

Hab, 1, 6, 7.

by the Prophets, and described to the life by the prophet *Habakkuk*, chap. 1. where the Lord threatened to send the *Caldeans* against his people, and then describes them, *That hastie and bitter Nation, their Horses are swifter then the Leopard, and more ravening then the evening Wolves*: such a kind of people they were who were stirred up by Satan to take away the Camels of *Iob*.

These are said to make out three Bands to spoile; They were a people like the *Sabeans*, delighting in warre and robbery; so much the Etymologie of their Name *Chasdim*, (which is the word in the Originall) implieth, being derived from *Sadad*, which signifieth to rob and spoile. These were a wicked generation, yet these prevail over the estate of *Iob*; victory doth not alwayes attend a just cause. The way of the wicked often prospers, and the way of these wicked *Caldeans* prospered so often, that the Prophet *Habakkuk* complains to God as one scandalized at it: *Thou art of purer eyes then to behold evil, and canst not look on iniquity, wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous then he?* If ever we should be brought upon a like case, to argue it thus with God, or (as *Jeremie* did, chap. 12. 1.) to plead with God about his judgements, let us remember to establish our hearts (before we open our mouthes) with the Prophet *Jeremies* conclusion in that place, *Righteous art thou O Lord*, though the wicked devour the man that is more righteous then he. It is very rare that God makes one good man his rod to scourge another: he usually makes the worst of men his rod, his staffe, his sword, to inflict either trials or judgements upon his people. The dirty Skullion scowres the silver vessell, and makes it both clean and bright for his masters use,

Verse 18. *While he was yet speaking, there came also another and said, Thy Sonnes and thy daughters were eating and drinking wine in their eldest Brothers house.*

Verse 19. *And behold there came a great winde from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*

THis was as the fourth and last, so the greatest of all Satans assaults, the most fierce and terrible charge that *Iob* had all the day, and Satan reserves this untill the evening, till *Iob* was spent
and

and spiritlesse as he hoped. I shall note this in generall from it.

That Satan usually keepe his greatest strength and most violent temptations unto the last. When he thinks we are at the weakest, then he commeth with his strongest assaults. If Satan had sent Job word of the death of his children first, [all the rest would have been as nothing to him: he would not have regarded the losse of his Castell when he heard that all his children were crushed to death by the fall of the house. As some one great evill falling upon us, takes the heart off from having any sense or joy in a lesser good; so one great evill swallowes up the sense and feeling of a lesser evill: that great evill which fell upon the Wife of Phineas, when she heard that the Arke of God was taken, afflicted her so extremely, that she could not at all rejoyce in the birth of her sonne; she had no sense of that. Here was therefore the cunning of Satan, lest Job should have lost the smart of the lesser afflictions, lest they should have been all swallowed up in the greater, he brings them out in order, the least first; the greatest is reserved for the last. We observe in warre, that when once the great Ordnance are discharged, the Souldiers are not affraid of the Musket; so when a great battery is made by some thundering terrible judgement upon the soule, or upon the body or estate of any man; the noyse and fears of less evils are drowned and abated. Therefore Satan keeps his greatest shot to the last; that the small might be heard and felt, and that the last coming in greater strength might find the least strength to resist it.

And that this was a greater affliction then any of, or then all the former; is so clear that I shall not need to stay long in the confirming of it, only to quicken the point a litle, take notice of the greatnesse of it in five respects.

First it appeareth without controversie to be the greatest of all, because it was upon his children: a mans children are more then all that he hath in the world: a mans children are himselfe, every child is the father multiplied; A son is the fathers bowels: and therefore when Paul wrote to Philemon concerning Onesimus, whom (saith he) I have begotten in my bonds; (sc. to the faith of Christ) Receive Philem. v. 23. him who is mine own bowels; A spiritual son is the very bowels of a Minister; he doth but allude to a naturall son; a son is the very bowels of the father; this affliction reached unto the very bowels of Job himselfe; Satan had no leave to afflict the body of Job, and yet you see he afflicts him in his very bowels.

Secondly,

Secondly, The greatnesse of it is seen in this, his children were all taken away; To loose all our children is as grievous as to lose an only child; Now that is made a cause of the highest sorrowes, Zach. 12. 10. *They shall mourne for him, as one that mourneth for an only sonne*: that is, they shall mourne most bitterly. Now as the measure of mercies may be taken by the comforts which they produce, so we may take the measure of an affliction by the sorrow which it produceth, And that is the greatest affliction which causeth the greatest sorrow.

