him (as it were) hand and foot, with bands and cords, and keeps him fast, that he cannot stirre till it hath totally devoured him. Death bound the hands and feet of Jesus Christ, and laid him in the grave: But God raised him up, and loosed the bands or cords of death: And Jesus Christ, who as Mediator, or God-man, laid down his life, had power also to take it up againe (Job. 10. 18.) As Sampson, whom when the Philistines had bound with new cords, he snapped them asunder, like a thread at the Candle: So Jesus Christ when he was laid in the grave, broke the bands of death, or was raised up by God loosing those bands, and why? not only because he had power so doe it, for so he hath power to lose the bands of death from any man as soon as they are tied on, if it were his will and purpose to doe it: But the Apostle assignes a reason beyond this, shewing that Christ was rayfed before death could consume his body, not only because it was possible, or in the power, as also agreeable to the will of God, speedily to lose those bands, but because it was not possible that he should be holden of them. It was possible that death should seize on Jesus Christ, and so it did he freely yielding himselfe up to it, because a death was owing and to be payd to the justice of God for sin. But (as the Apostle) death could not hold him, and keep possession, That was impossible. And that upon a twofold account.

First, In reference unto himselfe.

Secondly, In reference to us.

First, It was not possible in reference to himselfe, because he is life, and life essentially:  Iam the resurrection, and the life, (saith Christ to Martha, Job. 11.) Christ is the resurrection, because he rayfeth us. He is not formally the resurrection, (as was shewed before) but effectually. But Christ is life formally and essentially; now it is not possible for death to hold life it selfe longer under its power, then he who is life pleaseth. Therefore Christ being essentially life, could not but prevail over and conquer death. Or as the Apostle speakes, Swallow up death in victory, (1 Cor. 15. 54.)

Secondly, It was not possible in reference to us: for he having undertaken the work of restoring us to life, if his life had been subdued by death, if he had been holden downe by the power of
of death, always in the grave we had been left for ever. As the Apostle argueth, 1 Cor. 15. If Christ be not risen, your faith is vain, ye are yet in your sins. We had been still under the power of spiritual death, if Christ had been held by that corporal death. Therefore it was impossible (because Christ was to carry the works of our redemption through) that he should be held downe by the cords of death, though he submitted to dye. So then here is the difference. The body of Jesus Christ was not destroyed and totally unmade by death, death could not send in its Armies of worms to eate up his flesh and consume his reins, no not so much as in the least to corrupt his body, as the same Apostle expresseth it (ver. 27, out of the Psalm) Thou wilt not leave my soul in hell, nor wilt suffer thy holy One to see corruption. He suffered his holy one to die; but he did not suffer him to see corruption, that is, to see corruption, or be under the power of corruption. Therefore Jesus Christ rose the third day; and he rose upon the first account, that it could be called the third day. He lay as little time in the grave, as could truly be reckoned three days: and so (I conceive) he did that he might not give the least advantage to death; or that death might have him no longer prisoner then needs must.

And upon this consideration too, he saw no corruption. For three days (as Naturalists observe) a body may continue without corruption; especially as it was with Christ who dying and being buried the evening of the sixth day, lay the seventh in the grave, & rose early in the morning of the first day of the weeke. Martha said to Christ when he came to the Sepulchre of Lazarus, Lord, he hath been dead foure days, by this time he stinketh (Joh. 11.37.) When a body hath been dead foure days, we may say, surely it is corrupted; but in three days there is no necessitie of corruption; So that, God (as it was prophesied in the Psalm) did not suffer his holy One to see corruption; nor the least corruption; this was peculiar to Jesus Christ. And the Apostle is very careful to keepe this close to Christ; for though it were spoken by David, yet he shewes that David did not speake this of himselfe, as if he expected any such privilege (ver. 29.) Men and brethren, let me speake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day, with us. David who spake this is dead, and buried, and lyeth
in the dust fell among us; therefore he spake this of another, and that other is Christ, whose body was so exempted from corruption as none, besides him, ever was. For though Christ (as was taught before) raised some dead bodies before they were corrupted, yet every body that dies is naturally subject to corruption, and continuing under the power of death, must needs corrupt and be destroyed by worms.

Secondly, Observe,

The total consumption of the body of man, is no impediment, no barre in the way of faith to stop us from believing the resurrection.

Job speaks in such language as might represent the greatest difficulties to faith, and yet conquers it. And wee to reach his sense, supply such words as expressly shew it, Though and though; Though after my skin, worms destroy this body, Though my reins be consumed within me: Though it be thus, and thus, yet I believe. As death shall triumph over my body, so my faith triumphs over death. Christ himself puts in a Though to this point of faith about the resurrection, speaking to Martha, (Job 11. 25.) He that believeth in me, yea though he were dead, yet shall he live againe. But it may be said, Lazarus was dead at that time, why then doth Christ suppose that which was no more then actually was? And how can any man be said to live againe who was not dead? Why then doth Christ say, He that believeth in me, though he were dead, yet shall he live. I apprehend, that by dead in that assertion or promise, somewhat more is intended by Christ, then barely to be dead, as Lazarus was; He that believeth in me, though he were dead, seemes to speak not only the separation of the soul from the body, yea, not only (as Martha suspected it was with Lazarus) the body beginning to corrupt, but even a total corruption and consumption of it; when (answerably to the expression of the Text) skin and bones, and reins, and all are eaten up. Now though he were thus dead (faith Christ) yet shall he live againe. Faith faith to death, Doth thy worst, and to the grave, put forth the utmost of thy power, digest me fully (the grave is a great eater, it hath a strong stomack) assimilate me to thy selfe (as by the last act of concoction meats received into the stomack are) turne me into thine owne
own substance, make my body look like the grave, make it to look like my self, the earth, that no man can distinguish me from the earth, yet this doth not at all weaken my faith in believing that I shall rise from the dead. But all these disadvantages upon it, yet the power of God answers, or rather tramples upon them all. The faith of Abraham (Rom. 4. 18, 19, 20.) moved much after this rate, or in such a sphere, of holy height and strength in reference to the promise of a Son; That a Son should be borne to Abraham, was like the rayling of one from the dead. So the Author to the Hebrews speaks expressly (Heb. 11. 17. 19.) By faith Abraham when he was tried offered up Isaac, and he that had received the promise offered up his only begotten Son accounting that God was able to raise him up even from the dead, from whence also he received him in a figure. See how Abraham's faith acted about the receiving of Isaac in his old age, when his body was (in reason) more fit to go to the grave, then to beget a son like Job's for the receiving of his dead body out of the grave. He (faith the Apostle, Rom. 4. 18.) against hope, believed in hope. Everything flood in the way of this hope, that he should have a Son, yet he believed that he should become the father of many Nations according to that which was written; so shall thy seed be. And being not weak in faith, he considered not his own body, now dead, (that is, decayed with age,) when he was an hundred years old, nor the deadness of Sara's womb. This probably was the figure of which the Author to the Hebrews writes, when he affirmes, that Abraham was willing at the command of God to offer his Son to death, from whence (by the promise of God) he had received him in a figure. There were two deaths, a double death to hinder Abraham from having a Son, and yet his faith lived and prevailed over both. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded, that what he had promised he was able also to perform. Faith looking to the power of God, triumphs over our own weakness. Now as Abraham's faith triumphed over those two deaths, so decays and declensions of his own and his wives body, believing strongly that thorough these two figurative deaths, God would raise him a Son. So faith triumphs over; and breaks all those bands, by which death may seem to hold the body in the grave beyond all hope of rising.
We finde Faith putting many hard cases to it selze; David did so (Psalm 23:4). Though I walk in the valley of the shadow of death, I will fear no ill. Againe (Psalm 46:2.) Therefore we will not fear, though the earth remove, and the mountaines be carried into the middle of the Sea. You see what thoughts faith proposeth to it selze, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world and all worldly objections. As the grace of God towards man triumphs over all the unworthiness of man, and will doe man good, though many stops lie in the way. (Psalm 106:8.) They understand not his works; they remembered not the multitude of his mercies; they rebelled against the Sea, even as the red Sea. Every one of these were as a stop in the way of mercy to doe that people good, yet mercy got over them all, Nevertheless he saved them. Now (I say) as the grace of God triumphs over the unworthiness of man; so faith triumphs over all the improbabilities and impossibilities that seeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promise. And as to that special word, or promise of God for the resurrection of the body, faith seemes to speake, yea to glory and boast thus; He that gave me a being when I had none, can easily reduce me to the being I am in, when I seeme not to be what I was before, or no such thing as now I am; though wild beasts of the earth, and birds of the ayre; though Canibals, or men-eating men devour my body; though fire consume it; though the ashes be scattered in the ayre, (as the Church-Story speakes in the reignes of persecuting Dioclesian), or thrown into the river, as lost for ever, and never to be gathered up again in the opinion of man, though all these difficulties and encumbrances grow upon my faith, yet I believe I shall be repaired, and see God in my flesh. Which is the next point of Job's faith.

Yet in my flesh shall I see God.

The Hebrew is, from my flesh, it is usuall in that language to put the Preposition De for In. Mr. Broughton keeps to the letter, and faith, Yet from my flesh shall I see God. His meaning is, I being raised and clothed with flesh, shall see God, or from my flesh. When I am in the flesh I shall see God. There are two things further in those words, In my flesh. Non dicit per carmem meam semetiam sic est carne mea quaedam cum video deum.
First, He saith, *My flesh, that is, my owne flesh, in opposition to another flesh, whether specificall or personall, as was intimated before.*

Secondly, *My flesh, as poynting to his present estate, My flesh, this flesh of mine which is now so miserably wore, and will shortly be worm-eaten, this my flesh, which is now unmeet for the presence of any man, much more for the presence of the great God; even this flesh of mine, this diseas’d and despised flesh shall be fitted for the presence of God, the great and glorious God; I, in my flesh, in this my flesh shall see God.*

Shall see God.

To see is often used in Scripture to note a divine and supernatural act; hence prophetically revelation are called visions, and the Prophets Seers. There is a twofold seeing; First, seeing with the eye of the body; Secondly, seeing with the eye of the minde: a corporall and an intellectuall sight: both which may here be understood, according to the twofold acceptation of the word, God, I shall see God. The word God, may be taken, either, first, essentially for the divine nature, and then we must expound the word see in the latter sense, I shall see him with the eye of my minde, or intellectually. Secondly, the word God, may be taken personally for Jesus Christ the Mediator, who having two natures, the divine, and humane, united in his person, or having assumed the humane nature into the divine, which is the person, himselfe is often called God: So that, I shall see God is this also, I shall see Jesus Christ, God-man, who being glorified in the body, shall be seene with boditie eyes. And so Job affirms himselfe that he shall see God in the first sense, with the eye of the body; As if he had said, I shall have a glorified eye to see a glorified Saviour with. From or in my flesh, I shall see God. Thus one of the Ancients gives the interpretation of this Text. Whereas (faith he) Job saith, in my flesh I shall see God, he without doubt prophesied the resurrection of his flesh: yet he did not say, By my flesh, while if he had said, the Text notwithstanding might be expounded of God, who being in the flesh shall be seene by the flesh; yes we may understand it only thus, I shall be in the flesh, when I see God.

Hence
Hence Observe;

First, The body after the resurrection shall be true flesh, or shall have true flesh.

That opinion hath been condemned as heretical, which some held long since. That when the body riseth again it shall be a spirit subtile, and thin, like the ayre or winde, not subject to the touch of the hand, or sight of the eye. To which one of the Ancients answereth well from (Luk. 24. 39. 40.) where Christ when the Disciples were affrighted at his appearance, after his resurrection, thinking they had seen a spirit, ver. 37. (for so absurdly they spake, as if a spirit could be seen,) Christ, I say, to free them at once from that absurdity, and fear, calleth to them; Why are ye troubled, and why do ye thoughts (that is, such vain thoughts as these) arise in your hearts. Behold my hands and my feet, that it is I myself (much in the language of Job whom I shall see for my selfe) handle me and see; for a spirit hath not flesh and bones as ye see me have. Mine is a true body, composed of flesh and bones, it hath the dimensions and properties of a true body. It may be seen and handled: Christ admeteth the testimony of their owne senses, to assure them it was no delusion or phantast which was presented to them, but his real body.

But, faith not the Apostle (1 Cor. 15. 37, 38.) treating of the resurrection; That which thou soweest, thou soweest not that body that shall be, but bare graine, as perchance of wheat, or some other grain: but God giveth a body as it pleaseth to every seed its own body. From this similitude some argue, that which thou soweest is not that body that shall be when thou reapest. Then the body that dies, and is laid in the grave, is not that body that shall be in the resurrection; and if it be not the same, but some other body, then it may be an ayereal body.

I answer; It is true, corne, or grain which is sowed, doth not rise againe in that manner, or after that likenesse in which it was cast into the ground. We sow bare seed, but when it comes up againe, it comes with a stalk and an eare, and shoots up in much beautie, glory, and verdure. There is a great difference between a grain of wheat in the bushell, and a flourishing stem, or eare of Corne in the field. God gives its another body in the growing up; but yet it is still a body, and there is the
the same nature in it still, the graine remains still. Onely, there is an addition of beautie, and greenesse when it growes up. So the body that is cast into the ground is like bare graine, (the Apostle uteth that word) it is a bare body, a naked body; but when it shall be raised againe, the body shall have many great additions, it shall have a cloathing, and an excellency of glory put upon it. (2 Cor. 5. 4.) We shall be cloathed upon, yet still it is a true body and the same body. The Apostle Paul doth not say, that the body shall be utterly cast away or lost in Glory, but the body that dyes is uncloathed, and those bodies of Saints which live at that Great day, shall be cloathed upon with a house which is from heaven. So that in the resurrection there will be an adding somewhat to that which was before, not a taking away of that that was before; the flesh shall be refined and purified, it shall not be layd aside, or annihilated. The corne growes up, with somewhat that it had not, but it doth not loose any thing that it had; 'tis still a graine of wheat and better. So the bodie layd downe in the grave is raised, not the same in all things but better in many things; it will not lose any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Secondly, It is objected, How can it rise flesh, when the Apostle (1 Cor. 15. 50) saith, Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption? If no flesh shall inherit that state, how can it be affirmed, that the true flesh shall be raised to enter upon that inheritance.

I answer, by way of grant, that by flesh and blood in that Scripture, we are to understand natural flesh and blood, not flesh and blood as it notes a sinful, or corrupt condition. In which sense it is also true, that flesh and blood shall not inherit the Kingdom of God. But the Apostle speaking there of the resurrection of the bodie, he meanes the flesh and blood of which the bodie is composed and made up; and of that he saith, It shall not enter into the Kingdom of heaven. It is true, it shall not in the state wherein it is, flesh and blood as it is corruptible shall not enter into heaven. Himselfe seems to expound that we are thus to conceive flesh and blood in the latter clause of the same verse; Neither shall corruption inherit incorruption, that is, corruptible flesh...
flesh and blood, or flesh and blood that hath the seeds and principles of corruption in it, shall never enter into the Kingdom of heaven: such flesh and blood is unfit to wear the garland of glory. As our souls must be changed before they can be fit for glory; so also must our bodies. Meere natural flesh and blood are too weake to bear the weight of glory. Which the Apostle intimated (Verse 44.) It is sown a natural body, it is raised a spiritual body. As if he had said; Such a body as man layd downe in the grave will not serve his turne, when he riseth againe. Man layes downe onely a natural body, or as the Greeke strictly speaks, an Animal body, or a Soule body; that is, a body quickned and maintained onely by a living soule, such as Adam was in the Creation, whose body being formed out of the dust of the earth, and the Lord breathing into him the breath of life, he became a living soule (Gen. 2. 7.) yet such was his soul that it could not maintaine his bodily life without helpes from without. And so his (as also ours who are descended from him) was but a meere natural body; but when man is rayled from the dust, he shall be provided and fitted with a spiritual body. The Apostle saith not that the body shall be changed into a spirit, but it shall be raised a spiritual body, which yet some urge strongly to prove that the body shall be attenuated into a spirit; But for the removing of that objection and the clearing of the Scripture; I answer, that the body raised to glory is called spiritual these three ways.

First, Because the body shall ever be subject and serviceable to the spirit; for as the spirit of a man while it is subject to and serveth sinful flesh, is called carnall in the language of Scripture; so the flesh of man when it is purely subject to the spirit, may, by the same proportion, be called spiritual.

Secondly, It may be called a spiritual body in regard of the great strength and activity, with which it shall be endowed: Spirits are strong, and so is every thing which is spiritual. Spirit is often in Scripture opposed to flesh, to denote strength. When the Prophet would have the Jewes know that the Egyptian Horses were to weake to be trusted too, he saith, Their horses are flesh and not spirit. (Nah. 31. 1.) The Devil is called a spiritual wickednesse, to shew that he is a strong and a powerful wickednesse (Eph. 6. 12.) In this reference also our bodies after
ter the resurrection are entitled spiritual. It must be a body of
mighty strength which is able to bear a weight of glory, or
as the Apostle amplifies it, *An exceeding weight of glory.* There
is such a weight in glory that our frail bodies would be crush-
ed under it, unless being made spiritual, they were also made
strong to bear it.

Thirdly, *Tis called a spiritual body because then the bo-
dy shall have no need of natural help. This the Apostle te-
neheth us in that opposition: *It is sown a natural body, it is rai-
seed a spiritual body.* A natural body stands in need of natural
supports; but a spiritual body needs them not. When they in
the Gospel put that tempting Question to Christ, whose wife
the Woman should be at the resurrection, who had been suc-
cessively married to seven husbands; Christ gives an answer,
impling that such Questions shall then be cut of doores,
(Mat. 22. 13.) After the resurrection, they neither marry, nor
are given in marriage, but are as the Angels in heaven. Mariage
will be out in heaven: yea the body shall be so spiritual in hea-
ven, that we shall need, neither sleepe, nor meat, nor clothing,
as Angels and Spirits doe not. I may give the spiritualness of
the body in foure words, according to the Schoolemen in their
disputes about the state of a glorified body.

First, Clearnesse and beauty: the face (St. Steven did shine at
the face of an Angel (Acts 6. 15.) Not that an Angel hath a face
or shines visibly; but so tis phrased to note excellent beautie;* 
as excellent bread is expressed by Angels bread: there was an
amazing beautie stamped upon the face of Steven, because he be-
gan to border upon heaven, and had received some beams of glo-
ry approaching, then instead of those filthy ulcers, with which
the body of Job was spotted, his body, as also the bodies of all
the Saints with him, shall appeare (as it were) with flames
and floods of light, and resplendent beautie; and which is the
beautie of this bodily beauty in heaven, it will be such as where-
of none shall be proud themselves, nor yet by it be a snare to
others.

Secondly, Agilitie, nimblenesse, and activity; whereas now
our bodies move heavily, they shall then ascen and descend like
Angels.

Thirdly, Impassibilitie, we shall not suffer hunger or cold,
sorrow, or paine in the body.

Fourthly,
Forthly, Spiritualitie, which, I conceive, may rather be the comprehension of the other three. Then that of the Apostle will be fullfilled, Christ will change our vile body, that it may be fashioned like unto his glorious body (Phil. 3. 21.) Not that a glorious body shall be of another fashion then now it is, in regard of the symmetrie and disposition of parts and members (the same fabricke and frame shall continue) but it shall be of another fashion in regard of qualifications and endowments; Such as to those fore-mentioned, and in all those our bodyes shall be fashioned like the glorious body of Jesus Christ (which is the highest ascent of honour which the body is capable of) and excepting these changes the body shall be the same it was; the same in nature, invested and sublimated with those noble additions of claritie, agilitie, impaffibilitie, and spiritualitie. Thus it shall be sowne a natural body, but rayled a spirituall body, yet still a body, a true body still. That's the first poynt, the body after the resurrection shall be true flesh.

Secondly, Observe;

Saints raised to life shall see God.

It will be our whole worke, and our whole wages, our whole businesse, and our whole blessednesse to see God. Job speakes as if there were nothing to be done in the next life but onely to see God, nothing to be had or enjoyed then, but onely a sight of God; and indeed there shall be nothing else; I shall see God (faith he) that's enough for me, yea that's all to me (Psal. 16. 11.) In thy presence is fulness of joy; That is, when I shall see & enjoy thee present. (Mat. 5. 8.) The pure in heart shall see God. (2 Cor. 13 12.) Now we see through a glasse darkly, then face to face; that is intensively and directly, not reflectively or by effects; we shall see as we are seene, and know as we are known; according to the utmost comprehension which a creature is capable of, our vessel shall be as full as they can hold, and what would we have more? yea our happinesse shall be that we would have no more. Our hearts shall be so ful of joy, and our heads so full of knowledge, that we shall desire no more, We see the world, and are not filled; The eye, faith Solomon, is not satisfied with seeing. But the light of God is satisfying and filling, that, will not leave one empty space or corner in the B b 2 soule.
soule. God is enough for us, and we shall certainly have enough when we see him (as then we shall) as he is. That privilege is assured to the sons of God (1 John 3. 2.) We shall see him as he is. In this life the Saints see God: the life of grace is the vision of God, as well as the life of glory; and though it be true that here the Saints do rather see what God is not, then what he is; yet 'tis true also that here the Saints see God as he is, as those words may note: we shall see him, though not (as they intend) a full seeing of him. Here we see God by faith; we (as the Apostle, 2 Cor. 5. 7.) walk by faith, not by sight.

We neither walk by sight, as carnal men do, who have no faith; nor do we walk by sight, as glorified Saints, who are above faith. We walk by faith, though it be opposed both to the sight of nature here below, and to that sight of glory, which we shall have above; yet that also is a sight, and by that we see God.

First, In his Promises; Abraham saw my day (faith Christ) (Job 8. 56.) He saw it in the promise; and there God is seen.

Secondly, In his Ordinances; David dwelt in the house of the Lord, all the days of his life, to behold his beauty, (Psal. 27. 4.)

Thirdly, We see God in his Provinces; in them God is so eminently to be seen, that he is as angry, when his people see him not in Provinces, as when they see him not in Promises, or Ordinances. In all these we have a sight of God by faith in this life, and we see him truly as he is; yea, God hath been pleased to make himselfe visible to some of his people in this life, even to their sense as well as to their faith, (Isa. 6. 1.) I saw the Lord, faith Isaiah the Prophet; he speaks not of an intellectual, but of an occular sight; and Job, I have heard of him by the hearing of the ear, but now mine eyes have seen him (Job 42. 6.) And so Jacob (Gen. 32. 30.) I have seen God face to face; and he calls the place Peniel, the face of God. Not that he (or they) saw God himselfe with the eyes of his body, for no man hath seen God at any time (1 John 4. 12.) and so no man can see God and live; (Exod. 33. 30.) But these saw God in some representation of himselfe, in some such breakings forth, and evident demonstrations of his glory to the eye, as gave them an undoubted argument of the presence of God with them; yea sometimes God hath
hath condescended to appear in the form of a man. So that besides that sight of faith which all Saints have of God in this life in his workes and word, some have had a kind of sight by sense in these illustrious and familiar manifestations of his presence with them; yet all this is but a glimpse, to that sight which we shall have of God in heavenly glory, when we shall see him as he is. Which words of the Apostle John, as they are applyable to the person of Christ, whom we shall then see as he is, as that is opposed to what he was, while he was here in the forme of a servant; so they are also applyable to the Nature of God, or to God essentially taken, whom we shall see in that Glorified state, as he is, though not with the bodily eye, nor with any full comprehension of our understandings (for how can finite comprehend infinite) yet our understandings shall have such a full apprehension of God, that comparatively to any sight of God which we have had here, we may be sayd to see him as he is. This intellecutall sight, being unexpressibly far, more excellent and evident then eyther that sight which every Saint hath by faith, or which any have had by the eye, in those appearances which he sometimes hath vouchsafed to dust and ashes here. And therefore that sight of God is called by way (not onely of distinction, but,) of eminency, The beatificall vision.

Thirdly, As this Text is expounded peculiarly of Christ the Mediator, then we may observe yet further for our comfort that

Saints glorified shall see, and ever behold the glorious body of Jesus Christ.

We shall see Christ in our nature glorified. Therefore some render the Text, Not, In my flesh I shall see God; But I shall see God is my flesh; that is, I shall see Christ sitting in glory, cloathed with flesh, or in the likeness of man. God sent his Son in the likeness of sinful flesh, to condemn sin in the flesh (Rom. 8. 3.) And he shall appear the second time without sin unto salvation (Heb. 9. 28.) That is, there shall be no likeness of sin upon him at his second appearance, as there was no sin in him at the first. But though he shall then have no likeness of sinful flesh upon him, yet he shall have the likeness of flesh, & that, not as likeness is some-
times taken, for the resemblance of that which it is not, but as likenesses imports the truth of that which is. Christ shall be seen in true humane flesh, and this seeing or beholding of Jesus Christ in the flesh, will be (if we may conceive a second there) the second great joy in heaven: To see the Saints will be great joy. The Disciples saw Moses and Elias in the transfiguration of Christ (which was a shew of heaven, Matt. 17.) What joy then will it be to see the Glorious person of Jesus Christ. Christ is indeed the Desire of our eyes. It was the wish of Auspex, that he might have seen three things. First, Rome in her flower. Secondly, Paul in the Pulpit. Thirdly, Christ in the flesh. To have a view of Christ in the days of his humiliation and debasement, was to them, who knew him by faith, matter of great rejoicing. Old Simeon dehired to see no more of this world, when once he had seen Christ; he wishes to depart and have his eyes closed, when his eyes had seen the salvation of God, that is Christ whom God sent out to be a Saviour. (Luk. 2. 30.) What then will it be to the Saints, when they shall see God their Saviour, Jesus Christ sitting clothed in that flesh that they themselves wear, though in a more excellent clothing of glory; then a meer creature is able to bear. The Apostle Peter foresheweth this joy of Saints (1 Pet. 1. 7, 8, 13.) That the tryall of your faith may be found to praise, and honour, and glory at the appearing of Jesus Christ, whom having not seen ye love. As if he had said, if ye love Jesus Christ, now you have not seen him, but have only heard him spoken of, and seen him by sight; If ye having not seen doe love him. O how will ye love him when you shall see him! for that is the strength of the Apostles argument, whom having not seen ye love in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. As if he had said; if ye now rejoice with joy unspeakable and full of glory, believing in Jesus Christ whom you never saw, what rivers of joy will flow in upon you when you see Jesus Christ. And therefore at the 13th Verse, the Apostle Peter gathers up his own spirit & the spirits of all the Saints to the serious expectation of this thing; Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace to be brought to you at the revelation of Jesus Christ. There is a twofold interpretation of that Scripture, according to the twofold signification.
Rejoice for grace that is brought to you by the revelation of Jesus Christ. It is matter of highest and purest joy to remember that grace (whether we take it for the favour of God to sinners, that they may be justified, or for that heavenly principle which the Spirit workes in the hearts of sinners, that they may be sanctified) at the revelation of Jesus Christ to the soul in conversion. When this grace is brought to (and through the effectuall working of the Spirit) received by sinners, there's joy in heaven, and therefore the thought of it should cause joy on earth. Yet

Our translation refers rather to the time future; Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jesus Christ. Jesus Christ hath been revealed already, but he shall be revealed yet more plainly. But is that the time of grace? We received grace at the first revealing of Christ, shall we receive more grace then?

I answer, Grace may be put for glory, or for that unspokeable favour and wonderfull love which shall be given out to the Saints when their bodies shall be rayfed, and Christ appears to them in Glory. So the word grace is used (1 Pet. 3: 7.) where the Apostle exhorts husbands and wives to walke according to knowledge, as heires of the same grace of life. We are possessors and not heires onely of grace in this life, but in this life we are onely heires of the grace of life, that is, of eternall life, or glory. Such is the grace that is given at the revelation of Jesus Christ, that is, when Jesus Christ shall be set forth to the view of our bodiye eyes, at the rising againe of our bodies. Then fullnesse of joy is promised, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that vision of himselfe: he hath provided joy for the eye of the bodie by the vision of Jesus Christ. And some have piously conceived it one part of the designde why Jesus Christ tooke flesh, that we might have compleat joy in him, both by seeing the divine nature in him intellectually, and by seeing him glorious in the humane nature, for so at once both minde and bodie shall have fullnesse of consolation by him.

Fourthly, Forasmuch as Job to comfort himselfe in his present sorrowes, hath recourse to this hope; I shall see God in
my life; As if he had said; I see nothing but visions of horror and amazement now, I see nothing but friendless friends, and miserable comforters now; I see nothing but poverty and want compassing me now, but I shall see God, there's my hope, and there's my happiness.

Hence Observe;

Our compleat happiness consists in the vision of God.

Christ places the future happiness of the Saints in the vision of his Mediatorial glory; Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory that thou hast given me (Joh. 17. 24.) Glorified Saints shall for ever feed their eyes with unutterable delights in beholding the Glory of Jesus Christ.

The sight of the eye gives much contentment; It is a pleasant thing to behold the Sunne (Eccles. 11.) How pleasant will it be then with the eye of the soul to behold God, and with the eye of the body to behold Jesus Christ? Mine eye afflicts my heart, faith Jeremiah in the Lamentation; That's true of joy as well as of sorrow. Sights refresh; how doe people flock to see great shews? Now, the clearer light that comes into the understanding, brings infinitely more refreshing and gladness to the soul, then that which comes in onely by the body. It is the joy and happiness to Saints to see God now, as was shewed before in his word and works, in his ordinances and administrations. Good Hezekiah lamented his feared losse of that priviledge (Isa. 38. 11.) I said I shall not see the Lord, even the Lord in the land of the living; That is, I thought I should never have gone to Church more (as we use to speake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what Eliph promises in a like case (Job. 33. 26.) was performed to Hezekiah; He shall pray unto God, and he will be savorable unto him, and he shall see his face, with joy. When shall he have this joyfull sight? even in this life; as 'tis explained at the 28th Verse; He will deliver his soul from going into the pit, and his life shall see the light. That is, he shall be rased from his sick bed to see the light of the Sunne, and then also he shall see the light of God's countenance. This will be a joyfull sight to him here, much more will the sight of God's face fill him with joy hereafter.
And the reason why this vision is our joy and happiness, ariseth four ways.

First, Because our seeing of God makes us like him, like him two ways, or in a double conformity. First, in holiness; and therefore, secondly, in blessedness. These two cannot be separated. They that are (according to their capacity) holy as God is holy, shall also (according to their capacity) be happy as God is happy; Now that our seeing of God imprefeth upon us a similitude of his holiness, is affirmed by the Apostle John (1 Epist. 3. 2.) We shall be like him, (Why?) for we shall see him. For if the vision we have of God here, (in proportion to it) draw a likeness upon our souls (look how much any soul sees of God by faith, by so much is that soul made like to God in holiness) we all as in a Glass behold the glory of the Lord, and are changed into the same Image (2 Cor. 3. 18.) Now if here in grace, while we in promises and providences, and ordinances behold God we are made like to him, much more shall we be so, when we see him face to face. The true reason why we are not more like God in this life, is because we see and truely know so little of him.

Secondly, Blessedness is nothing but satisfaction, and content. The Devil is most miserable, because he is nothing but dissatisfaction, and discontent. And hence the Devil labours to put all into a discontented mood, that they may be miserable, as he is. Now as our likeness to God riseth from vision, so our satisfaction, content, and rest, rise from both. (Ps. 17. 15.) As for me, I will behold thy face in righteousness. The Psalmist spake in the former Verse of the utmost happiness of worldly men, who have their portion in this life; and in this Verse he speaks by way of opposition to that, of his own happiness, together with the happiness of all the people of God; As for me I will behold thy face, &c. As if he had said, Let others place their happiness in what they will, as for me or for my part here is my happiness, To behold the face of God in righteousness, (without holiness no man can see the Lord.) But what's the benefit of beholding the face of God? The next words express it; I shall be satisfied when I awake with thy likeness. If we understand the Psalmist (as some do) of beholding God here in his favours and mercies, that confirms the point more; for if the soul
soule receive satisfaction in beholding God here as he is pleased in part to reveal himself; then we shall much more be satisfied when he reveals himself fully to us. God is satisfied in and with himself, and therefore he can quickly satisfy us. The very gleanings of God being infinitely more than all the vintage and harvest of the creature.

Thirdly, Our seeing God, is the enjoying of God. How then can we be but happy in seeing him? We see many good things now that advantage us little, because they are none of ours; we do not enjoy them by seeing them, it is but a transient sight: but this sight is enjoyment, and the appropriation of God to our selves. Faith appropriates God here, vision shall much more hereafter.

Lastly, This sight will make us happy, because when once we enjoy God by sight, we shall be filled with assurance of enjoying him for ever. There is nothing but assurance in heaven, and that not only that our estate is sure and shall continue, but that we shall have a continual sight or manifestation of it. Glory shall never be hidden from our eyes, it shall be revealed in us; (Rom. 8:18.) This evidence of Glory completes our happiness in glory. And seeing this vision of God, and the revelation of Glory in us, are the compleature of our happiness, no marvaile if Job comforts himself in this expectation, After worms have destroyed this body I shall see God in my flesh. This sight will recompence all our sorrows and sufferings, yea when once we have attained this sight, we shall not only never see, but forget our sorrows, and remember our sufferings no more.

Ver. 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.

Job concluded the former verke with an assurance, that In his flesh he should see God. This verke begins upon the same point, whom I shall see for myself; but though it be the same in the matter, yet it comes cloathed with new considerations and additions. He doth not say barely, whom I shall see; but, whom I shall see for myself: there is the first addition. Secondly, mine eyes shall behold, and not another: there is a second addition; and
this, (faith Job) I believe though my reins be consumed within me, 
that's a third.

Whom I shall see for my selfe.

It is one thing to see, and another thing to see for our selves. 
In some cases to doe or see for our selves is sinfull. As, No man 
should live to himselfe; so in that sense, No man should see to him-
selfe, or for himselfe. Job promiseth himselfe a time, wherein he 
should see, and doe for himselfe without sin. And there is a do-
ing for our selves, or a living to our selves in this life (much 
more may it be so in the life to come) which is not sinfull, not 
at all contrary to those Gospel rules of denying our selves, and 
living unto God. The originall which we render for my selfe, 
is in the Dative case (as Grammarians speake) which imports 
favour, I shall see to, or for my selfe, that is, for my own good, 
advantage, and comfort; The Prophet speaks in this con-
struction (Isa. 9. 6.) To me a son is given, to me a Childe is borne. 
He is given to us, or for us, that is, for our benefit, and salva-
tion: there was never such a birth to us as Christ was, and it 
were better for us never to have beene borne, then not to have an 
Interest in the birth of Christ. The promise of Christ is the foun-
dation of our comfort; I shall see him to my selfe, (faith Job) as 
having my share, my part in him.

Or, I shall see him for my selfe; that is, as a friend to me, as he 
that will take my part, and give sentence on my side. Some ex-
pound the latter clause of the verse suitably to this; whom I 
shall see for my selfe; and mine eyes shall behold him and not another; 
that is, not an adversarie: For the word in the Hebrew signifies 
not onely alium, but alianum, not onely another, but an adversarie. 
A learned Interpreter puts the word in the Accusative, not in 
the Nominative case; thus, whom I shall see for my selfe, and not 
as my adversarie (but friend). So it refers to God himselfe, I shall 
not see God as a stranger to me, much less as an enemy, but shall 
finde his heart opened to me, and him ready to receive me into 
his everlasting embraces.

It hath been chewed from the former words, that the happi-
nesse of Saints after the resurrection consists in vision; Here Job 
rifeth up to a fuller assurance of that privilege which glorifi-
ed Saints shall have in heaven; Whom I shall see for my selfe.

Hence
Hence note.

In heaven Saints shall have their interest in God cleared, undoubtably cleared to them for ever.

It is the business of faith now to believe in God for our selves, to take Christ for our selves. But though this be the work of faith, yet faith cannot always reach to it, or read its own evidences by it. There may be true faith, and yet no sight of Christ for our selves; we may see him, and yet fear we have no interest in him. Come to Saints under temptation, or in times of distress, and tell them of mercy, and free grace brought in by Christ the Redeemer; they answer, yes, they believe that it is so, Christ is the Saviour, grace is free, mercy endures for ever; but what's all this to them? They see this by faith in the general promise made to sinners, but they see not this for themselves, nor can they make out their share in it; yea possibly they see God angry; they see him indeed, but not for themselves, but as an adversary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it again towards them. This is the state of many Saints here, and there are very few who see God always for themselves in this life, or whose hearts are cleared from all scruples and fears about their interest in Christ. This is reserved for Glory when love shall be perfected: Perfect love will cast out fear (1 Joh. 4. 18.) and when fear shall be totally and finally cast out, we shall never have so much as one suspicious doubtfull thought, crossing our spirits, or shaking our assurances. Heavenly enjoyments shall not know the least interruptions. Saints in this life are in a happy condition above all people in the world; but they mete with many rubs in the making out, and evidencing of their happiness; but in heaven the favour of God shall ever be in sight, we shall see him continually for our selves. Job said in this booke: Thou holdest me for thine enemie. He found God against him, and dealing with him as if he hated him; but his faith recovered to the highest pitch, I shall see God, and he will never act as an adversary any more. God will not so much as performe an enemie in heaven, though here he smites and wounds his beloved ones, even with the wounds of an enemy; but there's nothing but smiles and embraces in glory; who's I shall see for myself. Againe,
Again, this addition to the vision may refer (by way of opposition) to that sight which wicked men shall have of Christ in the resurrection: I shall see him for myself. There are others that shall see Christ as well as I, but I shall see him so as they shall not see him; they shall not see him for themselves. (Matthew 24:30.) There will be an universal vision of Christ in that great day; They shall appear the signe of the Son of Man in heaven, and then all the Tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. All the Tribes of the earth, he speaks of all Nations in allusion to the Nation of the Jews, who were distinguished into twelve Tribes. All the Tribes, that is, all the families and kindreds of the earth shall see him: but shall all the Tribes of the earth rejoice in seeing him? No, all the Tribes of the earth shall mourn. Not that every particular person of every Tribe shall mourn, but many of every Tribe shall mourn. And this Scripture may give us light in the explication of those universal terms about redemption; for as it is said, Christ dyed for all; so here he saith, all the Tribes of the earth shall mourn at the appearance of Christ: yet then many shall rejoice. Lift up your heads (saith Christ to the Saints) for the time of your redemption is at hand. But all the Tribes, that is, a number of the Tribes, or the greatest number of the Tribes shall mourn. All shall see him, but with a difference: the Saints shall see Christ coming, and it will be a welcome day to them. The wicked shall see him, but it will be a black and a sad day to them. (Revel. 1:7.) Behold he cometh with clouds, and every eye shall see him, good, and bad. Which he addeth by way of specification; Every eye shall see him, and they also which pierced him. If every eye shall see him, then they that pierced him must needs see him, and if so why are they particularly named? It is usual in other Scriptures, when an universal is first laid down, yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th Psalm, A Song of David in the day that the Lord delivered him from the hand of all his enemies; there is the universal, & yet it follows, and from the hand of Saul. Saul was among his enemies, and so was included in the generall title of all his enemies, but he puts in Saul by name for speciall reason, because he was his moth
moist morthall enemie. Samuel commands Israel to put away all their false Gods, and Astartoth (1 Sam. 7.3.) If they put away all, they must needs put away Astartoth; but he names Astartoth, because that was a principall Idol. So here; Every eye shall see him, and they also which pierced him. Under the generall they that pierced him are included; yet he specifies his piercers, who were of two forts, and so according to theText and point in hand, must have a twofold fight of him. Among those who pierced Christ, there were some that repented, and returned, (as we read) at that Sermon of Peter. Acts 2. Peter told them they were the betrayers and murderers of Christ; this pricked them to the heart, and many repented, embracing and believing on that Christ, whom they had betrayed and murdered. Their shall see Christ with joy, though they pierced and put him to sorrow: The death of Christ hath procured mercy for those, whose cruelty, procured his death. They who judged Christ worthy to dye, judging themselves so, were through faith delivered from death.

There were another sort that pierced him, who never repented, and they shall see him too, but they shall see him to their sorrow. They would withdraw from this fight, they would not behold him whom they pierced, if they could help it, they would fain be excused, but they shall not. Every eye shall see him, even they that pierced him. What a dreadful thing will it be when they willfully and maliciously pierced the Lord Jesus Christ to death, and dyed impenitently in that sin, shall he brought into his presence? This fight of a pierced Christ, will pierce their souls with sorrow; yet they shall see him, not with sorrow only, but with vexation of heart, and anguish of spirit. They who have not seen a pierced Christ in the sorrows of repentance, can never see him whom they have pierced, but in the sorrows of despair. To behold Christ with the eye of sense will be most grievous to all those, who have not beheld him with an eye of faith. See him! No, they had rather be covered with the mountains, & that the hills should fall upon them. But they shall see him and be afraid, terror shall take hold of them. 'Tis a promise to some, that they shall see him whom they have pierced and mourn, (Zech. 12.10.) 'Tis a threat to others, that they shall see him whom they have pierced and mourn; every
every eye shall see him, even they that have pierced him. To see
the Saints in happiness, shall be a part of the punishment of the
damned (Luk. 13.28.) There shall be weeping and gnashing of teeth,
when you shall see Abraham, and Isaac, and Jacob, and all the Pro-
phets in the Kingdom of God, and your selves but out. You shall
be vexed with anger and envie as well as with paine and losse.
Now as there shall be a different view and sight at that day in
reference to the Saints, Saints shall looke upon one another
rejoycing; but wicked man shall looke on the Saints mourning.
It will be a blessed meeting when we shall see Abraham, Isaac,
and Jacob, and our selves let into the Kingdom with them.
But the wicked shall see Abraham, Isaac, and Jacob let into the
Kingdome, and mourn that themselves are thrust out. Thus
also there shall be a different sight of Jesus Christ; believers
shall see him for themselves, and rejoice; The wicked shall see
him against themselves, they shall see him as their enemy, and
mourn. I shall see him (saith Job,) for my selfe. That's the first
addition.

And mine eyes shall be bold, and not another.

We have in this Text, see, and see, and behold. The word in
the original is different from what we had before, I shall behold
him. It signifies more then the bare seeing, or the gathering in
the species of any object into the eye. It signifies a very vehe-
ment beholding; a critical discerning, view, and sight of a
thing. Whom I shall behold. That is, with deepe intention, both
of eye, and minde, to finde out and rejoice in all the excellen-
cy, beauty, glory, and worth that is in him. A man may come
into a roome adorned with godly pictures, he sees them in
passeage, he hath a transient view of them, and he takes some
pleasure in this view. Another beholds them, to see the work-
manship, how the lines are drawn, and features shadowed to
the life, he views with skill, and art, this pleaseth much and
gives the accurate beholder high contentment. So here, Mine
eyes shall behold him; That is, I shall even set my selfe to take a
view of him, to gather up (as it were) into my selfe the idea's
of his divine perfections, and so to receive all those delights
and contents which rise from such an excellent object. Moses
(Exod. 3.3.) had a vision of the burning bush; The Angel of
the
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the Lord appeared in a flame of fire in the midst of the bush. I will now turne aside (said Moses) and see this great sight. He saith before; for it is said, the Angel of the Lord appeared to him. But that did not satisfie; I will turne aside and see it. He useth the word of the Text; that is, I will turne aside to view it yet more exactly, to consider it more fully. I will see it with diligence and intentment, as well as I have seene it with wonder and astonishment. I will get neare to observe this miraculous flame, that the bush should burne and not consume. So, the word is used (Eccles. i. 16.). I communed with mine own heart; saying, loe, I am come to a great estate, and have gotten more wisdom than all that were before me in Jerusalem. For my heart had great experience of wisdom, and knowledge. The Hebrew is, my heart had seene much of wisdom and knowledge, that is, I had not onely taken a light view, and consideration of those things that concern wisdom, and knowledge, but my heart was studing, and beating upon them, I experimented them from time to time, till I was greatly seen in wisdom, and knowledge. So here, mine eye shall not onely take a glance, or a sight in passage, but I shall seee and satiate mine eye with a fixed observation. But Saints in glory shall come nearer and neerer to God, they shall as Moses faith, turne aside, to see this great thing; the glory of God, who is an everlasting burning. Saints in glory shall ever contemplate the ravishing excellencies of God, and have a very intimate sight, and apprehension of him; they shall see, and behold him; they shall have as clear a knowledge of, and as free a communion with God, as the state of a creature can beare. Thus the Apostle distinguiseth from our present sight and knowledge of God, which is through a glass and darkly, whereas he calleth this a sight, face to face, and a knowing even as also we are knowne. Mine eyes shall behold.

And not another.

The word which we render, another, signifieth another, differing in heart, condition, and affection, as was touched before; it signifieth also anyone differing onely in name and number. Another person, another man, how much soever he be a friend, nor affected to us. This sense of the word, our translators seeme to intend; and then the meaning plainly is this: Mine eyes shall behold.
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behold and not another, that is, the sight which I shall have of God in my glorified state, shall not be as the second hand, but such as I shall have myself: The joy which I shall then receive shall not be from any report or narrative that others shall give me of the glory of God, but it shall be from mine own personal vision, or sight of God. I shall see with mine own eyes, not another, or not by another.

Now we know God by the reports made to us of him; as those of Samaria knew Christ by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as those Samaritans came to the Woman and said, Now we believe, not because of thy sayings: for we have heard him our selves, &c. So we shall lay at last to all whether things or persons which have been as means reporting and conveying to us the knowledge of God, now we know, not because you have said it or shewed it, for we our selves have seene him. We shall behold God our selves, and not by another. Such shall be the difference between all the knowledge we have of God here, and that which we shall have in glory. The knowledge we have here, is but like that which the Samaritans had of Christ by the Woman’s report, but that which we shall have in heaven shall be like that which they had of Christ when himselfe came personally among them, and spake immediately. Or we may illustrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey; there shee heard a report of Solomons person, of his government, of his riches, and dignitie, and such a report as did not onely affect and astonish her, but provoke her to undertake that great journey, that shee might see for her selfe, and her eyes behold and not another; and when shee came to the Court at Jerusalem, and there beheld Solomons in his person, and attendance, when shee observed the service of his Table, and heard his wisedome, there was no more spirit in her, (1 Kings 10. 5.) that is, shee was as one astonished, whose spirits are conquered and over matched, or as one in a swoone, whose spirits are sunk and dissipate. Where the naturall Spirit doth not act, it is said not to be. When we come to the
Court of heaven, as the Queen of the South to Solomons Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Country, we shall be rapt up into admiration, and there shall be indeed no more of this low and narrow spirit in us for ever.

Further, The word is taken, not only for another person, or for one differing personally, but for one differing in condition, and in quality, or bearing any dissimilitude in manners; and so it was applied to him who was an alien from the faith, a stranger to the Covenant, and Common-wealth of Israel. As if he had said, I shall behold him, and not another, that is, not an alien from the Common-wealth of Israel, nor a stranger from the Covenant, not a man of another frame of spirit then I now am of, such shall not behold him. Which suggests this note;

All that beheld God in Glory, shall be of one condition of one faith and frame of Spirit.

No stranger shall behold him, all shall be brethren, they all shall be as one man, or as if there were not another among them, all Heaven hath no mixture. All things and persons shall be as in one state, so of one piece. No tares in that field, nor goats in that flocke. Saints enjoy unmixt communion here sometimes, and live together as if there were not another among them, This Spirit of holiness and of unitie was eminently powred out upon the first Gospel-Church, (Ach. 2.1) They were all together with one accord in one place, as if they had all but one soule; and they continued as in the Apostles doctrine, so in fellowship, v. 42. Thus it is in the truth and height of spiritual communion below; Saints have not a stranger among them. And it is promised as the great priviledge of Sion, the Canaanite shall be no more in the land, that is, there shall be no alien among them, (Nabum 1.15.) Behold upon the mountains the feeste of him that bringeth good tidings, that publisheth peace: O Judah keep thy solemn feasts, performe thy vows: for the wicked shall no more passe through thee, 1: is utterly cut off. The wicked, or Bethal; (in the original) he that will not beare the yoke of God, shall no more passe through thee, much lesse stay and lodge in thee: no man shall be yoaked with you, but he that beareth the yoake of Christ: O rejoicer, and keepe thy feasts. That will be the day of Sions glorious.
ous liberty, when all (within her liberties) bare the yoke of Christ, and none shall be unequally yoaked. This is the glory of Saints below, and this shall be perfect in the state above. There shall be no stranger, no Canaanite in heaven, none that are uncircumcised, or unclean: this is the harmony of heaven, none but Saints shall be admitted there, and all the Saints shall be of one mind, and minde the same things there. Mine eye (saith holy Job) shall behold him and not another.

Thirdly, Mr Calvin carries the sense of these words to an identity of the object to be seen, not to an identity or conformity of the subject seeing. I shall behold him and not another; that is, I shall behold him, and none other; I shall behold God alone: as he is the adequate, so he shall be the sole object of mine eye. He shall fill me with himselfe, I shall see God, and not look after, or take notice of any thing besides him. Mine eye shall not wander upon other objects. From that reading we are taught.

That as in heaven we shall see God, so we shall eye nothing but God.

We shall then indeed love God with all our heart, with all our soule, with all our might, yea then we shall see him with all our eye, or contemplate him with all our understanding. Our whole man shall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by believing, but there are a thousand objects that draw us away from God, and mingle with our sight of him. We behold God, and other things too: we behold God, but we behold men, and many times, we have mens persons in admiration. And whereas we should have God onely in admiration, we have the wisdome and knowledge, the holines and graces of some men, the power and greatnesse of other men in admiration. But then nothing besides the wisdome and knowledge, the holines and grace, the power and greatnesse of God shall be admired and admired. I shall behold him, and not another. Then God shall be all in all, (1 Cor. 15. 28.) All shall behold the face of God, and that shall be an eternall satisfying feast. Glorified Saints shall not goe for one morfell to any creature, they shall have all in the vision of God. It is the duty of faith to doe so here, faith is taught to live upon God alone, to behold God, and none other, Christ, ...
Christ, and none other; to behold Christ for justification, and none other, that we may be found in him, not having any righteousness of our own. This is the lesson that faith is taught here, to looke to Christ, and to none other; and so to God, and to none other (Ps. 73. 25.) David (or Asaph) profeiseth that such was his faith: he speaks as high of his faith here, as he could of his vision in heaven; whom have I in heaven but thee? and whom have I in earth that I desire besides thee? David's faith beheld God; and none other, in heaven; and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither Abraham, Isaac, nor Jacob, to rejoice in; and upon earth I have none, neither wife nor childe, neither friend nor servant, that I look to, or rejoice in, any the least degree with God; whom have I upon earth that I desire besides thee? David was a man deformedly desired by many, and he had doubtless duly bounded desires to many on earth; yet his desire of God had such a holy excessiveness in it, that he might say, I desire none but him. This is the businesse of faith to draw the soule purely to God. Saints are invited (Ps. 48. 12, 13, 14.) to walke about Zion, as if we were to make it our happiness to behold her strength and beauty; walk about Zion, goe round about her, see her Towers, mark her Bulwarks, consider her palaces, that you may tell it to the Generations following. We are to busie our selves, to imploy both sense and understanding upon Zion, upon her Towers, and Bulwarks, upon her Palaces and walls, not as if the Saints should be taken up meerly in the admiration of the beautie, and glory of Zion's ordinances and privileges. The last verse tells us, we must not stay in Zion's Bulwarks and Palaces, while it concludes thus: For this God is our God for ever and ever, he shall be our guide even unto death. He faith not, It is this Zion, these strong walls & Bulwarks, these goodly palaces, which I call you to look on as your joy and happiness: No, this God, the God of Zion you are chiefully to look on, and he is your chiefest happiness: unless you see God in Zion's Bulwarks, and walls, and palaces, it is not worth your fight. This God is our God. He quite slips the mention of walls, Bulwarks, and Palaces, and refts in the mention of God. Thus we should live upon God, not onely in the great mysterie of Redemption and Justification; in reference to which Christ by the Prophet bespeakes the whole at-
tention of our soules (Isa. 45. 22) Look to me, and be ye saved, that is, to me alone; but also in all our enjoyments. This I say, will be perfect in vision above, we shall have, we shall enquire after nothing there but God, to be filled with, to all eternity.

As God hath none upon the earth that he desires to look on, but onely his Saints; he cares not for all the rest of the world, he scarce gives them a looke: To this man will I looke (sayth the Lord) even to him that is poore and of a contrite spirit, and trembleth at my word (Isa. 66. 2.) As the Prophet sayd when there were two great Kings before him, whereof one was very wicked; were it not that I regard the presence of Jehovah, the King of Judah, I would not looke towards thee nor see thee (2 Kings 3. 14.) so the Lord beholds all the children of men from heaven, yet he is sayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in spirit, and to them he lookest, how poore for ever, they are in the flesh. To him will I looke that is poore, &c. As if he had sayd: Mine eye passeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoice in such a sight. There is not one humble soule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, so the Saints are and shall for ever be taken up in beholding God. God sees through all the perfections that are in us in a moment; God needs not looke long on us, as if he were unsatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long for ever we stay beholding him, some new glory will breake forth to us, or rather the whole Glory of God (so farre as the most perfect creature is able to take it in) will be everlasting new to us.

All these conceptions about and interpretations of the Text, are pious and profitable, but that which I rather take to be the proper meaning of these words (Mine eye shall behold, and not another) is this: Job (as was touched in giving the analysis of these two verses) speaks here of the Identity of his flesh in the resurrection: I shall see him, I shall see him for myself, mine eyes shall behold him, and not another. That is, I, the man who now stand here before you, this same Job who now speakest;
I the very same numerical person shall see God in this very flesh, and with these eyes; they shall be indeed new dressed and dyed, trimmed, and made fit to come into the presence of the great and glorious God: yet it shall be even this flesh, and these eyes, in which I shall come into the presence of God, and behold my Redeemer. I shall be altered from what I was, but I shall not be another then I was. I shall be changed into a better condition, but I shall not be changed into another person. My qualities shall have a perfect alteration, but I shall retaine the same matter, and be the same man. A man raied glorious and immortal, is what he was except his mortality, and hath no more then he had except his glory. The Philosopher acknowledged, there may be a specificall, but not a numericall restauration of that which is corrupted. But Job's faith was clearer then Aristotle's reason, He beleaved a personall resurrection, Mine eye shall behold, and not another, I shall not be changed into another person, what ever changes I undergoe, I shall be Job still, the same Job.

Hence observe;

Every man at the resurrection shall receive the same body that now he hath, and be the same man which now he is.

The Septuagint are full in this; And therefore they translate by way of explication, my skin that hath suffered these things shall rise againe. We shall be in the resurrection what we are now, except our infirmities, and imperfections, our lameness, and blindness, our sores, and sicknesse; All these shall be done away, but we shall remaine, wee shall lose nothing but that which is not worth the keeping: we shall lose nothing but that which to lose will be a gaine to us. Every man in the resurrection shall be, though not in every consideration, The WHAT he was, yet he shall be The WHO he was, both name and person. Christ will not lose those particular parts and members of the body in the dust of the grave, which himselfe hath redeemed from the fire of Hell. There are two Pronounes, the one possessive, the other demonstrative, in these words, which speake much to this poynct. Mine eyes, and This, Job did as it were lay his hand upon his breast, and say, This flesh, this body; as Christ (John 2. 19.) Destroy this Temple, and in three days I will
will raise it again. This very Temple though destroyed, shall be built up again. The Apostle useth such Identical expressions, (1 Cor. 15. 53.) This corruptible, must put incorruption, and this mortal must put on immortality. Thus corruptible, and this mortal. He doth not only say corruptible shall put on incorruption, and mortal shall put on immortality, but this, and this, to shew the sameness of it. It was a custom in the primitive times (as some have observed,) when they repeated that article of the faith, I believe the resurrection of the flesh, to point to their own body and say, even of this flesh, I believe the resurrection of this flesh, of this body.

One of the Ancients hath a large discourse upon this subject, wherein he discovers some who thought they granted the soul immortal; yet denied the resurrection of the same body: such were the Marcionites, Basilidians, and Valentinians. These, saith he, went halves with the Sadducees in their opinion. The Sadducees denied Spirits. Hence (Acts 23. 6.) Paul perceiving that the assembly was mixed of Sadducees and Pharisees (and wisely considering that if he did but minde them of their differences between themselves, they would not so strongly agree and combine against him) he made his advantage of it by professing openly that he was a Pharisee. And the sacred Historian tells us what the peculiar tenets of the Sadducees were(v.8.) The Sadducees say there is no resurrection, neither Angel nor Spirit (they denied both) but the Pharisees confess both. They held, that there were immortal spirits or souls united to the bodies of men, that those bodies should arise and be reunited to the soul. They also confessed that there were Angels, who are Spirits subsisting properly without bodies. Now, as the Sadducees denied the resurrection of the body, so others denied the resurrection of the same body: These he calleth sharers or halvers in the Sadducees opinion: Though not so grossly as they, yet too grossly departing from the faith. And indeed they who deny the resurrection of the same body, doe (by implication) altogether deny the resurrection of the body. For if the same numerical bodie should not rise, it could not be called a resurrection: resurrection is the rising of that which fell, and the taking up of that which was before laid downe. So that it would be the creation of a new bodie, not the resurrection of the old.
if it were not the same body. And it conduceth much to the comfort of Saints, and may be the terror of wicked men, to keepe close to the faith of this Article. The Apostle seemes to touch it (2 Cor. 5. 10.) We shall all appear before the Judgement-seat of Christ, that every one may receive the things he hath done in his body, according to what he hath done, whether it be good or bad. That hath which hath been doing for Christ, that very tongue which hath been speaking for Christ, that whole body, which hath been moved, and acted for Jesus Christ, as an instrument of his glory, that shall receive the reward: As also that hand, that eye, that tongue, that foot which hath moved, and stirred against Christ, that also shall be punished, and receive according to the evil committed in the body. Judgement would not be exact, unless as there hath bin a co-partnership between soule and body in their workes, so also they should be co partners both in reward and punishment.

If it be objected, how can the same numerickall bodie rise againe especially in such cases, when thousands of carcases are mingled, and their durt promiscuously heaped together, or scattered abroad? when the bodies of men are devoured by wild beasts, and digested into the substance of fowles and fishes, especially when the bodies of men are eaten and concocted into the bodies of other men? how can these numerickall bodies rise? I answer; First, if we will not rest in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a stand. I answer, secondly, that as it is easie to make objections against faith, so faith hath one answer as easie as these objections. The Apostle gives it, and into that all such doubts must be resolved (Phil. 3. 20.) For having shewed the present condition or disposition of the spirit of Saints in the former verie, Our conversation is in heaven, from whence also we looke for the Saviour, the Lord Jesus Christ. He presently shewes what the future condition of the Saints bodies shall be. Who shall change our vile bodies, that they may be fashioned like unto his glorious body (How is this, who puts this vile bodie into such a glorious fashion? Trouble not your selves for that, there is power enough to doe it. It is done,) according to the working whereby he is able to subdue all things to himselfe. This is an answer to the hardest objections, Christ can subdue all things; therefore those which are hardest. The
There is no difficulty to omnipoeceny.
You aske how the same bodie can be restored? I aske how the first body was created? Tell me how God created heaven and earth out of nothing? So that as the Apostle speakes (Heb 11. 3.) Things which are seene, were not made of things which doe appeare: How were these things done? If you argue by reason, you will be pos'd and graveld in these as well as in that other; yea, you will be at a wall, and not able to answer above that which is ordinary, and every day done, and shall continue to be done in all the Generations of men (Solomon puts the question Eccles. 11. 5.) Tell me how the bones grow in the womb of her that is with childe: can you tell how the childe is framed? thou canst not give an account of thy owne production, nor finde out the worke of God in forming the body: how then canst thou tell me? or how can I tell thee the worke of God in rayling the body? or how the bones of the dead grow againe in the wombbe of the earth: or how that scattered mingled dust is seved and recollected to each proper body? I must say as David, (Psal. 139. 6.) Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it; or as he at the 14th verse of the fame Psalme concerning his making; we are searefully and wondroustly made, marvellous are thy works, O God. And must conclude about this poynt of the resurrection as the Apostle begins about the creation (Heb: 11. 3.) As through faith we understand that the worlds were framed, so that the body of man shall be raised by the word of God. Therefore as to the manner how such things are done, we must have recourse only to the Almighty power of God to the All-powerfull God, who is able to subdue all things to himselfe. Mine eye shall behold and not another.

Though my reins be consumed within me.

I tought upon the interpretation of this clause before, as it suiteth with that passage, ver. 26. Though after my skin, wormes destroy this bodie, and though my reins be consumed within mee. Though I be totally confumed, skin without, and reins within, yet notwithstanding I believe that I shall rise and see God. Thus it was joyned with the first words of the 26th verse, to shew the triumph of faith over all difficulties that lye in the way of the resurrection. In this I have done with it alreadie.
readie; and I take that to be the meaning of our Translators: 

Though my reins be consumed within me.

Yet a little further to open these words, and to give you two or three things from them. The Vulgar translation is extreme wise from our reading, though the abeters of it labour to make it out from the Original; This hope is laid up in my bosome. Job having given a confession of his faith in the Redeemer of the resurrection, He (according to this translation) concludes; This hope, or the hope of these things, is laid up in my bosome. The word rendered within me in the Hebrew, signifies the bosom or chest (as we call it) of the body; and so, by a metaphor, that wherein we lay up our secrets, our desires, and our hopes; these are all laid up in our bosomes. Jesus Christ is laid to come out of the bosome of his Father, where his secrets, his hid treasures are stowed up.

We say, Though my reins be consumed within me; they say, This hope is laid up in my bosome. But how come they by the word hope, and the word, laid up? The answer is thus given; The same root which signifies the reins, signifies also to consume, or to finish. And because our desires consume us, (a man by strong desires is as it were wasted and spent.) Or because a man endeavors by all means, to perfect and consummate his desires, by attaining and enjoying the thing desired; therefore the word doth also signify to consume, or to consummate as well as to desire. And because the reins are the seat of desire, as Naturalists speake, they are therefore in the Hebrew express by desire it selfe. The same word is rendered both reins and desire, because the reins provoke desire, or to the fulfilling of desire (Psal. 26. 2.) Try my hearts and my reins, that is, Lord try my desires what the things are which I would have. So (Psal. 7. 9.) The Lord tryeth the hearts, and the reins; that is, he finds out or discovers the most secret desires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence because what we hope for, we desire and wait for, therefore the Text is thus read; This hope is laid up in my bosome. It's true, Saints treasure up in their breasts the hope of the resurrection, the hope of the glory of the life to come: This they keep among their chiefest treasures; This is the riches, the
the gold and silver which they lay up in their bosomes; what
soever they loose in the world, when they are stript of all,
yet they have a chest full of this treasure. This hope is laid up in
my bosome. Saints have their bosomes full of this hope, when
striped of all. But because this reading, though the sense be pi-
onous, strains too hard upon the text, therefore I will not inflict
upon it.

Further, Whereas we say, Though my reins be consumed within
me. The word, Though, is not in the Hebrew; There 'tis only
my reins are consumed. Now because ordinarily in Scripture
reins are taken for desires, therefore this sense is very clearly
made out from it, that Job having spoken of the sight he should
have of God, and the assurance of his owne resurrection, con-
cludes with this expression; My reins, or my desires are spent, that
is, I have nothing more to desire, nothing more to wish and seeke
after then this. A blessed resurrection, and the enjoyment of God
for ever. Hence we may note;

All the desires of Saints are consummated, yea (I may say) con-
sumed in the hope of a happier resurrection, and of the vision, and
enjoyment of God.

These are the consummation, and the very utmost of their
desires: The seventy second Psalme concludes thus; The prayers
of David the sonne of Jesse are ended: Which some render, the de-
sires of David are consumed and finished; David had no more to
desire. Why doth he put such a conclusion to that Psalme, The
prayers or desires of David are ended. That Psalme is a Prophesie
of Christ; David was setting faith on work upon the Kingsdome
of Christ, and when he had done this, he shuts up all, I have no
more to desire, here I make an end; here is the utmost of my joyes
and comfortes; not an end of consummation, but an end of perfe-
cion, I can goe no further; being come to Jesus Christ, I have no
more to aske.

So also David (2 Sam. 23.) having elegantly described the
blessings which follow a righteous Government, shuts up thus
(v. 5.) Though my house be not so with God; that is, though I have
not such a glorious posteritie, and such an illustrious succession
upon my throne; or, as the former verse speaks it; Though my
house be not as the light of the morning when the Sun riseth, even a
morning
morning without clouds: as the tender grass springing out of the earth by clear shining after rain: though my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure, this is all my salvation, and all my desire: here is the end of my reins: What though my house do not flourish, nor shine in that outward brightness that now it doth? Are these my chiefse hopes? do these carry my strongest desires? No, my hope is laid up in the Covenant of life and peace, the good whereof is all my desire: doubtlesse David desir'd that his children should prosper, and that the throne of Israel might continue in his line, but comparatively with the spiritual benefits of the Covenant of God in Christ, and the enjoyment of him, those were no desires, and therefore referring to them be faith, this is all my desire, or I have no more to desire, my reins are consumed within me.

Againe, Some render thus; My reins are consumed by reason of my desire: As if he had said, I have spoken of death, I have spoken of glory, of the vision of God, and now my reins are consumed, my very desiring part is consumed with desire after these things: I desire these things, so that I am consumed with the desire of them, and my desiring facultie is spent with desiring. Not onely were all his desires terminated in this, but his desiring power was swallowed up in the pursuit of this desire, he had such strong affections to God, that he was even ready to fall into a swoone, and faint away.

Hence note;

Saints upon the discovery of the glory of God, and the happiness of the next life, are filled with longing desires after God, and those enjoyments.

'Lord, I have waited for thy salvation,' saith Jacob (Gen. 49:19.) Jacob speaks this upon his death-bed, as that which he had been looking for all his life; as if that were the account of all his actions in the world, and the story of his whole life; Lord, I have been waiting for thy salvation (Psal. 119:81.) My soul fainteth for thy salvation; that is, it fainteth with desire after thy salvation; and (ver. 127.) I have longed for thy salvation. All desires are summed up in longing. There is a strong desire in Saints here to see God, and such as makes them faint, even to see and enjoy
enjoy him in his Ordinances. (Ps. 27. 4.) \One thing have I desired of the Lord, and that is to seek after (that is, never give over seeking after till I reach and attain it) to behold the beauty of the Lord, and enquire in his Temple. Again, (Ps. 42. 1, 2.) As the hart panteth after the water-brookes, so my heart panteth after God, when shall I come and appear before God? That is, when shall I behold and enjoy him in these lower heavens, his spiritual dispensations and ordinances. Now if there be so great and so longing a desire to see the Lord through these mediums, or in these glasses, how much more to see him immediately and face to face? And if that be the one thing, the only thing, which David desired, if all his desires were summed up in that one, how much more in heaven, how will that desire swallow all our desires in glory. And indeed we could not abide in glory with any other desire but that. The Saints are described in their present state by this Periphrasis; such as love the appearing of Christ; as if they loved nothing else. What then will Christ be to them when he shall appear? They who love Christ, whom they have not seen, how shall they love Christ when they see him?

We may speake of the precious things of the Gospel, and of the glorious enjoyments of Christ to carnall hearts, and they never desire them; they are so farre from having their reins consumed in the hot love of them, that their spleene is only stirred against them.

From the whole context, consider upon what subject Job falls when himselfe was fallen into that sad condition, he was fallen into the depth, and gulf of worldly misery, and outward affliction, the hand of God was heavy upon him, what was his resolve, whether he doth betake himselfe? He meditates the resurrection, he meditates the estate of Saints after this life, and this beares up his spirit in the midst of all the afflictions with which he was burdened in this life.

Hence observe;

Faith in the resurrection to life encourageth us in or against all the troubles and afflictions of this life.

As Saints finde present support and strength in affliction, by what Christ every day administereth and giveth forth unto them,
so by what they hope and are assured he will give and be unto them in that great day. The hope of future good is a present comfort, (2 Cor. 4. 17.) For this cause we faint not; what cause was that? because we have this hope, this faith (ver. 14.) That he which raiseth up the Lord Jesus shall raise us also by Jesus, & shall present us with you. Expectations from Christ are as these cords that keep us from fainting under our burdens, and revive us in the forrowes of death it selfe. The faith of Christ in the resurrection of his owne body to life is spoken of prophetically, as that which bare up his spirit in the hour of death (Psal. 16. 9, 10.) Thou wilt not leave my soule in hell, nor suffer thy Holy One to see corruption. Now as that was Christ's support in his sorrows, and sufferings, that he should not be left in the grave, that he should not see corruption, so is the support of Saints, that though they see, yet they shall not for ever lie under the power of corruption. (Psal. 17. 15. Psal. 49. 15.) Thou wilt redeem me from the power of the grave. The Apostle makes his Doctrine the Canon of Consolation (1 Thess. 4. 18.) Comfort one another with these words: what words were these? All those words beginning at the 13th verse to the end of the Chapter. I would not have you to be ignorant brethren, concerning them which are asleep (he means dead) that ye sorrow not even as others that have no hope, for of we believe that Jesus, dyed and rose againe, even so them also which sleep in Jesus will God bring with him, &c. The Author to the Hebrewes is abundant in testifying how the Jewish Martyrs comforted themselves with this thing in the midst of those various deaths with which they were encompassed. (Heb. 11. 35.) They did not accept of deliverance, that they might receive a better resurrection. Why is it called a better resurrection was shewed in opening the 14th verse of the 14th Chapter of this Book. The hope of the resurrection was a ground of such strong consolation to the Saints of former times: that it was called expressly, The Consolation. We may collect this from the discourse which Christ was pleased to maintaine with Martha concerning the death of her brother Lazarus, whom Jesus loved. For whereas Christ tells her (John 11. v. 23.) Thy brother shall rise again. Martha saith, I know he shall rise in the resurrection at the last day: What the Greeke calleth The Resurrection, the Syriack Paraphrase calls The consolati-
on, reading it thus: I know that he shall rise again in the consolation. What strong consolation did the believers of those ages draw from their assurance of a Resurrection, seeing Resurrection & consolation were terms equivalent? When this was but named, the other was understood; we have now the first fruits of consolation, but our harvest will not be, till our dead bodies which the Apostle compares to seed sown spring out of the earth again.

I might further shew, that the resurrection is not only the consolation of Saints, but the consolation of the whole creation: the Apostle speaks of it under that notion (Rom. 8. 19. 22.) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And again, The whole creation (not only living but senseless creatures, these must be taken into make up the whole creation) groaneth, and travaileth in pain until now. But what would the creature have? it waiteth for the manifestation of the sons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God. We are now the sons of God (faith the Apostle John 3 Ep. 3. 2.) and it doth not yet appeare what we shall be. But we know, that when he shall appeare, we shall be like him: at the appearance of Christ, the Son of God by nature, his Adopted sons shall appeare what they are, there will be a glorious manifestation of them when Christ shall appeare in glory. This glory (which will be compleat at the resurrection) the whole creation now groaning waiteth for, being subjected under hope to participate (each creature according to its capacity) in the glory of it. Now if all creatures are sustained by this hope, much more man, who is chiefly concerned in it. Job is a great example of it, who upon his sorrowfull and sick bed rayed his soule into consolation, by thoughts of the resurrection. His friends pressed him with hopes and promises of a temporall resurrection, if he did repent; but he disclaimed the hope of such a resurrection, or was not much affected with it, he little minded a resurrection to temporall glory; but he had an assurance of that which served his turne a thousand times better, making him eventhen, if not joyfull, yet patient under all his tribulations. I shall see God for my selfe, and not another, though my reines be consumed within me.
Job having thus declared his faith, makes an application of all particularly to his friends in the two last verses: But ye should say, why persecute me him, &c.


But ye should say, why persecute me him, seeing the root of the matter is found in me?
Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

Thus Job concludes, and his conclusion consists of two parts.
Whereof the first is a direction.
The second a commination.

He gives direction (ver. 28.) where he tells his friends their duty, or what resolutions became them concerning him: Ye should say, why persecute me him: He subjoyns a reason, or the ground of that direction. Seeing the root of the matter is found in me?

The commination or threat is laid down (ver. 29.) Be ye afraid of the sword. While he bids them be afraid of the sword, he fore-warnes them that the sword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable censures of him.

Here also he subjoyns a reason, or ground of this commination; for wrath bringeth the punishment of the sword. I warne you of the sword, and I see a reason why, wrath seemeth to awaken, and who knowes what wroke it may make among you and long; This I know from many Authorities and experiences. That, Wrath bringeth the punishment of the sword, that ye may know that there is a judgement.

First. Consider the direction.

Ver. 28. But ye should say, why persecute me him?
Ye should say] The Hebrew is rendered three ways.
First thus: *for you will say,* as implying a future ground, or occasion, yea an urgent necessity which they should see and be convinced of at last to say, *why persecute we him?*

Secondly, thus; *Wherefore doe ye say?* intimating their present action or assertion.

Thirdly, We render it, *Ye should say,* at once shewing their duty, and convincing their neglect of it. As if he had said; *O my friends ye ought to say, or it is best for you say thus; look to your selves this is your duty to say, why persecute we him?* So the Prophet (Mal. 1.6) *A son honoureth his father;* the meaning is, a son ought to honour his father; There are many sons who dishonour their fathers, but it becomes every son to honour and obey, or by obeying to honour his father. Thus here, *For you say,* that is, you should say, or you ought to say,

*Why persecute we him?*

We had this word (ver. 22.) *Why doe ye persecute me as God,* and are not satisfied with my fields? Here he puts it to them again, *Ye should say, why persecute we him?*

The word which we translate to *persecute,* is a metaphor taken from wilde beasts, or ravenous birds, whose hunger or cruelty makes them swift and fierce to overtake, and so to satiate themselves with their prey. The Greeke translators of the old Testament usually render it by that word which is used in the Greek of the New Testament, to express the vexation of the Saints or Gospel-professors by the world, for the faith of Christ and the testimony of a good conscience. And because this word bears in it the sense of a most earnest and vehement pursuite, therefore when the Spirit of God would put Saints upon the strongest, and most vehement pursuite of any grace, or duty, he uteth this word, and exhorts them even to persecute it (1 Cor. 14.1.) *Follow after charitie. Persecute charitie;* that is be as eager after charitie as a cruell man is eager to persecute him that is innocent, and godly. (Heb. 12.14.) *Follow peace with all men, and holiness: it is this word;* As it is the strongest evidence of the sinfulness of any man to persecute those persons who have received grace; so it is an evidence of purest holiness to persecute or earnestly to pursue the highest attainments of grace. There is nothing of freer gift then grace, and
the kingdom of heaven, yet the kingdom of God delights to suffer violence, and then 'tis best when the violent take it by force. The grace of God to man is free, yet man should be fierce in following the grace of God. The love of good hath made as hot perfections as ever wrath hath made against it. But to the Text.

Why persecute we him?

This word may be considered two ways. There is a persecution in a strict fence; and a persecution in a large fence. I conceive that we are not here to take persecution in a strict fence, as if Job did imagine his friends were (as we may say) bloodie Bonners, or Nero's, or Diocletians, that they did oppose and vex him directly (or ex nomine) for truth and righteousness sake or that in opposing him, they opposed or suppressed their owne light. But here persecution is taken in a large fence, for unfriendly dealing, or for such unkinde carriages as are very wide from and unuitable to those who profess love. There is a threefold persecution. First, A mentall persecution, when the spirit of a man riseth up, and opposeth another. Secondly, There is a verball persecution, when men give hard words and uncharitable censures. Thirdly, There is a real persecution (there is reall persecution in both the former, as real is opposed to imaginary) or a persecution by the hand; such as is the dragging of innocent persons before the tribunall of the Magistrates; As Christ foretells his Disciples; They shall be brought before Govenours and Kings for my Name sake. (Matt. 10. 18.) Here we are to take persecution in the second signification. Job's friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocrisy, but I cannot conceive that they were leavened with malice against him, nor was their persecution in the third fence; they did not hate him before the Magistrate, nor bring him to judgement and tryall. But it was persecution of the middle ranke, hard language, and unfriendly censures Job was under the persecution of the tongue, he complained of that (Chap. 12. 4.) I am as one mocked of his neighbours. And againe (Chap. 17. 2.) Are there not mockers with me? Mocking is called persecution, (Gal. 4.
(Gall. 4:29) He that was borne after the flesh persecuted him that was borne after the spirit, Isaia did persecute Jese with scornful language; he mocked him. (Gen. 21:9) Such was Job's persecution, and he bids his friends give him any reason if they could, why they persecuted him thus. But ye should say, why persecute we him? There are three or four readings of the words as joyned together.

First, Some thus, Because you will say, who persecutes him? As if he had said, You put it off from your selves, you think you do not persecute me at all, ye say it is the hand of God on me, not yours, we do not touch you, God hath, and Satan hath by his permission. You will say, who persecutes him? is it we that have done it? is not the hand of God on you, doth not that lead us to speak thus concerning you, and to judge thus of you? Why do you say that we persecute you? it is God who knows very well what you deserve, and now renders to you according to your deservings, it is he (not we) that persecuteth you.

Secondly, Thus: For I trust you will say, why persecute we him. As if he had said, I have therefore made this profession, because I hope that when you have once heard it, you will deal more gently, favourably, and friendly with me, then hitherto you have done; you will say, why persecute we this man? you will begin to question your selves for what you have done, and take up better counsells and resolves for the future. This is a proper sense of the words, and comes nearer that intended in our translation.

Thirdly, The vulgar Latine renders; Wherefore do ye now let us persecute him? This translation makes it a reproosh of their purpose to oppose him, or a description of his friends, all conspiring to persecute him. As if Job had heard them combining together, and encouraging one another against him, I some are expressed, against whom David prayeth (Psal. 2:1, 2.) Hide me from the secret counsel of the wicked (v. 2.) with their tongue like a sword, &c. (v. 3.) They encourage themselves in an evil matter; they commune of laying snares privately (v. 4.) They search out iniquities; they accomplish a diligent search, but the inward thoughts of every one of them, and the heart is deep (v. 6.) Solomon warns his son not to hearken when such sollicite (Prov. 4:10.) If sinners ensue thee, confess thou not, if they say,
say, some, let us lay waies for the blood; Job according to this translation is here conceived reproving and chiding his friends for such a combination; wherefore do ye say, let us persecute him?

Fourthly, Our translation gives the words the sense of an Exhortation, either to consider why they had already opposed him, or to repent of that opposition; 'Tis should say, than is it your duty, I exhort or advise you to say, why do we persecute him? It is but time that you should now recollect yourselves, and be in a better mind, that your hearts should move you for what you have done, and that you should put this question on home to your own soules, why have we thus farre troubled him? or why should we trouble him any further?

Some joyne this verse with the former, thus: Ady griefs sorrow are so great, my paine is so painfull, that my very rest are consumed within me; so that unless you had put all bitterness, unless your compassions were totally consumed in you, you would have said before this some, why do we persecute a drieulce? Why do we persecute a carcasse, a dead man, a man whose rest is not consumed within him. From the third of those readings, which reproveth their persevering, or resolvedness to persevare in the way they were in. Observe;

To advise and resolve upon any sinfull way, is a great propagation of sinne.

It is bad enough to sin for want of advice, but to sin falsely is farre worse. To fail or sin is common to man, even to the best of men, but to resolve to sin; or to continue in sinning, is proper to the Devill, and the charter of men. I have elsewhere in this booke had occasion observations of neare affinitie with this, and shall not touch it here.

From our reading, But you should say, why should Job seem to tax his friends with rashly, and incautiously? You should say; but you have not, you have not your own hearts, nor my condition at any time.

Hence observe;

That as some speak they know not why, but not why, their actions, are often so.

Blist, then wife.

Grist was persecuted to the last.
death; But had his enemies said, Why doe we persecute him? had they looked to their ground? Christ (Luk. 23. 34.) makes their inadvertency the ground of his prayer for them; Father, forgive them, for they know not what they doe. They have not said, why persecute we him? They were resolved but not advised, Crucifie him, crucifie him, downe with him, downe with him: It must be so; but no true cause was shewed why it should be so. Many may lay of their sinnfull wayes according to the letter of the Apostle (Rom. 7. 15.) What we doe we know not. Paul speaks of himselue as over-powred by corruption; What I doe I know not; we translate, that which I doe I allow not. Paul speaketh not of his sins of ignorance, or that he had done what was indeed sinnfull, not knowing or not being convinced that it was a sin; and therefore we doe not translate, I know not, as if Paul had been in the darke about his own doings; but, that I doe I allow not, though I cannot but know that I have done sinnfully, yet I doe not favour or take part with any sinn that I have done. When a godly man sinn, he alwayes doth the evill which he allows not: but when ignorant men sin, they doe the evill which they know not, and wicked men doe the evill which they have no mind to know, they cannot endure to consider (as to sinnfull) either what they are doing, or what they have done. The foole offers a sacrifice, and Solomon would not have true worshippers like him; Keep thy joute when thou goest into the house of God; and be more ready to hear then to offer the sacrifice of fools, for they consider not that they doe evill. (Ecclus. 5. 1.) Some by the supplement of an adversative particle, render the Text thus; They know not but to doe evill. They do evill while they doe good, even while they worship God, and they cannot doe otherwise. Our reading is clearer, when they doe evill they consider it not, they are not to be acquainted with the evill which they have done; if they act at a venture, whether good or whether evill, fall back or fall edge, it never troubles them. Ignorant persons are such foolesthat they know not when they doe evill, wicked men are lust foolesthat they never consider or regard it when they have done evill. Secondly, Observe;

Blazing we doe any thing we should take account of our selves why;

There are two things we should take account of our selves about;
about before we set upon any action. First, For what end we
doe it. Secondly, by what rule we doe it. These two questions
we should put before all our actions: What is my designe? What
is my warrant? for according to the designe, the heart
and hand too are ordered in every undertaking. Singleneffe of
eye, makes all our wayes single. Yet we must looke as well to
our warrant, as to our designe; to our rule as well as to our
end. The Apostle bids us walke circumspeetly (Ephes. 5. 15.)
No man can walke circumspeetly, unleffe he take notice of his
ground, and see where he treads. To walke circumspeetly,
as walke looking round about us. And unleffe we doe so, we
shall soone loose our way, and misse our end. We have a pro-
verbiall speech; Look before you leap, that is, consider before
you act; a foole's bolt is soone shot; he shootes before he sees his mark,
and before he takes his ayme; he neither observes the art of
shooting, nor the marke at which he shootes. And because his
bolt is soone shot, therefore his mark is never hit. To que-
question our selves about what we doe, is a great means to preserve
our selves from doing amisse; And they most usually doe ill,
who feare they may doe ill. The Prophet gives this as the rea-
son why many went on so grossely and fearlessly in doothing
wayes, (Lsa. 44. 19, 20.) None considereth in his heart;
thou have knowledge nor understanding to say, I have burned part
of the fire, &c. therefore it is, that he feedeth of flesse eaten and been
hath turned him aside, that he cannot deliver his soule out, nor say
not a lie in my right hand? He is not able to put this thing to his
selfe; or to question his heart whether he be right or no? If he
had never fed upon affes had he but confirmed therewith the
burnt part of his idol in the fire. That Man may doon sooner
then that which is right and lawful, who never asketh whether that be right or wrong, lawfull or unlawfull. He
doeth: he cannot deliver his soule from the fire, from worshipping wood & stone, the works of while he cannot question, I there is a bie in my not out of the way? Am I not deceived? If this
have asked himselfe the question, it is probable to
scene or discovered the lie in his right hand. So
heart to say this, and so his heart was deceived.
ring person may soone be deceived.
not alwayes deceitfolute, if he be not so, is only this, because he is not alwayes tempted by deceivers. And hence it is that they, who love errours in opinion, or sinfull wayes in practice, doe not love to make doubts, or to raise questions concerning either their practices or opinions. As the way to soften our selves upon duty, is to take up a resoulution to doe it, yea to perververe in doing it; and where there is no resoluing about what we doe, there is nothing but unsetledness in doing it; as the Prophet toucheth (Jer. 5. 24.) This people hath a revolting backsliding heart. They are altogether unfixed, you know not where to have them, or what they will be at. What is the reason? Neither say they in their hearts, let us now fear the Lord our God, that giveth us rain, the former and latter rain, in season. This was the reason why they revolted, they did not so much as say in their hearts, or pitch upon this thing, Let us fear the Lord. Now, as men are unsetled in good, because they do not resolve to doe this or that which is good, so they fall into evil, because they do not question, Why doe I doe this? or is this which I doe good or evil? They do not so much as say, Is there not a law in my right hand? They ask no question for conscience sake. (as in some cases the Apostle adviseth us, should not.) and therefore they act so much against conscience.

Thirdly, The words may have reference as well to what had been done, as to what they intended still to doe, ye should say, why persecuted him? That is, why have we persecuted him? He may be in a case of an acte or antecedent, as well as of a subsequent or incident action.

Note:

To question our selves for what we have done, is an excellent means to bring us to repentance, and to break our hearts for the evil we have done.

What is done? is the question of repentance. The Prophet Jeremias (Cap. 8. v.) brings in the Lord, taking that people to their repentance, and lays all upon this, I smitten, and they said, who hath smitten us? but they spake not against me, no man repented of his wickedness. How is this, we have done? Every one turned to his own heart, and the Lord turned to their heart. They turned unsteadily, because they thought themselves above their sin. They esteemed themselves rough upon sin.
till we stop: nor recover out of an evil way, till we checke in it. This question is as it were the stop, the checke, or arret of the soule, What have I done? We cannot say to the Lord as Paul (Act. 9 6.) Lord, what wilt thou have me to doe? till we have first said to our selves, What have we done? This shews us the very genius of repentance, or of a repenting person, he is a man questioning what; or calling himselfe to a reckoning for what he hath done. Repentance is the review of our lives, and makes the soule answer to every particular, What hast thou done?

Further, If we look to this questioning in reference to the particular act of persecution, you should say, Why persecute we him? Hence note;

Fourthly:

We should be sure of a good ground before we oppose or persecute others.

We should question our selves in any ordinarie thing we doe, even in what we doe for a friend we should question, doe I well in helping him, much more when we oppose any man, should we say, Why persecute we him? What! persecute a man hand-over-head, oppose him without ground? It is hard to reprove a brother duely, much more to oppose him duely. We should examine our love, much more our anger. Be angry and sin not, is the Apostles rule, (Eph. 4. 26.) which implyes that it is no easie matter to be angry and not to sin. If we had a hundred eyes, and as many tongues, tis but need we should impoy them all to looke about us, and enquire whether we are right or wrong, when we oppose or persecute a Brother. Where it is so easie for us to doe wrong, we should consider and consider, whether what we doe be right.

Fifthly, Note;

To persecute or oppose another without just cause, is very sinfull.

Tis sinfull not to shew kindnesse, and expresse love to those who deserve it, how sinfull then is it to expresse unkindnesse and wrath towards those who deserve it not? It is a great sinne to hold an errour, or not to doe good, then how great a sin is it to oppose another for doing good, or for holding the truth?
To persecute him that walketh in holines, or holds the truth, is to persecute Christ himselfe, who is The Holy One and The | true. Persecution opposeth him whom all should adore, even Jesus Christ. Saul, Saul, why persecutest thou me? Christ was persecuted in person while he was on earth, and he is persecuted in his members and servants now he is in heaven. As to suffer persecution for righteousness sake, is one of the highest acts of grace: so to persecute the righteous, is one of the highest acts of wickedness. Seeing this opposeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apostle (Rom. 1. 32.) describing the extreme sinfulness of the Gentiles, gives it thus; They knowing the judgement of God, that they that commit such things are worthy of death, not onely doe the same, but have pleasure in them that doe it. He makes it the blackest part of their sinfulness that they had pleasure in those that did evil. On the other side, we may say it is the blackest part of sin to oppose those that doe good: not onely not to have pleasure in them that doe good, but to be vexed at and vex them, that doe it, is the fullest discovery of an evil heart. Most wicked men take pleasure in those that doe wickedly, but they are most wicked who relish those that doe good. As to love truth and goodness is better then to know them, so to hate truth or goodness is farre worse, then to be ignorant of or to neglect them.

Firstly, Job's friends thought they were upon their duty; or that they were employed in a great service for God, while they dealt thus rigidly with this distressed man.

Hence note;

Some persecute others, and yet thinke they doe God and man good: for

There are two sorts of persecutors. First, Such as oppose Christianes, or persecute others for their Conscience sake. Secondly, Such as persecute others for their owne Conscience sake, doe (in their owne opinion) conscientiously: they think they do a duty which upon tryall will be found their fine. Hence they not persecute, as the bloody Heathens did, to satisfie their enemies, or as some bloody Christianes (in name)

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have done and doe; opposing the truth against their light; But they doe it according to their light. There are very few but as they persecute the Consciences of others, so they persecute upon the dictate of their owne Conscience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their most meritorious acts, as having designed the glory of God, and being carried on with zeale (such as it is) for his glory. These are described by the Prophet (Isa. 66. 5.) Your brethren that cast you out for my Name sake, (as there are many persecuting enemies,) so there are some brethren persecuting. Your brethren that cast you out for my Name sake, said; Let the Lord be glorified. This was their ayme, they did it to glorifie God: Thus they licked themselves whole, when they wounded their brethren; they did no offence, but service. So (Jer. 50. 7.) All they that found them have devoured them, and their adversaries say, we offend not, because they have sinned against the Lord, the habitation of Justice, even the Lord the hope of their fathers. Christ is expresse in this poynt (Job. 16. 2.) The time cometh, that whosoever killeth you will thinke that he doth God service. This was once Paul's case (Acts 26. 9.) I verily thought that I ought to doe many things against the Name of Jesus, I was bound in conscience, I could not suffer these men, and these wayes in peace, unlesse I would brake my owne peace. He speakes as if his owne Conscience would have troubled him, unlesse he had trouble others for that which was, indeed, their conscience. Job's friends were farre enough from owning the name or title of persecuters, and yet they did the thing, and spake the words which were very swordes. Many love to persecute, but all hate to be called persecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evil acts, which they disdain to be denominated by. Job adviseth his friends, who esteemed themselves nothing lesse then persecuters, to bespeake their owne foules, and say, Why persecute we him?

Seeing the root of the matter is found in us,

Job was assured (it seemes) that the roote of the matter was found in him, but it is not easie to finde what this roote of the matter
matter was in Job. In generall, by roote we are to understand
the bottome, basis, or foundation, that which gave him esta-
Blishment, as the roote doth to the tree. The Hebrew is, The root
of the word. It is ordinary in Scripture to put word for thing, or
matter. The roote of the word is the roote of the thing in con-
troversie between Job and his friends, ( Ecclef. 12. 13.) Heare
the conclusion of the whole matter, or, the end of the word, Fear
God, and keep his Commandements. There is nothing impossible to
God, the Text is, There is no word impossible to God, that is, he can
do whatsoever pleaseth him. This root of the matter, or root
of the word, is (as some say,) the bottome of the businesse, the
state of the cause, or the casestated. The Civill Lawyers call, the
cause, the thing. And the Oratour useth an expression very neare
this of Job, where he titles the maine matter in question, The
root of the question, upon which all dependeth. What root he in-
tendeth, we shall consider further.

The Vulgar renders the whole verse thus; Wherefore doe ye
now say, let us persecute him, and, we shall finde the root of the mat-
ter against him. The root of the matter according to that tran-
sliteration is taken two wayes.

First, For some word which Job might unwarily let fall,
upon which they would ground a further accusation, or charge
upon him, or justify the charge and accusation already brought
against him. As if he had sayd, Let us follow him close, and
he will quickly speake somewhat to the disadvauntage of his
owne cause. It is indeed the usuall policy of perfecters to
seek a matter against another, when none appears. And to pro-
verce him to speake, till he speake awry, or give them an occa-
sion to entangle him in his speech. Usually in the multitude
of words there is no want of errour, and he that speakes a mul-
titude of words (as 'tis possible,) without errour, may soone
have some of them erroynfully interpreted. Perfecters are
greatly to hunt for and finde out faults, they will rake in ev-
every channel, and never give over interrogating and siftting, till
some what drop, or fall, that at least may beare some colour of
offence. They make a man an offender for a word, saith the Pro-
phets,(Hab. 20. 21.) A good man may quickly offend in a word,
he offendeth and the work of an evil man, to make a man
an offender for a word, especially for a right, though a charpe
word;
word; of such the Prophet speakes, as appears in the next clause; They lay a snare for him that reproves in the gate: they get a word from him, and make that matter of offence. That is also the meaning of the Prophet when he saith, All my familiars watched for my halting. They would be glad to see him halt, that they might accuse him for his halting. It is a duty to reprove him that halteth, that is, him that sinneth, and it is a greater duty to watch over another to keepe him from halting. But it is a wickedness to watch for a mans halting, in hope that he will halt, and that we may have an occasion or ground to reprove him; such reproofs proceed not from a spirit of love, but of revenge, as the Prophet discovers them; Peradventure he will be enticed (into some sin or snare) and we shall prevail against him, and we shall take our revenge on him. They were glad to see him halt, that they might lay somewhat against him for halting. This was the disposition of the persecuting Pharisees. (Mat. 22. 16.) They sent some to entangle Christ in his talk. They had no matter ready, but they sought it. Another Gospel faith (Mark. 12. 13.) They sent certain Pharisees to catch him in his words; Christ spake the word, that he might catch men to save them. These men laboured to catch Christ in his words, that they might accuse and destroy him. This some would fasten upon Job's friends, but I forbeare them.

Secondly, The root of the matter according to that reading is, Some secret sin; let us follow him hard, let us but continue with him in dispute, and we shall make him discover his bosome, and heart at last; we shall finde that hidden underground evil, which is the root of the matter; even of all his distempered speeches and passions against us, and of all the judgements and rods of God that have been upon him. Some one secret sin is indeed often the root of many open ones, and though we may conclude, that any sin may be the root of misery and affliction, yet usually it is some special sin, that gives suck and lap to the special troubles that either afflic the body, or render the lives of wicked men miserable. For though God might make every sinful falling, bear gall and wormwood, yet he doth not, but spares his people after many sayings. And though death (which contains all penalties) be the wages of every sin, yet in this world God rarely pays it to wretched.
wicked men, till their sines become very full of sinfull evil.
This Job's friends are likewise here conceived to call the roote of
the matter, a discovery of which they supposed he would soone
make (according to this exposition) were he but a little put to
it and pressed. Let us persecute him, and we shall finde the roote
of the matter against him.

But though this reading may yeeld some profitable meditati-
on, yet I shall not insist upon it, because the words plainly ap-
pear as spoken by Job, and not by his friends.

Ye should say, why persecute we him? seeing the roote of the ma-
ter is found in me.

Secondly, Some have given this sense of the words, Ye should
say, why persecute we him? seeing (ye ought to say each one of you
judging himselfe) The roote of the matter is in me, that is, the
fault is in mee, or I am the cause of this contention; I, by my
prejudices and unfriendly jealousies have been an occasion to
stirre the passion of this afflicted person, and to draw out this
troublesome debate between us. Thus the latter words are made
that forme of acknowledgement, which Job's friends should make,
in charging the blame and fault, the the roote and slide of all up-
on themselves. But

Thirdly, Rather say, These words have the forme and force
of a reason, upon which Job would perswade his friends to for-
bear persecuting him, or why they should reflect upon and con-
side themselves as having persecuted him; The roote of the ma-
ter is found in me.

The roote of the word or matter, according to this interpreta-
tion, is God, grace and faith in his heart; As Believers are sayd to
be roote in grace, in love, &c. (Eph. 3. 17.) for grace of any kinde
is as a roote in believers. Faith in the heart is the roote of the
word in every man's mouth who believeth, and it is the roote
of the worke in every man's hand that believeth. And so Job's
friends, in this speech may be thus represented: As if he had sa\nd;
When ye wonder that I have spoken and done thus, I tell you
that the roote of the word and worke is in me, Faith makes me speak and
 deeds. grace is the roote of our holy libertie and boldnesse praking and
walkinge towards God and man) (Psa. 32. 8. 10.) Ishballed (with
liberties) with which I spake: ye also believe (with the Apostle,
2 Cor. 2. Junii.
2 Cor: 4.13.) and therefore speake. When once with the heart man believest unto righteousness then (presently) with the mouth confession is made into salvation (Rom. 10. 10.) So that Job having made such an excellent confession with his mouth in the former words, here he would have his friends know, that he did not speake by rote, but by the roote of the matter which was in him. He believed with his heart, and therefore they should take heed, how they did oppose or persecute him, he being a true believer.

As if he had further said; This profession of my faith, should move you to be thinke your selves better then to persecute me; for though you may finde me a sinner, yet you may finde that in me also, which doth interest me in the Redeemers love, who takes away sinne. I am rooted in the Redeemer by faith, and through his strength I have walked in mine integritie, I have not spoken these things in a vaine flourish or ostentation of my selfe, but as an evidence of the grace of God in me, from whence as from a roote, I bring forth not leaves and blossomons only, but I have my fruit in holines, waiting for the end, everlasting life.

Secondly, By the root of the matter, we may understand his sinceritie, or the uprightness of his heart. The testimony which God gave of him was, A man perfect and upright; and his owne heart gave him that testimony also. As he profession faith in the Redeemer, so he loved him in sinceritie. He had as the Apostle Peter phraseth it (1 Ep. 3.21.) The answer of a good conscience in himselfe, as well as a good answer in his mouth to them. He whose conscience makes a good answer to himselfe, can answer any man. As if Job had said; When my conscience asks me the question, What I am, and what I hope for? I can give it a good answer, and therefore I can easily answer you, & you should not easly trouble me. And indeed when once a man can answer himselfe honestly, he may answer all the world boldly. Sinceritie is the root of the matter in every godly man, And he who is upright in what he sayth and doth, needs not trouble himselfe what others say of him, or doe against him. Men may (as we speake proverbially) call their caps at him that is upright, they cannot much hurt him; Ye should say, why doe we persecute him? (what can ye gaine by it, or what can I loose by it,) seeing the roote of the matter is in me.

Our annotations gloss it thus; Gods promises are rooted in my heart, and true pietie is found there (both parts fall in with, or fall up
Chap. 19. An Exposition upon the Book of Job. Ver. 28.

up the expositions alreadie given) therefore I should not be con-
demned by you. Now for as much as Job urgeth one of, or all these
Considerations, namely, that he had the grace of faith, that he
had made a right confession of his faith, that he was sincere, and
right-hearted towards God. In all, Seeing (I say) he urgeth
these Considerations as a reason to stop, or give checke to his
friends opposing, and persecuting of him. Wee may obseve;
First, from the expression; and then from the connexion. From
the expression, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

First For establishment: the root is to the tree as the foun-
dation to the building, the strength and stay of it, so are grace and
truth, faith and sincerity to a godly man: by these (for in these
the strength of Christ is) the hands (Heb. 13. 9.) Be not carried away
with diverse and strange doctrines: for it is a good thing that the
heart be established with grace, not with meats. The Apostle means
the doctrine of grace, in opposition to the doctrine of meats.
The ceremonial Law about meats doth not establish the heart,
but the doctrine of grace doth: now as the doctrine of grace,
so grace much more establisheth the heart, and will not suffer
us to be carried away as the waves of the Sea, or as the clouds
of the ayre by contrary winds, to contrary points and practices,
now forwards and then backward; They who are come to the uni-
sity of the faith, and of the knowledge of the Son of God, unto a perfect
man, may the measure of the stature of the fulness of Christ, thence-
forward have more children, tossed to and fro and carried about with
diverse kinds of doctrine, by the deceit (or cogging) of men and
seducing pretences, whereby they lie in wait to deceive. But speaking
the truth in love, they grow up into him in all things who is the head,
even Christ. (Eph. 4. 13, 14, 15.)

Secondly, Grace in the heart is a root, because it sends out
juice of life, and is the sweet cause of our fruitfulness in life;
Grace in the heart, buddeith and blossometh at the hand, and
takes in good actions, and savoyr speeches. The whole man
is filled with good fruit, where grace is a roote in the heart.
The root of this roote, Jesus Christ is the roote of our
graces: unto Christ is the roote of our graces, so the grace of
Christ:
Christ in us is the root of all our holy actions. Christ is (Origio originans) the originall and the originating roote of our Graces. Grace is (Origio originata) the originative roote, or that roote which Jesus Christ planteth in us, that by the continual supplyes and movings of the Spirit, wee may bring forth fruit in him and to him. As Originall corruption is the natural roote of the matter in us, as to the production of sin, and our unhappy fruitfulnes in evill, so Grace infused or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holiness, and our happy fructification in goodness.

