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

By JOSEPH CARYL, Preacher of the Word, and Pastor of the Congregation there.

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

LONDON;
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TO THE
CHRISTIAN READER.

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

O D-onely wise, who caused his
boly Word to be written afor-
time for our learning and instru-
tion, hath in all times appoin-
ted the Ministry of Expounding
and Preaching his Word, that it
might be the better fitted for instruc-
tion. The busi-
ness of the Expositor (or of the preacher expound-
ing) is to col-
lect and give out the sense and mean-
ing of the Word aright: The business of the Prea-
cher (or of the Expositor preaching) is to divide
the sense and meaning of the Word aright, gi-
ving
To the Christian Reader.

ving 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 righteousness. 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 its 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 its 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 Expositor.
To the Christian Reader.

poster. And therefore as the Father of lights, 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 unerring Interpreter. For as the Word of God is the only unerring normal Expositor of it self; 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 unerring personal Expositor of the Word: yet the Holy Spirit (as I may say) in person seldom doth it, but usually conveyeth the light of the Word unto man, by such men as himselfe 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
To the Christian Reader.

Selfe 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 holines. Nor can they who are thus led, be therefore justly charged to see, spiritually, with other mans eyes, because others have been instrumentall for the opening of their eyes, or that they see by other mens 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 mens eyes, whose eye-sight hath been cured (as a second cause) by the skill of man, or, that they see by other mens light, who saw nothing till a window was opened to them. For the light which any man brings and holds forth, becomes every mans 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 minde, left the light of the Glorious Gospel of Christ, who is the image of God, should shine unto (or irradiate) them, that it might shine into them. So that every soul must have an internal eye or light.
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 owne (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 im-
provement of gifts and light received) a right
interpretation of them. And though we dare not
offer our interpretations under the Title of In-
fallible 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
a must
To the Christian Reader.

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 fayling in either, but it doth not at all inferre, that there is no use of either, but rather that both are useful. 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 no need at all of such poor helps as these are. 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...
To the Christian Reader.

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 hast 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
To the Christian Reader.

There is a high discourse concerning the new Heavens and new Earth, wherein dwelleth righteousness, who yet desile, and pollute the old with their unrighteousness. Where almost can we behold the Image of that Glory, which we should continually wait for, stamped upon the ways of men? And while the adlings 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 myself, I desire that 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 cease that which shortly (possibly very shortly) we shall need to do 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 he be assured that within a while his eye-sight shall be cleared.

Christian Reader, let you and I be, not only contented but, thankful that we may behold the Glory.
To the Christian Reader.

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 stumble 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 downe in the foure former Verses of this Chapter.

The body of his discourse extends it seldome from the 5th Verse inclusively to the end of the 20th, in which his general 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 general 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 prooffe 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- firme the opinion of Job; but cloathing his former Reasons in a new dresse, he gives us a very lively and pathetickall 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 happinesse 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 remediless, and the wound both of his outward and inward state incurable.

The first part or Preface is spent in reproove, and we may ob-...
serve 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; Marke, &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 (Ver. 3.) Wherefore are we counted as
Beasts, and reputed vile in your sight? Thou hast not only nimbred us with, but below the lowest of the people. Thou either lookest 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 seareth himselfe in his anger;
As if he had said; As thou hast torne our reputation, so thy owne
peace; thou art uncivil 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 Bildad's angry address to Job;
Then answered Bildad the Shuhite, and said.

Ver. 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 directs 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 Bildad 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 mind, and offering his opinion: *How long will it be ere you 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 judgments? How long will it be?* Thus he is supposed to grow angry, not only with Job, but with his friend.

Secondly, Others think that Bildad spake only 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 it be ere you make an end of words?* As if he had said, *I see not what point, nor what question right, ye do but speak words all this while, ye are not yet upon the matter. Others make it out thus, Why do you wrong your selves so much, and disparage your wisdom to talk 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 own way; a man so high in and stiffe of his owne conceit: Doe ye not perceive that ye labour in vain, that your words perish into air, and leave no impressions upon this hardened man? Dost be not cast your counsels behind his back, and refuse all your advice? Therefore be ye advised, give over and make an end of words.*

Which way soever we take it, whether Bildad spake to Job in comfort with Eliphaz, or only to his friends, the heat of his spirit breaks out at his lips. And his owne words proclaimed, if not his pride, yet his impatience, while he faith, *How long will it be ere you 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 personal provocations. Most are so immoderate in disputations, that they need a moderator, 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
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 petition, 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 Quære 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 possest 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 possest 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 conceived that *Bildad speaks Plurally, because Job had his assistants, seconds, and abetors 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 respect intended to his person, or the plurality of the assistants; *How long will it be ere you make an end of*...
friends were about to speak, or had formerly spoken.

1 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, doc, prescribe to us what we shall say, put 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 busi-nessw, with its 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 himselfe, so is this also.

They who expound Bildad in the former part reproofing 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, set 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 owne designe, nor the intendment of Job in his foregoing answers. Elihu's zeale breaks out into such language both against Job and his three friends (Ch. 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 justified 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 controverzie: Such answers are no answers, unless we answer to purpose, we answer not at all.

In which sense Caiphas reproves the Assembly of the Pharisees (John 1. 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
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 speake. 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 leave the tongue, (as Naturalists also observe,) should be too nimble at its work; it hath a double tongue, or wall, on each of teeth; another of lips to keep it in. The Apostle James (Ch. 1.19.) gives this counsel: Be swift to hear, and slow to speak. Some flowes of speaking is no impediment, but the ornament of speech. There is an uneasely flowes of speech, such as Moses complained of, (Exod. 4.10.) Some have heard and heads full of rich and rare commodities, who are wont to interpose. But it is not only to obey, but our commendation to have a copy of our words, truly written in our hearts, before we utter them at our tongue.

**Nature.** As these Woodward applied to Job. Markly and then we will speake. As if he had said, Job, what are not at all understood, an we shall attend by thee, now do thy part, and we will doe ours. Observe.

It is so vain to speake till men heare and compose themselves to understand. An assign but necessary care.

**Double speaking.** What hath the ear seen, or to him that hath not the wit to see? While we speake to such, we doe but speak to air, to the Senses, to a deaf man. He that hath an ear, imfa, have an other, else he heareth not. Some sleep at the Word, while the sense open, they heape, with a little of sense on; and that is all; yet they thank little, and do nothing of these words. such, when the Sermon is ended. They think not of their owne wilful dreams, but they take no words to purpose, of the most working dole, as if their souls were out of attend after we have heard. Thus through a double attention, first, an attendance to the hearing; Secondly, an attention to what we have heard.
heard. It is in vain to speak, if there be not both these attentions. Therefore we ought to give the most earnest 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 hear them. If we miss the first, we can never reach the latter; if we do not mark as we hear, 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 (Ps. 48. 13.) calls us to mark the Bulwarks of Zion: Tell the Towers thereof, mark ye 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.

Verst. 3. Wherefore are we accounted as Beasts, and reputed vile in thy sight?

*Fulgari diste*

*Vulgaris diste*

Here Bildad chargeth him with evil speaking, and with pride, as if he had looked upon them as Beasts, and that he only was the man. We proverbially call a man, that is either very stupid, or very wicked, a Beast. (Ps. 49. 21.) Man that is in honour, and understandeth not, is like the Beasts that perish. He that wants understanding, is (as a Beast) ruled by affections, and passions; Wherefore are we accounted as Beasts?

The Hebrew is singular; Wherefore are we accounted a Beast before thee? The word Beemah is here used, why are we accounted a Beemah, 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 ye 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 solely (in heate of dispute) to shew how they were mistaken: And as for Bildad, who makes this hard 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 netted at this, and takes it to hainously, Wherefore are we accounted as Beasts?

Observe:

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

Some account it a kind of happinesse, and are well contented to be undervalued in their outward estate, they make some allowance of that undervaluing; They had rather be, then be esteemed little, but few love to be undervalued in their inward state, and some had rather be accounted wise and learned, then to be accounted little. He especially that beares himselfe up in the reputation of his parts, cannot beare it, to be reckned little. He then he calls up himselfe, he cannot endure to be esteemed little, he cannot endure to be held in the eyes of others, who is high in his owne. And incondemned is a very great triall. Hence we see the

As by the 42d 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 equal to God, yet he emptied himself, and appeared in the forme of a servant.

And by this wok 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 terms of contempt, is not only 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, witlesse, brainlesse, empty head; such a one Racha signifies) he that vilifies his brother, shall be in danger of a Cuncill; but he that faith thou foole, 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 pointed 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 then men, therefore Christ corrects that humour also (vers. 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 prohibition, 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,
Chap. 18. An Exposition upon the Book of Job. Verl. 3.

there, honour 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 vows: 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 flattering men, or 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 person 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 your sight.

The word which we Translate vile, hath a double significati-
on, according to a two-fold root whence it may be derived. Some derive it from a root which signifieth to shut up, to close, to hide, to obscure a thing. And hence some of the ancient Rab-
bins, as also late Hebrics, render this part of the verse, not why are we reputed vile in your sight? but why are we shut up in your 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-winkct? So it is answered with the former clause: Why are we accounted as Beasts? and why are we reputed as men whose understandings are shut up? They whose understandings are either shut up, or concealed from them, may without any great disparagement be numbered among Beasts. This also answers what Joel speaks of his people (Joel 3. 5.) They east hid their hearts from under-
their hearts not exalt them.

There is a sense of men, whose hearts are locked up, that Aristotle affirms it of the Jews in general, when he says (in his works) there is a vail before their eyes. That is, that their hearts are shut up, and to Christ (Matt. 13.) from the Prophet (Isaiah) this people's hearts are deaf 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 darkned, or blinded. This is a good
sense here; Wherefore are we reputed as men, whose understandings
are darkned, and whose minds are blocked up?

But rather secondly, the word Tanna, signifies defiled, un-
clean, or impure; Gramarians tell us, that from this Hebrew
word Tanna, the Latines have the word Tamino, which is used
only in composition, Contaminio, to defile, or pollute. And the
word signifies, not any kind of defilement, or filthinesse, but
that which is most fordid, and excrementitious, most vile, and
foule, as appears from the Ceremoniall Law, Levis. 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 un-
clean: 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.

Takings the Text under this Interpretation, it carries the greatest
diminution of the credite, and goodnesse 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 complaine 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.

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

That
Chap. 18. *An Exposition upon the Book of Job.* Ver. 3.

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 it 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 in 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 linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hand, and a chain on thy neck. And I put a Jewell on thy forehead, and ear-rings in thine ears, and a beautiful Crown upon thine head. Here's a collection of the most excellent and precious things in the world. And what are these? the shadowes 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 Lore, and I swore to thee, and entered into Covenant with thee, faith the Lord, and thou becamest 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 powered out of me. On the other side, when the holy Ghost would shew what meanes all the filthinesse in the world is scraped and throwne together to doe it: While the Prophet describes the state of a man in unlawe, he is compared to an Infant in blood, and pollution, untitted, unbound up. (Ezek. 16. 4.) The Apostle gives us a picture of a natural man, (Rom. 3. 13.) His throat is as an harlot. That which streams out of his heart by his mouth, is nothing but rottennesse, and an unfavoured smell out of a sepulchre. The Prophet Ezekiel compares that people in their wickednesse to Israel. The house of Israel is become to me dross; all gold, silver, and iron; and led in the midst of the fire, as dross of silver, or repubbare silver, Jer. 6.
28. And which is worse than this, the same Prophet (Ezek. 24. 40, 11.) 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 burn: and the filthiness of it may be melted 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 thyselfe, or, O thou seer of thyselfe in anger, shall the earth be forsaken for thee? So Psal. 113. 7. He raiseth up the poor out of the dust, or, O thou that raisest up the poor out of the dust. Read like construction in the Prophecy of Obad, v. 3. We render, He searcheth himselfe. The word signifies to tear after the manner of wild beasts, to teare. Thus Bildad conceived Job enraged against himselfe, as a Beast; anger having mastered his understanding, and passion overthrown 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 dasheth himselfe 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 out, 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 unto salvation, not to be repented of: Indignation and revenge are both the births of anger; both these are numbered 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 sinful; 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 will which the Apostle observed and commended as good in those Corin.ians. 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 God's 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 onely 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 washeth them, with the wind that blowes upon them, if they be not humored, 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 weasel, or oyster, who barks, but runs away. As some are more afraid of hurt, so others are so much afraid, that you need not fear 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 heats whereof are raked up in the ashes of a leaping forgetfulness, but with an intent to break 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, the day will I slay my brother. Father and brother should have fied but was Famine, if the resolution of his revengefull spirit had not been crosse to the counsell of God.

There is a vehement passionate furious anger, a raging anger towards others and ourselves, with which Bildad bewitched himselfe in his anger.

But though in a reasonable Creature, yet is unreasonable bounds, not only it keepeth any. Grathia is the Latine word for anger, comes from ire, a to cry, and they give the reason, because a man seeth himselfe, out of his wits, off from his reason;
son; and when a man is pacified, and the storme downe, he doth redire ad se, returne againe to himselfe. Such anger is a short madness, and madness is but a long anger. They who are fullest of reason, are furthest from this anger, and most 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 warmes the spirit to resist that which is evill, but as it carries us on to good against resistance; In which sense one of the Ancients 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 Concupiscible, and the irascible appetites; These two as they are qualified, modified, and kept under the reines of reason, are of continual use, otherwise they breake all, and our selves too; as here it is said of Job, He teareth himselfe in his anger. Of this anger note;

Furious anger may hurt others, but it hurts our selves most.

None are more their owne enemies then angry persons are; Doest show 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 resistance against the immortall God. Some anger is not onely 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 Counsels.

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 lesse stormy are our hearts. David had provocation enough to make him angry, and Boyle up his passion to the height (2 Sam. 16.5.) Shimeai cursed him, but he looked up, God hath said to him curse David, and then how calm and meek was his spirit? As that is a good anger which is for Gods sake, so, looking up to God will keep us from evill anger.
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 leefse angry will he be with others. A true sight of our selves, shews us so much cause to be displeased with our selves, that we shall have little leisure and leefse 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 always 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 approv’d then this.

Thirdly, *Correct your anger before you imploie your anger;* doe with this passion as Physitians 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 correct-ed and receive some alay; you may poysyn the body with them else, and destroy it rather then reapeire its decays: So in this case; your anger will teare, and undoe you, unlesse you cor-rect it, and take off the sharpe-nesse and viru-lency of it. And as you doe with your Horses; especcially with stomachfull Horses; we first bridle and saddel 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 foole that cannot be angry at all; onely get this wisedome, to bridle and saddel anger before you use it; left it carry you away; and hurry you without any command.

Fourthly, *Let not your anger hang upon your spirites, or continue with you;* That’s the Apostles advice, Ephes. 4. 27. *Let not the Sun goe downe upon your wrath.* 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 borne of fooles.* It is law-ful 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 feedfast 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 keepe out of the way of passion. That King did wisely, who when curious glasse were presented to him, broke them himselfe; and gave this reason, left another breaking them it should provoke him to anger. 'Tis also very memorable, That when Cesar 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 wisedome 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-contractions. 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 insirmity, 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 alwayes heare what others say of thee, or what tis said they doe. Many teare themselves with anger, when they heare themselves torne 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 furres up in us.

He search 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 distemper of spirit. Yet the testimony of God himselfe
Chap. 18. An Exposition upon the Book of Job. Ver. 4.

selfe concerning Job, assures us that he was a meek man, a very mirror of patience; which will not confit with this accutation 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 total sum; He seareth himselfe in his anger; much less to that unquietness and dissatisfaction, with which Bildad preseth him further in the latter part of the Verse;

Shall the earth be forsaken for thee? and shall the rock 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 usall 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, mankind 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 fabric of it? Must all things run to desolation, unlese 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 carcafticall check (Chap. 12. 2.) No doubt but yee are the people, and wisedome shall dye with you. Here Bildad payes 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 grownome somewhatwarne, and checks Job's supposd 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 so ever thy thoughts of thy selfe are, or how necessary so ever 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 top observable in the whole course of nature, when thou hast paid thy debt to nature. Not only 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 controversie 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 evil men evil. 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 affurted, that God laid evil upon evil 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 setted 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 mayst 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! do 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 steadfastnesse. 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.

Fourthly,
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 fence: 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 counsells, 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 setted 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 seasons 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 speakes 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 follows? 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 Stars, then will I take my mercy from Israel; I will never do the one, therefore I will not do 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 Stars, then I may do this against my people. We have the like assurance given, Jer. 33. 25. Where the Lord from that consideration of the settledness of the frame of nature, argueth the settledness 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 forfaka 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 attain to eternal 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 turn 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.

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 straitned, and his owne counsel 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 prevaine 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 Verfe; and in plaine expressi-ons to the end of the Chapter. Here are foure Allegories. The first from light, verf. 5, 6. The second from hunting and fowling, verf. 7, 8, 9, 10. The third from Law-proceedings, or the manner of Processe in Courts of Justice, verf. 11, 12, 13, 14, 15. The last Allegory is taken from husbandry, verf. 16.

The 5th and 6th Verfes 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 Originall 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 thyself: Thou mayest entangle thyself more, but thou shalt not at all loosen thyself. A man that hath a burthen upon his back, cannot ease himself by striving and struggling with it, but the more he struggles, the more he is troubled.

Secondly, This, yeu, may beare respect to the exaltation of wicked men, to the height of their prosperity, yeu, 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, yet thou shalt be brought downe 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 unavoidable. 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 asserction, 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, spiritual; thirdly civil light.

Morall light, is the light of wisdom, 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, destitute 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 flushes 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 onely whatsoever a carnall man reckons his greatest splendour, but what he calls his smallest ray of temporal blessedness, shall be vrept 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 cometh, 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, may yet have so much darkness of affliction 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 works forever is in man, he is scarce ever seen above-board, if he be under the strait 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.

Cum prohiberet alicuius & quadamodo intran- suitum, telle dicere possit, lux impli ex- tinguert se. 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 selfe. Yet further, the word which we translate to put out, is active, or intransitiv, 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 foole 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 vaime and unwary useing 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 fo all wicked men are wholly the cause of it) but instrumentally to his owne extinction. The wicked man is (seco 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 progresse in the fensc. 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 sparkes 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 sheard 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; & so break it, that there shall not be so much as a sheard to take fire from the hearth, or a little water from the pit. When a vessel is so broken, that there remains not a sheard for any use, it is totally broken. What the sheard is to the vessel, that is a spark to the fire; the vessel is totally broken, when there is not a sheard left; and the fire is totally extinct, when there is not a sparke left.
Chap. 18. An Exposition upon the Book of Job. Ver. 6.

So this carries not only some extinction of the wicked man's light, but the utter extinction of the least light of a wicked man.

Again, consider the difference between these two: Light and fire. Fire is proper to the house and family: Light shines abroad everywhere; 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 inflame 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 hearth 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 lights shall be put out; why doth he say here, His light shall be darke? This seems less then he spake before.

I answer, no; here is still an increase of the sense. 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 darkness of the grave in purest strains of Eloquence; and having said, vers. 21. It is the land of darkness, and the shadow of death, a land of darkness, as darkness is selfe, and of the shadow of death, without any order: He concludes, and where the light is as darkness. But some may say, If it be a place of darkness, as darkness it selfe, how can there be any light there? Why doth he say, the light there is as darkness, when he had said there is nothing but darkness? 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 darkness. Not onely is the darkness dark, but the very light is darkness. 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 likeness to it) shall be dark, or more like to darkness: Hence we may note; That,

God will make the very prosperity of a wicked man an affliction to him.
His light shall go out, even to a spark; and if a spark of light remaine, that shall be but darknesse. 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 darknesse is light, their sorrowes joyfull, their want a fulnesse; so it is the curse of the wikked, that their light is darknesse, 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 darknesse to him; and his very blessings a curse to him.

Lastly, His candle shall be put out with him.

The candle gives an inferiour 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 costume of the Ancients, who set up many candles, or lights, when they made Banquets in the night. So, his Candle shall go out, is, he shall never make Feast more, nor have merry meetinge with friends more. But I rather take it in generall, for drawing of Candles, not for that speciall use of Candles. To draw the Lamps in great night feasts, when their multitude of little lamps to turne night into day, and to make darkness light. And in the lowest sense, His candle shall be put out with him shall not have so much as a single candle, not the small- not so much as a rath-light left him. And this we and againe in Scripture to express the saddest calamities (Jer. 25. 10.) when the Prophet describes the desolate, that should come upon Jerusalem. Moreover (faith saith from them the voice of mirth, and gladnessse. And The voice of the bridegroom, and of the bride; the sound saith, 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 (Rev. 18. 23.) the destruction of Babylon is described; The joyce of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft be be, shall be found any more in thee; and the sound of a milestone 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 maimed; 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 11. 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 enforms 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 ways, either when the matter
ter is spent, and the fuel which it works upon consumed. Thus every man's candle goes out, his candle waxes; waxes 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 itselfe 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 wasted 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 alwayes receive present pay according to his deserts.

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 entangled 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 haften 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 himself 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 prevaine 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.
doe not, others shall. That's the summe of this context.

Verf. 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 our 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 passages 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 designes 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 authoritative 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 assistants 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 accompanied 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 maintaines 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 onely 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-approvements of his sufferings, what effects they had upon him; I have a Baptisme to be baptized with, and how am I straitned, till it be accomplished. Did not John baptize Christ in Jordan some yeares before? What was this baptismme?

There is a threefold baptismme: First, The baptismme of water; Secondly, The baptismme of the Spirit: Both these baptistines 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 baptismme, that is, the baptismme of blood, or the baptismme 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 Crosse. This was the baptismme 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 shuttung 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 straites? All shews how great a streffe, and distresse was upon the soule of Jesus Christ; because he had then such a baptismme to be baptized with.

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

And hence (on the other side) to be enlarged, signifies prosperity, or a good estate. We have David so expressing himselfe.
(Ps. 31. 8.) Thou hast set my feet in a large room. Again,
(Ps. 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 prosperitie. Solo-
men (Prov. 4. 11, 12.) gives us a negative to this in Job;
When thou goest thy steps shall not be strained. That is, Thou shalt
not be afflicted, or thou shalt not come into any trouble. When
Isaacs servants had digged a first and a second Well, the heards-
men of Gerar contended about it, saying, the water is ours.
Then his servants digged a third Well, and for that they strove not;
therefore he called the name of it Rehoboam, that is, room; for now,
said he, the Lord hath made roome for us (Gen. 26. 22.) We may
say of all our comforts, and mercies, Rehoboam, here is room: but of all our afflictions they are straits. So that, the steps of his
strength shall be strained, is neither more nor leffe then this; he
shall be brought into trouble. Hence observe;

First, who is it that is threatened with these straits? It is the sin-
ner, the wicked man here spoken of, he is the subject of the whole
Chapter: then learne:

Sin brings into straits.

There are none brought into such straits, 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 roome 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 straits of minde, a man shall not know what to
doe, who doth he cares not what. Thousands have run them-
theselves into these straits, who had roome 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 strained by turning aside after
vanitie.

Secondly, Sin straitens the outward man, the body is brought
into prision, 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 shameful death, and fall under the strokes 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 closeness 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 straits that men are brought into by the lownes and basenes of their spirits, their wickedness entangles them in such straits, that they know not how to live, and yet are altogether unfit to dye.

Further, the providence of God hath cast many into straits too. Jehoshaphat (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 straits, they either despair of helpe, or their eyes are towards the creature for it. But when God brings his own people into straits, they turne to towards him for helpe. The providence of God brought Jehoshaphat into those straits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the evil which he layes upon us, but sin cannot. Sin can work, but it cannot beale, it calleth into straits, but it cannot

...things not onely wicked men, but even good men...
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 chuse 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 D.vid 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 shal 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.

Again; 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 cleare 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 fulness 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 faith* (in a higher fence) (2 Car. 12) *When I am weak, then am I strong.* But when a wicked man is strong, then he is weak; and when he walketh at large, then he is in straits; that is, weakness surpriseth him in his strength, and straits attend his greatest enlargements. The steps of his strength shall be straitened.

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 faith of Zecacharih: I will put my booke in his nose. (2 King. 19. 28.) He thinks himselfe a Leviathan, who (as he is described, Chap. 41 27) eateth iron as straw, and brass as rotten 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 bands be strong in the days that I shall deal with thee? saith the Lord to Jerusalem (Ezek. 22. 14.) No; they cannot. For then the Dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them, &c. Exod. 15. 15. Hannah concludes in her song (1 Sam. 2.) By strength no man shall prevail; man cannot prevail 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; fear 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 straitened.

*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, Jachin and Boaz, which signified, He shall establish and strength. 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 appear, 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 fore 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 difficulty in these words; therefore I will but give you two or three notes upon them. First learn;

*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 wisdom 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 himself.

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

This
This shewes the extreme vanity of humane policie, as sepa-
rated from holy policie, 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 shewes the extreme wickednesse of mans
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 weake to helpe them, but strong to ruine
them. The Psalmist tells us (Psal. 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 set them shall flee away; (A text
formerly tought at, yet considert it again.) 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 faith, their tongues shall fall, his meaning is, their counsels
shall fall upon themselves, and be their fall. It is an old Aduge;
Consilium me-
num confutatior
pessimum.

Besides counsellor is worst to 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. (Psal. 7. 15.) He made a pit, and digged it,
did it fall into the ditch which he made; his mischief shall rest-
upon his owne head. The making of a pit, is onely the laying of
plea, in the setting of desigines. to doe mischief; these shall be
made mischievous to the designers. (Psal. 9. 17.) The Lord is
known by his judgment which he executeth. That is, it appears
God is true; doe he? he doth it so exactly? why? he gives instance
of that in, his own counsels shall cast him downe.

We

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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 rouls 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 roules a stone, or that moves every stone to bring evill upon a righteous person, this man) shall seele 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 diggs 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 diggs, which thrusts him into the pit; nor the same hand that roules the stone that causeth it to returne. The hand of wickednesse diggs 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 layeth 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 behaw a prayer upon those that are unworthy; for if it miscarry
Carry in reference to them, if they get no good by it, you shall; your peace shall returne into your own bosomes, your prayers, and good wishes shall not vanish into ayre, your peace shall returne, or let it returne, take it home againe. On the other side, when a wicked man intends mischief, or witheth 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, nor 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 bountifull) 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 owne 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 under the wicked. Then note,

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

Nothing in the world, of a worldly nature, but may go amiss. One by the grace of God, the favour of God, can never come so hurt, else never cast us downe: your wit may fail you, your part, and your counsels may undo you, but no lines never undid any man; humbleness of mind, sincerity, faith cannot be accused as guilty of any major fall. I never knew a godly man cast downe by faith, cast downe by loss, by suddenness, or humbleness. But how many have been cast downe by their proud wit, and high parts, by their counsels, as a ventriloquito. Surely, the best of naturall things may go amiss, if counsel may. Counsel is the spirit or ghost of the whole, and effects it selfe, it may prove mortall and pestiforous. That is spoken up by the Saviour. (Mat. 8: 28.) All things whatsoever are the good. Amongst those all things, we may take away their folly, their ignorance, their haughtiness, their.

G
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 leffe 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 said of old, who would require in an adversarye, 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 feare him? If you ask, 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 foole.

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 seen 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 feete, and he walketh upon a snare.

Secondly, Others shall set a snare for him.

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

So that, the straits into which this man shall fall, are of two sorts: Some of his own making, and others which are made by his enemies.
In this 8th verse, Bithed ending on that first branch of the metaphor, how he is taken; He is cast downe by his own counsel, in the former verse, hand-here, He is cast into a net by his own feete, Some say it; the same sent into a net by his own feet, so Mr. Broughton; or, He built his feet into the net, so the Latin 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 Latin, but is derived from a root which signifies to possesse; 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 possesion; whatever comes into the net, is (as it were) possesed 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; and is a net to man's soul (Jer. iv. 6.); his own inquirys shall take the world by the feet, and he shall be holden with the cords of his sinnes. (Proverbs vi.) In the transgression of an evill man there is a snare, but the righteous shall escape it. The proverb may be taken in a proper sense, that there is a snare in his transgression, for as a virtuous man transgressing layes a snare for his neighbour, so a man in his transgression there is a snare for him.

Secondly: All the blessings of Solomon in this latter scene, Solomon going in chains, fetes, shackles, and the others which hang upon the neck of the captive; for that which draws upon us is the sinne, is the pleasure, or the profit of sin, and all satisfaction is hold forth, to entice affection. With a better note; he saw the snares but he knew, that he would not come into.

Thirdly: we may understand some medicines or punishments, by which he was to be set and under him; or as it were, the parts of his execution.
by which he hoped to bring his counsels about, of which we read 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 alliduous 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 lead 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 himself knowingly or willingly into a net?

Surely no; 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 so 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 feete at next step will set him beyond the borders of feare or trouble; the over-ruuling 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 sent me hither but God; they sent him thither instrumentally and enviously, but it was God that sent him thither providentially and graciously, it was his power and wisdom which ordened 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 designe; 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 wicked men to their own hurt, when a wicked man casts himself into a net by his own feet, it is not he that doth it, but God; he intended nothing but good and advantage, not mischief, or misery, not a snare or a net to himselfe, but God was too hard for him, and beareth him both at and with his own weapon; he brought him into 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 cannot carry his worke 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 himselfe, neither is it in him that goeth 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 snares, if they adhered to their ways were in their own hand. A man's heart directeth his way, but the Lord directeth his steps. (Pro. 16.4.) Not that the heart lyeth on purpose of the command and government of God, then the heart destroyeth or is faith. (ver. 1. The preparations of the heart in man, and the answer of the tongue is from the Lord. But why Solomon saith; A man's heart directeth his way, &c. I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to think any thing which it is not lawfull for them to act,) but he gives them licence to lay their plots and devise their devices, to imagine, and he never checkes or takes them off; but when he comes to acting and working, then he comes forth and opposeth; God hath suffered many to take compleat counsels in counsels, and to lay devilsish plots against his divine name; he never suffered any to compleat their actions against himself. 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 design of their Babel; but, when they fell to building, he came downe and confounded them.

Secondly,
Secondly, Observe;

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

He is walking in the way of sinne, and God brings him to punishment, and into snares, there is his end which he looked not for; hee goes he knowes not whither; as Christ speakes, (Job. 12. 35.) He that walkes in darkness (that is, in ignorance, or in an evill 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 himselfe? yes, he doth, especially such as are here spoken of; men full of parts, counsel, and widsome, these are full of designes; but though they are, yet they know not whither they goe, because they shall not goe to that which themselves have designed, 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 Gods way, he mislith his own end, he proposeth happinesse to himselfe, and he falls into mischief; thus he knowes not whither he goes; wicked men are great lovers of themselves, and it is out of selfe-love that they goe in such wayes as prove rest 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 means of their owne 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 wayes as have a tendency to their owne good; so it is a judgement of God upon wicked men, when they through ignorance, or obstinacy, betray their owne peace, or run desperately upon their owne destruction.

And are cast into a net by their owne feete.

Solomon in the first of the Proverbs, ver. 18. dehorts the young man from ill company, and intisers to sinne, by this argument: Their feete (saith he) run to evill, and make haste to shed bloud, &c.

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 spoil, we will rob and oppress; yet when the Holy-Ghost comes to make up the judgement concerning the actions of these men, he saith only 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 spoil 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 spoil. 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 souls, and a cruelty to themselves; this is a great aggravation of the misery of a wicked man, that hath so great a hand in it himself. The Lord saith by the Prophet Hosea; O Israel, thou hast destroyed thyself, (Chap. 13. 9.) and by Jeremiah (Chap. 4. 19.) 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 Prophet Jeremiah; the one saith, Thou hast destroyed thyself; the other saith, Thy sins 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 meritori ouly; whosoever destruction comes upon them, their sins and their doings deserve it; and this is misery enough. But when the Prophet would shew the greatness of their misery, he tells us, that their destruction was from themselves instrumentally, not only hath thy sin, brought destruction from me, but I caused it to come upon you, destruction and judgements, but thy own hands were the very means, by which thou art destroyed.  

Yield up your hand to pull thee downe. In the 14th verse, and the first, the foolish woman is described by the rule of this; Every wise woman buildeth her house, but the foolish woman plucketh her own hand. And if folly and her folly, it would have been misery enough (when a man hath built a house, or had a house built,) if he had pluckt it downe over her head, but it is a farre worse, when a woman shall be so foolish as to plucke damage upon her own head. And this is the judgment, 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 fesse cast themselves into the net.

And he walketh upon a snare.

That's the second Branch; Mr. Broughton renders, He walketh upon the platted grin. The fence is nere the same with the first, and therefore I shall but touch it. The former word noted a more violent and suddaine 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 suddainly 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 avoyd, 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 rejoyceth in his portion, and faith, soule 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 to him an occasion of falling. (Psal. 69. 22. It is a sore 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 povertie) and into many foolish 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 an eloquent tongue hath he? Yet how gracefully he expresseth 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.

Fiftly, 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 beareth, and as many conceive, the notation of it, hath its name, (a religando) 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 yere men fast to God, so yere them to yere, to yere and hold them in the way of holinesse, but it is only a bond to wicked men; their outward profession causeth them to utter themselves in their inward corruption, and they take on themselves by so much the more liberty in evill, by how much they give up themselves the more to a kind of bondage in doing good.

Sixthly, and lastly, Which is more then all, Christ is a snare to a wicked man. Thou hast Christ in his mouth, when he taketh of Christ, he taketh of Christ by way of his name, but none are more really in bondage, than those that seemingly are freed by the Sonne. To those that consider, that to be unbeliefous and disobedient, to despise sin and a taste of affoord, that they may stumble, (1 Pet. 2, 18.) what a wofull condition, one by one, them selues into a net, into which whole highest iniquities, temporal and spiritual, are taken in the name of Religion, yea, their pretentions being so wofull walking upon a snare.

H Bildad
Bildad proceeds yet further in the explication of this Allegory.

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

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

First, A secret evil is set for him; *The grinne shall take him by the heele.*

Secondly, Open violence shall ruin him; *And the robber shall prevale against him.*

*The grinne 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 firmly 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 she said; *I caught him, and held him, and would not let him goe;* so evill doth not onely take, but hold the wicked fiast, so fast, that it will not let them goe; that's the meaning of the word.

*The grinne shall take him by the heele.*

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

The originall roote signifies to blow or puff with the breath; so the word is u'd (Pro. 29. 8.) *Scornfull men bring a Citie into a snare;* so we translate; it is the word which is here translated grinne, 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 it 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 kind of soft muficall 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 four wayes in Scripture.

Firstly, 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 fear in the dayes of evil, when the iniquities of my (heele) shall compass me about? That is, when my finnes or saylings in what I have done, come to my remembrance, or are chaftened 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, be-
fore he come to his grave, he shall be caught; some mischief shall fall upon him, or he shall fall into mischief, he may prosper a great while, but the grinn shall catch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevail against him.

M. Broughton reads 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 grinn, and layes the snare; this man, this cunning hunter prevails against him. When the hunter hath set his grinne for the bird or beast, as soon as they are caught, he comes in and prevails upon them. The grinne doth not kill, but hold faile till the hunter comes. The grinne shall take him by the heele, and the hunter or robber shall prevail 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 prevail or man be preyed up upon him, putting the abstract for the concrete, thirst for the thirsty one, Thirst shall prevail against him; which is thus explained. The wicked man is caught by the grin or toyle, and there he vexeth himselfe 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 nere the same sense in general, 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 faile 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 prevail.

Ver. 10.
Vers. 10. The snare is layd for him in the ground, and a trap for him in the way.

Here are two words of a different roote; for though we translate snare, as in the former verse, yet the originall 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 neere in sound to our English word Cable, which is a great rope, because ropes and cords 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 tyes us to performance.

The other word that we translate a trap, is derived from a roote which signifies to catch, to snap suddenly; The trap is layd 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. Lai. 24.17,18.

The trap is layd 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 wayes.

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 blindes them on purpose that they may fall into the net and the snare. Solomon tells us, (Prov. 1. 17.) In vaine is the net spreado in the sight of any bird; therefore snares and traps are layd in secret; for, in vaine is the net spreado in the sight of any bird. Which may be taken two wayes.

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 vaine, 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 vaine 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 perish, if you goe in such a way, you will be damned and undone; though the net be laid in their very eye, yet it is in vaine, 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 persuasion. Thus it is in vaine 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. ver. 11) Lord, when thy hand is lifted up, they will not see it; so it is in this case, these fooles 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 evill, though he see it. He hath no spirituall, yet no rationall sight of that, of which he cannot but have a 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 vaine is the net spread in the sight of any fowle; that is, it is in vaine 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, withdraw not, he is more a fole than the bird, for he will not come into a scene danger. Who can pity those who are taken in a trap which they saw, and yet would not avoyd; They who perish upon these termes, seeme to be in love with perishing. The trap is laid 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 strata-
gems or ambuskadoes 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 stratagems to take him. **Snare, take unawares. Solomon** (Eccl. 9. 12.) speaks of this misery of man; *Man knowes not his time, as the fitches 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 thinke themselves in the very enjoyment 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 something 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 ensnaired; 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 furthest from fears; 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. Thel. 5. 3.) Upon the wicked he shall open snares (Psal. 11.6). When it raines we expect plenty, and it naturally drop fatuistle. The wicked mans cloud drops and it bringt a shower of snares upon his head. Thus when men are upon the top of their own, they are, but running into the net, they will catch them. True Scripture-hopes never make true Creatures-hopes ever leave us disappointed, they offer us a baine, leave us in the trap.

**Note:**

Men are once afraid, 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, avail 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 security; but when the Lord brings them into a snare, neither wings, nor feete, neither strength, nor swiftnesse, neither wit, nor greatnesse 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 (Isa. 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 skilfull to destroy all sorts of wilde beasts, who rise up to annoy his people. Some men are wilde beasts, tearing and spoyling 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 fishers, saith the Lord, and they shall fish 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 Ministers of Christ are fishers of men; and the false Prophet was called a snare of a fowler in all his ways, Hosea 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 Carpenteres, (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 Carpenteres and Smithes 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 spoyleers.

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 flies from the Lyon, the Beare shall take him, he that flies from the Beare 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 sin abundantly, (Isa. 55. 7.) or multiplies to pardon, that is, he pardons more then one sinne, and pardons more then one time, he multiplies acts of pardon. So the Lord hath many ways to vex and afflict 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, povertie, 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 mare to a net, a trap to a snare, a grouse to a trap, 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 Lyonasses; just enough to fill their own holes or houses, let others be as empty as they will, what's that to them. Let the publick shift for it selfe. Such possibly will pretend the Common-wealth, but they intend onely their private wealth, or the publick 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 natural brasse beasts, of a savage and hurtfull qualitie, are as the Apostle Peter speaks (2 Epift. 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
Chap. 18. An Exposition upon the Book of Job. Ver. 11.

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

VER. 11, 12, 13, 14, 15.

11. Terrors shall make him afraid on every side, and shall drive him to his feete.
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 tragicall 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 vers; 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 terrors 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 legal proceedings are inflicted upon offenders.

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

Fifthly, The abiding of evil upon his tabernacle, and the powring out of destruction, expressed 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. Needles shall possess their pleasant places, thorns shall be in their tabernacles, (Hof. 9. 6.) The place that harbour'd such wretches in former times shall be unfit for man to dwell in; onely wilde beasts, the Owl and Shrighmule 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 innocent Job: he is the mark at which his parable aymes. Bildad had heard Job complains; first, of terrors (Chap.6.4. Chap.7. h 14.) and now he leaves them as his portion. Secondly, he had heard him complains of spoiling and desolation (Chap: 16. 7. 11.) and now he tells him of destruction at his side, and of a desolate 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, Thus 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.

Oney wicked men are terrified and tormented with feares 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 rights all these evills doe belong. So much of the Allegory in general.

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

Ver. 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 evil which we feele; the terror from within, is the evil 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, twiches, and stinges of conscience, which heathen Poets call Furies; These they fancied continually hurrying and vexing notorious offenders, bloody and treacherous men. Such they supposed posselt with furies, which were nothing else but difquietments of conscience, when guilt rising up, looked gashly 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 terrifie him. This differs little from the former; for he may truly be said to
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 Devill in it, and is an open Court for evil Spirits.

Yet wee may further distinguish of three sort of terours.

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

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

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

All these terours 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 joyn all together, God awakens conscience, and gives Satan libertie to terrifie sinfull men.

Hence observe;

A wicked man is subject to continual terours.

Terour doth not always seaze upon him, but it always may; there is no keeping off terours, unless sin be taken off, unpardoned sin purifies with feare; guilt and terour are as the shadow and the body; as by the shining of the Sunne, the body cauls a shadow, so by the darknesse of sin guilt causeth terour.

There is a threefold terour upon a wicked man.

First,
feels; whereas he is pains'd 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 feels nothing, yet he foresees 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 fragments of the brain trouble as much as visible or sensible troubles; no fear is more terrible, then that which is a fear of nothing. Evils which are not, nor ever shall be, render our lives as burdensome, as those which are. Of such terror the Psalmist speaks (Psalm 33. 5.) There were they in great fear; 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 fear where no fear was.

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

I answer, where ever he is there is a fear that he might fear, but he is often there, where there is no such fear as he feareth; his usual fear is no fear, or the thing which he fears is merely a fancy, a shadow of fear; that which he fears he would not fear, did he but know what he feared; There were they in great fear where no fear was. They shall fly (as the Scripture) as the moose of the shaking of a leaf; that is, they shall fear where no fear is; there's no hurt in the falling of a leaf, much less in the shaking of it; and therefore no real fear, 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 continual terror; what with the trouble he feels, and what with the trouble he really foresees, and hath just cause to fear, and what with those troubles that he fancies, fearing where no fear is, he must needs have a life full of terror; or, as the Text speaks, Terror shall make him afraid on every side.

Again, Consider the miserable state of this wicked man is not describ'd by outward evils, which vex the flesh, and are grievous to sense; as poverty, sickness, paine, but by terror, which
The dread of an enemy is more killing than an enemy; The Lord affixes 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 terrors 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 King's commandment; They laid hands on such as sought 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 himself.

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 diminishing fear of any kind, 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 than 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 himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Food is a great mercy, but gladness is a better. Some have been satisfied with gladness, who have not been filled with food (Hab. 3:17.) but no man was ever satisfied with a fullness of food, while he was empty of gladness. David prays, Lord restore to me the joy of thy salvation, (Psal. 51:12.) The joy of salvation is more refreshing than salvation; though a man be in the state of salvation, yet if he have not the joy of it, what is salvation is 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 eternal mercies without that joy which is annexed to them. David had the salvation of God, his soul 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 one's feeling, is better then salvation itself, and the gladness we have with our food, then our food; so the terror, asthrington and amazement, which come with any judgement, are more affrighting then the judgement and God can separate those two when he pleaseth. For as God can give a man food, and no danger at all; riches and no comfort at all; so he can give terror and no terror, affliction and no fear at all. Many a man hath had abundance of the one, and not the least touch of the other. But as trouble is the portion of a wicked man, so terror usually accompany his troubles, if they come not before his troubles.

The words, on every side, are an allusion to a besieging of Christ's Christs. (Luke 19:43.) The Lord says, The armies of them shall make him afraid on every side. Thou shalt not have the least hope to make an escape, or the least hope of the mercy of a wicked man. It is great labour, or any hand, but to have terror on all sides, for The wicked (Jer. 5:22.) Passeth that wicked, this doth (Chap. 20:3.) The name shall be be
be called Pasbur (he would give him a new name, what was that?) but Major-missiabib (the word of the Text) fera round about, which way ever 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 restlesse, and meditates terror every moment. Now he that hath terror falling from above, rising from beneath, springing from within, and begining 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 shut, yet he sees some open; or if none appeare 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 unto 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
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, ( Isa. 50.10.) And, though God seem to cloud his face, and clothe himselfe with thunder against him, though he seem to forbid his fruit, 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 neither trust and stay upon an angry God, then a pleased creature. And hence the Apostle when he speaks of the sorest temptations which befell 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 fain to suffer them to be tempted above what they were able, but would, with the temptation affright the way of escape, that they might be able to bear, or endure it. He is a comfort in word, though you have terrors on every side, yet you shall escape, and shall have strength to bear it, while it is upon you, and you shall not always be at it. God can and will make away for his escape, only a wicked man is so compassed about, and so afraid with terrors, in every side, that he shall not escape; 2 Chron. 7.14.7. followeth in the last words of the Verse;

The God shall drive him to his feet.

There are three different readings of this clause.

Confragens eorum pedes fauci ut pedibus in terram allidantur et profanentur.

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be taken as a Proverbial speech, noting a very hard and a close pursuit.

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

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

They shall drive him to his feete.

That is, They shall make him flee or run for it; Terroour shall hurry him up and downe, and even drive him to his feete. 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, terroours follow and dogge him. He may change his place, but he cannot change his company; in what place euer he is, terroours are with him; these presently drive him to his feete; he would out-run his terroours, or finde a place, where they should not finde him, but he cannot.

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

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

When terroours 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 Abasencrofts 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 feete, 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) terroour was on every side, yet they gathered together to stand for their lives, and to oppose their enemies.

Thus when terroours 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 terroours meet, guil-
Consciencely, they drive them to their feet, they see no hope nor help, but in running away, and that shall not help them neither. Such was the judgement upon Jerusalem, as Christ intimates (Mat. 24. 20.) when he bids them pray, That their flight might not be in the winter, nor on 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 showes 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 own fear should make them run cowardly and basely from the face of their enemy, they should be more afraid of their fear, not to their hands for help, and they should not have any helpers. They that flee, flee in confusion, and run upon the danger, as from it; they may soone be masters of their fear, but they cannot get out of the fear of their fear. When the spring of fear is within our souls, we cannot be delivered from fear, until we are delivered from our selves.

True righteousness God either keepes wicked men in, on every side. Prisoners, they cannot flee, or else being drived to their feet, they flee and run from that which such as they are in further evident in the next vers.
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; no 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 showed 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-born, 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 calleth his youngest Son Benjamin, The Son of the right hand; as though (say some) that Son would prove a strength, or as his right hand to him, yet that phrase doth rather speak the nearness, and dearness of that Son to him, whom he would love and take of, as of his right hand.

And thus we may interpret it here, *His strength shall be hunger-bitten; that is, want shall enter into his family, and his Children: This curse is at once Prophecyed and thine.* (*Psal. 109, 9, 10.*) *Let his Children be fatherless, and his widow; let his Children be continually vagabonds, and beg, let them seek, also their bread out of defolate places. It is an affliction when Children are left fatherless, and the wife a widow; but for Children to be hunger-bitten, and to beg their bread, or to have their*
their bread precariously, meekly upon courtesie, 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 Interpretation 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 substance. (Hos. 12. 8.) And riches are elegantly called strength.

First, Because riches strengthen a man to attempt great matters, 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 shortened, his strength shall be hunger-bitten. Hence note;

Creature fullnesse cannot preserve from want, Creature-strength cannot preserve from weakness.

...the strong man shall be hunger-bitten, but his strength shall, and his very plenty shall be famine; The blessing of God give plenty in famine, or sufficiency in want; but without the blessing of God is wanting, there is a want in all other sufficiency. Christ tells the Devil in answer to his first temptation in the fourth of Matthew, Make these stones bread... It is The 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 water, he may fill himselfe with all manner of worldly comfort, yet be comfortless... (Luke 12.) The life consists not... (Luke 12.) A full Purse, or a full Table cannot maintaine life... (Psalm 33. 19.) That God will deliver the soul from death, and keep them alive in famine. As God delivereth from death, and continue life, without the means of life, so may a wicked man famish in fullnesse, as well as take an example. Which latter Hannah in her Song (1 Sam. 2. 5.) saith, is an experience. They that were full have hired out...
themselves for bread, and they that were hungry, ceased. That is,
the rich had not so much means left as would feed them with or-
dinary bread, much less with dainties and curious fare; they
hyred themselves out for bread; they were forced to work for
a living, yea to sweat for a crust. 'Tis extreamest famine, when
they that have bread enough, cannot fill themselves; but 'tis
extream 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 multisided are dried up with
thirst. If there be any water to be had, the multitude, the com-
mon 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 poor starve. Therefore to say, Their honourable men
are famished, argues the greatness of a famine. And that's the rea-
son 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 mer-
cies are great, but let me not fall into the hand of man. He durft
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
stroakes with mercy, which man would not. And yet David makes
choyce of that judgement, which put him in equal hazzard of fall-
ing 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 plentiful, at least, a suffi-
cient Table. Therefore David 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 morely upon the mercy of God, who choo-
seth 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 pineth and pines 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 (Hes. 5. 11). Haman told them of his glory, and of his riches, and the multitude of his children, and all things wherein the King had promoted him, and how he had advanced above the princes and servants of the King; and he said moreover, that Hester the Queen did let no man come in with the King, nor the banquets which she had prepar'd, but my selfe, and to me she invited unto her also, with the King, &c.

He had all the honour and power, which that might could powre upon him; nevertheless, we may re-bitten, as appears in the next verse; Yet all the wealth of the world doth nothing, so long as I see Mordacei the enemy pass. As if he had said; What though I had inwardly with the Queen to day, and shall to morrow, have hunger, but death to me to see this man thrive and live. Thus because he could not have his wicked man to subdue and destroy him, all that he could him, for it availed him nothing. What we read, is so true (hanging or burning, never it is)

such a spirit in wicked men, though they live upon
the fairest termes 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. Abab had a Kingdome, he was rich and full; yet though he had the fulness of a Kingdome, he was hunger-bitten for a vineyard (1 King. 22.) This is a fore 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 than all their own wants. Such a man prospereth, and is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. His syneneth shall be hunger-bitten.

And destruction shall be ready as 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 suddeinly and falls downe upon us like a cloud when it melts and dissolves into a storme-shower; Any unexpected evil may well be called destruction wrapt up in and dropt from a cloud. Destruction shall be ready prepar'd or fixt; so the word is rendred, (Psal. 108. ) O God, my heart is fixt, or my heart is prepar'd. So here, destruction prepar'd, 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 follows 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 compleate 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 read of wounds given, under the first rib, because there wounds are most killing and deadly.

Another reads 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 lyes in this expression, (Destruction shall be ready at his side) is this, to shew that he shall have a sudden and an unavoidable 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 avoided, but if they come up close to our very sides, how can wee 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.

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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 shoote; Divine destructions may be acted as soone as threatned, they are not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he saith; Go to the fire that is prepared for the Devill 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 seeke, 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 concerne 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.

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

Secondly, Note.

‘Destruction comes suddainly upon wicked men, and surprizes them unawares.

Christ will come at last upon all the world suddainly, 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 thorrow a window in a basket, was I let downe by the wall, and ecape 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, &cc.

The 13th and 14th verses conteine 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 devoureth; the word signifies 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, signifies properly a bough or branch of a tree; it signifies also the barre of a doore.

And
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.

Again, Others translate, *It shall devour the barres of his skin*; bones are as the barres of the skin, and therefore the strength of the skin, like barres, the bones bear 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 beautefull things, or those things which were most amiable and pleasant in his eye.

Our reading is very useful both to the context and to the originall word; for the members of the body are the strength of it, and the barres 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 openly a repetition of the same thing, with an elegant force and heightning of the sense.

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

The thing to be opened in this latter branch (the sense 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 Devill, 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 pedigree yet higher by one; for death entered that one, by the Devill.

Againe, The Devill 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 Devill: He that hath the power of death is the first-borne of death. The Devill hath the power of death, not as if the Devill 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 Devill, 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 Devill is said to have the power of death as Christ gives him a Commission, armes him with a power to inflict 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 Apollyon, that is, the Destroyer, or, if you will, the Executioner, the Hangman. God puts the business 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 evil 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 seizeth upon the body before the man dyes; for death when it seizeth upon the body, appears...
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 followes, 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 accomplished, 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 mortal 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 forethought 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 unismall 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 painfull, that death, which among all the ways of dying, carries away the prehension, 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 proverbiall speech for an ex-
extraordinary death, for an extreme bitter death; For as it is among our children, there is the first-borne, the eldest, and then the younger, as they stand in their degree, but among them all, the first-borne is chiefest; so here, That death which among all other deaths is the chiefest, such a death is the first-borne 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-borne 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, though not literally the first-borne, because the first-borne hath the preheminence above the rest of his Brethren, as Jacob faith of Reuben, his real first-borne; 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-borne, yea though he lay under some accidental disadvantages. (Deut. 21. 17.) He shall acknowledge the Son of the hasted for the first-borne, 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-borne, 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-borne of the poore. (Chap. 14. 29, 30) Rejoys not the 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-borne of the poore shall feede, and the need shall dye downe in safety. The first-borne of the poore, is not to be interpreted of the eldest son of the poore, but by the first-borne of the poore, the Prophet meanes thoyle who were most poore, extremely poore, thoyle 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-borge of the poore, because they had onely a double portion of want and poverty, or were oppressed under the very strengh of it.

M

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. Believers 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. 1: 18.) where we finde 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 onely because he was the first that did arise to an immortal life, (some 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 againe; 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 onely 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 onely 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 onely the chiefest of creature) and not God at all. For he is not onely 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 onely, 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 beginning 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 onely 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 gathere- to the dead.

Lastly, Some labour much to fix it upon a particular death, and would shew us what this first-borne 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-bitten, destruction shall be ready at his side. The first-borne of death; that is, (say they) Famine, the chiefest of deaths shall devour his strength, and make an end of him: For though wee
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 sore judgments; as if they were Judgements 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 means famine, which is not an infirmitie 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 slain with the sword, are better than they that are slain with hunger; 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 judgments 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 sinners the first-borne of sinners; as Polycarpus answered Marcion the Hereticke when he came into his presence, and asked him if he did not know him; Yes, faith he, I know the wretched 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-borne, so there are degrees in punishment; and therein lies the exactness of Justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgements 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-borne of sinners, (Isa. 47. 9.) Judgements shall come upon thee in their perfection; perfect judgements 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-borne of death.

Now, as the first-borne is our strength, so (which is observab)le) tis added in the Text; The first-borne of death shall devour his strength. Hence observe;

That all the power of man faileth 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 brass, 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-borne judgement to dispatch the first-borne, the strength of sinners. The Prophet Isaiah in a holy scorne invites all the enemies of the Church to joyn forces and counsels, to put their strength and their wit together: Gather together on beapes, O yee people, and gird your selves (and againe he faith) gird your selves. 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 faith; Gather together, gird your selves, and yee shall be broken in pieces. (Isa. 8. 9.) Make your selves as strong as you can, see if I cannot devour your strength. Doe your worst against mee, and the best for your selves, 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 follows 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 usually 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 successse; He is not afraid that the danger will come, or that the successse will not; he fits 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 fruitful branches; but when he hopes to devour the fruit, she firstborne of death devours his strength, and his confidence shall be rooted out; to roote out, notes total destruction.

Hence observe;

The worst of men are apt to be confident of good thinnes.

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 speaks) their sayles are filld 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 presumption, 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-
stions 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. Solomon
(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,
* i.e. 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 spirituall, yet his expectation
failes not: when nothing appears to sense, his hope is vigo-
rous and his confidence retaines 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 roo-
ted? 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 
flood like a Castle against all batteries; but it proved a Taber-
nacle, whose stakes are quickly pulled up. The body of man is 
compared in Scripture to a Tabernacle; And the Sepuagint 
clearly adhere to this translation, rendering it thus; Health shall 
be broken off from his Tabernacle; that is, his body shall decay.
Paul (2 Corin. 5. 4.) Weet in this Tabernacle groame; That is, 
in this body. I shall shortly lay downe this Tabernacle, faith 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 report-
ted for strength or continuance, 'tis extraordinary. (Isai. 33. 
20.) Looke upon Sion the Citi of our solemnities, shine 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 Taber-
nacles;
nacles; Tabernacles were partly removed and taken down, their stakes were soon pulled up, and their cords broken. But Sion at last shall be such a Tabernacle as shall not be removed. But how soon is the Tabernacle of man's body removed? The stakes thereof are easily taken away, and the cords thereof broken. There is no trusting to it for a day, yet the wicked man trusts to it, as if it were set up for Eternity. Here's his confidence, he thinks to live long, that his body should hold out in all winds and weathers, but down it shall, down 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 hee hath in God shall fail him; The wicked man's confidence grows strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applyes himselfe to a bodily exercise in outward ordinances; Thus it was 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 cried, 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 think 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 we cannot root firmly there, unleas we are rooted in Je-

fus Christ. To root 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 meere 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 pus-
them from the horns of the Altar, or slayes them there, as So-
lomon gave commandement concerning Joab. Many shall say:
Lord, Lord, have we not prophesied in thy name, &c. To whom Christ
will proffesse, I never knew you, depart from me yee that worke ini-
quity, (Matth. 7. 22, 23.) That Text is this second interpre-
tation of the Text in hand, and speakes 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 deale of confidence in his outward state and worldly pro-
spersity, in the riches, honour, and greatness of his house, yet all
these shall sayle him; And then the act of trusting is put for the
thing trusted unto; His confidence, that is, that which he confi-
ded 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 mans 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 spoild, 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-born 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 Plato, 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-born of death, notes the most deadly death, so, the King of terrors according to that Hebraidism 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 Hebraidism is frequent in Scripture, in the language whereof a man of blood is a most cruel bloody man, and a man of deceits, is a man exceeding deceitfull; and a man of sorrowes (as Christ is called Isa: 53. 3.) is a man full of sorrow; and a woman of fornications, is a woman extremely 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.

Againe, as because of the excellency and preheminency of the first-borne; every thing which doth excell in any kinde, may be called the first-borne; so by the like proportion, because of the eminency of a King, that which is great in any kinde, 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 vall and mighty body, and is described full of contempers, 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 terrore may suitably be called here, the King of terrore. Some labour much to place it upon a particular; and say, the King of terrores is death; and so according to legall proceeding, which was toucht at the beginning, we 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 roote it out of his tabernacle, and he shall be brought unto the King of terrores, to death is selfe; there's an end of him. The Philosopher (in this sense) call'd death the King of terrores, when he called it the most terrible of terrible things; there we may rest the interpretation of this Scripture, he shall bring him to the King of terrores, that is, to death, or to his last end.

There is another reading which I finde much instilled upon by the Latine Translators, who faith not as wee, It shall bring him to the King of terrores, but terrore shall tread upon him as a King, or destruction as a King shall tread and trample upon him; and so 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 Jophna commanding the people of Israel to tread upon the necks of the Canaanish Kings, in token of the victory obtained over them, (Josh. 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 totall 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 Ape, the young Lyon and Dragon shalt 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 Conquerour, 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 doe great things, he faith, And ye shall (faith he) tread upon Serpents, that is, you shall have power to overcome whatsoever may annoy you; serpentine power is all hurtfull power, whether literall or myyttical. As the Apostle affires all beleevers, (Rom: 16. 20.) God shall tread downe Satan (that old Serpent) shortly under your feete. 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 neerest to us. The disunion of neerest friends, of a loving husband and wife, how grievous are they? Now death makes a disunion of those that are neerer 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
And not onely is death a difunction, but it is also a privation: every privation hath some terribleness 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 layes all low, it equall 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 terribleness in death in regard of the consequents; rottennes and corruption consume the dead, and darkness 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 looke 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 terribleness 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 extremelie 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 terroure; especiallie in two cases.

First, Death is terrible to a godly man, when his spirituall estate is unsetled; indeed when he sees all cleere 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 raveld, and the actings of faith flopt, 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 seen 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 wee over-reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, wee shall reckon that as our enemy, which (as death cannot but doe) separates us quite from the world. Wee may observe some who judge that their spiritual estate is very well bottom'd (they have no fears about it) and yet the fear 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 moral 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 professe the Gospel of Christ, yet walke contrary to it. Death is not halfe so terrible to a moral 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 dark, that they see little of that, which is the terror of death. But enlightened Christians (though continuing in the darknesse 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 appeare 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 paid in eternall death.

To close this point, seeing death is the King of terours, it should be our study, as it is of our wisdome, to make this King of terours, a kinde of King of comfort to us. Many beleevers 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 terour of it. Naturall men can say, All must dye, why should any man feare that which is common to all men. The naturall man can say also, that many endure more paine while they live, then all the paines of death. These poore shifts the naturall man can make to stifle the terour of death. But a beleever 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 wee 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 pallaces; 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 hypostatical 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 naturall union of soule and body, it can never breake the mysticaall union between Christ and the soule; the union between Christ God-man and a beleever is inviolable, therefore why should they who beleeve 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 slain this Lyon, and brought us a honey-combe out of the carcase. 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 sorrowes, 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 what 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 looasable habits, but it occasions the fruition of those that shall never be lost. It is the opening of the gates of repentance, and therefore.

Forth, We often design to goe to God, in whom we shall have our best enjoyments. Death is often in the old Testament called a gathering to our Fathers; but now death is a going and a gathering to our earthly Fathers; a going to our God, and a gathering to our Father in Heaven.

This may abate the terrors of death; It is a dying 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 and live forever. As Christ concerning his death, saying, The grave is his, it remaineth alone, but it is not

A man dyeeth as a Corne dyeeth, which dyeeth for a blade, and then to bring forth the ear, and the in the ear. Indeed if a man were to dye, and then
there rot and never rise more, this were terrible; but to dye
holyly to live, and to dye from a miserable life that he may live
a joyfull life, to dye as a graine 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 terrour in this? Though in it selfe con-
sidered, as also to wicked men, death be a King of terrours, yet
all these considerations layd together, are enough and enough
to perswade the Saints to better thoughts of it, and that Christ
the Prince of life and King of Comforts, hath deposed this King
of terrours; 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) that 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 scorne Christians, who
believed a Resurrection, when they fled to avoyd 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 keepe, nor spend many thoughts upon that which is gone
with a thought; so we should not be over-carefull to keepe
that, which when we have parted with out of our own hands, we
know how to commend to a safe hand, even to him who will as
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 terrours, 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; evill shall survive him, and
dwell in his family, when he is turned out of his dwelling.
Though this evill man shall know his place no more, yet misery
shall know his place, and abide there too, as it followes: It
dwell in his Tabernacle, because it is none of his, &c.
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 should dwell in the Tabernacle of others. So the Chaldey Paraphrast, 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 saith, 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 a servant, or at best but as a sojourner in another man's house. It is an affliction for any man, when he is bereft of a wife, and not to leave her a room of his own to dwell in.

Secondly, The vulgar reading carries a good sense, but is too much from the Original. Thus, His companions shall dwell in his Tabernacle. Some expositors who favour that translation take no small pains to fit this to the Text, and to finde out sense as near the Original as may be.

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

His companions are the worms: They shall dwell in it. But that can only be a special manner of death, because it is common to all mankind; worms are his companions, or he may (Chap. 17. 14.) To the worm, thou art my mother.
Therefore, thirdly, It is concluded, that by his companions are meant such as sometimes dwelt about him, or neere him: Those neighbours, whom he living had oppressed and wronged, vexed, and expulsed 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 near this explication: He that is none of his shall dwell in his tent; He joines those words which we set last, (and render, Because is 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 tent; that is, the man that had nothing to doe with him, or was a meere 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 slain before thine eyes, and thou shalt not eat thereof. It is a great evil when he that is none of ours, that is, a meere 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 Machab, that he will bring them an heire, (Mic. 1. 15.) and who was this? not one of their blood and linage, 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 speake 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; Fear, or the King of terror, shall dwell in his Tabernacle But wheather
Chap. 18. An Exposition upon the Book of Job. Ver. 15.

Nobis videtur pro nominative esse. Grace sic apsitus red. 

Necesse est, ut in omni autem, ut in 

Theologorum red. 

Habitabit in terris sicut nihil habere.

Habitationes a fera aliqua et 

bestia sanguinaria.
great Owl make her nests, and lay and hatch, and gather under her shadow: there 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 Mibili to, which we render, Because is is none of his: he finds these wild beasts in that expression, and therefore he doth not take the word Mibili, for an adverb negative, as we do, but for a noun, signifying corruption, or destruction, or corruption. Thus some render that in the 6th Chapter of this Book, ver. 6. Can that which is unavoury be eaten without? Mibili, Can that which is unavoury through the corruption of fowl, or which having been saked, is now corrupted, (can that) be eaten? as was shewed upon the place. Now taking that translation, here is a plain description of noysome creatures, or vermine, dwelling in the wicked mans house: As if to the question, Who shall dwell there? This answer were returned: There shall dwell in his Tabernacle, whatsoever is engendred of corruption, or filthiness, whatsoever derives its pedegree from, or is the off-spring of any nations or uncleanesses, 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 stinks, corruption, and filth that be left behind him, shall breed noysome creatures, mostly uncleanesses to inhabit his Tabernacle: we know many noysome creatures proceed from putrefaction, such as are mice, rats, and spiders, as Naturalists observe, and experience teacheth.

Thus we see what variety of conjectures 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 vermine dwell in it, whoever 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; 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 judgment, is the portion of evil men while they live, and shall take possession of their houses when they dyed. When their bodies are past feeling, their estates, possessions and families shall feel the wrath of God. It shall dwell in his Tabernacle.

Because is is none of his.

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

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 estate 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, Proper non et. Regi. Ex non et. Caiet. Non existente in co. Pagi. Qui non est. Vulg.
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; That is, who is dead and gone, his power is broken. So, Ezek. 28. 19. A bow shall be a curse, and never shall show beauty more; That is, thou shalt dye.

Secondly. Thus, It shall dwell in his Tabernacle, because no shall more 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 us well, or we from him, because it is none of his. The negative particle, is also causal. 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, as giving an account why judgement dwells in a wicked mans house, when he dies, 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 saith, 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 personal Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly desolate.

Hence observe; First,

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

Man hath no right to possess that which he hath obtained unrighteously. The Apostle speaking to the Church of the Thessalonians, (2 Thess. 3:17.) 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 adds; 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 others.
That which is unjustly gotten shall not be kept.

All worldly things perish before we or our children use them. Hence we read full sentence, (Jer. 22, 3.) Woe to him that buildeth his house unrighteousness, and his chambers by robbery, that maketh himselfe rich in the midst of the congregation. I will not build me a wide house, and large chambers, that should not belong to those who build houses they get unrighteously, but it belongs to all who dwell in the house which is gotten unrighteously.

Taken strictly for the dwelling place, (though that is by many thing that a man企tlisheth, or enjoyeth, inheritance in his house: Woe to him that buildeth his house with wrong, why? what avenge shall come upon him?

For he shall not long inherit the house, and the wealth of God. But the long life of it, that shall come, is rather to shew the wickedy of the 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 minde Job of the terrible judgement of God upon Sodom, 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 passe 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 Sodom, 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. Psa. 10. 6. He shall rain downe upon the wicked, fire and brimstone, this shall be the portion of his cup. Ezek. 38. 22. Isa. 34. 9. Isa. 13. 9. Jerem. 49. 18. In all these you shall finde an allusion still made to the consumption of Sodom and Gomorrah. When God threatneth 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 Sodom, and Gomorrah;
Chap. 18. An Exposition upon the Book of Job. Ver. 15. 107

Gomorrah; that is, according to the Text, scatter brimstone upon your habitations.

Secondly, The scattering of brimstone is conceived by others, to note that special judgement, Barrennes, his beautifull habitation, (so the word signifies) or (as we may extend it) all his possessions, his fruitful 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 barreness goe together; The whole land thereof is brimstone and salt, and burning, it is not sowne, nor beareth, nor any grass groweth therein; so the scattering of brimstone is of the same signification as sowing with salt. Judg. 9. 45. For no sooner had he spoken of brimstone and salt, but presently addes it is not sowne, nor grass groweth therein: as if he had said; it shall be desolate and uninhabited. The Land of Sodom, and Gomorrah (Gen. 14.) was like Eden, the Garden of God; but as soone as God had scattered brimstone upon it, it was like a desolate wilderness, 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) groweth 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 possessiion. 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.
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 as a box of sweet ointment powred out, this mans Tabermacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill savour 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 extremitie of the judgement in general. Or in particular, that barrennes shall be the portion of his posteritie, when once the wrath of God hath seiz'd 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 pald 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 xizes 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 shall yet be scattered upon the habitation of the wicked.

And this notes:

First, The suddenness 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 unavoydableness 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 immediate ness of the judgement; The Text faith only, 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 only 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 doe but hold up his finger, fire and brimstone are at hand to consume, as showers of raine to comfort the habitations of the world. Thus much of the third Allegorie contained in these three 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.

Verse 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, (Psalm 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, (Psalm 92. 14.) They shall still bring forth fruit in season.

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. Yea 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 devises which he layes for himselfe, these are to a man as his roots. A mans estate and affaires are settled and fastned by counsel, as a tree is by the roots: the root also which maintaines and feeds his affaires and devises is counsel. So some interpret this place, his root shall be dried up; That is, his counsels, his under-ground plott 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 thought 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 tight, 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 moysture is sent forth into all his branches. But there shall come rooters to his root, they shall grub, and stocock him up, that shall that from him in which his strength lay, and from which his enlivening moysture 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 root in this Allegory, root and branch, is all that a tree hath; and if cut off root and branch, is to be utterly cut off. If the root be dryed up, though the branches be not cut off, yet the tree with and dyes. Or if the root be not dryed up, yet if all the branches be cut off, there is 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 be as an Oven, and all the proud and all that doe wickedly shall be the day commeth, that shall burne them up, saith the Lord of Hosts, leave them neither root nor branch. That is, it shall totally
surne 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 again take root downward, and bear fruit upward; So it shewes the compleatnesse of a judgement, when there shall be neither roote nor branch. The branches of man, are whatsoever man putts 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 exprest by a word which signifies the boughs of a tree: the fruits which our thoughts shoot, blossome, 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 bear no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the field, his lands, and woods, his Gardens and plantations shall be destroyed: according to that (Deut. 28. 16.) Cursed shalt thou be in the field; that is, thy cartell shall miscarry, thy corne and fruits shall wither; or if we may apply that of the Prophet Isaiab (which is spoyled) (conceive) of the generall consummation which should come in (that people and their posteritie) to this particular judgement of spoyling all the hopes of fruit in the field. (Chap. 5. 21.) Therefore as the fire devoureth the stubble, and the flame conflagrateth the chaff, so to their root shall be rotteness, and their blossome dust. The roote is fruit (in potentia remota) at a distance, the blossom is fruit (in potentia proxima) at next doore, i.e. the immediate antecedent of fruit; the Prophet to shew that there was no hope of fruit remaining, shewes that both their root 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 godly man doth his spirituals,) 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 unusual 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 reputation, when they have both root and branches, then judgment comes upon them.

The strength of man cannot protect against the justice of God, sinners shall feel the impressions of his anger; not their root, but their godly branches feel it, but their strongest roots. What root can keep its earth, when God raiseth a wind, and sends out his storms? What branch can keep either leaves or fruit, when God sends out his blasting mildew, (Psal. 37.) David speaks of such a godly flourishing tree; I have seen a wicked in great power, there is his root; spreading himself he is a green Bay-tree, there are his branches; yet he passed away; he was not, yea I sought him, yet I could not find him; And the interpretation which the Psalmist makes (in another passage) of all the flourishing of wicked men, of their strong root, and godly branches is, that they shall be rooted up, withered spring as grave, and all the workers of iniquity shall be as the morning is, how may we interpret this? Is there to be destroyed forever? (Psal. 92. 6, 7.) and that of mankind in general, is most true of this kinde. In the morning they are like grass that groweth up, in the morning it flourisheth, and growes up; in the evening is it cut down.
Chap 18. An Exposition upon the Book of Job. Ver. 16.

and wisthereth, 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 downe and wither in the Evening. At what time soever man is cut downe, it is his Evening, but to shew that man shall not continue long, he is here measured by the length of an artificiall 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 speciall objects of the wrath of God, because of their speciall sinnes. The Prophet Amos seemes to imply, that the Amorites had some hopes to withstand their overthrow, and preserve themselves from a fall: Yet 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 Oaks (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, beaute, and strength must wither, and dry up before his consuming jealouzie.

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 astonished at 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 plain 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 20 verse, are considerable two ways.

First, What effect it shall have upon those that come 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 those 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 remaine when both these are removed?

The perishing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3.3. Job witnesseth 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 faieth, He shall have no name, the meaning is, he shall have no good names or no honourable name remaining. Better have no name, than 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 usual 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. Prince of the assembly famous in the Congregation, was renowne, or Men of name. 

Viri nominati. 

Onkelos. 

Honorati Synagoge Sup. 

Eugenae observatione Scholia dicitur memoria aliquja perire pro eo quod est in die num ab hominum recordatione deservit. Bold. 

Nomen in Scrip turam famam celebrare sem demisit. 

Nomen e heb. nocens.
name. The Apostle (Rom. 1:1.) is conceived to advance the honour of his Apostleship, when he saith, Paul called so to 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 himselfe from that dis-repute which was cast upon him by many among the Romans. Therefore (faith he) Paul named an Apostle, or, he that hath this honour to be an Apostle writes to you. Paul was not ambitious of his own honour, but zealous, left the Gospel which he preached should be contemned through the contemptiblenes of him whose office and charge it was to preach it.

In the Text, His remembrance shall perish, is the refore put before he shall have no name; because a name is that by which we are remembred; The name of a man is his memoriall. See both joyned together concerning God himselfe (Exod. 3:15.) Thus saith 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 memoriall unto all Generations. That is, by this name I will have a memoriall, or he remembred to all Generations. A man of no name, and a man of no number, are proverbialls for a man of no esteem.

He shall have no name in the street.

In the face of the street; so faith the Originall: 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 glosses the place,) men shall turne away their heads at the mention of him; they shall turne 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 bleffing: and hence it is a great sin to beare false witness against another, because that takes away his good name. A false witness speaks to the discreditt of his neighbour, and sets a brand of disgrace upon his name, if a good name were not a precious commoditie; if to
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 rotten thing.

Good men, usually, have an ill name among many in the world, and indeed they can scarce be good, of whom all speake 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 priviledge to have a name with those whose names are precious, and to be esteemed by those who are justly had in estimation, Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name suffer among many, yet when he dyes, his name revives among all. How precious was the name of Paul, to the Saints, in his dayes? how precious is it among all the Saints to this day? yet while he lived, he was accounted by men as the oppressing of all things. Reproach, Saints recover honour when they dye, whereas the name of wicked men who lived in honour, fall under reproach when they dye. A good mans name is best when he is dead, an wicked man may have a name while he lives. Why is it so called a Tyrant, if any had called him so while he lived, he would not have had the living in any part of the world. But though weepers cry up wicked men while they live, in hope that they will, and though the sincere dare not cry them reproachers, to be ruined by them; yet when they are in a place, they have no name in the streets, but a name of disrepute. What a name is not a name of a wicked man.
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)ye should not rejoice 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 but 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 lettered 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. To them a special evil to wicked men to loose 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 certain men will go felse forth in nothing more than to provide for the perpetuating of their names in the world, that yet they look not to signe, their names being blotted out, and their names deviing in the world. The natural historian observes of the old Pyramides, 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 appear that those Writers who were the founders of those Pyramides; Upon which he gives this observation; That by a mean, their names who raised these among ye Egyptians, And yet,
An Exposition upon the Book of J O B.  Ver. 18.

The first 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 plurall, and the verb which we read gallively, 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 sorrows, 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 disposer 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 hold light to a three-fold darkness; first, from hope to the darknesse or disgrace; secondly, from to the darknesse of death; thirdly, from the small felicity, to the darknesse of eternal misery. Whether forever, or in what estate forever 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 heirs of the Kingdom; yea, they pre-
sumed, as if the Kingdom had been entailed upon their persons,
because they were Abraham's 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 temporall 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 chafe
as to drive notes a violent pursuit; and he is chafed 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 doe not goe, but are violently cast out of the world.

He is chafed as a wild beast; He hath no mind to goe out of
his fat pastur, 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 foule from thee. He did not resigne, and give it up,
but he was driven from it, or it was drawne from him; either
of which is to be chafed out of the world. This is the wicked
mans second woe.

Behold,
Behold, a third;

Ver. 19. He shall have neither son 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: there's total eradication, not only shall he have no son, but no son's son, and when he hath no son, nor nephew; it is not to be taken strictly, but as including all his kinsmen, in what degree soever. 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 man's children are nearest; and then his nephews, then professed friends, acquaintance, and familiar. But when neither son nor nephew, nor any friend, remains, this is a sweeping judgement, a very befoule 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, as he had plainly said; God hath dealt with thee as with a wicked man, thou 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 father's wickednesse.  

Though children shall not be punished for their fathers trespasses, yet, if they repeat and return to God, yet all the effects of their fathers' sins fall upon children who do not repent, because of the iniquity of their fathers. Yea good children, who walk with God, may have some rough, though not in wrath to them, yet in wrath to their fathers, because of their evils. I have met with this before, and therefore only touch it in an outline of general sense.

