

AN
EXPOSITION
WITH

Practicall Observations

CONTINUED UPON
The Thirtieth and Thirty first
Chapters of the Booke of

JOB:

BEING

The Substance of Thirty-seven Lectures, delivered at *Magnus*
neare the Bridge, LONDON.

By JOSEPH CARYL, *Pastour of the Congregation*
there.

Rev: 22. 11.

— *He that is righteous, let him be righteous still: and he*
that is holy, let him be holy still.

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1659.



TO THE
CHRISTIAN READER,

TO
Those especially of this C I T I E,
who yet continue helpfull
to this W O R K E.



*Have ended my worke
upon Jobs words, so
his discourse in the two
Chapters now expounded
and published concludes,
The words of Job are
ended. But I have still
a great way, a Fourth
part at least, of the whole way to travel, before
I can arrive at the end of this booke, my intend-
ed Journey (which, whether I shall have time
or strength to reach, is alone in his breast who is
our*

To the Christian Reader.

our strength, and in whose hand our times, with all the changes of them unchangeably are) yet 'tis matter of some satisfaction to my selfe, and may, I hope, be so to others; that I am come to this Signal end, though not to the Totall end of my worke, or that I am come to the end of that part which Job acted, though not to the end of all the parts acted in this Booke.

What's done in nine severall pieces upon one and thirty Chapters, makes up a compleate piece or a full Narrative (the text is so) of that great and solemn transaction between Job and his three Friends, Eliphaz, Bildad and Zophar: The two former having charged him thrice, and the third twice, and Job having as often answered each of them severally, and all of them joyntly in a long defensive, containing five Chapters through-out, they all sate downe in silence. Jobs three friends spake not a word more, though somewhat more be spoken of them. And though Job spake once or twice more, yet not one word more in way of opposition against his friends, nor so much as of Apalogy for himselfe; what he spake more was only in way of humble submission to God, and of selfe-abbhorrence.

I have much cause to acknowledge the great goodnes of God, as also his very gracious assistance.

To the Christian Reader.

stance and patience, in holding that weak and sinfull hand, which hath held the pen thus long. And as I ought to give no other reason (in chiefe) why I have done it, but to please Him; so I can give no other account how I have done it, but his good pleasure, because it seemed good in his sight as to put the pen into my hand; so to keepe both heart and hand upon it unto This Day.

I may wel give it with an Emphasis unto This Day; seing the day in which I am come to this End of my worke, is so very like the day wherein I began it, full of motion, somewhat darke and stormy.

Indeed (as notice was taken in the prefatory Epistle to the first part of these Expositions) the state of Job in them set forth, beares (though much of death be in the image) the lively image and representation of these times. He, as the Holy Scripture reports, had a troublesome time of it, and I would there were not too much Evidence that our times have been, and in a degree are so to this day. And how should I (with all that feare God and love the Appearing of Christ Jesus our Lord) rejoyce to see, at last, as happy a change in the face of these times, as the latter part of this sacred History assures us Job found in his.

My

To the Christian Reader.

My hearts desire and prayer for England, with the united Dominions is, that it may be so; That after all our breakings we may be bound up, that after all our dividings we may be united, that after all our shakings we may be settled upon sure Foundations: and that those three fayre Daughters (for whose full birth and growth among us the soules of many thousands have been in travel with groanes and prayers and teares these many yeares, that I say those three fayre Daughters, sayre then the three Daughters of holy Job who were the fayrest in all the land) Jemima, The light of truth more cleare then the day; Kezia, The perfume of Godlynes and righteousness, more pleasant then Cassia; together with Peace and plenty more beautifull then Keren-happuch, the Horne of beauty may be the Trine-issue of these three Nations, after all the dolorous throes and pangs which hitherto they have endured; or which is the summe and crowne of all, That Jesus Christ The man-child long-since borne miraculously into the world, may now be brought forth in our world Gloriously, in all administrations both Spirituall and Civill, every knee bowing to him, every heart triumphing in him, every tongue speaking, every hand working for him
in

To the Christian Reader.


in the advancement of his name both here at home and abroad to the ends of the earth; This (I say againe) is the prayer and hearts desire of

HONORED FRIENDS,

The 25th of the
3^d month 1659.

Your Servant in this
worke of the Lord

JOSEPH CARYE.





AN
EXPOSITION
WITH
Practicall Observations
UPON
The Thirtieth, Thirty-first Chap-
ters of the Booke of
JOB.

JOB, Chap. 30. Verf. 1.

*But now they : that are younger then I, have me
in derision, whose Fathers I would have disdained to
have set with the Dogs of my flocke ;*



N the former Chapter, we have heard Job dis-
coursing of, and discovering his former felicity,
a felicity of the highest pitch and first magnitude,
as to the having and enjoyment of a numerous
progenie with riches, honour, and peace. A
felicity, as he supposed, not higher built then well
bottom'd and sure, so sure that he concluded, *I shall dye in my nest,
and multiply my dayes as the sand.*

In this Chapter we see, how much he was mistaken, and had
over-reekon'd himselfe, in that poynt, or perswasion. He that
runs

runs may read, and he that reads cannot but cry out with wonder Alas, Alas, how unlike is Job (in temporalls) to what he once was? O how is the case now altered with him! He that saw him before and sees him now, will scarce beleve his own eyes, that he sees the man now whom he saw before.

*opposita juxta
se posita ut ag-
noscantur.*

And (no doubt) Job sets these opposite states one over against the other; that he might the more illustrate, or aggravate the one by the other, and give us a prospect of his old and new, of his flourishing and withering condition in one view. Here are represented as in the same landskip, a pleasant paradise and a desolate wilderness, a goodly building and a ruinous heape. Nor indeed can there be two Chapters of a more different title and tenour, then these; in which we may read and consider such a variety or contrariety rather of affaires and issues in the same person, as can hardly be parallel'd in any history sacred or prophane.

In this Chapter, the sorrowfull man gives us a description of his poore desolate ruin'd condition in as rich and rhetoricall a strain, as he did before of his paradissicall or prosperous one; Sorrow is as eloquent as joy can be. Nor did ever any draw the picture of a rising or raised man to the best of an earthly happinesse, with a happier phancy then others have done a falling or a fallen man to the worst of an earthly unhappinesse: Nor could ever any doe either the one or the other, so well for others, as Job (by the breathings of the Spirit with his pen) hath done both for himselfe. His fallen state is expressed in this Chapter four wayes.

First, He makes report of that extreame contempt which was powred upon him even by men of contempt. In his prosperous estate all sorts of men even the best of men respected and revered him, many admired and only not adored him; both young and old beheld him, as if he had been a man dropt out of the clouds, or of a divine extraction; But in his calamitous estate all despised and sleighted him, as if he had crept out of a dunghill, or had derived his pedigree from the very dreggs of baseness, he begins this sad relation at the first verse of this Chapter, and pursues it to the end of the tenth.

Secondly, He assigns a reason, or gives an account about the springe of this contempt that was powred upon him, which he prosecutes from the 11th to the 18th verse; *Because he hath loosed my coard and afflicted me; they have also let loose the bridle before.*

before me; as if he had said, If you inquire of me, how it comes to passe, than I who was honour'd by all, and above the most of men, am now troden upon as the meanest worme, yea as the mire in the streets, I must confesse 'tis the hand of God upon me. I doe not much looke upon, much less stay in these poore creatures that despise me, but know and acknowledge, that 'tis God which hath loosed my coard and afflicted me, 'Tis he that hath broken the band of that authority by which all were held in subjection to me.

'Tis God who hath untied the knot of duty, which once firmly fastned reverence and respect to my person; and now I am despised and become the very scorne of men, and a reproach among the people.

Thirdly, He sets forth, as the contempt of his person, so the sickness and diseases of his body, together with their sad Symptomes and effects, towards the making of him yet more completely miserable. This he doth at the 18th and 19th verses; *By the Great force of my disease, is my Garment changed, it bindeth me about as the collar of my coat, he hath cast me into the mire; And I am become like dust and ashes.*

Fourthly, He urgeth his present misery by (which is worse then all this) the hidings of Gods face and favour from him, as also by the stops and denyals which the Lord put upon his prayers and groans, at the 20th verse, *I cry unto thee and thou dost not hear me, I stand up and thou regardest me not.* When Job was brought to this pass, that man did not regard him at all, and (as to fence) God regarded him as little; What could be added, in this life, to make him either more unhappy, or more sensible of his unhappinesse? Therefore after severall re-inforcements of his sorrow, by other additionall arguments and considerations, he concludes this dolefull story in a proverbiall lamentation (v. 28. 29. 30. 31.) *I went mourning without the Sun, I stood up and I cryed in the congregation. I am a brother to Dragons, and a companion to Owles. My skin is black upon me, and my bones are burnt with heat. My harpe also is turned to mourning, and my organ into the voyce of them that weep.*

Again we may analyse the whole Chapter thus;

First, Job shews his present misery, by the injurious and reproachfull speeches and revilings, which he received from the worst of men in the first ten verses.

Secondly, He ſhews it, by their injurious actions and affliction: put upon him, to the 16th verſe; *Upon my right hand riſe the youth they puſh away my feete, &c.*

Thirdly, By the extreame griefe and paine which he ſuffered, through the ſores and ſickenſſes which afflicted his body, from the 16th to the 19th verſe.

Fourthly, by the ſevere and enemy-like carriage of God towards him, from the 20th to the 25th verſe.

Fifthly, By that little compaſſion and leſſe reliefe which he found from others in his affliction; though himſelfe had been full of compaſſion to the afflicted; *v. 25, 26, 27.* all which he ſhuts up with a ſad complaint from the 28th verſe to the end of the Chapter.

Verſ. 1. *But now they that are younger then I, have me in de- riſion.*

In theſe words we have two things conſiderable.

First, The contempt caſt upon Job. Secondly, The perſons, who contemned him, *Job* aggravates the afflictivenesse of this contempt, very much by the character and condition of his contempters; They were meane, yea vile, and he deſcribes their meaneſſe and vileneſſe ſeverall wayes.

First, By their youth (*v. 1.*) *They that are younger then I, (men below me in yeares, yea very boyes or Children) have me in deriſion.*

Secondly, He deſcribes them, by the baſeneſſe of their pedigree or parentage; *whoſe fathers I would have diſdained to have ſee with the dogs of my ſtalls.*

Thirdly, He deſcribes them further, by their uſeleſſneſſe at the 2d verſe, *Ten whereſo might the ſtrength of their hands profit me, they were ſuch a generation of men, as were unſerviceable and unprofitable, not worth the taking up in the ſtreets for any honeſt employment.*

Fourthly, He diſcribes them by their poverty and want of all things, none are more neceſſitated then they who (*as he ſpeakes v. 3, 4.*) *cut up Mallows by the buſhes, and Juniper rootes for their meate, they were ſurely men of a low condition, who had no better fare, or could make no better provision for their Tables.*

Fifthly,

Fifthly, They were not only poore, but juſtly deſpised for their ill qualities, and as bad behaviour, at the 5th verſe, *They were driven forth from among men (they cryed after them as after a thiefe) Honelt men deſerve eſteeme with all, and have it with ſome men, though never ſo poore; but theſe like thieves were caſhier'd from the ſociety of all honeſt men, yea of all men who were not as bad as themſelves, and joynd hands with them in doing miſchief.*

Sixthly, By their miſerable habitation or place of abode. (*ver. 6, and 7.*) *To dwell in the clefts of the valleyes, in caves of the earth, and in the rocks. Among the buſhes they brayed, under the nettles they were gathered together.* 'Tis like to prove a good broode, that was thus neſted. We read indeed of many holy ones (*ſubſequent* as the Apoſtle ſaith (*Heb. 11. 38.*) *the world was not worthy*) who wandered in deſerts, and in mountaines, and in dens, and caves of the Earth; But, Theſe men were turn'd out and purſued, like men unworthy to live in the world, much more unworthy to be admitted into any civill ſociety.

Laſtly, *Job* argues their vileneſſe by the fooliſhneſſe of their fathers, an evill bird hath an evill egge; Thus he ſpeakes at the 8th verſe, *they were children of foolles;* which ſome underſtand of the young men, others of their fathers, their fathers were wicked and ſtarke nought, *they were children of foolles, yea children of baſe men, they were viler then the earth;* This was the beſt character which *Job* could give the men that deſpised him, they were baſe and of a baſe extraction, they were ſprung from an ill roote, and themſelves were evill branches, Though we cannot alwayes conſeclude of the branch (*in a morall ſence*) by the roote, yet moſt branches are fruited in moralls according to their roote.

As *Job* hath thus aggravated the ſorne and contempt put upon him, by the inconfiderableneſſe of the perſons who did contemne him.

So ſecondly, He doth it by a particular innumeration of thoſe actions or wayes, by which they expreſſed their contempt; they did not only contemne him in their hearts, as *Michal* deſpised *David* dancing before the Arke; but they acted their contempt outwardly. And we have five particular acts of their contempt inſtanced in;

First, *They made him their ſong,* at the 9th verſe.

Secondly,

Secondly, *They made him their by-word*, at the latter end of the same verse.

Thirdly, *They abhorred him*, at the 10th verse.

Fourthly, *They fled from him* they so abhorred him that they avoyded him, as if he had been (as *Tullius* the Orator said of *Paul*) the *Plague*, or as we translate, *A Pestilent fellow*.

Fifthly, *They did even spurn in his face*; then which nothing can be done more reproachfully.

Thus you have, the resolution; first, of the whole Chapter; and, Secondly, A more distinct discovery of the first 10 verses, which hold forth, the contempt and dishonour which *Job* suffered from men, while he was sorely suffering and smarting under the hand of God. The greatnesse of which suffering appears; first, by the consideration of the persons from whom he suffered. Secondly, by the actions under which he suffered. So much of the Generall sence of this context.

I shall in the next place open the words distinctly.

Vers. 1. *But now they that are younger then I, have me in derision.*

But now,

This *now* poynts at the sorrowfull turn of his state, as if he had said; It is not with me *now*, as it hath been; he speaks in the griefe of a sad heart, commemorating what he had been, and comparing it with what he was; It is a great misery, to have been happy; *None are so low, as they who now can only say, they have been high*, none so poore as they, who now can only say, they have been rich, none are so cut and pincht with disgrace, as they who having been in honour are forced to say, *Now they have me in derision*; such was *Job's* case.

Now they that are younger then I, have me in derision. The Hebrew is, *They that are smaller of dayes then I*, that is, they that have not lived so many dayes as I; The word *reached young*, signifies *small or little*, two wayes.

First, In degree whether of quantity or quality, in the 14th Chapter of this booke at the 21 verse, *Job* (saith of a deceased father, *His sonnes come to honour and he knoweth it not, and they are brought low, (or made little, it is this word) but he perceiveth* (Gen. 25. 23.)

it not of them. Thus it imports a declined or despicable condition among men. As *Gideon* said (Judg. 6. 15.) *Oh my Lord, where-with shall I save Israel? behold my family is poore* (or as the *Marginal* hath it, *My Thousand is the meanest*) in *Manasseh*, and I am the least in my fathers house. So (Mic. 5. 2.) *But thou Bethlehem Ephraim, though thou be little among the thousandes of Judah,* yet, &c.

Secondly, It notes small in number, or a few, and so the word put alone, without the addition of the word *dayes*, or *yeares*, signifies one that is young, or younger then some others to whom the relation is made: When *Lot* went up out of *Zoar* and dwelt in a Cave, he and his two daughters, the first born said unto the younger, *Our father is old, &c.* (Gen. 19. 30, 31.) And so the word is used againe in *Joseph's* addresse to his aged father, with his two sons for a blessing, (Gen. 48. 14.) *And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, or the lesser.* In both these Scriptures, the word of the Text is put alone to signifie the younger, without any expresse mention of time or dayes.

From these severall renderings of the word, arise severall readings of the Text; One saith, *The least*; another, *The lowest*; A third, *They that are short of me in dayes*; A fourth, *They that are small to me in dayes, have me in derision.* It is questioned by some, whether *Job* by those that were, or whom he calls younger then himselfe, meant not his opposing friends, especially *Zophar* and *Bildad*, who are conceived to have been younger then *Job*, and whom he had often charged with mocking him. But, surely, *Job* had better thoughts of his friends (though much offended with them) then the words of this Text will beare; Their fathers doubtles, were not such as *Job* would have disdained to have set with the dogs of his stocke; They were not men forced by want and famine, To cut up *Mallows* by the bushes, and *Juniper* rootes for their meate; They did not flee into the wilderness, much lesse were they driven from among men; They were no foolles, nor were they children of foolles: *Job's* friends were wise and godly men, though quite out and mistaken in their judgment about him: they were men of credit and honour in their Country, and therefore the description of the men who derided *Job* will no way fit them.

Minimi. Septuaginta. Augustinus. Breves pro me diebus; Aquila. Parvi: pro me et diebus, dixit.

Dubium an amicos noster interpretetur. Bold.

Certe quia sequuntur viris illis honoratis non congruunt. Scult.

So then, by the *younger* here spoken of, we are to understand some others that had to doe, or dealt with *Job* thus despitefully, as he spake in his complaint (Chap. 19. 18.) *Yea, young children despised me; I arose, and they spake against me: So here, They that are younger then I (though possibly men in years)*

Have me in derision.

The word was rendred. *laughed*, at the 24th verse of the former chapter; *If I laughed on them, they believed it: nor: There the reader may find, the severall significations of it; The Generall fence of that verse and this, stand directly opposite; That shewed Job a man of such honour among the people, that though he laughed or was merry with them, yet they maintained the same respect to him, and would not laugh out with him, or in his presence. But this verse shewes, that the vilest of men, did not only take the boldnesse to be familiar or laugh with him, but had the impudence to laugh at him, as the word in this construction signifies. He doth not say, they were merry with me, but, They have made themselves merry with me; they did not sport with me, but made me their sport. To be derided, is more grievous then to be reproached, sorrow never gets so close, nor strikes so deepe, as when we see and heare others rejoicing and jering (both those acts enter into the composition of derision) at our sorrowes; This was *Jobs* burden above and besides all that he bare before; *They (saith he) that are younger then I, have me in derision.**

The Septuagint render, *young ones reproved or admonished me; as if he had said; Now they that are younger then I, take upon them to teach, yea to chcke, and admonish me. And well might Job put this among his afflictions; Seeing it cannot but be burdensome to ancient men, who have long and often counselled and directed others, to see young upstarts, and Greene heads presuming to teach and direct them. This is a truth, but the Original Text will not beare that Translation, our own is full and cleare.*

But now they that are younger then I, have me in derision.

Hence

Hence observe,

First, *The best established estate of man in this world, is subject to changes up and down, forward and backward in our los in this life.*

What a vast difference is there (as was toucht before) in the face and complexion of this and the former Chapter? 'Tis not easie to believe they should both concern the same man; princes are chieftes among men; all men are ready to powre honours upon them, and some, flatteries; yet as the Psalmist hath it (Psal. 107. 40.) *He (that is God) poureth contempt upon Princes; And that may be the lot of good Princes, as well as of bad ones; So it was with Job, and he acknowledgeth it was God who suffered, yea, ordered that contempt to fall upon him; and so abased him, in the eyes of that people, by whom he had been so highly honoured. The Apostle (1 Cor. 7. 31.) gives the reason why Saints should live at a distance, and keep their distance from worldly things, Mourning about them, as if they mourned not, rejoicing about them, as if they rejoiced not, and using them, as not abusing them. because, the fashion of the world passeth away; the world cannot keepe fashion with any man long; Nor need we wonder that it doth not: for seeing heaven and earth, which are as (I may say) the foundation, and the rooffe of that great house, which God hath built (the world is but a great house for man to dwell in, seeing (I say) these two, the Heaven and the Earth) passe away, and are changed, how should we imagine that any state, or thing, under Heaven is free from changes: (Psal. 102. 25, 26.) *Of old hast thou laid the foundation of the Earth, and the Heavens are the works of thine hands, they shall perishe, but thou shalt endure, yea, all of them shall waxe old like a Garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thine years shall have no end; The Heaven, and the Earth containe and uphold all things, Now, if these are changed as a garment, much more are all things between these, subject to continuall vicissitudes and changes (Isa. 40. 6.) All flesh is grasse, and all the goodliness thereof, as the flower of the field; the grasse withereth, the flower fadeth, but the word of our God shall stand for ever; nothing abides but God and his word: is there a**

C

ny

Non jocular
aut ludunt me-
cum, sed irri-
dunt jocularique
exapiunt me
hoc PRW sig-
nificat, quando
cum Job con-
struimus videre
autem et joculari
quando construi-
tur cum Job
Meic. Drul.

Nunc moment
me minores
tempore. Sept.
August.
Grave est senē
qui multos an-
tea co mmone-
fecit, a juniori-
bus admoneri.
N.cet.

ny stability or continuance in grasse and flowers? There's no more in man. We saw *Job* a flourishing flower in the former Chapter, but we see him a withered flower in this.

Secondly, as *Job's* outward state changed, so did the opinion of men about his person,

Hence observe,

Men are very unconstant in their esteeme and opinions of men.