Secondly, From the connection, or argument couched in these words; Ye should say, why doe we persecute him, seeing the roote of the matter, Grace and truth are in me.

Observe.

He that hath Grace and holds truth, roos-truthes, should not be persecuted

The Apostle (Heb. 12. 14.) exhorteth us to follow (or as the propriety of the word is to persecute) holiness, that we our selves may reach and attaine the highest degree of it; But we must take heed of following those with persecution (though it be but in hard words) who have (through mercy) attained, the least or lowest degree of it. For

First, They should not be persecuted by men, who are embraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holiness, Christ owenes, therefore we should owne them too. Job possibly had failings, and errors; but he had the roote of the matter: what though you my friends and I do not agree in all things, yea what though we differ in many things, and cannot reconcile these differences, yet I have told you the roote of the matter. Why doe you persecute me? such a profession of faith as Job made contains the summe of the Gospel, or of the mystery of Christ, therefore they who hold it are not to be slighted, much lesse vexed, though they hold not all the truth, or are deceived into some things which are erroneous.

Secondly, They that hold out the same fundamentall truths, have the same spirit of truth at least to enlighten them.

Thirdly,
Thirdly, They who make such an outward profession of faith from a root of faith within, shall certainly be saved; Heaven shall receive them, and shall not we receive them? Heaven will open its gates to entertain them, and shall we thrust them out of the world? Why persecute ye me, seeing the root of the matter is in me.

And if they be not to be persecuted, who hold the fundamentals, or chiefe doctrines necessary to salvation, what shall we thinke then of their persecution, who oppose those that doe not onely hold fundamentall, but most superstructive truthes too, which belong to faith and a good life. Many such have fallen under persecution, upon their dissenting about some outward forms of order or worship.

Further, Job seems here to be his own witness, he doth not stay to receive testimony from his brethren, that the root of the matter was in him, but himself faith, the root of the matter is found in me; which may teach us first,

They who have the root of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to discover it selfe by, unlesse God hide it from us, and put our light into darknesse, our candle under a bed or under a bushel. He that hath grace doth not always know it, this roote may lye so deepe under-ground, that he in whom it is cannot see it, or say it is in me. Yet this roote how deepe soever is discernable in it selfe, and is often clearely discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimony to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisie, but he faileth the root of the matter is in us. Let another praise thee, and not shine owne mouth (faith Solomon.) Thats most comely and so it should be, yet sometime a man must, and may speake for himselfe, to maintaine his owne innocencie, and advance the glory of God, which may be darkned by the silence of man.
This farre I have opened the first part of Job's conclusion; namely, the direction and counsel which he gives his friends to take them off from their bitter opposition, and to sweeten, or meeken, their spirits towards him; ye should say, why persecute we him, seeing the root of the matter is found in me. He proceeds to a Commination; threatening them into this duty if he could not persuade them to it; Be ye afraid of the sword, &c.

**Job 19. Ver. 29.**

Be ye afraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgement.

In the former verse Job counselled, and directed his friends, here he warns, and threateneth them.

Ver. 29. Be ye [afraid.] of the sword.

'The word notes strong feare, such a feare as makes us flee, or run for it: Some translate the word here, whereas we say, Be afraid of; they say, flee from the face of the sword: feare puts many to their feare.

Flee from the sword; or be afraid of the sword.

'The sword is an instrument of death. The sword may be looked upon in a twofold hand. First, In the hand of the Souldier; and so it is the sword of warre.

Secondly, In the hand of the Magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. He (that is, the Magistrate) beareth not the sword in vaine. He beareth it to doe justice, and to maintaine peace. The sword is one of the chief Emblemes of Magistracie, and power. We may take the sword here as in either of these hands, Be ye afraid of the sword; the sword of the Souldier, and the sword of the Judge or Magistrate.

Against,
Again, By sword in Scripture, all manner of evils, punishments and revenges are understood, because the sword brings so many evils, and is so great a punishment, therefore any kind of evil, punishment, or revenge, comes under this title, the sword. The children of Israel cry out upon Moses, that when he came to deliver them, he did but more enthrall them; and therefore tell him (Exod. 5:21.) Thou hast put a sword into the hand of Pharaoh to slay us; that is, thou hast been so far from mollifying the heart of Pharaoh towards us, that thou hast provoked Pharaoh to lay new troubles and heavier burdens upon us, not only to our further sorrow and affliction, but to our ruine and utter undoing. So the Lord speaketh (Deut. 32:41.) If I were my glittering sword, and my hand take hold of vengeance, that is, if I prepare my judgements of what sort soever, then I will render vengeance, &c. The whetting of the sword notes the fittting, and preparation of those judgements, by which the hand of God taketh hold of vengeance.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or Nations, are called the sword of God, (Psa. 17:13.) David prays, Deliver my soul from the wicked, which is thy sword. He calls them the sword of God, because they are often used by God as instruments to punish whom he pleaseth, or rather those (whosoever they be) that have displeased him.

Further, Job doth not only say, Be afraid of the sword; but be afraid of the face of the sword: yea the Original is Plurall; Be afraid of the faces of the sword. The sword hath and makes many faces, and they are all ill and sad ones, In Scripture ordinarily the face of a thing, notes that very thing whose face it is, or the presence of it: so the face of the sword is the sword present. Be afraid of the face of the sword; that is, of the sword when it appears. The sword sometimes wraps up its face in the sheath, its face is hid, but when the sword is drawne, then we behold the face of the sword. So that to be afraid of the face of the sword, is to be afraid of the swords appearance, of the sword looking out of its scabbard, of the sword drawen, and brandished. Some are very busie and curious about the physiognomy of the sword, to tell us what the face is. The sword hath its
its face. The two flats of it are as the cheeks of the face; and the glitterings of the sword, are as the eyes of the face which ray from it; and the edge of the sword is the mouth of the face; and the point of the sword as the tongue of the mouth. Thus they allegorize, I will not stay upon such niceties. The face of the sword, is the instant presence of the sword; and so the phrase is used in reference to other things, (Ps. 38. 5.) My wounds stink and are corrupt, because of my foolishness. The Hebrew is, Because of the face of my foolishness, or, before the face of my foolishness, that is, at the presence of my sin, or when I see the face of my sins. Some have abundance of sins yet, their wounds stinke not, nor are corrupt, that is, they are never troubled for their sins; why? because they do not see the face of their sins; but at the face of my sins, or the faces of my sins, my wounds stink, and are corrupt, that is, my soul is troubled, and my conscience is in a sad condition. The Prophet uteth this straine, in that famous promise of deliverance from the Babylonish yoke (Isa. 10. 27.) It shall come to pass in that day, that his burden shall be taken from off thy shoulder, and the yoke shall be destroyed, because of the anointing: So we render it. The Hebrew is, his yoke shall be destroyed before the face of the anointing. Grammarians tell us, that before the face in the Hebrew supplyes the place of the preposition, because. Which is the reason why we render, because of, or for the anointing, but strictly, the yoke shall be broken at the face of the anointing, or (as the word is) at the face of the oil; that is, at the face of him who is anointed with oil. Litterally Hezekiah, but spiritually and typically Jesus Christ, the Messiah, the anointed of God. At the face of Christ, at his appearing the Babylonish yoke is broken off from the neck of his people; When Christ appeares his enemies disappeare, and his people are freed from the yoke of Bondage. But to the poyst, as we reade of the face of sin, and the face of oil (in those Scriptures) so here of the face of the sword. It may well be said, he afraid of the face of the sword, because the sword of all things, hath the most dreadful face. Some men have terrorst ramped in their faces, they scare others with their looks. The sword hath a terrible aspect. The face of the sword is as the face of Goliab was to the Army of the Israelites (1 Sam. 17. 24.) All the men of Israel (like women or children) when they saw the man fled from him.
him, (we put in the margine, They fled from his face,) and were sore afraid. Goliath was a monster among men, A whole Army gave ground at his approach; The face of the man was dreadful, much more was the face of his sword. 'Tis said (I Sa. 21. 15.) That as soon as the sword appeared, and shewed its face, they feared, and fled: They fled from the swords, from the drawn sword, from the bent bow, and from the grievousness of warre. Now, for as much as the sword in kinde is so great an evill to man, and so terrible, therefore when that is threatened, we may expect any kinde of evill. This one threatening comprehends all threatenings. Where the sword comes, fear will not stay behinde, (Jer. 6. 25.) Go not forth into the field, nor walke by the way, for the sword of the enemy, and fear is on every side. When the sword is abroad, all keepe at home. So Ezek. 21. 12. Cry and howle Son of man, for it shall be upon my people, it shall be upon all the Princes of Israel: terror by reason of the sword shall be upon my people, smite therefore upon thy thigh. That is, use the most significant gestures and expressions of griefe and sorrow.

Hence Observe;

First, The sword is a very dreadful evil. That which is put for all evills must needs be a very great one: we may spel and read: any judgement in the sword; As it shews that peace is a great good; an exceeding great good, because peace is put for all good. When it is said, Peace be to you, All good is wished to you, every mercy is included in peace: So when 'tis said, The sword be to you, you may write any evill under that menace. While the sword is threatened, all miseries are threatened in one. The sword is a great evil, considered barely in it selfe, and it is a greater, considered in the consequents and effects of it. It hath it selfe a very dreadful face; but it leaves a more dreadful face of things behinde it. That Land which before it is as the garden of God, behinde it is as a desolate Wildernesse.

Secondly, In that Job thus threatens his friends, and warns them, Be ye afraid of the sword; take heed, lest some suddaine judgements fall upon you; observe,

We may use arguments from feare of judgements, both to diswaide from sin, and to persuade to duty.

Job was a preacher to his friends, and here he is upon a vehement.
hement dehortation to take them off from that persecuting spirit spoken of in the former verfe; here we have his argument, or motive; The fear of the sword: you run upon the swords poynet, while you run this course. The Apostle Jude (v. 23. of his Epiftle) gives direction, Of some have compaffion, making a difference, others save with fear, that is, make them afraid, terrifie, and threaten them, that they may be saved. Some spirits must be dealt with gently, others roughly: therefore (faith he) make a difference, but rather then let any perish, save them with fear, scare them to Heaven. Some must be led to heaven by the way of Hell; and be cast into the fire, that they may be delivered from it. Save them with fear, pulling them out of the fire. 'Tis a desirous feare which is a meanes to pull a soule out of the fire. We are saved by faith, as that receiveth and taketh hold of Christ; we are saved by fear as that takes hold of us and driveth us to Christ: By faith we see and apply our helpe in Christ, and by fear we are brought to see our need of his helpe. Christ (Luk. 12. 4. 5.) useth the argument of the fear of hell to cure his friends of the fear of man, and to dissuade them from deferting him, and the truth of the Gospel. I say to you my friends, be not afraid of them that can kill the body, and after that is no more that they can doe. But I will forewarn you whom ye shall feare, feare him, which after he hath killed, hath power to cast into hell, yea, I say to you, fear him. See how he doubles upon that point of fear; feare him, yea I say to you feare him. We may parallel it with that expression of Paul to the Phillupians; Rejoyce in the Lord, and again I say rejoynce. I eat not my word, but I averre it, and stand to it; as I bid you rejoice, so I againe bid you rejoice. So faith Christ to his friends, fear. Some might object, Is this suatable counfell to a friend, to bid him be afraid, should they be kept in heav'n way for fear of Hell? Enemies have cause of feare, but should friends? Yea, faith Christ, I say again to you my friends, feare him, 'Tis good to bid a friend feare, when that fear tendeth to his good. Paul (Rom. 8. 13.) writing to Saints, and applying the doctrine of free grace to the believing Romans, yet tells them, If ye live after the flesh ye shall dye, even die eternally: he threatens them with Hell, who were candidates of Heaven, and poynets them to death, who were passed from death to life, that he might keepe them out of the wayes of death.
Some say, this is base to be kept from evil by fear; they take scandal at those who preach fear, calling it legal preaching.

I answer; It is indeed most noble to obey out of love, To fear the Lord and his goodness, (Hosea 3. 5.) But yet it is good to fear the Lord, and his wrath. It is most excellent to say, we fear the Lord, because there is mercy with him, but it is our duty to fear the Lord, because there is justice and judgment with him. A good heart will improve the judgments of God as well as his mercies and the wrath of God as well as his love: A good heart is bettered by all the dispensations of God, both in his word, and in his works; if God speaketh death, it is an advantage to his spiritual life; and he mends upon threatenings as well as upon promises. Every word of God is good, and hath a savour of life unto life in it, by the working of the Spirit. It is best and most Gospel-like, when we can say as the Apostle directs (2 Cor. 7. 1.) Having these promises, we cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord: but it is well, when we can say, having these threatenings we cleanse our selves, and perfect holiness in the fear of the Lord. It is a choice frame to say, as the Author to the Hebrews calleth us (Heb. 12. 28.) Seeing we have a Kingdom that cannot be moved, let us have grace to serve him acceptably with reverence and godly fear. Yet it is our duty to say, and a mercy when we can say it, Seeing we live in a Kingdom, or in a State that is moved and shaken with judgments and troubles, therefore let us have grace to serve him acceptably with reverence and godly fear. Fear either of trouble threatened, or of trouble felt, may be improved; to purer actions in grace, and a more acceptable serving of God.

I shall only add, three things to shew what this fear rightly improved will doe upon the heart.

First, It doth not straiten, but enlarge the heart towards God. Thus the Prophet speaks of that holy fear which should follow, or be an effect of that glory of the Church, in the abundant accession of the Gentiles to the Gospel (Isa. 65. 1.) Then thousand shall form and flow together, and thy heart shall fear, and be enlarged. Fear and enlargement go together. Fear under a natural consideration shuts and straitens the heart. A man surprized
prized with fear is lesse then he was in all his abilities, and seldom hath the use of any but of those, which discover his weakness. But spiritually fear or fear spiritual'd, maketh a man more then he was, and better then he was, he is enlarged to God, and only straitened towards evill.

Secondly, This fear of threatenings and judgements will not cause us to run from God, whose word of threatening or the works of judgement are, but it brings and keeps us nearer to God. As holy fear is a bridle to restrain us from sin, so it is a bond to hold us to duty. (Jer. 32. 40.) I will put my fear in your hearts, and (what will this fear do?) will it cause you to withdraw from me? No; you shall never depart from me; the more you fear me, you shall keep the closer to me; None live so near God as they that fear him; As the fearing of God and the eschewing of evill are joined together in Scripture, so are our fearing God and strictest obedience to him.

Thirdly, It is such a fear as proceeds from high thoughts of God, not from hard thoughts of God. Some when they hear of judgement, or of the word of God, they have hard thoughts of God, he is severe (say they) wrathfull, terrible, and therefore they tremble and are afraid of him. But the fear intended hath a better spring, it flows from pure reverential thoughts of God in his greatnesse and unparallel'd excellency. (Jerem. 10. 6, 7.) For as much as there is none like thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O King of Nations? for so thee doth is appertaine (or is like thee) for as much as among all the wise men of the Nations, and in all their Kingdomes, there is none like unto thee. Here are high thoughts of God indeed, There is none like unto thee, thou art great, and thy Name is great, and among all the Nations there is none like thee: The wiser are not like thee in wisdom, the greatest are not like thee in greatness, the holiest are not like thee in holiness, therefore, Who would not fear thee? To be afraid of the judgements of God from high thoughts of his justice, righteousness, holiness, and purity, moving him to doe such things, is not a slavish argument as some have said, but that which may worke upon the most ingenious and gracious spirit; And not only so, but (which may be a third note from these words, Be afraid of the singed.)
It is our duty to fear the judgements of God.

We should fear the judgements of God while threatened and only heard of; what though we see them not? what though we see them not? What though we are not the persons intended in them, or to be smitten by them; yet the report of them as directed against others should make us tremble. When God threatened the old world with the flood, Noah was excepted, yet such was the temper of his spirit, that though he were the only favourite of God in all that age, yet his very hearing of that judgement (which he was assured not to see) had this effect upon him (Heb. 11. 7.) By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house. He heard and was afraid of the judgement, therefore he applied himself to those means which God had directed him to for the saving of himself and family. We read (Rev. 14. 7.) of a vision which John had: I saw an Angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every Nation, and kindred, and tongue, and people, saying, fear God, and give glory to him. Why? for the hour of his judgement is come. When God sends the everlasting Gospel to be preached, he calls it the hour of his judgement. The preaching of the Gospel is the hour of mercy to some, but it is the hour of wrath to others, even to all refusers and contemptors. Upon this denunciation or threatening of judgement, which should overtake the sleekers, and neglecters of the Gospel, all are warned to fear God, and give glory to him.

Now, if we are to fear God for his judgements threatened, then we are to fear him more for his judgements inflicted. (Rev. 15. 3, 4.) Who would not fear thee, O Lord, and glorifie thy Name, &c. for thy judgements are manifest: In the old Law when judgements were executed, 'tis said, They shall heare, and beare, and doe no more presumptuously, (Deut. 17. 13.) They shall heare what hath been already executed upon offenders, and fear to offend, Moses there showeth what all ought to doe, not what all did, upon the appearances of judgement, and the executions of divine wrath upon high Transgressors.

Fourthly, Observe how Job was dealt with by his friends
when he thus bespake them, and warned them of the sword. Their words were as a sword in his bowels; they were very sore and bitter against him; yet foreseeing their danger, and what evils their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present pains, and mindest them of those evils which were like to overtake them, if they persisted in the same mind.

Hence note;

A good man will warn others of danger, and labour to prevent their sorrow, though they have caused his.

While they are doing him hurt, he will be keeping them from hurt; while they trouble him, he discovers much tenderness towards them. He doth not rejoice, and say their day is coming, let it come, let it overtake them; No (saith he; as Job.) I see a black day coming; even the face of the sword; therefore be afraid of it, and labour to get out of the reach of it. The Prophet speaks much this sense to that hardened generation, who carefully contrived and called for his death, (Jer. 26. 15.) I am in your hands; doe as it seemeth good: and meet, (I do not so much stand on it, what you doe with me, it shall be well with me; but I warn you to looke to your selves, and to take heed of your own souls, but know for certaine, if you put me to death, you will surely bring innocent blood upon your selves, and upon this City, and the inhabitants thereof: for of a truth, the Lord hath sent me to you to speak all these words in your ears. He doth not plead to be freed from their hands, but ouely let them know their danger if they laid violent hands on him. He was not afraid of their sword, but he would have them afraid of the sword of God; Be ye afraid of the sword.

For wrath bringeth the punishment of the sword.

The Hebrew is, For wrath the iniquity of the sword. It is a short and (as to words) an imperfect sentence in the Original. Hence the sense is supplied, by Interpreters, with some variety of conjecture; wrath bringeth the punishment of the sword. We supply the word bringeth; and render that word which properly signifies iniquity, punishment (as it is also used in other places) by a Metonymie of the effect for the cause; punishment being caused.
caused by, or being the effect of iniquity: Wrath bringeth the punishment of the sword. There are divers other readings; I will briefly touch them, but insist only upon this.

First, Thus; For or because the sword is the revenger of iniquities. When the revenger of iniquity comes, it is high time to look to our selves, that we doe no iniquity, or repent speedily of that which we have done. The sword (take it literally) is usually the great instrument in the hand of God to revenge his quarrell upon men of iniquity.

A second thus; Be afraid of the sword, for wrath (namely, the wrath of God) is the desolation of iniquity. As if he had said; Go not on in this iniquity, for the wrath of God will be the destruction of iniquity, and of you too, if you persist in this iniquity. The reason why it is rendered desolation, or destruction, is, from a different reading of the Hebrew, in which language a word of the same sound written with a different letter, signifies both the sword, and desolation; and as they are near in sound, so nearer in sense; Where the sword comes, desolation seldome slayeth behind. How many Cities and Nations have been made desolate by the sword?

Thirdly, Wrath to the iniquities of the sword; that is, Wrath hangs over the iniquities of the sword. But what doth this translation mean by the iniquity of the sword? By the iniquities of the sword (some say) those iniquities are meant which are worthy to be punished by the sword. Wrath hangs over the iniquity of the sword, that is, Over great iniquities: or as another; For bloody iniquities strike up the blood of anger: the iniquity of the sword is bloody iniquity, because great and bloody iniquities call for revenge by blood, and where revenge acts, part, anger is boiled up. Againe, the iniquities of the sword, may be taken more chiefly for those iniquities of which he spake in the former verse, the iniquities of persecution, and underration of our innocent brethren; these are sword iniquities, and these provoke the wrath of God to take vengeance on persecutors by the sword. Hence another translation: For the sins of the sword are wrath. And so is a direct predication, like that (Isa. 65. 5.) where the Prophet brings the Lord speaking of those hypocrites, that say, Stand by thy self, come not near me. There are five fumes in my nose, a fire that burneth all the day. That is, these are such
such as stirs up a smoke in my nose, they make me angry, and
these kindle a fire that burns in my breast all the day long, that
is, they make me extreme angry with them. So here, the in-
iquities of the sword, (that is, the vexations of Brethren,) are
wrath, that is, they kindle up the wrath of God, and make that
wrath flame out to the consumption and destruction of those
who have so provoked him. These are the iniquities of the
sword. From this last reading, and these two fences given upon
it, take two brief notes.
First, Thus;

Harsh judgment, or rigid confining of others, is a provoking sin.

It is the iniquity of the sword, it is a sin which hath blood in
it. Hence some put the Text into this paraphrase: In as much
as you provoke me thus to anger, it is such a sin as very well deserves
to be revenged by the sword, or by the severest judgement. Another
thus: Your harsh and bitter words against me, are no less wicked-
ness than if you stabbed me, or thrust me through with a sword, and
it deserves the punishment of the sword. David's complaint sa-
ches that Interpretation (Ps. 42. 10.) As with a sword in my
bones, mine enemies reproach me.

Secondly, Note;

Wrath brings the punishment of the sword.

This also takes up the fence of our reading.

The word translated wrath, signifies burning. All wrath is hot.
Some wrath is so hot, that there is no abiding it. Job having
before threatened the sword, here he tells us whence the sword
cometh, what sendeth the punishment of the sword, wrath doth
is. What wrath? There is a twofold wrath, with either of
which this Text may comply.

First, The wrath of God, who is provoked, and stirred up
by the iniquity of man: As if he had said, You having pro-
voked God to wrath, by your unkind dealing with me, that
wrath will bring the punishment of the sword, that is, all man-
ter of evils upon you.

Secondly,
Secondly, The wrath of man against man, that also stirreth up and bringeth the punishment of the sword. Whence are wars, &c. is the Apostle's question (James 4. 1.) He answers, Are they not from your lusts that strive in your members? and is not wrath among those lusts? So that in reference to both it is a truth; wrath bringeth the punishment of the sword: the wrath of God against man brings it, and the wrath of man against man brings it.

Hence observe, first,

If the wrath of God be kindled, terrible judgements may be expected.

What punishments? what consuming judgements doth wrath bring forth? The wrath of God may be specified into any judgement, it produceth every evil. As the love of God carries in it any good, any mercy or blessing to his people, so doth his wrath every evil. (Ps. 2. 12.) If his wrath be kindled, yea but a little, blessed are they that put their trust in him. When he faileth, Blessed are they that put their trust in him, he means, woe to those that do not put their trust in him. If his wrath be kindled but a little, if it be but as a spark, it will quickly grow up to a flame, and consume all. (Num. 16. 46.) Moses bids Aaron lasting to make the atonement, for (saith he) wrath is gone out from the Lord, the plague is begun. As soon as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by Moses) is not clear. Some take it literally for the sword. The plague is begun, that is, the stroke of the sword is among us. However, any plague, or stroke, may soon rise, when wrath is once risen.

Secondly, As wrath is put here for the wrath of man against man. Note;

The wrath of man brings a sword.

The wrath of man against man brings the sword two ways.

First, It brings the sword, as it stirs up man to revenge; when men are angry, and give bitter words, they shortly after give blows; most of the wars that have been in this world have risen from wrath. What the Apostle James (Chap. 1. 15.) affirms of sin, the same we may assert of wrath, though it be
not sinfull. When wrath is finished (or is come to its height and heate) it bringeth forth death. Dying Jacob giving this as the effect of his two sons anger and wrath (Gen. 49. 6, 7.) In their anger they slew a man, and in their selfe will they digged downe a well, cursed be their anger for it was fierce, and their wrath for it was cruel. It is good to appease wrath, to heale breaches, to quiet spirits: for if wrath begins its worke, who knows where it may end?

Secondly, The wrath of man bringeth the punishment of the sword; as it stirs up God to punish man: the wrath of man against man is a sin which God will punish with further wrath. God often powreth out wrath, and he suffers men to powre out more of their wrath upon wrathfull men. The Apostle speaks as much to the Church of Galatia (Gal. 5. 15.) If ye bite, and devour one another. What was this biting, and devouring? Did they like dogs gnaw one another? or like Canibals eat one another's flesh. See (ver. 14.) what he means, Thou shalt love thy neighbour as thy selfe: but if ye bite, and devour one another, Every act opposite to that love which God commands us to exercise towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this sense may be found men-eaters, and devourers of their brethren. We bite and devour one another, when we are unskinde, wrathfull and vexatious one towards another. What then? Take heed ye be not consumed one of another. Take heed lest by walking so unlike Christians, and so unanswerably to the Law of Gospel-love, you provoke God to kindle such a fire among you, and in you, as may prove an utter consumption. When Christians are not careful and ready to walke in love, as Christ hath loved us. God sometimes gives them up to a spirit of contention, and their breaches are like the Sea, which cannot be heeled. Paul spake this to a Church, a very faulty Church, and this was one of their faults, want of love. What he spake to them, we may speak to any, whether brethren or others, Take heed that you doe not bite, and devour one another, lest you may be consumed one of another. Your unjust, and unrighteous walkings, your cruel and harsh dealings, which are yet but to the vexing and heating one of another's spirits, or to the devouring, and eating one of another's credit, may provoke such judgements; as
Chap. 19. An Exposition upon the Book of J O B. Ver. 29.

That ye may know there is a judgement.

That ye may know. That is, that you may be made to understand what ye have taken so little notice of, or do not at all remember.

Secondly, Take it for the event, then That you may know, is, that you may seele what you will not be persuaded of. I tell you these things that you may know them, that is, that you may be convinced and persuaded that there is a judgement, or if you will not be persuaded of it, you still seele it by your sad experience. Thus David prayeth against his enemies (Ps. i. 20.) Pray them in fear, O Lord, that they may know themselves to be but men. That is, that they may be convinced, and persuaded of it. He speaks not of such as had either so high an opinion of themselves that they were Gods, or so low an opinion of themselves that they were Beasts or Devils: only they acted as if they had been more than men, and were not sensible of their own mortality. They who thus know themselves to be men, will not (in the Apostles sense 1 Cor. 3.) walk as men; that is, proudly or contentionly. And as there are but few, who thus know themselves to be men, so there are as few, who know that God is the Lord, (Exod. 7, 8.) The Egyptians shall know that I am the Lord; that is, when I bring my judgements on them, then they will be constrained to acknowledge me in my Almighty power and greatness, confessing that I am God alone, and that besides me there is none other. When men will not know God in his word, nor in his works of creation and common providence, he will make them know him in his rod, and in his works of judgement and extraordinary providence: So here, Wrath bringeth the punishment of the sword. That you may know.
know, is, that you may be convinced by the Logick of the sword, by pains and punishment.

There is a judgement.

The Hebrew word is infinitive, that to judge. The meaning is, that there shall be a time of judgement, or such a proceeding as we call judgement; Judgement is of two sorts. First, there is a judgement of absolution, Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

First, A judgement of absolution, on my part, God will determine for me according to the innocency of my cause in that day; he will set me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty and receive sentence according to your fault. But when should this judgment be given? There are two Times of divine judgment.

First, In this world.

Secondly, In the world to come.

We may understand it of both, That ye may know that there is a judgement; That is,

First, That God doth moderate, order, and guide things according to his infinite wisdome in this world: The world is not left to chance, or hap-hazard, there is a providence of God, and he will bring a sword upon you, that you may know that there is a judgement, or an unerring wisdome that orders all things. To every purpose (saith Solomon, Eccl. 8. 6.) there is time and judgement. That is, a proper season and a special manner of acting, upon the due observance whereof, the good success of every action doth depend; now as there is a skill or judgement of man requisite to every purpose to effect it, so there is a wisdome and a judgement of God to every purpose, to order and dispose of it, to reward or punish it.

Again, secondly, That ye may know there is a judgement, is, as if he had said, That ye may know a day is coming wherein God will judge the world in righteousness, though now you judge unrighteously, though now you please your selves in the wrong judgement you give of me, yet know there shall be a right judgement given of me and you too.
Hence observe; First,

Man is not easily persuaded that God will judge him, that judgments are coming, or that Christ will come to judgment.

Though Job's friends were (in the maine) holy, and good men, yet he speaks of them as very insensible of their liable estate to this judgement. The wicked (Isa. 28. 15.) make a Covenant with death, and with hell they are at an agreement; There is no persuading of them that judgement shall overtake them; though all the world be over-flowed with a deluge, yet they hope to stand dry; When the over-flowing scourge shall passe through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid our selves. But will any man knowingly make lies his refuge, or secure himself by falsehood? I answer;

First, Some will. The lies and falsehood, the subtlety and guile which they have used or resolve to use, is that which they trust to, they live by their wits and shifts, and so they hope to make an escape from death and danger.

But secondly, I conceive the Prophet represents these men scoffingly speaking the opinion which others, especially the holy Prophets had of all the plots and projects, of all the helpers and means, which they had prepared for their shelter in that rainy day fore-threatened; As if they had said, We know very well that you call all these (our outward strengths, and secret policies, yea our Gods whom you blaspheme for Idols, all these you call) lies and falsehood, well, let them be so, yet we will venture our selves upon their fidelity, not doubting but that the over-flowing scourge will have nothing to do with us, though others are undone by it. A man that pleaseth himself in doing evil, cannot easily believe that he shall suffer evil for doing it. And though the heart cannot put off the terror of present judgments, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly, Observe;

That who doe not all according to common Principles, may be said not to know them.

Job speaks to his friends, who were not ignorant that there should
should be a judgment, but they judged him as if they had never looked to have been judged themselves, their actions did not speak what they knew; therefore he charges them with ignorance (1 Sam. 2:32.) The sons of Eli were children of Belial, they did not know the Lord. Did not they know him, and yet Priest not know him, and yet bred up under Eli the high Priest's son? I could it be said of them they did not know the Lord? Though they had a form of the knowledge of God in the letter of the Law, yet because their lives were unsuitable, and they acted as they who know not God, therefore 'tis said expressly, they knew not God. They threw off the yoke of obedience, they were sons of Belial, they walked not in the power of their knowledge, and therefore they are said not to know. When Manasse being carried away to Babylon in chains, began to come to himselfe (the Lord having thus humbled him by his affliction) the Text faith, Then Manasse knew that the Lord be man God. (2 Chron. 33:13.) Manasse being son to Hezekiah, a godly King, no doubt was tutored, and instructed to know that God was the Lord; yet Manasse never knew God to purpose till he was taught by the rod. Whatsoever truth we do not know forth-in life, we may be said not to know it, how much knowledge soever we have about it.

Thirdly, From hence note also;

There shall certainly be a judgement.

This point was handled before (v. 25.) consider about it.

Fourthly, From the connection, when he faith, etc. the punishment of the sword, that ye may know. Connexion, we may learn, That,

The present judgments of God are arguments, etc.

When we see the face of the sword, some say, that teacheth us to believe a judgement as ye see it. The days of judgement in this world are intended; the day of judgement at the end of the world is the last of judgements. And, as when God doth not hear, it is seen in this life, it hardest many in this.
there will never be a day of judgement (Atheists are extremally stregnthened in that mis-beliefe, they flatter themselves that there shall be no judgement, because they see none, and that sinners shall escape punishment always, because they are not always punished.) Now as some are strengthened in their unbeliye, that there shall be no judgement at all, because they do not see a present judgement: so when God doth visibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every worke and secret thing to judgement.

Againe, why doth Job say, That ye may know that there is a judgement? Was there no judgement then? Job found Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement, and so as no judgement. Intimating that another kind of judgement should passe upon him, then what had yet passe. They should know that there is a judgement.

Hence observe;
The judgement of God is an exact and perfect judgement.
In the day of mans judgement, some receive good for evill, and others receive evill for good. But when we shall appeare before the judgement seat of Christ, there every one shall receive according to what he hath done in his body, whether it be good or evill. Some men are blind and cannot judge aright, others are bribed or byassed, and so will not judge aright. But Christ knoweth all things and persons, and nothing can turne him aside against his knowledge. His judgement will be strait and equall judgement.

Sixthy, In reference to the persons upon whom he preffeth this, That ye may know. You my friends have judged me harshly, and severely: he particularly applies his speech to them, which gives us this note further,

They who judge others harshly, have cause to feare judgment.

Christ speaks as if judgment should passe upon none but such;
(Matth. 7. 1.) Judge not that ye be not judged, for with what judgement ye mete, it shall be meted to you againe. Judge not; doth not prohbit the judgement of man on man; not the judgement of the Magistrate, no, nor all private judgement but
wrong, hurth, equity, groundless judgement, with such judgement judge not, why? that ye be not judged: as if Christ had said, ye shall certainly be judged if ye do so, But shall only such be judged, shall not all be judged? yes, all shall be judged, but all shall not be judged, as this sort of judges shall, with a judgement of condemnation. In that speech of Christ, to be judged is to be condemned. Again, 'tis true, this argument is applicable to all sorts of sins and linters; Sware not, lie not, steal nor, that ye be not judged. But though it be true of all, yet it is more specially applicable to wrongful judgement and injurious Judges. Judge not that ye be not judged. Such shall surely be condemned. The Apostle (1 Cor. 4. 5.) is strict upon that point, Judge nothing before the time till the Lord come, that will bring to light the hidden things of darkness. As the former, so this Scripture doth not take all judgement from man, as if (in all cases) we should only appeal to God, or refer every case to the last judgement. But when he saith, Judge nothing before the Lord, his meaning is, Judge nothing unequably, judge no person in reference to his spiritual state peremptorily or hastily. We may judge the facts of men, but take heed of judging their hearts. We may judge persons as they are, but we cannot conclude what they may be. We may judge what appears, for we must not judge by guess or by conjecture concerning things which are hidden and appear not. The Lord (ch. 4. 4.) will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; The judgment of hidden things, and of hearts are reserved to him to whom nothing is hid. and who knoweth the heart. (Jam. 4. 11, 12.) Speak not evil one of another, (brethren,) He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law, but if thou judgest the law thou art not a doer of the law but a transgressor of it. There is one Law-giver, who is able to save, and to destroy: shouli judgest another? Our Law-giver is one, and he who is the Judge of all, is able to destroy by a sentence of condemnation, as to save by a sentence of absolution. Lastly, Observe; The remembrance of a righteous judgement, terrifies us in a holy fear, lest we judge our brethren. The remembrance of that judgement should awe us.
by s care of falling into any sin, but especially of falling into this sin of unrighteous judgement. The Apostle Paul (Rom. 14.) takes brethren off from judging and vexing one another about either the observation or forbearance of meats and days, which onely had a plain and direct institution from God, and were then indeed abolished and laid aside; yet some judging their brethren for the use and others for the disuse of them, being unsatisfied about their abolition. In this quarrell the Apostle interposesth. (ver. 10.) Why judgest thou thy brother? Why dost thou sit as naught thy brother? (Thus he rebukes and chides them.) We shall all stand before the judgement-seat of Christ: for it is written; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. This thought that we must all bow to God in the day of judgement, may abate our keenesses and cool our heats. This will cause us either in a loving compliance to bow one to another, or to take heed of wrathful violence, whether in word or action, to cause us to bow to us. Whereas they who have blotted the notion of that last judgement out of their hearts and consciences, will not stand upon those acts which are greatest blots in their lives and conversations. The Chevalier Paraphrase glossing upon the history of the mother of Abel by Cain (Gen. 4.) assigns this as the occasion of it: Cain and Abel went out into the field, where disputing some points of religion, Cain said there was no day of judgement; no account to be given of what is done here, no reward after this life; such were the tenents of Cain. Abel held the contrary, and said there was a judgement, and an estate after this life, a reward for the righteous, and punishment for the wicked. Cain having drunk en in those false principles, not only judged but rose up and murdered his brother presently. Whether Cain and Abel had such a Dialogue or no is questionable. But it is clear, as to the point in hand, that when a man hath once resolved that there is no judgement, or hath not the notion from upon his spirit, he is apt to judge his brethren harshly, and to act cruelly against them. No man knows where he is, or his tongue will stop in sinning, when once he hath those by this barre, or laid aside the holy brid of this principle. Thus there is a judgement.
Thus farre Job's answer to the second speech of his second friend Bildad hath been opened: wherein he hath laboured to take all his three friends off from the fierceness of their opposition against him, and the harshness of their opinion of him by the confession of his own faith, in the former context, and by remembering them in this of the account which they were to give to God of all their words and works in the judgement of the great Day. His third friend Zophar takes up the same cause, and persecutes Job againe upon the old quarrel, that surely he was a wicked man, a man of an evil life, because his life was so full of evils.
Then answered Zophar the Naamathite, and said,
Therefore do my thoughts cause me to answer, and for this I make haste.
I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
Knowest thou not this of old, since man was placed upon earth.
That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

O P H A R, no whit moved with the miseries, nor with the cries of Job, nor at all satisfied with the serious confession which he made of his own faith, nor terrified with the severe threats of the sword of God against them, proceeds in his turn and time to charge Job astring with ungodlines, and that by an elegant description of the sudden and dreadful downfall of ungodly men.

For the clearing of the whole Chapter we may consider.
1. The summe of what he here delivers, or his argument.
2. His scope.
3. The parts into which we may divide his answer.

The summe or argument which he handleth is this, and he is only in this to teach and informe us, that wicked men enjoy being very uncertain estate, how high and glorious soever they appear in this world. And that after a short time of pleasure, they are call downe and perish for ever.

The scope of same in holding out this doctrine, is to convince
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verse Job, that he was justly cen tured and dealt with by them as a wicked man, because God dealt with him, as with a wicked man: The high prosperity in which he formerly lived, being vanished as a dream, his light turned to darkness, and all his joy wrapped up in sorrow; As if he had said; The change, which thou hast had in thy outward state, saith to us that thy heart is not changed. If thy conversation had not continued bad, thy condition had continued good.

The parts of his answer are three:

1. A short exordium in the second and third Verses.

2. A long narration from the third Verse to the end of the twenty-eight.

3. We have a quick and cutting conclusion in the close of the Chapter; This is the portion of a wicked man from God, and the heritage appointed to him by God.

Verse 1. Then answered Zophar the Naamathite, and said;

Verse 2. Therefore do my thoughts cause me to answer, and for this do I make haste.

These words are a part of his Preface, wherein he marks for attention; And he doth it from a kind of necessity, that lay upon him to speake, from whence he would infer that it was solely a duty in Job to hear; When Paul laid a censue is laid upon me to preach the Gospel, he implied a sity in others to heare the Gospel preached. Therefore for this, &c.

What doth this referre to? We may give it three ways.

First, Upon the whole matter, as if he had said; well weighed and considered the tenor of thy discourse was point of God's dealing with man, and seeing how arraigned in thy apprehensions about it, therefore do my thoughts answer.

Secondly, And more principally, therefore that what thou speakest at the close of thy last discourse with the sword; Be ye afraid of the sword, for we are the punishment of the sword, Therefore do my thoughts answer: as if Zophar had laid, Thou speakest terribly and turnd us with the sword, and have branded us;
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...like that flaming sword, which turning every way was set to keep the way of the tree of life in Paradise, lest Adam should meddle with it. So saith he, thou terrifiest us with the sword, as if it were drawn against us in case we should attempt further against thee, but I am so farre from being terrifi'd by thy threats, that for this very reason do my thoughts cause me to answer, and for this doe I make haste. Perceiving how wrongfully you apply the judgements of God, it is time for me to reflect and reduce you, considering also that the terror you powre out upon us is fallen upon your selfe, and that you are wounded with the sword you speake of. Have you not felt the smart of it? doth not this argue that you are the man, and that you have is your selfe while you aymed at us?

Thirdly, It may be referred to those reproaches (as he interprets them) and severe cenfures of their dealing with him. And then the reason is plain in the third verse, where the account of that, therefore, is thus given; I have heard the check of my reproach, therefore doe my thoughts cause me to answer, and for this doe I make haste; we may put both these together, as if he had thus more plainly expressed himselfe: Thou hast not onely threatened, but reproached, not onely terrifi'd, but checked and censured us, for this my thoughts cause me to answer, and for this doe I make haste.

Therefore doe my thoughts.

Thoughts are the first-borne of the soule, our inward motions. The word which is here used in the Hebrew for a thought is very elegant, properly signifying the boughs of a tree, because our thoughts shoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. v. 13. Therefore doe my thoughts.

Cause me to answer.

The expression notes an active putting forward, or a thrusting him on to answer, as if he had not been master of his owne spirit, or could not withstand the impulses which were upon him. His thoughts did not onely contain the matter which he had to answer, but they provoked, and (as we render) caused him to answer, or (according to the letter) to returne, my thoughts pleased me. As if he had said, It was my purpose to have given thee over, and to have medled no
more with thee, but thy carriage hath been such that I am compelled to answer. I must answer whether I will or no. The old Prophets when they received impressions from the Spirit of God, were no more in their owne power, or they had not the command of their own words, they must speak what the Spirit dictated to them, they could not forbear. They could not lay as the wicked are describ'd (Psal. 12. 4.) Our lips are our owne; no, their lips moved as the Spirit of God moved them. Thus the Apostle Peter describes them, (2. Ep. 1. 21.) The Prophecy came not in old time, (or at any time) by the will of man; but holy men of God spake as they were moved by the holy Ghost. Such a force there is in the word of the Text. Some interpret, as if Zophar would have Job understand so much, that he was moved with the Spirit of God, or that God inspired him to speake, and he could not be silent. David was under such a constraint (Psal. 39. 3.) My heart was hot within me, while I was musing the fire burned, then spake I with my tongue. His thoughts caused him to answer. And in that Zophar saith, My thoughts cause me, &c. he seems to intimate that though he spake zealously, yet he did not speak rashly, but had seriously premeditated & thought of the whole matter before hand.

Hence observe:

Thoughts presse us to words.

They force their way out; it is a hard thing to keep our thoughts; our thoughts are as concepions, and our concepions are as the birth. Where the first is, the second must follow. Where there is a conception, there always succeeds a proper timely production, or abortion. Thoughts once conceived, are formed, strive and struggle to come to the birth, and be consummated. The Apostle Paul useth such an expression (Acts 18. 3) as the Text saith, that when Silas and Timothy were come from Macedonia, Paul was pressed in spirit; Paul spake also, as being constrained in the Synagogue every Sabbath (v. 4.) But when they were come from Macedonia, Paul was pressed in spirit; or when he was so pressed in spirit, that he could not hold therefore he testified to the Jews that Jesus was Christ. He was a fresh breathing from heaven upon him, or a Spring-tide came in upon him, his spirit spake out as the wind showed the barks. The same word is the same Greek word,

ἀναπνεύσεως...
love of Christ constraineth me, that is, the love wherewith Christ loveth me, (‘tis true also of that love wherewith we love Christ) this love constraineth me. Paul was not constrained by an outward violence, but by an internall vertue, to doe, to suffer, to speak, to act whatsoever was his duty in the service of Jesus Christ.

Againe, Whereas he faith, My thoughts cause me to answer; Observe;

That before we answer we should consider.

We should not speake till we thinke, nor utter a matter till we have beaten it out plaine in our owne spirits; Thoughts must forme our words, and words should beare the forme of our thoughts; He that speakes what he thinkes not, speakes hypocritically; And he that thinkes not of what he speaks, speaks inconsiderately. Unless the heart work before the tongue, the tongue will make but ill-favoured worke. As we should deliberate long, before we determine to doe any thing, so we should use some deliberation before every thing we say. When Christ faith to his Disciples in that case of their being brought before Governors and Kings for his Name sake (Mark 16.19, 20.) Take no thought how or what ye shall speake, for it shall be given you in that same hour, what ye shall speake, for it is not ye that speake, but the Spirit of your Father that speaketh in you. In this Christ doth not (as I conceive) forbid all care and fore-thought what to say, (no more then he forbids all care and fore thought about the things of this life) when he saith (Matthew 6.25.) Take no thought for your life; He only forbids anxious, distrustfull cares and, thoughts what to say, or that they should not like Orators and Advocates strive to make studied Rhetorical pleas, and Apologies for themselves; for as much as in the due improvement of their gifts and managemant of their talents, the Spirit would assist and supply them, yet and if need were, give them immediate supplies, and be with their mouths, (as he promised Moses, Exod. 4.12.) to teach them what they should say. If their own thoughts could not, he would teach and move them to answer.

And for this I make haste.

The Hebrew is, Therefore haste is in me, I finde a motion in me,

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and that motion forbids all delays:—some expound this haft, by a kind of delight, for this I delight in answering, it is pleasant to me; we usually make haft-to do those things which we delight to doe. That's a good fence; as it was prophesied of Christ (Ps. 40. 7, 8.) Lex I come, I delight to doe thy will, there was haft and delight both together in Christ; it was written in the volume of God's Book that he should doe the will of God, and Christ came with haft and delight to doe it; Zophar speaks near the same, It is my delight to answer; we render, for this I make haft, or for this my haft is in me: There is a twofold haft; first, a foolish; secondly, a wise haft; a haft of indigression, and a haft of diligence; a haft that precedes deliberation, and a haft that follows deliberation; Zophar would be understood of the best haft, when he faith, I make haft, his meaning is, he made the haft of a diligent man, who having wisely deliberated what to answer, makes haft to answer; He would be understood to make the haft of an industruous man, not of a passionate man.

Hence note;

That in a good worke it is good to make haft;

The Apostles rule (Rom. 12. 11.) is, Not slothful in worke, Some haft makes haft, and many make haft, because they have haft; some make more haft then good speed, others have good speed, while they make haft. David. (Ps. 91. 1.) He had so much haft, he spake before he had well thought of it, I am cut off from before thine eyes. And againe. (Jud. 14. 11.) I said in my haft, all men are liars, take heed of false testimonies as these: he tells us also of a commendable haft which was bid (Ps. 119. 62.) I made haft and delayed not to keep testimonies, this was the haft of diligence, the other was the haft of believe; he that believeth will not make haft, eyther because what he hath not considered, or finds no warrant; haft considered. To run on in a wrong way is to believe, or from our ignorance, but he that believeth will run in a right way; nothing provoketh holy haft as faith doth. Faith moveth us to doe, and not to delay; The motto of one of, Make haft slowly; another gives it as, Make haft, and whereof he obtained all his successes: Marlow.
flaunting of our haste and delay gives a good issue to all our actions; sometimes haste is best; sometimes stay is best; sometimes we cannot be too hasty, sometimes we can hardly be too slow. Paul was resolute (Gal. 1. 16.) he made no stop, he would not stay for a conference; When it pleased God to reveal his Sonne in me, that I might preach him among the Heathen immediately I conferred not with flesh and blood. He went not to counsel, neither with his owne heart, or with the wisest heads, when once the minde of God was cleared up to him, and his conscience was attached with it. We cannot doe that too soone which is always to be done. Yet about many things we may say (as one was wont) Let us not make much haste, that so we may have done the sooner.

Againe, Zophar looking upon Job as a man mistaken and in a wrong way, saith, For this I make haste.

Hence Note:

It is our duty to hasten the recalling and recall of those that are engaged in any error, or departed from the way of truth and holiness.

Zophars supposition is a rule for us to walk by, though his practice be not; he was mistaken in the object of his hait, not in the ground or rise of it. He that seeth his neighbours house on fire, should make haste to quench it; He that seeth him fallen into a pit, should make haste to pull him out; in a desperate disease, we make haste to the Phycitian; such were Zophars apprehensions concerning Job: He supposed his soule diseased and ready to gangrene with erroneous opinions, or sinful practices: And for this he made haste. As Paul speaks (Gal. 2. 5.) about false Brethren in the things of the Gospel, to whom we gave not place no not for an houre. Paul made haste to reduce them, he did not delay no not an houre; so should we. As the Sunne should not goe downe upon our wrath, (we must make haste to be reconciled to an offended brother) so the Sun should not goe downe upon our zeal, we must make haste to recover a lapsed brother. He that maketh the former delay giveth place to the Devil (as the Apostle speaks) to take an advantage against and prevale upon himselfe, and he that maketh the latter delay giveth place to the Devil to take an advantage against and prevale upon his brother.
Vers. 3. I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

Some conceive that as these words hold forth what Zophar had heard from Job, so with what frame of spirit he heard it; as if he had said, I have heard it and let it goe, I will neither trouble myself wth thee about it, but take it patiently. I will not check or reproach thee, though I have heard the check of my reproach; that is, such a check or reproose as tends to my reproach and disgrace.

The word signifies to make one blush, you have spoken such things (faith Zophar) as might make me blush if I were guiltie, possibly he aims particularly at those words of the 19th Chap. v. 22d. Why do you persecute me as God, and are not satisfied with my flesh, where Je chargest his friends with highest cruelty, ye have (upon the later) eaten my flesh, and will ye destroy my spirit too? But Zophar, I have heard the check of my reproach. Why do you persecute you, who are come to comfort you? Have I in your flesh who mourn over your soul? why doe you flame and dishonour us with this reproach?

Yet I conceive that which Zophar calleth the check of his reproach was Job's stithnes and persistance in his opinion, tenting from his friends, and refusing to be brought over his judgements.

Hence note,

Man is apt to account it a reproach to be deemed in what he affirmes as truth.

Every dissenter carrieth a reproose, yea a reproose, which he must have a patient care that can heare him selfe reproose, patience was so much moved with it, that he adds,

The spirit of my understanding causeth me to answer.

These words are neere in fence with the close of those verses; there he said, My thoughts cause me to answer, the spirit of my understanding causeth me to answer; God being the spirit of God, who is the spirit giving understanding. Now he said, God hath caused me to answer, But these words,
the spirit of the understanding is the highest, chieuest and most sub-
limate faculty of the understanding; As if he had said, Not one-
ly doth my understanding in generall, but the most refined part of it,
that which is most free from the dregs of passion, the very spirit of my
understanding, moves me to answer. The Apostle useth such an ex-
pression (Eph. 4:23) Be renewed in the spirit of your minde, not only
be renewed in the outward man, in practice and conversation,
but be renewed in your minde, yea in the spirit of it. Holiness is one
only the renewing of the outward man, but of the minde, and not onely of the minde, but of the spirit of the
minde, that is, of whatsoever riseth up nearest to God, as the
spirit of the understanding doth; our minds need renewing, and
so doth the very spirit of them, both because corruption is got
into the highest powers of the minde; and because we must serve
God and answer one another with those highest powers, even
with the spirit of our understanding.

Thirdly, The spirit of the understanding may be expounded by
the force and power of the understanding. The spirit of every
thing is the best and the strongest of it. And thus he seemes to
speake in opposition to the manner of Job's speech, which was
such as made it (in his construction) a check rather then a coun-
sell, and a reproach rather then a reproofe. A check and a re-
proach proceed from passion, or from spleene, whereas counsel
what to doe, and reproofe for what hath been done amisse,
proceed from compassion or from love. Thou hast spoken my
reproach, and therefore thou hast spoken from thy own passion;
but I will not imitate thee. I intend not to answer thee with my
passion, but with my reason and with my spirit, the force and best
of my understanding.

Lastly, When he saith, The spirit of my understanding can seth
me, &c. He (possibly) would intimate, that he had understand-
ing or knowledge enough to answer for himselfe, to recourt Job's
reproach, and make good his own assertion.

From this last clause of the Verse observe.

We should not answer passionatly speeches with passion.

The more we see others disturbed and heated with passion,
the more compe and composed we should be; we should dispose
each others to the highest degree of patience when we see others
inpa-
impatient; what others speake or write in anger, we should answer in love; and to fall to work with our reason, yea with (that, which hath more of the spirit of our understanding in it) our graces. When we perceive those we have to deal with over-wrought by their own distempers and corruptions, when we see plainly that the spirit of pride and contentiousness causeth them to speake to us, then we should strive to speak with them in a spirit of meeknes, and the spirit of our understanding should cause us to answer. Man hath this privilege above beasts, that he hath an understanding; And not only to, but in this he is like to Angells, yea to God himselfe; but unlesse he exerciseth his understanding he acts as a beast: so the Psalmist concludes (Psal. 49 20) Man that is in honour and understanding not, (that is, doth not exercise his understanding, or act suitably to it) but is led meerly by fence, or hurried by passion, this man is like the beasts that perish. It is good to be full of affection, but it is best to work in the full assurance of understanding: affections without understanding are blinde, and quickly run us upon a thousand inconveniences. That duty which calls up all our affections, yet calls for the understanding (Psal. 47 7) Sing praises with understanding. And if we ought not to perform any publik duty in the church (those in particular of praying and singing) to, as others cannot set their understandings on worke, then much lesse are we to performe any duty without the worke of our own understanding. (1 Cor. 14 14, 15) If I pray in an unkonowne tongue, (that is, in a tongue which others who joyne with me in it, not, though I doe) my spirit prayeth, but my understanding is not full; that is, to them with whom I pray, my understanding in prayer is no benefit to them, unlesse they also understand what I pray. What is it then? I will pray with the spirit, pray with understanding also; I will sing with the spirit, with the understanding also. That is, I will sing an unknowne tongue by that extraordinary gift of the Spirit, as the Spirit dictates unto me, yet I will sing and understand also, that is, I will so explain or interpret, or pray, that others may understand it. But, to others, who eyther speaketh or prayeth, what I say not, and he is worse then a Barbarian to him els.
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What is self-understanding not. An ignorant person wants understanding, and a passionate person cannot use his understanding, both are unfit to object or answer. When we answer like men, the spirit of our understanding causeth us to answer.

From the Preface thus briefly opened, Zophar defends to the matter of his answer, which he layeth down, first, more generally, at the fourth and fifth verses.

Ver. 4. Knowest not thou this of old, since man was placed upon earth?

These words charge Job eather with groste ignorance, or a resolved opposition of the truth against his own knowledge. As if he had said, Job shou'd peradventure suppose that those art a knowing man, hast thou not this among thy experiences? is not this laid up among thy treasures of knowledge? knowest thou not this? Thus the words are a check of his ignorance, or inadvertency. What hast thou not known this? knowest thou not that which every one knoweth; children can speak of this. This hath been the course of God of old. As if he had said, I am not speaking paradoxes to thee and novelties, on things which fall out only now and then, but of the first, & constant tenor of God’s dealings and administrations even from the first, or of old, long ages, from all ages and generations it hath been thus.

The word signifies sometimes eternity strictly taken (Isa. 57. 17.) Thus saith the high and holy one that inhabiteth eternity, that is, who hath neither beginning nor ending: Christ (Isa. 9. 5.) is called the everlasting Father, or the Father of Eternity, not only in regard of the eternity of his being, but as he is the Author of eternal life (here begun, hereafter to be perfected) unto all those that believe on him, or have interest in him: as also because of the everlastingness of his fatherly care of and tenderness towards them. In other places the word signifies only a long time or diurniity (Psal. 132. 14.) There will I dwell for ever; that is, for many ages. So here, hast thou not known of old, which is explained in the next words, since man was placed up.

Thus, not known this of old since Adam was placed up.
the earth: the same word was the proper name of the first man, and is the common name of all men. Thus it hath been ever since Adam was formed and fashioned out of the earth by divine art, and made up into that godly fabricke, and then disposed by a divine order to dresse the Garden. The original word signifies to settle or place a man in his busines, or calling, as Adam was presently after his creation (Gen. 2:15.) And the Lord took the man (or Adam) and put him into the Garden of Eden to dresse it and to keepe it. Knowest thou not this, or is it hasted been thus of old since man was placed upon the earth.

Hence observe,

First, That we should acquaint our selues with the history of God's dealing in all ages.

Dost thou not know? He speaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are some extraordinary cases, that fall not out in every age: The providence of God hath some eccentricall motions, but we may draw a line and see the footsteps of many of his dispensations in all ages. Many works of divine providence are uniforme, and run parallel in all times. Or if their external appearance be not one and the same, yet it is not contrary. Now, as it is a shame not to know common principles, so not to know common experiences. That which every man may know, every man ought to know; if it be that which is useful, and a duty for us to know.

Secondly, From the particular here intended, Observe;

That in all ages God hath declared himselfe against sinne.

God never showed himselfe a friend to sinners, but iniquitie: he declared himselfe against Adam, though he receiverh him into favour againe. He declared himselfe against wicked Cain, he excommunicate him and put him out; he declared himselfe against the old world. When they were grown so vile that all the thoughts of their hearts were evil, he sent a flood, but drowned them. He declared himselfe against the Rednese of Sodom and Gomorrah, by fire, not to
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Since them. "God never showed good will to wicked men, (he is always constant to himselfe) as he never showed ill will to any of the godly, there is not one testimony of eyther upon record in any age of the world.

Thirdly; From those words, since man was placed upon the earth, he doth not say, since man was upon the earth, but placed.

Note,

There is a divine ordination that sets every man in his place upon the earth. Or, man is placed and disposed of by a divine ordination.

God hath appointed to every man where he shall be, and how he shall be employed. Time and place are set downe by God: And as he hath determined the times before appointed, and the bounds of their habitation, (Acts 17. 26.) so to the business of every man in that place of his habitation. When the Lord made man, he tooke him into the garden of Eden; There was the sound of his habitation. And being brought thither he shewed him his worke, to dresse it, and to keep it, (Gen. 2. 15.) he left him not at large to the whole world for a place, but singled him his place, nor did he leave him at large for an employment, but shewed him his worke. Adam did not thrust himself into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happiness when we are able to say, wheresoever we are, God hath placed us there, we have not thrustour selves in. This is a great support in any service or businesse, when we can see that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but sent unto it.

Zopher proceeds to express or name that common truth, to which all ages have borne or may bring in their witness.

Ver. 5. That the triumphing of the wicked is short, and the joy of the hypocrite for a moment.

Yet having gained thus much upon his friends, at least upon themselves, that wicked men may enjoy outward prosperitie in this world, is yet opposed upon the same account, because, though they do prosper, yet it is but for a little time, so little that
they can hardly be known to have been at all in prosperity, For (faith Zophar) to this Affertion, all ages give their suffrage; The triumphing of the wicked is short, &c. We have in the two parts of the Verfe, three payre of parallell termes: First, Triumphing and joy; Secondly, The wicked man and the hypocrite; Thirdly, Short and a moment. These in substance are the fame.

The triumphing of the wicked is short.

The word which we tranflate triumphing, signifies not onely joy, but joy proclaimed, that all may know it: Such is that of triumphers after victory obtained in battle. It is applied both to honest and to sinfull joy, yea the word is sometimes also applied to sorrow, when sorrow is loud, and maketh an outcry, or lamentation: From this root the Hebrews derive that word whereby they express a Peacock, and they give the reason, both from the shrill cry of the Peacock, as also from the sound of that cry; the Peacock shouts (faith Naturalists) when he looks upon his painted wings, and goodly feathers, then he triumpheth, and so do wicked men: when they reflect upon their painted and spreading plumes, when they look upon their worldly splendour and greatness, then they triumph, and sing. Some read, The praise, others, The song, of the hypocrite. All rendrings layd together, do but reach the fullness of the Text, in setting out the hypocrites vanity, who ascending (as it were) his Chariot of pride and self confidence, rides in triumph and blesteth himself, as the onely happy man.

The triumphing of the wicked is short.

Or according to the Hebrew, It is of neare, This triumph may be taken two ways. First, In reference to the triumph, it is not long since the triumph of such began. Secondly, in reference to its ending, the triumph of such shall not continue, 'tis but a while since it rose, and within a while it shall fall. We read of new Gods (Deut. 32. 17.) (It is the God in the Hebrew, Gods of near new Gods) which our fathers, ye have a certain race of Gods that were never knowne of late, Gods of a late date or Edition, and it is not, but that they will be out of date again, such is the triumph of the wicked, it is not long since he began to triumph, 
may number the yeares which his prosperity hath lived, and the eldest man may out-live it. I finde some Interpreters expressing the word by a local distance, rather than a distance of time. The triumph of the wicked is near, that is, it is not come from farre; Its pedigree and original is not from Heaven, the farre Country, but from the earth to which he is a neighbour, and therefore (as all earthly things) it is fading, transitory, and quickly passeth away.

Hence observe.

First, Wicked men may flourish in great prosperity.

Triumph is the height of prosperity, if ever Heathen Rome were seene in her glory, it was when her Cæsars having gotten some great victory rode in triumph. To such a state may a wicked man ascend. I have seen the wicked in great prosperity, (saith David, Psal. 37) flourishing like a green Bay-tree, yea they may flourish like the Cedars of Lebanon, or like the Oaks of Bashan. Let not their prosperity scandalize the Saints, or make them to stumble. Some know not what interpretation to put upon it, or how to bear it. Wherefore lookest thou upon them that walk streightly and holdeth thy tongue, when she wicked devours the man that is more righteous than he, (Hab. 1, 13.) This point I have met with before, therefore I shall not stay upon it. But (which may easily take off this scandal)

Observe, secondly;

That a wicked man's prosperity is of no continuance.

It is but like a flame of snow before the Sun, soon defaced and melted down. It is but like some goodly, Characters drawn upon the land, which the next puff of wind blows out. He may have the pleasure of it, but it is but for a season, his pleasures are bitter sweet, at all, his pleasures are at best but a bitter sweet, and that sweetness which is in them doth not hold long. The triumphing of the wicked is short, both because it is lately begun, and because it shall soon end; yea short, if we consider the utmost possibility of its continuance. How many calamities, decay, changes, and declinings are ready to invade and come upon in easy moments.

Further: The shortness of their triumph may be considered from wayes,
First, In reference to the constitution or nature of the things about which they triumph, or in which they rejoice; thus is short.

Secondly, Short in reference to the general curse which God hath laid upon the creature, the creature at the best is but a ceterne, not a fountaine; there is no water in it but what is put into it; and since the fall of man the creature is a broken, a cracked ceterne, and cannot hold the comforts that are put into it, they quickly leak out and pass away, like water spilt upon the ground, which cannot be gathered up again.

Thirdly, That which makes the triumphing of a wicked man yet shorter, is, a particular curse upon him for his personal sins and crooked ways, wherein he walketh. All his enjoyments are in themselves vanishing, and he by his own folly makes them more vain to him, then they are in themselves.

From all it follows:

—The wicked man is a very miserable man.

His triumphing is short, but his declining is for ever, his prosperity is but for a while, but his misery is everlasting, and his good things will soon be at an end, but his evils continue; his light is quickly put out, but when once it is in him with him, he shall see the light no more. The afflictions which a believer meets with in this life is consistent with his happiness, or he is not unhappy though afflicted, because his afflictions are short, and his comforts everlasting, (1 Cor. 4:17.) the light afflicts which are but for a moment, etc. This makes the life of a saint happy while he is in affliction, his afflictions light when heaviest, and short when longest, compared to what follows, more exceeding and eternal weight of glory. This also makes the life of a wicked man miserable, while he is in prosperity, because his prosperity is but light, and for a moment, in order may carry the latter part to the contrary sense, that his prosperity works for him an eternal weight of glory, that as earthly things are temporary in their nature and substance, so being illused, and injured without God's intervention and conscience, they prove eternal in their punishment, and the punishments and miseries that follow them are universtal, so...
they may be said to work an eternal weight of punishment; whereas the afflictions of the Saints are short in their burden-someness, yet eternal in their fruitfulness, for they work (not by a way of price, but of preparation) an eternal weight of glory.

And the joy of the hypocrite but for a moment.

Lead the Title of a wicked man should be too broad, and yet should not take himself as concerned in this conclusion, because all knew him to be a worshipper of God, and one that made profession of Religion; therefore Zophar in this latter clause adds the word hypocrite; which is most proper to those who are highest in profession.

The joy of the hypocrite but for a moment.

Triumphing in the former clause signifies a more open deportment. There's no dissembling nor concealing of a Triumph. Joy may be more secret and retired, so some conceive Zophar speaking properly in reference to the usual distinct temper of the wicked and the hypocrite. A wicked profligate man triumphs and rants it, he makes all ring with his jolitie. The hypocrite and false professor takes some fillier delights and more moderate contentments; now (saith Zophar) this joy, though it be more reserved and close, is yet but for a moment, as but like a punctum or point, which in Mathematicks is so small a thing that it hath no dimensions, unless imaginably; a point is less than the least line, or only the beginning of a line, it is but putting down the pen, and 'tis done, where needs no drawing, as in making lines. The worldly felicity of an hypocrite toucheth him only as a Globe doth a Table (in puncto); in a point, be hard but a touch of it, and then 'tis gone. A point is so place in a moment is no time, the last and last division of it. A point is indivisible in place as a moment in time. Thus the joy of the hypocrite is brought downe to the lowestest words or thoughts can make of it. So in point of against his will it toucheth worldly joy in regard of the delight of his enjoying it, a godly man willingly and steadily toucheth it, in regard of them frame of things, which he thereby enjoyeth it, only in a point. He hath as little so doe with such things as mean, or doth not by the whole di-
mension of his soule upon them. He rejoyceth in the world, as if he rejoyced not. Now this which is at once the duty and happiness of the Saints, shall be the punishments of hypocrites. These whether they will or no, shall have but a poynor moment of worldly felicitie; whereas the other reckon upon, and chearfully make account of, as of no more. Though true joy in worldly things be theirs, yet they lightly esteem that joy. As for spirituall joy, that belongs to them alone. The Apostle (Phil. 4. 4.) exhorts all such & only such, when he saith, Rejoice in the Lord, I say again rejoice. The hypocrite hath no right to any joy (sorrow is his portion) yet he can as hardly be kept from rejoicing in the world, as the godly are hardly got to rejoice in the Lord. Now, though the hypocrites joy is most in outward things (he rejoyceth in corn, wine, & c.) yet the joy of the hypocrite may goe further, he may have joy in spirituals. For the hypocrite doth not rejoice merely as a wicked man in the things of the world, he sometimes rejoyceth in the things of heaven. (Matt. 13. 20.) The sony ground receiveth the word with joy. The hypocrite may get a snatch or some part of the powers of the world to come, as the Apostle speakes, (Rom. 12.) for seeing hypocrites are not only enlightned about the things of this world; but also about the things of the world, they may have some joy in them; yet this strictly taken; a sensitive joy, or at the most; a rational, not a true joy: A man may have a joy in and about spirituals; yet have no spiritual joy, as a man may rejoice in many worldly things, and yet his not a worldly joy. A man may have much knowledge about spirituals without spiritual knowledge of them. Thus an hypocrite, hath joy about spiritual things, but no spirituall joy. The hypocrite heares a well ordered quick discours, and the joyes and happiness of heaven, of the glorie of God, this from rational ground may affect him, so cause joy: but this joy of the hypocrite about it though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration; for it may also conclude, tis but for a moment. As he himselfe, so his joy is not built upon the rocke of faith; it is not a Matter-joy, a joy that can cast him not.
frowr cometh: A hypocrite cannot be as sorrowing, yet al-
ways rejoicing, he cannot (as Paul saith Rom. 5. 3.) Rejoice
in tribulation, because he is not indeed united unto Christ, the
true Isaac, or laughter of his people, the fountaine of their joy.
The hypocrites sorrow will last for ever, but all his joyes are
only a moment.

Lastly, Consider the opposite state which Zophar would have
Job take notice of.

The triumphing of the wicked is short, and the joy of the hypocrite
is but for a moment.

Hence it follows that there are some whose triumphing and
whose joyes are permanent and stable; The triumphing of the
godly is for ever, and the joy of the sincere shall continue to
everlasting. The joy of the Saints here is everlasting in the
nature of it, though not in the actings of it; 'tis everlasting, as
everlasting is opposed to a period, though not as to a pause.
Their joy dyeth not in this world, though sometimes it be
fieke, and languish. Some Saints have had their joy abiding in
strength, when themselves were weake, and their joy not onely
alive but lively as long as they lived; they have been carried to
the grave in the imbraces of Christ, and in the smiles of divine
love. And as the moment of this life hath been a kinde of eter-
nitie of joy to them; so eternitie shall be to them but as a mo-
ment of joy, and yet every moment shall have (as it were) an
eternity in it. Saints shall rejoyce for ever, yet their joy shall
be always as fresh and greene as if new begun; as there shall be
no removing of this joy, so no abatement of their sweetnes in the
enjoyment of it.
J o b, Chap. 20. Ver. 6, 7, 8, 9.

6. Though his excellency mount up to the heavens, and his head reach up to the clouds.

7. Yet he shall perish for ever, like his own darkness, which have seen him shall say, Where is he?

8. He shall flee away as a dream, and shall not be found: yea he shall be chased away as a vision of the night.

9. The eye also which saw him shall see him no more: neither shall his place any more behold him.

Zophar, having given his opinion about the vanishing of a perishing of a wicked man, proceeds to amplify and firm it.

He amplifies it.

First, By an Hyperbolical Supposition, ver. 6. Though his excellency mount up to the Heavens, &c. The Antecedent is laid down, ver. 7th; Yet he shall perish for ever, &c.

Secondly, He amplifies it by elegant Similitude of a dream; Secondly, Of a night-vision, ver. 8. Both prosecuted, ver. 9th. The eye also which saw him shall see him no more, &c.

Ver. 6. Though his excellency mount up to the heavens.

It is a strong way of arguing when we put the best case, and yet conclude it good. We show out the worst that is or can be, when we possess ones in that which is worse than is or indeed can be.

It is also a strong way of arguing when we put another man's case, and yet conclude it bad, hold out in the best that is or may be, while in that shape, which is better than any is, or.

Such is the intended strength of Zophar's place.

Though his excellency mount up to the heavens.

The vulgar renders, If his pride VANISH.

The word in the original which we translate.
translates pride. Properly it signifies that *which is lifted up.* There is an easie cognition between these two. For that which is high, or he who lifts up himselfe, high may be sayd: to be proud. The Etymologie of the Latine word *to be proud* is to goe over another, or to goe above him. And usually they who are exalted above others in high places of worldly honour and excellency, are also lifted up with pride. A lowly spirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both because all Princes are exalted above the ordinary sort of men, and because most Princes are proud in the exalting of themselves. The word is used often in a good sense, as Psal. 62. 4. They onely consult to cast him down from his excellency. That is, to cast David from that Royall Throne to which God had exalted him.

The Septuagint translate; *If his gifts ascend up to heaven.* Gifts may be expressed by this word, because they doe indeed lift him up in honour who is indowd with them; as also because we are very apt to be lifted up with gifts; as the Apostle speaketh 1 Cor. 3. 1. Knowledge puffeth up, but charitie edifieth. This sentence is very suitable to Zophars discourse of a hypocrite, who though he hath not so much as one talent of true grace, yet he may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with these gifts of heaven he is exalted and impregnated with those worst fumes of hell, pride, and selfe-conceit.

This forme of speaking, *to mount up to heaven,* implies a gradation of foure steps.

First, Heaven is high. Therefore to mount up to heaven, is to be in a high state of honour and excellency.

Secondly, Heaven is highest, and therefore to mount up to heaven, notes the highest ascent and elevation which man is capable of, or is attainable here on earth. When those builders (Gen. 11. 4.) consulted and resolved, Go to, let us build a City and a Tower whose top may reach to Heaven, their purpose and plot was to build a Tower, as high as it could possibly be builded.

When *Bibulus* was extolled by the highest praises and acclamations of the people, Cicero the Orator speaks it thus: *Bibulus is in Heaven.* The Poet speaks the same language, *with my exalted head I will touch the Scaires. As to be cast down to hell,* signifies

\[ \text{Cicero ad Atticum, Sublami feriam sidera vertere} \]
signifies in Scripture phrase, the lowest dejection or depress. So, to be lifted up to heaven, the highest exaltation. We find these two set in opposition ( 1 Sa. 14. 13, 14.) Thou ( meaning the proud Assyrian ) hast said in thy heart, I will ascend into heaven, I will exalt my throne above the Starres of God, I will ascend above the heights of the clouds, I will be like the most high. But thou shalt be brought downe to hell, to the sides of the pit; that he, thou shalt be cast into the lowest condition, as thou hast aspired to the highest. And thus Christ himself threatens that one which did not repent at the sight of his mighty works ( Mat. 11. 23.) And say Capernaum which art exalted to heaven, shalt be brought down to hell. Capernaum was lifted up both in her own opinion and by those real privilidges, the personal presence of Christ there, his frequent preaching and miracles; The consequent or non-improvement of those ripen'd her for ruine, bringing her to a destruction which looked like a hell upon earth, and expe. ing her at last from the face of the earth into that utter destruction in hell. Hell notes the lowest degree of temporal, as well as eternall miserie. And heaven notes the highest degree of temporal as well as eternall happenes.

Thirdly ( which is more ) to mount up to heaven, a kind of rivalitie with God himselfe in happines, or assuming to somewhat more then a man, a kinde of dominion among men. They who can patiently receive from God the Tyrians and Zidonians with the rest of that city, upon Herod, crying out, The voice of God and not of man ( Acts 12. 22.) and they especially who affect or require to be as God, as many Princes and very many of our Popes have done, these indeed may be sayd to excel lently unto heaven, though in so doing they phanie of exaltation unto heaven, and have placed themselves below the earth, yea ( as it followeth in verse:) they have become in the esteme of God, to men, baser then their owne dung. For as that is due and but commenurate unto man, eather who that receives it, so every exelle, especially this high is the most irregulate and exorbitant excellence God hath given him.

Fourthly, to mount up to heaven, carried in thine
signification of a high or of the highest estate on earth, but also of that, which is more than the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unremovable estate. There are no changes in heaven, and only there (except in hell) there are none. This earthly world pafeth away, and the fashion of it; Therefore to have an excellency mounted up to heaven, is a presumption to be (what God can make and hath promised to make his Jacob or chosen people to be) an eternall excellency.

Take in these foure accents, and then conceive how comprehensive a supposition Zophar makes of the wicked mans worldly felicitie; in these words, Though his excellency mounts up to heaven. The next and last clause of the verse is also of the same largenes and comprehension.

And his Head reach unto the clouds.

The word properly signifies thicke and darke clouds. As if, say some, Zophar would intimate thus much; Though the wicked man lift up his head above all storms and darkness, and himselfe a superior to all dangers and disasters, yet he shall perish. The head of a wicked man is above the clouds of heaven in aspiring projects, while his heart is among or below the clouds of the earth in covetous and cursed practices. Yea, he kicke at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he saith in his heart, I will ascend above the clouds of heaven, I will be like the most high (Isa. 14:14.) He sets himselfe as an enemy, and is most unlike to the most high. Heathens have often personated proud men in such a stile as Zophar expresseth them in, walking like the Starres and reaching the poles of heaven with their heads. As when the Psalmist would shew the Super-eminedcy of the mercy and faithfullnes of God, he saith (Psal. 36:8.) Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. So to shew the super-eminedcy of the pride and folly of man, he is described mounting to the heavens, and reaching out his head unto the clouds.

This whole allusion may be unto a tree, full and high grown, like an Oak, or a Cedar of Lebanon. To which the flourishing condition of the Amorites is compared (Amos 2:9.)
1 (saith the Lord) destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oakes. Nebuchadnezzar the great Monarch then living, was represented to himself in a dream under this Similitude of a tree, the height whereof was great, & whose height reached unto heaven, (Dan. 4. 10, 11.) Thus Daniel interprets it (ver. 22.) In short O King, that are grown and become strong for thy greatness in grown and reacheth unto heaven, and thy dominion to the end of the earth. When a mans dominion reacheth to the end of the earth, he in the strictest sense of this allusive language, may be said (as to a worldly felicity) to reach his greatness, or that his greatness reacheth unto heaven.

Hence observe;

First; A wicked man may get to the highest of worldly heights, to the greatest of a worldly greatness.

There is nothing of this world so good but an evil man may enjoy it. No power or honour on earth so high, but he may reach after and attain to, whose portion is the lowest hell. He may have anything of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the least trace of the least heavenly excellency. Though Zophars supposed impossibilities in the letter, yet according to the tendency of them, they are very possible, yea and the ten reduced to act by many Instances, both of professed and of hypocrites, advanced as high as the world could or set upon the highest places and pinnacles of the earth, and what is that, but in Zophars fable to be an heaven, and reach the clouds.

Secondly, Observe;

The highest worldly heights and greatness cannot stand man against the hand of God.

The Lord by his Prophet (Isa. 14. 15.) saith, proud Prince, who would ascend above the heavens, yet shall be brought down. Climbing high, and so of many a mans fall, it never protested any thing, Edom is threatened in the same language, he that.
The pride of shine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high, that faith in his heart, who shall bring me down to the ground? Though thou exalt thy selfe as the Eagle, and though thou set thy nest above the Starres, thence will I bring thee downe saith the Lord. Possibly there was no man on earth, that durft accept Edoms challenge, when he thus threw down his Gauntlet and bid defyance in his heart to all the powers of the world, who shall bring me downe to the ground? But presently the Lord accepted (or rather dis-dained,) the challenge, and undertooke that vaine boaster upon higher termes then himselfe proposed, not onely though thou dwellest in the clefts of the rocks, but though thou set thy nest (where no man ever set his nest) above the Starres, yet thence will I bring thee downe. God is the high and loftie one (Isa. 57. 15.) and therefore the loftines of man shall be bowed down, and the haughtiness of men shall be made low (Isa. 2. 17.) God is the high one, and be inhabitest Eternity; that is, he is eternally high, his happiness is as steady as it is lofty. But the highest of men (when they inhabit the highest, longest) doe but inhabit time, & most that are high inhabit but a little time, yes; commonly they who are highest inhabit the least time; The triumphing of the wicked is short. Men are high, but their time is in his hand, who is higher then the highest, who is not only high as the Heavens (which is the utmost stretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, so to abase those who are exalted. He casteth downe the mighty from their seates, but exalteth the humble and meek. Many have stood fafter by casting themselves down before him, but none have stood by lifting up themselves against him. As a godly man needeth not to fear, though he walke in the very valley of the shadow of death (Psal. 23. 4.) So a wicked man bath cause enough to fear, and then to fear most, when he walketh upon the tops of the mountaines, and sees his foote upon the hills. This Zipheth abhires us in the next verse.

Ver. 7. Itse shall ben perish for evre like his own dung.

The Septuagint renders these words paraphrastically; For while he fometh to be established, then he shal perish to the end. The word seems.
word carrieth totall perishing as weell as the adjunct of time, for ever, speakes it finall. The word comes from a root signifying to overcome. For ever overcometh all. That which perisheth for ever can never be recovered from perishing. All shall be lost, and it shall be always lost, his wound shall know of no healing. He shall perish not to a not being, but from being what once he was, He shall neither be, nor be any more accounted happy.

And as he shall perish utterly, so he shall perish basely, not only shall misery be upon him, but contempt; He shall perish like his owne dung.

And because the word which we render dung, signifies to turn or roll together, in its original. Therefore some translate here. He shall perish, as soon as turned about. Mr. Broughton's note, rendering thus; Turning a little he falls for ever. Another reading hath a fuller, though that also hath a true sense. He shall perish like his owne dung. What is more base indeed? Because Idols or false Gods are the bastesst and most contemptible things in the world, they are therefore expressed by dung in the Hebrew; As if we should call them, Dung-Country, dunghill gods, Sir only to be thrown away, and out of the world. For nothing makes a thing indeed an ambition that it should be accounted that after it hath not the least good in it. An Idol is as God, who is the highest and infinitely the most good when as in truth, it hath no being at all; or the speaketh nothing in the world. And hence also he is called the worst of sins, because it would be better or reckoned for that which is the gathering of the Graces, Holiness. Now as the Scripture calleth the compared with God, or as being honoured (to whom unlike) with the like privileges of worship and as God is: So all our real inherent spiritual things compared with Christ and our Lord, Gospel Terms, are also called dung. And the Apostle would testify with what horror such things and those things which were good in themselves under and taken in as a supplement to the pure word.
For our acceptance and justification before God, he faith; I come them to dung, that I may win Christ, and be found in him, not having mine own righteousness. Thus any thing which either is in itself, or comparatively to somewhat else, most vile, is wrap up in this Title, Dung. The Lord threatens the House of Jeroboam to bring evil upon it, and (faith the Lord) I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone (1 Kings 14. 10.) Dung is filthy and noysome, and because (as in homogeneall bodies) the least part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and stinks, and therefore we cease not sweeping and removing it till it be all gone. The least of that which is naught is too much and too bad, unless it be all gone, we have the trouble of its all. The Lord hath a before very fit for this dung, (Isa. 14. 23.) I will sweep it with the besoms of destruction, saith the Lord of hosts. And when the Lord would testify with how much loathing he rejected the sacrifices and solemn services of the Jews, because of their hypocritic and formality; He tells them by the Prophet (Mal. 3. 2.) I will spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. The best things corrupted, or corruptly used are worst. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes dross, and holy things but dung to them who are so. Their services are reputed so, and their persons shall perish so, as the Psalmist speaks of the Midianites, of Sierra and of Jabin, who perished at Endor, and became as dung for the earth, (Psal. 83. 10.) Thus Zophar concludes of the wicked, specially including Job (whom some personate as sitting upon a dung hill) that he should perish for ever as dung, the vilest excrement, and which holds out yet more abhorrence in it.

As his own Dung:

The dung of some creatures is a perfume, and gives a de-lightfull smell, The dung of many creatures is medicinable, and physicall. The dung of almost all creatures is some way or other profitable and useful. But the dung of man, or a man's own dung, is both useless and contemptible lustome and noysome. When railing Rabshakeh, would express the

Stercus hominis extreme abhorreth & contemptrisymbolum.
utmost extremity of famine, to which Jerusalem should be reduced. He saith (2 Kings 18:27.) Have mercy Master sent me to the Master, and so thee, have not sent me to thy men which sit on the wall; that they may eat their own dung, and drink their own piss with you. Implying, that if they presently humbled not, they should quickly feel the utmost miseries of hunger and thirst, and be forced (which is an utter abomination to the comprehension of man) to take in what they had cast out, and be glad to stop the cry of their appetite with that, at which formerly they were wont to stop their noses. Ezekiel (to typifying a dreadful judgment) was commanded (among other things concurring in that wofull scene) to bake his bread with dung that cometh out of man in their sight. And because this was not prevenient to the Prophet, therefore though his using dung to bake bread with, could not be dispensed with, yet (by their favour) the Lord condescended to a commutation of sorts. (Ezek. 4:15.) Then be said unto me, lo I have prepared my meat with dung for man's dung, and thou shalt prepare thy bread with man's dung. Now if it were so loathsome to prepare or bake bread with man's dung, how loathsome is it to eate man's dung in the sight of God? All dung is vile, man's dung is vilest. To preter the very contemptible condition, but for a man to use dung is to be cast into the lowest imaginable degree. He shall perish for ever at his own dung.

Hence observe;

First, Wicked men shall perish.

They shall oneely not be troubled but ruin. Apostle of himself and fellow Saints in infinite places are troubled on every side, but not despaired. All and correction is the portion of the God, to destruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men shall perissh.

They perish forever yet they shall be sadlome recover when they are deere in this life, but none of them shall rise. The Church saith, Aegypt are now destroyed.
I shall arise, when I sit in darkness the Lord shall be a light unto me. (Mic. 7. 8.) But the wicked have cause to mourn when they fall, not only because they are fallen, but because they shall rise no more, and being once in that darkness they shall never see light. Some have said (how uncomfortably and erroneously is no place here to discourse) that a Godly man may fall from grace totally and finally; but that wicked men persevering in sin shall fall so, both from their hopes and comforts, is assured us by the truth of God.

Thirdly, Observe;

Wicked men shall perish disgracefully, as dung, as their own dung. Their memory shall rot, and nothing shall remain of them but a stink or an unpleasing savour. It is recorded of King Je-horam (2 Chron. 21. 20.) that he dyed undesired. Many wicked men die not undesired but abhorred: As the Prophet Isaiah concludes (Chap. 66. 24.) They shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh. It is some abatement of misery to find pity, but to be at once destroyed and abhorred, or which is more to be an abhorring, especially an abhorring to all flesh is perfect misery. There are few men so bad but now they are esteemed by some, but ere long they shall be abhorred of all. And though all who see their misery shall abhor them, yet the perfection of their misery shall not be seen, as Zophar implyeth in the latter part of this verse.

They which have seen him, shall say, Where is he?

To be seen may be taken two ways.

First, Largely or vulgarly for the bare beholding or view which we have of any thing or person.

Secondly, Strictly or specially, to see with reverence and respect, with much intention and observation; or to be seen as a wonder, with much astonishment and admiration. What is it but either ambition or hypocrite, desires so much as to be seen and pointed at, there's the man. The Pharisees (who were hypocrites of the highest forme) did all to be seen of men, (Matt. 6. 5.) If the ambitious proud man sit not in an open scene,
Irritamenium est omnium in qua insanius. Admitter & confess, Am-
bitio scenam desiderat. Sen:
Epist. 94.
Ne concupisca-
mus officium sì ne offendamus u-
severis. E. u.

scene, and have no more of spectators, all his cost and projects miscarry and are lost. Who puts on his best clothes, or flishes himself very fine, to stay at home, and sit in a corner? It seemeth not a proud man, that he feeth himselfe, (for though many a man is proud in his own eyes, yet he never thinks his own eyes enow to see him,) nor is he pleased to stand in the view of a few, especially of his friends and daily familiars, he must see himselfe in the Sun or in the sight of all. He is never feasted till he conceives The many feasting their eyes with seeing him. He would alwayes stand upon the stage, and be in pride (what the holy Apostles were made in scorn) a spectacle to the word, to Angels, and men. Some sinners are all for secrecy, such as describeth (Chap. 24. 13. 17.) They are of those (the murderer, the thiefe, and the adulterer he means) that rebel against the light. The morning is to them as the shadow of death, if ye show them, they are in the shadow of the terrors of death. But there is another sort of sinners (the vain-glorious, the ambitious, the hypocrite I mean) who desire nothing more then what they have. To lie in obscurity, is to them as the shadow of death. We know them not (as to their appearances,) if no man knew they are in the shadow of the terrors of death: Be the Element in which this sort of men live; take them from here, you take them out of the world. A hypocrite (to you beloved) you come and see his zeal for the Lord. A proud man is quite deformed and despirited, unless he takes notice of his port, and come see how large a space his reth in the world, how he is attended, how loved and fed. In reference to such a sight as this, suppose Zoë pretending here, They who have seen him, that is, who have seen his splendour and greatness, even these shall say:

Where is he?

He who was lately a marke of honour in these days, he who was lately so great and spreading, that he was all, and you could scarce see any man; he nothing in mind into an Atom, which no man can see. A hundred (though not in his nature, yet at all among invisibles. The man is not to be seen him shall say, where is he:
And they shall say this, first, in scorn: As those profane enemies reproached holy David with his God, saying daily, (Psal. 42. 10.) Where is now thy God? Thou didst not only promise but assure thy selfe of help from him, hast thou not boasted of him, as thy strength, thy buckler, thy high tower, and thy deliverer? Thus thou didst phancy thy God, and pleaded thy selfe in these high Elogiums of him, and delightfull dreams of deliverance by him: But where is he? As these (I say,) spake prophaneley and blasphemyously of the great and faithful God, so we may speak truly and soberly of the greatest among faithlesse men. Where are they? or where is he? Where is that rich oppressour? Where is that ambitious Prince? Where is that cunning politician, what's become of them and their wealth, of them and their honour, of them and their wit and wisdom?

They shall say this, secondly, in wonder and astonishment, at the strangenesse of his fall, and the totality of his destruction. Men shall be amazed to see him at such an ebb, at such a dead low water, who lately swell'd over all banks with such a spring-tide of prosperity. Men shall be amazed to see him growling in a valley, who so lately walked upon the hills, and nestled among the stars. This shall make them say, Where is he? What, is he there? O the vanity of man! O the the uncertainty of all worldly happiness! We find such queries filled with this double mixture of scorn and wonder, Prophecied concerning Babylon (Isa. 14. 4. 12. 16.) Thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressour ceased? the golden City ceased? How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground, which didst weaken the Nations? They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms, That made the world as a wilderness, and destroyed the Cities thereof. Is this the man that did these things? is this he? how like a wilderness he looks himselfe? Behold how he shakes and trembles? Behold how fordid he now lie prostrate? He is now so aile, that no man can tell what to make of him, or in what place he is to be found. He is now not only like a River running under ground, but quite extinct and dried up, in so much that all may say, Where is he? Hence:
Hence observe; 

The sin of many men is visible, and may be read in the special judgements which are brought upon them.

The Lord is righteous in all his judgements, and he is (as we may say with reverence) even curious in some of these. What more exact and sutable, then to see vain glory punished with obscurity; and that they should be No body's in the world, who had an itch not only to be Some-body's (which hath a face of ambition in it) but the only-body's in the world? What more sutable then that they whose greatest desire was to be seen and taken notice of every where and by every one, should be reduced to such a little, to such a nothing, that no man can see where they are? Hypocrites doe all to be seen, and anon themselves are not to be seen. Honour me before the people say the sons of pride and ambition, and anon all the people see and scorne them, or scorne at them because they cannot be seen. They love the uppermost seats at the Table, and hearings in the Market-place, and anon themselves have good Table to sit at, and are the cheapest ware, yea the trash and trash of all the Market.

Now, besides the nature of worldly things and themselves (which are all subject to change, and the more subject to change, and themselves with its own weight, as the very Heathens told us, I say, besides what is intrinsicall to the things worldly things) we must chiefly ascribe these changes to the speciall providence of God, who be himselfe, and though invisible, yet onely to be seen in all we have or are, cannot bear it to see the eye himselfe to be seen. God would draw (and in his eyes and hearts to himselfe, and therefore he would endure those who affect the drawing of men eyes upon themselves. The eye of God will not spare those who love highly of themselves, or love to be highly thought. The Lord is pleased to let some of his servants among men, but high in the hearts and thoughts, yet he is highly displeased when they, or ambition make it their business to be so; And
Thus be seen and exalted, shall see a day wherein (through their fall) God alone will be exalted. When any are designing to build high and reach Heaven with their Towers (as they did, Gen. 11.) Then the Lord saith, Go to, let us go down and confound their language. Woe to high spirits and their high Towers when God saith, I will go down, for then both they and their Towers shall assuredly go down. No creature can stand when once God goes thus down. If God appear thus where is man? how and whether is he gone? Zophar seems to answer these questions in the next words.

Ver. 8. He shall die away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.

This verse contains two similitudes, both which illustrate that one position which Zophar laid down in the two former verses, That wicked men shall perish for ever and be seen no more.

He shall die away:

To run is more than to goe, and to die is more than to run, Wings are too nimble for legs, and therefore in Scripture those things which move or passe from us with greatest celerity (though they have no wings; yet) are said to die away. As for Ephraim (saith the Lord by the Prophet, Hos. 9. 14.) their glory shall die away like a bird, from the birth, and from the womb, and from the conception; that is, whatsoever Ephraim most gloried in, and that was the multitude of their people, (according to the Prophecy of Jacob, Gen. 48. 19.) and the Etymology of their name, (Gen. 41. 52.) This glory shall depart suddenly, their numbers shall soon be lessened, either by the death of their children as soon as they are born; or by abortion in the womb as soon as they are formed, yea as soon as they are conceived. They who make much hast out of the world, that they die as soon as they begin to live, may well be said to die from the birth, and from the womb, and from the conception. Thus saith Zophar of the wicked man, He shall die away. And how shall he die? As a bird? That's very swiftly; and the original word implies the flying of a bird? but the similitude leads to that which will one fly a bird, A dream or a vision of the night.
night: 'A bird, even the king of birds an Eagle, but a fly or a
flow-worm to a dream. This wicked man shall fly away.

As a dream.

We may expound it two ways: First, of the dream itself.
Secondly, of the thing dreamed. Though sometimes both the
dream and thing dreamed are fixed, the dream in the place;
and the thing dreamed in its fulfilling, yet many times the
dream it self is speedily gone (as 'twas from Nebuchadnezzar
Dan. 2. 5. 8. 10.) and the thing dreamed rarely comes.

Interpreters carry it rather to the matter or subject of
the dream, then to the dream it self. Many can retain the
memory of the dream, but the matter dreamt of (which publicly
pleased them much while they slept) is hid, or proved no
thing when they awake. The Prophet describes this exactly
and fully (Isa. 29. 7. 8.) And the multitude of all the
fight against Ariel, even all of them that fight against
mountains, and that distress her, soal be as a dream of a
foul even be as when a hungry man dreameth, & behold
but he awaketh & his soul is empty; or as when a thing
in the cup, and behold he drinketh, but he awaketh and he is
soul hath appetite, &c. I may add, a begger dreameth,
but he awaketh, and his purse is empty. The joy
of his heart, but he awaketh and findeth nothing.
Such is the wicked man in his prosperity. He is
joy of a dreamer, which quickly vanisheth. Here
phrased that a a dream had wings, like a bird of
Palm, having learned in the sanctuary, and that
mushy places, and that in a moment, they
them with sores, concludes in answer to
(Psal. 73. 20.) As a dream when one awaketh, then awaketh, though fast asleep; for he hath
forth his power to the destruction of wicked
said frequently in Scripture to awake. Now
pleased thus to awake, he quickly awaketh to
their pleasant waking dreams, and makes
felicity was but frivoly, and uncrowly, in
their image: that is, he hath utterly forgot
the painted Pageant of their outward show.
 Chap. 20. An Exposition upon the Book of Job. Ver. 8. 

...called an Image, because as an image it is a thing only to be looked upon, or for a shew. Though an image be made to the life, yet it hath no life in it; and so is valuable only for its appearance, not for its use. Such a dumbe shew is the glitter and greatness of the world, and therefore rightly called, not only by the Holy Ghost, but by those common Writers (who had any true judgement of the things of the world) an Image or an Idol; Which also complies fully with the similitude of a dream, in which the minde frames within it selfe, many images and representations of things, which yet like Characters fairely drawne upon the sand, are discomposed and scattered by the next puffe of wind. And because an ordinary dream hath in it the leastest, the shortest, and most uncertain enjoyment, therefore when we shew that we never had the least thought or the least to doe about such a thing we say proverbially, I did not so much as dream of it, or I had not so much as to doe with it in a dreame.

Hence observe;

First: The prosperity of a wicked man hath no real comfort in it.

There is no true satisfaction in a dreame. And that which hath only a shadow or appearance of good in it, leaveth, when tis past and (as the text speaks) fled away, real impressions of evil. True sorroweth succeed imaginary joyes; And every man is made by the so much the more unhappy, by how much he thought he had attained happiness, when indeed he had not. For, as those things which have only an appearance of terror, are more terrible at farre off then at hand, so those things which have onely an appearance of comfort, afflicte more when they are at farre off then ever they comforted us, when neere at hand, and in a Conceited possession. As they who have been in a real possession of good, so they who have had but an imagination of it, are more troubled when it is gone, then ever they should have been, if they had never had it; disappointments and failings of expectation about those things which we hope to have, are as grievous, if not more grievous, then the losse of what we once really enjoyed. Now though a wicked man hath many good things while he prospereth, yet that which we properly call the dreame of his prosperity, he never hath. For so
much as he imagineth more in what he hath then is or can be in it (and so he always doth). So much be dreameth.

Secondly, Note;

The prosperity of a wicked man both on earth or in hell.

As a dreameth is not real, so it is not lasting. Many that which are real stay with us but a while, but those which are not real, cannot be said to stay with us. I have from other Texts in this Book met with this before, and therefore I shall not here lay upon it, yet remains one clause more of this similitude, which I shall touch to heighten the intendment of it. He shall flee his dream.

And shall not be found:

When the Lord would shew how fully and clearly he doneth sin, he faileth (Jer. 50. 20.) In those days, the remnant of Judah shall be sought for, and there shall be none; and of Judah, and they shall not be found, for I will pardon them all. Now as when a sin is so pardoned, it found it is an argument of the fullest pardon; so is his prosperity, so fled and destroyed, that he is destroyed, it is an argument of the fullest destruction. We may words to both; The wicked man, his wealth shall so fly away, that neither of them shall be enquired as was laid in the former verse; where is his, and finds neither him nor his; Siman Marker (Acts 8. 20.) is verily of his honour, is punished with him; or, if another, his memory is purified with him. And as it is too little to give but one illustration of this thing, it by a looking, which is set of poor coin, openeth, and therefore I shall increase it.

And he shall be as a bird, (said Job) that no man catcheth as a beast; The coin opened in his conversation, this is a violent; He shall be caught as a bird.
As a Vision of the Night.

There are two sorts of visions, as to the time of their appearance. First, Visions of the day; Secondly, of the night. Visions of the day that more strongly upon us, and are more permanent, visions of the night pale sooner out of our memory, and are more transient. Therefore to shew the vanishing state of the wicked man more fully he compares him to a vision of the night. A vision hath somewhat in it beyond ordinary dreams. All visions are accompanied with the representation of some outward shape to the eye or phancy which many dreams have not; as was further shewed, Chap 4. 13. to which place I referre the reader, and shall proceed to the next verse which brings up the conclusion of both these Allusions.

Ver. 9. The eye which saw him shall see him no more; neither shall his place any more behold him.

These words Zopher takes out of Job's mouth (who spake the same thing in his own case, Chap 7. 8. 10.) As if he would cast him for a wicked man by his own confession, and turne what he had said upon himself. For the sense of the Text the reader may think the Chalder, there being nothing in these words of any special observation, beyond what was there offered.

The letter of the Hebrew may be thus rendered: The eye hath seen, and shall not see. The reader in Scripture phrases, byHay they he addeth to doe a thing, which doth that against which he hath done once or often before. And, because the Original leaves out the letter of an unaccented. Therefore I subjoin it to the word here made imperfect. The wicked man shall be as the vision of the night, which passeth away; and a letter to more.

Which words may be expounded to the sense, both particularly used in the holy Scriptures. First, by an Enallage.
His place shall not see him; That is, he shall not see his place, he shall not be seen in his place; Secondly, by a Prophet, which of his acts which are proper to living creatures, on the person of a man, are ascribed to things without life. The end and hence of all returns to that which hath been already observed, the total ruin and extirpation of the wicked man, whether hypocrite or profligate.

Job, Chap. 20. Vers. 10. His children shall seek to please the poor, and his bones shall restore their goods. His bones are full of the sin of his youth; which is down with him in the dust.

In the former words Zophar expressed the fate, the uncertain happiness of hypocrites; and here he goeth on to enumerate some of those evile which wicked men, when once their worldly totter, and the tide of their outward prosperity, first evil which he reckoneth up falls upon the wicked man.

Vers. 10. His children shall seek to please the poor.

These words, in the face and letter of them, is the ingenuity and piety of the wicked, that not a virtue to be cautious, civil and charitable, especially to be so cautious and charitable, believe, but even to seek to please the poor, applying themselves to their support and being able to help themselves. The latter part, as we examine the matter further, we shall not wrap upon the portion of the children of the soul, that they are hereby said, To take to please God.

They shall seek to please the poor.

It is but one word in the Hebrew, and the...
to favour, to comply with, to please, or to be pleased with, it is often used in reference to the sacrifices which were offered to God when he either did, or did not accept of them. (Ps. 51. 19.) Then shall thou be pleased with the sacrifices of righteousness: and in the negative (Mal. 1. 8.) Offer them to your Governor, will he accept them, will he be pleased? Read Levit. 19.7, Levit. 22.25. The word is used in the same sense (Job 33. 26.) He shall pray to God, and he will be favourable to him; he will shew him favour by deliverance from his affliction. The old counsellors spake this language to Rehoboam (2 Chron. 10. 7.) when he asked their advice how he should answer the people that came to have the burden of their taxes lightened, and their grievances redressed; they tell him, If thou speakest favourably to this people (if thou be kind and please them as becomes a noble and gracious Prince) then they will be thy servants for ever; That Prince who hath got the love of his people, shall not want their service. They will act obediently and serviceably unto thee, if thou dost but speak favourably unto them. If thou dost but please them with good words, thou mayst have thy pleasure of them. So here, His children shall seek to please thee; that is, they shall ambitiously, as it were, desire the favour & friendship, the good will, and good word of the poorest; But how comes it to passe, that these desire to please the poor, and to have their favour? I answer, We are to take it as if this sprang from their charity and good nature, from the openess of their hearts, or compassion to the poor. Thus to please the poor is an act of Grace, at least a very commendable work in us (as was intimated before) as well as it is in mercy to them. But when he saith, His children shall seek to please the poor, his meaning is, they shall be forced whether they will or no: they shall be necessitated to submit to those who are most necessitous.