Secondly,
Secondly, Observe how he puts this as a special 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 he wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomfited. 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, (1 Sa. 56 5.) But for a wicked man, if he want sons, and nephews, to inherit his estate, and to carry on his port 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 (Psa. 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 a son to continue his fathers name for ever. So we read in the margin. Some render the place; His name shall be sowned, or sowned, if I may speak so; that is, his name by many sonnes shall be continued. This was a prophecy concerning Jesus Christ. As if the several acts, so some interpret it; and passages of Christ's life, should be as to many sonnes, 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. ( [Is. 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, not in some generations after, mention of any father, whose son dyed 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 dyed before his father is recorded ( [Gen. 11. 27, 28.] ) Now these are the Generations of Terah. Terah begat Abraham, Nahor and Haran, and Haran begat Lot: and Haran dyed 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 dyed 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 dyes before the father, much more when the father hath no son remaining when he dyes.

Epiphanius in his Writings against heretiques reports that some held no resurrection, but the rising up of the fathers in their children; when the father dyes, the childe rises in his place; this was their resurrection. Though this were a grosse heretike, 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 greatest of the affliction riseth yet higher, he that hath neither sonne nor nephew remaining in his dwellings when he dyes, may be accounted more then dead.

This is the third evil that blessed seas down as the portion of the wicked man, who, as he shall be driven out of the world himselfe; so his posterity shall be blotted out.

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

Vers. 20. they that come after him shall be astonished at his day,
as they that went before were afflict ed.

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 afflicted.

They that come after him, &c.

Those that come after, and those that went before, are all men. If it be said, how could they that went before him be afflicted 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 born 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 born 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 afflicted, so they that come after shall be astonished at him. That is, the one was afflicted 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 afflicted. This verse is also expressly given by Mr. Broughton: As they at present spoke the horror.

Again, these terms, They that went before him, and they that come after him, may referre not onely to time, but to degree. That is, those that went before him in estate, and honour, and they that come after him in estate, and honour. As if he had said, high and low, rich and poore, his superiors and inferiors, one and other shall be astonished and afflicted at the terrible fall of this man, when the first and last, high and low are afflicted, &c.
The original word which we render astonishment signifies to admire greatly and silently. Silent admiration is astonishment; it signifies also to be wasted and made desolate. And so strictly that astonishment is meant, which arises from the sight or view of places or persons made or left desolate. In the 14th Psalm, verse 44. 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 andATORished, shall stand amazed, even as they who lived to see it acted upon him.

Worried.

The Hebrew is, They took hold of fearer, 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 Haddad makes thus industriously thinking that perhaps they took hold of fear rather than this; for fear took hold of them, to intimated, that when they saw such judgments, they were even active to stir up fear in themselves, or to get at their hearts, and fear as and turn to the Lord, for the後來 comes should also befall them, according to that.

Except ye repent, ye shall all likewise perish. They that were appalled.

A great day; but what day is this?

A great black day, the day of his calamity. It is frequent to put the word day alone, without any adjective, as an eminent evil day. The patience of God with the wickedness of man, but it will be heard.

37-13. The Lord brought in the day for he saith that when he bringeth in the day, he will be in the day of the xOMp, we find, he was filled with justice and wrath with a day.

Let the righteous smite me, and let him put me to his plow, let him go on, because he feareth
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; Rase it, rase it, even to the foundations thereof. In the prophecy of Obadiah (verse 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 compatisoneate them, 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 contemptuouly upon the afflictions of thy brother; The day of thy brothers 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 desiphers severall sorts of doctrines, under those allegorical expressions, of gold and silver, of wood, hay, and stubble. Now (faith he) every mans work 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 lente 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 worke 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 Thess. 1:10). That is, he will do such things for believers as shall be both to their own and others' admiration; so 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 Tyrus (Ezek. 27:35). All the inhabitants of the Isles shall be as afraid 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, Teas 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 astonishèd at the fall of Babylon (Rev. 18:11,15). The judgement upon Jezabel (2 Kings 9:37.) is expressed by some translators in the language of Astonishment; The carcase of Jezabel shall be as dung in the field in the portion of Jezreel: So that they shall not say this is Jezabel. Thus we translate; others render it; The carcase of Jezabel shall be as dung in the field in the portion of Jezreel; So that they (being amazed) shall say, Is this Jezabel? What is this Jezabel? is she become as dung in the face of the field, who so lately sat upon a throne? what is this fire that painted her face, and looked for delicately out at the window; the great commandress in Israel, is this Jezabel? 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 ears 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 severall 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 onely, how shall they who bear and feel those calamities?
Chapter 8. An Exposition upon the Book of J.O.B. Vers 21

Vers 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 royall apparel upon the best horse, be (according to Hamans 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, shew all 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 seemes to proclaim: Thus shall it be done to the man whom God resolves to dishonours; but 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 it is possible he may repent and be saved, yet as to his present estate, and to his person continuing in that estate, we may with assurance conclude him undone for ever. The Prophet Isaiab 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 doing. 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 mans way is, such will his end be; If the premises be false, and unsound, the conclusion cannot be safe and good. As by a mans fruit we may know what he is, so what he shall be, unlesse he be changed from what he is. Such are the dwellings of the wicked.

And
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 unfound 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 practical 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 warp'd 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 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 brutish 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 doe not. Now as a wicked man corrupts himselfe in that which he knowes by nature, so he may corrupt himselfe in that which he knowes...
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 speak 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 again is practical ignorance; or a not knowing of God, when he is known. How great a wickedness this is is 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 pick 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 heart was darkned; 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 reproue mindes. We may take measure of the sin by the punishment. Spirituall judgements are worse than corporall. To be given up to vile affections, is more penal then to be given up to the vilest enemies; yea thus were the Gentiles plagued for sinning against that light which the creature fethes 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
may express it) a studied ignorance of God; For as we all ought to know God, so 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 sin so easily in the light as in the dark; he puts himselfe hard to it to sin, who sins against what he sees. And therefore that they may have liberty to sin, 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 hath, will not care much to say, there is no God. Atheism riseth from prophane men, and he that blasphemeth 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 onely an invincible ignorance of God; that is, such
such an ignorance as the man cannot help or avoid, there is nothing but wickedness, 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 live 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 wickedness, for which God had a controversy with their land. We have such a character of sinfull 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 destitute 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. Wickedness and ignorance grew up together; ignorance is the mother of prophaneness, 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 n) 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 opposition, they swallowed the poor as pleasantly as bread, they did they cared not what, when they knew not what they ought to do. The flood-gates of wickedness are open, where the door of knowledge is shut.

When Christ tells us (Job 37.3) 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 knowes God, loves him, and he that loves him keeps his commandments, (Job 14.) and they that doest not know God, doest not love him, and they that doest not love him, doest 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 poisons 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 doeth not know. It is a truth both ways: for they doeth 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 doeth not God know every man? How then is it said that God doeth 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 fear and obey him; so God is said not to know those men whom he doeth not love nor approve. (Mat. 7. 24.) Depart from mee ye workers of iniquity, I know you not. Wicked men doeth not know God obediently, and God doeth not know wicked men favourably; and whether we say of a man he knows not God, or of God that he knowes not such a man, it equally speakes him a wicked man.

Lastly, Whereas Bildad (as his friends before him) makes so 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 drawn forth so frequently and unanimously to speak 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 prosperity; 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 wickedness, and not a few are afraid they should be undone by keeping close to the ways of holiness. Therefore the Lord doth so often thunder by the voice of his servants, and reveal his wrath from heaven against all unrighteousness; Therefore he hath caused the penmen of the holy Scriptures to write the evil 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 againe, and againe; and God oft repeats his mercies to persuade us that he will indeed performe what he hath spoken: so we heare threatnings againe, 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 easteft thou shalt surely dye. No, faith the Devil, 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 threatening against sin all the Bible over, sinners had been without excuse, but how shall their mouths be stop-

ped,
red, when these threatenings are so often renewed? when every page of Scripture, testifies the destruction of wicked men; and torments wish 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 belongth 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 quicker ear, it makes us as the Apostle James speaks, (Chap. 1. 19.) Swift to heare; but God speaks twice, and thrice, yea a hundred times, to wicked men and they will not heare once; Then how great will their Judgement be, and how will their mouths be stopt, because they stopt 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, 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 waste or wilderness? 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, wherein the threatenings of God against sin have been made visible in the ruin and downfall of sinners themselves, and in the rooting out of their posterity. 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 go 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's second discourse with Job, wherein he severely reproves him of wickedness, and sets before him, the woeful conclusion of the wicked; How grievous and wounding his words were to Job's spirit, how unfitting to his condition, how unappliable to his person, will appear in the opening of his patheticall 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 ashamed that ye make your selves 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 pitie, and God the object of his faith; the sum of his answer to Bildad is to shew how hardly (yea as he thought how inhumanely) 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 himselfe of any evil that he had wilfully committed against God, or of any wrong done to man.
Fourthly, That they used him thus unkindly while he profess'd 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 owne sad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly he boldlyforth, and maintaineth his own integrity, both by a vehement desire, and an assured hope of his resurrection and appearance before God at the cryall of the last judgement, vers. 24, 25, 26, 27.

Thirdly,
Thirdly, He exhorts his friends to desist, and repent, 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 to 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 answer 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 afflictions befall such only as are wicked. The proposition (namely, that he himselfe was under the pressure of great afflictions) is cleare in the first part of the Chapter, from the sixt to the twenty-third verse, the assumption that he himselfe 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 affliction by a patheticall Preface, wherein he taxeth, and reproveth his friends two ways, first, by shewing their severitie against him. Secondly, by supposing his own guilt against God; He reproveth 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 affliction, why have you vexed me who came to comfort me.

Thirdly, That as they had done it long, so they persisted still in doing it; ver. third; These seven times have ye reproveth me, you are not ashamed, that, &c. &c. ye did it, and ye doe it.

His second way of reproving, is by a supposition of his own guilt; Suppose I have sinned, suppose I have sinned, ver. 4, and 5. If I had done so, yet surely ye ought not to carry your selves thus towards me, there is some other way of dealing with an afflicted
Chap 19. An Exposition upon the Book of JOB. Ver. 2.

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, 86: ver. 9. Have pith upon me, have pith upon me, O my friends, for the hand of God hath touched me. (v. 21.) As if 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 to this sense, Psal. 42. O see sonses of men, how long will ye love vanity? how long will ye turn my glory into shame? That is, how long will ye goe on dishonoring me; and in the 13 Psalm, 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, (that's long indeed?) How long wilt thou hide thy face from me? how long shall I take counsel in my soul? having sorrow in my heart daily? how long shall my enemies exalt me 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 arises from the contempt and scorn that others put upon us; many know by experience (though grace sets them above it) how much their spirits are burdened when they are contemned. They who are duly honored, have a weight in their soul; 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 cause grief, ye will be have compassion, according to the multitude of his mercies, for his delight afflict willingly, nor grieve the children of men. So the word is used again. (Lament. 1.12.) Yea, they 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. So 1 Cor. 11. 21. Zeph. 3. 18. The afflictions of the Church and people of God in their saddest sorrow, 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 then to say, you vex me, though that be the meaning of it; so that here's the deepest sorrow, that which toucheth not only the flesh, and skin, but that which pierceth to the very soule; as 'tis said of Mary, A sword shall pierce thine heart. 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 in, then 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 cross grieues more, then the breads or bulk of it. The soules under the Altar cried, (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. 5. 6. My soule hath long dwells 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. 8. 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 him, certes the Saint which spoke, how long shall he be visiter concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the holy to be trodden under foot? But 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 obscurity in it, yet it had some comfort in it. To hear of a period of our troubles, though we can scarce pick out the time of that period, is some abatement of our troubles. It troubles us so 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 indulgence of evil. Many are ready 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 eternal misery, hath an eternity in it. As every moment of eternal 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 itself cannot be painted, it being a spiritual substance, hath nothing to do with sensible passions yet pain and trouble in their effects, grief and sorrow, may quickly pass above the flesh to the spirit. There are some evils which do not make so much a scar, in the flesh, which make depe 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 be joyed, triumphed, and glorified, while the body is martyred, and torn in pieces; but those afflictions, which wound and weaken the soul, are most grievous.
as those mercies are sweetest, which refresh the soul, and comfort our spirits; many enjoy mercies which comfort and refresh their bodies, but they know not what it means to have their souls comforted. Now as those comforts are most comfortable 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 bear it; The Sabræans took Job's estate away, and Satan smote his body from the crown to the sole of his foot with botches and sores, but his friends gave sore wounds; they vexed his soul by their unkindnesses, and we shall see his soule wounded farther by and by; now only remember that soule wounds are the sorest wounds.

Thirdly, Compare this vexation of Job's soul with the intention of Job's friends in visiting him, as hath been touch'd 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, but the men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the pains they tooke with him ware only a paine to him; his soul was vexed. We may intend comfort to our friends, and yet really 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 measure; But call you this comforting an afflicted friend? is this the kising of him up that is fallen? Only 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 intentment, 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; Thesomfort is a gift of God, a spiritual gift, and as a power to comfor, 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 soules; but be hath reserved the fruit and successe of both in his own power. We must at once show our diligence about the minnes, and our dependance
dependance upon God for the end. How long will ye vex my soule.

And breake me in piecys with words.

The word that we translate, to breake in piecys, notes a very vehemenent breaking, to break with extreme violence, to breake and bruise, as seeds or spices are bruised in a morter, to pound to dust, or pouder. The word is used for the breaking of the heart, with godly sorrow. Sorrow is a breakere, 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 revive the spirit of the humble, and to revive the spirit of contrite ones. The sorrowers of Jesus Christ are exprest by this word, ( Isa. 53. 5 & 10.) He was wounded for our transgressions, he was bruised for our iniquities; and in theu verle; Yes is pleased the Lord to bruise him, he hath put him to grieue. 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 piecys with words.

Job doth not title their words, he faith not, ye have broken me with hard, cruell, or bitter words, he faith onely, ye have breken me in piecys 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 deepse woundes, and breake the heare.

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 nine heavier upon them, then the heaviest of other pressures.

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 threatenings. 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 seethe 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 again, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruel actions. (Mat. 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 falsly. The blessing is promised not only to those who suffer evil done to them, but to those who suffer evil spoken against them. Hard words are numbered 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 illumined (that is, after they had received the light of the knowledge of Jesus Christ) they endured a great fight of affliction; they who receive the faith must expect a fight; they might have been in the darkness of unbelief, and ignorance long enough without a fight of affliction; but assoon as ever they were illumined; 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-flock both by reproaches and afflictions; and partly while ye became companions of them that were sold. He calls the bearing 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 afflictions; as if he had said; Ye endured a multitude or manifold fights of affliction. He that endureth hard words, fights with a numerous Host; words come thicke, and like an Army renew the charge; He contends with many enemies at once, who is assaulted with reproaches. And he is a strong man, that is able to stand these assaults, or receive these charges,
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 vixed 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 vill words; These ten times, &c. What just ten times? did Job keepe tale, and soore up the unkinde words of his friends? were his reproaches just ten. We use to say, It is unfriendly to keepe account of kindnesses done to our friends, but is more unfruitable to the laws of friendship, to take an account of unkindnesse received from friends. The less we remember then the better it is 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 faith, ten times, he means ten times, and onely ten times, neither more nor lesse. Which number is made up thus: Five times his friends had spake, and five times Job had spake, here were ten 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 reckond their replies; 

Some may make it out, that in each single answer of his friends, there was a double reproach, or much more. For he reckoned every one of them for two; Which surprize, that the word ten is used in a kinde of Hebrew, though the number of the thing done be under ten, yet it's used to be done ten times, onely to be done once, or oftener than it should be when it was done at all. So some understand that the word ten, is consisting of the word ten, &c. the number is not the number in the number, but the number of the number was the number in the number.
law so much unkindness in that twofold change of his wages, that he faith; He had changed his wages ten times.

Further, Ten times may be taken indefinitely for many times. It is usuall among the Latines to express any unusual greatness by the number ten, and so doth the Scripture too: (Eccle. 7.19.) Wisdome strenteth more then ten mightie men which are in the Citie; that is more then many, or then all the mightie men in the Citie; Wisdome is better then the weapons of Warre. 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 for ever. 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.

Againe, To shew the greatness of the famine that God would bring upon his owne people for their great sinnes, tis 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 plentifull, 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 assure us: They shall deliver you your bread againe by weight, and ye shall easie and not be satisfied. So the word is used (Numb. 15.22.) where the Lord complains; Ye have tempted me now these ten times. Thus when Nehe- 

miah would shew how unceasing the enemies were in bringing sad reports to terrifie them, he faith, (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.
saying 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 (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 innumerableligitie, because it brings forth the greatest numbers; When, in numbring,unities arise to the number ten, we can goe no further, but by resuming unities, and adding them to ten. So that, ten being the greatest simple number, and all compound numbers being resued 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, (Rush 2.15.) Let her glean among the sheaves, and reproach her not; we put in the margent, shame her not, say not that she stealth, for if a gleaner come into a field and gleane among sheaves, 'tis suspected that such a one stealth. Therefore Boaz gave this as a special privilege to Rush, 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 oftentimes.

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 special grace of patience.

V 2

First:
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 sins, or upon the sinner of others, is the number of them. An evil act single is heaviest, what then are many bundled up together? As it is one of the greatest heightnings 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, as those mercies daily renewed upon us, are sent in fresh every morning; so that which heightens full acting 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 seven times in a day, and seven times in a day turns again to thee, saying, I repent, thou shalt forgive him; Christ puts it upon the number; If thy brother trespasseth seven times in a day, it is no great matter to forgive a brother, who ofends once a day, or who offends us but seldom, but if he offend seven times in a day, here is the greatness of his frame in trespassing, and the great trial 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 seven times? As if he had laid, 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 task, for his grace to goe thorough with, to forgive seven times, yet he hath a harder task let him in the reply which Christ makes, (ver. 22.) Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven. Peter's sect is multiplied to seventy-seven, in which as we learn that the multiplication of sin is one of the greatest aggravations of it, so likewise is the multiplication of forgivenes; he that multiplies to sin, sins abundantly, and he that multiplies to pardon, doth (as God Esa. 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;

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

He that is upright may doe amiss 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 evill and doe evill an hundred times. They must needs doe much evill, and doe evill often, who being themselves evill, cannot but doe evill, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evill, 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 me with your words, now he sheweth 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 wrote sharply to the Corinthians, he saith, I write not these things to shame you, but as beloved children to warne you. We rebuke offenders, that we may make them ashamed, 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 greatest. (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.) forethrew the wonderfull tryall of his patience, in bearing shame; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I bid not my face from shame and spitting, for the Lord will help me, therefore shall I not be confounded; therefore because I set my face
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 amongst men, who are most precious with God.

None receive more contempt on earth, than 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 esteeme with God; for as is 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 soules 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 grieve 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 beplatter and blemire the credit of another by pen, or preffe, 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,) rejoycing 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, (Ia.11.13.)

Lattly, as these words referre to the grace and patience of Job. Observe;

"I am perfect patience when we can endure reproaches, especially many foul reproaches.

It is a worke of patience to endure but one reproach, but when we endure many reproaches, then patience hath a perfect worke; as it shewes the miserable perfection of a man in sin, to persevere in sinning, or as it argues the perfect hardnesse of a mans heart in sin, to sin after he hath beene ten times or many times reproved; so it shews the perfection of a man in patience, to continue patient after he hath beene ten times reproached. This answers that rule of suffering given by Christ; (Math.5.39.) I say unto you, that ye resist not evil: but whosoever 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 doth not bid us invite injuries, yet it teacheth 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, then that we had before, for reproach or shame. As if he had said, ye have reproached me, as if ye intended not onely 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 goe on in doing good, and not a few in doing evil, were they not ashamed of their purposes. How holy in outward profession and per-

Verbui aliquam

to lenius quam
supervus; q.d.
cum vestin me
approbris vehem-
eenter pudoris
siantis, vos non
leniter subse-
tatis. Pired.

Verbismo uf-
ferre videi nes
pudore, quas
deterre a sub-
liquo opere fa-
sendo. Fined.
performances would some be were it not that they feare shame,
this stops them in their course, and turns them out of the way.
Hence that severe threat (Mar. 8. 38.) Whosoever therefore shall be
ashamed of me and of my words in this adulterous and sinfull genera-
tion, of him also shall the Son of man be ashamed, &c. Christ our Lord
foretold that as many would take up the profession of the Gos-
pel for their credit, so many would withdraw from it for feare
of shame. Now as many turn from keeping the holy command-
ment for shame, so many are kept from breaking the holy com-
mandment 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 J o b 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
defile 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 onely
here in this sense all the Bible over, yet it undergoes ( accord-
ing to the various apprehensions of the learned in the Original
Language ) much varietie both of translation and of interpret-
ation, yet none of them hurt the sense of the Text, and
may all stand with the truth of that which is here asseret.

First, Some render it thus; Ye are not ashamed that you show
your selves openly against me; qu. 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 ash-
amed 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 seen before: As some men are wondered at for
their noble acting, so are others for their extreame suffer-
ings.

Thirdly, The word in the Arabick ( with which the lan-
guage of this booke of Job often mingles) signifies to scorne
or deride; in answer to which our Text is read, Are not ye ash-
amed to jeere and jeet 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 hardened his heart; The shew of the countenance testifies the frame of the Spirit. A man doth not (usually or naturally) looke or speake hardly till he thinks hardly. Thus Montanus translates; Ye are indurate against me; and so Mr. Broughton; But you harden your selves against me; yee take no pitty 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 root which hath three significations; apply them all three to this place.

First 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 Cross are prophetically described (Psal. 22. 16.) They pierced (or they dug) my hands and my feet.

Secondly, To make a feast or banquetes. 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 feast upon my troubles. What he speaks at the twenty-second verse of this Chapter, hath some correspondence with this reading; Ye are not satisfied with his flesh; As if he had said, The sorrowes of my flesh, or my outward sufferings are not enough to content, and fill you, and therefore you cease not to fill my soule with sorrow.

Thirdly, The word signifies to buy, to barter, to bargaine and sell for gaine: and then, this is the scope of this proofe; 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 only 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, euyther to make sport or profit for others; This man is bought and sold; every one makes his advantage, and takes his penniworths out of him.
All these translations yield a fierce suitable to the scope of this Scripture, yet I conceive, ours is more proper then 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 untill 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 bretheren when they came to Egypt for bread but he made himselfe strange, he dissembled his knowledge, or forced himselfe to a negligence 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 a abundance of kindnes in his heart toward his bretheren, and therefore did (with State-Art) but feine a strangenes; Joseph his friends had no kindnes at all in their hearts towards him, but were as real in their strangenes as if they had been very strangers. You are not ashamed to make your selves strange to me.

Observe hence first,

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; till 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 be made sin and not to be ashamed of it, is not repentance but impudence. It is one of the greatest devises of Satan at present to separate sin and shame, to make men at once bold and wicked. And he so farre prevalies 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 teares in his eyes, (Phil. 3.19.) They glory in their shame; that is, what they
they looke upon as their glory, is indeed their shame. The Prophet also speaks of these, (Isa. 3.9) The show of their countenance witnesses 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 truly 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 impudently, she cared not who saw it, or who knew it; How lad it when Jerusalem patternes her selfe by Sodom? Jeremie complains 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; Whos fruit have ye in these things whereof ye are now ashamed, (Rom. 6.21.) That is, whereof ye now repent, and from which ye are converted. The repentance of Ephraim is so described, (Jer. 31.19.) Surely after I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed yeu even confounded, &c. This is 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, chargs 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 act 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 anothers bosome, are grown to strange, that they cannot stay, with content in one anothers
another's sight, they will scarce looke upon one another, who not long since (at least in profession) dareaely loved one another. They who met purposely to speake one to another, will scarce 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 heat again? 'Tis England's sin at this day, Strange-nesse among the Saints; they who professe themselves to be all acquainted 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 member of the body should withdraw offices of love from another member; or should be as a stranger to it. These unnaturall dis-ances among the members of the same mysticall body, are too open either to be hid or denied. Is it not reproach to Chris- tianitie, 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 meer 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 confounded who are guilty of heart-burnings and bitterness of spirit one against another. If we ought to be ashamed that we are not 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 evil one against another? Strangenes is not the doing of evil, but a supperation from doing good, or from shewing wanting respects. Now if it be a shame not to do good, how should we be ashamed of doing evil to our bretheren? 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 observe;

It is a shamefull thing not to owne a good man when he is in a low or in the lowest condition.
Jeh knew the time when eun would own him, when eun 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 fav'our of those who are in prosperitie, and neerest friends will shew themselves strange to those that are in adversitie; but it is not their shame to doe so. Paul spakes it to the high commendation of Onesiphorus, (2 Tim. 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 chains for godliness.

No man was ever more proud of his owne golden chains, then some are ashamed of the iron chains of others. When Jesus Christ was apprehended and under his sufferings, this temptation went, high even upon his owne Disciples and servants, 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 afarre off, (v. 58.) And when he was come neere into the house, he did worde then forswore him, he denied him and forswore him. Peter made himselfe so strange to Christ, that he professed strongly, yea with an oath, Iknow not the man, as if he had sai, if you will not take my word, I will swear I know him not; O what a demented spirit did fear bring him to? how was his spirit overwrought with worldly shame, when he wrought all these sinful actions that he might appear a stranger to Jesus Christ? O Peter was not ashamed to shew thy selfe strange to Jesus Christ, when he was afflicted, who was therefore afflicted to make us who were strangers, and a farre off from God, neere unto him and his friends? It is no easie 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 fatableness in our spirits to suffering and affliction: we cannot unite with thole that suffer and are afflicted. The man in the Gospel: (Luke 10:30.) travelling from Jericho to Jerusalem, fell among thieves which stripped
stripped him of his raiment, and wounded him, and departed, leaving him half 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 man's 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 travaile 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 express 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 brethren, as Job did here to his friends; Are ye not ashamed to make your selves 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.
JOB. Chap. 19. Ver. 4, 5, 6.

And be it indeed that I have erred, mine error remain th with myself.
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 caufe, upon confidence of the righteousness of his caufe, or when he yeeldeth as much as his adverarie desireth, and yet maintaine what himselfe desireth. Be it indeed that I have erred. As if he had saied, 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 error, 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 error doth not justify you in what you have spoken and done to me; Though I by sin have provoked God to anger, will that haue 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 adder 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 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 knowest the errors (or ignorances) of his life?
The force of this word was opened (Chap. 6.24.) Therefore 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 practice, yet what have you gained, or how can ye be excused?

We may consider this clause first in itself, 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 akin, 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 doubtfulnesse, which is a constant wavering in opinion. A knowing man hath a settled judgement, but an ignorant man (though he may be stubborn and willfull, yet he) cannot be fixed or steady. The second daughter of ignorance is named Falsity or error, which always settles us (if ever it be settled) in that which is unsound. It may be hard to convince a knowing man of his error, but he that knowes no reason, will not be convinced by reason. Error strictly taken, proceeds ever from ignorance; for he that maintains either an opinion or a practice against the light of his knowledge, is more then in an error, its obstinacy in him as it
Every man (saith God) must acknowledge the error of his own account, and not only that which is not evident, nor that which he will not confess, but that which is manifest, nor that which he cannot deny. And so we must not only confess the error of God, or the error of our brethren, but also our own. For we may let others be governed by us, but we are not to be governed by them. We may forgive our brethren, or be angry with them; but we must not be governed by them. If we are governed by them, we are not governed by God. We may say that he has erred where we have not. But we must not be governed by them. If we are governed by them, we are not governed by God.
There are three or four interpretations in answer to this.

First. Thus: Mine error remaineth with myself. If I have any error will not hurt you, it hurteth no body but myself. What need you be so angry with me for mine error? you shall not answer for it, you shall not suffer what I have done suffice: so divers give the sense. But this according to the ordinary understanding is very unbecoming a gracious spirit. As the tells his wife (Chap. 2.) when she advised him to curie God and die. Thou speakest like one of the foolish women. So, according to vulgar sense, it might be sayd, that job in speaking thus, spake 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 waiters and nooters mili-pending their elates, being told of it, or reproved for it, answer, why do you meddle with us, you shall not smart for what we doe? Such is the language of foolish and base men, who have neither honesty to doe well, nor can be ashamed when they doe ill. Such answers speake a man who hath neither any love to holiness, nor abhorrence of wickedness. For as it argues a sinfull frame of hart, to let another be in sinne, or to say, what is it to me, that my brother is mine? he may looke to himselfe: Am I my brother's keeper? So when a man layeth, why doe you trouble your life about my sinne? What is that to you? let me alone, take you no care of me. Mine error remaineth with my

friend, who maintaineth this explication, make a favourer of it. As if he had sayd thus: To heare the error, my error can bring upon me, is not so bad as your relating with me, your reproaches and censures grieve me, then all my affections are more troublesome to me than the sinnes of God. God be to me, with which a man from his hand, is not so heavy as a meere his blesse, and not so bitter and sm Barrett, thus I part, that

Atheist. One of the Rubbians interprets it, in the future, I have not, I have not read, or any express promise with me. As if he had sayd, That which yet remaineth am purposed to hold still. As Paul, professed (1 Cor. 15:24, 14).
Many are bitter against those whom they suppose to be in error, whom yet they have not proved to be in an error.

Job's friends had reproached him ten times, but they had not answered him to purpose once. He had more of hard words from them, for few solid arguments. It is an easier matter to be angry with another, than to argue against him. 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 sway against it.

Forthwith, the words are interpreted with reference to that which follows. (Vers. 4.) If indeed ye would magnify yourselves against me, as ye have said, Let it be granted that I am in error, and this only, that ye may set me in my error. For I am sure I have not magnified myself against me, or spurned upon me. Then if ye cannot call this with mine eye, from mine error, and make me sensible of my mistakes, yet see no one without your blam, that this reproach and throw be upon me. Ver. 5-11.

But that cannot be convinced nor proclaimed from the earth, nor preven. Insulted over and reproached.

This is an interdict after the first and second admonitions. (Vers. 17-22.) Yet every one that is in an error.

The Apostle gives an excellent Rule. 1 Tim. 2:14. Let the Lord, not a virile, but the wise be all ashamed that are ports themselves, if God perceive their repentance to the acknowledgment of the truth at this gospel by me.

Ver. 18. Understand you not that you yourselves are iniquity, and that you are condemned with the former in the fence. Aye, you that know the law. Know you that God who made you wise among the Gentiles, and who is aforesaid, that I am an error, and that I am a child of the world.
Man is apt to magnify himselfe over those that he supposeth fallen into errour, or whom he seeth fallen into trouble.

Man is ready to think highly of himselfe, when he beholds another downe. We see this in that great case (about which the Apostle enlarges his discours 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 growing among (or for) them, ver. 17. The Apostle had a jealousie 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 a branch be taken out of the stock, and be planted alone, it doth not bring forth fruit, but the whole tree. But it may be objected against the Apostles way of arguing; why, what if thou didst not boast they should they they bear the root, and not the root bear them, surely whether they boasted or boasted noe, the broken branches, the root must bear them, and not they the roots. I answer, the Apostle doth not at all suppose that if they had not boasted they should bear the root, but with this argument why they should not boast against the branches, as they are broken off, even because themselves, though great were their works that branches, and therefore they did not bear the root, but the root them. Now there is nothing so unreasonably then to boast against that thing or person with a branch as up, or against that which receiveth no benefit at all, as we receive much from it. As the Apostle speaks in the 17. verse; Those with them partake of the root of the Olive tree. By the Olive tree we are to understand the Church of God Jer. 11.16. The Lord calleth the Olive tree faire and of goodly fruit. The root of this tree was set downe by vertue of the Church-Covenant; where was made firm by same, with him, who is called the Father of the Israelit. Yet, (in passage,) in question, 16: there was not the root of the Olive tree in the Church; by way of communication as if either Jews or Gentiles

Paul, being enformed that the strong among the Saints at Rome despised the weak, did not only forbid them in this third verse, but chides them at the tenth verse; Why dost thou judge thy brother? or, Why dost thou see as naught thy brother? And as he tooke downe the Gentiles, Chap. 14, with be not high-minded, but feare. So he doth these, with we shall all stand before the judgement-seat of Christ. As he had said, We must all be judged by One, and therefore let not any one be so busie in judging: to love is our duty, to judge is Christ's prerogative, let us be more in charitie, and leffe in censure.

Paul also intimates this harshnesse of spirit towards a fallen brother, in the dealing of the Corinthians with the incestuous person, whom himselfe 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 mollisies and moderates them, (Chap. 2. 6.)

Sufficient to such a man is this punishment which was inflicted on many; does not punish him still, doe not imbrbet your spirits against him. Ye ought rather to forgive him, and comfort him, least 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 excesse, but we may have over-much sorrow; and though we cannot be too pressing upon Saints to beleive, and love, yet we may be too pressing upon sinners to mourn and sorrow. Wherefore (faith the Apostle) I beseech you to conforme your love towards him. Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; doe not magnifie your selves against him, who hath abased and laid himselfe low before you.

Secondly, Observe;

It is very sinfull to magnifie 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 fallings of some, what we may be tempted to doe, as well as we should be taught by the holy actings of others what we ought to doe. That corruption, that temp
temptation which hath prevailed against thy brother, and cast him downe, may prevail against thee too, and cast thee downe. Wherefore lese thou that thinkest 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 giveth 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-action 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 (albeit he) to the fire with her presently. Thus he condemned her, being himselfe guilty 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 piteth 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 impenitenency 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 keep us from swellings and self-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 besides, but against your duty do so.

Hence 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. Reprobation 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 over-taken 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 meekness, 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 by selfe lest thou also be tempted. Deale clearly, and faithfully, but not reproachfully with him: Restore him with the spirit of meekness. 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 meekness. Now surely, he that was unwilling to chaiten them with the rod of reproose, had no will to slinge or bite them with the Scorpion of reproach.

Again, Reproach may be taken for affliction it selfe; And then the fence riseth thus, as if he had said; Suppose I have er-
An Exposition upon the Book of JOB.

Ver. 5.

red; and that mine error remaineth with myself; will you plead my afflictions against me as an argument that I am in, or remain in an error? So Mr. Broughton renders it; To bring my wounded case an argument against me. Afflictions are often called in Scripture reproaches: because they are charged on the afflicted as a reproach. Thus Rachel speaks (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 (Luke 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 the 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. Worldly men esteeme others, by their lands, and riches, not by their goodness, 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 in-
Ves. 6. Know that God hath overspread me, and compassed me about with his eyes.

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 overspread me.

Know, there is sometimes a threat, always a reproof in this forme 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. 7 5.) When God saith, The Egyptians shall know that I am the Lord, He means, they shall know 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, (Ps. 9. 20.) Put them in feare, O Lord, that the Nations may know themselves to be but men. But were the Nations unskilful in this piece of knowledge? It is indeed a very hard thing for a man to know himselfe, but it seems 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 Psalmist therefore doth not suppose that they thought themselves more then men in the constitution of their nature, but in the institution of their lives. They think themselves Gods, who either will act by their own rules, or are confident they can give success to their own 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 overspread 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
prawne you againe, Know that God hath overthrown me; I tell you, it is your error and sin, to charge my afflictions upon the account of my sin, Know that God hath overthrown me. He hath done it, who may doe it to an innocent, and yet be just himselfe. 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 overthrown me.

The word translated, overthowme, signifies in its roote, to turne 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 grieve the children of
men. To crush under his feete all the prifoners 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 overthrow 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 beare it.) Know, that God
bath not afflicted me according to Justice. Yet that reading doth
not charge injustice upon God; for that were blaspemie. 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-
selfe 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
overthrown 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 man's 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-
thrown 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 slaying and calling him downe. 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 streame, *Psal. 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 sheep appointed for mease. Thou sellest thy people for no goods. Thou makest us a reproach to our neighbours. Thou makest us a by-word among the heathen. 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 blinded, and would not see. The tenth verse tells us his hand had been doing good; let favour be shewed to the wicked, yea 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 keenesse 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 uncomely to griefe those who are...
are in sorrow, what is it to rejoice at their sorrow. The wisdome 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 jubjoyed.) Left 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 overthrown by his hand, that he will turne his wrath upon thee instead of him.

Fourthly, Job faith, God hath overthrown me; to shew his friends, that there was no necessity why they should charge him with wickednesse, because he was overthrownne.

Hence note;

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

When we see man punished by man, we may well conclude he is a transgresstor, 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 overthrown me.

And compassed me with his net.

It is a metaphor from hunting. The Church bemoanes her sad condition in this language, (Lam. 1. 13.) From above hast 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 pathes; which fits better with the metaphor of a priso-
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
sticke. 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 Spi-
ders nets, which detaine the weake flyes, but are easely broken
by the greater or lester fowles. Though a wild Bull come into
God's net, as the Prophet speakes, ( I sa. 5 v. 20. ) yet neither his
might nor his madness can helps him out. It was noted, in
opening the Original word here used for a net, that it may sig-
nifice 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 afflications are like a net, because they entangle
and hold us fast, so, because the more we strive to loose 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 strugeling. '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 lawfull means with
man, to free our selves. The stirring and striving which stirres
the net of our affliction upon us, is onely our displeasedness
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 creature
hands and helps alone, without dependance upon or appli-
cation 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 compassed us
with his net, we must neither sit still fallenly and negligent-
ly, nor move impatiently and unbelievingly. Let us give God
glory ( as Job did ) in our net, and he will not uneasy give us
case, but set our feetes 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 pass; 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 took out, Behold, I cry out, &c. And he did not (as some) cry out before he was hurt, or complained 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 suite 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 conditional; If I cry out of wrong there is none to hear. As if he should say; Is it 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 hear, or) I am not heard. All my crying availeth 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 doleful condition, that he is shut up within those walls, and iron grates, A a 2
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 Chirurges 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 heare him; He that is to have his flesh lanced, laments pitifully, yet he is lanced, he whose flesh is to be cauterized complains sadly, yet the fiery instruments are applied to him. The Artist must shew 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 minde. 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 selfe, and making my defence, yet none regards. I can neither finde an equall judge, nor a faithfull Advocate. But I rather restraine it to that cry, which the racke of griefe and sorrow forced from him, I cry out.

Of wrong. [The word signifies any kinde of oppression or injury. Here it may be questioned: first, of whom; secondly, to whom, and from 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 dought not challenge the Almighty, that he had wronged him: He
And if so, then hearing (in the Text) is not to be taken for receiving the sound of words, but for the return which is made to the words which are received. To be heard, importes help, or the giving out of that help, 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, faith, Job, I cry out of wrong, but I am not heard: That is I have no ease, no comfort, nor is any deliverance wrought for me. David as the figure of Christ, gives glory to God, because he had been thus heard, Thou hast heard me from the horns of the Unicorns, (Pf. 22. 21.) That is, thou hast delivered me from the horns of the Unicorns. To be among the horns of the Unicorns, is a proverbial speech, for being encompassed with greatest danger. The horn is sharp and strong, and the Unicorn is fierce and terrible, so that to be heard from among the horns of the Unicorns, is to be rescued from deadly danger.

This in the Psalm 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 (as faith he, ver. 16.) no man stood with me, nor standing with 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 bloody Tyrant, I cried to the Lord, and he heard me.

So then, when he faith, 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 relieve 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 griev'd.

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

The first is the voice of holy counsels; when God speaks, many are the deaf ear, who stops her ear, and will not hear the voice of the charmer, charmee be never so wisely.

Secondly, At the voice of humble Complaints, when the poor

poore and distressed speake, many turne away their care, or
some a care more.

And therefore (upon the same) are the reasons why the
counsels of God, and complaine of them, are not
heard.

First, God commandeth others, and the heart of men naturally
withdraws from them, made of a mind concerning man
such as from that command which immediately concerne
infinite.

Against. They whose care the counsels of God, are more en-
gaged, as they must, to attend them; their care would be
very difficult to cure, and to make that a burden. (Chap. 1. 19.)

Thus would they take the care, but they are how to doe. Barely
for care the burden, is not a great burden to the care, and
the care of all for the heart, but bearing carries an obli-
gation upon him. For it is indeed in to practice, and
therefore the care is not hard.

So say p[erhaps] in his booke of proverbs, and the danger of bearing the cry of the poor,
he also is in the commonwealth of it. (Pro. 21:13) who is
not discerning at the cry of the poor, he also shall cry himself, but
what shall he hear? He that hath a heart in his heart, or whose
mouth is hid through that he will say, I woulde in his cares in the
means of anger, injury, sinfull,

And they with-oppresions, who
the greatest and provocation
are threats, animown and against, and in
it upon them not enough, though in
that manner by way of indirec
with the indiscreet shew, as in this case.
not to heare their cry is very sinfull. 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, (Psal. 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 at liberty from him that presumeth upon him, (Psal. 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 onely 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 then 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 oppressing 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 himselfe sometimes deserveth the hearing, or relieving of his people when they cry to him.

The Lord sometimes answers before we pray; It shall come to passe that before they call I will answer, and while they are yet speaking it will beare, (Isa. 65.24.) As there is a grace of God alwayes preventing our convention, He turns 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 alwayes out-run our motions, yea the Lord lets us move and move againe, aske and aske againe, before the mercy asked and moved for is given in. God sees it needfull to exercise our patience as well as to supply our needs, and therefore lets us tarry before he heareth our requests, as we put him very often, if not alwayes, to exercise of his patience, and let him tarry before
before we obey his counsels and commands. And he doth not only in a way of just retaliation, but in a way of tryall. Nor is it any wonder that God delayes his service, seeing he was pleased to delay his Son, who though he was his Father. I know that thou always hearest me, yet in some sense he was not always heard. The Lord deferred Jesus Christ himself, of whom we finde complaining much after the rate of Job. (Ps. 116.2. 2.) where David as a type of Christ, cries out, O my God, I cried in the day time, but thou hearest not, and in the night season I am not silent. That is, I cry night and day, or continually. Christ was not heard, that is, he was not presently relieved in the thing that he prayed for. God seemed even to disspair, and stop his ears against his cry; he was not heard. Christ was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not pass, yet he was heard as to the supply of strength in drinking the bitter cup. (Hab. 5.) he was heard in that he feared, or for his fear. He was heard as to the support of his Spirit, and the carrying him through the suffering, yet he was not heard as to the removing of the sufferings. Christ prayed against suffering, though he was himself willing to suffer, and God suffered wicked men to have the free power of it. (The Prophet Habb. hath a very parallel case to this of Job.) (Hab. 1. 2.) O Lord, how long shall I cry? About what did he cry? Even of violence, that is, what violence? When the Prophet saith, How long shall I cry, he means to say how long may he cry, but he had already cried very long; and therefore he asks his God to inquire into it and to come to his aid. The inquisitive, or iniquitous, but the inquisitive he calleth. Why should the upright see the blood of the son of man? (Ps. 82. 3.) and why should the poor see oppression, and the powerless, and the poor, and the poor, and the poor, and the poor, and the poor, and the poor. The Prophet meant himself, and not this, yet corrected, so often and long. He cries that he may be heard, as the 43. vers. He comes to the Lord, and beholds the beholding of his hands, he beholds the beholding of his hands. Where? In the high place? Where? Where? How up the hill. As it had said, Lord, I have often
often pray'd about, and pressed 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 doest thou show me these sad spectacles? Why dost thou not rather heare my cry, save thy people, and wakke 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 helpe for such reasons as these.

First, that they may be more fitt to receive deliverance, many cry out of wrong, who are not yet fitt to be righted. Deliverance may be our undoing, if we are not prepared to receive deliverance. As we wait for the grace or mercy of God, so God waits to be gracious, (Isa. 30.18) we wait to receive mercy, and he waits till we are rightly dispos'd to receive mercy.

Secondly, The Lord doth not deliver his prefently from the wrong and oppression of the wicked, because some wicked men have not yet done wrong not oppressed enough, and are therefore hindered so doe more wrong to others, that themselves may be more fit for recompence. 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 all impediments in the way of others: he declares his mind, and gives the sin against which they doth not always put a judicary impediment: he doth not alwaies come forth with power and strength to stop men from going on in the way offen. He always sends his earthly Angelicall Messengers with a word to stay the progress of wicked men, but he rarely sends his heavenly Angels to stop him: to. And because with a direct grace to stop his progress in wicked men.

Thirdly,

"The Lord doth hear the cry of the poor, and the cry of the fatherless he also heareth. He maketh the spirit of those that be in bondages to inherit the riches of the oppressed. When the oppressed crieth, the kings hear; when they that are of low degree stir up themselves. When they take away the rights of the poor, and rob the widow, what is then to his mighty God? He shall deliver the needy when they cry, and the poor and him that hath no help. Even the hearts of kings are in the hand of the Lord: He maketh the course of any nation to turn about."
mercies which we have stayed long for, and have cost us much, bicker longest by us, and turne 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 gifts. The Lord loves to see grace at work, and some graces have no long time to work; for though all graces are eternal 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 days (which are not many days) it is because he would have that sort of graces kept in exercise, (as well as others graces,) the grace of faith, of meekness, of self-denial, and of patience, all which (with some others) belong to passive obedience; that, there (say) may be kept in breath, he lets the Saints cry out of wrong, and doth 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; doth not the Lord cry out to his people of duty, and they do not hear him? Doth he not complain of this neglect, not openly as a dishonour, but as a grief unto him. (Ps. 81:17) Doth my people had hearkened to me, and that Israel would have hearkened unto my voice. No marvaise then, if God let his people cry out of misery, and doth not heare them. The Lord suits 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 hear and answer the call and command of God, when we finde that he doth not answer our call and cry. If the Lord should not be swift to hear us, bow should we be in heare and while we have all our desires, forget most of our duties. In heaven we shall have all our desires fulfilled and sate in any duty; but while there is corruption in the flesh there will be sloath in the hand, and when we are vexed by the speedy success of all our petitions, we are most likely to kick with the heel against God, then to work with him for him.

Lastly, God heares alwayes, though he doth not always answer 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 cries out to 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 refraining 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 hastes, 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 about it. (Ps. CXLVII. 7, 8, 9.) Will the Lord cast off for ever? and will he be unforgiven any more? is his mercy clean gone for ever? doth his promise slumber for evermore? Hath God forgotten to be gracious? &c. How full 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 at the bottom of these Queries was his infirmity; as himself saith in ver. 10. And I said, this was my infirmity. It argues a great degree, and much strength of grace, when we maintain both thoughts of God, and settled resolves that he is good, not only let's us fall low into trouble, but let's us lie buried in the day of our trouble. Such was the strength of David's faith, or rather of Christ's, of whose sufferings that of which is a Prophecy, who as soon as he he had said; O Lord, I cry in the day time, but thou hearest not, &c. (Ps. CXLII. 2.) saith the next verse; But thou art holy, O thou that inhabitst the habitation of the Lord. As if he said; I will not have an evil, or an erring thought of thee, though thou refusest to hear. I know thou art holy, and therefore canst not but he just and good whatever thou art pleased to do with me. Every soul derives not at this freedom of faith. The denial of an answer to prayer, 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 breath towards him. The promise is preeminent, (Psal. 50.15.) Call upon me in the day of trouble, and I wil 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 these words are borrowed, speaks of a time when there should be sore troubles in the world; Fire and bloud, 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 then Whosoever shall call on the Name of the Lord shall be saved. As if prayer made us shot-free, and were a sure defence to all storms, as if no evil could touch their persons, or come near their dwellings, who can touch the Lord by faith, when they draw nere to him in prayer. And which is more, The Lord promiseth to prevent prayer, at least (as was taught before) that his ear shall be open as soone as our mouths. (Psal. 34.17.) It shall come to passe, that before they call I will answer, or they yet speake I will hear. As if the Lord had said, I will sometimes give you mercy before you ask for it, but when you ask it, you shall not get it, though it be desired of you; as if he would not only hear your prayers, but also hear your hearts. While your desires are but in forming, and your deliberations shall be formed and framed, Thou shalt have perf. ies, before you perfect duties. While ye are yet speaking of these.

Now when the Lord saith, He will answer before he is asked, and yet lets us speake long, and gives no answer, then our soule puzzled to reconcile the word of God, and his promises of God, and his providences, to it, and strengthened the temptations upon him; wrong, but am not heard.

This tryall ruleth by a gradation of three heads.

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

Secondly, It is a greater tryall, when we are denied.

As God seldome gives what we ask at our first time; he will not at all give us what we ask.

Thirdly,
Lastly, it is yet a greater thy will, when God in stead of appearing angry with our prayers, or with us when we pray, as the Psalmist suspected. Psalm 80:4. O Lord God of Hosts, how long wilt thou be angry (or smote) against the prayer of thy people? They cried 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. Lamentations 3:8. Thou hast set 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 proper enough; we are angry with him, or that we could him for an enemy. Yet that the Lord sometimes deals with his people: in kind of opening when they knock, he seems to lock your doors, when you knock against them.

Eighthly, To cry upon wrong, and to be heard, is then most grievous when the Lord letteth us to be wronged more, and increaseth this trouble, the removing of which we pray for, even while we are praying. This is a poor prayer indeed. Thus the Israelites, who were under heavy burdens in Egypt, cried to the Lord, yet their burdens were made heavier, and their presences wondrously by. Four diseases should gather strength while we are patching medicines to cure it. If our wound wrinkle while we are applying Bandages to heal it, we say then nearly to conclude, that our case is desperate. How are poor soldiers brought to the very brink of despair, when their troubles and the fire grow more upon them, while which is the most proper seems to be cursed them; or else intently they are praying the throne of grace with constant fervent cries and: O God, there is no health in us.

Exposition: "A word in season, like a delicacy, is sweet to eat."

When God has such amiable excellences and properties, our minds are more affected and moved, and we do therefore understand this to apply to God. We do always set about ourselves in great delight and joy, doing good actions as if God were our joy, and doing evil as if God were our sorrow. O Lord, not only to our neighbour, but to ourselves. O Lord, not only in spiritual, but in bodily actions. Of both the soul and the spirit, and the body and the soul. To God and to men, to our own souls, and to God. That do we know, when we do God's will. O Lord, not only our own souls, but to God. O Lord, not only to men, but to God. To God and to men, not only our own souls, but to God. To God and to men, that is, both to God and to men. To God and to men.
both together in our translation. (Hos. 7.14.) though the Original words are from that here used. They have not cried to me with their hearts, when they howled upon their beds.

Take this note from it.

Strong afflictions usually raise strong afflictions 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 (simple) 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 exalted the human nature of Christ.) But in the third sense, he once had flesh, but now hath not, he shooed off all our infirmities in the day that he arose 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 these days) he offered prayers and supplications with strong crying and tears. Christ was in a strong conflict; the pains of death soaked 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 loud 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 urge him with louder and louder cries; I cry aloud.

And there is no judgement.

Some render it, and there is none to judge. A learned preacher tells us, that this is spoken in allusion to the pathetic home of sowers. wrestling, or men in a pack. When the exercises were wont to cry one to cry another, to hum the joy of liberty, might, and might, and then judgement was given that had the better, or who had prevailed. According to another pretension Job is conceived, complaining thus; I have uttered my drones.
Chap. 19. An Exposition upon the Book of J O B. Ver 7. 193

A great sight of affliction; I have been wrestling long with strong
 temptations, but the matter is not yet determined, no man ap-
 pears 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 judgements. 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 judgemenet of God,
so of the righteousnesse 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. 14:5.) That is, every man who is praiseworthy 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 acquittning the innocent.

Secondly, In condemning, or punishning the guilty.

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

Hence observe;

The defect of judgements is a deplorable evil.

We finde God himselfe complaining of this, (Isa. 59:15.)
None calleth for Justice; many called for Justice, by way of en-
tertay, but none called for Justice by way of command; there
were many Suiters for Justice, but there were none to doe or
award Justice. But as it followes (ver. 14.) Judgement is sur-
med backwards, and Justice stands a far off, truth is fallen in the
street, and equitie doth not enter. Here are foure words, Judg-
ment, Justice, truth, equitie, all tending to the same thing, and all
denied entertainment among that people. Which is also expres-
sed 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

C.c
is fallen in the streets; or if it doth not utterly fall, yet it shall not prevail, as the fourth expression tells us, Equisitie cannot enter; that is, it cannot finde entrance and entertainment: upon all which the Prophet concludes (ver. 15.) The Lord saw it, and it displeased him, because there was no judgments. The Prophet Habakkuk laments this, (Chap. 1, ver. 4.) Therefore the Law is slacked, and judgment doth never goe 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 judgment doth not proceed; that is, there is none to doe any mans 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 evil then the absence of it, (Amos 6. 12.) They turne Judgement into gall. (Hosea 10. 4.) Judgement springeth up like hemlock in the furrowes of the field. Gall is bitter, and Hemlock is a poisonous weed: it were better nothing should grow in the furrowes 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 felle 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 fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can finde a man, if there be any that executeth judgement. That Civie 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 Judgments 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 judgments of God.

Job proceeds;

Vers 8. He hath fenced up my way that I cannot passe; be hath set darkness in my paths.

This verse containes a further amplification of his sorrow, by comparing himselfe to a distressed 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 crosse his way: Of this Job complaines in the first part of the verse; He hath fenced up my way that I cannot passe.

A second evill which troubles a traveller ( though his way be plaine ) is darkness; How can a man goe that cannot see before him? A man travels a good way with more feare in the darke, than he doth a bad way in the light. Job complaines of this latter annoyance in the latter part of the verse; He hath set darkness 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 Jeremie describes the straitned 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 bowle not 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 complains; He hath fenced up my way.

Hence note;

*God sometimes brings his people into great straits.*

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 cried out, *Lord, we know not what to doe.*

Secondly, Job speaks this as a heightening 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 evil, 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 than 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 set darkness in my paths.*

As his way was fenced or stoppt with many difficulties, so his path was covered with darkness. Job cried 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, he 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 griece to him, so now darkness is his griece. He hath set darkness in my paths. 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 doubfullness or unsatisfiedness, for our ignorance or negligence about our condition. Job had all these darknesses in his path; yet I conceive, he in this place principally intends, either the darkness of inward troubles, which accompanied his outward troubles, or the darkness of ignorance and doubfullness, what to doe, which way to goe 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 onely 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 rejoynce, nor what to advice. The Psalmist affirmes (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 word of that fourth, and in the fifth verse, and therefore, by way of full satisfaction, retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darkness. Many righteous persons have experimentall the truth and sweetness of this promise; yet not a few have been denied it, and in stead of

Per bujusmodi
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,

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 himselfe to a traveller, who meets with those two great discommodities in his way, Crosse-fences, and darkness: now he amplifies it by comparing himselfe to a man lately clothed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sense Josephs brethern dealt with him. (Gen. 37.23.) they stript him out of his coate, his coate of many colours (or pieces) that was on him. The same word is used in both places; Job complaines of such hard usage;

He hath stript me of my glory.

The word which we render stript, being in Hipbil, 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.

'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. (Makkab 3.3.) where the Prophet thus speaks the oppressing Princes of Israel; Hear, I pray you, O heads of Jacob, &c. Who also eat the flesh of my people, and slay their skin 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 carry 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 execute 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. Cloaths 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 losse not of mean things, or of pure necessaries, without which he could not live, but of great things, the honours and ornaments of this life. He hath stripped me of.

Ad seu. The word signifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the esteme, 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 eternall glory.

There is earthly or temporall glory.

We cannot understand it of the former. Spiritual grace of the Spirit wrought in us. Grace is glory.

Hence, the Kings daughters, typifying the chosen church, was &gloriosa in his eyes, even in the state of her nakedness. God will not strip his chosen servant. Glory, and all the powers of earth or hell cannot.

Firstly, clothed with this glory when he was naked, and

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

Therefore we are to restraine it to the third court, 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 (saith 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 specifi-
cal nature, and for she was created according to the image of
God in righteousness and holiness, as well as the man; or se-
condly, according to her sex and personal relation to her hus-
band, and in that regard, the woman is not the image of God
but the man, because dominion (which is the man's privilege)
is the image of God; and not subjection, which is the woman's du-
ty (Eph. 5. 24.) And in this sense the woman (though her
Glory be inferior to the man's) 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 authoritie am-
ong men, are called the Glory of a man, and so also are
worldly riches and substance, because they occasion much
esteem, and put a kind of glory upon him in the world.
In this language the sons of Laban complain envyily of
Jacob, (Gen. 31. 7.) And be heard the words of Laban's sons,
saying, Jacob hath taken away all that was our fathers', and of a few
which was our fathers' hath he gotten all this glory: That is, all this
substance and riches, his flocks and herds of carrely, he hath
feathered
sharply. He will well out of our Senate, and this they call his glory. Joseph gives charge to his brethren (Gen. 42, v. 3) to make up to his father how it was with him. Tell him (saith he) of the glory in Egypt. This is, let him know, how much I am enriched and advanced, being made, by the good hand of God with me. A son to Pharaoh, and a ruler over all the land of Egypt. Joseph would have this told his father, out of affection to comfort him, not out of ambition to exalt himself. Joseph did not desire his plumes like Haman, who, in a kind of self-admiration, or in an extasie 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 his descendants, whereof the King had promised him, and how he had advanced him above the princes and servants of the King. Such promotion and advancement is the brightest flame of earthly glory, and whatsoever makes us shine with any brightness, is our glory here on earth. Hence his wife children are called their father's glory. So that place is explained (Ps. 105, v. 6) as the glory of Ephraim, their glory shall shine as a bird from the womb, 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, 16). The departure or rather flight of this glory is significantly the same, as when he saith, their children shall flee like a bird from the snare, 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, and they live to the birth, they shall dye as soon as they are born. This glory shall fly away.

The wofullest things, as children, riches, power, and places of estate, are called the glory of a man, because they render the honourable, and cloath him (in the opposite word stripe) with glory to the eyes of men. Under the law the high priest's vestments were called garments for glory, and beauty (Exod. 28-39), and we may call those things which are the

... garments...
Secondly, Because they keepe us warme, and fence us from
the cold of outward sufferings.

Thirdly, They are as garments, because there is an orna-
ment as well as an useful reele in them. Christ imployes that Sol-
mon's Glory was his clothing and array, while he faith (compar-
atively to the lillyes of the field) Solomon in all his glory, was not
arrayed like one of these, (Matth. 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 remo-
vall of the Arke, How glorious was the King of Israel to day, faith
thee? That is, he was not at all glorious; thee thought he had
layd his honour in the dust, and stript himselfe of his Kingly Glo-
ry, 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 fullnesse 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, Beau-
tiful Buildings; Fifthly, Strong walls and Bulwarks; Sixthly,
Good Lawes; Seaventhly, Good Magistrates. These are the
chiefe Glories of the Cities of men. But the glories of the Ci-
tie of God, are, first, Truth of doctrine, Secondly, Partie of
worship; Thirdly, The unitie of Professors; Fourthly, and
chiefly the presence of God among them, of which the Pro-
phet 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 those are the Glories of
the Cities of men. Now as these publicke eminencies and ad-
vantages are the Glory of Cities, both in their civil and spirituall
capa.
necessities; 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 say, 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 strippe me of my Glory; and (which carries the same sense and scope.)

He hath taken the Crowne from off my head.

A Crowne and Glory, are of such near alliance, that they are often put together as one thing. Solomon exhorteth to exalt wisdom; and why? She shall exalt thee, and a Crowne of Glory shall be delivered to thee. (Prov. 4: 8, 9.) And the Lord promiseth (Isa. 29: 19.) That he will be for a crown of Glory, and for a Diadem of beauty upon the residue of his people: yea, that his people shall be a Crown of Glory in his hand (Isa. 62: 3.) All Crownes are glorious, and Glory is a Crowne. Hence the Apostle saith, (Heb. 2: 9.) Why in Jesus, who 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 humane nature: for Jesus Christ was made lower than the Angels that he might suffer death, as well in his suffering of death, now (as the Apostle) we see him (for he was thus made low) crowned with glory and honour.

Hence, and the Crownes are join'd, and therefore as he had said, He hath strippe me of my glory. He suitably

He hath taken my Crowne from off my head.

In particular, He hath literally Crownes being anciently tied round of men: So that the Crowne may be taken two ways, Properly, for that Royal Ornament of Kingship; Some also, as if he had complained that he had lost his head, or was divested of kingly dignity. This undeniable fact 's a great man, a chief, Magnificus, possibly.
Secondly, The word Crown, may be taken improperly; or largely; And then whatsoever man hath in any eminency, he is laid to be crowned with it, or that is called his Crown. (Psal. 8:5.) Thou hast crowned him with beauty and dignity; That is, thou hast given him abundance of honour and diginity. So (Psal. 103:4.) Thou crownest him with thy loving kindness and mercy. And when the yeare is plentifully shone 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 maketh a vertues, is a crown, that is, an ornament, an honour to her head. And thus, Richare a Crown to the wife, (Prov. 14:24.) That is, they give him opportunity to doe great things, and make excellent improvements of his wisdom; he rules in businesse like a King; his counsels are as powerfull as commands, and he gives the law to others; whereas, he the poor shines wisdom is despised, and his words are not heard, (Eccl. 9:16.)

Against some refinements fawl's Crown to his children. Thou hast taken my Crown off my head. That is, my children. Children (Prov. 17:6.) are called a Crown; Children, they are the Crown of old men, and the glory of children are their fathers. Children are the crown 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 Crown, (Psal. 127.) They stand and rise up round about the Table, in which sense, a knot or company of Drinkards are called a Crown. (Iza. 28.) Woe to the Crown of pride, saith drinkards of Ephraim. Drinkards (as some expound) are called a Crown, because they fit round, or because they drinke round, till the liquor goes round with them. These are called the Crown of pride, or a proud company, because as they drink their wine out of their heads, so all humilitie and civilitie out of their behaviour. This is true of literal Drinkards. Yet that Text may be expounded of metaphorall Drinkards, whose minds are hasted and overcom with the wine of their own presumption and proud self-intolligencias.

Thirdly,
And in this light, it is to his acquaintance and special friendship, (having been a comfort and an honour to him,) the Apostle salutes the Philippians, (Phil. 4:1: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope through the resurrection of Jesus Christ from the dead;"") and crowns him. He speaks as high of the Thessalonians, (2 Thess. 2:16: "When he shall appear, we shall be caught up together with you in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.""") and crowns him. He speaks of the "hope," or "joy," or "crown of rejoicing." And not even in the presence of our Lord Jesus Christ in his coming. Conversion is the crown of chief works of the ministry, and converted souls are the crown of the ministry, or chiefest honour of the minister. What is more either desirable or honourable, than to convert, then to win souls to Christ, and to build them up in faith? And this is one man's way of his godly friends, and families; especially such as he hath been helpful to in their offering to God, his Crown.

Yet I rather take the word "crown" here in the general notion of it, (as "Glory" was in the former part of the text,) for any earthly excellency. In which sense the whole people of Israel cry out, (Psalm 135:16: "The crowne is fallen from our head, or, the crown of our head is fallen;"") that is, all our privileges and dignities are departed, nor that we are carried Captives into Babylon.

The rest of earthly excellencies may some be taken from us.

- Glory and Crown, express the highest of worldly attainments, and yet behold the sight of his Glory, and this crown, is taken away. Not only is all flesh praiseth, and glorifieth, and honoureth the Lord, (Psalm 148:1: "Praise the Lord from the heavens, praise his glory in the highest.") the fruit of man's natural constitution, the goodness of the soul, is all moral and civil perfection; not only is man in his natural constitution in nature, but all the perfections which are in this life, grace, are blest too. All goodness is the goodness of God, and goodness is not. (As the Prophet says, (Isaiah 40:18: "Behold, the Lord God, he will come with strength and power, and with great indignation.")"") But I refer the mind of the argument, and the reason for such greatness of crowns, to God's or their own, to the Crowns of Priests or Kings, the Crowns of the Church, and Crowns of many Kings and their fathers. For God is the only God in the world, and to such ears. If the then point were silent, in
in this poyn't, yet experience speakes 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 onely reason and Scripture tell us this, but many and many experiences witnesse it, who can doubt it? nor shall I here adde 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 Corollary from it.

First, Set not your affections upon things here below, but them not upon earthly glories, upon earthly Crownes. Tis no wisdome 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.) Wilt 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 frauder, 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 seeinge it is so, is there not much reason in Solomons reprooofe, Wilt thou set thine eyes, or (as the Hebrew Text hath it with much elegance) Wilt 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 pray, and therefore he is, with much significancy laid 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 hast to get that, which makes so much hast from us when we have gotten it? If our crownes of earth-
empty glories be not taken from us, yet it will take leave of us, or we must leave it.

Secondly, Pursue spiritual, and make sure of heavenly glory; be hold upon that, which may be held. You shall never be free of the glory of the righteousness 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 loose or be stripped of any grace. And if we cannot be stripped of the glory of grace, then much less can we be stripped of the grace of glory, or have the crown of glory taken from our heads. And as that crown cannot be taken violently from our heads, so neither will it ever naturally wither or decay upon our heads. The crown of righteousness, of which the Apostle Paul speaks, (2 Tim. 4. 8.) is also, (as the Apostle Peter speaks,) a crown 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 anciently crowns or garlands were wont to be made. The crown fadeth (saith 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 beauty (though cropt) very long; therefore they call it (beyond the number of all other flowers) the unfaiding flower. Whether the {l.} Conceive he did not. Did allude to this flower, or the use of this word, or only attended the radical sense of it, 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 and that fadeth not away. This crown, for the sake of it, is like a crown of flowers, but in substance and lastingness of it, it is like a crown of gold, and purest flesh. Yet to show that there is no necessity of death or decay in it, it is called a crown.
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 Crowne of twelve Starres. Every true beleever is clothed (in his proportion) as this Woman (who is the representative of all beleevers) with the Sunne, that is, with Christ; and hath the Moone, that is, (the glory, and the Crowne) the best of earthly things under his feete; as for his head, that's crowned with Starres, celestiall 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 wicked many, sit safest on their heads; He hath stript me of my glory, and taken the Crowne from my head.

10. He hath destroyed me on every side: and I am gone; and mine hope hath been as a tree.

11. He hath also kindled his wrath against me, and he counteth me among his enemies.

12. His troops comes 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 demolish part by part, or roome after roome, 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 Prophecyed utter destruction to himself; yet most 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 fabrick 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 Forts, lie round about it, they batter and assault it on every side, till at last they level and fling it on all sides, not leaving one Tower, or Pinnacle standing. Or it may referre 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: Nay, it 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 persons, thou hast made an hedge about him, and about his house, and all that he hath on every side? He doth not only say, Then, thou hast made an hedge about him, fe: 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 moved. 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 God's servants.

Job was not only touched, (as Satan desired,) destroyed; not only were the Pinnacles of his house downe, or the battlements and beauty of it defaced, Pillars of it loosed, and the foundation razed; All that could be destroyable was destroyed. The servants of God have 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 loth 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. Abimelec 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 man's 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 possession 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; and 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; we have (faith the Apostle, Heb. 6. 19.) this hope as an Anchor of the soule, both sure and stedfast; yet, Job perceived his Anchor moving, yea removed.

E e 2

He
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 kinde of hope is removed, 'tis gone; he had given sufficient proove that he had a hope which was not gone, but was indeed the Anchor of his soule, 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 generall, so some restraine it to his hope of Children; Parents have much and many hopes above 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 bemoanes (according to this Interpretation) both the loss of the Children which he had, and his hopelesnesse 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 it will spring againe,
againe, and that the tender branches thereof will not cease, though the tree thereof wax old. There he spake of a hopefull Tree, but there he speaks 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 roots, there is no hope that it should ever grow againe. Indeed a Tree that is pulled out of one ground by the roots, may yeeld 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 seen, 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; Spiritual graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never faileth (vers. 8.) But whether there be Prophecies they shall faile, whether there be tongue they shall cease, whether there be knowledge, it 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; yea, we cannot say, that then our hope shall be removed, but that then we shall move in a sphere beyond hope. Hope is not destroyed, but perfected by fruition, as faith is perfected by vision. Men may have their hopes of earthly things removed, but they may receive into those heavenly things which they hoped for. The fruits of this hope shall stand and flourishe for ever; but other hope, they may say as Job; He shall removed is 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 faithfull people, in regard of worldly things, and yet manifests his love to them, in spirituall 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 Malachi 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 holiness 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-
passation in the heart of God, he is infinitely above it, but
least there described, after the manner of men, the flame of whose
wares begin with a fire of wrath; therefore faith J o b, 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
characters; and from that Hebrew word it is conceived, that
the Latin word ira is derived, it being as neere in sound, as it
is in sense. Wrath is a fire, and is therefore properly expressed
by a word signifying the heate of fire; wrath in it selfe is hot,
and burning, where the fire is made hot. He hath kindled his wrath,
therefore together, note fierce wrath. (P s a l. 2. 12.) If his wrath
be kindled, yea but a little. The wrath of God is a fire, but some-
times 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. (N u m b.
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-
treamest anger of God.

I shall not stay upon the description of the Wrath of God,
having spoken of it at large, (C h a p. 14. 13.) where J o b as
describing the appearance of the wrath of God, begs with ear-
nestly, O that thou wouldest keep me in secret, untill thy wrath
be past! Onely note here, that the wrath of God (as was tou-
ch'd before) and the kindlings of it) doe not imply any paffi-
ption or change in God; he hath infinite serenity and quietness
in his breast for ever: What fires soever he kindleth in the
Omnipres, himselfe is always in one minde. The Scripture
speakes thus in reference to those effects expressed upon man,
not in reference to any impression wrought in God. When
they done upon the Creature which testifies the fierceness of
and then anger is said to kindle in God. One of the Ar-
obscures; That the wrath of God against sinners is nothing
but the punishment of sinne; Or the wrath of God is his
mind, and blessed Will, everlastingly burning with hatred
him, and burning from it high displeasure, even as
hates his hatred of those things which are against his
and lets out his spirit in anger against them. Had not
forth in man, there had never been any appearance
of: Ira Dei est de-
linquentium
pass, suor dei
est supplicium.
Pectorum.
of anger in God. As the wrath of God draws out punishment, so sin is the occasion which draws out the wrath of God. Yet the wrath which Job speaks of here, was not kindled upon 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 wickedness. He hath kindled his wrath against me.

Hence Note;

First, The wrath of God is terrible.

A fire kindled to warme is comfortable. Aha (sayth he in the Prophet, Isa. 44. 16.) I am warme, I have seen 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 enemies and his enemie ($s$ 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 unutterable, 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 quenches 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 me. Job was not only 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, The apprehensions of wrath are more grievous to a believer, than all his other sufferings.

It is possible to bear all sorrows with comfort, which are separate 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 warm sunne, did not the breath, that is, the wrath of the Lord like a flame of brimstone kindle it, as it is said of Zophel, (Hab. 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 oppresses me as one of his enemies.

Job spake this language before, (Chap. 13. 24.) Wherefore hinderest thou thy face, and holdest me for thine enemy; there he troubledly expostulates the matter with God about it, here he affixes himself: He hath kindled his wrath against me, and compasses me all the 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 held forth.

He hath compassed.

That is, He hath reckoned and set me downe, or cast me up in the number of his enemies; all those translations the word with ease.

He hath compassed me as his enemies.

In the sense of, succ adversarios sua, i.e. succumbunt et adversario suis. In the Hebrew, not as we render, As the best emendation; as his enemies. That is, as a devilish, not as a ordinary enemy; as if 'twere such an enemy to him, as had the charge of all his enemies concerted together in mee; he describes himself as a single enemy, but as an Host of enemies; for the word hebreisme in Scripture, to put a word of the
plurall number, to note some speciall thing or person in the singular. Thus it 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. Again, 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 (bofili animo) with the heart of an enemy, but he expresseth himself comparatively, 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 himselfe 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 prosperity, 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 enmity against many who are sincere, that is, he gives them the usage of an enemy, the wounds and stroakes 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
mages of 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 afflieth 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 sorts.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (Col. 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, pro- claine, and maintain warre against God himselfe. Sinne is not lonely stirring from God, but a turning against him. These enemies are also of two sorts: either secret, or open. Most are subtle 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 professed and open enemies to God, they even send defiances to heaven, and with dews what they lift, let God doe or say what he please. Some grieuous was Pharaoh, and such was Julian, such were they (Dan. 3. 29.) who said, we will not bow the knee before whom Christ sigheth. (ver. 27.) But those mine enemies that would know me, led me over them, bring them forth and lay open for thee.

What he said before, God hath destroyed me, on every side he hath wounded me as a monster, or scarpe, and hath broken me upon every enemy, so that, to be an image of the worst of all this. He that spares a man his enemy, (acorda- tion of scripture) counts the last good too much for F f 2 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 serves him, (Mal. 3. 17.
A son may expect, by the laws of nature, the most gentle usage,
and kind acceptance from a father) so it implies the hottest re-
velation 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
safety 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 ut-
ter perishing.

Hence observe;

That it is a most dangerous condition to be in a state of enmities
against God.

Who would live in such a condition as afflicts him of noth-
ing but death? What do enemies expect less at our hands,
and what can the enemies of God expect less at his hand, in
whose hand the breath of his enemies alway es, 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 de-
clare our selves 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
raines on the just and on the unjust, (Matth. 5. 45.) But though
God doth this often and long, yet he doth not this alway es, or
ever; nor doth he expect that we should doe this alway es, or to
all our enemies. It may be seeme 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 men should, quite slacken justice and
not take vengeance on those who are God's 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,
or 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 rainie, not satuing and refreshing showers,
but showers, fire, and brimstone, this shall be (their drinkes:) the pun-
ishment
Tis true, When we were yet enemies, he sent his Son to dye for us; there he stood up 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 wets my glittering sword, and my hand take hold of judgement, I will render vengeance to mine enemies, and I will reward them that hate me; I will make mine arrows drunk with blood, (and my sword shall devourJets) and that with the blood of the slain from the beginning of revenges 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, so 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 blest those who bless his people, and curse those who curse them: so when his enemies are cursed by us, he curses them too, and while we oppose them, he rejoynes with us; whencesoever 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 forbear or withdraw out helpe; much more will he destroy them when we helpe on the execution of his decree. The Lord (as David, (Psal. 110. 1.) saith unto my Lord, that is, the Father said to the Son, whom he hath given as for a Mediator to his people, so the Lord over them) sit thou at my right hand, untill 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 travaile, till it hath brought forth this judgement, 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 stroakes 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 dealing with him, as with one of his enemies, still prosecuting the Allegory of Warre.

Ver. 12. His troops 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 troops 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 troops 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 root, Gad signifies a troope, and to overcome.

His troops come together against me.

But what are these troopes?

I answer, They are the several afflications, and troubles, which God muster’d and called together to charge Job with. Many Horsemen make a troope, and so doe many afflications, Job had so many as made not onely a troope, but an Armie, yea a great Armie. He speaks 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 Chaldæans, and of Sabeans; but besides these his sickness, and his sore...
An Exposition upon the Book of O. B. Vers. 12:

Vox originales non solam temporis eff fedem consensum
Pro voluntatis emendatione

He shall send many afflictions upon one man to chasten his own people.

His troopes are as God's armies; here are troopes of them.

And to a multitude of afflictions. Here and an army. As a whole. Each grapping wrong are the enemies of the righteous.

But
but sufficient. A little of God in one man raiseth up his spirit to doe more then many men; even to combate with many troopes of temptation.

Thirdly, From this allusion note; That afflications are all as Gods command; They are his troopes, be is their Generall; they move according to his orders. As God raiseth these troopes, so let 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 hear from Heaven, they move on earth. We 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 Ashdod, and against the Sea-shore, thereof hath he appointed it. It is to no purpose to speak to the sword to be quiet, you must speak to the Generall, to him that commands inchiefe, and is clothed 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 affictions. 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 pains and sufferings when will ye cease? But they answer, how can we depart; wee are Gods troopes, he hath given us a charge to come together against you; and with you we must stay, till God call us off.

And being afflications are at the command of God, be not angry, let not your passion rise against the creature, against this, or at that second cause, by which you are afflicted; look up to the Lord of this Host, to the Commander of these troopes. 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 holy vailour of his owne children and servants.

Fourthly, God is able to raise troopes of affiction out of any of his enemies; he is never at a losse for an Armie. When the wrath of
man 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 flies, and lice, and hayle? &c. How quickly did the Chaldeans, and the Sabæans, breake in upon Job? how soone did an unkinde wife, scabs 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 is an allusion unto Armies, who when they are marching, send Pioneirs before them, to open narrow wayes, to levell those that are uneuen, and throw downe their bankes, 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 wayless, 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 mountaines 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 binder 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 extreme insulatioun of the adversary afflicting the people of God; I will put it into the hand of them that afflict thee, (meaning the dregs of the cup of his furie,) which have said to thy

G g
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 yielding 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 only to the ground, but as the ground or as the streets for their enemies to goe over. So here, these troops (faith Job) have made me as the very ground, or as the streets upon which they trod; they have trod upon me. As Joshua 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 Joshua, that he called for all the men of Israel, and said unto them, Come nearer and put your feete upon the neckes of those 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 compleatest 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 remoued, that so they might have a cleere marke, and make a full charge against me.

Hence observe;

That when God sendeth evil upon a person (as true also when he sendeth them upon a people) nothing shall hinder. His troops 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 Egyp
is thus described: He cast upon them the fierceness of his anger, wrath, indignation and trouble, by sending evil Angels among 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, ye 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 fence) 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 wherein the Lord oppressed them for their oppressions upon his people; For by the ministration 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 mightie people, they would not easily yeeld; 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 execution 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 balance; 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 worke to save, who shall let it, and if God will worke 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 politicall preparations of evil men, no, nor the prayers of good men (which yet are the strongest ruts 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, yet my mind could not be toward this people. (Jer. 15: 1.) Now with what weapons did Moses and Samuel use to stand before the Lord? Surely, with prayers and tears; nothing makes
makes to reall a defence against the anger of God, as the prayers of his people doe; yet God will break through these, he will make a way for his anger through these, they shall not stop him, much leefe shall the preparations or strength of wicked men stop him. As the weaknesse of God is stronger than mans, so the weaknesse of prayer is stronger with God, than 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 turne 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 possessions. Here is 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 weake house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the raine, 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 coards 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 amounted but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and setted upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose coards are
are quickly loosed, and whose stakes are soone puld up, and then
downe it falls. Man himselfe in regard of his natural life is pe-
ning, 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 concerneth the 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
loofeth 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.