Variety of opinions often arise concerning the same men, even while the men are the same, much more when their condition alters; They that were elder then *Job*, had him in honour formerly. But, *Now they that were younger then he, had him in derision.* And if we looke upon the young men in the 29th Chapter, they were all in awe of him, and hid themselves, they durst not appeare where he was present; He was a man of such authority, and carried it with such a Majestick gravity, that he was above reproach; yet now, even youths, grew not only bold with him, but abusive. We read (*Acts* 14. 11.) how highly *Paul* and *Barnabas*, were esteemed by the Heathen *Lystrians*; those holy men, had much a doe to save off the people from adoring, and sacrificing to them; They cryed them up for more then men, saying, *The Gods are come down to us in the likenesse of men.* So that *Paul* was forced to use his best oratory to perswade them out of that lavish opinion, and idolatrous devotion: (*v.* 15.) *Sirs why doe ye these things, we also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God,* yet at the 18th verse, they drew them out of the City and stoned them as men not worthy to live. And as *Paul* had here a change from the better to the worse, so from the worse to the better, (*Acts* 28. 4, 5, 6.) *When the Barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, &c.* And though he shooke off the beast into the fire, and felt no harme, yet they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harme come to him: they changed their mindes, and said that he was a god; Thus upon events or changes of providence, many change their apprehensions of men, sometimes for the better,

ter, but usually for the worse; Though there is nothing more certaine then what the state of a good man is, and shall be in the thoughts of God, yet there is nothing more uncertain, then what he shall be in the thoughts of men.

Hence take these two inferences of advice.

First, Be not lifted up, by the applause and approbation of man, be not much taken with their good word, and esteeme. Saints must learne to esteeme themselves, by the esteeme they have with God. The Apostles approved themselves as the Ministers of God, not only, in much patience, in afflictions, in necessities, &c. But, *By the armour of righteousness, on the right hand, and on the left, by honour, and dishonour, by evil report, and good report.* Honour among men, is one of the greatest tryals of man. An ill report is very burdensome, and 'tis no easie matter rightly to beare; a good report, *As the fining pot is to the silver, so is a man to his praise* (*Prov.* 27. 21.) that is, (as the scope of the proverbe carries it) *so is praise to a man.* He that is praised, is not only much approved, but much proved; This fining pot, will indeed try what metall he is made of. As praise is due to worth, so it makes a discovery of worth; And looke what worthlesnesse, what drosse, or lightnesse is in any mans spirit, praise will discover that also.

Secondly, Seeing there is such a changablenesse in the judgments, and opinions of men; Then, as we should not be lifted up with their applause, so not cast down by their despisings; (*Isa.* 2. 22.) *Cease ye from man, whose breath is in his nostrills, for wherein is he to be accounted of,* his praise is not to be accounted of, nor is his reproach, his good will is not much to be accounted of, nor is his displeasure. We are not to rejoyce much in what man can doe, or say for us, nor are we to be troubled much at what he doth, or can doe, at what he saith, or can say against us, while we are innocent.

Again, Consider, *Job* was in an afflicted condition, when they that were younger then he, had him in derision.

Hence note.

A change in our outward condition, causeth many to change their opinions concerning us.

While *Job* did swim in the full ſtreames of riches and honour, all reſpected him, but no ſooner were the waters fallen, and his worldly greatneſſe ebb'd or abated, but all ſorts of men, eſpecially the worſt of men abated their reſpects to him. No ſooner was he afflicted, but ſlighted and derided. *Job* was as perfect, and upright, he feared God, and eſchewed evil as much as ever, his inward ſtate changed not, only his outward did, he was not ſo rich and pompous as before, he made not ſo faire a ſhew in the ſhew as before, that beauty was darkened, ſtained, and gone, and then they ſaw no forme, no comlineſſe in him, that they ſhould deſire him. They who judge according to appearance, cannot judge righteous judgement, either concerning things or perſons. How ſuddenly did *Shimei* take an advantage, to revile and raile upon *David*, when he ſaw him in a troubled ſtate. *David* was as gracious a man as before, he was as much after Gods heart as before, but becauſe he was in diſtreſſe, how doth the tongue of *Shimei* rage and rant againſt him! 'Tis the happineſſe and comfort of believers, that God alters not his apprehenſions of them, upon any outward alterations which befall them: let their eſtate vary ten times a day, as to worldly things, yet the judgement of God varieth not concerning them; They are as much honoured and loved of God upon a dunghill, as upon a throne. And that men alter their opinion of us upon theſe alterations, is argument enough that they are but men, that are blinde, and ignorant, that they judge by appearance, & not in righteouſneſſe; *We ſhould walke by faith, and not by ſight*, ſometimes towards others, as well as our ſelves. And when we judge of men, we ſhould not looke at what they ſuffer, but at what they are, elſe we may ſoone paſſe a wrong ſentence upon them. What the Apoſtle ſaith to another purpoſe, is true of this (2. Cor. 4. 18.) *Looke not at the things that are ſeene, but at the things that are not ſeene*; If you looke at the things which are ſeene, you will ſay ſuch a man is happy and good, becauſe he enjoyeth good, and proſpers; and you will conclude ſuch a man is miſerable, and ſtarke nought, becauſe poore, and laid low in the world. Therefore learne to judge of men, by the things that are not ſeene in their nature, but in their fruits and effects, by their grace, and ſpiritual glory, by their faith, and righteouſneſſe, by their patience, and meekneſſe, by their holineſſe, and uprightneſſe. Judge others by their beſt part,

part, and right ſide, elſe you will make a wrong, a crooked judgement of them, and deride thoſe whom you ought to reverence.

Fourthly, From the thing it ſelfe of which *Job* complains,

Obſerve,

To be ſcorned and derided amongſt men is a great affliction.

Chriſt numbers it with perſecution (*Matth. 5. 11.*) *Blessed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*; And among all ſufferings, this to ſome is the ſoreſt, and the greateſt; The Apoſtle exhorts the Saints (*Heb. 10. 32.*) *To call to remembrance the former dayes, in which after they were illuminated, they endured a great fight of afflictions*, he calls it a great fight, the word is translated a manifold fight; now what was this great fight of afflictions? the next words answer, *partly, whiſt you were made a gazing ſtocke, both by reproaches and afflictions*; (They are made a gazing ſtocke, whom men deride and ſcorn (And, ſaith he, *In this you endured a great, a manifold fight of affliction*, as if they had contended with many enemies; yea, with many Armies of enemies, while they ſtoutly received the charge of their deriders. And to ſhew that deriſion or ſcorn is a great affliction, the Prophet foretold that a very great part of Chriſts ſufferings, ſhould be paid him in deriſions. (*Iſa. 53. 3.*) *He is deſpiſed and rejected of men, a man of ſorrowes, and acquainted with griefe* (it was no ſmall griefe and ſorrow to him, to be deſpiſed) ſo it was prophesied of him, and the hiſtory of Chriſts ſufferings proves the fulfilling of it to the full.

Fiftly, *Job* complains much that he was derided; what was *Job*? he was a man that had formerly been in great honour and eſteem, and now to be derided, went neer, and ſtuck cloſe to him.

Hence note.

When a man who hath been much reſpected, comes to be derided, his affliction is double.

If a meane man, who never knew what honour meanes, be deſpiſed, it is ſomewhat to him, but it touches a man to the quick that hath been high in honour, to ſee and hear himſelfe diſhonoured,

Nescio quomodo omnibus penitus rebus amariis solens mordere maledicta, cum cerere multo ad laqueum convolarint fama opprobria non ferentes. Chrysostomus. Hom. 15. in Math. Quasi cum multis hostibus configit qui cum una consummelia depugnat.

red; Some out of a true noblenesse, others out of a fullennesse or cynicallnesse of spirit, slight the respects and applause of the world, it is a small matter to such, though all despise them, but for those, who either have, or would have respect with men, for those who have a desire, and an appetite after honour, or a care of, and respect to their honour, (so a good man may have: ambitiously, to desire honour, and aime at it, is not good, but to take care of our honour and credit is good, and a duty) now for such a man to be dishonoured or slighted by men, is a great tryall; And this aggravated that contempt and reproach which was poured upon Christ, because he was a person so infinitely honourable, he was honoured of the Father, he was honoured and adored by the Angels, he thought it *not robbery, to be equall with God*, and yet when he came down into the world, he was reputed a Devill, and called *This fellow*. O how heavy is the burden of reproach to them, who have been loaded with honour! Indeed our Lord Jesus Christ was above the reproaches of men. He (as 'tis said *Heb. 12. 2.*) *despised the shame*; that is, he slighted it as that which could not reach him; but in it selfe, reproach is a morfell of very hard digestion, only grace, and a sence of acceptance with God, can get it off the stomacke of man. He only that truly honours God, can comfortably entertaine dishonour among men; And when men refuse to give us the honour due to us, it is good for us to consider, whether we have not sayled in giving honour to God, to whom all honour is due.

Sixtly, *Job* argues his affliction, not only because having been in honour, he was now derided, but because he was derided by young men.

Hence note,

When aged and grave men, are despised by those that are young, this heightens the affliction.

Job puts that in, as a special ingredient, young men did it: There are three considerations about persons reproaching us, which create the sence of our reproach; First, when we are reproached by friends, *these ten times have ye reproached me*, said *Job* to his friends (Chap. 19. 3.) to be reproached by those that are intimates, familiars, and companion friends, is most unfriendly and
cuts

cuts deeply. Secondly, To be derided by wise men (such were *Jobs* friends) that's more cutting. Thirdly, (as here in the Text) to be derided by young men, by persons much below us, is another cutting circumstance of our reproach. When *Elisha* went up unto *Bethel*, as he was going up by the way (saith that Scripture) *there came forth little children out of the City, and mocked him, and said unto him, goe up thou bald head*; This provoked the holy Prophet to the quick, so that (not in a passion, but serious deliberation) he cursed them in the name of the *L. rd.* (2 *King. 2. 23, 24.*) young men, not only by the Law of God, but of nature, and of nations, ought to give respect to the ancient; To see all these lawes broken at once upon us, cannot but be a heart-affecting, if not a heart-breaking affliction.

Sevently, *Job* complains of this uncomely carriage, not only as it was an affliction to him, but as it was a wickednesse in them.

Hence Note;

A deriding spirit, is a wicked spirit.

A dull spirit is farre better, then a deriding spirit. 'Tis better to be a *foole*, then a *fluter*; They in the first *Psalme*, who sate down in the chaire of the scorner, were ascended to the highest step or top of wickednesse: *Men are bad to the utmost, when once they deride the good, or their betters*; and yet I can scarce determine which is worst, to deride the bad, or the good, seeing the condition of the one, calls for pity and compassion at our hands, as fast and as loudly as the condition of the other calls for respect and honour. The Apostle prophesieth of a generation of scornors, as the dreggs of mankind, in the dreggs of time. (2 *Per. 3. 3-7.*) *Knowing this, that there shall come in the last dayes scoffers, walking after their own lusts*, They throw off the Law, and walk by their lusts, who scoffe either at the word of God, at the wayes of good men, or at the wickednesse of those who are bad.

Eighthly, Note;

As it is sinfull to deride any, so it is more sinfull to deride the aged, and most sinfull to deride the aged, when they are in misery.

Both these were complicated in *Job*, he was an ancient man, and

and an afflicted man, to deride a young man, in his prosperity is a sin, but to deride an old man in misery, is (who can tell how) many sins, it is wofull to be in misery, but woe to them, who deride the miserable.

Ninthly, *Job* was not only an aged, and an afflicted man, but he was a good and a godly man, and that made the sin yet worse, and the more exceeding sinfull.

Lastly, From the persons deriding, they were *young men*.

Note;

Youth is very apt to euill, young men are ready to abuse themselves and others.

As young mens counsels are dangerous, (*Jeroboam* lost ten Tribes by following them) so young mens affections, are boysterous and unruly, *Paul* exhorts *Timothy* to fly *youthfull lusts*, old age hath its lusts, no age, but there is a lust that belongs to it, but youth hath more lusts haunting it, then any age of man. It is a great argument of the power of grace, when grace subdues lust in young men; To see young men converted to God, and godly in conversation; To see young men subject to the Scepter of Christ, and mortifying their corruptions; To see young men serving the Lord, and honouring his servants in their afflictions, this shewes the mighty power of grace subduing lust, which is ready to get into the throne, and at once to rule and ruine all. *Paul* gives this counsel to his son *Timothy*, *Let no man despise thy youth*: young men, had need take care to keep themselves from being despised, and young men have as much need to be counselled yea admonisht not to despise others, especially the ancient. By how much men of any age, are more obnoxious to any lust, by so much the more should they be both awakened, and watchfull against it. *They that are younger then I, have me in derision.*

Whose fathers I would have disdained, so have set with the dogs of my flocks.

As *Job*'s deriders were young men, or men inferiour to him in age, so they were meane men in degree, such they were (saith he)

Whose

Whose fathers I would have disdained to have set with the dogs of my flock.

We may take these fathers, either for their immediate fathers, or for those at a further remove, any from whom they were descended may be comprehended under their fathers. This relative Terme *Father*, is a name, first of age; secondly, of honour; thirdly, of vertue, it imports graciousnesse, wisdom and gravity We may suppose Ancients or Fathers fully stored with treasures of wisdom and knowledge, of grace and goodnesse. And hence, some by *Fathers* here understand, such of them as were wisest and of greatest understanding, or such of them as were best and of greatest experience. But I rather take the word properly for naturall fathers.

Whose fathers I would have disdained.

The word imports loathing, or nauseating, which is properly a troublesome affection of the stomack at displeasing meate; as if *Job* had said, I was ready to spew or vomit at the sight or thought of them, they were a burden to my soule, I looked upon them as loathsome creatures, and therefore unworthy of the meanest place or office; *even so have set them with the dogs of my flock*; that is, to have appointed or disposed them with the dogs of my flock. Dogs are accounted the meanest of creatures, though some dogs have many very good qualities in them, and are very usefull, which hath given occasion to very grave writers to speak much in their commendation: yet in Scripture speech and sence, a dog is a terme, not only of some diminution, but of utmost disgrace. When *Elisba* prophesied what sad and black work *Hazael* would make in the world, he answered with highest indignation (2 Kings 8. 13.) *What is thy servant a dog that he should doe this great thing*; he supposed the Prophet had the lowest opinion of him, when he foretold that he should act such cruelties, and himselfe knew no lower expression of that low opinion which the Prophet might have of him, then to suppose himselfe a dog. We have a paralel place (2 Sam. 16. 9.) *Then said Abisai the son of Neriab unto the King, Why should this*

Reprobam, proprie abijicbam, nauseabundus projicbam cum fastidio.

Cane quis famulus amanitor domino? quis fidelior comes? quis custos incorruptior? quis incubitor invigilantior? quis denique ulior aut vindex constantior. Columell: Nec tibi cura canum fuerit postrema—

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this

this dead dog (meaning *Shimei*) curse my Lord the King, let me goe over, I pray thee, and take off his head. Christ speaks at the same rate (*Mat. 15. 26.*) *It is not meet to take the Childrens bread, and to cast it to dogs;* that is, to vile persons, or to the Gentiles, who were then a despised people, yea not a people. (*Mat. 7. 6.*) *Give not that which is holy unto dogs;* that is, to prophane men, who are the vilest of men. At this day, the Jewes and Turkes call any that are not of their religion, *dogs*. And it is the custome of many Nations, to call those whom they despise or hate, *dogs*. The Jewes called the Gentiles *dogs*, because as the dog was an unclean creature, so the Jewes accounted the Gentiles common and unclean: And that was the Apostle *Peters* opinion of them, till God taught him another lesson (*Acts 10.*) The Apostle *Paul* (*Phil. 3. 2.*) exhorts the Church to beware of dogs; that is, of false Teachers, who are like dogs, because bale and unworthy, they are filthy dogs, and fawning dogs, they are also snarling and biting dogs; and they are fitly called dogs, for they will take a great deale of paines, they will compass a great deale of ground, as spanniells doe, yea as Christ spake of the Pharisees, they will compass *sea and land*, to get their game, or make a proselyte. Dogs are under many disparagements all the Bible over, and it, almost, ends with this dreadfull sentence. (*Revel. 22. 15.*) *Without are dogs:* therefore when *Job* saith, *I would not have set them with the dogs of my flock,* he impleth a very low, the lowest esteem of them; and 'tis probable this was a vulgar or proverbiall speech in those Countreyes, to figure out an unworthy man; *He is not worthy to sit with the dogs;* we may give *Jobs* sence more particularly thus; either

Non dignabar
paires ponere,
i. e. comparare
cum canibus
gregis mei.
Vivis si quis
et jase secundum
Hor. lib. 2.
Epist. 1.

First, That the fathers of these young men lived a worse life, then the very dogs that kept his flocks. And then to *set them*, is to compare them with his dogs, as if *Job* had sayd, I made as good account of the dogs of my flock, as of such men, or my dogs lead as good a life as they, and feed as well as they; you may read their bill of fare, or how they were dieted, *v. 3. 4.*

Or secondly, seeing *Job* would not *set them with the dogs of his flock*, it shews they were as vile, as vile could be, not only such as were of the lowest rank and courtest sort of men, but such as were below the lowest, and courter then the courtest of men; not fit for any good mans company, no nor for any mans company,

pany,

pany, yea such as were scarce fit for the company of beasts, or such as were not fit for their company who are placed and reckond amongst the lowest of beasts, or of those who are lower then beasts, *dogs*; And those dogs too, the lower sort of dogs; not such dogs, as the Lord or Master of the family delights in for hauking and hunting, nor such as the Mistresse of the family sometimes lays in her lap, where the children should be, and where she would possibly disdain to lay a poore mans childe, but they were more despicable then (as we say) an ordinary Shepherds curre.

Thirdly, We may expound these words as expressing the unfitness of those persons, for any business or office, as if *Job* had sayd, I would not trust them with the keeping of my sheep, or I would rather trust my flock of sheep with my dogs, then with them; my dogs would be more carefull and serviceable then they.

Fourthly, When *Job* saith, *Whose fathers I would have dis-* Indigni quibus
daind to have set with the dogs of my flock: we may give the *canum custodia*
sence thus; *I would not make them my dog keepers, or I would not* committeretur
set them over my dogs. So some expound that of *Abner* (*2 Sam. 3. 8.*) *Am I a dogs-head,* &c. that is, Am I a dog keeper, am I General or Commander of dogs, rather then General of an Army? Num me praefectum canibus
Am I so meane! This exposition suits well with the words following, *For wherein could the strength of their hands profit me?* existimas?

Here it may be questioned, whether it did become *Job* to speak thus contemptibly of men, though his contemners? May any man speak thus of men? or think them not fit to sit with his dogs, or to be set over his dogs? may a man prefer his dogs before men? What though they were poore, and nought, yet as men they were above all beasts; yea as good as any man, in their general state or nature, as men. The meanest beggar, hath as much of manhood, or of humanity strictly taken, as the greatest Prince, why then doth *Job* speak thus disdainfully of them here? In the former Chapter he spake in another tone of the poore, he was a helper to the fatherlesse, he despised none for their low estate.

I answer, *Job* did not disdain them, because poore, he only shews what kinde of poore they were who derided him, even such as no man would employ, no not to keep sheep; He dis-

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dained

dained them not because poore in ſtate, but because wicked in life. 'Tis ſinfull to revile any that beare the Image of God, to call them dogs, or to ſet them with their dogs; yet in many, ſo little of the Image of God appeares, and ſo much of the image of the Devill, that to call them dogs, yea to call them Devills, is to give them their due: *Alan that is in honour and underſtanding, is like the beaſts that periſh* (Pſal. 49. 20.) What then are they like, who have neither honour nor underſtanding?

Hence note;

First, *Men of a low and vile condition, are often lower and viler in their Conditions.*

Some poore in this world, are rich in faith, as the Apoſtle James ſpeakes (Chap. 2. 5.) *Theſe are bleſſed poore; Chriſt faith to the Church of Smyrna (Rev. 2. 9.) I know thing affliction, and thy poverty, but thou art rich; thou art in a poore ſtate, as to the world, thou haſt ſcarce bread to put into thy belly, or cloathes to put on thy back, but thou art rich in grace, and cloathed with the righteouſneſſe of Jeſus Chriſt; others are poore in faith, as well as poore in purſe, they are poore in purſe, and poorer in grace; Theſe are miſerable and wretched poore.*

Note, Secondly;

Some are ſo vile and baſe in their qualities and conditions, that they are not fit for the meanest office, not ſo much as to keep ſheep; no nor to keep dogs.

O conſider how ſin hath degraded man! O how low are we fallen by ſin! every man hath ſomething of a divine light by nature (reaſon is a divine light) yet by ſin man acts not only below grace, but reaſon, and renders himſelfe unfit to be truſted with the keeping of beaſts. God hath furniſhed ſome men with light and grace, with gifts and parts, with wiſdome and underſtanding, to adminiſter and mannage all ſorts of affaires, both in Civills and ſpirituals; But ſin hath rendred others unfit for any, the meanest ſervice, even to keep ſheep; What are beaſty, ſwinifh, and dog-like conditions good for? And how ſad.

ſad is it when ſuch as a good man would diſdaine to ſet with the dogs of his flock, are ſet in the higheſt employments and offices among, yea over men. The Prophet *Iſaiah* ſpeaks of Shepherds, myſticall, ſpiritual Shepherds, that were not fit to keepe dogs; And theſe he compares to dogs (*Iſa. 56. 10. 11.*) *His watchmen are blind, they are all ignorant, they are all dumbe dogs, they cannot barke, ſleeping, lying downe, loving to ſlumber; yea they are greedy dogs, which can never have enough; and they are Shepherds that cannot underſtand.* And when men ſhewed themſelves thus brutiſh, no marvaile, if the Prophet cryed (*v. 9.*) *All ye beaſts of the field, come to devoure, yea all ye beaſts in the forreſt.* Some men are ſet to rule men, who keepe no rules; and ſome men are ſet to teach men, who cannot teach themſelves; many take upon them to guide others to heaven, who are themſelves going to hell; this is a lamentation, and ſhould be for a lamentation. Yet ſuch are ſometimes offended that they get not great employments, whoſe wickedneſſe unfits them for any employment; A wiſe man would not ſet them over his dogs. When Pharaoh had heard of *Joſeph*s brethren, he ſaid to him (*Gen. 47. 6.*) *if thou knoweſt any men of activity amongſt them, then make them rulers over my Cattell; Pharaoh would not have men rule his Cattell, unleſſe they were men of activity; that is, men both diſcreete and induſtrious.* He would not truſt droanes nor ſluggs with looking to his ſheep or Oxen; how then ſhould we looke out men of parts and honeſty for Civil offices over the outward man, and how much more for ſpiritual offices over the ſoules of men?