Thirdly, it was a further greatning of the affliction, that they were all taken away suddenly. Had death sent them summons, by its usuall messenger sicknesse, but a day before to prepare themselves, it had much sweetned the bitternesse of this cup; but to heare they were dead before he knew they were sick; yea when he thought they were merry and rejoycing, how sad was this?

Fourthly, that they dyed a violent death, by a mighty wind casting the house downe upon them. Had they dyed in their beds (though suddenly) it had been some ease to the Fathers heart: violent death hath an impression of wrath upon it. And men can hardly judge well of those, who fall by such judgements. Suspicion will arise, if censure passe not from better men then *Barbarians*, if they see a viper on the hand of *Paul*, Act. 28. It is more then probable from our Saviours question, that those eighteen upon whom the Tower in *Siloe* fell, and slew them; were commonly supposed greater sinners, or sinners above all men that dwelt in *Hierusalem*, Luk. 18. 4.

Fifthly, They were all taken away when they were feasting; and this did exceedingly aggravate the affliction upon *Job*, that his children were all destroyed feasting; for you know what the thoughts of *Job* were concerning his children at their feasting; after they had done, he offered burnt-offerings according to the number of them all, for he said, *it may be my sonnes have sinned and cursed God in their hearts*. Now at this time, when Satan knew that *Job* was most solicitous lest his children should sinne, at that time doth he destroy them; that so their father might be afflicted with the thought, that his children dyed unreconciled to God, that they died with sinne upon them unrepented of: That they died a double death, death at once seising upon both soul and body. This then was a further degree of Satans malice, to wound, vex and grieve the spirit of *Job* unto the utmost. How sadly and passionately

ly did *David* lament *Absoloms* death? Some conceive this was the head of the Arrow that pierced him, because he feared his sonne died in a sinfull condition, he was sodainly taken away in his rebellion, unreconciled either to God or man. Such a thought might fall upon *Jobs* heart; my children are sodainly dead, and dead feasting, it may be they forgot God, it is possible they sinned in feasting, and cursed God in their hearts. Alas my children died before they could so much as thinke of death: I feare they are gone rejoicing to Hell, where they shall weepe for evermore. Doubtlesse Satan did or might fasten such a temptation upon his heart who was so tender of his childrens souls, and so fearefull of their sinning in feasting. So then it is cleare from all these particular considerations, that this was the greatest afflictions.

Be prepared then, not onely to receive another affliction, but to receive a greater affliction, and have thoughts of receiving the greatest affliction at the last. Satan will come with his strongest assaults when thou art weakest. At the time of death when he seeth hee can doe no more, but that he must then doe it, or never doe it, then thou shalt be sure to have the strongest temptations.

It should therefore stirre up the people of God, still to looke for more and more strength to beare afflictions and tentations, and to beg from Christ the greatest strength at last; because they may justly feare the greatest temptations at last. If as Satan doth greaten his temptations, Christ doth greaten his assistance, wee shall bee able to beare them and be more then conquerours over them.

So much of this fourth charge in the generall; I shall now open the words more particularly (for those in the 18. verse I shall not need to say any thing of them, they have been handled before at the 13. verse, which runnes thus; *And there was a day when his sonnes and his daughters were eating and drinking wine in their Eldest Brothers house,*) The 19. verse describes the manner of this triall; *And behold there came a great wind from the Wilderness,* &c.

And Behold.] *Ecce* or behold, in Scripture ever notes more than ordinary matter following. 1. Great things call for attention. 2. That which is sodain and unexpected, calls us to behold it. 3. Rare things, things seldom seen, invite all to see and wonder at them. Here is matter of admiration. What God threatens in the Law, he seemes to fulfill upon *Job*. *I will make their Plagues* Deut. 28. 59. wonderfull

wonderfull. There is no *Ecce* prefixed to any of the former three afflictions; but this as being the most strange and terrible, comes in with an *Ecce*, *And behold*—

Ventus a violentia & vehementia nomen habet, quod veniat abunde, & magna vi irruat in unum aliquem locum.
Magis. Phys.

There came a great winde] It was a winde, and a great winde that came. The winde is elegantly said to come (as the Sun) out of his chamber, and rejoycing as a strong man to run a race, *Psal.* 19. 5. Hence the word which the Latines use for the winde, is derived from a word that signifies *to come*. Because the winde comes with force and violence. The wind (in the nature of it) is an exhalation arising from the earth, drawne upwards by the power of the Sun and other Heavenly bodies: but meeting and confiding a while with the cold of the middle region of the air, is beaten back again; And being so light that naturally it cannot descend, and so resisted that it cannot peaceably ascend, it takes a course betweene both, slanting with mighty violence through the air. Thus Philosophers teach. This winde is said to have been a *great winde*: great in quantity, much winde, a large winde; great also in quality, a vehement, boistrous, angry wind.