The word which we render poor, signifies those, that are spent and drawne dry: and it is sometimes referred to the weakening of a man in his strength, somewhat to the weakening of his estate, when his purse is drawne dry. Poor persons are exhausted persons, such whose vessels are run down to the very leaft: his children shall seek to please such poor, the meanest of the poore.

The Vulgar reads these words thus, his children shall be wasted with yulg.
with poverty; Prodigality wasteth the estate, and poverty wasteth the person. The reason of this reading is because that translator deriveth the word which we render to plauen, from a root which signifieth to brake, to spoile, to dash one against another; so "is used (Gen. 25. 22.) The children strugled in the womb, or dashed one against another, as if they had been contending for place before they had a place in the open world. Thus here (saith he) his children shall be dashed or waffled with poverty, or by the poore. When the poore rise and rage, the rich cannot stand before them. The poore shall impoverish his children. The Septuagint renders it, The lesster ones, the minor, persons of the inferior & lower rank shall destroy his children. This translation carrieth a clear sense as to the mind of Zophar, and the scope of the place; it sheweth the misery of a wicked man, to the full, to say, The poore shall destroy his children. Thus, the hungry shall devour and case them up. There is a great number of God in that, tis more then to say his children shall be destroy'd by the mighty and strong; as when a poore man dasheth downe the strength of sin, and Satan, this adverting to the name of God. And the Apostle tells us, that the devil is, in sending out his word in so mean a dress, and so vile instruments, is, that his own power may be revealed, and magnified. Thus when poore men suffer as the mighty and revenging power of God is in it. All the justice and power of God, so the misery of the oppressed by the poore is the least oppression. A poore man that oppresseth the poore, is like a sharp tooth with no food.

There is a second reading which differs from this; whereas we translate, His children shall hate this faith; His children being poor shall hate his plauen. She, he, the poorest and punishment of a wicked man, like he will rage his children, and upon them it befalls him will be a load or good to his heart; he will say, 'I shall glory in this; The punishment of the wicked she as this rendering, The punishment of the wicked she wrong she has been oppressed, and oppression when they see his children in misery;
(Ps. 109, 12.) Let there be none to extend mercy to him, neither let there be any to pity his fatherless children, while all is pulled from him, and they left not worth a groat; none shall thinke them worthy of compassion, or below a tear upon them. It is a great misery when none grive to see us in misery. If sympathy be no ease to the afficted, yet it is an honour to them.

But I shall pitch upon our own reading: The children of wicked men shall be brought so low, that they shall be glad to seek the favour, and good will of those who are poore; or thus: His children shall seek to appease the poor, even those poore whom their father wronged and oppressed. They shall be constrained to flatter and favrue upon those, over whom their father insulted and upon whom he trampled. Which suites well with the next clauae; And his hands shall restore their goods. The summe of all is this: His children shall be poore then the poorest, and more miserable then the most miserable.

Hence observe;

That, Children of evill parents fare ill, and are scourged as a scourge to their parents.

This poynt hath risen from former passages, I shall onely take notice of one dreadfull example out of Scripture to verifie and illustrate it. We reade (2 Kings 2. 23, 24.) that more then forty children were destroyed by two thee-beares for mocking the Prophet Elisea. Justine Martyr queries upon it; Why did the Prophet call for revenge upon children, who hardly understand what they doe, much leffe doe any thing upon designe? be answers, though we should suppose they were children so young that they could not understand the evil of this action, ye: having learned this from their parents, God sent this judgement at once to punish the children and the parents, that they might be smitten in this destruction, which fell upon their children, because they had given their children no better instruction, or rather because they received such bad instruction from them. For doubltlesse they had learned that scoffing language from their Elders, at least by hearing them speake so, if not by teaching them to speake so; Goe up shew bald head, give up shew bald head. Which scoffe and reproach they call upon Elisea in allusion to the rapture or carrying up of Elisea. As if they had said;

Filij eur placebunt mentes vos et pauperes.
Adeo miseretrum ut cogitant placare transe tene tur fortuna homines.
Vat. Ab.
Exurum pueris et pueribus et miserrima miseriores.
...said: Go then up also to heaven, even as Eliab did, that we may be rid of thee as well as we are of him. Children are apt to imitate their parents in every thing, but they are best at imitating those things which are worst. They quickly write after ill Copies. And they who imitate the morall evills of their fathers, shall be sure to inherit their pœnall evills, and have new ones prepared for them.

Secondly, Observe;

It is a great punishment upon parents, either to see their children come to misery in the world, or if misery come upon their children after themselves are gone out of the world.

Though Zophar here describes the misery of the wicked mans children, yet his scope is to set forth the misery of their parents, who are smitten upon the children becalme. When Noah awoke from his wine, and knew what his youngest son had done unto him, as also how Cham saw his nakedness, and mocked, (he not out of a vaine passion as some think will when their children displease them, but) by intemperatation, or being fill'd with a prophetick spirit prompting him to vent upon him; yet he put his sons name into the hands of the Lord: And he said, Cursed be Canaan (Gen. 9. 24, 25), who was Cush it was Cham the father of Canaan that sinned, yet when cursed comes to curse, he doth not say, cursed be Cham, but not that Canaan should be cursed, and his father was to them that Cham should be under a curse, then even as much as beides what fell upon him personally being upon his posteritie, was also his. When a children the father is cursed, as in the blessing of Jacob, his father is blessed (Gen. 48. 15, 16) Joseph brought his sons, Benjamin & Ephraim to his aged father, and receive his blessing, who laying his hand upon the head of Joseph, and said: God before whom my father went as did walketh, the Lord which fed me all my days. The Angel which redeemed me from all evil. Now as Jacob in blessing the children blessed himselfe to Joseph in cursing the sons of him selve. A very Heathen hath observed, that
Observe, Thirdly,

It is an eminent piece of divine justice when either they or the children of such as have afflicting others, and made them poor, are forced to sue, and submit to them, though poor, and to seek their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promise; he threatens the enemy with it, and makes a promise of it to the children of God, (Isa. 60. 14.) The sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down as the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the holy one of Israel. This is the honour that shall be done to Zion, and the name that shall fall on Zion's enemies. The posterity of those that afflicted Zion shall come bending to her. We have a promise here, that (Rev. 3. 9.) Behold, I will make them of the Synagogue of Satan (who are they? Such as oppose the Church of Christ, and are the secret enemies to Christ) which say they are Jews, and are not, but do lie. I will make them a throne and worship shall be there, even of them that I have loved. Some will never acknowledge that God loved his people. The enemies are put under contempt and subdue to their power. This

Q q q

is, the Romans.
is, he shall seek and submit to those who are meanest. To be a servant is to be in a mean low condition, and therefore said to humble himselfe when he took upon him the form of a servant. To be a servant of Rulers and great ones is to be refined, but to be a servant of servants is to be as low as low can be. And therefore Abigail spake of her self at the lowest rate when David sent for her to be his wife and companion, (1 Sam. 25. 41.) Behold let thy handmaid be a servant to wash the feet of the servants of my Lord. Solomon tells us, (Prov. 29. 26.) That all men seek the Rulers favour. When men are in great place and power, no wonder to see all seek to them; but to see a great throng at the door of a poor man, to see many wait and attend at his gates, putting up petitions to him, doth it not conclude that these suiters are brought to a very low condition? yet God will make those who have been proud, and lifted up, stoop thus low.

I find Job aggravating his sorrow in a straine near this. To sayning laid at the close of the 29 Chapter, I chose out their thy, and for chiefe, and direc as a King in the Army, (and and begins the 30 Chapter,) they that are younger than their father in derision, whose fathers I would have disdained to have beene dogs of my flock; As to be derided and despised by those that are our inferiors, is an affliction in a high condition, much more to be forced to submit to them, and feel.

And this not onely because it is a disparagement to the pleasing of those who are poor, and middle cause it is so hard to please them. Usually the foul people are people of a low spirit: And commonly are Masters of no estate, are Masters of but baile, humility; How rude a thing is the ragged mantle, a task hath he, who must make it his business. 'Tis no small skill and toyle to please such ones. Wise men have their humours sometimes, neither suffer them to be easily satisfied, nor offended them, nor pleased with them that please shall we please them at any time, what will please themselves. And who is breeding and doth popis, impute to most, who seek most to please them? And very easily be pleased. But men of low
part, hardest to be pleased. To please some is a pleasure, but he
shall never want work or trouble, who is forced (as these in the
Text) to please the poor.

And his hands shall restore their goods.

Some render, For his hands, &c. making this clause the reason
of the former, why the wicked man's children should be in so
low a condition as to please the poor, even because their father
before his death restored all his ill gotten goods to the right
owners, and so had nothing left in stock, wherewith to make
provision for them his children.

To restore is a good work; shall the wicked man be in this
good mind, to restore the goods which he hath taken from the
poor? This were an act of Justice (a parte post) and an argu-
ment of his repentance for all the injustice which he had acted
(a parte ante.) Restitution flowing from true repentance and
godly sorrow is a work of Grace; but here is restitution with-
out either repentance or sorrow, except because he could hold
what he had gotten no longer. For

There is a twofold restitution.

First, Willing, upon the touch of conscience, that we have
done wrong to others. So Zachæus (Luke 19. 8.) Behold half
my goods, I give to the poor, and if I have wronged any man by for-
enfeoffment, behold I restore fourfold.

Secondly, There is a forced restitution, when the providence
of God, or any motion of repentance, maketh a man restore,
when either justice or violence compells him to restore,
that the restoring here meant, he shall restore not what he
would, but whether he would or no, he shall restore from
any trouble of his own hand at what he hath done; but be-
cause troubled and compelled for what he hath done, or as
("the 25 verse of the Chapter here," as hath vomit, is an
apology, God will give thine age,
make him to gorge
forth of his own
motions. Thus we may understand it of
the art upon him, and not of any resentment by him.
For God is not moved to doe those right which he hath wronged,
but the whom he hath wronged can upon him for any demand.

There are different readings. Somethus; His hands shall re-
store his iniquity; that is, the thing which he hath gotten by iniquity. Others thus, His hands shall restore his strength, which he hath gotten by violence. The sin by which any thing is gotten is set as a mark upon it; that is elegantly and suitably called violence, which hath been gotten violently. As that (which is like elegancy and justice) may be called fraud, which was innocently gotten. A third saith, His hands shall restore his sorrow, which may run in the same channel of interpretation. His strength, that is, that which he by his strength hath forced taken away from others. Lastly, the Text is read, His hands shall restore his sorrow; which may be explained thus, his hands or his act (our hands being the chief instruments of action for action) shall bring sorrow upon him. He shall on shall bring upon himself that mischief, or those evil things he hath brought upon others; and this (not unfairly called, the restoring of them. A wicked man doth suffer misery upon himself, and is the contriver of his own evil. For as he that doth good to others, doth good to himself; so (by the rule of contraries) he that doth evil to others, doth worse to himself: therefore their own hands be said to restore or bring sorrow and misery upon even that sorrow and misery, which themselves upon their brethren. Thus the Psalmist cometh man, (Psal. 7: 16) His mischief shall come upon his head; His mischief is the mischief which he acted. Sin is like a stone cast against the wall back, or rather like a stone cast up to Heaven, his head that cast it up. One of the Ancients get the words, He shall burn his fingers, with his sorrow; shall burn his hands: he burneth his hands what belonged to others, but he burnt his hands various readings are occasioned by going to the pedigree of the word, yet all fall into the which our translation holds forth, his goods which he hath gotten by violence, and any secret evil, and which had come hands recommence his wrongs.
Hence observe;

First, That as he who repents truly doth willingly restore what he hath unlawfully gotten, so God will force the impenitent oppressor to restore what he hath gotten whether he will or no.

As his oppression was an act of violence upon others, so his restitution shall be an act of violence upon himselfe. One Lyon makes another Lyon give back his prey; all shall be restored, if not into that particular purse from whence it was taken, yet into some common purse.

Secondly, Note further;

It is a vexation to a wicked man, so part with; or restore that which he hath unjustly gotten.

He doth it not as a duty, but as of necessity, as a thing which he cannot avoid. It is his punishment not to continue in his sinne; though indeed it is his greatest punishment to continue in the love of his sinne, while he parts with, or rather is separated from the matter of it. I shall not here further insist upon the nature of this great duty, the restoring of what hath been unduly gotten. That will fall in more properly at the 18 verse of this Chapter.

Onely, take notice of this one thing from the Text; which saith, "His hands shall restore;" as implying a punishment upon the wicked man, not only in this, that they who have been wronged by him should recover their goods againe from him, but that he should be forced to return them, with his own hands. As a godly man rejoiceth to doe good with his own hand, so his paine to a wicked man to doe it; He would willingly doe every duty by proxy, or by his Deputy, especially those (and such is restoring) which charge him upon him, for his former doings.

Ver. 11. His bones are full of the sin of his youth, which shall lie down with him; in the dust.

Zophar seems to retain the same order in setting down the punishment of a wicked man, which God did in the affliction of Job; God spoiled the outward estate of Job, first destroying his cattle and his children; and then filled his body with diseases.
Thus the prosperous estate of a wicked man is first broken; secondly, his children shall be poorer than the poor; thirdly, his body, or bones are full of the sins of his youth: The misery of the wicked man is here set forth from the cause of it. The sins of his youth. The Allusion stands thus. That look as a debauch young man, by his wanton and riotous courses, gets bodily diseases which soak into his bones, and suck out his marrow; so the judgements of God of any kind consume and waste all the comforts of a wicked man, which together with his wickedness follow or rather drive him out of the world.

The original runs thus: His bones are full of his youth, or of his youth. The word is plural, and in propriety signifies to hide, or to lie hid. For youth or young men come not abroad to action, but are kept close in their fathers houses, or in schools of learning and education. When he saith, His bones are full of his youth, the meaning is, they are full of those miseries and arrows, which the sins of his youth have deserved. Upon this account some render the Text thus, His bones are full of his secrets; that is, of his secret sins. Man cometh, or his sins in secret, the world takes no notice of them, they lie long in secret, as secretly as the marrow lyeth; though indeed, it be not marrow but rottenness in his bones. The word is used (Psal. 90. 8.) When complaineth, Thou hast set our iniquity before Thine eyes, or, our secret sins (or sins of youth) in the light of thy countenance is, Thou seest, or to call us to an account for our youth, or for our secret sins, those sins which are dark, are not only brought to light, but set forth, that not only in the light of man's knowledge, but in the knowledge of God. As it is our highest good, that lifts up the light of his countenance upon our person, faddeth affliction, or sore-runner of very ill. God lifts up the light of his countenance, or the light of one with his countenance, as that in eather renders the same.

There is a twofold exposition of this word. First, them to the punishment of this wicked man: a description of his lot: we may take it. This translation gives this as a description of the
Secondly, By bones we may understand the whole outward man, (Psal. 141. 7.) Our bones lie scattered as the grave: that is, our whole body is ready to drop into the grave; again, All my bones shall say, &c. (Psal. 35. 10.) That is, my whole man, body and soul shall say. Sometimes the bones are put specially for the soul (Psal. 51. 8.) David prayeth, that God would restore to him the joy of his salvation, and that the bones which he had broken might rejoice. Whereby bones he meaneth the spirits the inward parts: for though the mind of a man be an immaterial substance, and hath no corporeity in it, yet the strength of a man is in his spirit, as the bones are the strength of the body, so the mind is the strength of the whole man. When a man's spirit is broken, we may well say, His bones are broken. In this sense we may understand that of David (Psal. 6. 3, 3.) Hear my voice, O Lord: for I am in trouble; O Lord, be not deaf to my bones: That is, my spirit, &c. (Psal. 38. 3.) There is no soundness in my flesh because of my sin. Either it is there any sin in my bones; That is, my outward, or outward man, mankind, and soul, are understandeth with the bones, inward man, &c. In short, it is not to understand the inward man, as in the sense of the man's spirit, but to understand the outward man, mankind, or soul, that are the best and chiefest parts of the inward man, and the bone, Head, &c. By bones are the head of the body, and he that hateth his bones, hateth himself, &c. So, The bones are my life, &c. (Psal. 38. 3.) So much as to say, That is, the whole life and soul of the bone, &c. In another place it saith to the inward man, I am notified of him and his bones, &c. (Psal. 51. 7.) I am, &c. Therefore he is more use to the outward man, when he is by his strength and steadfastness, &c. as the inward man, when he is by his mind, &c.

...to afflict both soul and body. So that this whole Ephesians are full of the sin of his youth, intimates him both malignant and abominable all over. Hence observe;

First, That youth is very subject to, and usually very full of sin.

Every young man commits sin enough to fill his bones when he is old; young men are so prone to sin, that Solomon tells us (Eccl. 10.13.) Childhood and youth are vanity, and surely youth is more vain than childhood. Children are vain, because little and so unable to do good, youth is vain, because so able and active to do evil. The ancient Poet said of youth, 'in a like wax to evil, you may work it into the shape of any monster, and what shape you will upon it, as upon wax.' Yet this text and the point now issued from it are specially intended of those young men, whose ways have been sourest and whose lives most vicious; such as act not only vainly, but reproachfully, or so as deserve reproach. What Ephesians (Phil. 3.19) being upon his repentance, spake of himself the natural sin of many have cause so say of themselves personally, or because I have borne the reproach of my youth, shame, and am sensible of those sins of my youth, which argue that those sins preface most. Ephesians prayereth (Psalm 25.7.) Remember not against my youth, thereby implying the sinfulness and infirmity of age. The Apostle's exhortation to Timothy and Titus (Titus 1.5.) Both young men, let us warn them, and teach them, that at the very sources of sin into sin by acts of sin, as rends them up. And the Apostle saith, some sins in special upon age, and age, 2. Tim. 2.22, 'Shun vain-glorious in youth, and so bad age.'

Therefore, in the form of all ages, to and from commonly the youth are against them, i.e., against him, from Corinthians and Ephesians, and so to the

whosoever are. Fourthly, Exhortation.
special callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poor or rich, great or small. Sixthly, There are special finnes following the constitution of the body, whether sanguine, choleric, phlegmatic, or melancholy. And, Seventhly, There are special finnes hanging about our relations. The bones of some are full of the finnes of their relations and constitutions. The bones of others are full of the finnes of their conditions and callings: The bones of not a few are full of the finnes of the place, time, or age, wherein they live: The bones of many are (as the bones of Job were supposed to be) full of that special age of their lives, their youth. The finnes of their youth-age, are visible in their old-age, and the finnes of their first age prove the sorrows of their fall.

Thirdly, Observe;

Till sinne be repented of, and pardoned, the punishment of it remains.

It is impossible to remove the punishment of sinne from the guilt of it, and it is impossible to remove the guilt of it by any means, but the pardon of it. Bones full of sin, shall not want paine: cast out sinne by repentance, take hold of pardon by believing, and then punishment is cast out, and must let goe its hold.

Fourthly, As bones are taken extensively for the whole man. Observe,

That the punishment of sin reacheth as farre as sin reacheth.

If sinne get into your bones, punishment will follow: As there are finnes of the flesh, and finnes of the spirit, so punishments of the flesh, and punishments of the spirit: there is nothing so strong, so deep, so retired, but punishment will find it out: not only the skin and flesh, but the very bones shall smart, yea, and the soul too: woe to them (saith the Prophet, Is. xix. 15.), that seek deep to hide their counsell from the Lord, and their works are in the darkes, for though their counsell be deep, and their works in the darkes, yet wrath will be his way, to revenge them, and fill their hearts with woe. An impatient man shall have punishment enough, he shall have his fill of it, he cannot vomit it out, he disburden his

R r r pained
pained conscience. As he filled up his measure of sinne, so he shall have his measure of sorrow full; The time will come when all the ungodly shall be filled with the wrath and righteous judgments of God, as now they are filled with wrath and unrighteousness one against another. Saints have their fullness of grace in Christ, and having received grace they fill up their measure. Till they come to the measure of the stature of the fullness of Christ; And when once they have attained and are arrived to a fullness of Grace, they shall receive fullness of joy in glory. In thy presence is fulness of joy; all their bones shall then say, Who is a God like to thee? (Ps. 35. 10) Not a bone but shall have its full of joy; Every mans bones shall be full at last, Good measure pressed downe and broken together and running over shall God give into their bosomes. The bones of the godly shall be filled with the goodness of God, and the bones of the wicked shall be filled with that wrath of God which their own sinnes have deserved. His bones are full of the sinnes of his youth.

Againe, These words may be expounded as a description of a wicked mans perseveranee in sinne. The sinnes which he had in his youth, he hath them still, he hath not lost nor put off one of them. Those filthy lufts which like so many running fiores corrupted the fore-part of his life, corrupt the latter, running still upon him, and ceasing not.

Hence Note;

All the sinnes of youth remaine in and upon the oldest of impenitent persons.

Old impenitents keep a stocke or treasure of their youth-sinnes, layd up not only in their bones, but in their hearts, as God maketh them to possesse the sinnes of their youth in punishments; so they possesse the sinnes of their youth, if not in practishe, yet in affection and pleasing contemplation. Suppose a wicked man grown old and unable by weake or feeble act sinne, yet the habit of sin is not weakened; his sin remains as if it were young and greene, though he be a sinner of a hundred yeares old; though he be spent and dry, yet his sinnes are abounding, warme, vigorous and youthfull; Time weakeneth sinnes, but it cannot weaken sinne; though the marrow be spent out of his bones, yet his spirit is as full of sinnes as ever his bones were of.
of marrow, Man is a vessel strongly fenced and seasoned with sin by nature, and till the grace of God cleanse, and regenerate him, the taunt of the caske never goeth out. And as this is true in reference to the pollution and filthiness of sin, so also in reference to the guilt of it. A wicked man's bones are full of that also. Sinne unpardoned and unmortified, carries death and wrath in it continually. He is said, To treasure up wrath against the day of wrath, (Rom. 2. 5.) Why so? because he treasur- eth up guilt; every sin bringeth in some further guilt, and the guilt of them all as well as the filth of them all, as also that wrath which is due to them all, is treasured up with them; no guilt can be got off from any sin, but by the blood of Christ; and that through the free mercy of God; now this man hath nothing to doe with the blood of Christ; and therefore he hath nothing to doe with mercy.

Further, Observe;

It is the greatest misery to persevere in sin.

As sinne bring all misery with it, so it selfe is all misery. No evill can be added to a sinner so bad as his sinne is. As grace and holiness considered abstractly are a greater good, then all outward, yea then many inward blessings and rewards. So sinne considered abstractly, is a greater evill then all outward, yea then all those inward curles which are only punishments. (Rev. 22. 11.) He that is unjust let him be unjust still, and he that is filthy, let him be filthy still; that is, let him sin his bones fail and his belly full. (Ezek. 24. 13.) Because I have purged thee, and shou wast not purged; that is, I have given thee means to purge thee, but thou wast not purged; thou shal not be purged from thy filthiness any more; As if he had said, thy remaining sin shall be thy punishment, and that shall draw downe punishments in kinde, as the Prophet adds, Till I have caused my fury to rest upon thee. Sin is a bad bed-fellow, the company of it for a night is burdensome and dangerous; then how bad a grace-fellow is sinne, yet so it will be to all impenitents, as Zophar further expresseth himselfe at the close of the verse.

Which shall lie downe with him in the dust.

On, swipe with him when he falleth downe; That is, when he dieth, and goeth to the dust, his sinne shall live and goe with him.
it is an Hyperbolicall straine, noting that sinne will never leave the wicked man neither alive nor dead, neither in this world, nor in the world to come: It filled his bones while he lived, and it will fill his grave when he dieth: unless a man dye to sinne before he dieth, his sinne will live with him when he is dead. The damned in hell have all their sins about them; when they shall have been in hell millions of yeares, yet then their bones will be full of sin, that which was the cause of their being cast to hell shall be their everlasting companion there. For as (Rev. 14. 13.) Blessed are the dead that dye in the Lord; they rest from their labours, and their works follow them. When a believer dieth, his righteousness and holiness die not; the good workes whch he hath done, dye not, but lie downe in the dust with him; they perfume his memory on earth, and they goe up with him into Heaven. So we may saie, Whosoeere that dye out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their works of wickedness shall follow them. How glad would sinners be if they might goe to the dust of the grave, yea to the flames of hell, and sinne not goe with them; hell is as full of sinne as it is of misery; and if it were not full of sinne, the misery would be but little in comparison of what it is; there is weeping in hell, but neither repenting, nor pardoning: Man cannot repent there, and God will not pardon there. And hence it is, that though there be continuall weeping in hell, yet there can be no removing of sin out of hell: repentance and pardon remove sin, but weeping alone will not doe it; therefore hell is full of sin, though full of teares. So we may apply that of Moses (Deut. 29. 20.) The Lord will not spare him, but then the anger of the Lord, and his jealousy shall smake against that man, and all the curses that are written in this book shall be upon him. The curse shall lie upon him as long as sinne lieth upon him. When Christ spake the utmost evil of the sinnes of the Jews, and the utmost of their misery in their refusall of himselfe who came to take away sinne, he tells them: I goe my way and ye shall seek me, and shall dy in your sins. (J.8. 21.) Yee shall seek me, but it will be too late; it is a misery to live in sinne, but O what a misery is it to dye in sinne? they that dye in sinne shall rise in sinne; and stand before Christ in sinne, and how shall they be able to stand before him? The Prophet
Prophet: (Ezek. 24. 6) compareth the people of the Jews, to a pot whose scum is in it; we may say so of all impenitent unbelievers, their scum boils in; sometimes the scum appears to them, and they may be thinking to take it off, but the scum boils in again, and there it remains for ever. This is the hell of hell, sin goeth down to the dunt with sinners. We may say (in allusion to that of Peter, Acts 12th) that every wicked man sleeps in the grave, as he in the prison, bound not only with two but with a thousand chains. The sins of believers go to the grave before them. Sin dyeth while they live, and they have a life which shall never die. The sins of unbelievers go to the grave with them; while they live they are dead in sin, and by sin they fall into that death from which there is no recovery unto life. Some sinners are long lived in the body, and they have a hope of dying to sin, when they are ready to dye in nature; as if they carried repentance in their sleeves, and could command it when they pleased. No man hath repentance in his power; and the longer any man lives in sin, the more power sin gets to hinder repentance. And they seldom receive this power of repentance from God, who have long abused his patience; therefore dye they shall in their sinners. When they cease to live here, sin shall not, nor shall they ever want a will to sin, when they are in that state, wherein (properly) they cannot sin.

Job, Chap. 20. Ver. 12, 13, 14.

Though wickedness be sweet in his mouth, though he hide it under his tongue,
though he spare it, and forsake it not, but keep it still within his mouth:
Let his meat in his bowels be turned, it is the gall of Asps within him.

Job proceeds to describe the miseries of a wicked man, most of all of an hypocrite, by an elegant metaphor, or similitude taken from meats, which are sweet in the taste but deadly in the effect: and however, the passages of this similitude:
licude are somewhat obscure, and darke, yet the sense and meaning of it is plaine and easie: in which we may take notice in general, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More distinctly.

First, That sin is compared to meate.

Secondly, That the actings of sin are compared to the eating, chewing, and digesting of meate.

Thirdly, The delight that goeth with sin, is compared to the sweetnesse, and well tastednesse of meate.

Fourthly, Continuance in sin, to the holding of meate under the tongue, and keeping it in the mouth.

Fifthly, The punishment of sin is compared to poyson mingled with meate, or to poysonous meate.

Sixthly, The effects which follow this punishment are compared to torments vexing the bowells, and to vomiting.

Seventhly, The issue of all is compared to death; He shall suck the poyson of Aspes: The Vipers tongue shall slay him.

Though wickednesse be sweet in his mouth.

The word which we translate wickednesse, signifies any kind of sin, yet some restrain it here to that particular sin of the mouth, or tongue, evill-speaking, oathes, and blasphemy, these are sweet and pleasant to profane mouthes, as the praise of God is to the mouthes of the righteous. There is a second restriction of this wickednesse, (which is more proper,) to the finnes of oppression and fraudulent gaine (Gen. 6:5.) God saw the wickednesse of man that it was great in the earth; But what was the speciall wickednesse of that age? The holy Story tells us it was an age of violence, there were mighty men, who were mighty oppressors of men: They are called, men of renown in the 4th verse, whose chiefe was Nimrod, A mighty Hunter before the Lord. We may take wickednesse in the Text both ways; first, in the generall; Secondly, in particular; for the fist of violence, and wrongfull obtaining the things of this life, which is specified at the 15th verse; He hath swallowed downe riches.

Though wickednesse be sweet in his mouth.

Sweetnesse is the futeablenesse of the humour which is in meate and drinke, to the salival humour in the mouth or palate;
late; sweetness to the taste is nothing but this suitableness: wickedness is suitable to corrupt nature, therefore wickedness is sweet, and hath a pleasant taste, as those meats which are most congruous to appetite; though it be sweet in his mouth: The mouth is added, because sensation is made there: for when the meat is passed from the mouth to the stomack, there's no more taste of it, unless it send back fumes to the mouth, which are usually unpleasant and distasteful. The sensitive part of the soule which is affected with the pleasure of sin, is here compared to the mouth: so that, whatsoever internall delight a man takes in the committing of any iniquity, or in any iniquity committed, that is the sweetness of it in his mouth: while the inferior faculties of the soule are pleased and take contentment in sin, they may be said to taste it.

From the Similitude in Generall
Observe;

That, sin is as food to the soule of a natural or carnall man.

Yea it is as food to the natural part of a regenerate man, sin is the food of lust. The first sin was committed by eating the forbidden fruit, and now every sin is the eating of some forbidden fruit. Sin is meat and drinke to the sinner not onely in reference to the effect, because it brings in the bread which some men eate; as Solomon speaks (Pro 4.17.) They eate the bread of wickednesse, and drinke the wine of violence, that is, they eate and drinke that bread and wine, which hath been gotten by wickednesse and violence, now (I say) sin is food, not only in the effect and consequence of it, but also (as obedience and doing the will of God is to godly men) in the very act; The adopted sonses of God say (in their proportion) as Christ said John the 4th, This is my meate and drinke, to doe the will of my Father which is in Heaven; Wicked men say also, 'tis their meate and drinke to doe the will of Satan, who is indeed their father: Nature is as hungry and thirsty after wickednesse, as grace is after righteousness. As there is a hunger and thirst after spirituals, so after carnalls. The natural man is not content till he have his fill of them. The reason why there is so much labouring pains taken to commit sinne, is, because there is a hungring paine provoking to it: we say of natural hunger, it breaks...
breaks through stone walls: that is, it fails us to overcome all difficulties, and labour hard for the supply of nature. Many have so much bread at home, that it is a trouble to them because they are no more hungry, who yet are so hungry after sinne, that it puts them to a continual trouble of breaking through stone walls, the greatest difficulties to come at it. The Philosopher calls those who are given up to pleasure, who as the Apostle speaks of the wanton widow, 1 (Tim. 6. 5.) Live in pleasure, as if that were their only element, or who account it their blessedness to do so: he (I say) calls such, The most importunate men: I conceive he meaneth that such are most eager in pursuing all those means which may satisfy them with pleasures, and are restless till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores: he is hungry, hunger putteth him on: so it is with every man whose heart is set upon sinne, he is an importunate man, nothing can stop him; Though he meet with denials, yet he reneweth his motion, though he meet with rebukes, yet he is not answered, yea though he meet with blowes, yet he will on againe. Hunger must get somewhat, or loose all, and many of these hungry ones for the getting of a poore somewhat, (a dry crust, a bare bone, indeed, a very nothing) have lost all.

Secondly, observe;

There is a present sweetness in sin.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evil heart. Daniel, for some weke ease me pleasant bread; he eate bread to keep life and soule together, but he forbeare feasting or good cheare. Sin is a feast to a carnal man, it is his good cheare, yea it is dainties to him. We have that word (Psal. 141. 4.) where David speaks of wicked men: Incline not my heart to any evil thing, which is a bane that practiseth wicked works, and let me not eate of their dainties. These dainties may be expounded (as we said before) either for the prosperity that comes in by wicked practices (some by wicked wayes get not only ordinary food but dainties) or those dainties are finit selfe; they feasted themselves in doing evil: Lord let me not eate of their dainties, if that be their food I had rather
Stolen waters are sweet, and bread eaten in secret is pleasant. Stolen water and secret bread are sinfull practices, which are so much the more sweet, by how much they are more secret. This bread of secreties is pleasant bread and sweete meates to a wanton spirit: as the word of God and holy actings are pleasant bread to a gracious heart. David saith of the Commandements of God: They are sweeter to me then hony, and the hony-combe (Psal. 119. 103.)

What was thus sweete to him? not the bare word of the commandement onely, but obedience to the commandment, or these commandements requiring his obedience: the word of the commandement is sweet to none but such as doe and obey it: the word is gall and wormwood to a disobedient spirit; but to a David it is sweeter then the hony, yea sweeter, then the sweest part of hony: if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he ads, They are sweeter then the hony, or the hony combe. But what sweetnes is there in the hony-combe? we are not to take the combe alone without the hony, but when he saith, sweeter then the hony-combe, the meaning is, sweeter then the hony that cometh immediately out of the combe: That hony which drops from the combe without pressing is counted purest and sweeter. There is not only meat and drinke to believers in obedience, but hony and sweetnesse: And such likewise for a while it wicked wesse to the wicked.

Thirdly, From the intendment or scope of the similitude, which is to shew what puttheth carnall men upon the pursuit of sin, what it is that provokes them to it, no man acts but he seeth some reason for it: a beast is provoked with some lust, proportionable to a reason, though he hath no reason. Ziphur giveth us, this sweetnesse, as a reason why a wicked man pursues and is so greedy of his sin.

Hence observe:

To instance expected sweetnesse in sin, which provokes to the sinning of it.

When an instrument to finne he pleaseth Oracul, and presents some consideration of profit, or pleasure, or credit. In the Parable of the Sower it is said, the word of God was choaked.
An Exposition upon the Book of Job. Ver. 12.

The thorny ground received the word, but it was choked; by what? There are three choakers mentioned in that place; first, The cares of the world; secondly, The deceitfulness of riches; thirdly, pleasure. These choak the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; Pleasure quickens the principles of sin, and heightens desire after it. When the woman was tempted to eat the forbidden fruit, the Text faith (Gen. 3. 6.) The woman saw that the tree was good for food, and pleasant to the eye, a tree to be desired to make one wise, and then she did eat; here were all sorts of motives, external, internal, sensitive, and intellectual, to draw her to that sinne: And thus the Lord deals with his people, to draw them on in the ways of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceable-nesse of his ways. (Prov. 3. 17.) The ways of wisedome are peace, all her paths are pleasantnesse. Thus he allureth the soule to walk in his ways. The ways of wisedome considered absolutely, are not onely the best, and most honourable ways, but 'tis sweetest also to walk in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and silver to be had in his ways; and indeed he infinitely out-bids sinne and Satan for our service. Godlinesse is profitable for all things. First seek the kingdom of heaven and the rightousnesse thereof, and all other things shall be added to you. What can we desire more than that by which we may obtain all our desires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his ways by the sweet baye of benefits; And thus Satan provokes into the ways of sin: he persuades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sense, and liveth like a beast: Satan handles and fits him accordingly. He feeds him with sweet meats: Though he hide it under his tongue. Though these words carry on the former allusion to eating. For as a glutton

Voluptatum blanditionis detinitione, adeae gerenda omnium pravae sunt impelluntur.

Arist. lib. 3.

Esth. Cap. 5.

glutton that gets a sweet morfell between his teeth, is loath to
loose the delightsome taste of it, and therefore doth not hastily
chew and swallow it down, but he eats it by degrees; such men
of appetite and palat-pleasures will say to others when they
are eating, *Thinke what you are doing, taste pleasure.* Thus doth
the carnall man deale with his sinne, he chews it long, he keep-
eth it close, and hideth it under his tongue.

The word in the Hebrew which we translate to *hide,* is more
proper to the worke of the tongue in speaking then in eating,
and may imply thus much, that as a man who hath got a sweet
morfell, hides it under his tongue in eating, so a carnall heart
that lives and delights in sin, uleth his tongue to hide or keep it
from revealing. The word signifies hiding with the tongue. The
heart is the shop wherein, & the tongue the instrument whereby
those artificiall coverings and vayles are made by which the
wicked man hideth his sin. The tongue hideth both what we are,
and what we have done, as Rachell hid her fathers images,
or as Rahab hid the spies who came to Jericho, left the searchers
should have found them. Thus the carnall man covers his sin
with his tongue. And this is the right character or property
of a false hearted hypocrite; So that Zophar struck at Job secret-
ly, as a hypocrite, while he spake of hiding sin under the
tongue.

Hence observe:

*The wicked mans tongue is the cover of his sinne.*

The tongue of a sincere heart is the discoverer of his sinne.
For as with the heart man believeth, so with the tongue or mouth
confession is made (of our faith in God) unto Salvation (Rom. 10.
10.) as also of our sins against God unto pardon and remission.
I said *I will confess my sin unto the Lord* (faith repenting David,
Psal. 32. 5.) and thou forgavest the iniquity of my sin. Now as
the tongue of a good man discovers his sin, so the tongue of a
wicked man hides it: and that three ways.

Firstly. By plaine denying that he hath done it.
Secondly. By dissembling or concealing what he hath done.
Thirdly, And most ordinarily, by excusing it: though he
cannot conceale the evil done, much lisse deny it, yet he hath
somewhat to say, to render the doing of it lisse culpable then
others.
others conceive it. To which purpose the heart prompts the tongue with a thousand excuses; The hypocrite is elegantly said to hide his sin under his tongue, because by carnall reasonings and faire words he makes so many excuses for it; he gilds over the rotten pott, and paints the filthy sepulchre of his heart and life with oylỳ words, driot from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live assunder. As it is the glory of God to conceal a thing, that is, a sinfull thing (Prov. 25. 2.) So it is the glory of God for man to declare his sinne. Thus Joshua exhorts Achan; My son give glory to God, and make confession (Josh. 7. 19.) But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their sins for shame, but that hiding will produce greater shame. He that covers his sin shall not prosper (Prov. 28. 13.) If we doe not cover our sins God will. Our covering of our owne sins by excusing them, brings the curse (few sins hurt except we cover them ) but if God cover them by forgiving them, we are blessed. (Psal. 32. 1.) Blessed is he whose sin is covered. God covers the sin of a believing and repenting foule; but the impenent unbeliever covers his owne. He hideth it under his tongue.

Againe, We find the word used to another sense in Scripture, which may further clear up this point; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. (Cant. 4. 11.) Thy lips, O my Spoufe, drop as the honeyscombe, hone and milke are under thy tongue, hone and milke, that is, hone words, sweet pleasant words are under thy tongue; my Spoufe is now meditating and considering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue. That of David (Psal. 66. 17.) reacheth this sense: we translate; I cryed to him with my mouth, and he was extolled with my tongue. The Text may be rendred thus; I cryed to him with my mouth, and his exaltation was under my tongue: That is, I was considering and meditating how I might lift up and exalt the name of God, and make his praise glorious; holy thoughts are said to be under the tongue when we are in a preparation to bring them forth; and so are unholy thoughts. (Psal. 10.
(Psal. 10 7.) His mouth is full of cursing, and deceit, and fraud, under his tongue is mischief and vanity: that is, he speaketh evil and is devising how to speake worse: His words are wicked, and his devisings are more wicked. Thus as in reference both to good and evil, there is a hiding under the tongue to prepare for speaking, so there is a hiding under the tongue that the thing may be concealed, and not at all spoken; that's the hypocrites art; for as prophanepersons care not to proclame their sinnes, they make their tongues the trumpet of their vanity, they declare their sinnes as Sodom: so the hypocrite is busy to make shadows for his sinne, and to gloss it over with faire pretences lest it come to light.

Againe, We may expound this latter branch as an effect of the former, which also comes up clearly to the point in hand. Because wickedness is sweet in his mouth, he will therefore bid is under his tongue. To which sense the Chaldee Paraphrafl speaketh; If wickedness was sweet in his mouth, he did believe it, or hide is by a lye, under his tongue. As lying is it selfe a great sin, and every sin hath somewhat in it of a lye, so many sins are concealed by lying. That sweetnesse which causeth a wicked man to commit it, causeth him also to retaine and hold it, or as the Text speakes, To hide it under his tongue. We read of an antient Glutton, who wished his neck were as long as a Cranes", that so he might keepe the taste of his meate, there is such sweetnesse upon the taste of a natural man in sinning, that he wishes he might retaine it long upon his spirit, and is troubled if he quickly part with the pleasure of his dainty morsels.

Zophar hath not yet done with these suppositions, we have had two of his thoughts already, Though wickedness be sweet in his mouth, though he hide it under his tongue, he is not satisfied in these two, but gives us two more in the next verse, one expressly, the other by implication.

Ver. 13. Though he spare is, and forsake is not, but keep it still within his mouth, yet &c.

This verse is of the same tendency with the former, which hath been already opened. In the 14th verse we have the application of the similitude, whereof this is but a further illustration, Though he spare is, and forsake is not, but keep it still &c. This
This expression for the manner of it, suits that which we read (Job. 1:20.) where Job is being asked whether he was the Christ; he confessed and denied not, but confessed I am not the Christ: So'tis here said of a wicked man, he spares his sin and forsakes it not, but keeps it, to shew the inintenstee of his spirit upon his sinne, he will by no means let it goe.

The words still pursue the metaphor of eating, for a glutinous person (as was intimated before) eats for eating sake, or for pleasure, not for strength to glorifie God, which should be the end of our eating. Now though this moral gluton be not sparing at all in the eating of his meat, that is, in the committing of his sin, he eats, that is, eats heartily, yet he spares his meat while he is eating it, he will not eat it hastily, but with a kind of deliberation: as some eate their meat so greedily that they scarce taft what they eate, so others eate it so slowly, as if they thought they could never taft it enough, or have enough of it. 'Tis thus also in sinning. Some sin in a kind of hurry or sudden passion, they scarce know what they doe, while they are doing evil, or they are to any sinfull occasion what a carnall heart is to any good occasion or to any occasion of doing good, glad when they are rid of it; But others sinne lingeringly, and think they never stay long enough upon it; They sin feelingly and desirous (as that Roman Tyrant desired men should die) to feel themselves sin. Such as these (I conceive, according to Zephars scope and minde) may be sayd to spare their sin. They doe not spare to commit it, but they commit it sparingly, as being loath it should spend off their hands too fast. The Original word here used, signifies to spare, as we ought, out of pitie and compassio[n]; hence not sparing and not pitying are put together, Ezek. 5.11. it signifies also to spare what should not be spared, to spare not onely that which is in our power, but which is our duty to destroy. Some spare being moved with a foolish pity, and others with covetousnesse. We may find a mixture of both in Sauuls sparing the Amalekites. His Commission ran strictly, thus (1 Sam. 15.3.) Go and smite Amaleck and utterly destroy all that they have, spare them not; but verfe 15. Saul being questioned by Samuel, answers, the people spared the best of the sheep, &c. they would spare Amaleck, when God had said, spare them not. Saul pretends devotion, it was for sacrifice;
sacrifice: But indeed 'twas pride or covetousness, or at the best a groundlesse pity which prevailed with him. In this sense wee are to take it here. Though he be very tender towards sin, as if he were afraid the winde should blow upon it: Though he deale gently with it: as David gave instructions to his Army concerning Absalom: though (according to the Allusion in the Text) he spare it as a pleasant morsel, which he would be alwayes eating and never eate up, yet it will be bitter to him, &c.

Hence observe:

A carnall man is mercifull to his sin, and favourable to his lusts.

The Apostle faith (Rom. 8. 32.) God spared not his own Sonne; That is, he did not deale with him in a way of pity when he was in the place of sinners, but delivered him up (namely to death;) for us all: but sinfull hearts are kind and pitifull to their sins: though they heare that sin will damne them, yet they will not give their sins an ill word, much lesse a wound, they spare them, as Saul spared Agag and the fat cattle. Sin is spared three wayeres.

First, When not confessed: we bring sin forth to tryall and arraignment by confession.

Secondly, When we doe not passe sentence upon it, nor judge our selves for it: so the Apostle speakes (1 Cor. 11. 31.) If we would judge our selves, we should not be judged of the Lord. We should say this sin deserves death, and we deserve to die for it, else we spare it.

Thirdly, We spare sinne when it is not actually put to death, though we condemn it: some confesse the iniquitie of their sinne, who yet will not part with it. And sin like a malefactor cast by the sentence of the Judge cryeth for mercy, or as a prisoner of warre for quarter, when the life of it is in danger: sin faith as those ten men to Ismael (Jer. 41. 8.) Slay us not; why? what hath sin to say for it selfe why it should not dye? usualliy it faith, as those men in the Prophet did, We have treasures in the field. Spare us, say covetousness and oppression deceit and fraud, We have treasures and riches for you; spare me sayth uncleanesse, I have pleasures and delights for you; spare me sayth another, I am but a little one: spare me, this is the first time: I have been committed but once, or twice; spare,
us cry they all, we are your kindred, flesh of your flesh, and bone of your bone. Thus finne cryth for sparing, and the Hypocrite is very willing to heare this cry, and spare his finne, though he thereby wound and be cruel to his own soul. Therefore what Solomon faith concerning the chastning of a childe, I say, concerning the destroying of thy sin, spare not for mercy.

Foolish pity destroyeth that which is more worth then a City, yea then a world, the precious soul; We may say (as it was to Ahab in that case when he spared Benadab and let him goe (1 King.20.40.). Because thou hast let a lust goe which God hath appointed to destruction, therefore thy life shall goe for its life; take heed of sparing, and pitying your fins, as you heare any pity to your own soules, or desire that God should spare and pity them; if we spare our sins, God will not spare us, Deut. 29. 20. Remember God hath appointed every lust to death, if it hath not a death of mortification here, you shall have a death of misery hereafter; if you spare what God hath appointed to death, your life shall goe for its life. There is a sparing cruelty as well as a punishing mercy; it is mercy to punish some persons, and cruelty to spare others; but it is a mercy to punish all fins, and cruelty to spare so much as any one; we may call every sin as Christ doth foule the traytour, A sonne of perdition, eather actively or passively; if it be not destroyed, it will destroy. Sin is actively a destroyer, therefore let it be destroyed. If you deal not with it as a son of perdition, it will be your perdition.

Further, the Septuagint reade it with a negation, Though he spare it not; their negative hath the same sense with our affirmative. Though he spare it not; that is, (in allusion to meats) though he eates freely of it; we ordinarily say when friends are at Table with us, Pray do not spare: so when a wicked man gets finne under his tongue, he eates, like a glutton, greedily, so the Apostle describes such. Being past feeling they commit iniquity with greediness: They eate and spare not, they doe not sin with moderation or temperately, but are like Epicures in sinning, they sin insatiably. But because the negative is not in the Hebrew reading I shall not stay upon it; yet (I say) the generall scope and intendment of both readings is the fame. For if he spareth it, it is because he loves it, and if he spare it not, it is because he liketh it. Though he spare is

And
And forsake is not.

In pursuance of the similitude of eating, the fense is made out thus; Though he spare it, as loath to let it goe downe into his stomach, for when once the meate is downe, it is lost to the palate, therefore he parts with it by leasure. But more properly to forsake, notes these two things: first, to withdraw outward communion; secondly to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his presence. Every where in Scripture, carnall men are said to forsake God both ways (Jer. 2. 13.) This people have committed two great evils, they have forsaken me the fountain of living waters, that is, I have no more of their company, they doe not love me, therefore they desire not communion with me. The word is used by David the figure of Christ (Psal. 22. 2.) as also by Christ himself when he hung upon the Cross, My God, my God, why hast thou forsaken me? The Lord at that time did intercede or stop his presence from his Son; he did not manifest himselfe to him, there was as it were, for that present, a kinde of intermission of the sensible actings of the love of God towards him: Christ being thus denied that communion which he had always enjoyed with the Father, cried out, why hast thou forsaken me? But as the wicked man spares his fin, and will not hurt it, so he would never be out of its company, much lesse forsaake it utterly.

Hence note,

That, a wicked man is very fastfull and constant to his fin.

Solomon giveth that rule of love; The friend and the fathers friend forsake not, (Prov. 27. 10.) a man should not forsake his own friends much lesse should he forsake his fathers friend, or a friend to the family: Thus with a carnall heart, this man is my friend, and he lookes upon him as his father's friend. His sinne philisophicall the Apostle speaketh, (1 Cor. 7. 20.) when a comorison was made by Paul from his former life as a gentile amongst the Grecians, he had his fathers estate, and held it (so it were,) by their fathers commandement; any time a Hymeneus grieues the practice of love, yet he doth not forsake his respect to it, he may leave
leave off the exercise, yet not withdraw his love. Many considerations may break off his actions, but nothing breaks off his affections. A wicked man faith to his sinne, as God to Japhna.

I will not leave thee nor forsake thee.

The last clause of this verse, is but the affirmative of this negative.

But keepes it still within his mouth. Never confessing it.

Solomon puts those two together, He that confesseth and forsaketh his sin shall have mercy. He that hath no mind to forsake his sinne, hath no desire to confess it. He that would keepe it in his hands, would also keepe it within his mouth. But what gets he by this concealment? The next verse enforme as, which contains the Application of the whole similitude.

Ver. 14. Yet his meate in his bowells is turned.

Though wickednesse be sweet, though he hide it under his tongue, though he spare it, &c. Suppose all this, that a wicked man hath been very tender of his sinne, and nourished it long, what's the benefit? where's the fruit? Yet his meate in his bowells is turned. That is, the many dyes and courses that he hath had in this banquet of sin, all this meate in his bowells is turned; bow turned? every thing that is eaten, if there be a digestion made of it, if the stomack can doe its worke, is turned. Naturalists call it Assimilation, when the meate eaten is changed or turned into the substance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his stomack to be such as if the meate were not that which he had eaten, it doth not turn to nourishment, but to poysyon, as the next clause expresseth.

His meate in his bowells is turned.

It is the gall of Asps within him.

So Mr Broughton reads it, His meate in his bowells turned into the gall of Asps within him. We say, His meate in his bowells is turned, it is the gall of Asps within him; The sense is the same; For this turning of his meate in his bowels (as our translation expresseth it) is not the turning of it into nourishment, but into poysyon.
The gall of some creatures is poison, yea the most deadly poison; Aristobolus, Pliny, and others that write the History of animals, tell us that the gall of Serpents is full of poison, and they have exceeding copious galls; yet there is a further elegance in the words, suiting a secret in nature: it was sweet in the mouth, now it is gall. Those meats which are sweetest to the taste turn, most to bitterness and choller in the stomach. So there is a gradual continuance of the metaphor, sweetness turns to bitterness, and not onely to bitterness, but to gall, and not onely to gall, but to the gall of Asps, which is not onely bitter, but poisonous. There is a bitterness that hath wholesomnes in it, and is medicinable, there is also a poisonous bitterness. The wild bitter gourd put into the pot was deadly, but of all poisonous bitternesses, the bitterness and poison of Asps is most deadly. There are many remedies or antidotes against poison. And there may be remedies found against the poisonous bitings of all Serpents, except that of the Aspe, which as the ancients affirm, killeth in four or five hours, notwithstanding the use and application of the most soveraigne remedies. In so much, that the biting of the Aspe is gone into a proverb, for an immediate evil.

There is another consideration in the gall of Asps that carrieth the poynct more fully; for though that gall be death, and death without remedy, yet it causeth a kind of a pleasant death. The biting of the Aspe stupifies and then kills. The person bitten falls presently into a sleepe, which is a short death, and then dies which is a long sleepe. Though the person bitten be in present danger of death, yet the paines of death are not felt. It is storied of Cleopatra, Queen of Egypt, that when shee saw her Husband Mark Antony ruined and dead, having laid violent hands upon himselfe. When she saw all lost, the City of Alexandria, where she thought to secure her selfe taken, and her power utterly broken; she so much disdained to be a captive, and to be brought in triumph to Rome, that out of the greatness of her spirit, she chose to put Asps to her breasts and dye. Which she did upon this naturall consideration, not only because she knew they were present death, but because they would put her to least paine, or make her altogether senselesse of paine in dying.

Tt 2

Hence
Hence observe;

First, That, How pleasant soever sin is in the act, it is bitter in the end.

Holiness is sweet in the way and end too: wickedness is sometimes sweet in the way; but always bitter in the end. Solomon gives this in plain assertions, (Prov. 20. 17.) The bread of deceit is sweet to a man, but afterward his mouth shall be filled with gravel. And againe (Prov. 23. 31, 32.) Look not upon the wine when it is red, when it gives its colour in the cup; That is, take heed lest the sight of it ensnare thee to intemperance and drunkenness. Some love to see their wine sparkle and bristle in a clear crystal glass; it pleaseth them to look upon it, and see it, as well as to taste and drink it. But look not on it, so as to lust after it; why; As the last it bites like a serpant. The bread of deceit is gravel afterwards, and the sweet wine bites at last; 'Tis pleasant to looke to in the cup; and pleasant to the taste, but if you be over-taken with it, your bowels will find it turned to the gall of Asps. The Prophet (Jer. 2. 19.) saith to such; Then own wickedness shall correct thee, and thy backslidings shall reproove thee. But is sin it selfe a corrector and a reprover of sinnes? The acts of sin doe neither correct nor reprove, but the effects of it doe both, so the Prophet seemeth to expound himselfe in the latter part of the same verse, Know therefore and see, namely, by the event, that it is an evil thing and a bitter, that thou hast forsaken the Lord by God; That is, thy forsaking of God (such is every turning aside to and embracing of sin) will procure thee much evil, and provoke God to make thy life bitter unto thee. We may say to every one who delights in sin, as the charge is given against Babylon (Rev. 18. 7.) How much thou hast glorified thy selfe, and lived deliciously, so much torment, and sorrow shall be given to thee; How much of the one, so much of the other; Thy sin was sweet in thy mouth, but it will be turned to the gall of Asps in thy bowells.

Secondly,
Secondly, Note;

Sin hath not only bitterness in it, but there is death in it.

All gall is bitter, but the gall of A§s is deadly. Sin is a deadly poiyton, for though it be pleasing a while, yet 'tis killing in the end; the bitterness that floweth from sin is the bitterness of death: if after it hath yeelded us a little unsatisfying pleasure, it should only conclude in paine, this might not onely discredit it in our opinion, but provoke us to cast it for ever both out of our affection and practice; how then should our hearts be turned from it, and rise against it, when we are assured that this paine is as a poiyson, and that this poiyson is unto death?

Thirdly, Note;

Though sin be deadly, yet it leaves the sinner senselesse of death.

Sin destroyes, and the man knows not what hurts him. Every Evill is by so much the worse, by how much it leaves us less apprehensive of the evill it doth us. Those wounds may be most mortall, of which at present we seele least paine.

Lastly, Observe;

It is a dangerous thing to keep sinne counsell, or to conceal it.

The wages of sin (committed) is death. But the wages of sin concealed is the worst of that death. Every sin acted hath in it the seede of death; but sin hidden under the tongue, and kept in the mouth, by denying, dissembling, or excusing it, is a deadly poiyton. The Gospell hath a remedy against that death which is defected by the actting of sin, but it hath no Antidote against the poiyson of a studied and continued concealment of sinne; 'Tis the gall of A§s within him.
Joeb, Chap. 20. Ver. 15, 16, 17.
He hath swallowed downe riches, and he shall vomit them up againe, God shall cast them out of his belly.
He shall suck the poison of Asps, the vipers tongue shall slay him.
He shall not see the rivers, the floods, the brooks of bong and butter.

The similitude betwenee sinne in generall, and pleasant, though poysenous meate, which Zophar pursueth in the three former verses, is here contracted to a particular sinne, the unjust obteining of riches, the roote of which is covetousnelle, or the love of mony, and that the roote of all evil ( 1 Tim. 6. 10. ) 'Tis the roote of all morall evil, or sinne, and so the roote of all penall evil or trouble, whether to our selves or others, as appears in this context.

He hath swallowed downe riches.

The word implyeth eating with iniatiable appetite; every man that eateth must also swallow, but a glutton is rather a swallowater then an eater. He throws his meate whole downe his throte, and eats ( as we say ) without chewing. The rod of Moses ( turned into a Serpent ) swallowed up the rods of the Egyptian sorcerers. The word is often applied to express oppression ( Psal. 35. 25. ) Let them not say in their hearts; if we would we have it, let them not say we have swallowed him up; That is, we have made cleare riddance of him, he is now a gone man forever. The ravenous rage of the adversary is described in this language ( Psal. 124. 3 ) If it had not been the Lord who was on our side, when men rose up against us ( that is, if we had one lese then God, though the greatest of creatures on our side ) Then they had swallowed us up quick. The Church is comforted ( Isa. 49. 29. ) with an assurance of freedom from such swallowers; They that swallowed thee up are farre away; thou hast those by thee that were ready to devour thee ( as it is said Revel. 12. 4. The Dragon stood before the woman for to devour her childe as soon as
Est metaphorae ducta s ab immemorsibus bestiis, qua alias ferarum visita deglutiantes.

Riches are a sweet morsel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteousnesse. What he teares from the backes, and pulls out of the bellyes of others, delight his backe and belly most. Some care not so much for the riches they get, as for the sinfull wayes by which they get them. It contents them more to over-reach another, than to enrich themselves, Augustine confesseth of himselfe, that in his youth he would steal fruit, not because he cared for the fruit, but because he delighted to steal; so we may say of these, it is the wrong, not the gaine which pleaseth them: Stolen waters are sweet, and this makes them sweetest to some, that they are stolen. 'Tis rare, if he that swalloweth downe riches, be not a swaller of the poore, if his particulars rising and filling, be not the falling and emptying of many.

Againe, When a man swallows and devours greedily, he doth not well discern what he eats, he takes little notice whether his meate be wholesome and fit for nourishment or no, he eats without due respect either of quantity or quality. This sets forth the temper of worldly men, and gives us a second observation.

Greedy covetous persons care not what it is they have, so they may have it.

A just man considers every penny he gets, and asks his own heart, how he came by it; A righteous man is as carefull what money he puts in his purse, as a temperate man is what meate he puts into his stomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more considerable to him, then the gaine, and whence he hath it, then what he hath.
all is fish that comes to a wicked man's net, though it prove a serpent not a fish. As appears by the issue of his greedy getting, or swallowing, laid down in the latter part of the verse; He hath swallowed downe riches, and

He shall vomit them up againe.

What we eate moderately, we digest, concoct, and turne to good blood for the support of nature, but if a man eates intemperately, his stomack turnes and he falls a vomiting; A glutton gets more meate downe then others, but he gets lesse strength by it. The Pelican hath his name in Hebrew from this roote, because having eaten Shel fishes he vomiteth them out againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the Shel. The Prophet (Jer. 25. 22.) tell us of a vomit which the wrath of God gives a sinful people; Therefore shouldest thou say to them, shouldest the Lord of Hosts the God of Israel, drinke ye, and be drunken, and spue and fall, and rise no more. What was it they should drinke? it was a cup of judgment, they had been liberally drinking the cup of sin before, now God puts a cup of sorrow and blood to their mouths, and they must drinke till they spue, and stagger till they fell, and so to fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spue out. They are to a Land as unwholsome meate to the stomack, the burden of it. Hear that severe warning to the people of Israel, (Lev. 18. 26. 28.) To shoul therefore keep my statutes and my judgements, and shoul not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you, that ye spue not you out also, when ye defile it, as is spewed out the Nations that were before you.

But wheresoe it is that the wicked man vomiteth up what he hath devoured? To cleare that, consider these are foure farts of vomiting.

First, From the fullness of the stomacke, by excessive eating and drinking.

Secondly, From the filthiness or fouleneesse of the stomack, by eating and drinking those things which are unwholesome and unclean.

Thirdly,
Thirdly. From the weakness of the stomack; some are not able to retaine, no not a little, and that good food, because their stomackes are ill.

Fourthly. From a secret antipathy, or averseesse to that which is eaten. The vomit in the Text is not caused any of these ways. A wicked man doth not vomit from the averseesse of his spirit to his sin, he liketh it well enough, nor from the weakness of his spirit to sin, he is mighty to act and digest the work of sin; nor doth he vomit because of the foulenesse of his spirit, that never troubles him, the fouler any mans spirit is, the more retentive it is of sin; nor doth it proceed from his fullnes of sin; for how full soever he is, yet he is hungry still, and faith not it is enough.

Whence is it then that he vomiteth? I answer, by distinguishing againe of a two-fold vomiting.

First, Free and natural: Secondly, forced or artificial.

Some vomit alone, others have vomits given them; some vomit by the strength of medicines, others vomit by the strength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently, not freely but forcedly. The game of fraud and oppression may be said to be vomited up two ways.

First, By repentance; Secondly, by expence.

Repentance in general is called by the ancients, The vomis of the soule, and that is applicable to any speciall repentance, and repentance upon this speciall account of unlawfull gaine (as also repentance upon what account soever may be) is two-fold.

First, There is a repentance rising from godly sorrow, thus repenting Zacchaeus vomited up his ill gotten goods. For when Christ was come to his home; Zacchaeus stood and said unto the Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four fold (Luk. 19.8.) This gracious vomit his soule received by the power of the Spirit of God, provoking him to repentance and happy it is for them that have swallowed downe sires untily, if the Lord grace them this repentance of godly sorrow, to vomit them hence again.

Secondly, There is a vomiting of riches by repentance which
which ariseth onely from worldly sorrow and gripe of conscience, not from any change of the minde: fo. Judas, having swallowed downe thirty pieces of silver (the price of blood) for betraying Christ, vomited them up by repentance then as it was, a repentance proceeding from worldly, not from Gods sorrow (Matt. 27:4.) Then Judas, when he saw that he was condemned, repented himselfe, and brought the thirty pieces of silver to the chiefes Priests, and Elders, and cast them downe and depo-
ted, and went and hanged himselfe. The Apostle (2 Cor. 7:10) saith that worldly sorrow causeth death. Sin causeth eternal death, and this kinde of sorrow for sin causeth temporall death; some fast, and languish to death in worldly sorrow, and others (like judges) by the violence of it thrust themselves violently out of the world, and dye. Meese vexation enforceth some wicked men to be honest and to cast up what they have unjustly gotten.

'Tis not the tendereness of their consciences, but the secret pain of them, which puts them upon this. As some men in reason why they refuse or abstaine from eating such unclean meat, is not because they doe not love it, but doth not love them, it makes them sick if they eat it. The reason why some vomit up the unrighteous meat which they have swallowed, is not because they doe not love it, because it doth not love them, but hath made the Whale that swallowed up Jonah, found him in his stomacke could not digest that morse, he must vomit for his owne ease. Riches in the belly of many, like Jonah in the Whales belly, a trouble to him, he must vomit them up againe, not out of love to, or hatred of sin, not out of pity to the oppressed the poor, but for his owne present ease, & yet, is this how poore an easse will that prove? Such as this is the vomiting here meant. And in this Zaphay doth the duty but the pestilence of a wicked mans be better to restore any way, then to receive that gotten, yet a man is not made better who receive. And we may say of such a repentance, it is to

Again, As there is a vomiting of this kind

First, By a willing espence, And this also is an

Secondly, by esence, And this also is a
riches for prodigality; they spend profusely, what they get sin-
fully. What one lust brings in, another lust carrieth out. One
lust is as a rake to gather, and another as a fork to scatter.
A conjunction of both these may be found in the same man.
For there are two sorts of covetous men. Some get meekly to
hoard and fly up, their nest is full of eggs, & yet they can scarce
afford themselves one, but sit brooding upon them to hatch
more. A second sort of covetous persons extort and get meek-
ly to spend: By covetous practices, they make provision for
wanton and luxurious practices. These vomit what they have
swallowed, by a willing expense.

Secondly, Others vomit what they have swallowed by for-
ced expense, such troubles and Law-suits are brought upon
them, that what they have violently or fraudulently gotten
from others, they are compelled to refund, and pay backe a-
gaine; as appears more clearly in the next clause.

*God shall cast them out of his belly.*

These words shew what kind of vomit his is. The word in
the Hebrew signifies both God and an Angel. The Septuagint
render, An Angel shall cast them out of his belly: And their Inter-
preters expound it of an evil Angel, who is the tormenter
of this evil man; we referre it to God as being a part of his di-
vine justice thus to repay unjust men: *God shall cast them out of
his belly.* An oppressour having gotten riches into his posses-
sion hopes to hold them: But God lends out his wit of exer-
cise, and seeth him out of his possession or them out of his.
The word which we render cast out, carrieth a double, and that
contrary signification, it signifies both to possess, and to dis-
possess, to punish, and to thrust out of an inheritance. So the
word is used (Joel 2:3, 9) in reference to the Canaanites, whom
God dispossessed: And the Lord, yea God shall drive them out of
their land; and ye shall possess their land. In both parts of
which verse we find the same word: As God cast the Canaanites
out of their hand to place his own people there, according to
his promise; so God will cast all gotten riches, those riches
taken especially by the foolishness of wicked men, which they have gotten
under a necessary obedience to his command (1st Tim 6:10) and the
Evidence of such men (that is, Tyriens) why will the Lord cast
out
out Tyre? Tyre was a merchandizing Citye, an oppressing Citye. Tyre heaped up silver as the dust, and fine gold as the more of the streets; ver. 9. yet the Lord will make her poore, and naked, he will level her heaps of gold and silver, and smite her power in the Sea. The lot of proud oppressing Tyre and her riches shall be the lot of every oppressor and his riches. God shall cast them.

Out of his belly.

That is, out of his barnes and gardens, out of his chiefe and store-houses; wherefoever he hath hoarded his riches, that's his belly, and from thence they shall be cast.

Hence observe;

First, The worldly man is unwilling to part with his worldly portion.

Here's an act of violence, God calls them mine as his belly, he pulls them from him by an act of justice, as he had unjustly pulled them from others. He can let his blood go as easily as his wealth.

Secondly, Note;

Man may go, but he cannot hold what he hath.

What God giveth he will maintain, what is bowed down shall be vomited up with shame. For I will bring forth out of his mouth swallowed up (Jer. 51. 44.) What was that he hath the riches of the Nations round about him? Thus Britan represents him boasting (Chap. 10. 13, 14.) and the bounds of the people, and have robbed the bound hath found as a nest the riches of the people. Nations do notpolitically connive at their Subject oppress ene great estates, and then squeeze all into their own and them naked; to the great God permits some to like sponges, by sucking in the substance of others, and then makes them returne and render righteous judgments. Whosoever is given to win by God, and whosoever is not given to do so to take away they who are rich, thou shalt be made poor by the will of God.
concludes, A little that the righteous man hath, is better than the
great riches of the ungodly; This betterness ariseth two ways.
First, From the excellency of the conveyance, and that in
three respects; First, the little which the righteous man hath,
comes to him by the purchase of Christ. Secondly, He hath it
by the promise. Thirdly, by the special providence and fatherly
goodness of God to him. A little thus conveyed to
the righteous man is better than the greatest riches of many un-
godly. Secondly, It is better in reference to the sureness of it:
there is a flaw in the titles of wicked men, and therefore God
will one time or other question their possession. The righteous
hold their temporals as well as their spirituals (in capite) by
Christ their head; and hence it is that they have a sure estate in,
and hold of, both.

This should admonish all to consider what riches they swal-
low down; He that hath got much honestly, may spoile all by
mingling with it dishonestly gotten. For as he that hath
eaten divers wholesome meats, may yet lose the comfort and
nourishment of them, by feeding upon some one unwholesome
dish; And by this means undergoes a double evil; First, in
eating that which is bad, and then in vomiting up good and
bad together, so "Tis in this case: Christ useth an argument
warning men to take heed of unjust gain made higher then
this (Mat. 16. 26.) What shall it profit a man if he get the whole
world, and lose his owne soule. Put all unjust gain into the
ballance with your soule, and see what you get by that while
you loose this. The argument in the Text is also very prelning,
What shall it profit a man to get a maffe of worldly riches un-
justly, and by that gain loose all that he hath justly gotten. If
injuries dealing did indamage our estates onely, what advan-
tage is there in dealing injudiciously? But Zophar urgeth yet fur-
ther in the next verse.

Ver. 16. He shall suck the poysen of Asp.

These words may be taken eyther as a distinct similitude, or
as the conclusion of the former. There is a double reading,
some thus, He shall suck the head of the Asp. The same word in
the Hebrew signifies the head and poysen, because the head in
those venemous Serpents holds the poysen. We translate this
word
word (Roeb) Gall. (Dent. 29. 18.) Least there be among you a
roote that beareth Gall (or a head) and wormwood. That is, lest
any person among you should commit this wickedness (namely,
Idolatry, or the worship of strange gods) which will be as
distsaftfull to God as Gall is to man, and which will be bitter
as Gall to the man who commits it, whether we consider the
bitterness of repentance if it be pardoned, or the bitterness of
paine, if he (pursuing in it impenitently) be punished. And
hence this very word is used again to signify Gall in that Pro-
pheticke Psalm of the passion and paines of Christ for our sins
(Psal. 69. 21.) They gave me also gall for my meat. Any Gall
is so bitter and unflavour to the taste, so offensive and trou-
some to the stomacke, that 'tis a kind of poysen and some venom-
ous creatures carry their poysen in their Gall.

He shall sucke the poysen of Asps: That is, He shall find that
most bitter and deadly to him, wherein he thought to finde
much sweetnes and delight. As if he had said: Thou shalt su-
gest after the estates of the poor, I sell thee when thou art seeking
them as a honey-combe, thou art but sucking the poison of the
Asps. While the covetous oppriffour is in the act of his business, it is
tweet and good, he little thinks he is sucking poison, dead-
ly poison of the Asps: It is misery enough to have a bone
any time, but to sucke poysen while we thinke,
sparking, to a sinfull getting which tends to pover
this gathers, doth worse then scatter; For he that
son of Asps, and (which speaks the same or a word)

The Vipers tongue shall slay him.

That is, he shall surely die, the is, he shall die. The
poysen of Asps is deadly, and that the Viper
sent death, we have cleare evidence (besides what
naturall Historians) from Scripture record. When
escaped from Ship-wreck, and was comon for the
the Barbarians shewed him kindness, and made
of which when a Viper came and stung, upon
looked when he would fall down, and yet a
murtherer, whom, though he vicioues the.
followed him to land, or (as that Text gives it) would not suffer him to live (Acts 28.4.) So that, when Zophar saith, "The Vipers tongue shall slay him," The meaning is, he shall be as certainly and suddenly slain, as if a Viper had bitten him. The Vipers tongue is worse than the Lyons tooth, and gives so mortal a wound that every touch is death. When John the Baptist, as also Christ would shew how hurtfull and dangerous the Scribes and Pharisees (among the Jews) were, they call them A Generation of Vipers (Math. 3.7, Math. 12.34.) These Vipers never gave over till they had slain Christ. There's no escaping if a Viper bite; and of them Christ saith (Math. 23.33.) O Generation of Vipers, how shall ye escape the damnation of hell? It shews that the morall Viper is as dangerous as the natural, when we read that the former shall not escape the wrath of God, as man cannot escape, being stung, by the latter. The Vipers tongue is the Emblemme of any remediless evil. And such shall befall the covetous oppressour, The Vipers tongue shall slay him.

Hence note;

The mischief that a wicked man doth to others, shall return upon his owne head.

While he impoveriseth his neighbour, he undoeth himselfe, while he is fucking others, he is slaying himselfe. Solomon describes a combination of evil doers, whose seers run to evil, they make hast to shed blood; But he concludes (Prov. 1.18.) They lye in wait for their own blood, and lurk privily for their own lives, so are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof: They made hast to shed the blood of others, but the event proved that they laid wait for their own blood, Sin is the great Deceiver, The harme doeth is all their ways, the greatest harme receiver. He that layeth snares, layeth them for others, but he catcheth himselfe: And therefore Solomon resolves it directly (which yet we are to understand of the event, not at all (which makes their case more miserable) of their intention.) They lurke privily for their own lives. All their lurking and plotting recoyles upon themselves, Their own iniquities shall take them, and they shall be hiden with the coards of their sime, as the same Solomon expresseth it, (Prov. 5.22.) As He that is wise (that is, holy and righteous) shall be wise for his...
himselfe (Prov. 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himselfe, yet himselfe shall be the chiefe gainer by it in the end; so he that is foolish (that is, wicked and unrighteous) shall be foolish to himselfe. Though he onely intended the hurt of others, yet he shall be the chiefe, possibly, the onely hurt-receiver in the end, as it followes in the latter part or croffe part of the same Proverbe, If thou scornest, thou alone shalt bear it. The greatest hurt which any man can doe his brother by any wrong done to him, is so little comparatively to what he doth to himselfe, that the Scripture casts the whole upon himselfe; He alone shall bear it. While he gives his brother a bitter potion to drinke, himselfe drinks the poyson of Afts: While he wounds his brother with hand or tongue, the Vipers tongue shall slay him.

Further, By the Vipers tongue, we may understand any opposer, who rifeth up against and accuseth this fraudulent or violent oppressour. An accusing tongue, especially a falsely and maliciously accusing tongue may well be called a Vipers tongue. In which fence, principally, the Scribes and Pharisees are called a Generation of Vipers. Detraction wounds deeply, and a wound in the reputation is hardly healed. When the Egyptians would describe a man smitten with a detaching tongue, they were wont to paint a Basiliske, who kills such as come neere to him with his breath. And the Vipers tongue hath also been (among the Ancients) an Emblem of the same signification.

Hence note;

Oppressors shall not want accusers, and they who have smitten others in their estates, shall be smitten in their names.

Such get riches to themselves a name, and they (ambitionally as the Psalme hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project fayles them, and as they never deserved nor had a good name, so they shall not long have a Great one. If good men doe nor cry them downe, some or other as bad as themselves shall. The Vipers tongue shall slay them.

Verf. 17.
Ver. 17. He shall not see the rivers, the floods, the brookes of honey and butter.

These words continue the misery befalling a wicked man; he hath gained unjustly, but he shall not possess what he hath gained. He shall not see; that is, he shall not enjoy; seeing is not taken here for a naked hungry sight of these things. He may see the floods, rivers, and brookes of honey and butter with his eye, but he shall not have a comfortable use of them. Sight is so noble a sense, that it is put for all the senses; especially for that which is the desire of all the senses, enjoyment. We render that of the Preacher (Eccl. 2. 1.) Enjoy pleasure; the text is, See pleasure; pleasure is the object of every sense, and that which every sense naturally looks for, is the enjoyment of pleasure. The sight of the best things without enjoyment, doth rather afflict us than please us. Thus here, they shall not see, that is, they shall not have a comfortable or pleasurable enjoyment, of the rivers, floods, and brooks; here is an elegant heap of words, all being of a mere signification, and contending to make an Hyperbolical speech, signifying greatest abundance of good things. Honey and butter are put fenechoschially for all good things. Rivers, brooks, floods, denote the fullest store and plenty of them. Of these words may note these three things to us distinctly.

First, Plenty in the word flood, we may have water in a pond or cisterne, but floods are the extrems and over-flowings of water.

Secondly, Perpetuitie in the word river; floods fall quickly, Torrents rise with the fall of rain; or the dissolving of snow, and when this hath been a while dissolved and that fallen, they fall again. But rivers keep a constant stream, being fed by constant springs. When the Lord saith (Isa. 48. 17.) Then had thy peace been as a river. The meaning is that in case of their obedience, their peace had been continued. And when the Lord promiseth (Isa. 9. 2.) I will extend peace to thee as a river. He assures them that their peace shall continue for ever.

Thirdly, The joyfulness of these three together, flood, rivers, brookes, may imply variety of kinds, or the confluence of all sorts.
sorts of good things, both little and great together. Brookes
are little rivers, and rivers are great Brookes. Floods are the
inundations or dwellings of both beyond their banks.
He shall not see these rivers, floods, and brookes, of hony and
butter; And who ever did see them? Rivers and brookes of
water, as they are usefull and delectable, so every where seene.
But where shall we see rivers or brookes of hony and butter?
This is a high Araine of Rhetoricke, noting only (as was touche
before) greatest abundance, yet in some Countries there is such
abundance of hony and butter, that, they may be sayd to have
(almost) in the letter, rivers and brookes of them. It is said (1
Sam. 14. 25.) that when the people of the Land (in pursuit of the
Philistims) came to a wood, there was hony upon the ground, and
(verse 26.) the hony dropped. Here were rivers of hony, floweing
hony. The land of Canaan is often described by this Periphras-
is, A land floweing with milke and hony (Exod. 3. 8. 17. &c.)
Job, speaking of his former flourishing estate, gives it in this
language (Chap. 29. 6.) I washed my steps with butter, and the
rocks powred me out rivers of oyle. They who eat butter and hon-
y are supposed by some to have more then necessaries (though
others expound it for plaine Country food) even dainties to
feed upon (Isa. 7. 22.) Butter and hony shall every one eat that is
left in the Land. And this is the food which the Virgins sonne
our Immanuel was prophecied to eate at the 15 & verse of the
same Chapter; Butter and hony shall he eate, that he may know
how to refuse the evil and choose the good. That is, that he may
grow up to yeares of discretion, and so be able to distinguish
between that which is morally good and morally evill.

Further, Some understand butter and hony allegorically,
for spirituall good things; The butter and hony of the Land
of promise were indeed shadowes of heavenly things. And this
amounts to a forer judgement upon the wicked man, whose
portion how great so ever it is in temporals, shall be nothing
in eternalls; His whole lot falls on this side heaven, and the
things of heaven. But I rather keepe to the litterall sense, which
suits clearly with the words foregoing; He shall sucke the psy-
son of Asps, the Vipers tongue shall slay him; there's an end of
him; he shall not see the rivers, &c. of hony and butter which
he looked for.

Lastly,
Lastly, some give the meaning as if the fordid disposition of a covetous worldling were here described; who though he doth abound with the things of this life, yet he doth not see them; that is, he hath not a heart to make use of them, but keeps all in prison: His rivers and brooks when in their highest flood, are as dryed up to himself; This (I grant) is a judgement visible upon many covetous wicked men, who as much want what they have, as what they have not. But if this also, and shall insist only upon our first interpretation: He shall not see the rivers, &c. Then he had hopes to see, that is, to possess and enjoy them: He made sure of them, but they passed away, and proved not sure to him.

Hence observe,

First, A worldly man hath great expectations, he promiseth himself huge things in the world, whole rivers, brookes and floods of honey and butter.

Small matters will not serve his turne; he dreams not onely of gold, but of golden mountaines, and golden showers, he dreams of rivers and floods of gold: What pleasant dreams of esteemes honour, and riches hath he: He phancieth that all shall not onely honour, but humor and adore him: He promiseth himselfe, that he shall be able to doe what he will, and make whom he pleaseth stoope to him, that none shall dare to speake a word, or rise up against him: What fine imaginations have many about this world, but they reckon (as we say) without their Host. For,

Secondly, Observe,

God often cuts wicked men short of their expectations.

He shall not see the rivers, &c. of honey and butter: He looks for them, but he shall not see them: He hopes, but he shall be ashamed of his hope. What the Poets phancied of Tantalus, is true and accomplisht in him. He is Tantaliz'd, standing up to the chasse in those floods & rivers, of which he cannot drinke, he hath pleasant apples, touching and playing upon his lips, which yet he cannot tast. He thought himselfe happy in getting great things, but his misery is, he cannot enjoy what he hath gotten. Solomon faith of a sloathfull man (Prov. 12. 27.) He X X X 2.
roftesth not what he hath gotten in hunting; his meaning is, he will not hunt for his meat, he will take no paines for his living, if he have any roft-meate, it is not what himselfe, but what his friends or forefathers have hunted and caught for him; We may say the same of many covetous men, who though they take paines enough in hunting for their living, who though they rise early, goe to bed late, and compass Sea and Land in the pursuit of riches, yet they roft not what they have got; though they have gotten much in this hunting, yet God deceiveth them the comfortable enjoyment of it: And he doth it two wayes; First, God sometime estaketh the man away from his gettings, as is instanced (Luk. 12.) in the rich man, who said to his soule; Thou hast goods laid up for many yeres; He had rivers and brookes, which would never fail, nor be dried up, as he dreamed, but he saw them not; for God said to him, Thou soule, this night thy soule shall be required of thee, then whose shall those things be which thou hast provided?

Secondly, God taketh away what he was possessed of; he pulleth all out of his hands, or from between his teeth. When he hath good things about him, and is resolving to take his fill of them, then God sends a flood of wrath, and sweepes away his floods of riches; so that he cannot so much as behold them any longer with his eye. Thus the Lord threatened his ancient people in case of disobedience (Deut. 28. 31.) Thine ox shall be slain before thine eye, & thou shalt not eate thereof; thine ass shall be violently taken away before thy face, and shall not be restored to thee. That which he hath laboured for, shall be taken away and not restored, his losse shall be irrecoverable. Or himselfe shall be compelled to restore what he hath laboured for, he shall not swallow it downe, as Zophar shewes in the next verse, where he gives us in plain words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully spoyled and stript others of, in hope to make himselfe a happy man.
That which he laboured for shall be restore, and shall not swallow it downe, according to his substance shall the restitution be, and he shall not rejoice therein.

Because he hath oppressed, and hath forsaken the poor, because he hath violently taken away a house, which he builded not.

In the former verse Zophar affrays Job that the wicked man shall not see the rivers, the floods and brooks of honey & butter: that is, he shall not enjoy the golden abundance he dreamed of. Here Zophar tells him why or whence this comes to passe.

What he laboured for he shall restore, & shall not swallow it down.

The Hebrew is, He shall restore his labour; The originall is concise; What we render by eight words in our language, is but two there. But how can labour be restored? We may clear it three ways.

First, Taking labour for the misery and trouble which the wicked man brought on others. Then to restore labour, is to be punished and troubled in proportion to the trouble which he put others to. Troublers of others shall not want trouble themselves. Trouble shall be restored or payd back againe into their own bosomes.

Secondly, He shall restore labour. That is, the profit and fruit of their labours, whom he had wickedly oppressed or defrauded.

Thirdly, By labour, we may understand any fruit or profit of his own labour as well right as wrong; our Translation holds forth that sense; That which he laboured for (or the profit which came in by his labour) shall be restore. The word which signifies labour, is extendable to all kinde of labour, but properly to that which bringeth in profit and advantage, such as men take in trading and commerce. (Hos. 12. 8.) where the Prophet speaks of Ephraim under the Title of a Merchant; And Ephraim said, yet I am become rich, & have found out substance.
in all my labours (which I have taken for my profit) they shall finde none inquisitive in me. (Prov. 23. 4.) Labour not to be rich: and it notes such a labour for riches as is accompanied with much toyle of body, especially with restlessnes of mind: it implyeth not onely (as is commanded Gen. 3) Eating bread in the sweat of the face, but in the vexation of the heart.

Zophar doth not say, He shall restore his good cour estate but what he laboured for: teaching us that the things of this world are such as men toylingly yet willingly labour for: riches are so much laboured for, that the same word signifieth both labour and riches.

Hence observe,

Man is very ready to take paines for worldly things, for the things of this life.

We can freely bestow many thoughts upon, What shall we ease? what shall we drinke? and wherewith shall we be cloathed? Christ leaing the thoughts of men run so much to the world, pull'd them quite out of the world; Take no thoughts (Matth. 6. 26.) not that it is sinfull to thinke what we shall eate, onely we must not be thoughtfull or full of thoughts about it; or Christ speaks comparatively, take no thought for this world in balleance with the next. Beelow your thoughts upon better questions then, What shall we ease? what shall we drinke? how shall we be cloathed? Labour an answer to these questions, How shall we be saved? how shall we make out calling and election sure? how shall we honour God? how shall we serve our generation? Man is so apt to overact his labour or the world, that Christ in another place seemeth to put a total prohibition upon that labour (Job. 6. 27.) Labour not for the means that perisheth, but for that which indures to everlasting life; though a man labour very hard for the things of the world, yet all the way is downhill to his nature, and the wecles of his spirit move so fast, that (as the AnciENT Moralist said in another case) He hath need of stricking. In all these worldly labours man needeth not a spurre, but a bridle. Our spirits are so fleet in this pursuit, that we must have weight layd on us. Labour not for the means that perisheth. The Prophet (Isa. 55. 1.) calls aloud to buy spiritualls; Come and buy wine and make without money, or without price:
price: But men had rather bestow their pains and labour for the world, then take heavenly things at the lowest rates upon the easi left price, yea without price, as the Prophets rebuke intimates in the next words; Wherefore do ye spend your money for that which is not bread, and your labour for what satisfieth not. Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread satisfies the hunger of man & renews his strength, but that which is not bread cannot satisfy. All the things of this life (which are our bread) are no bread in comparison of the things of Christ, especially of Christ himself, who is living bread, the bread of life, & that an eternal life; yet Christ who is the best bread, better then bread, is little laboured for, & that which hath so little of bread in it, that it is not bread, is every man's labour, and the onely labour of most men.

Againe, Labour signifies that which a man hath gotten by honest endeavours, and in righteous ways. That which is unduely gotten, is not (properly) said to be gotten by labour, though a man hath laboured much in getting it. Thus labour is opposed to stealing (Ephes. 4. 28.) Let him that stealestea no more (what shall he do then?) but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. So we may take it here, this man hath gotten much wickedly, and he hath gotten somewhat honestly, he shall suffer damage in his honest gains, because he hath gained dishonestly. He shall restore his labour, or what he hath laboured for. A little ill gotten poisons that which is well gotten; as was touched before.

And shall not swallow it down.

The word was opened at the 15th verse: where it is said, he hath swallowed down riches: It may be enquired, how Zophar faith here, He shall not swallow it down? to clear that you may consider of a twofold swallowing.

First, There is a swallowing by rapine, and violence: thus the wicked man swallowed down riches at the 15 verse.

Secondly, There is a swallowing for nourishment, and sustenance, for strength and support. Thus 'tis said here, He shall not swallow it down. A man may be said to swallow down what he hath gotten, and to digest it, when his estate thrives, as the

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*Original citation not provided.*
body doth with meat well digested. This is the sense of the
place here; What he hath laboured for he shall restore, he shall not
swallow it down; That is, it shall not be converted either to his
personal benefit, or to the benefit of his family. As before, He
shall not see, is, he shall not enjoy, so now, he shall not swallow
is, he shall not thrive or wax strong in state by all his gettings.
Yet we are not to understand the Text, as if this were plainly
the lot of every wicked man, but thus it is with many, & thus in
some sense it is with every wicked man. For, Eyther God doth
not suffer him to hold that long, which he hath gotten unjustly,
or it doth him so little good while he hath it, that he may be
sai.d not to have had it; The longest contents of this life, are of
so short a being, that they may be said not to be at all.
Hence observe;

A wicked man hath no true profit by all his labours:

The promise to the Godly is (Psal. 128. 2.) Blessed is the
man that feareth, he shall ease of the labour of his hands: He that
feareth God stands under the influence of that sweet promise;
He shall ease the labour of his hands. It is said of Christ in the
Prophet (Isa. 53.11.) He shall see of the travail of his soul and
shall be satisfied. Christ laboured hard and he did eat the fruit
of his labour; He saw and daily tasted of the travail of his soul;
many believe and are saved; The saving of soules is the fruit
of the travaile of Christ's soule. Thus in proportion a Godly
man seeth of the travail of his soul, and is satisfied, he labours
he takes much paines, in his place and calling, he hath many
weary dayes, and some waking nights, but by the blessing of
God; his labours are fruitfull; He eats his labour to the re-
freshing of himselfe and family, and to the bearing up of his
credit in the world; The ungodly shall not finde it so at all,
or shall not long finde it so, he must restore his labour, and not
swallow it downe.

According to his substance shall his restitution be.

The word which we translate restitution, signifies any kinde
of change. It is rendred by recompence (Job 15. 31.) Vanity
shall be his recompence, or the change that he shall have is from
bad to worse, even into vanity: so the word is used, Ruth 4. 7-
Levis. 17. 10, 23. Some give the fence thus; He shall be as poor as ever he was rich, His change shall be according to his substance. Our translation supposes Zophar giving the rule of restitution, According to his substance shall his restitution be. Hence observe;

If that which is ill gotten be not restored, it shall.

If men will not restore willingly, God will make them restore whether they will or no; though man hath no mind to it, yet he must. It is a duty to restore what we borrow, much more what any man hath violently taken away. Owe nothing to any man, but to love one another (Rom. 13. 8.) Love is a debt which is always owing, and should be always paying; There can be no discharge of that bond. When we have paid much love, we still owe more. But other debts must not only be paid, but may be discharged. If a man must not always owe what he hath borrowed, then much lesse where he hath defrauded. Oppression whether secret or open is a crying sinne; And untill restitution be offered or really made where the party offending is able, or really desired where he is unable, the mouth of it cannot be stopped. This being so necessary a duty, I shall for the clearing of it briefly touch these five things, And shew

First, What restitution is; Secondly, what must be restored; Thirdly, who must restore; Fourthly, to whom we must restore; Fifthly, the portion of it.

To the first question, what is this restitution; I answer, It is an act of communicative justice, whereby the wrong which we have done to another is recompenced, and be againe restated in his own. To give to the poore is a duty, yet an act of charity. But to restore (though to the rich) is not only a duty, but an act of justice.

Secondly, What must be restored? That which hath been unjustly gotten; yet the meaning is not that a man must always restore what he hath taken away in specie, or the thing itself in kinde. If the value and worth of it be restored, that sufficeth; yet it doth not suffice to restore the bare value of that which hath been taken away. For (as Casuists speake) there are two things to be considered in restitution.
First, the damage done to the person wronged, by detaining his goods.

Secondly, the hindrance of that profit or benefit, which probably he might have made by their continued enjoyment and possession. In strictness the wrong doer must account to the wrong sufferer in both these, else the wrong done is not repaired according to the nature of restitution.

Thirdly, 'Tis questioned, Who must restore? Some may be concerned in making restitution who were not the immediate actors of the wrong. There are seven sorts of persons who may be involved under the duty of restitution:

First and principally, they who personally did the wrong.

Secondly, If they have not made restitution, their heirs who possesse their estate are bound in conscience to doe it.

Thirdly, They are engaged to restore who have given assistance to the damage of others, either by force, command, or counsel.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principals nor abettors, yet gave their after consent or approbation to it.

Fifthly, They, who having power in their hands to prevent the damage or wrong of others, have knowingly neglected to put it forth for them.

Sixthly, They, who have lawful power in their hands to relieve the wronged, have yet suffered them to lie under those wrongs unrelieved.

Seventhly, They, who willingly conceal the wrong which they know hath been done to another, or being called refuse to give testimony, or bear witness according to their knowledge, that so he might be righted. All these are under an obligation to restore, because they are all partakers in, and so guilty of, the wrong.

Fourthly, To whom must we restore? I answer; First, Restitution must be made to the person wronged; For to wrong one man and restore to another, will not make up a restitution. This discovers their error and mistake, who having by their exorotions ground the faces of the poor, yea to enrich themselves, have impoverished many rich, yet think it is a sufficient amends, if they build an Hospitall for those poor, whom they
they never saw, much lesse wronged in person: Whereas the Lawes of restitution say, The person wronged must be repayed. To give to the poore at large is charity, but no restitution; yet to give to the poore what is not justly ours, is no charity. No man can indeed doe an act of charity, but he that hath done or is ready to doe all acts of justice. God doth as much hate robbery for charity to the poore now, as he did of old for sacrifice or burnt offerings to himselfe. So that till a man hath restored and done all men right, he is not in a capacite to give to the poore, and to how many poore soever he gives, he makes no restitution, unless he gives to those individual persons (if they may be found and will receive it) whom he hath personally wronged. Secondly, If such be not living, then restitution must be made to their heires or Executors, to whom the right and disposition of their estate doth belong. Thirdly, If neither the man himselfe, nor his heires are to be found, then the person offending must restore to God; he must put his ill-gotten goods into Gods Treasury. The earth is the Lords, and the fullness of it; he gives to all, and yet he looks to receive from many. Honour the Lord with thy substance (Pro. 3:9.) God hath a double treasury, to which we are to bring our substance, that we may honour him. First, All the godly are Gods treasury, suppose they are not in extreme want; and to need not the gifts of charity, yet God takes it well, and as done to himselfe, when we bestow upon such the gifts of bounty, for their encouragement and more comfortable subsistence in this world. Secondly, The poore, chiefly the godly poore are Gods treasury; I doe not say we must examine every poore man to know whether he be godly or not before we give, but such as we know to be godly we should not fayle to give to before others. That's the rule of the Apostle; Doe good to All, especially to those who are of the household of faith, (Gal. 10. 14.) Thus there will never want persons to whom restitution may be made, if the man cannot be had not only of his who was wrong'd, then restore to God. Any godly man, especially a godly poore man is Gods Treasury.

The fift thing questioned is the proportion, or how much shall be repayed. The Text answereth and restateth, thus: He shall returne his substance, or all that he hath in the world.
shall go to make good the wrong which he hath done; yet more clearly to the rule of restitution, according to his substance is this: Suppose he be not able to make full restitution, yet according to his substance, that is, so farre as he is able, so farre as his estate will reach he shall restore; Half a loaf is better than no bread, in reference both to the receiver and the restorer. When we cannot doe what we should, yet we must doe what we can. Further, divers Scriptures resolve the proportion of restitution. The Law given the fewes said (Exod. 22. 1.) If a man shall steale an oxe or a sheepe and kill it or sell it, he shall restore five oxen for an oxe, and four sheepe for a sheepe. The reason of this difference why the Law made the proportion fivefold in oxen, and but fourfold in sheep, might be this, because the owner lost the labour of his oxe, and the profit of that was to be valued in restitution, but sheep are not for labour. Solomon makes the proportion higher (Prov. 6. 34.) If he (that is, the thief) be found, he shall restore sevenfold. But suppose the man were not worth so much as he had stolen, how could he restore sevenfold? The next clause answers that case; He shall give all the substance of his house; That is, if he be poore, yet let him not be spared, but take all. But seeing the Law of Moses made the proportion fivefold, why is it there sayd, He shall restore sevenfold. To false this, Junius translates (Septies) seven times. And gives the meaning thus; let him restore often, even as often as he is found stealing; or this phrase of restoring sevenfold, imports not any addition in those times to the penalty of the Law, because of the encrease of that sin, and the proneness of men to it, as some (I conceive unwarrantably) expound the place; but only that the thief should make full satisfaction: So the word is used Psalm. 12. 6. In the 22d of Exodus v. 4th, It is said: If the thief be certainly found in his hand alive, whether it be oxe or ass or sheepe, he shall restore double. At the first verse the stolen oxe was to be restored fivefold and the sheep fourfold; how doth this confit with the 4th verse, He shall restore the ox and sheepe double. The reason is because the first verse speaks of the oxe and sheepe either kild or fold; This 4th verse speaks of the thief taken (as we say) in the manner, or presently apprehended with those goods in his hand; The owner being by this speedy discovery and recovery of his goods, put to lesse damage, the penalty of restitution
Another Scripture speaks of restitution in an example (Lk. 19. 8.) Zachaeus stood, and said to the Lord, behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold. Zachaeus makes a double disposition of his estate; first, to those who were poor; Secondly, to those whom he had impoverished whether poor or rich; Zachaeus was sure his estate would hold out to restore fourfold to those that he wronged, else he could not have given half his estate to the poor.

Now though we cannot in these times enforce these rules of proportion taken from the Judiciales of Moses, strictly upon the consciences of men: yet we may draw downe these two conclusions for our direction in this thing.

First, That in restitution the Dammage of the person wronged should be fully reparied.

Secondly, That if the wrong-doer be not able to give so much as will fully reparie the dammage, then according to his substance, or to the utmost of what he hath he is bound to restore.

Restitution must be made according to the substance, unjustly gotten, or according to the substance of the unjust getter. They who restore willingly as true repentants doe, will always give back (if they have it) according to the substance unjustly gotten; But they whom divine vengeance forceth to restore, shall give back, sore against their will, according to their owne substance, how much ever it is, yea though it be much more than they have unjustly gotten: God will take all from him who hath no will to restore anything. Thats Zophars meaning when he saith here; According to his substance shall his restitution be.

And he shall not rejoice therein.

Wherein shall he not rejoice? It may be taken two ways. First, In this restitution, it pleased him well enough to oppress and doe wrong, but he shall take no pleasure in restoring and doing right, he shall not doe it willingly as Zachaeus, who rejoyned more in restitution than ever he had done in oppression; but the worse man here (spoken of is found to reform, and therefore cannot rejoice therein.

Secondly,
SECONDLY, it refers rather to the estate which he had gotten by oppression, He shall restore it, and shall not rejoice therein; that is, his ill gotten goods shall administer no content to his minde. Besides, there is more ment by this expression then is expressed, when Zophar saith, He shall not rejoice in it; the sense is, he shall have sorrow with it, or it shall be a vexation to him. The word which we render rejoice, is emphatical, it signifies to rejoice with boasting, yea with insulting, a proud rejoicing. The word is applied unto the Peacocke; Gaues thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich, (Job 39.13.) Gaues thou the rejoicing wings to the peacocke; the Peacock is proud of his feathers, and spreads his plumes, and then cryeth out, and struteth as it were exulting and boast- ing in his beauty. This word is also used (Prov. 7.18.) Where the Adulteresse faileth, Come let us take our fill of love untill the morning, let us solace our selves with loves. Such is the joy of wicked men in worldly enjoyments, they spread their plumes, they looke upon their estates, houses, and lands, upon their gold and silver, as a Peacock on his tail, or as filthy lovers fore-thinke their uncleane embraces, and then boast and pride them-selves. So did Nebuchadnezzar walking in his palace and dis-mourning with his own vaine heart, Is not this great Babylon, which I have built, &c. Thus the worldly man alwaies would have this joy is often stoppt. He shall not rejoice therein.

Hence note,

First, The things of this world are the matter of a creature mans rejoicing.

When a godly man bath the world at will, he handleth all thus to rejoice in it: he rejoiceth in these things (as the Apostle directs 1 Cor. 7.30.) As though he rejoiceth on the highest deed are in God. Many say, who will show us any good? (Psal. 46.) Lord lift thou the light of thy countenance upon us, thou shalt put gladness in my heart more then the corn and wine increased. Job (Chap. 31.25.) giveth an account of his own integrity, and uprightness, that he became in worldly joyes, though he had much of the world; 19. This can because my hand had gotten much, &c. It is a true re- lation of God for what we have, and to take comfort in the gifts but to rejoice in the creature is to put it into the place
Creator, and to commit Idolatrie with it. As it is the highest act of grace to make our boast of God all the day long; so it is the highest and vainest act of corruption to make our boast of the world, though but a moment. Let not the wise man glory in his widsome, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, &c. (Jer. 9. 23, 24.) These checks given to humane gloryings shew in what man delights to glory. And when man is most set and bent upon these gloryings, God delights to check him most, and to say, He shall not rejoice therein. We are never so near the losse of these rejoicing, as when we makethureft of them.

Again, We may take this rejoicing in a lower sense, for those common contents and refreshings which by the ordinary providence and blessing of God are received in the use of the creature. Thus God is sayd to fill the hearts of men with food and gladness (Acts 14. 17.) He gives not only meat but mirth and a kinde of naturall musicke with it. And indeed when he spreads a Table for us, he likes it well to see us eat our meat with gladness, as well as with singlens of heart (Acts 2.46.) If we take rejoicing in this sense: Then the words, He shall not rejoice yeild us this Observation.

God can separate joy from the enjoyment of the creature,

Many enjoy that which they cannot rejoice in; there is a vast difference between the having of outward things, and taking comfort in them; these are distinct gifts of God (Eccles. 5. 19, 20.) Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God. Whosoever lives hath a natural power to eate, yet many live in the abundance of riches and wealth, who have not a hearty power to eate; They have a portion, but they cannot take it, or rejoice in it; They have meate, but no musick. God can make musick at a poore mans Table: Though he hath but a crust of bread, and a cup of water, yet he shall have musick with it, he shall rejoice in it; whereas though the rich man hath musick at his Table, yet he shall have none in his spirit. (Eccles. 5. 17.) All his days he easeth in darkness, he hath much sorrow, this also is a sore evil.