Laſtly. Note;

Though no man is to be upbraided meerly for his poverty, yet they that are poore and wicked too, may juſtly be upbraided with it.

The Apoſtle having ſayd (1 *Pet. 2. 17.*) *Honour all men,* preſently adds, *Love the brotherhood; Feare God, Honour the King.* As there is a ſpeciall love due to the brethren; that is, to Saints, or godly men, and a peculiar honour due to Magiſtrates, or mighty men; ſo there is a common honour due to all men, which yet they forfeite who act and walk below the duties.

ties of man. That dreadfull sentence of God upon proud *Nebuchadnezzar* (Dan. 4. 16.) falls upon many a man, though not so sensibly as upon him; *Let his heart be changed from want,* and *let a beasts heart be given unto him.* He that hath a beasts heart will soone after act the beasts part; and when once men act like beasts, they forfeite their honour as men; and what can they expect then, but to be turn'd out and reckon'd among beasts? How dishonourable are those poore men, who thus dishonour their very poverty! Saints must preferre one another in honour (Rom. 12. 10.) And againe, the holy Apostle adviset them (Phil. 2. 3.) *Let nothing be done through strife or vaine-glory, but in lowliness of minde, let each esteeme other better then themselves;* Saints should walk humbly, and thinke themselves lesse then the least of Saints, giving the hand of honour to any other Saint: But as for the wicked, we must take heed of preferring them in honour; *David* gives this as the mark of a Godly man, (Psal. 15. 4.) *He is one, in whose eyes a vile person is contemned, but he honoureth them that feare the Lord;* a vile person is contemptible, though great; Bare greatnesse, is no guard against contempt. The silver and gold of a wicked man, cannot hide him from disgrace; the fine linnen and purple of a wicked man, cannot cover his nakednesse: And the rags of a Godly man cannot obscure his worth, nor hinder him from true honour in the hearts, and from the tongues of those that truly feare and honour God. But where any are poore and wicked too, they draw double contempt upon themselves. *Job* sets these poore ones below his dogs; poverty subjects men to disgrace, but impiety is a disgrace; *poverty had made these men low, but sin made them lower.*

JOB 30.

JOB 30. Verf. 2, 3.

Tea, whereto might the strength of their hands profite me, in whom old age was perished?

For want and famine they were solitary, fleeing into the wilderness, in former time desolate and waste.

Job proceeds to give a further Character of his deriders, about whom 'tis questioned (and that question reaches the whole Context) whether that which is spoken at this 24 verse, and to on to the end of the 10th verse, be applicable to the young men, or to their fathers. Interpreters vary in their opinions concerning this query; Some referring this whole discourse to the fathers of those young men; others applying it to the young men themselves, and that *Job* saith no more of their fathers, but what we had said at the first verse, *whose fathers I would have disdained to set with the dogs of my flock.*

I conceive that the matter here spoken of, may be referred to either, for as we say, *like will to like*, so, *like is of like*, the Children usually beare the Image and superscription of their fathers, not only as to their naturalls in feature and constitution, but as to their morals also in Qualities and conditions. And as to *Jobs* scope, it is very indifferent whether we understand this description of the fathers, or of their sons, or whether we make application of it to them both. His purpose in the whole being only to shew, that his deriders were a very course and an unworthy sort of people.

Verf. 2. *And whereto might the strength of their hands profite me?*

In these words *Job* seemes to give a reason, why he did not judge those fathers of the young men, who derided him, worthy of the meanest Employment; we may resolve it into their utter inability to doe Him any considerable service: and if we referre the words to the young men, they carry the same force of a reason too.

Where 630

Whereto might the strength of their hands profit me?

כח ידו
Virtus manu-
um, i.e. agendi
facultas, actio-
nes ipsæ vires
et robur.
Quorum virtus
manuum mihi
erat pro nihilo.
Vulgi:

The Hebrew word rendred *strength*, signifies either the faculty and power of acting and doing, or the act done. We may render the words strictly thus; *Whereto is the strength of their hands to me?* for what, or to what is their strength usefull? what doth the strength of their hands serve for? what's the benefit of it? Which if we understand as spoken of the young men, then the words seem to carry this sense; they who derided me were strong enough, able enough for busines, as to the Bulke of their bodies, but they were so Idle, so vaine, that I could have no benefit by them: *Whereto did the strength of their hands profit me?* These men had strength of hands, and yet were unprofitable drones, good for nothing; like the *Cretians*, who as the Apostle describes out of their own Poet (*Tit. 1. 12.*) were *Evill beasts, slow bellies.*

Hence observe, first,

*The strength of mans hand, or the Power of working is gi-
ven to profit withall.*

Our naturall strength should be improved for advantage, first to our selves, secondly, to others, whether those others are private relations within our own walls, or more publique, nations or persons: every power or ability of the minde, as also bodily strength is a talent received from God, and must be accounted for. The strength of the hand is not to be hid in a napkin, nor to be put under ground, but to be traded with, to some good encrease. Some have strength enough, yet no good comes in by it either to themselves or others. The Apostle speaking of the various gifts of God in the Church, saith (*1 Cor. 4. 5. 6, 7.*) *There are diversities of gifts, but the same Spirit; And there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God, which worketh all in all;* And then adds, *But the manifestation of the Spirit is given to every one to profit withall.* Now as every man who hath received the manifestation of the Spirit, hath received it to this end, for profit to the Church of God; so our portion of bodily gifts

is

is bestowed on us to profit withall. Therefore let us not be *slathfull in busines*, as the Apostle counsels us (*Rom. 12. 11.*) Strength is a Trust, and if so, first, take heed, ye be not found making no use of it; the diligence of the hand is under a promise, *The diligent hand makes rich* (*Pro. 10. 4.*) Many have strength enough, but they doe no good with it, they are Idle, they are sluggards, their hands are in their pockets, or warme in their gloves, not warme at worke. They have hand strength enough, but they have no heart-strength; *Wherefore is there a price in the hand of a foole to get wisdom, seeing he hath no heart to it?* That which the Prophet advileth in a good sence (*Isa. 30. 7.*) they follow in a bad, *Their strength is to sit still.* They sit still, though they are strong. *Ephraim* is called a *silly dove without a heart* (*Hos. 7. 11.*) *Ephraim* was not without a hand, but he had not a heart to act and doe, either for God or for himselfe to purpose, he had no courage, no activity of spirit to the strength of his hand. Secondly, above all take heed *that you be not found making an ill use of it*; doe not employ your strength to your own disservice and destruction; so all they doe who serve the will of the flesh, and the will of Satan, or who walke according to the course of the world which lyes in wickednesse; the strength of most men run's out all these wayes, and only in these. They are strong to doe mischief, *they doe evil with both hands* (that is, with all their working abilities) earnestly (as the Prophet speaks, *Mic. 7. 3.*) yea if they had (as the Heathen Poets feigned their *Briareus*) an hundred hands, they should all be employed and busied in doing evill. 'Tis bad enough to let the strength of your bodies run wast, but 'tis worse when it runs to evill uses and purposes. Naturalists call the Hand, the *Organ of Organs*, or the chiefe instrument of action, Great things are done by it, when duely set aworke. The Apostle saith of evill men (*Tit. 1. 16.*) *They are abominable, disobedient, and to every good worke Reprobate.* If a good worke be not chosen it cannot be done, where the heart elects not, the hand acts not. *Whereto should the strength of their hands profit?* What this unprofitable strength was will appeare yet further in the next Clause.

In whom old age was perished, &c.

This forme of speaking is often used in Scripture, That which
E sayles

sayles in a man, or wherein a man hath sayled, is said to perish in or from him, and that which continues or abides in him is said not to perish. (Jer. 18. 18.) Then said they, Come let us devise devices against Jeremy, for the Law shall not perish from the Priest, nor counsel from the wise. (And (Ezek. 7. 26.) we have the affirmative of this negative, The Law is perished, or the Law shall perish from the Priest.) As if they had said, This Jeremy who differs in opinion from all the Priests and wise men, while he skares us with clouds of blood hanging over our heads, and ready to dissolve upon us, must needs be in the wrong, seeing the Law cannot perish from the Priests, or they cannot be so mistaken, who yet wish one content prophesie better things and more propitious times unto us. So did Zedekiah and the rest, when Michaiab foretold the ruine of Ahab. 2 Kings 22. Again (Amos 2. 14.) Flight shall perish from the swift; that is, they shall not be able to escape by flying, though they are swift as the Roe, and wing'd as the bird, in regard of bodily strength and activity, yet flight shall perish from them; that is, they shall have no place to flee to, at least, no opportunity to fly, or make an escape. Thus the old age of the men here spoken of was perished, they had no use of it, no advantage by it. Master Broughton reads to this sence fully, whose aged time came to nothing.

The word which we translate, *old age*, doth not properly signify old age in general, or as common to all men, but a *st arising old age*, which we also call a *good old age*. Some men breake little, though they live long, they have not a drooping and withering old age, but doe even bud and blossom in their old age. There is a weake decrepit old age signified by another word in the Prophet (Isa. 65. 20.) There shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes. Which may be understood either thus, that old men should live to be very old, and so be full of dayes when they dyed, or (as I conceive) that they should fill their dayes both with good done by them, and with good bestowed upon them. In all which respects that phrase in the Prophet seems to stand in direct opposition to this of Job in the Text, when he saith these men were men in whom *old age was perished*. As if he had expressed himselfe thus; They either dyed before they attained a full old age,

or they had but a miserable old age, they had only the dregs, the worst of old age when they were old. Old age is perished in those who either dye before they are old, or living to old age, are lame, blinde, weake, or unfit for any service: in some, old age flourisheth, in others old age perisheth, they not having that vigor which appears and acts in many old men.

Secondly, The word rendred *old age*, may be taken for time in general, and the Text rendred thus, in whom time is perished; that is, who have miserably spent and out-worne their time; they were such a generation of wretches, that they wasted and lavisht out all their dayes, partly in Idleness, doing nothing, partly in wickednesse, doing that which is worse then nothing, they might well be said not to have lived at all, because not to any purpose. This Interpretation hits or sutes the Character of vile persons very fittly, they doe not redeem time, as the Apostle exhorteth Saints to doe, but utterly loose and lavish it quite away. They are prodigals who waste their state, but they more, who waste their time.

Thirdly, The Septuagint render the Text, (as they often else where doe) with too great a liberty of variation from the Original; *Whereto* (say they) *could the strength of their hands profit me, in whom perfection was perished*. Which may imply either the perfection of their persons, or the perfection of their state. To which latter sence, some incline; As if he had said, They were men so poore and low, that all the beauty of their outward state was gone, they were destitute of all things needfull and necessary for mans life, or for a comfortable subsistence. So the words are a description of their poverty, as noting them a company of beggarly varlets, who had nothing left to maintaine life, or to live upon: but I passe this.

Fourthly, We may also take *old age* here, strictly and precisely for the later part or end of their or any mans life; and then the sence of the words (in whom *old age was perished*) is plainly this; They were such as never arrived at old age, or they never came to be old men, their lusts consumed them, and they were Cut off eyther by, or for their wickednesse (Psalm. 55. ult.) Bloody and deceitfull men shall not live out halfe their dayes, and so never live unto it. As the debyshtery of some

נֶדֶם Nodem
Hebrai hoc no-
mine, propria
significati sene-
ctutem vii-
dem, qua ad
gerenda nego-
ita idonea est
deducunt a
humido & vi-
reni. Meic.
Vox נֶדֶם se-
nium, connotat
imbecillitatem
si creditur Tel-
mudicis.

P. 10. Telle pore
simpliciter ex-
ponit Rabbi Le-
vi, q. d. per-
bat in illis tem-
pus. i. e. miser-
tempus perde-
bant ignavia
& inertia.

in αὐτοῖς ὁ
πῶς οὐκ ἔ-
λαβον; i. i. i. i. i.
peribat consum-
matio quasi sic
nam id
valuit οὐκ ἔ-
λαβον
αὐτοῖς πᾶν τὸ
πρὸς ζωὴν
Perierat illis,
quicquid ad vi-
tam facit.
Symmach.

young men, makes their old age nothing else but an unweildy burden of bodily infirmities, for others by their deboythery in youth, are quite unburden'd and divested of their bodies before they reach old age, whereto could the strength of those young mens hands profit *Job*, in whom old age perished, by dying in their youth.

Fifthly, Old age may be taken in this place, for the adjuncts of old age, or for those excellencies of wisdom and gravity, of prudence and experience, or of ability and fitness to give counsel about, and assistance in business, which often both accompany and honour old men. This, possibly might be the meaning of the Septuagint, rendering, *in whom perfection was perished*; that is, the perfections of old age. Thus both in Scripture and in common speaking, there is an old age which is not measured by the length of dayes, but by the improvement of them. When young men are wise and sober, old age appears in them. And old age is perished in the aged, when wisdom is not with them. Thus the words are expounded by a metaphor of the subject for the adjunct. The prudent (though young) are to be numbred with the Ancient; And vaine imprudent old men deserve to be numbred among children. Hence all great Councils of State (as among the *Lacedemonians* and *Romans*, &c.) are called Senates, and their Councillors, Senators or Ancients, not that all who were taken into those Councils, were old in yeares, but in wisdom and gravity. Some beare the fruits of old age, in the greenness and spring of their life, being well balanced and ballasted by a serious judgement, well settled and grounded by study and experience; Others are light-headed and frothy, light-spirited and foolish, though gray-hayr'd. These want old age, even in their old age; or in them *old age is perished*. So then, when *Job* saith, old age was perished in these men, we may understand him thus; They were so farre from being fit for any Employment in their youth, that in old age, when mens lusts and vanities use to decline, even then in that little remainder, or fagg end of their dayes, they did not incline to any honest business, nor dedicate themselves to what was good, they did not live soberly and temperately, much lesse holily in their old age. Though they did not perish in their youth, yet both their youth and their old age perished. There is a truth in any of these Inter-

*Senectus pro
senili pruden-
tia. Metaphora
subiecti. Pise.
Simpliciter in
telligi, in senili
etate eos senes
non fuisse sed
adhuc pueros.
Merc.*

*Inepti erant ad
quidvis agen-
dum quia in ipsa
senectute, senec-
tute carerant.*

terpretations. Only for the clearer grounding of observations, we may apply the words:

First, To the young men; *Whereto could the strength of their hands* (that is, of these young mens hands) *profit me, in whom old age was perished*; they lost their old age before they came at it; Some preserve their youth in old age, others loose their old age in their very youth. Thus *Job* seemes to speake concerning these young men; What though they were strong, or had strength of hand, yet their old age was perished in them.

Hence note;

Old age flourisheth sometimes in youth.

We may see that which is the honour of an old man in some who are young. *Solomon* was young, but old age, that is, wisdom flourished in him; *Josiah* was young, but old age, that is, piety flourished in him; He flourished in godlines, tendernes of heart, and zeale for reformation, when he was very young and tender; *Timothy* was a very young man, yet old age was not perished, but flourished in him; *Paul* exhorted him, and he doubtlesse carried it so, that no man despised his youth; he was *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*. Wisdom, gravity, prudence, temperance, are not alwayes confined to those who have wrinkled faces and furrow'd browes, dim eyes and palsie hands, leaning upon a staff: All the virtues of the ancient have shined in young men; Grace makes all the glory of old age visible in youth. But as in *Job*s young men, so in many more old age is perished. There's nothing to be seene in them but youthfull vanity.

Secondly, Comparing the former and the later part of the verse together, observe,

The strength of a young man profits little, if he have not the virtues and good qualities of an old man.

Though a man have the strength of a Giant, yet unlesse he have judgement and prudence, what is he good for? surely for nothing that's good. Strength without grace and holines, serves for little, and without prudence it serves for nothing. Morall wisdom.

wiſdome is better then ſtrength, ſpiritual wiſdome is better then weapons of warre, the underſtanding of a man will doe more then his hands can. Where to can the ſtrength of young mens hands profit us, in whom old age is periſhed, or in whom nothing of the old mans wiſdome and vertue is to be found?

Further, As theſe words may be applied to old men; *Where to might the ſtrength of their hands profit me, in whom old age was periſhed?*

Note firſt;

Some old men have nothing of old age in them, but the Infirmities of it.

They have no wiſdome nor underſtanding, they are neither grave nor prudent; Theſe beauties of old age are faded and extinct in them. (*Jer. 49. 7.*) *Concerning Edom thus ſaith the Lord of Heſts, Is wiſdome no more in Teman? is Counsell periſhed from the prudent? If a man be prudent, how can Counsell be periſhed from him? The meaning is, they who ſhould be prudent in regard of their age, from them wiſdome is periſhed. This is diſcernable in many at this day, Who when (as the Apoſtle ſpeakes, Heb. 5. 12.) for the time they ought to be teachers, have need that one teach them againe which be the firſt principles of the Oracles of God, and are become ſuch as have need of milke (ſuch are bab.s) and not of ſtrong meate, which belongeth to them that are of full age. That's a dreadfull threatning (*Iſa. 29. 14.*) *The wiſdome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid:* As all our outward good thing, riches and honours are in the power of God, (he can take away the ſtrength of the body, and turne it into weakneſſe) ſo all the inward Endowments of wiſdome and prudence, are in the hand of God, and if he withdraw they quickly periſh; thus, wiſdome often periſteth from the prudent, and from the ancient, in a judiciary way, or in judgement either to themſelves or others. Now as the wiſdome of ſome ancient men is taken away by the juſt judgement of God, ſo others of them never attaine to wiſdome through their own neglect and ſloth.*

Again, Conſider *Job's* ſcope, he lays it as a blot upon them, that *their old age was periſhed.*

Here

Hence note;

It is the ſhame of old men to be without the wiſdome of old men, or without thoſe accompliſhments which uſually accompany old age.

Solomon ſaith (*Prov. 16. 31.*) *The hoary head is a Crowne of glory, if it be found in the way of righteouſneſſe.* Old age hath no glory, without wiſdome to doe righteous things; and when an old man is without righteouſneſſe, his old age is not his Crowne, but his reproach. He may be aſhamed of his gray haire, of his hoary head, he may be aſhamed to ſhew his head, while he hath ſo little wiew in it to doe good. Of ſuch we may ſay, The more years they have, the leſſe honour they deſerve to have. And therefore Solomon concludes (*Ecc. 9. 13.*) *Better is a poore and a wiſe child, then an old and fooliſh King, who will no more be admoniſhed.* The precedency of age is great before childhood; And greater is the preheminance of a King above a poore man; yet (*ſaith Solomon*) *better is a poore and wiſe childe, that is, a childe which is ready to heare and follow good counſel and inſtruction (that's the proper wiſdome of a childe) then an old fooliſh King.* To be a King is an addition of higheſt honour to old age. To be old is an addition of honour to a King: But to be a fooliſh old King, is not only a diminution but a deprivation of all honour, both from the King and the Old man. To be old is a bleſſing of nature, to be a King is a prerogative of State; To be fooliſh is to be unworthy of both; Eſpecially to be ſo fooliſh, as not to endure admonition, ſo fooliſh, as neither to be able to counſel himſelfe, nor ſo tractable as to receive counſel from others. At once, to grow old in yeares, and ſo old in wiſdomeleſſe and ſelfe-conceitedneſſe, as to out-grow all admonition, is the worſt of childiſhneſſe in old men, and makes a poore wiſe childe better then the oldeſt of ſuch fooliſh Kings. Thus as ſome through their naturall weakneſſe, or the decayes of nature, are twice children; ſo others through their morall and ſpiritual weakneſſe, are alwayes worſe then children. And though they once had the corporall ſtrength of young men, yet they have not nor had the intellectuall ſtrength or wiſdome of many children. Theſe fall juſtly under *Job's* reproofe, *Their old age is periſhed.*

It

It is farre better to dye young, then not to live when we are old, or not to have old age live in us when we are old. Indeed their old age doth not live in them (but as the Text ſaith *'tis perished*) nor doe they live in old age, who weare not the ornaments of old age. The widdow which lives in pleaſure is dead (that's the Apoſtles cenſure of her) while ſhe liveth; Much more may we ſay of old men who live in folly and vanity, they are dead while they live. And he that is dead while he liveth, O how dead will he be when he dyeth! He will then be not only *twice dead* (as the Apoſtle *Jude* ſpeakes of Apoſtates from a life of holy profeſſion and converſation even while they live) but *thrice dead*, being utterly pulled up by the rootes by death.