Further, this winde is described by the coast or quarter from which it breathed.

מערב
המדבר.

A regione deserti. vel a trans desertum.

From the wilderness] Or as the Hebrew is, from beyond the wilderness; from the other side of the wilderness this winde came. Windes are differenced by the quarters or points of the Heavens out of which they blow; This winde is described by the place from whence it came, from the Coast out of which it was raised, it was from beyond the wilderness.

There were many wildernesses. Here wilderness is set down indefinitely. There was the wilderness of *Maon*, and the wilderness of *Ziph*, and many other wildernesses spoken of in Scripture. What wilderness was this?

It is conceived, that this was either the wilderness of *Idumea*, or *Edom*, spoken of 2 *King.* 3. 8. or else it was *Arabia* the Desert, which is by way of eminency called *The wilderness*. It came from the wilderness; that is, it came over that part which is called *Arabia deserta* or *Arabia* the wild.

When it is said, this winde came from the wilderness, the coast is cleared, but the cause and stirrer up of this wind was concealed. A winde came from the wilderness; but how this wind was raised, and this storm was blown up, there is no mention. Wee must charge it on him who was the contriver and director of all this mischief;

mischiefe; Satan Prince of the aire raised up this mighty winde.

Windes are said sometimes to come from God; As *Exod.* 10. 13. *The Lord brought an East-winde upon the Land of Egypt that it was covered with Locusts,* (one of the plagues of Egypt,) And verse 19. *The Lord turned a mighty West-winde which tooke away the Locusts.* And *Numb.* 11. 31. *There went forth a winde from the Lord, and brought Quailes from the Sea,* *Jonah* 1. 4. *The Lord sent out a great winde into the Sea.* The Heathens (who divided the World among sundry Gods) gave the windes to *Aeolus*, whom they supposed to have them all shut up and lockt close in his lodge till he gave them command to fly abroad. It is an argument of a divine power to rule the winds. Who is this say those Sea-men, *Mat.* 8. 27. that even the windes and the sea obey him. As God onely causeth the Sun to shine, and the raine to fall, so the windes to blow. The wind is originally in the hand of God, *Hee gathers* *Prov.* 30. 4. *the winde in his fists* (saith *Agar* of God,) and sendeth it which way hee pleaseth. But the windes were put for that present into the hand of Satan, and he had leave to raise a storme for this speciall purpose. So then, there came a great winde from beyond the wilderness, that is, Satan stirred up a mighty wind in those parts and quarters, which came

And [smote the foure corners of the house, and it fell upon the Young men, and they are dead.] Here wee see what was the worke of this winde. As it is described by the Region from whence the winde came, so by the effects which it wrought being come; It smote the foure corners of the house; The Hebrew word is the same used verse 11. *Touch all that hee hath.* According to Satans sense, this winde touched the foure corners of the house. The corners of the house are the strength of the house, and the foure corners are all the strength. *Christ* is called the *Corner stone*, because hee is the strength and binding of the Church, hee holds all together. This winde smote the foure corners at once; It may seeme very strange, that one winde, a winde described to come out of one quarter, a southern winde, as this is conceived to have been, coming from the wilderness, that this one winde should strike all the foure parts of the house together: must it not be a winde from the foure quarters of Heaven which strikes the four corners of a house? I answer, this was an extraordinary winde, there was a wonder carryed on the wings of this winde, therefore you have an *Ecce* of admiration, a *Behold* set in the beginnaing of this relation;

tion; This winde did not worke according to the ordinary rate of winds. Or we may say it was a whirle-winde, that tempestuous whirle-winde, which Philosophers call *Typhon*; Such a winde, as whirles about in a circle, and so it might fetch in or assault all the parts and corners of the house with one blast. Further, Wee must take notice, that Satan was in this wind: He acted and wrought mightily with it for the sure and sodaine effecting of this dreadfull overthrow, the devill spirited this wind. The wind (though for the quicknesse and power of it, called a spirit) is a dull and weak thing compared to a spirit.

There came a great winde from the Wildernesse, and smote the four corners of the house, and it fell upon the Young-men, and they are dead.

But what became of his three Daughters? did they escape? They are not named, but they also were involved. It is usuall in Scripture, under one Sex, the superior Sex, to comprise both. All *Jobs* children perished under the ruines of that falling house. Hence Observe.