But
But how is it said, that *All his days he eateth in darkness?* What hath he not a candle to eate by? yes he may eate by Sun light and Candle light too, he may have outward light enough, yet he eates in darkness, that is, with discontent, and trouble of minde, he hath no joy in what he hath, his sweetest morfels are eaten with sourre sawce. He possessteth much, yet is as having nothing. For this word is **gone out against him**; *He shall not rejoice therein.***

Zophar having thus described the punishment, returns to the linne of this wicked man.

**Ver. 19.** Because he hath oppressed and forsaken the poore, because he hath violently taken away a house which he builded not.

This verse, as it stands between, so it gives the reason both of the 18th and 20th verses. Here's the reason why he shall restore what he hath laboured for, ver. 18. *Because he hath oppressed the poore;* this also is the reason why he shall not feed quishinesse in his belly (ver. 20) The word which we translate oppress, signifies oppression joynd not only (as all oppression is) with injustice, but with extremity, tyrannicall oppression, without mercy, or moderation, without hoe or hold; some give full scope to their rage, and wrath, they put neither bond nor bridle upon their covetousinesse and cruelty; such are characteriz'd by this word, which most properly notes breaking in pieces; we say usuallly when men fayle in their estates, such are broken, some breake through their own negles and careleinesse, many are broken by the hardines and severitie of others. And as the wrath of men breaks many, so the justice of God breaks not a few (I/a. 24. 19) *The earth is utterly broken downe, the earth is cleane dissolved, the earth is moved exceedingly.* Wicked men breake and oppress the poore, God breakest the richest Nations for their wickednesse. We reade in Scripture, first, of breakeing the head, secondly, the teeth, thirdly, the horns, fourthly, the bones, fiftly, the armes of the wicked; All shew the breaking of their power, till there be no healing. And thus (to the utmost of his power) doth the oppressour breake the poore. And for this God punisheth the oppressour. *Because he hath oppreseed, &c.*

**Hence note:**

**Oppression**
Oppression is a vengeance bringing sinne.

The Lord tells the Jews that it was but a vaine thing for them to thinke of freeing themselves from feared judgements by prayer and fasting, unleffe they did let the oppressed or broken goe free, and breake every yoake (Isa. 58. 6.) The Scripture every where thunders against this sin, They shall have judgment without mercy who have shewed no mercy (Jam. 2. 13.) With what face can they ask or expect mercy from God, who shew none to man?

Secondly, Note;

The poore are most subject to oppression.

They meet with most opposition, who are leaft able to make defence. We may be deceived and coustened by the weake, but all oppression is from a greater power, And they usually are oppressed who have very little, or no power at all, The poore. And this discovers not only the sinfulnesse, but

First, The disingenuousnesse of that sort of men. They are low-spirited and cowardly, they dare not meddle with their match, but oppresse the poore who are not able to deale with them.

Secondly, It discovers their inhumanity and incompassionate-nesse; they oppresse the poore, whom they should pitty and relieve; they take away from those to whom they should rather give. The Prophet speakes of such (Mic. 3. 2.) Who hate the good, and love the evill, who pluck off their skin from off them, and their flesh from off theirbones; That is, they take from those who have leaft, and they take all from them; to take away a mans cloaths is an act of extream oppression, but to pull off a mans skin, that's inhumane, yet there is a degree further, they take not only skin but flesh too; they who are very poor, may be said to have nothing but skin upon them, yet the oppressour will have that. Zophar proceeds yet further

Because he hath oppressed and forsaken the poore.

Or according to the letter of the Hebrew, left men poore; that is, having spoyled and peeled them, he left them in a poore condition. Some reade it as a punishment, not as a sin; Therefore he shall leave them poore, that is, his own children. But I ra...
ther take our sense, as a discovery of his sin; *He hath forsaken
the poor;* To forfake is to withdraw help, assistance, counsell,
protection, any thing which might doe another good; These
words may be expounded as an aggravation of the former sin,
oppression; As if *Zophar* had said, because he hath not only
oppressed but forsaken the poor, denying them all help, when
he hath made them unable to help themselves, *Therefore evil
shall be upon him,* &c.

Hence note;

*That as it is sinfull to forsake the poor, though he have never
oppressed them, so to oppress and then forsake them is farre
more sinfull.*

Though we have not taken from them, yet if we have not
given them, though we have not made them naked, yet if we have
not clothed them, this will be charg'd in that great day (*Mat.
25. 35, 36.*) we finde the poor complaining (*Acts. 6. 1.*) In
those days when the number of the Disciples was multiplied, there
arose a murmuring of the Greekians against the Hebrewes, because
their widows were neglected in the daily ministration. Neglect
of the poor, especially of the Godly poor, is a sin in all, especial-
ly in the Churches. How great then is their sin, who make many
poore, and then negle& them; let them sinke or swim, 'tis all
one to them. For a man to take some care of, or becom some
Almes upon the poore whom he hath oppressed, is no satisfa-
tion for his sinne, but not to take care of the poore whom he hath
oppressed, is a great aggravation of his sinne.

*Because he hath violently taken away the house which he buil-
ded not.*

These words are (upon the matter) the same with the for-
mer, *He hath violently taken away,* 'tis but one word in the He-
brew, *He hath not taken away* by stealth, by trickes and de-
ceits, but in open view. Some take away houses which they
builded not, craftily, and upon pretensions or colours of Law
and right, others take them away violently without any co-
lor.of right. The former is as unjust a way of taking as the
latter. But the latter hath not only injustice in it, but impa-
dence. These are so farre gone in sin, that they are past shade;

*They*
They declare their sin as Sodom, they hide it not. These are the Nimrods of the earth, mighty hunters. They violently take away, &c. There is a twofold interpretation of the words; some make the latter part of this clause as the punishment of the sin. spoken of in the former part: He hath violently taken away a house, and he shall not build it. That is, he shall not have ability or opportunity to build. He took away a house intending to fit it for himselfe; but before he could doe it, God took him away. He took away a house, therefore he shall not build it. His oppression of others shall be punished with his owne disappointment. Againe, Others read thus; He pulls down those houses, but he never thinkes of repairing them: He is so farre from restoring four-fold, that he would not restore a fourth, no nor a farthing. But rather, as we render, the whole clause is a description of his sinne; He hath violently taken away a house which he builded not; That is, he hath by force invaded and seized upon that which he had no title to, upon that on which he never bestowed either pains or cost. House, is here expressed by a Synecdoche for any thing, whether lands, or goods, or money, which belong properly to another man.

Hence note,

It is a crying sin to take that which others have laboured for.

The idle servant (Matt. 25. 24.) layed this aspersion upon his Master, I know thee that thou art a hard master; how proved he that? Then reapest where thou hast not sowne; if a man sow he ought to reap, and he that hath sowed should also gather. What the idle servant charged God with, is indeed the temper of many earthly minded men: let who so will build the house, they will take it if they can; if power stand not between them and their neighbours house, between them and their neighbours estate, their own conscience doth not. As to doe this to any man is a great sin, so for a man to have this done to him is a great affliction. God threatens it as a sore judgement upon his own people (Deut. 28. 39.) Thou shalt build an house, and thou shalt not dwell therein. Then who shall? An enemy shall, He shall take away the house which thou hast builded, and turne thee out of house and home. Many rich men gather in the labours of the poore, such seeme to act by that rule (which will be no rule
rule for them) to him that hath shall be given, but he that hath not from him shall be taken away even what he hath. Some because they have much think they must have all; as for those who have not, that is, who have but little, they think they must have nothing at all. As there are many Idle poore who will not labour for bread to eate; so there are some covetous rich, who eate the bread which the poore have laboured for. The Apostles command to the Thessalonians was, That if any would not work, neither should he eate (2 Thess. 3. 10.) Drones deserve no honey, All the bread which is eaten and not where ability is, in some way or other laboured for, is stolne. Idle persons shall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then shall they be judged, who will not suffer those who want to eate; nor them to have a house to dwell in, who were left at the pains and charge of building one, who took away what they never brought together, nor laboured for. This is the oppressours practice, and his sin, set down in this verse; his punishment hath been spoken of before. The gaine expressed in another kind and forme with asseverations of a strong asseveration to seale it fast upon this verse.
Surely he shall not feel quietness in his belly; he shall not save of that which he desired.

There shall none of his meat be left, therefore shall none min look for his good.

In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it on him while he is eating.

Zophar pursues his former purpose, still drawing out the sad estate of a wicked man: he there'd us his sin in the former verse; because he hath oppressed and forsaken the poor, &c. Now follows his punishment: Surely he shall not feel quietness in his belly. He that hath disguised his way shall have no quiet himself, and he that would not feed others so till in their houses shall have no rest in his own heart. Surely he shall not feel quietness. This verse may contain both a description of the sin, and of the punishment of this wicked covetous man. Some interpret it as a description of his sin, of the fury of that sin of covetousness which is never quiet. He shall not feel quietness in his belly. That is, his mind shall never be satisfied. Others interpret it as a description of his misery. I conceive we may take it in both; this is his sin, and this is his punishment; not only because his sins his punishment, but because this punishment falls upon him for his sin; his sin was unquiet, insatiable desires, and now he is punished with an addition of them besides, which will not be satisfied. As he gave up himself wholly, so God gives him up judicially to vice and earthly solemn. The Lord hath many different punishments for sin, and he saith, many under one thing. Besides, or perhaps. When he gives a punishment, he gives a manifold punishment.
finde his craving appetite, his hunger and thirst after the world appeased, how much soever of the world he hath devoured; no, though he should have devoured the whole world. He shall not (as it were) know the measure of his own belly; nor how to proportionate his desire to a comfortable enjoyment, being meereely led by unsatisfiable and boundlesse lufts. Thus he feeleth no quietnesse in his belly. Zophar's language continues in the former allusion to a glutinous eater, who eats till his belly akes, and crammes himselfe till his stomack is rather sick, then satisfied.

By the belly, we are to understand the appetite, those powers of desire which take in, and concoct faster then the stomack can, and hold infinitely more then the belly can. When the natural belly is full, this is empty and hungry. This Zophar might intend while he saith, He shall not seee quietnesse in his belly. For as when there is a convenient portion received into the body; this fulnesse is the quieting of the stomack, and of those natural powers, that draw and suck in the food, and pray for it: so there is a filling of the minde to the staying, appeasing, and quieting of its appetite, which usually exceeds the bodily appetite. There is a morall appetite as well as a natural appetite, and that is most hardly satisfied, and filled. It is so hard to be filled that all the good things in the world cannot fill up the roome and stowage of it; and therefore the covetous wretch cannot seee, or know quietnesse in his belly. This is his punishment, after all that he hath scraped, and hoarded together, yet the man saith not, it is enough. David (Psal. 17 14) describes the men of the world, who have their portion in this life, whose belly thou fillest with thy hid treasure, they are full of children, and leave the rest of their substance for their babes. That is, thou givest them enough to satisfye nature, thou fillest their bellies; thou openest thy treasures, thy storehouse, thy granary, thy wardrobe; thou openest all that wherein any good thing is laid up, either for back or belly: (so by a Senecodeche we are to understand it) thou fillest them with thy hid treasures, with treasures hid in the bowels of the earth, but when they are at the fullest, when they are stuffed till their bellies are ready to break, and enough remains of outward enjoyments for their children after them, yet (as Zophar here speaks
speaks) They feel no quietness in their belly. So the Tygurine translation renders it excellently: *The man scrapes together a huge heap of wealth, but yet he shall not finde that he is wealthy. He shall not at all see his wealth when he hath all this.*

Hence observe,

*The desire of a wicked man is never full, how full soever his estate is.*

He hath a morall belly which nothing can fill, though his naturall belly be filled (Prov. 13, 25.) *The righteous eateth so the satisfying of his soule.* Tis possible a righteous man may not have enough to eate for the satisfying of his body, he may rise a hungry from his dinner, he may rise with an appetite, because he hath not enough; yet if he hath but a little, a morcell of bread, a salllet of greene herbs, when ever he eates, he eats to the satisfying of his soule, that is, he blesseth God though he have but a little, and is content: though his hunger be hardly satisfied, yet his soule is plentifully satisfied. But, as for the wicked man (as Solomon there) *The belly of the wicked shall want.* I conceive, belly in that place of the Proverbs is to be understood as here in Job. The punishment which is ordinarily inflicted upon wicked men, is not want in their purses, but want in their spirits: their hearts are in want, while their houses abound. As it is better to fare easier for a man to fill his belly then his eye. Here in the Text the covetous mans belly is his eye, nothing of this world can fill that, and yet, he neither desiers nor endeavours to have it filled with any thing but the world. Hence, when he is at his highest food and feasting (seeing he hath nothing to feed his spirit with, not a dish for his soule) he doth but increase, not appease his soules appetite; creatures can no more quench that thirst than wood can quench and extinguish fire. For as the morallist telleth us, The thirst of covetous men is not from want, but from a diseaue. And that desire which proceeds from a diseaue, and not from want, is not stopped but provoked by what it receives, so that whatsoever you bestow upon such a man is not the end of his former longings, but a step to new and fresh ones. What can appease desire, when desire is a diseaue? Labour to get the diseaue the distemper that is in your desires cured, and the wants which your desires move about for.
The Dogge appetit, or hunger of which Physitian-speake, is like the covetous mans appetit. Some men have such a bodily appetit, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and cannot be satisfied; such is the soule-appetit of a covetous worldling, he feeleth no quiet in his belly, he still calleth for more, and when he hath it he would have more, and the more he hath the more he would have. The Horseleach hath two daughters, Crying, give, give, There are things that are never satisfied, yeas, for things say not it is enough (Prov. 30. 15.) This Horseleach is desire, by the two daughters of the Horseleach may well be meant covetous-nesse and prodigality; both these cry, give, give; The former cries give, To kepe, the latter cryes give, To spend, neither of them say, it is enough; The one would ever have more to keep, and the other would have more to spend. They seele no quietnesse in their bellies. Their present havings kindle fresh desireings; and instead of staying, doe but whet their appetite.

The Naturalist observes that the Horseleach hath no thorough passage, he takes much in, but he lets nothing out, and therefore breaks, and kills himselfe with sucking. The covetous man is like the Horseleach in this, he is all for taking in, he would not have any passage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of reve-new. Nothing can satisfie desire but God, not riches, nor greatness, nor power; The blessing and favoure of God with what we have satisfie, that will satisfie with a little. Therefore if you would seele quiet in your belly, if you would have desire satisfied; Say not, If I had so much I would be quiet; if I had so much I should be well; if I had such a proportion of estate I should be content. That which gives quiet in any portion, is, first, the favoure and presence of God; secondly, that it is receiv'd from the hand of a father; thirdly, that it cometh in the Covenant of grace; fourthly, that it is the purchase of the blood of Christ; fifthly, that it is an answer of prayer, and a blessing from above upon honest endeavours. Such consideration as these, whether it be much or little which you have, will make you feel quietnesse in your belly with what you have. Else the greater your portion is, the greater is your unquietnesse.

Secondly,
Secondly, Note further, That as this non-satisfaction is the punishment of a wicked man, so it is his sin; It is a sin not to be satisfied, as well as it is a misery, not to be satisfied. The Apostles rule is, Be content with the things that you have; that is, be quiet, sit downe; we ought to seele quiet in our belly with our portion; and bless God for our allowance in every condition. Contention is a liberal portion; contention hath been highly honoured as a vertue, by Heathens, It is a grace among Christians. Contention is the rest of the soul, or to use Zophars language, The quietnes of the belly. We may further expound this Negative, He shall not feel quiet in his belly, as Negatives often are in Scripture by an Affirmative, of the contrary; And so He shall not feel quiet, is, he shall seele much vexation, trouble, and distresse; his belly shall be pained, that is, his minde shall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expreession (1 Cor. 15. 58.) Know that your labour is not in vain in the Lord; The Apostles meaning is, your labour in the Lord shall have abundant reward. Again, Isa. 57. 21. There is no peace (faith my God) to the wicked; the fenne is, Trouble is their portion. Thus here, he shall not feel quietnes, is, he shall be much disquieted. There is no middle of participation between these two.

He shall not save of that which he desired.

This clause containes another part of the covetous mans punishment, He is much for getting, and more for saving. But

He shall not save.

The Hebrew word signifies sometimes to save by flight (1 Sam. 13:4) David escaped to the cave of Adullam. He saved himselfe by flight. It is used also to signifies bringing forth, or deliverance in Childbirth (Isa. 66. 7.) Before she travailed she brought forth, before her pain came she was delivered of a manchilde. We translate it to another fenne; He shall not save, that is, keepe, preserve, or maintaine that which he hath desired.

That which he desired.

The letter runs thus; He shall not save in or of his desire: The word
word in the original signifies an earnest desire, a thing earnestly desired, or extremely coveted. (Josh. 7: 21.) Achan makes this confession of sin; When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver and a wedge of gold, of fifty shekels weight, then I coveted them, & took them. It is the word here used. He shall not save that which he desired, that is, of that which he coveted to have with strong desire. Achan got a goodly garment and a golden wedge, but he was so farre from saving them that he lost his owne life. The Prophet Daniel is called a man of desires (Chap. 9: 23.) that is, as man greatly desired, or beloved, God was (as it were) in love with him. So (2 Chron. 2: 7.) As she apple-trees among the trees of the wood, so is my beloved among the sons; I sat down under his shadow with great delight. Or delighted, and sat down, or I defined to sit down with great delight. Christ is the desire of Nations, that is, he whom all Nations (to whom his beauty is revealed) specially desire. Here is the punishment of this wicked man, he shall not save that wherein his chiefest pleasure lay, his Beloved, the son of his right hand, the child of his desire; The eyes of his eyes, shall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given here, may here give a double exposition of the whole sentence.

First thus, By that which he desired he shall not escape, be shall not deliver himselfe. So divers render it. Seventy also express the former clause in the abstr. rendering it thus; He shall not be saved in his desire; that is, he shall not save nor deliver himselfe by it. So Mr Broughton. He shall be desired, he shall not be safe.

Hence note;

When a wicked man hath gotten what he would be nearer, or not the nearer to safety.

He is not safe by that which he desired. He get such an estate, and make sure such an interest, such friends, I should be safe. But by that which he shall not be safe, be it riches or friends, most with the best and greatest in the world, none of his safety. There is such a threatening upon that. (Isa. 44: 9.) They that are mighty among the Gentiles are
vanities and their delectable things shall not profit: It is this word, their desireable things. Which you may understand either by their gold or by their Gods, euyther by their riches, or their Idolls: Which were their desire, as they supposed, their safety. Micah in the book of Judges, when he had got an Idol to worship, and a Levite to his Priest, concluded; Now know I that the Lord will doe me good (Jud. 17. 13.) But their delectable things should not profit them, or be their safety, whether they be things desired superstitiously or covetuously, whether they be things of the world, or an Idol, which is nothing in the world, as the Apostle speaks (1 Cor. 8. 4.) that is, it is of no worth or value, it hath no power or vertue to doe good or deliver from evil. These delectable things shall not save them: when God will destroy them. Though a wicked man had his choice of all that he desires for his protection, yet he cannot be safe. His desires rise not above the creature, which cannot save itself, much less be safety to others. There is no safety but under the shadow of the Almighty; we are never hid till we hide our selves in his pavilion. The wicked come not under that shadow, nor shall they ever enter that pavilion. Their desires never carry them indeed that way, and therefore they shall not be safe by that which they desire.

Secondly, As his desireable things cannot save him (according to the former reading) so (according to ours) he shall not save of that which he desired; that is, he shall save nothing of it. All shall be wafted & vanished away upon which he built his felicity; though he have it, yet he shall not be able to hold or keep it; not so much as a bit or sherd of it, not so much as the gleanings or parings of it. That's the meaning of, He shall not save of that which he desired. All will escape, get out, and break prison. He thought he had layd up his goods, his gold and silver safe enough, even as prisoners within iron grates, under lock & key, yet these will escape and be gon. Thus Mr. Calvin renders, He shall not keep his desire, or that which he hath so much desired.

Hence observe;

When a wicked worldling hath gotten all that he desires, yet he cannot hold it.

When he hath what he would, he cannot keep what he hath.

There
There are two usual expressions in Law. Conveyances about Lands or houses. To have, and to hold. Many come to the habendum but not to the tenendum, they have but they cannot hold; Their goods and gains slip away between their fingers.

The desirant things of the Saints are safe to them, as they have, so they shall hold them; they shall have the things they desire; and the things they desire shall have them; their great desire is after spirituals & these will stick by them. O how great is the goodness that thou hast laid up for them that fear thee (Psal. 31, 19.) The goodness of God is great, and God hath laid it up: it is in the treasury of God, and his is a safe treasury. When he hath laid up goodness and mercy for us, we need not fear, nor go to any Enfurance Office for security. The moth cannot corrupt, nor can thieves break through and steal these treasures. But as for the ungodly man it is not so with him; for he and his, he and his golden mountains shall be as the chaff which the winde driveth away; He shall not have of that which he desired.

Zophar yet enlargeth this doeful Narrative.

Ver 21. There shall none of his meat be left therefore shall no man look for his goods.

Zophar had said immediately before, here he faith; He shall not save of that he desired, there shall not a scrap be left. None of his meat shall be left. It being of the same sense with the former, I will only open the words and note the different reading.

First. Some for 4. None of his meat shall be left, or remain, render it by a person; There shall none be left. The word is used most frequently for a remainder of men, not of things; none shall be left for his meat. If he save any of his worldly estate, if some of his meat be left, yet no heire shall be left to enjoy it after him.

Some of the Rabbins interpret it as a further aggravation of the greedinesse and cruelty of this man. There shall none of his meat be left. He will eat up all at once; he is resolved to oppresse and ravine for more against the next meale; he cares not though all be spent to day, he will oppresse strenth to morrow. He is resolved not to want as long as any about him have anything.
thing. Such Nimrods (as Christ speaks, but in a quite other sense then Christ spake it, (Mat. 6. 34.) Take no thought for the morrow; Christ would have us doe so with dependance upon his provision, they doe so upon presumption of their owne. Greedy Lyons have no store houses, but make end as soone as they can of what is gotten, and then out to get more.

None of his meat shall be left.

The Hebrew strictly thus; Nothing shall be left to eate. Though he may leave many eaters behinde him, yet nothing shall be left to eate, or, none of his meat shall be left.

There is a threefold apprehension about these words.

First, Some expound them as intimating the baseness of this mans spirit. He keeps so poor a house (as we say) though he be a rich man, that when dinner is done, there's none of his meat left, there's not a scrap nor a crust not a bit of broken bread left to give to a begger waiting and craving at his doore. His provision is but just enough to serve for himselfe and his family.

Secondly, Others expound it not of the base narrownesse and niggardliness of this mans spirit, but of his luxury, and lavishnes. He is profuse in his own expences; He cares not what he layses upon his owne backe and belly, but as for the poore, they may starve at his doore, he hath nothing left for them. The rich man (Luk. 16) fared deliciously every day, but had not a crum for Lazarus, all was wafted in gluttony and drunkenenesse. When David in distress (1 Sam. 25. 11.) sent for some reliefe to Nabal, The Text saith; Nabal keepes a feast at his house like a King, yet he had nothing for David; Shall I take my bread, and my water, and my flesh, which I have killed for my sheares, and send it to men whom I know not whence they are? Some feast like Kings at home, and all their bounty keeps at home. Tis truly said of these; None of their meat is left.

But thirdly, I rather understand this Text as a description, not of his expensiveness, or penuriousnes to himselfe, or others, but of his extreme poverty, sent upon him as a punishment by the hand of God.

None of his meat shall be left. That is, he shall scarce have enough
enough for himself. The wicked are oft reduced to a morsel of bread; God never leaves taking from them till all be gone. As David professing his own experience, said, I have been young and now am old; yet I never saw the righteous forsaken, nor their seed begging bread; they had always some of their meat left. So Zephar (it seems) had observed in his experience, many wicked men forsaken and themselves begging bread. They who have nothing left of their own, must of necessity ask or steal from others; None of his meat shall be left. And this interpretation suits best with that which followeth:

Therefore no man shall look for his goods.

There is a threefold exposition of this passage also: Some derive the word which we render to look, from a root that signifies to bring forth, or to multiply. And so the sense is given thus; None of his meat, that is, of his estate or goods, shall bring forth for his good, or multiply to his profit. If a man do not encrease, he comes to nothing, if he spend, spend, spend, if he be always-giving out, and never bring in, though his estate be great, twill soon be gone; Unless a man's estate be growing & multiplying, he cannot (as we say) hold his own. In a short time there will be none of his meat left. As vegetables grow properly, so also inanimates have a kind of growth. A man's estate groweth; gold and silver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I say, if there be continual spending, and carrying out, and no coming in, no growing, or increase, such a man must needs come to poverty. What God said at first to the cattle, and beasts of the earth, he saith to all that a man hath, Encrease and multiply; And when he saith, Multiply not, all must needs decrease, and the owner must lie under the curse of want, when what he hath is under this curse of barrenness.

Secondly, Others derive the word from a root that signifies to be strong, or strength; rendering us; His meat or estate shall not be strengthened; that is, his prosperity shall not continue. Mr. Broughton renders it so; therefore his goods continue not; there shall be no tachke in them.

Besides these two renderings we take a third, and all three meet in the general punishment of the wicked man; Let no
man lookes for his goods. We derive the word from a root signifying to expect and wait for a thing; therefore no looking for his goods; we put in those words (no men). Therefore no man shall look for his goods. Which is as much as to say, he shall have nothing left; for if a man hath any thing some or other will be looking for it, and making title to it. He that hath abundance shall not want hayres. So, that when Ziphir faith, no man shall look for his goods. The plain meaning is, he shall dye a beggar, and leave no estate worth the looking after, or suing for. He shall not need to make his Will, or appoint Executors: The wrath and justice of God shall dispose of all before he dyeth, there is no man needs to gape for his death. When a rich man is sick, many gape for his death, hoping that somewhat will fall into their mouths. Sometimes children are pooring upon the day of their fathers death, looking for his goods before he leaves them. But this man shall have nothing to leaving and therefore none shall look for what he hath.

Lastly, They who render the former part of the verse by a person: There shall none be left for his meat, give the sense of this latter part thus: Seeing none of his children, family, or kindred be left, Therefore there shall be none to look for his goods.

Ver. 22. In the fulness of his sufficiency, he shall be in straits, &c.

The scope of this verse and the next, is to set forth the reason or nick of time in which the Lord will reckon with this sinfull oppressour (Ver. 22.) In the fulness of his sufficiency, (Ver. 23.) When he is about to fill his belly. These are the times, or the advantages that God picks out to deal with this man in.

In the fulness of his sufficiency he shall be in straits.

The letter of the Hebrew is when his sufficiency shall be filled. The word signifies to suffice, or satisfy, and fill up. (1 King. 20. 10.) In that threatening raging Letter sent by Zephaniah: The dust of Samaria should not be enough for handfuls for the men that follow me. It shall not suffice for handfuls. The word also signifies to clap the hands together, or to smite the hand upon another part of the body, and this under a threefold notion.

First,
First, To clap the hands in anger, and vexation, (Num. 24. to.) Balak clapt his hands together (his anger being kindled against Balaam) when he could not have his will. Secondly, In sorrow; Jer. 31. 19. After I was turned, I repented, and after I was instructed I smote upon my thigh.

Thirdly, It notes claping the hands for joy; and that two ways.

First, For joy at the hurt of others: (there is such a wickedness in the heart of man to rejoice at the fall of his neighbour) (Lament. 2. 15.) All they that go by clap their hands and hiss, seeing Jerusalem in sorrow.

Secondly, For joy at our own good; or when our selves receive good: so in the Text; In the fulness of his sufficiency, or when he hath so much that heclaps his hands for joy, when he is in the highest plauditie of his own happiness, then he shall be in straits.

In the fulness of his sufficiency.

Here is a gradual elegance: for a man to have a sufficiency, is a very comfortable state; enough, (as we say, for meat, and cloathing) is all. Give me neither poverty, nor riches, feed me with food convenient, was Agurs prayer. Sufficiency is, at least a competency, but the fulness of sufficiency is more. Such sufficiency is abundance, if not superfluitie, or superabundance. There is an abundant grace of God (where sin abounds, grace abounds.) But besides abounding grace, there is superabounding grace, or (as it were an excess of grace, an hyperbole of grace (Rom. 6. 20.) So some in this life have an hyperbolicall estate, an excessive vast estate in riches and creature comforts. They have enough, and more than enough; such is the importance of this expression; In the fulness of his sufficiency.

He shall be in straits.

There is nothing more opposite to sufficiency then straits, especially to fulness of his sufficiency. He shall be in straits; in outward straits, and inward straits, in straits on the right hand, and in straits on the left. In the fulness of his sufficiency, he shall be full of straits. The word is applicable to any kind of trouble, because what trouble soever a man is in, it straitens him;
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straitens his spirits, it straitens his designes; every way he is straitned. So be in straits is to be in such affliction, that a man knowes not which way to turne himselfe, or what to doe next. Every affliction is a kinde of prison, great afflictsions, straiten greatly, and thurs us up saft in prison.

Hence observe;

When it is best with wicked men in their owne opinion, or according to their present possession, then their worst is approaching.

I will not stay upon the generall discourse of this common theame, but onely shew foure wayes distinctly in which a carnall man may be saied to be in straits in the middest of his sufficiency, or in the fulnesse of it.

First, Carnall men are in straits in the time of their sufficiency, as being troubled what to doe with their abundance. That's the case of some. I need give no other proffe of it then that represented (Luk. 12. 19.) which at least supposeth, that such a thing may be. There was a certain rich man, whose ground brought forth abundance, and he said, What shall I doe with all this? The man was troubled what to doe with it; he was hard put to it for stowage, or where to beftlow it. He must pull downe his barnes and make bigger. This is a strait that carnall men are in, in the middest of their sufficiency: but I question whether that be here intended.

Secondly, A reall strait is upon him, how to keep his abundance, how to protect what he hath gotten. He is in many straits about this poynt, how to protect his store that it be not lost, and taken from him. What shall I doe to kepe this treasur? how shall I holde it? I am afraid it will get away from me. It is a common speech; A great ship is a great care; a great deale of the things of the world are a great worldly burthen; they that are in the fullest sufficiency of outward things, their estates and possession bring them in as great an increase of troubles as of revenues. As they have plentie of riches so they cannot avoyde plentie of busines and labour about them. Some old rich men have saied, they were then as hard put to it to kepe their riches, as they were in their younger dayes to gather and heap up riches.

There is a third strait, which is worse then the former; as

B b b b
he is straitned to keep what he hath; so God in judgement gives him this strait in his fulnesse, that he feares his fulnesse is not full enough, and that his sufficiency is insufficient for him; in the fulnesse of his sufficiency, he is thus in straits. There is an inward strait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to spirituals, they think they have a fulnesse of sufficiency in them, when indeed they are in straits, in povertie and want: as Christ tells the Church of Laodicea (Revel. 3.) Thou sayest I am rich, and full, and need nothing, and knowest not that thou art poore, and empty, and naked, and blind, and wretched all things. Now I say, as in spirituals hypocrites oft conceit themselves full, when they are really emptie: so in temporalls, a worldly man often conceits himselfe emptie, when he is really full. He faith, I have nothing; I am a poore man, I have scarce enough to serve another yeare, when indeed he is rich, and hath gold and silver, lands and goods enough for many yeares. This strait God brings wicked men into, in the midde of their sufficiency. This is a grievous curse, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet withall his mind and spirit is troubled and straitned, as if he had nothing, or were worse then nothing. One of the Ancients describes this strait of a covetous man, with abundance of lively Eloquence: Give me (faith he) a covetous man, dayly eeking and stretching out the bounds of his habitation, as if he meant to live alone, and exclude all neighbourhood. Tell me now doth this man (whom the whole earth cannot hold) seem to thee to be enlarged or straitned? Surely howfarre soever he extends the line of his possession (while that which he hath is not enough to him) he is lockt up within the narrow compass of his owne opinion.

Fourthly. Besides this internall and metaphorically strait, there is a plaine litterall strait, into which God casts the wicked man, when he supposeth himselfe settled in the fulnesse of his sufficiency. That's the time God takes to bring him to it, when he stands upon the highest pinacle of worldly prosperity, then downe he goes. In the Prophesie of Daniel (Chap. 4. 4.) we reade what the Golden head Nebuchadnezzar speaks of his fulnesse. I Nebuchadnezzar was at rest in my house, and flourishing in my palace (here was fulnesse of sufficiency,) ver. 29, 30, as the end.
of twelve moneths he wilke in the pallass and said, Is not this great Babylon that I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majesty. Here he boaste of the fulnesse of his sufficiency, now (ver. 31.) While the word was in the King's mouth, there fell a voyce from heaven and said, O King Nebuchadnezzar, to thee is spoken, The Kingdome is departed from thee, &c. Thus he was brought to straits in the middest of his fulnesse. Againe, Chap. 6. While Belshazzar was in his height with his Nobles, in his cheare, and wine, he saw a hand writing upon the wall, which made him tremble, and that very night Babylon was taken, and himselfe taken away in the fulnesse of his sufficiency. So in the Prophete of mysticall Babylon, in the fulnesse of her sufficiency she shall be in straits, (Rev. 18. 7, 8.) She shall be glorifying her selfe, the very moment before her ruine (they who glorifie themselves, judge themselves in a fulnesse of sufficiency) by how much she glorified her selfe, so much torment give her: for shee faith in her heart, I sit as a Queene, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day. When shee faith, I sit as a Queene, not only free from plagues but full of majestie; then her plague comes. When the Apostle said to the Corinthians; Ye have reigned as Kings without us, (1 Cor. 4. 8.) he checkes their conceit of their owne spirittuall sufficiency, or sufficiency in spirittualls, without the contributio of his aide and helpe, as the former words of that verse expound his meaning. Now ye are full, now ye are rich. And when Babylon faith, I sit as a Queene, her meaning is, that shee hath a fulnesse of sufficiency, both in spirittualls and in temporalls, and then, even then her plaguel comes. (Psal. 92. 7.) When the wicked spring as grasse, and all the workers of iniquity flourish, it is, that they may be destroyed for ever. And (to give but one instance more, 1 Thes. 5. 3.) When they shall say, peace and safety, (not only peace, but safety, all is quiet, and all will be quiet), then sudden desolation shall come on them as travaile on a woman with childe, and they shall not escape. The straites of a woman in travaile, and her forrowes, how terrible are they? and as these are always unavoydable to her that is with childe, so they are often suddaine, when immediately before she was eating or sleeping at ease and quiet. This is the wicked mans doome, he is not only punisht but surprised, In the fulnesse of his sufficiencie, he shall be in straites.
Every hand of the wicked shall come upon him.

Then there will be many hands upon him, for there are many wicked; yet there is a difference a' out that word which we render wicked; It hath two other significations, besides that in the Text.

First, It signifies a labouring man, and in the verbe, to labour; so the rendring is made in these termes; Every hand of the labourer shall be upon him. There are two ways in which that may be understood. First, say some, The hand of the labourer is, the hand of those who labour to helpe him. The sense which is intended by these Interpreters seemes to be that of Solomon (Prov. 11. 21.) Though hand jynne in hand the wicked shall not be unpunished; That is, though many with united forces labour to uphold and defend him, yet the curse of God shall breake through and consume him; his helpers shall helpe in vaine, and they who labour for him, shall labour in vaine; for the decree is gone out against him, downe he must; All the world cannot save him. In the fulness of his sufficiency, he shall be in straits, even while many are labouring to keepe him out of them. This is a truth, but I passe it, as supposing it not intended here.

Againe, The hand of the labourer may rather be the hand of such poore as he set to worke. Every hand of the labourer shall be on him. He found many poore labourers worke, but he did not finde them bread, he pinched them, and used them hardly, he oppressed and deceived them in their wages; as the Apostle James complains, (Chap. 5. 1. 4.) Go to now ye rich men, weep, and howle, for the misery that shall come upon you; behold the byre of those labourers which have reaped downe your harvest cries. These poore men who sweat at his work, and were sent home sad with tears in their eyes, not with money in their purses; every hand of these labourers shall be upon him. So Mr. Broughton renders it, Each hand of the injured and grieved shall come upon him; he injured and grieved the labourers; they laboured in body for him, and his cruell usage was worse then labour to their spirits. But as he tooke from the labourer, so the labourer shall tak from him. Every hand of the labourer upon him.

Secondly, The word signifies, A man any way distressed or brought to misery. And then the meaning may be this; not only
only as before, that the hand of the poor who had laboured for him, but the hand of the rich whom he had impoverisht, the hands of all those whom he had unjustly vexed, shall come upon him and vex him.

Thirdly, The word as it signifies a labourer, and a man in misery; is a wicked man, as we translate it here, and frequently in other places of Scripture. The same word signifies labour, misery, and wickedness; because there is so much labour, and misery, so much trouble and vexation in wickedness; every hand of the wicked, shall come upon him; God will let out the spirits of evil doers to take vengeance on him for his evil deeds.

Hence note;

God oftentimes makes one wicked man scourge another.

As God usually makes wicked men the scourge to his own people, so sometimes to one another. One Lyon destroys another, and a ravenous wolf sucks the blood of a ravenous wolf. This point hath been formerly hinted; and therefore I insist not upon it. But proceed to the next verse, which insists still upon the season of the wicked mans destruction.

Ver. 23. When he is about to fill his belly, God shall cast the fury of his wrath on him.

This verse as was said before, is of the same sense with the former, setting forth the special time of Gods wrath upon the wicked man.

When he is about to fill his belly.

The Vulgar renders the words thus; O that he had filled his belly, that God might power on him the fury of his wrath: as if he had wished for the filling up of the measure of the sin of this man, that he might come to his punishment, because till sin hath finished its work, the work of Judgement seldom begins. But the words sound threatening, not wishing, and are rather a prophecy then a prayer; When he is about to fill his belly, God shall doe this.

A second renders thus; Let it be that he fill his belly, yet God will power upon him the fury of his wrath. As if he had said, all his riches

\[
\text{Ut nam imple anter e-} \quad \text{Non vacet est fed prophetis. Merc.}
\]

\[
\text{ejus us eminat } \quad \text{Efto ut imp est}
\]

\[
\text{in eam iram.} \quad \text{ventrem hum-}
\]

\[
\text{furoris sui.} \quad \text{des: ut tamen e-}
\]

\[
\text{Vulg.} \quad \text{mine: ei furo-}
\]

\[
\text{Infident eum} \quad \text{rem ina. Ty-}
\]

\[
\text{omnes in qui} \quad \text{gur.}
\]
riches and fulness shall be no fence against the wrath of God. The wicked call riches, their strong Tower, but the strong Tower that riches can make is no defence, it is but as a paper wall against the wrath of God. His full belly makes but the fayrer marke for the arrows of the Almighty.

We render it as respecting his action: When he is about to fill his belly, when the man thinks to take the fruit of his labours, he having been busy in projecting, and acting, intendeth to sit downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God shall cast the fury of his wrath upon him.

God shall cast it out. The wrath of God is sometimes (upon the matter) restrained, and kept in, as the Prophet speaks of the compassions of God, what is become of them? are they restrained? (Is. 63. 15.) The compassions of God used to come forth, but then they were restrained, or did not slew themselves. God was pleased to deal with them as if he had laid aside or put off all bowels of compassion. So the wrath of God is restrained, or held in sometimes. Men sin and wrath flares not; God deals as if he had forgotten to be angry; But anone wrath lets fly. God shall cast fury and wrath, or the fury of his wrath upon him; he shall cast, and send it, as a dart, or an arrow out of a bow, or as a stone out of a sling, or as a thunderbolt from the clouds: God shall cast it upon him; the Text doth not expresse who, but the scope cleares who it is, He, that is, God shall cast, either immediately or mediately by some hand, commission'd by him for that worke of judgement. God shall imprison, and let loose the fury of his wrath, that is, his furious wrath, or hot fuming, smoaking wrath upon him. Thus he speaks to shew how extremely the Lord is heated and heightned against wicked men. Thus Mr. Broughton renders: God will send his hot anger upon him. The anger of his nostrills. A phrase often used to signify Anger, because of the appearance and tokens of Anger there, Exod. 11. 32. Isa. 5. 25.; and in divers other places which the reader may consult. This anger in the nostrills is opposed to the anger in the heart; for when the Scripture speaks of the anger of the nostrills, it notes anger acted and put forth in execution. The Lord hath treasured wrath, he hath wrath in his heart when he seemes to favour wicked
wicked men, and to thinke upon them: wrath is not alwayes in his nostrils breathed and poured upon them.

God shall cast the fury of his wrath upon him, or upon it.

It is taken both wayes. If we say upon it; The meaning is, upon his goods, or upon what he hath; when he is about to fill his belly, God shall poure his anger upon his Table, or upon his meat. We take it personally, upon him, upon the wicked man himselfe, when he thinks to receive the greatest pleasure, shall feel the greatest smart, God shall poure fury upon him. The observation which this passage offers, is the same with what was observed in the close of the former verse, therefore I shall but name it.

When wicked men are full of hope to take their fill of worldly joy, then God fills them with worldly sorrow.

This was said before, In the fulnesse of their sufficiency they shall be in straits. So that when we see wicked men at the fullest, or in their fulnesse sitting downe to rest, to eat, drinke, and be merry with what they have gotten, we may look on it as the preliage of their approaching ruine. The Angel-Intelligencer, who was sent abroad to see what was done in the world (Zech. 1. 11.) brought backe this report, that he had got too and fro, and Behold all the earth fath still, and was at rest; All were about to fill their bellies. By earth, he means Babylon, or the Babylonians, the temporall power of that State, in opposition to the Church of God, they were all at rest, and said in their hearts, surely the world will never change; yet presently after they felt the greatest change, ruine fell upon that Empire. This may comfort the people of God, when they see the real enemies of truth and righteousness in highest security; for then the day of their calamity is neare, even at the doores. There is a twofold fulnesse, which wicked men usually have before their ruine. First, a fulnesse of sin. Secondly, a fulnesse of prosperitie, they come to their fulnesse in both, and then comes their end. (Gen. 15. 16.) The sins of the Amorites are not yet full; therefore the Amorites cannot be destroyed yet; and the Church of God cannot be delivered yet; but when the sin of the Amorites is full, God will destroy them, and deliver his Church.
Church. God leaves them as Christ speaks to the Pharisees (Matt. 23. 32.) to fill up the measure of the iniquity of their fathers, and then he will deal with them. Now as there is a fulness of iniquity, so there is also a fulness of worldly prosperity; when the wicked have had their portion, their reward in the world, when as beaals they are fed and fattened with good things or are about to fat themselves, then they are for the slaughter. So the Lord concludes concerning those oppressors (Amos 4. 1.) Hear ye this word ye King of Bashan that are in the mountains of Samaria, which oppress the poor, which crush the needy &c. The Lord God hath sworn by his holiness, that for the day shall come on you, that he will take you away with books, and your posterity with fals books, when the fulness of your worldly prosperity, and satan's fulness is come, then God shall take you away, or send leanness amongst your fat ones. And again (Chap. 6. 1.) Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named cheife of the Nations, so whom the house of Israel came. These (ver. 3.) put farre away the evil day, and caused the seas of violence to come neare; They lay upon the beds of Ivory, and did ease the Lambs out of the flocke, &c. While they were thus dissolved into mirth and muficke, a wofull voice sounded in their ears (ver. 7.) Therefore now shall they goe captive with the first that goe captive and the banquett of them that stretched themselves shall be removed. The very now of their sweet joy, was the now of their captivation and sorrow. Zophar, as if this were hardly believed at all, or could never be enough believed, pretesteth and repeateth it again, in the last word of the verse in hand.

And shall raine it upon him while he is eating.

This is but an explication or repetition of the former words; when he is about to fill his belly, God shall cast the fury of his wrath, and raineth it on him while he is eating. There are two words to be considered in this clause,

First, Raining.

Secondly, While he is eating.

He shall raineth it.

Here is a terrible shower, a shower of fury, of wrath, God shall raineth it. God is said to rain wrath.

First,
First, To note the suddenesse of it: raine (many times) comes very unexpectedly.

Secondly, To note the unavoydablenesse of it: there is no stopping of the raine, who can stop the bottles of the clouds but God himselfe? he can stop them up when he pleaseth: but all the power on earth cannot. This raine is such that there is no avoyding of it; we may get out of the ordinary raine into our houses, or under covert, but the raine of God's wrath soakes through every house, how strongly soever leaded or covered; There is no shelter (but Christ) against the storms of divine wrath. He is a hiding place from the winde, and a covert from the tempest (Isa. 32. 2.) but besides him nothing is.

Thirdly, He is laid to raine wrath, to shew the quantitie of it; there shall be aboundance, he will powre it downe on you. Raine is opposed to dew: it shall not onely come as the dew, or as a few heat drops, but as a soaking sweeping raine. The Prophet exhorts (Hos. 10. 12.) Sow to your selues in righteousness, reap in mercy, break up your fallow ground: for it is time to seeke the Lord till he raine righteousness, that is, till he send Christ, who is made to us of God righteousness in aboundance; or till he powre out his Spirit upon you, who will cause you to bring forth the fruits of righteousness aboundantly. As the raining of righteousness, so the raining of wrath, notes aboundant wrath. It shall raine upon him while he is eating.

There is a threefold rendring of that. For the word which we translate eating, signifies flesh, eyther that which is eaten, or that which doth eate, living or eating flesh most properly, though it also signifie dead flesh, or that which is eaten. So Mr. Broughton, He will raine upon him into his flesh; That is, upon his bodie; and the bodie; and the bodie by a synecdoche is put for the whole man, bodie, and soule. As if he had said, God hath not a quarrell onely with this mans estate and his goods, but with his flesh, and bones, yea, and with his soule, too; he will vex him soule and bodie: So that as before he shewed what God would doe upon his estate, that should be consumed; so now what upon his person; wrath falls upon his bodie, upon his very back; He shall raine is upon him in his flesh.
Secondly, The word signifies as the flesh of a man, or living flesh, so, any flesh, dead flesh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Christ was borne was called Bethlehem, that is, the house of bread. And thus it is rendered here, he shall rain it upon him, even upon his bread, or upon his meat. As God, when his owne people are eating, and their table spread, he not onely raines a blessing upon them, but upon their meat also, that is, he commands their meate to strengthen and refresh them. So when the wick-ed man is about to fill his belly, the curse falls not onely upon him, but upon his meat; God shall raine on him, even upon his meate.

Our translation referres to the person in the act of eating, not to the meate which he eateth. The generall meaning of eyther translation meetes in one; For though wrath may fall upon a mans person, and not upon his meat, he may thrive with what he eats, grow lusty and strong, while he is under wrath; yet whensoever wrath falls upon the wicked mans meate, it is in order to his person or himselfe. He shall raine it upon him while he is eating. How exact is the wrath of God? For at the instant when a man is eating, he of all other times would lay a side feare, be cheerfull, and rejoice; Then he un-bends himselfe, though we have been busie all the day; If any come to him he faith, I pray let him alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpose to put a fling into his punishment, and to make his misery more remarkable. Such (Mat. 24. 38.) is the description of the judgement that came upon the old world, it rained upon them indeed, when they were eating. As it was in the days before the flood, they did eate and drink, and were marrying, and giving in marriage till the day that Noah went into the Arke. Christ expresseth those things especially wherein men take most worldly contentement, eateing, and drinking, marrying, and giving in marriage. To these that age let themselves loose, or let themselves upon; these are not sinfull in themselves, but they used them sinfull, that is, sensually, to satisfie their lusts, and please their senses, therefore the Spirit of God fixeth the judgment upon
that season, they were eating, & drinking, marrying, & giving in marriage, and then God rained upon them the fury of his wrath. The children of Israel killed after flesh (Ps. 78.) and the Lord gave it them; He rained flesh upon them as dust, and feathered fowles like as the sand of the Sea (ver. 27.) But he rained wrath upon them with it (ver. 30, 31.) While their meat was yet in their mouths, (while they were eating) the wrath of God came upon them, and slew the fastest of them, and smote down the chosen men of Israel.

All these instances concember fully in Zophar’s Text; That in the fulness of his sufficiency, and while he is taking his sweetest content in his sufficiency, God raines down wrath.

Further, The old Latine translatour gives the words thus; And he shall raine his war upon him. This difference ariseth from the copiousnesse of the Originall word, Lechem, which as it signifies eating, or any thing eaten; So also warre and battell. The reason is, because the sword is a devourer, and in warre men eat up one another; Nation eats up Nation; ’as men eat other flesh, so warre is an eater, and devourer of men; therefore the same word may well signify to eat, and to make war. And this Traslation, though the Grammaticall forme of the Hebrew is wreasted by it (and therefore I lay it by) yet renders the scope of the Text fully, and answers that of the 11. Psalme (ver 5, 6) The Lord tryeth the righteous, but him that loveth violence his soule baseth; upon the wicked he shall raine snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup. Which (I conceive) may (in pursuance of Zophar’s similitude) be thus illustrated, as if he had said, when he is drinking, when he hath a cup of sweete wine in his hand, or some delicious liquor at his lips, God shall raine fire and brimstone, and an horrible tempest into or upon his cup; the wrath of God shall fill his cup, and so be (as it were the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his dish. God shall raine on him while he is eating.

Zophar having thus farre carried on this point, shewing what God will doe with the wicked man in all his enjoyments, shews yet other wayses and instruments, which God prepareth and armeth to vex and ruine him.

CcCc2 Job.
He shall see from the iron weapon, and the bow of steel shall strike him thorough.

It is drawn, and cometh out of the body, yea the glittering sword cometh out of his gall: terrors are upon him. All darkness shall be hid in his secret places: a fire not blown shall consume him. It shall goe ill with him that is left in his Tabernacle.

Zophar having said (vers. 22, 23,) that God powres the fury of his wrath upon the wicked man when he thinketh himselfe safest and furthest removed from it, even in the fulness of his sufficiency, and when he is about to fill his belly (then God dealeth with him, and raineth upon him while he is eating, mingling his blood with his bread, his teares with his wine,) he proceeds in this context to shew

First, The instruments.
Secondly, The effects of that wrath or judgement.

The instruments are four.
1. The iron weapon.
2. The bow of steel.
3. The glittering sword.
4. A fire not blown.

These are store of armes to make war upon the wicked man. We have here also the effects of this dreadful warre, and these are of two sorts.

First, upon himselfe.
Secondly, upon others.

The effects which appeare upon himselfe, are of two sorts.
First, Outward.
Secondly, Inward.

The outward effects, first he shall be striken thorough with them. Secondly, he shall be consumed with them. The inward effects are feares or terrors; which are testified by that consequent; his flight; He runs from the iron weapon, and the bow of steel.
The effect which is upon others is laid down in the close of ver. 26. It shall goe ill with him that is left in his Tabernacle; not onely shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysis or parts considerabe in this context.

Ver. 24. He shall flee from the iron weapon.

He shall flee Flight is the pace of a coward. So the word is used, all the Scripture over; The wicked man hath no heart for good, and he hath as little against evil. His spirit is gone, and at the approach of danger his body is going or rather running, his spirit is fallen from his heart into his heeles; and he defends himselfe by his feet not by his hands: when the iron weapon comes, the righteous will rather die, then run, if duty bids them stay: but the wicked

Shall flee from the iron weapon.

The word which we translate iron weapon, signifies all sorts of hand weapons, or weapons with which we strike at hand, such as are the sword, and speare. The word properly signifies to salute, or kiss. And the reason why these kind of armes and weapons, are expressly by that word, is, because a man fights with them face to face, and comes near to an adversary, even as if he came to salute or to kiss him. There are weapons with which we may fight at a distance, and never come neare our enemy.

He shall flee from the iron weapon. That is, from all sorts of hand weapons, with which we oppose and smite our assailants, or defend our selves.

Some interpret this Iron weapon, not literally; but tropically for the plague, or pestilence, or some deadly disease, which according to the language of Scripture, is compared to that iron weapon the sword, or to an arrow (1 Chron. 21. 27) when the Angel was sent to destroy the People of Jerusalem with the pestilence, after David had numbed them, the Text saith; The Lord commanded the Angel, and he put up his sword againe into the sheath thereof. The pestilence is the sword, and the shreak of it is like smiting with the sword. In the ninety first Psalme, that other instrument of death, the Arrow signifies the plague:
plague (ver. 5.) Thou shalt not be afraid of the terror by night, nor of the arrow that dieth by day. That is, of the pestilence. And even in prophane Authors, terrible diseases, such as the pestilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphorical sword, and arrow of the pestilence, is a weapon from which many flee as fast as from the sword of the seirceft enemy. Yet I conceive, that is not intended in this Text; the iron weapon here, including all manner of outward instruments of divine wrath which wound the wicked man. He shall flee from the iron weapon. We translate it as a direct affectation; He shall flee. Some render it as a supposition; If he flee from the iron weapon, Or as Mr. Broughton. When he flies from the iron armours. And then the other part of the verse joynes with it thus; When he flies, or if he flee from the iron weapon, the bow of steele shall strike him thorrow. And though there be not that particle, of supposition express in the Hebrew yet it is usually understood in Texts of this signification. Mal. 1. 4. They shall build, and I will pull down; That is, if they build, I will pull down; or whenever they begin to build, I will begin to pull down. So here, He shall flee from the iron weapon, and the bow of steele shall strike him thorrow; That is, if he flee from the iron weapon, or whenever he thinks to make an escape by flying from the iron weapon, then the bow of steele shall strike him thorrow. According to this reading the whole verse is a proverbial speech, implying thus much; That while a wicked man flies, or seeketh to avoid one evil, he shall fall into another; When he flies from the iron weapon, the bow of steele shall strike him thorrow. Like that of the Latines; He fell upon the rock, while he thought to escape the gulph. The bow of steele shall strike him thorrow.

The bow, that is, the arrow of the bow, or the bullet put into the bow: for from the bow of steele sometimes arrowes, sometimes bullets are discharged; the arrow, or the bullet with which this steele bow is charged shall strike him thorrow. The word readed to strike thorrow, signifies excision or cutting off; and hence the Hebrew phrase, A son of excision, answering that of the Greeke, which we expresse a son of peculiar, that is, a man devoted to total destruction. The bow of steele shall strike
Strike him thorow, cut him off, or quite destroy him. A bow of steel is the strongest bow. David, to shew the extraordinary strength which he expected to receive from God, faith, a bow of steel shall be broken by mine armes (Psal. 18. 34.) To draw a bow of steel, shewes strength, and to break it shews more strength. A bow of steel gives a deadly blow, and smites home.

Again, This word, which we translate, to strike thorow, others render, to change. The bow of steel shall change him, that is, kill him; death is our great change. Further, The word is rendered to passe by. The arrow often mislieth the marke, sometimes it glides by the marke, or doth but graze upon it. Taking this Translation the sense of the whole verse riseth thus; Suppose the wicked man flee, and make his escape from the iron weapon; suppose also that the steel bow be discharged at him, and the arrow passe by, and not his him; suppose, that he escape the first weapon, and the second, yet (lay he in the next words) The glittering sword shall come out of his gall; another weapon is ready to doe it.

According to this exposition these two verses are connected as they connect the two parts of this verse, who give it (as was lately touched) thus; If he flee from the iron weapon, the bow of steel shall strike him thorow. Now the supposition is carried one step further. If he flee from the iron weapon, and the bow of steel misses him, or glance away yet the glittering sword shall come out of his gall. But rather take it according to our reading; He shall flee from the iron weapon, and the bow of steel shall strike him thorow. Here are many terms, and variety of warlike instruments; The Text being (as it were) the Inventory of a little Magazine, or Armorie of weapons.

Whence observe;

God hath instruments of all sorts as command, with which to punish wicked men.

We have here the iron weapon, and the bow, here is sword, and fire. God cannot want means to take revenge upon those who rebel against him. As the Lord hath various instruments of mercy for the protection and defence of his cause and people (Cant. 4.) In the Tower of David there hung a thousand shields. That is, shields enough. God hath many and manifold instruments.
ments of defence to protect and safeguard those that trust upon him; he hath a thousand shields for them. Now as the Lord hath a thousand shields, or defensive weapons for the protection of his own people so he hath a thousand bowes and arrows, and speares, and swords to wound, and destroy his or their enemies. How can God want weapons, who can make any thing a weapon? For as the Baptist told the Jews who glori'd in their fleshly descent from Abraham, as if God were tied to Abraham's line, or as if they were out of the way, God knew not how to be supplied with a people; I tell you (saith John) God is able of these stones to raise up Children to Abraham. (Matt. 3. 9.) As he had said; Thine not that God will be straitned for a people, if he remove you, for he can raise another people to himselfe out of those who are as unlikely, and in humane reason as much indisposed to shew forth his praise as these stones are. Even thus, if all weapons and visible means for the destruction of wicked men were removed, God can make any thing a weapon, he can make an iron weapon out of a straw, or the grass of the field. As God can easily supply himselfe with instruments to serve his providence for the good of those who are vessels of mercy and heirs of salvation, so he can quickly have a supply of instruments to annoy those who are vessels of wrath and children of perdition.

Secondly, We may take notice how these weapons are described in their Efficacualnesse, Striking thorow, &c.

Whence observe;

The weapons and means which God useth for the punishing of wicked men, shall be effectuall, they shall doe their works.

What ever weapon God sends on his arrand shall doe it to purpose, the bow of steel strikes thorow. It doth not give a light wound, and skarre the flesh a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his instruments.

As they act not by their own will, so not by their own might. What the Apostle speaks about the weapons of our spirituall warfare (2 Cor. 10. 4.) They are not carnall but mighty through God. What to doe? To pull down strong holds, to lay all level, to subdue all sinfull powers, or the power of sin within us.
What I say, is spoken of those spiritual weapons, is true also of these corporal and visible weapons, the sword, the bow, and the arrow, when God sends them forth to execute his will and fulfill his counsels, they are not carnall, but mightie through God: Though they are weapons of flesh, yet they are not, like flesh, frayle and powerless; though they are weapons of flesh, as to matter and forme, yet they will declare themselves weapons of spirit, as to the effect and success; they shall prevale over the strongest enemies, and strike thorow the thickest of their defences. The Lord can weaken the strongest weapons of the enemies, and so blunt their sharpest edge, that they shall doe no hurt, but be as a wooden daggar in the hand of him that wieldes them, of how well tempered mettall soever they are made, and how well soever their edge be let. This is it which the Prophet assures the Church of in the name of the Lord (Isa. 54. 17.) For having made a promise of salvation and safety to the Church, it might be objected, how can we be safe, who have so many enemies, so many weapons formed against us? how can we be safe when so many Smiths are at worke, making swords, and forging instruments of death against us? The Lord answers (ver. 17.) No weapon that is formed against thee shall prosper. I grant there are many forming weapons, whetting, and preparing their swords against thee, but no weapon that is formed against thee shall prosper. Now (I say) as the Lord gives check to all weapons that are formed against his people, and faith, they shall not prosper, they shall not hurt the least of my children, the meanest of my servants. So, if himselfe forme a weapon against the highest and mightiest of his enemies, it shall prosper to their destruction; the bow of steel shall strike them thorow, and the fire shall consume them to the very stubbs. That is a second note from the effectualnesse of these weapons here described.

Thirdly, When God is about to rain down judgment and war upon the wicked man; what doth he? The Text saith, He fleas from the iron weapon; That is, he endeavours to flee from it, he doth what he can to escape.

Observe this from it.
The study of a wicked man, when trouble is upon him, is not how to improve, or make good use of it, how to get his heart humbled under it, and his life bettered by it; but only how to get it off, or how to get away from it.

Here is not a word in the text of humbling himself, when he says the iron weapon, here is no mention of suing to God, and seeking to make his peace with him; here is no acknowledgement of his sin, that he deserved to be wounded and destroyed; but all the matter is how to escape, how to get out of the reach of danger. He never labours to make his peace with God, but only strives how to avoid the warre of God. There is another frame of spirit in believers, they do not make it their work to run from the judgments of God, but to make a right use and improvement of them; when the sword comes, or the arrow comes, they enquire how to give God the glory of his sufferings and woundings, they flee from those weapons only by fleeing to God. Whereas wicked men flee these weapons, by fleeing from God; Godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place; if they hide themselves from the iron weapon, they hide themselves in God; if they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding-place, he flies unto, and into God that he may be safe.

Fourthly, As this fleeing and fleeing, when the Iron weapon comes, notes the impetuousity of wicked men, who never think of turning to, but only of running from God: so it notes also the cowardice and baseness of their spirits.

Hence observe;

A wicked man hath no courage in an evil day.

When troubles rise, his spirit falls; though he may make a baffle, yet he hath no heart, no true fortitude; he either flees or is meditating a flight. And 'tis no wonder that a wicked man should flee being pursued, when Solomon tells us that he fleeth, when none pursues him. It is no marvaile if he flee at the sight of the iron weapon when he flees merrily from a fancied weapon. How can he but flee from the stoke of the sword, when another Text tells us, that he flees at the very shaking...
shaking of a leafe: They who are fearlesse of doing moral evill,
are most fearfull at the appearance of penal evills.

Fifthly, He flees, but what doth he get by it? When he fleeth
from the iron weapon, the bow of steale shall strike him thorow.
What gets he now by his flight?
The point is this;

The shifts and evasions of a wicked man shall not profite him.

That is, when he fleeth, he shall not escape, or he shall not escape. If he get out of the stroke of one weapon, another weapon shall strike him; or according to the second interpretation of the words, suppose he flees from the iron weapon, and the bow of steel miss him also, yet the sword shall come out of his gall. So that by all his evasions, he shall not evade the face of danger. As a carnall heart hath a thousand devises and shifts to excuse his sin; but his devises and excuses doe but fasten sin more upon him: his conscience gets no ease at all by his wit; yea his conscience is more wounded by the excuses and pleas that he makes for his sinne. Such also is the fruit of all the evasions and devises of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worse dangers. We have a clear Text for that, (Isa. 24. 18.) And it shall come to passe, that he who fleeth from the noise of fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in a snare. He is remediless after all his remedies. There was but a noise of fear, when he fled, danger was at a distance; but while he is fleeing from the noise of fear, he falls into the mouth of danger, a pit; and being in the pit he strives and struggles to get out, hoping yet finde his desired safety and enlargement, but then he falls into a snare, a worse evill then the pit: He that falls into a pit, is at libertie to get out, but he that is in a snare is bound fast; he can get no further, still his cafe is worse and worse. We find the same success in the Prophesie of Amos, (9. 1.) I saw the Lord standing upon the Altar, and he said, smite the lintel of the doore that the posts may shake, and cut them in the head, all of them, & I will slay the last of them with the sword. As if he had said, there shall be an utter slaughter; for the first two or three men may be flaine, yea hundreds may be flaine, yet the last may escape:
but when he faileth, Truly shall he fail: the meaning is, I will kill them all, or all of them shall be slain. But will the men stand till the sword come to them, will the last man stand who sees the sword destroy those so fast that were before him? No, it may be he will flee, yet faith God, I will slay the last; for, He that fleeth shall not flee away, that is, he shall not deliver himself, nor escape by flight. The same Prophet spake as much before (Amos 5. 18, 19.) Woe to you that desire the day of the Lord, to what end is it for you? The day of the Lord is darkness, and not light; As if a man did flee from a Lyon, and a Brave man enter went into the house, and leaned his hand on the wall and a Smaller one be him. It will not be eather unprofitable or besides the event to open this Text a little. Woe to you that desire the day of the Lord. Why doth the Prophet thunder out, Woe to you, who desire the day of the Lord? What sin in the desire of this? Is it a fault to wish for the day of the Lord? The day of the Lord, of which be there speaks, is a day of judgement to all men, why should the Prophet denounced a woe to all those who desire that day? It is a part of the character of God in the New Testament, To love the appearing of Christ, to many Saints long for the day of the Lord: they pray, that the day of the Lord would come; why should they say, Woe to you that desire the day of the Lord? I answer, The Prophet may be understood.

First, of those who in a kind of prophetic desire the day of the Lord, as some will doubt be judge them, or wishing that God would come, not that they have ground of confidence, but only to clear themselves in the judgment, and the censure of men. The Prophet might well say, who thus desire the day of the Lord, properly deals with now by man; But it will be the day of the Lord.

Secondly, As those are some who wish of God to do, and others, who wish for the destruction of God. Some are desirous that God would draw insted them with a Cart rope. Thus far there is...
works that we may see it; and let the counsel of the holy One of Is-
rael draw nigh and come that we may know it. They who draw
iniquity with coards of vanity; that is, who make haste to sin
said, let him make speed, and hasten. What should he hasten.
The day of judgment, or those judgements which the Prophet
had often threatened. As if they had said to the Prophet, You
have often told us of the day of the Lord, and that he would
reckon with us shortly, let him make speed, and hasten the
work that we may see it, and let the counsell of the holy one of
Israel draw nigh; you have long spoken of it, as neere, even as
at the doores, but as we feele, so we believe no such thing. The
Apostle Peter Propheceth of such (2 Pet. 3. 3.) In the last
days there shall come scoffers, walking after their own lusts, and
saying, Where is the promise of his coming? for since the fathers
fell asleep, all things continue as they were from the beginning of
the Creation. Where is the promise of his coming? Pray let us see
the performance of it. Woe to you that scoffingly desire the
day of the Lord, you will find it no jesting matter when once it
comes, it will be a sad, a black day to you, who now make your
selves merry with it.

Thirdly, Thus; Woe to you that desire the day of the Lord,
being conceited of your own innocency, as sure (in your own
sense) that God will acquit and pronounce you innocent.
For the Prophet speaks of those who had fallen under and were
vex't with the reproofs of the word; these desired the day of
the Lord, supposing he would deal more gently with them
then those Prophets had done, he would not be so severe, or
not judge them so bad as the Prophets reported them to be;
faith he, Woe to you that desire the day of the Lord, because you
think his Prophets and Ministers handle you too roughly;
you know not what you say; if our day be so terrible, how
terrible will the day of the Lord be? It would be as if a man
would flee from a Lyon, and a Bear should meet him: you
think we are Lyons, if you flee from our day, the day of the
Lord will be as a Bear, it will teare you worse. When (in this
case) you appeale from us to the tribunall of God; it is as if a
man leaning on a wall, and a Serpent should bite him; such you
will find the day of the Lord when 'tis too late. What's our day
to the day of the Lord? The day of the world is a terrible day of
judgement.
judgement upon the consciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not so bad as the hell of conscience, when a man is condemned of himselfe in this life; and have therefore even wished for that hell, that they might be eased of this; yea, some have ventured upon hell, thrusting themselves by a violent hand out of this world, that they might escape the belt of a perplexe conscience, which they felt in it. Whereas alas it is but fleeing from a Lyon to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in Amos (taken eyther of of these sentences) is a prooue of the poynent in band, that wicked men who would avoid this or that judgement of God in this life, do but run themselves upon some worser judgement here; even as they who would avoyd the judgement of God in his word shall finde a forre judgement at the end of the world. Moses useth that phrase of fleeing from the water, twice in one Chapter (Deut. 28. 7. 25.) At the 7. verse it is threatened against the enemies of the people of Israel, in case they did obey & in the 25 verse it is threatened against Israel, in case they disobeyed, that they should flee from the water. The meaning is not that they should have seven or many ways of escaping, or that in any of these ways they should be safe; for the intent of Moses is to shew that they should have no way or no where be safe. For they should be assaullted and encompassed about with so many dangers that they should flee seven ways, that is, all manner of wayses, endeavouring to escape, but they should escape in never a one of them; though they fled seven or seven hundred ways, yet God would send a sword, as many ways after them, or if they mist and escaped one sort of evil, another should be ready at their side; As Zophar hath it, He shall flee from the iron weapon, and the bow of steel shall strike him through.

Verf. 25. It is drawn, and commeth out of his body.

What is drawn? We may referre it to the arrow of the bow before spoken of; The bow of steel shall strike him through, it is drawn, and commeth out of his body. Out of what body? Some by the original word which we translate bodie, understand the Quiver in which the arrow was; for the quiver is to the arrow as
as the body is to the soule, The sheath of it. Now saith he, it is drawne, and cometh out of his body: that is, it is pulled out of his quiver, and put into the bow ready to be shot: Thus Mr Broughton, the Arrow shall be drawne and come out of the quiver: Others conceive, that by bodie, we are to understand the body of him that shooteth, because the Archer hangs his quiver by his side, and when he pull out an arrow, it is as if he pulled it out of his body.

Lastly, Take it properly, it is drawne, and cometh out of his bodie, that is, out of the body of the wicked man, against whom it was shot, it strikes him thorow, and cometh out of his body beyond him. And so it is a circumlocution to express a deep and deadly wound. It is (that is, the bow is) drawn, and cometh out of his body: That is, the shot hits the man and comes out of his body. So the next clause suits with it.

The glittering sword cometh out of his gall.

As if he had said: As soon as he is stricken thorow with the arrow, he shall be run thorow with the sword too. The word which we translate glittering sword properly signifies lightning, and in that language the blade of a sword, because when a man brandisheth a well surchised sword, it glitters and flashes in the eye like lightning. So the Prophet Ezekiel describes the sword (Chap. 21. 9, 10.) A sword, a sword is sharpned, and also surchised, It is sharpned to make a sore slaughter, it is surchised that it may glitter. And as it signifies a sword, so also (upon the same ground) the head of an arrow: For if the head of an arrow, of steele, or brass, be made very bright, it glitters in the ayre like lightning, as a sword doth: And we read in Scripture of making arrows bright as well as swords: as the same Prophet speaks in the same Chapter (vers. 21.) The King of Babylon stood at the parting of the way, at the head of the two ways to his divination: he made his arrows bright. And (Zech. 9. 14.) His arrows shall go forth as lightning: Thus we may render it here, keeping still to the allusion of lightning: The bow of steele should strike him thorow, is it drawne, and cometh out of the bodie; and glittering it cometh out of his gall. So, Mr Broughton: the arrows shall be drawn and come out of the quiver, the head shall be in his gall. That is, the head of the arrow. But whether we expound the word (Barak) of the sword or of the arrow-head, it makes
no difference as to Zophars scope, which is only to shew that the wicked man shall certainly receive a deadly blow.

There is yet another translatation, which draws up the Text into the forme of a similitude, taking the word (Barak) in its proper sense, for lightning; thus; The bow of steel shall strike him thorow, it is drawn, and cometh out of his bodie, and shall passe thorow his gall like lightning; As if he had said, it shall passe speedily and swiftly; an arrow or a bullet from a strong bow passeth like lightning. What makes such speed as lightning? Indeed the motion of an arrow is slow & sluggish in comparison of lightning; and therefore in Scripture the coming of a thing or person like lightning, notes the most sudden coming. When Christ would let forth the quicknesse and unexpectatednesse of his appearance, he saith; As the lightning commeth out of the East and shineth even unto the West, so shall the coming of the Son of man be (Matth. 24. 27.) And thus to say, a sword or an arrow shall passe thorow the gall as lightning, carrieth this sense, it shall passe suddenly. The vulgar translation keeping it to that letterall construction of the Hebrew, useth the participle, and lightning in the bitterness of it; That is, in the bitterness of that death which followes the wound inflicted: Death is bitter, and those things which have death in them, may well be said to have bitterness in them. These words being thus an enforcement of the same thing more lively to describe the unavoidable destruction and sudden death of this wicked man, by some killing weapon, sword or bow, or any of like use and nature, I will only give this note from it.

The wound which God gives his enemies, is an incurable wound.

He that is stricken thorow the gall, is past cure; we had that word (Job 16.) where complaining, he saith; He hath powerd my gall on the ground; that is, he hath given me a deadly wound. When a beast is kill'd for good the gall is powerd out, lest that should im bitter the parts about it. And if once the gall be wounded thorow, there's no remedy against death. The Lord can send a Judgement, which shall be like an arrow passing thorow the gall, which all the Physitians in the world cannot heale. When the people of Israel saw their wound, they went
to this King, and to that King, to the Assyrian and to King Aremb, yet they could not heal them, nor cure their wound, (Hos. 5. 13) they were as a people stricken through the gall. God can give wounds which no Balsome of mans devising or compounding can cure.

Terrors are upon him.

These words shew the inward effects of the judgments of God upon a wicked man; Terrors are upon him. The word is Emims, which in Scripture is sometimes used, to note a sort of terrible people (Deut. 2. 10.) The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims. The Emims were a great and tall people, a race of Giants; and they had their name Emims from a root signifying fear, because their great stature, and vast limbs raised the passion of fear in their beholders. Emims are terrible ones. So some render it here. The Emims shall fall upon him, that is, men of fierce and cruel spirits, men of mighty power, and implacable malice.

But we take the word properly, as noting inward terror, fear, and anguish take hold of a man, worse then any Emims or Giants in the world; A man were better to have all the sons of Anak take hold of him then the fear of which the Text speaks. This argueth the compleat mille of a wicked mans misery; he shall not only feel the iron weapon, and the bow of steele, and the glittering sword, outward terrors, but he shall be fill'd with inward terrors. His soule is wounded worse then his body. Some interpret it neere this sense, of evil spirits and furies that vex the minds of wicked men, as if legions of these should be always about him. The wiser Latine saith, The terrors are upon him. This point hath been soke to Ezeke. (Chap. 15. 18. and 18. 21.) and therefore I shall not conte AA in this place, because the reader can easily take it up.

Venient super eum horribiles. Vulg.
and act terrible, but God only can send out Terrors. Terrors are upon him.

Ver. 26. All darkness shall be hid in his secret place.

"All darkness" imports darkness of all sorts, and of all degrees. All darkness, is whatsoever can be called darkness. Or all darkness is perfect darkness, pure darkness, darkness without the least mixture of any light; Darkness which hath nothing but darkness in it. God is all light, Therefore the Apostle faith, He is light, and in him is no darkness at all. There is not the least tincture of darkness in him. The portion of the man is all darkness, and no light, no comfort at all, were darkness. So the word (Col) is used (Ecces. 12. 13.) Now God, and keep his commandments, for this is (Col ba) all man, that is, the whole duty of man. Thus here, All darkness shall be upon him. We may distinguish this darkness, inward or outward, or inward darkness; spiritual or corporal, we have upon other passages spoken of both; therefore I suppose here, All darkness shall be hid in his secret place.

Trouble shall lie close, like a these to store, and hide themselves in darkness, so this mans darkness. Both words signify to hide, or to lay a thing open. A first of trouble upon the spirit of the wicked man and conscience are secret places; Not the conscience of the wicked man is defiled, as his hand and tongue, so his mind and conscience are defiled; there shall be nothing, but darkness there.

Secondly, Whereas he said before, Be hid in his secret place, and be that flees, betakes himself to some place, so now places are secret places. Sometimes, more to flee to those places, to thicker in his reflection, thinness. All darkness that hides them, the safety in those places, so the he that flees from affliction, the refuge of his enemies, he be gone for nothing. Wherein, how do his enemies take care, since it is full of trouble, of his state?
felse unholy and prophane in all places, shall never finde any place a Sanctuary to him.

All darkness shall be hid in his secret place.

Another renders it thus; All darkness shall be hid because of his secret; that is, his secret sins; As if he had laid, would you know why this wicked man is followed with sword and arrow without, and with terrors within; all this penal darkness is upon him, because sinfull darkness is hid in his secret place, or because he keeps his sin secret. He (as was shewed in the former part of the Chapter) hides it under his tongue, and keeps it close. All darkness shall be upon him, because of this beloved darkness remaining in him. Mr. Broughton's translation seemes to hold out this meaning. All darkness shall be hid up for his store; and he puts in the margine, for his store of sin; he hath secretly laid up a stock and store of sin; which stock and store of sin is answered with all manner of darkness, with a stock and store of punishment. This verse hath occurred in divers passages, therefore I will only name the observation.

The darkness of sin bringeth darkness of sorrow.

They who lay up store of iniquity in secret, shall one time or other finde a store of misery laid up for them. If we hide sin and provide secret places for it, God will hide darkness for us in the most secret places. They who (when light comes towards them) love darkness more than light, shall be sure to meet with darkness, where they most expect light.

A fire we cannot put out, saith the prophet. This circumlocution speaks more than ordinarily fine; we ordinarily make fires by blowing; but this is a different thing.

There are some obscure words about this fire. I know not what became of it, said some among the old divines. Is it explicable? Is it a word of the text or of the margine? or is it a word of the margine? but I cannot fully determine. The sense is, a fire we cannot put out. But I

Eee2  
Secondly,
Secondly, Others by this fire not blowne understand corporall distempers; As if Zophar in this touched upon Job's diseased bodie; A fire not blowne shall consume him. The Text may very well beare that notion; for there are many hot and fiery diseases. Such fires are threaten'd (Deut. 28. 23.) The Lord shall smite thee with the consumption, and the feaver, and an inflammation, and an extreame burning. Here are three bodily distempers, which (without straining) may be called; A fire not blowne, A feaver, and an extreame burning, and an inflammation, which consumes some men by such fires. Job had such and very like experience of them.

Thirdly, Many of the Greeks interpret this fire as that of hell, There needs no bellows to kindle that fire. The mouth of the Lord as a river of brimstone shall kindle it. Isa. 13. 14. is prepared of old. It needs no blowing to either cause it to be so, though the fire of hell may be called so by virtue of the Scripture hath no relation to the

Fourthly, Others expound this fire as some extraordinary fires which God sends from heaven on the notoriously wicked men. Thus he raised up the A and Garsarah, which consumed those Cities. We read also of such fires in the first Chapter where it is said, The fire of God destroyed Job, his friends would make him of that here, as judges, they closely hint to him the manner of him.

Fifthly, A fire not blowne may be fire in the heart and scorning of the Sunne; There are sudden burnings, yet they are called fire from them; A fire not blowne (Psal. 4. 20.) ascendeth for the rivers of water and destroyeth the pastures of the Wilderness. Where the Sunne is God's heat and burning, and his flames of the wilderness, and heats; the heat of the Sunne by day, he is a fire not blowne. In the face and corner of the earth, the sun sends a blinding light, and God's cherub in his burning chariot properly signifies a burning, sun-like flame.

Ignis Gehena cunctis incornor venum, nec studia humana succidentur, nec ligna nuta se sed creatus du rum extingui bile et succensione non nisi geri et arde non carere. G.e.g.
Sixthly, A fire not blowne may be interpreted of that which is the kindler of all peecall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, Psal. 78. 21. Psal. 18. 4. Deut. 4. 24. And so the fence is, A fire not blowne shall consume him. that is, the anger of God shall consume him. There is no standing before the wrath of God: when that burns, it burns to consumption. Hence the Apostle exhorts the Saints to beware of this fire (Heb. 12. 21.) Let us have grace to serve him acceptably with reverence & godly fear, (take heed of provoking God to anger) for our God is a consuming fire.

Seventhly, A fire not blowne, is any great or terrible judgement; Warre is such a fire (Ezek. 20. 47.) Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; That is, all sorts of people, rich and poore, strong and weake, young and old, shall be consumed; The flaming fire shall not be quenched. Great fires need no blowing, the businesse is to quench, not to kindle them. Fires made of greene fuel will not kindle without much puffing and blowing; but dry light fuel is so conceiptive of fire, that the very smell of fire puts it into a flame. The Judgements of God take oftentimes as suddenly as fire doth in stubble fully dry, as suddenly as a sparke in tinder, or Gun powder, yea the greentree, is as combustible in this fire as the seare and dry. And as this fire is easily kindled, so it is as hardly quenched. That which the Church speaks of her love to Christ (Cant. 8. 6, 7.) is as true of the wrath of Christ against the wicked; The coales thereof are coales of fire, which have a most vehement flame. Many waters cannot quench this wrath, neither can the floods drown it. Mr Broughton renders the Text, thus; An unquenchable fire shall eat him up. That fire needs no blowing to kindle it, which cannot be quenched.

Eighthly, A fire not blowne, may be a soft gentle fire, as if he had said, he shall consume secretly, and without noyse.

Lastly, That which I rather pitch upon, is, by the fire not blowne, understand those judgements which come, no man knowes how, suddenn unexpected judgements. We have two sorts of fires; some fires are intentionall, that is, able to make them; such fires are for our use and service, or is any,
any thing more serviceable to us then fire, this intentionall fire, is a fire blowne. But secondly, there are casuall fires, accidentall fires; A fire takes in a house, we see all on a flame, no man knowes how. Those Judgements of God, whose beginnings and instruments we see not, are to us, as a casuall fire, a fire not blowne. I conceive, this is it which Zophar chiefly aymes at, A fire not blowne shall consume him. He is consumed, but he can give no account who or what kindled the fire.

Hence observe;

• God can raise up troubles, consuming troubles, immediately, or without any appearances from the creature.

He causeth some fires without mans blowing; God needs not the helpe of the creature, either to doe good or to doe evill; As he himselfe formes the light, so he creates darkness. (Isa.45. 7.) What the Apostle sayeth of our glorious estate hereafter (2 Cor.5.1.) If the earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands; that is a house not made by the hand of man, but built by the immediate power of God; the same may be said of the calamitous state of many here. Their house is unmade or puld downe, not with hands; They are ruin'd, but they cannot say which way, they are consumed, but they cannot say by whom the fire was kindled. There are many fires in the world, that is, troubles and evills which we may easily see how they come, and by whom they were blowne up; there are bellows which blow up fires, the fires of discord and contention among brethren. These fires consume, Cities, and Countries, and Nations. The Prophet (Amos Chap. 7. 4. 5.) speaks of God contending by fire, which as we may interpret of warre and drouth, so of discords and jealousies in the bowels of that nation. These fires are too much blowne in many places, to the consumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows: We may commonly call men of strife, Incendiaries; they blow up and foment unnaturall fires, by bitter speeches and provoking language. 'Tis the study of some men to kindle fires between partie, and partie, between State and State, yea to make all of the same State and partie fousitious of one another, to be in a flame. How hath this fire been blowne in these
these dayes? and we have sometimes seen the bellows themselves (as they well deserved) burnt in it. By the blessing of the righteous (for Solomon, Pro. xi. 11.) the City is exalted; but it is overthrown by the mouth, (that is, by the contentious words, and dividing counells) of the wicked. These stirs the coals, and blow up the fire. (Pro. 29 8.) Scornful men bring a City into a snare, or, set a City on fire, as the margin expresseth it; But though such men, and their enflaming practices are often discerned by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondering who blew it, or which way it was kindled: both Nations and persons have been ruined by an invisible hand; they are consumed and undone, that they know; but how it came about they know not. As to them it was by a fire not blowne. Some have complained, that it was more then all their misery to be under misery whose originall they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this ease is given to the miserable, to know whence their misery came, or by what hand they were undone.

The Lord hath infinite ways to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is said of the fire in hell, It hath heat in it, but no light in it, is verified of many Judiciaire fires here on earth; They have heat in them, but no light in them; Not only hath the afflicted no light of comfort in them, but no light of knowledge about them. 'Tis a smothering fire, and in this sense it may also be called a fire not blowne: for the breath of the bellows in blowing draws the more subtle vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame: Such fires, like the fire of hell, have heat, but no light. This should make us afraid to blow up the fire of divine displeasure against us, either by our own secret fires; seeing the Lord can consume his fire by secret fires, and kindle a flame upon them without blowing. "It may be terrible to the Heathens, and wise of the world to remember, what is wrought on by Divine displeasure." Shall be destroyed in a moment. The hand of the Lord (that is, without any visible means, humane or divine) should make a Nation desolate before God, and then those how they hit upon the hand against him, who
who can break in pieces the iron, the brass, the clay, the
very the Gold, that is, all their power, even their most solid
belt compacted power, by a power they never suspected,
whose original and rising they are not acquainted with,
cut out without hands, and a fire kindled without blowing,
preflions of the fame generall tendency; teaching us what
things God can doe without noise, by unobserved, yea unfor-
ed ways.

Secondly, Note;

If God send a fire it will take.

A fire not blowne shall consume him. Though it may seem a
fire that lies dead as that commonly doth which is not, yet
though it looke like a fire that hath no force, no flame
yet God will make it a consuming fire. There is no
obody the least of God's judgement: when he commands
execution shall be done. As was further shewed in the
effects of the Iron weapon, and of the bow of the
strike and passe thorow the gall of those who are the
of Gods provoked indignation: Neither shall the
smite and this fire not blowne consume the
person onely, but they shall all reach all that rela-
taine unto him, as appears in the last clause of
verse.

It shall goe ill with him that is left in his Tabernac.

The word which we translate to goe ill, signifies
of it, morall evil, as much as penal evil. The
neare that they may well be expressed by one word:
all evil goes before, penal evil will follow after evil
ill with them that doe ill, unless their evil bee
It went ill with Christ while he was proceeding
doors, and therefore must come in evil
pardon. It shall goe ill with all who hate
faith. M. Bridges.

That is left in his Tabernac.

Thus expounded the Vulgate.

Some thus. A fire not blowne shall...
be left in his Tabernacle, yet he shall be afflicted. So 'tis meant of the wicked man himself; who if he escape the danger abroad, yet shall not be safe in his own house; they who give this fence relate it to Job; for when the fire of affliction had consumed his estate, yet Job was left in his Tabernacle, and survived those calamities. Now faith Zophar, suppose he be left in his Tabernacle, yet it shall be ill with him. As if he had said, Thy children, and thy substance are consumed, and thou art left in thy Tabernacle, but doth it not goe ill with thee? Thou art full of disease, without, and haft a troubled mind within. There is a truth in that.

But I rather conceive that this latter clause respecteth those who belong to the wicked man, then the wicked man himself. This renders the judgment more compleat and extensive. The Original word which we translate left, is applicable to things and persons. Some restrain it here in the first signification to his estate and goods. As if he had said, Fire shall consume him abroad, and if there be any thing left in his Tabernacle, any goods, fire shall destroy them too. It shall goe ill with that which remains, if there be a poore pittance left, he shall be wringed in that, or that shall be wanting from him.

Secondly, We referre it to a person, to his children, and relations. As he himself shall fare ill, so they that are his shall fare no better. That the sins of wicked men redound to, and draw judgments upon their posterity, or those who are left in their Tabernacle hath been observed from other Texts of this Book, and therefore I forbear to draw out or enlarge upon that point here.
The heaven shall reveal his iniquity: and the earth shall rise up against him.

The increase of his house shall depart, and his seed shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed to him by God.

Zophar, having in the former passages of this Chapter forth the miserable estate of a wicked man: in this he winds up all, and concludes his discourse with the enforcement of his misery, by the joint visitation of heaven and earth against him, and by the determinate counsel and purpose of God, concerning him.

The heaven shall reveal his iniquity, &c.

In the 16 Chapter, vers. 18, 19, Job had accused earth and earth, and as it were provoked both to what they could against him: O earth, dearest, my witness is in heaven. Here Zophar tells him, All wise, heaven and earth shall unite to discover the bloody sins which he had committed, by their testimony, and condemn him: The heaven shall reveal his iniquity, and the earth shall rise up against him.

There is a twofold revelation.

First, Formal and express.

Secondly, Virtual and equivalent.

In proportion to this twofold revelation, there is a twofold notion of heaven.

First, Some by heaven understand or they whose place and seat is by dwellers shall reveal his iniquity against him, his person, whose throne is he.

Secondly, The Angels. For the sacred
dwell upon the earth while they are in the body, yet even then
their conversation is in heaven, & when they goe out of the bo-
dy, their spirits go to heaven, or return to God who gave them,
and therefore they may well be reckoned among the dwellers
in heaven. If we expound heaven in the Text of these, and these
revealing the iniquity of this wicked man, then the revelation
is formall and expresse: God himselfe, the good Angels, and
good men, shall in their severall degrees and capacities reveale
his iniquity.

Secondly, Take the heavens properly and litterally, and so
they may be said to reveale his iniquity virtually, or equiva-
ently, while they by the powerfull dispose of God, hold out
that which carrieth a significacion of it. As the Heavens declare
the glory of God, and the firmament sheweth his handi-work ( P.
19.1.) so (in a sense) the heavens declare the sin of man, and
the firmament sheweth what his hand hath wrought. Those
judgements which fall from heaven cry out of and reveale the
iniquity of wicked men on earth; sin troubles not only our
owne houses, but the powers of heaven. Some interpret the
present place, as if Zepher did here intimate the fire which fell
from heaven upon Job's stockes of sheepe, and devoured them;
as also, the winde, which smote the house where his children
were leaing, and destroyed them. 'Tis proper enough for us
to say, and very profitable for us to confesse, that the heavens
reveal or declare the wickednesse of men, as often as extraordi-
nary fires from heavens, or tempest from the ayre by winds
and tempests smote and smote them in person, or spoyle their
possessions.

Further, the heavens declare, when the heavens are shut up,
when their influences are slope, when they withhold the raine.
As God threatens in the old Law ( Deut. 28.23.) The heaven
that is over thy head shall be bronze; That is, it shall yeeld thee
no more moisture, but be as doore. When the heaven are as
hard as stone, they declare there are scorching signs of men or that,
their spirits are like brutes, as the Prophet concludes of the born-
borns; & that became Jewes: Isa. 6.18. It is the heavens that
desse...
The iniquities of man shall be revealed.

There is nothing hid, but it shall be made known: and rather then it shall not, senseless creatures shall make it known; and that which hath not a mouth shall utter it. The heavens shall reveal, &c. yea if nothing else will reveal the secret of man, man's iniquities will reveal it self. Sin will prove like the ointment of the right hand of which Solomon (1 Kings 10:27. 16.) that it mayeth itself. There is no way for us to cover our sin covered, but by revealing it, nor hid, but by discovering it. Ps. 32. 1. Blessed is the man whose iniquities are far from him, and whose sin is covered. Covered, how? Not with any covers or our own. The Prophet complaints of such covers, yet shewes the uselessness of them. (Isa. 31. 1.) The thing is not covering, but not of my Spirit. There are some that cover their sins, but it is with a cover of their own making. These are the covering which the Spirit of God hath under which the Spirit makes is onely the free grace and pardon in the righteousness of Christ; this is a covering which God makes. Now they who cover with a cover, this making, do indeed discover their sin by uncovering their sinne. For as the Prophet sayeth, sinne is narrower then that a man can cover with whatsoever of our own we hide our shame, our nakednesse. Mercy covered those in nakednesse and those which we conceal shall be smitten. The Heavens shall declare his iniquities.

Secondly, Observe,

The extraordinary motions or sudden powers, reveals the sins of men.

Unusual apparitions in the heavens, the shining, stormy winds, and tempests in the earth, minde us of those confusions which fall upon the sins of men. When the clouds of heaven are with repairing showers, when they come in haste to cherish and quicken them, it is a witness of man's iniquity.
And the earth shall rise up against him.

That is, all earthly things shall appear his enemies, and proclaime war against him. Inanimates the very stones of the field, Vegetables the trees of the wood, Sensitives the beasts of the earth shall rise up against him. As when it is promised (Ch. 5. 23.) that the stones shall be in league with the godly man, and the beasts at peace with him (that is he shall have benefit by them, and no hurt) this reveals his integritie and innocency. So when the Lord causeth the stones to fall out with a wicked man, and the beasts to turne upon him and rent him, this reveals his iniquity; yea not only these creatures, which are upon the earth, but the whole body or bulk of the earth declares it self his enemy; when God strikes the earth with barrenness, that it doth not bear nor yield its strength, when he denies the wicked man bread to eat, wine to drink, with other common conveniences for this life, then the earth may be said to rise up against him. When man lookes to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the grasse withers, and the fruits of the earth are burnt up, this reveals his iniquity, and convinces him of his barrenness in doing good, and fruitfulness in doing evil. Thus the earth riseth up (as an enemy, or as a witness) against him.

Hence note,

All creatures come against the wicked.

The wicked are God's enemies, the creatures will take part with their Lord. He is the Lord of Hosts, he can muster an host of worms, of flies, of flies, of any thing, of the most contemptible things upon the earth against the wicked of the earth. The earth is the earth, and the fowl ass thereof. As the earth and the fowl ass offer to the Lord, so doth the world. And this is an instance, and a prophecy, of the manner of God's dealing with sinners.
signifies properly, a bud, a blome, or blossome. And is interpreted two ways.

First, For the children of the wicked man, and though I had not the word applied in Scripture to children, yet indeed they are the chief increase of a man's house, they are his buds and blossomes. This increase of his house

Shall depart.

Or as the Original may be translated, go into captivity. Some take it here, His children shall go into captivity, they shall be made bond-men, and bond-women in a strange land, among strangers.

Secondly, As the word is applied to their children, as a metaphor, to properly to their riches or profits. These also are the increase of a man's house, his buds and blossomes, or (as we render) his increase shall depart. His treasure shall be lead captive, carried, or become the portion of strangers.

A third, As the verb signifies to depart, and likewise to reveal or to make anything appear, there is in the former verse, The heaven shall reveal it, and give it in that sense here: The increase of his house shall be led, or made to appear: which may be taken

Fifth, Thus: He hath secret riches, or hath hidden treasures (treasure, is expressed in the Hebrew, which importeth hiding, because men lay up their treasures, do not lay them open: lodged But faith Zophar, his treasures appear, or he brought forth. Those treasures he shall set for many years, shall be brought forth. So the words are a prediction through the prophet of the wicked man's house, treasuries, and hidden, and silver prisoners under his neck and back, but a time shall come, when God will open his house, and bring all the secrets, which are in the silver prisoners, shall come to light. But now I am speaking Hath, and profess
spoylets. The increase of his house shall be revealed. That's one way.

Secondly, The revealing of his increase may be expounded thus: God will make it appear how this man came by his increase, how he got his estate; he hath gotten much, and hath gone long for a honest man in common reputation, but God will make it appear, that he compassed this increase by indirect course, by fraud, and oppression, by deceit, and guile, by grinding the faces of the poor, or by wronging the rich; God will make it appear, that his sin not his diligence, much lesse a blessing from above gave him that great increase. This is a good fence: The increase of his house shall be revealed, the man shall be laid open, and it shall be manifest that his goods were ill gathered.

We render according to the first signification of the word, not by revealing, or manifesting, but by departing. The increase of his house shall depart, or go into captivity, his treasure shall be taken, and transmitted into other hands. Thus the Lord threatened Hezekiah a good King, (yet God threatened him) that the increase of his house should depart, and depart in this sense, that it should be carried captive (2 King. 20:17.) Behold the day cometh that all that is in thy house, and that which thy fathers have laid up in glory unto this day, shall be carried into Babylon, nothing shall be left faithful the Lord. Hezekiah fell under that temptation of pride and vain glory; He was ambitious to have a known in Babylon, what a rich Prince he was; therefore the Lord lay heavy judgment on him; The increase of thy house shall depart, and be carried captive. Thou hast been for to show thy riches to strangers, therefore strangers shall spoil thy house, and shall part thy riches into a farre Country. Our glorying in riches, or in any thing but God, provokes God to stain our Glory; The Spirit denounces the wicked man, The increase of his house shall depart, and be carried captive.

The increase of his house shall depart, and be carried captive; he shall depart, and his goods shall be taken, and his house shall be burned with the flame of the Lord; he shall depart, and his house shall depart, and his goods shall be carried captive, and be burned with the flame of the Lord; the flame of the Lord shall come into the house of the wicked, and burn in the day of his wrath.

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appears angry, and manifests his wrath. There is no change in God; as he is not at all moved by any passion, so that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of God's wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himself in grace and mercy to his people: so then, the day of wrath is that season whenever it is, wherein nothing but wrath and visions of amazement appear to wicked men. There is a twofold day of wrath, a lesser, and a greater. The lesser day of wrath is here in this world, when judgment breaks forth, and divine anger is stamped upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be powred out to the utmost. That will be a day as of the revelation of the righteous judgment of God to all, so a day of the revelation of the dreadful wrath of God to most. Zophar here intends the former, the lesser day of wrath. The increase of his house shall flow away in the day of his wrath.

Hence note;

When judgement goeth forth, wrath goeth forth.

There are days of great affliction to the godly, which are not days of wrath, but of love, whom I love I chasten. There may be a time, when the increase of a believer's house departs, and all his goods flow away like a stream, and yet that no day of wrath, but only a day of trial. Floods of temptation do not drown, but wash the furnitures of grace, that increase of the soul never flows away. But judgment is ever mingled with the wrath of God, in the cup of ungodly men, personal judgments are so, and so are public judgments. Woes to a ungodly people when judgment appears! for that is the appearance of wrath, and bears in its face the image of a fiery indignation to consume the Adversary. Moses law
wrath in that plague with which God smote the
Israel (Num. 16. 46.) There is wrath gone out from
the plague is begun. And therefore he hathens Aaron to the
of his place. Take (faith be) a Censer and put fire therein from
the Altar, and put on Incense, and goe quickly to the Congregation
and make an Atonement for them. Those ceremonial actions
typified the Atonement of Christ, who alone delivers us both
from present wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; The substance
of his house shall depart, and his goods shall flow away in the midst
wrath.

Observe;

If the wrath of God goeth forth against a man, no man
will stay with him.

His increase will be gone, riches will say, wealth and
flow away; credit will depart; health will depart; if once wrath come in presence.

Cursed were thousands of wicked men, whose increase depa
t, nor doe their goods flow away, they rather
disappear, but if once God declare and let out his
substance turnes to emptinesse, and their increase is
gone. If God be for us who can be against us? And what
is it to us? As the love of God esteems us, and makes that which
like quicklime be fixed, as firm to us as a rock of Adam's
God shakes our hold of the creature, and
which we looked upon as a rock of Adam's
friends, one comforts and relations with the
Sun; and flow away like water. There are reason
the increase of a mans house departs and the wrath
of Gods wrath.

But those who are despised and trodden upon give us leave to scatter and the ad
test unjustly; but most highly for the
the wicked man with the wheel. And throw him, throw him into the
thief's hell.

Secondly, His increase shall be taken.
As he tooke violently or fraudulently from others; so God gives him up to sons of violence and fraud, who take all from him. Thus the Prophet threatens (Isa. 33. 1.) When thou shalt cease to spoyle, (A wicked man may cease from sin, not because he repents of it, but because he is glutted with it, or barred from it; now when thou shalt thus cease to spoyle) thou shalt be spoyle, and when thou shalt (upon those terms) make an end to deal treacherously, they shall deal treacherously with thee.

Thirdly, His increase flows away by a secret curse. A man sees the increase of his house departing he knowes not how, he perceives his goods flowing away, but he can give no reason of it. For as some men increase, and goods flow in unto them they scarce know how themselves, their care and labour hath not been more then other men; yet they grow rich beyond other men. As the lilly attaines her beautie (as Christ faith, Matth. 6.) without labour or spinning, so it is with some, they get the beautie of the world, though (comparatively) they nyether labour nor spin for it; wealth drops into their bosomes and golden showres fall into their laps. Now, (I say,) as some grow rich they know not how, so others grow poore they know not how. When they are called to an account, they cannot lay how their estate wafted. Ask them, have you had bad debts? No; Have you had losses at Sea? No; they are undone, but see not what hath done it. What the Prophet (Hag. 1. 6.) speaks of wages earned, is true of all their wealth gained, it is as put into a bagge with holes, or pierced through. While a man takes his money out at the mouth of the bagge, he knowes how it goes away; and what becomes of it; but if his bagge have holes in it, and his mouth flit out there, he cannot lay what's become of it. Holes in the bagge are nothing else but a secret curse. That also is meant by the same Prophet (vers. 9.) When ye brought it (that is, your goods) home, I did blow upon it, or blow away. If God doth not blow or breath upon our good things in anger, they are blasted and presently blown away, or they melt and flow away. The Prophet (Isa. 64. 1.) speaks of the flowing down of the Mountains: Or that thou wouldst read the mountains, and wouldst come down when the mountains and the earth should flow away. Mountains are firm and stable; yet in their places, but when he flows away, but who ever saw mountains flow? What
What mountaine doth he meane? not naturally, but the politicall mountaine: the mountaine of huamane strength, and greatness: these some pile up so many mountaine, to secure themselves by; they call riches their mountaine: and worldly power their mountaine. (Holy David looked up his power and riches as a mountaine, Psal. 30:7. Lord in thy wondrous bountie made my mountaine to stand strong.) But if the Lord rent the heavens, and come down in a day of wrath, these mountaine shall fly away: and what was supposed as stedfast as a rocke, proves as unstable as water.

Zophar in the last verse of this Chapter, winds up all in a historick, or termacall acclamation:

Ver. 29. This is the portion of a wicked man from God.

As if he had said, Review what I have spoken: words againe I cannot abate, yet hee saith: that hee not said: is true, I will not recall a little portion of a wicked man from God, and the heritages of those by God. Both parts of this verse carry the same

This is the portion of a wicked man from God.