Verſ. 3. *For want and famine they were ſolitary.*

As in the former verſe *Job* ſhewed the vileneſſe and baſeneſſe of that rable which derided him, by their ſloth and uſeleſſneſſe, ſo here he ſhewes it further, by their poverty and beggarlineſſe. And he doth this only as making report what ſort of men they were, not as laying their poverty (conſidered in it ſelfe) as a reproach upon them; no man is to be upbraided with his want, unleſſe he hath brought it upon himſelfe by the abundance of his Idleneſſe and ill living. Such were theſe wretches, whom *Job* deſcribes ſolitary for want and famine, no man looking after them, or regarding them. They who have any thing of good in them, any thing of God, or but any thing of man (upon the matter) in them, though they are in want and ready to periſh with hunger, yet ſome or other will look after them, and pity them; how wicked and ungodly then, how deſtitute of all goodneſſe then were theſe poore ſoules, whom no man looked after?

For want and famine they were ſolitary.

דפס defectum
denotat rerum
omnium. Druſ:

The word rendred *want*, ſignifies a defect of all outward conveniencies, theirs was not only want, but extreame want, or want of neceſſaries. Which is fully expreſt in the next word, *want and famine*, or want even to famine and ſtarving. The word rendred

dred here, *famine*, is Syriack, and is not found elſe. where in all the Bible; For though in the old Teſtament famine is often ſpo-
ken of, yet alwayes by another terme. Famine is want in triumph, want in the height; there may be much want, and yet no famine, but whereſoever there is famine, there is a want of all things, or want to the uttermoſt; life cannot ſtay long where famine enters.

Famish 𐤒𐤓
dicitur vocabu-
lo ſyriaco, quod
alias Habrath
𐤁𐤕𐤓 appellatur.
Druſ:

Famine is cauſed three wayes.

Fiſt, By the Common ſcarcity and dearth of vitall ſupports in the places where we live, when God makes the heavens as braſs, and the Earth as Iron; when he withers the graſs, and burnes up the fruits of the earth, famine follows: and this the Lord often threatens among his foreſt Judgements, Which are three, Plague, Sword, and Famine; and we may well call famine, though the ſecond or third named, yet the *Fiſt* of the three.

Secondly, As there is a Common Judgement of famine upon Nations, ſo there is private famine upon ſome perſons or families: when there is publique plenty enough, ſome are not only in a wanting but in a ſtarving Condition; and that ſometimes becauſe they are either unable to labour, or have loſt the fruit of their labours.

Thirdly, Famine comes upon others through their own Idleneſſe and default: as *Solomon* ſpeakes (*Pro. 23. 21.*) *Slothfulneſſe, or Idleneſſe, Cloaths a man with rags.* And as Idleneſſe Cloaths a man with rags, ſo it feeds him with ſcrapps, and they are better fare then any man can earne or deſerve, by doing nothing or ſtanding idle. The Apoſtle gives the rule to the Church (*2 Theſ. 3. 11.*) *He that will not labour, neither let him eate.* And as he hath no right to eate, ſo we ſee by frequent experience, that they who labour not, have little or nothing to eate; I grant that which was the ſin of *Sodome*, is at this day the ſin of many. But what was the ſin of *Sodome*? the Prophet tells us (*Ezek. 16. 49.*) *Fullneſſe of bread, and abundance of Idleneſſe;* We at this day have fullneſſe of bread, great plenty, let us take heed that abundance of Idleneſſe be not found among us too. Sometimes there is in this Conjunction, fullneſſe of bread and abundance of Idleneſſe; yea many are abundantly Idle, becauſe they abound with bread. But uſually and very often, abundance of Idleneſſe brings

brings ſcarcity and want of bread, both upon Nations, families, and perſons; moſtly, they who abound moſt in Idleneſſe, abound only in wants.

The famine of theſe vile perſons in the Text, aroſe from, or was cauſed by their Idleneſſe. They did not live in a Land where bread was not to be had, yet they had no bread to uphold their lives. The famine was not national, but perſonal, and they brought it upon themſelves by their neglect of duty and ſlothfulneſſe, either in or unto buſineſſe.

For want and famine

they were ſolitary.

Job curſing the time of his birth, ſaith, (*Chap. 3. 7.*) *Let that night be ſolitary.* We may conſider this word, firſt, in generall, ſecondly, more particularly; in generall it notes any ſad or ſorrowfull condition; as if it were ſaid, *For want and famine they were very ſad and melancholy*; we put in the margin of our Bibles, *They were darke as the night*, that is, their ſpirits were darke; when they had brought this miſery upon themſelves by their ſinne and wickedneſſe, then their minds were mopiſh and woefully benighted with black feares and phancies.

Hence note;

When graces men have brought want upon themſelves, as to the things of the world, they are in want of all other Comforts and contentments.

When they want bread, they want all; when they want the light, or good things of this life, they are as darke as the darkneſſe of death. He that hath not, nor deſires to have the light of Gods countenance, muſt needs be in darkneſſe, when he hath not, or cannot have corne and wine. Thus ſuch are deſcribed (*Iſa. 8. 21.*) *And they ſhall paſſe thorow it, hardly beſtead and hungry, (and what ſhall they doe?) and it ſhall come to paſſe, that when they ſhall be hungry, they ſhall fret themſelves, and Curſe their King, and their God, and look upward.* They ſhall look upward with their eyes, while their hearts hang downwards,

wards, deeply downwards, even to deſpayre. They ſhall even Eate themſelves with fretting, becauſe they have nothing to Eate. Now though a godly man be pincht with want and famine, and finds it a very great affliction upon him, yet he is not (in this ſence) ſolitary, he is not darke as the night, much leſſe deſperate. For as the Apoſtle ſpeakes of himſelfe, ſo grace teaches every godly man to ſay (*Phil. 4. 11, 12.*) *I have learned in whatſoever ſtate I am, therewith to be content, &c.* Though he be in want, though he be pincht with famine, yea in whatſoever ſtate (that's a large word) he can be, he hath learned to be content; and as *Paul* there exemplifies it, he can ſay (in a meaſure) *I know how to be abaſed, and how to abound: every where, and in all things I am Inſtructed, both how to be full, and to be hungry; both how to abound, and how to ſuffer need.* A godly man knowes how to be hungry, and how to abound, A carnall man knowes neither; a godly man knowes how to have a feaſt in famine; ſo *Habakkuk* had (*Hab. 3. 17.*) *Though the fig-tree ſhould not bloſſome &c.* Though he hath nothing to Eat, though want and famine compaſſe him about, yet he is not ſolitary, no! he hath that which is better then bread, ſweeter then the ſweeteſt. *He rejoiceth in the Lord, and joyeth in the God of his ſalvation. They who have God, who is unchangeable, for their portion, ſhall not, cannot want a portion of joy and comfort in the worſt of changes.*

More diſtinctly.

They were ſolitary.

To be ſolitary, is firſt to be without Children, they are ſweet company, the beſt goods, the richeſt filling and furniture in any mans houſe: So that, to want children, is ſome part of poverty, and a great part of ſolitarineſſe, what company ſoever we have beſides. So this word is uſed by *Iſaiah* in that propheſie of *Sions* joy at the returne from the Babylonian Captivity (*Iſa. 49. 21.*) *Then ſhalt thou ſay in thy heart, who hath begotten me theſe, ſeeing I have liſt my Children and am deſolate, ſolitary, a Captive, and removing to and fro?* What the Church ſpake of her ſpiritual Children, is true alſo of naturall Children, to be without them, or bereaved of them, is to be ſolitary; So ſome underſtand the

Text in hand; *They were ſolitary* for want and famine, that is, they were ſuch baſe beggarly Companions, that no honeſt women would marry them, and ſo wandering up and downe alone without wife or Child, they were utterly forlorne and ſolitary.

Secondly, To be ſolitary, as to be forſaken and abandon'd of men, all avoyding our company; as it was ſaid of our Lord Jeſus Chriſt (who endur'd all ſorts of afflictions) (*Matth. 26. 46.*) *Then all left him and fled*, his Diſciples and all left him. And *Paul* ſpeakes thus of himſelfe (*2 Tim. 4. 16.*) *At my firſt answer, (before Nero he meant) no man ſtood by me : but all men forſoke me.* That man is ſolitary whom all friends forſake, though he have troops of ſtrangers, multitudes of Enemies about him.

Thirdly, Others are ſolitary by flying and abandoning the company of men; and of this ſort we are to underſtand theſe ſolitary ones, they themſelves left the company of men, *flying into the wilderneſſe*, as the Text ſpeakes in the words following. But why did theſe make themſelves ſolitary, and leave the company of men? I answer, there are ſeverall grounds upon which men leave all company and chuſe to be alone. Sometimes (which is a bleſſed way of ſolitarineſſe) a Godly man out of a deſire to have more Intimacy and Communion with God, leaves the company of all men; he goes alone, that God and he may be alone. (if I may ſo ſpeake) together. It is ſaid, (*Gen. 32. 24.*) *Then Jacob was left alone*; not that his company left him, but he left his company, he withdrew that he might ſpread his caſe and condition before the Lord. We read what a heavenly meeting and wreſtling there was that night between God and *Jacob*; *We are never leſſe ſolitary then when we are thus ſolitary.*

Secondly, Others are ſolitary, fleeing and abandoning the company of men, as being grieved with the ſins and evil manners of men; upon this Conſideration *Jeremy* wiſhes (*Chap. 9. 2.*) *Oh that I had in the wilderneſſe a lodging place of wayſaring men, that I might leave my people and goe from them; for they be all adulterers, an aſſembly of treacherous men.* The manners of that people were ſuch as burdened the holy Prophet, he could not beare them, and would therefore retire that he might get ſome eaſe from thoſe heavy preſſures.

Thirdly,

Thirdly, Others are ſolitary, abandoning the company of men for feare of their cruelty; a man may as well converſe with ſo many Beares, Lions, and Tigers, as with ſome men. And thus many of the beſt of Saints have been ſolitary (*Hib. 11. 36, 37.*) *They wandered about in ſheep-skins and in goat-skins, &c. in deſerts and mountaines, in dens and Caves of the earth*: They were ſolitary, to avoyd the cruelty breathed againſt them by merci-leſſe perſecuters.

Fourthly, There are many ſolitary, abandoning the company of men for feare of their Juſtice: And theſe are of two ſorts; Firſt, Malefactours that run from the Magiſtrate to avoyd the dint and ſtroake of his ſword, or leſt he ſhould puniſh them for their evil deeds. The thief, the murderer flees for it and hides himſelfe, if one know or ſee this ſort of men, they are (as *Job* ſpeakes, *Chap. 24. 17.*) *in the terrours of the ſhadow of death.* Secondly, Debtor, when they know not which way to answer their Creditors, or pay what they owe, flee and live ſolitary, leſt the Law ſhould take hold of them.

Fifthly, Not a few are ſolitary and abandon the company of men, being aſham'd to be ſcene among men; ſome are ſo nought and have run ſuch lewd courſes, that they cannot but bluſh to be ſcene of any to whom they are knowne. Others, whoſe vanity and prodigality hath cloathed them with rags, *will needs live ſolitary*, and out of ſight, becauſe they cannot make a fairer ſhew in the fleſh, nor answer the equipage of their old acquaintance. Thus ſome being aſham'd of their wickedneſſe and villany, others being aſham'd of their want and poverty, will needs retire out of the view of the world, and live ſolitary. They are poore and proud too, they have high ſpirits in their low ſtate, and ſo are at once ready to ſtarve for want, and aſham'd to make their wants knowne, or to aſke reliefe; they had rather dye in a Corner, then goe for an Almes. Poſſibly The men in the Text withdrew from men, becauſe their ſpirits were too high for their eſtates. *For want and famine they were ſolitary.*

Hence note;

A wicked man is aſham'd of his affliction, or of his croſſe.

A godly man made poore by the hand of God, is not aſham'd of

of his poverty, nor doth he hide himselfe from men (how much soever he is afflicted) as ashamed of his afflictions. But they who desire to make a faire shew in the Flesh, had rather not be seen of men, then not be seen in some kinde of pompe and faire shew. This is a truth, yet I conceive, that the fourth cause of solitarinesse here specified, was rather the cause why these men were solitary, especially considering that at the 5th verse of this Chapter, 'tis said, *They were driven forth from among men, and cryed after as a thiefe.* The offences of these men made them obnoxious to the sword of Justice, and therefore they ran into solitary places to shelter themselves.

Whence note;

As there is a terror of God, so a terror of the Magistrate upon evill doers.

When they have done evill, they doe not thinke good to stand to what they have done. But you shall have them (as it followes in the latter part of the verse) leaving their houses, taking their heeles, and

Fleeing into the wilderness in former time desolate and wast.

צמא Siccitas,
siccum, siccum
aridus locus.
חלואי solitudinicola.

The word translated *wildernesse*, signifies dry, or a dry place; and the very people dwelling in such places are expressed by it. (Psal. 72. 9. Psal. 74. 14.) *The people that inhabit the wildernesses are called Tisim.* Mr Broughton translates here, *They flee into the unwatered Land*, or into the Land where there is no water; So David explains it (Psal. 63. 1.) *In a dry and thirsty Land, where no water is.* A wilderness is usually a dry Land, an unwatered Land. The Israelites suffered much thirst in the wilderness. So that to flee into the wilderness, is to flee into any barren or fruitlesse place. The Church (Revel. 12. 14.) *had two wings of a great Eagle given her that she might flee into the wilderness.* The people of God flee into the wilderness, and the wicked flee into the wilderness; here's a flying on both sides, and both into a wilderness.

Hence note;

In regard of outward dispensations, it falls alike to all.

Wicked

Wicked men flee, and the Church flies into the wilderness: and have we not seen thousands of them flee out of this Nation into the wast howling wilderness? The Church or people of God flee into the wilderness, because the world is unworthy of them (Eph. 11. 38.) Wicked men, or evill doers, flee into the wilderness, because they are unworthy of the world. The profession of truth or the practice of holines, sends the people of God into the wilderness, because the world is not so good as to beare them in eyther; prophaneness and sinfull practices drive the wicked into the wilderness, because the world is not so bad as to beare them altogether in either.

Fleeing into the wilderness

in former time.

(We put in the margin (*yester-night*) *desolate and wast.*)

The word rendred *former time*, signifieth either *yester night*, or *yester-day*. (Gen. 31. 29.) *The God of your fathers spake unto me yester night.* (2 Kings 9. 26.) *Surely I have seen yester-day the blood of Naboth:* We translate by *former time*, indefinitely, yet

Some take *former time* more strictly, for lately, very lately; *yester-day*, or the *former time*, takes in all time past; as to *morrow* takes in all time to come, yet we are here to take it more narrowly, *yester-day*, for *lately*; and then the sence runs thus, If these men have got any thing now about them, or are better housed, yet 'tis not long since 'twas had enough with them. They were lately in a very low, obscure, and solitary condition, it was but lately, as it were but yesterday, that they were forced to hide their heads in a dolefull desolate wilderness; They were desolate in their condition, and so was the place to which they fled, for a habitation.

Fleeing into the wilderness in former time desolate and wast.

That is, having no Inhabitant, or where no man dwelt: we read in Scripture of desolate persons, as well as desolate places.

It

It is ſaid of the widow (1 Tim. 5. 5.) *She is deſolate*, that is, in a deſolate Condition; though a widow ſhould have many friends and Children about her, yet ſhe is deſolate becauſe ſhe wants That Company which was moſt ſutable to her, her husband. And ſo Thoſe places are deſolate which want their ſpecial Company, though they are filled and crowded with other Company. Thus Chriſt tells the Jews (Mat. 23. 38.) *Behold your houſe is left unto you deſolate*; becauſe God (who is the filling of the houſe) was departing thence. When neither the gracious preſence, nor the Spirit of God would ſtay there, the houſe was deſolate. The greateſt throngs and Congregations are deſolate places, unleſſe God by his Spirit be with them in their administrations. Churches are deſolate, when God is not in them; A wildeſſe is deſolate, becauſe men are not in it; The wildeſſe is a deſolate place in the laargeſt ſence, having none but beaſts in it, who are unfit for the ſociety of men.

In former time deſolate

and waſt.

The word *waſt*, is of the ſame root with the word *deſolate*, and yet it ſeemes to Intimate ſomewhat more: a wildeſſe may be called *waſt*, not only as having little in it, but as having all taken from it. And ſo the Scripture ſpeaking of the judgement of God upon a Nation, ſaith, *The land is before them as the garden of Eden, and beſinde them a deſolate wildeſſe, yea and nothing ſhall eſcape them* (Joel 2. 3.) The moſt pleaſant Land becomes a wildeſſe when all is layd waſt, how waſt then is a wildeſſe when 'tis ſpoyled and layd waſt. In oppoſition to which, we read of that gracious promiſe (Ezek. 36. 34, 35.) *And the deſolate Land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by, and they ſhall ſay, this Land that was deſolate is become like the Garden of Eden.* The wildeſſe which is waſt by nature, is ſometimes made waſt by providence; ſuch a wildeſſe might that be, here intended by Job, both waſt, and waſted.

Hence note;

Sin drives men into a wildeſſe.

Sin

Sin drives all men into a wildeſſe, though not in a proper, yet in a figurative ſence; Sin drives all that live and continue in it into a wildeſſe, or deſolate Condition, into a bewilder'd troubleſome Condition, wherein (as in a wildeſſe) there is no way; no plaine way to walke in, and no cleare way to get out. Sin leads into trouble, but ſhews us no way out of our trouble: It brings us into a bad condition, and there it leaves us, till Chriſt, who is the way, the truth, and the life, directs us the true way to life. Sin promiſeth men a Paradiſe, and that it will lead them into a pleaſant Land, into an *Eden*, into a garden of God; but indeed ſin leads them into a wildeſſe, into a perplexed ſtate, where they meet with nothing but bryars and thornes, with nothing but Serpents and Scorpions, with nothing but that which is grievous and vexatious. *What fruit have ye then in thoſe things whereof ye are now aſhamed* (ſaith the Apoſtle, Rom. 6. 21.) *even then ye had no fruit but ſuch as grows in a wildeſſe, wild and unfavoury, yea poyſonous and deadly, as it follows in that place, for the end of thoſe things is death.* Sin is a ſpirituell death, and the end of it is eternall death; That's a howling wildeſſe indeed, out of which there is no way.

Againe, From this deſcription of a wildeſſe, (what's a wildeſſe? 'tis waſt and deſolate) we ſee reaſon to be thankful that we are not in one, and to remember thoſe that are; that either are in a wildeſſe, or in a wildeſſe condition, either as having nothing at all, or as having loſt what they had. We live in a paradiſe, while many better then we live in a wildeſſe, let us bleſſe God that we have a pleaſant and a Comfortable Land to dwell in, and that we Enjoy ſo many mercies and Comforts (as we doe at this day) in our Land.

In this verſe we ſee wicked men fleeing into the wildeſſe, in the next we ſhall ſee what proviſion the wildeſſe affords them; and then we ſhall more fully ſee the goodneſſe of God in keeping us out of it.

G

JOB 30.

J O B 30. Ver. 4, 5, 6, 7.

Who cut up mallows by the bushes, and Juniper roots for their meat.

They were driven forth from among men (they cryed after them as after a thiefe)

To dwell in the clefts of the valleys, in caves of the earth, and in the rocks;

Among the bushes they brayed, under the nettles they were gathered together.

JO B proceeds to describe the miserable, and base condition of his deriders; as in the third verse he did it by shewing their flight into solitary places, so in this 4th by the meaneness of their fare, and the pitifull shifts they were put to, to preserve themselves from starving.

Ver. 4. *They cut up mallows by the bushes.*

מלוח quidam
utcum alij
malvam esse
volunt אמר
sale, quod sit
berba amata
& salia.

The Hebrew word rendred mallows, is neare in sound, both to the Latine and English version; it cometh from a roote which signifieth salt; those herbes are so called, because they grow in salt and barren places, and are of a saltish tast. Mr. Broughton reads it, *Which pluck up salt herbes among trees*. Some marifhes or salt places are altogether barren; and what any of them beare savours like themselves. Usually in Scripture, a salt land, and a barren land, are the same; The Lord describing the wild asse, saith, (Job 39 6.) *Whose house I have made the wildernesse, and the barren land his dwellings*; the Hebrew is, salt places, as we put in the margin, so (Jer. 17. 6.) *The man who makes flesh his arme, shall be like the heath in the desert, and shall not see when good cometh, but shall inhabite the parched places, in the wilderness, in a salt land, and not inhabited*; a barren land is unfit for habitation, because it yeelds but little or no sustenance to the Inhabitants. These inhabitants of the wildernesse found but sorry sustenance there.

They

They cut up mallows for their meat.