Again (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; Thus is it with many poor soules, afflictions hemme them in
round, they have never a port to get out at, the way is onely 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 spirituall enjoyments, and can finde no
comfort. As the soules of some refuse to be comforted, so com-
fort refuseth the soules of others; or all comforts are (as by a
strong hand, yea as by a strong host) withheld from their
soules. Davids mighty men broke through the host of the Phi-
lijims, when he longed for the water of Bethlem; But Gods host
of troubles and afflictions, cannot be broken through by the migh-
tiest among the soules of men, though there be a well of water
beyond them, which their soules long for as much as Davids did
for that of Bethlem.

Lastly, Take this note from the allusion also; They encamp
against me.

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
besiegements, not only 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 besiegéd, though sorrows encamp against us. When God seemes to tell us in the dispensations of his providence, that he will batter us downe, and levell 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 perverve to the laft, 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 forts of faith and patience, quitting our selves like men, or rather like Christians; let us give proioe of holy courage in the hottest assaults, and in the longest sieges. The Lord doth not intend ruin to our persons, though he ruin 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 affiictions.

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 briers and thornes against me in battell, I would goe thorough
through them, I would burne them together? Wicked men are bry-
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 least affiction by force, but we
shall be more then Conquerours over the greatest afflictions,
even over all affictions by faith. When Armies of bloody men
invite or encamp against the people of God, we cannot (with-
out presumption) expect victory, 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
overcomning, but onely by believing in God, and humbling
our selves. We must resist the Devil and his troopes of tem-
ptations, and he will flee 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 repent in dust and ashes,
(Chap. 42. 6.)
Thus, we have heard Job bewayling 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.

Job 19.

13. He hath put my brethren farre from me, and mine ac-
quaintance 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 sor-
rowes and afflictions, by many elegant metaphors and allu-
sions; he is now as exact and accurate in setting forth the
effects of those sorowes, or what followed upon his affil-
tion.

The first effect is described in this context, to the end of the
19th verse; and that is the unkindnesse and contempt, the un-
faithfulness, and unthankfulness of his friends and nearest re-
tations.

Secondly, He shewes the wasting of his strength, and the ge-
erall 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 pit-
tie 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
does you persecute me as God, and are not satisfied with my flesh.

Thirdly, He cries out for attention to his cry, and serious con-
ideration of his sad Complaint, in the 23 and 24 verses; O then
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
sorowes and afflictions, namely, the withdrawing of his friends,
the unkindnesse or contempt of all those that were about him;
and he seemes to cast, or distribute those into foure rancks, from
whom he received such unkindnesses.

First,
First, His kindred, or those of his blood; He hath put my
children far from me, in the 13th ver. and in the 14th; My kin-
sfolk have failed.

Secondly, He complaines of the unkindness of his owne
famillie, in the 15th 16th and 17th verses, which he sets downe.
First, in general, in the former part of the 15th verse; They that
dwell in my house. Secondly, he meanes them distinctely. First, his
maid-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 famillie had defected him, and proved un-
dutifull to him.

Thirdly, He was likewise grieved by the contempt which
he received from children, the children of those who lived a-
bout him; in the 18th verse; Young children despised me, I rose
and they spake against me.

Fourthly, He describeth the unkindness and unthankful-
ness of his intime acquaintance, and highest confidentials, so
whom he was wont to open his bosome, and with whom he
had maintained closest correspondence, both by giving and re-
cieving curtseies in the 19th verse; All my inward friends abhor-
red me; and they whom I loved are turned against me; These are di-
istinguished from his kindred; and may be intended also in
those words of the 35th 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 allo-
ciates. This was an extreame aggravation of his 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 then 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 intimation friends, such as
know our hearts, and have been trusted with our secrets, such
as we love with much intemelaste, and are endeared to us by
long familiarities, when those apostatize from their professt
friendship, and renounce the lawes of love, how heavie is this
H h crosse?
still, yet even such was Job's desertion, as will appear in the opening and prosecution of this context.

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 equal balance with the invasion of his enemies, and is indeed a heavier burden of affliction, and doth much over-balance it. Their unkindness troubles us most, from whom we have least reason to suspect unkindness.

He hath put my brethren, &c.

The word which we translate brethren, notes not onely
neeremes, 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 sloathfull in his works, is brother to him that is a great washer. 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, Natuall 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 Joses, Simon and Judas, who were the kinsmen of Christ, are yet called his brethren, Matt. 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 mere 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 neereness of alliance, these Job seems particularly to intend, while he faith, He hath put my brethren farre from me. But, how farre were they put, or at what distancce did they stand? We may understand it of a twofold remoteness or distance.
First, Of remoteness in place; as if he had said; My brethren come not as 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 mee; 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 Sabaeans) 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 cruell to us. Wee have an experience of this in the first paire of brethren that ever were in the world; As soone as the bond
of brotherhood could be broken, was broken; Cain slew his brother Abel, he was farre from him indeed, when he then drew neere to him. Christ forewarnes us that we may quickly meete with such actings against the light of nature, while we follow and lift 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. (Matt. 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 instancies 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 sometimes a total breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet Obadiah checks those Edomites, who were the Descendants of Esau, and so by Isaac their common father, brethren to the Israelites; the Prophet, I say, checks them for their inslenency against their afflicted brethren(v.12.) Thou shouldst not have looked on the day of thy brother. The day of their brother, was the day of their brothers calamities, 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 Captivity: Thou shouldst 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 captivity, was a leading them into captivity. That which we rejoice to see any suffer from the hand of others, they suffer also from our hand. The Prophet, Isaiah,
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.)

Heaven 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 conjunction, Hating Brethren, your brethren that hated you that cast you out for my Name sake (there's the ground of the quarrel, 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 glorify God by casting out their brethren, as Christ foretold, Joh. 16. 2. They shall put you out of the Synagogues, ye are the same cometh, that whatsoever killeth you, shall think that he doth God's service. To doe God service is to glorify 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 work, that we may see it. 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 despise 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 layd it more to heart that his brethren did not comfort him, then that strangers did afflic 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 down upon the beard, even Aarons beard, and that went downe to the sattys 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 disjoyned 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 onely 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 doe 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 hasten 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 saith, 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 mot 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 afflictions.
afflictions and troubles which come upon us, so in the withdrawals 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 maintains love in them, and they can doe us good no longer then God maintains 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 mans heart; if God doe but leave a brother to himselfe, he quickly shewes himselfe unbrotherly. Now if brethren hate unless God over-rule 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, & deals subtilely 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 basenesse and cupiousnesse of their own 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
unless 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 deal subtly with his servants; unless God hold our hearts, and keepe them for us, we are not only unsteady 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 helpe those whom we should oppose, and oppose those to whom we should be helpefull. We are like brethren to those whose enemies we should be, and we are as enemies to our brethren; 

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 especial 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 formality. (Ps. 58. 2.) They seek me daily, and delight to know my ways; that is, they pretend to an earnest desire of knowing my ways, they seek to me as if they would creep into my mouth, yea and lodge in my heart, so know all my desire concerning the holiness of their lives, and the exacte conformity of their ways to my will. Thus they would be thought to know me and acquaint themselves with me; and so much the more said by Job (which we render acquaintance) holds forth. Yet because Job speaks at the 15th verse, of his inward friends, therefore I rather take his acquaintance here, for common friends, such as were but generally known to him, or such as knew him but generally; My acquaintance.

Are
Are verily estranged from me.

The word signifies, such an estrangement, or alienation of spirit, as ariseth from nauseousness, or the offence which the stomacke takes at such meates as are improper to it. As if he had said, My acquaintance loath me, their stomackes turne at me, they are ready to vomit at the sight or thought of me, and of my affliated condition. In which sense, the word is used (Ezek. 14. 5.) Where the Lord complaines of the backsliding of his ancient people to Idolatry; They are all estranged from me thorow their Idols; As if the Lord had said; My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of request with them since they have found new gods, or new wayes 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 loath 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 unfriendliness. We have the like use of the word, though to another end (Psal. 23. 6.) Surely goodnesse and mercy, (or, onely goodnesse and mercy, pure goodnesse and mercy) shall follow me all the daies of my life. That is, I shall have goodnesse and mercy without any mixture of sorrow and trouble; so here, They are surely 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 originall word signifies one that is neere, and in the verbe, to draw neere; so 'tis used (Psal. 73. 28.) It is good for me to draw neere to God; We draw neere 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 Scrip-
ture, to depart or turne from God, when we neglect his worship, or when we act any lust, especially unbelieve, Heb. 3. 12. And because the people of God use to draw neere unto him thus, and 'tis never so well with them as when they doe so; therefore all the people of God, are called Gods nigh ones. (Psal.148.14.) He also extolles the honore of his people, the praise of all his Saints, even of the children of Israel; a people neere unto him; All the Saints are (as we may say) Gods kindred (it is this word) a people neere to him. Our kinsfolke are neere to us. How great a priviledge is it to be neere 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 falling 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, faith 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 kindnesse that ever they received from him; as also all the kindnesse and courtesies that ever they professed to him.

Again,
Againe, To forget, is to neglect, or to slight. Though they had him in their thoughts, though he lived in their naturall 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 performe no offices of love to me, nor doe they regard what becomes of me, sink or swim 'tis 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 those feasts were difused 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 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 owne Land, (Jer. 3. 16.) And it shall come to passe, when ye be multiplied and encresed in the Land, in those days saith the Lord, they shall say no more, The Arke of the Covenant of the Lord, neithir shall it come to minde, neither shall they remember, &c. But what are those dayes, wherein the Arke (which is put Synecdochically for all Ceremoniall observations) should not be remembred, or should be forgotten? We may understand it, either of the dayes of Chrifts 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 extralll Evidences of Gods presence, as formerly they had done when they cryed, 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 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 estranged 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 tooke their former constancy to, and continuance with him so well, that he did not only give them the honour of this acknowledgement, Ye are they; but presently tells them of an honourable reward, and I appoynte unto you a Kingdome, as my father hath appoynte 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, afflictions, 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 ask 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 defention in such a condition (2 Tim. 4.16.) As my first answer 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 Onesiphorus,
un, he 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 weare a chaine, then to appear with us or for us, argues strength as well as truth of love. True and strong love hath these three things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the stronger and frether it growes. We say, Time is a great eater, it consumes all things; but Eternitie cannot eate our 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 reall affection, as he that lodgeth under the same roofe, 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 tongues end, or confine it selfe to fine expressions, and complements, but it makes 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 (v. 7. Joh 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 truely at the lips, it will not withdraw the labour of the hand, 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 weepe, 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 ex-
press 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 de-
fert) in honour and in dishonour, (if that dishonour rise not
from his dishonesty) He is neither ashamed of his friends po-
verty, nor of his prisone, when (not his owne sinne, but) the
chastening hand of God, or the unjust hand of man casts him in-
to 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 forewarnes us
(Math. 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 scarcitie of love. When iniquitie abounds, trou-
ble 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 increase 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 lesens our comforts in good times, so it adds to our sorrow in evil times, and that upon a threefold consideration.

First, Because they are obliged by received courtesies.

Secondly, Because they have obliged themselves by promised kindnesse. It doth not trouble us much to see them uncouteous 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 deep. An unexpected crosse is not so grievous to us, as the crossing our expectation. God himself calls Heaven and earth to witnesse against such as faile him in obedience, when he hath fayld 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 rebelleth against God, he croseth his will, yet many rebel 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 even 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 complaines often of the unkinde alienation of friends, (Psal. 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 scare to mine acquaintance, they that did see me without fayld 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
bours reproached him, and that his acquaintance were afraid of him; He was a feare 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 a-gaine for this, (Psal. 38. 11.) My lovers and my friends stood aloofe from my sore, and my kinsmen stood 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 sore was upon him, he meanes it not of sore (in proper fence) upon his flesh, but of sore in a metaphor, troubles in his estate, then as if his sore had been a plague-sore, 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 desertion, yet he was not a little troubled that men deferted him. (Psal. 88. 8.) Thou hast put away my acquaintance farre from me; thou hast made me an abomination unto them. Hemans had precious spirit, yet God at once powered terror upon him, and suffered men to powre contempt 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 mens 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 swallowes to flutter about those who live in the warme summer of worldly abundance. Yet the envie 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 possessions. Some cannot rejoyce in friends any longer then they stand upon equall terms and even ground with them. But the ordinary rock upon which friendship suffets, is poverty and affliction, that which should be the special 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 special 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 wittesse bearing to the truth, (Job. 18.37.) To this end was I born, and for this cause came I into the world, that I should beare wittes to the truth: As if Christ had thus expressed himselfe; I should lose the very end of my birth, the end why I came into the world; if I should not beare wittes 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 wittesse 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 wittesse to oppressed truthes, 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 onely may carnall and gracelesse friends, but even spirituall and gratious friends prove very vaine and unstable to us. As Alexander the Copper-smith, a temporary beleever, turn'd enemy against Paul, and did him much evil, (2 Tim. 4. 14.) so they who were true beleevers and sound in the faith, were not true to him in their friendship; for they all forsooke him, though not through unfaithfulness, yet through feare in an evil day, as he complains 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 defecion 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 withdrawings from Saints in times of danger, as well as our withdrawings from Christ and his truth, will be charged sadly upon us. When Christ himselfe was betrayed by Judas, and attached by the Jews, 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 than 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 said it, who cannot faile; I will never leave thee; nor for sake thee. 

To

To close this point; take these three 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. (Mack. 7. 5.) Whose friend is in a friend, putt ye not confidence in a guide; keep the doors of thy mouth from her lips and in thy bosom; for the son dishonour with his father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law. Against enemies are the men of his own house. But why may not a husband trust the secrets 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 relations against creature-trust, doth not command or teach friends to nourish jealousies concerning each other's partaking (which is the manner of friendship;) nor would he have the husband consent himself with states of the wife's unfaithfulness, or before warn of such. There is no friend that may bare confidence and that friendship is transient and is not to be relied on. If we should resolve to look unto the Lord; that is to trust the means of his help alone.

Secondly, God's friends are faithful and true.

Friends are friendly, this is of God, and our friends are trustworthy also of God. The Lord can make our feet stand in integrity with us. And therein let us prove the truth. They will quickly be enemies to us. The Lord gives us to the Lord and the Father, the good will we must be ordered by a divine hand, with all the honours, with all the dignity and写字楼 of persons, the gift of God, we may and must acknowledge of our own. God will have us to do it, and we must do it.

Thirdly,
Thirdly, "Though friends have given us much proof of their faithfulness, yet they may fail in the offices of friendship.

Not only professed, but experienced friends may prove vain and helpless 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 dost 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 always saye us for an advantage to themselves; and true friends may sometimes saye 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) uncertain? We have no assurance of men but this, that surely men of low degree are vanitie, and men of high degree are a Iye (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 uncertainie; 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 fail 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 onely uncivill, but
sinfull) 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 lesse then a friend, and he that is confident
or makes himself sure of the love of a friend, makes him more
then a man. That speech, So love as if thou shouldest shortly hate,
may have an ill 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 insatiablitie 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 houre: But though we should be willing to please and
please men, in all lawful things, as if their love towards us
would never end, yet we must so love them as knowing that
their love may quickly end. Wee rarely give our friends so
much love as we ought, but we often expect more love from
them then 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.
Our hearts are set for us to give all our love to God, and
not to expect much from man; We may hope for more from
God, when wee expect least from the creature. The springes
of the correction of God flow most fully into us, when the
inconveniences of our affection run chiefly unto God, And the
beast is bated sometimes purposely to traine the beastie of all
any delights in the creature, with their failings and uncertain-
nes, while we use them we may enjoy none but himselfe;
and when we lose them, we might see oblye in and upon
theire company and use. No more is it with the creature in
(measure of) the sunne, and aire.
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 entrenced for the children's sake of mine owne bodie.
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.

**Ver. 15. They that dwell in mine house.**

The word is rendred, a tenant who hires land to use, and 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 tenaiges count me a stranger.

Others translacie neighbours, or such as dwell in peace, but neighbours count me a stranger.

Thirdly, The word signifies a stranger, who hath the use of lodging and dyet in the house. (Eccvi, euery woman shall borrow of her neighbour, and of her that dwelt in the house, jewels of silver, and jewels of gold.)

Fourthly, The word may note any passenger, whom we entertaine, and admit to stay with us, in our house for a season. The stranger by way of charge, he pays for what he receiveth, but the with us upon our cost, and hath his welcome begging. (faith the Apostle) to entertaine them. So the word is used. (Jud. 2, 22.)

**Ver. 16.** He called my servant, and he gave me answer: I entreated him with my mouth.

God, for he said, I have been a stranger in the land of my nativity, in the land of my birth, and the lord spake. (Heb. 11, 8.)
Fifthly, This word signifies a *Prophylet*, 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 come near 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, ye make him twofold more the child of hell then your fathers; for (to open that difficulty only 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 then 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, by so much the more are they advanced in their portion in hell, Double works 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 Psalms includes those (Psal. 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 feare 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 feare the Lord. All such were called *Prophyles,* and therefore they also were invited to praise the Lord. Some under
understand Job speaking of such in this Text. The dwellers in mine house, or proselytes, such as I have been a means to turne to God, even they turne away from me; They count me a stranger, and I am an alias 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 fence Solomon often calls the Harlot a strange woman. (Prov. 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 prophane 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 joyed 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 prophane 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 alias in their sight.

An alien, 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 J. B., 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
Chap. 19. An Exposition upon the Book of Job. Ver 15.

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 home-dwellers, by persons obliged, by such as had tasted of his favours, and reaped a plentiful harvest from his bounty; 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 returnes 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 kindnes. 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 fabricke, 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 seldom in it, that the Lord may justly say, You that dwell in my house count me a stranger. We have all our accommodatios in the house of God, he feeds and provides for our bodies in his common house the world; And in his spirittuall 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.) Do 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
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-
ther he gave himselfe for gone; That, yet Hezekiah rendered not
againe according to the beneficence done to him; for his heart was lifted
up; His heart should have been lifted up in thankfulness, but his
heart was lifted up in pride. God dwells 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 neerishness to him, are lifted up with pride, they behold
God afarre off, he is as a stranger to them. While we keepe
close to God by faith, our hearts are kept low by humiliation.
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 poyn't shewed that we are apt to forget the cour-
teses 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 unthankfulness? Now, if a man cannot bear it to see
those forgetfull of him, of whom he hath been mindful, and
to whom he hath been helpful, surely God will not bear it
at the hand of man. This caused the Lord (Isa. 1. 2.) to make
his appeal to heaven and earth; Hear O ye Heavens, and give
ear, O earth: What's the matter? I have nourisht 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 acted 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 onely, but such as have confidence and trust, such as keep the keys of the family. The word importeth servants are express by that word both for the trust committed to them, and for their expected faithfulness in that way. Abigail gives a distinction of maid-servants in the exposition (1 Sam. 25. 41.) some for government, some for common workes in the house; that Text saith, She brought her full to her face to the earth, and said. Behold, I have sold myself to be a servant to wash the foot of the servants as thou hast commanded. Where she expressed her action by the word vendid; which is used to express a free sale. That word notes the best condition.
a servant of an inferior rank, not a directing, or an over-seing servant, but a working servant; Let thy hand-maid be as a servant (to doe the meanest worke) to wash the feete of the servants of my Lord. Job speakes of the best sort of servants, not of drudges; My maidsens (who had truft) accounted me as a stranger.

Verf. 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 speake to a servant by name; I called my servant, and he gave me no answer: Silence is sometime a signe of consent, but silence is here taken for a signe of contempt, not to answer when we are called is incivility in most, and it is undutifullness 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 Masters, and to please them well in all things, not answering againe; 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 answering againe.

There is a twofold answering; First, by way of contradiction; 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 againe, he means, not answering by way of contradiction, or reluctance, as servants are very apt to doe. When Masters give lawfull commands, servants must give answer by submitting, not by questioning, much less by opposing: hence we put in the margent, Not gaine-saying. A servant must give an answer when he is asked a question, but he must not gaine-say when he is enjoyned a duty. Some servants are both lowd and lazy, quicke of tongue and slow 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 only call, but intreate him; the language of a Master 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 speaketh supplications; it is this word, He speaketh humbly; they that are rich and have enough speake big, the words of Great men are usuallie 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 signifie not onely speaking but entreatyng, 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.

Farther, 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 industriousness is a satisfaction for his unmannerliness; and his diligence may obtaine pardon for his silence. We read in the Gospell of a father who said to one of his sons, Go, and he answered, I will go, 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 afflication 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 flank from his servant; We might think that Job a man of a great and truly noble spirit, should have over-looked the neglect of his maidens 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 despeze 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 despeze 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, 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 picke out the meaning of God towards him, in the smallest crosses-carriage of man towards him. There is much faith seen in bearing a heavie cross, and much tendernesse in feeling the lightest cross. And as he that hath a tender conscience is troubled for and feeleth the smart of the least
Chap. 19. An Exposition upon the Book of J O B. Ver. 16.

least sin which he hath committed against God, so he feel's 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 so out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As servants are a help 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 warns 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 throng 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 report 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 hangs 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 Mistresse, so our eyes haste upon the Lord our God till he have mercy on us. The servants eye should always be upon his Master, and the maidens eye upon her Mistresse, 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 dethis. 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 speakes 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 privilidge: ye are all one as to the participation of Gospel Grace, in the pardon of your sinnes, 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 natural or civil. 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's 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, hightens our sinnen.

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 stubbornness, by not obeying his Master. Now, if it be such an aggravation of a servant's unkindfulness not to heare when his Master entreateth, how sinfull is it when man doth not heare at God's 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 beseecheth man to be reconciled to him, and he refuseth, God beseecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a servants hand, which God beareth at ours. We are careless and negligent, we areStubborne and unfaithfull, yet God is patient. Did Masters reflect on their services to God, they would see little cause to complain 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 servants doe not come at our call, nor doe at our bidding, we should consider how many calls we have
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 lyeth, 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 childrens sake of my owne bodie.

We found that Job's wifes 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 mind; 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 unfit for her converse or society. The understanding of a madman is a stranger to himselfe, 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 moved upon his breath, his words, or voyce, his speech, or complaint.
Chap. 19. An Exposition upon the Book of Job. Ver 17. 267

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 discourses 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 (Numb. 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 twenty 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 stomack. 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 then 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 stomack loatheth, or cannot digest; probably the breath of Job might have an ill savour, through the continuance of his distemper, any long sickness may breed corruption of the breath, and some sicknesses 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 looks 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 children's sake of my own body.

Some render it distinctly, and make this a description of the
undesirably he found in his children; my breath is strange to my wife, and I intreated my own children; implying that they also refused; I intreated the children of my own body, I was a suppliant to my own bowels. Thus servants, wife, and children, all relations in the family 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 own children here?

'Tis answered; 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 refer it to his grand-children, his sons-sons, whom he might reckon as his own; childrens children, are as our own children. Thus Jacob spake to Joseph (Gen. 38. 5.) And now by two sons, 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 Septuagint 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 pass 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 own body, or as the letter of the Hebrew is, Though I intreated towards the children of my own body.

Further, The word signifies, to bewail, or deplore, as well as to entreat: so the word is used (Psal. 102. 13, 14.) Thus wilt arise and have mercy upon Sion, for the time to favour her, so at 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 deploving.
Chap 19. An Exposition upon the Book of JOB. Ver. 17.

ploring the children of my owne bodie; she did not onely abhorre me; when I cryed out of the losse of my estate, when I com-
plained of my paithes and foires, 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
one not. My breath is strange to my wife, &c.

Hence Observe;

First, They who have taken sweetest content in one another, may
quickly be loathsome to one another.

There is nothing in the Creature of any long continuance,
much leffe of any long contentment. Man and wife ought in
duty to take mutual delight and contentment one in another,
yet a wife who is one flesh with her husband, may count his
breath a stranger, and she who was given for a helpe, may prove
helpleffe, in time of greatest need.

When man was created, the Lord said is it 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
helpe to her husband, but then most when he cannot helpe him-
selke. The vertue of some wives hath appeared gloriously at
such times; and when diseases havemade all others load their
husbands, they have delighted in them. True conjugall 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 Assailne, 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 conjugall fidelitie? how
farre did the out-act Job's wife in love, who was so farre
from sucking 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 forever be upon him in outward things, her affections change not, whether he be in health or in sicknesse, whether in riches or povertie, whether his breath be sweet or unfavourable, 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-work 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 comelinesse and beauty be the motive, sicknesse staines that, and there's 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 civil relation, if it began upon earthly and meerely civil 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 wrincklings of naturall beauty. The breath of Grace can never be unavoury, 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 increase; Children
Children are one of the principal ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to perform 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 important, 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 same 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.

Vers. 18. Yea, young Children despised me, I rose and they spake against me.

The word signifies not onely a childe, but a foule, so some render it here, foules despised me; none but foules 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 strictnesse bears, Sucklings, who are the youngest children despised me. Children in that stature are not in a capacity 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 Jeremiah cries out (Chap. 1. 6.) Ah Lord God, Behold, I cannot speak, for I am a childe; That is, I am but young. And Solomon, tells the Lord in Gibeah, 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 reign. So that he called himselfe a childe, because he was young, and with reference to his yeares unfit to rule so great a people. Thus here, Young children despised me; That is, young ones despised me.

I arose, and they spake against me.

Not onely did they despise when I stood upon my authoritie, as an ancient man may doe, but when I arose; that is, when I shewed them respect, and (as it were) did obseyance 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 reverence 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 entreated her, so he did not onely deale gently with, but shewed respect to children, and yet they despised and spake against him. Of this he complaines, both as their sin, and as his affliction.

Hence Observe.

First, They that are young owe reverence to the aged.

This is setted in the Law of nature, and we finde an expresse Law for it given by God himselfe to his ancient people the Jews (Levie. 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 should 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 Timotheus (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 sore 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 reverenced, and usually are reverenced among all Nations. Job was once reverenced 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; (2 Tim. 3.) 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 Apostle's rule to Timothy, 1 Ep. 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 speak truth, or reprove unholiness, we must put a difference between the persons of men. We must not handle or deal with Elders as we deal with the younger men. When we speak reproof, we must speak 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 honourable (Isa. 3. 5.)
Verf. 19. All my inward freinds abhorred me, and they whom I loved are turned against me.

Job proceeds to another ranck of freinds, he spake of his ordinary freinds before, now of those who were as his Coun-
cill; Though a man lieth many freinds to converse with, yet
some few onely are fit freinds, to take counsell with. We may
love many heatisfy, 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 neerest concernment. In Scripture we finde many such He-
braifmes. (1Sa.5.13.) We translate, Thy honorable men are fa-
mished. 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 hast confederacie, or didst joyn thee to
in league or Covenant, so here, The men of his secrets, are the
men to whom he communicated 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 doth, 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 complains here, My inward freinds

Abhorre me.

The word implies such an abhorring of him, as if he had
been a man unfit for any familiarity at all, much more for in-
ward familiarity. As if he had said; The men with whom I joy-
ned 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 disre my com-
pany, 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, (1Sa.1.13.) to the taste, (Gen.43.32.) to touching or feeling, (1Sa.14.19.) Thus (saith 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 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 courtese, 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 takke and discoursse 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 secrers.

'Tis best to see with our owne eyes, yet 'tis not onely good, but necessary to use the sight of other mens eyes. They are but fools 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 advis'd. 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 Solomons 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 managemet of their famili-affaires, much more doe Magistrates need it for the manageming of publike 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 aug.

senatus est men, ratio In-

telligentia rei-

publica. Cic.
are to a State as the foundation is to the building: The whole fabricke whereof quickly falls and decays without Counsell; Therefore in the holy language ḫād signifies to lay a founda-
tion, as also to gathar together in Counsell, because the foundation of the peace and prosperitie of a Nation is laid in good Coun-
sell, ḫōb 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 arms 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 Romane Senate, And Cæsar cared little
for their advice. They who would rule by their own will, would
rule by their owne wilddome; and they who would make all
the people their slaves, have no desire to make any of them
their Counsellors.

And they whom I loved are turned against me.

Having spoken of his friends before, he now speakes of his
friendliness to them, They whom I loved; There is no friend-
ship without mutuall love. Loving may be taken two wayes,
either as opposed to hating, or as opposed to lesse degree of
loving. ḫōb 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) affirme we love none but God. The law is expresse,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 compa-
rison 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. ḫōb 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 complacency; 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 complacency, 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 faith (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 'tis 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 onely 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 Achisephe 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 special interest in, and portion of our love.

All the people of God are his friends, yet Abraham had the privi-
privilege above many, to be called the friend of God. God
calls but some Saints, his beloved ones, his Jedidias, his favour-
ites, though he love and favour all that are Saints. He spake of
the whole people of Israel, Thou hast known (that is, you have
I loved) above all the Nations in the world; so men may see rea-
son to love with a distinction, to place the heate and height of
their affections upon some beyond others, to whom they beare
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 owly
from us, but against us, and shew themselves not owly no
friends, but enemies.

That man is lesse then a friend who ceaseth to doe us good,
but he is a downe-right enemy, who contrives or acts our
hurt. What Christ said to the Jewes (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 enclipe 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 enmi-
tie; but Job's friends became his enemies in kinde. Of such Da-
vid complaines (Psal. 109. 4, 5.) For my love they were mine ad-
versaries, they have rewarde me evill for good, and hasred 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
be once reckoned his choicest friend.) It was thou O man, my com-
ppanion, my guide, and my familiar friend, we tooke sweer counsel to-
gether, 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 stomache. So the highest love bestowed upon
friends, being ill digested, or corrupted, turnes to the most un-
friendly hatred. The Philosopher faith; They who love one an-
other too much, hate one another most. As no excess of love is of
any long continuance, so when they whom we have loved mode-
rately 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 dissention 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 courtsey and professions, which, though not in themselves, yet to us, because we have been active or recepve 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 fad 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. Spiritual love cannot turne to hatred, *tis meere naturall love which doth so. Holy love seldome turnes from, but it never turnes against a freind. When grace is the cement of affections, what can divide them? The speci-
all 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 affection ran through all his relations; he was not onely loaded with trouble in his state and person, but in his kindred, freinds, servants, wife, children. Counsellors, and cheife familiars. All denied him duty, and therefore he cries out for pittie in the next Verse.*
JOE. 19 Verst. 20, 21, 22.

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 band of God hath touched me.

22. It by do 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 contemned 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 foule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (verst. 21.) and into a deprecation of further persecution; (verst. 22.)

Vers. 20. My bone cleaveth to my skin.

As if he had said, My afflictions have brought mee to skin and bones, I am become a very skeliton. 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 signifies 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 copulatve is rendered as a word of like-nesse 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 goodliness thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreme leiuennes, both among prophane Writers, and in the holy Writ.
Psal. 102. 5. My heart is smitten dead, &cc. 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 faith, I am escaped, he implyes that he had been in
danger, and could not easily get away. Some evills 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 Commis-
sion 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
poore all, 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 Devill 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, left 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,
doeth yet expound the skin of his teeth, for his lips, the lips be-
ing as a skin enclosing the teeth; and gives that Gloss upon

O o

Deprehenda sunt
labia tantum-
mmodo circumda-
tes. Vulg.

Nihil retransit
integrum prae-
sermonis instru-
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 ofi lodgeth 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 afflicitive 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 leanness, my leanness. In the former part of the Verse, 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.)
Chap. 19. An Exposition upon the Books of J O B. Ver 21. 283

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 cryes out, My leanenesse, my leanenesse. As leanenesse of body was the effect of his troubled minde, so his minde was troubled at the leanenesse of his body.

Job concludes these effects of his affliction with an apostrophe, and a vehement exclamacion 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 reproof, 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 faiths 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 reproofoing them.

But rather take the words as an humble, yet earnest treatie, and so we may title them Job's petition to his friends; he had argued and disputed with them long, but now he entreats and supplicaties. 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 ways.

First, By an exclamacion, 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. Multiplyed sorrows, call for a multitude of compassions, and they who suffer much, cannot be satisfied with a little, or with sngle 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 (faith 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.

Pittie is the moving of the heart towards those who are in misery.

The original word signifies to shew favour, whether by word or deed, or rather both, by word and deed. Good words, and good works, make compleat pittie; good words are comfortable, but good words without good works 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, unless 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 inhumane and unnaturall, who have no pittie, because pittie is seate in the very nature of man; unmercifullness 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 naturall 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 nerness 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 himself, because this widow troubleth me, I will avenge her (that is, doe her justice and relieve her) left by her continuall comming be 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 sensitive 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, saith mourning Jeremiah, when he saw the ruines and desolate condition of Jerusalem. Sometimes the eare conveyeth a report of misery to the heart, and then we may say, the eare affetteth the heart. When word was brought to good Nehemiah 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 exceedingely moved. Naturall pittie may doe this, yet that pittie of Jeremiah and Nehemiah was more then naturall. There is besides 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 merces,
kindnesse, &c. They who have indeed put on, and are cloathed
with the garments of holiness, will also put on bowels of mer-
cy 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 speakes it againe.
Have pitty, have pitty; ingemimations, 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 Eliahu
was rapt up to heaven in a fiery Chariot, his servant Elisaull calls af-
ter him (2 Kings 2. 12.) My father, my father, the Chariots of
Israel, and the horsemen 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 servant, he faith it
and faith it againe; O Lord, truly I am thy servant, I am thy ser-
vant (Psal. 116, 16.) And the same David being under a spirit-
uall defertion, recalls the presence of God with a double ex-
postulation (Psal. 22. 1.) which is a Prophecy of Christ,
who also tooke up those words when he hung upon the Cross
(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 ac-
cquainted with poore sinners, who had no acquaintance with
him, not desire after him, expresseth him doubting his desire;
I am fough of them that asked not for me, I was found of them that
sought 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.
Chap. 19. An Exposition upon the Book of Job. Vers. 21. 287

ashamed to looke upon me, and I would have you view me well, glat your eyes upon me, and take your fill of my beauty; when you have be- hold 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 oft- ner 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- osely, 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 still 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 tran slate) 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 prevaille with you to shew me pittie, though other friends who live at a distance are hardned against me. Thus Job is conceived making a par- ticular 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 Counsellours, he turned himselfe to his friends then visiting him, O yee my friends, who professe 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 unkindnesse, and professed 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, be- cause 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 yee my allies and kindred (though that be a further obligation to pittie) but he puts it upon profes- sing 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 devise the greatest favour, whether upon naturall 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 seemes to speake lesse, but indeed he speakes more then before, if thy Friend) that is as thy owne soule, insise thee secretly, saying, let us goe, and serve other gods, that thou haft not known, thou solvs not consent unto him, neither shal 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 highest sphere 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 sticketh closer then a brother (Prov. 18. 24.), and whereas man and wife are one flesh (Matth. 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, (1sa. 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, so 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 thid 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 forme 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. Pharaoh's Magicians confessed at last, 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 loynes 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 loynes 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 works, that the one may be said to be done by the finger of God, the other by his arme 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 rebuked those who di-
minished the glory of his miracles, as those Magicians did the miracles wrought by Moses, faith (Luk. 11. 20.) If I wish 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 kinde, 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 onely 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 stroake, and is in Scripture applied to smiting with the plague of Leprosie. This touching is a wounding, and leaves its marke and sbarre behind it, as the Leprosie did. When the Leprosie arose in the forehead of Uzziab, as he presumptuously usurped the Priests 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 stroake, 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 paines about them; and to shew how great vertue 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 onely touch the hems of his garment. (Math. 14. 36.) Yet to touch implies also an heave stroake; 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 quicke; 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 onely 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 quicke; Have you pittie upon me, for the hand of God hath touched me.

First, From the matter of the Petition, Have pittie upon me. Have pittie upon me; Job being in a troubled conditio
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 happiness to enjoy all suitable good; and the supply of any particular good which we want is part of our happiness. All sensitive delight ariseth from the proportion that is between the object received, and the organ receiving; and so also 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 evils. Pittie is proper to misery, and compassion to an afflicted condition, therefore the common cry of the afflicted is, pittie, pittie. He that is hungry, begs for bread, he cryes, Bread, bread. He that is in paine, begs for tale; and he that is sick, thinkes nothing worth the having, unless 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 apperrell, no, he sueth oneilly for pardon. He that is convinced of guilt, cryes, Pardon, pardon; and he that is convinced of his corrupt heart and sinfull defilements, cryes, Grace, Grace. Jesus Christ is therefore 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 wisdom for us; if we are guiltie, he is righteousnesse 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 darke, 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 fulnesse in him. And he is all in or to all by way of distribution, as filling all with his fulnesse. 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 like as we are oneley without sin.

Secondly, Observe from the vehementy 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 doe 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 mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee, etc.* 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 mercifull unto me, O God, be mercifull unto me.* Christ who in the dayes 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 soares petition for him, though he doe not; and its 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 affected 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 adversitie, as being your selves in the boody. To remember them that are in bonds, is not a bare act of remembrance, or onely to thinke that such and such are in bonds;
to remember them is to pittie them, to pittie them really, that is, to doe them good, to minister and exhibit such things to them as they stand in need of. How often soever we either thinke or speake of those that are afflicted, we remember them no ofteren, 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 days 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 pitiful, 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 forgerfull 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 pittie. 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 pittie, is the signe of a cruel 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 bash this worlds good, and seeth this brother, and burneth 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 brothet 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 sorts 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 sorts, 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 usurers in other mens masters. Thus the converted theif rebuked his fellow-sufferer who railed on Christ, saying, We indeed suffer unjustly, 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
teousnesse sake under the wrathfull hand of men, or to try their righteousnesse 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; yee even they also are to be pitied who suffer for their sinnes, not onely because their misery is great, but because the roore 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 deale kindly; and not onely 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 charitablie. 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 wee 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 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 afflictions call for great or double compassions.

We ought not onely to pittie those who are distrest, 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 dimensions with our necessitie. (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 humanity moves for pittie, much more doth professed friendship. Many enemies have pittied 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 ingenuous enemies cannot withhold 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 easilie 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 unkindness to him, and yet retained a good opinion of them that they were his friends.

Lastly, Forasmuch as Job cryes 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 complains 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 smittings; 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 discerner 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 smoke) (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 farsefull a thing will it be (for unbeleevers 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 pitte me, yet still you persecute me, why are you 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 moved 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, easie to be intreated, or inflexible at the dispose of God. The sensitive powers are stopt 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 trial, all, 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 a 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 unreasoneable 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 full way, they kept onne their old way of severe reproves and threatenings, together with bitter insinuations of his hypocrisie and ungodlinesse. And it must be granted, that if this supposition or suspicion had been just, their perseverance in reproving him, and refusall to comfort him, had been justifiable. Though the patient complaine, yet painfull operations must not be forborne, nor corroding plaisters taken off till the sore be thoroughly searched and cleansed. To shew pittie to men in their sins, is indeed to be cruel to them. As withholding more than is meete (from spending) tends to povertie, and proves a scattering of the estate, as Solomon speakest (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 reprobation of their former severity. As if he had said: *You need not ask what ayles me to cry, pissing, pissing, for is there not a cause? and have you not given me cause? do I complaining before I am hars? is there not as much reason as compassion in my petition? have not you provoked me to it? unless I were senseless as a stone, how can I forbear to speak? and unless you are senseless as stones, you will now as last forbear to strike; why do ye persecute me as God, and are not satisfied with my flesh?*

To persecute is more then 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 irrationall, yea from inanimate creatures; any thing may be an affliction to us, 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 do so. We may take the picture of a persecutor from that description of Saul (afterwards Paul) Acts 9, 1. *And Saul yet breathings out threatenings and slaughters against the Disciples of the Lord,* &c. While a persecuter hath in him the breath of his own life, he breaths nothing but death against others; and those others against whom he breaths 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 goodnesse.

*Why do 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, (Mese. 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-clame him, and bring him to repentance.

Secondly, Persecution is taken in a large sense, and so to persecute is no more then 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 exampled 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 remembreth mercy; he is kinde when he is severe. This was the ground of David's choice (2 Sam. 24. 14.) Let me fall into the hand of the Lord, for his mercies are great, and let mens 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 dreadful pestilence. The woundings of God have more kindnesses 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 alwayes 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,

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And
And as men are unlike God in the manner of their afflicting one another: so in the designe and intentment 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 s lot (faith the Apostle (Heb. 12. 10.) chasen 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 ther]? 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 designed to heape up riches, and advance his honour and interest in the Kingdomes 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 designe in doing his worke. And though Job's friends had somewhat in their hearts futable to the designe of God upon Job in his sufferings, even a further humbling and abasing of him in the sight of his own unworthinesse; yet they were so unsutable 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 supreme power, and.
and may doe what be pleaseth, without giving an account of any of his matters; but it is too great a boldness in creatures to imitate God in this; Will ye dare to persecute me, when no reason appears but your own surmises and suppositions? 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 afflicke 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 strenght; the phrase importeth the most powerfull 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 itself, in general. *Will ye persecute me as God?* That is, God hath afflicted and persecuted me, and will you 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 afflict me, you wound your own souls, though, it be supposed that you have God himself for your pattern.

**Why do 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 do, do likewise.* He saith: Be perfect, even as your Father which is in heaven is perfect (Mat. 5. 48.) and be merciful as I am merciful. We should be merciful as God, and perfect as God; but we must not be angry as God, nor smite as God. The Lord faith (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 extreme against them too. Thou didst 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 shame in us to do 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 full for the childe to will that his father should dye: he ought to pray for his father's 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 lays 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 willing 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 some things, 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 cross those upon whom God layeth an outward cross. Whereas God often affects those outwardly whom he loves, and heapes many outward blessings upon those whom he hates; As every man is not good whom God filleteth with worldly goods; so neither is every one evil whom God presseth 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 do his will; For the contrariety of man's will, to God's will, doth not arise from his doing contrary to that which it is the will of God to do: but from his doing contrary to that which it is the will of God he should do. So to the point in hand, Though it be the will of God to affect any of his people, yet he hath not willed us to affect them but to comfort and relieve them: and therefore though in relieving such we doe contrary to what himself willeth us to doe; yet we obey what he wills us to doe. Nor doth our will cross his, though the object or thing willed be crossed. Man is not displeased with what God doeth and willeth according to the higher cause, his secret will: nor is God displeased with what man doeth 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 identity of the object willed, but from the difference or identity of the acts 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 afflictions 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 pittie 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 afflicthe my soul, I confesse he doth, his arrowes flick 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 putrified soares, proceed I pray, no farther, O doe not vex my soule! Master Broughton gives this glossse upon it; Be conceived, 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 Put 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 saith, Pray be satisfied with my flesh, he supposeth, that they were not satisfiued with his flesh.

Now
Chap. 19. An Exposition upon the Book of Job. Ver. 22.

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 at allways keep the due bounds, either of speaking or of doing. Job's friends had dealt harshly with him but surely they were not thus iniatiately cruel. Yet what he saith somewhat over-largely of his friends, is not at all over-large for some men's 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 wickedness, 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 denial 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 professed much sorrow and repentance, said, It troubles me to see the villain so penitent, I am afraid he will go to heaven. The Civill Magistrate 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 yea by all means 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
ture of pride and malice which appeared in Haman was mon-
strous and inhumane, who thought scorn to lay hands on Mode-
ccai alone, but sought to destroy all the Jews who were throughout the
whole kingdom of Abasenes even the people of Mordecai (Heft. 3.
6.) Personal revenge would not serve his turne, it must be na-
tonall; yet the malice and cruelty of those exceeds that of Ha-
man, 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 for a moment universally and eternally miserable.
Flesh is to grose a monstrel for their revenge, they must feed
upons the spirit. Such cannot live like Canibals or savage
Beasts, upon the carcasses of men, they must like the Devill
(that roaring Lyon who goes about seeking whom he may de-
vour,) lay waft their consciences, and prey upon their soules.
And some there have alwayes been who though they arrive not
at this degree of wickednesse to defire the damnation of the
soules of others, yet they are very hungry after and active in
the vexation of their soules, thinking they doe not enough,
unless they doe that, which is a torture to their minds, a grieue
unto their spirits. Of such also, we may say, They are not satis-
fied 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 destry, to
make an end of me,) they stumbled and fell. To eat flesh is a pro-
verbiall speech, noting extreamest cruelty; so (Zach. ii. 9.)
They shall eat every one the flesh of another; That is, they shall ex-
rercise utmost cruelty one against another; yet this cruelty in
eating flesh, in spoyling the lives and estates of men, is a kind
of mercy in comparison of theirs who devote soules. The
wickednesse of the Adulteresse is expresed by Solomon (Pro. 16.
26.) That she hath 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 said to hunt for both,
and chiefly for the latter; The taking away of that life is
sometyme the end which the Adulteresse aimes at, and it is al-
ways the end and issue of her Adulteries, unleffe 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.
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 than flesh, yea that which some esteem more than 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 opposes 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 credites, as they did their bodies; and were as lusty 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, than 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 persecuters 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 blaine 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 12
I answer;
I answer; By this biting and devouring the Apostle means slanderous, 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 doe not devour one another by sharpe 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, neighbourhods, 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 worn and corrupted with painfull sores, unless ye powre in the Vineger of sharpe invectives and bitter scoffes, to perplexe and affliet 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 Wormes destroy this body, yet in my flesh shall I see God._

This sorrowfull Patient having cryed to his friends for pitie at the 21th 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 proofe of his integrity, and doth it two wayes.

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 shews, 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 skanng of, and commenting upon, them, this mans conscience doth acquit him, and he stands cleare 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 skanng them, and comment upon them._

_Therefore my conscience doth acquit me, and I am clear in the apprehension of my own integrity._

This
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 criticall in their determinations, being freed from all personall respetts and ingagements, 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 fay-so, or verball asseveration, 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 tried by others. Thus we may be led into the generall scope of the 23d and 24th Verses; I shall now briefly open the parts.

Ver. 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 remains 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 would 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 hear 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 difficulty, 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 Hebrew.

Secondly, Others refraine these words to what he had said by way of defence or apologie for himselfe, in this conteft with his friends.

Thirdly, We may rather refere these words he would have written to what he was about to speake, to which these two Verfes 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 Judgment, 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 minde, our opinions and actions to posteritie by writing.
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 downe, or describe a thing Historically, or by way of narration: Secondly, It signifies authoritatively to set downe a thing as a Law, as a Statute, by way of determination. The word is frequently used in the Old Testament, to expresse those Laws Ordinances and Statutes which the Lord prescribed unto his people; And so this word speaks more then 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 preferred 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.) Thou art our Law-giver, it is this word, or our Statute maker, as we put in the Margent.

Againe, When he faith; O that my words were printed; We are not to take printing in that strict sense used amongstus, for that new art or invention opposit 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 then two hundred yeares past) in the yeare one thousand four hundred and fourty. 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; (Mat. 1. 1.) The book of the generation of Jesus Christ; These books were written to be preserved 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 fo 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 a pen of iron and lead in the Rock for ever.

A pen of iron.

The Prophet (Jer. 17. 4.) 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 Eternity, 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 wayes 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 which
which he wished his words might be graven in a stone for ever. The question is, whether he means a pen of lead, as well as an iron pen: And if so, it may be doubted, why having called for an iron pen, he should call for a leaden pen? What can a pen of lead do upon a Rock, lead being softer then a Rock, how can it make impression, or draw a letter upon it?

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 makeing 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 custome of writing matters of greatest moment, whether decreed or done, in lead, agreeeth well.

Secondly, Because lead seemes 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 custome 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 gravine 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 furrowes 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 mettals, which hardned it, and so made it fit for a gravine instrument. But it is not much materiall, 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 engraven might be transmitted to posteritie, and be made immortal, even to endure for ever.

From these two Verses, which only expresse the strength of his desire, that, what he had to say, might be safely prefer-
ved for the observation of after ages; learn first,

That our honest and just desires, though (somewhat passionate) are yet graciously accepted and answered by God.

Job speaks here in some heat, yet his heart was honest; and his ayme sincere in what he desir'd, and the Lord granted his desire. He wisheth 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 Lords 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 observe;

Truth seekes no corners.

Truth loves to be tryed, it cares not before whose judgment seat it comes; it would be written, that it might be seene and considered of all men. Pure gold fears neither the furnace nor the ballance. 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 profeasse our faith openly, when we are called to it.

Job had a call to doe this; for though he were not directly (and in termes) 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 7. 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 beams of the Sunne for light, and clearnesse. The Apostle tells the Corinthians; For 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 keep their faith to themselves, that so they might also keep themselves in a whole skin, and avoid the danger. This is, indeed, a safe way to avoyde persecution 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 afflications 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 proclaims 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.
I beleued and therefore have I spoken, wailso beleue and therefore we speake: What a Christian beleues, he should be ready to speake; and he that beleues indeed cannot but speake. The Apostles being threatened, answer, We cannot but speake the things which we have heard and seen. Faith is like the oytment in the right hand, which bewrayeth it selfe; 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 selfe 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, then 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 beleue; Faith is our victorie (1 Job 5. 4.) Who is he that overcometh the world, but he that beleueth that Christ is the only begotten Son of God; He that beleueth overcometh. The profession and holding out of our faith, is our actual conquest and victorie over the world. Faith is our Shield, whereby we quench all the fiery darts of the wicked, whether men or Devilles. Faith leadeth us to a fountaine 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 victorie over all the oppositions of men and Devilles, 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 appear in opening the next Verse, with the context following.

Vers. 25. For I know that my Redeemer liueth, and that he shall stand at the latter day upon the Earth.

For the clearing of these words, I shall premise two generall veins of Interpretation.

First, The Jewish Writers interpret this context of a metaphoricall 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 return of the people of Israel out of Babylon is described by the reviving of dry bones. God himself makes the Comment (ver. 11, 12.) Then he said unto me, Son of man, these bones are the whole House of Israel: Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophecy 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 extreme misery and danger is often in Scripture expressed by death. Paul saith, 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 deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in such a condition are spoken of as buried and dissolved into dust. In pursuance of which metaphor, deliverance is called, a quickning, a reviving, a rising again. Psal. 71. 20. Thou which hast redeemed me great and sore troubles, shalt quicken me again. and shalt bring me again 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 calling and restoring of the Jews, is called Life from the dead. Now (I say) the Rabbines generally, as also some of our learned 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 dangers, as also because he had a sure hope that he should through the power of God survive them, and be restored to such an 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 fit an explication to the several passages of this Context; yet their opinion is strongly opposed by others, with much evidence of reason.

Three special reasons may be urged 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 world's felicite; 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 metaphorical 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 happinesse 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 himselfe 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 (saith 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 Quid hac prophetiae manifesta? Nulla iam aperte post Christum quem id ante Christum de resurrectione loquitur. Hierom Epist. 61 ad Pamphil.
(after this body is consumed and eaten of worms) so an eternall happy life; 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 despair 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 knowes 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 is hath been opened (Chap. 13. 12.) upon those words, I know that I shall be justised. In briefe, tis knowing upon the greatest certaintie, knowing without all wavering; As if Job had said; My judgement is fixed, and my faith confirmed in this thing, it is as cleare 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 those wold 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 every where 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 doe not see what they believe, yet they know what they believe. When Joseph brought his two Sons, Manasses 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
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 band, but it knoweth upon whom it layeth its band. (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 root which is applied three ways in Scripture.

First, To buying againe of that which was alienated by sale or mortgage, and so 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 foure 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 surpriz'd by, or engaged in any pressing 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 deceit 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 applied to the avenging of their death, who have been wrongfully slain. (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 kinsman. He may be said to redeem a man from death, who according to justice pursues him who took away his life. Christ is not only 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 ways.

First, More largely for a deliverer, or helper; so it is one of the names of God; and to redeem is both his work and his honour. (Exod. 6. 6.) I will redeem you with an 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 controversy. God sent Moses to manage his controversy 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 carried 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 poore and unable to pay their debts, sold their children to their creditors, or their creditors.
Apostles took their children for their debts, as appears by the
pious complaint of the widow 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 doe) 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 aga
nine, and delivers them from that captivity or misery, into
which either he fells them, or they fells themselves (though in
deed he never fells them, till they fell themselves) then he is
call'd a Redeemer, (Jer. 15, 21.) I will redeem thee out of the
hand of the terrible. And in Psal. 130, 7. With thee there is plen
teous redemption; That is, with thee there are many redemptions,
though multiplyst deliverances as saith, as our troubles multiply.

More strictly to redeeme, 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 eternal damnation, doe
properly belong to him. It was (faith God) by the blood of thy
Covenant, that is, by the blood of Christ, with whom God
made the Covenant in our behalfe, that God sent forth the pris
nors; 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, suites Christ fully
for God signifies one that is near to us in consanguinity, one of
our blood, bone of our bone, and flesh of our flesh. Hence an an
cient Translator renders here; I know that mykinsman, or be that
is near 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 kinsmen. Boaz
was a kinsman and had right to redeeme, yet because there was
a near kinsman, he would not meddle but upon his refusal.
As if he had said, you have the first right, and may make
use of your priviledge if you please; If thou wilt redeeme it re
deeme
deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it 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. Jesu 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 only of one Father or Efficient cause which is God, but we are of one nature or material cause which is flesh and blood. In which respect he is our Redeemer upon the strictest terms of 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 blood of Christ (Ephe. 1. 7.) In whom we have redemption through his blood.

The blood of Christ may be considered two ways in the work of our redemption.

First, As the price of our redemption, we have redemption through his blood; that is, blood 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 blood of the Son of God, as a Lamb without spot and without blemish.

Secondly, As the blood of Christ may be considered as it is the price of redemption, so also as it carries the right of redemption: Blood impyhes nearness in relation. God made of one blood all Nations of men (Acts 17. 26.) that is, the blood of Adam the first man, hath ran in the veins of all his posterity; And so there is a natural relation among all mankind, though not a legal or civil. Now as God made all Nations of men of one blood, so he hath made Christ and us of one blood.
bloud. For as much as the children are partakers of flesh and bloud, he also himselfe tooke part 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 being 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 poyn the 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 oppreissors.
Fourthly, He must not pay any price to the oppreessor.
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 bands of our oppreessor 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 blowes; He spoyleth 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 afflict 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 equall 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 evil 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 maintain 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 Pronounes, mine, thine, his, are (voces amoristae) words of love, and drop like honey-combs with sweetness 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 beleev that Christ is a Redeemer; the second is to rest and relie 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, implies not onely the present being, but the eternitie 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, hath or shall live, but he liveth; he speaks of the Redeemer's 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 God-man was the Lamb slain 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 (Act. 3. 15.) Christ as the Eternall Word hath 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 dispose. See how like a Prince he speakes 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.
life (Job. 14. 6) And he is our life (Col. 3. 4.) 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 darkness, 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 onely, but might and strength. As if he had saied, Though I am weake, poore, and miserable, though my life be so low, and my body so disperst, that I may more justly 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 disjoyned. The Psalmist indeed prophecying of the sufferings of Christ, represents him thus complaining, (Psal. 22. 15.) My strength is dried up like a postbeard, my tongue cleaveth to my jawses, & 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 pul’d, or snatcht 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 designe of our salvation, he was willing to lay downe his life. And so strong was he in death, that he conquered dying, and spoylest principalities and powers, making a show of them openly, and triumphing over them while he was rayled to the Crossle (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 Sampson did in his lockes, which were onely a signe or an assurance of the nearnes 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) mist 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 cryed 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 keyes of hell and of death. The keyes signify power, and to shew that the life of Christ is not a bare subsistence, but clothed with power, therefore, as he faith, I live for ever, so, I have the keyes. 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 departed 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 conquerors through him that loved us. Unlesse Saints were conquered, yea unlesse Christ himselfe were conquered, they cannot be seperated 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 remaines unviolable.

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 againe. Faith acts upon a sure ground, 'tis bottom'd on the knowledge of a sure word, not upon 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 seede. Christ speaks of the times as high as Abraham, Abraham 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 redeem the world. This administers a strong confutation of the Socinian-heresie; For if Christ who was manifested 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 Saviour onely (as they affirm) by his word and doctrine, or by the example of his life, sufferings and resurrection; but by his sacrifice 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 dominion over him (Rom. 6. 9.) Death never had any absolute dominion.
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, or 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 eternal 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 faveth man and beast (Ps. 36. 6.) by his general providence; but he faveth 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 faveth 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) himselfe inferres (John 14. 19.) Because I live, ye shall live also. The life of Saints is not in their private hands, but in Christ their publick 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, shall only intimate this single duty (which indeed includes all duties) incumbent upon all believers, Live to Christ, Paul had made out this judgment 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 only dyed for us, 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 pour out 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 dear friends, yea though they layd downe or ventured their lives for them, yet they are soon forgotten. But shall not he live in our memories, and be the summe of all our lives who dyed to redeem us, and yet is our living Redeemer. Though every believer doth not arrive at this clearness and full assurance of faith, to know that the Redeemer is his, yet he that believes cannot but know that he upon whom his soule rests, as a Redeemer, liveth. And therefore, though he doth not yet receive the sweetness 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 contain 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 root) is used by Moses (Gen. 7:4.) to signify, every living substance, so we translate, For yet seven days, saith the Lord, and I will cause it to rain upon the earth forty days & forty nights, and every living substance that I have made, (or every thing that standeth up) I will destroy. A living body standeth up.
An Exposition upon the Book of J O B.  Ver. 25.

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 fallen to the earth from whence it was first raised; or it is flesh given to the worms, as some make the Latine word sound, by a nice distinction of each syllable to a word.

Now, saith Job, My redeemer liveth, and shall live, he liveth & 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, frae 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 determine what they apprehended as the proper sense and scope of the place.

The latter or last dayes 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 dayes, &c.

Secondly, The latter dayes containe all Gospell 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 Patriarce Jacob (Gen. 49. 1.) When he calleth unto his sons and said, Gather yourselves together, that I may tell you what shall befall you in the last dayes, that is, as the coming of the Messiah, or when Shiloe comes, as he speaketh (Ver. 10.) Though withall Jacob intends there a prophecy to his sons of their state in all the times following or as the Hebrew elegantly expresseth it, In the posterity of dayes, 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 dayes (2 Tim. 3. 1.) Those dayes are called last; First, because all was then consummated, which was prophesied concerning the worke of.
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 comming of Christ in the flesh to redeem us from death; secondly, to the comming 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 himself (Job speaks of himself in the third person (say they) the more to move compassion) shall stand upon the earth freed from the bondage of those afflictions, under which now he groaneth, and which is more, as a conqueror 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 that 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 under-take for me.
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 then 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 owne eyes. He is not worth or be desh 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 liveth, and that I shall stand right before him in judgement when my cause comes to tryst. 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 Judgement when the righteous shall 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 the 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 (acron, the word of the Text) the last, and beside one there is no God; first and last, Alpha and Omega comprehend & carry all. Alpha is the first, Omega is the last letter of the Grecian 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 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 wayes (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 taught before, signifies 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 bears 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's railing against him, was a contending with him to slay him. (Judges 9:12.) To are risen up against the house of my father. (Psalm 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 wayes; 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 expostier gives the sene. This Verse (faith he) 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 recover them out of the earth, he will strive with the dust, and putting forth his Almighty power, breake the barres and gates of that prison wherein the bodies of all 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 reigne till he hath put all enemies 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 fayer to the Reader's 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 favourers of that translation strive much to vindicate and maintaine it, as also to reconcile it to the Originall, which is in the third person (as all agree) besides other wide differences, very hardly, if at all, to be agreed. 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 Verses following. For as loone 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 raised up; Though after my skinne wormes destroy this body, yet in my flesh I shall see God. How strong and confident an assertion 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 enemies, all that oppose him shall fall before him; his enemies shall
licke 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 keepes the feild, 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 believed 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 sentence. 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 fruits 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
rending 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 lie down 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 personall 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 fairest this way; and Mr. Mercer (though himselfe following 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 appears 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 specificate these generall words, and draw them out into express and particular observati-

X x 2

First,

Hae verba in varios sensus traduntur & quidem cum analogia sideri congruentes; commodus et simplex hic quem sequimur est. Aeternum esse hunc suum redemptionem, qui tandem pulvere insistens pro imperio mortuus excitet. Merito: Et notissimo super pulvere (vel terram) satrum. Mont.
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 (saith 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 corporall: 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 finness, preaching peace, and tending them eternal Salvation, shall hear his voice calling them out of their graves, and summoning them to the judgement of their eternal condemnation. As Pharaoh lifted up the head of both his great Officers; the chief Butler and the chief 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 the heads of all the prisoners of death out of
of the grave. Chrift is fo much in the resurrection, that he calls himfelfe the Resurrection. When he was going to the grave of Lazarus, he faith to Martha, thy brother fhall rife againe, (Joh. i. 25.) Shee anſwered, I know he fhall rife againe at the resurrection at the latter day. Her faith was cleare for the resurrection, and fee expresseth the time (as Job in the Text) as the latter day. Chrift approved her confefion, yet gives her further instruction (ver. 25.) I am the resurrection and the life; And so he is, not formally, but caufually 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 caufe of the resurrection he fhall rife our bodies out of the dust, and the dust fhall give up its prisoners, by the power of his Godhead; Secondly his humane nature is the exemplary caufe or patterne of the resurrection; upon which ground the Apoftle calls Chrift the first born from the dead, Col. i. 18. For though some were rafed from the dead before him, yet feeing his resurrection was the caufe of their resurrection, and will be the caufe of theirs who have been rafed, who fhall be rafed, therefore he is called the first born from the dead. Hence the Apoftle argues the opposers of the resurrection in the Church of Corinth (1 Cor. 15. 12.) If Chrift be preached that he rife from the dead, bow fay fome among you, that there is no resurrection of the dead? As if he had faid, Doe but grant this that the body of Chrift is rafed, and you cannot rationally deny a resurrection of our bodies, both because his resurrection is the exemplar of ours, and because Chrift and all beleevers are one mystical body, he is the head and we the members; nor indeed is Chrift perfectly rafed, till we all rife. For though Chrifts perfonall resurrection was perfect when he rafe, and though all beleevers arife representatively when Chrift rafe, yet till all beleevers arife perfonally, the resurrection of Chrift hath not received its utmost perfection. For as though the perfonall affections and affections of Chrift 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 Apoftle speaks, Col. i. 24.) of the affections of Chrift, which Paul for his part rejoiced to fill up; fo we may fay, that till all beleevers arife in the flesh, or body, there is somewhat behinde of the resurrection of Chrift.
We may further take notice from the 16th, 17th, and 18th Verses of the first Epift. to the Corinthians, Chap. 15, how the Apostle turnes 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, yee are yet in your sins, and they that are fallen asleep in Christ are perished. From all he concludes in the 20th Ver. But now if Christ risen from the dead, and become the first fruits of them that sleep; For since by man came death, by man came also the resurrection of 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 generall subject of that Chapter? I answer, they shall. Hence Christ speaks distributively, of them that shall rise, as was shewed but now, (Job. 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 Ver. 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 (Job. 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 judgement, hath been known and believed in all ages.

While Solomon seemes to let the young man loose to his pleasures he presentely gives him a cheque, or a cooler upon this account (Eccl. 12. 9.) Rejoice young man in thy youth &c. But know for all these things God will bring thee to judgement. The Preacher concludes his pænitential Sermon with this point; God shall bring every worke 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 be hath reserved in everlasting chains under darkness, unto the judgement of the great day. In the 14th and 15th Ver. he shewes 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 thousand 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 owne 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 Greeke word used by the Apostle, Anathema, signifies execrable. The Syriacke word Maranatha, is a compound of, Maran Lord, and Asba 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 untill the comming 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 rationall 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 keepe a day of Judgement at last concerning all men. If we were not to be juged, we shou'd 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 clear in it (Rom. 2. 15.) speaking of the Gentiles who had not the Law publisht to their ear, yet (faith he) which shew the works of the Law written in their hearts, their consciences also bearing witness, and their thoughts in the mean while either excussing, or accusing one another. This means while, is till the Judgement come; As if he had thus expressed himselfe; Before the great Judgement comes they judge themselves; or their thoughts between themselves are arraigning & impeading them, or Apologizing for and acquitting them. The reason of this internall antecedent section is, because as many as have sinned in the Law, shall be judged by the Law, (ver. 12.) (the 13th, 14th, and 15th Ver. are but a parenthetical) In the day when God shall judge the secrcts of men by Jesus Christ according to my Gospel. In this means 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, alterna not the case.) all (who know any thing of
Chap. 19. An Exposition upon the Book of J O B. Ver. 25.

is working) doe agree; And this is an evident and convincing demonstration, that there shall be a judgment: conscience is God's Depnty, and doth but begin what Christ in that Great audit-day, or day of reckoning, will compleat and finish. The Apstle indeed assures us, that if we would judge our selves, we should not he judged (1 Cor. 11. 31.) Yet in this he doth not exempt eather good or bad who judge themselves from appearing in the great day of Judgement, but onely directs the Good (for he speaks there to Saints in fellowship) how to prevent the Lords adjudging them to present chastnings and affictions, as is clear from the 3d Verfe; 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 affurance 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 wickted one not judged, there was an accursed Cham in the Arke spared from judgement, while the rest of mankinde was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thousands of wicked men in red Letters, men in their owne bloud, yet there are many whose paths swim with butter, and the rock powres our rivers of Oyle unto them, many upon whose heads the candle 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 hardened in sinne, and some so stumbled or offended in the wayes of holinesse, that they are ready to say, where is the God of judgement? And hence it is that the Apstle (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 manifested, therefore a time shall come, when there shall be a revelation of his righteous judgement fully; The fame Apstle 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 a hypocrite; now as the Lord will have a time to acquit himself, and to declare the righteousness of his judgement, 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 rackt and wier-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 thinges of darkness, and make manifest the counsell 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 covetous, the drunkards, and uncleane? Shall every man have praise of God? Will he flatter men in their sin, and show 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 faithful man, every true believer, 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 upright, fearing God and eschewing evil.

Seeing This Day of Judgement hath been so long agoe spoken of, and beleived; seeing there are such undeniable proofs 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 wherefoever he went,
went, whether he did eate or drinke, or travell, or studie, or what- 
soever he was about, he thought he heard the voyce founding in 
his eares, 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, sudainly; it hath been long 
in comming, but when ever it comes, it shall come sudainly.
So the Apostle describes the comming of that day ( 1 Thes. 5. 
2.) It shall come as a thief; a theefe comes sudainly. Christ 
describes it by that which is more sudainly (Luk. 21. 35.) It shall 
come as a snare, how sudainly doth a snare take the bird? That 
the judgement shall be so terrible and dreadfull should awaken us,
that it shall be so sudainely 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 cens-
uring persons know not themselves, nor doth any man know 
what they judge themselves to be, who are over-busie in judge-
ing others. When we in common speech say to a man, Who art 
thyself? We argue our owne ignorance or nescience of his per-
son. But in speeches of this rite, when we say, Who art thou? We 
eyther argue the pride of that person whom we already 
know, or that he doth not know his place and duty, but over-
weenes 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 
shall 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 reproofof it, because they are our brethren (Vor.

Y y 2

10.)
10 Why dost thou judge thy brother? Why dost thou set at naught thy brother? We shall all stand before the judgment seat of Christ. But may we not at all judge one another; must all judgment 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 Judgment 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 judgment, 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 unjust Judgment of such as are competent. It forbids onely rash judgement about things or persons without proofs or a Judgment upon persons about such things, of which there can be no proof; 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 judgment 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 worke reprobate, may yet (through free 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 ceremoniall observation of meates 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 cast him out. And as
sho\ 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 judgement to which we also must come to give an account, as of all our ways, so of the judgement 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, concur in every worke upon the Creature; yet some works are specially appropriated to each person. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatorial office. (Job. 5:22, 27.) The Father judgeth no man, but hath committed all judgement to the Sonne. 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 judgement 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 glorified 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 ordinance of God, so also is the judging of man by Christ. The Apostle Paul (Acts 17:31.) stirs 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, wherein 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; Tr.being after the flesh, I judge no man; that is, as ye doe, after the flesh, or by outward appearances (as he speaks Job 7:24.) I judge the Spirit, and after the Spirit, mine is righteous judgement. Again, I judge no man; that is, my present worke is to save, and to preach salvation, my worke 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, him-selfe faith that he had associat'd 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 doctrinally. As the word which Christ spake, so the word which the Disciples of Christ spake ( or which any of his faithfull 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 imports some speciall personall honour and privilidge, 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 expresse it ) As assessor's with Christ, to whom alone the Commission as Judge is given. The Queen of the South ( faith Christ ) and the Ninivites 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 Ninivites, who repent'd at the preaching of Jonah, shall be produc'd as evidenc for their conviction and condemnation, who have heard and refus'd 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 Assessor's, as Approvers, and as Witnesses, but the Redeemer onely shall be visible 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 Thel. 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 appeaing will be fo
of lustre and glory, that as all shall see the man, so all shall
be 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 phantastickness
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. & 5.) 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 form of a servant (Phil. 2.) Yea the Prophet
saith (Isa. 53: 2.) He had no form 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 than 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 glo-
ry, when he comes to sit in Judgement, because he hath been
judged, and condemned, because he hath borne shame and dis-
honour, while himselfe stood in Judgement. Christ did not
onely dye for us, but he was condemned to death as an evil-
doer, there was not onely 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 obe-
dient unto death, and which is the lowest and most ignomini-
ous 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
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 same in every land where they have been put to shame, and make the Sons of those 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 Son’s; 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 unmindful of his Son? or no treinvel him in that glory of which he stript and uncloathed himselfe, that he might perfect the works 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 believed? 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 and helpless 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
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 daunt.

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 wisest and most subtile cannot delude.

Fourthly, He is such a Judge, as there is no appealing 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 applieys 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 judgemeane.

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 justifies; 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, (2 Pet. 3. 19, 20.) Repent ye therefore, and be converted, that your sines may be blotted out, when the times of refreshing shall come from the presence of the Lord. What these times are is expressed (Vers. 16.) The Lord shall send Jesus Christ, which before was preached unto you, when the heavens must receive, until the times of the restitution of all things. When Christ shall restore all right, which by him was disordered (which will be a time of Judgement quick and soon,) 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 woman takes, in his repose under the coolest shady (as the word there used implies) which fetcheth up his saining spirit, and restores his strength. When God came at once to judgment against Adam after his fall, he came in the image of the man, (Gen. 3. 21.) And when Jesus Christ shall come to judge every man according to his works, though it will be the best day
of the day, or a day of heat to all his enemies, yet it shall be the
coole of the day, or as the refreshing shadow after heat to all his
Saints. That Christ is Judge, cannot but he a rejoicing to the
Saints. For

First, 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. so) Christ in that
day will not know any man after the flesh, yet all believers who
are his flesh, shall then be known, that is, accepted with
him.

Thirdly, The Judge is also their Priest and Propitiation;
He shall judge them, who hath satisfied for them, and knoweth
how all reckonings and accounts stand between God and their
soules; for he it is that hath by his owne blood balanced 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 laid 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 righteousness, which the Lord the
righteous Judge shall give me at that day, & was so 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 believers. 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 judgement, 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 coming, 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 he saith, Surely I come quickly, and this is the third time that he saith it in this Chapter; for he had said, ver. 7th, and againe, ver. 12th. Behold, I come quickly. Which threefold promise of his coming 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 coming, who having been prayed to come, promiseth to come quickly, and is yet againe prayed to come.

The preparations and prognostickes of the coming 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 Monke, and in the Starres, and upon the earth, distresse of Nations, &c. mens 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 coming 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 soone 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 sorrows 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 dunghill, scraping their sores with a Postherd, 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 bosom for ever. Therefore well might Job, and well may any Saint in his, or in a worse condition then his (if worse may be,) rejoice 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 myselfe, 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 Verfes enlargeth the confession of his faith concerning his own personall resurrection. Which
First, He affirres in the close of the 26th Verfe, In my flesh shall I see God.
Secondly, In the strong actings of his faith he affirres himselfe of it, notwithstanding all the difficulties that might obstruct and hinder it, in the former part of the 26th Verfe, 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 happinesse 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 myselfe. In both which expressions, he sets forth the happinesse of the Saints after the raising of their bodies out of the grave, and the reunion of soule 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 numerically, or individuall, it shall be the same particular body which he had on earth, and layd downe.
downe in the earth. Both which are evidenced and evinced from those passages in the Text: *I shall see him in my flesh; 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 worms destroy this body.*

I will not stay either upon the opening or disproving of the translation of the vulgar latin, which as it varieth extremely wide from the Originall 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 rendered, *I shall rife againe in the latter day.* And whereas here we say, *Though after my skin worms 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, either 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 body be destroyed, ye s, &c.* whereas we say in the Text, *Though after my skin worms 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 worms spend this my skin and flesh.* I mean after my resurrection, and I use a double full 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 neyther of them both against, eyther the scope of the Text, or against the truth (*tis usuall in Scripture to compare death to sleepe, and the resurrection to awaking.*) *When (faith he) I awake, though this be destroyed, I shall see God.*
God. Or though this skin be destroyed, yea 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 Interlineall varies little; And after they (that is, the worms) have consumd this my skin, I shall see God in my flesh. The strict letter of the Hebrew is very console; 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 concluseness 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 wore 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 sitting word to call it by. As if he had more largely sayd, After I am dead, and laid 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 confirmed within me, though worms devour, and rottent pools invade what so ever I am, or have of a bodie, though I am spent from head to toe, from skin to reins, muscles and musqin, yet notwithstanding 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 spoils both skin, and reins; it devours all. Death swallowes up flesh and bones. We may well say 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, and death.
death unmakes us. Hence the same word in the Grecan that 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 separtes soule and bodie, and this makes him no man: The soule alone is not man, the body without the soule is not man; Therefore the disunion of these unmakes man. And when death hath unmade man, by disjoyning soule and body, it proceeds to unmake the body. Though death can do no more to the soule then separate it from the body, yet it can do much more to the body then separate it from the soule. Death consumes the body when its 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 layd in dust and rubbish: not onely 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 his owne selfe, bare our sinnes in his owne bodie 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 finite 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 onely the body of Jesus Christ. And therefore the Apostle (Acts 2. 24.) puts it as a speciall excepted case: Christ dyed, but death could not dye with his body, as if he supposed it might with his, destroy his skin and reins; For (faith he) God raised him up, having loosed the pains of death. The originall which we render paines, commeth from a roote, which signifieth hatts or crowns; for death
death when it seizeth upon man, binds him (as it were) hand
and foot, with bands and cords, and keepeth 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 raiseth 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
Samson, whom when the Philistines had bound with new cords,
he snapped them asunder, like a thready 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 to do, for so he hath power to
loose the bands of death from any man as soon as they are tied on,
if it were his will and purpose to do it. But the Apostle
assigneth a reason beyond this, shewing that Christ was raised
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 loose 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 (faith 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; I am the resurrection, and the life,
(sayth Christ to Martha, Job. 11.) Christ is the resurrection,
because he raiseth us. He is not formally the resurrection,
(as was shewed before) but effectually. But Christ is life for-
mally 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
dead in victory. (1 Cor. 15, 54.)

Secondly, It was not possible in reference to us: for he hav-
ing undertaken the work of restoring us to life, if his life had
been subdued by death, if he had been held downe by the power

A a a.
of death, always in the grave we had been loft 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 coards 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 wormes to eate up his flesh and consume his reins, no nor so much as in the leaft to corrupt his body, as the same Apostle expresseth it (ver. 27. out of the Psalmes) Thou wilt not leave my soul in hell, nor wilt suffer thy holy One to see corruption. He suffered his holy one to dye; but he did not suffer him to see corruption, that is, to seele 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 Sepulcher 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 Psalmes) did not suffer his holy One to see corruption; no not 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 Sepulcher is this day, wish we. David who spake this is dead, and buried, and lay
in the dust still among us: therefore he spake this of another, and that other is Christ, whose body was so exempted from corruption as none besides his, 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 we 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 onely the separation of the soule from the body, yea, not onely (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, Doe 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 looke like the grave, make it so like thy selfe, 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 born to Abraham, was like the rayling of one from the dead. So the Author to the Hebrewes 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 own 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 Abrahams faith acted about the receiving of Isaac in his old age, (when his body was in reason more fit to goe 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, believing 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 owne bodie, now dead, (that is, decayed with age,) when he was an hundred years old, nor the deadnesse of Sara's womb. This probably was the figure of which the Author to the Hebrewes writes, when he affirms, 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 so 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 performe. Faith looking to the power of God, triumphs over our owne weakness. Now as Abrahams faith triumphed over those two deaths, or decayes and declensions of his owne and his wives bodie, 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 selfe; David did so (Psal. 23. 4.) Though I walk in the valley of the shadow of death, I will fear no ill. Againe (Psal. 46. 2.) Therefore we will not be afraid, though the earth remove, and the mountains be carried into the middest of the Sea. You see, what thoughts faith proposeth to it selfe, 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 unworthinesse of man, and will do man good, though many stopes lie in the way. (Psal. 106. 8.) They understand not his works; they remembered not the multitude of his mercies, they rebelled at the Sea, even at 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 especial 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 man-eating men devour this body; though fire consume it; though the ashes be scattered in the ayre, (as the Church-Story speakes in the reign of persecuting Dioclesian) or thrown into the river, as lost for ever, and never to be gathered up againe 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. Brougham keeps to the letter, and faith, Yet from my flesh shall I see God. His meaning is, I being raised and cloathed 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.