First, *That Satan being left at his owne dispose, can raise and enrage stormes and tempests.* It is said, *Psal. 148. 8. That stormy windes and tempests fulfill the will of God.* The windes goe often on Gods errand; but as often as the Lord gives leave, these stormy windes and tempests fulfill Satans will; Not his alone, much lesse against the will of God. Satan cannot raise so much winde by his own power as will wave a feather, but when God saith goe, *doe such and such things, then the windes likewise fulfill his will:* And then he can raise windes enough to move mountains, and raze the foundations of the proudest and strongest buildings. It is reported, that some wicked wretches trade with witches for windes, they buy windes of the Devill; A most abominable merchandize; and the Lord doth answer them justly, to let them have what they pay for, windes of the Devill; as he speaks in the Prophet, *I also will chuse their delusions, when men will be deluded, and go down to hell for help, God will chuse their delusions, saying in his wrath, you that think the devill can give you a wind, the devill shall give you a wind. A wind by which you shal sail at once to the port of your hope, and to the pit of desperation. A wind which (unlesse you repent) will carry you into that lake wherein there is no water, a lake burning for ever, And the breath of the Lord like a stream of brimstone kindling it.*

Secondly,

Secondly, observe here, from the effect of this winde,

That a violent and sodaine death, it is no argument of Gods anger or, disfaour. Here all *Jobs* children were destroyed sodainly and violently, yet it was not in wrath towards the children, but for a triall unto the Father. When they told Christ of some whose blood Pilate had mingled with their Sacrifices; *Thinke not* Luk. 13. 1. (saith he) *that either these or those upon whom the Tower of Shiloe fell and slew them, were sinners above all men that dwell in Jerusalem; I tell you, except yee repent yee shall all likewise perish.* As there is no judging of the finnes of men, by such kinde of exigents and events, so neither of the wrath of God; yet how many by such appearances judge unrighteous judgements being as barbarous as those *Barbarians of Malta*, who seeing a *Viper* coming out of the heat and fastening on *Pauls* hand, they (concluding hee must die presently) censured him to be a murderer, whom though hee had escaped the Sea, yet vengeance followed on shore, and would not suffer to live. *Wee must not ground our judgements upon the workes of God, but upon his Word.* In externals there is the same event to all, *Eccles. 9.* Men cannot be distinguished for eternity by what they suffer, but by what they doe; not by the manner of their death, but by the tenour of their lives. This is a certaine truth, *That man can never dye an evill death, who hath led a good life.* There is nothing makes death evill, but the evill which followeth death, or the evill that goes before death.

Thirdly, Here was death, a strange and sodaine death surprized the Children of *Job*, and this when they were feasting; when they were eating and drinking Wine in their eldest Brothers houses. Wee may observe from that also by way of admonition, *Christians had need to take heed, and bee holy in feasting.* While wee are eating and drinking, wee may bee dying: therefore eating and drinking, wee had need bee holy. *Take heede to yourselves* (saith Christ) *lest at any time your hearts be* Luk. 21. 34. *over-chagred with surfeiting and drunkennesse; Take heed lest at any time, because at any time the day may come upon you unawares. That day, whether it bee a day of generall calamity, or personall, may come upon you unawares.* It becomes us to bee holy in all manner of conversation, though wee had an assurance of our lives: But seeing in what manner of conversing so ever we bee, death may surprize us, and wee have no assurance of our lives in our greatest

1 Cor. 10. 31.

Zach. 14. 21.

joyes, how holy should wee be? *Whether you eate or drinke,* (saith the Apostle) *or whatsoever you doe, doe all to the glory of God.* Have God in your eye, let him be your aime. It is prophesied concerning the latter times, *That every pot in Jerusalem and Judah shall bee holinesse unto the Lord.* The very pots in Jerusalem shall bee holy, that is, men at their pots shall be holy, to note that they should be holy in their eatings, in their drinkings: not holy only when they were praying, and holy when they were hearing, but holy in those ordinary naturall actions of eating and drinking, holy at their Tables, and in all their refreshings with the creature. Then indeed there is holinesse in the heart, when there is holinesse in the pot; and 'tis but need, there should be holinesse in the pot, when there may be death in the pot.