Naturalists say, mallows are medicinal, and of much use in physick; And as they are for medicine to the best, so for meat to the meane and lower sort of people. And some tell us, that the notation of the word in the Greeke tongue implyes that it is a proper food for poore and hungry bellies, because it hath a peculiar vertue in it to appease the rage of hunger, and cloy the sharpnesse of a craving stomach, so that the poore feeding upon it, were quickly filled, and found a kinde of satiety or glut upon their appetite. Some of the Ancients affirme, that among the Moors this was a very common food for the poorer sort, and that being tyed up in handfulls or little bundles, it was wont to be cryed up and downe the streets (as many other herbes are in Great Townes and Cities) mallows, mallows; however we need not stay to find out, or critically to describe the nature of this herb; It is enough for the opening of this Scripture, to know in generall, that it was a vulgar, hard and homely kinde of feeding; *They cut up mallows.*

Nor need we here take this word mallows strictly, for that particular herb, but, proverbially, to note any course diet or fare. So that when Job saith, *they cut up mallows by the bushes*, it is as if he had plainly told us, they were very poore, and meane, even men of that same rate and ranke in the world, with them that use to feed upon mallows: as the Prophet saith (Amos 7 14.) *I was no Prophet, neither was I a Prophets sonne, but I was a herdsman, and a gatherer of sycamore fruit*; that is, I was a poore man, a man of a low condition. The Sycamore fruit, which some Interpreters upon that place say, was a kinde of wild or Egyptian figge, was a food in use among the poorer sort of those times; As if Amos had said, I did not turne Prophet for my belly, I had learned to fare hardly, which you (O Amaziah and your fellow-Court-Priests) can hardly doe, and therefore you smooth up the King in his Idolatrous worship, that you may serve your own turnes, but sycamore fruit will serve my turne. Now as to eat sycamore fruit, so here, to eat mallows, or to be a mallows-eater, is a Circumlocution, denoting a poore man; That which follows is the same streine of Rhetorick;

G 2

They

Malva cibis
est vilissimum
bovium.
Plut. in Sym-
pos. 71em la-
pient.
Alima vel A-
lima ab a pri-
mitivis particula
& limos fa-
mes, es quod
famem sedat.
Drauf:
Ajud Mauri-
tanos appellatur
Mollochia ar-
que per Babylo-
niam circumse-
rentes in manu-
ales fasciculis
co-ponentes
clauitabant
Mollochia.
Mollochia.
Serap:
Eta vox (mea
senientia) gene-
rale nomen est
compelleret her-
bes agrestes.
Bold.

They cut up mallows by the buſhes,

and Juniper roots for their meat.

The roots of many trees are eatable, as ſeverall Authors, with experience teſtifie; but Juniper roots are thought very hard meat, if at all *mans-meate*. We read of a City (*Num. 33. 18.*) called *Rithmah* from *Reſham* (the word here uſed) becauſe 'tis ſuppoſed many Juniper trees grew about it, or neare to it. When it is ſaid here. *They cut up Juniper roots for their meate*, we are not to underſtand that they did it of choice, but for need, or of neceſſity; they were forced to it, becauſe they had no choicer food; ſome out of a meere wanton humour, chuſe to eat uncouth meates, but theſe did eat Juniper roots for want of better. The Septuagint, poſſibly, being unſatisfied that Juniper roots could be eaten and digeſted into nourishment, tranſlate the Text not particularly of the roote of this tree, but generally, *They did eat the roots of trees through the extremitie of their penury and preſſing hunger*. But 'tis a greater liberty then becomes a tranſlater, to render that of any kind, which the text reſtrains by an expreſſe ſpecification to one, eſpecially ſeeing both the experience of ſome, and the reaſon of others, have made it out, that even ſuch roots being well prepared and dreſſed may be eaten.

There is yet another reading of this claufe, which quite eſcapes this Difficulty.

They cut up mallows by the buſhes, and Juniper roots to warme themſelves by.

The word which we render *for their meat*, or bread, they derive from a roote which ſignifieth, *to heate*, or *to warme*. And I find it ſo uſed (*Iſaiah 47. 14.*) *Behold they* (that is, the *Aſtrolgers*, *Starre-gazers*, and monethly *Prognosticatours* ſpoken of in the former verſe) *ſhall be as ſtubble, the fire ſhall burne them, they ſhall not deliver themſelves from the power of the flame: There ſhall not be a coale to warme at, nor fire to ſit before it.* As if *Jobs* meaning were, they had mallows for meat, and Juniper roots for fire to burne and warme themſelves by. Some re-

port

port ſtrange things of Juniper fire, both as to the extreame heate of it, and the long continuance of it. The Scripture ſeems to intimate much that way (*Pſa. 120. 4.*) where *David* ſpeaking of his angry enemies, ſaith, *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of Juniper (theſe ſhall be given thee)* As if he had ſaid, thou ſhalt have the hotteſt coals, ſuch coales as will maintaine heat longeſt, implying that the hotteſt and laſting wrath of God ſhould be their portion. Some Naturaliſts ſay, the coals of Juniper rak'd up in the aſhes, will keepe fire a whole yeare; but I ſtay not upon this.

For though this tranſlation, *They cut up Juniper roots to burne*, carries a faire ſence in it, yet *Job* here deſcribing the miſery and afflicted condition of thoſe men, could not have this meaning; for what miſery is there in this to have ſweet Juniper rootes to burne? Againe, had it been only to burne, what needed they to get the roots, ſeeing they might eaſier cut downe not only the bows, but the whole body of the tree for fire. Therefore ſpeaking of the roots, it is more proper for ſeeding then burning. And ſo I conceive rather, that theſe *Juniper roots* were cut up for food, at leaſt, that ſenſe is intended; and we may take it, as the former, for a proverbiall ſpeech, not ſtrictly for the thing it ſelfe, as if they did feed upon thoſe roots, but that they fed very hardly; as we ſay, *I will make you eat ſtones*, that is, ſuch things as ſeeme to have no more nourishment then ſtones; Thus they did eat *Juniper roots*, that is, thoſe things which had no more ſavour in them, then a ſticke, or the roote of a tree, or a rotten poſt.

Hence obſerve;

Fiſt, *Hunger will make meat of any thing.*

Mallows and Juniper roots will goe downe when hunger hath thoroughly whet the Appetite. *Darius* the Perſian Emperour being in extreame heate and thirſt after his over-throw by *Alexander*, was glad of a cup of puddle water, and ſaid, It was the moſt pleaſant draught that ever he had in all his life. It is good for us to remember this in the plenty and abundance of all things which we enjoy; we who have the fat, and the ſweet, corne

Radices lignorum non lupabantur propter magnam famem. Sep. Dubium non est quam plurima radicum genera hominis uſui deſervire: at ex illis fuiſſe radices Juniperi non reperto, nec mihi facile perſuadeo; ſed mediate & arte aliqua in cibum vel in panem preparatas inſiciari noluerim. Bold. Sunt qui legunt, radices Juniperorum ad calandū ut עמך? ſit Geranium a עמך & le-mor, ſit ſervile. Merc.

Aliud ex Junipero factum car-bones tanta eſſe vi, ut per annum intugum ignem ſervent incorruptum. Scal. Contra Card. Exercit. 328. Pruna Juniperi cinere oſenta uſi; ad annum perveniunt. Hieron. de 42. Manſ.

corne and wine, fiſh and fowle, ſhould think of thoſe that are glad to eat mallows, and Juniper roots; that is, who live upon ſuch things, as we can ſcarſely count or call manſ-meate. The rich uſually ſin with their plenty, and ſo ſin away their plenty; God may juſtly bring thoſe to mallows and Juniper roots; who are wanton in the uſe of their pleaſant meates and full Tables. We read in the hiſtory of the late *Germane* warres, and of that in *Ireland*, how, famine prevailing, many did eate thoſe things which are the abomination of nature; and that ſome were found dead with graſs in their mouths, and worſe then mallows and Juniper roots in their bellies; as for dogs, rates, cates and mice, they were reckoned rich fare, and happy was he that could get them. Yea famine forced many to boyle and eat old leather, as a very choiſe diſh. O how ſevere hath this hand of God been upon many Cities and Nations! The Scripture assures us how it was with *Samarita* (2 Kings 6. 25.) *There an aſſes head was ſould for foure ſcore pieces of ſilver*; The fleſh of an aſſe (beſides that among the Jewes it was uncleane) was very ſorry food, and the head of an aſſe could yeeld but little food, yet famine made it ſweet though courſe, and much though little, and cheap though deare; ten pounds (ſo the price is caſt up in our money) was readily payd as the price of a poore aſſes head. And (which ſeemes more) *the fourth part of a kab of doves dung was ſould for five pieces of ſilver*; They who before did feaſt it, even to ſurfeit, upon doves fleſh, upon the rareſt fiſh and ſoule that could be gotten for love or money, did then ravine after the dung of doves, giving ten or twelve ſhillings (ſo 'tis computed) for a pint of it. There are ſeverall opinions about it, ſome (to allay the matter) conceive it was the dung of the doves which was taken out of their crawes, before it had paſſed through the body by digeſtion; others, (and I think more truly) ſay it was their digeſted dung, and that this was uſed as meat, or at leaſt as ſauce becauſe of the ſaltneſſe of it. *Rabſakesh* threatned *Jeruſalem* with a ſiege, that ſhould make them eate not only doves-dung, but their own dung, and drinke their own piſſe, (2 Kings 18. 27.) Oh what hard ſhifts famine puts man to! And at the 29th verſe of that Chapter before cited, we read of a woman pitifully complaining to the King, who ſayd to her, *What ayleth thee? And ſhe answered, this woman ſaid unto me, give thy ſon, that we may*

eate

eate him to day, and we will eate my ſon to morrow; ſo we boyled my ſon and did eate him; and I ſaid unto her on the next day, give thy ſon that we may eate him, and ſhe hath hid her ſon. This was a ſad ſuite. Yet not only Idolatrous *Samarita*. but Idolatrizing *Jeruſalem* was reduced to this woſull exigence, as lamenting *Jeremie* reports it (Chap. 4. 10.) *The hands of the pitifull women have ſadden their own Children, they were their meate in the deſtruction of the daughter of my people.* Thus hunger hath compell'd parents to fill their bowels with their own bowels, and of mothers to become murderers; Nature pinch't, forgets to be naturall. To the hungry ſoule (ſaith *Solomon*) *every bitter thing is ſweet*, (Pro. 27. 7.) And what ſhould be ſo bitter to a mother, as the fleſh of her own child? yet hunger makes that ſweet, even mallows, and Juniper roots, ſcraps and crums are welcome to the hungry ſoule, while the full ſoule leaſeth the honey-combe.

'Tis ſo in ſpirituals; The hungry ſoule is glad of any ſpiritual good thing, a little comfort, a little truth, though homely dreſt, and brought, not in a Lordly, but in a homely diſh, O how acceptable is it to a hungry ſoule! and how heartily fed on! while the dainties of the Goſpel are taſtleſſe, if not bitter to a full ſoule. The moſt delicious promiſes, have no ſavour in them to an impenitent unbeliever. He prefers his meſſe of pottage (any ſenſible, yet ſenſuall contentment) before the Birth-right, and all the bleſſings which are tendered in the name of Chriſt.

Secondly, Obſerve;

Hunger cauſeth man to take any paines for the ſupply of nature.

They will dig up trees by the roots, rather then not have ſomewhat to eate; as although their fare was courſe, yet they contented themſelves with it, ſo though 'twas hard to come by, yet they were content to take any paines for it, they would not only cut up mallows, but ſtub up roots for it; we ſay, *Hunger breaks through ſtone walls*, that is, a hungry man oppoſeth all impediments, and uſeth utmoſt endeavour to be ſatiſfied; Hunger doth not only compell to eate mallows, and Juniper roots, when

when ſet before us, but it compels us, both to labour and ſuffer, to worke and fight for them, rather then goe without them, or dye for want. A hungry man is paſt modeſty and complements, he will eate unbidden, yea you cannot beate him off from eating, where bread is to be had. He will not only give his money, but venture his life for bread, rather then dye or live only a pining life in the want of bread. When *Eſau* came hungry and faint out of the field, he ſpar'd no coſt for his reliefe (*Gen. 25. 32.*) *Behold I am at the poynt to dye, and what profit ſhall this birth-right doe me?* Doubtleſſe *Eſau* was in no great danger of death. It was the greedines of his appetite, the greatnes of his paſſion, or rather the impotency of his ſpirit, that made him ſpeake and give at ſuch a rate for a meſſe of pottage, indeed the moſt coſtly meſſe that ever was eaten in this world; The higheſt of the Romane luxury, never went to *Eſaus* price for a meſſe of meate. Now if *Eſau* was thus forced by an inordinate, if not a wanton appetite, to ſuch a conſcience, what will not a ſtarvingly hungry ſtomack force the hand unto. And thus 'tis alſo in ſpirituals; They who hunger and thirſt indeed for Chriſt and his righteouſneſſe, will dig for it, they will toyle and labour to ſweat for it, as Chriſt commands (*John 6. 22.*) *Labour for the meat that endureth to everlaſting life*; Who would not endure labour, as long as life laſteth, for meat that endureth to everlaſting life? Some pretenders to Chriſt will ſcarce pull their hands out of their pocket, or put their foot over the threshold for ſpiritual food, but if their ſoules were hungry indeed, they would overcome all difficulties for it. The hunger of the ſoule will carry us through more difficulties, then that of the body; The hunger of the body bids us dig through ſtone walls, but ſoule-hunger will make us venture through the fire for food. The lazines and cowardize of many profeſſors, are an argument that they have no hunger, no holy appetite after ſpiritual food; they that feele it, will both labour and venture, they will take any paines, and endure any paine that they may be filled.

Thirdly, Note;

Nature will live with a little, and with that which is mean and coarſe.

Nature is content with little, and grace with leſſe. See the good

goodneſſe of God in this, had he given us nothing but mallows and Juniper roots, that diet might have ſufficed to keepe us alive; And he might have required all kind of duty and ſervice from us, though he had given us no more, nor no better food then would have ſerved the turne barely to keepe us alive, or (as we ſay) to keepe life and ſoule together. But as the Lord hath not dealt with us according to our iniquities, ſo not meerly according to our neceſſities; yea he hath given us full tables, variety of meats, fleſh and fiſh, corne and wine, all the good things of the earth, and ayre and waters are proviſion for us, and ſerved up at our Tables. Such is the open handednes, the bounty and liberality of God, that he doth not only hold our ſoules in life, but ſweetens our lives to us. Surely, if (as the Lord threatned his ancient people (*Deut. 28. 47. 48.*) *we ſhould not ſerve the Lord our God with joyfullneſſe and gladneſſe of heart, for the abundance of all things,* he might juſtly cauſe us to ſerve enemies in hunger and thirſt, and in nakednes, and in want of all things: even (as the prodigall Son was reduced) in the want of the huſkes which the ſwine leave after eating, or (as this Text ſpeakes) in the want of *Mallows and Juniper roots for our meate.*

Verſ. 5. *They were driven forth from among men, (they cryed after them as after a thiefe.)*

This verſe diſcovers the true cauſe why the men before ſpoken of, lived ſolitary in the wildernels, and deſert places; Their retirement was not elective, but compulſive.

They were driven forth from among men.

The word ſignifieth, to be ejected or caſt out as a baniſhed *עָרַץ*: Eject man, and that not ſimply, but with ſhame and diſgrace, yea to exprobrare. Non repudiate, as a husband puts away a diſloyall wife. When *Pharaoh* *עִיֵּשׁוֹ* *exprobravit* ſought to ſlay *Moses* becauſe he had ſlaine the Egyptian, *Moses* *עִיֵּשׁוֹ* *exprobravit* ſignified from the face of *Pharaoh*, and dwelt in the land of *Midian* ſignificat ſedignominat (*Exod. 2. 15.*) where a ſon being borne to him, he called his *niſam*. *Propr*ie name *Gershon*, for he ſaid, *I have been a ſtranger in a ſtrange land* *עָרַץ* *exprobravit*, ut (*v. 22.*) *Moses* was driven out of *Egypt* by a juſt feare, left an *עָרַץ* *exprobravit* unjuſt ſentence might be executed upon him. Many men are *עָרַץ* *exprobravit* driven *Gen. 3. 24.*

driven out of their own land, or from their home, by the execution of a juſt ſentence upon them, either by man or God himſelfe. Thus the word in the Text is uſed (*Exod. 34. 11.*) to expreſſe Gods dealing with the Heathen Nations, in whole roome he planted his own people *Israel*: They did not goe out, till they were thruſt or driven out, *And he ſaid, Behold I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizite, and the Hivite, and the Jebuſite.* The Lord in his own counſel made an act of baniſhment, or ſent a writ of Ejection againſt all thoſe Nations, He drove them out. The title of the 34th Pſalme is, *A Pſalme of David, when he changed his behaviour before Abimelech, who drove him away, and he departed,* ſo we tranſlate; as if *Abimelech* or *Achiſ* had expelled him the Court: others render it as a friendly requeſt, to withdraw becauſe his Court: Lords either envied or ſuſpected him, which *Achiſ* profeſſed he did not, and therefore treated him fairly (*1 Sam. 29. 7.*) *Wherefore now returne and goe in peace, that thou diſpleaſe not the Lords of the Philiftines*; yet the word in the Pſalme commonly ſignifieth to thruſt out by force. *Caſt out this bond woman, and her ſon, ſaid Sarah to Abraham (Gen. 21. 10.)* When God had examined, convicted, and ſentenced *Adam*, and after all had graciouſly given him a promiſe of helpe by Chriſt, yet he would not truſt him any longer in Paradiſe, but *drove out the man, and he placed at the Eaſt of the Garden of Eden, Cherubims, (Gen. 3. 24.)* It was ſuch an expulſion or baniſhment, of which *Cain* complained (*Gen. 4. 14.*) *Behold thou haſt driven me out this day from the face of the earth.* By all we ſee that when *Job* ſaith, *They were driven forth from among men*; his meaning is, they were baniſhed, or ignominiouſly thruſt out. As they were aſſumed to abide in Cities or Townes, becauſe of their wickedneſſe, ſo the cry and clamor of the people, or the force of Law, with the power and Authority of the Magiſtrate, drove them forth from among men. The Hebrew is, *They were driven forth from the middeſt*; we ſay, *from among men*, or, *from the Body*, that is, (as I conceive) from Townes and Cities, where the bodies of men, or men in bodies, that is, in civill Corporations and Societies, doe inhabit and reſide, or they were as perſons excommunicate from the body of the Church. Thus a learned tranſlater, renders the Text, *They were driven out of the body*; What body?

לֹא שְׂרָיָה
pro Hebraeo
לֹא אֲבִימֶלֶךְ
alias לֹא
rebellium eſt
corpus doſum
aut iſ-gum.
Mere.
בֶּן גָּם
ex
corpore. Rab.
סֹל מִן קֶרֶב
מן קרב
e medio
civitatũ.
Coc:
E corpore expulſibantur;
pata civitatũ,
vivere ſtatũ,
collegiorũ,
q̃q̃ ſclav.
Jun.

body? There is, firſt, a naturall body; ſecondly, a civill body; and thirdly, an Eccleſiaſticall body; he doth not meane it of the naturall body, they were not preſently put to death, but they were driven out of the civill body of the Common-wealth, out of Cities and Corporations, out of Colledges and Universities, yea out of the ſpiritual body, or Church ſocieties of the faithfull people of God. They were ſuch a generation of men, as were admitted no where, or no where permitted. They were *driven forth from among men*. The original, doth not determine from whence, or from what body they were driven; but ſaith only they were *driven from the body*; to ſhew, that they were not fit to be in any body or ſociety of men whatſoever; but were looked upon as polluted, and abominable, as unfutable to the manners, and burdenſome to the ſpirits of all honeſt and well-meaning men.

Hence note;

Sin makes men unfit for the company of men.

A wicked generation are not worthy to live, how much more, are ſuch unworthy to live in the company of good men. And if good men, if juſt and honeſt men, think the wicked unfit for their preſence, will God (think you) admit them into his? Therefore *David* ſaith (*Pſal. 5. 4, 5.*) *Thou art not a God that haſt pleaſure in wickedneſſe* (His meaning is, thou art highly diſpleaſed with it) *neither ſhall evil* (that is, any evil perſons) *dwell with thee*; the fooliſh ſhall not ſtand in thy ſight, or, before thine eyes. And hence the Apoſtles concluſion is peremptory (*Heb. 12. 14.*) *Without holineſſe no man ſhall ſee God*, that is, no man ſhall enjoy the preſence of God, or have communion with him, God will drive and baniſh all the wicked, the prophane and unholy from his preſence for evermore. *David*s reſolve is as peremptory againſt ſuch (*Pſal. 101. 3.*) *They ſhall not abide in my ſight*; As if he had ſaid, I will drive them out of my doores, yea I will ſhut my doores upon them. And if they are unfit to abide in the houſes of godly men, how unfit are they to be entertained into the Church of God? And therefore the Apoſtles advice, or command rather, to the Church, is, *Put away from among your ſelves that wicked perſon* (*1 Cor. 5. 13.*) As

banishment is a civill Excommunication, ſo Excommunication is a ſpirituell banishment; Magiſtrates muſt drive malefactours out of civill ſocieties, and the Churches muſt drive them out of their ſpirituell ſocieties. The godly muſt come out from the world, they muſt be *ſeparated and touch no unclean thing*, when they will gather into a Church, the houſe of God; and when they are gathered, if they find the world, that is, evill men among them, they muſt drive them out. They who are unfit for civill converſe, are much more unfit for ſpirituell communion.

Secondly, Note;

To be driven forth from the company of men, is one of the greateſt puniſhments that can be inflicted upon man.