Firstly, Non dicit, per carnum meam sed in carne mea, in carne mea et cum vestimento.
First, He saith, *My flesh,* that is, my owne flesh, In opposition to another flesh, whether specificall or personal, 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 worn, 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 diseased 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 revelations 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 mind: a corporall and an intellectual 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 mind, 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 scene with bodily 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 (saith 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 seen 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, calls to them; Why are ye troubled, and why do 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 self;) 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 bodie, it may be seen and handled; Christ admirably the testimony of their owne senses, to assure them it was no delusion or phanacie which was presented to them, but his real body.

But, faith not the Apostle (1 Cor. 15. 57, 58.) treating of the resurrection; That which thou sowest, thou harvestest not that body that shall be, but bare graine, as perchance of wheat, or some other graine: but God giveth a body to it as it pleaseth to every seed in owne body. From this similitude some argue, if that which thou sowest 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 graine 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 ear, and shoots up in much beautie, glory, and verdure. There is a great difference between a graine of wheat in the bushell, and a flourifihing stem, or ear of Corne in the field. God gives it another body in the growing up; but yet it is still a body, and there is

Corpus non est in illa resurrectione, sed spiritus aere aereus, adesse quod non erat a quae antem sunt corpus resurrectum. Non dicit gramine feminis desse quod erat, sed adesse quod non erat, quia haec sunt corpus resurrectum, sed aere aereus, adesse quod non erat. Quamvis in dispersione contra Eutich...
the same nature in it still, the grain remains still. Onely, there
is an addition of beautie, and greenesse when it grows up.
So the body that is cast into the ground is like bare grain,
( the Apostle uteth that word ) it is a bare body, a naked body,
but when it shall be rais'd 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 clothed upon, yet
still it is a true body and the same body. The Apostle Paul
doeth not say, that the body shall be utterly cast away or lost in
Glory, but the body that dyes is unclothed, and those bodies
of Saints which live at that Great day, shall be clothed 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 re-
fined and purified, it shall not be layd aside, or annihilated.
The corne grows up, with somewhat that it had not, but it
doeth not loose any thing that it had ; 'tis still a grain of wheat
and better. So the body layd downe in the grave is rais'd,
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 A-
potle ( 1 Cor. 15. 50 ) sayth, Flesh and bloud cannot inherit the
Kingdome of God, neither death corruption inherit incorruption ?
If no flesh shall inherit that state, how can it be affirmed, that
the true flesh shall be rais'd to enter upon that inheritance.

I answer, by way of grant, that by flesh and blood in that Scrip-
ture, we are to understand naturall flesh and blood, not flesh
and blood as it notes a sinfull, or corrupt condition. In which
sense it is also true, that flesh and blood shall not inherit the King-
dom of God. But the Apostle speaking there of the resurrection
of the bodie, he meanes the flesh and bloud of which the bodie
is compos'd and made up ; and of that he sayth, It shall not in-
ter into the Kingdom of heaven. 'Tis true, it shall not, in the state
wherein it is, flesh and bloud as it is corruptible shall not enter
into heaven. Himselfe seemes to expound that we are thus to
conceive flesh and bloud 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 weak to bear the weight of glory. Which the Apostle intimated (Ver. 44.) It is sown a natural body, it is raised a spiritual body. As if he had said; Such a body as man layed 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 helps from without. And so his (as also ours who are descended from him) was but a meere natural body; but when man is raised 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 euer 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 be sworne to be trusted too, he sayth, Their horses are flesh and not spirit, (Isa. 31. 1.) The Devil is called a spiritual wickednesse, to shew that he is a strong and a powerfull wickednesse (Eph. 6. 12.) In this reference also our bodies after
ter the resurrection are entitled spiritual. It must be a body of mightie strength which is able to beare a weight of glory, or as the Apostle amplifies it, An exceeding weight of glory. There is such a weight in glory that our frayle bodies would be crush- ed under it, unleffe being made spiritual, they were also made strong to beare it.

Thirdly, 'Tis called a spiritual body because then the body shall have no need of natural helpes. This the Apostle teacheth us in that opposition; It is sown a natural body, it is raised 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 successively married to seven husbands; Christ gives an answer, implying 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. Marriages will be out in heaven: yea the body shall be so spiritual in heaven, that we shall need, neither sleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the spiritualnesse 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 of Steven did shine as 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 stampt upon the face of Steven, because he began to border upon heaven, and had received some beams of glory 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 flares and floods of light, and resplendent beauty; and which is the beautie of this bodily beauty in heaven, it will be such as whereof none shall be proud themselves, nor yet by it be a snare to others.

Secondly, Agilitie, nimblenesse, and activitie; whereas now our bodies move heavily, they shall then ascend and descend like Angels.

Thirdly, Impassibilitie, we shall not suffer hunger or cold, sorrow, or paine in the body.

Fourthly,
Fourthly, Spiritualitie, which, I conceive, may rather be the comprehension of the other three. Then that of the Apostle will be fulfilled, 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 those fore-mentioned, and in all those our bodies shall be fashioned like the glorious body of Jesus Christ (which is the highest accent 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, impassibilitie, and spiritualitie. Thus it shall be sown a natural body, but riyfed a spirituall body, yet still a body, a true body still. That's the first point, 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 business, and our whole blessedness to see God. Job speaks 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 be,) that's enough for me, yea that's all to me (Psal. 16:11.) In thy presence is fulnesse 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 glass darkly, then face to face; that is intuitively 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 full 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 soule.
soufe. 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 ascribed 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 a real seeing of him, though not (as they intend) a full seeing of him. Here we see God by faith; we (faith 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. But we walk by faith, which 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) (Josh. 8:56.) He saw it in the promise, and there God is seen.

Secondly, In his Ordinances; David desired to dwell 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 Providences; in them God is so eminently to be seen, that he is as angry, when his people see him not in Providences, 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 himself 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 speaketh not of an intellectual, but of an ocular 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 calleth 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
bath 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 works and word, some have had a kinde of sight by sense in those 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 applicable 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 form of a servant; so they are also applicable 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 said to see him as he is. This intellectual sight, being unexpressibly far, more excellent and evident then either 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 only 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 in my flesh_; that is, _I shall see Christ sitting in glory, clothed with flesh, or in the likeness of man. God sent his Son in the likeness of sinfull 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 sinfull flesh upon him, yet he shall have the likeness of flesh, & that, not as likeness is somet
times taken, for the resemblance of that which it is not, but as likenesse imports the truth of that which is. Christ shall be scene 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, Matth. 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 Austin, that he might have scene 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 dyes of his humiliation and debasement, was to them, who knew him by faith, matter of great rejoicing. Old Simeon dekred to see no more of this world, when once he had seene Christ; he wishes to depart and have his eyes closed, when his eyes had scene 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 weare, though in a more excellent cloathing of glory; then a meere creature is able to beare. The Apostle Peter foreshewes 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 scene ye love. As if he had said, If ye love Jesus Christ, now you have not seene him, but have onely heard him spoken of, and scene him by faith; If ye having not scene 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 scene ye love in whom though now ye see him not, yet believing, ye rejoice with joy unspeakeable and full of glory. As if he had said; if ye now rejoice with joy unspeakeable 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 significa-
affection of the word grace. Some read it thus, Rejoice for
that 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
worketh 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 effectual
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 unspeakable
favour and wonderfull love which shall be given out to
the Saints when their bodies shall be rayed, 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 bodily 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 designe 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
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 (Ecclef. 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 only 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 loss of that privilege (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 Elisha promises in a like case (Job. 33. 26.) was performed to Hezekiah; He shall pray unto God, and he will be favorable 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 raised 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 imprest 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 (like 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 truly know so little of him.

Secondly, Blessedness is nothing but satisfaction, and content. The Devill is most miserable, because he is nothing but dissatisfaction, and discontent. And hence the Devill 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. (Psalm 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
soule receive satisfaction in beholding God here, as he is pleased in part to reveal himselfe, then we shall much more be satisfied when he reveals himselfe fully to us. God is satisfied in and with himselfe, and therefore he can quickly satisfy us. The very gleanings of God being infinitely more then 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 appropriats 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 himselfe 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 my selfe, and mine eyes shall behold, and not another, though my reins be consumed within me.

Job concluded the former verse with an assurance, that In his flesh he should see God. This verse begins upon the same point, whom I shall see for my selfe; 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 my selfe: there is the first addition. Secondly, mine eyes shall behold, and not another: there is a second addition; and this,
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 finfull. As, No man should live to himselfe: So in that sense, No man should see to himselfe, or for himselfe. Job promiseth himselfe a time, wherein he should see, and doe for himselfe without sin. And there is a doing 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 finfull, nor at all contrary to those Gospel rules of denying our selves, and living unto God. The original 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 construction (Isa. 9. 6.) To me a son is given, to me a Childe is born. He is given to us, or for us, that is, for our benefit, and salvation: there was never such a birth to us as Christ was, and it were better for us never to have been borne, then not to have an Interest in the birth of Christ. The promise of Christ is the foundation 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 expound the latter clause of the verse suitably to this; whom I shall see for my selfe: and mine eye shall behold him and not another; that is, not an adversarie: For the word in the Hebrew signifies not onely alium, but alienum, 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 les as an enemie, 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 happiness of Saints after the resurrection consists in vision; Here Job riseth up to a fuller assurance of that privilidge which glorified Saints shall have in heaven; Whom I shall see for my selfe.

Hence
Hence note.

In heaven Saints shall have their interest in God cleare, undoubtly cleare to them for ever.

It is the busines of faith now to believe in God for our selves to take Christ for our selves. But though this be the worke of faith, yet faith cannot alwayes reach to it, or read its owne evidences by it. There may be true faith, and yet no sight of Christ for our selves; we may see him, and yet feare we have no interest in him. Come to Saints under temptation, in times of distression, and tell them of mercie, 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, mercie endurab for ever; but what's all this to them? They see this by faith in the general promis 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 againe 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 feare (1 Joh.4. 18.) and when feare 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 meete with many rubs in the making out, and evidencing of their happines: 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 perfonate an enemie in heaven, though here he smites and wounds his beloved ones, even with the wounds of an enemie; but there's nothing but smiles and embraces in glory; whom I shall fee for my selfe.

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 my selfe. 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. (Matt. 24:30.)

There will be an univerfull vision of Christ in that great day; Then 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 univerfull 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 univerfull is first laid downe, yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th Psalme, A Song of David in the day that the Lord delivered him from the hand of all his enemies: there is the univerfull, & 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...
most mortall enemie. Samuel commands Israel to put away all their false Gods, and Ashtaroth (1 Sam. 7, 3.) If they put away all, they must needs put away Ashtaroth; but he names Ashtaroth, 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 the Text 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, 10. Peter told them they were the betrayers and murthurers of Christ; this pricked them to the heart, and many repented, embrasing and believing on that Christ, whom they had betrayed and murdered. These 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 sight, 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 sight 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 despayre. 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 Prophets in the Kingdom of God, and your selves shut 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 rejoicing; but wicked men 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 Kingdome 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 behold, 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 vehement 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 excellency, beauty, glory, and worth that is in him. A man may come into a roome adorned with goodly pictures, he sees them in passinge, he hath a transient view of them, and he takes some pleasure in this view. Another beholds them, to see the workmanship, how the lines are drawn, and features shadowed to the life, be 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 ideas 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 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 shall before; for it is said, the Angel of the Lord appeared to him. But that did not satisfie; "I (said he) 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 intendment, as well as I have seen it with wonder and astonishment. I will get near to observe this miraculous flame, that the bush should burne and not consume. So, the word is used (Eccles. 1. 16.) I communed with mine own heart, saying, loe, I am come to a great estate, and have gotten more wisedome then all that were before me in Jerusalem. £az, my heart had great experience of wisedome, and knowledge. The Hebrew is, my heart had seen much of wisdome and knowledge, that is, I had not only taken a light view, and consideration of those things that concern wisdome, and knowledge, but my heart was studying, and beating upon them. I experimented them from time to time, till I was greatly seen in wisedome, and knowledge. So here, mine eye shall not onely take a glance, or a sight in passage, but I shall feede and satiate mine eye with a fixed observation. But Saints in glory shall come nearer and nearer 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 bear. Thus the Apostle distinguisheth 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, signifies &
one, differing in heart, condition, and affection, as was touched before; it signifies also anyone differing onely in name and number. Another person, another man, he how much soever he be a friend, or affected to us. This sense of the word, our translators came to intend; and then the meaning plainly is this: Mine eye shall behold...
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 my selfe: 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 owne personall vision, or sight of God. I shall see with mine owne 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 say 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. Wee 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 Womans report, but that which wee 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 astonifhed, whose spirits are conquered and over matched, or as one in a twoone, whose spirits are sunke and dissipaced. 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 Solomon’s 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 Commonwealth of Israel. As if he had said, I shall behold him, and not another, that is, not an alien from the Commonwealth 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 behold 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 unity was eminently powred out upon the first Gospel-Church, { Act. 2.1. } They were all together with one accord in one place; as if they had all but one heart; 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 Sinai, the Canaanite shall be no more in the land, that is, there shall be no alien among them, { Nahum 1.15. } Behold upon the mountaine the feste of him that brings good tidings, that publisheth peace: O Judah keep thy solemn feasts, perfom thy vows: for the wicked shall no more passe through thee, he is utterly cut off. The wicked, or Belial; (in the original.) he that will not bear the yoke of God, shall no more passe through thee, much lesse stay and lodge in thee: no man shall be youked with you, but he that bearas the yoke of Christ: O rejoice, and keep thy feasts. That will be the day of Sinai glori-
Chap. 19. An Exposition upon the Book of Job. Ver. 27.

Our liberty, when all (within her liberties) bear the yoke of Christ, and none shall be unequally yoked. 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 harmonie of heaven, none but Saints shall be admitted there, and all the Saints shall be of one minde, 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 Identie of the object to be seene, 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 wee are taught.

That as in heaven we shall see God, so we shall see 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 wisedome and knowledge, the holines and grace, the power and greatnesse of God shall be admired and exalted. 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,

D d d 2

Christ,
Chri$t, and none other; to behold Christ for justificacion, and none other, that we may be found in him, not having any righteousnesse of our owne. This is the lesion that faith is taught here, to looke to Christ, and to none other; and so to God, and to none other (Psal. 73. 25.) David (or Asaph) professeth 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 rejoyce in; and upon earth I have none, neither wife nor childe, neither friend nor servant, that I look to, or rejoyce in, in any the least degree with God; Whom have I upon earth that I desire besides thee? David was a man defervedly desired by many, and he had doubtlesse 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 (Psal. 48. 12, 13, 14.) to walke about Sion, as if we were to make it our happinesse to behold her strength and beauty; Walk about Zion, goe round about her, sewl her Towers, mark her Bulwarks, consider her palaces, that you may tell it to the Generations following. We are to busie ourselves, to imploy both sense and understanding upon Zion, upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints should be taken up meerly in the admiration of the beautie, and glory of Zions ordinances and priviledges. The last verse tells us, we must not stay in Zions Bulwarks and Pallaces, 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 godly pallaces, which I call you to look on as your joy and happyes:No, this God, the God of Zion you are chiefly to look on, and he is your chiefest happinesse: unless ye see God in Zions Bulwarks, and walls, and pallaces, it is not worth your sight. This God is our God. He quite lifts the mention of walls, Bulwarks, and Pallaces, and rests 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 a-

ption
An Exposition upon the Book of Job. Ver. 27.

VII. As God hath none upon the earth that he desires to look on, but only his Saints; he cares not for all the rest of the world, he scarce gives them a looke: To this man will I looke (saith the Lord) even to him that is poor and of a contrite spirit, and trembleth at my word (Isa. 66. 2.) As the Prophet said 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 said to look only to the Saints; He beholds the great, the rich, but he looks only to the poor in spirit, and to them he lookest, how poor forever, they are in the flesh. To him will I looke that is poor, &c. As if he had said: 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 soul, 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 forever we stay beholding him, some new glory will break 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 Identitie of his flesh in the resurrection: I shall see him, I shall see him for my selfe, mine eyes shall behold him, and not another. That is, the man who now stand 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 retain the same matter, and be the same man. A man raised glorious and immortal, is what he was except his mortality, and hath no more then he had except his glory. The Philosopher acknowledgeth there may be a specificall, but not a numerical restoration of that which is corrupted. But Job's faith was clearer then Aristotle's reason, He believed a personall resurrection, Mine eye shall behold, and not another, I shall not be changed into another person, what ever changes I undergo, 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 suffred 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 sicknesses; All these shall be done away, but we shall remaine, wee shall loose nothing but that which is not worth the keeping: we shall loose nothing but that which to loose 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 loose 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 poynt. 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 on incorruption, and this mortal must put on immortality. This 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 show 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, say 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 deny'd 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 deny'd 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 body 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 body, not the resurrection of the old.

St. in alio corpore resur. exe- 
po re, jam ego num 
ero, qui refur- 
ere, non enim resur- 
redi dicari po- vit, ubi non re- 
surgit, quod est sed idem. Greg.
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 keep close to the faith of this Article. The Apostle seemes to touch it ( 2 Cor. 5. 10.) We shall all appeare 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 numericall bodies rise againe especially in such cases, when thousandes 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 bodys of other men? how can these numericall 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, secondely, 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 verle; 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 shal 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 fashioned? 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.
There is no difficulty to omnipoecency.

You ask how the same body can be restored? I ask how the first body was created? Tell me how God created heaven and earth out of nothing? So that as the Apostle speaks (Heb 11. 3.) Things which are scene, were not made of things which do appear: 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 wombe of the earth? or how that scattered mingled dust is severed 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 same Psalme concerning his making; We are fearefully and wonderfully 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 touch upon the interpretation of this clause before, as it suits with that passage, ver. 26. Though after my skin, worms destroy this body, and though my reins be consumed within me. Though I be totally consumed, 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 sense I have done with it alle
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 wide 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 *bosome* 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 stored 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 endeavour 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 rendred both *reins* and *desire,* because the reins provoke desire, or to the fulfilling of desire (*Psalm 26. 2.*). *Try my hearts and my reins,* that is, Lord try my desires what the things are which I would have. So (*Psalm 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 glorie 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; whatsoever they looise in the world, when they are stripped of all, yet they have a chest full of this treasure. This hope is layd up in my bosome. Saints have their bosomes full of this hope, when stript of all. But because this reading, though the sense be pious, strains too hard upon the text, therefore I will not insist 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, concludes with this expression; My reins, or my desires are spent, that is, I have nothing more to desire, nothing more to with 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 consummate, yea (I may say) consumed in the hope of a happie 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 desires 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 Kingdome of Christ, and when he had done this, 'he shutt up all, I have no more to desire, here I make an end; here is the utmost of my joyes and consorts; not an end of consumption, but an end of perfection, I can goe no further; being come to Jesus Christ, I have no more to ask.

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 posterity, and such an illustrious succession upon my throne; or, as the former verse speakes 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 bringing out of the earth by cleare shining after raine: 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 chief hopes? doe these carry my strongest desires? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my desire: doubtlesse David desired 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 he 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 happinesse of the next life, are filled with longing desires after God, and those enjoyments.

Lord, I have waited for thy salvation, sayeth 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
en joy him in his Ordinances. (Psal. 27. 4.) One thing have I desired of the Lord, and that I will 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, (Psal. 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 longing a desire to see the Lord through these mediums, or in these glasse, 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 here, 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 descibed 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 seene, 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 gulfe of worldly misery, and outward afflic- tion, the hand of God was heavy upon him; what was his resolve, whither doth he 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 administers and gives 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 rais'd up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you. Expectations from Christ are as the cordials which keepe 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 (Psalm 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 forrows, and sufferings, that he should not be left in the grave, that he should not see corruption, so it is the support of Saints, that though they see, yet they shall not for ever lie under the power of corruption. (Psalm 17. 15. Psalm 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 shall 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. (Hebrews 11. 35.) They did not accept of deliverance, that they might receive a better resurrection. Why this called a better resurrection was shew'd 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 discours which Christ was pleased to maintaine with Martha concerning the death of her brother Lazarus, whom Jesus loved. For whereas Christ tels her (Job 11. 14.) Thy brother shall rise againe. Martha sayth, I know he shall rise in the resurrection at the last day; What the Grecian calleth The Resurrection, the Syriack Paraphrase calls The consolati-
on reading it thus; I know that he shali rise againe in the consolati
on. What strong consolation did the believers of those ages
draw from their assurance of a Resurrection, seeing Resurrec
tion & 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 onely the
consolation of Saints, but the consolation of the whole crea
tion: the Apostle speaks of it under that notion (Rom. 8. 19.
22.) For the earnest expectation of the creature waiteth for the mani
fes: tation of the sons of God. And againe, The whole creation (not
onely living but senseless creatures, these must be taken into
make up the whole creation) groaneth, and travelleth in paine un
till 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 1 Ep. 3. 2.) and is 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 subject to hope to participle (each creature
according to its capacitie) in the glory of it. Now if all crea
tures 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 sicke bed rayfed his soule into consolation, by
thoughts of the resurrection. His friends pressed him with
hopes and promises of a temporall resurrection, if he did re
pent; but he disclaimd 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 even then, if not
joyfull, yet patient under all his tribulations. I shall see God
for my selfe, and not another, though my reins be consumed within
me.

Job
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 we him, &c.


But ye should say, why persecute we 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 we him; He subjoynes a reason, or the ground of that direction. Seeing the root of the matter is found in me?

The commination or threat is layd downe (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 ready to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable censures of him.

Here also he subjoynes 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 seemes to awaken, and who knowes what work it may make among you ere 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.

Vers. 28. But ye should say, why persecute we 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 affront.

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, ye 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 field?_ 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 wile beasts, or ravenous birds, whose hunger or cruelty makes them swift and fierce to overtake, and so to satiate themselves with their prey. The Greek 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 beares 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 ueth 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 holinesse; 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 severe in following the grace of God. The love of good hath made as hot persecutions as ever wrath hath made against it. But to the Text.

Why persecute me then?

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) bloudie Bonners, or Nero's, or Dioclesians, that they did oppose and vex him directly (or eonomine) 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 unsutable 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 tribanall of the Magistrates; As Christ foretells his Disciples; Ye shall be brought before Governours and Kings for my Names 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 theirs 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 mee? Mocking is called persecution, (Gal. 4.)
Chap. 19. An Exposition upon the Book of J O B. Ver. 28.

(Gal. 4. 29.) He that was borne after the flesh persecuted him that was borne after the spirit, but I mocked persecuted 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 joined 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 nearest that intended in our translation.

Thirdly, The vulgar Latine renders; Wherefore doe ye now let us persecute him? This translation makes it a reprofe of their purpose to oppose him, or a description of his friends, ill conspiring to persecute him. As if Job had heard them combining together, and encouraing one another against him: Some are expressed, against whom David prayseth (Ps. 62. 11.) Hide me from the secret counsell of the wicked (v. 2.) by their tongue like a sword, &c. (v. 3.) They encourage one another in an evil matter, they commune of laying snares privily (v. 4.) They search out iniquities, they accomplish a diligent search, but inward thoughts of every one of them, and the heart is deepe (v. 6.) Solomon warns his son not to hearken when such folli-...
saj some, let us lay waites for the blood. Job according to this transla-
tion 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, 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 minde, that your hearts should blame 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 verfe with the former, thus: 'My griefs sorrow are so great, my paine is so painful, that my very soule is consumed within me; so that unless you had put all blame upon, unless your compassions were totally consumed in you, you would have said before this some, Why do we persecute a dryfease? Why do we persecute a carcasse, a dead man, a man whose remains are consumed within him. From the third of those readings, which reproveh their persevering, or resolvednesse to persevere in the way they were in, Observe;

To advise and resolve upon any infallible way, in a high condition of sinne.

It is bad enough to sin for want of advice, but to be sedly is farre worse. To faile or sin is common to men, even to the best of men, but to resolve to sin, or to the will in sinning, is proper to the Devill, and the char of men. I have elsewhere in this Booke had occasion observens of neare affinitie with this, and shall not touch it here.

From our reading, But you should say, why say you so? Job seems to tax his friends with rashnesse, and say, You should say; but you have not, you have not your own hearts, nor my condition at all in view.

Hence oberver,

That as some speak they know not, why, or not why, their actions, or would be

baffe then wife.

Grist was persecuted to the highestand.
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 sayd, 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 sinfull wayes according to the letter of the Apostle (Rom. 7. 15) What we doe we know not. Paul speaks of himselfe 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 sinfull, 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 sinfully, yet I doe not favour or take part with any finne that I have done. When a godly man sins, he alwayes doth the evil which he allows not: but when ignorant men sin, they doe the evil which they know not, and wicked men doe the evil which they have no minde to know, they cannot endure to consider (as to sinfullnes) 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 face when thou goest into the house of God, and be more ready to heare then to offer the sacrifice of fools, for they consider not that they doe evil. (Ecclef. 5. 1.) Some by the supplement of an adversative particle, render the Text thus; They know not but to doe evil. They do evil while they doe good, even while they worship God, and they cannot doe otherwise. Our reading is clearer, when they doe evil they consider it not, they are not to be acquainted with the evil which they have done, or they act at a venture, whether good or whether evil, fall back or fall edge, it never troubles them. Ignorant persons are such fools that they know not when they doe evil, wicked men are such fools that they never consider or regard it when they have done evil. Secondly, Observe,

Firstly we doe anything we should take account of our selves why.

There are two things we should take account of our selves above:
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 desighe?
What is my warrant? for according to the desighe, the heart
and hand too are ordered in every undertaking. Singleness of
eye, makes all our ways single. Yet we must looke as well to
our warrant, as to our desighe; to our rule as well as to our
end. The Apostle bids us walke circumspectly (Ephes. 5. 15.)
No man can walke circumpectly, unlefe he take notice of his
ground, and see where he treads. To walke circumspectly,
as walke looking round about us. And unlefe we doe so, he
shall sooie lose our way, and misse our end. We have a pro-
verbial speech: Look before you leap, that is, consider before
your act; a foole is soone shot; he shoots before he sees his mark,
and before he takes his ayme; he neither observes the art of
shooting, nor the mark at which he shoots. And because his
bolt is soone shot, therefore his mark is never hit. To ques-
tion our selves about what we doe, is a great means to preserve
our selves from doing amisse; And they most usually doe well,
who feare they may doe ill. The Prophet gives this as the rea-
son why many went on so grossely and fearlessly in their
direCTIONS, (Isa. 44. 19, 20.) None considereth in his heart
that he shrowe knowledge nor understanding to say, I have burns
the fire, &c. therefore it is, that he feedeth of false doctrine,
and hath turned him a side, that he cannot deliver his soul, nor
not a lie in my right hand? He is not able to put this thing to
himself, or to question his heart whether he be right or not;
he had never fed upon affes had he but considered whether
the burnt part of his idol in the fire. That Man may doe so
sooner then that which is right and lawful, who considereth
whether that be right or wrong, lawfull or unlawful he doth;
he cannot deliver his soule from the power of worshipping wood & stone, the works of
craft. While he cannot question, I there is a lie in my heart
not out of the way? am I not deceived? If this have asked him selve the question, it is probable
he deceivd him to see or discovered the lie in his right heart to say this, and so his heart was deceivd.
A smich
not alwayes deceiveth (as he be not) is onely this, because he is not alwayes tempted by deceivers. And hence it is that they, who love errors in opinion, or sinfull ways 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 dutie, is to take up a resolution to doe it, yea to persever in doing it; and where there is no resolving about what we doe, there is nothing but unsettlednesse in doing it; as the Prophet toucheth (Jer. 5. 24.) This people hath a revolving 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 raine, the former and latter raine 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 doe not resolve to doe this or that which is good, so they fall into evill, because they doe not question, Why do I doe this? or is this which I doe good or evill? They doe not so much as say, Is there not a lie in my right hand? They ask no question for conscience sake; (as in some cases the Apostle adviseth we should not:) and therefore they are 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 persecutest thou him? That is, why have we persecuted him? He may be a case of an acted or antecedent, as well as of a subsequent or intended question.

And 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 evill we have done.

What have I done? is the question of repentance. The Prophet Jeremia (Cap. 8. 6.) brings in the Lord, taxing that people for their iniquity, and lays all upon this. I am enchanted, saith he, but I say not who. I was no more reaped upshickethful, than ye have I done? Every spoile turned in like manner, the spoile spoilest thou hast it. They smote notwithstanding, because they have quarrellt and themselves abohge their sin. Weanenynes returne,
tune, till we stop: nor recover out of an evil way, till we check in it. This question is as it were the stop, the checke, or arrest of the soule, *what have I done?* We cannot say to the Lord as Paul (Acts 9:6) *Lord, what wilt thou have me to do?* 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 reprofe a brother duly, much more to oppose him duly. 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 imploy 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 holiness, 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 only, 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 resilt those that doe good. As to lose truth and goodnes is better then to know them, so to hate truth or goodnes is farre worse, then to be ignorant of or neglect them.

Firstly, Job's friends thought they were upon their dutie; 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 service.

There are two sorts of persecutors. First, such as oppose Christines, or persecute others for their Conscience sake.

Secondly, such as persecute others, for their owne Conscience fainting, doe (in their owne opinion) conscientiously: they thinke that a dutie which upon tryall will be found their sinne.

Some not persecute, as the bloudie Heathens did, to satisfie their crueltie, or as some bloudie Christians (in name.)
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 re-probate their Brethren; yea, they glorie in it, and put it among their most meritorious acts, as having designd the glorie of God, and being carried on with zeale (such as it is) for his glory. These are described by the Prophet (Jer. 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 who soever killeth you will think that he doth God service. This was once Pauls 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, unless I would break my owne peace. He speakes as if his owne Conscience would have troubled him, unless he had troubled others for that which was, indeed, their conscience. Jobs 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 swords. 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 less then persecuters, to bespeake their owne soules, 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 easy to finde what this roote of the matter
matter was in Job. In general, by roote we are to understand the bottome, basis, or foundation, that which gave him estab-
ishment, 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, (Eccles. 12. 13.) Hear'e
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 case stated. The Civill Lawyers call, the
cause, the thing. And the Oratour ufeth 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-
slution is taked 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 disadavantage of his
owne cause. It is indeed the usuall policy of persecuters to
seek matter against another, when none appears. And to pro-
ve that he doeth to speake, till he speake awry, or give them an
occasion to entreate him in his speech. Usually in the multitude
of words there is no want of error, and he that speakes a mul-
titude of words (as'tis possible) without error, may soone
have some of them erroneously interpreted. Persecuters are
greatly to hunt for and finde out faults, they will raken in ev-
ey channel, and never give over interrogating and siftting, till
soone what drop, or fall, that at least may beare some colour of
ofence. They make a man an offender for a word, (saith the Pro-
phets, 27p. 19. 21.) A good man may quickly offend in a word,
his friends and the work of an evil man, to make a man
an offender for a word; especially for a right, though a sharpe

G g g 2
word; of such the Prophet speaks, 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 sayth, All my familiar 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 keep him from halting. But it is a wickedness to watch for a man's halting, in hope that he will halt, and that we may have an occasion or ground to reprove him; such reproaches 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 forbear 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 bosom, and heart at last; we shall find that hidden underground evil, which is the root of the matter; even of all his disbelieving speeches and passions against us, and of all the judgments 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 such and lap to the special troubles that either afflict the body, or render the lives of wicked men miserable. For though God might make every sinful saying, 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 wicked;
wicked men, till their sins become very full of sinnfull evil. This Job's friends are likewise here conceived tocall 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 meditation, yet I shall not insist upon it, because the words plainly appeare as spoken by Job, and not by his friends.

Te should say, why persecute we him? seeing the roote of the matter 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 himself. The roote of the matter is in mee, 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 roote and rife of all upon themselves. But.

Thirdly, Rather say, These words have the forme and force of a reason, upon which Job would perswade his friends to forbear persecuting him, or why they should reflect upon and consider themselves as having persecuted him; The roote of the matter is found in mee.

The roote of the word or matter, according to this interpretation of the grace, grace and faith in his heart, As believers are said to be rooted in grace, in love, &c. (Eph. 3. 17.) so grace of any kind 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 speech in this speech may be thus represented. As if he had said; ye friends, ye wonder what I have spoken and done thus. I tell you the roote of the word and worke is in me. Faith makes me speak and do it. Faith is the roote of our holy liberties and bulwarks of speaking and working (towards God and man) (P. 37. 16. 18.) likewise (with his friends) I have I spoken. We also believe (saith the Apostle, 2 Cor. 3. Juni.)
2 Cor. 4:13.) and therefore spake. When once with the heart man believe that 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 root 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 make you to see how you are better than to persecute me; for though you may find me a sinner, yet you may find 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 integrity. I have not spoken these things in a vainish or ostentation of myself, but as an evidence of the grace of God in me, from whence as from a root, I bring forth not leaves and blossoms only, but I have my fruit in holiness, 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 own heart gave him that testimony also; As he professèd 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, and you should not easily 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 root 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 fill up
up the expositions already 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 cheque to his
friends opposing, and persecuting of him. Wee may observe;
First, from the expression; and then from the connexion. From
the expression, that

Grace and truth are the root of a godly man.

They are as a root 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) he stands (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, or the measure of the stature of the fulness of Christ, thence-
forward have no more children, tossed to and fro, and carried about with
two minds of doctrine, by the slights (or cogging) of men and cur-
ning of tongues, 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 or sap, and is the heart cause of our fruitfulness in life;
Grace in the heart, buddeth and blossometh at the hand, and
thereinto good actions, and savory speeches. The whole man
is filled with good fruit, where grace is a root in the heart.
The root of this root, Jesus Christ, is the roote of our
graces; Jesus Christ is the root of our graces, so the grace of
Christ.
Christ in us is the root of all our holy actions. Christ is (Origo originans) the original and the originating roote of our Grace. Grace is (Origo originata) the originative roote, or that roote which Jesus Christ planteth in us, that by the continual supply and movings of the Spirit, we may bring forth fruit in him and to him. As Original 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 Supernatural roote of the matter in us, as to our germination in holines, 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, roots-truthes, should not be persecuted.

The Apostle (Heb. 12. 14.) exhorteth you to follow (or as the propriety of the word is to persecute) holines, 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 imbraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holiness, Christ owes, 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 doe 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 oppole those that doe not onely hold fundamental, but most superstructive truths too, which belong to faith and a good life. Many such have fallen under persecution, upon their dissenting about some outward fomes of order or worship.

Further, Job seemes here to be his own witnesse, he doth not stay to receive testimony from his brethren, that the root of the matter was in him, but himselfe 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 out light into darknesse, our candle under a bed or under a bushel. He that hath grace doth not alwayes 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 clearly discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimoyny to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisie, but he faith the root of the matter is in me. Let another praise thee, and not shine on his mouth (faith Solomon) That's 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.
Thus far 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 meken, their spirits towards him; i.e., should say, why persecute me, 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 threatneth them.

**Ver. 29.** Be ye [afraid] of the sword.

The word notes strong fear, such a fear as makes us flee, or run for it: So some translate the word here, whereas we say, Be afraid of; they say, flee from the face of the sword: fear puts many to their feet.

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 vain. 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.

aguine,
Againe, By sword in Scripture, all manner of evills, punishments and revenges are understood, because the sword brings so many evills, and is so great a punishment, therefore any kind of evill, 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 set 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 whet my glittering sword, and my hand take hold of vengeance, that is, if I prepare my judgements of what sort soever, then will I render vengeance, &c. The whetting of the sword notes the fitting, 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. (Psal. 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 appearing. 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

H h h 2
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 raye 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 stinke and are corrupt, because of my foolishnesse. The Hebrew is; Because of the face of my foolishnesse, or, before the face of my foolishnesse, 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 stinke, and are corrupt, that is, my soul is troubled, and my conscience is in a sad condition. The Prophet useth this straine, in that famous promise of deliverance from the Babylonish yoke (Isa. 10. 27.) It shall come to passe in that day, that his burthen 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 supplies 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 vileness; that is, at the face of him who is anointed with oil. Literally 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 point, as we read 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, be afraid of the face of the sword, because the sword of all things, hath the most dreadful face. Some men have terror stamped 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 Goliath 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
fore afraid. Goliath was a monster among men, A whole Army
gave ground at his approach; The face of the man was dread-
full, much more was the face of his sword. 'Tis said (I Sa. 21.
15.) That as soone 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 3. This one threatening comprehends
all threatenings. Where the sword comes, feare will not stay be-
hinde, (Jer. 6. 25.) Go not forth into the field, nor walke by the
way, for the sword of the enemy, and feare is on every side. When
the sword is abroad, all keepe at home. So Ezek. 21. 12. Cry and
bowle Son of man, for it shall be upon my people, it shall be upon
the Princes of Israel: torments 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 spele and reade any judgement in the sword; As it
shews that peace is a great good, an exceeding great good, be-
cause 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 itself, and it is a greater, considered in the con-
sequences and effects of it. It hath it selfe a very dreadful face,
but it leaves a more dreadful face of things behind it. That
Land which before it is as the garden of God, behinde it is as a
defolate Wildernesse.

Secondly, In that Job thus threatens his friends, and warnes
them, Be ye afraid of the sword; take heed, leaft some suddaine
judgemens fall upon you, obserue,

We may use arguments from feare of judgments, both to diswade
from sin, and so persuade to duty.

Job was a preacher to his friends, and here he is upon a ve-
hement.
hement dehortation to take them off from that persecuting spirit spoken of in the former verse; here we have his argument, or motive; The seare of the sword: you run upon the swords poynst, while you run this course. The Apostle Jude (v. 23. of his Epistle) gives direction, Of some have compassion, making a difference, others save much seare, 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 seare, share 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 seare, pulling them out of the fire. 'Tis a desireable seare which is a means 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 seare as that takes hold of us and driveth us to Christ: By faith we see and apply our helpe in Christ, and by seare we are brought to see our need of his helpe.

Christ (Luk. 12. 4, 5.) useth the argument of the seare of hell to cure his friends of the seare of man, and to dissuade them from deserting 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 there is no more that they can doe. But I will forme you whom ye shall seare, seare 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 poynst of seare; fear him, yea I say to you seare him. We may parallell it with that expreession of Paul to the Phillippians; Rejoyce in the Lord, and again I say rejoice. I eat not my word, but I averre it, and stand to it; as I bid you rejoice, so I again bid you rejoice. So faith Christ to his friends, seare. Some might object, Is this surable counsell to a friend, to bid him be afraid, should they be kept in heaven way for seare of Hell? Enemies have cause of seare, but should friends? Yea, faith Christ, I say again to you my friends, seare him; 'Tis good to bid a friend seare, when that seare tendeth to his good. Paul (Rom. 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeviing 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 poynst them to death, who were passe 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 judgement with him. A good heart will improve the judgements 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 speaks 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 bane 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 ourselves 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 ourselves, 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 judgements 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 access of the Gentiles to the Gospel (Isa. 65:1.) Then thou shalt see and flow together, and thy heart shall fear, and be enlarged. Fear and enlargement go together. Fear under a natural consideration shruts and straitens the heart. A man surprized
prized with fear is less than 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 spiritualized, maketh a man more then he was, and better then he was, he is enlarged to God, and only straitened towards evil.

Secondly, This fear of threatenings and judgements will not cause us to run from God, whose word of threatening or the workes of judgement are, but it brings and keeps us nearer to God. As holy fear is a bridle to restraine 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 doe? 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 evil 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 heare of judgement, or of the sword 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 flowes from pure reverential thoughts of God in his greatness 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 it appertaine (or is likest thee) for as much as among all the wise men of the Nations, and in all their Kingdoms, 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 wisest are not like thee in wisedome, 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 flaviish 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 sinned.

It is
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 himselfe to those means which God had directed him so for the saving of himselfe 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 contemners. Upon this denunciation or threatening of judgement, which should overtake the sighters, 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 hear, and fear, and do no more presumptuously. (Deut. 17:13.) They shall hear what hath been already executed upon offenders, and fear to offend, Moses there sheweth 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. I i i when
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 evills their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present pains, and mindeth them of those evills 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 harden generation, who causeth 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 soules,) but know for certaine, if you passe me to death, you will shortly bring innocent blood upon yourselves, and upon this City, and the inham bysants 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 bringseth 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 bringseth the punishment of the sword. We supply the word bringseth; and render that word which properly signifieth 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 avenger of iniquity:
When the avenger 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
tually 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;
To not omit this iniquity, for the wrath of God will be the destruc-
tion of iniquity, and of you too, if you persist in this iniquity. The
reason why it is rendered desolation, or destruction, is, from a diffe-
rent 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 stayeth
behinde. How many Cities and Nations have been made deso-
late by the sword?

Thirdly, Wrath to the iniquities of the sword; that is, Wrath
hangeth over the iniquities of the sword. But what doth this tran-
slacion meane 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 hangeth over the iniquity of the
sword, that is, Over great iniquities: or as another; For bloody
iniquities stirre up the base of anger: the iniquity of the sword is
bloody iniquity, because great and bloody iniquities call for re-
venge by blood, and where revenge actts, part, anger is boy-
led up. Againe, the iniquities of the sword, may be taken more
strictly for those iniquities, of which he spake in the former verse,
the iniquities of persecution, and undegradation of our inno-
cent brethren; these are sword iniquities, and these provoke the
wrath of God to take vengeance upon persecutors by the sword;
Hence another translacies: For the sins of the sword are wrath.
And so'tis a direct predication, like that (Isa. 65. 5.) where
the Prophet brings in the Lord speaking of those hypocrites,
that say, Stand by thy selfe, come not near me. These are a
smoke in my nose, a fire that burneth all the day. That is, these are
such

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 speaketh, Blessed are they that put their trust in him, he meaneth, 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. (Numb. 16. 46.) Moses bids Aaron lift 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 the 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 affirm of wrath, though it be
not sinnfull. When wrath is finished (or is come to its height and
heate) it bringeth forth death. Dying Jacob giving this as the ef-
fect of his two sons anger and wrath (Gen. 49. 6, 7.) In their
anger they slew a man, and in their selfe wil 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 fits up God to punish man: the wrath of man a-
gainst man is a sin which God will punish with further wrath.
God often powreth our wrath, and he suffereth 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
devoure one another. What was this biting, and devouring? Did
they like dogs gnaw one another? or like Canibals eat one an-
other's flesh also; See (ver. 14.) what he meanes, 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 ex-
ercise 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 so the Law
of Gospel-love, you provoke God to kindle such a fire among
you, and in you, as may prove an utter consumpation. 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 con-
tention, and their breaches are like the Sea, which cannot be hee-
led. Paul spake this to a Church, a very faultie 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 spirits, or to the devouring, and eat-
ing one of another's credit, may provoke such judgements; as
shall
Chap. 19.

An Exposition upon the Book of Job. 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 see 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 shall see it by your sad experience. Thus David prayeth against his enemies (Ps. 9:20.) Pray them to 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. 3:3) walk as men; that is, proudly or contentiously. 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, i.e., that you may be convinced by the Logisk of the sword, by paines 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 judgement.

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-hazzard; 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 observation 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
Hence observe; First,

**Man is not easily persuaded that God will judge him, that judg-
ments are coming, or that Christ will come to judgement.**

*Though Job's friends were (in the main) holy, and good
men, yet he speaks of them as very insensible of their liable-
cesse 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 un-
der 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 helps
and means, which they had prepared for their shelter in that
rainy day fore-threatened; As if they had said, We know ve-
ry well that you call all these (our outward strengths, and se-
cret 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 doe 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 pre-
sent judgements, 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,

*This who do 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 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. 2:12.) The sons of Eli were children of Belial, they did not know the Lord. Did not they know him, and yet Priscus did not know him, and yet bred up under Eli the high Priest a godly man? 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 Manasses being carried away to Babylon in chains, began to come to himselfe (the Lord having thus humbled him by his affliction) the Text saith, Then Manasses knew that the Lord be was God. (2 Chron. 33:13.) Manasses being son to Hezekiah, a godly King, no doubt was tutorised, and instructed to know that God was the Lord; yet Manasses never knew God to purpose, till he was taught by the rod. Whatsoever truth doth not hold 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 judgment.

This point was handled before (v. 25.) consider about it.

Fourthly, From the connection, when he saith, with the punishment of the sword, that ye may know. Connexion, we may learn, That,

The present judgments of God are arguments, &c.

When we see the face of the sword, some of us that teacheth us to believe a judgment as yet. The days of judgment in this world are intense, the day of judgement at the end of the world is more intense of judgement. And, as when God doth not hear his fitness in this life, it hardeneth many in this.
there will never be a day of judgement (Athens are extremly
strengthened in that mif-believe, 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 unbel-
liefe, that there shall be no judgement at all, because they doe
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 judg-
ment should passe upon him, then what had yet passed. 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, then every one shall receive
according to what he hath done in this body, whether it be good or evil.
Some men are blind and cannot judge aright, others are brib'd
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 equal judgement.

Sixthly, In reference to the persons upon whom he preffeth this, That ye may know. You my friends have judged me harsh-
ly, and severely: he particularly applies his speech to them,
which gives us this gote further,

They who judge others harshly, have cause to feare judgment.

Christ speaks as if judgement should passe upon none but such;
(Matt. 7. 1.) Judge not that ye be not judged, for with what
judgement ye use, so shall be meted to you againe: Judge not; doth
not prohibit the judgement of man on man; nor the judg-
ment of the Magistrate, no, nor all private judgement. But

K k k 2 wrong,
wrong, harsh, 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 judgment 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 sinners; swear not, lie not, steal not, that ye be not judged. But though it be true of all, yet it is more specially applicable to wrong 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 appease to God, or refer every cause to the last judgement. But when he saith, Judge nothing before the time, his meaning is, Judge nothing unreasonably, 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 to be we must not judge by guess or by conjecture concerning things which are hidden and appear not. The Lord will bring to light the hidden things of darkness, and will 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 of another, (brethren) He that speaketh evil of his brother, or 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. There is one Law-giver, who is able to save, and to destroy: shou that judgest another? Our Law-giver is our Father, 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 judgment, which is in a holy fear, lest we judge our brethren. The remembrance of that judgement should be

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In fear of falling into any sin, but especially of falling into this sin of irreligious 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 once 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 interposeth (vers. 10.) Why judgement isthinebrother? Why dost thou set at 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 keennes and cool our heates. 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 others 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 Calvian Paraphrase glossing upon the history of the murder of Abel by Cain (Gen. 4) affirms this as the occasion of it: Cain and Abel went out into the field, where discomfiting 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 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 his spirit, he is apt to judge his brethren harshly, and act cruelly against them. No man knows where either his head or his tongue will stop in sinning, when once he hath thrown away this barre or laid aside the holy bridle 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 again upon the old quarrell, that surely he was a wicked man, a man of an evill life, because his life was so full of evills.
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 PHAR, 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 afresh with ungodliness, 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 willing in this to teach and informe us, that wicked men enjoy being very uncertain estate, how high and glorious forever they appear in this world. And that after a short time of pleasure, they are call downe and perish for ever.

The scope or main in holding out this doctrine, is to convince
vnce Job, that he was justly cenured 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 wrapt 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.

Vers. 1. Then answered Zophar the Naamathite, and said,

Vers. 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 show that it was sufficiently a duty in Job to hear; When Paul saith, cestie is laid upon me to preach the Gospel, he implied a necessity 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 as one point of God's dealing with man, and seeing how contrary 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, too, punishment of the sword, Therefore do I my thoughts answer; as if Zophar had laid; Thou speakest terribly upon us, with the sword, and have brandish'd it unmercifully.
Chap. 20. An Exposition upon the Book of Job. Ver. 2.

...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 terrifi'st me 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 terrified by thy threats, that for this very reason do my thoughts cause me to answer, and for this doe I make haste. Perceiving how wrongfull you apply the judgements of God, it is time for me to refusse and reduce you, considering also that the terror you provok 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 aimed 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 plaine 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 terrified, but checked and cenfund 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 actixe 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 impules which were upon him. His thoughts did not onely containe the matter which he had to answer, but they provoked, and (as we render) caused him to answer, or (according to the letter) to responde, my thoughts caused me to returne, my thoughts preffed me. As if he had said, It was my purpose to have given thee over, & to have medled no more.
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 own 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 say as the wicked are described (Psalm 12, 4.) Our lips are our own; 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 spoke 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 speak, and he could not be silent. David was under such a constraint (Psalm 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 press us to words.**

They force their way out; it is a hard thing to keep our thoughts; our thoughts are as conceptions, and our conceptions are as the birth. Where the first is, the second must follow. Where there is a conception, there always succeeds a timely production, or abortion. Thoughts once conceived and formed, strive and struggle to come to the birth, and be produced. The Apostle Paul useth such an expression (Acts 18, 4.) When the Text saith, that when Silas and Timothy were come from Macedonia, Paul was pressed in spirit; Paul spake but what was commanded in the Synagogue every Sabbath (v. 4,) but he could not help it; for when he was from Macedonia, Paul was pressed in spirit; or rather Christ's mind was pressed in spirit, that he could not hold himself satisfied to the Jews, that Jesus was Christ; he spake as a fresh breathing from heaven upon him, or as a Spring-tide came in upon him, his spirit spake for him. The same word is used (2 Corinthians 5, 14.)
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 internal virtue, to doe, to suffer, to speak, to act whatsoever was his duty in the service of Jesus Christ.

Againe, Whereas he saith, 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 heare the forme of our thoughts; He that speaks what he thinks not, speaks hypocritically; And he that thinke not of what he speaks, speaks inconsiderately. Unless the heart worke 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 (Matthew 10. 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 forethought what to say, (no more then he forbids all care and forethought 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 management of their talents, the Spirit would assist and supply them, yes and if need were, give them immediate supplies, and be with their mouths, (as he promised Moses, Exodus 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 hasted I in me, I finde a motion in me,

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and
and that motion forbids all delays: some expound this haste, by a kind of delight, for this I delight in answering, it is pleasant to me: we usually make haste to do those things which we delight to do. That's a good fence; as it was prophesied of Christ (Psal. 40. 7, 8.) "Let me come, I delight to do thy will, there was haste and delight both together in Christ; it was written in the volume of God's book that he should do the will of God, and Christ came with haste and delight to do it; Zophar speaks near the same. It is my delight to answer; we render, for this I make haste, or for this my haste is in me: there is a twofold haste; first, a foolish; secondly, a wise haste; a haste of indiscretion, and a haste of diligence; a haste that precedes deliberation, and a haste that follows deliberation; Zophar would be understood of the best haste, when he saith, I make haste, his meaning is, he made the haste of a diligent man, who having wisely deliberated what to answer, makes haste to answer; he would be understood to make the haste of an industrious man, not of a passionate man. Hence note;

That in a good work it is good to make haste:

The Apostles rule (Rom. 12. 11.) is, Not slothful in [in] body, some haste makes waste, and many make waste, because they are in haste; some make more haste than good speed, others have good speed, while they make haste. David. (Psal. 31. 22.) signifies too much haste, he spake before he had well thought of it; I am cut off from before thine eyes. And againe. (Psal. 119. 11.) I said in my haste, all men are liars, take heed of first things as these: he tells us also of a commendable haste which was that (Psal. 119. 62.) I made haste and delayed not to do any business, this was the haste of diligence, the other was the haste of belief; he that believeth will not make haste, eitheer that what he hath not considered, or finds no warrant, he will consider. To run on in a wrong way is from belief, or from our ignorance, but he that believeth will run in a right way, nothing provoketh holy haste as faith doth. Faith moveth us to do, and not to delay; the motto or name of it is, Make haste slowly; another gives it as a rule, viz. whereof he obtained all his successes.
flaing of our hast and delay, gives a good issue to all our actions; sometimes hast is best; sometimes stay is best; sometimes we cannot be too hastily, 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, either 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 soon which is alwayes to be done. Yet about many things we may lay (as one was wont.) Let us not make much hast, 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 hast.
Hence Note;

It is our duty to hasten the recalling and retract of those that are engaged in any error, or departed in 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 hast, not in the ground or rise of it. He that seeth his neighbours house on fire, should make hast to quench it; He that seeth him fallen into a pit, should make hast to pull him out; in a desperate disease, we make hast to the Phyctian; such were Zophars apprehensions concerning Job: He supposed his soule diseased and ready to gangrene with erroneous opinions, or sinfull practices: And for this he made hast. As Paul speaks (Gal. 2. 5.) about fals e Brethren in the things of the Gospel, to whom we gave not place no not for an houre. Paul made hast 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 hast to be reconciled to an offended brother) so the Sun should not goe downe upon our zeale, we must make hast to recover a lapsed brother. He that maketh the former delay giveth place to the Devil (as the Apostle speakes) to take an advantage against and prevail upon himselfe, and he that maketh the latter delay giveth place to the Devil to take an advantage against and prevail 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 go; I will neither trouble myself nor 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 guilty, 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 Job chargeth his friends with highest cruelty, ye have (upon the later) eaten my flesh, and will ye destroy my spirit too? Wherein Zophar, I have heard the check of my reproach. Wherein we persecute you, who are come to comfort you? have we in your flesh who mourn over your souls? why doe you blame and dishonour us with this reproach?

Yet I conceive that which Zophar calleth the check of his reproach was Job's stiffness and persistsence in his opinion, enting from his friends, and refusing to be brought over their judgements.

Hence note,;

Man is apt to account it a reproach to be different in what he affirms as truth. Every different carrieth a reproose, yea a reproose must have a patient care that can heare himselfe reproace, patience was so much moved with it, that he adds,

The spirit of my understanding causeth me to answer.

These words are neede in fence with the close of the verse: there he said, My thoughts cause me to answer; but the spirit of my understanding causeth me to answer; (for the spirit of God, who is the spirit giving understanding) he said, God hath caused me to answer. But why doth he?
the spirit of the understanding is the highest, chiefest, and most sublime faculty of the understanding; As if he had said, Not only doth my understanding in general, but the most refined part of it, that which is most free from the dregs of passion, the very spirit of my understanding, move to answer. The Apostle useth such an expression (Eph. 4:23) Be renewed in the spirit of your mind, not only be renewed in the outward man, in practice and conversation, but be renewed in your mind, yea in the spirit of it. Holiness is not only the renewing of the outward man, but of the mind, and not only of the mind, but of the spirit of the mind, 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 mind, 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 than a counsel, and a reproach rather than a reproofe. A check and a reproach 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 haft spoken my reproach, and therefore thou haft 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 cannot be, &c. He (possibly) would intimate, that he had understanding or knowledge enough to answer for himselfe, to recert Job’s reproach, and make good his own assertion.

From this last clause of the verse observe.

we should not answer passionat speeches with passion.

The more we see others disturbed and heated with passion, the more calm and composed we should be; we should dispose ourselves to the highest degree of patience when we see others...
impatient: what others speake or write in anger, we should answer in love; and so fall to worke with our reasone, yea with (that, which hath more of the spirit of our understanding in it) our Graces. When we perceive those we have to deale with over-wrought by their owne distemperes and corruptions, when we see plainly that the spirit of pride and contentions causeth them to speake to us, then we should strive to speake 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 onely so, but in this he is like to Angells, yea to God him selfe; but ulesse he exerciseth his understanding he acts as a beast: so the Psalmit concludes (Ps. 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 meere by fense, 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 worke 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 a worke of the understanding (Ps. 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) so, as we cannot set their understandings on worke, then much lesse are we to perfoeme any duty without the worke of our own understanding. (1 Cor. 14 14, 15) If I pray in an unknown tongue, (that is, in a tongue which others who joyne with mee shall not, though I doe) my spiris prayeth, but my understanding prays not: I pray in prayerfull, that is, to them with whom I pray; my understand in prayer is no benefit to them, unless they also understand what I pray. What is it then? I will pray with the spirit; I will pray with understanding also; I will sing with the spirit; I will sing with the understanding also. That is, I will sing and pray in an unknowne tongue by that extraordinary gift of God, as the Spirit dictates unto me, yet I will sing, and pray with the understanding also, that is, I will to explain as intelligible or pray, that others may understand it. Ee, and others, who eyther speake or pray, what they doe not, and he is worse then a Barbarian to him selfe.
Chap. 20. An Exposition upon the Book of J o b. Ver. 4. 449

When his self understandeth 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 eithet with grosse ignorance, or a resolved opposition of the truth against his own knowledge. As if he had said; Job thou wouldest persuade me that thou 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 inadverency. Where 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.) This faith 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: so 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 diurnitium (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 upon the earth, that is, ever since or from the creation of the world; for then man was first placed upon the earth. We may read the word man not as an appellative, but as the proper name of the first man. Hast thou not known this of old since Adam was placed upon the
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 goodly fabricke, and then disposed by a divine order to dresse the Garden. The original word signifies to settle or place a man in his business, 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 that it hath been thus of old since man was (thou) placed upon the earth.

Hence observe;

First, That we should acquaint our selves 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 there chance appearance be not one and the same, yet it is not contrary. Now, as it is a shame not to know common examples, so not to know common experiences. That which every man may know, every man ought to know, if it be true, 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

God never showed himselfe a friend to sinners, or iniquitie: he declared himselfe against Adam, though he received him into favour againe. He declared himselfe against wicked Cain, he excommunicated him, cast him out; he declared himselfe against the old world. When they were grownie for vile that all their thoughts of their hearts were evil, he made a wash, but drowned them. He declared himselfe to be the Rednettie of Sodom and Gomorrah by fire, not to
same them. "God never shewed good will to wicked men, (he is alwayes constant to himselfe,) as he never shewed 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 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 the businesse of every man in that place of his habitation. When the Lord made man, he tooke and put him into the garden of Eden. There was the bound 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 himselfe 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 thrust our 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.

Zophar proceeds to express or name that common truth, to which all ages have borne or may bring in their witness.

Vers. 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 Zophar, that wicked men may enjoy outward prosperity in this world, is yet opposed upon the same account, because, though they sue prosper, yet it is but for a time only, as 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 payres of parallell terme: First; Triumphing and joy; Secondly, The wicked man and the hypocrite; Thirdly, Short and a moment. These in substance are the same.

The triumphing of the wicked is short.

The word which we translate 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 color 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 greatnesse, then they triumph, and sing. Some read, The praise, others, The song, of the Peacock. All renderings layd together, do but reach the fullness of the Text, in setting out the hypocrites vanity, who assending (as it were) his Chariot of pride and self confidence, rides in triumph and blesteth himself, as the onely happy man. But

The triumphing of the wicked is short.

Or according to the Hebrew, It is of neare. This parenthesis may be taken two ways, First, In reference to its beginning, 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 same in the Hebrew, Gods of near new Gods) which our fathers, we have a certain race of Gods that were never known of late, Gods of a late date or Edition, and it would be that they will be out of date again, such in the triumph of the wicked, it is not long since he began, so triumpheth.
may number the years which his prosperity hath lived, and the oldest man may out-live it. I finde some Interpreters expressing the word by a local distance, rather then 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 Countrie, but from the earth, to which he is a neigbour, 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 Heathens Rome were seen in her glory, it was when her Caesars 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 Saucy, or make them to stumble. Some know not what interpreters to put upon it, or how to bear it. Wherefore lookest thou upon them that dealt snares upon thy path? and withhold thy tongue, when the wicked devoureth a 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 puffe of wind blots out. He may have the pleasure of it, but it is but for a season, his pleasures are short, sweet at all, his pleasures are but a bitt'rsweet, and that sweetness which is in them doth not hold long. The triumphing of the wicked is short, both because 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 take upon it every moment.

Further, The sharpness of their triumph may be considered where 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 ceerne, 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 crackt ceerne, and cannot hold the comforts that are put into it, they quickly leake out and passe away, like water spilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet shottet, is, a particular curse upon him for his pernicious and crooked ways, wherein he walketh. All his enjoyments are in themselves vanishing, and he hath his owne folly makes them more vaine to him, then they are in themselves.

From all it followes,

- **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 shall never end; his light is quickly put out, but when once is to light with him, he shall see the light no more. The affliction which a believer meets with in this life is sufficient 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 afflictions which are 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 saw he more exceeding and eternal weights of glory. This makes the life of a wicked man miserable; while he is in prosperity, because his prosperity is but light, and for a moment, but may carry the latter part to the contrarie sense, that his prosperity worketh for him an eternal weight of glory, that as earthly things are temporary in their nature and continuance, so being illused, & injured without, God in Christ's stead and conscience, they prove eternal in their punishment; and whatsoever punishments and miseries that follow them are, none the less.
they may be said to work an eternall weight of punishment; whereas the afflictions of the Saints are short in their burden-someness, yet eternall in their fruitfullnes, for they work not by a way of price, but of preparation) an eternall 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 himselfe 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 dissimulating nor concealing of a Triumph. Joy may be more secret and retired, so some conceive Zophar speaking properly in reference to the usuall distinct temper of the wicked and the hypocrite. A wicked prophan man triumphs and reaps it, he makes all ring with his jollitie. The hypocrite and false professor takes some smaller delights and more moderate contentments; now (saith Zophar) this joy though it be more reserved and close, is yet but for a moment, is but like a punctum or point, which in Mathematicks is so small a thing that it hath no dimensions, unless imaginably; a point is but then the least line, or only the beginning of a line, it is but putting downe the pen, and its done, there needs no drawing, as in making lines. The worldly felicities of an hypocrite toucheth him only as a Globe doth a Table (in puncto); in a point he hath but a touch of it, and then its gone. A point is so place in a moment is so time, the least and last division of it. A point is indivisible, a place in a moment in time. Thus the joy of the hypocrite is brought downe to the lowest their words or thoughts can make, of it so to conquer against his will, to touch, worldly joy in regard to the fruits of his enjoying in a godly man willingly and cheerfully toucheth it, in regard of that frame of joy, which which he enjoyed is, only in a point. He hath no little to doc with weightily things as mean, be done not by the whole dimen-
mention of his soule upon them. He rejoiceth in the world, as
if he rejoiced 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 poynte or mo-
ment of worldly felicitie; whereas the other reckon upon, and
chearefully 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 Apo-
sile (Phil. 4. 4.) exhorts all such & only such, when he faith.
Re-
joyce 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 re-
joyce in the Lord. Now, though the hypocrites joy is most in
outward things (he rejoiceth in corn, wine, & cyle,) yet the joy
of the hypocrite may goe further, he may have joy in spiritualls;
For the hypocrite doth not rejoice merely as a wicked man
in the things of the world, he sometimes rejoiceth in the plea-
ses of heaven. (Matt. 13. 20.) The stony ground receiveth the seed
with joy: The hypocrite may get a snatch or some part of the
powers of the world so come, as the Apostle Speakes, (Phil. 3.)
for seeing hypocrites are not only enlightened 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, is not a true joy:
A man may have a joy in and about spirituall things, yet have no spirituall joy, as a man may rejoice in many worldly things, and yet be not a worldly joy.
Man may have much knowledge about spirituall things, but no spirituall knowledge of them. Thus an hypocrite hath
joy about spirituall things, but no spirituall joy. The
hypocrite heareth a well ordered quick discourse and
joyes on the joyes and happiness of heaven, of the great
God, this from rationall grounds may affect him, so cause joy: but this joy of the hypocrite about
though it be better then his worldly joy in regard of
ject, yet it is no better in regard of its duration: for
may also conclude, 'tis but for a moment. As the hypocrite himselfe, so his joy is not built upon the rocks
lands; it is not a Matter-joy, a joy that can cause
(mean)
sorrow cometh: A hypocrite cannot be as sorrowing, yet al
wayes rejoicing, he cannot (as Paul sayth Rom. 5. 3.) Rejoyce
in tribulation, because he is not indeed united unto Christ, the
ture 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 na-
ture 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
ficke, and languish. Some Saints have had their joy abiding in
strength, when themselves were weake, and their joy not only
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 etern-
mitie 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 dung. The 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; neyer shall his place anymore be bold him.

Zophar, having given his opinion about the vanishing perpetue of a wicked man, proceeds to amplify and confirm it.

He amplifies it.

First, By an Hyperbolical Supposition, ver. 6. Though his excellency mount up to the Heavens, &c. The Antient is laid downe, ver. 7th; Yet he shall perish for ever, &c.

Secondly, He amplifies it by elegant Similitude, as a dreame; Secondly, Of a night vision, ver. 8th. Both prosecuted, ver. 9th. The eye also which saw him shall no more, &c.

Ver. 6. Though his excellency mount up to the heavens. It is a strong way of arguing when we put the worst case, and yet conclude it good. We show out that is or can be, when we pronounce it worse than is or indeed can be.

It is also a strong way of arguing when we put another mans case, and yet conclude it bad, hold out in the best, that is or may be, which is better than any is, or such is the intended strength of Zaphars place.

Though his excellency mount up to the heavens.

The vulgar renders, If his pride prevail. The word in the original which we translate.

Si ascenderis, ad caelum, superbia ejus, Vulga.
translates pride. Properly it signifies that which is lifted up. There is an easy cognation 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 only 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 inwom with them; as also because we are very apt to be lifted up with gifts; as the Apostle speakest i Cor.3. 1. Knowledge puffeth up, but charitie edifieth. This fence is very fathfull to Zophars discourse of a hypocrite, 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 four 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, Goe to, let us build a City and a Tower whose top may reach to Heaven, their purpose and plan was to build a Tower as high as it could possibly be built.

When Babel was extolled by the highest praises and acclamations of the people, Cicer the Orator speaks it thus; Babel is in Heaven. The Poet speakes the same language, with my exalted mind I will teach the Scarees. As to be cast down to hell, signifies
signifies in Scripture phrase, the lowest dejection or deploration. So, to be lifted up to heaven, the highest exaltation. We find these two set in opposition (Isa. 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 stars of God, I will ascend above the heights of the clouds, I will be like the most high. But thou shalt be brought down to hell, to the sides of the pit: that is, 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 thou 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 privileges, the personal presence of Christ there, his frequent preaching and miracles; the consequence or non-improvement of these ripened her for ruin, bringing her to a destruction which looked like a hell upon earth, and exposing her at last from the face of the earth into that utter destruction in hell. Hell notes the lowest degree of temporal misery, eternal misery. And heaven notes the highest degree of temporal, as well as eternal happiness.

Thirdly (which is more) to mount up to heaven, a kind of rivalitie with God himselfe in happiness, or assuming to somewhat more than a man, a kind of dominion among men. They who can patiently receive such high titles as the Tyrants and Zidonians with the rest of that city, as Mark, upon Herod, crying out, The voice of God and not of man (Mat. 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 said to excellency unto heaven, though in so doing they phaince of exaltation unto heaven, and have set themselves below the earth, yea (as it followeth in verse,) they have become in the esteme of God and men; baser than their owne dung. For as that is due and but commensurate unto man, equal to that receives it, so every excellency, especially this, is the most irregulate and exorbitant excellency, to set him.

Fourthly, to mount up to heaven, carried in
signification of a high or of the highest estate on earth, but also of that, which is more then, the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unre-moveable estate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world passeth 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 felicity; 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 darknesse, 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 kicthes 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 Psalmit would shew the super-eminency of the mercy and faithfullnes of God, he saith (Psal. 36:8.) Thy mercy, O Lord, is in the heavens, and thy faithfulnes reacheth unto the clouds. So to shew the super-eminency of the pride and folly of man, he is described mounting to the heavens, and reaching out his head unto the clouds.

This whole afflication may be unto a tree, full and high-grown, like an Oak or a Cedar of Lebanon. To which the flourishing condition of the Amorite is compared (Amos 2:9.)
(Said 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 (verf. 22.) 
The first of whom, that art grown and become strong, for thy greatness is 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 is 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 it, 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 thing 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 have been reduced to act by many Instances, both of prophets and of hypocrites, advanced as high as the world could set or set upon the highest places and pinnacles of earth, and what is that, but in Zophars fable to be in heaven, and reach the clouds;

Secondly, Observe;

The highest worldly height and greatness cannot stand a wicked man against the hand of God.

The Lord by his Prophet (Isa. 14.15) esteemed a proud Prince, who would ascend above the stars, yet shall be brought down. Climbing high, falling of many, a mans fall, it never protected any how.

Eden is threatened in the same language, the death
Hath (ver. 3. 4.) The pride of shine heart hath deceived thee, thou that dwellest in the clefts of the rockes, whose habitation is high, that faith in his heart, who shall bring me down to the ground? Though thou exaltest thy selfe as the Eagle, and though thou set thy nest above the Starres, thence will I bring thee down faith the Lord. Possibly there was no man on earth, that durst accept Edom's 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 down to the ground? But presently the Lord accepted (or rather disdained,) the challenge, and undertook that was boaster up on higher termes then himselfe proposed, not onely though thou dwellest in the clefts of the rockes, but though thou set thy nest (where no man ever set his nest,) above the Starres, yet thence will I bring thee down. God is the high and lofty 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 he inhabites the Eternity; that is, he is eternally high, his happiness is so 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, yea, 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 man's 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 seats, but exalteth the humble and meek. Many have stood faster 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 walkes 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 sets his foote upon the hills. This Ziphah adjures us in the next verse.

Ver. 7. It shall be perish for ever, like his own dung.

The Springfield renders these words paraphrastrically; For ev'ry thought to be unsubdied, then he shall perish to the end.

The word also;
word carrieth totall perishing as well as the adjunct of time, for ever, speaks it final. 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 happie.

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 sore or roll together, in its originall. Therefore some translate here. He shall perish, as soon as turned about. Mr. Broughton says, that fence, rendering thus; Turning a little, he falls for ever. Else reading hath a fuller, though that also hath a true sense in it. He shall perish like his owne dung. What is more basel in the world? Because Idols or false Gods are the basest and most abominable things in the world, they are therefore expressed through and in the Hebrew; As if we should call them, Dung. Containing dunghill gods, fir only to be thrown away and out of the world. For nothing makes a thing indeed an ambition that it should be accounted that good when it hath not the least good in it. An idol was called God, who is the highest and infinitely the most perfect, when as in truth, it hath no being at all: or the speaketh nothing in the world. And hence also it 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 it. Com pared with God, or as being honoured (to whom unlike) with the like privileges of worship and as, God is: So, all our real inherent things, things compared with Christ and our sins. Gospel Termes, are also called dung. The Apostle would testifie with what horror he looked on those things which were good in themselves, and taken in as a supplement to the past against.
For our acceptance and justification before God, he saith; I count them but dung, that I may win Christ, and be found in him, not having mine own righteousness. Thus any thing which either is in itselfse, or comparatively to somewhat else, most vile, is wrapt 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 besom 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 hypocrisy 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 Sisera 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 dunghill) 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 delightfull 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: loathsome and noysome. When railing Rabshakeh, would express the

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Stercus hominis extreme abhominabile et contemptibile, loathsome and noysome.
utmost extremity of famine, to which Jerusalem should be reduced. He saith (2 Kings 18.27.) Hash my Master sent me to thy Master, and to thee, hash be not sent me to thy men which sit on the wall; that they may eat their own dung, and drink their own urine 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 typify a dreadful judgement) 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 very pre- vious to the Prophet, therefore, though his using dung to make bread with, could not be dispenc'd with, yet (by his fav'our) the Lord condescended to a commutation of terms: (Ezek. 4.15.) Then he said unto me, lo I have cause to make dung for man's dung, and thou shalt prepare thy bread of dung. Now if it were so loathsome to prepare or bake bread of 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 penitent sinners, very contemptible condition; but for a man to be at那一天, dung is to be cast into the lowest imaginable depth. He shall perish for ever at his own dung.

Hence observe;

First, Wicked men shall perish.

They shall only not be troubled but ruined. The Apostle of himself and fellow Saints in infinite places are troubled on every side, but not destoried. But all and correction is the portion of the Godly. The destruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men are truly sad.

They perish forever, yet they shall be sometime recover'd when they are destroyed, in this life; but none of them shall recover in the Church faith, except they are converted.
I shall arise, when I sit in darkness the Lord shall be a light unto me. (Mich. 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 remaine 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 only undesired but abhorred: As the Prophet Isaiah concludes (Chap. 66. 24.) They shall go forth and look upon the carcasses 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 that either ambition or hypocritie 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 sat not in an open scene,
scene, and have no more of spectators, all his cost and projects miscarry and are lost. Who puts on his best clothes, originata himselfe very fine, to stay at home, and sit in a corner? It seems not a proud man, that he seth 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 set 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 always stand upon the stage, and be in pride (what the holy Apostles were made in scorn) a speactacle to the world, 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 we know them, they are in the shadow of the terror of death. But the other sort of sinners (the vain-glorious, the ambitious, the hypocrite I meane) who desire nothing more than what they see. To lie in obscurity, is to them as the shadow of death; we know them not (as to their appearances), if no man know them they are in the shadow of the terror of death: Be the Element in which this sort of men live; take them, and you take them out of the world. A hypocrite (as thou desired) you come and see his zeal for the Lord. A proud man is quite defined and despirited, unless the notice of his port, and come see how large a space he reth in the world, how he is attended, how sued and fed. In reference to such a sight as this, Suppose Zeus 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 mark of honour in heaven, he who was lately to great and spreading, that he ed all, and you could scarce see any man seated nished into an Atome, which no man can see. Numbered (though not in his nature, yet as to 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 prophane enemies reproached holy David with his God, saying daily, (Psal. 42. 10.) Where is now thy God? Thou didst not only promise but assure thyself 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 pleas'd thyself in these high Elogiums of him, and delightfull dreams of deliverance by him; But where is he? As these (I say) spake prophaneely and blasphemously of the great and faithful God, so we may speak truly and soberly of the greatst among faithlesse men, Where are they? or where is he? Where is that rich oppressor? Where is that ambitious Prince? Where is t'other 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 strangeness of his fall, and the totality of his destruction. Men shall be amazed to see him at such an ebbe, at such a dead low water, who lately swell'd over all bankses with such a spring-tide of prosperity. Men shall be amazed to see him groveling 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, Prophecyed concerning Babylon (Isa. 14. 4. 12. 16.) Thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor 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 himself? Behold, how he shakes and trembles; Behold indowre for did and how a condition he now lieth prostrate? He is now of such 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 underground, 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 andutable, then to see vaine glory punished with obscurity; and that they should be No body's in the world, who had an itch not onely to be Some body's (which hath a face of ambition in it) but the only body's in the world? What more suitable 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 upon 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 dresserings in the Market-place, and upon themselves have good table to sit at, and are the cheapest ware, yea the trash and dregs of all the Market.

Now, besides the nature of worldly things and their selves (which are all subject to change, and the more worldly thing is, the more subject to change), and versatile with its own weight, as the very Heather men told us, I say, besides what is intrinsicall to the worldly things, we must chiefly acribe these comings to the speciall providence of God, who being himselfe, and though invisible, yet onely to be knowne in all we have or are, cannot bear it to see the selfe himselfe to be seen. God would draw (and in his eyes and hearts to himselfe, and therefore be wont endure those who affect the drawing of men eyes on selves. The eye of God will not spare those who love highly of themselves, or love to be highly thought. The Lord is pleased to set some of his servants among men, but high in the hearts and hands, yet he is highly displeased when they, or any occasion make it their business to be so; And
that 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 goe 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 fly 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 fly away:

To run is more then to goe, and to fly is more then 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 fly away. As for Ephraim (saith the Lord by the Prophet, Hose. 9. 14.) their glory shall fly away like a bird, from the birth. and from the womb, and from the conception, that is, wheresoever 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 such haste out of the world, that they die as soon as they begin to live, may well be said to fly from the birth, and from the womb, and from the conception. Thus saith Zophar of the wicked man. He shall fly away. And how shall he fly? 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 is but 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 phantasy, and the thing dreamed in its fulfilling, yet many times the dream it selfe 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 itself. Many can retaine the memory of the dream, but the matter dreamt of (which possibly pleased them much while they slept) is hid, or proves no mean thing when they awake. The Prophet describes this excellently and fully (Isa. 29. 7. 8.) And the multitude of all the heathens fight against Ariel, even all of them that fight against her mountains, and that distress her, shall be as a dream of the wind. It shall even be as when a hungry man dreameth, and behold his soul is empty; or as when a thirsty man drinketh, but he awaketh and his soul hath appatite, &c. I may add, a beggar dreameth, but he awaketh, and his purse is empty. The height of liberty, but he awaketh, and findeth he hath. Such is the wicked man in his prosperity. His joy of a dreamer, which quickly vanisseth. Hence prophesied that a dream had wings, like a bird or Platina having learned in the Sancuary, that they in slippery places, and that as in a moment, they are turned with sorrows concludes in answer to (Psal. 73. 20.) As a dream when one awaketh, when awake, when slept all is forgotten. With forth his power to the destruction of wicked, said frequently in Scripture to awake. Now, pleased thus to awake, he quickly awaketh from their pleasant waking dreams, and maketh felicity was but tripped and misguided in their image; that is, he Hall utterly forget the painted Pageant of their outward bliss.
by called an Image, because as an image it is a thing onely 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 ap-
pearance, not for its use. Such a dumbe shew is the glitter and
greatnes of the world, and therefore rightly called, not onely
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 complyes fully with the similitude of a
dream, in which the minde frames within it selfe, many ima-
ges and representations of things, which yet like Characters
fairly drawn upon the sand, are discomposed and scattered
by the next puffe of winde. And because an ordinary dream
hath in it the leaft, the shortest, and most uncertain enjoyment,
therefore when we shew that we never had the least
thought or the leaft to doe about such a thing we say prover-
ially, 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 prosperitie of a wicked man hath no reall 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 speakes) fled away, reall impressions
of evil. True sorrowes suceed 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 nor.
For, as those things which have only an appearance of terror,
are more terrible afarre of then at hand, so those things which
have only an appearance of comfort, afflic more when they
are afarre off then ever they comforted us, when neere at hand,
and in a conceited possession. As they who have been in a reall
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 say-
lings of expectation about those things which we hope to
have, are as grievous, if not more grievous, then the loss of
what we once really enjoyed. Now though a wicked man hath
many good things while he prosperes, yet that which we pro-
perly call the dreame of his prosperitie, he never hath. For so

P  P  P  P
much as he imagineth more in what he hath then is or can be in it (and so he always doth) so much he is grieveth.