The word which we render portion, signifies flattery, because many are delighted with such words are sweet words. So 'tis rendered by the king, or fence of the Original, conceivably, or in a kind of scorn to set upon his hopes expected good from God, or that he expected to be raised when /was so unjustly chếd with into shame, are: here are the flatterers, etc. God will judge thee, remember what I have shewn thee this portion. The glory and benefit of God to thee.

Pars, portio elatio a con- viuijs, hibuis; sua portio etiam calix debuit. Davi.
verall dithes and messes, every one hath his part, or portion or so many have their mess: Now faith Zaphar, this is the mess of meat that God hath provided for a wicked man, here are the dithes, and the Course, which shall be served up to his Table, in that sorrowful feast; This is the portion (or provision) of a wicked man.

From God.

The word is Elohim, which is applied to God as a Judge. As if he had said, God the most wise, just and impartial Judge, hath set this out for his portion. He hath not said this in hasty, or given it out in passion, but as a Judge, upon mature deliberation, and the serious weighing of his case. God loveth judgment, and this is the award, the Judgement, which he hath passed concerning such a wicked man.

And this is the heritage appointed him by God.

The Hebrew is, This is the heritage of his word from God: so some render it; we put in the margin, This is his decree from God. The Original may be taken, either for the word of the wicked man, or the word of God himselfe. Some interpret in the first sense; This is the heritage of his word, by, or from God; that is, God hath set out this heritage as due to him for his word, or words; all this shall come upon him for his ill words, or blasphemies. This is the heritage of his word; this he hath got by his ungoverned tongue, and unclean language; words cost many a wise desire.

But understand it rather of the word spoken against him by God. And so word is the decret or appointment, as we translate, The heritage appointed him by God: That is, God hath determined this concerning him by an irreversible decree. As mercies are under an indult or licence, so in the judgments. Every heritage of man is from the Lord. Let all, in his word, adore and fear him, and in his sentence, that the Lord's sentence, and that shall be, and the Lord's decree, shall stand. And shall not the Lord's sentence shall be the Lord's, justly, rather than our pleasure, or our desire. The Lord's sentence shall be to the Lord's sentence.
to determine that which is his due, so he is strong to see the execution done. This is the heritage appointed him by the strong, he is the powerful God; who will not abase any thing in the execution of what he hath spoken, and declared against him.

The Septuagint render this word somewhat differently.

*This is the heritage appointed him by the Bishop or Overseer, which is a periphrasis of God, who hath the view and inspection of all who is the visitor General and superintendent of mankind. Hereby intimating the provident and watchful eye of God over all the ways of men, to protect and reward the righteous, to punish and take revenge upon the wicked.*

Observe hence, first.

The portion of a wicked man is decreed, and appointed by God.

The portion and heritage of the Saints is of God's appointment. And as he doth it, so they are willing to do it, yea, it is their comfort that he doth it. And were it not both their own care, nor have the those their own portion, either in temporal or spiritual things, best that all should be of God's appointing, it is with wicked men too, whether they will or no, and faine be their own carvers, they will have on, either for matter or measure in this assigns them. If he assigneth their portion in God's doth sometimes) yet they would have it large, they would have more then he appoints, they would have it large, with his provision. But when their portion and judgements, they cannot at all imagine, much for it is appointed them by God. The good man may be considered under, a double nature, called wages, sometimes, an inheritance, an inheritance is due to children, both these notions the portion of Scripture. 1. The wages of labour and The wages of labour and wages, is servants in their wages. 2. And the wages of labour and wages, is...
whole estate lies in the valley of the shadow of death. The troubles of this life are at least the shadows of death; or a kind of death, and they are their portion; The diffusion of foule and body at the end of this life, is death in kinde, and that is their portion. The everlasting separation of foule and body from the face or favourable presence of God, is the most deadly death. This also is the portion of a wicked man from God, and the heritage appointed him of God.

That this is their portion, stands in a double opposition. First, To the opinion which others have of them. The men of the world account them very happy, and thinke they have a great portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in opposition to this, faith God, misery is their portion, they are the most unhappie men in the world.

Secondly, This portion appointed by God stands in opposition to what their owne hearts appoint them, or at least point them to; their owne hearts speak peace, and assure them all is well, and shall end well; For as flatterers and fawners never deale plainly with them, nor tell them of their miserable end, so neither doe their own hearts. (Psal. 36. 2.) The wicked man flatters himselfe in his owne eyes, till his iniquity be found hateful. He thinke's his way is good, and that his end shall be better; his hearts, and delight in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himselfe, which is worst and most dangerous of all. In opposition to both these flatterers he said: This is the portion of the wicked man from God; God doth him good, he thinke's, and he doth not flatter, (Ps. 11. 5.) The Lord prayth the righteous, he layes many afflictions upon his owne people, but upon the wicked, he will pour an horrible tempest; this shall be the measure of their cup. And again, (Psal. 79.) God saith, heh, saith there is a repulse of rapine, (read wrath, and a remembrance of God's wrath) is, A. these benights (it hath beed, it is now) are not to be cast away, or the waters of Eufrateas, or the river of Goan, (upon many breaches, and breaches of many places) (1 Kings 19. 18.) and it is a God which searching, and provident, they have not only the soul of.
An Exposition upon the Book of Job.

out of the cup, that is, the work of the cup. For as a thing grows, the deeper the sweeter, so in an evil cup, the deeper the worse; the dregs are the worst, the bottom is the bitterness of a bitter cup. Therefore God puts this word into the Prophet's mouth (Job 3.) Say to the righteous, it shall be well with him; say to the wicked, it shall be ill with him; tell him, evil. And if his portion, tell him from me it shall be so. The wrath of God is visited upon all unrighteousness; Tribulation and anguish shall visit upon every soul of man that doeth evil; That is, an everlasting foute that lives and dyes doing that which is evil.

But here a Question arises: Is it thus with all, and with whom? How are we to understand this proposition? This is the lot of a wicked man from God, and the heritage appointed him. Do not wicked men divide the good, the bad this world among them? Is not pleasure their portion, riches their heritage? Do not the tabernacles of prosperity as Job said, Chap. 12. Have not they the fairest lot in this life? How then doth Zophar (the temporall judgements and troubles) say, There is a wicked man from God? When we daily see, there are few, inflicting a pleasant portion. Do not God, by God vary from his threatenings and comminations, we reconcile this preposition with our experience.

I answer, Though God gives wicked men the outward good things in this world, yet is there much lesser crosse and contradiction, this commination of some wicked men a great portion in the world. On many accounts, yet the event is not known in the account.

First, God gives them a portion as it were a reward, should they live, and subsist only. God hath made, he is the great headholder of all creatures, they have a portion in the creation. Another relation they have to all creatures.

Secondly, Some wicked men are enriched. And we may add, though their wages are a reward for wickedness in this world. The purpose is, God may comfort and strengthen his children.
service. They who are evil, may doe that which is good, for the matter, in the eyes of God. For though it be not possible to please God without faith (Heb. 11. 7.) yet it is possible to serve him without faith, or though God be never pleased with the person doing a work without faith, yet he may be pleased with that work which is done without faith. A wicked man may do what God would have done, that pleaseth him, and he throws him in somewhat as wages for his work; sometimes, very great wages. "Jeho," a wicked man, a man of a naughty heart, yet he did the work that was in God's heart, in destroying Ahab's house. Now, faith God, take the Throne for four generations, a great reward, a whole Kingdom, and for four generations to a wicked man (2 Kings 10.30.) God will not be behind-hand with any. They that have been instrumental for him, shall have so much as their work cometh to; they who do it for a temporal reward (many will be very zealous for an outwardly real reformation, both in matters of Religion and civil administration, while not only their hearts are unchanged, but their lives unreformed, and all this they do to set themselves up in a worldly interest; now, even these shall have their penny, they shall not lose their reward.

Thirdly, There is a kind of necessity that some wicked men should rise high, and be great, that they may be fitted to doe the work which God hath appointed; as those others (of whom I spake last) are raised high to reward and pay them for the work which they have done.

First, For the securing of other wicked men. God suffers one wicked man to prosper over another. Sometimes he consulteth a whole Nation, by one wicked man, therefore he must profite much; there is therefore a proportion between the work and the reward. Great sources are made, of Great men.

Secondly, For the filling up this one empty place, if wicked men be not left high enough, they could not perpetuate their kind, they could not perpetuate their kind; therefore God suffereth one wicked man to prosper over another, and to fill up this one empty place. Great sources are made of Great men.
Fourthly, Wicked men prosper that they may have opportuni
ty to shew what is in their hearts, how vile they are.
Halse the wickednesse of man appeares not, if his portion be
always short in the world. Many wickednesse in the heart of
man cannot discover themselves and appear above board; till
they themselves are above and aloft in the world; For sauf
sions upon the people of God, discover many corruptions
in them which they did not thinke of, as murmuring, unbe
liefe, and discontent, &c. They thought in their prosperity,
that they could have borne such a cross patiently, and quietly,
and have taken it well at God's hands, but when it cometh upon
them, they finde corruptions stirres which till then slipp'd
po.
Therefore (Deut. 8. 2.) God caused the people of Israel to
wander forty years in the wilderneffe, to prove, and try what
was in their hearts. God knew, intuitively, whatsoever was in their
hearts, but they did not know it, they did not consider that
there was so much vanity, and unbelieve, there till God led
them about, and about, to try them. So, wicked men, though
their corruptions flow out fast enough, yet it is hard to be
always kept to hard meat and want, they have not been
stiffed and harried, though not at all mortified.

-parts of some are kept downe by their poverty,
justs and wickednesse of many. But who
warmth draw out corruption, as well as
ches and power let the just and wicked alike,
well; as their wits and learning. He that
he did not believe that there was so much,
as indeed there was (2 Kings 8. 23.) What
him what he would doe. Didst thou thinke
that I should doe such things as these? And
Lord hath showed me that thou hast been en
sad, thou hast it; but a great portion
thou hast, and the wickednesse of thy
thou dost not know, how nought thou
thou art not so, but where thou
have fonde for thy

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Fifthly, The Lord gives some wicked men a rich portion in temporals, to take off the loves and to dull the desires of the godly men. For when they see the best things of the world in the hands who are evill, they cannot but remember that God hath provided better things for them. And if God be not so much upon those who rebell against him, and are his enemies, what hath God in store for them who love him, and are loved of him.

Sixthly, Hereby God commends his own patience, long-sufferance, and goodness. These Attributes are highly honoured and advanced by it. We also by this patterne are instructed to patience, long-sufferance and goodness towards others, though evil men and our enemies. Christ presseth love to enemies, by the example of God himselfe, (Mat. 5. 45.) He makes his Sun to shine upon the good, and upon the evil, and the rain to fall upon the just and unjust. The Lord gives wicked men a portion here for our instruction; That we might learne to do good, to our enemies, to feed them when they hunger, and when they thirst, to give them drink.

Seventhly, The good which evil men receive from God, leaves them without excuse, this stops their mouthes forever. What can the day, when God poureth out the vials of his wrath upon them who kisse against him, while he fed them and filled their vessels with abundance of outward blessings. As they who despise the riches of his goodness treASURE UP TO THEMSELVES Wrath against the day of wrath. So, they shall have nothing to plead for themselves in the day of wrath. These are some of those accounts upon which wicked men to whom God hath appointed misery, in this generation, do yet at present receive a portion, do yet at present receive a portion of outward prosperity.

Fifthly, The Lord gives some wicked men a rich portion in temporals, to take off the loves and to dull the desires of the godly men. For when they see the best things of the world in the hands who are evill, they cannot but remember that God hath provided better things for them. And if God be not so much upon those who rebell against him, and are his enemies, what hath God in store for them who love him, and are loved of him.
tion is misery; though they scape and escape much longer, though they bed and blossome, yet their encrese goes into captivity, and their goods flow away. Their portion brought downe, and their beauty is stained. 'Tis fare to him that wicked man flowing to the end of his days, or his hoary head going to the grave in peace. As David observed of the Godly (Psal. 37.25), I have been young and now am old, yet have I seen the righteous forsaken, and his seed begging bread. So they who have been young and now are old, have often seen the wicked who prospered a while, yet at last forsaken, and their seed begging bread.

Secondly, This Proposition stands firme upon this ground, because misery is the desert of wicked men; 'tis as they came to rage as they are children of disobedience, and their works as they are workers of iniquity. Wrath is the portion appointed for them, though they have it not presently in their hand. The key of a child who is heir to a great estate, such land as his heritage, his portion, though he hath nothing in possession but the bread he eats, and the cloathes which he putteth on, he of a condemned malefactor, death is his portion serves death, and the sentence is gone out against him, he be reprieved for many years after.

Thirdly, Though some wicked men are in miserable outward conditions, yet they are not secure. The cloud hangs over them, and when it may break? The word is out, the debtor, who can tell how soon God may seal the Word or command the judgment written to take hold upon them. They have no sense for it, nor keepe it off, or avoyde it with. But the sentence, in any time, is as sure as the Free state of man.

Fourthly, The very presence of a punishment upon them, is a punishment to them. When God according to his Word lets out their sins upon them, when God gives them, if they have them, that better for a man not to then after he hath
dement delivered to him, (2 Pet. 2. 21.) so it had been better for a man not to have enjoyed worldly happiness, then while he hath it, to be found out of the way of the holy commandment; seeing as the knowledge of truth, so the fruition of good, create the sinner, and so the misery of those who abuse and walk unworthy of them. And because evil men always abuse the good which they enjoy, therefore the enjoyment of good is worse to them then the suffering of evil. And as God chastises and smites his owne children in love, so he forbeares to smite the wicked in anger; Not to be punished is their punishment. The sorest stroke which revolving Israel felt, was expressed in these words: Why should ye be smitten any more (Isa. 1. 5.) When wicked men prosper, it is a fore-runner of their perdition. So that if they have not misery, their portion in kind or in the letter at all times, yet they have it in truth and reality: There is a threefold evil springing to a wicked man out of his present prosperity.

First, Prosperity hardens his heart; that's a spiritual punishment in temporal enjoyments.

Secondly, Prosperity is but fuel to his lusts, it draws out and multiplies the acts of sin. Now that which makes the heap of sin greater, makes the heap of wrath greater. Our suffering of evil is not onely deserved, but proportioned by our doing of evil.

Thirdly, Preferre prosperitie hath this evil consequent in it to him, that is and continues evil, that evil, when it comes is the more grievous to him, by how much he hath been the more acquainted with it. When God actually poures misery in upon a wicked man, who hath had a long time of worldly contentments, this makes him more miserable, because he was in a looking state of happiness. It will encrease his mourning, when God comes to reckon with him for all the sins, which he hath, and is doing, he will in the end be found by God in the enterprize of this heart.

Fourthly, this is also the gift that is as a snare to the unwise, the confidence of the wicked is as a snare, and as a stumbling-block to the righteous. (Pro. 28. 24.) Our light affections, are but so much of the apothecary's art, for a mo-
a moment, work for us (not by way of merit, but of preparation) a far more exceeding and eternal weight of glory: so we may say, the present prosperity of a wicked man is his curse, because it works for him, a far more exceeding and eternal weight of misery.

Lastly, (to shut up the point) as we may say of believers, that outward prosperity is their portion, and the heritage appointed to them by God, because they always stand under those promises of outward prosperity (Matt. 6:33). Seek ye first the Kingdom of God, and his righteousness; and all other things shall be added unto you. (1 Tim. 4:8.) God is free profitable for all things, having the promises of this life, and of that which is to come. Upon these and the like Scripture promises (I say) we may conclude that prosperity in this life is the portion of every godly man (because they are the heirs of those promises which concern the good things of this life, as well as those which concern eternal life.) though it please God in his wisdom to exercise them under outward wants, and to keep them in heaviness through continual temptations all their days. So it is a truth, that misery is the portion of wicked men, because they stand under all the threatenings which are written of God. Though it pleaseth God for the reasons before bred, or for any other reason lock it up in his own bosom, and give them a rich portion in outward blessings, and a cup to overflow with the fading dying comforts of life.

Thus farre Zophar hath spoken, and he spake in the next Chapter, with what was satisfied and joyned in opinion with him, and so had no more to say against them, or so much that he either would not, or else it seemed more.
Job, Chap. 21. Ver. 1, 2, 3, 4, 5, 6.

But Job answered, and said,
Heare diligently my speech, & let this be your consolation.
Suffer me that I may speak, and after that I have spoken,
mock on.
As for me, is my complaint to man? and if it were so,
why should not my spirit be troubled?
Mark me; and be astonied, and lay your hand upon your
mouth.
Even when I remember, I am afraid, and trembling ta-
keth bold on my flesh.

OB having received this second charge from
his three friends; all three concluding, as in
the first, that they are the worst of men,
whose sufferings are worst. Having (I say)
heard out his friends in their second charge,
he now desires that they would hear him;
Ver. 1. But Job answered, and said.

Ver. 2. Heare diligently my speech.

In which speech, Job answers their arguments, and refutes
them more clearly and convincingly, than he had done in his
former answers, affirming contrary to what Zophar had last,
and his other friends before him asserted, That the best men are
not privileged from the sorest evils, and that the vilest are
sometimes not visitted with any evil.

The scope and sum of the whole discourse may be drawne
out into these three propositions.

First, That all wicked men are not always afflicted with great
evils in this life.

Secondly,
Secondly, That only wicked men are not afflicted with evils in this life.

Thirdly, That many wicked men enjoy much good in this life, and have all things to their hearts content, consume their loth bread; and not only so, but their children inherit and possess them in the possession of those outward blessings which themselves enjoyed. Which three assertions being confirmed, the whole building of Zophar, and of his two other friends, must needs shake and fall to the ground.

And as in these three assertions, we have the summe of the argumentative part: so the whole Chapter may be considered in three parts.

First, An Exordium, or Preface.

Secondly, A refutation of their arguments; or his answer to their Proposals.

Thirdly, The conclusion, or peroration of the whole. The exordium or preface is contained in the first formulates of the Chapter.

His answer to their arguments extends from the beginning exclusively to the end of the 33. verse.

The conclusion is the 34. How should comfort you, that have heard me.

The context under present discussion, contains the following:

Hear diligently my speech, and let this be your learning.

Preface hath two things chiefly in it.

First, It tends to the gaining of attention, to what is further to say.

Secondly, It carries in it a representation of what he had already done.

First, It carries in it a desire of attention to what is to say; and that by a fourfold argument; or his exposition upon four grounds.

First, Because if they did not hear him, they would be in a state of consolation.

Secondly, He moves for it from the supposition, who should not judge, much less conclude, as he hath heard him, and others have not; and me as I have spoken, and what he had said; if he had said: I have heard them speak; before they spoke.
them: therefore suffer me to speak, and then mock on if you please.

The third argument, by which he craves attention, is from the principall object, whom his discourse and complaint concerned, ver. 4. As for me, is my complaint to man, &c. As if he had said, I complains to more then man, I complains to God, and God heares me, therefore surely ye ought; if God be interested in what I have to say, ye ought not to take your selves disengaged.

The fourth argument is from the greatnesse of his present sorrows, great enough they were to work astonishment, therefore sure enough to deserve attention. (ver. 5.) Mark me and be astonishe, and lay your band upon your mouth. And (ver. 6.) he tells them, that the very remembrance of them did terrifie him, and that his flesh did tremble, while he thought of the dispensations of God to him; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to say, upon these four grounds, so likewise he closely reprehends what his friends had alreadie done, and that in three things.

First, He reprehends them for not having given him a due libertie of speech, (ver. 3.) Suffer me that I may speak. As if he had said, Ye have cut me off heretofore, and interruppted me, now suffer me to speak. While he begs this at thet hands, he intimates, that as yet he had been denied it, or that it had not been granted him with such freedome as his case and state called for.

Secondly, He reprehends them as having mocked him when he spake, or as having slighted him when he answered; that is implied in the close of the the third verse; After that I have spoken, mock on. While he faith, mock on, he chargeth them that they had mocked alreadie: no man can proceed or continue to doe that which he had not done before. To say, mock on, is to reprove them for mocking.

Thirdly, He reproves or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both spoken, and felt: they were infensible of his condition, & regards of his discourse He implyeth that (ver. 5.) when he faith, Mark me, and be astonishe. As if he had said, Ye would have been grieved, yea, even astonishe with my condition, had ye markt me, but to this day ye are not;
not, therefore mark me, and be astonished. You should have trem-
bled in silence to heare how God hath dealt with me, whereas
you have rather insulted over me; Mark me and be astonished,
lay your hand upon your mouth. Thus I have opened the scope,
and parts of the whole Chapter; as also the tendency of these
six verses, which I have laid together as making up the preface
of his answer. Wherein we may note, First, his expectation of
attention upon foure grounds, and their reprehension upon
three.

Heare diligently my speech, and let this be your consolation.
Thus he begins, this is his first argument to move attention, and
it may be framed thus:

Ye ought to heare him, whom your very hearening will be a conso-
lation to:

But if ye give me a diligent hearening, it will be a consolation to
me. Therefore ye ought to heare me diligently. There are two things
upon which this argument may be inforced.

First, From the common dutie of that relation in which
they stood to him: they told him they were his friends, now
the common dutie of a friend, coming to a friend in trouble,
is, to comfort and counsell him. Ye say ye are my friends: now
if your diligent attention will be my consolation, ye ought to
heare me, considering your relation, and that ye heare your
selves in profession as my friends.

Secondly, There is another argument which lies closely
preste in this, from the designe of their coming to him; your
relation as friends obliges you to comfort me. But doe ye not
remember your owne errand to me? doe ye not know
why ye came this long journey to visite me? did ye not set
this downe in your proposals (Chap. 2. 11.) That ye would
come to mourne with me, and to comfort me? Now for as much as
your speciall ayme was to comfort me, and seeing I shall take
it as a speciall comfort to be heard, ye ought to give me the hear-
ing, for that reacheth your own designe, and answers your
intendement in visiting me.

Heare diligently my speech.

The Original speaks double, heare heare, a frequent He-
brasisme. The Septuagint render it, Heare ye, heare ye; so that

here
here is Job's O yes, O yes, as a Cryer speaks when he calls for silence and attention in a Court, Hear ye, hear ye; hearken, hearken. And we render it well to the sense of that Hebraism, hearken diligently. To hear, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath these two things in it.

First, It hath an excitation of them to attend his speech.

Secondly, It shews the confidence of his owne spirit about what he was to speake. I speake that which I care not if it be twice heard, yea, a hundred times heard. Some speake so, that they are content if they have but halfe a hearing; They who speake lightly, care not to be heard lightly; but they that speake confidently and weightily, care not if they be heard over and over. Hearing heare, or diligently heare, carries as a motive to heare, so the boldness and assurance of his spirit about what he was to speak, he cared not who heard him, or how oft it was heard.

Again, When Job faith, Hearing heare, or heare diligently, he segmeth to require another manner of hearing than he had before: When he openly calls upon them to heare diligently, he secretly taxeth them for their indiligence in hearing; As if he had said; To heard me before, but it was as if ye did not heare; let me have a hearing indeed, now heare diligently. Which may more distinctly be conceived in these two things.

First, Heare me with more calmnes and quietnes, then as yet ye have done. Meeknes is more then one thing necessary, 'tis almost The one thing necessary toward diligent hearing. If the spirit be wild, if a mans minde be unfixt and uncomposed, he will never heare diligently. Heare diligently, be not moved with passion or prejudice against the speaker, be not moved with impertinent thoughts while I am speaking. Make it your work, to heare what I have now to say.

Secondly, It hath this in it also, heare with a patient spirit. In some sense a patient heare is the same with a quiet heare, but in a peculiar sense, a patient heare is he who not onely heares himselfe reproved, or told of his faults, and takes it well. But a patient heare is he that will heare all out, or continueth hearing to the length or end of what is said. A patient heare is content the speaker should make out his matter, he doth not
snap him off with replies, before he hath fully opened and unburdened his mind. Such patient hearing is diligent hearing. Job now calls his friends to the highest exercise of the duties of hearing. He would not have them hear him any more with troubled spirits, and impatient ears, but desires they would set themselves to it, and make a business of it. And there is somewhat of argument for this in the word speech; Hear diligently my speech. The Hebrew signifies.

First, A plain speech; As if he had said, I do not intend to烦扰 is over, and catch your ears with studied oratory, or eloquence. I will speak plainly, therefore hear me.

Secondly, It notes also conciseness of speech; As he had said, Do not think, because I call you to hear me diligently, that I intend to speak sedulously: I have but a word or two to say, I purpose to constrait my selfe, and to speake much in a little. Do not fear that I will burden and tire you out in hearing me, I intend brevitate. Therefore hear diligently my speech.

Hence observe; first,

It is no easy work to hear well.

*This* is no hard matter to hear, but it is hard to hear well; we may hear easily, but it puts a man to it to hear diligently. Hearing may be considered as a threefold work.

First, As a natural work, and so it is an easy thing to heare; no man studies, nor is any man taught to heare; we do it naturally and freely. Thus we use to describe the spiritual acts of believers, when we say, they perform duties naturally; that is, they do them with a kind of ease, even as the ear heares, or the eye sees, the natural work of the eye is an easy work, and so is the natural work of the ear, there's no labour in it.

Secondly, We may consider hearing as it is a moral work, or as it tends to the receiving of instruction in any point of knowledge or learning, if a man do but receive instruction about a worldly business or trust, it requires some pains to take his arrand right; and hence when we speake to a servant to doe such a thing, and we perceive he heares but slightly, we use to say, *You are gone without your arrand; there's need of diligent hearing to receive any direction in civil matters,* or instruction about mortals.

Thirdly,
Thirdly, Hearing may be considered as a spiritual work; and so it is hardest of all, and requires double diligence, heare diligently, hearing heare. Let every word that is spoken once, be twice heard. Spiritual hearing hath a fourfold work in it.

First, A work of the care to take in the impression of words.
Secondly, It hath a work of the understanding, which (as it were) garblest the words which are spoken, considers, and makes choice of them, trying their truth, their goodnesse, their fitness, and their profitablenesse.

Thirdly, There is a work of the affections in spiritual hearing, a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoice in it. Hearing is a work of the internall powers as well as of the external organs, and this requires diligence.

Fourthly, In spiritual hearing, there is a work of our graces; there may be a work of the understanding, and a work of the affections, without a work of grace. The stony ground understood the word, and received it with joy. The understanding acted, and the affections acted, but the work went no further. In spiritual hearing, there is a work of our graces; First, A work of faith to believe what is spoken. Secondly, A work of meeknesse to submit to what is spoken. Thirdly, a work of new obedience to practice and follow what is spoken. The work of all these graces, attendeth Spiritual hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this fourfold work in hearing the word of God, though spoken by man. Hear diligently my speech.

Secondly Observe;

Double, or diligent hearing is our duty in all weightie matters.

That which is sinfull and vaine, should not be heard at all; tis our duty to stop the care from hearing vanitie; ordinarie matters, the affaires of the world, the businesses, and concernments of our callings, call onely for single hearing; ordinarie attention will serve the turne for ordinary things. But we cannot be too diligent (we are seldom, if at all diligent enough) in hearing the word of eternall life. Some words are loaded with
with the concerns of eternity; there is a sound, yea a favour in them of life, or death, of heaven, or hell, of salvation or damnation for ever. Words of this worth, of these concerns, call for double hearing: diligent hearing is more then due in matters thus weightie: we have reason to hear that word judiciously, by which we must be judged; to hear as for our lives, when we are hearing the word of life. the speaker hath then reason to cry aloud, hear diligently my speech, and the hearer hath reason to answer, I will attend with diligence.

Thirdly, Job had before and he doth it here again) called his friends to diligent hearing, I do not finde in all his discourse that he called upon them to answer, or provoked them to speake, but still to heare, he is frequent upon that; he thought them forward enough with their tongues, but too flow with their eares. hence note;

Man is more readie to speak, yea to judge and censure others, then he is to hear.

Job's friends came quick upon him with their censures and replyes, they were ready with their tongues to censare, and reprove him; but he supposed them dull of hearing, or slight in weighing what they heard. the Apostles exhortation intimates that most men are readier to speak then to heare, or that they who are readiest to speak, are often indigent in hearing, (Jam. 1. 19.) my beloved brethren, let every man be swift to heare, slow to speake, slow to wrath; he puts a bridle upon the tongue, but (as it were) spurs the eare, be swift to heare.

I have from other passages (Chap. 11. 2. Chap. 18. 2.) noted this before, and therefore I onely touch it. Hear diligently my speech.

And let this be your consolation.

Let this, what's that? your attention to me: let that be your consolation. the word which we render consolation, signifies thee three things in the verbe.

First, To grieve, or to be sorrowfull, whether upon your own account, or upon the account of others to be sorrowfull.

Full because of our owne sins or sufferings, which is the sorrow of passion, or to be sorrowfull, because of the sins and sufferings of others, which is the sorrow of compassion, both are comprehended in this word.

Secondly, it signifies to repent; so it is applied to God himselfe. (Gen. 6:6) It repented the Lord that he made man upon the earth. As also (1 Sam. 15:11) The Lord repented that he had made Saul king. Some take this signification of the word here, and render the Text thus, Hear diligently my words, and repent; or it will be repentance to you; that is, you who have stood so stiffly all this while in your own opinion, and have maintained those positions which are so unsuitable to the common dispensations of God; if you would but heare me out, and heare me diligently, you would repent of this, your opinion, and change your mindes. That reading is usefull, there is only this against it, that howsoever the verbe signifies to repent, yet Grammarians tell, that the noun is never found to signify repentance; and therefore I passe it.

Thirdly, by a contrary kinde of speaking (which is very frequent in the Hebrew) as it signifies to grieve and repent, so to take comfort. And the reason why the same word, notes both repentance, and comfort, is, because true repentance, wrought by godly sorrow, is the way to, and concludes in, the truest consolation: the nearest way to peace is by humble confession of, and conversion from, our sines. The word is used in this sense (Gen. 24:9.16.) Isaac was comforted concerning his mother. So (2 Sam. 13:39.) The soule of King David longed to goe forth unto Absalom, that is, he extremely desired to see him againe, and rather then not, even to fetch him home himselfe, or at least (could he doe it with a saving to his Honour and Justice) to meete him (upon his returne) halfe way; for he was comforted concerning Ammon, seeing he was dead. Mourning could not recover him from the grave, why then should he continue mourning? The Prophet useth the word of the Text, while he describes that woe-full time wherein many should be mourners, but there should be no comforters. (Jer. 16:7.) Neither shall men teare themselves for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother; That is, none shall be.
be so courteous or sensible of the sorrows of others, as to use any means of comforting them, when they are in the saddest condition, even mourning for the death of father or mother. That expression (note it by the way) The cup of consolation, is an allusion to an ancient custom, when in great sorrows some cordial or comfortable drinke was given to mourners. Solomon intimates that usage (Prov 3 1. 6.) Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts; that is, give them a cup of consolation, or a conolatory cup. Job being in heaviness and sorrow, doth but desire to be diligently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of consolation. As I shall now (passing from the signification and use of the word) further shew in opening the matter.

For here 'tis questioned, whose consolation Job means it should be, when he saith, Hear me, and let this be your consolation.

First, Some understand it thus; It shall be your consolation; That is, it shall be a comfort to you, if ye will heare me speake, my speech shall be your consolation, I shall speak such things, and in such a manner, that ye shall have reason to say, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a faire sense, and carrieth a general truth in it. To heare another speake, may be our great consolation. And not onely to heare a doctrin of consolation may be conolatory, but to heare a doctrine of reproofe. Sowre and bitter words often prove sweet to the hearer. A doctrine steeped in vinegar, words of gall; and wormwood, may be hony and sugar (in their effects) to the foule.

Any word of truth and sobrietie diligently heard, may turne to consolation. As the sweet words of flattery and falsehood being received are bittereffe in the end, so the bittereff words of sobrietie and truth being received, are sweetneffe in the end. Paul gives that charge to Titus concerning the Creteans (Tit. 1. 13.) Rebuke them sharply, that they may be found in the faith. Cutting words have done great cures. Many a diseased soule hath been made sound, both in faith and minders, by severest reprehenstions. Thus Job might say to his friends, Hear diligently my speech, and though I should speake nothing but rebukes, yet make use of it; Let that be your consolation. But
But secondly, and more generally, 'tis conceived that Job intends here his owne consolation, or consolation to himselfe. 

Heare diligently my speech, and let this be your consolation; That is, let this be in stead of those consolations which you as friends should administer to me, and which I have long waited to receive from you. As if he had said, You came purposely to comfort me, but I finde very little comfort by your coming, all that you have said to me doth not comfort me, now therefore I desire you to heare what I have to say to you, & I will take that for the comfort which you intende me: hear me speak, and that shall goe for the consolation which you promis'd me, and I expected as your coming. Job puts the word in the plurall number, he faileth not this shall be your consolation, or I will take this in part of payment for the consolation you promis'd me: but, as if this were the whole summe or the full payment, he expresseth it in the plurall number, This shall be your consolations. I will give you an acquaintance and discharge for all the consolations you owe me, if I may now at last have a more respectfull and friendly hearing. Heare diligently my speech, and this shall be your consolations.

Hence note; first,

'Tis a comfort to any man, especiallly to a man in affliction, to be diligently and patiently heard.

The afflicted should heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

First, When their words of petition, or their prayer-speech is heard by God, that's consolation indeed. And 'tis no small comfort, when their prayer-speech or petitions are heard by man. If a poore distressed creature puts up his petition to a man in power, and can but get it receiv'd, and heard, he rejoiceth; my petition is heard (faith he) somewhat will be done upon it.

Secondly, The afflicted take comfort when their counsell and advice, when their opinion in any case, or their pleadings in their owne are heard. As it is a multitude of consolations to the afflicted when God heares them (all consolations are wrapped up in that one) so many and very great consolations, yea possibly all the consolations which a man defireth of man, may be found in this, if he will but heare what he hath to say.
for himselfe. When the afflicted speak, they give vent to their sorrows, and when they are heard, 'tis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectually and virtuously there is much comfort in it; yea, God speaks as if he were comforted when he is but heard, or as if we comforted him when we hear him. God beseecheth us, and speaketh intreaties to us, that his counsels and commands may be heard. (Psalm 81. 13.) *O* that my people had hearkened unto me. The Lord tells them indeed it would have proved their consolation (vers 14.) *I* should soon have subdued their enemies and turned my hand against their adversaries. Yet while he speaks so pathetically, he seems to include his own consolation in it, as well as theirs, *O* that my people had hearkened unto me, it would have been good for them, and it would have given high content to my selfe. And on the contrary we finde the Lord speaking of it as a trouble, and a burden to him, yea as the breaking of his heart when his people stop their ears, and will not hear him. *I am broken* (saith the Lord) *with their whoring hearts which hath departed from me, and with their eyes which go after their Idols* (Ezekiel 6. 19.) *Now, when or how doth the heart depart from God? Is it not by refusing to hear his voice, or the voice of those who speake in his Name.* This is a griefe to God whose the word is, and a griefe to those who are the Messengers of his word. The faithful Ministers of Jesus Christ can say this from their soules to those that heare them, *Hear our speech diligently, and this shall be your consolation.* This shall comfort us more then all the good things you can bestow on us; doe but receive this gift, the truth, the word of truth spoken to you, and this shall comfort us more then all that you can give. As all the sorrows and miseries which the wicked feel and shall be compassed about with for ever, arise from this, because they have not diligently heard that which hath been spoken; so much the sorrows arise to many who are godly, because what they speake is not diligently heard. How often doe they say to stubborne children, to evil servants, to scandalous and loose-walking friends, *What joy would it be to our soules, if you would but attend and follow the counsell which we give you.* *We should look upon this as a great mercy to us as well as to you.* *Why did Paul call the Philippian s
joy and crowne (Phil. 4. 1.) Why faith he the same of the Thessalonians and more, Ye are our glory and joy? (1 Epift. 2. 19.) Was it upon any other account then this, because they had received the Gospel at his mouth, & diligently heard his speech? Paul received so much consolation and joy when his speech was heard, that he calls his hearers his joy, ye a his joy and his crown, that is, his chiefe his principal joy, or that which he rejoiced in more then he could in any earthly crowne; It would not have pleased him so much to have been Emperour of the world, as to see soules brought off from the world by his ministry to the obedience of the word. This made them his crowne and joy, his glory and joy at present, and this gave him hope (in which hence he calls the Thessalonians his hope, ver. 19.) that he should rejoice and glory on their behalfe for ever, yes, that through free grace he should receive the crown of righteousness, as himselfe calls it (2 Tim. 4. 8.) or as the Apostle Peter speaking to the same point, calls it (1 Pet. 5. 4.) A crowne of glory that fadeth not away. How can it be but a consolation to be heard, when such are the consequences of being heard in some things; and in what things soever we are heard, we judge it to be of some consequence to us, if we get nothing but a hearing. We sometimes heare a poore man thus byspeaking the rich; Sir, if you will but heare me open my cale to you, though you doe nothing for me, I will take it as a favour, and thanke you for it: though you give me no reliefe, yet if you doe but tend me your eare a little, that will be an Almes to me. Thus poore Job; Heare diligently my speech, and let this be your consolation.

Ver. 3. Suffer me that I may speake, and after I have speaken, mock on.

We have here the second argument whereby Job byspeake attention; Let me speake, and after that mock on, doe not judge before you heare: As approving so mockinge or disapproving should follow judgement, and judgement should follow hearing; no man should judge till he hath heard the matter; nor should he euyther approve it till he hath judged it sound and good, nor mock at it, till he hath judged it vaine and worthless. Suffer me that I may speake, and after I have speaken, mock on.
Suffer me that I may speak.

The word which we render to suffer, signifies to bear a thing as a burden, and so some understand it here. Bear me though I am burdensome to you, and though my speech be as a pressure upon you. Some words are pressing burdens, and require strong shoulders to bear them. Some men are never so burdensome as when they are speaking, it were easier to bear any part of them, then their tongues; Vaine words burden the wife, and the words of the wife are always burdensome to fools. The Sermons of the Prophets are called burdens: The burden of Babylon, The burden of Moab, The burden of Judah, was the word which the Prophet spake concerning Babylon, &c. These Prophecies were called burdens, because they foretold the heavy judgements of God, which should fall upon those places. And not only is that word burdensome, which carrieth wrath and judgement in it, but that also is burdensome to many, which carrieth anything of holiness or truth in it. And because no man is very willing to bear a burden, therefore Job begs, Suffer me to speake; that is, bear with me that I may speake, or bear with me while I am speaking.

Further, the words imply that as it was a burden to Job, friends to heare him speake, so likewise to Job that he was not suffered to speake; Suffer me to speake; his spirit was troubled because he had not freedome to speake; Give me leave, let me have a fair-bearing; Such speeches proceed from a troubled spirit from a spirit troubled with some foppery, or meeting with some impediment in doing that which it hath a gentle minde to doe.

Hence note:

First, Interruptions are troublesome.

When a man cannot be permitted to speake his minde, he is moved to speake his passion. "Tis grievous to be hindered in doing some things, as to be enjoyned to doe some others.

Note secondly;

Words which doe not please our Spirits, nor hit our opinion, are very burdensome.

And take the apprehension of his friends about himselfe.
He supposed his speech would be burdensome to his friends, because he knew it would crosse their judgement. Men heare that pleasantly which suits their humor, and complyes with their opinions or corruptions. They can heare such discourses all day long with delight: but if that be spoken which opposeth their judgement, or their interest, they are weary to heare it. A few such words are as heave as a mountaine of lead. The false Prophet cenured the word of Amos, so heave that they were enough to sink the earth out of its place: The Land is not able to bear all his words (Amos 7.10,11.) For thus Amos faileth, Jeroboam shall dye by the sword, and Israel shall surely be led away captive out of their own Land. This was a burdensome word indeed, and so is every unpleasing word. The Apostle speakes tis fience (2 Cor. 11.1) Would to God you could bear with me a little in my folly, and indeed bear with me. Folly is always burdensome, and a foole is usually most burdensome when he speaks. Solomon saith (Prov. 29.3.) that the wrath of a foole is heavier then a stone, or then the sand. His wrath is extrame hevy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to bear him if he doe but utter a word; and if nothing else be burdensome in his speech, yet the lightnes of it is. Therefore Paul, as Job in the Text, speaks according to the opinion or fience that some at least among the Corinthians had of him, You judge me but a babler, or that I doe but discover my own folly when I speake: and I know that cannot but be burdensome to wise men, yet I would so God you would bear with me in my folly: if you call it folly, bear it a while, though it be a troublesome burden, For (as he grows further upon them in that Chapter (ver.19.) Ye suffer fools gladly seeing ye are wise; Therefore for once suffer me too. 'Tis a suffering to heare fools speake, yet you sometimes suffer this, knowing that your selves are wise, & able to judge what is spoken; Ye suffer fools gladly, suffer me patiently while I doe that which may incur a suspicion of folly, commend my selfe For a man to commend him selfe, though truly, hath in it a favour of vain glory, and that is folly. Therefore Paul with a rhetoricall insufficion begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apostleship, which had a shew of vanity in it. Now as all foolis
lish speaking is grievous to the wife, so alfo may that which is wisely spoken, if it croffe the graine of their spirits, as was tought before. Therefore faith Job, Suffer me that I may Speake.

Thirdly, Job might thus crave their patience, because he had been taxed by his friends with too much speaking; Should not the multitude of words be answer'd? (sait Zophar, Chap. 11. 1). Should a wife man utter vain knowledge, and fill his belly with the East-wend? said Eliphaz, Chap. 15. 2. As if they had both said, This man will never have done, he talkes everlastingly. Now Job as to this also answers their sense of him; For as they distafted what he spoke, fo as they thought, he spoke too much; therefore he now adds; Be it that I have spoken too much, yet give me leave to speake a little more, Suffer me to speak, I have yet somewhat to say. From this supposition; observe;

Thus a man of many words is very burdensome.

This hath been noted from other passages, whither I refere the Reader; Talkarivenelle hath been distaftfull in all times; One of the Ancients in his Character of much speaking, putes this Odium and Scoffe upon it; If a man (faith he) would avoid an age, or a fit of a fever, let him keep out of the company of men is given to talke. It is enough to make a man sick, or to turn his comacke to heare some speake; and it is not easie to heare any man speake very much; some knowing this run into a further error burdening their hearers with many words to excuse their many words, and (which makes the matter worfe) make long Apologies for their long and much speaking. Job seems to make an Apology for his, but it is a very short one: Suffer me that I may speake.

And after I have spoken, mock on.

The Hebrew is in the Singular. After I have spoken, mock him on; and hence some conceive that Job applies himselfe, especially to Zophar, having observed him, more then the rest, contemptuous, and scornfull, mock him on Zophar; yet under the Singular number, all may be comprehended, and what he speaks to one he means of the whole three, mock on.

In saying so, Job doth not encourage them to mock, or
counsell them to scorne him or his words, he had checkt and reproved them for mocking more then once before. But we may understand him;

First, That he speaks permissively, or by way of grant. Do but heare me, and then I give you leave to mock. Or when I have spoken againe, if I doe but speak to purpose, if I doe not answer your arguments, and show that which may satisfy any reasonable man, I am consent to be laught at, mock'd on. As if he had said; Before you give your selves full scope in mocking me, before you let your loose to contempt, and scorne. Let me advise you to heare me once more, and I desire it for your own sakes as much as for mine own, that it be not said that you condemn me, much lest slight and mock me unheard: therefore heare me first, and then mock me; you will have time enough, and more occasion, if I speak besides the point, or not some say, to mock when I have done speaking. From this first interpretation we may observe, That

He who hath spoken his conscience, and hath spoken it conscientiously, is as a poynse (so farre as concerns himselfe) how his speech is entertainted.

Let me speake my minde, and then come on't what will. The Prophet Ezekiel received his Commission in this stile: Then shall speak to them, whether they will heare, or whether they will forbear (Ezek. 2. 7.) doe you your dutie. If they heare it, well and good, if they forbear, yet you are accepted. He that faithfully delivers the truth and minde of God, (as Job was about to doe) whether his speech be received or rejected, he is satisfied. If it be received he joyceth, and he is not discouraged if it be rejected: whether they consent, or dissent, whether they returne approbation or scorne, whether they embrace or mock, as to himselfe the care is taken, though, as Jeremy speaks, Chap. 13. his eyes shall weep in secrect for the pride of those who reject and mock, as also for the misery that is coming upon them, except they repent. Tis sinfull, and so dangerous enough when the word of God is not received; much more when it is scorned and mocked; yet the faithfull ministers and servants of Jesus Christ may take comfort in that dispensation, which the heare receiveth, with scorne; they have done their Masters will, and are, as the Apostle speaks (2 Cor. 2. 15.) unto God a

Ps. 23. 8.
sweet savour of Christ, in them that are saved, and in them that perish, in them that entertain the word, and in them that mock at it.

Secondly, Note,

SOME are readier to mock those who oppose them, than eager to answer their arguments, or to recover them from their supposed errors.

Surely Job took notice of such a spirit moving in his friends, else he had not suggested this unto them. A man's judgement and understanding falls upon the Arguments of his opponent with reason, not upon his person with spleene. A tender heart pityes those that are mislead, and mournes over them whom he conceiveth in an error, he doth not mock or triumph over them. Yet 'tis often seen that when men of contrary persuasions engage upon a dispute, whether about matters of providence (as Job and his friends did) or of faith, they who judge themselves victors, deride the weakness and hisse at the mistakes of their brethren, and they who are overcome and have nothing more to say, will yet wrangle and revile rather, then say nothing.

And thus 'tis not only in speaking, but in writing, pens as well as tongues drop scorne, when they think they have their adversaries at an under, or are not indeed able to deal with their adversaries. We may say to such (though they are, not onely in their own conceits, but in common esteeme, as strong as Oakes in judgement and as tall as Cedars in knowledge) as the Lord doth in the Prophet to Jerusalem, because of her spiritual adulteries (Ezek. 16:30.) How weak are your hearts seeing ye do all these things, the work of an impertinent whorish woman. To mock and scorne any man upon such terms as thele, is below a man, yea below any humble-minded modest woman. How much then doe they degrade themselves, below men, below reason, and good manners, who fall to mocking the person, in stead of answering his arguments, or who mock those who may possibly sayle eyther in arguing or answering? He is weake who indeed says thus, but he is weaker who mocks thus.

Secondly, After I have spoken, moock on, carrieth in it the sense of
of an ironical concession; as if he had said; Let me speak out, and then mock if you can. I doubt not but I shall take you off from mocking, or I believe you will have little mind to mock by that time I have done with you. Hence the Septuagint renders by a direct Negative Let me speak, and when I have spoken you will not mock me. And one of the Greek interpreters gives it in this Affirmative, When I have done my speech you will be quiet. I shall make you as quiet as Lambs, you will give over mocking, by that time I give over speaking.

Hence observe;

When truth is set home, it will put the wisest besides their jesting, and the proudest besides their scorning.

Truth is strong and will prevail. The wit of man is no match for the word of God. Some have come purposely to mock at a Sermon, who before they have gone away have had little mind to mock; they who have come to laugh at the Preacher; or his doctrine, have found it no laughing matter; they have been sent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them; the word hath arrested and laid hold upon them with irresistible, unanswerable convictions, and so (which proves the noblest freedom) they & their wits have been led captive to the obedience of Christ. Austin, some where, confesseth of himselfe, that he came to heare Ambrose (a man of an excellent spirit) rather to pick quarrels, then to receive instruction, but before he went away his heart was touched: and then he had little leisure and lesse desire to play the critic with what was spoken. The word of God subdues the soule, it makes a man stoop, and take in his flag, it makes the scorners serious, and the lofty lowly. They who were most quarrelsome, have not a word more to say against the word, much lesse to scorne it.

Lastly, These words, After I have spoken, mock on, may very well beare the sense of a dreadfull threatning.

Hence observe;

The greatest threatning evil against sinners, is to bid them sin, or goe on in doing evil.

There are many terrible threatnings in the word of God
against those who continue in sin, but to be bid continue in sin, is the most terrible threatening in all the word of God. That seemingly favourable permission or dispensation granted to wicked men, is a most fearfull comminution or threat against them. (R-vel. 22. 11.) He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; you that are mockers, mock on still, and you that are despisers, despise still; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmost. And as it is unspakeably bad to be given up to doe evil, so it is unspakeably worse to be given up to mock at that which is good. Let mockers feare and tremble, lest God give them up to a spirit of mocking. How shall they escape or be delivered from evil, who mock at that which is for their Good? Now therefore be ye not mockers, lest your bands be made strong (Ila. 28. 22.) Tis sinfull enough not to obey the word, but it is the height of sin to mock at it. They shall have strong bands that obey not the word, how strong then shall theirs be that mock at it? The bands that are upon the most sober sinners (so we may call some sinners comparatively to others) are stronger then they shall ever be able to break, but God will make bands for mockers sevenfold stronger. Their danger is great, who walke in the counfel of the ungodly, theirs is greater, who stand in the way of sinners, but their case seems desperate, past helpe or hope, past cure or recovery, who sit downe in the feare of the scornefull.
Job, Chap. 21. Ver. 4, 5, 6.

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? 
Mark me, and be astonished, and lay your hand upon your mouth. 
Even when I remember I am afraid, and trembling taketh hold on my flesh.

The first six verses of this Chapter (as hath been shewed already) are a preface to the whole. In which, upon many pressing considerations, Job bespake his friends attention. Two of them were discovered in the second and third verses. He comes now to a third in the fourth verse.

Ver. 4. As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

The word which we render Complaint, signifies either a complaint formed out in words, or a complaint onely wrought and retained in the heart; here we may understand it both ways: Job was much in meditation, and he was much also in discourse; he was answering his friends, and he enquired of them; Is my complaint, my open complaint, the bill of complaint which I bring in; is it to man? Job was both plaintiff and defendant; while he defended himself against man, he was forced to complain of men to God. But to whom was Job speaking? was he not before his friends? had Job a Congregation of Angels to speak to, or was he admitted immediate access to God? or why faith he, Is my complaint to man? Some render the word Le Adams, against man, or, of man; Is my complaint against man? As if he had said; Had I no greater trouble to complain of then man is able to give me, though I might have, and upon that ground have just cause of complaining, yet should have lesser cause to complain, but the truth is, I have greater cause of griefe then that, for the hand of God hath touched me, and the scourers of the Almighty encamp against me. But rather as we, Is my complaint to man? Is he the object of my complaint? or doe I make my moane to him? Others interpret,
interpret to man, by, about, or concerning the things or dealings
of man; As if he had said, Do I complains of the wrongs received
from men, or do I complain because I receive no help from man,
my wound is from the hand of God, and from him my help must al-
so come. Is my complaint to man?

And if it were so, why should not my spirit be troubled?

And if (it were) we supply those words : The Original is
only, And if, If it were so, why should not my spirit (my breath lay
some) be troubled? The word which we render to trouble, signifies
to abbreviate or shorten, Why should not my spirit be shorten-
ed? And then the fence is made up in this manner: Did I speak
to men only, why should I not quickly make an end, and shorten my
speech, why should I spend so much breath upon them? Others by
the word succinct, understand the mind, or the whole inward man;
why should not my mind be troubled, or shortened? Shortness of the
mind, or shortness of mind is applied in divers Scriptures to
men under griefe and trouble of mind, (Exod. 6. 9.) Moses
spake to the Children of Israel, but they hearkned not to Moses, for
the anguish of their spirits, or, for shortness of spirits. Again (Numb.
21. 4.) And they journeyed from mount Hor by the way of the
red sea to compass the Land of Edom, and the soul or spirit of
the people was much discouraged, we put in the margin, shortened)
because of the way: By the way of the troublesome and
danger of the way, or because of the length of the way, their
spirit was discouraged, there was a Lyon (danger) in the way.
Or, the way was long, and this shortened their spirits, that in
they thought they should never get thorough that vast wilder-
ness. The soule of the people was discouraged or shortened, be-
cause of the way.

We finde this Negatively expressed concerning the Spirit of
God (Micah 2. 6, 7.) while some were about (as it were) in
silence and suspend the spirit itself; Prophecy not, say they, to
them that prophesie. They shall not prophesie to them, that they be
not take shame. O thou that art named of the house of Jacob, Is the
Spirit of the Lord straitened, so we render, and put shortened in the
margin. As if the Prophet had said, Thou mayest shorten or straiten
the spirit of man, but you cannot straiten the Spirit of God, you can-
not shorten his spirit. Is the spirit of God shortened? cannot he inlarg
himself,

Himselfe: and speak one by the meanest of his messengers, notwithstanding all your oppositions and contradicitions? Or, Is the spirit of the Lord straitned? that is, is the spirit of the Lord so weakened that he cannot make his word effectuall? so it follows in the close of the same verse; Do not my words do good to him that walketh uprightly? As if he had said, Is the spirit of the Lord straitned from doing good to those that receive the word? And if the word threaten you with evil, you may thank your selves for it: you should not hear of evil from my word, were it not for sin, nor should you feele it, did you not continue and persist impenitently in your sins, therefore know that the Spirit of the Lord is not straitned, eather in doing good to those who accept and obey the word, nor in bringing evil upon those who reject and disobey it.

In Job's Text, the word is applied to grieu se or sorrow, this shortneth the spirit every way. Sorrow shortneth the spirit of man, as spirit is taken for life: sorrow cuts asunder or breaks the thread of life. The sorrow of the world causeth death, (faith the Apostle, 2. Cor. 7. 10.) 'Tis a killing sorrow. 'Tis a shortner of the Spirit also, because we cannot doe that good we might; sorrow over-a cted, weakens the whole man, and leaves him unable to put himselfe forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the spirit free to act. Therefore the Sunne is said to rejoice as a strong man to run a race (Ps. 19. 5.) A strong man rejoyceth, and joy makes him run strongly, and put himselfe forth mightily. Now as joy enlargeth and openeth the heart, so sorrow is a straitner of it, it makes a man narrow, hearted, and narrow-handed, it stops him in his actings, or stays him from acting. Therefore when the Jews were over pressed with sorrow, away with it faith Nehemiah (Neh. 8. 10.) The joy of the Lord is your strength, and I may say, the sorrow of man is his weaknesse and the shortnesse of his spirit.

Why should not my spirit be troubled, or shortened?

Job speaks passionately and appeals to their judgement. Can ye shew me any reason why I should not be troubled under my afflictions, yea though they were but such as men usually inflict, whereas mine speak the arme of God: Being thus pressed you will confess, that it is as hard for me not to complain, as it is to keepe due bounds in complaining. Having
Having given these touches from the single termes, I shall offer three or four interpretations upon the whole.

As for me, is my complaint to man?

The question denies, my complaint is not to man. Though Job spake to man, yet man did not determine, or bound his speech, he spake beyond man. Taking the question in this negative sense, the latter branch of the verse may be understood as a proof that he did not speak to, or that his speech was not bounded in man. As if he had said, If I were to deal, or had to do with men alone in proving this point, or in approving of my person. If I had not an oracle to God, if my thoughts did not work towards him, my spirit must needs be troubled: it could not be otherwise, but my spirit must be shortened, or strained. I must fail and sink under the burden you have laid upon me; but I submit, and my spirit bears up. I maintain, and my ground still ye a heart is enlarged, therefore this is an argument. I have not to deal with man only but with God, who supplies me with fresh spirits and revives my strength.

Secondly, These words (as hath been toucht before,) are an argument to move attention; As for me, is my complaint to man? As if he had said, My work is not with you, not with you alone; my soul ascends to heaven and there I have liberty of speech. God admits me and I have access to him: therefore why should I not have audience and acceptance with you also?

Others upon that account interpret thus: Let me have your attention, for I speak not of earthly mundane matters, but of the weightiest heavenly truths. I stand up to maintain the honour and justice of God in his dispensations to the children of men, therefore hear me; These things require much seriousness from me in speaking, and no lees diligence from you in hearing.

Thirdly, The words may be expounded disjunctively, and so like a bell that rings out, they strike on both sides; As for me, is my complaint to man? and if it were so, &c. As if he had said, Whatever of these you take, whether you say my speech, and complaint is to man, or whether you say it is not to man but to God; which of these severer you take, why should not my spirit be troubled? If you say my complaint is to man, have I not reason to be troubled at his hard dealings, and unkind censure? When my words find such ill construction, & my person such ill entertainment, have
I was reason to be troubled? Or be it that my complaint is to God;
but are reason to be troubled? for she he not deny me present
deliverance, shall he not hold me yet in darkness? Is he not pleased
so hide himself & all these comforts from me, which I am waiting
for? So, that whether my complaint be to man, or to God, why should
my spirit be troubled, considering the present posture of my
condition; seeing things go home with me. As for me, is my complaint
so man? Observe; first,

Great and painful sufferings put the best to complaints.

Job denied not that he complained, he only denied that
man was the sole object of his complaint. What man in pain,
especially in such pain as Job's was, can forbear complaining?
An eminent Martyre in the Marian persecution, said thus
to the Smith that was fastening the chain with which he was
to be bound to the stake; Be sure you make it fast, For the flesh
will have its course; Though the inordinate coustes of sinful flesh
are flote and mortisied, yet sensitive flesh, being pinched and
pained will have its course, even in those that that are spiritual.
The title of the 102 Psalm, is, A prayer of the afflicted when he
is overwhelmed, and poureth out his complaint. And again (Psalm
55. 2) I mourn in my complaint, and make a noyse. Such confu-
sion was upon his spirit, that he rather made a noyse than spake;
to utter a voice is an act of reason; inanimate and irrational
creatures make a sound, or a noyse. David was so disturbed in
his complaint, that he rather made a noyse, like the winds, or
like a beast, then formed an articulate voice like a man, I make
a noyse in my complaint. So when he made his prayer in the cave,
(Ps. 142. 2.) I poured out my complaint before him. David was
shut up in the cave; and though it were a willing imprisonment
(for he went thither to secure himself, he was glad to
go to the cave for shelter) yet he complained and begged of
God that he might not have occasion of going to the cave for
shelter. We find Ahab in such complaints (Psalm 77.) and He-
man (Psalm 88.) and Hezekiah (Isa. 38. 14.) He complained he
shattered like a crane or a swallow. Indeed that question put
by the Prophet hath a negative sense in it (Lam. 3. 39.) Where-
fore doth a living man complain, a man for the punishment of his
sins? As he had said, What reason hast man to vex himself or
mourn?
murmur against God as if he deals rigorously & roughly with him; when all his sufferings are procured by his own sins. And hence an ancient Version renders the Text thus, Why doth the living man complain? let each man complain for his own sin.

There is a twofold complaint.

The first ariseth meerly from the sense of affliction, or the feeling of what we suffer; this is natural, this even Christ himself was under, while he was on earth in a suffering condition.

Secondly, There is a complaint which ariseth from discontent and murmuring at our afflictions, vexing our selves at the things we suffer. This is sinfull, such complaining becomes not the people of God though they complain under the feeling of affliction, yet they must not murmur at affliction but bewail their own transgrevision; The best of Saints under affliction have cause to complain of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurrings. The Apostle puts such murmurers and complainers together, (Jude 16.) These are murmurers, complainers, walking after their own lufts. Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lufts. We may compleaine, but we must not murmur, God doth not deny us to bemoane our selves, when he is pleased to lay his hand upon us; but he will not beare it if we murmur at his hand.

Secondly, From the object of Job's complaint; As for me, is my complaint reasonable?

Observe;

A good man eyes God chiefly even while he is complaining to man.

Job was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any ease to our complaint, so there are not a few, who encrease and add to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are insensible of the sufferings of others, they lay them not to heart, they are to the complainers which come before
before them about matters of affliction, as Gadie was to those who complained about matters of religion; He cared for none of those things, he regarded them not; you were as good speak to a wall, or a rock, as to some men, they are insensible of what others feele, therefore why should they be complained to.

A second sort are over-sensible, and account it a great burthen to receive complaints from the poor and distrest; it is indeed a burthen, yet such a burthen as we ought to bear; and we may number it among those which the Apostle speaks of, (Gal. 6. 2.) Beare ye one another's burthen, so fulfilling the law of Christ. That we have our cares open, to receive the complaints, and our hearts ready to grieve for the miseries of our brethren, is a burthen which the law of Christ hath layd upon us; and the bearing of that burthen is therefore called the fulfilling of the law of Christ, because much love (which is the fulfilling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are sorry to see your afflictions, yet they say little and doe less to ease your sorrow; most they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of such the Apostle James speaks, (Chap. 2. 15, 16.) If a brother or sister be naked and destitute of daily food, and one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding you give them not those things that are needful for the body, what doth it profite? Such kind of charitable reliefe, I wish it were otherwise with you, be you warmed, and filled, and clothed, is all that many give; they give nothing, that is reall succour, eyther for soule or bodie; and who would complains to such a generation as this?

Fourthly, There are a sort who answer complaints with despisings, who mock at miserie, and take advantage to insult over others in their necessities. They will not give so much as a parcel of good words, nor be at the charge of a good wish to those who arecompassed about with evil. Such entertainement David complained had when he sent to Nabal, Say, 3. 10. And Nabal answered and said, who is David, & who is the son of Jesse? where be many servants now adayes that break, sry, under from his love and care, he had said, what is he but a fygant? Thus he revi-
him; Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not, and whence they be? a company of runagates and waylaid men. How think you I will have to doe with such as he & his, ye ready reliefe? How common is it to snap up complainers, that are you? whence come you? what's that to me? what have you? or why should I though I can't upon what acquittance? ingenous spirit can easier dye under his burden helpse at the hands of such.

Fifthly, Complain to some; and they will tell have it not for you, they cannot relieve you, where the power of their hand to doe it. Some who may money for a good bargaine, or a profitable purchase, be in want when they should do a good work, or who have nothing. They who have enough, or three rich men, have not enough to relieve, they will rather make themselves poorer thereby, and be accounted weak rather then support those ready to sink under their burdens: who would care of such a temper as this?

Sixthly, There want not some to whom they will tell you plainly they will not relieve, make no excuses, but refuse down right.

In the seventh and last place, very many are to helpe those who complain to them, there is enough, and have cordiall desires to do good, but they cannot. They cannot reach such relief as others case calls for; they are not able to doe as would. The life of the creature when it is long, to the utmost, may yet be too short for our helpe, had not wherewith to stop the cry of a groan (Is. 6, 26.) And as the King of Israel was passing by thence cried a woman unto him, saying, help me. And he said if the Lord dove not utter she declared it out of the barn-floor, or out of the wine presses. There is in the barn-floor, nothing in the wine presses, then her over to God: the Lord must help me. I have a case so in many the creature a short-handed. The Prophet gives an elegant description of
When a man shall take hold of his brother of the house of his father, saying, thou hast cloathing, be thou our ruler, and let this ruine be under thine hand. In prosperous times men are ambitious of preferment; they bribe and begge for places of trust and power, but in calamitous and confus'd times preferments and great places goe a begging, and are refused. In that day shall he swear, saying, I will not be a healer: for in my house is neither bread, nor cloathing, make me not a ruler of the people. As if he had said; What do you mean to make me a ruler? I have nothing suitable to such a state; your ruine cannot be under mine hand; your ruine is too ruinous, and your trouble is too troublesome for me to ingage in. As 'tis said of some diseases, they are the Physicians reproach, they cannot cure them; so the wounds and breaches of a State may be such as no man dares undertake their cure and healing. And as publick so private and pernicious evils are sometimes fo desperate, that every man stands off, and faith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it; this ruine cannot be under my hand.

All these considerations tell us aloud, that as 'tis sometimes in vaine to complaine to man, so 'tis always best complaining to God, either immediately, or whencesoever we complaine to man, to have God in our eye.

For the contrary of these seven discouragementes, in reference to our complaint to man, may be affirmed of God.

First, He is sensible of our sorowes.

Secondly, To heare our complaint is no burthen to him.

Thirdly, He doth not use to send any away with good words onely.

Fourthly, He doth not despise those who complaine to him.

Fifthly, He doth not deny himselfe able to helpe.

Sextly, 'Tis rare that he gives any a flat deniall.

Seventhly, He dont expect any to any heaule or condition is past his helpe. He need, nor to answer, in my house is n, bread nor cloathing, no help, not healing, for with him is all power at all times; therefore being complaince to him, and beside his this, we have not only a command from God to complaince to him, but his promise to heare and helpe when we complaince. And which is yet more, we honour God in complaine.
plaining to him. We do a great honour to men, when we complain to him, yea it puts a piece of divinity upon him, and upon this account Magistrates to whom complaints are both most commonly and most properly made: it is called in Scripture language, God. This is originally the Mouse of God. For This speaks our faith, that all power is in him; and that he is able to support and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purse, or is as poor as himself, but he complains to those of whom he hath an opinion that they are able to help him. This persuasion of faith, that God is able and willing, is not only a motive, but the ground of our complaining to him. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:16) it is our duty to believe this when we come to God, with our prayers & complaints, so unless we believe this we have nothing any true foundation nor hope when we come. He that continues the Alas! sufficiency of God and insufficiency of men, hath reason enough in all his troubles to say with Job, why should not my complaints to man? In this Job did well, and spoke unadvisedly, and holily: But

When he faith in the latter part of the verse. Why, why should not my spirit be troubled? When he speaketh speech, should not Job rather have laboured to appease of his spirit, then thus encourage it? Should the more he checks then back his own unquiet heart? We learn from it, that

Good men sometimes are ready to give way to our own griefs and unquietness of spirit.

Why should not my spirit be troubled? In the midst of troubles, many reasons may be given why our spirits are down in the midst of our troubles. It is dangerous to persuade ourselves that we have nothing to trouble us, any thing but sin. Our spirits are not enough ous to the evil of sin. & distress any civil

Job (Job. 16:20) Let us therefore: I may this answer: &
is by some rendred, *Let me alone that I may mourn a little; let me have my scope in mourning.* In the 77. Psalm, Asaph speaks out the trouble of his spirit; *My sore ran in the night, and ceased me; my soul refused to be comforted.* They give too much way to their troubles, who argue against their comforts, and put by the offer of them. When the Lord reproved Jonah for his passion,(Ch. 4. 5.) *Doth the Lord well to be angry? He replied, I doe well to be angry to the death.* What he said of his passion of anger, others say of their passion of sorrow; *we doe well to be sorrowful; why should not our spirit be troubled?* They think they have reason for it, though their reasons have no more reason in them, than that of Micah had (Judg. 18. 23) who when the children of Dan asked him *What aylest thee?* He answered, *I have taken away my God which I made, and the Priest, and what is this thing say, What aylest thee?* Have I not reason to complain, and be troubled when you have robb'd me of my God? Thus when they have lost but an Idol (as he had) somewhat that they overprized and put in the place of God, yet being questioned, why are ye thus troubled? they answer, why should we not be troubled?

Christians should rather remember David's question, then imitate Job's. (Ps. 42. 5.) *Why art thou disquieted O my soul? why art thou cast down? He putteth his soul to answer for it, why art thou disquieted? He said not with Job, Why should not my spirit be disquieted? but, Why art thou? give an account of it.*

When we find such guilts hindering upon our spirits, we may doe much towards the quieting of them, by asking why they are so disquieted? And 'tis both our wisdome and our duty, if that will not doe, to use all holy means to quiet them. When Christ (Job. 14. 1.) foresaw a storme, a black day, a day of trouble coming upon his Disciples, he presents and way-lays the trouble of their hearts, by forbidding it; *Let not your hearts be troubled.* Be not disturbed in your minds with cares and sorrows concerning the issue of my absence from you, say not, Our Inheritance Moses is gone, O what will become of us? For I goe to prepare a place for you, and I will come againe and receive you to my self, that where I am there ye may be also. Christ tells them he went to prepare a place for them, that he might thereby prepare their hearts patiently to bear his going away;
Christ knew well, that if once trouble of heart did gather and
grow upon them, it would work strange effects, and either
carry them beyond or leave them short of the bounds of duty.
Our danger is great when sorrow is in power. I will show you
a twofold danger of it.

First, Satan makes great use of any over-powerfull passion.
As he tempts some with joy, so others with sorrow; some are
drowned while they intend only to swim, and bath themselves
in pleasures. Others are drowned while they swim and bath
in sorrows. Satan takes advantage of all extremities. Hence the
Apostle adviseth about the incestuous person, who was much
grieved, and afflicted, that the Corinthians should comfort him,
(2 Cor 2.7.) he would not have him lye too long under those
troubles of spirit, lest he should have his swallow'd up of too much
sorrow. And (ver. 11.) lest Satan should get advantage of us;
for we are not ignorant of his devices. Now as Satan would get an
advantage against the whole Church by blemishing their disciple
(which should always be tempered with love, and tend
only to the salvation of the offender) as rigorous and inmo-
derate; So he would be busie to worke his advantage upon the
poore man himselfe, and swallow him up with too much sor-
row. We know what black work some have made by the over-
workings of sorrow, Satan doth his work in us, or tempts us to
do his work in darkness; and that in a twofold dark-
ness: first, in the darkness of ignorance; secondly, in the dark-
ness of sorrow, or of a troubled minde. And as he who lest the
Sun go down upon his wrath (that is, who continues long in, and
cheriseth his wrath) gives place to the Devil, (Eph. 4. 26,27)
so also doe they who let the Sun goe downe upon such sor-
row.

Secondly, Such sorrow or trouble of spirit, unfitts the soule
for dutie, such can neither pray nor heare as they ought. As
some trouble of spirit is an occasion of quickning us to dutie,
so there is a trouble which doth and deadens us. And as it un-
fits for spirituall, so for civill duties & employments; it makes
a man careless, and readie to throw up all: take heed of such
sorrows, say not, why should not my spirit be troubled?

Job having by this third argument provoked his friends to at-
tention, brings forth a fourth.
Ver. 5. Mark me and be astonished, and lay your hand upon your mouth.

Mark me.] The word signifies properly to turne the eye or face upon some remarkable object. And as it signifies an attentive view of the eye, so likewise the serious attention of the minde. When Job saith, Mark ye me, he doth not so much call for their eyes, as for their understandings. Nor was it his person which he would draw them to looke at, but his cause. He was in no such comely case to invite beholders, his sores and sicknesse rendred him little pleasing to the eye.

Mark me, that is, First, mark what I speake, or attend my speech. Secondly, Mark what I suffer, mark what is fallen on me. As if he had said; Surely my friends, though ye have been a great while with me, yet ye have not heeded me. 'Tis possible to be long in the presence of a man, and not see him; that is, not consider his state and condition. Therefore after all this discourse Job admonisheth his friends to take better notice of him. Mark me.

And be astonished.

The word importeth such astonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high chaffe or tower, is astonished to looke downe. Looke downe upon me, saith Job, mark the huge deep of sorrow, which I am in, and be astonished. Astonishment is the conquest of sense, and of reason too; we are never astonished while eyther sense or reason can act orderly, but when they are in a kinde of huddle, this is our astonishment. Strange events, things seldom heard of, or rarely seen, breed astonishment. Astonishment is a degree beyond admiration; a man may wonder at that whereat he is not astonished. Thus the Prophet represents the posture of the neighbouring Nations at the fall of Tyrus (Ezek. 28. 19.) And all they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shall be any more. The fall of mighty Princes is matter of astonishment and terror to all the hearer of or beheld it. Thus 'tis said of the Babylonian ( Isa. 14. 16.) They that saw thee shal narrow;
narrowly look upon thee, and consider thee, saying, Is this the man
that made the earth to tremble, that did shake kingdoms. And
(Ver. 10.) Art thou also become weak as we, and thou become like
us? Who could have believed this? who ever expected to see
such a change? And the Lord himself calls the heavens to a
stonishment at the strangeness of his peoples dealing with him,
(Ver. 12.) Be astounded, ye heavens at this, and be horribly
afraid, be ye very desolate, saith the Lord, for my people have
committed two evils, &c. And those evils were such and so great,
as few if any had ever committed before them. They had sin-
ned without and beyond example, as is plain by the former
verse, Hath a Nation changed their Gods, which yet are no Gods?
Where can you a find a Nation changing their Gods? The most
barbarous Nations are tenacious of and zealous for their Gods;
they stick to their Gods, though they be but Idols, Hath a Na-
tion changed their God? Can you give me an instance of a peo-
ple that have changed their Gods, &c. turned them out of doors,
though they are yet no Gods: But my people have changed their
glorie, that is, their God: (God is the glorie of a people, his
presence is at once our honour and our lifetie.) Now when such
a thing as this was done, which was never done before, of which
no example could be given from any records, then be astounded
O heavens. Now, as the sin of Jerusalem was an unparaleled sin,
so also was her punishment; and therefore the cals all to behold
and be astonished. Law. 1. 11. &c. it is nothing to you all ye that pass
by beheld & see, if there be any sorrow like unto my sorrow, which
is done unto me, where with the Lord hath afflicted me in the day
of his fierce anger, Thus Job seems to bespeak his friends, Was
there ever any mans sorrow like mine? Mine is a rare cals, and
may therefore justly breed astonishment. Mark me, &c. be asto-
nished. Hence note:

First, A man, especially a man in affliction, loves to have his
cals and discourse thoroughly weighed.

Unless you mark his affliction, you encrease it; and un'elee
you mark his words, you diminish his person. Slight atten-
don is displeasing to man, much more to God: yet how of
doth God speake, and we scarce mark? He hath reason to call
upon us, mark me, both in what he saith, and in what he doth.

We
We neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, Job's friends had censured and judged him, but they had not marked him.

Hence note;

Some are more forward to censure than to consider.

They give judgements before they hear, and passe sentence before they mark; common reason bids us marke before we judge, and consider before we give our opinion either about the actions of others or their doctrines. The Apostles' rule and counsel leads us to this (1 Thes. 5:21) Prove all things, hold fast that which is good. The rule holds also, Prove all things and then reject that which is evil. 'Tis not praiseworthy to hold that which is good, till we have proved it so, nor can we be excused in rejecting that as evil which is evil, till we have proved it to be so.

Thirdly, While Job's faith, Mark me, and be astonished. He seems so intimate this much to his friends; Hitherto we have neglected me and my sufferings; but did ye mark me, ye would be astonished. He speaks not imparatively, as commanding their attention, but oppressively, desiring them to mark him, and sheweth what would follow, Mark me, and certainly ye will be astonished.

Hence note;

The reason why we are little affected with great things, is because we doe not enough consider and mark them.

That which scarcely moveth us, would astonish us, that which is small in our eyes and estimations, would be greater if we did but weigh it. Did we thorowly consider what sin is, many would tremble, who now make a jest of it. The mercy of God, the unspeakable love of Jesus Christ, are little valued and prized by many, because they enter not into a due consideration of them, they take no pains to know what Redemption, Justification, and Salvation mean, and therefore (as the Apostle speaks, Heb. 2:3) they wil not look so great salvation. The Apostle Paul, writing of the things of the Gospel (1 Pet. 1:10)
flewes how infections some of old time were about them. Of which salvation the Prophets have enquired & searched diligently. And (ver. 12.) which things the Angels desire to look into them. Angels pry into the secrets of the Gospel, they (in the word used by the Apostle implyeth) do, as it were, stretch out their necks to see the glory of those mysteries. Were we but thus busie and intent upon them, how should we be swallowed up and transported with the riches of that Grace, with the fulness of that love which is manifested to the louter of men. The works of providence, whether works of mercy or of judgement, are full of mysteries. They are great, and heavy, and all that have pleasure in them, (Psal. 110. 2.) If we would take them out, and scan their circumstances, we should stand amazed, both at the wisdome and power of God displayed in them. At this time it would be said, what hath God prepared? How searchable are thy judgements, and thy ways past finding out. He is a God-like unto thee, glorious in holiness, fearful doing wonders.

Fourthly, Observe; that

The dealings of God with some godly men are

David himselfe said (Psal. 110. 120,) fear of thee, and I am afraid of thy judgements, which cause trembling before thee; and cause astonishment. As the mercy which God showes upon his servants, is beyond their solicitude, so his chastnings are beyond their fear; and as the mercies are manifested at what God hath laid upon them, so the chastnings to be. The Judgements of God upon persecutors that the Kings of the earth and all the inhabitants thereof would not have beleived them; where faith ends, yet needs begin. What God did to Jerusaleme, for sin of her sin, he did to Jebo for the cry all of the world things as no man who knew he was in it. Though it had been told him before he lay it: And he had reason to say, Mark another way of it.

And lay your hand upon your mouth.

This section followeth another manner of being.
16. The Nations shall see and be confounded at all their might that is, to see their owne might confounded and weakened) and shall lay their hand upon their mouth. The Image of Harpocrates (whom the ancient Idolatrous Egyptians adored as the God of silence) was formed and set up in the Temple of Isis, with his hand laid upon his mouth. And this hath long obtained the honour and authority of a proverbial speech, signifying thus much, that we will lay no more, or that we have no more to say. This phrase is often used in Scripture. For besides that it is used twice more in this book, Chap. 29. 9 Chap. 40. 4.) we also read, how the Danites said to Maccub Priest, who began to make a bulle against them & to demand what doe ye? (Judg. 18. 19.) hold thine peace, lay thine hand upon thy mouth. Solomon gives advice (Prov. 30. 32.) If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth; That is, if thou hast done evil, doe not defend it, but repent of it; or if thou hast framed evil thoughts in thy heart, yet let not thy mouth speak them out in evil words; smother those sinfull conceptions, let them never see the Sun, for it will increase thy sin, and procure the shame. Among the several stations which the Israelites made through the wilderness, one was in Panon, or Phinon (Num. 33. 42.) which as one of the Ancients observed, signifieth, silence or sparingness of speech, upon which he maketh this useful application: Let us be careful to take up our station here sometimes, while we are travelling through the wilderness of this world. It may be our wisdom to pitch in silence. The hand is well employed while we stop the mouth with it from broaching and maintaining that which is evil, or from opposing that which is good. As to open the mouth, importeth readiness to speak, and boldness of speech; so to lay the hand upon the mouth denotes silence, the properly silence upon conviction, that is, when a man hath heard with reason he cannot oppose or contradict. We may express on mee this. Lay your hand upon your heart, that you take nothing until you have applied it home. As to lay the hand upon the heart, is internal speech; so to lay the hand upon the mouth, is the stopping of external speech. Lay your hand upon your mouth, as if you had laid your hand on me, and you would have little to say and less for what you do now for more; or, My children to your friends.
is, That ye would hear more and speak less; yea, that in this case ye would now be silent and speak no more.

There are two things which should stop the mouth, and impose silence.

First, The plainness and evidence either of reason or of proof. (Rom. 3. 19.) What the law speaks, it is so these that are under the law, that every mouth may be stopped, and all the world may be guilty; That is, the law brings such plain evidence and conviction, that no man shall have a word to speak against. If God should spread before men their lives and his law in the purity and spiritualness of it, every man must sit down silent, and lay his hand upon his mouth.

Secondly, The mouth is stopped by the depth and obscurity, by the inevidence and obscurity of that which is before us, when things are so veiled and clouded that we cannot see into them, what can we say to them? 'tis then high time to lay our hand upon our mouthes, and instead of speaking to others, we may conceive Job intending both these, for speaking to his friends. First, That the reason of God's dealing with him was secret and dark. Secondly, that he intended to answer their objections with so much plainness of speech, and evidence of reason, that they should not be able to contend, or it would be very dangerous for them if they did: therefore (saith he) lay your hand upon your mouth. Whenever you cast upon them yet further in the words following.

Vers. 6. Even when I remember I am afraid, and tremble; takest hold on my flesh.

This verse contains Job's last argument, moving to attention. The reason stands thus: The words of that which I am about to speak to you makes me tremble, therefore you have reason to attend and speak, surely I speak not of light matters, nor stories of which I know not what, I am serious; be you so.

When I remember I am afraid.

When I remember, what? First, say some: The affliction, the plaine and sorrow, which I am in, or others, when I remember who prospering God.
ed; as in the next verse; wherefore do the wicked live, become old, yea are mightie in power? When I remember these dispensations of God, it strikes me with terror.

Trembling taketh hold on my flesh.

This clause heightens the former, I am altogether afraid, I do not only tremble, but trembling taketh hold of me. Moses speaks in this form (Exod. 15. 13.) Thon in thy mercie hast led forth the people which thou hast redeemed, &c. God had but just put them over the sea, and yet, by the spirit, Moses saw them put into the possession of Canaan, and his faith prophesied what posture other Nations should be in when God should do these things: The people shall beare, and be afraid, sorrow shall take hold of the inhabitants of Palestina. He faith not they shall be full of sorrow; but sorrow shall take hold of them, as a Sergeant takes hold of a man to arrest and carry him away. So it follows; Sorrow shall take hold of the Dukes of Edom, the mightie men of Moab, trembling shall take hold of them. In this the Scripture sets forth the excessiveness of their troubles, that fear should not only fall upon them, but take hold of them. Thus faith, I am not only afraid, but trembling hath taken hold of my flesh. And if the remembrance of these things makes me afraid and tremble, how can you who are present, but be troubled and deeply affected with the sight of them?

I need not draw out particular observations here, having shewed upon other places how dreadful the judgements of God are, and what effects they have produced upon the spirits of good men. Habakuck who had only a propheticall vision of them, expresseth his fience in the highest language of amazement (Chap. 3. 16.) When I heard, my belly trembled, my lips quivered at the voice, rauhneffe entered into my bones, I trembled in my selfe, that I might rest in the day of trouble.

Onely here observe a double difference.

First, Between the godly and the wicked at all times.

Secondly, Between the godly of those times under the law, and the godly, who live in these Gospel times.

To the first, A godly man trembles at the judgements of God, a wicked man is little moved at them. The forefright or remembrance of judgements makes a godly man fear, but a wicked
wicked man is hardened in the sight and under the feeling of them.

To the second: The people of God under the Law being dealt with more by visible dispensations of mercy and judgement in the times of the Law (as is evident, especially throughout the twenty-sixth Chapter of Leviticus, and the twenty-eighth of Deuteronomy) they were more subject to fear and despodings of spirit, upon sad providences and appearances, than now believers are under the Gospel. The grace of God appearing more eminently in these Gospel times by Jesus Christ, and the love of God being more abundantly shed abroad in the hearts of believers by the Holy Ghost, they are delivered from that spirit of bondage, and the pressures of base, vile, fear, under which formerly they were extremely held in subjection: and have therefore clearer cause of rejoicing and glorying in tribulation then they had; and saying with Paul: we are sorrowing, yet always rejoicing, as having nothing, yet possessing all things: For as perfect love casteth fear (that fear which hath torment) quite out, 1 Ep. vii. b. 4. 18.) so the more love is perfected, the more is fear cast out.

Job,
Wherefore doe the wicked live, become old, yea, are mightie in power?
Their seed is established in their sight with them, and their offspring before their eyes.
Their houses are safe from fear, neither is the rod of God upon them.
Their bull gendreth and fayleth not, their cow calveth, and casteth not her calfe.

Job having finished his Preface, proceeds to refutation, which he grounds not onely upon reason, but (and that chiefly in this place) upon experience, teaching his friends by their fence, and bidding them ask their owne eyes, whether he did not speak truth, and themselves an errour.

Ver. 7. Wherefore doe the wicked live, become old, yea are mightie in power?

As if he had said; Do ye see all or many wicked men in an afflicted estate? Why then have you since concluded against me that I am wicked, because afflicted? The whole context of the seven verses next ensuing, are a continued description of the wicked man's prosperity.

His prosperity is described,
First, What it is in life, or while he liveth.
Secondly, What it is when he is dying, or in the manner of his death.

The prosperity of his life may be considered, either, as to his person, or as to his relations. His personall prosperity is described, ver. 7. His prosperity in relations is described, First, In his children, (ver. 8.) Secondly, In his whole family, or in all within doores, (ver. 9.) Thirdly, In his carcell or substance without doores, (ver. 10.) And all this outward prosperity is heightened by the joy, mirth, and gladness with which he and his abound, while he aboundeth in these outward enjoyments. They sends forth their little ones like a flocke.
Ver. 7. Wherefore do the wicked live?

This verse contains the personal prosperity of the wicked man, and therein we have a gradation of three steps: or his prosperity riseth by three steps.

First, He lives.
Secondly, He becometh old.
Thirdly, He is mightie in power.

To all this Job prefixeth a wherefore, and why all this? or how comes it to passe, that the wicked man liveth, and not onely liveth but becometh old; and not onely becometh old, but waxeth mightie in power. Wherefore is this? He speaks euyther admiringly, or chidingly. Give me an account of it.

If (as you my friends have often told me) wicked men are always punished in this life for their sins, I wonder whence it comes to passe, that so many wicked men live, and not onely live, but prosper? and whence is it that I suffer all these miseries, (as you say) for my sins, if the wicked, as your eyes may teach you, enjoy so much prosperity? Unriddle these queries, resolve these doubts.

Wherefore do the wicked live, become old, and mighty in power?

This wherefore may have a double reference. First, to the opinion of his friends, who held that God distributeth evil to wicked men; and good to good men in this life. Now, saith he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, Wherefore do the wicked prosper? For as much as you have said, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (say you) and to the evil, evil. As the wherefore is thus applied, take this note from it.

No reason could be given why wicked men should prosper in this life, if God deals with all men in this life according to their deservings.

If desert were the rule, we were not able to give a reason why wicked
wicked men prosper, who indeed deserve not to live in the world; nor why godly men, of whom the world doth not deserve, suffer so much while they live. As the world is not worthy that it should have godly men to live in it, so ungodly men are not worthy to live in the world; How then shall we answer if self-worthiness carry it, when commonly 'tis worst with the best, and best with the worst.

Again, the word 'wherefore' may have reference to Job's own doubt; wicked men prosper, why do they prosper? Wherefore do the wicked live? And this is a quare which hath all along troubled the spirits of the Saints, especially in those times, nor are they always or easily satisfied in these about it; many were then puzzled, and so they are now when they see wicked men prosper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell why, and give you a 'wherefore': but that he should live, and prosper, this is hard to resolve. Again, that a godly man is blest, and thrives, and lives comfortably, no man wonders at this; for he hath the promises of this life as well as of that which is to come. But to see godly men afflicted, trod under foot, and strait of all, these dispensations put many to a 'stand; Wherefore is it that the wicked prosper? and, wherefore is it that the godly are afflicted? That God is just, a godly man knoweth, and saith as Abraham (Gen. 18. 25.) Shall not the judge of all the earth do right? God is just, and therefore doth justly. The people of God have it always upon their spirits, to honour God thus. And they give him glory in that other principle which David asserteth (Psal. 5. 5.) That the foolish shall not stand in his sight, and he hates all workers of iniquity. These things are unquestionable with them, and therefore they are often scanning upon, questioning and enquiring about this point, Why do the wicked prosper?

Hence observe;

It is some trouble to good men to see evil men flourish and live free from trouble.

It hath been so, and 'tis so to this day; many a good man hath had much ado to digest this morsel, and to get above this temptation. While David admonisheth (Psal. 37. 1.) 'Fret not thy
thy self because of the wicked man, and be more anxious as the evil doer: he more then intimates that the best of men are ready to envie and fret when they prosper. And either he or Asaph tells us how he found it working upon his own heart (Psal. 73. 3) I was envious as the foolish, when I saw the prosperity of the wicked. And he stayd not here, but was over-borne by the strength of this temptaion, to make a very unbecoming and dangerous conclusion (vers. 13.) Verily I have Cleansed my heart in vaine, and trusted my hands in innocency; for all the day long have I been plagued and chastised every morning. He indeed corrects himselfe, vers. 14. If I say I will speak on, behold should offend against the generation of thy children; and when, he thought to know this (that is, to see the reason of it) it was to painfull for him, till he went into the Sanctuary of God, (that is, till he confered with God,) then be understood the end of these men. Till we look to that reckoning which lyeth beyond this life, we get no resolution of this doubt: We may answered this, Quaere further (why the wicked prosper in this life?) two wayes: 

First, Negatively. Secondly, Affirmatively.

If you ask, Wherefore doe the wicked prosper?
I answer, First, Negatively; and I shall give you a five-fold negation.

First, It is not because God loves their persons, or beares them (as such) any good will.
Secondly, It is not because God approves their wayes, or likes their doings.

Thirdly, It is not because God intends them good, or hath a purpose to bestow further blessings upon them.
Fourthly, It is not because God cannot pull them downe, lay them low, and cut them off: he can weaken the strongest, and cause the greatest to fall before him; he can crush them as the moth.

Fifthly, It is not because he dares not deale with them, or is afraid to provoke their power. Some Princes of the world have been forced to let some wicked men alone, to live long and grow mightie in power, they durft not provoke them, they knew not what fires they might stirre against themselves. The
The sons of Zerdob were too hard for David; but there are none too hard for God. For none of these reasons doth the Lord suffer wicked men, to live, become old, and might in power.

We may answer the question affirmatively three ways.

First, In reference unto God.

Secondly, In reference unto the godly, and

Thirdly, In reference to the wicked themselves.

First. Wherefore do the wicked live, and prosper? They are suffered to do so in reference to God himself.

First, To glorifie his patience, and long suffering. These attributes would not shine forth with such lustre in the world, did not wicked men live and thrive in the world; if God should immediately destroy every one that doth wickedly, he should be very just, and his holinesse would appeare in this: but these attributes of patience and long-suffering would not appeare: but when God suffers the wicked to continue, and those whom he is able every moment to destroy, to survive many yeares, how doth this lift up his glory, and tell us, that he is slow to wrath, though he be great in power?

Secondly, In reference to God. The Apostle gives us an account why. (Rom. 9. 22.) What if God, willing to shew his wrath, and to make his power knowne, endured with much long-suffering, the vessels of wrath fitted to destruction? What hath any man to say, if God respecting the further manifestation of his owne wrath, seeme to favour wicked men? If it be thus (saith the Apostle) what hath any man to say to it? If as God suffers them, to shew forth his own patience, and long-suffering here, so to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power known, even the power of his wrath. For this reason he endureth with much long suffering the vessels of wrath, fitted to destruction; they are fitted to destruction already: and they are vessels of wrath, such as deserve to be filled with wrath, brim full with wrath every day: yet they are full of comforts, and continue safe a long time: that their perishing at last may make God more knowne in the greatnesse and irresistibility of his power. The power of God is more knowne when once it appeareth, by how much it stayeth the longer before it doth come upon wicked men.

Thirdly,
Thirdly, It is, because the Lord hath appointed a day wherein he will judge the world by Jesus Christ in righteousness. A day is coming which is the day of the revelation of his righteous judgement (Rom. 2. 5.) Therefore he lets things go thus at present. He will at last render to every man according to his work; but now he doth not: And because he hath this in his heart, he spares wicked men a while, gives them a reprieve, and doth not seal the Writ for their execution.

Secondly, We may answer this Question, (Wherefore doe the wicked live?) affirmatively, in reference to the godly.

First, To teach them patience towards all men, to love their enemies, to doe good to those that hate them: as was further shewed, Chap. 20. ver. 29.

Secondly, God suffers the wicked to prosper in sin for tryall of the graces of his servants: There are many graces which would come to little tryall, if wicked men should not thrive in their sins. The grace of patience is tryed by this means, because wicked men prospering get power to vex and persecute them, yea their patience is always tryed by the prosperitie of the wicked, though they hurt them not with their power; though they are not thorns and briars to tear and trouble them, yet to see them prosper is an exercise of patience under and submission to the will of God.

This also tryeth the soundnesse and steadiness of their judgement, whether they will alter their opinion, either concerning themselves or wicked men, because of outward dispensations. Then a godly man is established indeed, when he neither thinks the worse of himselfe, because he is afflicted, nor the better of wicked men, because they thrive and prosper.

Lastly, We may answer this Quere, (Why doe the wicked prosper?) affirmatively also, in reference to the wicked themselves, in two things.

First, It renders them more inexcusable in the day of wrath.

Secondly, This gives them opportunity, to shew what they are; Both which points were insisted upon, Chap. 20. ver. 29. whither I referre the reader.

Thus we may answer Job's question, Wherefore doe the wicked live, become old, yea are mighty in power?

I shall
I shall now speak more distinctly to these words, as they lie in this gradation.

Wherefore die the wicked live?

Some read in the time past, Wherefore have the wicked lived? others in the time to come, Wherefore should the wicked live? We translate in the present time, Wherefore do they live? To live, in Scripture is taken two ways.

First, For a bare subsistence in the world, or for the holding (as we say) of life and soul togeth'er, to be kept out of the grave, or to be above-ground; this is to live. So some restrain it here, Wherefore do the wicked live? That is, wherefore have they so much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and unclean souls pressed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, still cumber the world? A wicked man is not worthy to live, much lesse is he worthy of the comforts of this life. If a wicked man had his desert, he should have nothing but wrath. The wrath of God is revealed against all unrighteousness. The wages of sin is death; that's all he earnes, why then doth he live?

Secondly, To live, signifies not barely to live, but to live comfortably, to have content with our life; to live is to prosper. Thus the word is often used in Scripture, (Psalm 118. 17.) I shall not die, but live. David did not look upon himselfe as immortal, or that he should never dye; he knew he was subject to the statute of death: but the meaning is, I shall not die now, I shall not dye by the hands of these men, I shall not dye the death which they have deigned me to; or when he saith, I shall not die, but live; his meaning is, I shall live comfortably and prosperously, I shall live as a King. That which we translate, (1 Samuel 9. 24.) God save the King; is, Let the King live, that is, let him prosper, and have good days; let him have peace with all, or victorie over his enemies. 'Tis said in that prophesie of Jesus Christ (Psalm 72. 15.) He shall live; Christ hath not only a being, but a glorious being. Though Jesus Christ had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him.
He shall live, and so him shall be brought of the gold of Sheba, prayers shall daily be made to him, and daily shall he be praised. Christ lives and reigns; all his foes shall be made his footstool. When Paul saith (1 Thes. 3. 8) Now I live, if ye stand fast in the faith, he would have the Thessalonians know, that his life would be a continuall death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and kept close to the profession of the Gospel. The two witnesses (Rev. 11. 8) are said to be slain, which is understood, not of a corporall but of a civil death. While the witnesses of Christ live in the body, they are said to be slain and dead, because they live in action and trouble; and as that Text speaks, prophecy in sackcloth; that is, are poor and low in the world. To be stript of the comforts and contentments of this life, is in Scripture language to be stript of life it selfe. As there is a life of grace, and a liveliness of grace; A living hope, and a lively hope (1 Peter 1. 4) so there is a life of nature, and the liveliness of nature; We may understand this Text of both, specially of the latter; 'tis more than a wicked man can expect, that he should live, but that he should be lively and strong, that he should live rihly, comfortly, joyfully, the offend, and troubles many, and they cannot but put Job's Question, wherefore doe the wicked live? yet that which follows offends more, they doe not only live, but because old.

The second step of their prosperity is the length of life. Zophar (Chap. 20.) grasse that a wicked man may triumph, he may have his fill of joy, but (faith he) the triumphing of the wicked is short, the joy of the hypocrite is but for a moment. Here Job opposeth Zophar, affirming not only that wicked men live, but live long; they doe not only prosper, but prosper many yeares, they become old in prosperitie. The word, which we render to become old, signifies to to become old, as to continue strong in old age, and to have as a renewing of years, so of abilities. The old age of some men is nothing but weakness, infirmities, and diseases overcome them, and make their lives a burden, both to themselves and their friends; but others are strong and lusty, they have a good old age. The word is used to express the antiquities of God himselfe (Dan. 7. 9.) where he
he is called the ancient of days. Now though the Lord be the
canct of days, yet there is no decay upon the Lord, he is as
strong and as powerfull now, as he ever was, and so he shall be
to everlasting. As his years sayle not, or have no end (Pf. 102.
27.) so his strength sayleth not, nor hath any end; his power
is not abated, his hand is not shortened by time, no nor by eter-
nitie. Thus (in proportion) we are to understand it here, Job
saw wicked men, having an old age like youth, a winter with a
spring in it, natural vigour flourishing when (as Solomon de-
scribes old age Ecc. 12. 3.) The Almond tree flourished. There
is yet a third step, Job observed wicked men not onely to live
and grow old, but

To be mightie in power.

In the two former words, to live, and become old, we had their
natural power, in this their civill. They are mightie, or, stren-
thened in power. The word which we translate power, signifies
also riches. Thus some render it here, they are mightie in riches.

faith Mr Branghton, Riches are so express, because there is a
power in them, and most rich men are powerfull men. The
Chaldee paraphrase gives this reading, yea They grow riches? 
Some grow old and poore, they loote their wealth, while they
heap up dayes; These grow old, and gather riches. So that now
we are at the height of the wicked mans prosperitie, he lives
many dayes, and with many dayes he hath aboundance of ri-
ches, and with his riches power and authoritie; for that is a se-
cond significacion of the word, which our translation rather
inclines to. He is not onely a rich, but a powerfull man, he is
cloathed with authoritie and command; he is advanced to Ma-
gistracie, and all submit to him; He is the head, and doth what
he pleaseth; he speaks and all obey him; He is mightie in power.
This is the highest step of the wicked mans prosperitie. The
Oration long agoe spake with indignation concerning Cata-
lain the conspirator, The man lives, he adds, and comes into the
Senate: As if he had said, it is too much for this man to live
yet behold he lives in power and authoritie. So, Job to let
forth the glory of wicked men, faith, They live, and become old,
and are mightie in power. They are placed upon the very pinn-
acle of honour, and are lifted up above their brethren. From the

74b pollent
up bus. Nam in
opibus potestia-
hominis consistit. 
Confessit divi-
sus vulg. 
Etiam compar-
rant Divitiar. 
Thurg.

Vivit imo
Senatum veni-
Cic. de. Carth.
personall prosperitie of wicked men, Job proceeds to that of their relations.

Ver. 8. Their seed is established in their sight with them, and their off-spring before their eyes.

Not onely are they, but their children also are established. This is a great addition to their worldly happiness. Abraham was a man possessed of great riches and power, and (which was more then all his possessions) God told him (Gen. 15. 1.) I am thy Shield and thy exceeding great reward; yet Abraham said, Lord God, what wilt thou give me, seeing I goe childlesse. ver. 2. This want fowred all his enjoyments, though he were the beloved of God, yet he was pinched with this, I goe childlesse. A child was more to him then all other worldly gifts; yet, I grant, it was not a meere natural child which he waitted for, but a childe of promise. So that his feare was not (indeed) so much that he should have no children, but lest the promise of the blessed seed should not be accomplished in him. Such a childe was most in his eye, neverthelesse, a childe was much in his eye, as that blessing without which all his outward blessings would come short of his desires and be imperfect. Therefore Job describes the prosperitie of wicked men, not onely by their riches, and abundance: but by their children. Their seed is established in their sight.

Their seed.] That is, by ordinary metonymie, their children are established.

The word signifies to stablishe: first, firmly; secondly, to establish orderly and rightly, or an exactnesse of establishment. David useth this word in his prayer to God about the settlement of his own house(2 Sam. 7. 26.) Let thy name be magnified for ever, saying the Lord of Hosts is the God over Israel, and let the house of thy servant David be established before thee, that is, let the posteritie of David be orderly stablishe. And it is applied to the settlement of all the Saints in their generations (Psal. 102. 28.) The children of thy servants shall continue, their seed shall be established before thee. They shall continue, and not onely continue but be strong, they shall have an orderly and a firme establishment. Thus (saith Job) the seed of the wicked is established And which is more, they are established in their sight. It is a blessing
Thyng to have them established, but 'tis a greater blesseing to
see them established in their sight, it adds to the blesseing that
eir children should not onely prosper, but that they should
see it. The Hebrew is, before their face; it is a great aggravati-
on of our sorrow when our children come to miserie before
our face. As it is said, Jer. 39. 6. The King of Babylon slew the
sons of Zedekiah before his eyes. He not onely slew his sons, but
made him witnesse of it; Zedekiah's own eyes were put out short-
after (his sorrow had been lesse if they had been put out be-
fore he had beheld that doefull spectacle) the cruell death of
his owne children. The glory of the children of God shall af-
stet the wicked, because they shall see it. Christ puts that in
sprefly (Luk. 13. 28.) When you shall see Abraham, Isaac, and
Jacob, sit down in the Kingdom of heaven, and so your selves shall
be thrue out. They shall enter heaven before your eyes, or in
your sight, you shall see them. If they should not see them there
would not trouble them so much: but to see them happie will
be their miserie. Now, as it is an afflication for any man to see
his children slaine before his eyes, or to see the prosperitie of
others, before his eyes, in which he cannot partake: so to have
our children prosper before our eyes, and our seed exalted in
our sight, is a great advancement of our happeinesse. If a father
nath onely a promise that when he is dead his children shall
prosper, this comforts him: but when himselfe lives to see it,
this is much more comfortable. This mercie Job tooke notice
of as the portion of the wicked: Their seed are established in
their sight.