Job deſcribes the miſery of thoſe men, as well as their wickedneſſe; *Cain* complains of this, as his greateſt burden, (*Gen.* 4. 14.) *Behold thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive, and a vagabond in the earth.* This was his cut, *Thou haſt driven me from the face of the earth*, that is, from the face of men dwelling upon the earth, this was a great cut, yet a worſer follows, *Thou haſt driven me from thy face*, that is, from Church ſociety, and ordinances, which the Scripture calls the face of God. How heavily did *David* take it, that he was thus driven out, (*1 Sam.* 26. 19.) *Now therefore, I pray thee, (ſaid he to Saul) let my Lord the King heare the words of his ſervant: if the Lord hath ſtirred thee up againſt me, let him accept an offering: but if they be the Children of men, Curſed be they before the Lord: for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, goe ſerve other gods.* *David* was as a baniſhed man at that time, and having got *Saul* at an advantage, he tells him of his condition, Curſed be theſe wicked men before the Lord, for they have driven me out, ('tis the word of the Text, *they have driven me out*) from abiding in the inheritance of the Lord, that is, in *Heaven*, the Land which the Lord ownes for his, above all Lands, as his peculiar inheritance. They have driven me out from the Lords land, this was his great affliction; for in ſo doing they bid him *goe and ſerve other gods.*

But

But did any bid *David* *goe and ſerve other gods*? I anſwer, None ſpake thus to him formally and directly in ſo many words, *goe, and ſerve other gods*; But all his enemies ſpake thus to him equivalently or virtually, they ſpake it in a parable, though not in plaine termes; They that drove him out from the inheritance of the Lord, or from the ſociety of Gods people, they did as much as ſay, *goe and ſerve other gods*, for they thruſt him among Idolaters, where he was in danger to be infected, and inſnared, either with the falſe worſhip of the true God, or with the worſhip of ſtrange and falſe gods. This *David* lookt upon and felt as his greateſt burden and greateſt danger, in being driven out from his own Country, the inheritance of the Lord. To be driven out only from the common ſociety of men, is ſo great an evill that nothing can beare up the ſoule in it, but the preſence of God; That indeed will anſwer, and more then anſwer, or make up the want of the company and ſociety of men, yea of the holieſt men. (*Iſai.* 66. 5.) *Heare the word of the Lord, ye that tremble at his word, your Brethren that hated you, that caſt you out for my name ſake (they were their Brethren, of one Nation, of one profeſſion and Religion, yet upon ſome point of difference, they hated them, and caſt them out, and that at leaſt in a pretence of zeale for God, for they did it (ſaith the Lord) for my names ſake) yea they ſaid, Let the Lord be glorified. Now what reliefe had they in this caſe? ſurely none, but in their own innocency, and in the preſence of God with them; Which is expreſſely promiſed them in the cloſe of the ſame verſe, But he ſhall appeare to your joy, and they ſhall be aſhamed. Thus Chriſt at once forewarnes his Diſciples of, and ſo e-arms them againſt this kind of expulſion, (John 16. 1, 2.) Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the Synagogues; yea, (as it followes out of the world) The time cometh, that whoſoever killeth you, will thinke that he doth Gods ſervice. Our only comfort in either caſe is, they who are thruſt out of the Church, or out of the world for Gods ſake, ſhall find more then a ſupply of mans preſence by the preſence of God with them, in whoſe preſence there is fullnes of joy, and at whoſe right hand there are pleaſures for evermore.*

Thirdly, In that it is ſaid, *They were driven out from among men;*

Note;

Note;

Man doth not easily part from among men.

He must be driven out, he would not goe out. Man is a sociable creature, and naturally loveth to cohabit with men; when God created man in the perfection of nature, as a single person, he saith (*Gen. 2. 18.*) *It is not good that the man should be alone, I will make him an helpe* (that is, a helper) *meete for him.* God made all other creatures for the helpe of man, yet no one of them was a meete helpe for man. The Angels were too high, and more then mans match, the beasts of the earth were too low, and wanting both speech and reason, could not match man; therefore the Lord created the woman, and gave man a wife for his companion, that mankind might be multiplyed, and live in such company as was meete and fit for communion. Monchury, Anchorisme, or an lonely life, which some chuse and boast in as a state of highest attainment and greatest perfection in this life, is not of Gods institution, God made man for society; Therefore they over-throw the institution of God, who withdraw themselves from the society of men. For though we may withdraw for a season, upon good occasions, yet no man ought to make a profession of such separation. And 'tis against the graine of nature in its pure primitive and unstained integrity to doe so. These in the Text were evill-doers, yet in this they did well, that they did not leave the company of men, till *they were driven out from among men.*

They cryed after them, as after a thiefe.

These words are brought in by way of Parenthesis, and they carry a reason why those men were driven forth from among men; they were as *out-lawed persons*, they were expelled the society of men, because they were false and unfaithfull, at best such as no man would trust, all cryed out upon them, yea

*Cryed after them.**as after a thiefe.*

That is, either they were thieves, or they were under as much distrust and disgrace with all people as thieves are.

Hence

Hence note;

Slothfull persons are to be numbred among thieves; they who will get nothing for themselves by labour, steale all they have from others.

Vagrants may well be listed among robbers, and therefore to nourish idle persons is to nourish theft; to succour lazy poore, is not so much a relieving of their wants, as a strengthening of their vices. And as idle persons are to be ranked with thieves (though possibly, they doe not steale, either by outward force, or by secret fraud) So Idleness makes many thieves; They who will keepe their hands from labouring and working, shall hardly keepe them from picking and stealing. 'Tis said of these men in the Text (*v. 1.*) that they were not fit to be set with the dogs of a flock, and (*v. 2.*) that the strength of their hands turn'd to no profit; And here, *They cryed after them as after a thiefe.*

Secondly, note;

Theeves in all ages have been a hatefull generation among men.

Thus it was in *Jobs* dayes, They pursued thieves (as we say) with *Hue and cry* through Towne and Country. Thieves are enemies to mankind, like droanes in the Bee-Hive, that suck out the honey, but make none; they steale away what others labour for. I intend not to insit upon the iniquity of that sin, there is a plaine command against it, (*Exod. 20. 15.*) *Thou shalt not steale.* And the Apostles countel is (*Eph. 4. 28.*) *Let him that stole steale no more, but rather let him labour, working with his hands the thing which is good.* Stealing is hatefull both to God, and man; The light of nature is against it, and reproves it, while the corruption of nature is for it, and prosecutes it. In all ages propriety hath been maintained, and therefore thieves excluded. *If there were no owners, there could be no thieves.* God orders all things for the good of mankind, that we might live in peace, and doing our own business, might eate our own bread. *They cryed after them as after a thiefe.*

Vers. 6.

Verſ. 6. *To dwell in the cliſts of the valleys, in caves of the earth, and in the rocks.*

This ſixth verſe is to be connected with the former part of the 5th verſe, *They were driven from among men, ſo dwell in the cliſts of the valleys*; The words are a deſcription of thoſe vile perſons, by the vile dwellings and lodgings which they found in the wilderneſſe, whither they were driven; As he before ſhewed their coarſe diet, ſo here their pittifull houſes, or what a poore ſhift they made for houſing. Some have goodly dwellings in wilderneſſes, we read of Towns in the wilderneſſe, and we have at this day, many Towns in our Forreſts. But as theſe men in the Text were driven into the wilderneſſe, ſo they abode there, without any other houſe then ſuch as the wild beaſts have.

To dwell in the cliſts of the valleys, &c.

The word *cliſts* cometh from a root, that ſignifieth to *break*, becauſe a cliſt is a broken ground or earth; The earth is ſometimes broken by the wind, ſometimes by the water, ſometimes by the labour of man; a cliſt is any broken or hollow ground. Theſe are called *cliſts of the valleys*, becauſe they are uſually in valleys, or they make a valley where they are; we may alſo remember it, *Cliſts of the rivers*. As if Job had ſaid, *When they could no longer be endured, in Townes and Cities, they ſought ſome hole to hide themſelves in*. The naturall Hiſtorian, ſpeaks of a fort of men, that conſtantly lived in ſuch kind of houſes, the cliſts of the valleys, or, as it follows here,

In caves of the earth.

The word which we tranſlate *Caves*, is ſometimes rendred *Holes*, (*Iſa. 42. 22.*) As alſo, *Nets-works*, which are full of holes or meſhes, (*Iſa. 19. 9.*) The word is likewiſe tranſlated *Baskets* (*Gen. 40. 16.*) and we put in the Margin *Full of holes*. The ſence is the ſame whether we tranſlate *caves* or *holes of the earth*. The Hebrew in ſtriſneſſe is, *Caves or Holes of Duſt*. The beſt houſes, and dwellings of men, are indeed little better then holes of duſt:

But

But duſt may be conſidered two wayes: Firſt, there is naturall, ſecondly, artificiall duſt; the beſt houſes which are made, are artificiall duſt, they are duſt concocted by fire, and formed up into a beautifull fabrick: But the caves or holes where theſe lived, were only naturall duſt. Their abode was in or under the earth.

In holes or caves of the earth,

and in the rocks.

The word here uſed for a *rock*, is properly a Syriack word, ܪܬܬܐ Syriack magis quam græcum vocabulum; idem quod Petrus qui & Cephas dicitur. Drus. and beares the ſame ſignification as *Peter* in Greeke; That ſame Apoſtle being called both *Cenbas* and *Peter*. Chriſt alluding to his name, ſaith (*Matth. 16. 18.*) *Thou art Peter, and upon this rock will I build my Church*. This being ſpoken as a further aggravation of their miſerable condition.

Note;

An ill habitation, or the want of a good one, is a great affliction.

To have no other houſe then the cliſts of the valleys, or a rock, is an uncomfortable dwelling; and therefore Jeſus Chriſt, who was to ſuffer all thoſe evils which are common to man in this life, ſpake much of his ſuffering in reference to his houſing or lodging. When he came into the world, his houſe was an Inne, and his chamber the worſt part of the Inne, a ſtable among the beaſts, and his Cradle was a manger, there he was layd as ſoone as he was borne, and wrapt in his ſwadling cloathes. Thus ungloriouſly was Chriſt the Lord of Glory entertained at his firſt ſtep upon the ſtage of this world: He had no ſtately Palace prepared for him, but an Inne, a ſtable, and a manger. Nor was he better provided afterward (*Matth. 8. 20.*) *The foxes have holes, and the birds of the aire have neſts, but the ſon of man hath not where to lay his head*. Chriſt had no certaine dwelling place, while he was purchaſing a houſe for us not made with hands, but eternall in the heavens. God (as the Apoſtle ſpeakes) *Acts 17. 26.* *hath made of one blood, all nations of men, for to dwell in: all*

I

the

Species excavant, he illis domus. Plin. 5. c. 9 de Troglodytis.

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Let them see the goodnesse of God, the bounds of whose habitation are determined in Cities, in goodly Mansions and Pallaces, not in the cliffs of the valleys, nor in caves of the earth, and in rocks, where wild beasts inhabit.

Secondly, Where did these men who were driven out from among men, find shelter? even in the cliffs of the valleys, &c.

Hence note;

Men of barbarous and beastly spirits, shall be driven into barbarous places, and live among beasts.

I grant many men of Angelicall spirits have been driven to live among beasts, to dwell in the valleys, and holes of the earth; No man knoweth love or hatred by all that is before him: but this is a Judgement which God often powreth upon the wicked; their habitation is poore and meane, they dwell in the cliffs of the valleys, and in the holes of the earth; and though this be enough to make them miserable in this life, who know not the happines of a better life; yet Job hath somewhat more to say, of these mens misery.

Verſ. 7. *Among the bushes they brayed, under the nestles they were gathered together.*

¶ *generale est ad arbores & frutices atq; adeo ad omnia virgulta nomen.* The word rendred *bushes*, signifies generally any kind of trees or plants, yet here the fence carries it more restrainedly to thornes, scratching shrubs or bushes; Among these

They brayed.

¶ *asinorum vocis proprium. Dicitur.* The Ass among beasts is properly said to bray. *Doth the wild Ass bray when he hath grasse?* saith Job (Chap. 6. 5.) These beastly men are elegantly said to bray, or make a harsh horrid noyse like wild Asses. As wicked men in great power, roare like Lions in the Forrest, so being brought into great distresse, they bray like Asses among the bushes.

Noster interpret clamare in bonam partem in- Some interpret this *braying* as a sound of Joy, and content, or as a merry song among the bushes; As if they were glad of any

any place of refuge and retirement from the out-ery made against them. But we find not that word either in Scripture, or in any good Author, importing joy in what is good, but sorrow at the feeling of what is evill, especially hunger or cold. That text named before (Chap. 6. 5.) is a cleare prooffe of it, *Doth the wild Ass bray when he hath grasse?* Implying fully that the wild Ass brayeth not, but when he is pinched with hunger, or when somewhat troubles him. A late translator expresseth it fully to that fence, *Under the bushes they cryed out as being hurt*: and one of the ancient Greeks renders thus; *Among the bushes they whin'd a hungry or mournfull disty*. So that Job's meaning is plainly this, They brayed among the bushes as men halfe starved with their mallows and Juniper roots. They were hard put to it, being grievously afflicted, either with hunger and want of food, or with bad and unfavoury food.

Hence note;

They who doe like beasts, shall suffer like beasts.

Some men in their prosperity behave themselves more like beasts then men; They are boysterous, cruel, wanton; and in their adversity they vex and rage like beasts, and bray like Asses. The Church said in her great affliction, *We roar like bears, we mourne like doves*. (Isa. 59. 11.) They could doe nothing but lament and bemoane their misery, yet as they did *roar like bears*, to shew the extreamey of their sufferings, so they did *mourne like doves*, to shew the meeknesse and simplicity of their spirits under sufferings. The Godly and the wicked fall often into the same sufferings, but they are never the same in their sufferings. They who refuse to beare the yoaque of Christ holyly, cannot beare the crosse of Christ quietly; *They who want patience, must needs be impatient under their wants*. They being among the bushes of a perplexed state, are so farre from patience and quietnes, that they are in a continuall tosse and trouble of spirit; They bray like asses, and goare like beares, but they know not how to mourne like doves. The Prophet describes such sufferers, (Isa. 51. 20.) *They sons have fainted, they lie at the head of all the streets, as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God. Paul had learned in every estate*

to be content, he knew how to be full and to be hungry, how to abound and ſuffer want; that's the learning and leſſon of Saints in Chriſts Schoole of affliction, They are often driven into a wilderneſſe, they are thruſt out among the buſhes, yet they doe not bray, but rejoyce there for Chriſts ſake, in a good cauſe, and for a good conſcience; *Paul* and *Silas* ſang, they did not rage, and raile in the ſtocks; Saints are often brought into a brake, or among the buſhes, and they can ſing there, while the witneſſe of the Spirit with their ſpirit makes them muſicke; but as often as the wicked are among the buſhes, they bray there both becauſe the trouble pinches them much, and their conſciences more.

Under the nettles they were gathered together.

למקום sunt qui
carum in-
pretantur &
reſcent in
decem genera
ſpinarum.
Dicit
Sub urtica pun-
gebantur, i. e.
urebantur, a leo-
ni puſtule &
abſceſſus ex ur-
ticarum conta-
ctu exoritur.
Jun. vid. Piſ-
cat. in locum

I need not tell you what the nettle is; The word ſo tranſlated ſignifieth any thing that is ſtinging or pricking. *Under the nettles they were gathered* (or joyned) together: *Mr. Broughton* renders, *Under the nettles they ſmarted*, or *were ſtung*, as another reads, which is proper to a nettle: we may put both together, they gathered themſelves under the nettles, and there they were ſtung, ſo ſtung that (as ſome expreſſe it) they became ſcabbed. The ſtinging of a nettle makes pimples, and a kind of ſcab upon the ſkin; All this ſets forth their miſerable condition, they brayed under the buſhes, and under the nettles they were ſtung. Why went they among the buſhes, and nettles? They hoped none would ſeek them there, or if they did, that they ſhould not find them; a man that is driven out, feares that every man he meets is an enemy to ſlay him, or an officer to attack him, and therefore he runs to covert like a ſavage beaſt, and hides himſelfe among the buſhes and nettles.

Hence note;

They that have an evil conſcience, are all for hiding, they love and hope to be hidden.

They who are driven from among men, would be hidden from men, buſhes and nettles are their beſt ſhelker, who want the ſhelter of a good conſcience. *Adam* having ſinned, ran preſently among the buſhes, there was the beginning of this pittifull ſhift;

ſhift; when God ſummoned him, he was afraid and hid himſelfe; even *Adam* was braying among the buſhes, (as I may ſay) after he had ſinned; ſin putteth us upon poore helpes to hide our ſelves from God, and from man too.

Secondly, note;

Sinfull man becomes fooliſh.

He hides himſelfe with that which cannot conceale him, and ſhelters himſelfe with that which cannot defend him. Theſe made hard ſhift for their food, and no better for their ſhelter; And as this is true in reference to bodyly hiding and ſheltring; ſo much more in reference to ſpiritual; *Sinners will hide themſelves with that which cannot hide them.* (*Iſa. 30. 1.*) *Wee to the rebellious Children* — *that cover with a covring, but not of my Spirit, that they may add ſin to ſin.* This is to hide our ſelves among nettles, what pittifull worke doe men make to cover their guilt from men, and farre worſe to hide it from God. All the denials, pleas, or excuſes which ſinners make, are but a gathering of themſelves under buſhes and nettles. And what are buſhes and nettles? Buſhes are but ſcratching ſhrubs, and Nettles are but ſtinging weeds, yet under theſe they gather themſelves for ſuccour.

Thirdly, Hence note;

How ſilly are ſinners, who hide themſelves not only under that which cannot hide them, but will hurt them, or be no better then a nettle to ſting them, and a buſh to ſcratch them.

All the curtains and coverings that men make to ſhadow and conceale their ſins, without Chriſt, are but as ſo many nettles, which will not cover but ſting them, yea ſting them worſe then nettles; nettles ſting the fleſh only, but theſe will ſting the heart and conſcience; ſinners will find all that they hide ſin with. even their gifts, and parts, (while out of Chriſt) much more falſe, though faire pretences and carnall reaſonings but a buſh of thornes and bryars to teare and rend them, or a bank of nettles to vex and ſmart them.

Lay all theſe things together; Firſt, The food of theſe men, which.

which was mallows, and Juniper roots; ſecondly, their lodging, which was in clifts, and caves, and rocks; thirdly, their ſheker, which was among the nettles, and the buſhes.

Thence obſerve;

The effects of ſin, are ſad and miſerable, even in this preſent life.

Sinners receive but ill fare from the hand of ſin, and that lodges and protects them as ill, as it feeds them. Here's a wicked generation, how are they fed? have they a table ſpread? are they ſerved with the beſt? they are fed with mallows, and Juniper roots, that is the cheare ſin makes for them; yea wickedneſſe will be as gravell in their teeth, and as poyſon in their bowells. I grant many ſinners are full fed, they have liberall, large, and plentifull tables, but in the iſſue ſin will feed them all with ſare worſe fare then mallows, and Juniper roots, and moſt of the ſervants of ſin are no better provided for now: ſin uſually keeps but a very poore houſe; and while men make (from which the Apoſtle dehorts, *Rom. 13. 14.*) proviſion for the fleſh, to ſuffill the luſts thereof, their luſts are making very lamentable proviſion for them. The Lord ſpeakes in a holy paſſion (*Pſal. 81. 16.*) *Oh that my people would have harkened unto me, &c. — I ſhould have fed them, with the ſineſt of the wheat, and with honey out of the rock ſhould I have ſatiſfied them.* But ſin fed them with gall and wormwood, with hu kes and branne. If we look upon the greateſt Number of men in the world, that live miſerably, we ſhall find they are ſuch as live wickedly.

Againe, how did theſe men lodge? what chambers and beds did ſin prepare for them? Nothing but clifts, and holes, and rocks. Where did they meet and gather together? among the buſhes, and the nettles; what doe they there? they bray like aſſes, and vex themſelves like wild aſſes that have no graſſe. And if ſin make man thus miſerable in this life, oh what will ſin doe in the life to come! Then it will drive the wicked into the wilderneſſe: indeed, into clifts, and holes, and rocks indeed: and whereas now ſin ſtings them like nettles, it will hereafter ſting them like ſcorpions; the little finger of ſin, in the next life, will be heavier then the loins of it in this; that is, God who is the avenger

venger of ſin, will then powre vengeance upon ſinners to the utmoſt.

From the conſideration of all theſe ſad iſſues of ſin layd together, take this Corolary.

Sin is very deceitfull. As all ſin is againſt the truth of God, ſo it ſelfe hath no truth at all in it. Sinfull man breakes all the Commandements of God, and ſin breakes all its promiſes with man. The Apoſtle exhorts us (*Heb. 3. 13.*) *To exhort one another dayly, while it is called to day, leſt any of us be hardened through the deceitfulneſſe of ſin.* Now, ſin hardeneth us, when we dare venture upon the committing of it; and what makes us thus daring and ſoole hardy to run ſuch an adventure? Surely the hopes of ſome good we ſhall get by doing it, or at leaſt an aſſurance of impunity or freedome from evill, though we doe it. For both theſe ſin undertakes, and will give us its word, if we will take it; and are there not enow who will and doe take it every day? *Sin hath more credit with the moſt of men then God himſelfe hath;* He promiſeth, and few beleeeve him; Sin promiſeth, and there are only that few who beleeeve it not: But ſin which is ſo large and free in promiſing, is not only narrow and ſlow in performing, but utterly denyes performance; or its performances run quite croſſe to its promiſes. Sin promiſeth gold and payes with drowſe, it promiſeth bread and payes with ſtones, it promiſeth honour and payes with diſgrace, it promiſeth a paradise and payeth with a wilderneſſe, it promiſeth liberty and payeth with bondage; in a word, it promiſeth us all manner of content, and payes us with utter diſappointment and diſſatisfaction: If any man hath a mind to be fed with mallows, and lodg'd in caves, and torn with buſhes, and ſtung with nettles, and ſcorcht with everlaſting burnings, let him harken to the voyce, beleeeve the promiſes, and take the word of ſin.

Thus we have in theſe words a deſcription of the ſtate or condition of thoſe perſons, who deſpised *Job*; A further deſcription of their perſons and pedigree, as alſo of their actions ſolloweth.

J O B 30. Verſ. 8, 9, 10.

They were Children of fooles, yea Children of baſe men: they were viler then the earth.

And now I am their ſong, yea I am their by-word.