Secondly, Note;

The prosperity of a wicked man both as to death or continuance.

As a dream is not real, so it is not lasting. Many things 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 stay upon it, yet remains one clause more of this similitude, which I shall touch to heighten the intendment of it, He shall flee as a dream.

And shall not be found.

When the Lord would shew how fully and clearly his doneh sin, he saith (ver. 50. 20.) In those days, the remembrance of Judah shall be sought for, and there shall be none; and of Judah, and they shall not be found, for I will pardon to all. Now as when a sin is so pardoned that found it is an argument of the fullest pardon; so if his prosperity is so fled and destroyed that we behold it is an argument of the fullest destruction. We must words to both; The wicked man, his wealth shall be as the waters, and he shall be as the dream, that no man shall enquire after him, as was laid in the former verse; where is his, and finds neither him nor his.

Simon Mattr (Acts 2:29.) is verified of him, his honour, is emptied with him; or, if another, his memory is emptied of him. And as it is too little to give but one illustration of this point, it is by a legend, which is yet of near commemoration opened, and therefore I shall here give it:

You shall seek by day and by night, and seek it.

He shall lie as a bird (said Josephus) that is shot as a beast; The [sanctuous] wind in his position, this is violent. In shall be chased out.
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 are more strongly upon us, and are more permanent, visions of the night paffe 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 Zophar 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 that Zophar, these being nothing in these words of any special observation, beyond what was there offered.

The letter of the Hebrew may be thus render'd. The eye which saw him shall see him no more; neither shall his place any more behold him. Which words may be expounded, 1. by an Enallage, &c.

P. P. 2
His place shall not see him: That is, he shall not see his seat where he shall not be seen in his place; secondly, by a Prophecy which doth assert which are proper to living creatures, or the person of a man, are ascribed to things without life. The and sense of all returns to that which hath been already observed, the total ruin and extirpation of the wicked man, whether hypocrite or profane.

Io b. Chap. 20. Vers. 10. His children shall seek to please the poor, and his seed shall restore their goods. His bones are full of the sin of his youth; which down with him in the dust.

In the former words Zophar expressed the certainty, the uncertain happiness of hypocrites, and here he goeth on to enumerate some of those events which befell wicked men, when once their worldly totter, and the tide of their outward prosperity first evil which he reckoned up falls upon the wicked man.

Vers. 10. His children shall seek to please them.

These words, in the face and letter of them, are the ingenuity and piety of the wicked, not a virtue to be censure, civil and charitable especially to be so censure, and charitable, believe, but even to seek to please the poor, applying themselves to their support and helpable to help themselves. This fault of the now we examine the master which we shall have, we take the portion of the children; but that they are here said, To seek to please them.

They shall seek to please.
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.) The
shall thou be pleased with the sacrifices of righteousness: and in
the negative (Mal. 1. 8.) Offer them to your Governor, will be
accept them, will he be pleased? Read Lev. 19. 7. Lev. 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 spoke
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 redress'd;
they tell him, If thou speakest favourably to this people
if thou be kind and please them as becomes a noble and gra-
tious Prince then they will be thy servants for ever; That Prince
who hath got the love of his people, shall not want their ser-
vice. They will act obediently and serviceably unto thee, if
thou doest but speak favourably unto them. If thou doest but
please them with good words, thou may'st have thy pleasure of
them; so here, His children shall seek to please the poor; 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 sprung
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 nec-
litious.

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
least: his children shall seek to please such poor, the meanest of
the poor.

The Vulgar reads these words thus, his children shall be wasted

with Vulg.
with poverty; prodigality wasteth the estate, and poverty wasteth the person. The reason of this reading is because that transliter derives the word which we render to place, from a root which signifies to break, to spoile, to dash one against another; so used (Gen. 25. 22.) The children frugled in the wumbe, 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 wotlth 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 lesser ones, the minorors, persons of the inferior & lower rank shall destroy his children. This replication 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. The hungry shall devour and waste them up. There is a great deal of God in that, 'tis more then to say his children shall be overthrowed by the mighty and strong; as when a poore man dasheth downe the strength of sin, and Satan, this advantage, the name of God. And the Apostle tells us, that the devil will send out his word in so mean a dress, and desile instruments, is, that his own power may be revealed, and magnified. Thus when poore men, future, might and revenging power of God is in a, A poore man, the justice and power of God, so the misery of the oppressed by the poore is the most oppression to a poore man that oppresseth the poore, 'tis like a strong vehemt no good.

There is a second reading which differs from this: whereas we translate, His children shall take this faith, His children being poore shall get a place. 'tis saith, His children being poore shall get a place. This hath a clear sense of the north and punishment of a wicked man, like a woman. let his children go; and that befall them will be a kind of good to say, His children will get a place. The rendering of this verse is this: the power that is committed to a poore man, wrong shall be received, and punishment, as 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 think them worthy of compassion, or below a tear upon them. It is a great misery when none grudge to see us in misery. If sympathy be no ease to the afflicted, 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 poor; or thus; His children shall seek to appease the poor, even those poor whom their father wronged and oppressed. They shall be constrained to flatter and fawn upon those, over whom their father insulted and upon whom he trampled. Which suits well with the next clause; And his hands shall restore their goods. The summe of all is this; His children shall be poorer than the poorest, and more miserable than the most miserable.

Hence observe;

That, Children of evil parents fare ill, and are scourged as a scourge to their parents.

This point hath risen from former passages, I shall only take notice of one dreadful example out of Scripture to verify and illustrate it. We read (2 Kings 2. 23, 24.) that more than forty children were destroyed by two shee-bears for mocking the Prophet Elias. Justine Martyr queries upon it; Why did the Prophet call for revenge upon children, who hardly understand what they doe, much lesse 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 doubtfull 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 show bald head, goe up shou bald head. Which scoffe and reproach they call upon Elias in allusion to the rapture or carrying up of Elias. As if they had said;
said; Go thou up also to heaven, even as Eliah 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 all Copies. And they who imitate the moral 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 that their parents, who are smitten upon the children beakly. When Noah awoke from his wine, and knew what his younger son had done unto him, as also how Chaim saw his nakedness and mocked, (be not out of a vaine passion as some thinkes will when their children displease them, but) by divine inspiration, or being fill'd with a prophetick spirit proceeding on him, he put his sons name into the devils lips. And he said, Cursed be Canaan (Gen. 9. 24, 25), while Chaim was the father of Canaan that sinned, yet it comes to curse, he doth not say, cursed be Chaim, but not that Canaan should be cursed, and his fathers name was to shew that Chaim should be under a curse, as much as, besides what fell upon him personally, falling upon his posteritie, was also his. When the children the father is cursed, as in the blessing, the father is blessed (Gen. 48. 15, 16). Jacob brake his Father's words, showing his love to his aged father, thus receive his blessing, who laying his hand upon Joseph, and said God before whom my father walked, as did walk, the God which fed me all my life, The Angel which redeemed me from all evil. Now as Jacob in blessing the children else, to him selfe; to Noah in cursing the sonnes of Chaim, to him selfe. 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 afflicted others, and made them poor, are forced so to sue, and submit to them, though poor, and so 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 povertie 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; matter for enemies to Christ) whom they call Jews, and are not Jews, and make them a new temple, a temple of my people, and one that I have loved, that I have loved that some will never acknowledge that God loved his people. All enemies are not under such fear and subdue to them, but when the Lord shall send them reproach, I will cause them to be reproved and worship the Lord; and I will make them a name, and they who have despised will say, We will not know the Lord. We will not acknowledge that he is the Lord. The Lord will make them a name.
is, he shall seem and submit to those who are meanest. To be a servant is to be in a mean low condition, and therefore Christ is said to humble himself when he took upon him the form of a servant. To be a servant of Rulers and great ones is to be服从ed, and to be a servant of servants is to be as low as low can be. And therefore Abigail spake of herself 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 waite 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, to stand thus low.

I find Job aggravating his sorrow in a straine near this: To having laid at the close of the 29 Chapter, I chose out their age, and set chiefe, and drie yet as a King in the Army; but (when begins the 30 Chapter) they that are younger than I; that are in derision, whose fathers I would have disdained to have been able dogs of my flock; As to be derided and despised by them that are our inferiours, is an affliction in a high condition; more to be forced to submit to them, and seek And this not onely because it is a disparagement to the pleasing of those who are poor, and more, because it is so hard to please them. Usually the rich people are people of a low spirit. And common are Masters of no estate, are Masters of our haimony. How rude a thing is the ragged muster of a task, hath the who must make it his business. 'Tis no small skill and toyle to please some ones, Wise men have their humours for they neither suffer them to be easily satisfied, nor offend them, nor please with those that please. Shall we please them at any time, what what will please themselves. And who breeding and discippan smart, such must must, who seek most to please them? All men 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 argument 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 without 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 Zachaeus (Luke 19. 8.) Behold half my goods I give to the poor, and if I have wronged any man by former transgression, 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 compels him to restore, that the restoring here meant, he shall restore not what he would, but whether he would or no. He shall not restore from any trouble of his own mind at what he hath done, but because troubled and commanded for what he hath done, or as (the 30. verse of this Chapter) it shall vomit it as an act of God will give it back, which will make him disgorged through all his sweet morning. Thus we may understand it of God's act upon him, and not of any amendment by him.

There are different readings. Some thus: His hands shall re-

Q q 2
store his iniquity; that is, the thing which he hath gotten by iniquity. Others thus, His hands shall restore his violence, which he hath gotten by violence. The sin by which any thing is gotten is set as a mark upon it; That is elegancy, and unjustly called violence, which hath been gotten violently. As that (like elegancy and justice) may be called fraud, which was unduly gotten. A third saith, His hands shall restore his strength, that is, that which he by his strength hath 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 effect or action) shall bring sorrow upon him. He shall bring upon himself that mischief, or those evils which he hath brought upon others; and this (not unjustly called, the restoring of them. A wicked man draws in misery upon himself, and is the contriver of his own troth. For as he that doth good to others, doth good to himself, so (by the rule of contraries) he that doth evil 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 Psalms say, man, (Psalms 7:16) His mischief shall come to 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 gives the words, He shall bare his fingers with sorrow; shall bare his hands: he put on himself what belonged to others, but he bare his hand. Various readings are occasioned by going to the pedigree of this word, yet all fall into the sense which our translation holds forth, His good, which he hath gotten by violence, and any secret evil, and whatsoever way his hands recomposed the wrong.
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.

Zaphar seems to retaine 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.
cases. 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 hereby set forth from the cause of it. His bones are full of the sins of his youth. The Allusion stands thus, That look on a debiit 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 wast 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 youthes. The word is plurall, 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 studies 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 covereth his sins in secret, the world takes no notice of them, until they lie long in secret, as secretly as the arrow lyeth. Though indeed, it be not narrow but rottenest in his bones. The word is used (Ps. 90. 8.) When he complaineth, Thou hast set our iniquity before the secret sins (or sins of youth) in the light of thy countenance: that is, Thou seest all to call us to an account for our youth, or our secret sins, those sins which are in the dark, are not openly brought to light, but let alone that not only in the light of man's knowledge, but of the knowledge of God. As it is our highest lift up the light of his countenance upon our persecutors, affliction, or sorrow of very sort, God lays out these things on the seat of our souls, his countenance: so that in either reading he doth well.

There is a twofold exposition of this verse: 1. Them to the punishment of this wicked man. A description of his life; we may take it by the translation gives this as a description of the
wicked man; His bones shall fall full pay for his youth's pranks, that he shall be fully punished, being an old impenitent. Sin is often put in Scripture for punishment. But what are we to understand by these bones? His bones are full; Bones in a strict sense are (as it were) the timbers and rafters of the body which maintains and keep up the whole fabricke. Here by bones we may understand, first, any thing that is strong or firme. So; His bones are full of the sins of his youth, is his greatest strength hath full of punishment, for the bones are the strongest part of the body.

Secondly, By bones we may understand the whole outward man. (Psal. 141. 7.) Our bones lie scattered at the graves mouth; that is, our whole body is ready to drop into the grave; againe; All my bones shall say, &c. (Ps. 35. 10.) That is, my whole man, body and soul shall say. Sometimes the bones are put specially for the soul (Ps. 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. Whereas by bones he means the spirit, the inward parts: for though the mind of a man be an immateriall substance, and hath no corporitie 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 spirit is broken, we may well say, His bones are broken. In thysence we may understand that of David (Psal. 6. 3.) Save me, &c. Lord, for I am set down; O Lord, beleeve me; for my bones are vexed: That is, my spirit; so (Ps. 38. 3.) There is no soundness in my bones; because of the sore of my bones, neither is there any rest in my bones; That is, the outward, the outward man, my body and soul; are understanding nothing, towad the inward man, my spirit; wherein the soul is not to interpret man's pleasure nor paine, no more, than the body. And as the bones are not of the part of the man, so much as the say, so neither fall these parts of his body, but his soul. For the soul of man is a distinct part of him and not to be numbered amongst these bones, nor to be set down for him, but as the spirit is the part of the soul, the spirit is the greatest strength; and the body is the outward man, as his outward part is weaker than his inward man, as the inward part is stronger than his outward part, so the outward man is weaker than the inward soul. Thus the bones of the outward man are more weak then the inward parts of the inward man, as the body is weaker than the soul, and as the soul is stronger than the body; as the outward man is weaker than the inward man.
to afflict both soul and body. So that this phrase: He is full of sin of his youth, intimates him both sinful and miserable 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. 10.11.) 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, it is like wax to evil, you may work it into the shape of any monster; and put 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 souliest, and whose lives most vicious; such as act not only vainly, but reproachfully, or so as deserve reproach. What Ephraim (Jer. 31.19) being upon his repentance, spake of himself and said, among many have cause to say of themselves personally, and because I have borne the reproach of my youth, that am sensible of those sins of my youth, which I now reproach: 'Tis our duty to repent of sins, and repentance is most usually most upon the mind which argue that those sins preside most. The prayer (Psal. 25.7.) Remember not against me youthful transgressions; thereby implying the sinfulness and iniquity of age. The Apostle's exhortation to Timothy and Titus: Both young men, let them warn them and teach them, that they provoke not sin; that sin is a mutual sin of such sources, so converted youth into the acts of sin, as render them despised. The Apostle saith, 'Some sins in special upon age and time. (2 Tim. 2.22.)' that is, in its proper state, and so much in youth, that they are not so much in age, and time.
special callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great or small. Sixthly, There are speciall sines following the constitution of the body, whether sanguine, choleric, negmatique, or melancholy. And, Seventhly, There are speciall sines hanging about our relations. The bones of some are full of the sines of their relations and constitutions. The bones of others are full of the sines of their conditions and callings. The bones of not a few are full of the sines 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 speciall age of their lives, their youth. The sines of their youth-age, are visible in their old-age, and the sines of their first age prove the sorrows of their fall.

Thirdly, Observe;

Till sinnen be repented of, and pardoned, the punishment of it remains.

It is impossible to remove the punishment of sinnen 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 sinnen, shall not want paine: cast out sinnen 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 sinnen reacheth as farre as sinnen reacheth.

If sinnen get into your bones, punishment will follow: As there are sines of the flesh, and sines of the spirit, so punishments of the flesh, and punishments of the spirit: there is nothing so strong, so deep, or retired, but punishment will find it out: not only the skin and flesh, but the very bones shall smart, yea, and the soule too, Woe to them (saith the Prophet, Is. xxiii. 15.), that seek deep to hide their counsel from the Lord, and their works are in the dark. for though their counsel be deep, and their works in the dark, yet wrath will se, its way, to execute them, and fill their hearts with woe. An impatient man shall have punishment enough: he shall have his fill of sinnen, yet he cannot vomit it up, nor disburden his paine.
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 judgements of God, as now they are filled with wrath and unrighteousness one against another. Saints have their fulness of grace in Christ, and having received grace they fill up their measure. Till they come to the measure of the stature of the fulness of Christ; And when once they have attained and are arrived to a fulness of Grace, they shall receive fulness of joy in glory. In thy presence is fulness of joy; all their bones shall then say, Who is a God like unto thee? (Ps. 35. 10) Not a bone but shall have its fill 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 perseverance 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 fowres corrupted the fore-part of his life, corrupt the latter, running full 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 store of 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 practice, yet in affection and pleasing contemplation. Suppose a wicked man ground old and unable by weakness to act sinne, yet the habit of sin is not weakened; his sin remaines as it were young and green, though he be a sinner of a hundred years old; though he be spent and dry, yet his sinnes are as wid, warme, vigorous and youthfull; Time weakens sinne, 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 marrow, man is a vessel strongly seasoned with sin by nature, and till the grace of God cleanse, and regenerate him, the tale of the cask 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. Since 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 do with the blood of Christ; and therefore he hath nothing to do 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 evil 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 evil then all outward, yea then all those inward curles which are only punishments. (Rev. 22. 11.) He that is unjust, let him be unclean still, and he that is filthy, let him be filthy still; that is, let him sin his bones fall and his belly full. (Ezek. 24. 13.) Because I have purged thee, and shew wast not purged; that is, I have given thee means to purge thee, but shew wast not purged; thou shalt 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 grave-fellow is sinne, yet so it will be to all impenitents, as Zophar further expresseth himselfe at the close of the verse.

Which shall sitt downe with him in the dust.

On, spare with him when he sitteth 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 filleth his bones while he lived, and it will fill his grave when he dieth: unlesse 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 caufe of their being cast to hell, shall be their everlasting companion there. For as (Rev. 14. 13.) Blessed are the dead that die in the Lord; they rest from their labours, and their works follow them. When a believer dieth, his righteousness and holinesse die not; the good works which 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 say, Whosoever that die out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their works of wickednesse 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 continually weeping in hell, yet there can be no removing of sin out of hell: repentance and pardon remove sin, but weeping alone will not do it; therefore hell is full of sin, though full of tears. 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 by upon him. The curse shall ly 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 sinnes. (ib. 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

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Prophet: (Ezek. 24. 6) compar eth 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 forever. This is the hell of hell; sin goeth down to the dust with sinners. We may say (in allusion to that of Peter, Acts 12.) that every wicked man sleepeth in the grave, as he in the prison, bound not only with two but with a thousand chains. The sins of believers goeth to the grave before them. Sin dyeth while they live, and they have a life which shall never die. The sins of unbelievers goeth 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 sins. 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:
Yet his mire in his bowels is 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:
licende 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 sweetness, and well tastedness 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 poison mingled with meate, or to poisonous 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 poison of Aspes: The Viperae 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, evil-speaking, oathes, and blasphemy, these are sweet and pleasant to prophaned 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 general; secondly, in particular; for the sin 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 suteablenesse of the humour which is in meate and drinke, to the salival humour in the mouth or palate;
late; sweetnesse to the taste is nothing but this suitableness: wickednesse is suitable to corrupt nature, therefore wickednesse 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 pasted 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 sweetnesse 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 naturall or carnall man.

Yea it is as food to the naturall 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 meate 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 sons 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 naturall man is not content, till he have his fill of them. The reason why there is so much labouring paines taken to commit sinne, is, because there is a hungering paine provoking to it: we say of naturall hunger, It breaks...
breaks through stone walls: that is, it stirrs 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 continuall 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 widdow, 1 (Tim. 6. 5.) live in pleasure, as if that were their onely element, or who account it their blessednesse to doe 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 satisfie them with pleasures, and are reftlesse 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 sweetnesse in sin.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evil heart. Daniel, for some wekees eate no 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, neither shew thou that practice 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 ra...
other part then eate with them. (Prov. 9. 17.) 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 secretis 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 sayth of the Commandements of God: They are sweeter to me then hone, and the hone-come (Psal. 119. 103.)

What was this sweete to him? not the bare word of the commandment onely, but obedience to the commandment, or these commandements requiring his obedience: the word of the commandment is sweet to none but such as doe and obey it: the word is gall and wormwood to a disobedient spirit; butto a David it is sweeter then the hone, yea sweeter, then the sweetest part of hone; if there be any part of the hone that is more hone then other, thy commandements are that part, therefore he ads, They are sweeter then the hone, or the hone combe. But what sweetness is there in the hone combe? we are not to take the combe alone without the hone, but when he sayth, sweeter then the hone combe, the meaning is, sweeter then the hone that cometh immediately out of the combe: That hone which droppes from the combe without pressinge is counted purest and sweeter. There is not only meete and drinke to believers in obedience, but hone and sweete: And such likewise for a while is wicked sweete to the wicked.

Thirdly, From the intenctment 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 somewhat proportionable to a reason, though he hath no reason. Zippor giveth us, this sweetness, as a reason why a wicked man pursues and is so greedy of his sin.

Hence observe:

To expect expected sweetness in sin, which provokes to the setting of it.

As the burthensome commandments, so the pleasures of sinning.

When a man leave to finne, he sheweth Omnipotence, and presents some consideration of profit, or pleasure, or credit. In the Parable of the Prodigal son it is said, the word of God was choasked.
ked, (Luk. 8. 14.) 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 holiness, he tells them of the sweetness, pleasantness, peaceable-ness of his ways. (Prov. 3. 17.) The ways of wisdom are peace, all her paths are pleasantness. Thus he allureth the soule to walk in his ways. The ways of wisdom considered abstractly, are not only the best, and most honourable ways, but his sweetness also to walk in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetness, and pleasantness, 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. Godliness is profitable for all things. First seek the kingdom of heaven and the righteousness thereof, and all other things shall be added to you. What can we desier more then that by which we may obtain all our desires. As God himselfe is not any particular, but an univerfall 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 bayte of benefits; And thus Satan provokes into the ways of sin: he perwades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sence, and liveth like a beast: Satan handles and fits him accordingly. He feeds him with sweet meat.

Though he hide is under his tongue.

These words carry on the former allusion to eating. For a man...
glutton that gets a sweet morfell between his teeth, is loath to loose the delightfome taste of it, and therefore doth not hastily chew and swallow it downe, 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 keepeth 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 where- by 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 strick at Job secretly, 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 waies.

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 conceal the evil done, much lesse deny it, yet he hath somewhat to say, to render the doing of it lesse 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 sinne under his tongue, because by carnall reasonings and faire words he makes so many excuses for it; he gilds over the rotten poll, and paints the filthy sepulchre of his heart and life with oylie words adopt from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live assunder. As it is the glory of God to conceale a thing, that is, a sinfull thing (Prov. 25. 2.) So is it the glory of God for man to declare his sinne. Thus Joshua exhortes Achan; My son give glory to God, and make confession (Josb. 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 curfe (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 impenitent 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 Spouse, drop as the boyn combe, boyn and milke are under thy tongue, boyn and milke, that is, boyn words, sweet pleasant words are under thy tongue; my Spouse 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 be was extolled with my tongue. The Text may be rendered 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, and under his tongue is mischiefe and vanitie: that is, he speaketh evil, and deviseth 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 prophane persons care not to proclaime their sinnes, they make their tongues the trumpet of their vanitie, they declare their sinnes as Sodom: so the hypocrite is busie to make shadows for his sinne, and to gloss it over with faire pretences left 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 wickednesse was sweet in his mouth, he will therefore hid it under his tongue. To which sense the Chaldee Paraphrafe speaketh; If wickednesse was sweet in his mouth, he did beliefe, or hide it 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 reataine and hold it, or as the Text speaketh, To hide it under his tongue. We read of an ancient Glutton who, wished his neck were as long as a Crane, 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 wisheth he might reataine 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 wickednesse 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 expressim for the manner of it, suits that which we reade (Job. i. 20.) where Job, being asked whether he was the Chrift; he confessed and denied not, but confessed I am not the Chrift: So tis here said of a wicked man, he spares his sin and forfares it not, but keeps it, to shew the intentness of his spirit upon his sinne, he will by no meares let it goe.

The words still pursue the metaphor of eating, for a gluttonous 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 morall glutton be not sparing at all in the eating of his meat, that is, in the committing of his sin, he eats, that is, sins heartily, yet he spares his meate while he is eating it, he will not eate it hastily, but with a kinde of deliberation: as some eate their meate so greedily that they scarce taue what they eate, so others eate it so slowly, as if they thought they could never taue it enough, or have enough of it. Tis thus also in sinning. Some sin in a kinde of hurry or sudain passion, they scarce know what they doe, while they are doing evill, 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 lingringly, and thince they never stay long enough upon it; They sin feelingly and desire (as that Roman Tyrant defir'd men should die) to feele themselves sin. Such as these (I conceive, according to Zophars 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 compassion; hence not spacing and not pitying are put together, Ezek. 5. 11. it signifies also to spare what should not be spared, to spare not only 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 finde a mixture of both in Sauls sparing the Aamalekites. His Commission ran strictly, thus (1 Sam. 15. 3.) Go and smite Aamaleck 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 Aamaleck, 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 we are to take it here. Though he be very tender towards sin, as if he were afraid the wind 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 morzel, 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 favourble 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 wayes.

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 condemne 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? usually it faith, as those men in the Prophet did, we have treasures in the field. Spare us, say covetousnesse and oppressiion 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,
us cry they all, we are your kindred, flesh of your flesh, and bone of your bone. Thus sinne cryeth for sparing, and the hypocrite is very willing to heare this cry, and spare his sinne, 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 issering. 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 Benadam and let him goe (1 King. 20.40). Because thou hast set a lust goe which God hath appointed to destruction, therefore thy life shall goe for its life, take heed of sparing, and pitying your sins, 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 lives 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 sins, and cruelty to spare so much as any one; we may call every sin as Christ doth Jude the traytour, A sonne of perdition, eyther 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 eateth freely of it; we ordinarily say when friends are at Table with us, Pray do not spare; so when a wicked man gets sinne under his tongue, he eats, like a glutton, greedily, so the Apostle describes such, Being past feeling they commit iniquity with greediness: They eat and spare not, they doe not sin with moderation or temperately, but are like Epicures in sinning, they sin infaubably. But because the negative is not in the Hebreu reading I shall not stay upon it; yet (I say) the general scope and intendment of both readings is the same. 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 for sake it is.

In pursuance of the similitude of eating, the sense 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, 'tis lost to the palate, therefore he parts with it by leisur. But more properly to for sake, 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 for sake God both ways (Jer. 2. 13.) This people have committed two gross sins, they have for saken me the fountain of living waters, that is, have no more of their company, they do 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 for saken 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 kind of intermission of the sensible aetings 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 for saken me? But as the wicked man spares his sin, and will not hurt it, so he would never be out of its company, much lesse for sake it utterly.

Hence note,

That a wicked man is very fast of all and constant to his sin.

Solomon giveth that rule of love; Thy friend and thy fathers friend for sake not, (Prov. 27. 10.) a man should not for sake his own friends much lesse should he for sake his fathers friend, or a friend to the family: Thus with a carnall heart, this man is my friend, and he looks upon it as his fathers friend. His sin producteth the Apostles speech, (1 Thess. 1. 20.) he was condemned to death by malignant men from his countrymen in defence a woeful land. Many afflictions, tribulation, and griefes (as it were) his own fathers countryland, and some time a Hypocrite espoused the practice of none, yet he doth not for sake his respect to it; he may Tt t 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 finne, as God to Israel; I will not leave thee nor forsake thee.

The last clause of this verse, is but the affirmative of this negative.

But keepe it still within his mouth. Never confessing it.

Solomon puts those two together. He that confesseth and forsaketh his finne shall have mercy. He that hath no mind to forsake his finne, 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 of the next verse conforme 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 finne, and nourished it long; what's the benefit? where's the fruit? Yet his meate in his bowells is turned; That is, the many dishes and courses that he hath had in this banquet of sin, all this meate in his bowells is turned; how 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 poison, as the next clause expresseth;

His meate in his bowells is turned.

It is the gall of Aps within him.

So Mr Broughton reads it, His meate in his bowells turned into the gall of Aps within him. We say, His meate in his bowells is turned, it is the gall of Aps within him; The sense is the same; For this turning of his meate in his bowells (as our translation expresseth it) is not the turning of it, into nourishment, but into poison.

The gall of some creatures is poisons, yea the most deadly poisons; Arist. &c. Plinie, and others that write the History of animals, tell us that the gall of Serpents is full of poisons, and they have exceeding copious galls; yet there is a further elegance in the words, suitting 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 graduall continuance of the metaphor, sweetness 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 whole-somnes in it, and is medicinable, there is also a poisonous bitterness. The wild bitter gourd put into the pot was deadly, but of all poisons 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 hours, notwithstanding the use and application of the most sovereign remedies. Insomuch, 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 poiut more sullly; 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 sleepe, and then dies which is a long sleepe. Though the person bitten be in present danger of death, yet the pains 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 layd violent hands upon himself; when she saw all lost, the City of Alexandria (where she thought to secure her selfe) taken, and her power utterly broken; the 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 natural consideration, not only because she knew they were present death, but because they would put her to least paine, or make her altogether senseless of paine in dying.

T t 2  Hence
Hence observe;

First, That, How pleasant were sin in the acting, it is bitter in the end.

Wickedness 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 again (Prov. 23. 33, 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 chiselled 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? Ask the last it bites like a serpent. The bread of deceit is gravel afterwards, and the sweet wine bites at last. This pleases to look 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: This owneth wickedness shall correct thee, and thy backslidings shall reprove thee. But is sin itself a corrector and a reprover of sinners? The acts of sin do neither correct nor reprove, but the effects of it do both, so the Prophet seemeth to expound himself 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 shall have 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 bowels.

Secondly,
Secondly, Note.

Sin hath not only bitterness in it, but there is death in it.

All gall is bitter, but the gall of Asps is deadly. Sin is a deadly poison, 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 only discredite 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 poyson, and that this poyson is unto death?

Thirdly, Note.

Though sin be deadly, yet it leaves the sinner senseless 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 lesse 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 is.

The wages of sin (committed) is death. But the wages of sin concealed, is the worst of that death. Every sin act'd 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 poyson. The Gospell hath a remedy against that death which is defered by the acting of sin, but it hath no Antidote against the poyson of a studied and continued concealment of sinne; Tis the gall of Asps within him.
JOB, 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 Ape, the vipers tongue shall slay him. He shall not see the rivers, the floods, the brooks of bong and butter.

The similitude betweene 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 covetousness, or the love of mony, and that the roote of all evill (1 Tim. 6. 10.) 'Tis the roote of all morall evill, or sinne, and so the roote of all penall evill or trouble, whether to our selves or others, as appears in this context.

He hath swallowed downe riches.

The word implyeth eating with inastiable appetite; every man that eateth must also swallow, but a glutton is rather a swalloweer then an eater. He throws his meate whole downe his throate, 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; shall 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 for ever. 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 less 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 frendome from such swallowers; They shall swallowed thee up are farre away; thou hast those by thee that were ready to devour thee (as it is said Rev. 12. 4. The Dragon stood before the woman for to devour her childe as soon as
But thy oppressors shall be sent packing; they who heretofore swallowed thee, shall not stay within sight of thee. Thy swallowers are swallowed up. The metaphor is taken from wild beasts which greedily devour their prey; hence observe;

Riches are a sweet morsel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteousness. 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 ways by which they get them. It contents them more to over-reach another, then to enrich themselves. Augustine confessed 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 devoures greedily, he doth not well discerne 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 careful 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 mans 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 bloud 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 the fishe he vomiteth them out againe as soone as they are a little boyld in his craw, that he may pick out the fishe and leave the fishe. The Prophet (Jer.25.22.) tell us of a vomit which the wrath of God gives a sinful people; Therefore shall they say to them, thus saith 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 forrow and blood to their mouths, and they must drinke till they spue, and stagger till they fell, and so to fall as not to rife 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 unwholesome meate to the stomack, the burden of it. Here that severe warning to the people of Israel, (Lev.18.26.28.) Ye shall therefore keep my statutes and my judgements, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you, that the Land spue out any more, when ye defile it, as it spewed out the Nations that were before you.

But where is it that the wicked man vomiteth up what he hath devoured? To cleare that, consider these are foure sorts of vomitings.

First, From the fullness of the stomacke, by excessive eating and drinking.

Secondly, From the filthinesse or soulenesse of the stomack, by eating and drinking those things which are unwholesome and uncleanse.

Thirdly,
Thirdly, From the weakness of the stomach; some are not able to retain, no not a little, and that good food, because their stomachs are ill.

Fourthly, From a secret antipathy, or averseness 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 averseness 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 fowleness of his spirit, that never troubles him, the fowler any man's spirit is, the more retentive it is of sin; nor doth it proceed from his fulness 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 forcibly. 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 gains (as also repentance upon what account soever may be) is two-fold.

First, There is a repentance rising from godly sorrow; thus repenting Zachar's vomited up his ill gotten goods. For when Christ was come to his home, Zachar said and said unto the Lord, the benefits of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold (Luk. 19. 8.) This gracious vomit his soul received by the power of the Spirit of God, provoking him to repentance and happiness, it is for them that have swallowed downe riches unjustly, if they have obtained this repentance of godly sorrow to vomit them back again.

Secondly, There is a vomiting of riches by repentance.
which ariseth onely from worldly sorrow and grief of conscience, not from any change of the minde. So Judas, having swallowed downe thirty pieces of siluer (the price of a man) for betraying Christ, vomited them up by repentance; for it was, a repentance proceeding from worldly, not from Gods sorrow (Math. 27.4.) Then Judas, when he saw that he was condemnned, repented himself, and brought the thirtie pieces of siluer to the chiefes Priests, and Elders, and cast them downe and depoised, 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; extenuation and languish to death in worldly sorrow, and others (like these,) 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 approv'd; "Tis not the tendernes of their consciences, but the sufferings of pain of them, which puts them upon this. As some reason why they refuse or abstaine from eating bad or meate, is not because they doe not love it, but doth not love them, it makes them sick if they eat; reason why some vomit up the unrighteous meat they have swallowed, is not because they doe not because it doth not love them, but hath made them. Whales that swallowed up Jonah, found him in their stomacke could not digest that morsell 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, but for his owne ease, & yet, then how poore an eafe will that prove? Such as this is the vomiting here meant. And in this Zophar saith the duty but the punishment of a wicked mans be better to restore any way, then to repent. Yet a man is not made better when he repenteth, and we may say of such a repentance, it is to no purpose. Againie, As there is a vomiting of things secondly, by exsence, And this also is signified: First, by a willing exsence, being the
riches for prodigality: they spend profusely, what they get sinkingly. What one lust brings in, another lust carrieth out. One lust is as a rake to gather, and another as a forke 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 fit brooding upon them to hatch more. A second sort of covetous persons extort and get meekly 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 forced 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 back a-gaine; as appears more clearly in the next clause.

God shall cast them out of his belly.

These words shew what kinde 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 Interpreters 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 divine justice thus to reape in just men. God shall cast them out of his belly. An oppressour having gotten riches into his possession to hold them, But God sends out his writ of ejectment, & seizes him out of their possession; or them out of his. The word which we render cast out, carrieth a double, and that a contrary signification, it signifies both to possesse, and to dispossesse; to possesse, and to thrust out of an inheritance. So the word is used (Josh. 23: 9.) in referred to the Canaanites, whom God dispossessed: And the Lord, our God shall drive them out of your sight: and ye shall possess the land that your Lord and God shall give you. In both part 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 his gotten riches, those riches especially, which are the scab, the infamy of wicked men, which they have gotten themselves, contrary to his command (Ps. 119: 33) when the Lord cast.

V 0 3 2
out Tyre? Tyre was a merchandizing city, an oppressing city. Tyre heaped up silver as the dust, and gold as the mire of the streets; ver. 9. Yet the Lord will make her poor, 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 chiefes and store-houses; wheresoever 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 takes them out of 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 to waste in the wealth.

Secondly, Note;

Man may go, but he cannot hold what he hath got.

What God giveth he will maintain, what is bowed down shall be vomited up with shame. For as in Babylon, and I will bring forth one of his men swaddled up (ver. 5. 44.) What was that which the riches of the Nations round about him? Thus this Brittle represents him boasting (Chap. 10. 13, 14.) and the bounds of the people, and have robbed the bound and bath found as a nest the riches of the people. Nations sees politically connive at their Subject oppressors, great estates, and then squeeze all into their own, and them naked; so the great God permits some to like sponges, by sucking in the substance of others; and then makes them returne and rend them righteous judgements. Wherefore is given to the wine by God; and whosoever is not given shall take away they who are rich, though it be not shall be made poor by the will of God; the
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 convayance, 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 fa-
therly goodness of God to him. A little thus conveyed to
the righteous man is better then the greatest riches of many
ungodly. Secondly, It is better in reference to the sureness of it:
there is a flaw in the title 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 downe; 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 undergoeth 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 gaine) much higher then
this (Mat. 6:26.) What shall it profit a man if he get the whole
world, and lose his owne soule. Put all unjust gaine 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 pressing.

If shall it profit a man to get a masse of worldly riches un-
justly, and by that gaine loose all that he hath justly gotten. If
injurious dealing did indamage our estates onely, what advan-
tage is there in dealing injuriously? But Zophar urgeth yet fur-
ther in the next verse.

Ver. 16. He shall suck the poison of Asps.

These words may be taken either as a distinct similitude, or
as the conclusion of the former. There is a double reading,
some thus, He shall sucke the head of the Asp. The same word in
the Hebrew signifies the head and poisen, because the head in
those venemous Serpents holds the poison. We translate this
word

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<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tr>
<td>Asp</td>
<td>Venomous Serpent</td>
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<td>head</td>
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Ver. 16. He shall suck the poison of Asps.
word (Roff) Gall. (Deut. 29. 18.) Let there be among you a roote that beareth Gall (or a head) and wormwood. That is, lest any person among you should commit this wickednesse (namely, Idolatry, or the worship of strange gods) which will be as distastfull to God as Gall is to man, and which will be bitter as Gall to the man who committs it, whether we consider the bitternes of repentance if it be pardoned, or the bitterness of paine, if he (persifling in it impientinently) be punished. And hence this very word is used againe to signifie Gall in that Propheticke 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 unflavourable to the taste, so offensive and tormentable to the stomache, that 'tis a kind of poyson, and some venomous creatures carry their poyson in their Galls.

He shall sucke the poyson of Asps; That is, He shall find that most bitter and deadly to him, wherein he thought to finde much sweeterne and delight. As if he had said; Thus may sugger after the estate of the poore; I sell thee when thou art sucking them as as a honey-combe, thou art but sucking the poyson in their bite. While the covetous oppressour is in the act of his express, it is sweet and good, he little thinkes he is sucking poyson, most deadly poyson of the Asps: It is misery enough to sucke it any time, but to sucke poyson while we think the milke or honey is a greater misery. There are some noyther as they who take wrongfully from others. As they sparing, so a sinfull getting which tends to power, this gathers, doth worse then scatter; For Herod, son of Asps, and (which speaks the same or a worse). The Vipers tongue shall slay him.

That is, he shall surelie dye, the issue shall be the poyson of Asps is deadly, and that the Vipers are sent death, we have clear evidence (besides what naturall Historians) from Scripture record. When escaped from Ship-wreck, and was comon among the Barbarians shewed him kindnesse, and made of which when a Viper came and stung, upon looked when he would fall down, and it curreth him murtherer, whom, though he viced, the Arch.
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 Lyon's tooth, and gives so mortally a wound that every touch is death. When John the Baptist, as also Christ would shew how hurtful and dangerous the Scribes and Pharisees (among the Jews) were, they call them A Generation of Vipers (Matt. 3.7. Matt. 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 (Matt. 23.33.) O Generation of Vipers, how shall ye escape the damnation of hell? It shews that the mortal 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 Embleme of any remediless evil. And such shall befall the covetous oppressor, The Vipers tongue shall slay him.

Hence note;

The mischiefe 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 feet run to evil, they make haste to shed blood; But he concludes (Prov. 1.18.) They lie 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 haste 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 done 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 Bidden with the coards of their sinne, as the same Solomon expresseth it, (Prov. 5.22.) As he that is wise (that is, holy and righteous) shall be wise for
himselfe (Prov. 9. 14.) 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 unright-
eous) 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 shal
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 poysnon of Asps:
While he wounds his brother with hand or tongue, the Vipers
tongue shall slay him.

Further, By the Vipers tongue, we may understand any oppo-
sor, who rifieth up against and accuseth this fraudulent or viol-
ent oppressour. An accusing tongue, especially a falsely and
maliciously accusing tongue may well be called a Vipers tongue.
In which sense, principally, the Scribes and Pharisees are cal-
led 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 detraction 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 Embleme of the same significati-
on.

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 (ambitious-
ly as the Psaumist 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 brooks 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 brooks 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 affright 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 hyperbolicall speech, signifying greatest abundance of good things. Honey and butter are put fencichly 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 cistern, 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 againe. But rivers keep a constant streame, 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. 54. 10.) I will extend peace to thee as a river, it assures them that their peace shall continue for ever.

Thirdly, Joyning of these three together, from rivers, brooks, 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 bankes.

He shall not see these rivers, floods, and brookes, of hone and butter; And who ever did see them? Rivers and brookes of water, as they are usefull and delectable, so every where seen. But where shall we see rivers or brookes of hone and butter? This is a high straine of Rhetorike, nothing only (as was touched before) greatest abundance, yet in some Countries there is such abundance of hone 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 Philisims) came to a wood, there was hone upon the ground, and (ver. 26.) the hone dropped. Here were rivers of hone, flowing hone. The land of Canaan is often described by this Periphrasis, A Land flowing with milke and hone (Exod. 3. 8. 17. &c.) 96b, speaking of his former flourishing estate, gives it in this language (Chap. 29. 6) I washed my steps with butter, and the rokke poureth me out rivers of oyle. They who eat butter and hone are supposed by some to have more then necessaries (though others expound it for pale Country food) even dainties to feed upon (Isa. 7. 22.) Butter and hone shall every one eat that is left in the Land. And this is the food which the Virgins sonne our Immanuel was prophesied to eate at the 15th verse of the same Chapter; Butter and hone shall be 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 hone allegorically, for spirituall good things. The butter and hone 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 letterall force, which suits clearly with the words foregoing; He shall sucke the poison of Asps, the Vipers tongue shall slay him; there's an end of him; he shall not see the rivers, &c. of hone 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 himselfe; This (I grant) is a judgment visible upon many covetous wicked men, who as much want what they have, as what they have not. But I passe 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 possesse 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 expectatons, he promiseth himselfe 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 expectatons.

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 chins 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 sloathefull man (Prov. 12. 27.) He...
rothest 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 roost-meate, it is not what himselfe, but what his friends or forefathers have hunted and caught for him; We may say the fame 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 rost not what they have got; though they have gotten much in this hunting, yet God doeth them the comfortable enjoyment of it: And he doth it two ways; 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 yeares; He had rivers and brookes, which would never faile, nor be dried up, as he dreamed, but he saw them not; for God said to him, Thou fool, this night thy soule shall be required of thee, then whose shall those things be which thou hast provided?

Secondly, God takes away what he was possessed of; he pulls 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 sweeps 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 eat 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 shews in the next verse, where he gives us in plaine 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 restored, and shall not swallow it down, 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 built not.

In the former verse Zophar affirms 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 shall be restored, & shall not swallow it down.

The Hebrew is, He shall restore his labour; The original 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 paid back again into their own bosoms.

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 restored. The word which signifies labour, is extendable to all kind 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 find none inquisition 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 restfulness 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 goods or 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 signifies both labour and riches.

Hence observe,

Man is very ready to take painses for worldly things, for the things of this life.

We can freely bestow many thoughts upon, what shall we ease? what shall we drink? and wherewith shall we be cloathed? Christ seeing the thoughts of men run so much to the world, pull'd them quite out of the world; Take no thought; (Matt. 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 ballance with the next. Bestow your thoughts upon better questions then, what shall we ease? what shall we drink? how shall we be cloathed? Labour an answer to these questions. How shall we be saved? how shall we make our 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 meane that perisheth, but for that which endureth 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 wheels of his spirit move so fast, that (as the Ancient Moralist saith in another case) He hath need of stragging. 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 meane that perisheth. The Prophet (Isa. 55. 1.) calls aloud to buy spirituals; 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 easiest 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. Brea d satisfieth the hunger of man & renews his strength, but that which is no bread cannot satisfie. All the things of this life (which are our bread) are no bread in comparison of the things of Christ, especially of Christ himselfe, who is living bread, the bread of life, & that an eternal life; ye t 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 mans labour, and the onely labour of most men.

Againe, Labour signifieth that which a man hath gotten by honett endeavours, and in righteous wayes. 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 stealesteal 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 honett gains, because he hath gained dishonestly. He shall restore his labour, or what he hath laboured for. A little ill gotten poysons that which is well gotten; as was touched before.

And shall not swallow it downe.

The word was opened at the 15th verse: where it is said, he hath swallowed downe riches: It may be enquired, how Zopher faith here, He shall not swallow it downe? to clear that you may consider of a twofold swallowing.

First, There is a swallowing by rapine, and violence: thus the wicked man swallowed downe riches at the 15 verse.

Secondly, There is a swallowing for nourishment, and sustenance, for strength and support. Thus it is said here, He shall not swallow it downe. A man may be said to swallow down what he hath gotten, and to digest it, when his estate thrives, as the body.
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 estate by all his getting.

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, either 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 said 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 (Ps. 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 of 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 seeth of the travail of his soul; many believe and are saved; the saving of soules is the fruit of the travail of Christ's soul. 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 days, and some waking nights, but by the blessing of God, his labours are fruitful; He eates his labour to the refreshing 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 kind of change. It is rendered 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, 1Sis 4. 7.
Levis. 17. 10, 23. Some give the sense 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 minde 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 onely be payd, 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 again restored 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.

Y y y

First,
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 strictnesse 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 counsell.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principalls nor abeters, 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 lawfull power in their hand to relieve the wronged, have yet suffered them so ly 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 beare 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, Ret 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 extorions 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 less wronged in person: Whereas the 
Lawes of restitution say, The person wronged must be repay-
red. To give to the poore at large is charity, but no restitu-
tion; yet to give to the poore what is not justly ours, is no cha-
rry. 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 
hatre 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 forever he gives, 
he makes no restitution, unless he gives to those individuals 
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 so need not the gifts of charity, yet God takes it well, and 
as done to himselfe, when we befow upon such the gifts of 
bounty, for their encouragement and more comfortable sub-
sistence in this world. Secondly, The poore, chiefly the godly 
poore are Gods treasury; I doe not say we must examine evy-
ry poore man to know whether he be godly or no before we 
give; but such as we know to be godly we should not faile to 
give to before others. That's the rule of the Apostle; Do good 
to All, especially to those who are of the House of faith. (Gal.10. 
Thus there will never want persons to whom restitution may 
be made, if the man cannot he 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 fifth thing questioned is the proportion, or how much 
much was he injured. The Text answers and restipulys, then; 
It shall be justly restitution, or, all that he had 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 es-
state will reach he shall restore; Half a loaf is better then 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 Jews 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 foure sheepe for a sheepe. The reason of this differ-
ence why the Law made the proportion fivefold in oxen, and
but fourfold in sheep, might be this, because the owner left the
labour of his oxe, and the profit of that was to be valued in re-
stitution, but sheep are not for labour. Solomon makes the pro-
portion higher (Prov. 6. 34.) If he (that is, the thief) be found,
be shall restore sevens. ld. But suppose the man were not worth
so much as he had stolen, how could he restore sevens fold? 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 five-
fold, why is it there say, He shall restore sevens fold. To falke 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 sevens fold, 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) expend the place; but only that the thief
should make full satisfaction: So the word is used (Psal. 12. 5.
In the 22d of Exodus 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 restor-
red fivefold and the sheep fourfold; how doth this confit with
the 4th verse, He shall restore the ox and sheepe double. The rea-
son is because the first verse speaks of the oxe and sheepe either
kild or fold; This 4th verse speaks of the theefe taken (as we
say) in the manner, or presently apprehended with those goods
in his hand; The owner being by this speedy discovery and recov-
ery of his goods, put to little dammage, the penalty of re-
stitution
Rituation was letstened. Another Scripture speaks of restitution in an example (Luk. 19. 8.) Zacheus stood, and said to the Lord, behold Lord, the halfe of my goods I give to the poor, and if I have taken any thing from any man by false accusation I restore him fourfold. Zacheus makes a double disposition of his estate; first, to those who were poor: Secondly, to those whom he had impoverished, whether poor or rich; Zacheus was sure his estate would hold out to restore fourfold to those that he wronged, else he could not have given halfe his estate to the poore.

Now though we cannot in these times enforce these rules of proportion taken from the Judicials 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 repayed.

Secondly, That if the wrong-doer be not able to give so much, as will fully repayre 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 wills, according to their owne substance, how much soever it is, yea though it be much more then they have unjustly gotten: God will take all from him who hath no will to restore anything. That's Zophars meaning when he faith 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 wayes. First, In this restitution, it pleased him well enough to oppress and doe wrong, but he shall take no pleasure in restitution and doing right; he shall not do it willingly as Zacheus, who rejoyned more in restitution then ever he had done in oppression; but the better man here spoken of is to be restored, 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 mind. Besides, there is more men by this expression than is expressed, when Zophar faith, 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 emphaticall, it signifies to rejoice with boasting, yea with insulting, a proud rejoicing. The word is applied unto the Peacocke; Givest thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich. (Job 39.13.) Givest thou the rejoicing wings to the peacock, the Peacock is proud of his feathers, and spreads his plumes, and then cryeth out, and strutteth as it were exulting and boasting in his beauty. This word is also used (Prov. 7. 18.) Where the Adulteresse faith; Come let us take our fill of love, until 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 loyce and care think their uncleane embraces, and then boast and pride them selves. So did Nebuchadnezzar walking in his palaces and dis dourting 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 stopp. He shall not rejoice therein.

Hence note,

First, The things of this world are the matter of a criminal mans rejoicing.

When a godly man hath the world at will, he hardens, will thus to rejoice in it: he rejoiceth in these things (as the Papist doth shew) his secrets directs (1 Cor. 7. 30.) As though he rejoiceth on his means indeed are in God. Many say, who will shew me any good? Psal. 34. 6.) Lord lift thou the light of thy countenance on me, thine face put gladness in my heart. More then to have their corn and wine increased. Job (Chap. 31. 25.) giveth the deflation of his own integrity, and uprightness, that he is subject to worldly joyes, though he had much of the world. He saith, I have been because my hand had gotten much, &c. It is a thing good for God to what we have, and to take comfort in the things but to rejoice in the creature is to put it into the place.
Creator, and to commit Idolatry 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 acting of corruption to make our boast of the world, though but a moment. Let not the wise man glory in his wisdom, 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 loss of these rejoicings, as when we make surest 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 faid to all the hearts of men with food and gladness. (Acts 14. 17.) He gives not only meate but mirth and a kinde of naturall musick with it. And indeed when he spreads a Table for us, he likes it well to see us eat our meate with gladnes, as well as with singlenes of heart. (Acts 2. 46.) If we take rejoicing in this sense: Then the words, He shall not rejoice yield us this Observation.

God can seperate 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 eat; 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 sup 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 eat by? Yes he may eat by Sunlight and Candle-light too, he may have outward light enough, yet he eats in darkness, that is, with discontent, and trouble of mind, he hath no joy in what he hath, his sweetest morsels are eaten with sordid sawce. He possesseth 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 finne of this wicked man.

**Ver. 19.** Because he hath oppressed and forsaken the poor, 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 poor; this also is the reason why he shall not feel quietness in his belly (ver. 20) The word which we translate oppression, signifies oppression joyed not only (as all oppression is) with injustice, but with extremity, tyrannical oppression, without mercy, or moderation, without hope or hold; some give full scope to their rage, and wrath, they put neither bond nor bridle upon their covetousness and cruelty; such are characterized by this word, which most properly notes, breaking in pieces; we say usually when men fayle in their estates, such are broken, some break through their own negligence and carelessness, many are broken by the harshness and severity of others. And as the wrath of men breaks many, so the justice of God breaks not a few (1sa. 24. 19) The earth is utterly broken down, the earth is cleans dissolved, the earth is moved exceedingly. Wicked men breake and oppresse the poore. God breakest the richest Nations for their wickedness. We read in Scripture, first, of breaking the head; secondly, the teeth, thirdly, the horns, fourthly, the bones; fifthly, 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 break the poor. And for this God punisheth the oppressour. Because he hath oppressed, &c.

Hence note;
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, unlesse 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 showed no mercy (Jam. 2. 13.) With what face can they ask or expect mercy from God, who shew none to many?

Secondly, Note;

The poore are most subject to oppression.

They meet with most opposition, who are least able to make defence. We may be deceived and confounded 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 sinfullnesse, but

First, The disingenuousnesse of that sort of men. They are low-spirited and cowardly, they dare not meddle with their match, but oppress the poore who are not able to deale with them.

Secondly, It discovers their inhumanity and incompassionate-nesse; they oppress the poore, whom they should pity 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 their bones; 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 poore, 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 spoyle 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 rather
ther take our sense, as a discovery of his sin; He hath forsaken the poor; To forfaine is to withdraw helpe, assistance, counsel, protection, any thing which might doe another good; These words may be expounded as an aggravation of the former sin, oppression; As if Zopher had said, because he hath not only oppressed but forsaken the poor, denying them all helpe, when he hath made them unable to helpe 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 oppresse 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 cloathed them, this will be charged in that great day (Mar. 25. 35, 36.) we finde the poor complaining (Acts. 6. 1.) In those dayes when the number of the Disciples was multiplied there arose a murmuring of the Grecians 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, especially in the Churches. How great then is their sin, who make many poore, and then neglect them; let them sink or swim, 'tis all one to them. For a man to take some care of, or bestow some Almes upon the poore whom he hath oppressed, is no satisfaction 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 builded not.

These words are (upon the matter) the same with the former, He hath violently taken away; 'tis but one word in the Hebrew, He hath not taken away by stealth, by trickes and deceits, 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 colour of right. The former is as unjust a way of taking as the latter. But the latter hath not only injustice in it, but impudence. These are so farre gone in sin, that they are past shame;
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 sinne 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 tooke away a house intending to fit it for himselfe, but before he could doe it, God took him away. He tooke away a house, therefore he shall not build it. His oppression of others shall be punished with his owne disappointment. Againe, Others reade thus; He pulls downe mens houses, but he never thinkes of repaying 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 seiz'd upon that which he had no title to, upon that on which he never bestowed either paines 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. 30.) 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 seem 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 stolen. 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 would not eate, nor them to have a house to dwell in, who have being at the pains and charge of building one, who made 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. And the gaine expressed in another kinde and forme with the expressions of a strong asseveration to seale it fast upon the same verse.
J o b. Chap. 20, Vs 20, 21, 22, 23.

Surely he shall not see quietness in his belly, he shall not save of that which be desired.

There shall none of his meat be left, therefore shall no man look for his goods.

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 upon him while he is eating.

Zophar pursues his former purpose, still drawing out the sad estate of a wicked man; because he hath oppressed and forsaken the poor, &c.

Now follows his punishment: Surely he shall not see quietness in his belly. He that hath disquieted many shall be disquieted himself, and he that would not suffer others to rest in their houses shall have no rest in his own heart. Surely he shall not see 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 see 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 in both; This is his sin, and this is his punishment, not only because his sins are his punishment, but because the punishment falls upon him for his sin; his sin was unquiet, unceasing desire, and now he is punished with an addition of more desires, which will not be satisfied, as he gave up himself unceasingly to God gives him up judicially to vice and earthly motions.

The Lord hath many ancient punishments for sin, and he shall have many under the punishment of death, or peril of life. When the Lord does a punishment, he does a most careful, but such a

Non moris pacem, i.e. Non

spermia sedorem

finum aut fama

eiam nulla

veraveris.
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 meerly led by unassatissiable and boundless lusts. Thus he seeth no quietness in his belly. Zophar's language continues in the former allusion to a gluttonous eater, who eats till his belly aches, 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 see quietness in his belly. For as when there is a convenient partion received into the body; this fulness 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 stomage of it; and therefore the covetous wretch cannot seele, or know quietness 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 treasures, they are full of children, and leave the rest of their substance for their babes. That is, thou givest them enough to satisfy 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 Senecacoche 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
Chap. 20. An Exposition upon the Booke of J O B. Vers. 20.

Speaks) They seele no quietnesse in their belly. So the Tygurine translation renders it excellently; The man scrape together a huge heap of wealth, but yet he shall not finde that he is wealthy. He shall not at all seele 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 natural belly be filled (Prov. 13. 25.) The righteous eateth so the satisfying of his soule. It is possible a righteous man may not have enough to eate for the satisfying of his body, he may rye a hungry from his dinner, he may rise with an appetite, because he hath not enough; yet if he hath but a little, a morsell of bread, a sallet of greene herbs, when ever he eates, he eates 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 satisfyed, yet his soule is plentifully satisfyed. But, as for the wicked man (saith 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 easeth nor endeavours to have it filled with anything 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 moralist telleth us, The thirst of covetous men is not from want, but from a desire. And that desire which proceeds from a desire, 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 disease? Labour to get the disease the distemper that is in your desires cured, and the wants which your desires move about fol.
about will soon be supplied, or not complained of.

The Dogge appetite, or hunger of which Physitians speake, is like the covetous mans appetite. Some men have such a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and can not be satisfied; such is the soule appetite of a covetous worldling, he feels no quiet in his belly, he still calls 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 three things that are never satisfied, yeafour things say not it is enough (Prov. 30. 15.) This Horseleach is desire, by the two daughters of the Horseleach may we be meant covetousness and prodigality; both these cry, give, give; The former cries give, To kepe, the latter cries give, To spend, neither of them faith, it is enough; The one would ever have more to keep, and the other would have more to spend. They feele no quietness in their bellies. Their present havings kindle fresh desireings; and instead of staying, doe but whet their appetite.

Plinivs lib. 11.

Nat. Hist.
cap. 34.

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 revenue. Nothing can satisfie desire but God, not riches, nor greatnesse, nor power; The blessing and favour of God with what we have satisfieth, and that will satisfie with a little. Therefore if you would feele 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 favour and presence of God; secondly, that it is received from the hand of a father; thirdly, that it comes to us 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 quietness in your belly with what you have. Else the greater your portion is, the greater is your unquietness.

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, he quiet, set downe; we ought to feele quiet in our belly with our portion; and blesse God for our allowance in every condition. Contentation is a liberall portion; contentation hath been highly honoured as a virtue, by Heathens. It is a grace among Christians. Contentation 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 feele 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 expression (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 (saith 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 contains 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. 22. 1.) David escaped to the cave of Adullam. He saved himselfe by flight. It is used also to signifie bringing forth, or deliverance in Childbirth (Isa. 66.7.) Before she travailed she brought forth, before her pain came she was delivered of a manchild. We translate it to another sense; 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 covetous. (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 covered 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 left his own 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 (Cant. 2: 3.) As the 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 desired to sit down with great delight. Christ is the desire of Nations, that is, he whom all Nations (to whom his beauty is revealed) greatly desire. Here is the punishment of this wicked man, he shall not save that wherein his chief pleasure lay, his Benjamin, the son of his right hand, the child of his desire. The child 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 verse.

First thus, By this which he desired he shall not escape, he shall not deliver himselfe. So divers render it. And the Seventy also express the former clause in the abstract, thus; He shall not be saved in his desire, that is, he shall not save nor deliver himselfe by it. So Mr Broughton rendereth, he shall be desired but 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 such friends, such friends, I should be safe. But by that which I shall not be safe, he richer or friends, with the best and greateste in the world, none of his safety. There is such threatening upon them. (Isa. 44: 9.) They that are in great estate, are
vanitie 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. Micab 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 superstitionly or covetously, whether they be things of the world, or an Idol, which is nothing in the world, as the Apostle speakes (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 it selfe, much lesse 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 have of that which he desired; that is, he shall have nothing of it. All shall be waisted & 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 have 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.

A a a a A a a a
There are two usuall expessions 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 slide away between their fingers.

The desireable 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 save 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 Enfrance Office for security. The moth cannot corrupt, nor can thieves break through and steals 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 chaffe which the wind drives away; He shall not have of them which he desired.

Zophar yet enlargeth this doeful Narrative.

Ver. 21. There shall none of his meat be left therefore shall no man looke for his goods.

Zophar had sayd immediately before, here he saith; 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 fence with the former, I will onely open the words and note the different reading.

First, Some for... 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 wordly estate, if some of his meate 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 oppress and ravine for more against the next meate; he cares not though all be spent to day, he will oppress and demand to morrow. He is resolved not to want as long as any about him have any thing.
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 eat.* Though he may leave many eaters behinde him, yet *nothing shall be left to eat, 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 beggar 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 narrowness and niggardliness of this mans spirit, but of his luxury, and lavishnes. He is profuse in his own expences; He cares not what he layes 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 glutony and drunkenness. When David in distresse (1 Sam. 25. 11.) sent for some reliefe to Nabal, The Text saith; Nabal keps 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 saide 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 most
of bread: God never leaves taking from them till all be gone.
As David professing his own experience, faith, I have been young
and now am old; yes I never saw the righteous forsaken, nor their
seed begging bread; they had always some of their meat left.
So Zophar (it seems) had observed in his experience, many wick-
den 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 interpre-
tation 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 sig-
nifies 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 does not
increase, 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 multi-
plication, though not by augmentation. Thus riches bring
forth. Now I say, if there be continual spending, and carry-
ing out, and no comming 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 signi-
fies to be strong, or strength; rendering us: His meat or estate
shall not be strengthened; that is, his prosperity shall not continue.
Mr. Brougham renders it so: therefore his goods continue not;
there shall be no tackle in them.

Besides these two renderings we take a third, and all three
meet in the general punishment of the wicked man; Let no
Chap. 20. An Exposition upon the Book of Job. Ver. 22.

Man looks 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 heyres. So, that when Zophir faith, No man shall look for his goods, the plaine 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 sicke, many gape for his death, hoping that something will fall into their mouths. Sometimes children are pouring upon the day of their fathers death, looking for his goods before he leaves them. But this man shall have nothing to leave, 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 are 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 sinful oppressor (ver. 22.) In the fulness of his sufficiency, (ver. 23.) When he is about to fill his belly. There 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. So (1 King. 20. 10.) In that threatening raging Letter sent by Zahachariab: The dust of Samaria shouold not be enough for handfulls 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 threafold 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 clapping 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) (Lam. 2. 15.) All they that go by clap their hands and his, 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 he claps his hands for joy, when he is in the highest plauditie of his own happiness, then he shall be in straights.

In the fulness of his sufficiency.

Here is a graduall elegancy: for a man to have a sufficiency, is a very comfortable state; enough, (as we say, for meat, and clothing,) is all. Give me neither poverty, nor riches, sed 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 superfluity, 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 hyperbolical estate, an excessive vast estate in riches and creature comforts. They have enough, and more then enough; such is the importance of this expression; In the fulness of his sufficiency).

There is nothing more opposite to sufficiency then straights, especially to fulness of his sufficiency. He shall be in straights; in outward straights, and inward straights, in straights on the right hand, and in straights on the left. In the fulness of his sufficiency, he shall be full of straights. The word is applicable to any kind of trouble, because what trouble soever a man is in, it straitens him;
straitens his spirit; it straitens his design; 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 kind of prison, great afflictions, straiten greatly, and thus us up fast 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 said to be in straits in the midst 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 proove 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 strowage, or where to beflow it. He must pull downe his barnes and make bigger. This is a strait that carnall men are in, in the midst 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 point, how to protect his store that it be not lost, and taken from him. What shall I doe to keepe this treasure? 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 said, they were then as hard put to it to keepe 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 seares 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 thinke they have a fulnesse of sufficiency in them, when indeed they are in straits, in povertie and want: as Christ tells the Church of Laodicnea (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 wastest all things. Now I say, as in spirituals hypocries oft conceit themselves full, when they are really empty: so in temporalls, a worldly man often conceits himself empty, 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 middest 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 aboundance of live-
y 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 dost this man (whom the whole earth cannot hold) seem to thee to be enlarged or straitned? Surely how farre soever he extends the line of his possession (while that which he hath is not enough to him) he is locked up within the narrow compass of his owne opinion.

Fourthly, besides this internall and metaphorical strait, there is a plaine litterall strait, into which God cais the wicked man, when he supposeth himselfe setled 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 prosperitie, 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 willed in the pallace 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 boasts 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 it is spoken, The kingdom 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 Prophesie of mystical 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 they glorified their 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 checks their conceit of their owne spiritual sufficiency, or sufficiency in spiritualls, without the contribution 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 spiritualls and in temporalls, and then, even then her plague comes. (Psal. 92. 7.) When the wicked spring as grasse, and all the workers of iniquitie 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 destruction shall come on them as travaile on a woman with childe, and they shall not escape. The straits 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 punished but surprised, In the fulnesse of his sufficiencie, he shall be in straits.
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 rendering is made in these terms: 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 fulnesse 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 complaines, (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 cryes. These poore men who sweat at his work, and were sent home sad with teares 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 ufage 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 distresed 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; to 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 man's destruction.

Verst. 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 God's 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 prophesie than a prayer; When he is about to fill his belly, God shall do 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

Ut nam implie
aut ventem e-
jus ut emitias
in eam iram-
furoris sui.
Vulg.
Non vult ess
fed prophetis.
Merc.
Etsi ut imp'es-
ventrem sum-
des tamen e-
mine: ei furo-
rem ina. Ty-
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 fayer 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 prosecuting, 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 strew themselves. God was pleased to deal with them as if he had layd aside or put off all bowels of compassion. So the wrath of God is restrained, or held in sometimes. Men sin and wrath follows 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 it, as a dart, or an arrow out of a bow, or as a stone out of a sling, or as a thundersbolt from the clouds: God shall cast it upon him; the Text doth not express who, but the scope clears who it is, He, that is, God shall cast, euyther immediately or mediately by some hand, committed 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 burning, smoaking wrath upon him. Thus he speaks to shew how extremely the Lord is heated and heighten'd against wicked men. Thus Mr. Broughton renders; God will send his hot anger upon him. The anger of his nostrils. 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 nostrils is opposed to the anger in the heart; for when the Scripture speaks of the anger of the nostrils, it notes anger acted and put forth in execution. The Lord hath treasur'd wrath, he hath wrath in his heart when he seems to favour wicked
wicked men, and to thinke upon them: wrath is not alwayes in his nostrils breathed and powred 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 powre 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 powre fury upon him. The observation which this passage offers, is the same with what was observ'd in the close of the former verse, therefore I shall but name it.

When wicked men are full of hopes to take their fill of worldly joy, then God fills them with worldly sorrow.

This was said before; In the fullness of their sufficiency they shall be in strait. So that when we see wicked men at the fullest, or in their fullness sitting downe to rest, to eat, drinke, and be merry with what they have gotten, we may look on it as the preluse 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 gon too and fro, and Behold all the earth falleth 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 fullness, which wicked men usually have before their ruine. First, a fulness of sin. Secondly, a fulness of prosperitie, they come to their fulness 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 (Math. 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 beafts they are fed and fatted with good things or are about to fat themselves, then they are for the slaughter. So the Lord concludes concerning those oppressours (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 he shall come on you, that he will take you away with books, and your posterity with full books, when the fulness of your worldly prosperity, and satan's confidence come, then God shall take you away, or send leanness among 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 chief of the Nations, to whom the house of Israel came. These (ver. 3.) put farre away the evil day, and caused the fear of violence to come near. 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 musique, a woeful voice sounded in their ears (ver. 7.) Therefore now shall they goe captive with the first that goe captive and the banquete of them that stretched themselves shall be removed. The very now of their freest joy, was the now of their captivation and sorrow. Zophar, as if this were hardly believed at all, or could never be enough believed, preffeth and repeatheth 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 raine 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 raine it.

Here is a terrible shower, a shower of fury, of wrath, God shall raine it. God is said to raine wrath.

First,
First, To note the suddenesse of it: raine (many times) comes very unexpectedly.

Secondly, To note the unavoydableness of it: there is no stopping of the raine, who can stop the bottles of the clouds but God himself? 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 stormes of divine wrath. He is a hiding place from the wind: and a covert from the tempest (1sa. 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 only 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 selves in righteousness, reap in mercy, break up your Fellow ground: for it is time to seake 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 abundantly. 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 eat, living or eating flesh most properly, though it also signifieth 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 synechdoche is put for the whole man, bodie, and soule. As if he had said, God hath not a quarrell only with this mans estate and his goods, but with his flesh, and bones, yea, and with his soule, too; he will vex him soul 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 Bethlesem, that is, the house of bread. And thus it is rendred here, he shall raine 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 raine 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 referees 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 others, times would lay aside 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 ([Mar. 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 of before the flood, they did eat 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 contentment, eating, 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 sinfully, that is, sensualy, to satisfy their lufts, and please their senses, therefore the Spirit of God fixeth the judgment upon that.
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 lufted 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 fattest of them, and smote down the chosen men of Israel.

All these instances concenter fully in Zophars Text; That in the fullness of his sufficiency, and while he is taking his sweetest content in his sufficiency, God raieth down wrath.

Further, The old Latine translator gives the words thus; And he shall raise his war upon him. This difference ariseth from the copiousnesse of the Original 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 Trea Nation, though the Grammaticall forme of the Hebrew is wrested by it (and therefore I lay it by,) yet renders the scope of the Text fully, and answers that of the 11. Psalm (ver. 5, 6.) The Lord tryeth the righteous, but him that loveth violence his soul he basteth; 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 Zophars similitude,) be thus illustrated, as if he had said, when he is drinking, when he hath a cup of sweet 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.

CCC2  Job

He shall see from the iron weapon, and the bow of steel shall strike him to the core.
It is drawn, and brought out of the bowels, 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.

Ophar having said (ver. 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinks himselfe safest and furthest removed from it, even in the fullness of his sufficiency, and when he is about to fill his belly (then God deales with him, and raines 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.

Here 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
Chap. 20. An Exposition upon the Book of Job. Ver. 24. 565

The effect which is upon others is laid downe in the close of ver. 26. It shall goe ill with him that is left in his Tabernacle: not only shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysys or parts considerable 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 himself 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 expresst 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 near 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 litterally; 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 numbered 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 shrowd of it is like smiting with the sword. In the ninety first Psalm, 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 flieth by day, That is, of the pestilence. And even in profane 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 seircet 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 affection; He shall flee. Some render it as a supposition; If he flee from the iron weapon, Or as Mr. Broughton, When he flieth from the iron armour. And then the other part of the verse joynes with it thus; When he flieth, or if he flee from the iron weapon, the bow of steel shall strike him thorow. And though there be not that particle, of supposition exprest in the Hebrew yet it is usually understood in Texts of this significancy. 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 steel shall strike him thorow; 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 steel shall strike him thorow. According to this reading the whole verse is a proverbial speech, implying thus much; That while a wicked man flies, or seeks to avoid one evil, he shall fall into another; When he flees from the iron weapon, the bow of steel shall strike him thorow. Like that of the Latines; He fell upon the rock, while he thought to escape the gulp. The bow of steel shall strike him thorow.

The bow, that is, the arrow of the bow, or the bullet put into the bow; for from the bow of steel sometimes arrows, sometimes bullets are discharged; the arrow, or the bullet with which this steel bow is charged shall strike him thorow. The word readed to strike thorow signifies excision or cutting off; and hence the Hebrew phrase, A son of excision, answering that of the Grecians, which we expresse a son of perdition; that is, a man devoted to total destruction. The bow of steel shall strike...

Strike him thorow, cut him off, or quite destroy him. A bow of steele is the strongest bow. David, to shew the extraordinary strength which he expected to receive from God, faith, A bow of steele shall be broken by mine armes (Psal. 18. 34.) To draw a bow of steele, shewes strength, and to break it shews more strength. A bow of steele gives a deadly blow, and smites home.

Againe, This word, which we translate, to strike thorow, others render, to change. The bow of steele shall change him, that is, kill him; death is our great change. Further, the word is rendered to passe by. The arrow often misthet the marke, sometime 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 steele bow be discharged at him, and the arrow passe by, and not hit him; suppose, that he escape the first weapon, and the second, yet (layth 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 steele shall strike him thorow. Now the supposition is carried one step further. If he flee from the iron weapon, and the bow of steele miss 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 steele 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 rebell 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 hang a thousand shields. That is, shields enow. 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 gloried in their fleshly descent from Abraham, as if God were tied to Abraham's line, or as if they being 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 if he had said; Think 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 Effectuallnesse, 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 worke.

What ever weapon God sends on his arrand shall doe it to purpose, the bow of steale strikes thorow. It doth not give a light wound, and scarre 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 levels, 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 corporall 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, frail 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 prevail over the strongest enemies, and strike thorough 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 dagger in the hand of him that weilds 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 (Isai. 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 (vers. 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 thorough, and the fire shall consume them to the very flumps. 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 flees from the iron weapon; That is, he endeavours to flee from it, he doth what he can to escape.

Observe this from it;
The studie 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 himselfe, when he is the iron weapon, there is no mention of suing to God, and seeking to make his peace with him, there is no acknowledgment 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 onely strives how to avoyd the warre of God. There is another frame of spirit in believers, they doe not make it their worke to run from the judgements 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 smitings and woundings, they flee from those weapons onely 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 shifting and fleeing, when the Iron weapon comes, notes the impenitency of wicked men, who never think of turning to, but onely of running from God: so it notes also the cowardise and basenesse 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 buffle, yet he hath no heart, no true fortitude; he either flies 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 maruaile if he flee at the sight of the iron weapon when he flees meerly from a fancied weapon. How can he but flee from the stoke of the sword, when another Text Telleth us, that he flees at the very shaking
shaking of a leafe; They who are fearlesse of doing moral evil,
are most fearfull at the appearance of penal evils.

Fifthly, He flees, but what doth he get by it? When he fleeth
from the iron weapon, the bow of steel shall strike him thorow.
What gets be now by his flight?
The poynt is this;

The shifts and evasions of a wicked man shall not profit him.

That is, when he fleeth, he shall not escape, or he shall not es-
cape. If he get out of the stroke of one weapon, another wea-
pon 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 fas-
ten 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 dan-
ger; they bring him and danger nearer together, or they en-
tangle him in worse dangers. We have a clare 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 evil 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
gain no further, still his case 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 slaine, yea hundreds may be slaine, yet the last may escape:

D d d d
but whom the faith. That last shall be first, the meaning is, he shall lay them all, or all of them shall be slain. But will those men stand till the sword come to them, will the last stand who sees the sword destroy those so fast that were before him? No, it may be he will fall; 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 a ght. 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 no light; As if a man had fled from a Lyon, and a fierce man were to come into the house, and leaned his hand upon his wall and a sword his him. It will not be either unprofitable or besides the point, 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, that desire the day of the Lord? Was there sin in this, or was it a fault to wish for the day of the Lord? The day of the Lord, of which here he speaks, is a day of judgement. Now, therefore, why should the Prophet denounce a woe against them who desire that day? It is a part of the character of the Lord, in the New Testament, To love the appearing of Christ in glory. And, if they long for the day of the Lord, they pray. O Lord, let the day of the Lord come; why say, Woe to you that desire the day of the Lord? Answer: The Prophet may be understood.

First, of those who in a kind of prophesy desired the day of the Lord, as some will do, in judge them, or wishing that God would come, not that they have ground or confidence in the same, but only to clear themselves in the judgment, and the censure of men. The Prophet might say, who thus desire the day of the Lord, piously deal with now by men. But it will be the day of the Lord.