Further, The word in the originall which we translate in
their sight, is used sometimes comparatively, or by way of simi-
litude, (Chap. 4. 19.) They shall be crush'd before, or as soon as
the moath. The Hebrew is, They shall be crush'd before the face
of the moath: that is, as soone as you can crush a moath, so are
the proudest crush'd by the hand of God. Thus, some expound
here. Their seed is established in their sight, that is, as much as they,
as they live long, so doe their children, as they become old, so
doe their children. They and theirs prosper together, or theirs
prosper as well as they.
And their offspring before their eyes.

This clause is of the same meaning with the former, the word offspring signifies the shoot of a tree, or a sprig that grows out of the earth; children are as plants and sprigs. In both parts he answers what Zophar spoke (chap. 20.10.) where he told Job, That his children should seek to please the poor; that is, his children should be brought to such a low and mean condition, that they must submit to the lowest, and ambitiously pursue the favour of the meanest, even seek to please the poor. Now, saith Job, my observation (and so may yours) hath taught me otherwise. I have often seen the seed of wicked men established in their estate and their offspring before their eyes. He answer also that of Eliphaz (Ch. 15.33.) He shall break off his ripe grapes at the vine, and shall cast off his flower as the Olive; that is, his children shall come to an immature end, they shall die in their youth, yea in their infancy. But (saith Job,) I have seen the seed of the wicked established, they have lived long & taken root, and come to maturitie; they have not been shaken off as unripe grapes, and as the flower of the Olive. The Prophet Isaiah seems to oppose Job's experience, and to subscribe to the opinion of his friends; (Isa. 14.20, 21.) The seed of evil doers shall never be renowned; Prepare slaughter for his children, for the iniquitie of their fathers.

I answer. The Original Text, may be thus rendered in the letter; The seed of evil doers shall not be cast off (or renowned) for ever. As if he had said, Suppose they have a name for a while, or be established in the sight of their fathers, that is, while they live, yet this shall not last always, ere long they shall be cut off; we translate, not for ever, by neuer, or, not at all; Which must be understood of the continuance of their seed in renowne. Nor doth that which Job affers, the prosperitie of some one or more of the seed of a wicked man, stand in the light of the Prophet's position; That the seed of evil doers are not renowned for ever, or that they shall never be renowned. For the Prophet speaks according to the generall rule and law of God; proceedings with wicked men, by which as themselves are finally cut off, so also are their seed, and posteritie too; but as most other generall rules have their exceptions, so also hath
This temporal flourishing estate of a wicked man is here further described: we heard before, first, of his personal prosperity; secondly, of the prosperity of his children: This verse extends it to his whole family.

First, Affirmatively.
Secondly, Negatively.

We have the affirmative part in the beginning of the verse: Their houses are safe from fear, that is, they have peace in their houses. Understand by their houses not only the dwelling place itself, their seat; but all that they have in and about their houses, all are safe from fear. The Hebrew is: Their houses are peace from fear; that is, their houses are so farre seare, that there is nothing in their houses but peace, a house full of peace, is a house full of good things. This may be expounded two ways: their houses are full of peace; That is,

First, Their household, their servants, their children, all that belong to them, are at peace one with another, there is no contention, no bitterness of spirit, no breach among them. The content of domesticks, is a great mercy. Contention endanger families as well as Nations, and hinder the prosperity of them: where some goe one way and some another, usually (as to common good) they all goe wrong. A house (faith Christ) divided against itself cannot stand.

Secondly, As it notes harmony and good agreement among the persons, so the quiet possession of the goods of the house: Secura possessione bonorum.
Theeves doe not breake through and steale, nor any of the sons of violence come openly upon him to make him afraid. And as they are free from present danger, so from the very feare of it: Their houses are safe or peace from feare. This word was used ordinarily by the Jews in their salutations, as containing the wish of all welfare to a person or family (1 Sam. 25. 5.) Thus saith you to him that lives in prosperitie, (that is, to Naboth) Peace be to thee, and to thy house, and to all that thou hast.

Here is a threefold distribution of peace: First, Peace to him, secondly, To his family, and thirdly, To all that he had. Thus here, they have peace from feare, or are safe from feare: they, their families, and their goods, they have no breach, no difference among themselves, no invasion, no violence from abroad.

What can be desired more to the compleating of outward prosperitie?

Neither is the rod of God upon them.

These words contain the negative part of their prosperitie. The rod of God may be opposed unto the rod of men. Their houses are safe from feare: that is, from any violence used by man. Neither is the rod of God upon them. There are some houes that are not visited with any evil from the creature, The thief doth not breake through nor steale their treasures, yet their treasure is destroyed by the rod of God. There are some whose cattle are safe from the violence of men, Shebaus and Chaldea do not invade them, yet the rod of God dissipates their flocks, and his curse cates them up: therefore Job, to set out the perfect happiness of a wicked man in temporalls, tells us, that as he hath no trouble eyther from neighbours, or strangers, so neither is the rod of God upon him. Immediate evils are properly called the rod of God, when we see no hand but limits us, then (in strict sense) the rod of God limiteth us.

Secondly, By the rod of God we may also understand those afflictions which we receive immediately by the hand of man. Cruel men are expressly (in Scripture) called the rod of God. (Isa. 10. 5.) O Assyrian, the rod of mine anger, and the staff is their hand is mine indignation. God made that Prince his rod to scourge and vex his own people; And some of the great troublers of the world, and spoylers of the Nations with fire and sword
sword, have with a kinde of ambition, taken that file upon them, and would be known by this name, The scourge of God.

Further, The rod of God may be considered in opposition to the rod of man, not onely as to the difference of the hand that smites, but also as to the difference of the degree or measure in which we are smitten. So some expand this Text, The rod of God is not upon them; That is, there is no heavy, no sore, rod upon them. Thus as by a known Scripture-hebraisme, The river of God notes any very pleasant and commodious river, and the mountain or hill of God, a very high and strong hill or mountain; so the rod of God (by the same Hebraisme) is a heaui rod or any extremely preffing and painfull affliction. We have this opposition intimated (2 Sam. 7. 14.) I will be his father, & he shall be my son, if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. As if he had said (in compliance with this exposition) If thy son sin, he shall not escape the rod, onely I will correct him gently; I will chastise him with the rod of men, that is, with such a rod as men chastise with, or are chastised with. I will chastise him with such rods as the weak arm of man useth; I will not bring heavy and breaking judgements upon him, I will not put out my power to crush him. I will not chasten him with the rod of God, but I will chastise him with such a rod as a man may wield. What are the stripes and strokes which men give in comparison of those which God can give?

Againe, Take the rod of men for such rods as men use to be corrected and chastised with; so, we may take notice of two words used in that Text of S. Augustine, first, The rod of men (Anastochim) that is, say some, such a rod as is laid on the children of honourable men, who are not corrected as slaves and inferior persons usually are. The children of great men are chastened with a lesser rod, or they are not so severely dealt with as others. Secondly, The stripes of the children of men or of Adam; that is, of weak and frail ones, whose original is from the dust. As if the Lord had said; if thy son sin, and so provoke me to punish him, yet I will remember that he is but earth and clay, and shall accordingly moderate my hand; His shall be but such stripes as one of the children of men, dust and ashes, may well best be. Besides, the Hebrew word which we translate stripes, signifies.
signifies rather touches, I will chasten him with the touches of
the children of men, he shall have but a touch. Now as the
affirmative promise in Samuel, I will chasten him with the rod of
men, so this negative experience of Job, The rod of God is not upon
them, may import onely some easier and more gentle affliction.
As if Job had said, I see the houses of the wicked safe from hate
and if trouble come upon them, 'tis not always to ruine and
present destruction. The rod of God is not upon them as you my
friends affirm.

Job having thus discovered the happiness of wicked men in
the settlement of their seed, and in the safety of their families:
theews it also in the encrease of their flocks and cattle. Job's
prosperity was described by Oxen and Sheep, by Asses and
Camels (Chap. 1.) and he also had observed the worst of men
abounding in this piece of prosperity.

Ver. 10. Their Bull gendresh, and faileth not, their C"n
calveth, and casteth not her calfe.

Of these words I shall onely say, that they are an expression
of the fruitfull breeding of cattle, and that a very full one:
Job speaks of the fruitfulness both of the male and female
cattle, of the Bull and of the Cow distinctly; and of both
(to affirme the truth more) he speaks two ways, First, affirma-
tively; and, secondly, Negatively. Their Bull gendresh, their
Cow calveth; There's the affirmative part; Their Bull faileth
not, their Cow casteth not her Calfe; There's the negative part
of this outward blessing. When cattle have constant concep-
tion and no abortion, they must needs multiply exceedingly. Ja-
cob useth this argument to convince his ungrateful uncle Laban,
of the great blessing which is stock had under his care, (Gen. 31.)
38.) These twenty years have I been with thee, by E'es and thy
She goates have not cast their young. The Lord puts this into the
forme of a promise to the Nation of the Jewes, (Exod. 23. 26.
There shall nothing cast their young, nor be barren in the Land.
And againe (Deut. 7. 14.) Thou shalt be blessed above all
people, there shall not be male or female barren among you, or a-
mong your custell. The Psalmist numbers this among the ble-
sings which render a people happy; Happy (saith he, Ps. 144
13, 14, 15) is that people that is in such a case, having their Oxen

\[ \text{Digitized by Google} \]
An Exposition upon the Book of Job. Vers. 11.

They send forth their little ones like a flock, and their children dance.

They take the Timbrell and Harp, and rejoice at the sound of the Organ.

They spend their days in wealth, and in a moment go down to the grave.

Job hath already described the outward felicity of many wicked men; first, by long life; secondly, by their riches; thirdly, by their power: fourthly, by the flourishing of their children; fifthly, by the security of their estate, they are safe from the violence of men, and free from the rod of God; sixthly, by the abundance of their castell; he proceeds in these three verses to describe their felicity, by the pleasure and worldly pompe, in which they live, and by the easinesse of their death. Some men live and increase in riches, they have much corn, many children, a full and secure estate, no considerable strokes upon them, yet they take no pleasure, no contentments in all this. Solomon describes such a man (Ecc. 6. 2.) to whom God hath given riches, wealth, & honor, so that he wants nothing for his soul, of all that he desireth, yet God giveth him not power to eat.
Chap. 21. An Exposition upon the Book of Job. Ver. 11.

Verse 11. They send forth their little ones like a flock, and their children dance, &c. Thus they live in pleasure.

To which he superadds the sweetness of peaceableness, and quietness of their death; ver. 13. They spend their days in wealth, and go down to their grave in a moment.

They send forth their little ones like a flock.

They send them forth under guardians and guides, so a flock is sent forth, children are not scattered, but sent in an orderly way; the original which we translate little ones, signifies any sort of children, who are yet under government and tuition; the word hath a double derivation, first, from a root which signifies a yoke, or labour, importing such young ones as are fit to be sent forth to seek employment, or to labour in the world; Secondly, from a root which signifies evil or wickedness, unrighteousness, naughtiness; intimating what our little ones are, both by nature and in their lives till converted, even corrupt and depraved; for though children are so called from their purity (say some) in the Latine, yet it is only comparatively, not absolutely. Children may be called white paper, compared with those who have lived long, and blotted their lives with many abominations, yet children have impurity in them, our little ones are conceived in sin; and brought forth iniquity. The spirit of God usually gives names or denominations proper to the state of things and persons: Children are polluted in nature, polluted also in life and conversation, they are sinfull, and what they doe, they doe sinfully: If children did not carry corruption in their natures, they should not bear it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightened, and improved the flock of sin, which they brought into the world?

These little ones they send forth like a flock; that is, like a flocke of sheepe; which implyeth three things. First, That they had many children, a flocke of them;
flockes consist of many, so send forth as a flock, is a proverb all speech, noting a multitude sent forth. So the word is used (Ps. 107. 41.) Tis setteeth be the poore on high from affliction, and make th' him families like a flock; that is, he maketh him to have a numerous family, a great house; Abraham who had an army in his family (he armed two hundred men, all of his own house) he had is family like a flocke, that is, many in his family; so Ezk. 39. 38. when the Lord would shew what a multitude his people should encrease to, he saith, As the flockes of Jerusalem, in her solemn feasts, so shall the waft Cities be filled with flockes of men. Jerusalem was filled with flockes of cattell three times in the yeare, or at their three solemn feasts; the Lord promised that the waft Cities which had no Inhabitants should be filled with flockes of men, that is, they should have abundance of inhabitants, or be very populous.

Secondly, As the sending forth of little ones like a flocke, imports their number great, so that they are under an order, that they are governed; for a flocke is ever under inspection, savage and wilde beasts have none to take care of them, or to oversee them, but flockes of sheepe have their overseers.

Thirdly, Some interpret these words, They send forth their children as a flocke, to note the union & love which was amongst them, they lived together like a flocke. The union of the Church of Christ is signified under that notion, the Church is called a flocke; Feare not little flocke (faith Christ, Luk. 12. 32.) The Church is a little flocke, in opposition to the huge heardes and droves of the men of the word, Saints are but few; First, It is called a flocke, because of the care and government of Jesus Christ over it. Secondly, it is called a flocke because it is our unity within it selve. Though the Church be scattered over the world, yet it hath a holy combination of the members, every breach there is a departure from their dutie and order.

They send forth their little ones as a flocke.

Thus he describes their felicitie in the education and discipline of their little ones.

And their children dance.

He still prosecutes the allusion of a flocke, for the word
Which were called to dance, is applied to calves (Ps. 144. 7.) where the Prophet thus describes the glorious power of God: 'He maketh them also to skip like a calf; Lebanon and Syrie like a young Unicorn. The word is applied also to rams and lambs; Ps. 144. 4. The mountaine skipped like a lamb, and the mountaine like lambs. Thus they send forth their little children like sheep, they dance and skip; which argues the prosperity of the family.

Dancing may be taken two ways, either first, from the exact motion of the body in measure, which is a dancing; or secondly, dancing is taken more largely, in a kind of joyfull moving of the body, for any purpose in sport or play; this is a common sense of ancient words. We may take it here both ways; thus, if this be, they are instructed and taught the art of music, or there is rejoicing amongst them. - Saluting, hailing, and state of children. Some derive the Greek word, from a roose which signifies to beat together. Dancing were the work of children, and speaking. Christ himself speaks as if this were not. (Mar. iv. 16.) Wherefore shall I liken unto the church of God, as is the church of God. Are they buying or selling, are they doing that's the business of men, other, done only call to their fellows? and say, we are not dancers, we have wandered to join, with you. Piping and dancing is the delight and delight is given as a promise unto them, that their children should be so taught, that the Lord of Hosts, there shall be joy and gladness in the streets of Hebron, and gladness for ever, and the children of Israel, and girls, (what hath the Lord done?) To them the felicity shall be in the streets to their return from Babylon to their country, they have old men leaping upon the walls, and in the streets. And thin children that are wicked men in family, leaping upon the walls, have musicke to their dancing, and the sound.
Ver. 12. They take the Timbrel, and the Harp, and rejoice as the sound of the Organ.

"They take the Timbrel: They, who is the attendant to they, doth he meane, the parents, or their children, or both? I conceive we may best expound it collectively, they, that is, they, and their children, old and young, they take the Timbrel, and the Harpe; yea they are taken with the Timbrel and the Harpe; thus they delight and sport themselves in the abundance of all things. They take the Timbrel, &c. We have here a specification of those musical instruments which were then chiefly used. There is a threefold reading of these words: They take the Timbrel, and the Harpe.

First, They lift up their voices with the Timbrel, and Harpe, that is, they play, and sing, which sheweth the compleanceness of their musicke; it was both by voices and Instruments, or they lift up their voices like musical Instruments.

The last of Solomon (Mal. 3:7.) He took up a parable, that is, he spake, or he pronounced a parable.

Secondly, They take, or lift up their bodies in dancing with the Timbrel, and the Harpe: When the musicke sounded they followed after, and moved in with the motion of their bodies.

Thirdly, They take, or lift up their hands, may be rendred, They play the Timbrel, and Harpe, they teach them artificially.

As last, They take, or lift up, is the original of musical instruments reported in other nations; new Jobal, he was a Virtuoso.

They take the Timbrel, and the Harpe, and delight; they followed after, and were animated with the motion of their bodies. They take the Timbrel, and the Harpe, they are taught artificially.

Q. 4492 (Abraham)
(Abraham did not teach his to dance, but to keep the way of the Lord) to doe justice, and judgement; that the Lord might bring upon Abraham what he had spoken. Here was education in the feast of the Lord. Abraham gave his children such breeding as became the father of the faithful. This doth not condone the instruction and teaching of children in musick, that still is commendable and the gift of God. To learn a due order and composure of the body, is not unlawful; only when used the excelle, when it takes up the whole time, and is made a business, or when 'tis used as a provocation to lust, or a nurse of pride & vanitie. When much time is spent in this, time is mislaid. When this which should be as sauce, is made the relish, when this which is but an unnecessary circumstant is overdone, as if it were all man, then 'tis a sin.

Again, Consider the trade of carnal men, and their children; They dance and sing, they and their families.

Hence observe;

Sensitive joys and contentments are all children's, and taken up with.

They rejoice at the sound of the Organ. They are much rejoicing in the goodness of God, here a fulness, and praise to God, who gave them. They were so filled with those outward blessings that to make themselves merry, they never found God glorious. The holy Prophets had cattle, and great substance, so we read of Jacob, yet how different a character are any of them (Heb. iii. 13). They accounted not, they had no minde to their Country. But whose builder and maker was God. They received the greatest worldly enjoyments; they had not. They did not rejoice in them; they had them, but themselves unto them. Worldlings cannot live for any good, with faith David lived. The assurance, upon which, they will reverence and use when corn and wine increaseth. As in the Timber, when corn and wine increaseth. They catch up the light of his command.
my musicke and my song. And though in the good providences of God to him, he called for the Timbrel, and awakened his musical instruments, yet he adds, I my selfe will awake right early; his was not bare rejoicing in the creature, but in God. A godly man can rejoice when he hath none of these creature-comforts, he can then rejoice in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all these; he can rejoice in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meate. (Hab. 3. 17.) Though the labour of the Olives shall faile, &c. yet will I joy in the Lord, and rejoice in the God of my salvation, and the Lord is my strength, and he is my song. Thus he rejoyceth when he hath all those things, which alone occasion the worldly mans joy. God is a feast to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much loever a godly man hath of the world, he rejoyceth not in that but in God, the creator, disposer and giver of it. He rejoyceth when he hath the creatures but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to see the good hand of God with him, but he rejoyceth not because his hand hath gotten good. We finde this holy man Job professing, that he had not, and using a strong imprecation upon himselfe if he had done so. (Chap. 31. 24, 25.) If I have made Gold my hope, if I have rejoiced because my wealth was great, and because mine hand hath gotten much, then, &c. Job was not a man of a darke spirit, he knew how to rejoice when the candle of God shone upon him, but faith he, whatsoever my worldly estate was, my rejoicing was in God, it was not in my worldly estate. But the carnall man rejoyceth in the world it selfe; and indeed he hath nothing more to rejoice in; he hath not a God, or a Christ to rejoice in, he hath not pardon of sin or the grace of God to rejoice in.

Before I passe this poynct I shall adde somewhat, more distinctly, concerning our rejoicing in and about the things of this life. We doe not censure all joy, or thinke that they must needs be wicked who rejoice and live comfortably in a prosperous outward condition. There is a threefold joy spoken of in Scripture; first, a spiritual: secondly, a sentient or natural: thirdly, a sensual joy.

Spirituall.
Spiritual joy is either purely in spiritual things, when we rejoice in God, in the grace and favour of God, in the light of his countenance, and in the pardon of our sins. Or when we rejoice spiritually about worldly things, and the good providence of God to us, whether publick or private: There may be spiritual joy about that which is not spiritual; we may rejoice spiritually, though the things be temporal to which we rejoice; and it is one of the highest acts of grace to rejoice spiritually about temporal things.

Secondly, There is a natural and sensible rejoicing, which in itself is neither good nor evil, it belongs to man; for the field Job speaks of this at the 25 verse of this chapter. In the bitterness of his soul, and never shall it yield me satisfaction, nor sinfulness of pleasure, but thus, he had no relish of joy with his meat, he meat rejoyseth him when it suits with his palate. As there is natural sorrow and sadness, so quenched good or evil, as we act and perform; so also natural joy or pleasure. In this sense is used (Ecc. 12.1,) where Solomon gives man to remember his Creator in the days of evil days come, and the time wherein he has pleasure in them; he meaeth not sinfulness, such as a man takes in what he eats, and which is called Barzillai to court; what shall I eat? Can I eat what I eat? As if the days of the evil had come upon me in which I have no pleasure.

Thirdly, There is sensuality, pleasure which were steeped, drenched, and drunken with 5. Ye have lived in pleasure on the earth, ye nourished your heart and in a day of slaughter, as beasts are for a time of fasting, which is appointed for the fasting of man. Therefore the

Go to now ye rich in a moment, and your Fancy, and your beauty, and your youth and your man and it shall not be better for you.
sure in her life, there is no hurt in that, but, *She that lives in pleasure is dead while she liveth.* And if she be dead while she liveth, how dead will she be when she dyeth?

Further, We may consider these sensual pleasures or joyes in their sinfulness, two ways.

First, There are some joyes sinfull in their very nature, others in reference to circumstances, in both senses we are to understand this Text, they rejoice, that is, they rejoice with such a kinde of joy as is sinfull in its selfe; And though there be no sin in the Harpe, Timbrel, and Organ, yet there may be a sinfull way of rejoicing in these. (Heb. xi. 21.) Moses chose afflictions with the people of God, rather then to enjoy the pleasures of sin for a season; Whether those pleasures were sinfull in their nature, or sinfull in their circumstances, Moses refused them. He did not refuse pleasure and comfort in his life, but the pleasures of sin, any evil that was in the pleasure of this life, he refused, that pleasure was a pain to him, and he chose affliction rather.

But when are our rejoicings sinfull in their circumstances, or what makes them sinfull to us, when they are lawful in themselves?

I answer, Joy may be lawfull in it selfe, yet sinfull, first, in the measure of it, if excessive. Which the Prophet gives us, (Isa. 41:8.) Therefore have now this thought; that are given to pleasures, shall dwell in care. When a man is given to pleasures, he will become excessive in it; for this shews that pleasure overswayes his spirit, and hath gotten his heart. The Apostle would have believers given to hospitality, that is, he would have them use much hospitality, he would have them given to hospitality but not given to pleasure. Some are given to hospitality merely because they are given to pleasure; they love not so much to feed others, as to glut themselves.

Secondly, There is a sinfullness in rejoicing, when undisciplined. There is a time to weep, and a time to laugh; there is a time to construe in, and a time to mourn. Yet some will rejoyce after the time, be what it will, the sadness and days, what they will, till to mirth is not good. Our rejoicing may be indulged upon the watch of unseasonable nesse, these ways.

First, When much of any time is spent in it, the same we spend...
spend in rejoicing should be but so much as may fit us for our serious and working times. When the Apostle exhorts Saints to rejoice evermore (1 Thes. 5. 16.) he means it of spiritually, not of worldly rejoicing.

Secondly, It is sinfull, in regard of the season, to be taken up with worldly rejoicings, in any time set apart for the holy duties of fasting and humbling the soul before the Lord. The Prophet complains of this (Isa. 58. 3.) They find their own pleasure upon a day of fast. To give the leavest portion of time to worldly pleasure upon a solemn day of fast, or holy viay, is sinfull.

Thirdly, Joy may be sinfull, as specially in a day of fast, so when sad troublous calamitious seasons continue daily (Isa. 22. 13.) In that day the Lord called for his own blood to be shed, and joying, slaying oxen, and bullocks, and sheep, Amos. 6. 4, 5, 6. They sit upon beds of ivory, and lye upon their couches, and eat the lambs, calves out of the midst of the stall; The youths of the Vali, and invent to themselves instruments of David; but they are not grieved for the affliction; had mitske like David; but they were fares as David had. Many patterne themselves by things they doe, who will not imitate the them. 'Tis our duty to sympathise with, and forbear our personal comforts, when the people They who rejoice when the people of God, mourning in their rejoicings. They shall not be of Gods people, nor be glad with his unhappiness; been at all glad at their mournings, or have no peace in the days of their mourning.

They rejoice at the sound of the Organ

And, which is a further description of their prosperitie, and of their sinne.

Ver. 13. They spend their days in vanity.

In scripture oft velvet Plate contemn in Lett. 172. velvet Plate
Send their dayes, that is, their whole life, in wealth, so we render. The Hebrew is in good, what good? There are three sorts of good; first, spiritual; secondly, civil; thirdly, corporal good; when he saith, they spend their dayes in good, he means not the first; they are farre enough from spending their dayes in what is spiritually good; They deale but little in that which is morally or civilly good; Their time and strength are laid out chiefly in those things which are but corporally good, or good only for the body, and, as they use them, scarce good for, yea mostly hurtfull unto that; therefore we translate well, they spend their dayes in wealth; wealth is but our bodily good. In common speech a mans possessions and riches are called his goods, because these are good to the outward man; so the vulgar translates the Text, They spend out their dayes in good, or in good things, in the good things of this life. The word is used (Luke 16. 25.) Abraham in the parable speaking to the rich man, tells him; Sonne remember that thou in thy life time receivest thy good things; and likewise Lazarus his evil things, that is, soars and sorrowes, his paine and poverty. When David (1 Sam. 25. 8.) sent his messenger to Nabal, desiring some recruits of victual for his Army which had been a good neighbour to him; Send thy blessing to thy sonne, for we are come to thee in a good day; what day was that? a day of feasting. When there was a plentiful provision made of good things. It was Sheep shearing day, and then they had store. The things of the world are expressed under this title, good, (and they are all the good which some looke after in a threefold consideration.

First, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yet some account them the chief good, placing felicite in them. The Holy Ghost speaks the hearts of worldly men, They spend their dayes in good.

Secondly, Riches and the things of the world, are good as they are the creatures of God; these he made, and he made all things good.

Thirdly, They have not onely a goodnesse of entitle, but a goodnesse of use in them: the Lord hath made them very fitteable to the needs and necessitites, to the relations, affaires and businesyes of this life. And in these good things, worldly-men spend
spend all the days of their lives. They spend their days in getting wealth; and having gotten it, they spend their days in spending it, or in bestowing it upon their lusts. The text joyneth the latter, having gotten enough to spend, they give themselves to the spending of it all their days.

They spend their days in wealth.

Hence observe,

That the chiefest busines of a worldly man is about it.

He mindeth little or nothing but his wealth, he doth spend his days in a threefold care about it.

First, In getting.

Secondly, In keeping.

Thirdly, In taking out those pleasures brings in.

Some get wealth, but have no heart to use wealth, and over-use or abuse it: they spend it, in feasting their lusts; in pleasing with it. The rich glutton would have had, he would not leave all to his children. How poor an account is this of the expence that he hath spent them in wealth? yet, they have much wealth, not to use it. A good man's wealth is hard put to it, to keep him in his days in it. Riches have more of the comfort in them. Some have perished, have perished with abundance. Whom Godliness, and when they have given up their godliness, and spent those days which once professed they would spend in with the really godly loose much in their wealth, in temporal things, they have been improved in the best part hath decreased. While that is true. Now if it be so hard for those to keep, and a seed of eternal life in them, they have a great root; oh the hypocrite should give an account to have, when he shall give account.
prophane men should not be quite drowned and swallowed up in temporals, who did never so much as seem to have any thing in spirituals. Therefore (saith Christ, Math. 9. 24) It is easier for a Camell to go through the eye of a needle, then for a rich man to enter into the Kingdom of God. Mammon calls for the whole man, and stands in the way both of grace and glory. The poor have the Gospel preached to them. (Math. 11. 5.) But is not the Gospel preached also to the rich? Yes, the rich hear the Gospel, but the poor receive it, or as the word imports, are Gospelised, they receive the love of it, and impressions from it; they receive the stampe of the Gospel, and feel the power of it. Whereas usually the rich hear only a sound of words, and have only a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of care; and they who have many cares about those things which are but accessories, take little care about that one thing necessary, the due hearing of and believing application of the Gospel. They who are very diligent yetther about affuruling or implying worldly wealth, about laying up or laying out the treaures of the earth, seldom give any diligence about making their calling and election sure, or about laying up treasure in heaven. They are, indeed, rich in grace, whose graces are not hindered by riches, whose soules propret when their bodies propret; as the Apostle John speaks in his third Epistle, Or who (as it is prophesied Psal. 45. 12,) being full of worldly blessings, are yet hungry & eager in their pursuit after Christ. The daughter of Tirs shall be there with a gift (saith the Psalmist). The rich among the people shall instruct thy favour; that is, either the favour of Christ himselfe, or the favour of the Church, by reason of that spiritual excellency, and inward glory which the hath received from Christ. Now, to see the rich bring their gifts, and which is the thing chiefly aimed at there, giving up themselves to Christ, this is a rare sight, and admirable work of Grace.

And because there is so much danger that they who have wealth should spend their days in it; or lose themselves up so it, and become Christ, I take two or three sides of caution or advice on this thing.

First, what advantages wealth is to your hand, to get your owne...
owne hearts, and pray, that ye may put it under your name. The woman (Revel. 12. 1.) cloathed with the Sunne, had the Moon (that is, all earthly things) under her feete: she kept them under and had them only for her use, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not spend your dyes in it. We feele our own impotence, till we err in our judgement; if we did not overspend wealth, we should not bestow our all upon it, nor should we lay out his time and strength, about that which he knoweth meanely of; know then, first, that though such earthly things, yet they are an inferior good; secondly, these earthly things are good, yet but a mutable good; thirdly, that we use them; some things are so good, that he who hath them cannot but be good. The grace of God to make, and endow, the inh of his Spirit in us, find us evil, but make us good. They who were ever made good by riches and worldly riches have found some really good, and made them better, and they have found many seemingly good, have made them good.

Thirdly, Use the creature, but do not abuse it, if we use, is used for some other end, whether for it selfe. The creature must only be used; always be directed to some further end; he who understands this distinction, will not satisfy his lusts with wealth, but in the 9. Ch. character of these men, that have real wealth, have no faith in God; They spend.

And in a moment goe down to hell.

There is a double interpretation of this (pound is of the miserable end of the creature, a comfortable end.

First, The words may hold one that is a wicked man, who though he hath all the world, he be mightie in power, and have the world, he may in a moment be gone down to the lowest part of this world; and what is more.

... the grave; others read, he goeth down to hell. The Hebrew word signifies both, and the doctrine of the Text, is true both ways, his body goeth down presently to the grave, and his soule to hell; that's his place, and thither is his down-fall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (Luke 16. 22, 23.) The rich man dyed, and was buried, and in hell he lift up his eyes being in torments, &c. The rich man was clothed in purple & fine linnen, and sate deliciously every day (ver. 19.) He is described fully, spending his dayes in wealth, and ending his dayes in woe. He in a moment went downe to hell. But,

Secondly, I rather interpret this clause in a sueteableness & to what went before, as the description of the comfortable death of a wicked man; who as he flourished all the dayes of his life, so (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render moment, (implying the suddainnesse of this change) signifies also quietnesse, or peaceableness, and to be quiet and rest, (Isa 51. 4.) Hearken unto me my people, and give ear unto me O my Nation, for a law shall proceed from me, and I will make my judgement (that is, the doctrine of holiness) to rest, (that is, I will quietly settle) for a light to the people; that is, to enlighten their minds with the cleare and saving knowledge of the truth. In this sense (for rest) the word is againe used (ver. 50. 34.) It may beare both senses in this place; They spend their dayes in wealth, and goe to the grave in a moment and suddainly, or in quiet and in peace, they have no trouble in death. This their rest or quietnesse in death, may be understood two ways.

First, They have no inward trouble of conscience, no gnawing of the worme, though the worme of conscience be hungry, and hath matter enough in them to feed upon, yet it is not permitted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the least question upon his spirit about his spirituall condition, as if all were well, and would be well with him for ever. Whereas indeed the quietnesse that he hath is not from any knowledge of his good estate, but from ignorance of his ill estate; he knoweth not that the wrath of God hangs over him, and that the justice of God is bent against him, and therefore he goeth quietly...
to the grave. A godly man dyeth in peace, because he knoweth his estate is good; but if a wicked man die in peace, it is because he knoweth not that his estate is evil.

Secondly, They have no outward trouble, no paine in the body, or disturbance in their affaires: thus wicked men may die a peaceable, yea a pleasant death: they are not tried with long sicknesses, they are not upon the rack of consumptive diseases before they dye: they are not afflicted with unprofitable medicines, and tedious courses of Physick, which constantly are more grievous then sickness or death itself. In short, they have escaped the sorrows of eternal death, and the sorrows of their temporal death. They die by the death of Christ, find much paine and trouble come to die. Whereas many wicked men are in health, and goe not only quickly, but secretly, and having felt such as it is, both in body and soul, their bodies are laid downe to rest, even their bodies sleeping.

And as this word shewes the easines of the speed and suddenness of it. Thus we read, at the moment they goe downe to the grave. He that stayeth his is not a lingering death: if a man in sickness, yet if he lye long sick, his disease is being. David (Ps. 73. 4.) declaeth wicked men, both in life and death: their prosperity of the wicked, &c. Their death, their strength is firm that is not bound by diseases, nor by death, and grinding paines: they dy, and say that they were ever sick, they were ever ly, ripe, with the least touch & time of
The Prophet, the great grief of their spirit: their expresse upon the heart, the vengeance of the sword of the Lord, the punishment of our foes, that moment, and their enemies, that moment, yet not the vengeance maintained a while without that of famine.
dilatory or lingering way of dying. 

Sudden death is always evil, but speedy death is good. The fittest death is the most cruel death. Tyrants kill men by piece-meal, they will have them take notice that they are dying, they will not dispatch them at a blow, but let them die limb by limb. Dionysius the tyrant is said to have envied a beast whole throat he saw cut, because he dyed so soon. Caesar reading in Zeno-phoun, what care Cyrus tooke in his life for his funerall, scorned him for it; wishing he might dye speedily. That's a good death to nature which is neither feasted nor expected, yet that is the best death which hath been longest expected and prepared for. And hence.

Some may say, It were better wicked men should have some delays in death, for then possibly they might repent.

I answer, first, Job speaks not to the spirituall or eternall state of wicked men; and as to their temporall state, a speedy death is better then a lingering death; I may answer

Secondly Sick-bed repentance is usally a very sick repentance. We set no limits to the mercy and grace of God, but we speak what is usuall among men.

Thirdly, They that neglect repentance in health, seldom mind it in sicknese; some have made sad complaints of the misery of their friends, because so suddenly taken away by one stroke without any time to repent. But they might remember that many have been shut up close prisoners in their chambers, and chained down to their beds for divers moneths, who never thought of repenting, and turning to God. Death is never suddaine to them who live well, and they who live ill seldom mend when they die, though they are long a dying. Thus Job hath opposed the experience of many to the opinion of his friends, about the present state of wicked men, and God's dealing with them both in life and death. In the following words he shows us how their prosperity wrought with them, how they took occasion from these outward blessings in which they abounded, to arm, and encourage themselves in their rebellion against the Lord, who prowered out those benefits and earthly
earthly blessings upon them in abundance, and endured long sufferance and patience towards them, till they had spent their days in pleasing themselves and provoking him.

**Job, Chap. 21. Ver. 14, 15.**

Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him, and what profit should we have, if we pray unto him?

In these two verses we have the picture of a wicked man drawne to the life (or rather to the death) of his own disposition. For left it should be thought that with the prosperity of the wicked, he meant to inten.ted a kind of moderation in sinning, or that he profited by appearances at least of some eminent vices, he therefore by a rhetorical picture of their blasphemous speeches and opinions of holy God and his ways, assured his friends and enemies had taught him, that even they who were the least imaginable sparcce or ray of goodness, with abundance, and enjoy an affluence of life. As if he had said, My friend Zophar, according to thy doctrine, they must be reckoned for very men as the darlings, special favourites and peculiar friends of God, who enjoy such earthy prosperity. But behold these men, and tell me what good fortune is in them, who say unto God, depart from us, One.

These men are perfonated by God, or rather designed into God.

First, They tell God, (as we do also) that he at least deeply disrepest, that they had not, then his company, They say unto God, depart from us.

Secondly, They flout his presence, and do desyre not the knowledge of God.

Thirdly, They esteeme him unworthy of any attendance or worship; What is the Almighty that we should fear him?

Fourthly, They conclude his worship and service as vain and fruitlesse; What profit shou'd we have, if we pray unto him?

Ver. 14. Therefore they say unto God, depart from us.

The Hebrew is, and they say; It is usuall in Scripture to give that conjunctive particle the efficacy of a causal. So, we render it here; Therefore, or for this reason, namely, because they flourish, and are full, therefore they grow weary of, and are burdened with the thought of God. They say unto God, &c. How did they say it? They say thus three ways.

First, Some are so bold and impudent as to say it with their mouths; they say it explicitly and in plaine termes, they speak it out to God, depart from us.

Secondly, All wicked men say this in their hearts and minds; they speak it internally, this is the daily language of their spirits to God, depart from us. They who love not God with their hearts, would be rid of God with all their hearts. So the Apostle describeth the Gentiles (Rom. 1. 28.) They did not like to retain God in their knowledge, (or as we put in the Margin) to acknowledge God. They cast the notions of God out of their minds or understandings; as a worthlesse piece of knowledge.

Thirdly, Wicked men (the fairest sort of hypocrites onely excepted) say this with their workes. (Tit. 1. 16.) They profess that they know God but in works; they deny him, being abominable, disobedient, and unto every good work reprobate. Prophan persons are ashamed to profess the knowledge of God; Grotesk hypocrites boast in a profession of God, but their practice is a denial of God. The transgression of the wicked (faith holy David, P/sal. 36. 1, 2.) Faith within my heart there is no fear of God before his eyes. The profession of some wicked men, faith they fear God, but their transgression or trade of sin, faith, there's no such matter. We may interpret this Text of the wicked man saying thus the three ways. Some say it with their mouths; All, even the most modest of them say it in their hearts; very many say it in their lives, their doings being a daily defiance against God, and a kinde of command upon him to depart.

S. s s 

Again,
Again, To say, hath in it more then a bare word, or say so, it implies th the decree or statute, a full purpose, or resolution about the thing. When David (Psal. 32.5.) expresseth himself thus, I said I will confess my sin, &c. and Psal. 39.1. I said I will take heed to my ways, he intends a fixed and immovable resolve upon Godly repentance in the one, & of Godly watchfulness in the other. And though this Text is, not so full for it in the letter as the two alleged, yet without breach of charity, or wresting Scripture, we may expound this as high. They say (as resolved and set upon the thing) to God depart.

The word El, by which God is here set forth, speaks his strength and power, The strong God; which we may note to argue both the folly and the impudence of the creature in speaking thus; The weakness of God is stronger then man, and yet weake man lifts up himselfe against the strong God, and while he thus tells him, that he cares not for his presence, doth indeed dare him in the utmost of his power.

There are four words by which God is expressed in Scripture, upon a distinct consideration of four eminent excellencies in him.

First, When the selfe- being and unchangeable nature of God are chiefly intended, He is called by his Name Jehovah.

Secondly, When the efficiency and governing power of God in the Administration of all things both in heaven and earth are signified, he is called by the name Elohim.

Thirdly, When his goodness, bounty and munificence are exalted, he is called Shaddai.

Fourthly, When the irresistible strength and force of God to accomplish his own decrees and counsels both of mercy and justice are described, He is called by the name in the Text, El.

Nor will it be unusefull here to adde, that in Scripture, man is expressed by four different names, to hold out a fourfold condition or state of man.

First, When the virtues, and best perfections of man are spoken of, he is properly represented under this title Ia.

Secondly, When his strength, honour, and greatness are styled at, he is called Geber.

Thirdly, To note his Original of earth, and his natural weakness, he is termed Adam.

Fourthly,
Fourthly, His accidental miserie, poverty, sorrowes and
inessities, denominate him Enos.

Now take man, not only as his name Adam imports, which
is common to all, or as his name Enos speakes him, which is
the lot of most, but also as he is Jbo or Geber, which names are
compatible but to very few; yet for man at the highest pitch at-
tainable of his strength or perfections, to speake proudly to
God, to say unto El, the strong, the mighty, the Almighty God,
depart from me, how abominable! yet thus the wicked say to
God.

Depart from us.

The word signifies properly to divert or recede from a place,
or to give and make roome, that the way may be clear and un-
obstructed for the passage of another. As if wicked men should
say to God, Room for us; As if one house, one place, yea one
world could not hold God and them. Indeed God filleth hea-
ven and earth, yea the heaven of heavens cannot containe him,
yet God straitens no man by his presence, though wicked men
thinks they can never have roome enough where God is pre-
sent. Hence it is that wicked men are called, Men farre from
God, Psal. 73.17. So, they that be farre from thee shall perish. And
who these are, David telleth us in the latter part of the verse,
Thou hast destroyed all them that goe a whoring from thee; As a
man who cares not for his wife, would willingly put her away
from him, and goeth himselle to an adulterous bed; so the
wicked man having no love in his heart to God, bids him be
gone, and goeth himselle a whoring from him, that is, he em-
braceth the creatures, and giveth his heart up into the hands
of the world; therefore he is called, A man farre off. In opposi-
tion to which the people of God are called, his Nighones, or
those who draw nigh unto him (Rev. 10. 3.) and David in the
next verse of the Psalme last cited concludes, But it is good for
me to draw nigh unto God.

Further, this phrase, depart from us, may imply the rejection
and distast of those tenders and offers of good things, which
God makes to wicked men, inviting them home to himselfe.
As we use to say to those, who over officiously proffer us their
wares or commodities as we passe in the streets of some Citie,
why doe you thus press upon us, and trouble us, be gone, we have no minde or no leisure to buy. Thus they say to God, depart from us.

Hence observe;

First, Riches and worldly prosperitie provoke or occasion wicked men to have contemptuous thoughts of God.

The causal particle leads us to this observation; Therefore they say, &c. David having confessed his own sin (Ps. 73.3.) I was envious at the foolish when I saw the prosperitie of the wicked; sheweth (ver. 6.) what sin prosperitie bred up in them. Therefore pride compasseth them about as a chain; violence covereth them as a garment. (ver. 8.) They are corrupt and speak wickedly, (v. 8) They set their mouth against the heavens; that is, they spake blasphemously against the God of heaven. They charged their mouths with inoffent words, and then(they tongues being let on fire by hell) they discharged them like a thundering Canon against heaven. Moses warns the Israelites, (Deut. 8.10, 11, 12.) When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee, then beware that thou forget not the Lord thy God, lest when thy bread and thy flock multiply, thine heart be lifted up, and thou forget the Lord thy God. How jealous was Moses, or rather the Spirit of God by Moses, over that ancient people, lest they should forget God when he had remembered them? lest they should then make void the commandements of God, when he had made good his Covenant? lest their hearts should be lifted up against God, after his hand had been so often lifted up for them? And what Moses here by way of prophecy(fore-seeing the Naughtiness of their hearts, cautious them not to do) the same Moses in the same book (Ch. 32. 15.) by way of historie reproves them that they had done. But Jeurun waxed fat & kicked, thou art waxen fat, thou art grown thicke, thou art covered with fatness, thou forsookest God that made thee, and lightly esteemedst the rock of his salvation. Even Israel being grown fat as a beast in the green pastures of a worldly prosperitie, played the beast & kicked with the heele; but against whom did he kick? He kicked against God; and against him in a twofold relation; first, as his creator; He forsookest the God that made thee. Secondly, as a preservec
or Saviour, He lightly esteemed the rock of his salvation; No wonder if their rock fled them, (as it followeth ver. 30) when they valued their rocks at so low a price. God made his people of great value (yea he called them his peculiar treasure) and then they grew to such high thoughts of themselves, and were so great in their own eyes, that presently God was undervalued and little in their eyes. Thus the Lord complained of them long after by his Prophet (Hos. 13. 6.) According to their pastsura, so were they filled; they were filled, and their hearts was exalted (not in thankfulness, and in praise, but in pride) therefore they have forgotten me. As to remember God (in Scripture languages) is to obey, serve, and honour him, so to forget God, is to rebell and rise up against him. This moved the Apostle Paul to give Timothy his lesson for rich men (1 Tim. 6.17.) Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things to enjoy. They who are rich in this world are usuall most pensive for the world to come, and while their estates are high, their minds are higher. Low things make the mind high, but with such a lightness, as is indeed not only the lowness, but the baseness of the mind. While the mind is hightened by the use and possession of low things (such comparatively are the highest of earthly things) it is it else made lower then the lowest, and else (not in humility but in vanity) then the least of things. Then both mind and man are lowest of all, when they neglect or lightly esteem the high God. To this departure from God, the presence and abundance of the world, endangers every man, and wicked men are ever ensnared with the danger; Therefore they say to God, depart from me.

Observe; Secondly;

Wicked men have no mind to God; they cannot abide his presence. There is in them an evil heart of unbelief in departing from the living God. (Heb. 3. 12) and in saying to God, depart from me. God is faithful to his people (Hos. 9.12) Woe unto you, when I depart; they think it best for them when God departeth. Saints know not how to live a comfortable day, much lesse to be happy without him; wicked men know not how to live a comfortable hour, much lesse to be ever happy with him.

The
The Church faith to God, Leave us, not (Jer. 14.) The world faith, O that God would leave us. When shall we be eased and unburdened of his presence? There is nothing so joyous to the righteous, nor so grievous to the wicked, as to have God near them.

But it may be said, Is God neere the wicked? or have they any need to desire the Lord to depart from them? Is he not already departed and gone farre from them?

I answer; Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his speciall presence, but he is neere even to them in regard of his generall and common presence. Yea wicked men find and feel God often in their consciences, though they never found him in their affections. God maketh offers to wicked men, and though God be not actively in all their thoughts (as the Scripture speaketh, Pf. 10. 4.) that is, they doe not willingly meditate or think of God; they maintain no correspondence, or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Guest) put himselfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. As God is not farre from every one of us (good and bad) because as the Apostle argueth with those at Athenes, Acts 17. 27, 28.) In him we live and move, and have our being; So we may say, that he is not farre from many wicked men, because he moveth and stirres in them, he presenteth to their mindes some manifestations of himselfe, in his Justice and holiness, yea of his truth, long sufferrance and goodness, in none of which they eyther desire or accept acquaintance with him; and therefore say to God, depart from us, trouble us not; and when once they can banish these thoughts, and live thus without God in the world, then they think they live indeed, and till then they reckon their lives a kinde of death; and hence it is, that (as we have seene by sad examples) some have thrust themselves out of the world with their owne hands, because they could not thrust these thoughts of God out of their hearts and consciences. Their soules have sometimes proved a burden to their bodies, to whose soules the thought of God was a burden? And they who upon these terms, part soule and body, have indeed said to God, depart from us.

Thirdly,
Thirdly: note;

To be weary of the presence of God, is the strongest argument that a man is wicked.

Purely to love and pray for the presence of God, is the surest sign of a gracious heart; therefore purely to desire and with the absence or departure of God, must needs conclude that heart ungracious. One thing (saith David, Psal. 27. 4.) have I desired of the Lord, that will I seek after (that is, I will earnestly pursue, and unweariedly prosecute the grant of this desire) that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple. And again, he breathes the same Spirit of holy impatience, till he might in joy that favour, (Psal. 42. 1, 2.) As the hart panteth after the water brooks, so panteth my soul after thee, O God, my soul thirsteth for God, for the living God, when shall I come and appear before God. In these sentences of divines, the ricke was the soule of David carried out after God. He was the One thing, he was the Onely thing he longed for, without God all was nothing with him; In him he had all: His presence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but solitariness and widdowhood to him, without the presence of God. This was the highest ascent of his holiness. Is it not then the lowest descent of unholliness, to be troubled at the presence of God? Is it not a full conviction of a carnall mind, and of a wicked man, to think it long till God be gone, or to deprecate his presence, & urge his departure? This frame of heart is the very blackness of hellish darkness; and the express Image of the Devils person. Such are (though not possessed with, yet) under the possession of the evil Spirit: The Gospel (Matt. 8. 28, 29.) makes report of two men possessed with Devils coming out of the Tombes exceeding fierce, so that no man could pass by that way, and behold they cried out, saying, What have we to do with thee, thou Jesus, son of the living God? Art thou come hither to torment us before the time? It is the Devils torment to be neere Christ, or to have any appearance of God; are not they then neerest the Devil? to whom God is a torment? Or who (like these in Job) doe as those Gadarens to Christ in the last verfe of that Chapter, come
come and beseech him, that he will depart out of their coasts, that so if it were possible, they might never more heare of him, nor from him. Which is plainly import'd in the next clause of the Verse.

For we desire not the knowledge of thy ways.

Though God in himselfe considered, be the first and chiefest object of a wicked mans enmity, yet this quarrel usually breaks out at the discoveries of his will and ways. Thus in the Text, they reject God because of his ways. The ways of a wicked man (as the Psalmist hath it) are always grievous to God as well as man, and so are the ways of God grievous to wicked men, and therefore they desire no acquaintance with no knowledge of them. As if Job had thus spoken in their person. If the case stand thus, O God, that we cannot have thee, & the good things which thou hast promised, unlea we also learn & submit to thy ways, then be gone, for thy ways are a loathing to our foules, thy ways are rough, sharp, sad and unsuable to our spirits and genius.

If we should fashion our selves, and shape our course according to the rules which thou prescribest, should we not be expos'd to the laughter, if not to the danger of all the world? Should we not bury our selves alive, and be deprived of all the comforts of our lives? must we not spend our time in sorrow or silence, and never see good day more? As for us, we know so much of thy ways already, that we have no desire to the knowledge of them; we are provided of better ways, of ways more ease, smooth, plain and pleasant; & therefore what desire can we have to shine?

For we desire not.

The word significeth to take pleasure or delight in, as well as to desire; because those things which we delight in, are most desired by us: so we reade it, Psal. 1:2. But his delight is in the law of the Lord, and (Psal. 5:4.) Thou art not a God that taketh pleasure in (or a defier unto) wickednes. So here, We desire not (or we have no pleasure in) the knowledge of thy ways. And when they say, We desire not, &c. more is intended then the bare Negative of their desire; we may resolve this Negative, into an Affirmative, we dislike, yea we hate the knowledge of thy ways. He that is not with me (saith Christ) is against me. We also may say, He that is not a well-wisher to, and desirous of the ways of God,

God, opposeth and rejecteth them. So that in this we have a description of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them; But he that hath no desire to that knowledge, is in love with his own ignorance, and is pleased with it.

But what are these wayes of God, which finde so little acceptance with wicked men?

I answer first in generall, that by the wayes of God, he doth not here intend those wayes in which God walketh, but those which God hath made for man to walke in. More distinctly, the wayes of God are threefold.

First, The wayes of his counsel and decrees; To endeavour or desire the knowledge of these wayes is not our duty, but our curiosity, as these ought not to be searched, so they are past finding out, Rom. 11. 33.

Secondly, The wayes of his providence and outward administration, of which the Psalmist speaketh (Psal. 145.17.) The Lord is righteous in all his wayes, and holy in all his works. And though some of these wayes are not knowable, for (Psal. 77. 19.) His way is in the Sea, and his path in the great waters, and his footsteps are not known; that is, his footsteps many times in his wayes upon the Land, are no more seen then a way is to be seen in the Sea, or a path in the great waters. Frequent passage makes a track or beaten path upon Land, but how frequently soever passages are made upon the face of the Sea, no print nor path remains. Thus it is with many of the wayes of God, we cannot see where he hath gone; yet it is our duty to see his goings, and to desire the knowledge of these wayes.

Thirdly, The wayes of God are his commandements, or those rules of life, in and by which we ought to walke and regulate our whole course, and these are of two sorts. First, The wayes of worship; Secondly the wayes of practise, or of manners. These are called the wayes of God, because they lead us unto God, and land us (thorough Christ) safe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men do not desire, are the second and third; as for the first, it is a part of some mens wickednesse over-boldly to press and pry into them. And while they neglect the reveale-
led will of God, which they ought but to know and doe, they are very base about his secret will, which they cannot know, but may be (though intentionally on their part it never be) one by them, and shall (Judicially on Gods part) be done upon them.

Hence observe;

First, Wicked men bear no love to, nor have any delight in the knowledge of the commandements and ordinances of God.

Thus Solomon reproves them (Prov. 1. 22. 25. 29, 30) How long ye simple ones will ye love simplicity (he means it not of that simplicity which is opposed to craftiness and double-mindednesse, but of that which is opposed to wisdome and spiritual-mindednesse, as the next words expound it) and the sinner delight in their scourning, (so at the ways of God) and fools hate knowledge. He means not the simple fool (for though such have no knowledge, yet they cannot be said to hate it) but the filthy fool, or wicked man in the Text, these hate knowledge; and to these he speaks (vers. 25.) To have set at naught all my counsell, and would none of my reproofs. And againe of these (vers. 29, 30.) They hated knowledge, and did not choose the feare of the Lord, they would none of my counsell, they despised all my reproofs. We are not to understand Solomon in these passages, as giving the character of some speciall wicked men, for though some are more excessive then others in their love to the wayses of sin, yet they all (even the most temperate) meet in this, that they desire not the knowledge of the ways of Holines.

Here it may be questioned, why doth the knowledge of the ways of God trouble them so much? Indeed the practice of and obedience to them may be burdensome to natural men, but what can their knowledge hurt or grieve them?

I answer;

First; It is not easie to flesh and blood to study for, or make application to the means of any knowledge, much lesse of the ways of God; Knowledge will cost some paines: knowledge, especially divine knowledge, is the gift of God, yet it calls for our industry, not onely to doe what we know, but also to know what to doe. (Prov. 2. 1, 2, 3, 4.) My son, if the
wils receive my words, and hide my commandements with thee, so
that they encline thine ear unto wisdom, and apply thy heart to
understanding. To the receiving of the word and command-
ment of God, which hold forth the knowledge of his ways,
there must be an inclining of the ear, that is, frequent hearing,
and applying of the heart, that is, frequent meditation. The two
next verses import yet a stronger diligence, even a crying after
knowledge, and a lifting up the voice for understanding. A seeking
her as silver, and a searching for her, as for hid treasures. Hence
the conclusion of the Preacher (Eccl. 1. 18.) is in some sense ex-
tendible to all sorts of knowledge; He that increaseth knowledge
increaseth sorrow; for though to know be a delight, yet the
means of increasing knowledge, hath somewhat of pains and
trouble in it.

Secondly, The knowledge spoken of in this Scripture is
not a meer airy notionall speculative knowledge, but an ex-
perimentall and a practicall knowledge; if it were only a
knowledge of the ways of God, that we might be able to talke
and discourse of them that would suffice, many wicked men
might be desirous of that knowledge; but because this know-
ledge obligeth to obedience, and they are called upon to know
the commandements of God, to doe them, and to know the
ways of God, to walke in them, therefore they desire not that
knowledge.

Thirdly, They desire not to know the ways of God, lest
they should be troubled for not walke in them. Their igno-
rance of them, they conceive, to be some excuse or extenua-
ton of their sin in not doing them (though indeed their igno-
rance being affected is one of the highest aggravations of their
sin.) For it is far easier to sin without light, than against it,
and to err by not receiving the truth, then by holding it in un-
righoutsness (as the Apostle speakes, Rom. 1. 18.) Light and
knowledge where they are, will be urging duty upon the con-
science. It is no little trouble to put up these motions, and
keep down this light, and it is far more troublesome to goe
counter to them.

Knowledge hath three things attending upon it.

First, An obligation to duty; A man is not free from his
own bands (though be be from others) to forbear the doing
of what he knoweth. Secondly,
Secondly, As knowledge is an obligation, so it is a provocation to duty; It will put a man on, and urge him, it will be as a spurre in his side to make him goe, yea run the wayes of God.

Thirdly, Knowledge hath a sting, a vexation in it when we neglect duty. The conscience of a wicked man doth often break in upon him, and smite him, when he knowingly breaks out of the wayes of God. Now let the knowledge of the wayes of God should be troublesome to wicked men; in any of these three things, therefore to way-lay and prevent their own trouble, they have no desire to the knowledge of those wayes. Besides their desires after the knowledge of those wayes is flopt and quenched by a multitude of prejudices & hard thoughts, which they have of those wayes: As first, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehension (Mal. 1. 13.) Ye said also, behold what a weariness is it? and he calls them by the prophet Michaiah to give an account in what, (Mich. 6. 3.) O my people what have I done unto thee, and wherein have I wearied thee? testify against me. Secondly, As dishonourable and contumelious, they think the wayes of God too low and simple for their spirits, and are ashamed to be found in the practice of them. The word of God is in that sense, a reproach to them. Thirdly, As fruitlesse and unprofitable, they see not what they can get by them, and then why should they goe in them? Which prejudice is expressly held out in the latter clause of the following verse.

Secondly; Observe;

Not to desire to know the wayes of God, is no more sinfull and dangerous, then the ignorance of them.

There are three sorts of ignorance. First, a grosse or invincible ignorance, which proceeds either from the total absence of all means of knowledge, or from a total inability to manage and improve those means. Secondly, There is an unwilling ignorance in the midst of means and abilities to know; a man may be ignorant of some things, which he is willing enough to know, and this ignorance may run him upon that evil which he had not (premeditately and purposely) a will to doe. Thirdly, there is a willing ignorance, when a
man hath no will to know, yea refuseth all the means of knowledge. When he not only doth not know the evil which he doth, but therefore refuseth knowledge, that he may more freely doe evil; and may have this to say for himselfe when he doth evil, that he knew not how to refuse the evil and choose the good. As that is a high wickednesse spoken of by the Prophet (Isa. 5:20.) knowingly, to call evil good and good evil, to put light for darkness, and darkness for light, so it is not a wickednesse of a lower stature, willingly to refuse knowledge; that so we may not be able in our actions to distinguish light from darkness, good from evil, but may run blindfold upon any thing which our own lusts and advantages prompt us to do. The Prophet (Isa. 58:2.) speaketh of some who delighted to know the ways of God, as a nation that did righteousness, and forsake not the Ordinance of their God. Such are hypocrites. But there are a sort who delight not to know the ways of God, that so they may do unrighteousnesse, and never be engaged to live up to the Ordinances of God; Such are prophane. Both fall into the same condemnation; the one for not doing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophaneses of this latter sort is personated in this verse, and is yet set in a more open light in the verse which followeth.

Ver. 15. What is the Almighty, that we should serve him? and what profit shall we have if we pray unto him?

This verse assigns the reason (such as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and sometimes appeareth at their lips, as the reason why they say to God, depart from us, &c. They who bid God be gone from them, have said in their hearts, and are ready enough to say it with their mouthes;

What is the Almighty, &c.

Some read it in the Masculine Gender, Who is the Almighty? we in the Neuter; the sense of both is one; and that as bad a one, as is imaginable or utterable. As if they had said, What is there in God more then in another? we see nothing in him ex.
extraordinary why he should expect, or why we should give him many extraordinary service? Such querying whether concerning things or persons, God or man, signifies the highest contempt and disesteem of either. When Moses said to God concerning himself (Exod. 3:11) "Who am I that I should go to Pharaoh?" He laid himself quite below that important service. When David said to God concerning himself (2 Sam. 18:19) "Who am I, Lord God, and what is my house, that thou hast brought me hither so?" He laid him quite below that eminent mercy. When Nabal said to Davids messengers requesting a supply of victual for his Army (1 Sam. 25:10) "Who is David? and who is the Son of Jesse?" He laid him quite below that desired courteous, When David saith, Psal. 8:4 What is man that thou art mindful of him? He layeth him quite below the least mindings or thought of God. So when Pharaoh said to Moses concerning God, (with these in the Text) (Exod. 5:2) "Who is the Lord that I should obey his voice to let Israel go?" He laid the Lord (as they here did) quite below that required duty. Such questions as these does so much imply a doubt, who or what God is, whom they are commanded to obey and serve, as a resolvedness that he is unworthy their service and obedience, or that they judge him such a one as they have no cause either to fear or love. Which we may further evidence from the peculiarity of that name, with which God is cloathed in the Text. Almighty, What is the Almighty? The word Saddai here and else where rendred The Almighty, hath a double derivation. First, from a root (Sadad) which signifies to wait or to destroy, implying the Almighty power of God to subdue and subjugate the greatest powers to himselfe. According to this meaning of the word, the question of these wicked men intimates thus much, That they fear no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as slighting his strength, and daring him to doe his worst, they say, What is the Almighty that we should serve him?

Secondly, The word may be deduced from a roote (Daire which the letter Sin is added as subservient) which signifies sufficiency, plenty and abundance. According to this interpretation of the word, their question holds out thus much.
That they being in so flourishing and full a condition themselves, neither needed nor hoped for any thing from his fulness: They could subsist well enough without him, or any supply from him; why should they serve or wait upon him in hope of more, when they had enough in their own hand and possession already: nor had they faith to believe that it would be better with them, or that they should receive any good from him, how much, how long, or how well ever they should serve him. What is the Almighty, or what hath he in store for us, that we should serve him? If we knit and conjoin both these considerations of the word together, we may parallel or exemplifie the whole compass of their question with that lewd and Atheistical speech recorded from the mouthes of some sons of Belial in his time by the prophet Zephaniah (Chap. 1. 12.) It shall come to pass at that time, that I will search Jerusalem with candles, and I will punish the men that are setted on their lees, that say in their hearts, the Lord will not do good, neither will he doe evil. Whereas the Lord by his holy Prophet Isaiah (Chap. 41. 23.) challengeth the false Gods or Idols, to give testimony and proofe of their divine power, or that they are Gods by shewing things to come, and by doing good or evil, these conclude that God cannot give proofe of his divine power, by doing either good or evil. Which is as much as to say, that he can doe nothing at all: for seeing all things that are done, are either good or evil, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and see not, ears and hear not, feet but walke not, and hands but cannot act or execute. And that's the summe of this blasphemie, which Job ascrib'd here to the wicked, What is the Almighty, that we should serve him? We neither regard the benefit nor the dammage that he can doe us: we are neither troubled at his omnipotency, as if he could destroy us in his wrath when he is displeased at us, nor are we hungry after his Allsufficiency, as if he could sutable us in his love, were he every way pleased by us, What is the Almighty?

That we should serve him?

Why should we take upon us his livery and become his servants?
wants? What wages shall we have, or what preferment can be give us? as it followeth by and by. To serve God, or to be a servant to God, is a comprehensive term, taking in all the duty of man in holiness. I and my house (Ps. 104. 15) will serve the Lord. And such is the resolution of every Godly man; but against this the wicked are resolved while we hear them putting the question, What is the Almighty that we should serve him? As if they had said, he is such a Master (or let him be what he will) that he will not serve him. To serve God is to give him all the duties both of natural and of instituted worship. We serve God while we love him, while we fear him while we believe in him, while we trust upon him; yet all these have distinct and proper respects to God. We trust God as he is faithful, we believe on him as he is true, we fear him as he is great, we love him as he is good, we serve him as he is sovereign and Lord of all. Thou shalt fear the Lord thy God and him only shalt thou serve, (Deut. 6. 13.) There is a service due from man to man, but comparatively to our service of God, we must not be the servants of men (1 Cor. 7. 23.) we ought to serve men heartily, but we must serve none but God with all our hearts. And if God be not served with all, he counts himselfe not at all served. A wicked man may possibly serve God with his tongue and hands, with words and outward works, but he never serveth him with his heart, and most usually they cast off the service of hand and tongue, using both to his disservice. In this largest sense of observing we may expound this Text, and apply it to the greatest number of wicked men, and in that stricter sense 'tis true of them all; They say; What is the Almighty that we should serve him?

Hence observe;

First, Wicked men have low and slight thoughts of God. Their wisdom (the best that is in them) is but the wisdom of the flesh, and that, at the best, is enmity against God (Rom. 8. 7.) and can they do otherwise than lightly esteem him, with whom they are at enmity? They who know not the worth and excellency of a person, cannot have high thoughts of him, wicked men one & other, know not God (that is the definition, which Biblical giveth of them, Chap. 18. 21.) How then can they duly prize him.
him whom they do not know? As we do not desire, so we
cannot honour that which is unknowne. All the services,
such as they are, which a wicked man tenders to God, may
beare the same inscription which the Altar observed by Paul
among the Athenians did, (Acts 17.23.) To the unknowne God.
If thou hadst known the gift of God, (saith Christ to the woman,
Job.4.10.) and who it is that saith unto thee, give me to drink, then
wouldst have asked of him, and he would have given thee living
water. Did wicked men know the living God, they would ask
after him, and reckon their lives with all that they have, no-
thing worth without him. Beleevers have attained some
good knowledge of God (though it be little to what they
might attain in grace, and least ye as nothing to what they
shall receive in glory) are lifted up with holy Gloryings in
and of God. Thus Moses in his triumphant Song after the
overthrow of Pharaoh and his Egyptian H oft in the Red Sea,
(Exod.15.11.) Who is like unto thee O Lord, amonge the gods?
Who is like unto thee, glorious in holiness, fearfull in praises, doing
wonders. Thus the Psalmist cryeth him up in his Excellencies;
This God is our God for ever and ever (Psal. 48.14.) So the
Church is brought in by the Prophet admiring God (Isa. 25.
9.) Lo, this is our God, we have waited for him and he will save
us; This is the Lord, we have waited for him, &c. The words have
a sound of victory and triumph in them, intimating that some
had in scorn (as they did David) asked, Where is now your God?
or as these in the Text, What is the Almighty? therefore his
people upon some gracious and strong appearance of God for
them, do as it were hold him up at once to the view and aston
ishment of all the world, especially of their enemies; Lo, this
is our God, this is the Lord. Behold and consider, who is a God
like unto him? your rock, is not as our rock, even your selves be-
ing Judges. Whom have I in heaven but thee, (saith David, Psal.
73.25.) and there is none upon earth that I desire besides thee.
We see, how the opinion and estimation which the Saints have
of God, is as different from that of wicked men, as their state is
different. They make their boast of God all the day long; these
are ashamed of him, and say, What is the Almighty that we
should serve him? The daughters of Jerusalem enquire of the
Church (Cant. 5.9.) What is thy beloved more than another's be-
loved.

loved, O thou fairest among women? What is thy beautiful love? Is it another's beloved, that thou dost thus cherish it? Doth demand what, and what is thy beloved? out of any earnest desire of further information. But wicked men ask, What is the all-wise? not out of a desire to know what he is, but in scorn and derision of what they vainly and ignorantly suppose him to be, even too mean to be served by them.

Secondly, Observe;

A wicked man thinks scorn to serve God.

No man can serve two Masters (saith our Saviour in the Mas. 6. 14.) That is, two Masters of contrary wills, who issue out contrary commands. Every wicked man has more Masters than two, but he serveth not God, infinitely better and more deserving our service than any of these. For a servant to us, yea, he serves divers lusts: and pleasures, he serves at the pleasure of every lust, and there is no pleasure in serving the Lord: and unprofitable pleasure as well as our work to serve the Lord, pleasure neyther in us nor in our services. We therefore let us deny our selves, and resolve out every wicked man is a self-seeker, therefore not to serve God. And as in that state he cannot, for he cannot mind to serve the Lord. He looks upon himself, and calls the commandments of God contrary to the submission to them bondage, therefore he is those bonds asunder, and casts away those bonds. Till we are made free from sin, we are never free to serve the Lord. The Apostle joyntes those two in comp. 20, 21. When ye were the servants of sin, ye were free, and servants to sin (not free by any liberty given, but which is licentiousness) but now whoence Christ made us free, all whom he redeemed, wants to God. There is a blessed freedom which is indeed slavery, into which we were slave. He is incomparably more free, than he who, not serving him, by being my Master, being my Master) may in the yoke of the Saints. The yoke of Christ, yea, the grace of Christ.
sweet, easie, and honourable to the Saints. They who have tasted how gracious the Lord is in his promises, will rejoice in his commandments. And it is as much their desire to serve him, as it is their happiness to be saved by him. The wicked are strangers from the covenant of his promise, and therefore they are estranged from his precepts, & in stead of receiving his law into their hearts, cast it behind their backes. What is the Almighty (say they) that we should serve him?

And what profit should we have if we pray unto him?

We use to looke to the end of our actions before we begin them, and we may justly think it is not good for us to doe that which will doe us no good when we have done it. Did a godly man see no benefit, no good comming in by prayer, he would not pray. And because a wicked man seeth no benefit in prayer, therefore he doth not pray. His reason were good if it were true. We cannot profit God by prayer, but we may profit our selves. We may turne the argument and say, What profit shall we have if we doe not pray? Though God giveth sometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but because they do not owe him as the Author and fountain of their good therefore they will not pray. They ascribe their profits to themselves, what profit then can they conceive in prayer? What profit shall we have?

If we pray unto him?

The Hebrew is, If we meete him. 'Tis a metaphor taken from those, who rise up when grave and great men come towards them, and in honour to their persons goe forth and meete them. This elegiance of the word heightens the impietie of wicked men, who are so farre from following God with their prayers and supplications, when he departeth farre from them, that they will not so much as stirre a foote to goe out and meete God when he commeth towards them, eyther in judgement to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his ange, or regard his love. Prayer is our
meeting with God; and this word is specifically applied to our meeting God in prayer when he appeareth angry and displeased. Thus the word is used (Jer. 7. 16.) Therefore pray not thou for this people, doest thou (sight the Lord to his Prophet) meet me when I come out against them, doest thou strike in between me and them (as Moses sometimes did) to intercede and meditate for them, for I am resolved to destroy them. That Scripture (Isa. 47. 3.) which we render, I will take vengeance, and I will yet meet thee as a man, (that is weak in power, or with compassion such as men sometimes shew, but in full power, and with an unmoveable purpose as God, that Scripture, I say,) is thus rendered by others, Man shall not resist me; that is, he shall not hinder me of my purpose by prayer, or as some of the Rabbins translate, or rather paraphrase that Text; I will not admit of any intercession for thee. Whereas in another place of the same Prophet (Chap. 59. 16.) The Lord wondered that there was no intercessor; none to meet him with a good word for that people. In which sense we find the word, Jer. 27. 18 Jer. 36. 25. Abigail went out to meet David, and by her mediation to stop him from shedding blood, (1 Sam. 25. 23.) The Lord calls his people to meet him (Amos 4. 12.) Therefore thus will I do unto thee, O Israel, and because I will do this, therefore prepare to meet thee by God, O Israel. How to meet him? What with Armes or Armies, with the preparation of outward force? No; What can the strongest Hosts of men doe against or with the Lord of Hosts? This meeting then must be by repentance and humiliation, by weeping and invocations. God meeteth him (with blessings) in his way that rejoiceth and worketh righteousness; And he loves, yea expects that we should meete him in his way, mourning and praying, when he is about his works of Judgement. Many godly men have meet God with these weapons, and have prevailed, But the wicked man, eyther hath no hopes or thinks he hath no need eyther to prevent evil or obtaine good by such a meeting. And therefore he faileth, What profit shall I have, if I pray unto (or meete) him?

Hence observe;

First, wicked men are led by their worldly profit in all they doe; They are ready to doe any evil which they suppose may
may profite them, and they will not doe (which is all they can
do) so much as the outside of any good, by which they can
gain no visible profit. The Apostle Paul speaks of such who sup-
posed that gain was Godlines, but they were farre from suppos-
ing that Godlines (as indeed it is, even bare Godlines) is great
gaine. (1 Tim. 6. 5, 6.) While wicked men have a hope to gain
by a profession of Godlines (because gain is savory to them,
though it proceed from that which to them is most un savory.)
they will be professors; and condiscend to that which they
ezeme no more in it selse, then the dirt under their feete, the
thing called Godlines. But when once they see they cannot
gaine by it, or think they have gained enough by it, then they
meddle with it no more; off goes their visor, and they shew
you (having made a shew of what they were not) what they
are. Many now receive the Gospel upon the same argument,
by which the Ishchemites were persuaded to receive Circumci-
sion (Gen. 34. 23.) Shall not their castell, and their substance,
every beast of their houses? They are zealous for Christ, upon
the same termses that Demetrius was zealous for the worship of
Diana among the Ephesians (Acts 19. 24.) they make or gain
Silver-Shrines, and by this they get their living. As Judais
betrayed Christ, so they will pretend to adore him. If their que-
uestion be well answer'd, What will you give us? or what shall
we get by it? The needle of the compass never rests, nor is
quiet, till it pointeth to the North, nor are they till they
point at profit, and have carnal advantages in their eye. What
profit shall we have if we heare him or pray unto him?

Secondly, observe:

Wicked men have an opinion that prayer and attendance upon
God in holy duties are unprofitable. While they aske, What
profit shall we have if we pray? their meaning is, that prayer
yeelds no profit, and that serving God is a very poore trade.
Such the Prophet Malachie at once discovers and reproves
(Chap. 3. 14.) To have said, it is in vaine to serve God, and what
profit is it, that we have kept his ordinances, and that we have
walked mournfully before the Lord of Hosts. And now ye call ha
proud happy, yea, they, that make wickednes are set up, yea they
that seems God are been deliver'd. As if they had said, we get no-
thing
thing by the service of God, and not only so, but they who re-
bell against him, the proud, they who make wickedness their
worke, their businesse, they who do not only neglect God, but
tempt him, sinning presumptuously, daringly, these get all,
these are happy, these are built up high in good things, ho-
nour and riches, and these are delivered and protected from
evill, dangers, and distresses. A prophan foul-dier at the siege
of a Towne passing a place of danger, was heard swearing, and
when one that stood by warned him, saying, Fellow-souldier,
doe not sweare the bullets fly; he answered, They that sweare com-
off as well as they who pray; soon after a shot hit him, & down
he fell. This is the judgement both of poor ignorant, and
knowingly wicked men, What profit is there if we pray? Where-
as indeed they should rather say, What profit is there in any
thing without prayer? or what profit is there not in prayer?
Godliness is profitable for all things, having the promise of his
life, as well as of that which is to come (1 Tim. 4:8.)

Thirdly, observe;

Wicked men throw up or give over the duties of businesse, when
they finde no present profitt, or outward advancement coming
in by them.

They serve God no longer then he serveth their turnes.
They who follow Christ for the loaves, leave him when the
loaves are done. Surely many old formalists were wont to
pray meereely for filthy lucre, which gave occasion for that
common Proverbe, No penny, no pasture nother; which we may
translate in the fiele of the Text, No profitt, no prayer. Saines
finde rewarde in their worke, but hypocrites must be rewarded
and paid in hand for their worke, else they will worke no
more. A godly man will pray and persevere in prayer, because
God commandeth him to pray always, not because he always
finds the grant of the thing prayed for. He knows his prayers
can never turne to losse, though he pray long and feel no
profit, not only not in temporals, but not in spiritualls,
and inward comforts. He considers, what God requires of him,
not what he receiveth from God is the ground of every duty.
And whereas that wicked King said (2 King. 6: 33.) This evill
is from the Lord, why then should I waite upon the Lord any
longer?
longer? He saith, I will yet, yea for ever waite upon the Lord, though he deferre to do me good.


Lo, their good is not in their hand, the counsel of the wicked is farre from me.
How oft is the candle of the wicked put out? and how oft commeth their destruction upon them? God distributeth sorrows in his anger.
They are as stubble before the wind, and as chaff that the storm carryeth away.

In the former words, Job having described both the prosperity and the blasphemy of wicked men, whom he represents thrusting the Lord from them; and discharging him their company; Depart from me, we desire not the knowledge of thy ways, &c. (Having thus, I say, described their prosperity, and their blasphemy, lest he should seeme to attribute more happiness to them, then indeed they have, or at all to have approved of their course and counsel, which at all he had not; he subjoineth by way of prevention, his opinion of both in this 16 verse.

Lo, their good is not in their hand, the counsel of the wicked is farre from me.

As if he had said: I have not ascertained the great success of wicked men, as if God neglected the affairs of the world, or cared not into what hands they were distributed, as if he had left wicked men in their own power, to be the founders and contrivers of their own greatness; or as if I my selfe were taken with, or envied as any of their felicities: for I am well assured that God disposeth of all these things in much wisdome, but in no love at all, or good will to them; Lo, their good is not in their hand, the counsel of the wicked is farre from me.

In these words Job gives his opinion about the state of wicked men, in the midst of all their outward pomp and worldly splendour; Lo, their good is not in their hand. The Septuagint reads
reade this first part of the verse without a negative particle, whereas we from the Hebrew, 'Their good is not in their hand, they say, Their goods were in their hands.' Which some explain; As if Job in these words signified the reason whence it comes to pass, that wicked men spake with so much boldness and impudence in the verse before, What is the Almighty? And what profit is it that we pray to him? Why are they thus bold with God; why do they flout the Almighty? O (faith Job) their good is in their hand, that is, they have enough already, they are full of the world, and they care not how empty they are of God, they have as much as they desire, they are satisfied with the creature, therefore they have no desire to the Almighty, the Creator: they have their portion, and such will not pray for more, who think they have all in possession. What need they beg any good thing at the hand of God, when they have all good in their own hand? Their good is in their hand, therefore they say, What profit is it that we pray to the Almighty? This is a truth, but I will not prosecute this reading, because it is not clear from the original Text.

We render according to the letter of the Hebrew, 'Their good is not in their hand.' That is, say some, they have many worldly good things, yet they use none of them. They have good in their houses, good in their chests, but they have none in their hand. The righteous man hath outward good things in his hand, he is ready to use, and employ them, he is master of them, he makes them serve him, but mere carnal men serve their goods, or are slaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they do not rule what they have, Lo, their good is not in their hand. They are not master of their own. There is a truth in this exposition; and therefore Solomon in Ecclesiastes distinguisheth the possession of the things of the world from the use of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart to use them. Every man to whom God hath given riches, and wealth (there is one gift) and given him power to eat thereof, and to take his portion, and rejoice in his labour, this is the gift of God; there is another gift. Many receive the first gift from the hand of God, who are denied the latter. But, neither
neither will I give this as the scope of Job's Text.

Againe, Their good is not in their hand. By good here, we are to understand all which is before set downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. Lo, Their good. Why the things of the world are called good see before (ver. 13.) They spend their days in wealth, or, in good. And though they did, yet here he faith; Their good is not in their hand. But how can a man spend his days in that which is not in his hand? Many have that in their hand or possession, in which they do not spend their days: But it sounds hard to say, A man spends his days in that which is not in his hand.

Lo, their good is not in their hand.

I answer: The being of a thing in our hand imports.

First, That it is attainable by our owne industry, or that it is within our reach and power. So, when Job saith, Their good is not in their hand, his meaning is, their riches and worldly abundance was not attained by any self-sufficiency. Not onely is it true in spirituals, but also in temporals (though in these we can do more) that we can doe nothing effectively of our selves, or by our own strength and wisdom, our sufficiency is of God. Whatsoever we have in this world comes from another hand, not from our owne. Mr Broughton renders fully up to this sense: Lo, their wealth commeth not by their own power.

Secondly, Their good is not in their hand, that is, they have not a power to hold the good which they have received; this I have seen (faith Job) in the state of wicked men, that neither the good they have was purely in their power to attain it, nor in their power to retain and hold it. This latter fence some conclude, as specially intended by this phrase all the Scripture over. As if to be in the hand, did rather imply an ability in keeping, then industry in acquiring the things of this life; yet I conceive the former fence as fayre and pertinent as the latter, and therefore from thence note.

First, Men get not their greatness, whether in wealth, or rule, by their own power.

What Job affirms of evil men, is true of good men too, it
is a general truth. Their good is not in their hand to get it; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower sort of good gifts) are sent by a higher hand. Earth is dropped down to us out of heaven. Outward comforts are not from the hand of man, either meritoriously, or efficiently. They are not from his hand meritoriously, he deserves not a bit of bread, he is far from deserving heaven, and glory, and the favour of God, that he deserves not a piece of this earth to stand on, lie down upon, no nor efficiently. Proud man hath such an opinion of himselfe, he is full of these thoughts, that at least the things of the world are within his compass, that he can reach and attain them by his own power, activity, and policy. Isa. 80. 13. The Assyrian is brought in glorying thus; For he saith, by the strength of my hand I have done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants of the earth like a valiant man. Here is the language of a proud mans heart, he saith, by the strength of my hand I have done it. And the Lord was very jealous of his owne people, that they would be attributing their good to their own hand, and he could not beare it that they should. (Deut. 8. 16, 17.) therefore he admonisheth them that when they came to Canaan, and had got great estates, and eaten and were full, to take heed lest their hearts should be lifted up, (ver. 17.) And thus say in thy heart (suppose it do not break forth into words) my might and my power hath gotten this wealth, (take heed thou dost not speak such language in thy heart) but thou shalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may establish his covenant which he sware to thy fathers. See here, the things of the world are not in our hand, God gives us power to get our bread. And consider, if the Lord be so jealous in this Countrey that he will not indure men to ascribe to their owne strength or hand the getting of the treasures of the world: how will he take it at their hands that say heaven itself is in their hand, the good of eternal life is in their hand, or that they can fetch it in by their own earnings, that they are not beholden to Christ only, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though
we come not to the grosseness of the Papists; we would have somewhat of our own gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much less are the things of heaven; if not temporals, then surely not spirituals and eternals (Psal. 76. 6, 7.) Promotion is not from the East, or West, or South, but it is of God who pulleth down one, and setteth up another. It is a piece of our spiritualness to confesse God the giver of our temporal. It is an act of grace to say, Lo, our good is not in our hand. That principle of policy, Every man is the contriver of his own condition, is false in Divinitie. Man may be consider'd in a threefold capacity or state, and God the Author of them all. In his natural state as a living man; in his spiritual state, as a holy man; in his civil state, as a rich man or great man; all that he is in any of or all these is all from God.

Secondly, observe;

It is not in the power of man to hold or perpetuate his own prosperity.

As our good is not got by our hand, so not held, it will run or slip out between our fingers, if we only hold it; we put our earnings into a purse with holes (Hag. 1. 6.) if God doth blow upon it. As the Lord gives, so he can take away, let us hold as fast as we will; unless the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing; unless God establish it to us it may be gone every moment. Our spirituals are not in our owne keeping; we cannot bring grace into our owne hearts, and we cannot keepe grace in our own hearts; our good of grace is in the hand of Jesus Christ, it is he that preserves his own graces bestowed upon us. Were it not for the hand of Christ holding our hearts, we should let out all the grace we have quickly; our faith and love with all those spiritual treasures would soone be scattered, were not we kept by the power of God, Lo, their good is not in their hand.

Thirdly, When Job saith, Their good is not in their hand, He seemes to intend, that though these men had a great deale in their hands; yet their good, or that which indeed will do them good was not in their hand. The men of the world have their portion X x x x 2
portion in this life, and that is not a portion; They have goods in their hand, but, th at which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unless he had somewhat that is better. (Psal. 4. 6.) The men of the world cry out, who will show me any good? What is their good? David tells us, Come and wine and oyle, gold and silver, the riches and greatnesse of the world, these are a very low sort of good, and comparatively these are no good at all. Give me the light of thy countenance (saith he) this good they have not in their hand; they have not the grace or favour of God in their hands, they have not a portion of spirituals in their hands; their good is not in their hand, because that is not there which indeed would make them happy. Job did not looke on wicked men as truly happy, though he spake so much of this outward happiness; Their good is not in their hand.

The counsel of the wicked is far from me.

In these words Job makes a modest comparison between his owne and the condition of the wicked; The counsel of the wicked is far from me. Counsel, is not to be taken here strictly for that which is the preparation to action, after inquisition and debate, For the issue of both, is counsel. But here counsel is to be understood in a larger sense; The counsel of the wicked, is, their course; their opinion, their way, their purpose, whatsoever is decreed and resolved by them, that is their counsel. Now, saith he, this counsel, (or course) of the wicked is far from me.

But how was their counsel far from Job? Every good man cannot keepe evill counsel far from him. Evill men may give good men bad counsel; yea a good man cannot keep himselfe from the evill counsel of the Devill, why then doth he say, the counsel of the wicked is far from me? Satan will be instilling
hellish counsel into the hearts of the best, how then is he thus
confident, The counsel of the wicked is far from me.

The meaning is, I am far from the counsel of the wicked: for
though we cannot keep the counsel of wicked men, or the
counsel of Satan, his suggestions, and motions far from us;
(for these will be buzzing about us) yet we may keep our selves
far from them, that is, we may keep our hearts at a distance
from them. Now that is the meaning of Job, The counsel of
the wicked is far from me; that is, I am of another opinion, and
minde. I doe not fall in with them, I doe not say as they, I doe
not affirme what they affirm, or deny what they deny. The
counsel of the wicked is far from me, It shews that he had a quite
different judgement of things from the wicked; nor did he like
their way, notwithstanding their prosperitie and succeffe, As if
he had said; I am not in love with their good and greatnesse,
much good doe is there, it is far from me to wish it in their way, and
upon their success, for I never trod in their path, nor walked in
their counsel.

Hence observe, first;

The counsel of course of a wicked man is foolish and preposter-
sous in the opinion of the Godly.

As himselfe is, so is his counsel, both sought, therefore a
good man abhors them. What is the counsel of a wicked man?
What is his course? His counsel is to follow the world, to
beaue up riches, to engrosse earth, neglecting heaven, to be ve-
ey eager after the things that are seene, not regarding the
things that are not seene. This is foolish counsel: for (saith
Paul, 2 Cor. 4: ultr.) we looke not at things that are seene. How
can a man looke at things that he doth not see? How can he
ayme at a mark that he doth not reach with his eye? Indeed
belieuers looke at nothing but what they see, though they doe
not looke at the things which are seene. Here is the excellen-
cy of believers, they ayme at things that are not seene by the
corporal eye, but they have a sight of them by the eye of faith,
they see them with a spiritual eye, or else they could not ayme
at them. Now, we look not (saith Paul) at things that are seene,
(which is the counsel of the wicked) but at things which are not
seene, for the things that are seene are temporal, but the things which
are
are not seen are eternal. The things which are most seen now,
will not be seen long, no nor be long. As it is said of Tyre
(Ezek. 27. 36) The Merchants among the people shall hiss at
thee, shew shalt be a terror, and never shalt be any more: or shalt
not be for ever.

Secondly, observe;

Godly men are not at all pleased with the way of the wicked
how much soever they thrive in it.

Job had said much of the greatness, riches, and glory of the
wicked: but, faith he, how ever, The counsel of the wicked is far
from me. The ways of the godly and the wicked differ, a
much as their ends; and their counsels are as distant as their
conclusions will be. Every good man faith of the counsels
and ways of the wicked, how prosperous soever, as Jacob said
of his sons, Simeon and Levi, (Gen. 49. 6) O my soul, comest
them into their secret, unto their assembly mine honour be not then
united. Let me be far from their secret, that is, from their secret
counsel, from their cabinet counsel, and close committees. O my soul
come not thou into their secret. The further we keep from their
counsel, the nearer we are to blessedness. (Ps. 1. 1) Blessed
is the man that walketh not in the counsel of the ungodly.
And as the Godly are far from the counsel of the wicked, so the wicked
are as far from the counsels of the godly; they also say, The
counsel of such is far from me, we cannot abide their counsel.
(Ps. 14. 6) Ye have shamed the counsel of the poore, that is, ye
are ashamed of his counsel. What poore doth he mean? He
means it not of any poore; though it be a truth, that a poore
mans counsel is seldom heard (great men are usually ashamed
of poore mens counsel, As Solomon speaketh in his Ecclesiastes,
(Chap. 9. 16) The poore mans wisdom is despised, and his words
are not heard.) But here by poore, he means the godly poore,
men fearing God, as it is plain in the latter end of the verse:-
you are ashamed of the counsell of the poore, why? because the
Lord is his refuge. His counsel doth depend on the Lord; trust in
the Lord, walk in his ways, shelter your selves under his pro-
tection, this counsel the poore man gives; and he must needs
be a godly man that gives this counsel. This counsel you have
shamed, that is, despised. What have we to do with this coun-
sel,

Isaiah, to make the Lord our refuge? No, we will take our own course, and work it out by our own wit. Thus wicked men are from the counsel of the godly, and godly men are as far from the counsel of the wicked.

Job proceeds.

Ver. 17. How oft is the candle of the wicked put out?

Here begins the second part of that Chapter. As in the former he proved by cleare experiences, the prosperitie of the wicked, so now he proves that the wicked are not always prosperous, but meete with checks and contrary blasts as well as others. How oft is the candle of the wicked put out? There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think (as hath been touched) that Job having before declared the outward happiness of wicked men doth here as it were turne the Tables, and describe their misery, by way of admiration. How oft is the candle of the wicked put out? Or if they escape their children pay for it, as it follows ver. 21. This may seeme to contradict what he spake before of the flourishing state of wicked men, presently to add; How oft is the candle of the wicked put out? But indeed it only contradicts what his friends spake before, whose opinion was, that God forseth out the things of this life so distinctly, that to the wicked he gives nothing but misery and sorrow, and to the righteous, nothing but mercy and comfort. Now Job takes this off; he affirmes that wicked men are usually filled with worldly abundance, which is against their opinion, yet he affirmes also that wicked men are often plunged into outward misery, that they also are brought into straits and darkness. Thus he renders the opinion of his friends altogether inconsistent with his experiences; they said, that evil men receive only evil; no, saith he, evil men receive abundance of good in this world; yet I doe assert that evil men also receive evil too; so that there can be no distinguishing of mens spiritual estates by their temporall sufferings or enjoyments, seeing wicked men sometimes are not punished here, and sometimes are.

Secondly, Others understand the whole context thus, as if Job were still describing the prosperous state of the wicked.
and continued the same discourse to the 21.verse. And then
the questions here are to be expounded negatively. How oft is
the candle of the wicked put out? Can you give many instances
of it? Is this very oft? Are wicked men commonly found in dark-
ness, or in trouble? So he meets with both the affections of his
friends. Bildad said, (Chap. 18. 5, 6.) The light of the wicked u-
put out, and the spark of his fire shall not shine; the light shall
be dark, in his tabernacle, and his candle shall be put out with him.
Well, faith Job, this is your opinion: I pray, tell me. How oft
is the candle of the wicked put out? Have you seen this frequent-
ly, that you make such a direct conclusion of it? Again Zophar
in the close of the 20 Chapter, when he had drawn out the
judgements of God in many particulars, concludes (ver. 29.)
This is the portion of a wicked man from God, and the berhiog
appointed him by God. Now Job answers, whereas you, O Zophar,
conclude your innumeration of evils, with? This is the portion
of a wicked man from God. I pray, how oft doth God distribute
such evils to them in anger? Doth he it so often, as gives you a suf-
cient ground to make so peremptorily a conclusion? This is the
portion of a wicked man from God.

Take the words either of these ways; there is a faire cor-
respondence with the scope of the place, and with Job's pur-
poise, nor doth either of these interpretations give any estrue
or offer violence to the original Text. For the first word that
we render how oft is expounded sometimes by way of increas,
sometimes by way of diminution. In the former sense, how
oft is sounds a thing done very frequently. In the latter, how
oft is sounds a thing seldom, or rarely done. How oft have
you had such experiments? That is, you have rarely had them.
How oft is such a thing done? That is, it is seldom done. Mr
Broughton translates clearly to this exposition. Not so often is
the candle of the wicked put out, etc.

How oft is the candle of the wicked put out?

By the candle of the wicked, some understand their lives, that
is, how oft do wicked men come to a sudden and unexpected
death? Job said before, They grow old: His friends had said,
They are cut off. Here according to the latter exposition, be
queries, Can you give many instances that the candle of the
wicked
wicked hath been put out? that their lives have been extinguishe
The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three ways, and so doth the life of man; first, for want of moisture to feed it; thus the life of man goes out when the moisture of the body is spent, and consumed, when it is drunk and dried up by old age, or hot distemper, then goes the life of man like a candle. Secondly, A candle goes out through the redundancy of moisture, the oyle sometimes drownes the lamp, as well as feeds it. Thus also moisture overflowing the body of man, puts it out or quencheth life. Thirdly, a candle is extinguisht by a vehement wind that blows it out: And the lives of many men are put out by violence, their candle doth not burn out, but is blown out. And thus especially the lives of wicked men are put out. They are cut off by a hand of justice before they have lived out half their days, or if they attaine to fulness of days, their hoary head descends not to the grave in peace.

Secondly, Others understand by Candle, their Children; A mans children are as so many lights in his house: as they die, his candles are put out; and if they all dye, his candle is put quite out.

Thirdly, and more generally, the word is used to signify any, or all sorts of worldly prosperity. The light of the wicked can be nothing but outward prosperity, in all the sorts of it. So the word is frequently used (Prov. 13:9.) The light of the righteous rejoiceth, but the lamp of the wicked shall be put out; that is, their prosperity shall cease; read 2 Sam. 21. 17. 2 King. 8. 19. Psal. 132. 17. in all which places, light, lamp, and candle, express outwardly splendor, and prosperity. How oft is the candle of the wicked put out? Taking the words in the first sense, how oft? that is, very oft.

Observe,

The worldly glory and outward pomp of wicked men is many times put out in darkness.

Taking the words in the second sense, how oft? that is, not often; you cannot give frequent experiments of this?

Note:
Most wicked men continue their candle, and the light of their prosperity a long time.

As we have seen the one, so the other; there are experiments on both sides. Therefore we can make no distinction of men, either by the shining and burning, or by the putting out of their candle. The former poynt hath been given from other passages of the Book, and the latter being one general scope of the whole Book, it may suffice only to collect and specify them.

And how oft cometh destruction upon them?

The sense is the same with the former; only the words are varied.

Their destruction.

The word which we render destruction, carrieth in it utter ruine, or an undoing calamity, properly it signifies a cloud; and because storms are wrapped up in clouds, and from them hayle and snow, thunder and lightening, breake forth, not only to the terror of hearers and beholders, but even to their destruction; therefore the same word signifies both a cloud, and also destruction. And hence the Vulgar reads, How oft is there an inundation upon the wicked? When clouds dissolve, an inundation, a deluge follows, which sweeps all away. In which sense the Prophet (Isa. 28.15.) calls it an over-flowing scourge, that is, a judgement which breakes all the bankes and fences which the wit and power of man set up against it.

Note;

Wicked men shall not only be afflieted, but destroyed.

Destruction is their portion. The hand of God upon a wicked man is for ruine; but upon his own people for correction. The Apostle speaks this sense clearly (2 Cor. 4. 8, 9,) where he tells us that himselfe and other holy men were in a very sad condition, but it came not to destruction; We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. As for wicked men, How oft cometh destruction upon them? They

...
They are not only troubled, but distressed, not only perplexed, persecuted, and cast downe, but in despaire, forsaken and destroyed.

From the manner of their destruction, it comes like a Tempest, or a Shower.

Note.

The destruction of wicked men is irresistible.

Who can avoid the Shower, or the Storme? yes you will say, we may run to covert; but there is no covert which the Lord cannot rain quite through; though sinners hide themselves under rocks, and mountains: he can send a rain which shall soake unto them. There is no shelter against the wrath of God; he can pierce all the coverings of the creature; his wrath smites down to the very bottome of hell. When stormes and tempests are up in the World, Saints have a covering; but what is it? not any worldly covering, or creature refuge; these cannot protect them from the Storme; but the Prophet tells us what or who will, (Isa. 32. 2.) A King shall reign in righteousness, Princes shall rule in judgement, And a man (that is, Jesus Christ) shall be a hiding place from the winde, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rocke in a weary Land. Christ is as a covert from the tempest, as a hiding place from the winde; but wicked men have no help by him, he is no covert, no hiding place to them: therefore their destruction comes irresistibly, and unavoidably. Such was the Shower of fire and brimstone upon Sodome; the Sodomitites expected not an enemy that way, their destruction came as a Shower from a cloud; The Lord rained fire and brimstone upon them from the Lord out of heaven. The cloud which hangs over and lowers black upon wicked men, is not a little cloud that soon passeth away, but a cloud that shall make the wicked passe away; when that breakes, they shall be broken and fall and perish.

God distributeth sorrows in his anger.

The word implyeth the dividing of a thing among many: to divide by lot; to apportion out an inheritance or share; a man's share is called his lot, this is my lot, and that is yours, for'tis. But

\[ Y y y y \]
every one hath his lot. Thus land in a common field is divided, and thus Joshua divided Canaan among the twelve Tribes, he divided it to them by lot; such a distribution the word signifies; God shall distribute sorrows to them by lot.

He distributeth sorrows.

That word signifies, a cord, or a line, that line with which an inheritance is divided, a measuring line, a line to measure land by. So (Ps. 16. 6.) The line is fallen some in a faire place; that is, my inheritance is divided, or shared out to me in a faire place, I have a fair lot. The elegance is remarkable. God distributeth sorrows by a line, as the portion and inheritance which wicked men shall receive. (Luk. 12. 48.)
The Lord of that servant cometh in a day when he looked not for him, &c. and will appoint him his portion with the unbelievers. God distributeth sorrows. To say God distributeth a portion in anger were sad enough: for every portion that God distributeth in anger can be nothing but sorrow. But to distributeth sorrows in anger, imports the most sorrowful distribution. And besides, the word signifies not only sorrows, but the greatest sorrows, those sorrows that straiten as a cord, which binds the part so hard that it causeth paine, or such sorrows as a woman hath in travell. The Greek Translators expresse it by a word noting the pangs and throws of a travelling woman, God distributeth these sorrows.

In his anger.

That is, God being angry, or when he is angry he distributeth these sorrows. In what sense, anger or any other passions are said to be in God, hath been shewed from other Texts of this Book. And when it is said, that God doth a thing in anger, the meaning is not that he doth some things in a quiet temper, and other things in a distemper, as men often doe; but that he doth some things for the good and benefit, other things for the hurt and vexation of man; yet as the one in mercy, and the other in judgment, so both according to the highest rules of reason and righteousness.

Thus the wofull condition of a wicked man is described, under the displeasure and angry dispensations of God.
Hence Note; first,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the land of sorrow and darkness, of mourning and lamentation, this is their proper lot: Though at present they live in the light of outward joy, yet their portion is darkness and sorrow: What else can be their inheritance but sorrow, who abide under the anger of God? Believers are heirs of the promise, and therefore peace and joy are their portion. The wicked are heirs of the curse, they are as surely heirs of the curse, as the Saints are of the promise, and therefore sorrow is their portion. The anger and curse of God have nothing but evil in them, as his favour and the promise have nothing but good in them.

Secondly, Observe;

The sorrows of wicked men are divided to them by the hand of God.

His hand is in the works: God distributes to every man his portion. All our lots are set out by his hand. The word (God) is not express in the Hebrew, but he is in it: who is the distributer, but the Lord? He distributes evil as well as good. The prophet challengeth all false Gods, Let them doe good or evil, that we may know that they are Gods (Isa. 41. 23.) The distribution of evil speaketh God as much as the distribution of good: It is the honour of God to be the distributer of both. And since it is in the hand of God to distribute, and apportion out to wicked men their due, they shall be sure to have it: for he is a just God, and he seeth all the wickedness of their hearts, and he will not be taken off by intreaties, or blinded by gifts, they can plead nothing to take him off from this distribution; 'tis their due, and they shall have it. God distribueth sorrows in his anger.

Observe Thirdly,

It is very dangerous to provoke God to anger.

To do so may quickly be to our sorrow, for he distributes sorrows in his anger. Therefore the Psalmist exhorts, (Psal. 2. 12.) Kiss the Son, that is, with a kiss of homage and submission.)
mission) least he be angry. Why, what's the danger of that? the next words shews it; and ye perish from the way, (of your purposes and never reach your ends) when his wrath is kindled but a little, blessed are all they that put their trust in him. The Psalmist leaves us to imagine how cursed and miserable their estate will be who provoke God, while he thus elegantly goes off from it (the tail of his speech calling him rather to speak that) concludes, Blessed are all they that trust in him.

Fourthly, Observe;

The sorrows of wicked men flow from the wrath and anger of God.