They abhor me, they flee far from me, and ſpare not to ſpit in my face.

JO B having ſhewed in the former Context, how miſerable his deriders, or their fathers were in their preſent condition (*they fed upon mallows and Juniper roots: they brayed among the buſhes, and gathered themſelves among the nettles*) proceeds in this 8th verſe to ſhew how ſordid they were in their original, or from how baſe a roote they ſprang; he gives us their pedigree, not only from the degree or Title of their Parents, but from their qualitties.

Verſ. 8. *They were Children of fooles, yea Children of baſe men.*

בבלי An'ua
ſtolidus, quide
mente deſluxit.

The word which we render *fooles*, denotes a man fallen or ſaying and withered in his underſtanding, a foole wants filling, or furniture for his mind, he is but bare walls or an empty houſe. Thus *Abigail* deſcants, and, not lightly but diſcreetly, plays the Critick upon her husbands name, (1 Sam. 25. 25.) *Nabal is his name, and folly is with him*; As if ſhe had ſaid, *He is a man of no underſtanding, his upper rooms are ill tenanted or inhabited.* Our preſent Text ſaith of theſe men, *They were Children of Nabal*, that's the word. *A Son of Nabal*, is of the ſame ſignification in holy language with a *Son of Belial*: *Sons of Belial* are diſobedient rebellious ones, who will not endure the yoaſe, nor doe what they know; *Sons of Nabal*, are fooliſh ones, ſuch as know not what they ought to doe, or how they ought to doe it. *Mr. Broughton renders, vile Children*: and another in the Superlative, *Men wiſt wicked or flagitious.*

Homines Fagi-
ſiſſimi. Jun:

There are two ſorts of fooles: Firſt, ſuch as want wit or underſtanding; and they are in two ranks, either ſuch have no wit or underſtanding at all, whom we call *meer fooles* or *naturall*. Secondly,

Secondly, ſuch as have but a little wit, or are but thinly furniſhed in their Intellectuall, ſuch as have not an underſtanding ſutable to their undertakings.

Secondly, In Scripture that man is called a foole, not only who wants underſtanding, but who wants honeſty and Integrity; not only is he a foole who hath little or no wit to chuſe his way, but he who makes little or no conſcience of his wayes. Such I conceive *Job* intends in the preſent text, they were not Children of ſuch fooles as wanted underſtanding, or had no underſtanding, but they were Children of ſuch fooles as want honeſty in their actions, and conſcience in their dealings.

Again, For the opening of this denomination, *Children of fooles*, we may expound it by an Hebraiſme, not as reſpecting their parents from whom they deſcended, but themſelves, they were fooles themſelves, what ever their parents were. *Children of fooles*, are fooles; ſo frequently in Scripture, (Pſal. 4. 2.) *O ye ſons of men, that is, O ye men how long will ye turne my glory into ſhame.* The Pſalmiſt having ſummon'd all at once to attention, *Hear this all ye people, give care all ye inhabitants of the ear. b.* (Pſal. 49. 1.) preſently puts them into this diviſion (v. 2.) *Both low and high*; the Hebrew is, *Sons of men, and ſons of men*, that is, men in high place, and men in low place, as the exigence of the Text makes the difference between the two originall Filij ſulorum words, *Adam and Ish*, ſignifying man. So (Iſa. 1. 8.) *Daughter of Sion*, that is, *Sion*; and (Pſal. 137. 8.) *Daughter of Babylon*, that is, *Babylon*; and (Jer. 46. 24.) *Daughter of Egypt*, that is, *Egypt*. Thus herethey were *Children of fooles*, that is, they were very fooles.

Etiā ſi ij ho-
minis, etiā ſi
lij viri. Mont-
ter of Sion, that is, Sion; and (Pſal. 137. 8.) Daughter of Ba-
bylon, that is, Babylon; and (Jer. 46. 24.) Daughter of Egypt, that is, Egypt. Thus herethey were Children of fooles, that is, they were very fooles.

The generall ſenſe of the Text ſutes to both Interpretations, either that their parents were fooles, or that they were ſuch: Now both or either of theſe being fooles of the ſecond ſort, ſuch as wanted honeſty and goodneſſe.

Obſerve;

A wicked man is but a foole.

The Scripture calls them ſo more then once, eſpecially in the Book of wiſe *Solomons* Proverbs. The whole body of the Jewes was called a fooliſh people and unwiſe, becauſe they were a ſin-

K

full

full people, (*Deut. 32. 6.*) Such usually judge all others fooles, because they walke not in their pathes, nor run with them into the same excesse of riot, they thinke others have not so much understanding as they, and therefore doe not what they doe, whereas the true reason is, not because they have lesse understanding, but because they have more Conscience then they. To feare God is mans wisdom, and to depart from evill, is his understanding, what wisdom or understanding have they, who neither feare God, nor depart from evill? The ungodly man is a foole.

First, Because he knowes not what is good and right in it selfe.

Secondly, Because if he know it, yet he will not doe it, and that makes him a foole much more. 'Tis folly enough not to know what is right, but to know what is right and not to doe it, is the height of folly.

Thirdly, He is a foole, because he knowes not what is good for himselfe, yea he mistakes so extreemly wide in that point, that what he thinks good for himselfe, is not only bad but worst for himselfe. He is ready to conclude, he doth best for himselfe when he doth that which is right in his own eyes, though he neglects or refuseth to doe what is right in Gods eyes, nor can he be perswaded, but that is best for himselfe, which is so in his own eyes, till both his sight and feeling tell him the contrary. *David* saith both of and to the wicked man, (*Psal. 49. 18.*) *Though whiles he lived he blessed his soule, and men will praise thee when thou dost well to thy selfe;* that is, (as I conceive) though a worldling have a high opinion of his wayes and workes, and presumes he hath done very wisely for his soule as well as for his body; and though flatterers will commend him highly when he pampers and provides for himselfe, and makes much of himselfe, living in pleasure, and taking the creame of the creature, (this, in the account of carnal men, is for a man to doe well to himselfe, as they said (*Psal. 4. 6.*) *Who will shew us any good?* that is, any good cheare, plenty of corne and wine, as the next words in *David's* choice, explaine it; Now, I say, though others or a mans selfe shall thinke he hath done best, and therefore most wisely for himselfe in running such a course as this, yet such a man hath done very ill, and therefore very unwisely, indeed like

a very foole for himselfe, as the words which follow in that 49th *Psalme* (*v. 19, 20.*) fully informe us; For as well and wisely as he hath done for himselfe while he lived, he (when he dyeth) shall goe to the generation of his fathers, they shall never see light. From whence this generall conclusion (which concludes all such men in the number of fooles) is inferred, *Man that is in honour, and understandeth not, is like the beasts that perish.* Such a man possibly, carried a reputation in the world, as if he had engrossed all the wit and wisdom from the rest of the world. But at last he shall see himselfe like a beast that perisheth, and then both himselfe and his learned flatterers will be forced to cry out, *Wee fooles*, we thought the people of God to be a company of hare-brain'd mad people, but now wee see we are so.

They are Children of fooles,

yea Children of base men.

The Hebrew is, *Of men without a name*, that is, obscure and vulgar men. Mr. *Broughton* renders, *yea a kind without fame*, that is, men whose names are not taken notice of. Whereas by an *Hebraisme*, men of great renowne, or famous men, are called *men of name* (*Gen. 6. 4.*) The names of Great men are upon every mans tongue while they live, and when they dye their names are chronic'd and kept upon record for posterity. *Jobs* deriders took away his good name, being themselves men without name, or rather men of an ill name, being of a low degree, yea of the lowest degree, for some render the Originall up to a Superlative; *The most Ignominious among men.* They were such as either never lived in any reputation, or (which is worse) they had out-lived it. Such was their parentage, who made it their business to disparage and deride that worthy man, that man to whose worth God himselfe had given testimony. *They were Children of base men.*

There are two sorts of base men spoken of in Scripture: First, such as are base in their blood, and birth; for though it be a truth, that *God hath made of one blood all Nations of men*, for so dwell on all the face of the earth (*Acts 17. 26.*) yet it cannot be denied, but men may be distinguished by their blood; Some are of a more noble blood then others, their Ancestors or Predecessors

בני בלי שם
filij sine nomi-
ne. i. e. igno-
biles.

Graci Anony-
mum vocant,
quod ignobile
est.

Etiam homines
ignominiosissi-
mi. Jun:

fors were men of honour and power, beyond their contemporaries. Though all men are made of one blood *materially*, yet they are made of blood differing *Circumſtancially*. In common ſpeech he is a baſe man, that is borne of meane parents.

Secondly, There are baſe men in Scripture language, who are ſuch in their conditions. Some are high and great in birth, place, power, and ſway in the world, who yet muſt be numbred among baſe men. In the booke of *Daniel*, That great King *Antiochus* is called a *vile perſon*; and *David* (*Pſal. 15. 4.*) Giving the character of a Son of *Sion*, ſaith he is one *in whoſe eyes a vile perſon is abhorred*. The vile perſon there intended is not one poore and low in the world, a man that beares not a breadth, nor carries a Grandure in the eyes of men; but the vile perſon there is the wicked and unrighteous man.

Hence note;

Wickedneſſe and unworthy actions render men vile and baſe in the ſight of God and all good men.

Godlines and holines put a beauty upon men (*Solomon* in all his glory was not arrayed like one of them) though they are very low and unbeautifull to the eye. It is ſaid of the faithfull *Elders* among the Jewes, that *thorow faith they obtained a good report*, Heb. 11. 1.) The holy actions of their faith made them famous. But wickedneſſe obſcures the name and debaſeth the blood and ſpirits of men: No man hath reaſon to boaſt of his great titles, power, or high place in the world, as if honour lay in them; True honour, is honeſty, Juſtice, grace, righteouſneſſe; When theſe ſhine in the lives and actions of any, they are honourable indeed (*Iſa. 42. 2.*) *Since thou waſt precious in my ſights* (none but the Godly are ſo in the ſight of God) *thou haſt been honourable*. Suppoſe the world hath not called or accounted thee ſo, yet thou haſt been ſo in my account.

Again, Theſe men who acted ſo baſely towards *Job*, were the children of baſe men.

Whence obſerve;

The Image of Parents doth uſually appeare and is Inſtamps upon their Children.

As every childe is his father multiplied, ſo moſt children are their

their fathers exemplified. In one ſence, every Child that comes into the world beares the Image of his father. It is ſaid of *Adam* (*Gen. 5. 3.*) *He begat a Son in his own likenes, after his Image*; Having fallen and ſin'd, he left the impreſſion of his ſinfull nature, contracted by that fall, upon his ſon: poſſibly, *Seth* (the Son of *Adam*) there ſpoken of, was not very like his father in his feature as a man, but certainly he was very like him in his frailty as a ſinner. Thus every parent whether good or bad conveighs his Image, and it is a black Image, to his Child; but as ſome parents (beſides the ſinfulnes of their natures) are tainted with ſpeciall ſins in their life, ſo are their children; *Such a ſon, ſuch a father*; the Child treads in the ſteps of his father. And though no child derives any thing naturally from his parents but their ſin, (even the children of the godly receive no godlines by their naturall birth) yet moſtly the Children of godly parents beare their Image in godlines, they prove and act godly. We cannot affirme univerſally either way, that all the Children of ungodly men are ungodly in their lives, or that all the Children of godly men are godly in their lives: That's often Croſt, (Generation and regeneration proceed from quite different principles) holines runs not in a blood; and though ſin doth, yet the power of grace can change the courſe of nature: God makes exceptions to the generall rule as himſelfe pleaſeth. Good parents have evill children, and ſome evill parents have good children; but for the moſt part the Children of godly men, being under the Covenant of grace, hold forth the gracious Image of their parents; And the Children of wicked men, being ſtrangers from the Covenant, hold forth the Image of their parents, which is corrupt according to the deceitfull luſts.

They were Children of baſe men,

They were viler then the earth.

Or (as we ſay) *men unworthy to goe upon the ground*; Thus *Job* heaps up ſeverall expreſſions, to make their deſcription full. *Viler then the earth.*

It ſeemes, *the earth is vile*, elſe theſe men could not be called *viler then the earth*?

I answer, The earth is vile, not in it ſelfe, for the earth is the creature

creature of God, and so good, for all was good that God made: and there's an excellency in the earth as to it's use and ends; as also an answerableness in it to those ends and uses for which God did Create it; therefore in that respect the earth is not vile, 'tis not vile in its own nature: but the earth may be called vile;

First, Comparatively to other parts of the Creation, because it is lowest, and as it were, the sinke of the world, according to the course of nature; 'Tis also the grossest part of the world, the water is finer and more pure then the earth, the aire is finer and more pure then the water, and the fire is finer and more pure then the aire; the earth is the grossest part, and, upon the matter, but the drosse of the other parts.

Secondly, The earth may be called vile, as to vulgar opinion and esteem. 'Tis that which every one treads upon; both men and beasts have it continually under their feete; so that in Common account the earth is a vile and a low thing. *Dust thou art, (saith the Lord, Gen. 3. 19.) and so dust thou shalt returne;* As if he had said, thou art vile and meane in thy Original, and thou shalt conclude where thou didst begin: though now man seemeth to be somewhat better then dust, yet to dust he shall returne. And hence the body of man is called *vile (Phil. 3. 21.) Who shall change our vile body:* Our bodies are called vile from severall grounds, especially as they are defiled with, and instrumental unto sin, it is not my purpose here to insist upon that, or those other grounds why the body of man is wrapt up in that humbling Epithere by the Spirit of God; but among the rest this Text leads me to call our body's vile in reference to the matter of them: the body of the first man was formed out of the earth, and he is said (by the Apostle, 1 Cor. 15. 47.) *To be of the earth, earthly;* And as in the first mans body, so in the bodies of all men, earth is the predominant Element; and therefore ours are vile bodies, the chiefe ingredient of their mixture being the earth, which comparatively to those nobler and higher Elements is but vile. The earth is vile in this consideration, but these men are called viler then the earth, as to their manners and conversations.

Hence note;

The vilenes of mens qualities and Conditions, makes them viler then that which is vilest in their Constitution.

The

Ipso quod pedibus calcant solo dejectione.
Buz:

The bodies of the most sin-lesse and holy Men are vile earth, but the sinfullnesse and unholines of men, renders them viler then the earth. *Abraham*, beleeving *Abraham*, said to God (*Gen. 18. 27.*) *I am but dust and ashes:* the best of the Saints are but dust materially as God made them, and they are but ashes meritoriously, even they have deserved, that God should make them ashes, that is, consume them in and for their sin to ashes, as he did *Sodome*, for which *Abraham* interceded when he made this confession, *I am dust and ashes.* Now what is dust and ashes? Dust is earth made by the heate of the Sun, and ashes is earth made by the heate of the fire; He that is dust and ashes (so the best of Saints are) is the smallest and vilest earth, yet the worst of Saints is not viler then the earth. A wicked man is earth, and not only so, but he is viler then the earth. A Saint is made of vile earth, as the wicked are, in his naturall constitution, but a Saint is made more excellent then the heavens by spirituall regeneration. Thus he is earth, and better then earth. A wicked man is but made of vile earth, yet himselfe is viler then the earth; he is earth, yet worser then the earth, yea worse then hell, by morall corruption. Grace sets us above the earth, he is heavenly that is godly: sin sets us below the earth, he is hellish that is wicked, and so is viler then the earth. A wicked man hath hell in his soule, as he hath earth in his body: but a Godly man hath heaven in his soule, while he hath a body of earth. The one is *heavenly minded*, and the other is *Earthly minded*, or minds only *earthly things*; and to be *earthly minded*, is to be *hellishly minded*; That wisdom (as the Apostle *James* speaks, *Chap. 3. 15.*) is not from above, which sets the mind upon things below, yea it is not only (as he there adds) *earthly and sensuall*, but *diabolish*, and therefore, without doubt Hellish.

They were viler then the earth.

There are yet other readings of the Text. First, some thus; *They were smitten out of the earth.* Secondly, Mr. *Broughton* thus; *They were banished from the earth:* A third to the same sence; *They were most miserable wanderers:* and so a fourth, *They were smitten and cast out of the earth:* and a fifth, *With blows or stripes they were driven from the earth:* The reason of these various translations is, because the word here used signifies to *smite* as well as to

Afflictiissimi erant exortres.
Jun.
Percussi erant de a terra ab-
jecti Pic.
Eiecit cum verberibus e terra. Scult.

to

The afflicted should have comforting songs sung to them, not scoffing songs sung at them. There are songs of praise, and thanksgiving; and there are songs of abuse and reproach. God was *David's* song, or *David* made God his song, his praising song. That is, he made songs of praise to God, (*Psal. 118. 14.*) *The Lord is my strength and song, and is become my salvation.* And as *David*, so *Moses* made God his song (*Exod. 15. 2.*) What song? his praising, his rejoicing, his triumphing song; but wicked men make the godly (even in affliction) their scoffing, their reproaching, their abusing song. To make abusive songs of others, is the worst way of abuse, 'tis the height of derision, to deride in songs. For it shews that the derider hath it much in his spirit, and takes high content in it, when he can take time to turne his malice into a song, and poetize in reproaches; yea it shews that it not only sutes his spirit much, but is soake into and settled upon his spirit. That which we sing, sinkes deeper and affects more then that which we barely say or make report of. And as songs sinke deepe into the mind of him that makes or sings them, so they goe deeper or more to the heart of him in whose disparagement they are made or sung. To be abused by the loosest word that falls from the loosest lips, will sticke upon most mens spirits; but to be abused in a song, or composition of words, to be sung and cryed about, sticks much more: there is as it were an Indelible Character of Infamy left upon men, when once they are made songs, or songs are made of them. Therefore among sober Heathens, it was forbidden under a very great penalty that any should make scornfull ludibrious songs, verses, or poems of any, especially of great men. And among the *Romans* it was death to doe it, because such scurrilities gave occasion many times of very great disturbances, and mens blood being heated by such abuses to revenge it, might proceed not only to blows, but shedding of blood. And as some (they are so pained til delivered of it) had rather loose their friend, then their frothy jest; so others have lost their life for their jest; It is no wonder if that hath fallen under the restraint of Laws which endangers life. Besides, Honour is one of the most precious things in the world (*a good name is better then precious oynments, Eccl. 7. 1.*) therefore if Magistrates should take care of the goods of men, much more of their good names, and of their honour. I will not stay to give further

Lege 12 Tabularum sancium est; ne quis maledicum carmen in quenquam scriberet aut ultimo afficeretur supplicio. Tull. lib. 4. Quest.

further evidence how vile a thing it is to make jeering songs of men, especially to make such songs of men in misery; in which case it is not only a great Injury, but the greatest inhumanity.

Again, We may Consider these songs not only as an abuse put upon *Job*, of whom they were made, but as the recreation and merriment of those that made them: for why or when doe men usually sing? The Apostle *James* will tell us (*Chap. 5. 13.*) *Is any merry, let him sing Psalmes?* Men sing Psalmes or songs, either when they are merry, or would make themselves merry; then it followes, that these men did much please themselves with *Jobs* affliction, who thus speaks of them, *I am their Song.*

Hence note;

Ungodly men rejoyce in and at the afflictions of others, especially at the afflictions of the godly.

The *Philistines* having taken *Sampson*, bound him and put out his eyes, then called him, *when their hearts were merry, to make them sport* (*Judg. 16. 25.*) And the Text saith, that *he made them sport.* Surely *Sampson*, being both a holy man, and an afflicted prisoner, had as little minde, as he had cause or reason to make the *Philistines* sport. When therefore 'tis said, *he made them sport*, we must understand it passively, that he was the subject of their sport, not the Actor of it; They pleased themselves to see the man grope out his way, or stumble in it; every one had a jest or a flout to bestow upon him; They little thought how quickly he would change the scene, and turn their Comedy into a doleful Tragedy, their laughter into deadly groanes and lamentable out-cryes. But as God shewed his justice, so they their cruelty and their scorne; They must needs make sport with their captive, a man in misery. Thus *David* describes the behaviour of his enemies in his selfe-humiliation, (*Psal. 69. 10, 11, 12.*) *When I wept and chastened my soule with fasting, this was to my reproach; I made sackcloth also my garment, and I became a proverb to them; They that sit in the gate speake against me, I am the song of the drunkard; As if he had said, my mournings are their rejoycings: and my teares their wine. And as they jeered him in his voluntary or selfe-humiliations, so when the hand of God humbled him, (*Psal. 35. 15.*) *In mine adversis they rejoyced, and gathered themselves together, yea the objects* (for the opening of which*

word this Text was lately alledged) gathered themselves together against me, and I knew it not, they did teare me (that is, my honour and good name with reproaches and scornefull flanders). and ceased not ; with hypocriticall mockers as feasts they gnashed upon me with their teeth. Mocking was the mufick of their feasting, and they gluttied themselves with scorne more then with meate and drinke, or rather (as we speake proverbially) mocking and scorning was meate, drinke, and cloath to them. Sad *Jeremy* found the same spirit working in many at the calamities of *Jerusalem* ; For thus he brings in the Church of the Jewes bemoaning her captivity (*Lament. 3. 14.*) *I was a derision to all my people* (that is, to all the perfidious ones among my people, or to *Moab, Amalech* and *Edom*, who were formerly subject to me as my people) *and their song all the day long.* Wee use to say, *Love me a little, and love me long, but thefe* (saith he) did not only scorn me much, but scorne me long, even all the day long; and (*v. 63.*) *Behold their sitting downe* (to eat) *and their rising up* (from eating, or in the whole course of their time) *I am their mufick.* O how they Infulted over the poore Church in her affliction ! Thus also some expound that in the Prophet (*Ezek. 33. 32.*) *And lo, thou art to them as a very lovely song, of one that hath a pleasant voyce, and can play well upon an Instrument :* That is, his hearers went away and made lovely merry songs of him, in scorne and derision, either of his person or doctrine ; Those words of the former verse, *For with their mouth they shew much love,* strictly rendred out of the original confirme this interpretation, as appears in the Margin of our own Bibles, where the Hebrew is thus express'd ; *They make loves or jests.* It seemes the fine wits of those times used to make libellous rithmes or sonnets upon *Ezekiel*, and his Sermons. Some to this day having heard the word of God preached, goe away and laugh at him that preached it, & so the Minister is but as a song to them ; And I know not which is the greater sin, or shews the prophaner spirit, to deride the word of God preached, or to deride a godly man afflicted ; for as the will of God is heard and derided in the one, so 'tis seene and derided in the other. The will of God as to holinesse, or what we ought to doe, is seene in man as he is godly, and the will of God as to providence, or what himselfe hath done, is seene in man as he is afflicted, and therefore to deride a godly afflicted

man, is to deride the will of God all over, or quite through. Which will yet further appeare in the next observation.