Secondly, as there are some who think of (some seem to desire the day of others, who will, for such reasons, occasion mockery. Such are desired the day of the Lord, and mock, as if they desire the day of the Lord.
Work that we may see it; and let the counsel of the holy One of Israel draw nigh, and come that we may know it. They who draw iniquity with coards of vanity; that is, who make haste to sin, 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 counsel of the holy one of Israel draw nigh; you have long spoken of it, as neede, even as at the doores, but as we feele, so we believe no such thing. The Apostle Peter Prophecieth 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 conscience) that God will acquit and pronounce you innocent. For the Prophet speaks of those who had fallen under and were vexed with the reproves of the word; these desired the day of the Lord, supposing he would deal more gently with them than those Prophets had done, he would not be so severe, or not judge them so bad as the Prophets reported them to be; faith, 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 tear 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 word is a terrible day of judgement.
judgement upon the consciences of wicked men. But the day of the Lord’s 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 wisthe 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 hell 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 verses) is a provee of the pouint in hand, that wicked men who would avoid this or that judgement of God in this life, do but run themselves upon some worse judgement here; even as they who would avoyd the judgement of God in his word shall finde a forser judgement at the end of the world. Moses useth that phrase of fleeing seaven wayes, 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 seaven wayes. The meaning is not that they should have seaven or many wayes of escaping, or that in any of these wayes they should be safe; for the intent of Moses is to shew that they should no way or no where be safe. For they should be assaulted and encompassed about with so many dangers that they should flee seaven wayes, that is, all manner of wayes, endeavouring to escape, but they should escape in rever a one of them: though they fled seven or seven hundred wayes, yet God would send a sword, as many wayes after them, or if they mist and escaped one sort of evil, another should be ready at their side; As Zopbar hath it, He shall flee from the iron weapon, and the bow of steel shall strike him through.

Ver. 25. It is drawn, and commeth out of his bodie.
as the body is to the soul. The breath of it. Now saith he, it is drawn, 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 drawn 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 pulls out an arrow, it is as if he pulled it out of his body.

Lastly, Take it properly, it is drawn, and cometh out of his bodie, that is, out of the body of the wicked man, against whom it was shot, it strikes him thorough, 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 bodie: That is, the shot hits the man and comes out of his body. So the next clause suits with it.

Thus the shining sword cometh out of his gall.

As if he had said: As soon as he is stricken thorough with the arrow, he shall be run thorough 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 furnished 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 sharpened, and also furnished. It is sharpened to make a sore slaughter, it is furnished 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 steel, 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, as the head of the two ways to the 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 steel shall strike him thorough, it is drawn, and cometh out of the body; and glittering it comes 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 Zophar’s scope, which is only to shew that
the wicked man shall certainly receive a deadly blow.

There is yet another translation, 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? In
deed 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 set forth the quickness and unexpectedness of
of his appearance, he saith; As the lightning commenceth 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 transla-
tion keeping it to that litterall construction of the Hebrew,
useth the participle, and lightning in the bitterness of it. That is,
in the bitterness of that death which followeth the wound in-
flicted : 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 powred
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 powred out, left that
should imbitter 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 Zerub, 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 Balsom 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 Amakims. 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 than any Emims or Giants in the world; A man were better to have all the sons of Anak take hold of him than the fear of which the Text speaks. This argueth the compleat misfortune of a wicked man's misery, he shall not only feel the iron weapon, and the bow of steel, and the glittering sword, outward terrors; but he shall be filled with inward terrors. His soul is wounded worse than his body. Some interpret it near 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 vulgar Latine saith, The terrible ones fall upon him. This point hath been spoken to in chap. 15 (ver. 5, 8, and chap. 18. 21.) and therefore I shall not repeat it here, but observe the reason to the very utmost of the matter, enquire into the object.
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, without darkness. So the word (Col) is used (Ecde.s. 12. 13.) Here God, and keep his commandments, for this is (Col. ba. 15. 9) man, that is, the whole duty of man. Thus here, All darkness shall be upon him. We may distinguish this darkness, inward, ward, or inward darkness; spiritual or corporal, have upon other passages spoken of both: therefore I am here. All darkness shall

Be hid in his secret place.

Trouble shall lie close, like a thieve to steal, hide themselves in darkness; so this man’s darkness. Both words signify to hide, or to lay a thing up. Interpret it first of trouble upon the spirit of the wicked mind and conscience are secret places; No, conscience of the wicked man is defiled, (Ps. 50. 21) as his hand and tongue, so his mind and conscience; there shall be nothing but darkness there.

Secondly, Whereas he said before, God be good; and be that flees, be that himself is to some place, or some place; Some therefore flee to their holes, or thickest in the earth, thither all darkness that is hid in it may safety in those places; so as the man that flees from affliction, be well hid, be good for nothing. Such is the hope of his expectation of deliverance of trouble, or his darkness.
selfe 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 peril all 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 margin, 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 sense hath occurred in divers parages, 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 layd 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 cometh towards them) love darkness more than light, shall be sure to meete with darkness, where they most expected light.

**And now me sinning shall confesse him.**

What is this first he blesseth. This circumlocution speakes more than ordinarly first; we ordinarily make fires by blowing; but this is a beating.

There are several supposed sins about this fire,

*etc.*
Secondly, Others by this fire not blowne, understand corporall distempers; As if Zophar in this touched upon Job's diseased body; 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 threatened (Deut. 28. 22.) The Lord shall smite thee with the consumption, and the fever, and with an inflammatory, and an extreme burning. Here are three bodily distempers, which (without straining) may be called, a fever, and an extreme burning, and an inflammation, fumes some men by such fires. Job had much and very frequentance of them.

Thirdly, Many of the Greeks interpret this fire as the fire of hell. There needs not blowes to kindle that fire, the breath of the Lord as a river of brimstone shall kindle it. It is prepared of old. It needs no blowing to kindle it; though the fire of hell may be called so. And we conceive this Scripture hath no relation to.

Fourthly, Others expound this fire as extraordinary fires which God sends from him, more especially wicked men. Thus he raised the Gamosch, which consumed those cities. We read also of such fires in the first Chapter, where it is said, The fire of God destroyed Job's friends would make him of that here, as judges, they closely hint to him the manner of him.

Fifthly, A fire not blowne, may burn in hearts and scorch him, as the Sunne. These unseeded burnings, yet they are called fire and burn them; a fire not blowne (Ps. 68, 20) not only for the burnes of water as described the punishment of the wilderness; when the Angel of Fire sent heat and burning fire, smoke and fire, the Sunne did burn the multitude. And that the fire and sunne, the heat of the sunne by day, is a fire not blowne. In the setting and coming of the setting sun, and the burning heat, a fire not blowne; and scorcheth the burning sun, properly signifies a burning, special in such.
Sixthly, A fire not blowne may be interpreted of that which is the kindler of all peall 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. Dent. 4. 24. And so the fencer 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 (Hib. 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 weak, young and old, shall be consumed; The flaming fire shall not be quenched. Great fires need no blowing, the business 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 concepitive 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 flubble fully dry, as suddenly as a sparke in tinder, or Gun powder, yea the greentree, is as combustible in this fire as the scare 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 noise.

Lastly, That which I rather pitch upon, is, by the fire not blowne, understand those judgements which come, no man knowes how, sudden unexpected judgements. We have two sorts of fires; some fires are intentionall, that is, a fire to make them; such fires are for our use and service; for is
any thing more serviceable to us then fire; this intentionall fire.
is a fire blowne. But secondly, there are casuall fires, acciden-
tall 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 chiefely 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
evil; As he himselfe formes the light, so he creates darkness. (Isa.45.
7.) What the Apostle sayth 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 kind-
led. There are many fires in the world, that is, troubles and
evills which we may easilie 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 bel-
lows: We may commonly call men of strife, Incendiaries; they
blow up and somet unnaturall fires, by bitter speeches and pro-
voaking language. 'Tis the study of some men to kindle fires
between partie, and partie, between State and State, yea to
make them of the same State and partie suspitious of one ano-
ther, be in a flame. How hath this fire been blowne in these
these days, and we have sometimes seen the bellows themselves (as they well deserved) burnt in it. By the blessing of the righteous (as Solomon, Pro. 11. 11.) the City is exalted; but it is overthrown by the mouth, (that is, by the contentious words, and dividing counsels) of the wicked. These fire the coals, and blow up the fire. (Prov. 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 discernible 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 original they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this case 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 is; is verified of many Judicia fire 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 agains us; either by our own hand or hand; seeing the Lord can confute those by secret fires; and kindle a flame upon them without blowing. If it may be terrible to the Heathens and heathen of the world to remember, what is vouchsafed to Daniel, that shall be destruction to a man, if he have one hand taken away; that is, without any visible means, humane or divine. Yet thus should make us Nations tothink before God, and think how they hit upon their hands against him.
who can break in pieces the iron, the brass, the clay, the cinder and dust of the gold, that is, all their power, even their most solid and compacted power, by a power they never suspected, whose origin all and rising they are not acquainted with, cut out without hands, and a fire kindled without blowing, that is, the prelions of the fame general tendency; teaching us what things God can do without noise, by unobserved, yea unthought 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 consumed, yet God will make it a consuming fire. There is no room for the least of God's judgement; when he comes to execution shall be done. As was further shewed in the effects of the iron weapon, and of the bow of fire, to strike and passe through the galls of those who are in the lands of God's provoked inclination: Neither shall the fire smite and this fire not blowne consume the person only, but they shall all reach all that remain until unto him, as appears in the last clause of the verse.

It shall goe ill with him that is left in hisTabernacle.

The word which we translate to goe ill, signifies of it, moral 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 with them that doe ill, unless their evil be removed. It went ill with Christ while he was procuring doers, and therefore must have the evil be pardoned. It shall be done. He will have him to faith. M. Oronum.

That is, ill it is left in his tabernacle.

These expanded into this.

Some such. A fire not blowne.
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 dost it not goe ill with thee? Thou art full of disease, without, and hast a troubled mind within. There is a truth in that.

But I rather conceive that this latter clause respects 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 restraine 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 wrung from him.

Secondly, We referre it to a person, to his children, and relations. As he him, the 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.
JOE, Chap. 20. Verl. 27, 28, 29.

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 verse he winds up all, and concludes his discourse, by the enforcement of his misery, by the joint orage of heaven and earth against him, and by the determinate counsel of God concerning him.

The heaven shall reveal his iniquity, etc.

In the 16 Chapter, vers. 18, 19, Job had approv'd and earth, and as it were provoked both to what they could against him: 'O earth, cover not my witnesses is in heaven. Here Zophar tells the wish, 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.

The heaven shall reveal:

There is a twofold revelation:
First, Formal and expresst.
Secondly, Virtual and equivalent.

In proportion to this twofold revelation of heaven.
First, Some by brave understanding, or they whose place and seat is by dwellers shall reveal the iniquity of himselve, whose throne is in his.
Secondly, The Angels. This
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 iniquitie of this wicked man, then the revelation
is formall and express: God himselfe, the good Angels, and
good men, shall in their severall degrees and capacities reveale
his iniquitie.

Secondly. Take the heavens properly and litterally, and so
they may be said to reveale his iniquitie virtually, or equiva-
iently, while they by the powerfull dispose of God, hold out
that which carrieth a signification 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
judgments which fall from heaven cry out of and reveale the
iniquitie of wicked men on earth; sin troubles not only our
owne houses, but the powers of heaven. Some interpret the
present place, as if Zopher did here intimate the fire which fell
from heaven upon Joes flockes of sheepe, and devoured them;
as also the wind, which smote the house where his children
were feasting, 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 extraor-
dinary fire from heaven, or suddenation from the ayre by winds
and tempestes smote and soule them in person, or spoyle their
poft flocke.

Further, The heavens declare, when the heavens are shut up,
when their influences are slope, when they withold the raine.
As God threatens in the old Law ( Deut. 28. 23.) The heaven
that is over thy head shall be cloudy. That is, it shall yeld thee
no more moisture, nor any dewe. When the heaven are as
hard in the face, they declare the hard heartednesse of men or that
they saunter in like brutes. As the prophet concludes of the thun-
borned, who transformed Jewes, on 0. 19. If this the heaven shall
die.
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 iniquity of man, man's iniquity will reveal itself. Sin will prove the ointment of the right hand of which Solomon saith (Psa. 27. 16.) that it *mayeth is selfe.* There is no way for us to keep our sin covered, but by revealing it, nor hid, but by confessing it. Ps. 32. 1. Blessed is the man whose iniquities are for covered, and whose sin is covered. Covered, how? Not with any covering of our own. The Prophet complaines of such coverings, as shewes the uselessness of them. (Isa. 31. 1.) The Spirit of the Lord covering, but not of my Spirit. There are some which cover their sins, but it is with a cover of their own making; but there is a covering which the Spirit of God hath made which the Spirit makes is only the free grace and (as it were) in the right hand of Christ: this is a covering not by the making. Now they who cover with a covering, this making, do indeed discover their sin, uncovering their sinne. For as the Prophet saith, thine iniquities are narrower than that a man can be covered with whatsoever of our own we hide out from our nakedness. Mercy covered those in our fesse and those which we conceal shall be discovered. The Heavens shall declare the iniquity. Secondly, Observe, 

The extraordinary motions of men's powers, reveals the sins of men.

Unusual apparitions in the heavens, shining, stormy winds, and tempests of night, minde us of those confusions which befal of men. When the clouds of heaven are with freshing showers, when the rain is sent to cherish and quicken the earth, witnesses of many iniquities.
And the earth shall rise up against him.

That is, all earthly things shall appear his enemies, and proclaim 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 'tis 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 iniqutie; 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 corn, wine, and oil, 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 iniqutie, and convinseth him of his barrenesse, in doing good, and fruitfulnes in doing evill. 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 scatter a host of worms, or fire, of flies, of any thing, of the most contemptible things upon the earth against the wicked of the earth. The earth is the fleshe, and the fleshe thereof. As the earth and the fleshe of it belong to the Lord's concernments and dispose; (it also is the earth and the fruits thereof, of which the fleshe is made, and the barrenesse of the earth, this concerneth and disposeeth, the earth riseth up against the wicked.

The increase of the earth is the increase of the Lord. The earth, which we call increase, signifies
signifies properly, a bud, a bloome, or blossome. And is interpreted two ways.

First, For the children of the wicked man, and though I find not the word applied in Scripture to children, yet indeed they are the chief increase of a man's house, they are this bud and blossomes. This increase of his house.

Shall depart.

Of 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, a metaphor, so properly to their riches or profits. These shall be the increase of a man's house, his buds and blossomes, and shall depart. His treasure shall be lead captive, and led, or become the portion of strangers.

Alike, As the verb signifies to depart, so likewise to reveal, or to make anything appear. Thus in the former verse, The heavens shall reveal it, give it in that sense here: The increase of his buds and blossoms, or made to appear: which may be taken.

First, Thus, He hath secret riches, or hath hidden treasures (treasure is expressed in Hebrew, which imports hiding, because men lay up their treasures), treasures do not lay closely lodged: But faith Zophar, his treasurer: appears, or be brought forth. Those treasures shall break forth. San for many weaks, shall she break forth. So the words are a presage, that the wicked man's house, having been and shall be, and silver prisoners under lock and key, but a time shall come, when God will come to his house, and bring all the silver prisoners shall come: and leadings, and prepare all the treasures.
spoylers. 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 apparent last how this man came by his increase, how he got his estate; he hath gotten much, and hath gone long for an honest man in common reputation; but God will make it appear, that he compassed this increas by indirect course, by fraud, and oppression, by deceit, and guile, by grinding the faces of the poore, 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 increas. 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 goe into captivitie, 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 is come 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 vanity of glory; He was ambitious to have it known in Babylon, that a rich Prince he was; therefore the Lord lyeth the judgment on him: The increase of thy house shall depart, and carry captive. Thou hast been forward to show thy riches and strangers; therefore strangers shall spoil thy house, and transmit thy riches into a farre Country. Our glorying in riches, or in any thing, but God, prevokes God to blaine our Glory: The Expositor accuses the wicked man, The increase of his house shall depart, and carry captive.

The assumption, Exemption, andアーth of the wicked. His goods shall depart, the day of his end.

Thus, whereas, Exemption andアーth of the wicked. He is doomed, and the day of his end, is determined; as if his house shall depart, and carry captive, without any help or assistance, his house shall depart, and carry captive, in the day of his wrath.
Flow away.

It is a metaphor taken from waters; and that either from water spilt upon the ground, of which a Woman of Tekoa said; There is no gathering it up, nor from the ordinary flowing in of water; there is an ebb, water, and a flowing in of water. Here flowing away may be taken. The flowing in of water is the flood: but the flowing out of water is the ebb. His goods shall ebb, they shall decrease and flow away. The motion of some waters flowing away, and with a kind of violence. Thus the increase of his shall flow away, there shall be no stopping, no staying. What the Psalmit speaks of persons, is true also.

(Psal. 90. 5.) Thou carriest them away as with a flood, and are carried with a mighty force; so the goods of a wicked man, flow away, or are carried as with a flood.

Again, The allusion may be to those waters away infamably. The decrease of some waters increase yet they flow away and decrease. Such also is to some wicked men in their worldly enjoyments, as they flow away violently, but slowly, and yet in 318.

In deep still Rivers you can hardly perceive it and yet it moves, or that it ebbs, but yet it to a dead low water. As it is with all trees and perceive they have grown, but we cannot see it is with many waters, we may perceive that we cannot see them fall. Thus infamously a man's highest flower estate, and the increase away.

Thirdly, We may apply the allusion to carried or divided into many streams and wicked man's increase flows away. God draws out, to draw out his estate this way and runs into such a channel, and that it overflows some some, and water some, violence, secret thieves, and unfaithful friends. And it shall be divided into several streams, a flood. The increase of his house, shall be a flood.
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 stamp't upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be poured 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 judgment goes forth, wrath goes 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 doe not drowne, but wash the furnitures of grace, that increase of the soule never grows weary. But judgement is ever mingled with the wrath of God, in the cup of ungodly men; personal judgements are so, and so are publice judgments. Woe to a trusting people when judgment appears; for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consumne 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 hastes Aaron to the
of his place. Take (faith be) a Censer and put fire therein
the Altar, and put on Incense, and goe quickly to the Compartment,
and make an Atonement for them. Those ceremonial actions
typified the Atonement of Christ, who alone delivers us 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 sight
of wrath.

Observe;

If the wrath of God goeth against a man, no
will stay with him.

His increase will be gone, riches will fly, wealth
and flow away; credit will depart; health will
will depart, if once wrath come in presence.
with thousands of wicked men, whose increase
part, nor doe their goods flow away, they rather
danlly, but if once God declare and let one
substance turnes to emptinesse, and their increase
gone. If God be for us who can be against us? And
us, what can be for us? As the love of God exceedeth
ure to us, and makes that which like quickness be
ly be fixed, as it were to us as a rock of Adamant.
God shaketh our hold of the creature, and
which we looked upon as a rock of Adamant, our
friends, our comforts and relations all dissolve like
Sun, and flow away like water. There are times
the increase of a mans house depart and the weight
of Gods wrath.

Firstly, By prodigality, and that which gives
up loose to scatter and disperse,
here unjustly; but most instantly it takes
the wicked man with the whole of his
throwing away the whole of his
self beyse.

Secondly, His increase of wealth, and
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 so deale treacherously, they shall deale 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 increas, 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 neyther 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 say how their estate was lost. Ask them, have you bad debts? No; Have you had losses at Sea? No; they are undone, but se no 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 bag, he knowes how it goes away, and what becomes of it; but if his bagge have holes in it, and his money fling out there, he cannot say what's become of it; Holes in the bagge are nothing else but a secret curse. That also is meant by the same Prophet (ver. 9.) When ye brought it (that is, your goods) home, I did blow upon it, or blow it away. If God doth but 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. 6. 1.) speaks of the flowing down of the Mountains: or, that thou would'st read the heavens, and the earth would'st come down when the waters of the sea flow away. Mountains are firm and stable, but in their place, hitting, flowing, but who ever saw mountains flow? What
What mountaine doth he mean? not naturally, but fictitious mountaine; the mountaine of man's strength, and greatness: these, some pile up as so many mountaine, to secure themselves by; they call riches their mountaine, and worldly power their mountaine. (Holy David looked upon his power and riches as a mountaine, Psal. 30: 7. Lord in thy woe thou hast made my mountaine to stand strong.) But if the Lord rent the heavens, and come down in a day of wrath, these mountaine flow away, and what was supposed as stedfast as a rock, proves as unstable as water.

Zophar in the last verse of this Chapter, winds up all in a historickal acclamation:

Vers. 29. This is the portion of a wicked man from the heritage appointed him by God.

As if he had said, Review what I have spoken, words again. I cannot abate you one syllable, the word that I have said is true, I will not recall a single word: this is the portion of a wicked man from God, and the heritage appointed by God. Both parts of this verse carry the same meaning.

This is the portion of a wicked man from God.

The word which we render portion, signifies to flattery, because many are delighted with words are sweet words. So tis rendered in the king that sense of the Original, conceivably, or in a kind of scorne to fell upon, he hath expected good from God, or that he fellowshipped, he hath wasted when wise figured words, that into rhime were; here are the flatterers, and God will confute them; remember what I showed them before: the glory of this man shall be like a mowing, and his spoliation like a corn harvest; he that reapeth shall eat and be satisfied, and he that treadeth it shall be joyful, and he that divideth it shall have rejoicing.
verall dishes and messes, every one bath his part, or portion or so many have their mease: Now faith Zaphar, this is the mease of meat that God hath provided for a wicked man, here are the dishes, and the Courte, which shall be served up to his Table, in that sorrowfull 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 haste, or given it out in passion, but as a Judge upon mature deliberation, and the serious weighing of his cause. God loveth judgement, 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 himself. 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 ungodly tongue, and uncleanly language; Words cost many a wise desire.

But understand it rather of the word spoken against him by God; And so word is given to destroy, or apprise, as we translate. The heritage appointed him by God: That is, God hath determined thus concerning him by an irrepeable decree. As mercies are under an incomprehension, so also are judgments. Every heritage of man is appointed by God, as well.

We have God in the Bible promised us, that under two dee-

nerbation the Original, of the formet (or matter) enter-

This is the heritage of the wicked man, which is ap-

dontly is to be set forth by El, the Lord.

And this is the portion (or provision) of a wicked man.
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, the mighty, the powerful God, who will not abase anything 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, who 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 have yea, it is their comfort that he doth it, and nothing would not be their own, nor have the their own portion, either in temporals or spiritu, lest them best that all should be of God's appointment with wicked men too, whether they will or not. Saine be it, their own carvers, they would have them on, either for matter or measure in this alligns them. If he allign their portion in good doth sometimes) yet they would have it large, they would have more than he appoints, they with his provision. But when their portion and judgements they cannot at all move, much less it is appointed them by God. The good man may be considered under a double name called wage, sometimes, an inheritance, an inheritance due to Children, both these notions the portion of Scripture. In this chapter of the law, and The wages that shall be given to servants in their houses, also Who are children?"
whole estate lieth 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 disunion of soule and body at the end of this life, is death in kind, and that is their portion. The everlasting separation of soule 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 inheritance 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 good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicity, 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 unhappy 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 affliue 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 thinkes his way is good, and that his end shall be better; he heares of, and delighteth in nothing but flattering; others flatter him, which is bad and dangerous enough, and he flatters himself, 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 will him it will be thus, and he doth not flatterer. (Psal. 11. 9.) The Lord preseth the righteous, he layes many afflictions upon his owne people, but upon the wicked he will pour an horrible tempest, this shall be in measure of their cup. And better (Psal. 75. 2.) by reason of this (and there is a repetition of these words, (red with wrath, and loaded with God's wrath)) it is by flatterers (it hath been noted before, no man is saved out of all the lives of evildoers) the men are the men that live with the peaceable, (upon man sheet, and a kind of mirth together) because the inward motives are in the outward signs. They have not seen in the shape of
of the cup, that is, the word of the cup: For an iniquity sake, the deeper the sweeter, so in an evil cup, the deeper the sweeter: the dregs are the worst, the bottom is the bitterness of a bitter cup. Therefore God puts this word into the Prophets mouth (Isa 3.) Say to the righteous, It shall be well with thee; say to the wicked, It shall be ill with thee; tell him, evil. And he saith portion, tell him from me it shall be so. The wrath of God is revealed from heaven, against all unrighteousness; Tribulation and anguish upon every soul of man that doth evil: That is, upon every soul that lives and dyes doing that which is evil.

But here a Question ariseth: Is it then with all men, worlds over? How are we to understand this proposition? The substance 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 the sinner as Job said, Chap. 12. Have not they the fairest of the fairest lot in this life? How then doth Ezekiel (and temporal judgments and troubles) say, The wicked man from God? When we daily see, that there is little, and few, enjoying a pleasant portion. Do not the wicked God vary from his threatenings and comminations? We reconcile this preposition with our experience.

I answer, Though God gives wicked men outward good things in this world, yet they much less cross and contradict this commandment. Some wicked men a great portion in God's eyes on many accounts, yet the event is not according to account.

First, God gives them a portion in the world. Should they live, and subsist under God's hand made, he is the great householder of all creatures: they have a place in God's house another relation they have to God. Secondly, Some wicked men are rich. And we may call all the good and wages as a reward for their labor in this world. The purpose of God in giving it is to be used by wicked men in this world.
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 worke without faith, yet he may be pleased with that worke which is done without faith. A wicked man may doe what God would have done, that pleaseth him, and he throws him in somewhat as wages for his worke; sometimes, very great wages. "Job; a wicked man, a man of a naughty heart, yet he did the worke that was in God's heart, in destroying Ahabs house. Now, faith God, take the Throne for foure generations, a great reward, a whole Kingdom, and for foure generations to a wicked man (2 Kings 10. 30.) God will not be behind hand with any. They that have been instrumentall for him, shall have so much as their worke comes to; they who doe it for a temporall reward, many will be very zealous for an outwardly reall reformation, both in matters of Religion and civil administration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to set themselves up in a worldly interest, now, even these shall have their penny, they shall not loose 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 worke which God hath appointed, as those others (of whom I spake last:) are raised high to reward and pay them for the worke which they have done.

First, For the scourging of other wicked men, God suffereth one wicked man to prospere over another. Sometimes he scourgeth a whole Nation, by one wicked man; therefore he must prospere much. Usually there is a proportion between the worke and the idoleater. Great scourges are made of Great men.

Secondly. For the good of this one is the evil of another. If wicked men be not high enough, they could not perform so great a worke as they have done, he that will not let his Crown be戴 off his head, and condescend to do it, nor make no great action in the worke he has done, for he were not high enough.
Fourthly, Wicked men prosper that they may have opportunity to shew what is in their hearts, how vile they are. Halfe the wickednesse of man appeares not, if his portion be always short in the world. Many wickednesse in the hearts of man cannot discover themselves and appeare above board, till they themselves are above and aloft in the world. For affections upon the people of God, discover many corruptions in them which they did not thinke of, as murmuring, unbelief, 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 stirred not. Therefore (Deut. 8. 2.) God caused the people of Jeshurun to wander forty yeares in the wilderness, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not consider there was so much vanity, and unbelief there, till God led them about, and abour, to try them. So, wickedness, though their corruptions flow out fast enough, yet it is very hard for them always kept to hard meat and want, that they should be stifled and starved, though not at all mortified: some wicked parts of some are kept downe by their poverty, and more of many. But the warmth draw out corruption, as well as power, and increases and power let the pull and wickedness in them well as their wits and learning. And yet he did not believe that there was so much as indeed there was (2 Kings 8. 13.) Vol. 2.

Ver. 2. Vnto him what he would doe; Did he but think that I would doe such things as these? This Lord harkened mee that shou short his words, and saied, though he had a great portion, yet at the hand of God, and the wickednesse of men, thou dost not know how haught thy spirit is, lest when I have fonde for thy hand. O the Prophet in his work, thou wilt raise me up. They found out my hand.
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. For when they see the best things of the world in the hands who are evil, they cannot but remember that God hath provided better things for them. And if God bestow so much upon those who rebel 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 pattern are instructed to patience, long-sufferance and goodness towards others, though evil men and our enemies. Christ preseth love to enemies, by the example of God himself; (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 learn 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 mouths for ever. What can the day, when God pours out the vials of his wrath upon them, who knit against him, while he fed them and filled their vessels with abundance of outward blessings. As they who despise this 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, shall hisportion, doe yet at present receive a portion, do see and receive a portion of outward prosperity.

But honesty and integrity, under which we comprehend which is said in the text, and they that are upright in their generation, God will use for the good of the wicked men, and for the glory of his name. For the Lord will judge the ends of the earth, and all the inhabitants thereof shall fear him. And he will deliver the poor in heart from deceitful men that lie in wait: and also the uprightly many wicked men: Rootes will they have lives, their portion will be in the land.
tion is misery; though they scrape and scrape muchopper yer,
thou they bed and blossome, yet their eencreale goes into
captivity, and their goods flow away. Their soul is brought
downe, and their beauty is stained. 'Tis rare to find the wicked
man flowing to the end of his dayes, or his hoary beard going
to the grave in peace. As David observed of the Godly
(\textit{Ps.} \textit{37.35}), I have been young and now am old, yet have I
seene the righteous forsaken, nor 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, The Proposition stands firme upon this ground,
because misery is the desert of wicked men: 'tis as they are
raging, as they are children of disobedience, and their wrath
they are workers of iniquitie. Wrath is the portion appoynted
for them, though they have not presently in their hands the
key of a child, who is heir to a great estate, such land is the
heritage, his portion, though he hath nothing in possession but
the bread he eates, and the cloathes which he put upon: Yet of
a condemned malefactor, death is his portion, serves death, and the sentence is gone out again, he be reprieved for many yeares after.

Thirdly, Though some wicked men are in miserable outward condition, yet they are in a moment. The cloud hangs over them, and soone it may breake? The word is out, the dea who can tell how soon God may seal the Word, or command the judgement written to take hold done upon them. They have no yence for it, they keepe it off, or avoyd it with. What ever is, at any time, is as safe from them, as.

Fourthly, The very present is a punishment to them, which is according to every man for himself, when the yee of a man is, when the day is all gone from them, then they need to be better, or a man for then after he hath lost his
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, creare the sinne, 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 chasteneth and smite his owne children in love, so he forbears 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 stricken anymore (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 judgement 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 only deserved, but proportioned by our doing of evil.

Thirdly, Prefere prosperitie hath his 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 contents, this makes him more miserable, because he was in a looking state of happiness. It will encrease his sorrow, when God comes to reckon with him (as possibly he should he be at length setting he will in the heart of a rich man) in their riches, — (1 Pet. 5. 5.) as to his heart, as to the fruition of his riches, as to the enjoyment of his substance, the goods of his hands, as to the enjoyment of the good of the world. (Prov. 10. 22.) Our light affliction, which is 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 prosperitie 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 prosperitie is their portion, and the heritage appointed to them by God, because they always stand under those promises of outward prosperitie (Matth. 6. 33.) Seek ye first the Kingdom of God, and the righteousness thereof, and all other things shall be added unto you. (1 Tim. 4. 8.) God is false 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 prosperitie 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 inward temptations all their days. So it is a truth, that outward 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 reason bred, or for any other reason lock up in his own bosom, and give them a rich portion in outward blessings, and give them a cup to overflow with the fading dying comfort of life.

Thus farre Zophar hath spoken, and he spake also seven 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 astonished, and lay your hand upon your mouth.
Even when I remember, I am afraid, and trembling taketh hold 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 heare 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, then he had done in his former answers, affirming contrary to what Zophar had laft, and his other friends before him asserted, That the best men are not priviledged from the sorest evills, and that the vilest are sometimes not visited with any evill.

The scope and sum of the whole discourse may be drawne out into these three propotions,
First, That all wicked men are not always afflicted with great evills 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 loaves of 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 formative parts of the Chapter.

His answer to their arguments extends from the beginning to the end of the 33. verse.

The conclusion is the 34. How then comfort ye me? The context under present discussion, contains the following:

Heare diligently my speech, and let this be your comfort.

Preface hath two things chiefly in it.

First, It tends to the gaining of attention, to what I have further to say.

Secondly, It carries in it a representation of what God had before done.

First, It carries in it a desire of attention to what I have to say; and that by a fourfold argument, or four testimonies upon four grounds.

First, Because if they did hear him and harden their hearts, of consolation.

Secondly, He moves for it from the question of them, who should not judge, much less condemn him, if they had heard him, and could say to him that I have spoken, and they would say, if he had said, Behold them speaketh before they know.
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, vers. 4. As for me, is my complaint to man, &c. As if he had said, I complained to more than man, I complained 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 surely great enough to deserve attention, (vers. 5.) Mark me and be astonished, and lay your hand upon your mouth. And (vers. 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 foure 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, (vers. 3.) Suffer me that I may speak; As if he had said, Ye have cut me off heretofore, and inturrupted me, now suffer me to speak. While he begs this at their 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 saith, 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 insensible of his condition, & regards of his discourse. He implyeth that (vers. 5.) when he saith, Mark me, and be astonished. As if he had said, Ye would have been grieved, yea, even astonished with my condition, had ye markt me, but to this day ye are not;
not, therefore mark me, and be astonished. You should have trembled in silence to hear 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 four 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 have him, whom your very hearing will be a consolation to:

But if ye give me a diligent hearing, it will be a consolation to me. Therefore ye ought to hear me diligently. There are two things upon which this argument may be enforced.

First, From the common duty of that relation in which they stood to him: they told him they were his friends, now the common duty of a friend, coming to a friend in trouble, is, to comfort and counsel him. Ye say ye are my friends: now if your diligent attention will be my consolation, ye ought to have me, considering your relation, and that ye hear your selves in profession as my friends.

Secondly, There is another argument which lies closely press in this, from the designe of their coming to him; your relation as friends obliges you to comfort me. But do ye not remember your owne errand to me? do ye not know why ye came this long journey to visite me? did ye not let 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 hearing, for that reacheth your own designe, and answers your intendment in visiting me.

Heare diligently my speech.

The Original speaks double, hearing hear, a frequent Hebrew. The Septuagint render it, Hear ye, hear 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, heare diligently. To heare, 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 slightly; 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 speake, he cared not who heard him, or how oft it was heard.

Again, When Job saith, Hearing heare, or heare diligently, he seemeth 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 hear 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 calmness and quietness, 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 unfix'd and uncompos'd, 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 hearer is the same with a quiet hearer, but in a peculiar sense, a patient hearer is he who not onely heares himselfe reproved, or told of his faults, and takes it well. But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is said. A patient hearer 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 minge. Such patient hearing is diligent hear-
ing. Job now calls his friends to the highest exercise of the
dutie of hearing. He would not have them heare 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; Heare
diligently my speech. The Hebrew signifies.

First, A plaine speech; As if he had said, I doe not intend to
flourish it over, and catch your ears with studied oratory, or elo-
quence. I will speak plainly, therefore heare me.

Secondly, It notes also concisenesse of speech; As if he had
said, Do not think, because I call you so heare me diligently, that
I intend to speake sediously: I have but a word or two to say, I pur-
pose to constrain myselfe, and to speake much in a little. Do not
feare that I will burden you or in hearing me, I intend
brevitie: Therefore heare diligently my speech.

Hence observe; first,

It is no easie work to heare well.

'Tis no hard matter to heare, but 'tis hard to heare well: we may heare easily, but it put's a man to it to heare diligently.
Hearing may be considered as a threefold work.

First, As a naturall work, and so it is an easie thing to
heare; no man studies, nor is any man taught to heare; we doe
it naurally and freely. Thus we use to describe the spiritual
actings of believers, when we say; they performe duties naur-
ally; that is, they doe them with a kinde of easie, even as the
care heares, or the eye sees, the naturall worke of the eye is an
easie work, and so is the naturall work of the eare, there's no
labour in it.

Secondly, We may consider hearing as it is a morall work,
or as it tends to the receiving of instruction in any point of
knowledge or learning; if a man doe but receive instruction
about a worldly businesse 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 slightily, we
use to say, You are gone without your arrand; there's need of di-
ligent hearing to receive any direction in civill matters, or in-
struction about moralls.

Thirdly,
Thirdly, Hearing may be considered as a Spiritual work; and so it is hard of all, and requires double diligence, hear diligently, hearing hear. 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) garblisheth the words which are spoken, considers, and makes choice of them, trying their truth, their goodness, their fitness, and their profitable.ess.

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 understanded the word, and received it with joy. The understanding actted, and the affections actted, 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 meekness 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 affairs of the world, the businesses, and concerns 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 concernsments of eternity; There is a found, 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 concernsments, 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 heare.

Job's friends came quick upon him with their censures and replyes, they were ready with their tongues to censure, and reprove him; But he supposed them dull of hearing, or slaine 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 indelgine 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. Hearn 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 three things in the verbe.

First, To grieve, or to be sorrowfull, whether upon our 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 himself. (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 steadfastly 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 useful, there is onely 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, noted 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 sinnes. The word is used in this sense (Gen. 24:15.) 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 extremly 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 Amnon, 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 woefull-time wherein many should be mourners, but there should be no comforters, (Jer. 16:7.) Neither shall men scare 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 should be
be so courteous or sensitive 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 31. 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 consolatory cup. Job being in heavinesse and sorrow, doth but desire to be dili-
gently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of con-
solation. 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 conso-
lation.

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 fence, and carrieth a generall truth in it. To heare another speake, may be our great consolation. And not onely to heare a doctrin of con-
solation may be consolatory, but to heare a doctrine of re-
proofe. Sowre and bitter words often prove sweet to the hear-
er. A doctrine steeped in vinegar, words of gall, and worm-
wood, may be hony and sugar (in their effects) to the soule.

Any word of truth and sobereffe diligently heard, may turne to consolation. As the sweet words of flattering and falsitie being received are bitteresse in the end, so the bitterest words of sobriety and truth being received, are sweetnesse in the end.

Paul gives that charge to Titus concerning the Creas (Tit. 1. 13.) Rebreke 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 manners, by severest reprehensions. 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 own consolation, or consolation to himself. 

Hear 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 find very little comfort by your coming, all that you have said so me doth not comfort me, now therefore I desire you to hear what I have to say to you, & I will take that for the comfort which you intended me: hear me speak, and that shall goe for the consolation which you promised, and I expected as your coming. Job puts the word in the plural number, he faith not this shall be your consolation, or I will take this in part of payment for the consolation you promised me: but, as if this were the whole summe or the full payment, he expresseth it in the plural number, This shall be your consolations. I will give you an acquittance and discharge for all the consolations you owe me, if I may now at last have a more respectfull and friendly hearing. Hear diligently my speech, and this shall be your consolations.

Hence note, first,

'Tis a comfort to any man, especially to a man in afflictition, to be diligently and patiently heard.

The afflicted should hear 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 not 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 received, 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 heareth them (all consolations are wrapped up in that one) so many and very great consolations, yea possibly all the consolations which a man desirith of man, may be found in this, if he will but hear 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 effectively and virtuallly 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. (Psal. 81. 13.) O that my people had hearkened unto me. The Lord tells them indeed it would have proved their consolation (ver. 14.) I should soon have subdued their enemies and turned my hand against their adversaries. Yet while he speaks so pathetically, he seemes 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 burthen to him, yea as the breaking of his heart when his people stop their ears, and will not heare him. I am broken (saith the Lord) with their reproach, heart which hath departed from me, and with their eyes, which goe a whoring after their Idols (Ezek. 6. 19.) Now, when or how doth the heart depart from God? Is it not by refusing to heare his voyce, or the voyce 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 sorrows ariseth to many who are godly, because what they speake is not diligently heard. How of-ten doe they say to stubborn children, to evill 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 Philippians his
joy and crowne (Phil. 4. 1.) Why faith he the same of the Thes-
salonians and more; Ye are our glory and joy? (1 Epist. 2. 19.)
Was it upon any other account then this, because they had re-
ceived 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, yea 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 whiche fonce he calls the Thessalonians his hope, ver. 19.)
that he should rejoice and glory on their behalf for ever, yea,
that through free grace he should receive the crown of righteous-
ness, 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 faileth me not a way. 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 bespeaking the rich;
Sir, if you will but heare me open my calle 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
lend me your eare a little, that will be an Almes to me. Thus
poore Job; Heare diligently my speech, and let this be your con-
solation.

Ver. 3. Suffer me that I may speake, and after I have speaken,
mock on.

We have here the second argument whereby Job bespeakes
attention; Let me speake, and after that mock on, doe not judge
before you heare: As approvings to mocking or disapproving
should follow judgement, and judgement should follow hear-
ing; no man should judge till he hath heard the matter; nor
should he eather approve it till he hath judged it sound and
good, nor mock at it, till he hath judged it vaine and worth-
lesse. Suffer me that I may speake, and after I have speaken, mock on.
Suffer me then I may speake.

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 beare them. Some men are never so burdensome as when they are speaking, it were easier to beare any part of them, then their tongues; Vaine words burden the wife, and the words of the wife are alwayes 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 foretauneth the heavy judgements of God, which should fall upon those places. And not onely is that word burdensome, which carrieth wrath and judgement in it, but that also is burdensome to many, which carrieth any thing of holines or truth in it. And because no man is very willing to beare a burden, therefore Job saith, Suffer me to speake; that is, beare with me that I may speake, or beare me while I am speaking.

Further, the words imply that, as it was a burden to Job's 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 freedom to speake; Give me leave, let me have a faire bearing; Such speeches proceed from a troubled spirit from a spirit troubled with some stop, or meeting with some impediment in doing that which it hath a greate mind 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. Such grievances so be hindered in doing some things, as to be enjoyed by doe some others.

Note secondly;

Words which doe not please our spirits, nor hit our opinion, are very burdensome.

Spake 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 heavie as a mountain of lead. The false Prophet cenured the word of Amos, so heavie 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 this sence (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 faith (Prov. 27.3.) that the wrath of a foole is heavier then a stone, or then the sand. His wrath is extreme hevy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare 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 sence 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 beare with me in my folly; if you call it folly, beare 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 sufferinge 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 incure a suspicion of folly, commend my selfe. For a man to commend himselfe, though truly, hath in it a favour of vain glory, and that is folly. Therefore Paul, with a rhetoricall infinuation 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 also may that which is wisely spoken, if it cross the graine of their spirits, as was tought before. Therefore saith 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 answered? (said Zophar, Chap. ii. i. Should a wife man utter vain knowledge, and fill his belly with the East-winde? said Eliaphaz, Chap. i. 2. As if they had both said, This man will never have done, he talkes everlastinglingly. Now Job as to this also answers their sense of him; For as they distasted what he spake, so as they thought, he spake 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 speake, I have yet somewhat to say. From this supposition; observe;

Thus a man of many words is very hard to some.

This hath been noted from other passages, whither I referre the Reader; Tallerisvelles hath been distastfull in all times; One of the Ancients in his Character of much speaking, put this Odium and scoffe upon it; If a man (saith he) would avoid an ague, or a fit of a feaver, let him keep out of the company of men is given to tale. It is enough to make a man sick, or to turn his Momacke to heare some speake; and 'tis 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 seemes to make an Apology for his, but 'tis 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 applieth 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 meanes 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 again, if I doe but speak to purpose, if I doe not answer your arguments, and offer that which may satisfy any reasonable man, I am content to be laugh'd 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 less 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 in conscientiously, is as a poine (so farre as concerns himselfe) how his speech is entertain'd.

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 rejoiceth, 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 Jeremiah speaks, Chap. 13. his eye shall weep in secret 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 receiv'd, 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 as receive with scorne; they have done their Masters will, and are, as the Apostle speaks (2 Cor. 2. 15.) unto God a
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 either 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 pities 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, than say nothing.

And thus 'tis not only in speaking, but in writing, pen as well as tongues drop scorne, when they thinke 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 only in their own conceits, but in common eeme, 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 spirituall adulteries (Ezech. 16.30.) How weak are your hearts! seeing ye do all these things, the work of an impious whore! woman. To mock and scorne any man upon such terms as these, 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 arguine or answering? He is weake who indeed sayles thus, but he is weaker who mocks thus.

Secondly, After I have spoken, mock 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 minde to mock by that time I have done with you. Hence the Septuagint render *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 put home, it will put the wittiest besides their jesting, and the proudest besides their scorning.

Truth is strong and will prevaine. 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 minde 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 quarrells, then to receive instruction, but before he went away his heart was toucht; and then he had little leisure and leffe 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 quarrellsome, have not a word more to lay against the word, much leffe to scorne it.*

Lastly, These words, *After I have spoken, mock on,* may very well beare the sence of a dreadful threatning.

Hence observe;

*The greatest threatning evil against sinners, is so 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 commination or threat against them. (R-vel. 22.11.) 'He that is unjust, let him be unjust still; and 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 unspeakably sad to be given up to do evil, so it is unspeakably worse to be given up to mock at that which is good. Let mockers fear 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 wise 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 walk in the counsell 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 feate of the scornfull.
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 Adam, 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 I should have lesse 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 swordes of the Almightye 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

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And if it were so, why should 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 breath be shortened; 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 mark understand the mind, or the whole inward man; Why should not my mind be troubled, or shortened? Shortening of the mind, or shortness of minde 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 on Moses; for the anguish of their spirit, or, for shortness of spirit. 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: Byther because of the troubleomenesse 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 thorow that vast wilderness. The soule of the people was discouraged or shortened, because of the way.

We finde this Negatively expressed concerning the spirit of God (Micah 2. 6. 7.) while some were about (as it were) to silence and suspend the spirit it selfe: Prophesy not, say they, to them that prophesie. They shall not prophesie to them, that they fail not take shame. O thou that art named of the house of Jacob, is the spirit of the Lord straitned? So we render, and put shortened in the margin. As if the Prophet had said, Thou may shorten or straiten the spirit of man, but you cannot straiten the Spirit of God, you cannot shorten his spirit. Is the spirit of God shortened? cannot be inter
himself; and speak one by the meanest of his messengers, notwithstanding all your oppositions and contraditions? Or, Is the spirit of the Lord straitned? that is, is the spirit of the Lord so weakened that he cannot make his word effectual? so it follows in the close of the same verse; Doe 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 heare of evil from my word, were it not for sin, nor should you feele it, did you not continue and persist impetently in your sins, therefore know that the Spirit of the Lord is not straitned, eyther 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 applyed to griefe 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-acted, 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 at a strong man to run a race (Ps. 19. 5.) A strong man rejoiceth, 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 actions, or stays him from acting. Therefore when the Jews were oppressed 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 weakness and the shortnesse of his spirit.

Why should not my spirit be troubled, or shortned?

Job speakes passionately and appeales 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 induct, whereas mine speake the armes of God. Being thus pressed you will confesse, 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 ter bulky of Job, 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 doe with men alone in proving this point, or in approving my person: If I had not an oracle to God, if my thoughts did not turn 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 subserve, my spirit bears up, I maintain and stand my ground still; yea my 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, Thee 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 lesse 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, Which should 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 sever 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, how
I was reason to be troubled? Or be it that my complaints so to God; 
what reason to be troubled? for doth he not deny me present 
deliverance, doth he not hold me yet in darkness? Is he not pleased 
so hide himself & all those comforts from me, which I am waiting 
for? So, that whether my complaints be to man, or to God, why should 
not my spirit be troubled, considering the present posture of my 
condition; seeing things go thus with me. As for me, is my complaints 
so man? Observe; first,

Great and painful sufferings put the best so complaints.

Job denied not that he complained, he only denied that 
man was the sole object of his complaint. What man in paine, 
especially in such paine 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 course of sinful flesh 
are rope and mortified, yet sensitive flesh, being pinched and 
pained will have its course, even in those 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 (Psal. 
55. 2) I mourn in my complaints, and make a noyse. Such confu 
sion was upon his spirit, that he rather made a noyse than spake; 
so utter a noyse is an act of reason; insinuate 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 voyce 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 complaints before him. David was 
shut up in the cave; and though it were a willing imprison 
ment (for he went thither to secure himselfe, 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 Aaph in such complaints (Psal. 77.) and Hen 
man (Psal. 88.) and Hezekiah (Isa. 38. 14.) He complained be 
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 if he had said, What reason hath man to vex himself or

murmur
murmur against God as if he deals rigorously and 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? les 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 naturall, this even Christ himselfe 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 bewaile their own transgression; The best of Saints under affliction have cause to complains 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 murmurings. The Apostle puts such murmurers and complainers together, *(Jude 16.)* Thee are murmurers, complainers, walking after their own lusts. Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lusts. We may complain, 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 adde 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 them about matters of affliction, as Galio was to those
who complained about matters of religion; He cared for none
of those things, he regarded them not; you were as good speake
to a wall, or a rock, as to some men, they are insensible of what
others feel, therefore why should they be complained to.

A second sort are over-sensible, and account it a great bur-
then to receive complaints from the poore and distressed; "tis
indeed a burthen, yet such a burthen as we ought to beare;
and we may number it among those which the Apostle speaks
of, (Gal. 6. 2.) Bear ye one anothers burthens, so fulfilling the
law of Christ. That we have our cares open to receive the com-
plaints, and our hearts ready to grieve for the miseries of our
brethren, is a burthen which the law of Christ hath layment up
on us; and the bearing of that burthen is therefore called the ful-
filling of the law of Christ, because much love (which is the ful-
filling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hear-
ing contentedly, and will haply tell you they are sorry to see
your afflictions, yet they say little and doe little to ease your
sorrow; at 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
profess? Such kindes of cheape 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 complain to such a generation
as this?

Fourthly, There are a sort who answer complaining with de-
spising, who mock at miserie, and take advantage to insult over
others in their necessities. They will not give so much as a par-
cel of good words, nor be of the charge of a good wish to those
who are compassed about with evil. Such entertainment Da-
vids complaint had when he sent to Nabal, (1 Sam. 25. 10.) And Na-
bal answered and said, who is David, & who is the son of Jesse?
there be many young men come adyties that break, &c. note from his
Adopt an answer he had said, what is he but a fighter? Thus he revi-

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him; shall I take my bread, and my waters, and my fat, and give it unto men whom I know not, whence they be? a company of runagates and vagabonds. you think I will have to doe with such as he & his, whereof you reliefe? How common is it to snap up complainers, where are you? whence come you? what's that to me? what's that to you? or why should I though I can't upon what acquired. An ingenious spirit can easier dye under his burden helpe at the hands of such.

Fifthly, Complain to some; and they will tell have it not for you, they cannot relieve you, when the power of their hand to doe it. Some who may, for a good bargain, a profitable purchase, be in want when they should do a good work, or who have nothing. They who have enough for themselves, or three rich men, have not enough to relieve you; they will rather make themselves poorer thereby, and be accounted weak rather than support those ready to sink under their burdens: who would care of such a temper as this?

Sixthly, There are not some to whom they will tell you plainly they will not relieve, make no excuses, but refuse downright. In the seventh and last place, very many are to helpe those who complain to them. They have enough, and have cordiall desires to do good, as they cannot. They cannot reach such relief as others case calls for; they are not able to do as would. The life of the creature when it is longest to them most may yet be too short for our helpe, had not wherewith to stop the cry of a groaning 6, 26.) And as the King of Israel was passing by sheepe cried a woman unto him, saying, help me, And he said if the Lord did not help me, I am not able to doe it, out of the barn-floor, or out of the wine press. There in the barn-floor, nothing in the wine press, then let her over to God: the Lord must help me. I cannot care for in many the creature is more bended. The Prophet gives an elegiac description of it.
When a man shall take hold of his brother of the house of his father, saying, thou hast clothing, be thou our ruler, and let this ruin be under thine hand. In prosperous times men are ambitious of preferment; they bribe and beg for places of trust and power, but in calamitous and confused times preferments and great places goe a begging, and are refused. In that day shall he swear, saying, I will not be a heale; for in my house is neither bread, nor cloathing, make me not a ruler of the people. As if he had said; What doe ye mean to make me a ruler? I have nothing fitable to such a state; your ruin cannot be under mine hand; your ruin is too minowe, and your trouble too troublesome for me to ingage in. As 'tis said of some disease, 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 publique so private and personall evils are sometimes so desperate, that every man stands off, and faith, I will not, I cannot be a heale, I have neither bread nor cloathing enough for it; this ruin cannot be under my hand.

All these considerations tell us aloud, that as 'tis sometimes in vaine to complaine to man, so 'tis alwayes best complaining to God, either immediately, or wheresoever we complaine to man, to have God in our eye.

For the contrary of those seven discouragementes, in reference to our complaint to man, may be affirmed of God.

First, He is sensible of our sorrowes.

Secondly, He heare our complaint is no barthen 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.

Sixthly, 'Tis rare that he gives any flat deniall.

Seventhly, He never denies helping to any; and though their condition is past his helpe, He needeth not to answer, in my house is no bread nor cloathing, no help, no healing, for with him is all power at all times, therefore he is complaince to him. And before this, we have not onely a command from God to complaine to him, but his promise to heare and helpe when we complaine. And which is yet more, we honour God in complaing
plaining to him. We do a great honour to man, whenever 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, are called in Scripture language Gods. This is originally the Meaning 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 whom hath not a penny in his purse, or is so 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 to assist, 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. ix. 27) it is our duty to believe this when we come to God, without prayers & complaints, so unless we believe this we have no right to any true foundation nor hope when we come. He that considers the Alms-sufficiency of God and insufficiency of man, how soon enough in all his troubles to say with Job, Why should my complaints to man? In this Job did well, and spoke unadorned, and holy: But When his faith in the latter part of the voy-
job, why should not my spirit be troubled? When he remembered speech? should not Job rather have laboured more of his spirit, then thus encourage it? Should the spirit have been checked then backed his own unquiet spirit? We cannot from it, that

Good men sometimes are ready to grieve, and unquietness of spirit.

Why should not my spirit be troubled? In this mixture in these troubles. Many reasons may be given for the downs in the midst of our troubles, are dangerous to persuade ourselves from any thing but Him. Our troubles are enough unto the evil of sin, and to be the occasion of evils. & evil saith to us, and saith to others, that we are not. This is upon sorrow, and are grief, and we are satisfied. Have (Job.xii.20.) Let us therefore not cry(Grid text shortened due to length.)
is by some rendred, Let me alone that I may make a little, let me have my scope in mourning. In the 77. Psalm, Asaph speaks out the trouble of his spirit; My soul ran in the night, and ceased not; 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 it well to be angry? He replied, I do well to be angry to the death. What he said of his passion of anger, others say of their passion of sorrow; we do well to be sorrowful; why should 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 have ye done? he answered, To have taken away my God which I made, and the Priest, and what is this charge? What have ye done? 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 overpriz'd 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 are thou disquieted? O my soul? why art thou cast down? He putteth his soul to answer for it, why art thou disquieted? He saith not with Job, Why should not my spirit be disquieted? but, Why art thou? give an account of it. When we finde such gutes battering upon our spirits, we may doe much towards the quieting of them, by asking why they are so disquieted? And is both our wisedome 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-layes 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 Lord and Master is gone, O what will become of us? For I goe prepare a place for you, and I will come againe and receive you to my selfe, that where I am there ye may be also. Christ tells them he went to prepare a place for them, that he might there by prepare their hearts patientely to bear his going away;
Chrift knew well, that if once trouble of heart did gather and grow upon them, it would worke strange effects, and eyther carry them beyond or leave them short of the bounds of duty. Our danger is great when sorrow is in power. I will shew 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 extremes. Hence the Apostle adviseth about the incefluous 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 bin swallowed 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 discipline (which should always be tempered with love, and tend only to the salvation of the offender) as rigorous and immoderate; so he would be busy to worke his advantage upon the poore man himselfe, and swallow him up with too much sorrow. We know what black work some have made by the overworkings of sorrow. So an doth his work in us, or tempts us to doe his worke in darknesse; and that in a twofold darknesse: first, in the darknesse of ignorance; secondly, in the darknesse of sorrow, or of a troubled minde. And as he who loseth the Sun goes down upon his wrath (that is, who continues long in, and cheriseth his wrath) giveth place to the Devil, (Eph. 4, 26, 27.) so also do they who let the Sun go downe upon such sorrow.

Secondly, Such sorrow or trouble of spirit, unfits the soule for dutie, such can neyther 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 unfits for spirituall, so for civill dutie, & employments: it makes a man careless, and ready 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 attention, 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 sickness 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 beeded me. It is 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 imports such astonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high cliffe or tower, is astonished to looke downe. Looke downe upon me; faith 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 representeth 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.--The fall of mighty Princes is matter of astonishment and terror to all who heare of or behold it. Thus is it saide of the Babylonians (Isa. 14. 16.) They shoul se thee shall narrowly.
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, art 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 astonishment at the strangeness of his peoples dealing with him, (ver. 2. 12.) Be astonished 0 ye heavens at this, and be horribly afraid, be ye very desolate saith the Lord, for my people have committed two evills, &c. And those evills were such and so great, as few if any had ever committed before them; They had sinned 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 Nation changed their God? Can you give me an instance of a people that have changed their Gods, & 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 safety.) 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 astonished 0 heavens. Now, as the sin of Jerusalem was an unparalleled sin, so also was her punishment; and therefore the cats all to behold and be astonished. Law. 1. 11. & is nothing to you all ye that pass by behold & 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 case, and may therefore justly breed astonishment. Mark me, & be astonished. Hence note.

First. A man, especially a man in affliction, loves to have his case and discourse thoroughly weighed.

Unlesse you mark his affliction, you encrease it; and unlesse you mark his words, you diminish his person. Slight attention is displeasing to man, much more to God: yet how 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 markt him.

Hence note;

Some are more forward to censare, then to consider.

They give judgements before they heare, 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 thingst 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; but but ye mark me, we would be astonished. He speaks not imperatively, as commanding their attention, but disputatively, desiring them to mark him, and sheweth what would follow, Mark me, and certainly you will be astonished.

Hence note;

The reason why we are little affected with great things, is because we do 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 truly consider what finis, many would tremble, who now make a sport 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 imports, and therefore (as the Apostle speaks, Heb. 2:3) they will not be greatly salvation. The Apostle 2 Pet. 3. writing of the things of the Gospel, 1 Per. 1:10.

N n n n shewes
How inductions some of old time were about them, of which salvation the Prophets have enquired and searched diligently. And (ver. 12.) Which things the Angels desire to look into them. Angels pry into the secrets of the Gospel, they (as 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 swollowed up and transported with the riches of that Grace, with the fulness of that love which is manifested to the foule of men. The works of providence, whether works of mercy or of judgement, are full of mysteries, they are great, and many; and all that have pleasure in them, (Psal. 119. 2.) If we would take them out, and scan their circumstanes, we should stand amazed, both at the wisdom and power of God discovered in them. At this time it would be said, what hath God prepared that is not searcheable are thy judgments, and thy ways that none knoweth, 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 himself said (Psal. 119. 120.) fede of thee, and I am afraid of thy judgments which cause trembling before thee, and cause afflictment. As the mercy which God oweth to his servants, is beyond their fear; so also the chastnings are beyond their fear; and as the wisdom which is bestowed at what God hath laid upon them, for what to be. The judgments of God upon Israel that the Kings of the earth and all the inhabitants thereof would not have believed them; where faith ends, the needs begin. What God did to Jerusalem for all of her fin, he did to Job for the trial of his things as no man who knew him a sinner would, though it had been told him before he saw it. And he had reason to say, Mark ye and be astonished.

And lay your hand upon the breach.

This section followeth after the manner of a question.
16. The Nations shall see and be confounded at all their mights, 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 Jy, with his hand laid upon his mouth. And this hath long obtained the honour and authoritie of a proverbial speech, signifying thus much, that we will say 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 booke, Chap. 29. 9 Chap. 40. 4. we also read, how the Danites said to Macab Priest, who began to make a bulke against them & to demand what doe ye? Judg. 18. 19. hold thy peace, lay thy hand upon thy mouth. Solomon gives advice (Prov. 30. 32.) If thou hast done suttily in seeking 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 speake them out in evil words; smother those sinfull conceptions, let them never see the Sun, for 'twill increase thy fin, and procure the shame. Among the severall stations which the Israelites made through the wildernesse, one was in Pannoi, or Phineas (Num. 33. 42.) which as one of the Ancientes observereth, signifieth, Silence or Sparing, or Speech, upon which he maketh this usefull application. Let us be careful to take up our station here sometimes, while we are travelling through the wildernesse 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 speake, and boldness of speech, so to lay the hand upon the mouth nottes silence, the properly Silence upon conviction, that is, when a man hath heard such reasonablenes he cannot oppose or contradict. We may express iton mee this. Lay your hand upon your heart, that you take nothing which is done, but keep it home. As to lay the hand upon the heart, it is intemned speech; so, to lay the hand upon the mouth, is to stop the stopping of external speech. Lay your hand upon your mouth, in as if you had said, I am wise, and you would have little reason, and letfor my speech any more; or, I may confide to you my friends.
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 im-
pose silence.

First, The plainness and evidence either of reason or of
proofs. (Rom. 3:19.) What the law speaks, it is so those 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 it.
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 dark-
ness, by the invidence and obscurity of that which is before us,
when things are so rayled and clouded that we cannot get
into them, what can we say to them? 'tis then high time to lay
our hand upon our mouthes, and instead of speaking to them,
we may conceive Job intending both these for securing
his friends. First, That the reason of God's dealing with him
was secret and darke. 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 confound him, or it
would be very dangerous for them if they did. Wherefore Job
(though he) lay your hand upon your mouth. When he does this,
upon them yet further in the words following.

Ver 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 very nature 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 I know not what. I am serious, be you so.

ed; as in the next verse; Wherefore doth the wicked live, become old, ye are mighty 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, Iam altogether afraid, I do not only tremble, but trembling taketh hold of me. Moses speaks in this forme (Exod. 15. 13.) Thou 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 doe these things; The people shall beare, and be afraid, sorrow shall take hold of the inhabitants of Palestine. 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. Habakkuk who had only a prophetical vision of them, expresseth his sense in the highest language of amazement (Chap. 3. 16.) When I heard, my belly trembled, my lips quivered at the voice, my knees smote into my bones. I trembled in my selfe, that I might rest in the day of trouble.

One may 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 forefear of 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-eight of Deuteronomy) they were more subject to fear and despendors of spirit, upon sad providences and appearances, then 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 vile fear, under which formerly they were extremely held in subjection: and have therefore clearer cause of rejoicing and glorifying in tribulation then they had; and saying with Paul: We are singly as 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 Epistle 4 18.) so the more love is perfected, the more is fear cast out.
J o b, Chap. 21. Ver. 7, 8, 9, 10.

Wherefore doth the wicked live, become old, yea, are mighty 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 gendereth and fayleth not; their cow calveth, and calfeth not her calf.

J o B having finished his Preface, proceeds to refutation, which he grounds not only upon reason, but (and that chiefly in this place) upon experience, teaching his friends by their sense, and biding them ask their own eyes, whether he did not speak truth, and themselves an error.

Ver. 7. Wherefore doth the wicked live, become old, yea are mighty in power?

As if he had said; Do you see any wicked men in an afflicted estate? Why, then have you not 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 personal prosperity is described, verf. 7. His prosperity in relations is described, First, In his children, (verf. 8.) Secondly, In his whole family, or in all within doors, (verf. 9.) Thirdly, In his car- tell or substance without doors, (verf. 10.) And all this outward prosperity is heightened by the joy, mirth, and gladness, with which he and his abound, while he aboundeth in those outward enjoyments. They feed flesh, their lusts are like a flocks,
and their children dance. They take the Timbrell and Harp, and rejoice at the sound of the Organ, (ver. 11, 12.) Thus we have the resolution of this context in the description of the wicked man's prosperity, while he lives. His prosperitie in death is set downe, ver. 13.

Ver. 7. Wherefore doe the wicked live?

This verse conteines the personall prosperitie of the wicked man, and therein we have a gradation of three steps: or his prosperitie 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 all this? He speaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have oftentold 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 prosperitie? Unriddle these queries, resolve these doubts.

Wherefore doe the wicked live, become old, & 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 doe the wicked prosper? For as much as you have said, God giveth out allowances, and lots to men, as men are good or bad, to the good he giveth good things (say you) and to the evill, evill. As the wherefore is thus appled, 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 therefore may have reference to Job's owne doubt; wicked men prosper, why doe they prosper? Wherefore doe 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 foote, 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 doe 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 assertes (Psal. 5. 5.) That the foolish shall not stand in his sight, and he hates all workers of iniquities. These things are unquestionable with them, and therefore they are often scanning upon, questioning and inquiring about this point, Why doe the wicked prosper?

Hence observe;

It is some trouble to good men to see evill 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 selfe because of the wicked man, and he was envious 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 temptation, to make a very unbecoming and dangerous conclusion (vers. 13.) Verily I have cleansed my heart in vain, and travailed my hands in innocency; for all the day long have I been plagued and chased every morning. He indeed corrects himselfe, vers. 14. If I say I will speak how, behold I 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 was sent into the Sanctuary of God, (that is, till he consulted with God) there be understood the end of this men. Till we look to that reckoning which lyeth beyond this life, we get no resolution of this doubt.

We may answer this Quære 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 fivefold negation.

First, It is not because God loves their persons, or bares 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 deal 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 durst not provoke them, they knew not what fires they might stire against themselves.
The sons of Zerubbabel 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 Whencefore do the wicked live, and prosper? They are suffered to do so in reference to God himself.

First, To glorify 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 holiness would appear in this: but these attributes of patience and long suffering would not appear: but when God suffereth the wicked to continue, and those whom he is able every moment to destroy, to continue many years, 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 known, 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 own wrath, seem to favour wicked men? If it be thus (faith 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 known in the greatness and irresistibility of his power. The power of God is more known when once it appeareth, by how much it stayeth the longer before it acteth 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 goe 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 doth 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 vs. 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 briers 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, eather 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 Queere, (Why do 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 insifted upon, Chap. 20. vs. 29. whither I referre the reader.

Thus we may answer Job's question, Wherefore doe the wicked live, become old, yea are mightie 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 together, 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 down into hell? Why do they cumber, still cumber the world? A wicked man is not worthy to live, much less 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 earns, 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 himself as immortal, or that he should never die; 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 die the death which they have designed 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 10. 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 victory over his enemies. 'Tis said in that prophecy 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 shall be brought of the gold of Shobab, prayers shall daily be made to him, and daily shall be be praised. Christ lives and reigns all his foes shall be made his footstool. When Paul faith (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 (Revel. 11. 8) are said to be slain, which is understood, not of a corporall, but of a civill 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 strict of the comforts and contentments of this life, is in Scripture language to be strict 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 then a wicked man can expect, that he should live, but that he should be lively and strong, that he should live richly, comfortably, joyfully, the offend, and troubles many, and they cannot but put Job's Question, wherefore doe the wicked live? yet that which follows offendeth 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 so to become old, as to continue strong in old age, and to have as a renewing of yeares, so of abilities. The old age of some men is nothing but weakness, infirmities and diseases over-take 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 antiquitie of God himselfe (Dan. 7. 9.) where
he is called the ancients of days. Now though the Lord be the
ancient 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 everlastling. 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, nor nor by etern-
itie. 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, naturall 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
naturall power, in this their civill. They are mightie, or, streng-
thened in power. The word which we translate power, signifies
also riches. Thus some render it here, they are mightie in riches,
saith Mr Braggeston. 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 loose their wealth, while they
heape 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 abundance 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
clothed 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
Orator long agoe spake with indignation concerning Cata-
line 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 set
forth the glory of wicked men, saith, They live, and become old,
and are mightie in power. They are placed upon the very pinna-
cle of honour, and are lifted up above their brethren. From the
perfu-
personal prosperitie of wicked men, Job proceeds to that of their relations.

Ver. 8. Their seed is established in their sight with them, and their offspring 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 possesed of great riches and power, and (which was more then all his possession) God told him (Gen. 15. 1.) I am thy Saviour and thy exceeding great reward, yet Abraham said, Lord God, what wilt thou give me, seeing I goe childless. ver. 2. This want fowred all his enjoyments, though he were the beloved of God, yet he was pinched with this, I goe childless. A child was more to him then all other worldly gifts; yet, I grant, it was not a meere natural childe which he waited for, but a childe of promise. So that his feare was not (indeed) so much that he should have no children, but left the promise of the blessed seed should not be accomplished in him. Such a childe was most in his eye, nevertheless, 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 ordinarie metonymie, their children are established.

The word signifies to stablish; first, firmly; secondly, to stablish orderly and rightely, or an exactnesse of stablishment. 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 stablished. And it is applied to the settlement of all the Saints in their generations (Ps. 102. 28.) The children of thy servants shall continue, their seed shall be stablished 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 stablished and which is more, they are stablished in their sight. It is a blessing
...ing to have them established, but 'tis a greater blessing to
we them established in their sight, It adds to the blessing that
their children should not onely prosper, but that they should
see it. The Hebrew is, before their face; it is a great aggravati-
p 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 witness of it; Zedekiah's own eyes were put out short-
after (his sorrow had been less if they had been put out be-
fore he had beheld that doeful spectacle) the cruel death of
his owne children. The glory of the children of God shall af-
fect the wicked, because they shall see it. Christ puts that in
sprefly (Luk. 3. 28.) When you shall see Abraham, Isaac, and
Jacob, sit down in the Kingdom of heaven, and yo yourself shall
be thrust 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 happier will
be their miserie. Now, as it is an affliction 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 childn prosper before our eyes, and our seed exalted in
our sight, is a great advancement of our happiness. If a father
had 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-
liude, (Chap. 4. 19.) They shall be cruished before, or as soon as
the mouth. The Hebrew is, They shall be cruished before the face
of the mouth: that is, as soone as you can crush a mouth, so are
the prodest cruished 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 wellas they.

And
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 spake (Job 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 sight, and their offspring before their eyes. He answers also that of Eliphael (Job 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 maturity; they have not been shaken off as unripe grapes, and as the flower of the Olive.

The Prophet I saith seems to oppose Job's experience, and to subscribe to the opinion of his friends, (Isa. 14:20, 21) The seed of evill doers shall never be renowned; Prepare slaughter for his children, for the iniquity of their fathers.

I answer. The Original Text, may be thus rendered in the letter: The seed of evil doers shall not be called (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 never, or not at all; Which must be understood of the continuance of their seed in renowne. Nor doth that which Job affirrs, 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 general rule and law of God's proceedings with wicked men, by which as themselves are usually cut off, so also are their seed, and posteritie too; but as most other general rules have their exceptions, so also hath
Chap. 21. An Exposition upon the Book of J o b. 1 Verl. 91

Thus this, Grammarians give general rules about the government of words, yet they have heteroclites and anomalies, which vary from the ordinary construction: so the wisdom and Justice of God propose general rules of administration towards men, and among the self, is a sure and noble One, that the seed of evil-doers shall never be removed, yet the Lord hath some except cases, wherein he haveth his own Liberie and Sovereignty in permitting the seed of evil-doers to prosper for a time: But he will make it good in the close, that the seed of evil-doers shall never be removed.

Vert. 9. Their houses are safe from fear, neither is the end of God upon them.

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 it selfe, 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 seeare, 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, 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 consent 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 it selfe cannot stand.

Secondly, As it notes harmony and good agreement among the persons, so the quiet possession of the goods of the house: Secura possitio honorum. All that he hath laid up in his house is at peace from fear: theeves
THEEVES DO NOT BREAK 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, TO FROM THE VERY FEAR OF IT: THEIR HOUSES ARE SAFE OR PEACE FROM FEAR. 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 SAYE THEE, THEE THAT LIVES IN PROSPERITY, (THAT IS, TO NABAL) PEACE BE TO THEE, AND TO THY HOUSE, AND TO ALL THAT THEE HAFT. 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 FEAR, OR ARE SAFE FROM FEAR: 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 COMPLETING OF OUTWARD PROSPERITY?

NEITHER IS THE ROD OF GOD UPON THEM.

These words contain the negative part of their prosperity. The rod of God may be opposed unto the rod of men. Their houses are safe from fear; that is, from any violence used by man. Neither is the rod of God upon them. There are some houses that are not visited with any evil from the creature. The thief doth not break through nor steal their treasures, yet their treasure is destroyed by the rod of God. There are some whole cattell are safe from the violence of men, Sabeans and Chaldeans do not invade them; yet the rod of God dissipates their flocks, and his curse eates them up; therefore, Job, to set out the perfect happiness of a wicked man in temporall, 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 Limites us, then (in strict sense) the rod of God Limites 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 in their hand is mine indignation. God made his rod to scourge and vex his own people; and some of the great troubblers of the world, and spoylakers 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 expound 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 mountaine or hill of God, a very high and strong hill or mountaine; so the rod of God (by the same Hebraisme) is a heavy rod or any extremely preliding 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 chastise 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 arme 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 chastise 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 Samuel, first, The rod of men (Anastychim) 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 fraile 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 beare. 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 that affirmative promise in Samuel, I will chasten him with the rod if men, so this negative experience of Job, The rod of God is not upon them, may import only some easier and more gentle afflication. 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: thewes it also in the encrease of their flocks and cattell. Job's prosperous was described by Oxen and Sheep, by Asses and Camels (Chap. i.) and he also had observed the worst of men abounding in this piece of prosperitie.

Ver. 10. Their Bull gendresch, and faileth not, their Cow calveth, and casteth not her Calfe.

Of these words I shall onely say, that they are an expression of the fruitfull breeding of cattell, and that 'a very full one: Job speaks of the fruitfullnesse both of the male and female cattell, of the Bull and of the Cow distinctly; and of both (to assure the truth more) he speaks two ways, First, affirmatively; and, secondly, Negatively. Their Bull gendresch, 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 cattell have constant conception and no abortion, they must needs multiply exceedingly. Jacob 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 Eces and thy She goates have not cast their young. The Lord putts 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 among your cattell. The Psalmist numbers this among the blessings 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
strong to labour, and their sheepe bringing forth thousands, and ten thousands in their streets; But most happy (as he there concludes) is that people, whose God is the Lord. The men of this world, receive those blessings from the General providence of God, which his own people receive by special promise; And though many wicked men have come and castell from the Lord, yet none of them have the Lord for their God. Thus farre Job hath showed us the wicked full of days, and full of riches. In the next place he shewes them and their children rejoicing in this fulness, and laying to their soules. Let us eat, drink, and be merry till we dye. How many are there who have goods laid up for many yeares, who yet never had one serious thought of laying up any thing for eternitie?

**Job, Chap. 21. Ver. 11, 12, 13.**

They send forth their little ones like a flock, and their children dance.
They take the timbrel 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 easiness 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 (Ecel. 6. 2.) to whom God hath given riches, wealth, & honour, so that he wanted nothing for his soul of all that he desires, yet God gives him not power to eat.
ease thereof, but a stranger cuteth it; this is vanity, and it is an evil disease; therefore to compleat the outward felicity of wicked men Job adds.

Ver. 11. They send forth their little ones like a flocke, and their children dance, &c. Thus they live in pleasure.

To which he superadds the sweetnesse, peaceableness, and quietnesse of their death; ver. 13. They spend their days in wealth, and goe downe to their grave in a moment.

They send forth their little ones like a flock.

They send them forth under guardians and tutors; 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, unrighteousnesse, naughtinesse; intimating what our little ones are, both by nature and in their lives still corrupted, 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 compar'd 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 in 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; flocks
flockes consist of many; so send forth as a flock, is a proverbial speech, noting a multitude sent forth. So the word is used (Ps. 107. 41.) Yea set thee be the poor on high from affliction and makest 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 Ez. k. 39. 38. when the Lord would shew what a multitude his people should increase to, he saith, As the flockes of Hierusalem, in her solemne feastes, so shall the waft Cities be filled with flockes of men. Hierusalem was filled with flockes of cattell three times in the yeare, or at their three solemne feastes; 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; Fear not little flocke (saith Christ, Lk. 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 one unity within it selfe. 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 Q q q q which
Which superstition dance, is applied to calves (Ps. xcv. 6.) where the Prophet thus describes the glorious power of God; "He maketh them also to skip like a Calf; Lebanon and Syon like a young Unicorn." The word is applied also to rams, and lambs; Ps. lxi. 4. "The mountains skipped like rams, and the hills played like lambs." Thus they send forth their little children like doves; they dance and skip; which argues the prosperity of the family.

Dancing may be taken two ways, either first, and in the exact motion of the body in measure, which is called dancing; or secondly, dancing is taken more largely, for a kind of joyfull moving of the body, for joy, health, in sport or play; this in a common sense.

We may take it here both ways; chose that way they are instructed and taught the art of music, or there is rejoicing amongst them; "saying, praise, and flattery, and the praise of children." Some derive the Greek word, from a root which signifies to plant, "growing were the work of children," and Speaker. Christ himself speaks as if this were so.

(Acts xiv. 16.) Wherein we shall see, like children sitting in the master's place, "are they buying or selling, are they gaining that's the business of men, what do they call to their fellow?" and say, where is that not danced, we have wondrous to show, what is Piping and dancing is the delight and that is not given as a present undelying, for that their children should be to counter with faith the Lord of Hosts, where shall you see the child in the streets of Hierusalem, and have the hand for every age, and the hand of Thee, and girls? (what that they do?)

To show the solicitude which they have taken in their return from Babylon to Jerusalem, to have old men leaping upon hands, and children in the streets. And thus you see, and all the wicked men in family pleasure, the righteous have musicke to their dances, so pleased.
Ver. 12. They take the Timbrell, and the Harpe, and rejoys in the sound of the Organ.

"They take the Timbrell" They, who, is the antecedent 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 Timbrell, and the Harpe; yea they are taken with the Timbrell and the Harpe; thus they delight and sport themselves in the abundance of all things. They take the Timbrell, &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 Timbrell, and the Harpe.

First. They lift up their voices with the Timbrell, and Harpe; that is, they play, and sing, which was the compleatness of their musicke, it was both by voices and instruments, or they lift up their voices like musical Instruments.

The last of Habakkuk (v. 30. 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 Timbrell, and the Harpe: When the musicke sounded they renewed or revivified it with the motion of their bodies.