God distributeth sorrows to many of his own people, he gives them sometimes a very uncomfortable portion; but he doth not distribute sorrows to them (purely) in anger. All the sorrows he distributes to his own people, have a mixture of love and mercy. To be under the anger of God is more grievous, than to be under sorrows from God. The anger of God is worse than sorrow. Therefore David deprecates it (Psal. 6. 1.) Lord rebuke me not in thine anger, nor chasten me in thy hot displeasure. He doth not deprecate rebuking, or chastening, he doth not pray against these, but he prays against rebuking to anger, and chastening in hot displeasure. God's anger is more terrible than his rebuking, and his displeasure then his chastening. Therefore (faith he) Lord, whatsoever thou dost to me, do nothing in anger; yet so the Lord rebukes wicked men, he gives them sorrow and anger together, (Psal. 11. 5.) The Lord tryeth the righteous: but the wicked and him that loveth violence his soul hateth (from this hatred what follows?) when the wicked God shall rain, fire and brimstone, and an horrible tempest, this shall be portion of their cup. Their cup hath not only fire and brimstone and tempest in it, but hatred in it, and this makes their cup so bitter, this is the very dregs of it. The enemies of the kingdom of Christ are thus threatened (Psal. 2. 5.) He shall speak to them in his wrath, and vex them in his sore displeasure; he shall not with it, but in it. When he is in his highest displeasure, and wrath, then he shall speak. God speaks terrible words when he speaks in wrath, and he vexeth man to purpose when he vexeth him in his sore displeasure.

Thus
Thus he speaks to the Kings of the earth, and the Princes, and to all the enraged multitude, who combine to break his bands, and to cast his coards from them, who would hinder the great designe of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any sort of sinners, he takes a kinde of comfort in it, (Ezek. 5.13.) Thus my anger shall be accomplished, and I will cause my fury to rest upon them, (if the fury of the Lord do but touch a man, wo unto him: but when a man is made as the resting place of the fury of the Lord, how can he abide it? how restlesse must he be? yet thus (faith the Lord, I will cause my fury to rest upon them) and I will be comforted, and they shall know that I the Lord have spoken in my words, when I have accomplished my fury in them. As (in reference to his own people) when the Lord accompliseth his love in them, and cauleth his favour to rest upon them, then he is as it were comforted, it pleaseth him very much. So, when he poures out judgements and evils upon wicked men in fury and wrath, in the height and heat of wrath, this comforteth him, and pleaseth him. God sometimes distributeth sorrows with sorrow, and he speaks of himselfe as grieved when he puts men to grieue; but when God doth not only distribute sorrows in anger, but in comfort, that is, when he doth not only express his soule as angry, but as comforted while he dealeth out sorrows to the Sons of men, as their course before was out of measure sinfull, so their present case is out of measure sorrowful. Which Job shewes more fully in the next verse.

Ver. 18. They are as stubble before the winde, and as chaffe that the storme carries away.

Thus is it with wicked men, according to our reading: and according to the second interpretation, of, How oft is their candle put out? we may add, How oft are they as stubble. 'Tis usuall in Scripture to compare wicked men to stubble and chaffe; we have them both here, stubble in the stalk, stubble is that which is left after the corne is reaped: and the chaffe is that in which the corne is wrapped in the ear, till it be threshed and winnowed. The stubble is nothing to the ear, and the chaffe in the floor is nothing to the corne in the floor; the wicked are but these stubble and chaffe.
They are as stubble before the winde.

That is, they are easily dissipated, and quickly carried away. Stubble makes little opposition against the winde: the warre is not great between the winde and the straw, between the chaffe and the storne: stubble and chaffe are as much a mark for windes and stormes, as the wicked are for the wrath of God.

Holy David (Psal. 1.) having spoken of the stability of the godly, subjoynes, The ungodly are not so, but as the chaffe when the winde driveth away. And when David saw his enemies defeated of God, notwithstanding their seeming devotions and earnestnesse in calling to him for helpe, he presently add (Psal. 18. 42.) Then did I beat them small as the dust or chaffe before the winde. It is an easie matter to destroy those whom God refuseth to helpe, and to make them as chaffe, whose rocke the Lord refuseth to be. The holy prophets are frequent in this similitude, in calling to him for helpe, he presently add (Psal. 18. 42.) Then did I beat them small as the dust or chaffe before the winde, and the Angel of the Lord scattering them. Angels are mighty in power, and not only good, but evil Angels receiving permission or commision from God can scatter the wicked, as stubble before the wind.

Or as the chaffe that the storme carrieth away.

Here he sets the storm against the chaffe, as before the winde against the stubble. The word signifies an extraordinary storm, a violent storm, a kind of hurricane, which is able to throw down trees and houses; yea even to shake rocks and mountains, what worke then will it make with chaffe? Thus the Prophet speakes, (Isa. 17. 13.) The nations shall rage, like the raging of many waters: but God shal rebuke them, and they shall flee forlorn, and shall be chased as the chaffe of the mountaines before the winde, and like a rolling thing before the whirldwind. We put in the mis-
gine, As thistle-downe, or, the downe of the thistle; when the
thistle sheds its downe, we see how it rolls before the winde.
Now, faith he, as the chaffe before the wind, or as a rolling
thing before the whirlwind, so shall the Nations be. The day
of vengeance that comes upon hardened and impenitent sinners
shall make them like chaffe, (Zeph. 2. 1, 2.) Gather your
selves together, yea gather together O nation not defiled, before
the decree bring forth, before the day passe as the chaffe. Gather
your selves together. Some read, fan your selves, in allusion to
the chaffe, fan or winnow your selves, get out all the chaffe
from your selves, by a work of serious repentance, then we
winnow, or fan our selves. Why doth the Prophet fright them
up to this duty? else (faith he) the decree will bring forth, that
is, God having decreed judgment, the decree will bring forth
judgment. The decree is big, it hath judgment in it, and it
will bring forth shortly, there will come a storme, a tempest,
a whirlwind, when the decree brings forth. I would have you
get the chaffe out of you, before the day passe as the chaffe, that is,
before that day, come that shall make the chaffe passe away.
When he faith, Before the day passe, he doth not meane, as if the
time should passe as the chaffe, but the meaning is, before the
time come that wicked men shall passe as the chaffe before the
winde. Therefore I advise you to fan, and winnow your
selves, get out the chaffe, for if you be chaffe, the day will
come, and make you passe as the chaffe, and carry you
away.

Further, As chaffe which the winde carrieth away. The word
signifies, to scale away as a sheafe, suddainly and secretly. The
coming of Christ to Judgement is compared to the coming of
a sheafe, (1 Thes. 5. 2.) Winde and stormes scatter the chaffe
no man knowes where, nor doth any man know how to gather
it up. Wicked men are compared to stubble and chaffe, in three
things.

First, They are (if duly considered) but chaffe in their
understandings, they have no soliditie there: for they follow
things that are but vaine, and cannot profit. Now that man,
how high soever, is but chaffe in his understanditg, who pur-
sues vaine in stead of solid things. Though such a man be re-
pared deep in policie, and well ballanced in judgement, yet
indeed
indeed he is but light in the ballance, and is justly counted a chaffie man.

Secondly, They are as chaffe; that is, little worth. The wicked man is of little value or worth in the eyes of God and good men. Every believer is precious in the eyes of God (Isa. 43. 4.) Since thou wast precious in my sight, shew hast been honourable. The Godly are as wheat, the wicked are as chaff. (Jerem. 23. 28.) What is the chaffe to the wheate? If we set a bushel of chaffe by a bushel of wheate, what is the chaffe to the wheate? Of no value or price in comparison. Wicked men are of no more value in comparison of them that have true grace, then the chaffe is to the wheat, or the straw to the corn. Solomon saith (Prov. 10. 20.) The tongue of the just is as choice siluer, but the heart of the wicked is little worth. Solomon makes not the comparison upon even terms, between the tongue of the just and the tongue of the wicked; but he prefers the tongue of the just (an inferior member) before the heart of the wicked, which (though in a moral consideration it be his worst part, yet) in a natural consideration is his best and noblest part. Now if the tongue of the just (that is, his ability and manner of speaking) be as choice siluer, then surely his heart, (that is, his abilitie and manner of thinking and reasoning) must needs be as the finest gold. And if the heart of the wicked be little worth, his tongue cannot be worth anything at all. Who would give any thing for thoughts of drolle and words of chaffe; yet these are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as stubble and chaffe, because though alone they are worthless, yet they have a kind of usefulness even to godly men in outward society. The straw or stubble hath usefulnessse to the eare, it beares up the eare; and as the chaff hath usefulnessse to the wheat, it covers the wheate, defends and preserves the wheate. The Lord in this sense often useeth wicked men stubble and chaffe to his people, that is, till they be full to them. I need not straine the similitude, because it is only in general. The providence of God hath so farre heretofore beene to the view, that many wicked men are a protection to the good that were very subservient to the comfort of present webs, and the safety in this world; though they be stubble, yet they are so.
though they be straw or flubble, yet they shall bear up the
ear, and minister some way or other to their help. Though
wicked men are in themselves as that chaffe threshed out of the
ear which the storme carrieth away, yet they often are to the
people of God, as the chaffe in the ear, which binds and holds
in the corn, so that the storme cannot carry it away.

From the proper scope of the similitude as here applied.

Observe;

First, It is an easie thing with God at any time to destroy wic-
ked men.

Secondly, That

All the preparations and power of wicked men to resist the
wrath of God, or to save themselves from it, is to no purpose.

All their power is no more then the chaffe to the storme,
and the flubble to the winde. Though the wicked flatter them-
selves in their power and greatness, as if they were out of dan-
ger, yet they are but flubble and chaffe, God can quickly blow
them away. How many experiences have we seene of wicked
men, who thought their mountaine so strong that it should
never be removed, which yet hath appeared but as chaffe be-
fore the winde, and the storme hath carried them away. And
if God joyneth with the weakest, they are too strong for the
mightiest (Isa. 41. 15.) Behold, I will make thee a new scapre
threshing instrument having teeth. Who was this? The former
verse answereth, it was the worme Jacob; God did not make an
instrument for the worme Jacob, but he made the worme Jacob
his instrument; Behold I will make thee (not for thee) a new
scapre threshing instrument. All men are worms compared with
God, and no man is so fit an instrument, for God to doe great
things by, as he who looks upon himselfe (as Jesus Christ did,
by whom God did the greatest worke that ever was done) as
a worme and no man. But what shall this worme Jacob doe?
The words following answer, He shall thresh the mountaines
and break them small, and shall make the hills as chaff. The moun-
taines and hills to be threshed and smaun'd, are the mighty ones
of the earth, even all earthly might rising up against the wayses
and designes of the God of heaven, these the worme Jacob
shall
shall thrash and fan; and make as chaff, and the winde shall carry them away, and the whirlwinde shall scatter them. Therefore let not the mighty man glory in his might. The Lord's anger is as a flame, or a winde, and the meanest worme that he used as a new sharpe threshing instrument, to break them into chaffe. And this he doth, in his anger, not onely to single persons in power, but to the most powerful States and Nations of the world, as is represented in that most illustrious Prophetical visions of the four Monarchies ruin'd by a fifth, (Dan. 2. 35.) Then was the iron, the clay, the brasse, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer threshing floare, and the winde carried them away, that no place was found for them, and the stone that smote the image became a great mountaine, and filled the whole earth. We see how it is not only with wicked persons, but wicked powers (this great Image, the Iron, and clay, and brasse, and silver, and gold, typ'd all the powers of the world opposing the Kingdom of the Lord Jesus Christ, openly, or secretely, directly, or indirectly; they are as stubble before the winde, and as chaff that the storme carryeth away.)

God layeth up his iniquity for his children: he rewardeth him, and he shall know it.
His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

In the former words, Job spake in the plurall number, they are as stubble, and as chaffe before the winde. Here in the singular, God layeth up his iniquity for his children. And yet he still speaks to the same persons, and of the same persons. Such varying of the number are not unusual in Scripture. Read Hosea 2. 17, 18 &c.
The words are a continuation of the former argument, as was opened before.

Ver. 19. God layeth up his iniquity for his children.

The wicked man’s iniquity is layd up by God as a treasure: for so the propriety of the word beareth. God layeth up his iniquity safe: for so we define our treasure should be. When men lay up their treasures, they will have them (as we say) forth coming. The wicked scatter their iniquities, but God gathereth them together, and will have them forth-coming in due time.

He layeth up his iniquity, or paine, or sorrow.

One word signifies iniquity, paine, and sorrow, because they who doe iniquity, suffer paine and sorrow for it; iniquity is indeed such drosse, that it is not worth the reasuring; yet the Lord layeth it up. Or, he layeth up his iniquity, that is the punishment of his iniquity. We lay up sin, and God layeth up judgement; he layeth up the rewards and recompences of iniquity.

Some render, He layeth up strength. And then it is expounded, not for the strength of the wicked man, but for the strength of
of God; as if he had said, though God hath scattered the wicked man himself as with the wind, and as the chaff before the whirlwind; yet he layeth up his strength for his children, that is, God hath yet greater judgments, savor evils to bring upon his family, andposterity, then ever yet fell upon himself: he hath laid up strength for his children. As if God did afflict him, but with his weakness, with his little finger, andrefered his arm to strike his children with; as if he would make his little finger heavier upon his children, then his loynes had been upon their Fathers, or as if having chastized the fathers with whips, he meant to chastize the children with scorpions. Either of these interpretations the single terms will bear, yet the difficulties remains in making out the scope and tendency of the whole Text. There is a fourfold explication given of it.

First thus. Some expound the whole by repeating the foregoing interrogation negatively, as if thou saidst upon the former verses; how oft (as he) is the candle of the wicked put out? That is, their candle is not often put out, or it is seldom put out. Thus here, How oft doth God lay up his iniquity for his children? Not often; for as himselfe prospered in person, so many times his family and children prosper. 'Tis but rare that God layeth up iniquity for his children. And so, according to this exposition he carrieth on the flourishing state of the wicked man, who as he lived himselfe in all prosperitie, so doe his children after him. 'Tis an experienced truth, that God hath suffered both wicked men and their children to flourish, and grow great in the world: he doth not presently reckon with the children, as he did not with their fathers.

Secondly. Some of the Rabbins expound Job in these words, taking off the affliction from the children, and fastening it upon the father. As if he had said, what shall this wicked man live, and prosper all his days? shall he be who hast done so much evil seen none? shall he carry it without any the least touch from the hand of God, and beal the load of burden of the judgement lightly upon his children? what will God lay up all the punishments of his iniquity for his posterity? is this injustice? doth this look like the doings of God, that the father thrive, and his children only be undone? Which sense they conceive continued in the latter part of the verse, which commendeth the justice of God, and exalteth
eth his righteousness in this determination; God will repay him into his own bosom as he hath deserved. God will reward him, and he shall know it, his eyes shall see his destruction, and he shall drink of the wrath of the Almighty. God will not lay up iniquity for his children, and let him escape. No, himself shall be punished, and smart for his folly, he shall taste how evil and how bitter a thing sin is. This also hath been verified by frequent examples. The judgement of many wicked men doth not sleep, nor their destruction slumber, God presently cuts off such parents in the light and heate of their iniquities.

Thirdly, (near this fence) the words are read, as an answer to an objection. This having been affirmed by Job, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and stubble, but that they prosper, and grow great in the world. Zophar (whose opinion is here opposed) is supposed to reply; what though God doth not afflict the wicked man himself, and put out his lamp, yet he layeth up his iniquity for his children. Thus Mr. Beza seems to interpret this Text. But you will say to me, though the wicked man himself be not punished, yet God layeth up his iniquity for his children; the father's sin shall be the children's portion. To which objection Job is conceived making answer in the next words, No (if what you affirm were the law and constant rule of his proceeding) God would rather repay the wicked man himself; and make him know what it is to sin against him, his eyes should rather behold his destruction, and he himself deserve much more to drink of the wrath of the Almighty than his children. Besides, what care he for his house, or what becomes of his family, when the number of his months is accomplished, and cut off in the midst? He being dead feels neither the smart nor the comfort of his children, what ever the providence of God dispenses or allostiteth them, concerns him little, and will not then touch nor trouble him at all. As if Job had said to Zophar, Though I deny not the thing, that God doth lay up the iniquity of the parents for the children, yet, according to your principle and position, it seems more consonant that the wicked man should be punished in his own person, then in his posterity.

Fourthly, Most both of the Latine and Greek Interpreters agree in this exposition, that Job here describes the misery of a wicked man, and the judgement of God upon him, as in reference...
rence to his owne personall sorrows, so in reference to those which afterwards befall his children and familie; How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the windye Prop, and not only so, but God layes up his iniquity for his children, that is, (as elsewhere frequently in Scripture) the punishment of his iniquity. They shall smart as well as he himselfe did, and be wrapt up in those calamities which were bred in their fathers sins, and perfected by their owne.

Hence observe;

The sins of parents are justly punishable in their posterity.

As many parents, by wickednesse store up riches for their children, so because of their wickednesse, God stores up wrath for their children. Nor may it seeme unreasonable, or unjust that he doth so: for the son succeeds into all the rights of his deceased father, and this is one of them; He hath but his right in whatsoever he is punished. As God may justly punish the sin of a man in his cattell and estate, so also in his children; because they not onely belong to him, but are part of him. But it may be objected, how then doth the Prophet Ezekiel affirm from the Lords mouth, that the son shall not bear the iniquity of the father, and the souls that sinne shall die? (Ezek. 18. 20) And how shall we reconcile this of the Prophet with that which God himselfe spake in the Law, threatening the children of the wicked, and their childrens children for their iniquity, (Exod. 3. 20.) I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me One Scripture faith, The son shall not bear the iniquity of the father, and another faith, that the son shall bear the iniquity of the father; or, that God will visit the iniquity of the fathers upon the children to the third and fourth generation.

I answer, for the clearing of those Scriptures that when the Prophet faith, the son shall not bear the iniquity of the father, it may be understood either of these two ways. First, that he shall not beare it, in reference to eternall punishment, God will not damn a son, for the sin of his father, but he may bring many chastishments and sorrows upon a son, for the sins of
of the father. Secondly, we may understand the prophet thus,
The son shall not bear the iniquity of the Father, that is, if the son
depart from the iniquity of the Father, if the son do not imi-
tate the fathers iniquity, then the iniquity of the Father shall
not redound to the son; but if the son tread in his steps, and
write upon his Copie, then the son shall not only beare his own
iniquity, but the iniquity of his father shall redound to him, for
he makes his fathers sin his own by imitation, as much as his own
is his by commission. (Mat. 23. 32.) Christ saith to the Jews,
Fill ye up the measure of your fathers. Their fathers had slain the
Prophets, and though themselves adorned their Sepulchers,
professing (ver. 30.) If we had lived in the days of our fathers,
we would not have been partakers with them in the blood of the
Prophets, yet Christ tells them plainly (Luk. 11. 48.) Ye bear
witness that ye allow the deeds of your fathers, because he saw in
them not only a spirit, but the practive of persecution against
the living Saints, thus they seemed thus compassionate toward
the dead Saints (tis common for the worst of men to pretend
love and honour to good men when they are dead, (the dead
bete not) who cannot abide goodness, nor any good man
while he liveth, but persecute him to the death, now I say, Christ
seeing this in the Pharisees) gave them up to the fulfilling of
their lusts. And because they were resolved to doe that which
the righteousness of God had forbidden, he in wrath bids them
doe it. Fill up the measure of your fathers. As if he had said;
Your fathers storde up much wrath by killing the Prophets, but the
measure is not yet full; do ye fill it, for I perceive ye will, by kil-
lings him who is greater then the Prophets. They slew the servant,
ye will slay the heir. Children fill the measure of their fathers
in sin, and then God fills the measure of the children in punish-
ment. So Christ infers from that place of Luke (11. 50.) Thus the
blood of all the Prophets which was shed from the foundation of
the world, may be required of this generation, from the blood of
Abel unto the blood of Zacharias, which perished between the Alt-
ar and the Temple. Verily I say unto you, it shall be required of
his generation. The blood of former generations had not been
required of that, if they had not been as bloody as the former
generations; But where old sins are continued and approved
by being newly acted, there the old sins as well as the new are
fully punished.
Thus we may answer that Scripture, *The Son shall not bear the iniquity of the Father, unless he doth it.* 'Tis children's imitation of their fathers iniquity, which brings the iniquity of their fathers upon them. We may say of some children, that they are of their fathers, not only naturally, but morally, they carry the moral likeness of their Fathers more than the natural, and appear not only in their bodily image, but in their soul's image too, together with the image of their actions or course of life. Children's imitation of their parents in life, is the image of their parents' actions, as the corruption of their nature is the image of their natural condition. So that while they imitate their parents' sin, they are their children formally as well as lineally. And thus one of the Ancients speaks excellently of that fatherhood or paternitie, which the Devil hath in relation to wicked men. (Job 8:44.) Ye are of your father the Devil; The Devil beareth the relation of a father to all wicked men, and this fatherhood doth not proceed from the act of the Father, but of the children: For the Devil doth not make wicked men his children by begetting them, but wicked men make the Devil their father by imitating him: Here is the way of that paternity. Now as all wicked men have the Devil for their father, not as being begotten of him, but as imitating him: So some children may call men their father, not only because they have begotten them, but also because they imitate them: And when they do so, they must look to suffer for the sins of their fathers as well as they take delight and pleasure in their sins. For as we may grant that some children suffer in outward things for their parents' sins, who do not imitate them, so we must conclude, that they who do imitate their sins shall surely suffer.

And therefore parents are hence admonished to take heed of sinning against God, lest they be found unmerciful, unnatural, and hard-hearted to their children. Wicked parents do what they can to make their children miserable, even while they are projecting to make them great and happy. They intend to raise them, yet the way they take to do it, proves their ruin and undoing. Tertullian (a learned writer) treating of this point, supposeth that God aimed at this in giving the Law, when he threatened to punish the iniquity of
the fathers upon the children to the third and fourth generation: This (faith he) God spake in reference to the hardness of their hearts, that if no other argument would move them to keep close to the rule of the Law, to take heed of Idolatry, and false worship, yet more compassion to their own children might move it. All parents have a natural love to their children, so that they who have not a spiritual principle moving them to forsake those sins, because they love God, and delight in his Law, may yet be moved by a principle of natural love, to avoyde those sins for which (by name) God tells them, he will surely afflic and punish their children. He layeth up his iniquity for his children.

Lastly, Job is here describing the punishment of a wicked men; in confirmation whereof he subjoynes that God layeth up his iniquity for his children.

Hence note; That

The evils which fall upon children, are the punishments of their parents.

Yea in this their parents punishment is compleated, for as the sin which began in the parents, is perfected by their children, so the punishment which began in the parents, is perfected in their children. There is not only a nearness and strictness of relation, between parents and children, but a kind of sameness; The childe is not like an artificial peace of worke made by the parent, but he is made out of his parent, and so is a part of him, or himselfe multiplied into another individual; And this must needs make a community, between them in their good and evil, in their joyes and sorrow, in their sufferings and enjoyments. This point hath been further spoken to, Chap. 20. ver. 10. and therefore I desist.

He rewarded him, and he shall know it.

The word signifies the paying of a debt, and properly to be at peace; The reason is, because when debts are paid, a man is at quiet, no more can be demanded. And there is a twofold paying, either in kind, or in that which is equivalent, that is, of the same worth, though of another matter; which difference is more plainly expressed by two different words in the

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Hebrew. The word here used doth not strictly imply a paying back in (specie, or) in the same thing, as put cafe a man borrow money, to pay money, but any return to the same worth and value, He rewardeth or payeth him. Now in what cause or matter doth the Lord repay him? or with what is he rewarded? The text is silent about that, but we may easily conceive what it is. There are two sorts of rewards, First, rewards of punishment. Secondly, rewards of favour. The rewards of punishment are deserved, the rewards of favour are promised. When is said, He shall reward him; we are not to understand it of the reward of favour, but of punishment, such a reward as a wicked man deserves he shall have. And whereas the particular matter of the reward is not express, this imports the greatness of it; when the Lord doth not tell us what the punishment is, he intimates it such a punishment as can scarcely be told what it is. He rewardeth him. This concealment speaks much in the aggravation of it. Conceive the worst you can, that shall be the wicked man's reward.

Hence observe;

All the evils that fall upon a wicked man are deserved.

They are rewards, the rewards of punishment are deserved. The rewards of punishment may be considered, either in reference to this life, or the life to come. The rewards of punishment in this life, are all deserved, yet they are lesse then sin deserves. Take the greatest punishment that befalls any wicked man on this side hell, it is lesse then his sin deserves. Ezra concludes thus of all the calamities with which the Jewish Nation was rewarded (Chap. 9. 13.) After all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less then our iniquities deserve, etc. And yet heirs was no little punishment; For the prophet Jeremia (Lam. 1. 12.) personating Jerusalem, calleth all to behold and see, if there were any sorrow like unto her sorrow, which was done, unto her where with the Lord afflicted her in the day of his fierce anger. As it be had said; You cannot make a parallel of the forsgives and sufferings of this people, with the sufferings of any people that ever were in the world. So then, theirs was not small punishment and yet his faith, Thou hast punished us lesse then our iniquities deserve. Le:
Let punishment go as high as it can in this life, it is less and lower then iniquity.

But in the life to come God hath a reward for iniquiety, suitable to it: Sinners shall then receive as much as they deserve: and because they cannot bear so much as they deserve at once, therefore they shall be for ever bearing it. Their reward shall be no more, nor at all less then sin deserves. God will not put so much as the least dram of sorrow into their balance more then iniquity hath put into it, and of that he will abate them nothing. He rewardeth him.

And he shall know it.

There is a twofold knowledge; first, by teaching and instruction; secondly, by sense, or experience. The latter is here meant, he shall have an experimentall knowledge. But what shall he know? He shall know or be convinced of these two things; which he would not learn before. First, that there is a wise and a powerfull providence of God; over-ruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed and appointed wrath, for the portion of all impenitent sinners; He shall know these things to his cost.

Hence note, first,

Wicked men will not know the evil of sin till they feel it.

The wicked might know this by instruction, they have been told as much againe and againe, but they would not believe it. Paul saith (2 Cor. 5. 11.) Knowing therefore the terror of the Lord, we persuade men. How did he know it? Paul knew that terror of the Lord, not by experience (for he spake of the terror of the great day, which day was not then come) but he had received instruction about it, and he believed it would be a black day to many. A godly man knows the terror of the Lord by the teachings of the Spirit in the word. But a carnall man will not know the terror of the Lords judgment, till he be summoned to Judgement. When the Prophets in the name of the Lord threatened the Jews, with a day of evil, 'tis usually added, then they shall know that I am the Lord. As if the Lord had said; They have been told this often and often, they...
they have had line upon line, and hewet upon hewet, ye would not know it, but they shall know it; I will teach it them another way: Seeing they will not believe the judgments which is both spoken and written in my books, I will write my judgments upon their own backs, and with the blood; I will write them in red letters, that he which readeth may read: and then they shall know that I am the Lord. So 18 ) David calleth down the wrath of God upon Zabulon.

Let them be confounded, and troubled for ever, ye, and perish. (Why?) That men may know that there alone is Jehovah, are most high over all the earth. God will not know the sovereignty of God, or they will acknowledge it, till they see such as them be confounded and put to shame; They never more (the men cast down). There is a Translation of this 19 ) which adds much clearness to the sense. From the time that is gone forth of Jacob and Israel, by morning shall it pass over, by night, and vexation only to understand and remember, that the hearing of them is vexation only to understand the report. The better they give the care, goes to the heart of spirit. Others render the prophet thus: if you take you morning by morning, is shall night; That is continually, it shall never be sent on this journey shall never be sent night and day. But why is all this vexation? And only vexation will cause men to understand of these things; and I give, when he shall make you hear, and make them understand doctrine, and that doctrine, which would the Lord, it is a good thing for the king, and the pricemans, and those that are in hand. Vexation, and that must be taught is doctrine, that ars and there is (why?)
and striking must goe together, and they who will not learne by words, shall be taught by blowes. Let sinners consider which is the easiest way of attaining knowledge, or in which of these two wayes they may attain knowledge with greatest ease. The Lord would teach us by his word, let us take heed we put him not to blowes; he would doe it by instruction, let us take heed we put him not to doe it by correction, yea by destruction. God will be known by all the world, the heathens shall know at last that he is the most high over all the earth. He rewardeth them and they shall know it.

Ver. 20. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

His eyes shall see his destruction.] Were it not enough to say he shall see his destruction, but his eyes shall see it? or how can he see without his eyes? To say a man sees, implyeth that he sees with his eyes. The Hebraisme is usuall in Scripture language, to make the sense more full; as to say, he hears with his ears, so, he sees with his eyes, is, he fully and plainly heares and sees. What shall he see? He shall see his destruction, his death, say some; his ruine, say others; we may say, his dammage, his breaking, Destruction is, and hath all these evills in it. His eyes shall see his destruction.

Note this from it, that the sight of evill is a griefe, so as well as the feeling of it is a paine.

Job had spoken much before of the misery of the wicked man; now he adds, His eyes shall see his destruction. The sight of destruction doubles the torment of it. Sorrow comes in at every sense as well as joy; joy comes in at the ear, so doth sorrow, joy comes in at the eye, so doth sorrow. As the good which is unseen afflicts little, so the evill which is unseen afflicts little in comparison of that we see. And hence usually great sufferings, especially the sufferings of death, men cover their eyes, as being better able to endure death, then to behold the preparations to or manner of it. The Apostle useth an expression, which (in the letter of it) carries this point clearly.

Eph. 11. 5. By faith Henoch was translated that he should not see death.
death. As if the greatnesse of the favour, lay not so much in his not dying, as in his not seeing of death, or as if that which troubles more then death is the sight of death. For though we conceive the seeing of death (in that place) is not strictly tied up to that fence, but one fence is put for another, and so we may expound Enoch's not seeing of death, by not feeling it, or by not coming to any neeresa, or at all under the power and into the possession of it; yet 'tis a truth, the terror of death is extreamly aggravated, when to our feeling of it, our sight of it is superadded: whether it be our own destruction, or the destruction of those we love, our sorrow is much abated when our eye seeth it not. That's compleat destruction, which is not only felt but seen. Salvation and Glory believed, take much upon the heart, but what will the sight of these things be? old Simeon desired no more, when he had attained but the sight of Christ, whom he had long believed and embraced by faith, (Luk. 2. 29. 30.) Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy Salvation. And while the Apostle Peter affirms that the Saints then living, did love and rejoice in Christ, unseen (1 Pet. 1. 8. When hoping not seen ye love, in whom though now ye see him not, ye rejoice) he therein intimates that Saints shall love & rejoice in him much more when once they see him. To see good hath so much of joy in it, that the joys of heaven are called, sight or visu. Now as the sight of good is to joy, so the sight of evil is to sorrow, the advance and heightning of it. His eyes shall see his destruction.

And he shall drink of the wrath of the Almighty.

To drink, notes the taking in of a quantity. He shall drink is, he shall be filled with the wrath of the Almighty. The word signifies heat of wrath, or such wrath as hath much fire in it. We commonly say when we see any one very angry, he has his heat in a heart, Wrath heats the heart; As the holy God, the heart of the avenger (Deut. 19. 6.) Left he pursue the guilty, while his heart is hot; that is, in the height of his anger. God the pursuer the wicked man while his heart is hot. He shall drink not only the wrath, but the heated scalding hot wrath.
Of the Almighty.

Shaddai, who is able to make good his word in the saddest effects of it. In the former verse the sense of seeing was afflicted; His eyes shall see his destruction: here the sense of tasting drink affects the taste. And he that drinks wrath hath not only store of it, but all that he hath, he hath it in him. Wrath is to some as the cloaths upon their back, to others as meat or drink in their bowells. Again, this drinking wrath may be considered two ways. First, That pure wrath or wrath alone shall be put into the cup of a wicked man; or secondly, that whatsoever he drinks, or how pleasant soever his cup is, yet wrath shall be mingled with it. He shall drink of the wrath of the Almighty.

Hence observe; first,

God hath abundance of wrath for wicked men.

He will make them drink it; he hath not only drops, but whole cups; flagons full, and whole vesseles full of wrath, yea he hath not only flagons and vesseles, but rivers full, even a sea full of wrath. As there is a sea of mercy, so there is a sea of wrath in God. The one as well as the other hath neither bank nor bottom. The wrath of God as well as the love of God is infinite. Wicked men shall drink, and have enough of it. What can be said more sadly of the state of a wicked man then this that he shall drink wrath, as drinking the love and favour of God in Scripture thows the happiness of the Saints in their fullest and freest enjoyments of him; so the drinking of wrath thows the misery of the wicked under the highest & fullest tokens of his displeasure.

Hast thou not brought me (saith the Church) to the wine cellar, or, house of wine, stay we with flagons (Can. 34, 5) with what? flagons, what, with empty flagons? no, emply flagons will not stay the Church, though they be flagons of gold; They must be full flagons; but of what? of the love, mercy, and kindness of Jesus Christ. These are the wine of his cellar. Stay we with flagons of love, saith the Church, you cannot stay and bear me up, unless you give me these flagons. Now as the Lord hath these cellars and flagons of wine, that is, of joy and favour for his people, so he hath flagons and cellars of wrath for sinners. This drinking of wrath is expressed in
Scripture not only in reference to past and present, but future evils. (Isa. 51:17.) The past afflictions of Jerusalem are elegantly shadowed under this notion; *awake, awake, and stand up O Jerusalem which hast drunk in the bowl of the Lord the cup of his fury; even hast drunken the dregs of the cup of fury, and poured them out.* There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand. He speaks to Jerusalem as made drunk with the cup of trembling; a little draught, or the drinking of a little, causeth drunkenness; Jerusalem drunk with the cup of the Lord's wrath, and there was none to guide her among all the sons whom she had brought forth, neither was there any to take her by the hand. Jerusalem could not stand alone, she was so drunk with the wrath of God, and there was none to take her by the hand to lead her. That is, she had neither King, Priest, nor Prophet, to comfort and support her in her affliction, or to consult and direct her what course to take that she might be delivered from it. And thus the Prophet Jerome sets forth the fury with which the Nations round about. (Jer. 25:15.) Take now all the silver that is in the house of the Lord, and the gold that is therein, and the Babylonians shall be made drunk therewith, and they shall drink and be drunken, and shall err, and be mad.* When I will send among them the sword, and the famine, and the pestilence, and they shall drink the wine in the cup; it was a cup of wrath of God, and they shall drink. The wine which they drink is not the blood of grapes, but the blood of their enemies, the sword draw not a drop of blood from our jaws. The cups of sorrow for us to drink. All who read this shall receive her mark, and be delivered from the wrath of God that is prepared against Jerusalem with indignation. (Rev. 14:19.) And the wine of the wrath of God's indignation, with Babylon is expressed by drunkenness. For as old pilots and sea men speak in the Lord's hand, which was on Babylon, and drank into the cup of the wrath of God.
have drunken of her wine (fayth the Prophet) therefore the Nations are mad. How did Babylon make the Nations drunken? Because the Babylonish Empire was an instrument which God used to execute his judgments upon others, and to cause them to drink deep of the wine of his wrath. So mystical Babylon had a golden cup in her hand, and she makes the Nations drunk with the wine of her spiritual fornication, that is, of her Idolatry, error, and superstition. Now the Nations having made themselves drunk with this sinfull wine of Babylon, shall be made drunk with the wrathfull wine of God. The sufferings of Jesus Christ, who tasted and took down all those evils which the sin of man deserved, are exprest by a cup, (Matt. 26: 42.) Father if it be possible, let this cup pass. He saw what was in the cup, and prayed thirst to be extinguished the drinking of it, or that it might pass away, yet with submission to his Fathers will, Not my will, but thy will be done. Christ took up and drank the suffering cup, that we might take up and drink the cup of salvation. Our sins and sorrows were the portion of Christs cup, that the favour and love of God might be the portion of our cup. The Lord (that is, the favour of the Lord) faith holy David, Psal. 16. 5.) is the portion of mine inheritance, and of my cup. My drink is the Lords love, his favour is mingled with my drink; Divine goodnesse sweetneth, and spice th my cup. The Lord is the portion of my cup. And hence the same David cryeth out (Psal. 36. 7, 8.) How excellent is thy loving kindness, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fountain of thy house; they shall be made strong to drink of the rivers of thy pleasures. Saints drink at rivers, and not only at pleasant rivers, but at rivers of pleasure; they shall have that which is sweet, and enough of it. Thus as the Lord gives his own people, cups and rivers, abundance of pleasures, so his enemies shall drink cups and rivers (that is abundance) of wrath.

Secondly Observe:

There is no avoyding of the wrath of God.

He shall drink of the wrath of the Almighty. How few, indeed none, would drink of this cup if they might be spared. Who

B b b b b 2 shirts
thirsts for a cup of wrath? who would so much as taste or touch it, with his lips? but the wicked shall; tho they have no mind to it, they must though it be nauseous, and their Baalam turn at the sight of it, yet they must drink it. They cannot be excused or dispenced with. This cup must goe round them all. As drunksards say to their companions, you shall drink, you must pledge us, we will power it down your throats else: So the Lord saith to his enemies, you shall drink, I will power it down your throats else. If Jesus Christ when he stood in the place of sinners could not be spared, shall any who stand in their own place as sinners, presume to be spared? What can they plead before God to excuse themselves, when Christ himselfe was not excused when he prayed so earnestly that he might. Every soul that hath not part in Christ, who drank the cup of his Fathers wrath, shall himselfe and for himselfe drink a cup of wrath.

Note againe;

All the evils that befall wicked men, proceed from, or are effects of the wrath of God.

This was noted before upon those words of the 19th verb. He distributeth sorrows in his anger; therefore I only name it here.

Ver. 31. For what pleasure hath he in his anger? when the number of his months is out of the way?

There is some difficulty in fitting these words to the former. There are three interpretations given.

First, The words are interpreted as freeland who should lay out judgment both against a wicked man and his family, why he and his shall drink the wrath of the Almighty. Is all this? 'Tis, because God hath no pleasure in him; be, that is, God cares not what becomes of his children: what pleasure, what delight hath God in his? they are (as it were) out of the case of God of his Covenant, and therefore let what will come, let him and his kin be, let all go as God regards it not. This carries a truth in it; are in a state of mercy and safety to take, pleasure.
so they and theirs shall surely perish, in whom God taketh no
pleasure: yet I conceive this exposition improper to this place;
which rather describes the state and spirit of a wicked man
when he dyeth towards his house, then the heart of God to-
wards him and his house while they live.

Secondly, The words are expounded as holding out an ar-
gument, that a wicked man (so living and dying) shall be
punished everlastingly. What do you tell him that God will
lay up iniquity for his children? If himselfe may escape the
fiurme and live all his days in pleasure, what cares he; For
what pleasure or pain hath he in his house after him? (there
is the same reason of both) If his house prosper, what plea-
sure hath he in it, or if his house perish, what is that to him
when he is not? Therefore unleffe there remaine an estate of
misery for himselfe in person after this life, the miseries
threatned his poortery when he dyes will work little on
him.

Thirdly, And rather these words give an account why God
not only layeth up iniquity for the children of the wicked
man, but doth also personally affliet him in this life, causing
his own eyes to see his destruction, and himselfe to drinke the
wrath of him the Almighty. And this account, or the reason
of this may be twofold. First, because (as was last said) his
children afflictions cannot reach him when he is gone: For
what pleasure hath he in his house after him? That is, no pleasure.
And as his joy, so his sorrow, as his comforts so his troubles
end in reference to all worldly things, whether they concern
his family, or himselfe at the grave. An dead man is not in a ca-
pacity to be affected or afflicted with what is done or suffered
in the world, as was shewed, Chap. 14. 21. Secondly, because
wicked men do not usually trouble themselves about the next
age, if they can but rub out their own time, let them that come
after shift for themselves. They do not study how to procure
the good of poortery, nor doe they lay to heart the evilis
which threaten them; as no evill threatened their own per-
sions, so much leffe that which is threatened upon their children
doth pressse their spirits. Many professed wicked men, yea
some who goe under the name of Christians, and make some
outward profession of the Gospel: are yet of the same temper
with.
with that Heathen Emperor, who having made haycock of all, and strew'd such trouble in his days; that it might be thought the world would end with him; yet he pleased himself with this apprehension, that he should then be out of the danger. When I dye, let heaven and earth mingle: if the world hold my time; let it break when I am gone. Such baseness and narrowness is in the hearts of some men, that they care not what the next age inherits. If God do not trouble them while they live, they will not trouble themselves with what shall befall their families when they are dead. Thus is learned Translatet renders. What is his study or care about his house after him.

When the number of his months shall be out of the mediast.

That is, when he shall dye: The words are a periphrasis of death; which we may significantly enough call a concise and number of our months. And as in general it is a description of death, so we may take it more specially as a description of early death. An immature death is most properly The cutting off the number of our months in the middle. The Pater Noster prayed: Take me not away in the middest of my days (P. L. 112. 24.) And another Psalmist: The wicked are taken out of their days, that is, the number of their months; let us cut off in the middest. Yet here I rather consider it as a description of death in general. What should come to his house, when the number of his months are cut off in the middest? That is, when he dyeth.

Hence note,

When a wicked man dye, he thinketh all his days are long and vast.

Nor is it any wonder that such take little care of others hereafter, seeing indeed they take no care what, shall befall themselves hereafter, if they may but have their own; to serve their lusts and sate their desires. We will (as the laying of some of them is thought) trust God for the next. In respect of him gives this counsel (Matt. 6. 34.) Take no thought for the morrow, for the morrow shall take thought for itself. That is, to morrow, or the time of it.?
enow upon you when it comes: ye need not foretell it, or take up the thoughts and cares of it beforehand: or to morrow will bring meat in it's mouth, as it calls to new expence, so it will offer new provision, do not trouble yourselves what shall be next; sufficient unto the day is the evil thereof, and sufficient unto the day will be the good thereof, you shall have daily bread. This counsell of Christ is farre from the wicked, They take overmuch and overmany thoughts for to morrow in respect of Temporals; but they take no thought for to morrow in respect of eternals; or if they do'tis about eternals of their own imagination, not of God's institution. Some wicked men are much upon that thought; or, their inward thoughts are that their house shall continue for ever, and step their hands after their own name (Ps. 49.11) they hope for a succession in their name forever, this is their project and the highest pitch of their expectation. They would seem to have much pleasure in their house after them, and to desire nothing more than the advancement of their children; yet their course proclaims to all good men, that as when they are dead they can take no pleasure, nor feel any pain in reference to their house, or those that are left behind them (which I take to be the most proper scope of this Text), so, that while they live, they have no due regard to their children, nor any pleasure in their house to provide for the real prosperity of it. When the number of their own months shall be cut off in the midst Wicked men are either altogether careless of the good of their house after them; or all the care they take is in evil to their house.

Further, From this circumlocution of death.

Observe;

First, Man hath his moments appointed or numbered one to him.

Though the most that any man can have are scarce a number, yet whatsoever any man hath, or shall have, are exactly numbered. Our times are in God's hand as in regard of the issues and events of them, so also in regard of the length or continuance of them: God teacheth man the spiritual number of his dayes, or the art of numbering his dayes spiritually, but he himselfe
himself hath numbered them (and that number he reserves to himselfe) Arithmetically.

Secondly, Observe;

Death is the cutting off of our moneths.

The moneths actually past, are cut off from the moneths which possibly were to come. Take the meaning of it yet more fully in the next point.

Thirdly, Observe;

God often shorteneth the lives of wicked men, and cuts the number of their moneths off in the middest.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those moneths which the counsell of God hath appointed him personally, yet many wicked (and some good) men are cut off in the middest of those moneths which God hath appointed to mankind generally. The dayes of the yeares generally appointed to mankind are three score years and ten (Psal. 90. 10) yet half mankind doth not live out halfe the number of these yeares: some have the number of these yeares or moneths cut off in mercy, very many have them cut off in wrath and judgment; God takes some away from the evil which is to come and God takes others away because of the evil which they have already done, or lest they should doe more evil. These observations have occurred in other parts of this booke, especially in the fourteenth chapter, and therefore I onely mention them here, referring back the Reader to a large discussion of them in those places.
Shall any teach God knowledge, seeing he judgeth those that are high? &c.

Job, Chap. 21. Ver. 27, &c.

Job having given his experience of the dealing of God with wicked men: now gives his approbation of it. He compteth all the wisdom of the world to direct a more convenient course or method, then the divine wisdom proceeds in for the disposall both of things and persons here below. Shall any teach God knowledge? The question is a negation: yea the question is full of indignation when he saith, Shall any teach God knowledge? He means that none can, and when he saith, shall any teach God knowledge? his meaning is, that his highest presumption for any to think he can.

Shall any teach God knowledge?

The words are eyther the conclusion of what was before disputed, or they are as a Preface to that which followes; some take them respecting as well the discourse that comes next, as that which went before.

Jewish Writers read the words thus: Shall any teach knowledge for God? As if Job's meaning were this: Doth God need any to apologize for him, or to take his part? needs he an advocate to plead his cause, and to assist him in the justification of his owne way, in giving out eyther good or evil? Shall any teach knowledge for God? and set out more plainly and clearly then he hath done, why some good men mourn all their dayes, and in the end of their dayes dye mourning; why some wicked men flourish all their dayes, and in the end of their dayes dye flourishing. Can any unriddle these dispensations, and render a more satisfying answer about them?

But I rather conceive the words according to our reading, not as a forbidding of that office, that any should undertake to plead for, or vindicate the justice and righteousnes of God in what he hath done, but as a reproofe of mans presumption in directing God what to do. Shall any teach God knowledge? As if Job had said, doth God need any tutor, or master, to teach

Hac semel...
him his lesson? needest he any to point him how to order the affairs of the world, what to do to the wicked, and what to the godly? surely he needs none to teach, nor so instruct him. So the words are a reproof upon Job's friends, whom he permittheth as over-daring about and intruding into those things which were above them.

These words, Shall any teach God knowledge, imply four things, which I shall draw forth into so many observations, and prosecute them in order as they rise.

First, Take the question, Shall any man teach God knowledge, as a downe-right negation, and then it gives us this instruction.

God cannot be taught.

Some men are so foolish that they cannot be taught, they are not capable; such a one ( we say ) is not capable to be Scholler, he is of such weak parts, of so shallow an understanding, that he cannot be taught. But God is so wise that he cannot be taught, he is indefinitely beyond the School. (If. 44. 13, 14.) Who hath directed the Spirit of the Lord, or who hath been his Counsellor? Hath taught him, and taught him in the paths of judgment, taught him knowledge, and showed him the way of understanding? This Prophet speaks fully to the fense of Job: and his Text man be a Comment upon this before us, and tell us what Job means when he saith, Shall any teach God knowledge? He needs none to make him understand, none to direct him the course of judgment; how to manage his affairs with discretion, or ducly to put his purpose and resolves in execution. The Apostle Paul takes up the same language (Rom. 11. 34.) Who hath known the mind of the Lord, or who is been his Counseller? O the depth of the riches both of his wisdom and knowledge! how unsearchable are his judgements, and his ways:
past finding out! For who hath known the mind of the Lord? Hath no man known the mind of the Lord? Yes, there is a minde of the Lord, which is known to man; there is a revealed minde of the Lord, a minde of the Lord which he hath made known: but besides that revealed minde of the Lord, the Lord hath a secret minde (as we may call it) or a secret will, he hath a cabinet, and close counsel lockt up in his own breast, which was never opened to the creature: Of that the Apostle faith, Who hath known the mind of the Lord? We know his minde, what he would have us doe; what to beleive, what the way to life & salvation is we know. He hath told us how we should honour him, and work out our salvation with fear and trembling. The Prophet reports some making that question, Wherewithal shall I come before the Lord, and bow my selfe before the most high God? (Mich. 6.6. They enquired, as if God had left them in the dark about the way of his worship, and service. No, saith the Prophet, (verf. 8.) He hath shewed that O man, what is good, and what the Lord requireth of thee. Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himselfe will do, that's a secret; Who hath known this minde of the Lord, or who hath been his Counseller. Thus again (1 Cor. 2.16.) Who hath known the mind of the Lord, that he may instruct him? But we have the minde of Christ. We know the minde of the Lord for our own instruction, but we know not the mind of the Lord for his instruction, or that we might instruct him. When man instructs man, he doeth but make his own minde known to him; but when God instructs man, he not only makes his own minde known to him, but knoweth his and so also must that man who takes on him to instruct God.

Secondly, When it is said, Shall any teach God knowledge? it plainly teacheth us; That God knoweth all things, or that he is infinitely & perfectly wise & knowing. He for whom no teacher can be found, or he to whose treasure of knowledge no knowledge, not the least mite of knowledge can be added, must needs be infinitely wise and knowing: for that is infinite to which nothing can be added, & from which nothing can be taken away. Now thus wise is God, thus knowing is God, he cannot admit more wisdome, therefore he is infinitely wise. God is the first rule,
the Supreme rule of knowledge; and wisdom: ye shall know knowledge and wisdom is himself. The wisdom of God is the wife God, and the knowledge of God is the knowing God: so that, as nothing can be added to God himself; so nothing can be added to the wisdom of God. For the wisdom of God is God; therefore he is perfect in wisdom and in knowledge. Job's argument that God needeth no teaching, is a demonstration of it. For among men, they that are most teaching how wise are they? how wise are they in their own thoughts (though indeed it be ignorance and foolishness enough what they think for) who think they are paid teachers of one who be taught? There are some men that think they need no teaching and are under a dearness and scarcity of knowledge. Some poore they have such abundance, that they understand all in school, beyond the Church, beyond teachers, beyond school, beyond help and ordinances, such as have their knowledge of themselves, do least apprehend themselves. And so they think they need not be better, draw a just conclusion that they were never good: so they who think they are perfect, may be continued to know nothing yet they are perfect.

When any say they are so rich in knowledge they know no more, I may say they need as much knowledge as they know no more. To know how poor they are in knowledge, how much knowledge need and want, how poor they are in knowledge. Now that they are so poor, he was abundantly knowing. Now that they think they know anything, God knew as they could know; he knew all things, what they are, and what their nature is, and what their motions.

About persons, He knoweth all their thoughts; and knoweth the thoughts of men, for he is and hath been from the beginning. 25. He knoweth every thought, what manner of thing they be. He knoweth all our motions of the heart: He knoweth our do; but all their secrets and purposes.

Thirdly, This immediately intimates, That...
Some men, doe even attempt, and take upon them the bold
ness to teach God.

What need this chiding question else? Why should Job
speak thus to his friends, unless he had discovered or at least
suspected such a spirit in them; that they had spoken or done
such things as did amount to, or might be interpreted a teach-
ing of God.

You will say, surely, no man ever attempted to teach God,
we indeed are taught of God, and that we shall be so is the
promise of the covenant of grace, Heb. 8. But did ever any man
goe about to teach God? He hath his chaire in heaven (as the
ancient speaks), that teacheth the heart of man; but where
have they their chaire, and where is their School, who under-
take to teach the God of heaven?

I answer, the teaching of God, may be considered two
ways.

First, Directly, and formally.
Secondly, Implicitly, or by way of interpretation.

Tis I grant exceeding rare that any rise to such a height of
boldness, as avowedly, directly, explicitly, and formally, to say
we can, or we will teach God: but there are many who say as
much implicitly, and by way of interpretation, that is, they
speak, hold or doe that which plainly implies a teaching of
the Almighty, or a taking upon them to direct his counsels.
For the justifying of this charge, we may cast such into two
sorts.

First, In reference to his word, some would teach the Lord
how to speak.

Secondly, In reference to his works, others would teach
the Lord what to doe.

For the former, there are those who would teach God
how to speake, by adding to, and diminishing from the word
which he hath spoken. That there is such a proud principle in
the heart of man, is plainly proved by those cautions given
both in the Law and in the Gospel. (Dent. 4. 2.) Ye shall not ad
to the word which I command you, neither shall you diminish
from it, that you may keep the commandments of the Lord your
God which I command you: 8e (Pro. 30. 6.) Addeth not unto his
word,
word left be reprove thee, and then be found a liar. Though we may adde a Comment to expalne the word of God where it is hard, yet we must not adde a supplement to the word of God, as if it were defective. One of the first things to be believed unto salvation is, that the word of God is sufficient, or contains all things needfull to salvation. The whole book of God, concludes thus; (Rev. 22:18.) If any man shall add unto these things, God shall ad to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. What fearfull additions and subtractions will God make concerning those who adde or substract from his word. The Lord foresaw a spirit in man to be medling with his word, else he had never made this Law against medlers with it. Now as he that reads any mans work and takes upon him to ad a line, or to dash a line out of it, he undertakes to teach the Author knowledge; much more do they who adde or diminish a line or word of the word of God. Yet many such there are who practice upon the word of God both by way of addition and subtration. Some have done this openly, and others cloely. Every carnal man doth this cloely, for he that would set up his lusts for a law, would surely blot out the law of God; he would make the commandments of God void, and rescind the statutes of heaven, who hath no mind to obey and submit unto them.

The Papists especially (besides some others) doe this openly. For they say, first, the Scriptures are obscure; therefore they would teach God to speak more clearly. Secondly, they say, the Scriptures are insufficient without their patchments of tradition, therefore they would teach God to speak more fully. Others have complained that the language of the Scripture is homely and bare, these would teach God to speak more eloquently. Nay, some have said, there are contradictions in Scripture, these would teach God to speak more truly; others complain, there are dangerous expressions in Scripture; and these would teach God to speak more warily. And these take upon them to teach God knowledge, about his word.

Secondly,
Secondly, There is also a generation who would teach knowledge about his works. They forbear not that first eternal work of God, election. We have their arguings set down (Rom. 9. 11, 12, 14, 15.) For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. The heart of man filleth here; is this work of God right? If God proceedeth in his election of men, Is there no unrighteousness with God? The wisdom and reason of man faith, Surely God should rather elect upon foreseen works, or faith, or perseverance in both. But God is otherwise; What then? Is there unrighteousness with God? God forbid: for he faileth to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. What do you tell me (faith God) of your will, my will shall be the rule of election; Yea, it is not of him that willeth, nor of him that runneth, but of God that willeth mercy. Thus the Apostle affirseth the absolute election of God. But still the heart of man is unsatisfied; as the Apostle saith in the next words; Then wilt thou say, why dost he yet find fault? for who hath resisted his will? If it be thus, may we not lay all the sin of man at God's door, and cast dirt at heaven: why doth God complain, if all be from his own will? Thus man would teach God knowledge; Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Shall the clay teach the potter how to make it, or in what form to cast it?

Secondly, Others have found fault with God, and would teach him knowledge about the work of creation. The Naturalist complained, that man was sent forth naked and helpless into the world, that other creatures had the advantage of man having natural armour and defenses which man wants. Such would teach God how-to create.

Thirdly, How often do men take the chair, and like great Doctors offer God knowledge about his work of providence. How many are there who think themselves wiser than God, or that they could direct him a better way for the Government of the world, then he is in. If they had the power, things
things should be in a fairer state then they are. They imagine against the Government of God much like Absalom against his father David's Government: O that I were judge in the Land, you should see what I would doe, what a world would I make? I would set all right. Such vain thoughts lodge in the spirits of vain men about the providences of God.

And not onely they who in this open manner contest with God, about his providence: but such also may be charg'd as taking upon them to teach God knowledg: who do but murmur through discontent, and are unsatisfied with his doing. When a man is displeas'd with what another doth, he thinks he could doe it better. All they who are displeas'd with or murmur at what God doth, say plainly in their hearts they could do things better then God, they could teach him knowledg.

Fourthly, From Job's question, as it carrieth not onely a Negation of the thing, but indignation at it.

Observe;

It is most sinfull to go about to teach God.

The height of pride, presumpaion is in it (presumption is the pinacle of pride) therefore the height of sin is in it. As it is a Great condescension in God to teach man knowledge, and to turne Tutor to the poor creature, So it is highest presumption in man to teach God knowledge, and to turne Tutor to his Creator. And as an attempt to teach God in or about any thing is sinfull and presumptuous, so especially (which the subject here handled by Job leads us to) to teach him about his distributions of rewards and punishments: and that in any of these five particulars.

First, To teach God whom he shall reward or punish.

Secondly, To teach God when he shall reward or punish.

Thirdly To teach God how or in what manner he shall reward or punish.

Fourthly, To teach God the measure, or how much he shall reward or punish.

Fifthly, To teach God the time, how long he shall reward or punish.

There is an intruding upon the prerogative of God in all these.
And the sinfulness of this intrusion may appear upon first consideration.

It, because it is an abasing of God: and a brightening of ignorance above knowledge, and folly above wisdom. This sets the Sun above the Sun, yea dark above the light. Man is not only in the dark, in the nest of ignorance, but he is darkness. God hath not shone in him, but he is light, and in him is no darkness at all.

What an affront, what an indignity is it for darkness to about to teach light? for ignorance to teach knowledge? a fool to teach the oracle of wisdom? The greatest of the wise among men is a fool to God, whose very foolishness (as the Apostle speaketh) is wiser than men. And are men now, the wisest of men trim teachers of God?

Secondly, What knowledge or light soever any man hath, receives it from God, and shall man teach God with his own knowledge? Man hath no knowledge of his own to teach God? What hast thou that thou hast not received? What is, or grace, what skill, what endowment hast thou that thou hast not received; and thou hast received it from God, &c. shall we receive all his knowledge from God, teach God knowledge? He is the Father of lights from whom is every good and perfect gift, &c. shall we be giving light to him from whom we receive it? David saith, In thy light we see light (Ps. 36.9.) And shall we think that God needs our light to see by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountain, and from the great feeder of all fountains, the sea, will any man carry water to the fountain, or make a conduit to supply the sea?

Thirdly, When man hath conceived as much light of knowledge from God, as he is capable of, so that his vessel is brim full, when like Paul, (who by his abundance, or great measure of revelation was in danger to be exalted above measure) he hath as much as he can bear; what is all that abundance but scarcity, what is all that fulness but emptiness, compared with that abundance and fulness which is in God. There is no shadow of a comparison between that light of knowledge which shineth out from God unto the most comprehensive man.
or Angel, to that which is in God, or rather to that, which God is, and shall any teach him knowledge? The Apostle said of all our knowledge on this side glory (1 Cor. 13.) we know but in part, and shall we who know but in part, teach him that knows all. What we know of God, and his ways, is farre lesse then that which we know not. The most of God and of his ways is (Terra incognita) not yet discovered to us, and shall they teach God knowledge, who know so little of God? Againse, that part which we see, or know, we see and see darkly, through a glass; that is, we see it only reflexively, or by some other medium, and shall we teach him that sees all things immediately, directly and intensively in their own nature? When Job had spoken much of God, he concludes (Chap. 26. 12.) 'Loe these are parts of his ways, but how little a portion is heard of him? But the thunder of his power who can understand? So that, when we have received the utmost knowledge of God, it is but in part, and but a little part, How little a portion is heard of him? So little that it is scarce discernable; so little that the Apostle saith, Knowledge (that is this kinde and degree of knowledge) shall pass away (1 Cor. 13.) The knowledge we have here shall be swallowed up in the knowledge that we shall have in that. For a drop of water in the Ocean; yet that knowledge which the blessed Saints shall have in heaven, will be but as a drop in the vast ocean of the knowledge of God. The knowledge we have here is little to that we shall have above, what a nothing seemeth to the knowledge of God who is above.

Fourthly, 'Tis sinful to teach God knowledge of his ways, because his ways cannot be known. Should we direct God which way to goe, who cannot finde out which he hath gone. (Rom. 11. 33.) How unknowne his judgements? and his ways past finding out? If the Lord be past finding out, then we must not find his ways. If we cannot finde out their perfection, not say there is imperfection in them, & the deeps of the wisdom and knowledge of God. The well is deep, to nothing to draw; we have no line long enough to bucket into the deeps of divine wisdom and knowledge. The Judgements of God are a great deepes.
the Judgement of man is but a shallow. We may quickly loose our selves whilst we labour to finde these wayes and judgements of God. 'Tis safest in every point of wisedome (but chiefly in such as these) To be wise, as the Scripture faith, unto sobriety (Rom. 12. 3.) and wisedome to sobriety is this (1 Cor. 4. 6.) To be wise according to that which is written. If wisedome to sobriety, be wisedome according to what is written, how sinfull it is to teach God knowledge, which is not onely besides, but against that which is written. That wisedome comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkennesse. 'Tis an excellent vertue to eate and drink to sobriety, yet that excels it, To be wise unto sobriety. Festus said to Paul, Thou art besides thy self, much learning hath made thee mad. They who are wise to much beyond sobriety, as any way to offer at the teaching of God, are indeed besides themselves, and much ignorance of their duty hath made them thus mad.

The fifth and last proposition which riseth from this question (Shall any teach God knowledge?) is this;

It is impossible that any better way should be directed then that which the Lord useth in governing the affaires of mankinde, or in the disposing of all things here below.

For, First; All the works of God are done in truth (Ps. 111. 8.) As the word of God is a word of truth, so all his works are works of truth: for his works are nothing else but the making good of his word, or his works are the image of his word. The truth of works is their answerablenesse to word. The works of God are answerable to a threefold word.

First, To his word of Prophecie. Whosoever changes God makes in the world, they hit some word of prophesie; All is done that what he hath spoken or written may be fulfilled.

Secondly, The works of God are answerable to his word of threatening. God threatens before he smites, and he never smote any man with rod or sword, with judgements or corrections, but according to his threatening.

Thirdly, The works of God are answerable to his word of promise. All mercies are promised; and every work of mer-
ey is the fulfilling of some promise. Now seeing all the works of God are reducible either to prophesies, threatenings, or promises, they are done in truth; and what can be better done then that which is done in truth?

Secondly, All the works of God are done in Justice as well as in truth, (Ps. 145:17.) The Lord is righteous in all his ways, and holy in all his works. The rebellious Jowes charged God with injustice, as it because the fathers had eaten few grapes, therefore the children's teeth were set on edge. And hence they inferred that blasphemous conclusion (Ezek. 18:25.) the way of the Lord is not equal. But faith the Lord, Hear ye the heart of Israel; Is not my way equal? are not your ways unequal? Though they complained, yet upon a due search they must needs acquit the Lord and condemn themselves. And though now many quarrel with the ways of God as unequal, unjust, and unrighteous, yet the conscience of every man shall give testimony to God in the day of the revelation of his righteous Judgement, that all his ways are righteous; and what can be better done then that which is done in righteousness?

But it may be said; Is it just and righteous that unrighteous unjust men should prosper and be exalted in the world, and that the righteous and godly should suffer and be afflicted?

Were it not better that the wicked should be always suppressed, and the godly always flourish?

I answer; The prosperity of the wicked, and the afflictions of the righteous, are no arguments of unrighteousness in God, but only of his sovereignty and wisdom. For

First, If God should arrest and punish all wicked men presently with visible judgements, mankinde would be confounded, and the ligaments of humane societie dissolved, for the greatest part of the world are wicked; therefore the wisdom of God doth so temper and moderate his Justice, that he punisheth the parts in such a method as may consist with the preservation of the whole.

Secondly, If present vengeance were taken upon all wicked men, we should walk by fight rather then by faith, and be terrified rather then persuaded to obedience.

Thirdly, If the Lord should be quick in his judgements
upon all wicked men, it would not appear how wicked some men some are. These considerations with many more which have been already offer'd and enlarged on the twenty ninth ver. of the twentieth Chapter of this book, besides what hath occurred in other places about the same argument, may satisfy any man who is but rational, that the Lord doth only act up to his sovereignty, and according to the dictates of his infinite wisdom, nor at all contrary to the rules of Justice, while he lets wicked men thrive, grow great and high in the world.

Again, as to the manifold troubles and afflictions of many righteous, neither doe these charge unrighteousness upon God. For

First, themselves acknowledge that it is good for them that they are afflicted; why then should standers by say it is evil. They finde the mercy of God in their afflictions, why then should any think God is unjust in afflicting them?

Secondly, their afflictions disingage them from the world, and cause them to live nearer to God, there is no hurt in this; trouble on earth occasions them to have their conversation more in heaven. What dammage is there in that?

Thirdly, the troubles which they meet with in this life, cause them so groane earnestly for the next life, present wants stirre them up to look at future enjoyments; a sight of which by faith and the expectation of which by faith is better then the possession of any outward present enjoyment. This can be no wrong to them.

Fourthly, though they be straitned with outward afflictions, yet God makes it up to them in spirituall consolations, there is no losse in that. So then, none have reason to murmur or complain either about the prosperitie of wicked men, or the pressures of the Godly. All is done in wisdom to the one, in mercy to the other, and according to the unquestionable prerogative of God in both.

Take this Corollarie from the whole;

Shall any teach God knowledge?

Then submit quietly to the will of God, let us imprison our own reason, that the will and power of God may have their
their libertie: while we give reason too much libertie, we
( upon the matter ) imprison the will and power of God.
Meere humane reason is no competent Surveigher of the wayes
of God: Not that any of the wayes of God are against reason,
but many of them are above our reason. The wayes of God
are ordered by the quintessence of reason, and that is not to be
found under every mans ( I may say not naturally under any
mans cap ) : and when we measure the wayes of God by the
standard and scantlings of our common reason, what a dis-
guise doe we put upon them? yea, how do we disguise God
himselfe? God is our maker, yet such make and form a jus-
tice for him like their own; a holiness like their own, a mer-
cie like their own; And then what a God will he be? My
thoughts are not your thoughts, neither are my wayes your wayes:
said the Lord ( 1 Sa. 55. 8.) And shall any reduce and shrinke up
the thoughts and wayes of God to their narrow and straitned
model? The Lord said of Adam in scorn when he attempted
a likeness to God: Behold the man is become as one of us (Gen.3.
22.) How doth God scorn them who would make his wayes
and thoughts as their own. Therefore let man dispute the
wayes of God no more, but submit quietly to his will.

First, In what he hath said, or to the rule of his word.
Secondly, In what he hath done, or to the righteousness
of his works. Aaron held his peace, he submitted when God had
slaine his two sons, ( Lev. 10. 3. ) And when that sad message
was brought to old Eli, that God would doe such things to
his house as should make the ears of them that heard the report
tingle, he onely said, God is the word of the Lord ( 1 Sam.3.
18. ) So, when the Prophet told Hezekiah from the Lord, Be-
hold the dayes come, that all that is in thine house, and that which
thy fathers have laid up in store until this day shall be carried to
Babylon, nothing shall be left, and of thy sons that shall issue from
thee, which thou shalt beges they shall take away, &c. When ( I
say ) he heard all this, what said he? even this; God is the word
of the Lord, ( Isa. 39. 8. ) He doth not repine, nor dispute the
case with God; What I give up Jerusalem the holy City into
the hand of Babylon? Shall my sons descended from David,
and of the seed of Abraham, fall into the hands of the uncir-
cumcised? We hear of no word from him, but that which
breaths humble submission, God is the word of the Lord, David was dumbe with silence, when God spake rebukes to him (Ps. 39.9.) There is no contesting with God; 'Tis fit our wills should be swallowed into the will of God, and 'tis our duty to say (as Christ did) Not our will be done but thine. The Psalmist invites all to a very sad spectacle (Ps. 46.8, 10.) Come, behold, What is the sight? what's to be seen? Come, behold the works of the Lord, what desolations he hath made in the earth. How are we to behold these desolations? we may and ought with sorrowful hearts, but we must not with discontented hearts (v. 10.) Be still and know that I am God. As if he had said, I know you will be ready to querie, why are the Nations shaken, and people made desolate? why are these changes in the earth? The Lord instead of answering their questions commands their silence; Be still and know that I am God? That's enough to quiet the thoughts of man. Some parasites have sacrilegiously flattered the Pope into this divine privilege; No man must question him, doe what he will, if he carry thousands to hell, who shall say, why do you so? 'Tis as dangerous to ascribe this to man, as it is to deny it unto God. If he shake the frame of heaven and earth, we must be still. For he doth in heaven & in earth whatsoever pleaseth him, and no man must say (displeasedly) What dost thou? or why dost thou so? He that upon those termes would know what God doth, or why he doth so, goes about to teach God knowledge. But Shall any teach God knowledge?

Seeing he judgeth those that are high.

Some read thus, Shall any man teach God knowledge where-wisethough these are high? As if he had said, shall they teach God how to dispose of, or deale with those that are high? So Mr. Broughton, Can a man teach the omnipotent knowledge, how he shall judge those that are high? As if this were the special case in which no man must meddle to dire & God, how to handle, & take a course with the great ones of the world. Indeed, God knows well enough how to deal with the great ones the high ones of the world, he knows how to pull downe the mighty from their seats and to break their power, he knows how to scatter their forces and confuete their counsels without receiving counsel from us. Shall any teach God knowledge?
how to judge those that are high? He hath ways and means to command (when he purposeth it) to effect that purpose. That is a good interpretation:

Yet we receive it, (and I conceive more clearly to the mind of the Text) as a reason of the former question, why not should presume, or why it is high presumption in any to teach God knowledge? The reason is grounded upon his prerogative and supremacie. He is the most high, and therefore must not be taught: he is the judge of those that are high, and therefore he is most high, and therefore he must not be taught by any that are here below. He that knows how to judge them that are high, is himselfe too high to be taught knowledge. Against these words, He that judgeth those that are high, are a periphrasis, or a descriptive circumlocution of God. To judge those that are high, is to be God.

He judgeth:

What is here meant by Judging?

First, To judge, is to discern, to look to, yea to look through the state and condition of a person or a thing. Thus the Lord judgeth those that are high, he discerns, he knowes them and their ways perfectly.

Secondly, To judge, is to give sentence or judgment upon triall or due process of law: when matters are assegued, and proved; the Judge gives sentence.

Thirdly, To judge, is to punish. So the word is used (1 Cor. 3, 1.) If we would judge our selves. There judgment may be taken for the judgement of discerning, trying, & examining (as well as of sentencing) as the Apostle said before, Let a man examine himselfe. If we would judge, that is, try and examine our selves, we should not be judged, that is, not afflicted, not punished, as it is said there; For this cause some are sick and must among you, and some are fallen asleep. Which sense the Apostle explains further, (v. 32.) But when we are judged, we are chastened of the Lord. To judge, is to chasen, or to punish. So here, seeing he judgeth, that is, punisheth, and layes his reaving hand upon those that are High.

But who are the high ones, that come under the judgement of God.

First,
First, Some by the high ones understand the Angels, who are the highest or first class of creatures. God did judge the Angels, he discerned and passed sentence upon them, and, They are held in chains of darkness, to the judgment of the great day, (7 Jude.) Hence some conceive that Job gathers his argument. Shall any teach God knowledge, how to judge poor creatures on earth? how to throw down, or exalt man, since he judgeth the Angels? The Apostle useth an argument near this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest; Do you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters? (1 Cor. 2. 3.) And he carrieth the argument yet closer to the point in the next verse; Know ye not that we shall judge Angels, how much more things that pertain to this life? Job might say also, know ye not that God hath judged Angels, those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the inhabitants of this inferior, this lower world.

Secondly, Others understand it of those who are high in wisdom, the highest graduates in Schools and Universities, the most learned Rabbis, and Doctors, the Sophia, the Philosophers of the world; so the sense runs thus; Shall any man teach God knowledge, by whom the wisest, the most knowing are taught, who spiest faults in the wisdom of the wisest, God is able to instruct all the Masters of knowledge, therefore he is not a learner, Shall any teach God knowledge, seeing he judgeth or correcteth those who are high, the highest in knowledge?

Thirdly, Rather by the high are meant such as are in high place and power, the Judges and Princes of the earth, who are so high, that God gives them his own side; I have said ye are Gods. Though they be thus high, the Lord judgeth them; therefore seeing it is the right of his sovereignty to judge the highest, even the Kings and Rulers of the world. Shall any teach him knowledge?

Hence note;

First, God judgeth the high ones.

The highest on earth are below God. Let all high ones remember,
her, that, There is one higher than the highest (Eccle. 5. 8.) One higher than the Kings of the earth (Psal. 89. 16.) King of Kings, and Lord of Lords.

Secondly, God discerns and shortly looks into the estates and actions of the highest in the world.

The high ones of the world, may put a skreen of secrecy between them and inferiors, they may draw a curtain between themselves and mean men, but they cannot put a skreen or draw a curtain between themselves and God, he judgeth those that are high; therefore he knoweth them. No man can give a righteous judgment either of things or persons till he know them. And though he that judgeth before he knoweth may possibly sometimés give a righteous judgment, yet he is always an unrighteous Judge. Shall not the Judge of all the earth be right, and be righteous?

Thirdly, No man is so high but God can punish and chastise him, yea ruin and pull him down.

He can make his sword reach the highest, and his judgments take hold of those that are strongest. (I Sa. 11, 12, 13.) *The Cedars and Oaks, the high walls and mountains, are men on high, yet the day of the Lord, that is, the day of his vengeance is against them all, and, The littinesse of man shall be brought down, and they shall run into the holes and clifts of the rock, to hide them from the presence of the Lord when he ariseth to shake terribly the earth. The Lord tells Job out of the Whirlwimde, That the high arme (that is, the strongest arm, or the arm raised up to strike) shall be broken. The Lord insulted over Lucifer in his heights: How art thou fallen from heaven, O Lucifer, the son of the morning, &c. (I Sa. 14.) Thy terrbleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clifts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence saith the Lord. (Jer. 49, 16.) The highness of man is so far from securing wicked men, that it rather makes them the fayrer mark for the wrath of God.

Yet let not the low ones think they shall escape, God judgeth the high ones, (say some) surely then he will not trouble
himselfe with those that are low, with poor and meane men; he will have nothing to doe with them; they shall not be taken notice of in the crowd. As if it were either unsutable or below the Majesty of God to punish meane ones, or as if their meanesse might plead their impunity. It is indeed an humbling of God to behold the highest; He humblyth himselfe (faith the Scripture, Psal. 113. 6.) to behold the things that are in heaven, yet he is pleased to humble himselfe (faith the same Scripture) to behold the things in earth, even the lowest things which are done, and the lowest persons which are here below. And as it is the prerogative of God to judge those who are high, so it is both his purpose and his praise not to let the lowest passe unjudged. The poorest believing Saint shall be accepted and rewarded, as well and as much as any believing Prince; who is not more believing nor more a Saint then he: And so there is not the meanest unbelieving son or daughter of Adam, not the poorest man or woman continuing in sin, but shall be judged as well as the highest. We find Bondmen as well as freemen Kings and Captains trembling before and running from the Lamb sitting upon his throne, (Rev. 6. 15, 16.) As it is the glory of God that he can make the mightiest Kings stoope, so it is the glory of God, that the eye and hand of his justice stoopeth to the poorest captive. God will not favour the wicked because they are great, nor spare them because they are little either in this world, or in that to come. He that dwells in a corner or in a cottage, shall no more escape, then the greatest Prince that dwellth in a Palace Royall, and sitteth upon a Throne.
One dieth in his full strength, being wholly at ease and quiet.
His breasts are full of milk, and his bones are moistened with marrow.
And another dieth in the bitterness of his soul, and never eateth with pleasure.
They shall lie down alike in the dust, and the worms shall cover them.

In the former verse Job exalted the Lord above man's teaching and controlling; Shall any teach God knowledge? seeing he judgeth those that are high. God is so wise that no man can teach him, so free and absolute in his power, that none may dare to control him. And as this appeareth from what Job hath formerly asserted, so also by that which followeth: he spares whom he will, and smites whom he will, for what continuance of time he will, and in what measure he will; he summons one to the grave, even then, when he is most likely to live, and when he hath least fear of death, when there is not the least symptom or appearance of the approach of that King of terrors, not any decay in nature to proclaim the return of the flesh to dust, the man is in his spring and prime, yet then he is cut off and dies. Meane while another (no man knowes why) pines and lingers out all his days in paine of body and trouble of mind, he lives and dies under wofull pressures of soul and body, of estate and relations, never enjoying any good, nor seeing good day to the end of his day. Thus Job exemplifieth his generall assertion concerning the sovereignty of God and his various dispensations toward men.

There are three opinions as to the common scope of these words; I shall touch at them, and then come to a more particular explication.

Most of the Greeke Writers understand these words as distinguishing the state of the wicked and the godly in this life.
One dyeth in his full strength, that is, wicked men have no trouble in their lives, no sickness when they dye, they goe gently out of the world, or as it is said in the 13th verse of this Chapter, In a moment they goe down to the grave. Whereas godly men usually live in trouble, and are tired out of the world with tedious and painfull diseases when they dye. Thus the words describe the difference of the godly and wicked in regard of their natural death. Whereupon they inferre that they must necessarily have a different estate after death. Wicked men (say these interpreters) have more happiness in their death then the godly, therefore the godly shall have a happiness which the wicked shall not have after death.

Secondly, Others take this to be Job's intendment, who having shewed before that poverty and riches are alike given to good and bad while they live; here affirms that death doth alike overtake weak and strong, sound and sick, young and old, such as are in a prosperous and such as are in a sad: and in an afflicted estate; death casteth away the one as well as the other: death carrieth an impartial hand, and hath a power full hand, the strong can no more stand in the hands of death then the weak, nor can the young or the rich make any better resistance when death assaults them, then the old and poore. One dyeeth in his full strength, etc. Another dyeeth in the bitterness of his soul. Death pitties none the one, nor doth it flatter the other; There is a truth and an usefulness in this interpretation.

Thirdly, Rather understand the words, as teaching us, that God according to the freedome of his own will and pleasure, and the usual tenour of his providence in outward things, handles neither the godly nor the wicked always in the same manner. One man let him be good or bad, believer or unbeliever, dies in his full strength, and in the height of his prosperity, another whether wicked or godly, dyeeth in the bitterness of his soul; Some wicked men live and dye in trouble, it is so also with some who are godly. This scope of the place makes good the assertion of the Preacher (Ecles. 9: 2.) All things come alike to all, that is, all worldly things. There is such a mixture of events, that no man can determine what any person is, either by what he enjoyeth, or by what he suffereth.
As the persons of good and evil meet are mingled in the world, so also are their conditions. Good men suffer evil, and evil men enjoy good: and again, good men receive good, and evil men endure evil. Thus Job holds forth the liberty which God useth as to the distribution of temporal good and evil, both to the evil and the good. So that he will not let us know how or by what thing that is before us.

One dyeth in his full strength.

He dyeth not only strong, but in the strength of his perfection, as we read in the margin: The perfection of every thing is the strength of it: and he is strong indeed who is in the strength of his perfection. The glory of young men is their strength. One dyeth at the height and top of the glory. The Septuagint renders this Original word which signifies perfection by simplicity: that which is simple is perfect. God who is most simple is most perfect, the simplicity of God is the glory of his perfection. One dyeth in the strength of his simplicity; that is, when the health of his body or his condition (as it was) unmixed; or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dieth in the strength of this double simplicity, when it were nothing unlike strength, nothing unlike prosperity, hath so much in the foot within his borders: when his light shines so clear, that there is no appearance of darkness in it, and when his comforts are so pure, that he hath no acquaintance with that thing called sorrow. Whereas he hath none about in his day, nor any taste of bitterness in his cup, then, even then is the strength of his simplicity he dieth. Some of the Greeks (I may tell) take the word simplicity in the word souresthodaisin the second sense rendering the:

He shall die in the strength of his folly: but I leave that under the cure of an unshy translation, and using that also which I mentioned last before, shall instruct only upon our own: One dyeth in his full strength. Which we may comprehend in the latitude of a threefold strength.

First, In the strength of his body, when he hath perfect health, and not only health, but much strength with it, some have health, who yet have but little strength.

Secondly, In the strength of his natural estate, affricate and
and relations: these are a man's strength, therefore the same 
word in the Hebrew signifies both riches and strength. Rich 
men are apt to idolize riches as their strength or strong tower, 
and so turn away from God, who is indeed our strength and 
our tower.

Thirdly, To compleat the fulness of his strength, we may 
adde, in the strength of his spirit when his mind is not trou-
bled, when he hath no disquietments there: a man may have 
much strength of body, and a strength of estate, and yet be in 
perplexity of spirit, and then he is so far from being in his full 
strength, that he is in much weakness. The spirit of a man 
(Saith Solomon, Pro. 18. 14.) (that is his mind and conscience 
being sound and whole) will sustain his infirmity; that is, it will 
cause him to bear up against all the sickness of his body, and 
afflictions in his state; But all the fulness of a man-made 
and the outward health of his body cannot bear up the infirmi-
ities of his spirit, or his wounded spirit. When Job saith: 
One dyeth in the fulness of his strength, we may understand the 
concurrence or complication of all these strengths: that man 
who hath a strong body, a strong purse, with peace and trans-
quility of mind, is in full strength indeed, yet saith Job, twist 
all these strengths, this threefold strength together, and though 
(Saith Solomon speaks in his book of the Preacher) a threefold 
coar'd is not easily broken, yet death will as easily break this 
threefold coar'd of life, as a thread of rope is broken, when it 
runneth (or smiteth) the fire.

One dyeth in his full strength.

This exposition is more fully given in the next words of the 
Text.

Being wholly at ease and quiet,

That is, at ease in body and quiet in mind; or at ease and 
quiet both in mind and body, yea in whatsoever else a man 
may be said to be at ease and quiet. The dyeth rich and happy, 
saith the Vulgar Translation: довольно вель сейт, say the Septuagint, rejoicing and abounding, saith a third. The Hebrew is, 
wholly, by being at ease and quiet, or as we render, being wholly at 
ease and quiet. All these readings center in one common sense,
that he dyeth when he is an as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

**Ver. 24. His breasts are full of milk, &c.**

The word which we render breast, is used but this once in all the book of God. I find some variety among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it. *Milk pails, His milk pails are full,* or, *His pails are full of milk.* So the words are a description of his outward plenty. The land of Canaan is called, *A Land flowing with milk and honey;* that is, a very fruitfull Land. To say, *a man milk pails are full,* is to say that he hath abundance.

Others conceive the word signifies those vessels, wherein either wine, oyle, or any useful liquor was preserved. This rendering meets the former in setting forth an overflowing prosperity in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath enough of the creature about him to keep him alive.

A third sort translates thus; *His bowels or entrails are full of fatness.* He is enclosed with his own fat (Psal. 17. 10.) and he hath much fat enclosed, his bowels are well larded, and his back is well larded. His Roamack hath served him to ease his meat, and the meat which he hath eaten hath served his Roamack. The man dyeth when he is in this good case to live. As the two former renderings pertain to the plenty of a man estate, so this last, *His bowels are full of fat, and oil.* His breasts are full of milk, appertain to the strength, health, and constitution of the body. Which forsoever of these we take, it completest well enough with Job's scope, yet our translation completest best with it, as also with the words which follow.

**And his bones are moistened with marrow.**

Which is only an amplification of what he said before, shewing a good habit and state of body. Marrow moist and fluid; blood flows in the veins, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the flesh, and marrow
marrow moistens the bones. The learned Physician calls marrow the means or food of the bones. The bones live upon it. So that when Job saith, His bones are full of marrow. He speaks the exact state of nature. 'Tis the opinion of a Prince in Phylosophy, That the marrow is not only the source and seminary of generation, but the very seate of life. So that, the body is then in its full strength when it hath store of marrow to moisten, supple, and feed the bones. And thus the Scripture elsewhere expresseth a strong and healthy constitution of body, (Pro. 3. 8.) Be not wise in thy own eyes, fear the Lord and depart from evil, it shall be marrow to thy bones; That is, it shall be that to thee which marrow is to thy bones. In opposition to which Solomon speakes of drying the bones, (Pro. 17. 22.) A merry heart doth good like a medicine, but a broken spirit dry eth the bones. The mind hath a powerfull influence upon the body. A cheerfull spirit is as good as meat or medicine. The body thrives and recovers by it, the body gathers strength and health by it: but a broken spirit (he means, not a spirit broken with godly sorrow, but broken with worldly sorrow and distracting care, a spirit thus broken) breaks the heart, and dries the bones. In a holy fast, the heart ought to be broken with godly sorrow, yet to those who keep such a fast, the Prophet makes this promise from the Lord; He shall guide thee continually, & satisfy thy soul in drought, & make fat thy bones (Isa. 58. 11.) There is a breaking of the spirit which drieth the bones, and there is a breaking of the spirit that fattens and moistens the bones. We read of a sweet vision which the people of God shall have (Isa. 66. 14.) When ye see this, your hearts shall rejoice. As the vision which Saints have in heaven makes their hearts rejoice, so God will give such visions as shall make their hearts rejoice on earth; and what follows, and your bones shall flourish like an heareb; That is, you shall have comforts both inward and outward, both for soule and body; not only shall your hearts rejoice, but your bones shall flourish like an heareb. Hearbs flourish when they have suitable moistnings, and so doe bones. And as showers moisten the hearbs, so marrow moistneth the bones. Thus Job tells whom he means, by the man who dyeth in his full strength, even the man who is wholly at ease and quiet, with his breasts full of milk, and his bones moistned with marrow. Hence
Hence observe;

First, That bodily health and strength are no defence against death.

Do not thinke you must needs live long, because you are healthy and strong; let not death be a stranger to you, because you are not acquainted with sickness; for, One death is his full strength. The abundance of riches is no defence against poverty, as Zophar spake, (Chap. 24. 22.) In the fulness of his sufficiency be feale be in stregthes. Now as a man who in very riche hath no ground to say in his heart I shall never be poore, because in the fulness of sufficiency a man may be in stregthes; so a man who is very strong, hath no reason to flatter himself in the hopes of long life, or to say in his heart, I shaull not dye till I am old and weak; For in the fulness of your stregthes ye may be in death. One dyeth in his full strength, and so may ye; nothing is any stop to, or can lay a barre in the way of death, but onely grace and holiness. For though they who are holy and gracious, dye as well as others, yea though many who have much grace die before they have attained to many years, even in the fulness of their strength, yet the Lord hath made a promise of long life unto those who are gracious and holy, but he never made a promise of long life to the hasty or strong. The Lord hath not said any where in Scripture, that, The strong man shall live long, but he hath promised long life to those who are of a gracious spirit and holy life. (Exod. 20. 12.) And the Apostle urging that duty upon children from the commandement, calls it the First Commandement with promise, (Eph. 6. 2.) that is, with an explicit promise, for every Commandement hath both a threatening and a promise implied in it, and annexed to it; but this is the first Commandement with a promise expressed, and that is a promise of long life. However thy father and mother, that is thy benefactors, and what thou mayst live long on the earth. So that, if any thing be a barre in the way of death, 'tis holiness; and if we had continued in perfect holiness, that had been an everlasting preservation against death. Death had never broken in upon us, if we had not broken the commandement of God. And now by how much any man doth more wickedly break...
commandments, by so much he is the more liable to the breaking in of death. As for the strength of any man, though a Sampson, this great Leviathan Death, counts it but as straw, and the soundest purest health, but as rotten wood. There are no sorts of Zerubiah too hard for death; nor doth death stay to take men at an advantage, when they are weakened with age and sickness, or as Simeon and Levi did the Shechemites (Gen. 34. 25.) when they are old. Death doth work easily and as speedily in health as it can in sickness, in strength as well as in weakness, when we handle the sword, as well as when we lean upon a staff, in the prime and summer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arrest of death, because he is healthy, young or strong; these pleas beare no weight with God, because God hath made no promise to them. We can plead nothing but our integrity, uprightness, and holy walking with God. So Horebiah did, when he received a message with the sentence of death from the Lord, (Isa. 38. 2, 3.) He turned his face toward the wall, and prayed unto the Lord, and said, Remember now O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. Upon this plea his days were lengthned, and a prohibition was issued out from the high Court of heaven to stay the proceedings of death. Thus the promise of wisdom runs (Pro. 3. 2.) My son forget not my law, but let thy heart keep my commandments, for length of days, and long life, and peace shall they add to thee. The Hebrew is, years of life, which may be understood either as an addition, to note the certainty of the promise, or as an explication of the promise. Thou shalt have length of days, that is, many days, and years of life, that is, comfortable years; for some have long days, and yet but short lives; a man liveth no more years indeed, then he liveth comfortably. So that when wisdom faith, long life, or years of life shalt they add to thee; the meaning is, thou shalt have a life not only long but pleasant, or a life as full of peace as of days and years. What the Moralists said of an idle life, That is is the burial of a man alive, an idle man is a living man buried: that I may say of a troublesome miserable life, It is the burial of a man alive. A miserable man is a living
man buried. And how many are there who prefer death before a miserable life. Therefore faith was, my son, forget not my law, but let thy heart keep my commandments, and they shall add to thee (that is, Thou so doing, God will add to thee) long life and peace. Only grace and holiness have the promise of long life, they are a defence against death, but as for strength and health, breasts full of milk and bones full of marrow, they have no promise of life, nor are they any stop to the power of death, but rather render a man the faster mark, and the sweeter morsel for that King of terrors to bit and feed upon. And from this general truth, we may draw down these two deductions.

First, Then prepare for death, though you have no appearance of death upon you.

When you survey your bodies from head to foot, and cannot see the least shadow of death, nothing looking like death upon them: yet, I say, prepare for death; for, as death in his full strength, when there is no symptom of death to be seen upon him. When we looke upon some men we may see (as he said of a sad time) many images or representations of death, we may see death in their dim eyes, in their pallid hands, in their trembling knees, and wither'd faces, we may see death looking in at their windows, and out at their windows. Look upon others, they have no signe of death, nothing that looks like death, yet let such prepare: for one death is as full strength. The Preacher (Eccl. 12.1.) exhorts young men to remember their creature in the days of their youth. And he gives a forcible reason for it there: but I shall give another from this Text. The reason which he gives, why young men should remember their creature is, Because there are evil days, the years drawing on, you shall say, we have no pleasure in them; Because the time of spiritually better estate now in your youth, for the evil estate is coming, old age with its terrors and weaknesses and infirmities is coming, yea it is here upon you, therefore make haste, up and be doing in all. This is a good argument, why we should remember.
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tour in the dayes of our youth, because evill dayes are coming. Yet take here another, if not a more presling argument. Remember your creation in the dayes of your youth, because those evill dayes may never come: you may be taken off in your good, yea in your best dayes: you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he speaks there, when the clouds doe not return after rain, when the keepers of the house stand fast, &c. So then as they that are young and strong have reason to prepare for death, because evill dayes are coming: so they are to prepare for death, because it is very questionable whether ever those evil dayes shall come, or whether they shall ever come to those evill dayes, they may die in their good dayes, in their best dayes, in those dayes wherein they say, we have pleasure, all manner of pleasures in them. For as Job here affirmeth: One dyeth in his full strength, being wholly at ease and quiet.

A second deduction is this:

Death doth not observe the laws of nature, but the appointments of God.

The law of nature saith not that a man is likely to dye in his full strength: the law of nature sets death at the greatest distance from those men whose breasts are full of milk, and their bones marrowed with marrow; the law of nature saith to death, goe to the wrinkled face, to the dry bones, to the dry breasts, meddle not with this young man, touch not this beautiful woman he or she is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let these alone. Oh, but death will not receive these commands, death will not observe the lawes of nature, but the appointments of God, who is the Lord of nature. It is appointed for all men once to die; And as God hath appointed all to dye, so he appoints the seasons of death; and the seasons which he appoints, are as various as the kinds, occasions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the strong, the healthy man prisoners to the grave as often as the weake and sickly. One dyeth in his full strength.

Secondly,
Secondly, As these two verles are a description of the outward prosperities of man.

(Observa)

That, As bodily health and strength are no defence against death, so riches are not.

Your pailes full of milk, your vessells full of wine and oile, your shops full of wares and goods, your purses full of Gold and silver, your lands flocks with corn and cattell, and your selves wholly at ease and quiet in the possession of them, cannot Have off death one minute, one moment. The rich man's houes were full, yet the word came; Then souls, this might thy soul shall be required of thee(Luke 12.20.) & then whose fad all these things be, that thou hast provided? They can be no longer thine, nor thou thine. Whose shall they be? Though thou hast not made thy Will, nor hast any will to make it; yet they can be no longer thine; Thou cannot not bribe death to depart; Riches avayle not in a day of wrath. One dyeth in his full wealth, when his payles are full of milk, and his vessels running over with wine and oyle.

Ver. 25. And another dyeth in the bitterness of his soul, and never eateth in pleasure.

This verse stands in opposition to the former: The Text in strictness of Grammar may be read thus: Another dyeth in a bitter-mind, or in a mind of bitterness. And this may be understood both of good and evil men: Some godly men dye thus, many wicked men dye thus, both or either may dye in the bitterness of his soul. What's that? or when is the soul so bitter. The bitterness of the soul, is the carefulness, sadness, and uncomfortableness of it. Some bitterness is soul-miery and sorrow. Afflictions are compared to wormwood and gall; (Lam. 3.15.) He hath filled me with bitterness, he hath made me drinken with wormwood. What he means by both is clear (v.19.) Remembring mine affliction and my misery, the wormwood and the gall. Godly sorrow is also expressed by bitterness(Zach. 12.10.) In that day the Lord will cause them to mourn, and they shall in bitterness as one that mourneth for his first born. To be in bitterness is to be in sorrow; not only
in worldly sorrow, but in godly sorrow, in that sorrow which worketh repentance not to be repented of. Sorrow is a bitter cup: worldly sorrow is a bitter and a deadly cup: Godly sorrow is a bitter, though a wholesome and a medicable cup. Spirituall, naturall, and worldly sorrow, are as bitterness to the soule. Death hath its peculiar sorrows (The sorrows of death compassed me about, saith the Psalmist, Ps. 116. 3.) and so hath life. Many dye not onely the sorrows of death, but in the sorrows of life: that's the intendment of Job in this place, while he saith, Another death in the bitterness of his soule;

And never eatest in pleasure.

Or neerer the letter, He eatest not in good. In eating there are two things considerable: first, the meate, and secondly, the sauce. Some have meate to eat, but they have no sauce with it. Good or pleasure is the sauce of our meate. A dinner of lawre herbs is sweet with this sauce, and a stalled oxe without it, is not. And this sauce is in the eater's heart, not in his dish. He that hath not sauce there, though he have both meate and sauce in his dish, yet though he have a song and musick at his Table, yet never eatest in pleasure. There is a threefold pleasure: first, sensefull: secondly, spirituall: thirdly, sensitive. All sensefull is sinfull pleasure. Job speakes not here of such a man as dyeth in the bitterness of his soule, and never eates as a glutton or an Epicure (whose businesse, yea whose religion it is to serve his belly and please his palate whose onely care it is to keepe his skin fayre and body fat, I say he speakes not of such a one who never eates) in sinfull sensual pleasure. Again, all spirituall pleasure is holy pleasure. As the former is too low, so this is too high for Job's scope in this assertion. He speakes not here of a man who dyeth and never eates in the pleasure of divine love and heavenly enjoyments. To eat in this pleasure, is the peculiar portion of Saints. So then, the pleasure here meant is the third, mere sensitive pleasure. Some dye, and never eate in this pleasure; that is, they eate but left an bitterness in what they eat. Their pleasures are so distempered with such ane, or their spirits are so distempered with sorrow while they are in heathe, that they finde...
finde no favour, no relish in what they eate. The best prepared meats are to them but as a dry stick, or the white of an egge. I cannot (faith one) taste my meat, I eat this; & I eat that, but I taste neither; or if I taste what I eate, and find it sweet to my palate, yet I have such sour sauce with it, so many afflictions pres my spirit, that pleasant bread is as Gal. & Wormwood to me. I never eat in pleasure. We are (I conceive) to understand the use of this natural sensitive pleasure which man takes by the ordinary blessing of God in the use of creatures. This is denied to many, they eate not in good, and it may therefore be said, as the Septuagint render here, They eate no good. How good forever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleasure, though they sit every day at full and well furnished Tables, whose bodies are affected by sickness, or their minds with sorrow; so there are many of whom it may be said, that they never eate in pleasure, because they have but little of any thing and nothing of that which is pleasant to eate. A rich mans bread may sometimes be called the bread of adversity, and his water the water of affliction, but an extreme poore mens bread and water are always so. What pleasure have they in their lives, who can hardly be sayd to live; or what pleasure have they in eating, who are onely preserved from starving. Such pitifull poore ones are literally in Job's Text; They die in the bitterness of their souls, and never eate in pleasure.

Hence observe;

The difference which God makes among men, even in answerable things is very great.

One lives and dies in his full strength, wholly at ease and quiet another, never eats in quiet, nor knoweth what it is to be at ease; one hath pleasant bread prepared for him every day, and he dayly eats in pleasure; Another doth not onely eate the bread of sorrow, (Ps. 127.2.) that is, bread gotten with the sweat of his face, with hard labour and care, but he eatch his bread with sorrow. As the sheepe of a labouring man, (Eccl. 5. 12.) so the bread of a labouring man is usually sweet to him; whether he eate little or much, yeteven to some labouring men their bread is not sweete.
We may draw up these four conclusions, about the state of man in this life.

First, *There is no man who hath all pleasure, or nothing but pleasure in this life;* For though it be said in the former verse of one man, *he is wholly at ease and quiet,* yet we must not understand that strictly and precisely, as if any man ever lived who met not with some trouble or pain, at one time or other before he died. No man ever arrived at such a degree of worldly happiness, as never to feel any cross in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in spiritually, so neither is the life of any man whether good or bad absolutely perfect in temporals. In the next life, there will be no mixture in any man's condition: They who are miserable shall know nothing but sorrow; and they who are happy shall know nothing but pleasure. But in this each state hath a taft of both (though as the elements in the mixture of bodies) some one be predominant.

Secondly, *Most men have less pleasure than paine, more ill days than good days in this world.* The life of man here is at best but like checker work, which hath a black and a white, or like a bitter sweete, or like twilight when *tis neither dark nor light, but usually our lives have more of the black, then of the white in them, more of the bitter then of the sweete, of the darke then of the light. The part predominant is most commonly the worst. Hence the third conclusion.

Thirdly, *Most have little pleasure, but trouble and sorrow very much.* Their evil days out-number their good, and their sorrowes out-weigh their comforts. They have doubled sorrowes, or sorrow upon sorrow; They have but single comforts, here a little, and there a little; now a little, and then a little.

Fourthly, We may conclude with the Text, *That some have no pleasure at all.* Yet this conclusion as the Text whence it iseth is not to be understood strictly. No man (I believe) was ever so miserable whether in regard of his body or estate as never to enjoy the least pleasure; for as there is no perfect happiness in this life, so there is no perfect misery in this life: The perfection of both is reserved for the next. Such a state of
miserly as hath not the least mixture of good in it, is the portion of wicked men in hell. And such a state of pleasure as hath not the least mixture of evil in it, is the portion of the Saints in heaven. Yet some there are who have so little pleasure and joy in their lives, that we may according to common understanding conclude of them, That they live in pleasure. That which is very rarely done is required, is (said in another language) never to be done or enjoyed. Hence take this twofold Admonition.

First, Let such see the mercy, and the gracious dealing of God, with them who eat every day or very often at tables. How often do we sit down at our tables, and one more sweet to us? God fills our hearts not only with gladness, but mould with our selves, and possibly of better fare, eat ashes for bread, and mingle their drink with as Job speaketh, Never eat in pleasure.

Secondly, If this be the lot of some, that pleasure; let them be admonisht who come not always in pleasure; who if they have a hard day of it, a short meal of it; if sometimes out of seat, and their stomachs by now and then in pain, presently murmur. Shall any repine at grünes which come but hear of others that never eat in pleasure?

God doth us no wrong, if he giveth, withhold, or row, he doth us no wrong, if he letteth, and dye in the bitterness of our food. They come not thing but sin, and then, what is the extent as the wicked doe nothing but sin, they doe, therefore God is not in it with all they have. While there is a mere mercy that is, it doth not wrong a man, is done, what reason have we it is false. If there were no other severest dispensations, than a blow of our own spirit. 'Tis an evil, for the effects of it. The bitterness thereof will endure.
and while we do so much of that wherein God taketh no pleasure, we have causeth to expect but little, and to justify him though we should never ease in pleasure.

Ver. 26. They shall ly down alike in the dust, and the worms shall cover them.

Thereis difference among men while they live, and in the manner of their death; one dyeth in his fulf strength: another dyeth in the bitterness of his soul; but they shall ly down alike in the dust. When we are removed by death, these differences will be removed. To ly down in the dust, is to dye; and we read of the dust of death, Psal. 22. 15.

They shall ly down alike.

The Verbe signifieth to unise or joyne together, the Adverbe which is here used, hath four significations in Scripture.

First, 'Tis needeth alone, or without company, (Job 34: 29.) When he giveth quietness, who then can make trouble? and when he hiddeth his face, who then can behold him? whether is he done against a Nation, or a man only; a man alone, that is, a single person.

Secondly, Usually it is translated together, or with company: So (Ezra 4: 3.) The Jews refusing the help of Tobias and Sanballas said, We will build together. Their meaning is not, we and you will build together, but we Jews will build together by ourselves, we will not mingle and incorporate with you in this work.

Thirdly, The word is expressed, by wholly, or every whit. (Job 10: 8.) We translate, Thy hand hath made me, and fashioned me together round about; that is, thou hast made me wholly, or every whit, one part as well as another, my hand as well as my head, my little finger as well as my foot, is of thy making.