We may observe somewhat more generally from all these foure fore afflictions considered together. As first, *Wee see how quickly the beauty of all worldly blessings may bee blasted.* Job in the morning had an estate, as great and as good as his heart could desire in worldly things; there was lustre and strength in and upon all he had, but before night hee had nothing but sorrow to sup upon; He had no retinue of servants left, but foure, reserved onely to report his losses. In one day all is gone. It is added as an aggravation of *Babylons down-fall,* that her judgement shall come upon her in one day, Revel. 18. 8. *Therefore shall her plagues come in one day, death and mourning and famine, and shee shall bee utterly burnt with fire, for strong is the Lord God who judgeth her.* In one day all the beauty of *Babylon* shall bee blasted. Wee neede not now trouble our selves to thinke *Babylon* is in a great deale of strength and beauty and glory; surely there must be a long time spent in contriving and acting the destruction of *Babylon*; no, the Lord can blast her beauty and destroy her power in a day; and the Text saith, hee will doe so, *in one day all her plagues shall come upon her.* That which *Babylon* hath beene gathering many yeares, shall bee scattered in a moment. Shee thinkes that by her wisdom and policy she hath laid such a foundation of her own greatnesse as shall never be shaken; And therefore concludes, *I sit a Queene and am no widow, and shall see no sorrow.* Yet all her strength shall not hold out one day, when God in his displeasure shall lay siege against her walls. So when yee looke upon other great and mighty, prosperous and flourishing enemies, such as flourish like greene bay trees, remember the Lord in one day can wither their branches and kill

kill their roots; yea root them up. Certainly the strength of the Lord is as mighty for the destroying of his enemies, as it is for the afflicting of his owne people: if he sometimes gives Commission to take away all their comforts in a day, when their estates are highest and strongest built; Surely he will at last give Commissions for as speedy a dispatch against the estates of his greatest enemies.

And this may be unto us all, matter of Admonition, to prepare for changes, to esteeme creatures as they are; *perishing substance*. Who ever had an estate better gotten, better bottom'd, or better managed then *Iob*? yet all was overthrowne and swept away in a moment. *Wee can never expect too much from God, nor too little from the creature.*

Lastly, we may learn from the fore-going story of these afflictions, considering that Satan was the contriver and engeneere, who set all a worke,

That Satan is mighty both in power and policy for the effecting of his designs, if God give him liberty and leave. You see he doth not fail nor misse in the least, he brings every affliction upon *Iob* in the perfection of it, and he doth not bungle at it, or doe his worke by halves: but he is quick and speedy, both in laying the plot and executing it. There is nothing in this inferiour world able to stand before him, no creature, no man, if God let him alone. The good Angels can match, yea and master Devils, there is no doubt of that: but if God stop his Angels and with-draw his hand, the devill would quickly over-run all the world. *Wee wrestle not with flesh and blood, but with principalities and powers.* Evill spirits are called powers in the abstract, they have not onely a power, they are not onely powerfull, (hence called *principalities*, such as have great authority and soveraignty (as it were) over others) but they are called *Powers*. It is not an empty title or a naked name that is given them, but they are filled and cloathed with strength proportionable. Satan is a mighty Prince commanding in the spirits of wicked men (there's his throne) he can kindle their lusts and inflame their spirits, set them on fire from hell, and then cause them to goe on with a rage (in doing mischief) *as high as Heaven.* 2 Tim. 2, 26, 6. Hee can lead men *captive at his will*, though not against their owne will. Yet to shew the efficacy of his actings, he is said to lead them *captive at his will*, to doe his will and execute his *devils ships designs*. It is admirable what Satan can doe upon wicked men, who

who are his willing vassals and bond-slaves; if he speak the word they goe, if he suggest they submit; if he move they obey. And likewise we see what a mighty Prince he is in the aire, all the elements and the meteors stoop to his direction. Hee cannot only command men who have reason, but hee can command the fire, the water, the windes, the thunders, therefore hee is called the Prince of the powers of the aire; those powers that are in the aire he can command. For though it be true that Satan of himselfe cannot make one sparkle of fire, or so much as one breath of winde, yet if hee be let loose and unchained, hee can goe to Gods Store-house of winde and fire, hee can goe to Gods Magazin of thunder, stormes and tempests, he can fetch out such store of all these, and so enrage them, that no man is able to withstand their violence.

Ephes. 2. 2.

Ephes. 2. 12.

The Apostle taxes all naturall men, that they live without God in the world, that is, they live without a sensible apprehension of the Majesty, of the power, and holiness of God, they are not affected with God in the world. I may say in a sense unto many godly men (and it may bee a reproof unto them) that they live without the devill in the world, that is, they have not such apprehensions of the power and policy and sleights of Satan, as they ought to have. We doe not know, or apprehend as we ought, and as we might, who the devill is, or what his power is. I doe not speak this, as if I would have any meditate and pore upon the power of Satan, so as to be afraid of him; that's no part of my intent: but it is for this end, that our hearts might be raised up to blesse God, who doth binde up such an enemy, and bound such a power, who if hee were let alone, would doe us mischief an hundred times in a day. Nay he would unquiet and unsettle the whole world. This is the reason why we should consider the power and policy of Satan, to blesse God, who stops the mouth of this Lyon, so that he cannot stir to do that mischief, unto the which his nature doth at once encline and enable him.

Verse