Thus are these words "They take or lift up their voices with the Timbrell, and Harpe" may be rendered. They play and the Timbrell, and Harpe touch them artificially.

As in 2 Cor. 3: 14. which is the original of musical instruments reported by the Chaldees about the Jubal, he was a player. They were all musical; even the Harp, and the Organ.

As these verses are the original of this discourse. It is not strange they are in substance. A. & B.
(Abraham did not teach his to dance, but to keep the way of the Lord) to do justice, and judgment; that the Lord might bring upon Abraham what he had spoken. Here was education in the feare of the Lord. Abraham gave his children such breeding as became the father of the faithful. This doth not condemne the instruction and teaching of children in musique, that still is commendable and the gift of God: To learne a due order and composure of the body, is not unlawfull; onely when it exceasse, when it takes up the whole time, and is made a business, or when 'tis used as a provocation to lust, or a nursery of pride & vanitie. When much time is spent in this, time is mis-spent. When this which should be as sauce, is made the principal meat, when this which is but an unnecessary circumstance, is made the burden upon, as if it were all man, then 'tis lees wholesome.

Again, Consider the trade of carnal men, and their children: They dance and sing, they end their famish. Hence observe;

Sensitive joyes and contentments are all temporary, and taken up with.

They rejoice at the sound of the Organ, in it as much as in rejoicing in the goodness of God, here's the fulness, and praise to God, who gave them the organ, and the music, to make themselves merry, they never found of God glorious. The holy Phebraikes had ocatel, and great substance, so we read of Jacob, yet how different a character of them (Heb. 3:13.) They account not, they had no minde to their Country, for whose builder and maker was God. They accounted greatest worldly joyesments; they had not, they not rejoice in them, they had them, had them themselves upon them. Worldlings can't form or any good, while faith Dovalthee patience, patience, that will reap. When corn and plaine increase, God the Timber, when corn and plaine abound, God hath up the light of his countenance.
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 night and day; 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 than an Organ, Tabret, or Harpe, infinitely more than all these; he can rejoice in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meat. (Hab. 3. 17.) Though the labour of the olive shall fail, 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 rejoiceth when stript of 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 soever a godly man hath of the world, he rejoiceth not in that but in God, the creator, disposer and giver of it. He rejoiceth when he hath the creatures but he rejoiceth not in the creature; his joy is in the Lord. He rejoiceth to see the good hand of God with him, but he rejoiceth 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 God 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 rejoiceth 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 poynt I shall adde somewhat, more distinctorly, concerning our rejoicing in and about the things of this life. We do not confesse 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 sensitive or natural; thirdly, a sensual joy.

Spiritual.
Spiritual joy is either purely in spiritual things, when we rejoice in God, in the grace and favour of God, in the sight 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 public or private: There may be spiritual joy about that which is not spiritual; we may rejoice spiritually, though the things be temporal or which we rejoice; and it is one of the highest acts of grace, to rejoice spiritually about temporal things.

Secondly, There is a natural sensitive rejoicing, which in itself is neither good nor evil, it belongs to man, as the Lord Job speaks of this at the 25 verse of this chapter: I am at the bitternesse of his soul, and never took comfort. He meaneth not sinfull pleasure, but thus, he had no contentment, no relish of, nor joy with his meat. The meat rejoyned him when it suited with his taste or his palate. As there is natural sorrow and rest, so also natural joy or pleasure. In this sense is used (Ecc. 12. 1.) where Solomon gives a man to remember his creator in the days of his evil dajes come, and the time wherein he Hath no sure in them; he meaneth not sinfull pleasure, such as a man taketh in what he eateth, or vid called Barzillai to court, What shall I eat, or what can I eat, what I eat? &c. As if the time should come upon me in which I have no place.

Thirdly, There is sensiall pleasure, that were steeped, drenched, and drunken with it. 5. To have lived in pleasure on the earth, and nourished your hearts as in a day of fatting, unto a day of slaughter, as beasts are fatting a time of feasting, which is the part of man for the feeding of man. Therefore to

God be now ye rich in goods, and the
clement, ye have lived in the
morn, and your feastings
lived in splendour, and your
tasted, talked and heard

God be now ye rich in goods, and the
clement, ye have lived in the
morn, and your feastings
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lived in splendour, and your
tasted, talked and heard
fure 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 kind of joy as is sinfull in itself; 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 pleasure 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 paine 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 lawfull in themselves?

I answer, Joy may be lawfull in itself, yet sinfull, first, in the measure of it, if excessive. Which the Prophet gives us, (Isa. xiii. 8.) Therefore because now this choice that are given to pleasures, shall dwell in carcase. When a man is given to pleasure, he will boome be excessive in it; for this shews that pleasure oversways 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 sinfulness in rejoicing, when unseasonable. There is a time to rejoynce, and a time to lament. To rejoice in some times is matter of or mourning, yet some will rejoice after the time of what it will, the morning and dayes, when they will, that rejoicing is not good. Our rejoicing may be lawful upon the account of unseasonableness, three ways.

First, When most 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 exhorteth Saints to rejoice evermore (1 Thes. 5. 16.) he means it of spiritual, not of worldly rejoicing.

Secondly, It is sinfull, in regard of the season, to be taken up with worldly rejoynings, in any time set apart for the holy duties of fasting and humbling the soule before the Lord. The Prophet complains of this (Isa. 58. 3.) They find their own pleasure upon a day of fast. To give the least portion of time to worldly pleasure upon a solemn day of fast, or holy rejoycing sinfull.

Thirdly, Joy may be sinfull, as specially in a day of fast when sad troublous calamitous seasons continue day by day (Isa. 22. 13. In that day the Lord called for a mourning with bie behold mirth, and rejoicing, slaying oxen and kine for joy.) Amos 6. 4. 5. 6. They sit upon beds of ivory, and they set themselves upon their couches, and eat the lambs out of the midst of the stall; They prepare feast of the Viall, and invent to themselves instruments of David; but they are not grieved for the affliction had musick like David; but they were fatter as David had. Many patterne themselves by things they doe, who will not imitate them. 'Tis our duty to sympathise with those that forbeare our personal comforts, when the people. They who rejoice when the people of God's people, nor be glad with his untimely griefs, been at all glad at their mournings, or have not pelle in the dayes of their mourning.

They rejoice at the sound of the Organ.

And, which is a further description both of prosperitie, and of their sinne.

Ver. 13. They spend their dayes in gladnesse.

In scripture of ye word ver. 172. yeatly conumant in Lettisone.

They spend.] There is a double sense of their sense of both is the same. Sometimes They consume all their dayes; the indefinite.
spend 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 layd 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 hurtful unto that; therefore we translite well, they spend their dayes in wealth; wealth is but our bodily good. In common speech a man possiissions 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 soares and sorrows, his paine and poverty. When David (1 Sam. 25. 8.) sent his messenger to Nabal, desiring some recruits of viuall 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 the 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 chiefe 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 only a goodnesse of entitie, but a goodnesse of use in them: the Lord hath made them very suitable to the needs and necessities, to the relations, affairs and busineses of this life. And in these good things, worldly-men spend
They spend their days in wealth.

Hence observe,

That the chiefest business of a worldly man is about his wealth.

He mindeth little or nothing but his wealth, he spendeth his days in a threefold care about it.

First, In getting.
Secondly, In keeping.
Thirdly, In taking out those pleasures which brings in.

Some get wealth, but have no heart to use it; they live in spending it, in feeding their luks, in pleasures with it. The rich gluton would have his wealth, he would not leave all to his children. How poor an account is this of the expenses that he hath spent them in wealth? yet to have much wealth, not to doe it. A godly man is hard put to it, to keep himself and his family in it. Riches have more of the comfort in them. Some have perished, have perished with abundance. Why? Godliness, and when they have glutted themselves, their godliness, and spent those days which once promised they would spend in virtue, really godly loose much in spirit and temporal; they have been in their best part hath decreased. While the ungodly.

Now it be to hard for those who have, and a seed of eternal life in the poor. They have a great root of life. The hypocrite should often consider what he hath to lose, when he hath much to lose.
prophane men should not be quite drowned and swallowed up in temporals, who did never so much as seem to have anything in spirituals. Therefore (saith Christ, Mat. 9. 24,) It is easier for a Camell to goe through the eye of a needle, than 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. (Mat. 11. 5.) But is not the Gospel preached also to the rich? yes, the rich heare the Gospel, but the poor receive it, or as the word imports, the Gospelisfe, 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 heare onely a sound of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about those things which are but accesorries, take little care about that one thing necessary, the due bearing of and believing application of the Gospel. They who are very diligent rather about assuring or employing worldly wealth, about laying up or laying out the treasures 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 hinder'd by riches, whose soules proper when their bodies proper; as the Apostle John speaks in his third Epistle. Or who (as is prophesied Psal. 45. 12,) being full of worldly blessings, are yet hungry & eager in their pursuit after Christ. The daughters of Tirzah shall be there with a gift (saith the Psalmist,) The rich among the people shall intrust 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 aymed at there, giving up themselves to Christ, this is a rare sight, and remarkable works of Grace.

And because there is so much danger that they who have wealth shall spend their days in it, or lose themselves up to it, and be deluded; take two or three sides of caution or admonishment in this thing.

Note that Englishe wealth into your hand, deduct your

Re 2
owne hearts, and pray, that ye may put it under yone sunne.
The woman (Revel. 12. 1.) clothed with the Sunne, had the
Moon (that is, all earthly things) under her feet; 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 seldom use our materials
rightly, till we see in our judgement; if we did not over-prize
wealth, we should not bestow our all upon it; no, then would
lay out his time and strength, about that which is soon
meanely of; know then, first, that though a good thing is
good, yet they are an inferior good; secondly, because they
are good, yet but a mutable good; thirdly, that though we
use them; some things are so good, that he which hath it
cannot but be good. The grace of God and the power
of his Spirit in us, find us evil, but make us good. For
is ever made good by riches and worldly gains.
found some really good, and made them bad;
were, and they have found many seemingly
have made stark nought.

Thirdly, Use the creature, but do not use it;
we use, is used for some other end, what is for it selfe. The creature must only be used;
always be directed to some further end; be used for himselfe, and therefore be only for
who understand this distinction, will not satisfy their lusts with wealth, but in fact,
9. character of these men, may for ye wealth, have no faith in God; They

And in a moment go down to hell.

There is a double interpretation of this,
pound it of the miserable end of evil or a
comfortable end.

First. The words may hold on the unregen-
ed man, who though he hath all things, he be mightie, in power, and be him.
be goeth down to the lowest depths of this world, and what is worse,

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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 soul to hell; that's his place, and thither is his downfall, 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 torment, &c. The rich man was clothed in purple & fine linen, and fared deliciously every day (ver. 19.) He is described fully, spending his days in wealth, and ending his days in woe. He in a moment went downe to hell. But,

Secondly, I rather interpret this clause in a suitable benevolence to what went before, as the description of the comfortable death of a wicked man; who as he flourished all the days of his life, so (to compleat his bodily comforts) he hath a very kind and peaceable death. The word which we render moment, (implying the suddenness of this change) signifies also quietness, or peaceableness, and to be quiet and rest, (Isa 51: 4.) Harken 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 set-loit) for a light to the people, that is, to enlighten their minds with the clearer and saving knowledge of the truth. In this sense (for rest) the word is again used (ver. 50: 34.) It may beare both senses in this place; They spend their days in wealth, and goe to the grave in a moment and suddenly, or in quiet and in peace, they have no trouble in death. This their rest or quietness 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 quietness 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: that wicked men may die a peaceable, yea a pleasant death: they are not tried with long sicknesse, they are not upon the rack of continual diseases before they dye: they are not afflicted with medicine, and tedious courses of Physick, when others have more grievous then sickness or death is fell. They have escaped the sorrows of eternal death. They have a sorrow in their temporal death: They are by the death of Christ, find much paine and trouble to come to die. Whereas many wicked men are in health, and doe not only quickly, but suddenly die: having rest, such as it is, both in body and soul. Their bodies are laid downe to rest, even their bones sleeping.

And as this word shews the easinesse, speed and suddenness of it. Thus we see in the moment they goe downe to the grave. He that stayeth, his is not a lingering death: if a man in sicknesse, yet if he lie long sick, his lyking. David or Asaph (Psal. 73. 4.) declare wicked men, both in life and death: the prosperity of the wicked; &c. Their death, their strength is firm: that is, not bound by diseases, not laid downe, and grinding paines: they doe and doe, that they were ever sick, there shall not lyke lyke, with the least touch, &c. The Prophet, His strength is firm, their eye was upon the wicked, and so upon the number of the wicked. the punishment of the wicked shall in no moment, or season, moment, morning, afternoon, at what time, or season, maintained a warre, with that of famine, where
dilatory or lingering way of dying. Job to shew the happiness of wicked men in death, tells us, they dye in a moment, they slip out of the world they know not how, or before they are aware of it.

Sudden death is always evil, but speedy death is good. The first death is the worst 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 whose throat he saw cut, because he dyed so soon. Caesar reading in Zeno-phon, what care Cyrus took in his life for his funeral, scorned him for it; wishing he might dye speedily. That's a good death to nature which is neither sected 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 spiritual or eternal state of wicked men; and as to their temporal state, a speedy death is better than a lingering death: I may answer.

Secondly Sick-bed repentance is usually a very sick repentance. We set no limits to the mercy and grace of God, but we speak what is usual among men.

Thirdly. They that neglect repentance in health, seldom mind it in sickness; 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 months, who never thought of repenting, and turning to God. Death is never sudden 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 shews us how their prosperity wrought with them, how they took occasion from these outward blessings in which they astounded, to arm, and encourage themselves in their rebellion against the Lord, who powred out those benefits and earthly.
earthly blessings upon them in abundance, and exercised long sufferance and patience towards them; till they had spent their days in pleasing themselves and provoking him.

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 drawn to the life (or rather to the death) of his nature and disposition. For lest it should be thought that well of the prosperity of the wicked, he means to intone a kind of moderation in sinning, or that appearances at least of some eminent vices, he therefore by a rhetorical use of their blasphemous speeches and opinions towards holy God and his ways, assured his friends had taught him, that even they who were the least imaginable spark or ray of goodness were with abundance, and enjoy an affluence of all good things. 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 therefore God, who enjoy such earthly prosperity as these, but behold these men, and tell me what good things are in them, who say unto God, depart from us.

These men are peripatized by Job; as one kind of dignitie unto God.

First, They tell God, (as we doornet) they are at least deeply disreped, that, they have forsaken then his company; They say unto God, Depart from us.

Secondly, They friction, and rage, and do not desire not the knowledge of the mighty.

De]
Thirdly, They esteeme him unworthy of any attendance or worship; What is the Almighty that we should feare him?

Fourthly, They conclude his worship and service as vain and fruitlesse; What profit should 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 mouthes, 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 speake 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 fairer sort of hypocrites onely excepted) say this with their works. (Tit. 1. 16.) They profess that they know God but in works; they deny him, being abominable, disobedient, and unto every good work reprobate. Prophanede persons are ashamed to profess the knowledge of God; Groffe 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 feare of God before his eyes. The profession of some wicked men faith they feare 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 all these three ways. Some say it with their mouthes, 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. I. 5 s

Againse,
Againe, To say, hath in it more then a bare word, or say so, it implyeth a decree or statute, a full purpose, or resolution about the thing. When David (Psal. 32.5.) expresseth himselfe 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 charitie, 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, speakes 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 lifteth 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 Jb.

Secondly, When his strength, honour, and greatness are esteemed 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 infirmities, 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 Jb or Geber, which names are comptible but to very few; yet for man at the highest pitch attainable 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 me.

The word signifieth properly to divert or recede from a place, or to give and make roome, that the way may be clear and unobstructed for the passage of another. As if wicked men should say to God, Room for me; As if one house, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him; yet God straitens no man by his presence, though wicked men thinke they can never have roome enough where God is present. 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 himselfe to an adulterous bed; so the wicked man having no love in his heart to God, bids him be gone, and goeth himselfe a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, A man farre off. In opposition to which the people of God are called, his Neighbores, or those who draw nigh unto him (Rev. 10. 3.) and David in the next verse of the Psalme last cited conclueth, But it is good for me to draw nigh unto God.

Further, this phrase, depart from me, may imply the rejection and distaste 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 on 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 mouths against the heavens; that is, they speak blasphemously against the God of heaven. They charged their mouths with insolent words, and then (their tongues being set on fire by hell) they discharged them like a thundring Canaan against heaven. Moses warns the Israelites, (Deut. 8. 10, 11, 12.) When thou hast eaten and art full, then shalt thou 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 beards are thick and thy flocks 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 remembred 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, cautions them not to do,) the same Moses in the same book (Ch. 32. 15.) by way of historic reprobeth them that they had done. But Jefurun waxed fat & kicked, thou art waxen fat, thou art grown thick, thou art covered with fatness, then he forsook God that made him, and lightly esteemed 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 forsook the God that made him. Secondly, as a preserver
or Saviour, He lightly esteemed the rock of his salvation; no wonder if their rock told them, (as it followeth vers. 30) when they valued their rock 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 pastures, 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 language) is to obey, serve, and honour him, so to forget God, is to rebel 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 trusting in uncertain riches, but in the living God, who giveth us all things to enjoy. They who are rich in this world are usually most pug 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 lightened by the use and possession of low things (such comparatively are the highest of earthly things) it is it selfe made lower then the lowest, and leffe (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 esteeme 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 us.

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. 13.) and in saying to God, depart from me. God faileth to his people (Hos. 9. 12.) Woe unto you, when I depart; they think it better for them when God departeth. Saints know not how to live a comfortable day, much leffe to be happy without him; wicked men know not how to live a comfortable houre, much less to be ever happy with him.
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 makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture speaks, Ps. 10. 4.) that is, they do 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 minde; 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 Athens, 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 minde some manifestations of himselfe, in his justice and holiness, yea of his truth, long sufferance and goodnesse, in none of which they either 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 then they reckon their lives a kind 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 souls the thought of God was a burden? And they who upon these termes, 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 enjoy that favour, (Psal. 42. 1, 2.) As the hart pareth after the water brokes, so pareth 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 Arimne of divinest riches was the soul of David carried out after God. He was the One thing, he was the Only 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 solitude 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 unholiness, 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 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, thou Son of God? art thou come hither to torment us before the time? It is the Devils torment to be near Christ, or to have any appearance of God: are not they then nearest the Devil to whom God is a torment? Or who (like these in Job) doe as those Gadarens to Christ in the last verse 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 hear of him, nor from him. Which is plainly imported 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 chieuest 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 cæse stand thus, O God, that we cannot have thee, & the good things which thou hast promised, unless we also learn & submit to thy ways, then be gone, for thy ways are a loathing to our soules, thy ways are rough, sharp, sad and unsuatable to our spirits and geniuses.

If we should fashion our selves, and shape our course according to the rules which thou prescribest, should we not be exposed 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, pleasing and pleasant; & therefore what desire can we have to shine?

For we desire not.

The word signifieth to take pleasure or delight in, as well as to deface; because those things which we delight in, are most desired by us: so we read it, Psal. 1.2. But his delight is in the law of the Lord, and (Psal. 5.4.) They are not a God that taketh pleasure in (or a defacer unto) wickedness. 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 (faith 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 paths 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 practice, 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 doe 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 beare 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 simplicitie which is opposed to craftinesse and double-mindednesse, but of that which is opposed to wisdome and spiritual-mindednesse, as the next words expound it) and the for- 
ers delight in their scornings, (so at the ways of God) and fools have 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.) If 
have set at naught all my counsel, and would none of my reproofs. 
And againe of these (vers. 29, 30.) They hated knowledge, and 
did not choose the fear of the Lord, they would none of my counsel, they despised all my reproofs. We are not to understand Solomon in these passages, as giving the character of some speciall wick- 
ed men, for though some are more excessive then others in their love to the ways of sin, yet they all (even the most temperate) meete 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 naturall 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 thou
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 wayes,
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 treasure. 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 encreasing knowledge, hath somewhat of paines and
trouble in it.

Secondly, The knowledge spoken of in this Scripture is
not a meer airy notionall speculative knowledge, but an ex-
perimenterall and a practicall knowledge: If it were only a
knowledge of the wayes 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 knowl-
dedge obligeth to obedience, and they are called upon to know
the commandements of God, to doe them, and to know the
wayes of God, to walke in them, therefore they desire not that
knowledge.

Thirdly, They desire not to know the wayes of God, lest
they should be troubled for not walkeing in them. Their igno-
rance of them, they conceive, to be some excuse or extenua-
tion 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 erre by not receiving the truth, than by holding it in un-
righteousness (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 hands (though he 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 conficence 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 quencht 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. i. 13.) Ye said also, behold what a weariness is it? and he calls them by the prophet Michah to give an account in what, (Mich. 6. 3.) 0 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 practise 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 totall absence of all means of knowledge, or from a totall 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 resists all the means of knowledge. When he not only doth not know the evil which he doth, but therefore resists 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 wickedness 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 wickedness 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 forsook 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 unrighteousness, and never be engaged to live up to the ordinances of God; such are profane. 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 do. The profaneness 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 bottom 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 mouths;

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 than in another? we see nothing in him ex
extraordinary why he should expect, or why we should give him any extraordinary service? Such querying, whether concerning things or persons, God or man, signifies the highest contempt and disbelief 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. 7:18) Who am I O Lord God? and what is my house, that thou hast brought me hitherto? He laid him quite below that eminent mercy. When Nabal said to David's 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 courtesy. When David said, Psal. 8:4 What is man that thou art mindful of him? He layeth him quite below the least minds or thoughts 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 do not so much imply a doubt, who or what God is, whom they are commanded to obey and serve, as a resolving themselves 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 clothed in the Text. Almighty, What is the Almighty? The word Saddai here and else where rendered, 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 himself. According to this meaning of the word, the question of the 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 flinging 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 root (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 anything 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 so 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 passe at that time, that I will search Jerusalem with candles, and I will punish the men that are setled on their lees, that say in their heart, the Lord will not doe 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 prooue 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 prooue 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, eares and heare not, feet but walke not, and hands but cannot act or execute: And that's the summe of this blasphemie, which Job ascribed 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 sustaine 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?
vants? 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
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 insti-
tuted 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 fear
God as he is faithfull, 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 sovereigne and Lord of all. Thou shalt fear the Lord thy
God and him only shalt thou serve. (Deut. 6. 13.) There is a ser-
dvice 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
workes, 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 wic-ked
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 slevight 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 doe otherwise then 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. 4.40.) and wouldest 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, nothing worth without him. Beleevers have attained some good knowledge of God (though it be little to what they might attain in grace, and lefse yea 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 Host in the Red Sea, (Exod. 15.11.) Who is like unto thee, O Lord, among 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 (Psalm 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, doe as it were hold him up at once to the view and astonishment 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 being Judges. Whom have I in heaven but thee, (saith David, Psalm 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 then another belovéd?
loved, O thou fairest among women? Whom shall therefore thou else love, but he whom thou dost love? Ask thee what, and what is thy beloved? out of any esteem desire of further information. But wicked men ask, What is the Almighty? Not out of a desire to know what he is, but in scorn and derision of what they vainly and ignorantly conceive 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 definitely better and more deserving our service, for a servant to lust, 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 unless we serve with pleasure as well as our work to serve the Lord, sure nether in us nor in our services. We could not else serve ourselves, and resolve out every wicked man is a self-seeker, therefore we serve God. And as in that state he cannot, for his mind to serve the Lord. He looks upon, and calls the commandments of God costly submission to them bondage, therefore he in those bonds asunder, and cast away those yokes. Till we be made free from sin, we are never the Lord. The Apostle joynes those two in Rom. 10. 20, 21. When ye were the servants of sin, ye were senescese (not free by any liberty given, but which is licentiously) but now free (Christ maketh free all whom he redeemeth wants to God. There is a blessed freedom, which is indeed slavery, unto God and the kingdom. He is incomparably to be preferred, then he who, not serving his own lusts, but being my Master) may be the Lord and in the Saints. The yoke of Christ is not.
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 Al-
mighty (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 feareth 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 ask, 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
owne him as the Author and fountaine 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 to-
wards them, and in honour to their persons goe forth and
meete them. This elegance of the word heightens the impiety
of wicked men, who are to 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 in-
vite him forwards, and give him thanks: as if they did not at
all, eyther feare his anger, or regard his love. Prayer is our
meeting
meeting with God; and this word is specially applied to our meeting God in prayer when he appeareth angry and displeased. Thus the word is used (Isa. 12. 6.) Therefore pray not thou for this people, doe not thou (as the Lord to his Prophet) meet me when I come out against them, doe not 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 meete thee as a man, (that is, weaken 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 meete him with a good word for that people. In which sense we finde the word, Jer. 27. 18 Jer. 36. 25. Abigail went out to meete David, and by her mediation to stop him from shedding blood (1 Sam. 25. 23.) The Lord calls his people to meete him (Amos 4. 12.) Therefore thus will I doe unto thee, 0 Israel, and because I will doe thee, therefore prepare to meete thee by God, 0 Israel. How to meete 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 met God with these weapons, and have prevailed. But the wicked man, eather hath no hopes or thinks he hath no need eather to prevent evill or obtaine good by such a meeting. And therefore he faith, 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 evill which they suppose may
may profit them, and they will not do (which is all they can
do,) so much as the outside of any good, by which they can
get no visible profit. The Apostle Paul speaks of such who sup-
posed that gain was godliness, but they were far from suppos-
ing that godliness (as indeed it is, even bare godliness) is great
gain. (1 Tim. 6. 5, 6.) While wicked men have a hope to gain
by a profession of godliness (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
deem no more in itself, then the dirt under their feet, the
thing called godliness. But when once they see they cannot
profit 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 Ishmaelites were persuaded to receive Circumci-
sion (Gen. 34. 23.) Shall not their castell, and their substance,
or every beast of theirs be ours? They are zealous for Christ,
upon the same terms 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 Judas be-
trayed Christ, so they will pretend to adore him, If their que-
sion be well answered, 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
yields no profit, and that serving God is a very poore trade.
Such the Prophet Malachi at once discovers and reproves
(Ch. 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 him
proud happy, yea, they that work wickednes are set up, yea they
that seem God are even delivered. 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 business, 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
evil, dangers, and distresses. A prophaned soldier at the siege
of a Towne passing a place of danger, was heard swearing, and
when one that stood by warned him, saying, Fellow-soldier,
do not swear the bullets fly; he answered, They that swear can
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 in not praying? Whereas indeed they should rather say, What profit is there in any
thing without prayer? or what profit is there in prayer?
Godliness is profitable for all things, having the promise of this
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 business, when
they finde no present profit, or outward advancement coming
in by them.

They serve God no longer then he serveth their turns.
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 the
common Proverb, No penny, no paten noffer; which we may
translate in the sense of the Text, No profit, no prayer. Some
finde rewardes 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 spirituals,
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 Kings 6:33.) This
is from the Lord, why then should I wait upon the Lord any
longer.
longer? He faith, I will yet, yea for ever waite upon the Lord, though he deferre to do me good.

**Job 21: Chap. 21. Ver. 16, 17, 18.**

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 distribueth 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 subjoyneth 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 asserter the great success of wicked men, as if God neglected the affaires 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 owne greatness; or as if I my selfe were taken with, or envied as any of their felicitie: 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 middeft of all their outward pomp and worldly splendour; Lo, their good is not in their hand. The Septuagint reads...
Chap. 21. An Exposition upon the Book of Job. Ver. 16

rede this first part of the verse without a negative particle, whereas we from the Hebrew) reade, 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 slight the Almighty? O (faith Job) their good is in their hands, that is, they have enough already, they are full of the world, and they care not how empie 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, (Eccles. 5. 19.) 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 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 dayes 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 dayes in that which is not in his hand? Many have that in their hand or possession, in which they do not spend their dayes: But it sounds hard to say, A man spends his dayes 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 doe more) that we can doe nothing effectively of our selues, or by our owne strenght and science, our sufficiency is of God. Whatsoever we have in this world comes from another hand, not from our owne. Mr. Brougheon renders fully up to this fence; 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 seeen (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 it to be in the hand, did rather imply an abilitie in keeping, then industry in acquiring the things of this life; yet I conceive the former fence as faire and pertinent as the latter, and therefore from thence note.

First, Men get not their greatest, whether in wealth, or rule, by their owne power.

What Job affirmes of evil men, is true of good men too; }
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 or 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 Assyrians 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 man: he faith, 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 bear it that they should. (Deus. 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 thou 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 speake 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 point 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 is in their hand, the good of eternall 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 grossenesse 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 (Ps. 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 spiritualnesse to confess God the giver of our temporals. 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 considered 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 at these is all from God.

Secondly, observe;

It is not in the power of man to hold or perpetuate his owne prosperitie.

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 doe but blow upon it. As the Lord gives, so he can take away, let us hold as fast as we will; unlese the Lord hold what we have for us, we cannot hold it. The creature is a fleeting thing; unlese 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 in this life; and that is not a portion. They have goods in their hand, but that which is indeed, their good is not in their hand.

Hence note;

That which is truly good, or will really do 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. (Ps. vii. 26.) 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 (faith be) 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 happie. Job did not looke on wicked men as truly happie, 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 inspection 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, faith he; this counsel, (or course) of the wicked is far from me.

But how was their counsel far from Job? Every good man cannot keep 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 bellish
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; 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 approve what they approve, 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 prosperity and success. As if he had said; I am not in love with their good and greatness; much good doe is them; it is far from me, to will it in their way, and upon their naames; for I never trod in their path, nor walked in their counsel.

Hence observe, first;

The counsel or course of a wicked man is foolish and propostee

rous 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 heape up riches, to engrosse earth, neglecting heaven; to be very 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: 13.) we look 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 believers looke at nothing but what they see, though they doe not looke at the things which are seene. Here is the excellency 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 spirituall 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, nor be long. As it is said of Tity
(Ezek. 27. 36.) The Merchants among the people shall hisse as
thee, shou shall be a terrorour, and never shal be any more: or shal
not be forever.

Secondly, observe;

Godly men are not at all pleased with the way of the wicked
how much forever they thrive in it.

Job had said much of the greatnesse, riches, and glory of the
wicked: but, faith he, how ever, The counsel of the wicked is far
from me. The wayes 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 counsel
and wayes of the wicked, how prosperous forever, as Jacob said
of his sons, Simeon and Levi. (Gen. 49. 6.) O my soul, come unth
them into their secret, unto their assembly mine honour be not thus
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 blessednesse. (Psal. 1. 1.) Blessed
is he that waketh 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 usuall ashamed
of poore mens counsel, As Solomons speake in his Ecclesias,
(Chap. 9. 16.) The poore mans wisdome 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 wayes, shelter your selves under his pro-
tection, this counsell 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,

fel, 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 metteth 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 toucht) that Job having before declared the outward happiness of wicked men doth here as it were tune the Tables, and describe their misery, by way of Admiracion. 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 adde, 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 forsaeth the things of this life so distinctly, that to the wicked he giveth nothing but misery and sorrow, and to the righteous, nothing but mercy and comfort. Now Job takes this off; he affirms that wicked men are usually filled with worldly abundance, which is against their opinion, yet he affirms 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 evill men receive onely evill; no, saith he, evill men receive abundance of good in this world; yet I doe assert that evill men also receive evill 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 21st 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 darkness, or in trouble? So he meets with both the affections of his friends. Bildad said, (Chap. 18. 5, 6.) The light of the wicked is 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 frequently, that you make such a direct conclusion of it? Again Zophar in the close of the 20th 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 heritage 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 sufficient 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 correspondencie with the scope of the place, and with Job's purpose, nor doth either of these interpretations give any silence or offer violence to the original Text. For the first word that we render how oft? is expounded sometimes by way of increase, sometimes by way of diminution. In the former sense, how oft? sounds a thing done very frequently; in the latter, how oft? 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 extin-
guished? 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 distempers, then
out 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 out or quencheth life.
Thirdly, a candle is extinguish'd 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 espe-
cially 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 attain to fulness of days, their hoary head descends
not to the grave in peace.

Secondly, Others understand by Candle, their Children;
A man's 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 wick-
ed 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. 2 Pet. 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 proveth 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 fence 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 stormes 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 course, 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 afflicted, 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 are not only troubled, but distressed, not only perplexed, persecuted, and cast downe, but in despaire, forlornen 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 raine quite through; though sinners hide themselves under rocks, and mountaines: he can send a raine 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 judgment, 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 Sodomites 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 lowres black upon wicked men, is not a little cloud that soon paffeth 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 forisibis. D us.
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 (Psalm 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 elegancy is remarkable. God distributeth sorrows by a line, as the portion and inheritance which wicked men shall receive. (Luke 12.46) 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 bath in travell. The Greek Translators expresse it by a word noting the pangs and throws of a travelling woman. God distributes these sorrows.

In his anger.

That is, God being angry, or when he is angry he distributes these sorrows. In what sense, anger or any other passions are said to be in God, bath 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 benefite, 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 sure of 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 work: 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 distributor, but the Lord? He distributes evil as well as good. The prophet challengeth all false Gods, Let them do 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 distributor 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 distributeth 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 distributeth sorrows in his anger. Therefore the Psalmist exhorts, (Psalm 22. 12.) Kisse the Son, that is, with a kiss of homage and submission.)
mission) least be 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 file of his speech calling him rather to speak that) and 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 than 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 he wicked God shall rain, fire and brimstone, and an horrible tempest, this the 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 smiteth 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
Chap. 21. *An Exposition upon the Book of Job. Verf. 18*

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 deals 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 restless 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 sleale, when I have accomplished my fury in them. As (in reference to his own people) when the Lord accomplisheth his love in them, and cauleth his favour to rest upon them, then he is as it were comforted, it pleased 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 sorrow with sorrow, and he speaks of himselfe as grieved when he puts men to griefe; but when God doth not only distributeth sorrows in anger, but in comfort, that is, when he doth not only express his selfe 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.

Verf. 18. *They are as stubble before the wind, and as chaffe that the storme carrieth away.*

Thus is it with wicked men, according to our reading: and according to the second interpretation of, *How ofte is their candle put out?* we may adde, *How ofte 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 corn is wrapped in the ear, till it be threshed and winnowed. The stubble is nothing to the ear, and the chaffe on 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 storme: stubble and chaffe are as much a mark for windes and storms, as the wicked are for the wrath of God. Holy David (Psal. 1.) having spoken of the stabillity of the godly, subjoynes, The ungodly are not so, but as the chaffe when the winde driveth away. And when David saw his enemies deserted of God, notwithstanding their seeming devotions and earnestnesse in calling to him for helpe, he presently adds (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 rocket the Lord refuseth to be. The holy prophets are frequent in this similitudinary language, Isa. 17. 13. Hosia 13. 3. &c.-Every man is but as dust and chaffe (easily carried away) in regard of his natural constitution: wicked men are so much more, before the indignation of God, in regard both of their natural and actual corruption. Some by the winde in the Text, understand evil spirits, who are called also the fury of the Lord, and by whose ministry God sometime executes his vengeance upon the wicked. (Psal. 35. 5.) Let them be as 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 commission from God can scatter the wicked as stubble before the winde.

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 worketh then will it make with chaffe? Thus the Prophet speaketh, (Isa. 17. 13.) The nations shall rue, like the rubble of many waters: but God shall rebuke them, and they shall flee speedily and shall be chased as the chaffe of the mountaines before the wind, and like a rolling thing before the whirlwind. We put in the mist.
gine, as thistle downe, or, the downe of the chaffe; when the thistle sheds its downe, we see how it rolls before the winde. Now, faith he, as the chaffe before the winde; or as a rolling thing before the whirlwinde, 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 desired, before the decree bringeth 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 drive them up to this duty? else (faith he) the decree will bring forth, that is, God having decreed judgment, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth shortly, there will come a storme, a tempest, a whirlwinde, 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 wind carries away. The word signifies, to scale away as a theefe, suddeinly and secretly. The coming of Christ to Judgement is compared to the coming of a theefe, (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 profite. Now that man, how high soever, is but chaffe in his understanding; who pursues vaine in stead of solid things. Though such a man be reputed deep in policie, and well ballanced in judgement, yet

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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, thou hast been honourable. The Godly are as wheat, the wicked are as chaffe. (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 corne. Solomon saith (Prov. 10. 20.) The tongue of the just is as choice silver, 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 silver, then surely his heart, (that is, his ability 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 dross 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 usefulness to the ear, it beares up the ear; and as the chaffe hath usefulness to the wheat, it covers the wheat, if slain and preserves the wheat. The Lord in this sense often gives wicked men stubble and chaffe to his people, that is, to be full to them. We need not strain the similitude, for it is but only in general. The providence of God hath for a purpose therein, that many wicked men are a protection to his people, and very subservient to the comfort & present welfare of them in this world; though they be light, yet they are so.
though they be straw or stubble, yet they shall beare 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 corne, so that the storme cannot carry it away.

From the proper scope of the similitude as here applyed.

Observe;

First, it is an easie thing with God at any time to destroy wicked 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 stubble to the winde. Though the wicked flatter themselves in their power and greatness, as if they were out of danger, yet they are but stubble 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 before the winde, and the storme hath carried them away. And if God joyned with the weakest, they are too strong for the mightiest (I sa. 41. 15.) Behold, I will make thee a new scarpethreshing instrument having teeth. Who was this? The former verse answers, 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 scarpethreshing instrument. All men are wormes compared with God, and no man is so fit an instrument, for God to doe great things by, as he who looks upon himselfe (so 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 chaffe. The mountaines and hills to be threshed and fam'd, are the mighty ones of the earth, even all earthly might rising up against the wayes and designes of the God of heaven, these the worme Jacob shall.
Shall thresh 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 useth as a new thrashe threshing instrument, to break them into chaffe. And thus he doth, in his anger, not only 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 flore, 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 secretly, directly, or indirectly (they are as stubble before the winde, and as chaffe that the storme carrieth away.}

Job

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 middest?

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 point, and of the same persons. Such varying of the number are not usual 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 laid 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 dross, that it is not worth the treasuring 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 recompence 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 himselfe as with the winde, and as the shaffe before the whirlewinde, yet be layeth up his strength for his children, that is, God hath yet greater judgements, severer evils to bring upon his family, and posteritie, then ever yet fell upon himselfe: he hath layd up strength for his children. As if God did afflict him but with his weakness, with his little finger, and referred 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 chaste the children with scorpions. Either of these interpretations the single terms will beare, yet the difficultie 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 I shewed upon the former verses; How oft (faith 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 iniquitie 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 iniquitie for his children. And so, according to this explication 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 daies? shall he who hath done so much evil feel none? shall he carry it with him any the least touch from the hand of God, and shall the load and burden of the judgement light only upon his children? What will God lay up all the punishments of his iniquitie for his posteritie? 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 boosome 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 heat 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 chaff, and stubble, 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 deserves 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 dispenceth or allotteth them, concerns him little, and will not then touch or 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, than 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 winde? yea, and not only so, but God lays 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 wrappe 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 storeth 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 a 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 soule that sinneth 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 saith, The son shall not bear the iniquity of the father, and another saith, 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 saith, the son shall not bear the iniquity of the father, it may be understood either of these two ways. First, that he shall not bear 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,

_of 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 imitate 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 Copy, then the son shall not only bear 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 practise of persecution against the living Saints, while 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 bite 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 sorded up much wrath by killing the Prophets, but the measure is not yet full; do ye fill it, for I perceive ye will, by killing him who is greater than 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 punishment. So Christ infers in 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 Altar and the Temple. Verily I say unto you, it shall be required of this 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 justly punished.

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Thus we may answer that Scripture, *The Son shall not bear the iniquity of the Father, unless he doth it. 'Tis childrens 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. Childrens 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 Devill hath in relation to wicked men. (Jeb. 8, 44.) Ye are as your father the Devil; The Devil beares 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 doe 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 unmercifull, unnatural, and hard-hearted to their children. Wicked parents doe 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 doe it proves their ruine 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 mere 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 afflict and punish their children. He layeth up his iniquity for his children.

Lastly, Job is here describing the punishment of a wicked man; in confirmation whereof he subjoyneth 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 kinde of sameness; The childe is not like an artificiall peice 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 sorrowes, in their sufferings and enjoyments. This point hath been further spoken to, Chap. 20, vs. 10, and therefore I desist.

_He rewardeth 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; eyther 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 coy 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 it 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 punishments 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 trespass, seeing that thou our God hast punished us less then our iniquities deserve, etc. And yet he is no little punishment; For the prophet Jeremiah (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 whereunto she hearkened of the Lord in the day of his fierce anger. As it behoved said, You cannot make a parallel of the forswears 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 he faith, Thou hast punished us less then our iniquities deserve.
Let punishment go as high as it can in this life, it is lesse and lower then iniquity.

But, in the life to come God hath a reward for iniquitie, 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 lesse then sin deserves. God will not put so much as the least dram of sorrow into their ballance 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, overruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed and appoynted 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 faith (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 letter upon letter: yet they would not know it, but they shall know it, I will teach it them another way: seeing they will not believe the judgment which is both spoken and written in my bookes, I will write my judgments upon their own hearts, and with the blood; I will write them in red letters, that he who readeth may read: and then they shall know that I am the Lord. So 18. David calleth down the wrath of God upon rebellion. Let them be confounded, and troubled for ever, yea, and perish. (Why?) That men may know that there is alone is Jehovah, are most high over all the earth: God will not know the vanity of God, or they acknowledge it, till they see such things: expostulated and put to shame: They never gave God man cast down. There is a Translation of the 19. which adds much clearness to the sense. From the time that is forth forth is fulfilled, by morning shall it pass over, by day; and vexation only to understand the report, and then the hearing of them is vexation only to understand the report. The word speaks they give the care, goes to the heart spirit. Others render the prophet thus: Take you morning, by morning, is full of night; that is continually, it that never sent on this journey shall never be free to travel night and day. But why is all this? And only vexation will cause men to understand of these things given, when he shall make you understand, make them understand day and by day; for he will not understand doctrine, and that you see, who would the Lord is a good Lord of the house, in his hand. Vexation, must be taught us, the way to art and the artes (Pulg.)
and striking must go together, and they who will not learn by words, shall be taught by blows. Let sinners consider which is the easiest way of attaining knowledge, or in which of these two ways they may attain knowledge with greatest ease. The Lord would teach us by his word, let us take heed we put him not to blows; he would do it by instruction, let us take heed we put him not to do 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 rewardest 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 Hebraism is usual 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 heareth and seeth. What shall he see? He shall see his destruction, his death, say some; his ruin, say others; we may say, his damnation, his breaking, Destruction is, and hath all these evils in it. His eyes shall see his destruction.

Note this from it, that

The sight of evil is a griefe to us 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 affects little, so the evil which is unseen affects little in comparison of that we see. And hence usually in 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. 1 Th. 11. 5. By faith Enoch was translated that he should not see death.
death; As if the greatness 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 sense, but one sense is put for another, and so we may expound Enoch's not seeing of death, by not seeing it, or by not coming to any nearness, or at all under the power and into the possession of it; yet 'tis a truth, the terror of death is extremally 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 hopeing 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 vision. Now as the sight of good is to joy, so the sight of evil is to sorrow, the advance and heighting of it. His eyes shall be 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. This word signifies heat of wrath, or such wrath as hath much heat in it. We commonly say when we see any one very angry, that he is in a heat. Wrath heates the heart; As the holy text speaks of the avenger (Deut. 19. 6.) Left be pursue the man while his heart is hot; that is, in the height of his anger. God's pursuit the wicked man while his heart is hot. He shall drink not only the wrath, but the heated boiling hot wrath.
Of the Almighty.

Shadad, who is able to make good his word in the sidiest 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 tait. And he that drinks wrath hath not only more of it, but all that he hath, he hath it in him. Wrath is so sense as the cloaths upon their back, 'tis 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 bottome. 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 shews the happinesse of the Saints in their fullest and freest enjoyments of him, so the drinking of wrath shews the misery of the wicked under the highest & fullest tokens of his displeasure. He brought me (faith the Church) to the wine cellour, or house of wine, say we wish flagons (Can. 14, 5) wish what? flagons, what, with empty flagons? no, empty flagons will not lray 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 cellour. Say we wish flagons, of love, faith the Church, you cannot lray and bear me up, unless you give me these flagons. Now as the Lord hath these cellours and flagons of wine, that is, of joy and favour for his people, so he hath flagons and cellors of wrath for sinners. This drinking of wrath is expressed in
Scripture not only in reference to past and present, but future evils. (Job 5:1.) The past afflictions of Jerusalem are elegantly shadowed under this notion; awake, awake, and stand up O Jerusalem which hast drank at the hand of the Lord the cup of his fury, thou 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 wrath of the Lord, 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 comfort and lead her what course to take that she might be delivered from it. And thus the Prophet foretells the future destruction of the nations round about. (Jer. 25:15.) The doing of this very thing, and causing all the nations that were round about to drink it, and they shall drink, and be consumed, and shall be burnt with the sword that I will send among them; whilst one nation destroyeth another, or the wine in the cup, it was a cup of the Lord's wrath, and they shall drink. The wise man said not the blood of grapes, but the blood of the earth; the sword draw not a drop of blood from us, but cups of sorrow for us to drink. All who resist the hand of God, will be brought to drink in her sin, and receive her mark. Babylon is to be under the wrath of God that is pavilioned with glory. Babylon is to be tossed with impossibilities, and indignation. (Rev. 14:19.) And the world in secret, or openly yield obedience to Babylon, drinking the wine of God's indignation with Babylon is expressed by coming to it. For as old Luxury, Babylon, is in the Lord's hand, which shall break it.
have drunken of her wine (as 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 mysticall Babylon hath 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 express by a cup, (Mat. 26. 42.) Father if it be possible let this cup pass. He saw what was in the cup, and prayed thirde to be excused 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) saith holy David, (Ps. 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 goodness sweetneth, and spiceth my cup; The Lord is the portion of my cup. And hence the same David cryeth out (Ps. 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 fulness of thy house, they shall make them 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 avoysing 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

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thirst 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 Romack turn at the sight of it, yet they must drink it. They cannot be excused or dispensed with. This cup must goe round them all. As drunkards say to their companions, you shall drink, you must pledge us; we will power it down your throats else: So the Lord faith to his enemies, you shall drink, I will power it down your throat 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 evills that befall wicked men proceed from, or are effects of the wrath of God.

This was noted before upon those words of the 19th verse. 
He distributeth sorrows in his anger; therefore I only name it here.

Ver. 31. For what pleasure hast he in his soul towards him, when the number of his months is out of the reach of life?

There is some difficulty in fitting these words to the former.

There are three interpretations given.

First, The words are interpreted as freemason, which fulfills out judgment both against a wicked man and his family; why he and his shall drink the wrath of the Almighty? and 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 sinke or swim, let all goe at his God regards it not. This carries a truth in it. There are in a state of mercy and safety to take, please.
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 towards him and his house while they live.

Secondly, The words are expounded as holding out an argument, 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 himself may escape the storme and live all his dayes 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 pleasure hath he in it, or if his house perish, what is that to him when he is not? Therefore unless there remaine an estate of misery for himselfe in perthon after this life, the miseries threatened his povertie 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 afflict 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 childrens 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. A dead man is not in a capacity 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 povertie, nor doe they lay to heart the evills which threaten them; as no evill threatened their own persons, so much lesse that which is threatened upon their children doth press 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 havoc of all, and stirred 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 basefetle and narrowfetle is little 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 a learned Translatet renders. What is his study or care about his house after him.

When the number of his months shall be out in the midst.

That is, when he shall dye: The words are a perpetuall of death, which we may significantly enough call the cast of the 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 immaturity death is most properly the cutting off the number of our months in the midst. This is the prophet prayed. Take me not away in the middest of my days (Psa. 51.24). And another Plain faith. The wicked man cut off their days, that is, the number of their months. He cut off in the midst. Yet here I rather conceive it is a description of death in general. What place is the wicked man's house, when the number of his months are cut off in the midst? That is, when he dyest.

Hence note,

When a wicked man dye, he thinks all his end he hath obtained, no care beyond himself.

Nor is it any wonder that such take little care of others for hereafter, seeing indeed they take no care what shall become of themselves hereafter, if they may but have their end, to live their lusts and satisfy their desires as will (as the saying of some of them is, though they do leave) trust God for the next. In respect of these, he gives this counsel (Matth. 6.34). Take no thought for the morrow, for the morrow shall take thought for the morrow. That is, to morrow or the time to come.
enow upon you when it comes: ye need not forecast 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 expense, 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 counsel 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'ts 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 houses shall continue for ever, and their lands after their own name (Ps. 49.11) they hope for a succession in their name for ever, 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 then the advancement of their children; yet their course proclaim to all good men, that as when they are dead they can take no pleasure, nor see 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 refers to himself) Arithmetically.

Secondly, Observe;

Death is the cutting off of our months.

The months actually past, are cut off from the months which possibly were to come. Take the meaning of it yet more fully in the next point.

Thirdly, Observe;

God often shortens the lives of wicked men, and cuts the number of their months off in the midst.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those months which the counsel of God hath appointed him personally, yet many wicked (and some good) men are cut off in the midst of those months which God hath appointed to mankind generally. The days of the years generally appointed to mankind are three score years and ten (Psal. 90.10) yet half mankind doth not live out half the number of these years: some have the number of these years or months 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 only 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. 31. Ver. 37, &c.

Shall any teach God knowledge? The question is a negation: yea the question is full of indignation when he faith, Shall any teach God knowledge? He means that none can, and when he faith, shall any teach God knowledge? his meaning is, that 'tis highest presumption for any to think he can.

Shall any teach God knowledge?

The words are either the conclusion of what was before disputed, or they are as a Preface to that which follows; 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 ytther good or evil? Shall any teach knowledge for God? and set out more plainly and clearly then he bath done, why some good men mourne 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 righteousness of God in what he hath done, but as a reproof 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 him.
him his lesson? neethes he any to proue him how to order the affaires of the world, what to doe to the wicked, and what to do godly? surely he needs none to teach him, nor to instruct him. So the words are a reproofof upon Job's friends, whom he perstright 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 observation, and prosecute them in order as they rise.

First, Take the question, Shall any man teach God knowledge? as a down-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, 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. (1 Cor. 13, 14.) Who hath directed the Spirit of the Lord, or who hath taught his Counselor? by the wisest of Kings, and the multitude of Counselers there is safety (saeid the wisest of Kings) many eyes see more than one. But God who is only wise and all eyes see more than many or then all the sons of men. Who hath been his Counselor? (bring forth the man, bring forth the Angel with whom God took counsel) who instructed him, and taught him in the paths of judgement, and taught him knowledge, and shewed him the way of understanding? This Prophet speaks fully to the sense 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 judgement; how to manage his affaires with discretion, or ducely to put his purposes and resolves in execution. The Apolstle Paul takes up the same language (Rom. 11, 34.) Who hath known the mind of the Lord, or who hath seen his Counselor? 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 mind of the Lord, which is known to man; there is a revealed mind of the Lord, a mind of the Lord which he hath made known: but besides that revealed mind of the Lord, the Lord hath a secret mind (as we may call it) or a secret will, he hath a cabinet, and close counsel locked up in his own breast, which was never opened to the creature: Of that the Apostle saith, Who hath known the mind of the Lord? We know his minde, what he would have us doe; what to believe, 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, Wherein shall I come before the Lord, and bow my self before the most high God? (Micah. 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 showed 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 his mind of the Lord, or who hath been his Counsellor. 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 doth but make his own minde known to him, but when God instructs man, he not only makes his own mind 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 wisdom, therefore he is infinitely wise. God is the first rule,
the supreme rule of knowledge, and wisdom; yea, his 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 needed 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 self-deception enough that they think so), who think they are past teaching, are no wise to be taught? There are some men that think they need no teaching, and there are none who need more than they seem to. There is a dearth of knowledge among men, piteous they have such abundance, that they understand in school, beyond the Church, beyond teaching, beyond knowledge, beyond help & ordinances, such as have their foundation in themselves, do least apprehend them, who think they need not be better, draw & indulge them, as they were never good: so they who think themselves no need, may be continued to know nothing yet more. When any say they are so rich in knowledge, and know no more, I may say they need a知道. To know how poor they are in knowledge, is to know how much knowledge indeed that no man can ever have, he were abundantly knowing. Now therefore it is plain, that God knows all things, for he knows God, and every knowledge is infinite, and perfect. And so much as man knows, he knows all things, what they are, and what their nature is, and what their use is. About persons, He knows all and knows them by their names. 25. He knows every one his name and his nature. For he remembers it. He knows all motions of the heart. He knows all that is in man; but all his own, and all his power. Thirdly, This is the word, that is to be intimated, That
Some men, doe even attempt, and take upon them the boldnesse 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 teaching 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 go 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 undertake 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 boldnes, 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 speak, 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.*) *Thou shalt not add to the word which I command thee, neither shalt thou diminish ought from it, that thou mayest keep the commandments of the Lord thy God which I command thee.* (*Pro. 30.6.*) Addeth not unto his word,
word left be reprove thee, and then be found a liar. Though we may add a Comment to explain the word of God where it is hard, yet we must not add 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 needful to salvation. The whole book of God concludes thus; (Rev. 22:18.) If any man shall add unto these things, God shall add 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 fearful additions and subtractions will God make concerning those who add to or subtract 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 man's work and takes upon him to add a line, or to dash a line out of it, he undertakes to teach the Author knowledge; much more do they who add 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 subtraction. Some have done this openly, and others cloakedly. Every carnal man doth this cloakedly; 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) do 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 wary. 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 faith otherwise; What then? Is there unrighteousness with God? God forbid: for he saith 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 affirms 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 unto me, why doth he not spare the vessel of wrath? For whom hath he not refrained his power? 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 defences 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 inflammatory 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 only they who in this open manner contest with God, about his providence: but such also may be charged as taking upon them to teach God knowledge; who do but murmur through discontent, and are unsatisfied with his doing. When a man is displeased with what another doth, he thinks he could doe it better. All they who are displeased with or murmur at what God doth, say plainly in their hearts they could do things better then God; they could teach him knowledge.

Fourthly, From Job's question, as it carrieth not only a Negation of the thing, but indignation at it.

Observe;

It is most sinful to go about to teach God.

The height of pride, presumption is in it (presumption is the pinnacle 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 tutoir to the poor creature. So it is highest presumption in man to teach God knowledge, and to turne Tutoir 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
fold consideration.

It, Because it is so abasing of God: and a brightening
n. This sets ignorance above knowledge, and folly
wise. This sets the Diall above the Sun, yea dark-
above the light. Man is not only in the dark, in the
in a hole of ignorance, but he is darkness. God hath not
ight 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 or-
the wisest among men is a fool to God, whose very soul-
ness (as the Apostle speaketh) is wiser than men. And are
en now, the wisest of men trim teachers of God?

Secondly, What knowledge or light sooner any man hath,
receives it from God, and shall man teach God with his
knowledge? Man hath no knowledge of his own to
ach God? What hast thou that thou hast not received? What
ft, or grace, what skill, what endowment hast thou that
ou hast not received; and thou hast received it from God, &
all he who receives all his knowledge from God, teach God
owledge? He is the father of lights from whom is every good
nd perfect gift; & shall we be giving light to him from whom
we receive it? David faith, 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
fountaine, and from that great feeder of all fountains, the sea,
will any man carry water to the fountaine, or make a Con-
duite to supply the sea?

Thirdly, When man hath conceived as much light of know-
lledge from God as he is capable of, so that his vessel is brim
full, when like Paul (who by his abundance, or great measures
of revelation was in danger to be exaked above measure) he
hath as much as he can beare; What is all that abundance but
fearity, what is all that fulnes 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 shines out from God unto the most comprehensive

\[ \text{D d d d} \]
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? Again, that part which we see, or know, we know and see darkly, through a glass; that is, we see it only ac- flexively, 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.) Least these are parts of his ways, but how little a portion is heard of him? But the thunder of his pow- er 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 kind and degree of knowledge) shall vanish away (1 Cor. 13.) The knowledge we have here shall be swallowed up in that knowledge that we shall have in future. Or, a drop of water in the ocean; yet that knowledge which perfect 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 pleading to the knowledge of God who is above.

Fourthly, 'Tis sinfull to teach God knowledge of his ways, because his ways cannot be known. Shall any direct God which way to goe, who cannot finde out which he hath gone. (Rom. 11. 33.) How we finde the judgements? and his ways past finding out? If the Lord be past finding out, then we must not finde his ways. If we cannot finde out their perfection, not say there is imperfection in them. Or the depths, the wisdom and knowledge of God. They will not suffer nothing to draw; we have no line able to be bucket into the deeps of divine wisdom. The Judgements of God are a great Deeper, (verse)
the Judgement of man is but a shallow. We may quickly loose our selves while we labour to finde these ways and judgements of God. *Tis farthest in every point of wisdom (but chiefly in such as these) To be wise, as the Scripture faith, unto sobriety (Rom. 12. 3.) and wisdom to sobriety is this (1 Cor. 4. 6.) to be wise according to that which is written. If wisdom to sobriety, be wisdom according to what is written, how sinfull is it to teach God knowledge, which is not onely besides, but against that which is written. That wisdom comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkenesse.

*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-
cy is the fulfilling of some promise. Now seeing all the works of God are reducible eather 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 Jews charged God with injustice, as if 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 O 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 prosperitie 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, mankind 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 attenuate 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 terrifed rather then persuaded to obedience.

Thirdly, If the Lord should be quick in his judgements upon
upon all wicked men; it would not appear how wicked some men some are. These considerations with many more which have been already offered 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, not 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 to groane earnestly for the next life, present wants stirring 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 afflicts, yet God makes it up to them in spiritual consolations, there is no losse in that. So then, none have reason to murmur or complain either about the prosperity of wicked men, or the pressues 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 Corellarie 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 Surfveigher 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 disguise doe we put upon them? yea, how do we disguise God himselfe? God is our maker, yet such make and for me a justice for him like their own, a holiness like their owne, a mercie like their own; And then what a God will he be? My thoughts are not your thoughts, neither are my wayes your wayes saith the Lord (Isa. 55. 8.) And shall any reduce and shrink 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 righteousnesse 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 to tingle, he onely said, God is the word of the Lord (1 Sam. 3. 18.) So, when the Prophet told Hezekiah: from the Lord, Behold 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 shall 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 uncircumcised? We hear of no word from him, but that which
breaths humble submission, Good is the word of the Lord, David
was dumbe with silence, when God spake rebukes to him](Ps.
39.9.) There is no contending 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 readie 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, com-
mands 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 priviledge;
No man must question him, doe what he will, if he carry thou-
sands 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
in heaven & in earth whatsoever pleases 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-
wise to judge those that are high? As if he had said, shall they teach
God how to dispose of, or deal with those that are high?
So Mr. Broughton, Can a man teach the omnipotent knowledge, by
be shall judge those that are high? As if this were the speciall
case in which no man must meddle to direct God, how to
handle, &c take a course with the great ones of the world. Inde-
eed, 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 infatuate their counsels with-
out receaving counsel from us. Shall any teach God knowledge?
how to judge those that are high? He hath ways and means in command (when he purposeth it) to effect that purpose. That is a good interpretation.

Yet we render it, (and I conceive more clearly to the mind of the Text) as a reason of the former question, why no man 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 himself too high to be taught knowledge. Againe 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 discerneth, he knoweth them and their ways perfectly.

Secondly, To judge, is to give sentence or judgement upon trial or due process of Law: when matters are alleged, 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 judgement may be taken for the judgement of discerning, trying, & examining (as well as of sentencing) as the Apostle said before. Let a man examine himself. 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 seem 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 chalke, or to punish. So here, seeing he judgeth, that is, punisheth, and lays his revenging 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, (Judges.) 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 judgesth 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 Rabbies, and Doctors, the Sophies, 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 exposeth 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 judgesth 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 style, I have said ye are Gods. Though they be thus high, the Lord judgesth 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 judgesth the high ones.

The highest on earth are below God. Let all high ones remem-

her, That, There is one higher then the highest (Eccl. 5.8.) One higher then the Kings of the earth (Psal. 89.16.) King of Kings, and Lord of Lords.

Secondly, God discerns and thoroughly 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 somtimes give a righteous judgment, yet he is always an unrighteous Judge. Shall not the Judge of all the earth be righteous, and be righteous?

Thirdly, No man is so high but God can punish and chastise him, yea ruine and pull him down.

He can make his sword reach the highest, and his judgements take hold of those that are strongest. (Isa. 2.11,12,13.) 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 lofinesse of man shall be brought down, and they shall run into the holes and cliifs 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 Whirlwinde, The high arme (that is, the strongest arme, or the arme lifted up to strike) shall be broken. The Lord insultes over Lucifer in his heights: How art thou fallen from heaven, O Lucifer, the son of the morning, &c. (Isa. 14.) Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the cliifs 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 highnes of man is so far from securing wicked men, that it rather makes them the fayrer marke 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 unuitable or below the Majesty of God to punish meane ones, or as if their meanness might plead their impunity. It is indeed an humbling of God to behold the highest; He humbleth 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, nor 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 dwelleth 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 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 summoneth 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. Meantime another (no man knoweth why) pines and lingereth out all his days in pain of body and trouble of mind, he lives and dies under woful presuemes of soul and body, of estate and relations, never enjoying any good, nor seeing good day to the end of his days. Thus Job exemplifieth his general 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 sicknesses 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 asserts 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 catcheth away the one as well as the other: death carryeth an impartial hand, and hath a powerfull 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 assaulteth them, then the old and poore.

One dyeth in his full strength, etc. Another dyeth in the bitterness of his soul. Death pitties nor 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, dyeth 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 assension of the Preacher (Eccles. 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 enjoys, or by what he suffers.
As the persons of good and evil are mingled in the world, so 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 in 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 anything that is before us.

One dyeth in his full strength.

He dyeth not, only strong, but in the strength of his perfection, so we read in the margin. The perfection of everything 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 this glory. The Septuagint renders the 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 the combination of his parts (as it were) unmixed; or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dyeth in the strength of this double simplicity, when it is not nothing unlike strength, nothing unlike prosperity, hath so much union and its fruit 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. Wherein hath none about in his day, nor any taste of bitterness in his cup; then, even then is the strength of his simplicity. He dyeth. Some of the Greeks: (I more freely) take the word simplicity in the word without rendering the

He shall dyeth in the strength of his folly: but I leave that under the censure of at least an unwary translation, and woe that also which I mentioned last before, shall infallibly upon our own. One dyeth in his full strength. Which we may confound in the multitude 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 universal estate, of riches 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 complete the fulness of his strength, we may add, in the strength of his spirit when his mind is not troubled, 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 sicknesses of his body, and afflictions in his state. But all the fulness of a man's estate and the utmost health of his body cannot bear up the infirmities 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 tranquility of mind, is in full strength indeed, yet saith Job, twist all these strengths, this threefold strength together, and though (saith Solomon spake in his book of the Preacher) a threefold cord is not easily broken, yet death will as easily break this threecold cord of life, as a thread of tow is broken, when it is seethed (or smouldered) by 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. He dyeth rich and happy, saith the Vulgar Translation: wholly well seated, saith the Septuagint, rejoicing and abounding, saith a third. The Hebrew is, whole, in being at ease and quiet, or as we tender, being wholly at ease and quiet. All these readings center in one common sense, that

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 pailes, His milk pailes are full, or, His pailes are full of milk. So the words are a description of his outward plenty. The land of Canaan is called, A Land flowing with milke and bony; that is, a very fruitfull Land. To say, a man milke pailes are full, is to say that he hath abundance.

Others conceive the word signifieth those vessels, wherein either wine, oyle, or any usefull liquor was preserved. This rendring 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 translate thus; His bowels or entrails are full of fatness. He is enclosed with his own fat (Ps. 17. 10.) and he hath much fat enclosed, his bowels are well laden; and his back is well larded. His tromack hath served him to eate his meat, and the meat which he hath eaten hath served his tromack. The man dyeth when he is in this good case to live. As the two former rendrings appertaine to the plenty of a man estate, so this last, His bowels are full of fat, and ours. His breasts are full of milke, appertain to the strength, health, and constitution of the body. Which foever of these we take, it complete well enough with Job's scope, yet our translation complete 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 is not and fluid; blood flowes 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 moistens the bones. The learned Physitiane calls mar-
row 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
exacte state of nature. 'Tis the opinion of a Prince in Phylo-
sophy, 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 mo-
isten, supple, and feed the bones. And thus the Scripture else-
where expresseth a strong and healthy constitution of body,
(Pro. 3. 8.) Be not wise in thy own eyes, feare the Lord and de-
pars from evil; it shall be marrow so 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 meate 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 dis-
tracting care, a spirit thus broken) breaks the heart, and dries
the bones. In a holy saff, the heart ought to be broken with
godly sorrow, yet to those who keep such a saff, the Prophet
makes this promise from the Lord; He shall guide thee continu-
ously, & satisfie thy soul in droughts, & 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 hearbe; 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 hearbe. Hearbs
flourish when they have suitable moistnings; and so doe bones.
And as showers moisten the hearbs, so marrow moisteneth 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 moistened with marrow.

Hence
Hence observe;

First, That bodily health and strength are no defence against death.

Do not think 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 dies in his fulness of strength. The abundance of riches is no defence against povertie, as Zophar spake, (Job 24. 22.) In the fulness of his sufficiency he said he was in straights. Now as a man who is very rich hath no ground to say in his heart I shall never be poor, because in the fulness of sufficiency a man may be in straights; 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 shall not die till I am old and weak; For in the fulness of your strength ye may be in death. One dyeth in his fulness of strength, and so may ye; nothing is any stop to, or can lay a barre in the way of death, but onely grace and holinesse. 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 fulnesse 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 healthy 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. Howsoever father and mother, that is your benefactor, and that show 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 breathe.
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 Zerubbah 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 sore. Death can doe its work easy 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 on a staffe, 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 Hophakiah did, when he received a message with the sentence of death from the Lord, (1Sa. 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 dayes were lengthned, and a prohibition was issued out from the high Court of heaven to stay the proceedings of death. Thus the promise of wisdome runs (Pro. 3. 2.) My son, forget not my law, but let thy heart keep my commandements, for length of dayes, 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 dayes, that is, many dayes, and years of life, that is, comfortable yeares; for some have long dayes, and yet but short lives; a man liveth no more years indeed, then he liveth comfortably. So that when wisdome saith, Long life, or years of life shall 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 dayes and years. What the Moralist said of an idle life, That 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.
man buried. And how many are there who prefer death before a miserable life. Therefore faith wise in my law, but let the heart keep my commandments, and they shall add to thee (that is, Thou doest, 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 fatter 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 surveigh 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, though 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 palest hands, in their trembling knees, and withered faces; we may see death looking in at their windows, and out at their windows. Look upon others, they have no sign of death, nothing that looks like death, yet let such prepare: for one death in his full strength. The Preacher (Eccl 12.1.) exhorteth 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 ing. (he meaneth not days of sinfull evil, but of painfull, etc., as the next words expound him.) The years draw near in which you shall say, we have no pleasure in them; Better is the estate of spiritually better estate now in your youth, for the evil estate is coming, old age, sick, and infirm; weaknesses and infirmities is coming; yet it is better for you, therefore make haste, up and be doing in all. This is a good argument, why we should remember.
tour in the days of our youth, because evil days are com-
ing. Yet take here another, if not a more pressing argument. Remember your creatures in the days of your youth, because those evil days may never come: you may be taken off in your good, yea in your best days: 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 returne 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 evil days are coming: so they are to prepare for death, because it is very questionable whether ever those evil days shall come, or whether they shall ever come to those evil days, they may die in their good days, in their best days, in those days 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 mellowed 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 ways 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 weak and sickly. One dyeth in his full strength.

Secondly,
Secondly, As these two verses are a description of the outward prosperity of man.

(Observe;

That, As bodily health and strength are no defence against death, so riches are not.

Your pails full of milk, your vessels full of wine and oil, your shops full of wares and goods, your purses full of gold and silver, your lands stocked with corn and cattle, and your flocks wholly at ease and quiet in the possession of them, cannot have off death one minute, one moment. The rich man's barn were full, yet the word came; Thou fool, this night thy soul shall be required of thee (Luke 12.20.) and then whose shall all these things be, that thou hast provided? They can be no longer thine, nor thou theirs. 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 canst not bribe death to depart; Riches away; not in a day of wrath. One dyeth in his full wealth, when his pails are full of milk, and his vessels running over with wine and oil.

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 dyed thus, many wicked men dyed thus, both or either may dye in the bitterness of his soul. What's that? or when is the soul in bitterness? The bitterness of the soul, is the carelessness, sadness, and uncomfortable sense of it. Some bitterness is soul-misery and sorrow. Afflictions are compared to wormwood and gall; (Lam. 3. 15.) He hath filled me with bitterness, he hath made me drunken with wormwood. What he means by both is clear (v. 19.) Remembering mine affliction and misery, the wormwood and the gall. Godly sorrow is also expected by bitterness; (Zach. 12. 10.) in that day the Lord will cause them to mourn, and they shall be in bitterness as one that mourneth for his firstborn. 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 medicinal cup. Spiritually, naturally, and worldly sorrow, are as bitterness to the soul. Death hath its peculiar sorrows (The sorrows of death compassed me about, saith the Psalmist, Ps. 116, 3.) and so shall life. Many dye not only 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 soul;

And never eateth in pleasure.

Or neerer the letter, He eateth not in good. In eating there are two things considerable: first, the meat: and secondly, the sauce. Some have meat to eat, but they have no sauce with it. Good or pleasure is the sauce of our meat. A dinner of sour herbs is sweet with this sauce, and a stalled oxe without it, is not. And this sauce is in the eaters heart, not in his dish. He that hath not sauce there, though he have both meat and sauce in his dish, yet though he have a song and musick at his Table, yet never eateth in pleasure. There is a threefold pleasure: first, sensual: secondly, spiritual; thirdly, sensitive. All sensual is sinfull pleasure. Job speaketh not here of such a man as dyeth in the bitterness of his soul, and never eateth as a glutton or an Epicure (whose business, yea whose religion it is to serve his belly and please his palate whose only care it is to keepe his skin fayre and body fat, I say he speaketh not of such a one who never eateth) in sinfull sensual pleasure. Again, all spiritual pleasure is holy pleasure. As the former is too low, so this is too high for Job's scope in this assertion. He speaketh not here of a man who dyeth and never eateth 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 eat in this pleasure; that is, they eat, but eat no sweetmeat in what they eat. Their pleasures are so distempered with bitterness, or their spirits are so distempered with sorrow while they are in death, 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 (as one) taste my meat, I eat this: & I eate 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 press 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 soever 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 all 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 poor mens bread and water are always so. What pleasure have they in their lives, who can hardly be said to live; or what pleasure have they in eating, who are only preserved from starving, Such pitifull poor ones are literally in Job's Text; They die in the bitterness of their soule, and never eate in pleasure.

Hence observe;

The difference which God makes among men, even in answer 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 daily eats in pleasure; Another doth not only eate the bread of sorrow, (Psal. 127.2.) that is, bread gotten with the sweat of his face, with hard labour and care, but he eateh his bread with sorrow. As the sheepe of a labouring man, (Eccle. 9. 12.) so the bread of a labouring man is usually sweete to him, whether he eate little or much, yet even 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 crosses in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in spirituals, 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 taste of both (though as the elements in the mixture of bodyes) some one be predominant.

Secondly, *Most men have less pleasure then paine, more ill days then 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 riseth 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 misery

G g g g g
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 grow ever in pleasure. That which is very rarely done is said, is (said in another language) never to be done or enjoyed. Hence take the twofold Admonition.

First, Let such see the mercy, and the gracious dealing of God with them, who eat every day or very day, and are fed. How often do we sit down at our tables, and our meat is sweet to us? God fills our hearts not only with gladness. Whereas not a few of our Brethren do mould with our selves, and possibly of better sort, 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 can not alwayes in pleasure; who if they have a hard day of it, a short meal of it; if they sometimes out of rest and their stomachs, by now and then in pain, presently murmur. Shall any repine as plaine which come but hear of others that never eat in pleasure?

God doth us no wrong if he giveth us row, he doth us no wrong, if he fasts and dye in the bitterness of our lives, thing but sin, and then, what is so hard as the wicked doe nothing but in sin they doe, therefore God is not violent with all they have. While there is much mercy that is it no wonder, and when is done, what rest there is, God is said to be make if these were no other severest dispensations, than of our own spirits. 'Tis an effect of it, to fin against the cause, for the effects of it. The bitterness there is still enough.
and while we do so much of that wherein God taketh no pleasure, we have cause to expect but little, and to justify him though we should never cease in pleasure.

Verst. 26. They shall lie down alike in the dust, and the worms shall cover them.

There is difference among men while they live, and in the manner of their death; one dyeth in his full strength: another dyeth in the bitterness of his soul: but they shall lie down alike in the dust. When we are removed by death, these differences will be removed. To lie down in the dust, is to dye; and we read of the dust of death, Psal. 22. 15.

They shall lie down alike.

The Verbe signifies to unise or joye together, the Adverbe which is here used, hath four significations in Scripture.

First, 'Tis needed alone, or without company, (Job 34: 29. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether is be 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 (Ecc. 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 hast 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 beholdeth 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 the Lord fashioneth their hearts alike, that is, as he fashioneth the heart of one man,
so 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 lye 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 lye down every when, or wholly in the dust: that is, all their pride, and pompe, their beauty and strength shall lie down every when 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 lye down together in the dust: that is, good and bad, high and low, rich and poor, weake 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 ly down alike or 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 pompe 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 pomp, in which Kings, Emperours, and mighty men were wont to be buried. Their carriages had curious Carpets and fine linnen spread under them, and laid upon them: they were embalmed, spiced and perfumed, yet faith the Prophet of a chiefe one, Thy pompe 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
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, then 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 fool? Morall wise men dye as fools, ye spiritual wise men dye as fools, as to their state in death, though there be the greatest unlikelihood 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. Again, 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 cross 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 and shall never meete in any likeness or likeness of any more. In what condition death finds men, judgment shall deal with them. There is no work nor device in the grave for the remembering or altering of any man's condition. As man lieth, so shall he rise, and then all shall be dealt with by the open and full justice, even according to what they have done in the body, whether is be good or whether is be evil. The Lord shall have in the difference between his people and them, who are valuble in temporals, the hath dignified even in this life. (Matt. 3:18.) Then shall be between the righteous and the wicked, and doth not referre only (if at all) to the and righteous in the world to come, but to sake or change which the Lord would make, with judgments upon the wicked, and judgment upon the righteous. Thus the Lord made difference in his people and the Egyptians by the sea and by drowning their huge Army in them in all dispensations wrought with an in easily to return, and discern between the. The difference between the righteous soul-state is always great, but it is not natural eye cannot see it, the chariot such a sight. Yet when he will make the difference and will the difference the righteous and that the wicked out of darkness. And thus the wicked and the wicked are killed up darkly, and appear under them. The dark the chariot and where they have in darkness they shall see darkness; they shall understand no enjoyment, which
Job, Chap. 21. Ver. 27, 28, 29.

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 deal 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 less 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 un-
regarded; 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 natural work, yet there is nothing wherein man
acteth the Artifex more than he doth in thinking; In this much
of the Hellish black art, and in this much of the heavenly and
boly Art is exercised, though in neither of them it be showed.
Thoughts are close, secret worke; and yet there is
much art in hiding this art of thinking, as at least in hiding
what we have thought, till the season of discovery. Job
speaks:
speaks as if he had presented his friend discovery, and without their telling, could tell what they had been doing.

**Behold, I know your thoughts.**

The Seventy translate, *Behold, I know your thoughts.* It is said to a man whose intentions and designs are supportable to us; *We know you well enough.* And that is as much as to say, *I know your thoughts.*

But it is not the sole Privilege of God to know our thoughts? Is not the heart his peculiar? a Chamber no man can unlock or look into but the Lord intendeth his side? *I search the heart.* And what is the heart? Not only a chest of treasures, but the treasury of God. And God searches for nothing else there but what is simple, as they are in our meditations, so costly are in our affections. *David* (Ps. 139:1, 2, 3) *O Lord, thou knowest my thoughts.* Thou knowest my down sitting and mine upright motions; but is that all? No. *Thou knowest my thoughts afar off. Our thoughts are even before they are our thoughts are as good as thoughts yet then they are not thoughts yet then they are not thoughts yet then they are thoughts to us when we are thinking them, even our thoughts are as audible to God as if he heareth the language of our spirits, when the tongues are silent. Wherefrom English to men, yet as to our though, to them. As the Apostle saith, a man knoweth not his language, (1 Cor. 14:11) to ordinary learned man is a speech in another words, in regard of his thoughts. A man's thoughts, while he meditates, involves in some doubt of this thought that very never to come to others. But thus is it to discover, but it doth not knoweth them, that by the words of Christ in the Gospel. The
Math. 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 man. 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 falleness of their hearts through the covers and visards of their fairest professions. And to do so is the privilege of God alone.