Fourthly, It signifies alike, or one as well as another, (Psal. 33: 15.) The Lord from heaven beholdest all the children of men, he fashioneth their hearts alike; not that all men's hearts are alike, or of one forme and fashion, for if they were, their way, their course, and their end would be alike, but he Lord fashioneth their hearts alike, that is, as he fashioneth the heart of one man,
to the heart of another; 'tis as easy with God to fashion the heart of the greatest Prince, as of the meanest Plebeian. The Lord is the fashioner of all men's hearts, and he alone can fashion the heart.

We render the word here in the fourth or last sense, They shall lie down alike in the dust: that is, they shall all lie down in the dust, and in the dust they shall be as one. Yet some render it in the third sense, They shall lie down every whirly in the dust: that is, all their pride, and pomp, their beauty and strength shall lie down every whit and wholly in the dust, they shall not save nor deliver the least piece of themselves from the dust of death. Again, others read it in the second sense, They shall lie down together in the dust: that is, good and bad, high and low, rich and poor, weak and strong, beautiful and deformed, shall be tumbled and mixed together in the grave. Death and the dust make no distinctions of men: and they unmake (as to corporals and externals) those that were. Though every man should have (as many have) a distinct grave when they dye, as they had distinct houses and dwelling places while they lived, yet the grave quickly blots out all distinctions. So that they who were farre enough aunder in state and manners and affections while they lived, may yet be said when they die, to lie down alike together in the dust.

And the worms shall cover them.

We have here only a further description of the dead. Thus the Prophet speaks of the proud Babylonian, (Isa. 14. 11.) Thy pomp is brought down to the grave, the worm is spread under thee, and the worms cover thee. Those words are a holy scorn cast upon the funeral pompes, in which Kings, Emperours, and mighty men were wont to be buried. Their carrasses had curious Carpets and fine linnen spread under them, and laid upon them: they were embalm'd, spiced and perfumed, yet faith the Prophet of a chiefe one, Thy pomp is brought down to the grave, the worms are a Carpet under thee, and the worms are a covering over thee. Thus here, The worms shall cover them. Dust shall be their down bed, and worms shall be their bedclothes. The body alive is but living dust, and when a man
dyeth his body first returns to, and then turns, or is resolved into dust. Living man is but a worm, and when he dyeth worms come about him, and come of him; The worms shall cover them.

From the whole verse observe,

Death makes no difference among men.

While men walke upon this dust their distances are many, but when they lye down in the dust they are all alike, or they lye down alike. Death is the great Leveler. And they who, indeed, are so, seem, like death, to act more for the dissolution of the world, than the reformation of it. Men will not be fit to live in an equality, till they have been first made equal by death. (Eccl. 2. 16.) How dyeth the wise man, as the fools? Moral wise men dye as fools, ye spiritual wise men dye as fools, as to their state in death, though there be the greatest unlikenesse between them as to their state beyond death. As godly wise men and fools, are not, as to spirituals, alike in their lives, so after death they are everlastingly divided as to eternals: yet the fool and the wise, good and bad are alike, as to their present entertainment in and under the Dominion of natural death. To clear this a little further, Man may be considered in a threefold state.

First, In the state of this life; here, they are both alike, and unlike. We see some good men prosper, & so do many wicked; We see unjust men sometimes troubled, and so are the righteous often. Thus they are alike, and run parallel in their outward condition. Againe, here we see a godly man afflicted, and the ungodly prosper. Your next prospect may be an ungodly man mourning, and the godly rejoicing. Thus they are unlike, and run crosse in their outward condition, as to this life.

Secondly, Consider them in reference to the death of the body, of which this Text speaks, as to that good & bad, one and other, are all as one; you cannot distinguish between the dust of holy and unholy men, you cannot read the difference of sin and grace upon their graves. In this they are alike.

Thirdly, Men may be considered in reference to the state of the next life, there they are unlike, and there they shall be utterly
utterly unlike forever; There they shall not ever meete in any inheritance or likeness of life anymore. In what condition death finds men, judgment shall deal with them. There is no worke nor device in the grave, for the succeeding or altering of any mans condition. As one died, so shall all rise, and then all shall be dealt with by the open rule of justice, even according to what they have done or the integrity of his good or whether it be evil. The Lord shall judge the difference between his people and the enemies tabile in temporals, he hath distinguished even in this life. (Mal. 3. 18.) Then shall be the difference between the righteous and the wicked, that doth not referre only (as it were) to the spiritual, and righteous in the world to come, but to many or change which the Lord would make to his judgments upon the wicked, and those which are righteous. Then the Lord made different his people and the Egyptians by such a kind of act and by drowning their huge Army in the sea in all dispensations wrought with such a ease to right, and discern between the wicked and the righteous. The difference between the righteous in their soul-state is always great, but it is not visible to the earthly eye to see such a sight. Yet a thousand would see the difference and value different the righteous, and that the world was not in want. The Lord made a way, and the wicked were filled up that they appear manifest in their deeds, that the chief of the damned shall see damned; Not shall again in the enjoyment of
Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked?

Have ye not asked of them that goe by the way and doe ye not know their tokens?

Job now prepares and buckles himselfe to draw up his Conclusion, not only to what Zophar had lately spoken, but generally to all that had been spoken by any of his friends from the beginning of the disputation.

Behold I know your thoughts.

Job seems to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; Behold! He might well put A Behold before this; for 'tis a wonder. Come see a man (said that woman with admiration, Job. 4. 29.) which told me all things that ever I did. And we may say with no lesse admiration, Come, behold a man that can tell us what we think. A man who not only heareth what men are speaking, but seeth what they are thinking.

Behold (saith Job) I know your thoughts.

The Hebrew word which we render thoughts, is not meant of any ordinary transient thoughts, which slip in and out unregarded; but of settled thoughts, well wrought thoughts, thoughts made up and curiously formed into conclusions or resolutions. It notes a kind of Art in thinking, though to think be a naturall work, yet there is nothing wherein man acteth the Artist more then he doth in thinking; In this much of the Hellish black art, and in this much of the heavenly and holy Art is exercised, though in neither of them it be shew'd. Thoughts are close, secret worke; and yet there is much art in hiding this art of thinking, or at least in hiding what we have thought, till the seasons of discovery. Job

speaks:
Chap. 21. An Exposition upon the Book of Jos. Vers. 27.

speaks as if he had prevented his friends discovery and without their calling, could tell what they had been.

Behold, I know your thoughts.

The Seventy translate, Behold, I know your purpose, as if a man whose intentions and designs are supportable to us; We know you will enough. And this is as much I know your thoughts.

But it is not the sole Privilege of God to know thoughts? Is not the heart his sanctuary? a Chamber, none can unlock or look into but the soul itself; Is not the heart? I search the heart. And what is the heart? searcheth? or what doth God search? in the heart is nothing else but the treasury of our soul. God searches for nothing else there but what shall be simple, as they are in our meditations, or complex are in our affections. David acrib. (Ps. 139. 1, 2, 3.) O Lord, thou hast searched me.

Then knowest my down sitting and mine upstanding motions; but is that all? No, but standest, my thoughts afar off. Our thoughts are even before they are, our thoughts are with them, they are not thought yet then they are thought to us when we are thinking them, even our thoughts are as audible to God as when he hears the language of our spirits, when our tongues are silent. Wherefore doth not his language, (1 Cor. 14. 11.) to the learned man is a Babel, in the words, in regard to his thoughts of unutterable words, of unutterable things, while he is in his mind, some do not this therefore, never so crude or unlearned, to discover, but the Spirit of God knoweth them and by the power of Christ in the Gospel, The

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Matthew 12:25. Luke 5:22. And this was an unanswerable argument of his divinity, or that he was God. Only God or (as Christ was) God-man, can reach the thoughts of man. That's an eminent Text (Joh. 2:24, 25.) Jesus came to Jerusalem, and many believed in his Name; when they saw the miracles which he did, but Jesus did not commit himself to them: That is, he did not trust himself with them, or (according to the letter) he could not believe himself into the hands of those believers. But why did not Christ commit himself to believers? Sure if Christ might be safe in the hands of any men, he might be so in the hands of believers. The Text gives the reason: Because he knew all men, and needed not that any should testify of man; for he knew what was in men. Christ would not believe these believers; for though they had a fair outward appearance, and made profession, yet he knew what was within as well as what was without; and he knew that all was not right within: he knew that many of their hearts were nought and rotten, and therefore could not trust himself with them. And he needed none to witness this concerning them, for he knew what was in man; he saw the fallens of their hearts through the covers and visards of their fayest professions. And to do so is the privilege of God alone.

Doth not Job then usurpe and intrude upon it, while he saith: Behold, I know your thoughts.

I answer: Job doth not here take upon him, or assume to himself a power to unlock their hearts, and see immediately what thoughts lay there; he was more holy, and more humble, than to boast thus beyond his line. His meaning is only this: I know your thoughts; that is, I do easily collect what is in your hearts, what is in your breast: though you do not speak the thing directly, yet I perceive your meaning well enough; I know what you would have me understand and take to myself by your so often repeating and insisting upon the destruction of wicked men, and the overthrow of the ungodly; I know that in all this you mean me: you think that I have been overthrown as a wicked man, and that I have been destroyed as an ungodly one; your discourse hath so often fallen and insisted upon that point, that now'tis easy to conjecture what you think of me and my condition; though you hover.
hoy." In generall, and speke in a third Parton, though you do not bring it home to mee & say, Thou art the man yet I perceive clearly what and whom you drive at. And thus with men can somewhat more than guesse at randoome what the special thoughts of other men are, by those things which they do speak generally and alafore. So then while you work, I come to a conclusion, I know your thoughts: we see it clearly apprehend without any farther explication, whether all this tends which you have been speaking at, what you drive at; what eyes at the bottom of all comes; I have not been sleeping while you have been talking, I have not only considered the letter of your discourse, the hips of it; and I understand the sense, you will observe;

That 'tis possible for man to know that which

We are taught this by Solomon. (Proverbs 20. 25.)

"A man's heart is like deep waters. The broad and deep and wide as the ocean, wherein fish swim. There are things great and small, and great beasts. There are light and dark, and all the world, which keeps at the bottom." Such is the heart; Counsels are thoughts contrary to our heart; Counsels are thoughts formed in our imagination and judgment, they are like deep waters, 'tis hard to draw up. To refresh to deep as the counsels would be yet some men can: And Solomon adds, that understanding will do it. But being (in booles and mad men) a man of the prodigious words, though every man hath an understanding of words equal to his understanding of meaning, or as much understanding of words as of great or much understanding of words.

But men of Desires, in a word, is it not so? Blind is a very blind man, with whom else but understanding, and other men out of their heads.
ding and most reaching head, cannot goe down into these deep waters of the heart; All that he can doe by all his wit and skil, by the strongest engines of his braine, is onely this, to draw it out. This gives light to the Text of Job, and to the point in hand, shewing us how man may be said to know the thoughts of man; and that the difference is great between the manner of God's knowing the thoughts of man, and mans knowing of them. Which I shall yet more distinctly open. We may conceive it thus: Man knows the thoughts of man by some signe or evidence, by some argumentation or inference: so that his knowledge of the thoughts of man is but conjectural at the best. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawful to make the thoughts of any man the matter of his accusation, because we cannot infallibly know the thoughts of any man, unless he himselfe will make them known to us. So that, to say such a man thought so, is not a legall testimony against any man. Conjectures amount not to proofoes. And because God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and so be will.

Further, Man may attaine this conjectural knowledge of thoughts divers wayes.

First, By words, I mean not words which are the express image of a mans thoughts, and were spoken purposely to discover them, as sometimes we say to a friend, I will tell you my thoughts, or what I think; For any foole may know the thoughts of a man if he will tell them, but a wise man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly. He will sayle in those deep waters of the heart (as Solomon calls them) by a side-winde, by a halfe-winde, yea sometimes by a contrary wind. He will collect meanings by remote intimations. As Benhadad servantes did when Ahab did but say, he is my Brother (1 Kings 20. 33, 34.) hence they inferred, that Ahab had thoughts of peace in his heart to Benhadad.

Secondly, A man may attaine the thoughts of another by his silence. As he that saith nothing thinks the more; so

H h h h z much
much of a man's thoughts may be known, concerning a business by his saying nothing. Not to answer, hath much of an answer in it, and to be speechless is to speak.

Thirdly, The thoughts of the heart are oftentimes known by the Countenance, and the heart is printed upon the face. (Isa. 30. 9.) The show of their Countenance doth miserably dishonour them. It is likely enough that the people of whom this is spoken spake, shewed their sin more ways, then by the show of their Countenance. They were so impudent that they declared as Sodom, and did not hide it, yet the countenance shewed their sin, though it be otherwise hid. The face doth often bear the heart, and speaks that which the tongue conceals. Who are critical and curious in studying men, whom verse with, observe the cast of their eyes, and the motion of their countenance as much as their discourse, and so reade a discovery of the thoughts and heart.

Italians have a Proverb, That a man with his countenance loose may travel undiscovered about, all the world over.

Fourthly, The thoughts of the heart are known by the gestures of the body. Some have no known their thoughts but by signs. With their feet, and teach with their fingers, many doe in a figure, (Prov. 6, 13.) Thus and thus the revealed thoughts of the heart enough are sometimes known. A nod with the shoulders, the folding or stretching of the pointed of a finger, all or any of these of the heart.

Fifthly, Thoughts are often known by accident opens the closet of the heart. That speech of old Simeon to the Deliverer, Thou art a sword from the house of Egypt, thoughts of many hearts may be known by heart, sorrow which Mary felt for our suffering. This good event, as it opens men's hearts, and the bringing forth various tempers of men above, we never seen the Sunne. The prophet
sperous or affli.ive, turn the inside of many men outward, and make them appeare as they are. And this tw o ways. First, the thoughts of a man are so revealed to himself: many would not believe that their own hearts had such lodgers in them, such proud, such envious, such timorous, such revengeful, such covetous, such discontented thoughts, did not some providence draw them out. Secondly, Thus also the thoughts of other mens hearts are revealed to us. 'Tis said (Deut. 8.2) that the Lord led the children of Israel forty years in the Wilderness, to prove them, & to know what was in their hearts, not that God needed to go so farre about, or to fetch such a compass to know what was in their hearts, but he speaks there either after the manner of men, who by various turnings and sudden events come to know the minds of others, or when 'tis said, he did this to know what was in their hearts, the meaning is, he did it to make their hearts known (which else had been a secret) both to others and themselves.

Sixthly, We may know the thoughts of another, by comparing his actions and the occasions of them together, that which leads a man into any work, shews the bent of his heart. Pilate appeared very unwilling to condemn & crucifie Christ, he stood long upon it, and contended with the Jews about it, but at the last, when the Jews cried out (Job. 19. 12) If thou let this man goe thou art not Cæsars friend, When Pilate heard that saying, he brought Jesus forth His delivering up Christ, upon the occasion of this speech, plainly discovered the strain of his thoughts, that they were covetous, ambitious, and cowardly thoughts: he was afraid to doe justice, lest he should displease Cæsar: he was afraid to deliver an innocent man, lest he himselfe should be dealt with as a guilty man: he saw no rule why he should condemn Christ, but when once they told him that he was not a friend to Cæsar if he did not, that word over-ruled him. Thus his heart came out, and he appeared thus thoughted, that rather the he would part with his Authority, he would part with a good Conscience.

Yet be cautious in tampering about the thoughts of others it is Gods Royalty to know thoughts, and therefore wee should not be over-busie with them. It may quickly be our own sin, and our brothers wrong, to be guesling at thoughts.
And this hath caused many a speech, not only of love and charity, but of justice and righteousness, to be made, in order to conclude peremptorily the thoughts and wishes of others, without clear and substantial either in words or actions. If you had not made any presumptions, this presumption had been very true, said he; behold, I know your thoughts.

And the device, which you would fully intend.

This part of the verse is distinctly explained by Mr. Broughton, who renders it, And ye shall understand the meaning; and another thing: I know your thoughts.

The word which we translate device, is a word that language tells us it is an ambiguous one, but it is taken in a good and often in a certain sense, it is usually distinguished and determined by the precedent or consequent. The sense of this word is sense and the following sentence (as it is in the text) which you would fully intend. This word is used (Gen. 14, 6) when we are speaking of evil. The device in which you would fully intend. And this may be thus, your device or resolution, from which you hope to obtain the vice for which I intend, and when they do not see the one, they will see the other. I have the device, which you would fully intend.
as engaged men, to study arguments how they might oppose
him, rather than resolve & settle him, or as if they had set their
wits aworke, like them who contend for victory, rather then
for truth, and desire rather to please a Partie, then to maintain
that which is right: I know the devices which you wrongfully
imagine against me.

Note hence:

First, Wrong doing begins at wrong devising.

Thus wicked men combined against the Prophet (Jer. 18.
18) Come, let us devise devices against him. They did not find
him guilty, but they resolved to make him so: and because
they knew of no evil he had done, he must be as evil as they
could devise or think him. Thoughts are the moulds of our
actions, whether good or bad. And they who intend no good
to a man, can easily think evil enough of him.

Note secondly:

Some rather then they will not wrong others, force a way to
doe it.

So much the word imports, you force devices against me: you put
your selves hard to it, that you may deal hardly with me. As Saul said to Samuel (1 Sam. 13. 2) When I saw
them come not within the days appointed, I forced my self there-
fore and offered a Burnt-offering. As if he had done a kind of
violence to him selfe, before he could bring his heart to do
that service. Thus many a man forces himselfe to vex another,
not because he wants a minde to doe it, but because he wants
mattre to doe it, because nothing appears naturally, he forcing
every thing. And if no fault can be forced and fastned on him,
his very innocency shall be his fault, and his not guiltlesse his
accomplishment. The Apostle speaks of some (2 Pet. 3. 16) who
offer violence to the word of God: Unlearned and unstable
men wrest the Scriptures, they put the Scriptures upon the rack
& torture them, to make them confesse that sense or meaning
which they have not at all in them, they studiously draw forth
interpretations which the Spirit of God never put into them.
And thus some who are uncharitable and censorious wrest the
speeches & actions of men, or the dealings of God with them.

And
And draw unnatural conclusions from them, Job apprehended himself under such an unfriendly force, as gave him occasion to say, 'I know he devises which ye wrongfully imagine against me.

The next verse holds out the intendment of the subject more clearly,

Ver. 28. For ye say, Where is the house of the Prince? Where are the dwelling places of the wicked?

As in the former words, Job asserts that he knew the thoughts of his friends, so in these he seems to tell us their thoughts. 'Tis a speech of like form with that (Luke 4:3) Christ prevents the thoughts of the Nazarene; To me say unto me this Proverbs, Physician heale thyself. I know you will be saying, or objecting; Physician heal thyself. Heale thyself, do miracles for thyself, for flesh and blood, for thy kindred and Country; for or among strangers. Thus here, I know, what ye have thought of me ye will say, or this ye are about to say. Where is the house of the Prince? Where are the dwelling places of the wicked? These words are your thoughts now, and these thoughts resolved to form into these or the like. Where is the house of the Prince? These things had been before, while his friends so often minded Great Ones, and their dwelling. Elephas.
The Congregation of hypocrites gathered to suggest theTabernacles of bribery. Edna is the house; Surely such are the dwellings of the wicked. He who is known not God, Brother, as he that is called; The encrease of his house shall swallow up the way in the day of wrath. The Lord from God, and thine enemies were ye have said, and it is known, I say things still.
Where is the house of the Prince? &c.

As if he had said, I have indeed laid down this one only in a general Thesis; but I am the Hypothesis; I am understood, and the man aimed at in all your discourses concerning the overthrow of wicked men: ye might as well have spoken it out, Where is the house of the Prince? that is, of Job? And where are the dwelling places of the wicked? That is, of my children for sìs I and mine whom ye meane. Thus by a general discourse of the devastation of the dwellings of wicked men, they put Job into the same number; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the house of the Prince? First, Some interpret these words, as relating only to wicked men in general. As if Job had said; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocritically fewes, (Jer. 7. 12.) Go to now to my place which was in Shiloe, where I set my name at first, and see what I did to it for the wickedness of my people Israel. So (according to this exposition) Job represents his friends, saying to him: Go to the house of the Prince, of this and that and tother Prince, and see what work God hath made among them, and therein see what God hath alreadie done to you, and what he will further doe unto you, unlese you humble your selve and repent. As their houses are no where, so where is yours? But

Secondly, We may also expound it particularly of Job's house, and of the houses of his children. Where is the house of the Prince? That is, where is the house in which thou (as a Prince didst formerly live and flourish? doth it not lie waft? where formerly there was a great concourse of men, there now owles and Batts inhabite, there netles & brambles grow. The Prince of the Land of Ouz lived in much splendor and magnificence, but where is his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to David (Ps. 42.) Where is now thy God? Their meaning was, Thy God is no where for thee; he is not to be found for thy help. So here, Where is the
the house of the Prince? That is, 'tis downe, 'tis in the dust. Thus he conceives them reproaching him with his father's Glory.

Again (say others) this upbraiding question may have respect to the house wherein he then remained as a leper and diseased person. This man lived in a Bedlam, where is his house now? He dwells among the lepers, his house is but a Bed, he dwells among the diseased. See also, goodly palace the Prince hath, where is the house of this? But I shall not insist upon this; as conceiving the question not to be restrained here to the place or Palace, but to the former or then lived, but to be extended to his outward state and condition. As David saith, (2 Sam. 16:1) Although my house (that is, state and family) is God, &c. And the same David reporting the word to the worldly men, saith (Psal. 49:11) Their inwards is their houses (that is, their great port and strength) continue for ever. So here, where is the house (that is, the relations, the traine and retire) of the Prince?

The word rendered Prince signifies one a person open handed and open hearted, bountiful spirit; so all Princes are expected to be so and 'tis their honour to be so or close heartedness is most uncomely. Spirit of God hath the addition of this word Uphold me with thy free (or Princely) Spirit is infinitely free and liberal, ready to do. David had said; O Lord, let me not have formerly or lately had when I yielded to base lust, so disfile the wife and worship, and now bow unwrinklely my spirit will this. Now thy free Spirit, that I may never any stubbornness. Let me always have a spirit ready to help of a Saint, that's a Princely Christian, which tells us that they are, and themselves free and large, of a noble and liberal

The word used in the Greek, this fence (Luke 22:25) this Lordship over them, to say that says, it Al
called gracious Lords; or as we render Benefactors. As if all
that Kings, as Kings, are to doe, or their whole busines, were
to doe good, or acts of Grace, they are called Benefactors, or
Gracious Lords. Where is the house of the Prince?

And where are the dwelling places of the wicked?

Here's a second Query, but 'tis of the same scope with
the first. Mr Broughton renders it, Where is the Tent and Pavillion
of the wicked? Another, Where is the Tent of the dwellings of
the wicked? A third; Where is the Tabernacle of the Taber-
nacles of the wicked? That is, their chiefest Tabernacle, or
their most glorious dwelling place. As if they had said; We
don't ask where are the Cottages of poor wicked men, but
where are the stately Palaces of the wicked, their Tabernacle
of Tabernacles. Thus it answers that Hebraisme which we
have often in Scripture, to note any Superlative excellency; as,
A Song of Songs; That is, the chiefest Song; and, The holy
of holies; That is, the most holy place. So bare. Where are the
Tabernacles of Tabernacles? That is, the choice, the chiefest,
the most beautiful Buildings that ever the wicked had? What's
become of them? And here, as was said before of the house of
the Prince, we must not understand the bare dwellings of the
wicked, but all the port and greatness belonging to them.

Further, Some distinguish this part of the Verse from the
former, by conceiving the Tabernacle here spoken of to be a
place for Worship, not an ordinary dwelling place; As if he had
said; Where are the stately Temples which hypocrites frequented?
Job was accounted hypocritically wicked by his friends, not
prophanely wicked. Now (say they) his house is downe, and
his Chappel is downe; his state is gone, and his Religion is
gone, all is gone.

And whereas the former part of the verse speaks of a Prince
& the latter of the wicked: Some understand them of a distinct
and others of the same person, implying that Princes are com-
monly wicked, & that they who carry Greatnes in their titles,
seldom carry goodnes in their hearts. Princes have the same
corruptions in them, and more temptations round about them
then other men: and therefore 'tis harder for a Prince then
for a poore man not to be wicked. But I passe these things,
though truths in themselves, because I cannot offer them with any confidence as the indication of the Holy Ghost in the Text.

And having spoken before, of the deaths, devastations and ruins which God brings upon wicked men and their houses, I shall not insist upon any facts objectionable here.

Only note;

First, That the estates and houses of princes, the meanest and sumptuous, yet come to ruine and consumption, and a the meanest Cottages or the estates of commoners.

Where is the house of the Prince? He doth not long remain in the house of the poor man? we can observe the same with above ground at the best. As bodily death doth soon as the poor man, so doth another destruction take hold upon the estate and house, as soon and sooner, then upon the house or plebeian. These dispositions have a very hard and tender like that in the Prophet's faith, cry; All goodliness thereof is as the flower of the field, that is, thereof, and the flower fadeth but the Word of the Lord standeth for ever. It will never be said, Whereas?

What is become of the Promises? Some of their hearts say, Where is the promise, is the word of the Lord? Yea some is the whole of their hearts say so of God himself; hence never be truly said, Where is the word of God? These shall abide, these have never been in them: Heaven and earth shall pass away, but the word of God shall in no wise be fulfilled. But of all the things of the earth, of the Palace of Prince, the dwelling place thereof be said, and of more than this may be said. Where are they? what is become of withering flowers, so the that, and so have those dwelling and all changes, and become such
Secondly, Note;

Wickedness is the ruin of the houses and estates of Princes.

'Tis sin that rots the timber; yea sin will rot the very bones, and cause the marble pillars to moulder away like dust; sin hath brought a rot upon all worldly things, and blazed the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will soon corrupt through the wickedness of Princes, where are the dwelling places of the wicked? If any desire the resolution of this and the former query, or are yet doubtfull and unsatisfied about them, the next verse puts them another question, which shews how and by whom they may be satisfied and receive a resolution of their doubts. Or taking the queries of the former verse, as put to Job by his friends, here Job puts queries to them. As if he had said; I know ye will enquire of me, where is the house of the Prince? etc. But ye might spare my pains, for any one will answer your question if you will but ask him.

Ver. 29. Have ye not asked of them that goe by the way? and doe ye not know their tokens?

Ye ask, Where is the house of the Prince? Ask of them that goe by the way? Mr Broughton renders, Can't ye ask them that goe by the way? You say, where's the house of the Prince? what need you ask me? Can't you ask them that goe by the way? The Vulgar reads it thus: Ask any man that goe by the way, and you shall know that he understands these things; ask the next man you meet and he will inform you, that the houses of many Princes prosper, and that the dwelling places of many wicked men flourish unto this day. Have ye not asked of them that goe by the way?

Two things are here to be enquired into, for the clearing of these words.

First, About what they shou'd enquire, or what's the thing to be asked.

Secondly, Who are these travellers or goers by the way; to whom the question is to be put, or who are to be asked?

First, What's the matter to be asked? Some conceive that Job bids them enquire about his dealings, with men; whether
just or unjust, whether he had been an oppressor or covetous, or proud? ask of them that goe by the way and see if they can joyne in the report that you give of me? Surely you have made no inquiry of me, otherwise you would not blame this judgement of me. Thus Job seems to speak in his inteiment, as Samuel did (1 Sam. 12:3.) Behold, here I am, witness and bear me before the Lord, who of these have taken? or whose soul have I taken? or whom have I defrauded? whom have I oppressed? whose hand have I received any bribe to blind mine eyes and I will restore is to you. Can they who goe by the way finde any such thing of me: if they can, let them, of this may be why doe you my friends judge thus of me?

Secondly, Ask about the doctrine which I have spoken concerning the dealings of God with wicked men. For you have departed from the truth because I maintain, that God useth much liberty in disposing the things of this life, that he let them that goe by the way hear their judgements, that you may see you they are wicked men sometimes prosper, and sometimes bitter. And there are often afflictions in this world. Have you any other question, or any question which tendeth to the state of my innocency, or the resolving of this case of us? Have ye asked such questions of them that are

But who are they? that's the second question.

First, Some understand the Text of those that are of their way, who are no longer as passers by, but are passed out of it. So the words are spoken upon supposition: as if Job had said, but ask some of those that have travelled the whole

tended the journey of this life, concerning the fate if you had their testimony the whole controversy was ended. We should not need to stand troubling our self with

spirits in this life, seeing they are account of what the next life. If we could lay our ears to the same, to heare what Cain faith, and what their wicked damned wretches say, who have lived and dye in unbelief; they would satisfy the observation

tservant men that not be punished who are, because it's always punished heerc; and

Secondly, Others understand...
Ask those that go by the way: that is, ask the faithful? ask believers who are in the present state of travellers, Pilgrims, and strangers in this world. As if Job had said, If ye would be resolved about this thing, do not enquire of men that are worldly and carnal, who have their portion in this life; who have no Country but this below, who make this their end and their all. But I would have you ask those who make this world but their way, and do not take up their felicity here. These are the only men that are likely to answer the scruple, and decide the question between us. But I waive this also, though it be a truth, that men who make this world their passage only, not their home, are best able to give an account about the dispensations of God in the world. Thirdly, By those that go by the way, say others, are meant the Jews, whose life was in a special manner a life of travel, from their going out of Egypt to their entrance into Canaan: As if he had said, Enquire of those people who have the Oracles of God, to whom God hath communicated himself more than to any people in the world: go, ask them, enquire of them; they will tell you, they will give you tokens, and resolve this doubt. We dwellers in the land of Uz, have the mind of God somewhat obscurely revealed to us, but ask the wise men among the Jews; to whom the Oracles of God are committed, and among whom his Name is specially known by signs & wonders & tokens wrought among them. They will resolve you about this truth. But I pass this also: Fourthly, Some of the Rabbins interpret yet higher of the old Patriarchs, Abraham, Isaac, and Jacob, ask their judgement in this thing: ask what Abraham, what Isaac, what Jacob, thought of these things, ask those ancient Hebrews. The word Hebrew, signifies a passenger, or a goer by the way and they (as some tell us) were so called from their uncertain motions. They going out of their own land, and being for many ages but strangers and pilgrims in every land. Yet others rather conceive that the Hebrews had their name from Heber, Gen. 10. 11. I leave this also, and conclude.

Fifthly, That when he saith, Have ye not asked of them that go by the way: The meaning is, either this, Have ye consulted with men of experience, who by long travel in divers countries, have made observation of the various providences of God, Or the words are proverbial, Denoting men of ordinary capacity, not very wise;
Quod Latinus.

Quod Latinus.

Laplace &c. &c.

Idumais forfan.

Quod Latinus.

Quod Latinus.

... or the vulgar. As if he had said, I need not refer this to some special men, to hear their award; I need not choose the most wise, solid, grave, learned or judicious men to answer and resolve his doubts, but I dare refer my self, and my cause, to the next man I meet, to a mere stranger, be he what he will, learned or unlearned, if he be but a man that understands common sense, or is not a stranger to the reason of a man. Thus the Latines, when they would express a thing that is commonly known, say, 

Every blind man, every handy-craftsman knows this. Thus here, to say, Every man that goes by the high way knows this, is as much as to say, 'tis a thing easily and universally known. So that Job by referring the umpirage and determination of this business to men that go by the way, affords it a plain case, and such as might be determined (if his friends had been peaceable) with little study or trouble. Job spake this more roundly (Ch. 12.7.) where he upbraids his friends with the same thing, and doth (as it were) refer the business to the Beasts. Ask the Beasts and they shall teach thee, and the fowles of the ayre, and they shall tell thee, &c. This is so plain a case that the Beasts of the Earth, and the fowles of the ayre may give a give a resolution in it, therefore surely, they who goe by the way may. Ask them that goe by the way. I need not draw out a select Committee, the next traveller will serve the turn.

Have ye not asked them that goe by the way?

And do you not know their tokens?

The words may be read, Certainly you will be able to know their tokens. Some give the sense, thus: If the men you meet with prove unable to express their minds, they will make signs sufficient enough to speak this, if they cannot debate and argue the case, yet they will hold up their hands & give a token of their content with me in this point of difference between you and me.

Secondly, These tokens or signs are rather Examples, of which travellers have stowed in their books or memories. As if he had said: There is no traveller of note, but hath examples in his note-book, ye a scarce a common goer by the high-way side, but can produce some prescind out of history or experience to confirm what I have all along affirmed. Have ye never heard travellers tell stories of the greatnes, power, & magnificence of wicked men? And whereas
whereas we translate, Do you not know their tokens? the Hebrew may be thus rendered; And their tokens shall not be estranged (or alienated) from. Though travellers and they that go by the way be strangers to you, yet they will give you plaine tokens, such as you cannot be strangers to. Mr. Broughton's Translation consents to this. So ye would not make their signes strange. There will be so much clearnes in what they say, that you will not be able to gainsay it.

Lastly, When he saith, Do you not know their tokens? we may understand Job persifling in the metaphor of travellers, who to helpe their memory, have certaine tokens to observe their way by, or what is remarkable in the way: If you enquire of them which is the way to such a place, they will give certain tokens: Such a Tree, or such a house, such a Castle, or such a pillar. They will give you a token for every turning of the way, and doe ye think they have made no observations about this thing? cannot they (thinke you) give such signes and tokens as may warrant your attent to what I have asserted. As if Job had thus more plainly formed his speech: You see me much offended with my Teness about the afflictions of good men, and the prosperity of the wicked. But why are you ignorants of that, which they say by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learn of every Passenger you meet, that God deales variously with men; that sometimes the wicked prosper, and that sometimes they are destroyed; that judgments come suddenly upon some of them, and that others are reserved to the day of judgment; This is such a known truth, that every passenger is able to resolve you in it, and therefore is very dishonourable for you to be ignorant of it! Thus Job rebukes their negligence about, or their negligence of the point in question. Have ye not asked them that go by the way? and do you not know their tokens?

Hence observe;

First, Some doctines and dealings of God are so plain, that any man may know them.

There are ways of God past finding out; you cannot know them, not only of the next man you meet by the way, but not of the wisest in the world, no not in the meetings, of all the wise
men in the world. These met together cannot shew you the hidden ways of God. And as some Providences and works of God are darke, so also are some doctrines of faith: some truths are so mysterious, that they amaze the understanding of the wise; and the more they are looked into, the less they are seen. But there are both words and works of God very plain, so plain, that he who goes by the way may know them, the meanest capacity may reach them, they are milk for babes. As there are severall degrees and measures of spiritual understanding, so spiritual things of severall degrees and measures are presented to the understanding. And though there are some spiritual things which the highest understanding cannot fully reach, yet there are spiritual things known both for the attaining of salvation hereafter, and the due ordering of our conversation here, which the lowest spiritual understanding may savingly reach unto, and they that goe by the way resolve you in.

Secondly, Note.

What we know not ourselves, we should be willing to learn of any, though (in many things) inferior to us.

It is a sin not to know what is our duty, but it is more sinful not to enquire after it, though it be of them that goe by the way. We should be ashamed of our ignorance, but let no man be ashamed to have his ignorance cured by the meanest helps. The holy Ghost sends the sluggard to learn his duty of the Pismine, To consider her ways, and her wise. The Lord by his Prophet (Isa. 1.) sends the Jews to the Oxen, and to the Asses, The Oxen know his owners, and the Asses his Masters Cri. but Israel hath not known, my people do not consider. Understandable creatures may in some things act wiser reason, than some men, and may therefore teach such men reason; how much more may the meanest of men, ordinary way-goes, carriers doe it, who being endued with reason, are also furnished and adorned with grace.

Thirdly, Note.

The Examples of former ages, are for our instruction.

As what was written aforetime was written for our instruction.
an Exposition upon the Book of Job. Vcr. 29. 803

subsection: So what was done aforetime was done for our Instruction. All the former examples of God's dealing with good and bad, with the godly and with the wicked, are significations of his minde to us: What God hath done shews us not only what he hath alwayes power to doe, and may justly doe, but what ('tis probable) he will doe.

Lastly, Whereas Job lends his friends who were learned and wise men to common passengers for resolution, or assures them that even such might resolve them.

Observe;

The wise and prudent are sometimes ignorant of those truths which mean men have attained to.

Wife men are not alwayes wise, much les are they alwayes wise in all things. They who know most, know but in part, and many know much, who know little or nothing of the better part. The eyes of some are darkned, and shut up by God. (Mat 11: 25.) Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; That is, to mean men, to the poor and weake, to those that are but infants and children in knowledge. Not a few (but their own eyes, and their hearts are prepossessed with prejudices. They are hindered from receiving truth in the love of it, by the love of themselves and of the world. The Scribes and Pharisees were knowing and learned men, yet the men that went by the way, understood more of the Gospel then they: yea Publicans and harlots (who were the worst sort of people that went by the way) entered into the kingdom of God, that is, received the Gospel before them (Mat. 21. 31.) The opinion which some have of their wisdom, keeps them on this side many points of wisdom. The Apostle faith, (1 Cor. 1: 21.) that, The world by wisdom knew not God, that is, not by their own wisdom, God is only known by wisdom (as it is our only wisdom to know God) but he can be known by no wisdom but his own; that is, by no wisdom but that which himself gives. But it should seem by the Apostle, that a man cannot know God by that wisdom neither, for he faith in the same place, that the world by wisdom knew not God (no not) in the wisdome of God. And if God be not to be known in that wisdom, in what or by what can he be
he be known? I answer, The wisdome of God there intended, is not the wisdome which God works in us by his Spirit, but the wisdome which man may see in the things which God hath wrought. So that when the Apostle faith, In the wisdome of God the world by wisdome knew not God. His meaning is, that the wisest of men did not arrive at a saving knowledge of God (though they did arrive at a knowledge of God which left them without excuse, Rom. 1.) by beholding the frame of the creature, upon which very much of the wisdome of God is engraven. Yea not only doe they fall short of the saving knowledge of God in that wisdome of God which may be read in the book of the creature, but in that wisdome of God also which is revealed in the book of Scripture. One of the Ancients compares the schoole-men, who were men of the largest parts and subtilest wits, to such as having good beer before them, did yet alwayes grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the winde. For though they had the best Gospel doctrines and truths of God before them, yet they spent their time and talents about unprofitable questions and avyry notions, which puff up, but doe neither edifie nor nourish. So that whilst many simple honest souls (having truth of grace) found bread and wine in the word of God, for the strengthening and refreshing of their hearts: These learned Rabbins did, but whet their teeth upon stones, and fill their stomacks with the winde. And this caused one, more Ancient by much then the whole race of Shoolmen, to cry out, The unlearned and ignarant (the men that goe by the way) rise up and take heaven, when many that grow old in the Schools and chairs of the learned, mouldre away in vanities and vices. 'Tis not naturall wisdome, nor acquired knowledge, that can give us a pure discerning of the things of God, 'tis possible for men that goe by the way, for common ordinary men to understand the matters of faith and worship, as also the works of God, more solidly and soundly then they who bear the name of learned and knowing men. I am far from numbring Job's friends among formalists in knowledge; yet (which may give ground enough for this observation) Job seemes to reckon their knowledge (as to the point in Question) below what
might be both expected and found among men in degree and profession farre below them.


That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.

Who shall declare his way to his face? and who shall repay him what he hath done.

These two Verses make up the report, which they who go by the way, were supposed ready to make; had they been asked the Question; Where is the house of the Prince? or, where are the dwelling places of the wicked? Their answer would have been to this effect.

Ver. 30. That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.

That the wicked is reserved:

The word which we render reserved, signifies to stop, hinder, restrain, or keep back. David speakest thus upon the news of Naback's death. (1 Sam. 25. 39.) Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Naball, and hath kept his servants from avenging himself. As God kept or stopp'd David from acting revenge for himself undueely, so the wicked man is kept or stopp'd by God from falling under the vengeance which is every way due unto him. Yet this stop hath a revenge in it; for, he is reserved, not so much from (though it be from) as to a day of destruction; as appears more fully in the words which follow.

They shall be brought forth to the day of wrath:

The former clause is in the singular number, this in the plural, 'tis usual in the sacred language (as hath been toucht formerly) to change numbers, while the same persons and things are intended; yet the change of the number in this place, may have this speciall intimation; that though, now, here.
here and there, a wicked man, this or that single person may escape present judgment, yet they shall all be as it were ecchewed together at last, and brought forth to a day of wrath.

The Hebrew is, To the day of wrath; that is to the day of extreme fierce wrath, when many wrath shall be wrap up in one. The root signifies to pass away, and in this passage to be angry and enraged; because such anger passeth the bounds of reason sometimes, and alwayes passeth the bounds of ordinary moderation. And though the wrath of the Lord doth never pass the bounds of his own justice and righteousness, yet many times it passeth the bounds of mercy, even wrath without mercy. To a day of such wrath the wicked be reserved.

So then (according to this interpretation) the phrase is restriction spoken of in the first part of the verse, as the utmost flood of lesser judgments, and the day of wrath in the second part of the verse, of the most terrible and dreadful judgments, implying that howsoeuer the wicked man may transgress his black days, yea though he should escape all black days in this world, and dye (as we say) in a whole tenet, yet shall in a day of wrath to which he shall be brought destroyed for ever.

Further, some render or rather paraphrase as follows; thus: In the day of destruction the wicked are kept back, and are turned again to the soul. For that translation in which the wicked men are kept back, and are turned again to the soul, only of a temporal passing, And, as we say in our rendering and thus, being turned again to the soul. Or that for which only of the whole verse is by others read thus; But in the day of wrath the wicked are kept back, and are turned again to the soul. For that translation in which the wicked men are kept back, and are turned again to the soul, only of a temporal passing. And the nine of our own translation. In particular, the whole verse is by others read thus; But in the day of wrath the wicked are kept back, and are turned again to the soul.
in which they shall be produced by the righteous judgment of God, and dearly pay for all. But whether we take the words according to this and our reading, or that other before remembered and instanced in, the scope and general tendency is one and the same, as will appear in these three following observations, grounded upon and rising from them.

First, Some wicked men are reserved from present judgments and bide in the storms of common calamity.

That's the point upon which Job insists in answer to his friends, who not only took it for granted, that if ever any storms arose it would certainly sweep away the wicked, but that all storms were prepared and sent out on purpose for them alone. Job opposed them in this, all the Chapter over, shewing that many wicked men flourish, they and their children, and that, though they are referred to a day of wrath, yet they are preserved in many days of wrath, &c. that though they are under a sentence of condemnation, yet they are spared from execution. The Lord to comfort his people in Babylon, tells them by the Prophet, (Ezek. 11. 16.) I will be a little Sanctuary to them in the Countries where they shall come. That is, I will protect them; God is somewhat like this to wicked men for a season; though he be not a Sanctuary, yet he is a shelter to them, he hideth them for a time. But where doth he hide them? and what's their shelter? He hideth them in his patience, and long sufficiency. When God hideth his own people from evil, they are hid not only in his patience, but in his love; God hiddeth them in his heart, he layeth them in his bosome; the love of God is their Sanctuary. But God never doth or shelters the wicked in his bosome, or in his love; they are not hidden in his heart. The souls of such lodge not (as the margin of Psal. 29. 13. tells as the souls of them who fear him do) in goodness. Their Sanctuary is only in the patience, and long sufficiency of God. The patience & long-sufficiency of God, is the sheath in which he hideth his sword that it destroy not the wicked; as the Prophet speaks (Ezek. 21. 8, 9.) Say to the land of Israel, the Lord, Behold, I am against you, and will draw forth my sword, one of his sheath, therefore shall my sword go forth out of his sheath against al
flesh, from the South, to the North, that all flesh may know that I the Lord have drawn forth my sword out of his sheath, and it shall not return any more. As if he had said; I will call in my sword no more, it shall never finde its way back again into my sheath. One of the Ancients puts the Question; What is this sheath to which the Lord faith his sword should not return? He answers; The sheath is the patience of God. Now as the patience of God is a sheath which hideth the sword till it be drawn and receiveth Commission to destroy the wicked of the earth, so the patience of God is a shelter to some wicked men, and hides them from destruction when the sword is drawne; Thus they are reserved in a day of destruction. And though they continue long in their sins, yet the long-sufferance of God may be a shelter to them. While the preacher saith (Eccl. 8. 11.) Because sentence is not speedily executed against an evill work, &c. He doth more then intimate that sentence against an evill work is not always speedily executed; he doth not say, that sentence against an evill work is not speedily given or pronounced, for indeed the Lord never forbeares an hour to give sentence against an evill work, yet sentence against an evill work is not always presently executed. The execution may be stay'd, though the sentence be given. For as there is not any prayer that comes up with accptation before the Lord, but an answer is given to it presently, yet the answer is not performed presently; a believer may waite long for the fulfilling of his request, though his request be presently granted; so against every evill work of a wicked man, the sentence is given presently, but every sentence is not presently executed. The same Solomon in the next verse of the same Chapter makes another supposition, which also implies this position; Though a sinner doth evill an hundred times, and his days be prolonged, Which supposition (though many suppositions in Scripture cannot) may be resolved into this position, That a sinner doing evill an hundred times, that is, every many times, (that great certaine number is put for a great if not a greater uncertaine number) may yet, through the patience of God, passe unpunished, his days may be prolonged, and be reserved from the touch of any affliction.

Secondly,
Secondly, Observe;

A day of wrath is coming in which wicked men shall be brought forth to punishment.

Though they escape many days of judgment, yet they shall not escape all days of judgment. The prophet Isaiah saith, (Chap. 57. 1.) The righteous perish and no man layeth it to heart, merciful men are taken away, none considering that the righteous is taken away from the evil to come! Now as the righteous perish, that is, dy, and merciful men are taken away by death, few or none considering the design of God in it; that they are only taken out of harms waye, or from the evil to come. So unrighteous men are preserved from present perishing, and are not taken away by a sudden destruction, few or none considering the design of God in it, that they are only reserved to the evil which is to come, and that their punishment is deferred to a day of greater punishment. We have a very remarkable passage to that purpose (Jer. 12. 3.) Thou O Lord knowest me, thou hast seen me, and tried my heart towards thee, (he said before of the wicked, that God planted them, and they took root, they were vigorous and flourishing, in fruitfulness, yet presently he adds) pull them out like sheepe for the slaughter; (when are sheepe pulled out for the slaughter, is it not after they have been fatted in the green fields, and pleasant pastures?) then prayeth he, pull them out for the slaughter and prepare them for the day of slaughter. Which some render (according to the strictness of the letter) Sanctifie them for the day of slaughter. The Original word signifies to sanctifie. But what meaneth the prophet when he prayeth to sanctifie them for the slaughter, if they had been sanctified, that might have kept them from the day of slaughter; how then doth he say, Sanctifie them for the slaughter? I answer, To sanctifie them, doth not imply the making of them holy, or the infusion of grace, but only the setting of them apart, as persons destined to destruction. Tis a borrowed speech taken from those ceremonial rites which were used either about the preparing of beasts for sacrifice, or of persons to partake of a sacrifice, the Law commanding both to be specially prepared and set apart for that purpose, (Exod. 12. 3, 4. 1 Sam. 16. 5.) So that it is

Sanctificas, eos in die occasione sacrificii.
as if the Prophet had said, 

*Save them out, appoint them unto the day of destruction, let them be untouched of other evil, let no judgments meddle or have to doe with them, as with sacred things, till the great day of slaughter come upon them.*

The Vulgar give that reading (Amos 6, 3,) which I approve not as consonant to the Original; we read it better actively describing the end frame of voluptuous and sensual men, whose belly is their God, and who are swallowed up in pleasure. They sung so the sound of the Vial, they lye upon beds of ivory, and put far from them in evil day. Their work all the day long is to doe evill, and yet they put the evil day afar off from them. This is the sense of our translation. But the translation lately mentioned renders the Text passively, not as if they had sepperated or put far from them the evil day, but as being by the justice of God put upon, or sepperated and set apart to the evil day. To are sepperated unto, or for the evil day. As if it had been said; To have all the while lived at the highest rate of voluptuousness and sensuality, and seems removed as furthest distance from an evil day, yet ye are only marked out, and sepperated for the evil day. All the evil dayes which ye have hitherto escaped do but lead you to an evil day, from which there will be no escaping. Solomon offers as much (Prov. 16, 4.) The Lord hath made all things for himself, (is the privilege and happiness of God to be his own end in all that he doth, whereas nothing doth more aggravate the unholinesse of man in what he doth, then to make himselfe the end of doing it, but, The Lord hath made all things for himself,) yet even the wicked for the day of evil, That is, be hath destine-

red them for that special day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion; that this Text in the Proverbs, may be thus translated more stedfastly to the Original; God hath made every thing for that which shall be unanswerable to it, even the wicked for the day of evil. Now what is more answerable to a wicked or an evil man then an evil day; sin and sorrow will meet at last, and do always beate match together. The wicked may often escape trouble, but they are never delivered from it: all their preservations from evil, are but reservations to further evil. The Lord (faith the Apostle Paul, 2. Ep. 2. 9.) knoweth how to deliver the godly out of temptation.
and to reserve the unjust to the day of judgment to be punished.
The knowledge of the Lord extends to both, he knoweth
ways now, he hath many ways in store to deliver the God-
ly; but (considering the tenour of his revealed will) he
knoweth no way to deliver the wicked, they having refused
all ways of his appointment for their own deliverance.
Therefore as to them he knoweth only (and for that he knoweth
many ways) how to reserve them to the day of judgment to
be punished.

Thirdly, By way of deduction or corollary from the
whole verse, take this observation;

Wicked men are not spared in mercy, but in wrath.

Their sparing is to smiting, and the salvations which they
have (if they may be called salvations) are to destruction.
When ever they are reserved from judgment, *tis only that
they may (in fittest season) be brought to a greater judgment;
there is no mercy in such sparing. The long-suffering of God
hath a tender of and a tendency to mercy in it; but wicked
men who goe on in their sins get nothing but more bloues,
while the patience of God doth (as it were) hold his hand
from smiting them. As the Apos tle is expresse (Rom. 2.4, 5.)
But thou after thy hardness and impenitent heart, treasurest up so
thy self wrath against the day of wrath, and revelation of the
righteous judgments of God, not knowing that the goodness of God
leads thee to repentance. A wicked man makes a very ill
market of the long day of patience, The treasure that he gets
is all black money, his earnings are wrath, and that against the
day of wrath, and the revelation of the righteous judgment of
God. And so, that patience, which, in it selfe, is an act of grace,
proves, in the event, an aggravation of his sin. *Tis better not
to be spared, then not to be bettered by it. The stroke is the
heavier and wounds the deeper when it comes, by how much
it is the longer before it cometh. Which some note from the
Hebrew word here translated wrath, which in the Verb signi-
fi es both to be angry, and to deferre, protract, or put off.
From the Analogy of which two significations, we may in-
ferre. That when God doth only forbear to shew his anger,
he is indeed most angry, and that the slownesse of punishment

L11'12 shall
shall be recompenced in the weight of it. In the time that wicked men are spared they sow more seed of sinne, and so they must reap the greater harvest of wrath. For, as a river which is stopped up by some locke, when that is removed powreth it sleith forth with greater violence; or as an arrow the further it is drawn back from the mark by a strong arme, flyes the more swiftly to the mark when it is discharged, and makes the deeper impression in it; so all the hops, defers, and drawbacks of divine wrath, doe but procure and draw out the fiercest and violence of it against all abusers of divine patience.

Job having thus declared the report of the travellers concerning wicked men (That they are reserved to or in a day of destruction, and brought forth to a day of wrath) gives us also a report of the frame of their spirits, and as he had intimated, that God spares them long, so he tells us plainly why men doe.

Ver. 31. Who shall declare his way to his face? Who shall repay him what he hath done?

Some interpret this verse in application to God; Who shall declare the way of God to his face? And so tis the answer of a secret objection, which he possibly might make to whom that report should be made. The wicked is reserved to the day of destruction, &c. Why should not a wicked man have present punishment? Why should he live in pleasure, who is unworthy to live? Why should God exercise so much patience, and not cut him off from cumbrasing the ground? To these bold interrogatories, the Text answers (according to this interpretation) by two more.

Who shall declare his way to his face? Who shall repay him? &c.

That is, Who shall take upon him to argue this with God? or find fault with the way of his dealings with the most fainty men? Who shall do this? Let me see the man that dares. So it suits well with that (Chap. 9. 12.) Behold, he taketh away, who can hinder him? Who shall say to him, what dost thou? And tis of the same fence with that of Job again (Chap. 23. 13.) But he is one mind, who can turn him? what his soul defines, that he doth. We may parallel it also with the 22. verse of this Chapter. Shall any
teach God knowledge seeing he judgest those that are high. What if God reserve the wicked man to the day of destruction, who shall say, why doth he so? Who shall challenge him for so doing? The latter branch is likewise rendered in compliance with this interpretation; He hath done it (or disposed of it) who shall repay him? that is, who shall reply upon him for what he hath done? The word (as this Author tells us) signifies not only to repay or return by action, but by word. To reply or retort a thing upon another, is a kind of repayment of it. This is a faire sense, and a great truth. The LORD's actions are unquestionable, both in smiting the godly, and in sparing the wicked; as hath been shewed upon divers overtures given in this Book. Yet

Secondly, I rather conceive the wicked man to be the subject; and person intended in this verse.

Who shall declare his ways to his face? As if he had said; This wicked man is so sturdy and sullen, so big and boisterous, that no man dares speak to him, or declare that to his face which he is ready enough to do in the face of every man. As if he had said; This man is not only not smitten with the sword of God, but not with the word of man; he goes on without check or control; as God doth not, so man dares not meddle with him, either by way of punishment or reprofe. Who shall declare his way to his face? The word (I grant) here used to declare, signifieth only a bare declaration, as to tell a story, or make a narrative, and so, to declare, put alone, is no more then to speake. But to declare to the face, implies both boldnesse and smartnes in speaking. So the Vulgar renders it, Who shall rebuke his way to his face, or before him? who shall reprove the sinfull way, the wicked course he liveth in. The constant and usuall practice of a man whether good or evill, is commonly called his way in Scripture.

Who shall declare his way to his face? Possibly some will speak aforte off, or behind his backe, but who will tell him his own plainly, and to his face? In which sense the word is used (Gal. 2. 11.) When Peter was come to Antioch, I (saith Paul) insisted him to his face; That is, I did not goe to the Disciples and brethren, and tell them that Peter had done amisse, but I came to Peter himself, and dealt roundly with him. Many will speak truth enough of the wicked at a distance, and tell stories.
stories of their ways in corners, but 'tis not every man's work
to declare their ways in their face, or to show it as a glass there
a man the spots of his face, which is the emphasis of the word
done used.

Hence observe:

First, Many wicked men are not convinced of their wicked-
ness, nor is it an easy matter to convince them.

And as there is always difficulty in it, so sometimes there
is danger in it; to doe so is like taking a Bear by the tooth,
or a Lyon by the beard. They act blindly, and therefore boldly;
and he had need be bold who declares against their actions.
Some sin against light, many sin for want of light. Some
doe evill against their knowledge, many are not persuaded
that they have done evill. Of such the Prophet speaks (Eze.
34. 35.) Also in thy skirts is found the blood of the poor
innocent; yet thou sayest because I am innocent, surely my
anger shall turn from me; (they were polluted, such bloud,
and yet cleane in their own opinion) Behold, I will declare thy
sin, because thou sayest I have not sinned. As if the Lord had
said, I will declare thy sin to thy face, because thou saidst, thou
hast not sinned; Thou sayest who can charge me, who can say
black is my eye? Behold, I will plead with thee, and thou shalt
know how black thou art. 'Tis hard to declare sin to them, for
say in their hearts they have not sinned. The Prophet
commanded (Isa. 53. 1.) Lift up thy voice, like a trumpet, o
land! For your cause, for my people their transgressions are
of Jacob their sin. They see not their sin, they know not their
sin, they call their evill ways good, and their position obedience; such must have a voicet hited
p Rockets make them hear. All who are dead to the last hear the voice of the "Angels Trumpet." are dead spiritually, wif not hear that voice, wif a Trumpet, unless the Spirit of God be in them.

Secondly, Note;

It is a duty to declare the ways of wickedness.

Though every man be not called to be a Trumpet, though no man be called to be a Trumpet, sin calls for reproofe, and for a Trumpet it; some should speak plain things.
and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. *Thou shalt sin* (faith the Apostle, 1 Tim. 5:20. that is, who sin openly and scandalously) rebuke before all, rebuke them to the faces of others. And how secretly or privately soever any man sins, he should be rebuked to his own face, freely, and clearly. Some commit their abominations as the Prophet Ezekiel is shewed in vision (Chap. 8. v. 8, 9.) behind a wall. And he said unto me, Son of man digg now in the wall, and when I had digg in the wall, behold a door, and he said unto me, go in, and behold the wicked abominations that they doe here. Though men sin out of sight, and use a kind of modesty in committing their abominations; yet the wall must be digg’d, and the door must be opened, and they who possibly were ashamed to doe evil, unless behind the backs of others, must be told of it to their faces.

Thirdly, Observe;

That there are not many to be found who dare declare the ways of wicked men to their faces.

When the Lord said (Isa. 6:8.) *Whom shall I send; or who will go for us?* That inquiry intimated that there were not many to be had fit for such a service as was there charged upon the Prophet (v. 9, 10.) So when Job saith here, *Who shall declare their way to their face?* It argues that there are not many fit, much lesse forward to doe it. To reprove any for sin is a hard service, especially such as are rich and great. The flattering Prophet Amosiah would not endure, that down right Amos should prophecy at Bethel. (Amos 7:12, 13.) And Amaziah said unto Amos, O thou Seer go see to the Land of Judah, and there eat bread, and prophecy there, but prophesy not againe any more at Bethel for it is the Kings Chappel, and it is the Kings Court. As if he had said, go into the Villages and reprove the country people as much as thou wilt; but take heed of medling with Princes. It is no wonder, that Amaziah could not bear Amos preaching reproves at Court; but it is a great wonder that Amos had the holy boldness to doe so. ’Tis rare to have the ways of wicked Princes pleaded to their faces; Kings have clouds in their browses, as well as Crownes upon their heads, and are terrible to their reprovers; They command silence.
silence with a looke, and would be adored as God, not re
proved as men. The prophet Jeremias being last to repro
high and low to their faces, complaineth (Chap. 15. to We
is me, my mother, that thou hast born me a man of strifes, and a
man of contention to the whole earth. Why was Jeremias
fête of strife and contention? What! because of his prounce
vention, or because he was of a quarrelsome spirit, and had
to fiifti in troubled waters? No, his contentiousnes was not from
his disposition, but from his Commission, not from the source
of his spirit, but from his calling. He was a quiet and peacefull
prophet; but he was commision'd to prophesy troublesome
troubles; he was sent forth to declare the way of the Lord, un
their faces, and he was faithfull in doing it, he spake hauing
and therefore though he medled not in bying, or selling, or put
ing upon usurie, or taking upon usurie, though he had no com
ly negotiations among them, nor mingled himself with their
affaires which usually cause strife and contention; and yet he was a man of contention. The Egyptian was accusm with a capitall crime for any to call the Idol Serapis a number him among mortals, and therefore stood in all those Temple, and was worshiped, implying, that he was a
muft, and not a word spoke in derogation of the good men would impose silence upon all (be them) lest their ways should be discovered. If their tongues are their own, who is Lord over them. Lord over them declare their ways. And as few dared so there is no
to declare their ways to their faces. To declare a man of knowledge and understanding, and
secondly, a man of prudence and discretion is more, it requires, thirdly, a man of uprightness and yea which is more rare, fourthly, a man of the tempt of the world. A consequence of all these ingredients? A man of knowledge and self-denial, and contempt of many well built houses. Where shall these ingredients?
mans way to his face. When the Lord sent forth his Prophets
to declare the ways of wicked men to their faces, how doth he
prepare and arm them for the worke, lest they should be dis-
couraged and withdraw from it. The Prophet Jeremy is not
only cheered up, but threatened to it (Chap. 1:17.) Thou there-
fore gird up thy loins, and arise, speak to them all that I command
thee, be not dismayed at their faces, lest I confound thee before
them. Left danger should deterre him from speaking to their
faces. God sets a greater danger before his face if he did not
speak. So again (Ezek. 2:3, 4.) And he said unto me, Son of man,
I send thee to the Children of Israel, to a rebellious Nation, &c.
For they are impudent children (or hard of face) and stiff
hearsed; I do send thee unto them, and thou shalt say unto them, thinke
the Lord God, and they whether they will hear, or whether they
will forbear, for they are a rebellious house, yet shall know that
there hath been a Prophet among them. Ezekiel being to do this
message, the Lord cautions him. (ver. 6.) And thou Jon of man,
be not afraid of them, neither be afraid of their words, though bri-
ars and thorns be with thee, and thou dost dwell among Scorpions,
be not afraid of their words, nor be dismayed at their looks. When
they, their words, their looks were all dreadful, when in dea-
ing with them the prophet was to deale, with bryars, thorns,
Scorpions, had he not need to be well bsekt and supported?
When the Prophet Micah was to declare the ways of wicked
men to their faces, see how he was empowered; Truly (faith
be, Chap. 3:8.) I am full of power by the Spirit of the Lord, and
of judgment, and of might, to declare unto Jacob his transgression,
and to Israel his sin. Who but an Elias could have declared the
sin of Ahab to his face? and who but the Baptist, (who came
in the power and spirit of Elias) could have declared the sin of
Herod to his face, not only to the peril but loss of his own head.

Fourthly, By way of Corallary, Observe;
That some wicked men are usually flattered.
They are flattered to their faces, and reproached behind
their backs; and they who will not be reproved to their faces,
shall be sure to have store of reproaches behind their backs.

Lastly, Observe also by way of Corallary.
Its part of the misery of wicked men is to be reproved.
As it is their sin that they will not be reproved, so their
misery.
miserie that they are not; they indeed look upon it as their privilege that they are about reproofs, that they can sin and no man lay, why do you so? That though (as the Psalmist speaks, Psal. 49. 13.) their may be their folly, yet (not only as it follows there) their posterity, but their contemporaries, or they who are present with them prove both their sayings and their doings, saying yea, to their yea, and nay to their nay, chiding in with all their opinions & actions. Thus they please themselves in being always pleased by others, which yet is once their misery and their curse; for by this means they hear any thing rather then the truth of their own ways & practice, and are deprived of the greatest benefit of friendship and humane society, faithfull admonition. What should a man desire more of a friend then to be made better by him, or to be admonished in what he doth amisse. The Lord (Hos. 4. 4.) threatens it as one of the fourest judgments, Let no man strive, He doth not mean it of corporal strife, or of striving with blows and weapons, but of a strife by convictions or arguments: so *'tis expounded in the next words; Let no man strive or reprove another. To reprove another is to strive with him for his good. And *'tis one of the saddest reproofs and greatest evils that can fall upon man, when God faileth, Let no man reproove another. When once God faileth of a sinner, he shall not be reproved; *'tis more then probable that he hath said of his sin it shall not be pardoned. The Lord parallels their sins, of whom he said Let no man reproove another, with the greatest sin; For they people are as they who strive with the priest. They who then strive with the Priest, strive with God himself, in whose name the Priests administered holy things. When any so strive with men that they strive with God also, no marvail if God forbids men to strive with them any longer. To be reproved hath so much good in it, that to be reproved is better than to be loved. Solomon assures us (Prov. 27. 5, 6.) That open rebukes are better then secret love; faithful are the wounds of a friend, but the kisses of an enemy are deceitful. By the wounds of a friend, he means not sword-wounds, but word wounds, or those blows which a friend gives by rebuking. Faithful are those wounds of a friend; that is, by these a friend gives testimony of his faithfulness. But the kisses of an enemy; that is, his flatterer's and soothing are deceitful.
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c cittifull; that is, they testify his deceitfulnesse. Many betray their friends with these metaphorical kisses, as Judas did Christ with a literal kiss. These are killing kisses, bloody kisses. David prayeth for smittings, in opposition to these kislings. (Ps. 141. 5. Let the righteous smite me; how? with his hand or sword? No; yet such smiting is far more eligible than that kind of killing, but let the righteous smite me with his word, with his tongue, as the next words explain his meaning.) Let him reprove me and it shall be an excellent oile that shall not break my head. This Law was given to the Jews, that they should exercise their love in rebukes. (Lev. 19. 17.) Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. To hate a brother and not to rebuke him are equivalent expressions in that Law; and we may thence also inferre, that as it is a sin to hate our neighbour, and an affliction to be hated by our neighbour, so it is a sin not to rebuke our neighbour, and an affliction (when there is cause) not to be rebuked by him. And he who wisely declares a mans sin to him, declares his love to him; and bestowes as many kindnesses upon him, as he doth deserved reproofooes. Who shall declare his sin to his face?

Yet further, when Job saith, Who shall declare, &c. We may expound it not only of declaring by reproofoe, as one friend declares the sin of another to him, or as the sins of men are declared by the Ministers of the Gospel. But we may take it for a judiciary declaring, and that two ways; First, by way of evidence; Secondly, by way of sentence; A witnesse declares the way of a wicked man to his face (for the witnesse and he that is witnesed against, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving sentence. Thus, as if Job had said; Who dares either be a witnesse to accuse, or a Judge to condemn this wicked man. Which sentence doth arife more fully from the last words of the Text.

And who shall repay him what he hath done?

That is, who shall punish him according, or up to the desert of his deeds. This follows clearly from what was said before; if no man can be found to declare his way to him, or to tell him what he hath done, then surely none will be found.
found to repay him what he hath done. And therefore no mal-vaile if the wicked man passe unscought through the world; God oftimes spares him in wrath, and men spare him ofter for fear. Men dare not punish him, and God will not punish him here, therefore this man must needs escape unpunished.

Hence note,

First, Punishment is payment, justice is the giving of every man his due.

The original word here translated repay, notes, the ordinary paying of a debt, and in its first signification it is peace. And the reason is because both when any man has his private debt, he procures his own peace by it; and Magistrates pay wicked men their due, judicially, with peace by it: and that not only from the pure justice of it, but also from the very nature of the thing. Where every man has his due, both reward and punishment. Is it complained of him who does wrong, (as it ought) like a stream, (that is, agreeably to all) then peace shall be (as is promised) that is, comfortable and continued unto all. Justice of man is like the justice of God (which is very man according to his deeds. and will be very man according to what he hath done who so ever it be evil) when (I say) the justice that is (in proportion) like the justice of God, then shall he be in his proportion) like the peace of God and a lasting peace. It breeds as much trouble to others. Nations, when offenders are not paid according to what they have committed: as it doth to private persons. Creditors are not paid according to what they ed. Again, when Job said.

Who shall repay him what he hath done?

He implies this second objection.

That, Some wicked men do escape with justice.

...
They are so fortified with power, with riches and relations, that there’s no coming at them; Where shall we have a witness to declare the truth against them according to his knowledge of the fact? Where shall we have a Judge that will declare the truth against them according to his knowledge of the law? or having given sentence will see it executed? no man ever out-grew the justice of God, but many have out-grown the justice of man; not that the greatest of men are at any time privilaged from the justice of man, but because many times justice is overborn by great men. For as some men are so low, weak, and miserable, that only God hath power enough to raise and heale them, they are so far gone (as we say) that the creature cannot cure or recover them, and therefore we use to say of such, that we leave them to the mercy and power of God, we can doe no more the Lord must help you, for we cannot; Now as some men are so weake and low, that we must leave them to the help of God, so there are others so high and great, so strong and powerful, that we must leave them to the justice of God. And (to be sure) as the day of Divine justice hath been, so it will be upon those that are lifted up, as well as upon those that are low, upon the strong Oakes and tall Cedars, as well as upon the mushrooms and the shrubs. God will repay every man what he hath done, though man neither doth nor can.
Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be spread unto him, and every man shall draw after him, where are immemorially before him.

How then comfort ye me in vain, seeing in your answers there remaineth folly?

In the former verse the wicked man was represented as and daring, that no man durst check him, of the meanest ugly village of his ways in the glade of truth. But translation seems to carry it. this verse, check, but not so, and whereas none durst declare his denials, declares his end to his face. Though (as 24. of him, x. 2 Sam. 25. 7. 1. 7.) he were come a Son, he could not speak to him, yet death speaks with him.

Ver. 32. He shall be brought to the grave, and his place in the dust. Let men be as stones as they shall set upon his grave they must. This may be a cooler to men they are in their greatest heart, and a block in the way they are most forward to pursue the way of the first their lust. Doe or say what they can, to the dust, their little necks apt. Away, down, grave, into the dark and silent grave. A lament expression of this (Ecc. 9. 8.) to have power over the spirits to retain the spirit, that is as one oftentimes (Gen. 6. 10. Jer. 7. 32. 42. 4.) he takes over his breath or life to remain in. The first wisdome, and industry, and industry, once death, by Commission or otherwise (what follows in the same verse) shall have thee. The original word translated reading forth: When death assau.
vain either to send our forces to make resistance against it; or to send out Ambassadors to make peace with it. Some have made a covenant with death (Isa. 28. 15.) but none could ever make peace with it: as no force, so no treaty nor entreaty can stay it, when it is resolved to come. And as there is no mission, so (according to our reading) there is no discharge or dismission in that warre. No man can have leave to depart the field and goe home, when he is summoned to depart the world, and goe to his long home. And therefore the same Solomon while he seems to give the young man liberty, bidding him take his full swinge, (Ecc. 11. 4.) Rejoyce O young man in thy youth, let thy heart cheer thee in the dayes of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, yet, give him a check at parting, But know thou that all these things God will bring thee unto judgment. In this Text, death is the hop, and in that judgment. Though a man wallow in pleasure, and live in sin all his dayes, yet God will bring him first to death, and after that to judgment: Yet be shall be brought to the grave, &c.

Secondly, These words are conceived as the prevention of an objection against the whole matter before spoken. For Job having asserted the outward prosperity of wicked men, in opposition to his friends, some might say, what doe you speak to much of, and cry up their prosperity, they dye, they are brought to the grave, they rot and consume there, as well as other men. To this Job is supposed answering three things.

First, That he had done enough, as to the establishment of his own tenet, when he proved that many wicked men live a peaceable and flourishing life; he never undertook to prove that they were exempted from death, or priviledged from the grave.

Secondly, Let it be, that they dye, that's no argument against their prosperity, for their very death is a kind of prosperity; ver. 33d, The clods of the valley shall be sweet to him.

Thirdly, That there is no reason why this should be objected to; in the present prosperity of the wicked man, for as much as this is the lot of every man; in the latter part of the 33d. ver. Every man shall draw after him, as there are immemorable before him.

Thirdly,
Thirdly, For the understanding of these words, *yes he shall be brought to the grave,* I conceive that Job here continues his own discourse and confirms that opinion which he had laid down, concerning the prosperity of wicked men, rather than the answer of objections against it. As if he had said, *even as they live happily, yea and they dye happily, so do they have a kind of happiness in their death, as much happiness as the natural man is capable of in death.* So that, whereas my friends have affirmed, that if God do not at any time spare a wicked man while he lives, or suffers him to live comfortably, yet, God will brand him with some remarkable judgments, and in his affiance, that many wicked men live in prosperity, and are brought to their graves with honours.*

*Yes, or as some render, yea he shall be brought to the grave,* if he had said, besides all that I have spoken of, *the felicity of the wicked man, I add this in truth, that he is brought to the grave.* But what is there of felicity in this? A man that lives in misery and is miserably brought to a grave when he is dead! And a mere attendant or a slave all his days, to attend his body to the burial. I answer, the word signifies not only the common actions in which sense it is used (Job 20, 9), shee, that shee haff made me as the Clay, me into dust again. That is, that I dye precipitate of the dust out of which man was molded at this ordinary sense of the word, there is a noted a studied preparation for the grave, bringing man to the grave, and before; while they live, as usually, treated with their dye. In strictures this word implies grave with sound of trumpet, which is well done as well as a great mock and cause us to rejoice and to be joyful musically.

Year of Jubilee, that the Lord's year. Death signifies in some resolution, freedom from all things that are some religious, which is as much as to say, many evils.
Thus the wicked man is brought to the grave, that is, he hath an honorable and solemn burial; His dead carcasse is not thrown into a ditch, he hath not (as Job's was threatened, Jer. 22. 19.) the burial of an Afe, to be drawn and cast forth beyond the gates of the City, (as the burial of an Afe is there described by the Prophet,) but he hath even a whole City to accompany and carry forth his corpse to the place of burial. He hath mourners at his funeral, and he hath his funeral music, to heighten the affection of sorrow. Such usages are reported by Heathen Poets at the more pompous interments of their dead. And we finde the footsteps of that custom in the Gospel, (Mat. 9. 23.) Christ being sent for to cure the daughter of the Ruler of the Synagogue, when he came into the house, He saw the Minstrels and the people making a noise. They knowing that she was dead, and supposing her past all recovery, were addressing themselves for her burial, or as Job's Text speaks, to bring her to the grave.

Further, The first particle of the verse is that common conjunction copulative and, we render it (as elsewhere often) yet, which carrieth in it a sound of admiration. Thus Amos 4. 6. I also have given you cleanliness of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me faith the Lord; As if he had said; What a wonderfull thing is it that ye being thus afflicted should not return. Thus here, Though it may seem strange to you, Yet he shall be brought to the grave, though the man were so wicked that no man would adventure to tell him of his wickedness, yet he shall be brought to the grave: and when he shall be brought to the grave, it may have a twofold opposition.

First, To another kind of death, even a violent death: As if he had said; This man living so loudly, deserved indeed to be brought eyther to the block and have his head cut off, or to the Gibbet, or be hanged up before all the people, yet though he was so vile as to deserve a violent death from the hand of justice, he shall die a natural death, and be brought to the grave with human. It was ancienly said, That few Tyrants dyed a dry death, they were usually drench'd in their own blood when they dyed, eyther by some sudden assassination, or by some judiciours sentence. Yet some Tyrants who have thrust others violently & unjustly out

Nonon of the
the world, go out themselves naturally, and are brought to the grave pompously. For

Secondly, to be brought to the grave, according to the true sense of the word, and the interpretation given, stands in opposition to an obscure and vulgar way of burial. He lived in state, and he shall be brought in state to the grave.

Hence observe,

Men inglorious by their wicked lives, may have glorious funerals when they dye.

And it hath been no small part of some such men's care to leave orders for a funeral. They who never had a truly serious thought how to dispose of their souls when they were to die, yet have taken care very seriously how to have their bodies disposed of, and have set down in what place in what tomb, &c. at what rate they should be buried. Some order a sermon at their burial; who never regarded sermons in their lives, though (like enough) they heard many. Their friends shall eat the sweets, and drink wine in bowls at the bringing of their bodies to the grave; while their separated souls, separated forever from God, as well as from their bodies for a season, are buried under gall and wormwood, and drinking the wine of God's fierce indignation, poured out without mixture. Such pompes (if that be possible) makes thir when in hell, and sets the Devill a laughing. Such funerals have a number of visible mourners, and they have innumerable invisible rejoiceers: The God of this world and the powers of darkness, deride those foolishers, which give so much honour to a body, whose soul is not only departed, but condemned to eternal anguish and infamy. A Heathen could say, The life of a funeral, or of a Sepulchre, is an empty loss; but Christians know, that the life of a soul, the life of a flower, the life of glory, are not only sad but invaluable, and not only invaluable, but inseparable. For a believer cares not much, where his body ends, above or below; but his soul and Christ. What glory bever the bodies of wicked men have when they are buried, only the bodies of the saints shall have glory, when they are raised again. They shall be brought to the grave.
And shall remain in the tomb.

These words are a continuation of what was said last. There is some variety in the reading of them. The Hebrew is, 

He shall watch in the heape, so we put in the margin of our Bibles; He shall be brought to the grave, and watch in the heap. The original word signifies both to watch, and to remain; because a watch man keepeth his place, and stayeth by it; he is not as we say, up and downe, here and there, but fixed where he is appointed. And the word signifies not onely a bare watching, (as when a man keeps his eyes open, and doth not sleepe) a watching merely opposed to sleeping; but it notes watching with an intense spirit as well as with an open eye. The word is used fully to that sense, (Pro. 8. 34.) Blessed is the man that heareth me (saith wisdome) watching daily at my gates. What doe we, when we watch at wisdome gates, if we do as me ought? is it only the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both these. Watching at wisdome gates is the work of our spirits, 'tis the setting of the heart to receive what wisdome utteras; This is watching indeed. But you will say, this sense seems very incongruous to and remote from a dead man's case; how can he watch as all whose eyes are closed in darkness? I conceive, The dead man watching in the heape or tomb (which translation divers learned Interpreters adhere to) may have a double reference; either, first, to the custom of preserving the bodies of great men from putrefication. To which end their bodies were so spiced and imbalmed, that they were kept, as it were, alive, and being set in vaults, they looked as if they were keeping continual watch.

Secondly, it may referre, if not to the embalmed bodies of the dead, yet to their representations or Statues, which (as we see) in our dayes are placed upon their tombers or set upright in pedestals. These Statues were made as near as art could reach to the life, & so might be said to watch there as if they lived, yea upon the same account they might be said not onely to watch but to pray there: for such Statues are usually (among us) set up in praying postures, kneeling, and lifting up both hands & eyes (such as they are) to heaven; you shall see the

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figure of a man, who hath (possibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not only in a watching but in a praying posture; Many being dead seeme to pray alwayes, who onely seemed to pray when they were alive: They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of these custome the Text may allude fairly; and so carry on Job's discourse concerning the wicked man's prosperitie in death.

Againe, Some read (not, he shall watch, but) he shall be watched, or others shall watch him in the heape. They shall watch there, euyther as constant mourners for his death, or they shall watch there as protectors of his dust; least any offer violence to his grave, or disturb his bones. Both these may fit with the scope of the Text as significations of honour and respect to the deceased. He shall be watched in the

Tombe or heape.

That Original word is used but foure times in the whole Scripture, and in this place onely it is translated a tombe; properly it signifies a heape of corne. (Job 5. 26.) He shall be brought like a flock of corne in full age. A flock of corn, is a heape of corne, that is, many sheaves laid or buck up together by the art of the husbandman. And hence some interpret this Text as if the wicked man should be buried abroad in the feld among the heapes of corne, but there is no necessitie to carry it so strictly. A tombe or grave, any where made, is an heape of aggregation of earth; as a flock of corn is an heape or aggregation of sheaves. And the tombe is so called in a double consideration.

First, Because the dead bodies of men are brought and heaped together in the tombe. That epithetis of death is often used in the Scriptures of the old Testament, He as they were gathered to their fathers, is by some expounded in compliance with the point in hand, as noting the gathering of the bodies of the dead into one common heape. And though I rather conceive it intending the gathering of their spirits unto the spirits of just men made perfect; yet the Text speaks in the case of Jazab (2 Chron. 34. 28.) concerning his being gathered
thered to the grave, as well as to his Fathers; which necessari-
ly inferreth the gathering of his body to theirs, and of his dust
to theirs, all making but one heap of dust. The grave or
tombe are as a floore wherein corne is heaped up untill the
great threshing and winnowing day cometh, when the bodyes
of men shall be rayled and purged from the chaffe of their na-
tural condition; for then, this corruptible must put on incor-
ruption, and this mortall must put on immortality. (1 Cor. 15.
54.)

Secondly, As the tombe is called a heape, because the bo-
dy of men are heaped there together; so because a tomb or
a grave, though but one body be laid there, swelleth up like a
heape. The body being put into the earth, riseth by so much
as the space is which the body filleth. And hence critics tell
us, that the Latine word for any tombe or grave, notes the
swelling of the earth. But especially the stately tombs of Prin-
ces and Great men, swell high, and are rayled upon Arches and
pillars. Nor have men left in any thing plainer marks of the
swelling of their minds with pride and vain glory, then in
appointing such towering and swelling Monuments of their
frailty. Yea some seeme to have had an ambition to immor-
talize the memory of themselves & of their greatness by these
memorials of their mortality. They for whom such vast and
supendious heapes have been rayled, may well be said in an-
swer to this translation of Job's Text, To watch in the heap.

Lastly, We (as others also) render plainely, He shall re-
maine in the tombe; His dead body being brought to the grave
remaines in the tombs, and moves no more, till God calleth it
forth, and by his Almighty power restoreth it to life againe.
The Grave is a prison, and death is a very keeper. Death will hold
its own, till the Lord of life giveth command to let goe. Living men
are of so little permanency, that they can scarce be srayd to
remaine any where. Onely the dead know nothing of
removing.

Again, When Job saith, He shall remaine in the tomb, he
speaks this (in pursuance of what he had said before) as a
priviledge which a wicked man may have; he shall not onely
be brought to the grave with honour, but shall remain there
in safety.

Hence
Hence note:

It is a favour (yet such a favour as wicked men are often partakers of) when our bones rest and remain quietly in the grave.

Many have been brought to their graves with much solemnity, who have not remained there. The Assyrian is threatened (Isa. 14. 18, 19.) that he shall not have the honour of burial in the graves of his predecessors, or in the grave which he had appointed for himself, All the Kings of the Nations, even all of them lie in glory, every one in his own house: That is, in his own grave, (the grave is called the house of all living) or in the grave which each one prepared for himself, some his own house: Thus all the Kings of the Nations lie in their stately tombs, but they are cast out of the grave like a dishonorable branch, and as the reformation of those that are slain shall shrowd thorough with the sword, that go down to the stones of the pit, a darksome trodden under feet: thou shalt not be joined with them in burial: that is, thou shalt not have the honour of such a burial as they. Thou art cast out, (that is, kept out) of thy grave. Now if it be a foreign judgement, upon a wicked man especially, all whose portion consists in outward respects and privileges, not to be admitted to a grave, but as the Philistines was the sad affliction of the Saints & servants of God, (Ps. 79. 2.) to have their dead bodies given to be meat to the fowles of the heaven, and their flesh to the beasts of the earth: Then how great an evil is it to have the dead body torn and pulled out of the grave, and those bones disquieted which were at rest. Yet the Lord threatens Jerusalem with an enemy, who provoked either with covetousness, or with malice, shall rise their very graves. The wrath of God doth not only pursue sinners while they live, but in death, it pursueth them to the grave, and in the grave. (Jer. 8. 1.) At that time, saith the Lord, (that is, the cruel enemy) shall bring out the bones of the Kings of Judah, & the bones of the Princes (in whose sepulchres, they might hope to find rich ornaments, jewels, and treasures.) And the bones of the Priests, & the bones of the Prophets, slain of the corrupt Priests and Prophets especially, who had flattered the Princes, and perverted the people, this doom is passed upon them also who had been either perverted by the false Prophets.
Prophets, or had opposed the faithful Prophets) and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the Sun, the Moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped. How exact is the justice of God, and how terrible! Their bones must be spread before those creatures of God making, whom they (by spreading their hands before them, and worshipping them) had made their Gods: and as they were threatened to have their bones unburied, so that they should not be reburied, for thus it follows: They shall not be gathered, nor buried; they shall be as dung upon the face of the earth: That is, they should lie above ground, as monuments of their wickedness, and of divine vengeance, till they be utterly consumed, and mouldered into dust. That God will raise our bodies out of the grave is a matter of faith, and of great consolation to the Godly: but to have the body pulled out of the grave by men, is matter of fear and terror to the wicked. Yet many of the wicked escape the judgement, they are thereby brought to their graves, and abide unwatched there. Job is here explained; as describing this piece of prophecy's incident to a wicked man, while he slept, He shall remain in the Tomb, which interpretation seems to have the true content of the new work, as containing a description of the same thing.

Vers. 33. The flodes of the Valley shall be sweet upon him.

The word which we render wash, undergoes variety of translations: some say, the stones of the brook or valley: some, the gravel; others, the dust or sand of the valley. But we here collocate it thus: When the dust grows into handfuls, and the dust altogether falls together.

The flodes of the valley are sweet unto him.

As this word so likewise the whole clause is diversely rendered. The Vulgar alluding to an old Ptolemaic table, gives it thus: He shall be sweet to the Lord of Glory, which was phrased by Menantes for one unto river of a wall, or an inner wall, so called from the lamentations theremade, as if Job here.
here intended a description of the wicked men's punishment in hell. A late-learned Expositor upon this Booke judgely per-
tringeth that translatio as affecting the accommodation of
the holy Scripture to such a fiction, in describing the region
of death, or the state of wicked men when they are dead. Yet
'tis (in it selfe) a truth, that the wicked are a sweet morsele to
hellish tormenters; And they who in their life-time have
swallowed down so many fins, not onely gnats but camels,
being dead, are in a moment swallowed up in hell. We may
say of such men (as the Prophet doth of the Assyrian Prince,
(1sa. 14. 9.) Hell from beneath is moved for them to move them
at their coming. The more wicked a man is, the more is hell
delight to receive him; as the more holy a man is, the more
is heaven delighted to embrace him. When he who was a hell
upon earth, drops to hell, he is pleasant fuel to those devour-
ing flames.

Secondly, this verfe is better expounded as a continued
discourse of the happinesse of the wicked man in regard of his
natural state in death. He shall not only continue in the comb,
but have (as it were) a contentfull being there. Earth is (as
to matter) the common parent of us all; from the earth we
came, and that we returne; and when the wicked man re-
turnes, the earth will not hurt him. The grave will not en-
tertaine him with a frown, but he shall be as welcome and as
kindly used there by the clods of the valley as any other man.
The bodily being of the righteous and of the wicked is in the
bowels of the earth knows no difference. And as no man
knoweth love, or hatred, by all that is before him (as to his
body) on earth, so not as to the state of the body while it re-
maineth under the earth. The superstitious Heathens (which
may somewhat answer the phrase of this Scripture, though
fare from the scope of it,) were wont to pray for a dying
friend in this forme; Let the earth be favourable and soft to
them, let it not press those hard. They had a conceit that if the
earth had too a great a load upon the dead, they could not get
up to the higher regions, therefore they prayed, that the clods
of the valley, or the earth where their friends were buried,
might be sweet and favourable to them. Tertullian mentions
this Heathenish custom, & Pliny a Philosopher of their own
laughs
laughs at them for it; because they prayed for the favour and
good will of that to them, which could not be angry with them,
nor do them any hurt. Such were the vain imaginations and
fears of the dark minded Heathens, dreading the unkindness or
cruelty of the earth to dead bodys, but little dreading the
misery of their blinded soules. How vain is it to fear, that
either a senseless body should be pained, or that things with-
out sense should be offended and put it to paine. The clops of
the Valley are alike sweet to all.

Thirdly, Some give the sense of these words, as describing
the sad conclusion of the wicked man, who though he spend
most of his days in pleasure, yet a little before his death, he
shall meet with such sorrows, that the clops of the Valley will
be sweet unto him; that is, he will even desire death, as the
only means (which he knows of) to give him a release from
them. 'Tis truth that though death be bitter to a carnall man
who is at ease in his possession, yet death is easie and sweete
to any man that is in bitternesse; and 'tis possible for a man
to taste so much bitternesse, while he treads upon the clops of
the earth, that the clops under the earth may be reckoned
sweet to him.

Lastly, This is plain, that Job speaks here in figures, and
wrappeth up a profopopiea and an hyperbole together, while he
ascribes sense and the affections of a living man to a dead
body. The summe of all may be this; The clops shall be sweete
to him; that is, he shall have the utmost conveniencey and
happines, that any man (as to his bodily capacity) can have in
death. He shall feel no more trouble nor paine there, he shall
be free from care and fear, when once he is gotten thither.
The clops of the Valley shall be sweete to him.

Hence note;

The bodys of wicked men are as free from pain or euill in
the grave, as the bodys of the Saints.

Death is the conclusion of and gives stop to all the worldly
sufferings of all men. (Rev. 14:14.) Blessed are the dead that dye
in the Lord, for from henceforth they rest from their labours:
And whether men dye in the Lord, or out of the Lord, they
rest from their outward labours. This bodily rest, or rest from
O o o o o
bodily
bodily labour and trouble is a favour to Saints, and is much more then any wicked man hath right to, that his body should rest from trouble and labour all that time which runs out between death and judgment. We may call that rest, the negative happiness of wicked men. And as it is, in some sense, a favour that they live so many years on earth, their souls being kept all that while out of hell, so that they may and continue for so long a time after death in the earth, or (as Job speaks) among the clods of the valleys, their bodies being kept all that while out of hell; for as the perfection of the glory and blessedness of Saints will be after the reunion and marriage of soul and body; so the perfection of the misery and torment of the wicked will be at the like reunion. Therefore it may well be said of a wicked man, not only in reference to the pains of this life, which he is quite freed from, but also in reference to the pains of the next life, from which for a while the grave detains him, that The clods of the valley are sweeter to him.

And every man shall draw after him.

Master Broughton reads, He shall draw all men after him; as if the dead men were active in pulling the living after them into the grave; we render it as if living men were active in hastening after the dead unto their graves. Every man shall draw after him. Some taking the former translation understand it of a morall drawing; his wickednesse attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as some diseases are very vext, or like a loadstone very drawing and leading, yet I conceive that is not the intendment here. The Sainte Translacion expresseth it so, but expounds it, in purseance of the pompe of his parlail, He shall draw all men after him. That is, when he dyeth his funerall will draw the whole City and Country together to attend, or gaze upon it; some will come out of respect to honour him, and many in curiousitie to pleae themselves in beholding the magnificence and fantazielle of his interments. But I passe this also, as much below the Text.

And conclude, that these words shall draw all men after him, doe only remove an objection, which some men might make against Job's position, about the prosperitie of wicked men.
What tell ye me (might such a man say) of a pompous funereal, which the wicked man shall have when he dyeth, and that the clods of the valley shall be sweet to him; When the man is dead, what's all this to him? Job answers; What though the wicked man dye? there is nothing of weight in that objection against the prosperity of the wicked; For death is common to all, both good and bad. Death is not peculiar to wicked men; for righteous men dye too; All men shall draw after him; so that there is no difference in this between the godly and the godly, the holy, and prophane; for all dye, or as the Scripture of the new Testament affirms, It is appointed unto all men once to dye.

That all men shall dye, is a common theme; I shall only touch a little upon this way of phrasing or expressing it. All men shall draw after him. Every man is dayly drawing to the grave; dying is (as it were) a continued act, What Paul spake in a sense proper to his own case, we may take in a common sense, I dye dayly; and 'tis appliable to all men, they dye dayly; while one man dyeth, all men draw after him. When a man is very sick and dying, or sick to death, when he stands (as it were) upon the borders of death, or (though I know that Scripture speech hath another meaning then here I use it for) between the living and the dead, as if it were hard to determine to which of them he doth belong; when his breath fits upon his lips ready to take its flight and be gone, then we say, as it were, he is drawing on; but we may say it also of them who are not only alive but lively, not only strong, but in their full strength, (as Job spake before) their breasts full of milk, and their bones moistened with marrow, we may say it of those that are walking, riding, running, travelling in the hottest pursuit of their businesses, or pleasures, they are drawing on. Every living man is drawing on to death; and all men alive shall draw after him, that is, already dead. Now should it seem strange, that all men who are should be drawing after in that way, which all men that ever were (the excepted persons are not considerable for number) have gone before, which Job gives us more fully in the next words,
As there are innumerable before him.

The Text word for word is thus rendered; Before his face number, that is, as all men are following, or drawing after him that dyeth, so those are innumerable that are already dead. This manner of speaking (no number) in the Hebrew, is sometimes the denial of any number, sometimes of all number or numerability. To say of such a thing, There is no number of it, is either to say there is no such thing, or but one of it, which indeed makes no number, or at most but very few, which in common account are no number. Some applying these words to the burial of the poor, give the meaning thus; rich men draw many after them, or have great numbers attending them to their graves, but the poor man hath no number, or but a very small number of followers to his grave. But I conceive, the plain scope of Job puts this exposition of no number quite out of the number of those expositions which are fitable to this place. And that therefore no number doth not signify those who are so few, that they scarce make a number, but those who are so many that they can hardly be numbered. His business being to shew the innumerableness of those whether rich or poor who are already dead, not the fewness of those who follow the poor to the grave when they are dead, St. John (Rev. 3. 9.) having spoken Arithmetically of the sealed ones of the twelve Tribes, ascribing to each of them twelve thousand, (which though it sheweth that the number of the elect was certain, yet it doth not inferre, that the number these specified is the certain number, but St. John having heard this number) shuts up with, After this I beheld and saw a great multitude which no man could number, &c. So here (when Job saith) Before him no number: his meaning is, A great multitude are gone before him, which no man can number. Or as we render it clearly; There are innumerable gone before him.

Hence take two deductions.

First, That the dead are more than the living.

This hath been a truth ever since the first ages of the world. When the world was young, or in its non-age, the living were more then the dead: but the dead of many ages must needs
needs be more then the living in any one. Hence the dead are
called, The more, and to goe to the more, or to those who are most
in number, (found among the learned) as much as to dye. As
among those who yet enjoy a natural life, there are more spiri-
ituall dead, then spiritually living; so they who are natu-
rally dead, are more then they who live the life of nature.
Every one that dyeth increaseth the number of the dead, yet
there are innumerable before him.

Secondly, 'Tis no new thing to dye.

Most are as unwilling to dye, and as unwonted to death,
as if none had gone before them, as if they were to break the
Ice for all mankinde. Where we see one going before we usu-
ally take courage to follow after. There have innumerable
gone before to the grave, yet few take courage in following
after. And I confess, it is but a poor encouragement to dye,
because other men like us have dyed before us. That which
makes a man dye with true courage, and step with holy bold-
ness into the grave, is believingly to remember that Jesus Christ
dyed & lay in the grave not only before us, but for us, that he
hath conquered and worsted that King of terrors upon his
own ground the grave. 'Tis enough not only to make us cheer-
ful, but alive in death to know savingly that The One is gone
before us; 'Tis at most but a morall argument to persuade men
to be cheerful in dying; because men innumerable are gone
before them; but Christ's going thither before us is a spirittuall
and prevailing argument. They who lived before Christ dyed
in the flesh, might comfort themselves against the fear of death,
by believing the holy prophecy that he should dye for them,
much more may we by believing the holy history of his death.
That he hath gone before us in dying and dyed for us, who is
alive and liveth for us, is ten thousand times more consolation
to us when we are going out of this world, then that innumera-
ble (such as ourselves) are gone before us, or though any one
of us should have the privilege to abide in the flesh, till all
were gone before him.

Job having thus farre sifted, weighed, and replied to the
answers of his friends, gives his judgment upon them as unfit
to administer any solid comfort to him: And therefore
concludes roundly with them in the last verse of this Chapter.

**Ver. 34.** How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Mr. Broughton renders, And what do ye comfort me with vanity? We say in vain, or with vain words. A thing is done in vain three ways.

First, It is somewhat in vain when the end for which it is done is but imperfectly attained.

Secondly, It is much in vain when the end is not at all attained.

Thirdly, It is then done most in vain when the issue is quite contrary to the end for which it was done.

Job's friends comforted him in vain all these ways, for they did not only not attain their end perfectly, but not at all, yet instead of comforting they troubled him, so that as Balaam said to Balaam (Num. 23. 11.), What hast thou done unto me, I took thee to curse mine enemies, and behold, thou hast blessed them altogether. Thus Job seemeth to say to his friends, What have ye done unto me, ye came to comfort me, and ye have grieved me altogether, as hath been shewed from other passages of this Book, especially from those, where he titillates his friends not only Physicians of no value, but Adorable Comforters. And he gives a further and a full account, whence it came to passe that he got no comfort by all the discourse which they had with him in the last clause of this verse and close of his speech.

Seeing in your answers there remaineth falsehood.

Mr. Broughton renders thus, Great offence remaineth in your disputations. The word rendered Answers, signifieth a debate between two or more, when Arguments being given are retorted, which we commonly call answering.

In your answers there remaineth falsehood.

The word carries not only falsehood upon mistake, ignorance, or misunderstanding, but falsehood by art or prævarication, when like a Sophister, a man would foyle his Adversary by
by fallacies. It imports also somewhat of contempt, when he that is inferior doth not (as he ought) submit to the judgment and reason of his superior. Thus some expound it by complaining, that he was not only unkindly, but fallaciously and unreasonably dealt with by those who ought not only to be faithful to him, but to give him respect and honor. And (which is yet worse) that they did him (as the meaning of the word is further carried) a real unkindness under the cloak of colour or faire and friendly pretences. A pervertor dealteth sally with his client, while he professeth to plead his cause or undertake to support his person. The unfaithfulness and falsehood of man to man walketh always under the cloak of professed courtesy. But it would not suppose so much as suspecting his friends, or any such studied unkindness towards him, especially considering that the word which some strain to hard, is also used by the holy Ghost in a more gentle signification, (1 Cor. 5:11) where it is applied to a sin of ignorance, and that notion of sinning under a cloak may hold in sins of ignorance, as well as in those which are committed against knowledge, only with this difference: Maligne and hypocrissus is a cloak to hide the veil from others. Ignorance is a cloak which hides the evil from ourselves. Thus in the present case, the falsehood which he charges the answers of his friends with, proceedeth not, surely, from any cunning purpose in them to vex and trouble him, but from their unskillfulness in comforting him. How shall comfort ye sin in vain, falling into your answer? And remember falsehood? He doth not say, that all their answers were false, or that they had knowingly misled with him in their answers. All he charged them with, was that there was falsehood in their answers. That is, that their answers contained more unkind assertions than in them.

First. That only men desired the life.

Secondly. That they daily were daily exposed by outward difficulties, whenever they were permitted.

Thirdly. That wicked men suffered them never to prosper in this life.

Fourthly. That if they did, they were tempted of God to do that which was blasted. Thus while his friends went about to vindicate the justice and holiness of God from any
any the least compliance with wicked men, they unwares set
limits to his sovereignty, and his power. As if God were not
at libertie to dispose of these outward things when, and to
whom himself pleased. These positions (saith 9.6) I have pro-
ved false; and ye have not yet taken off my arguments by any
of your answers, therefore in your answers there still remain-
eth falsehood, and your labour in comforting me, hath been
but labour in vain.

Hence observe;

First, False and ungrounded principles, can never produce sound
and true comforts.

Solid comfort cannot rise from any ground, nor rest upon
any bottom but truth. As truth only works true grace in the
heart and sanctifieth (Job. 17. 17.) Sanctifieth them through thy
truth (was the prayer of Christ) thy word is truth; so truth
only worketh true joy in the heart and comforteth: if you
would comfort a poor dejected soul, you must comfort him
with the truth, the word is truth. Error can neither kill our
sins, nor remove our sorrowes: And there is the same reason
of both. For it is the office of the holy Spirit both to sancti-
ifie and to comfort; now, the holy Spirit is the Spirit of truth,
and therefore be will not worke by a falsehood, or cloath an
error with his divine power, either for sanctification or con-
soilation. The Prophet Hosea (Chap. 7. 3.) reproves those who
made the King glad with their wickednesse, and the Princes with
their lyes. 'Tis possible, that a doctrinal lye (or a false do-
ctrine) as well as an historical lye, may make a man glad for
a while, but it is impossible that it should administer lasting
comfort or comfort at last to any man. If they who are in
darkness will, as the Prophet speaketh (Isa. 50. 11.) Kindles
such false fires, and compass themselves about with such sparks,
let them (as the Prophet in holy scorns bids them,) walk in the
light of their fire, and in the sparks that they have kindled, yet,
This they shall have of mine hand (saith he) they shall lye down
in sorrow. When such lie down upon their beds to rest, they
shall find little, and when they lye down in the grave (except
a while for their bodies) they shall find lesse.

Secondly,
Secondly; Good men may be mistaken, and err in judgment.

As the wills & affections of the Saints on earth, have some corruption remaining in them, so also have their understandings. And therefore as their practice, so their opinion, may be foyled and faulty. 'Tis no wonder, if falsehood be found in their answers, who are themselves so full of saylings.

Thirdly, Note;

Good men may continue long under some mistakes and errors of judgement.

Job found his friends in these errors at their first dispute, and he found them so in this second; they did not mend their answers, though they multiplied them; In your answers there remaineth falsehood. As 'tis hard to part with an evil in practice, so with an error in opinion. That man is come to a great pitch of humility that confesseth he is out. Most will answer, and answer, come thick and threefold, with replications and triplications, and yet still in their answers there remaineth falsehood. When any man maintains an error, the more he answers, the more be erre.

Thus by the Good hand of God with me, I have finished the Exposition of this Chapter, and of this whole second dispute, between Job and his three friends. There yet remains a third dispute, but that's between Job and two. The third gives out, and quits the next feild. What was done there by those who still held out, may if God, in whose hand our breath is and all our ways, continue helpe and life, be reported at another time.
A TABLE
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