Doth not Job then usurp and intrude upon it, while he faith; 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 breasts: 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 my self 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.
hoye in generalls, to speake in a third Parte, though you
do not bring it home to me & say, Thou art the man yet I per-
ceive clearly what and whom you drive at. And thus with men
can somewhat more then guess at random what the special
thoughts of other men are, by those things which are spoken
generally and atarie off. So then while I go to the exercise of
my conclusion, I know your thoughts, but as it is
I clearly apprehend without any further explication,
whosoever this tends which you have been speaking at, what you drive at, what eyes at the bottom of it you do
tome; I have not been sleeping while you have been,
I have not only confus'd the letter of your dissembl
ips of it; and I understand the sense as well
Hence observe;

That no possible for man to know the heart

We are taught this by Sallomon, (Proverbs)
heart of man is like deep waters. The
deep and wide as the ocean, wherein
mat. 104. 25.) There are things greater than
great beasts. There are light and calm, like
dis or the floating on the top, and there are weights
which keepes at the bottome. Such
heart; Councils are thoughts contrary
heart; Councils are thoughts strange, &
Imagination and judgement, they can
like deep waters, as hard to draw up to
reach as deep as the counsels would be
yet some men can. And Solomon tells us,
understanding will doe it. But in the (fools and mad men) natures which,
tho' every man hath an understanding made up of understanding and
of Great or much, understanding of
men of Deference, ins and
Blind is a very bad thing;
blind is a very understand
else but understanding, and
their men out of their heart.
Chap. 21. An Exposition upon the Book of Job. Ver. 27.

The head cannot go down into these deep waters of the heart. All that he can do by all his wit and skill, by the strongest engines of his brain, is only this, to draw it out. This gives light to the Text of Job, and to the point in hand, showing us how man may be said to know the thoughts of man; and that the difference is great between the manner of God knowing the thoughts of man, and man knowing of them. Which I shall yet more distinctly open. We may conceive it thus: Man knows the thoughts of man by some sign 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 himself will make them known to us. So that, to say such a man thought so, is not a legal testimony against any man. Conjectures amount not to proofs. And because God knows the thoughts of man intuitively, directly, and infallibly (He is as certain 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 attain this conjectural knowledge of thoughts divers ways.

First, By words, I mean not words which are the express image of a man's 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 fool 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 say in those deep waters of the heart (as Solomon calls them) by a side-wind, by a half-wind, yea sometimes by a contrary wind. He will collect meanings by remote intimations. As Benaabadd's servant 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 Benaabadd.

Secondly, A man may attain the thoughts of another by his silence. As he that saith nothing thinks the more, so much
much of a mans thoughts may be known, concerning a busi-
nesse by his saying nothing. Not to answer hath much of an
answer in it, and to be speechlesse is to speake.

Thirdly, The thoughts of the heart are sometimes known
by the Countenance, and the heart is. Printed upon the face.
(Isa. 3, 9.) The show of their Countenance doth more declare of
them. Tis likely enough that the people of whom this prophet
spake, shewed their sin more ways, then by the show of the
Countenance. They were so impudent that they declaimed
so as Sodome, and did not hide it, yet the countenance sheweth
sin, though it be otherwise hid. The face doth often show the
heart, and speaks that which the tongue concealeth.
who are critical and curious in studying men, whom,
verfe with, obferve the cast of their eyes, and the form of
their countenance as much as their discourse, to
reade a discovery of the thoughts and intention.
Italians have a Proverb: That a man with his
countenance loose may travel undiscoverd
about, all the world over.

Fourthly, The thoughts of the heart, the
gestures of the body. Some have not
known their thoughts but by signes,
with their feet, and teach with their fingers,
many doe in a figure, (Prov. 6, 13.) Thus
and thus the referv'd thoughts of the
enough are sometimes known. A nods
with the shoulders, the folding or streight
the poynting of a finger, all or any one
of the heart.

Fifthly, Thoughts are often known
accident opens the closet of the heart
that speech of old Simeon to the Blessed
Ema, a sword shall pass through thine
thoughts of many hearts, may be known
heart sorrow which Mary hath
our suffered. This sad event comes to
mans heart, and the bringing up
various tempers of men above all
never seen the Sunne. The people
sperous or afflicive, turn the inside of many men outward, and make them appeare as they are. And this two ways. First, the thoughts of a man are so revealed to himself: many would not beleive that their own hearts had such lodgers in them, such proud, such envious, such tamerous, 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 (Dent. 8. 2) that the Lord led the children of Israel forty years in the Wilder nesse, to prove them, & to know what was in their hearts, not that God needed to goe so farre about, or to fetch such a compass to know what was in their hearts, but he speaks there ever 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 Cæsar's 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 overruled him. Thus his heart came out, and it 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 guissling at thoughts.

And
And this hath caused many a speech, not only of the word of grace and charity, but of justice and righteousness, to be vented upon the souls of others, without due concern, either in words or actions. If you had asked me, my answer was, this presumption has been very just. I said, Behold, I know your thoughts.

And the adjutant which you wrongfully impute.

This part of the verse is obscure and the}\nMr. Broughton renders it, And the\nword of grace for. And another thus: I know your thoughts.

The word which we translate medium is\nthat language itself is of an ambiguous nature; it is taken in a good and often in a wicked sense; it is usually distinguished and determined by the
precedent or consequent. The sense of the word is, if we order it so, The advice which you wrongfully impute, the word is used (Gen. 14. 6.) when the three\nquarters of the word is, The advice which you wrongfully impute.

And this, they say, is the word of grace and\nthat language itself is of an ambiguous nature. The three quarters of the word is, The advice which you wrongfully impute.

And the adjutant which you wrongfully impute.

The word of grace is the medium of grace. 

That advice which you wrongfully impute.

That advice which you wrongfully impute.

And this hath caused many a speech, not only of the word of grace and charity, but of justice and righteousness, to be vented upon the souls of others, without due concern, either in words or actions. If you had asked me, my answer was, this presumption has been very just. I said, Behold, I know your thoughts.
as engaged men, to study arguments how they might oppose
him rather than resolve & settle him, or as if they had let their
wits work, like them who contend for victory, rather than
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 guilte, 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 than they will not wrong others, force a way to
do it.

So much the word imports, you forge devices against me:
you put your selves hard to it, that you may deale hardly
with me. As Saul said to Samuel (1 Sam. 13. 2.) When I saw
them camest not within the days appointed, I forced my self there-
fore and offered a Burnes offering. As if he had done a kind of
violence to himselfe, 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
matter to doe it, because nothing appears naturally, he forceth
every thing. And if no fault can be forced and fasting on him,
his very innocency shall be his fault, and his not guiltlesse his
accusation. 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 confess that sense or meaning
which they have not at all in them, they studiely draw forth
interpretations which the Spirit of God never put into them.
And thus some who are uncharitabile and censurios wrest the
speeches & actions of man, or the dealings of God with them.
And draw unnatural conclusions from them, Job apprehended himself under such an unfriendly force, as gave him occasion to say, *I knew he devises which ye wrongfully imagine against me.*

The next verse holds out the intentment of the former 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 affirms that he knew the thoughts of his friends. So in these he seems to tell us these thoughts were a speech of like forme with that (Luke 4:22-23). Christ prevents the thoughts of the Nazarene, *To say unto me this Proverbs, Physician heals thy self.* I know ye will be saying, or objecting; *Physician heal not ever we have heard done in Capernaum, do also here cry.* Heale thy self, do miracles for thy self, that thy flesh and blood, for thy kindred and Country and for or among strangers. Thus here, I know what 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 express your thoughts now, and these thoughts we solved to forme into thees or the like. Of the house of the Prince, &c. Those things had before, while his friends so often minded Great Ones, and their dwelling. Eliph.
Where is the house of the Prince? &c.

As if he had said, Ye 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 sis 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 pointing me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocritical Jewes, (Jer. 7. 12.) Go to to my place which was in Shiloh, 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, unless you humble your selfe 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 waste? where formerly there was a great concourse of men, there now owles and Batts inhabite, there nokes & brambles grow. The Prince of the Land of Uz, lived in much splendor and magnificence; but where his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to David (P. 42.) Where is now thy God? Their meaning was, Thy God is no where for thee; he is not to be found for thy helpe; So here, Where is
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 Palace, where is his house now? He dwells among the lepers, his house is but a Palsy-house, or an Hospital, he dwells among the diseased. See, how goodly palace the Prince hath, where is the house of the leper? But I shall not inflict upon this; as conceiving the question not to be restrained here to the place or Palace he lived in, or to the house formerly or then lived, but to be extended to the outward state and condition. As David saith (Ps. 18.5), "Although my house (that is, state and family) was nothing with God, &c." And the same David reporting the things of his worldly men, saith (Psal. 49.11)"Their inwards was their houses (that is, their great part and substance) for ever. So here, where is the house (or the relations, the traine and retinue) of the Prince?"

The word rendered Prince signifies one a person open handed and open hearted, a bountyful spirit; so all Princes are expected to be so and 'tis their honour to be so. Close heartedness is most uncomely; the 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 what David had said; O Lord, let me not have a heart formerly or lately I had, when I yeilded to the base lust, to dissemble the wise and uprightness of the heart, how unprincely a spirit will this! Now, let my soul be thy free Spirit, that I may appear as any free Spirit. Let me always have a spirit never lessened of a Saint, that's a Princely Christian, it tells us that they are, and themselves free and large, of a noble and liberal

The word used in the Greek for this fence (Luke 22. 25), Lordship over them, of any, that were A
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 Pavilion
of the wicked? Another, Where is the Tent of the dwellings of
the wicked? A third; Where is the Tabernacle of the Taber-
naclcs of the wicked? That is, their chiefest Tabernacle, or
their most glorious dwelling place. As if they had said; We
do not ask where are the Cottages of poor wicked men, but
where are the stateliest Palaces of the wicked, their Tabernacle
of Tabernacles. Thus it answers that Hebrewism 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 chief,
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 down; 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 goodness in their hearts. Princes have the same
corruptions in them, and more temptations round about them
than other men: and therefore 'tis harder for a Prince then
for a poor man not to be wicked. But I passe these things,

I i i i 2
though truths in themselves, because I cannot offer them with any confidence as the instrument of the Holy Ghost in this Text.

And having spoken before, often these calamities and devastations and ruins which God brings upon wicked men and their houses, I shall not insist upon any facts otherwise here.

Only note;

First, That, the estates and houses of Princes, though they
and sumptuous, yet come to ruin and destruction, and a
the meanest Cottages or the estates of plebeian

Where is the house of the Prince? He doth not remain as
the house of the poor man? we cast him up and he is
above ground at the best. As bodily death
Door of the Prince, as soon as of the poor man, as bodily
destruction takes hold upon the estate and home,
as soon as and sooner, then upon the house or
plebeian. These dispensations have a word;
like that in the Prophet, saith; All shall
the goodness thereof is as the flower of the field,
there, and the flower fades, but the word shall
forever. It will never be said, Where are
What is become of the Promises? Some of
of their hearts say, Where is the promise?
the word of the Lord? Yet some in the minds
of their hearts say so of God himself, as never
never be truly said, Where is the word of God's
wife? These shall abide, these have
in them; Heaven and earth shall pass
AWb the word of God shall be fulfilled. But of all the things of the world
Pallaces of Princes, the dwelling places
thereby be said, and of more or less
Where are they? what Virtue is in
withering flowers, as the place, and
so have those dwelling and all
changes, and become the
Secondly, Note:

Wickednesse is the ruine 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 diet; sin hath brought a rot upon all worldly things, and blasted the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will soone corrupt through the wickednesse 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 paines, 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 you 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 informe 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 should 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? aske of them that goe by the way and see if they can joynie in the report that you give of me? specially have made no inquiry of me, otherwise you would not make this judgement of me. Thus Job seems to speak in his integrant, as Samuel did (1 Sam. 12. 3.) Behold, here I am, witness against me before the Lord; whose axe have I taken? or whose ox have I defrauded? whom have I oppressed? whose hand have I received any bribe to blind mine eyes therewith and I will restore it to you. Can they who goe by the way finde any such thing of me? if they can, let them bring it, why doe you my friends judge thus of me? 

Secondly, Ask about the doctrine which I have stumbled concerning the dealings of God with wicked men. I am departed from the truth because I maintained that God use much liberty in disposing the things of this life. If I be that goe by the way? hear their judgement. Ponder whether you the wicked men sometimes prosper, and rather are often afflicted in this world. Have ye not another question, or any question which tendeth to the good of my innocency, or the resolving of this controversy? Have ye asked such questions of them that knew me? But who are they? that's the second question.

First, Some understand the Text of those who are of their way, who are no longer as passengers, but are passed out of it. So the words may be spoken upon supposition: as if Job had said, but ask some of those that have travelled a little and ended the journey of this life, concerning the if you had their testimony the whole controversy would be settled. We should not need to stand troubling our selves in this life, seeing they are account of others in the next life. If we could lay our ears to the same, heare what Cain faith, and what others of the damned wretches say, who have lived and died unbelievers! they would satisfie the just and ungodly men shall not be punished that have been always punished before.

Secondly, Others
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 make up their felicities here. These are the only men that are likely to answer the scruple, and decide the question between us. But I have 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 whole; 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 judgment in this thing; ask what Abraham, what Isaac, what Jacob, thought of these things, and ask those ancient Hebrews. The word Hebrew, signifies a passerby, 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, men who...

Quod Latine.

Lapistaque tomiferibum nostrum, id
Idumaeis forsan,
unbibus no-
tam.

men unlearned, or the vulgar; As if he had said, I need not refer this to some special men, to have their award; I need not choose the most wise, solid, grave, learned & judicious men to answer and resolve this doubt, 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 be 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 knowne, 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 businesse to men that goe by the way, affers it a plain case, and such as might be determined (if his friends had bin 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 businesse to the Beasts. Ask the Beasts and they shall teach you, 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 these who 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 ye not know their tokens?

The words may be read, Certainly you will be able to know their tokens. Some give the fence, thus: If the men you meet with prove unable to express their minds, they will make sigiers signish enough to speak this, if they cannot debate and argue the case, yet they will hold up their hands & give a token of their consent with me in this point of difference between you and me.

Secondly, These tokens or sigiers are rather Examples, of which travellers have store in their books or memories. As if he had said: There is no traveller of note, but hath examples in his note-book, yea scarce a common goer by the high-way side, but can produce some presidens 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 He-  
brew may be thus rendred; *And their tokens you shall not be  
estranged (or alienated) from.* Though travellers and they  
that goe by the way be strangers to you, yet they will give  
you plaine tokens, such as you cannot be strangers to. Mr.  
Broughtons Translation consents to this. So ye would not  
make their signes strange. There will be so much cleareness 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 en-  
quire 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 thinke they have made no observations a-  
bout this thing? cannot they (thinke you) give such signes  
and tokens as may warrant your assent to what I have affir-  
med. As if Job had thus more plainly formed his speech; *You  
seeme much offended with my Tiness about the afflictions of good  
men, and the prosperity of the wicked. But why are you ignorans  
of that, which they that goe 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 proper, 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  
evry dishonourable for you to be ignorant of it! Thus Job rebukes  
their negligence about, or their necience of the point in quest-  
ion. Have ye not asked them that go by the way? and do you not  
know their tokens?*

Hence observe;

First, Some doctrines 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 wicest in the world, no not in the meetings of all the wise  
men.
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 mysteriouse, that they amaze the understanding of the wise, and the more they are lookt into, the lesse they are seen. But there are both words and works of God very plaine, so plaine, that he who goes by the way may know them, the meanest capacity may reach them, they are milk for babes. As there are several degrees and measures of spiritual understanding, so spiritual things of several 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 enow 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 this 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 sinfull not to require 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 curd by the meanest helps. The holy Ghost sends the sluggard to learn his duty of the Pismine, To consider her ways, and her wife. The Lord by his Prophet (Isa. 1.) sends the poor to the Oxe, and to the Ass; The Oxe knowes his owner, and the Ass his Masters Cry. But Israel hath not known, my people doth not consider. Unreasonnable 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-goers, or 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,
Arrucition: 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.*

Wise men are not alwayes wise, much less 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. (Matt. 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 shut their own eyes, and their hearts are prepossessed with prejudices. They are hinderd 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 (Matt. 21. 31.) The opinion which some have of their wisdome keeps them on this side many points of wisdom. The Apostle faith, (1Cor. 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 wisdome, in what or by what can he
he be known? I answer, The wisdom of God there intended, is not the wisdom which God works in us by his Spirit; but the wisdom which man may see in the things which God hath wrought. So that when the Apostle saith, *In the wisdom of God the world by wisdom 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 wisdom of God is engraven. Yea not only doe they fall short of the saving knowledge of God in that wisdom of God which may be read in the book of the creature, but in that wisdom of God also which is revealed in the book of Scripture. One of the Ancients compares the schoolmen, who were men of the largest parts and subtlest wits, to such as having good bread before them, did yet always grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the wind. 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 airy 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 with their teeth upon stones, and fill their stomacks with the wind. And this caused one, more Ancient by much then the whole race of Shoolemen, to cry out, The unlearned and ignorant (the men that go by the way) rise up and take heaven, when many that grew old in the Schools and chairs of the learned, moulder away in vanities and vanities. 'Tis not natural wisdom, 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.

**Job, Chap. 21. Ver. 30, 31.**

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 speaketh thus upon the news of Nabatt's death, (1 Sam. 25. 39.) Blessed be the Lord that hath pleased the cause of my reproach from the hand of Nabatt, and hath kept his servants from avenging himself. As God kept or stoppeth David from acting revenge for himself unduely, so the wicked man is kept or stoppeth 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 delivered 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 wrathes shall be wrapped up in one. The root signifies to pass away, and in this speech to be angry and enraged; because such anger passeth the bounds of reason sometimes, and always 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, and wrath without mercy. To a day of such wrath he is reserved.

So then (according to this interpretation) the day of wrath spoken of in the first part of the verse, is the judgment of lesser judgments, and the day of wrath in the second part of the verse, of the most terrible and dreadful judgments, implying that howsoever the wicked man may thievish and black days, yet though he should escape all black days in this world, and dye (as we say) in a whole state, yet shall to a day of wrathes to which he shall be brought destroyed for ever.

Further, Some render it rather paraphrastically thus: In the day of destruction the wicked were brought to pass console him, and in a day of wrath to which he shall be brought forth he is feared and passed by. As if the while one tenour, and did express in both passum and impunity of wicked men; but I rather think in the sense of our own translation. Further particularly, the whole verse is by others read thus: But in the day the wicked are kept back, and are turned aside from evil. For that translation in which both passum and impunity of wicked men doth express only of a temporal passing. And, the words of our rendering and that, would not so well agree.

Or that passum only of their destruction, shall be punished as left over and not for their punishment. That is, though they escape lighter afflictions or troubles, there
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 hid 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, so that though they are under a sentence of condemnation, yet they are preserved 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 their 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 sufferance. When God hideth his own people from evil, they are hid not only in his patience, but in his love; God hides them in his heart, he lays them in his bosom, the love; the good will of God is their Sanctuary. God never did or shatters the wicked in his bosom, 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 us the souls of them who fear him do) in goodness. Their Sanctuary is only in the patience, and long sufferance of God. The patience & long-sufferance of God, is the Sheath in which he hideth his sword that it destroy not the wicked; as the Prophet speaks (Ezek. 21. 3, 4, 5.) Say to the land of Israel, thou fearest the Lord, Behold, I am against thee, and will draw forth my sword out of its sheath, therefore shall my sword go forth out of its 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 faileth his sword should not returne?
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-suffering of
God may be a shelter to them. While the preacher faileth
( Eccl. 8. 11. ) Because sentence is not speedily executed against
an evil work, &c. He doth more than intimate that sentence,
against an evil work is not always speedily executed: he
doeth not say, that sentence against an evil work is not speed-
ily given or pronounced, for indeed the Lord never forbears
an hour to give sentence against an evil work, yet sentence a-
gainst an evil 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 expection be-
fore the Lord, but an answer is given to it presently, yet the
answer is not performed presently; a believer may wait long
for the fulfilling of his request, though his request be present-
ly granted; so against every evil 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 evil an hundred times, and
his days be prolonged, Which supposition (though many sup-
positions in Scripture cannot ) may be resolved into this po-

tion, That a sinner doing evil an hundred times, that is, very
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 unpunifed, his days may be prolonged, and be re-

served 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 layseth 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 way, 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 placed 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 prays he, put them out for the slaughter) and prepare them for the day of slaughter. Which some render (according to the strictness of the letter) Sanctifis them for the day of slaughter. The Original word signifies to sanctifie. But what meaneth the prophet when he prays 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, Sanctifis 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. I Sam. 16.5.) So that, it is Sanctifis.
as if the Prophet had said, Set them out, appoint them unto the day of destruction, let them be untouched of other evildoers, let no judgments meddle or have to do with them, as with sacred things, till the great day of slaughter come upon them. The Vulgar give that reading (Amos 6, 5,) which I approve not as consonant to the Original; we read it better actively describing the evil 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 lay upon beds of ivory, and put far from them an evil day. Their work all the day long is to doe evil, 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 seperated or put far from them the evil day, but as being by the justice of God put upon, or seperated and set apart to the evil day. To are seperated 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 seem removed at the nearest distance from an evil day, yet are only marked out, and separated 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 wittes as much (Prov. 16, 4,) The Lord hath made all things for himself, (tis the privilege and happiness of God to be his own end in all that he doth; whereas nothing doth more aggravate the unholinest of man in what he doth, then to make himself 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, he hath delinated 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 unmovable to is, 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 beck-much 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 (tho the Apostle Paul, 2 Ep. 2, 9,) knew 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 even, he hath many ways in store to deliver the Godly; 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 sparing 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 go on in their sins get nothing but more blows; while the patience of God doth (as it were) hold his hand from smiting them. As the Apostle is express in' (Rom. 2.4, 5.) But thou after thy hardness and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgments of God, not knowing that the goodness of God leadeth 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 lo, that patience, which, in itself, 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 signifies both to be angry, and to defer, protract, or put off. From the Analogy of which two significations, we may infer. That when God doth only forbear to shew his anger, he is indeed most angry, and that the slowness of punishment shall
shall be recompenced in the weight of it. In the time that wic-
ked 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 powruth
it selfe forth with greater violence; or as an arrow the fur-
ther it is drawn back from the marke by a strong arme, flys
the more swiftly to the mark when it is discharged, and make
the deeper impression in it; so all the stops, defers, and draw-
backs of divine wrath, doe but procure and draw out the
fiercenesse and violence of it against all abusers of divine pa-
ience.

Job having thus declared the report of the travellers con-
cerning wicked men (That they are reserved to or in a day of de-
struction, 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 de-
struction, &c. Why should not a wicked man have present punish-
ment? Why should he live in pleasuare, who is unworthy to live?
Why should God exercise so much patience, and not cut him off
from cumbringe the Ground? To these bold intergatories, 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 faults with the way of his dealings with the worst enemy 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 doest 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 is his soule defers, that he doth. We may
parallel it also with the 22. verse of this Chapter. Shall ev
teach God knowledge seeing he judgeth 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 rendred 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 Lords actions are unquestionable, both in smiting the godly, and in sparing the wicked; as hath been shewed upon divers overtures given in this Booke. 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 bigg and boisterous, that no man dares speak to him, or declare what is in the 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 controile; 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 sharpnesse 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 evil, is commonly called his way in Scripture.

Who shall declare his way to his face? Possibly some will speak afarre off, or behinde 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) withstood 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
studies of their ways in corners, but 'tis not every man's work to declare their ways on their face; or to shew it as a glass there to man the spots of his face, which is the emphasis of the word here used.

Hence observe:

First, Many wicked men are not convinced of their wickedness, 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 teeth, or a Lyon by the beard. They see blindly, and therefore boldly; and he had need be bold who declares against their actions. Some in sin against light, many in want of light. Some doe evil against their knowledge, many are not persuaded that they have done evil. Of such the Prophet speaks. (See 34. 35.) Also in their skirts is found the blood of the poor and of the poor innocent; yet thou sayest because I am innocent, surely my anger shall turn from me; (they were polluted with blood, and yet clean in their own opinion) Behold, I will declare thy sin to thy face, because thou hast shown me how black thou art. Tis hard to declare sin to the sinners, or to say in their hearts they have not sinned. The Prophet demanded (Isa. 58.1) Lift up thy voice like a trumpet, and sound the alarm, from my people their transgressions, and of Jacob their sins. They see not their sins, they consider not their sin, they call their evil ways good, and their sin common; such must have a voice lifted up to make them hear. All who are dead to nature, and last hear the voice of the Angels Trumpet, are dead spiritually, wif not hear that voice who is 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 preacher of sin, calls for reproof, and for the silence of it; some should speak plain and pliably.
and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. Then shall 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 digged, 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 me? 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 faileth here, Who shall declare their way to their face? It argues that there are not many fit, much lesse forward to doe it. To reproove any for sin is a hard service, especially such as are rich and great. The flattering Prophet Amos said not endure, that down right Amos should prophecy at Bethel. (Amos 7. 12, 13.) And Amaziah said unto Amos, O thou Seer goest thee to the Land of Judah, and there eat bread, and prophesy there, but prophesie 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 reproove the country people as much as thou wilt; but take heed of meddling with Princes. It is no wonder, that Amaziah could not bear Amos preaching reproofes 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 brows, as well as Crownes upon their heads, and are terrible to their reprovers; They command silence.
silence with a look, and would be adored as God, not re-
proved as men. The prophet Jeremiah being sent to repro-
ach and low to their faces, complaineth (Chap. 15.10) Why is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth. Why was Jeremiah called a man of strife and contention? What! because of his proneness to con-
tention, or because he was of a quarrelsome spirit, and loved to fight in troubled waters? No, his contentiousness was not from his disposition, but from his Commission, not from the aspect of his spirit, but from his calling. He was a quiet and peaceable prophet, but he was commissioned to prophecy contentions and troubles; he was sent forth to declare the way of the Lord to their faces, and he was faithfull in doing it; he spake not, and therefore though he medled not in bying, or selling, or buying upon usurie, or taking upon usurie, though he had no social negotiations among them, nor mingled himself with their affaires which usually cause strife and contention, notwithstanding yet he was a man of contention. The Egyptian took pleasure in a capitall crime for any to call the Idol Serapis a God, and number him among mortals, and therefore (as he supposed) he gave the Emblem of silence in all those Temples, he that should meddle with any one of those Ed men would impose silence upon all (be they friends or enemies) lest their ways should be discovered. And in those tongues are their own, who is Lord over them, they would Lord it over all men's tongues, that they might declare their ways. And as few dared to declare their ways to their faces, To declare a man of knowledge and understanding, and to secondly, a man of prudence and discretion; and, thirdly, a man of upright yea which is more rare, fourthly, a man of the tempt of the world. A combination of all these ingredients in one man is not to be found, nor many well built houses. Where these ingredients? A man of self denial, and contempt of the world, and therefore
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, left they should be dis-
couraged and withdraw from it. The Prophet Jeremy is not
only cheared 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, he was dismayed at their faces, left 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 hearted;
I do send thee unto them, and thou shalt say unto them, thus saith
the Lord God, and whether they will hear, or whether they
will forbear, for they are a rebellious house, yet shall all know
that there hath been a Prophet among them. Ezekiel being to do this
message, the Lord cautions him, (v. 6.) And thou son 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 deal-
ing with them the prophet was to deal, with briers, thorns,
Scorpions, had he not need to be well buckt and supported?
When the Prophet Micah was to declare the ways of wicked
men to their faces, see how he was empowered; Truly (Isa.
be, Chap. 3. 8.) I am full of power by the Spirit of the Lord, 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.

It is part of the misery of wicked men not to be reproved.

As it is their sin that they will not be reproved, so their
misery 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, chiming in with all their opinions & actions. Thus they please themselves in being always pleased by others, which yet is as 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 sorest 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 reproove another. To reproove another is to strive with him for his good; and 'tis one of the saddest reproves and greatest evils that can fall upon man, when God faith, Let no man reproove another. When once God faith of a sinner, he shall not be reproved, 'tis more then probable that he shall faith of his sin is shall not be pardoned.' The Lord paralels their sins, of whom he said Let no man reproove another, with the greatest sin; For the 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 marvel if God forbid men to strive with them any longer. To be reproved hath so much good in it, that to be reproved is better then to be loved. Solomon assures us (Prov. 27. 5, 6.) That open rebukes is 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 mean not sword-wounds, but word wounds, or those blows which a friend gives by rebuking; Faithful are the 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.
ceitsfull; that is, they testify his deceitfulness. 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 kissings. (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 oil 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, shew shalle in any wise rebuke thy neighbour, and not suffer shame 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 affection to be hated by our neighbour, so it is a sin not to rebuke our neighbour, and an affection (when there is cause) not to be rebuked by him; And he who wisely declares a man’s sin to him, declares his love to him; and bestowes as many kindnesses upon him, as he doth deserved reproofs. 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 reproofs, 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 witness declares the way of a wicked man to his face (for the witness and he that is witnessed 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 witness to accuse, or a Judge to condemn this wicked man. Which hence doth arise 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 man could if the wicked man pass unscorn through the world; God oftentimes spares him in wrath, and men spare him either 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, a peace. And the reason is because both when any witness gives his private debt, he procures his own peace by it: and so the Magistrates pay wicked men their due, judicially; and both peace by it: and that not only from the promise made, but also from the very nature of the thing. Wherefore, every man his due, both reward and punishment. 

It is complained: or be adhered to if he doth, the peace (as it ought) like a stream, (that is, like the swimmer) and resteth, then peace shall be (as it promises) that is, comfortable and continued unto all. And this of man is like the justice of God (which is, very man according to his deeds, and will every man according to what he hath done whether it be good or whether it be evil!) when (I say) the justice to men (in proportion) like the justice of God; then shall we be (in his proportion) like the peace of God, and a lasting peace. It breeds as much trouble as much 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 have paid. And again, when Job saith:

Who shall repay him what he hath done?

He implies this second consideration:

That, Some wicked men do escape unpunished, 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 priviledged from the justice of man, but because many times justice is overthrown by great men. For as some men are so low, weak, and miserable, that only God hath power enough to raise and heal 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 do no more the Lord must help you, for we cannot; Now as some men are so weak 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 cloud of the valley shall be swept unto him, and every man shall draw after him, where are innumerable before him.
How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

In the former verses, the wicked man was represented as calm and daring, that no man durst check him, or the Urim and Thummim in the presence of the people. But a translation seems to carry it. This verse, checker, by the base, and whereof none durst declare his bane, declares his end to his face. Though (as X. 40) of him, to see (as in 1. 7. 7. 7.) he were from a son, he could not speak to him, yet death speaks with him.

Ver. 32. He shall be brought to the grave, and in the grave he shall be. Let men be as stones, as they shall not be. This may be a cooler to be, they are in their greatest heat, and a block in the way as they are most forward to pursue the way, as the thorns in their faces. Doe or lay what they can to the dust; their little necks made, among the grave, into the dark and silent grave. A lament expression of this (Eze. 8. 8.) to heaven, a covering over the spirits to retain the soul: They lay as many as Pharaoh, over his breath or life to remain in. The first wisdom, and industry. It is not their once death, by Commission, as follows in the same verse, and the same. The original word translated dying forth: When death assaul nat, when death was
vain either to send out 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 dismiss it in that warre. No man can have leave to depart the field and goe home, when he is summon'd 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 swing, (Eccl. 11:4). Rejoice O young man in thy youth, let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes, yet gives him a check at parting, But know thou that for all these things God will bring thee unto judgment. In this Text death is the fop, and in that judgment. Though a man wallow in pleasure, and live in sin all his days, yet God will bring him first to death, and after that to judgment: Yet he 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; verses. 33d. The clods of the valley shall be sweet to him.

Thirdly, That there is no reason why this should be objected to 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. verse. Every man shall draw after him, as there are innumerable before him...
Thirdly, For the understanding of these words, *yea he shall be brought to the grave*, I conceive that *Job* here signifies his own discourse and confirms that opinion which be laid down, concerning the prosperity of wicked men, rather they answer objections against it. As if he had said, *yea they live happily, yea and they die happily, too, or they have a good happiness in their death, as much happiness as the natural man is capable of in death*. So that, whereas ye friends have affirmed, that if God do 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, at his return. That many wicked men live happily, and are brought to their graves with honor.

*Ye, or as some render, yea he shall be brought to the grave*, if he had said, besides all that, *I have found the felicity of the wicked man, I add this instance*. But what is there of it, besides this? a man that lives in misery and dignity brought to a grave when he is dead? And is a meret attendant or a slave all his days, to attend his body to the burial? I answer word signifies not only the common action, in which sense it is used (*Job* 20:7) shee, that show how they made me as the clay, me into dust again. That is, shall I dye prett the dust out of which man was molded? this ordinary sense of the word, there is a note, a studied preparation for the grave, bringing man to his grave. And what is more, while they live, as usual, treated with their dye. In stricter sense the word implies the grave, such sound of Trumpets, which is the doleful song as well as a solemn and can well as joyful music.

The years of Job, that the Lord gave to the Death imparts to a man, freedom from distress, some reflection what is, in 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 21:30 was threatened, Jer. 22:19) the burial of an Ass, to be drawn and cast forth beyond the gates of the City, (as the burial of an Ass 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 funerall, and he hath his funerall musicke, 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, (Matt. 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 speakes 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 cleansenes 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 shoul'd 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 wickednes, yet he shall be brought to the grave: and when he faith, He shall be brought to the grave, it may have a twofold opposition.

First, To another kinde of death, even a violent death: As if he had said; This man living so worldly, deservd indeed to be brought eyther to the block and have his head cut off, or to the Gibbet, & be hanged up before all the people, yet though he was so vile as to deserve a violent death from the stroke of justice, he shall dy a natural death, and be brought to the grave with honour. It was anciently said, That few Tyrants dyed a dry death, they were usually drencht in their own blood when they dyed, eyther by some sudden assassination, or by some judiciarie sentence. Yet some Tyrants who have thrust others violently & unjustly out 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 obscurely,

_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 order for a funeral. They who never had a truly serious thought how to dispose of their souls when they were to dye, yet have taken care very seriously how to have their bodies disposed of, and have set down in what place in what tomb, 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 taste the sweetes, and drink wine in bowles at the bringing of their bodies to the grave; while their separated souls, separated for ever from God, as well as from their bodies for a season, are shedding upon gall and wormwood, and drinking the wine of God's righteous indignation, poured out without mixture. Such pompes (if that be possible) makes death in hell, and sets the Devil a laughing. Such funerals have a number of visible mourners, and they have innumerable invisible rejoicers: _The God of this world, and the powers of darkness, decide those solemnities, which give so much honour to a body, whose soule is not onely departed, but condemned to eternal abhorrence and immoveable. A Heathen could say, The life of a funeral, or of a Sepulture, is an estate; but Christians know, that the life of a soul, the life of himself, the life of glory, is not onely one but invaluable, and not onely invaluable but incorruptible felicity. A sinner careth not much, where his body ends asleep, to his soul brings 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 sayd last. There is some variety in the reading of them. The Hebrew is, He shall watch in the heap, 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 only a bare watching, (as when a man keeps his eyes open, and doth not sleepe.) A watching morely opposed to sleeping; but it notes watching with an intentive spirit as well as with an open eye. The word is used fully to that sense, (Prov. 8. 34. ) Blessed is the man that keepeth me (saith wisdom) watching daily at my gates. What doe we, when we watch at wisedomes 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 wisedomes gates is the work of our spirits, 'is the setting of the heart to receive what wisedome utterers, This is watching indeed. But you will say, this sense seems very incongruous to and remote from a dead mans case; how can he watch at all whose eyes are closed in darkness? I conceive, The dead mans watching in the heap 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 putrefaction. To which end their bodyes were so spiced and embalmed, that they were keepe, as if they were alive, and being set in vaultes, they looked as if they were keeping continually watch.

Secondly, It may referre, if not to the embalmed bodyes of the dead, yet to their representations or Statues, which (as we see) in our daies are placed upon their tombes or set upright in peefies. 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 only to watch but to pray there: for such Statues are usuallie (among us) set up in praying postures, kneeling, and lifting up both hands & eyes (such as they are) to heaven: you shall see the

*N non n o 2* figure
figure of a man, who hath (possibly) been a neglecter of praying all his days, yet fixed to his tombe not only in a watching but in a praying posture; Many being dead seeme to pray always, 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 fairely; and so carry on Jobs discourse concerning the wicked mans prosperitie in death.

Againe, Some read (not, he shall watch, but) he shall be watch'd, or others shall watch him in the heape. They shall watch there, eyther as constant mourners for his death, or they shall watch there as protectors of his dead; lest 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 watch'd in the

Tombe or heape.

That Original word is used but four 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 shock of corne in full age. A shock of corn, is a heape of corne, that is, many sheaves laid or built 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 field 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 or aggregation of earth, as a shock of corn is an heape or aggregation of sheaves. And the tombe is so called in a double consideracion.

First, Because the dead bodies of men are brought and heaped together in the tombe. That periphrasis of death so often used in the Scriptures of the old Testament, He or 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 Josab (2 Chron. 34:28.) concerning his being gatheterd
thered to the grave, as well as to his Fathers; which necessarily inferres the gathering of his body to theirs, and of his dust to theirs, all making but one heap of dust. The grave or tombbe are as a floore wherein corn 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 natural condition; for then, this corruptible must put on incorruption, and this mortal must put on immortality, (1 Cor. 15. 54.)

Secondly, As the tombe is called a heape, because the bodyes of men are heaped there together; so because a tomb or a grave, though but one body be laid there, swells 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 tombes of Princes and Great men, swel 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 vaine glory, then in appointing such towering and swelling Monuments of their frailty. Yea some seem to have had an ambition to immortalize the memory of themselves & of their greatness by these memorials of their mortality. They for whom such vast and stupendious heapes have been rayled, may well be said in answer to this translation of Job's Text, To watch in the heap.

Lastly, We (as others also) render plainely, He shall remain in the tombe; His dead body being brought to the grave remains in the tomb, 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 sure keeper. Death will hold its own, till the Lord of life gives command to let goe. Living men are of so little permanency, that they can scarce be said to remaine any where. Onely the dead know nothing of removing.

Again, When Job saith, He shall remain 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 note:

It is a savour (yet such a savour 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 Assyrians 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 ly in Glory, every one in his own house: Thus in his own grave, (the grave is called the house of all living) or in the grave which each one prepared for himself; some in his own house: Thus all the Kings of the Nations ly in their stately tombs, but they are cast out of the grave like an abominable branch, and as the renant of those that are slain, cast through with the sword, that go down to the stones of the pit, as a carcasse trodden under feets, whose soles are not sooned with them in burial: that is, that they have not the honour of such a burial as they. Thus are cast out, (that is, kept out) of thy grave.

Now if it be a fore judgement, upon a wicked man especially, all whose portion consisteth in outward respects and privileges, not to be admitted to a grave, but as the Plutarch bewrayeth the said 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 provoketh either with covetousness, or with malice, shall viue their very graves. The wrath of God doth not only purifie 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 by (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 treasure.) And the bones of the Priests, & the bones of the Prophets, cloth be 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 faithfull Prophets, and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the Sun, the Moon, & all the hosts of heaven, whom they have loved, & whom they have served, & after whom they have walked, & whom they have sought, & whom they have worshipped. How exact is the Justice of God, and how terrible? Their bones shall 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 moulded 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 this judgement, they are hasty brought to their graves, and abide unwatched there. Job is here expounded, as describing this piece of prophetic incident to a wicked man, while he lieth, He shall remain in the Tombe, which interpretation seems to have the true content of the new work, as containing a description of the same thing.

Ver. 33. The ashes of the valley shall be sweet upon him.

The word which we render ashes, undergoes variety of translations: Some say, the stones of the brooks or valley: Some, the gravel: others, the dust or sand of the valley. But we here so againe in the 38. Chapter of the book, v. 38. we translate it ashes. Where the dust groans into dust and ashes, the God almighty fash together.

The ashes of the valley are sweet upon him.

As this word so likewise the whole clause is diversely rendered. The Vulgar afoord, to an old Poetical Table, gives it thus: He shall be sweet to the land of Goanu, which was pharaned by Mechem, for one inch of river, or wall, or an arm long Bake, so called from the lamentations thereof made, as if Job here...
here intended a description of the wicked men's punishment in hell. A late learned Expositor upon this Booke judg'd per-

fining that translation 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 is (in it selfe) a truth, that the wicked are a sweet morsel to hellish tormenters; and they who in their life time have swallowed down so many sins, not only 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, (Isa. 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 delighted 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 sweet to those devou-

ring flames.

Secondly, This verse is better expounded as a continued discourse of the happiness 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 thither we return; and when the wicked man reparses, the earth will not hurt him. The grave shall not enthrall 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 bodely being of the righteous and of the wicked 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 remaineth under the earth. The superstitious Heathen (which may somewhat answer the phrase of this Scripture, though farre from the scope of it,) were wont to pray for a dying friend in this forme; Let the earth be favourable and safe to thee, let it not presse thee hard. They had a conceit that if the earth had too a great a load upon the dead, they could not rise 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, &c Pliny a Philosopher of their own times.
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 bodies, 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 pain. The clods 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 sorrow, that the clods 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 carnal man
who is at ease in his possession, yet death is easy and sweet
to any man that is in bitterness; and 'tis possible for a man
to taste so much bitterness, while he treads upon the clods of
the earth, that the clods under the earth may be reckoned
sweet to him.

Lastly, This is plain, that Job speaks here in figures, and
wrappeth up a profecopia and an hyperbole together, while he
ascribeth sense and th' affections of a living man to a dead
body. The summe of all may be this; The clods shall be sweet
to him; that is, he shall have the utmost conveniency and
happines, that any man (as to his bodily capacity) can have in
death. He shall feele no more trouble nor paine there, he shall
be free from care and fear, when once he is gotten thither.
The clods of the valley shall be sweet to him.

Hence note;

The bodys of wicked men are as free from pain or evill 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 0 0 0 0
bodily
bodily labour and trouble is a favour to Saints, and 'tis 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 live and continue for so long a time after death in the earth, or (as Job speaks) among the clods of the valleyes, their bodies being kept all that while out of hell; for as the perfection of the glory and blessednes of Saints will be after the reunion and marriage of souls 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 pain 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 him 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 moral drawing; his wickedness 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 catching, or, like a lodestone very drawing and leading, yet I conceive that is not the intendment here. The Saint Translator expounds it so, but expounds it in pursuance of the pompe of his Vaughan, "He shall draw all men after him." That is, when he dies, his funeral 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 curiosity to please themselves in beholding the magnificence and solemnity of his interments. But I passe this aside, as much below the text.

And conclude, that these words, "He shall draw all men after him," doe only remove an objection, which some men might make against Job's position, about the prosperity of wicked men.
What tell ye me (mights 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 ungodly, the holy, and the profane; 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 this 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 sitts upon his lips ready to take its flight and be gone, then we say, the man 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 them that are walking, riding, running, travelling in the hottest pursuit of their busineses, 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 seeme 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 explications which are suitable 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 one 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 there specified is the certain number, but St. John having heard this number) shuts up with, After this I beheld and lo a great multitude which no man could number, &c. So here (when Job faith) 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 than the dead: but the dead of many ages needs
needs be more than the living in any one. Hence the dead are called, the more, and to go to the more, or to those who are most in number, as much as to dye. As among those who yet enjoy a natural life, there are more spiritually dead, then spiritually living; so they who are naturally dead, are more than 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 mankind. Where we see one going before we usually 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 boldness 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 cheerful, but alive in death to know savingly that this One is gone before us; 'Tis at most but a moral 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 spiritual 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, than that innumerable (such as our selves) 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 remainder falsehood?

Mr. Broughton renders, And what doe 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 my 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 titles his friends not only Physicinns 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 remainder falsehood.

Mr. Broughton renders thus, Great offence remaineth in your disputations. The word renderd 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 arte or pravization, 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 judge-
ment and reason of his superior. Thus some expound it, 
complaining, that he was not only unkindly, but fa-
saciously and unreasonably dealt with by those who ought not only to 
be faithful to him, but to give him respect and honour. And 
(which is yet worse) that they used him (as the meaning of 
the word is further carried) a real unkindness under the 
cloak of colour or faire and friendly pretences. A prevar-
icator dealeth falsely with his client, while he professeth to 
plead his cause or undertakes to support his person. The un-
faithfulness and falsehood of man to man, walkes always under 
the cloak of professed courtesy. But I would not suppose Job 
so much as suspecting his friends. of any such studied unkind-
ness towards him, especially considering that the word which 
some strain to hard, is also used by the holy Ghost in a more 
gentle signification, (Lev. xiv. 5.) where it is applied to a 
man’s fin of ignorance. And that notion of sinning under a cloak 
may hold in fins of ignorance, as well as in those which are 
committed against knowledge; only with this difference; 
Malice and hypocrisy use a cloak to hide the evil from oth-
ers; Ignorance is a cloak which hides the evil from our own 
selves. Thus in the present case, the falsehood which had hap-
geneth the answers of his friends, with proceedeth not, surely, 
from any cunning purpose in them, to vex and trouble him, 
but from their unskilfulness in consulting him. How about 
comming yon’s in vain, setting to your answers, and remonstr-
ating? He doth not say, that all their answers were false, 
or that they had knowingly falsified with sense in their an-
swers. All he chargeth them with, is, that there was falsehood 
in their answers. That is, that their answers contained more 
unavoidable errors. Such it is there.

First. That they were deeply affected in the life).

Secondly. That the God of life had severely delivered 
whenever they are afflicted.

Thirdly. That wicked men seldom or never prosper in their life.

For instance, that of the man Job, that was perfectly blessed. Thus while his friends went about by their arguments 
to vindicate the justice and holiness of God from any
any the least complaisance with wicked men, they unawarely 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 7.6) 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-
eath 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 dispossessed soul, you must comfort him
with the truth, the word is truth. Error can neither kill our
sins, nor remove our sorrows: And there is the same reason
of both. For it is the office of the holy Spirit both to sancti-
fieth and to comfort; now, the holy Spirit is the Spirit of truth,
and therefore be will not work by a falsehood, or cloath an
error with his divine power, either for sanctification or con-
solation. The Prophet Hosea (Chap.7.3.) reproves those who
made the king glad with their wickedness, and the Princes with
their 1y's. 'Tis possible, that a doctrinal lye (or a false do-
ctrine) as well as a 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.) Kindly
seek false fires, and compass themselves about with such spar-
ks let them (as the Prophet in holy scorn 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
to 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 less.

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 threescore, 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 he errres.

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 field. What was done there by those who still held out, may if God, in whose hand our breath is and all our ways, continue help and life, be reported at another time.
A TABLE
Directing to some speciall Points noted in the precedent EXPOSITIONS

A.


Affections, the change or stability of them is from God. 238, 297.

Affections are straits: 33, 34. The length or continuance of affliction is more then the weight of it. 140.

These affections most painful which reach our spirits. 141. It is sinful not to own the godly in affliction and trouble, yet hard to doe so. 156, 157. Affliction called reproach in Scripture, and why. 172. A good heart acknowledges God in all his afflicions. 175. Affliction like a net shewed in five paralles. 178.

Some have much darkness in their afflictions. 197. Afflictions like troops of enemies. 222, 223. Afflictions are all as God command. 224. There is no striving with afflictions. 230.

A man in affliction is apt to lay little things to heart. 262. It may be an act of graces to do so. ibid. Differences between God and man in affliction. 299, 300.

Affliction doth not separate from Christ. 320. God is not sole chang'd with any unrighteousness, because the righteous are afflicted. 757.

Anamantus, the unsliding former. 267.

Anathema Maranaatha. What is signified. 343.

Angels, Christ a mediator and head of...
Anger. Six sorts of it. 15. Anger may be of good use. 46. "Furious and dis tempering anger hurts our selves and others. 16. Seven rules for the moderati on of our anger. 16, 17, 18. Anger is the kindling of a fire in us. 215. Anger of God, how God is said to be angry. 716. Dangerous to provoke God to anger. 717. The affi citions of wicked men are distributed to them by God in anger. 718. Alpha and Omega, first and last, include all perfections. 335. Appetite twofold. 542. Astonishment, judges of God cause is 639, 642. Attention to the word twofold. 7. Augustine, his wife so fee three things. 374. 


Candle-light, the removing of it forms a very miserable condition. 79. Chaff is, wicked men compared to it in three things. 721. Children, how their parents strength. 70. To have no children, or to be bereaved of children, a greater 718. to the wicked then to the good. Why. 122. Children how the crown of old men. 204. Children being punished are a punishment to parents. 479, 480. Children their corruption of nature & life, signified in their names. 664. Worldly men breed their children vainly. 667. Christ, how not heard of the Father. 185. Christ hath in him a subject good to all our wants. 291. That Christ liveth, implies before things. 327. Christ first and last. 335. Church, how like a flock. 665. Cleopatra, why she chose to die by passing ashes on her breasts. 507. Cities, their glory in seven things. 202. Four glories of the City of God. 202. Complaining, great sufferings, the best to their complaints. 631. Complaint of two sorts. 632. Bis to complain to God. 632. Seven sorts of men must to receive complaints. 632, 633.
<table>
<thead>
<tr>
<th>Confidence, what it is.</th>
<th>Wicked men full of confidence.</th>
<th>Their confidence shall perish.</th>
<th>Conscience hath divers works in man.</th>
<th>62. Conscience a bell to some.</th>
<th>574</th>
<th>Daffs holy ingenuity in choosing the Pestilence.</th>
<th>72</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contamination, whence derived.</td>
<td>12</td>
<td>Contempt of others sinful.</td>
<td>10</td>
<td>Contentment with our portion, whether much or little, whence it is.</td>
<td>544</td>
<td>What content is.</td>
<td>543</td>
</tr>
<tr>
<td>Covetousnesse, unsatiablc.</td>
<td>541, 542, 543. Covetous persons are in strait when fallest.</td>
<td>554</td>
<td>Counsel of God is moveable.</td>
<td>21</td>
<td>Counsellors of men turned upon themselves.</td>
<td>38, 39. God overrules the counsels and purposes of men.</td>
<td>44</td>
</tr>
<tr>
<td>Counsel, what it is.</td>
<td>708. The counsel of the wicked foolish in the opinion of the godly.</td>
<td>702. Poor mans counsel not heard.</td>
<td>710</td>
<td>Counselers: The best and wisest counsel.</td>
<td>275</td>
<td>Cowardise of wicked men.</td>
<td>565. 570</td>
</tr>
<tr>
<td>Credit and esteem, specially from parts and gifts, much stood upon.</td>
<td>9</td>
<td>Crown, what it signifies in Scripture.</td>
<td>1203, 204</td>
<td>Cruelty of some, so great that they are not satisfied unless the souls of their brethren.</td>
<td>303</td>
<td>Cup of Consolation, what.</td>
<td>616</td>
</tr>
<tr>
<td>Dayes, latter or left dayes, understood three ways in Scripture.</td>
<td>333</td>
<td>Death, very terrible, or the king of terrors, in a threefold consideration.</td>
<td>93</td>
<td>A threefold gradation of the terrors of death. 94. In two cases death terrible to a Godly man. 94, 95. Seven things may sweeten death to Saints. 96, 97.</td>
<td>126</td>
<td>Deliberating necessary before speaking.</td>
<td>7</td>
</tr>
<tr>
<td>Deliberate sinning.</td>
<td>502</td>
<td>Defect, no rule of Gods proceedings.</td>
<td>648</td>
<td>Desire</td>
<td>126</td>
<td>Day, put alone in Scripture, signifies a time of judgement or of trial.</td>
<td>125</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Desires</td>
<td>271</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Desire runs out upon those things which are satiable to our wants.</td>
<td>291</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Desires of the wicked never fail.</td>
<td>543</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>When a wicked man has his desire, it shall not help him.</td>
<td>546</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discontent very sinful.</td>
<td>545</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Diseases called weapons.</td>
<td>565</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disputes kindle passion.</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Devil, how the first-born of death.</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How he is said to have the power of death ibid.</td>
<td>730</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How wicked men come to be the children of the Devil.</td>
<td>780</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doubling of words, what it importes.</td>
<td>611</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drinking makes what it importes.</td>
<td>736</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drinking grash what it importes.</td>
<td>738</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dreams how vanishing.</td>
<td>472</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dream of men worse then that of other creatures.</td>
<td>465</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Earthly things, the best of them may soon be taken from us.</td>
<td>205</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Election, the quarrellings of men’s hearts about it.</td>
<td>751</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emosis, why so called.</td>
<td>577</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>End &amp; rule to be enquired into before every action.</td>
<td>405, 406</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enemy: God may account those he loves as enemies.</td>
<td>218</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>God has enemies of two sorts.</td>
<td>219</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be an enemy to God is a worst dangerous condition.</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peaceful surely prevails over our enemies, if they be God’s enemies.</td>
<td>221</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Error, the daughter of ignorance.</td>
<td>160</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The best of men, Godly men are sad.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jilt to errour. 161. He that judgeth himself to be in the truth should not leave it, because others call it errour.</td>
<td>164</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Many call that an errour, which they cannot prove to be one.</td>
<td>165</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man is apt to magnifie himself over those who are fallen in an errour.</td>
<td>167</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>That it is very sinful to do so, bezaed.</td>
<td>169, 170</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good men may err and continue long in an errour.</td>
<td>840</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evill. It makes that which is evil or bad worse, when we account it better then it is.</td>
<td>464</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exaltation of Christ threefold.</td>
<td>351</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experience teacheth wicked men, they will not know till they feel.</td>
<td>733</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith must be openly professed when we are called thereunto.</td>
<td>315</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Open profession of our faith a support in affliction.</td>
<td>317</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith will overcome and trust in the worst condition.</td>
<td>66, 67</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man is hardly brought to believe that God will perform our wish upon them.</td>
<td>134</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A threefold work of faith.</td>
<td>326</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith triumphs over all difficulties.</td>
<td>365</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>We cannot praise God without faith, yet he may be served without faith.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Get Father, in what fence no man is not called father.</td>
<td>190</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For we may use arguments from fear to disuade from sin.</td>
<td>421</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holy fear hath a threefold effect.</td>
<td>423</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Finger of God, what it signifies in Scripture.</td>
<td>289</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fire</td>
<td>420</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fire now blown, what is it, with apprehensions about it,</td>
<td>579, 580</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First-born of death, what or who; 7 opinions about it opened. 78, 79, etc. The privileges of the first-born 81. How believers are called the congregation of the first-born. 82. How Christ is called the first-born from the dead, and of every creature. 82, 83</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flight, an argument of guilt. 69</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fools most burdensome when they speak or are angry. 621</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Funerals, men wicked in their lives, have glorious funerals. 826</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forgiveness, God ready to forgive, 79</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friends, the alienation of friends from us, is a great encrease of our trouble in times of trouble. 247. The most professed friends may prove unsteady. 248. A godly man may fail as a friend. 249. Inward friends who 274, 275. Some friends should have more love than others 277. The diffusion of friends many times better than that of brethren, the ground of it. 279. Best friends may turn enemies. 278. Friend how nearer then a brother 288. Friendship; adversity is the touchstone of it. 244. True and strong love or friendship both five things in it. 245. Friendship breaks usually upon two rocks. 248, 249. Four conclusions about our friendship with men. 251, 252 What friendship is. 288</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fulness, twofold, which wicked men usually have before their ruin. 559</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gall of Ab's bow pysonous. 507</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glory of three sorts. 199 Earthly</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>glory taken two ways. 200. In glory we shall have perpetual assurance of the favour of God. 380.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glorifying, man apt to do it in worldly things. 534, 535</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>God expressed by four names in Scripture, showing a fourfold excellency in him 682. Wicked men cannot abide the presence of God. 681. 685. How God is near the worst of men. 686 To be weary of God the highest argument of an evil heart. 687. Wicked men have low and flight thoughts of God. 696. God the author of man's temporal good, and that God is jealous of this honour. 606, 607. God cannot be taught, &amp;c. vid: Teaching. Works of God wide Works.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godly man not pleased with the way of the wicked, though he prosper in it 710. Godly and wicked in some things like and unlike in this life, shall be in all things unlike in the next life. 781</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good, three sorts of good things 673 The things of the world called our goods in a threesfold consideration. 673</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gospel-times, why called the last or latter days. 333, 334 Government of God over the world must excel. 755 Grace, shadowed in Scripture by the most</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table

<table>
<thead>
<tr>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Grace put for glory. 375. Grace in the heart is the root of the master. 413</td>
</tr>
<tr>
<td>415</td>
<td>Grave, it is a mercy when the body is not disturbed in the grave. 830</td>
</tr>
<tr>
<td>63</td>
<td>Hand of God taken away in Scripture. 288. It is dreadful to fall into the hand of God.</td>
</tr>
<tr>
<td>296</td>
<td>Hands, clapping the hands for three causes.</td>
</tr>
<tr>
<td>552</td>
<td>Happiness arises from our vision of God in glory. Four ways.</td>
</tr>
<tr>
<td>377</td>
<td>Hardness of heart opposed both to repentance and pity.</td>
</tr>
<tr>
<td>293</td>
<td>Harpocrates, the Egyptian idol, an image of silence.</td>
</tr>
<tr>
<td>643</td>
<td>Haste twofold. 444. It is good to make haste in doing good. 444. We should make haste to recover any from sin or error.</td>
</tr>
<tr>
<td>445</td>
<td>Hearing, to hear well, requires a composed spirit. 7. Hearing put for answering. 181, 182. To hear well, no easy matter.</td>
</tr>
<tr>
<td>612</td>
<td>Hearing considered as a twofold work.</td>
</tr>
<tr>
<td>613</td>
<td>Spiritually hearing hath a twofold work in it.</td>
</tr>
<tr>
<td>459</td>
<td>Heaven, to mount up to heaven notes foreword things.</td>
</tr>
<tr>
<td>486</td>
<td>Heaven, how is revealed the soul of man.</td>
</tr>
<tr>
<td>586</td>
<td>Heel, what is signifies in Scripture. 51 Higheft of men shall be judged by God. 761, 762.</td>
</tr>
<tr>
<td>87</td>
<td>Hope of the rightmest strong. Hope</td>
</tr>
<tr>
<td>212, 213</td>
<td>about worldly things may some be done. 559. When wicked full of hope, then nearest destruction.</td>
</tr>
<tr>
<td>64</td>
<td>Ho nets, what means by them in Scripture.</td>
</tr>
<tr>
<td>544</td>
<td>Horsetleach, the emblem of correction.</td>
</tr>
<tr>
<td>467</td>
<td>Hypocrisy and pride desire nothing so much as to be seen.</td>
</tr>
<tr>
<td>456</td>
<td>Hypocrize, his joy in what, 456. he may have joy about spiritual things.</td>
</tr>
<tr>
<td>129, 130</td>
<td>Ignorance, or not knowing of God fourfold. 129, 130. Wickedness and ignorance go together.</td>
</tr>
<tr>
<td>131</td>
<td>Ignorance and error were a big ignorance the mother of two very uncomely daughters. 160 Afflicted ignorance what. 689. Ignorance of three sorts.</td>
</tr>
<tr>
<td>692</td>
<td>Ignorance of three sorts. 692. Ignorance of all things. 302. Children's imitation of their parents sin, what is such. 730</td>
</tr>
<tr>
<td>286</td>
<td>Ingemination of words in Scripture very emphatical.</td>
</tr>
<tr>
<td>588</td>
<td>Iniquity shall be revealed.</td>
</tr>
<tr>
<td>104</td>
<td>Injustice, that which a man gat in, justice is none of his. 104. It shall not be long possessed.</td>
</tr>
<tr>
<td>105</td>
<td>Intercession of Christ assures us of a twofold salvation.</td>
</tr>
<tr>
<td>331</td>
<td>Joy better then outward good things. 365. Joy often separated from the joyousness.</td>
</tr>
</tbody>
</table>
THE TABLE
wens of the creature. 535. Sensitiveness of joyes, who taken up with. 668. Saints joy in God. 669. A threefold joy spoken of in Scripture. 670. Sensitiveness of joyes in their sinsfullnes. 671. When joyes are sinsfull in their circumstances. 671, 672.

Ira, whence derived. 15
Jubilee whence so called. 824.
Judgment, day of General Judgment known and believed in all ages. 343. Three demonstrations of a Judgment to come. 344, 345. Two profitable effects of considering the last Judgment. 347. Christ shall be Judge. 349. The equity of it that he should. 351. This terrible to the wicked. 352. Five things make the wrath of this Judge dreadful. 353. That Christ is Judge comfortable to the Saints. 353. and why. 354. Man is not easily persuaded of a day of Judgment. 433. Profess Judgments of God argue a future judgement. 434. The judgement of God exact. 435. Judgments of God on the wicked amazing. 126. Judgments of God to be feared. 425. Judgments come severally by an invisible hand. 582. Judgment twofold. 432. They who judge others harshly, have cause to fear judgement. 435. The remembrance of the judgement to come should keep us in a holy fear. 436. To judge mates three things. 760

Justice, the want of is a great evil, is laying the people open to the judgements of God. 193, 194. Some men outgrow the reach of man's justice. 820

King of terrors. who or what. 91. &c.
Know, How G. d. is said not to know wicked men. 133. They who know not God, and whom God doth not know are the same. 133. Knowing put for the highest act of believing. 320. God is not honoured by wicked men, because they do not know him. 696, 697. To know put for experience. 431. We may be said not to know, what we do not all up to.

Knowledge of the ways of God very troublesome to wicked men. 690. Three considerations whence is, that such knowledge is so troublesome. 690, 691. Knowledge hath three things attending upon it. 691. Not to desire knowledge is more sinfull than ignorance. 692. All mans knowledge derived from God. 753. Mans knowledge nothing compared with the knowledge of God. 753, 754

L

Life of man goes out like a candle, spoi ned three ways. 713. Life of man in what sense it may be said to be flourished by God. 744. Long life a promise of it to the Godly. 770, 771

Light of three sorts. 24. Outward prosperity compared to light for three reasons. 25. A threefold light shi

Q q q q poset
<table>
<thead>
<tr>
<th>M</th>
<th>may be called evil Angels.</th>
<th>227</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>Multiloquie very burdensome.</td>
<td>622</td>
</tr>
</tbody>
</table>

### Name in Scripture

Name in Scripture put for honour and renown. 115. A man of no name, and a man of no number the same. 116. To loose our name a great punishment. 116. With whom God man loose their good name. 117. To want a name among mens most penal to the wicked. 117, 118.

Nature; the best natural thing which we have may turn to our hurt. 41

Negative expressions in Scripture often signify the contrary affirmation. 545

Net; affliction compared to it. 177

### Old age of some men very vigorous.

Old age of some men very vigorous. 554

### Omnipotency of God.

Omnipotency of God. 747, 7, 8.

Oppressed men usually are very deafe; the heares of the oppressed, and why. 182, 183. Wee beare the cry of the oppressed, is a very crying. 183. Wee beare the oppressed in an oppression. 184. Oppression, the only way of being saved. 56.

### Oppression, call'd for vengeance. 937.

### Order of God, how unkindly used so.

### B

### Ragin, would teach God. 57

### Nature; the best natural thing which we have may turn to our hurt.
Parents swrissen in their childrens punishment. 486. Sinnes of Parents justly punishable in their posterity. 728

Passion, we should not answer passionate speeches with passion. 447

Patience of God extended long to some wicked men. 807. Wicked men spared in wrath. 811

Peace of a wicked man in death, whereas it proceeds. 677

Peacock, bow called in Hebrew, and why. 452

Pelican, whence called in the Hebrew. 512

Persecution, what is to properly. 298. Persecution considers two ways. 299. To persecute and persecution further considered. 401, 402. To persecute very sinfull. 408. Some think they do well, while they persecute. 409. Two sorts of persecutors. 409, 410. Persecutors catch at words. 411, 412. He that holds upon such should not be persecuted. 419

Pitie, what it is, a twofold pity. 284. Why pitie is expressed, by bowels. 285. Misery calls for pitie. 292. We may pity evil men in sufferings. 294. Double afflictions call us to double pitie. 294

Pleasure, a choaker of the word. 498. Pleasure threshold. 775. Four conclusions about the state of mans life in reference to pleasure. 777

Policy and power the two great pillars of Nations. 37, 38. Poor, They are brought to the lowest
### THE TABLE

| Prosperity of the wicked twice the grace of the godly | Reemer from the beginning | 330 |
| Profelte who he was | Thus our Redeemer freeth, carryinth is a twofold comfort | 331 |
| Punishments often failed to the same | Relaying into the same is a very fruitful | 148 |
| 470. Punishments deserved; yes all the punishments of this life is not done till 732. Punishment is payment | A good man may relxpl | 149 |
| Pyramides in Egypt but known; who built them | Relations; God can create us trounh out of any Relation | 26 |
| Profit; wicked led by their profit in all they do, 700. Wicked men throw up holy duties, when they get no outward profit by them | Reproofs may prove comforts | 616 |
| Reproofs, wicked men should be proved | Reprofe, wicked men should be proved | 814 |
| Questioning our selves; about what we are to doe, or have done, how usefulness | Few found doing it, 815. Four qualifications necessary in a reproof | 816 |
| Questionings in Scripture concerning God or man, who or what he is, how to be understood | It is the misery of some men that they are not reproved | 817 |
| Reproach, the bearing of it is a great grief of afflictions | Reproach makes breaches | 149 |
| Reproaches make breaches | Good men subject to reproach | 150 |
| Reproach when one good man reproaches another | Most sad | 150 |
| Reproof makes man favour of reproach | Repentance twofold | 513, 514 |
| Repentance is twofold. 513, 514. They who neglect repentance in health seldom mind it in sickness. | 679 |
| Restitution of two sorts | Repentance an ancient bitterness about it. 123. A twofold restitution spoken of in Scripture | 317, 318 |
| Restitution of two forts. 483. To restore is very troublesome to a wicked man. 483. Five queries answered about restitution | Resurrection of the body proved | 529, 530 |
| Resurrection, an ancient bittersweet about it. 123. A twofold resurrection spoken of in Scripture | Resurrection of the body proved | 340 |
| Resurrection of the body proved | Spiritual resurrection | 340 |
| Redemption, what is it; To redeem taken three ways | Christ a twofold cause of our bodily resurrection | 341 |
| Redemption, what is it; To redeem in the strictest sense | Difference between the resurrection of the godly and the wicked | 342 |
| Five things concurre in the works of a Redeemer, all which meet in Christ | The soul consumption of the body, no impediment to the beholding a resurrection | 363 |
| The
<table>
<thead>
<tr>
<th>THE TABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The body, after the Resurrection shall have true life. 367. The same body shall rise. 390. Faith in the resurrection to life, encourageth us in all the troubles of this life. 397. Riches why expressed by the same word that signifies strength. 71. Riches a sweete morsell to a worldly mind. 511. A wicked man cares not how he gets riches, so he gets them. 516. Riches ill gotten, not held long. Riches ill gotten, not kept by men's own power. 705, 707. Riches no defence against death. 774. Rod of God, what it signifies. 660. Root of a wicked man what. 110. Taking away root and branch, notes complete destruction. 110. 111.</td>
</tr>
<tr>
<td>Emblem of silence was always placed near it. 816. Servants not to answer when called in their sin. 260, 263. Serve; To serve God, what it is. 696. A wicked man flatters the service of God. 698. Shame, as it hinders some from doing good, so many from doing so much evil as they would. 154. Not to be ashamed of the evil we have done doubles it. 154. Shame is a good effect of a bad cause bow. 154. A twofold shame, ibid. Shame put for repentance. 155. Sight put for enjoyment. 521. Sight of evil, how grievous. 736. Silence, signified by laying the hand upon the mouth. 643. Two things impose silence. 644. Sin makes both things and persons vile. 12. It brings into straits. 34. Sin may do much hurt to others, but is doth most hurt to our selves. 484. Seven sorts of sins. 488. Punishment of sin reaches as far as sin reaches. 489. Perseverance in sin is the greatest misery. 491. Sin goes to the grave with wicked men, the misery of that. 491, 492. Sin is as food to the souls of a natural man. The metaphor between laining and eating opened in seven things. 494, 495. Sin hath a present sweetness. 496. This sweetness provokes to the committing of sin. 497. Our covering of our own sin how sinful. 500. A carnall man is kind to his fin. 502. Sin spared three ways. 503. How danger.</td>
</tr>
</tbody>
</table>
dangerous it is to spare sin. 504. Evil man keeps close to sin. 505. Sin bitter in the end. 508. Sin how is covered, 588. To be hidden goes on in sin the greatest threats against sinners. 625.

Snares, every thing which a wicked man hath is a snare to him. 48. An account of six particulars which are a snare to him. 48, 49.

Sodom, the judgement of God upon that, was the measure of greatest judgments. 106 Apples of Sodom. 107

Son, no son mentioned in Scripture to dye before the Father till Terah. 123

Sorrow is a breaker. 143. Sorrow sweeteth the spirit of man. 629. A godly man may give too much way to sorrow. 636. The danger of it. 938. 769.

Strait, what property it is. 35. 552 Straits, of two sorts into which sin brings us. 34, 35. Grace may put us into some straits. 35. How and why God brings his into straits. 35, 36

Strangers among Christians very sinful. 155, 156

Steps of strength fourfold. 32

Strength cannot prevail against the wrath of God. 37. Strength threefold. 766. Strength no defence against death. 770

Sufficiency, how many ways a worldly man may be said also be in straitness in the faults of his sufficiency. 553

Swallowing what is imports in scripture. 510

Sword twofold. 418. Sword, so for all manner of outward evils. 419. Face of the sword what. 419, 420

The sword is a very dreadful evil. 421

Teaching; God cannot be taught. 746.

Some men attempt to teach God; How this is done and several sorts of men who do it. 749, 750. How sinful it is to go about to teach God. 752, 753

Tabernacle taken three ways. 88.

How the body of man is like a Tabernacle. 88

Ten, or ten times how used in Scripture. 145, 146 The number ten burdened with insubstantiality. 147

Terah the first whose son died before him. The note of Epiphaniaus about it. 123

Terrors of two sorts, 61. A threefold distinction of terrors. 62. Wicked men subject to terror, which refeth three ways. 63. Terrors are worse then outward troubles. 64. Approaching terrors taken a different effect at persons differ. 68. Terrors wound within. 577

Thoughts are recall to God. 181.

Thoughts, what they are. 441.

Thoughts press to words. 442

Thoughts should form our words. 443. There is a kind of art in thinking. 783. Thoughts how known to God only. 784. It is possible for man so know the thoughts of man. 786. Six ways found by which man may know the thoughts of man. 787, 788

Threatenings against sin, why so often repeated in Scripture. 794

Tomb of grave why called a deep. 828

Tongue of a wicked man, the cover of his sin three ways. 499
<table>
<thead>
<tr>
<th>THE TABLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Treading under the feet notes absoluto conquest.</td>
</tr>
<tr>
<td>Truth seeks no corners. 315 Truth well fix home will put the wisest and proudest besides their mocking.</td>
</tr>
<tr>
<td>Vipers tongue how deadly. 518</td>
</tr>
<tr>
<td>Vision of God our compleat Blessedness in glory. 371, 376 We have a Vision of God by faith in this life three ways. 372 Vision of Christ in our nature glorified, 373. We shall eye nothing but God in glory. 387. Visions ofourselves. 473. Unthankfulness: Man is apt to be unthankful both to God and man. 257 Unthankfulness: provoke. 358</td>
</tr>
<tr>
<td>Vomiting four causes of it: Spiritually considered. 512. How ill gotten goods are vomited up. 513</td>
</tr>
<tr>
<td>W</td>
</tr>
<tr>
<td>Warre is a devourer. 563</td>
</tr>
<tr>
<td>Wares of God threefold. 689. Prejudices of wicked men against the wares of God. 692</td>
</tr>
<tr>
<td>Wealth: the business of a worldly man is all about wealth. 674. Wealth often impoverisheth the godly in spirituals. 674, 675 Three caution above wealth. 675, 676</td>
</tr>
<tr>
<td>Wicked man the cause of his own ruine. 26. The prosperity of a wicked man is his affliction. 28. The best things which a wicked man hath turn to his hurt. 41. How wicked men destroy their own lives. 47. Every thing proves a snare to him. 48, 49. They are catche when their hopes are highest. 55 God hath many ways to vex them. 57. Wicked men numbered among wild and beastfull creatures. 58. How we may conclude a wicked man miserable. 128. The prosperity of the wicked short. 453 He is very miserable. 454. A wicked man may get to the highest of worldly highnes. 462. No high can secure a wicked man against the hand of God. 462. Wicked mens prosperity like a dream. 473. When it is left with him, his worst is approaching. 353. God hath instruments of all sorts ready to punish wicked men. 557. The wicked seek not to improve troubles but only to get out of them. 570. Therefore if a wicked man shall not help himself. 371. Portion of the wicked pointed out by God. 598. Where river portion is. 389 Why God gives many wicked men a portion of good things in the world. 600. It sometimes troubles good men to see the wicked prosper. 649 Wicked men careless of what is beyond their own time. 742. Wicked sometimes spared when others suffer. 807 Wife, she was given for a help, yet may prove belpes. 269 An example of high conjugal love. 269 Love between husband and wife grounded on externals may soon decay. 270 Will of God: how man may cross the will of God by doing that which God wills. 303 Will of God to be submitted to. 757, 758</td>
</tr>
<tr>
<td>Wife men sometimes ignorant in what ordinary men know. 803</td>
</tr>
<tr>
<td>Woman, in what sense said to be the glory of the man. 200</td>
</tr>
</tbody>
</table>
| Words: Much words make deep wounds. 143. Two sorts of words works much upon the heart. 144. What words and to whom burden some. 620, 621. Workes of God answerable to a threefold word. 755. The justice of the worker of God. 756. Wordly men hope for great things in the world. 523. Wordly things, much paines willingly taken for them. 526. Wordly things the master of a carnal mans rejoicing. 534. Wrath of God what is it. 215. The wrath of God is very terrible. 216. Apprehension of wrath more grievous than all our sufferings. 217. Wrath of God brings judgement. 429. Wrath falls upon the wicked when they are taking their fill of worldly consensments. 562. How God is said to have a day of wrath. 593. Wrath goes one with Judgement. 593. Wrath of men brings a sword two ways. 429. No shelter against the wrath of God, but Christ. 715. God hath abundance of wrath ready for the wicked. 737. A day of wrath coming upon wicked men. 272. 

| Youth | Young once owe reverence to the aged. 490. Youth is very subject to and usually very full of sin. 488. Youth sins remain upon the eldest impenitent. 490. |
A TABLE OF
Those Scriptures, which are occasionally cleared, and briefly illustrated in
the fore-going
EXPOSITIONS.
The First Number directs to the Chapter, the Second to the Verse, the Third to
the Page of the Book.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Ver.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>15.</td>
<td>31.</td>
</tr>
<tr>
<td>6:</td>
<td>5.</td>
<td>18.</td>
</tr>
<tr>
<td>7:</td>
<td>4.</td>
<td>52.</td>
</tr>
<tr>
<td>24:</td>
<td>3.</td>
<td>52.</td>
</tr>
<tr>
<td>11:</td>
<td>4.</td>
<td>45.</td>
</tr>
<tr>
<td>27:</td>
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<td>48.</td>
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<td>23.</td>
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<table>
<thead>
<tr>
<th>Chap.</th>
<th>Ver.</th>
<th>Page</th>
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<tbody>
<tr>
<td>Exod.</td>
<td>4.</td>
<td>31.</td>
</tr>
<tr>
<td>7:</td>
<td>9.</td>
<td>149.</td>
</tr>
<tr>
<td>7:</td>
<td>6.</td>
<td>21.</td>
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<tr>
<td>3:</td>
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<td>383.</td>
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<tr>
<td>5:</td>
<td>21.</td>
<td>419.</td>
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<tr>
<td>21:</td>
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<td>173.</td>
</tr>
<tr>
<td>29:</td>
<td>19.</td>
<td>269.</td>
</tr>
<tr>
<td>13:</td>
<td>5.</td>
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<td>14:</td>
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<td>212.</td>
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<table>
<thead>
<tr>
<th>Chap.</th>
<th>Ver.</th>
<th>Page</th>
</tr>
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<tbody>
<tr>
<td>Lev.</td>
<td>11:</td>
<td>14.</td>
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<td>420</td>
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<td>8</td>
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<td>633</td>
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<td>13</td>
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<td>288</td>
<td>25</td>
<td>36</td>
<td>72</td>
<td></td>
<td></td>
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<tr>
<td>17</td>
<td>13</td>
<td>425</td>
<td>25</td>
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<td>259</td>
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<td>24</td>
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<td>72</td>
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<td><strong>I Samuel</strong></td>
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<td><strong>II Samuel</strong></td>
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<td><strong>I Kings</strong></td>
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**II Kings**

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**Ezra**

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Verf.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>2</td>
<td>477</td>
</tr>
<tr>
<td>15</td>
<td>3</td>
<td>132</td>
</tr>
<tr>
<td>32</td>
<td>25</td>
<td>258</td>
</tr>
<tr>
<td>33</td>
<td>13</td>
<td>43</td>
</tr>
</tbody>
</table>

**Nehemiah**

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Verf.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>33</td>
<td>733</td>
</tr>
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</table>

**Ester**

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Verf.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>12</td>
<td>73</td>
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<tr>
<td>12</td>
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<td>64</td>
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**Revelation**

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**FINIS**

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