Thirdly, In that *Job* charges them with this as a proove of their unmanly baseness.

Observe ;

'Tis not only Impiety but Inhumanity to rejoyce at the afflictions of others.

Though the Jewes, when *Titus* and his Romane Army be-
sieged *Jerusalem*, had mightily provoked him by their obstinate
opposition and refusal of Articles, for a faire surrender of the
place; yet when he saw the extremities to which they were re-
duced, and the inexpressible sufferings of all sorts of people,
he could not but expresse sorrow, and shed teares at the sight
of so much death and blood shed in the midst of his conquered
enemies. Not only grace but good nature (as we say) or Com-
mon Ingenuity teacheth us to pity those that are sick, and to
mourne with those that mourne: meere heathen Morallists teach
us to rejoyce in the joy of others, and to be afflicted in their
sorrows. Is it not abominable to see Christians act the Counter
part, either sorrowing at the joyes, or rejoycing at the sorrows
of their brethren! Among all the mixt affections, that's of the
worst composition, which is made up of joy and hatred, when
moved with hatred we are gladd with another mans calamity;
This is the proper affection of Devils, or wicked spirits. As they
are most like the Devill, who doe mischief to please themselves
as well as to hurt others; so they are next in likeness to him
who please themselves in seeing mischief or hurt befall others.
If the Devill have any Joy, it is in the misery that man suffers;
This is a vice rare among Heathens, and it should be the abhor-
rence of Christians.

Yea I am their by-word: Or, I am to them for a word.

This expression was opened (*Chap. 16. ver. 17.*) therefore I shall but briefly touch it here. *Jobs* being a *by-word*, notes two things.

First, Frequency of speech about him, or that he was much in their discourse; a thing or person much and often spoken of, is a *by-word*; As if he had said, Nothing was so commonly talked of.

ἐπιχαρῆν
 nix est affectus
 ex odio & gau-
 dio mixtus, cum
 odio impuisti le-
 tamur vel gau-
 demus in alio-
 rum calamita-
 ribus. Estq; af-
 fectus proprius
 diabolorum
 Magir. phys.

In communi,
quasi preverbis
utebantur Job
infortunijs, in-
ducentes eum
in exemplum
culpe & mise-
ria. Aquin. .

Nihil tam vulgare ac triumquam Jobi calamitas; proinde illis gaudiendi a gaudium.
Bcz.

of, as my Calamity, and my ſelfe. I am the common theame. Secondly, As it notes frequency of ſpeaking, ſo Contemptuous ſpeaking, or ſpeaking of another in ſcorne, both meet here; I am their by-word: they often talke of me, and they talke of me deſpitefully, ſcornfully; Their word: are reproaches, and their ſpeakings of me deſpifings.

Hence obſerve;

The great falls of men, Eſpecially the falls of great men are much ſpoken of, but little conſidered by the Common ſort of men.

They are much ſpoken of, yea they are Contemptuouſly ſpoken of, I might adde, they are lightly ſpoken of, or they are ſpoken of without due Conſideration. David ſaith (*Pſal. 69. 11.*) *I made ſackcloth my garment, and I became a proverb, or a by-word to them;* that is, they talked much of me. Againe (*v. 26.*) *They perſecute him whom thou haſt ſmitten, and they talke to the griefe of thoſe whom thou haſt wounded:* it is an eaſie matter to talke much of, but a hard thing to make a right uſe of the ſufferings of others. Few improve their brethrens ſufferings, either to the glory of God, or to the good of their own ſoules. As there is a voyce in the rod which ſmites our ſelves, ſo in that with which we ſee our brethren ſmitten; And therefore were we wiſe, when we ſpeake of the ſufferings of others, we ſhould ſpeake of them, not to deſpise them, but to Inſtruct and admoniſh our ſelves by them. As all the examples of the judgements of God upon his people in former times that are written, were written for our Inſtruction and admonition (*1 Cor. 10. 11.*) not to make a Common diſcourſe or Table talke of them, but for our learning; ſo the preſent diſpenſations of God are for our Inſtruction too. How ſad is it to heare moſt men reporting ſad providences, while they doe it, either to pleaſe themſelves, or reproach thoſe who are fallen under them. Juſt as we may conceive *Jobi* enemies diſcourſing of him and his ſufferings in their meetings; *Friends, neighbours, have you not heard what is befallen Job? or have you not heard how Job is fallen? he lately was as a ſtarre, yea as the Sun ſhining bright in the firmament of the State; what thinke yee friends, neighbours, of the ſuddaine ruine and downfall of this man? How ſtrangely is he caſt downe? he that had ſuch an*
abim-

abundance, in ſtript of all; he that had ſuch great power and authority, no man regards him: he that had ſo many ſervants to attend him, is now forced to ſcrape his own ſores, is not this an argument (friends) that ſurely he was proud of what he had gotten, or that he got it by juſtice and oppreſſion? yea, is not this an argument that he regarded not God, though he ſeemed zealous to worſhip him? See how God hath met with him: ſee how God hath met with that Tyrant, with that Oppreſſor, with that Uſurper, with that meer fancy or ſhadow of piety; ſee how God hath turned him downe to the duſt. Such (poſſibly) was the diſcourſe of wicked men about *Job*, not how they might glorifie God, or benefit themſelves by the fall of ſo eminent a perſon. And is not the diſcourſe of many of the ſame ſtreine and tendency? doe not they deſcant thus upon the ſeveral diſpenſations of God towards ſome of his precious ſervants?

Thus farre of the firſt way, in which *Jobs* deriders vented themſelves againſt him. Now from abuſe by words, the text proceeds to their diſdainfull thoughts, and from thence to their diſdainfull acts: Which were two-fold; Firſt, *They fled from him*; Secondly, *They ſpat in his face.*

Verſ. 10. *They abhorre mee.*

The word imports averſation, proceeding from Abomination or loathing. (*Iſa. 1. 13.*) *Bring no more oblations to me, Incauſe is an abomination to me,* ſaid the Lord to the hypocriticall Jewes; There is nothing more abhorrent to God then falſe worſhip, and falſe-hearted worſhippers; ſuch an abhorrence was *Job*, though a worſhipper in touch, to his deriders. It was a great affliction to *Job* to be Jeer'd in their ſongs, and to be made their Table talke, or high-way talke; but to be abhorrd and deteſted as a monſter of men, as a man unworthy to live among men; this was farre more afflictive then the former, yet thus they dealt with upright *Job*, they abhorrd him.

Here it may be Enquired, upon what account they did abhorre him?

There is an abhorrence of man; firſt, in regard of his finfullneſſe, this only renders man an abhorrence in the ſight of God. Secondly, in regard of his miſerableneſſe. The worſt of *Jobs* enemies could not eſpy any reall ſin-spots upon him, though poſſibly

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Ave: ſari abominari ſignificat omnibus ſenſibus abhorre: ab aliqua re.

bly they phancied such as had they bin true would have made him abominable; but that which was both reall and visible; his poore forlorne condition, might stirre up in their proud hearts an abhorrence of him. Againe, we abhorre things or persons under a threefold motion: First, As infectious; Thus we abhorre those that have the plague, the leprocy, or any other contagious disease; Secondly, we abhorre those things which some call *unlucky*, as if the meeting or sight of them did fore speake some evill ready to fall upon us. Thirdly, we abhorre that which is monstrous, deformed, or mishapen; 'Tis not improbable, that those base men might abhorre *Iob* under the first and last, if not under all these three Considerations; For his diseases and sores were very offensive, if not infectious, and they had rendred him very displeasing, doubtlesse and deformed to the eye, as if he had been some mishapen Image of a man, rather then a living man: for these reasons they, who in the 29th Chapter honoured him, as if he had been more then a man, now abhorr'd him as if he were not only below, or lesse then a man, but some hatefull or hurtfull beast.

Hence observe first.

Nothing is more uncertaine then honour among men.

The same person continuing also the same for his spirituels and moralls, may be admired to day, and abhorr'd to morrow.

Secondly, Observe;

Most men fancy to themselves horrid and monstrous notions of those that are under terrible and sore Judgements.

What kind of man is this (thought they) with whom God deales thus? Many forme and shape their thoughts of the man suffering, according to the idæa or patterne of those things which he suffers, as hath been shewed from other passages of this Booke.

Thirdly, Note;

Many are abhorr'd among men, who are highly honoured and loved by God.

God doth not abhorre but love the righteous whom he smites, though men doe; They lie in his bosome, and are in his very

very heart, while under his afflicting hand. *The wicked blesse the Covetous, whom the Lord abhorrs, (Psal. 10. 2.)* and the Lord kisseth the righteous, whom wicked men abhorre; and then most, when they abhorre them most. See how crosse the Judgement of men is to the Judgement of God; they blesse the Covetous, they thinke them to be very blessed men, though God abhorre them, and they abhorre those whom God blesseth, that is, whom God delights in and rejoyceth over. Christ tells us (*Luke 16. 15.*) *That which is highly esteemed among men, is an abomination in the sight of God.* And whether we respect things or persons, that which is abominated by men, is often highly esteemed by God. *Iob's* friends abhorr'd him, but the Lord loved him. *They abhorre mee*

and flee farre from mee.

This followes necessarily upon the former; where there is an alienation of affection, there ensues estrangement in conversation. Formerly all made addressees to *Iob's* Court, and were glad if they could but come nigh him, or get into the Presence Chamber; but now they *flee from him*, yea they not only *flee from him*, but *flee farre from him*, as if they thought they could never goe farre enough from him. And why all this? He was now sicke and sore, poore and destitute, his worldly comforts were fled from him, and therefore these men fled from him too.

Hence note;

When riches and honours depart, carnall friends and flatterers will depart also: or, When worldly things leave us, the men of the world will leave us.

Solomon saith (*Pro. 23. 5.*) *Riches make themselves wings, and flee away as an Eagle toward heaven.* And we often see when riches are upon the wing, pretending friends will make themselves wings, and flee away also. Few friends will abide by the poore and miserable; *The poore is hated of his own neighbour, (Pro. 14. 20.)* And againe (*Pro. 19. 4.*) *Wealth maketh many friends; but the poore is separated from his neighbour;* That is, his neighbour separates from him, or as this text speakes, *flies farre from him.* Poverty is indeed a line of separation, but it often proves a wall of separation; And as all rich men are far from

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poverty,

poverty, so many of them are farre from the poore, though they dwell at next doore. When our Lord Jesus Christ was under an arrest by the Officers of the high Priest, all forsook him and fled, even his own disciples run for it. They are rare friends, of whom it may be said, as Christ spake once to his Disciples (*Luke 22. 28.*) *You are they who have continued with me in my temptation.* As temptation tryeth us, so it tryeth our friends: Temptation tryeth our faith, patience, and sincerity, and it tryeth their love, compassion, and charity. *A friend (saith Solomon, Prov. 17. 17.) loveth at all times; That is, a friend ought to love at all times, that's the true genius of a friend; and a true friend will be ever thus ingenuous. But such a friend is not to be had under every hedge. There are enow that will continue with their friends in their prosperity, greatness and glory, but will they continue with them in their temptations, when nothing but Clouds and darknesse are about them? How happy are they who are under the strength and Influences of that promise (Heb. 13. 5.) I will never leave thee, nor forsake thee. When thy riches are gone, honours gone, friends gone, when all these, and all else flee far from thee, yet saith God, I will not be gone, I will never leave thee. Friends may flee from thee when riches are fled, but I will never flee from thee when riches are fled. I will never leave thee, nor forsake thee; I will not do it in thy lowest, in thy worst Condition. Thrice happy and ever blessed are they that have an Interest in God as their friend, who is nearest to us when sorrows are at hand, and worldly comforters stand a farre off. They (saith Job) flee farre from me.*

And spare not to spit in my face.

The Hebrew is, *and withheld not spittle from my face.* When Job saith, *they spare not to spit in my face*, Their not sparing this part of their misbehaviour imports two things.

First, That they were very frequent in doing it, or did it very much.

Secondly, That the thing was done in the height of contempt. A man may be contem'd beyond all reason, though spitting in his face be spared, or abated him, but these miscreants would not so much as spare or abate that.

Farther for the Clearing of this passage, take two or three opinions, what should be meant by spitting in his face; 'Tis ve-

ry

ry strange (almost Incredible) that they should arrive at that height of lewdnes and impudence to spit in his face; the words then may be Considered three wayes.

First, In a proper sence, or strictly; so most of the Latines Interpret them: and it may not be thought Impossible that wicked men, Satans instruments, should doe such a thing, when we Consider how farre Job was given up to the power of Satan, nothing was excepted but his life. And we know that Jesus Christ himselfe endured spitting upon his face literally; as both the Prophesie spake of him (*Isa 50. 6.*) *He withheld not his face from shame and spitting*; as also the History reports (*Mat. 26. 67. & 27. 30.*) *They spit in his face.*

Secondly, Others Expound it thus; They did spit Contemtuously before him, or in his sight: So that phrase (*in his face*) is rendered (*Deut. 4. 37.*) *Because he (that is, the Lord) loved thy fathers, therefore he chose their seed after them, and brought them forth in his sight, or, in his face.* To spit in the sight of great persons, or before their face, is a great Incivility, and (upon the matter) *to spit in their face*; And therefore the Masters of manners and Countship say, that in addressing unto great persons, no man should dare so much as to spit in their presence, or when they are before them, but turne aside upon such necessities of nature. Some stick much upon this Interpretation; as if Job had thus expressed himselfe; They who had more manners heretofore, and knew what belonged to my state (being a Magistrate) now quite forget both themselves and me. They have now layd downe or forgotten all respect and civility.

Thirdly, We may Interpret the words metaphorically; neither for a direct spitting in his face, nor in his presence, but for any kinde of disgrace and disrespect put upon him, especially by rude and uncomely language. In which sence Job also complained (*Chap. 16. 10.*) *They have smitten me upon the cheeke reproachfully*; That is, they have smitten me with reproaches. By a Metaphor a man is smitten upon the cheeke or face, when he is reproached with opprobrious words, and likewise his face is spit upon, when reproached. So that when Job saith, *They spit in my face*; It is as if he had more plainly expressed himselfe thus; *What need I stand to reckon up particular abuses, they did not spare to doe me the greatest Indignity, and to powre the greatest*

Quasi Job quererebatur quod non averfa facie sua & salivas coram eo ejicerent, quod cum esset in prosperis facere non augebent, sed omni reverentia vulgum simul cum corpore diverterent. Bold. Cyrum exercuit principes suos ut neq; spuerent neq; muncum emittere apparent. Zenoph. in sua pedia de cyro. lib. 8. Per suum intelliguntur injuria & contumelia coram & in facie jacta. Divinus, enim sedam oris excrucientum est, sue pure spatum live turpe verbum.

Fluxa verba quasi defusnes salivas emittunt. G. G.

Ille videtur
ſenſiſſe Auguſti-
nū hunc locum
ſic exponere
Male re inno-
teſcere ſece-
runt
רָקַקוּ
unde: רָקַקוּ con-
ſpuendū.
Math. 5. 22.

Contempt imaginable upon me, even as if they did ſpit in my very face. Ill words are like the ſpittle or foame of an angry mouth, and when any ſhall give a man ill language openly, or (as we ſay) to his face, it may be ſaid they ſpit in his face. We read (Deut. 25. 9.) in the caſe of the man that would not take his deſeaſed brothers wife; *Then ſhall his brothers wife come unto him in the preſence of the Elders, and ſhall looſe his ſhoe from off his foot, and ſpit in his face.* There is much debate among Interpreters about this action, and moſt conclude, that ſhee did not directly ſpit in the mans face, but caſt his reſuſall of her as a great diſhonour upon him. The words following may be expounded to the ſame ſence; *And it ſhall be ſaid, ſo ſhall it be done unto that man that will not build up his brothers houſe.*: That is, let it be a blot and reproach to him, let him be deteſted. We uſually ſpit at the ſight or mention of thoſe things which we nauſeate and deteſt. Again (Numb. 12. 14.) when Moſes ſaith concerning Miriam; *If her father had ſpit in her face*: the Chaldee Paraphraſe hath it, *If her father had grievouſly Chid or reproved her, ſhould ſhee not be aſhamed ſeven dayes?* The rebukes of parents are a kind of ſpitting in their Childrens faces. We have ſuch a proverbiall ſpeech among us, when we would deny a thing, charged upon us, with greateſt indignation, we ſay, if it can be proved that I have done ſo or ſo, *I will give you leave to ſpit in my face*; that is, to uſe me, or ſpeake of me with utmoſt diſgrace. So that here is the Complement of all their evil manners, the filling up of all their contemptuous Carriages towards Job: if there were any action or abuſe worſe then other, they did not forbear to doe it, even to doe as bad as to ſpit in his face.

Hoc propter.
Bildadum &
Zopharum vi-
detur dicere, a
quibus atrocif-
ſime convitiis
proſciſſus fuerat
& tantum non
conſpuitur.
Merito:

Some are of opinion, that Job ſpake thus with ſpeciall reference to Bildad and Zophar, two of his three friends, who indeed had given him very coarſe language, and did only not ſpit in his face; But I cannot ſubſcribe to that conjecture, becauſe the character of the perſons complained of by Job for offering him this indignity, is utterly unfutable to the gravity and goodnes of thoſe worthy men; and therefore let it remaine upon that ruder crew of the ill-bread multitude, whoſe impudence and ignorance might ſufficiently prompt them to doe and ſpeake againſt him as ill as is imaginable. *They ſpare not to ſpit in my face.*

Hence

Hence note; firſt

There is no action ſo vile and unciwill, which evill men will forbear when they have an opportunity.

They will not ſpare to ſpit in a mans face, in the proper, much leſſe in the metaphoricall ſence: they who have no credit of their owne, care little whom they diſcredit, or how they diſcredit others. *As Innocency and goodneſſe, ſo honour and greatneſſe, are no defence againſt an evill tongue; that will breake and ſtrike through all.* Job, once great and honourable, ſill good and innocent, found it ſo.

Hence Note, Secondly.

There is no Indignity ſo baſe and Ignominious, but a godly man may meet with it in and from the world.

The beſt of men may have the worſt reproaches caſt upon them; They may heare themſelves called fooles, hypocrites, time-ſervers, what not? How often have ſuch titles been ſpit in the faces of the deareſt and moſt precious ſervants of God? Therefore Saints had need be inſtructed how to paſſe thorow evill report, as well as good report. Doe not thinke it ſtrange to be diſhonour'd. It was the Counſell which Caſar gave his Souldiers at a Battell; *Souldiers ſtrike at their faces.* Thus many will not ſpare faces; they ſpit upon the honour and reputations of the righteous. The Lord threaten the drunken Chaldean (Hab. 2. 16.) *That ſhamefull ſpewing ſhall be upon his glory.* But wicked men will ſpit and ſpew ſhame upon the glory of the moſt ſober and holy men.

J O B 30. Verſ. 11, 12.

Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

Upon my right hand rise the youth, they push away my feet, and they raise up against me the wayes of their destruction.

IN the former part of this Chapter, we have had a large description of *Jobs* despisers, or what sort of men they were. A good man is rarely found at any such worke, and he never continues at it. These mens worke was as bad almost as is imaginable, and themselves (as appears by *Jobs* report of them) were no better. Yet *Job* doth not stay in them, nor spend himselfe in bitter invectives against them, but having shewed what they were, he, as heretofore, gathers up his spirits, and turnes from the creature unto God, rising higher in his thoughts then any thing in those poore despisers, for the reason why he was despised; *Job* looked beyond the instrumentall to the supreme cause of his sufferings, even unto God, who hath both the tongues and spirits of men in his hand, that is, at his command. And therefore he now begins to give us an account how and whence it came to passe, that such vile persons, men viler then the earth, trampled on him as the earth, or as the mire in the streets. And the account which he gives is layd downe in the verse following.

Verſ. 11. *Because he hath loosed my cord, and afflicted me, they have also let loose the bridle upon me.*

As if he had sayd, *Though I heare and see, to my sorrow, what these miscreants both say and doe against me, yet I have searched and found, a greater wheele in this turne of my estate then they. Men have despised me, because God hath afflicted me, yea God hath therefore afflicted me, that he might expose me to this tryall, the despight of men. Men have let loose the bridle upon me, but God first loosed my cord; yea he therefore loosed my cord that men might take*

an advantage to let loose the bridle upon me. So then,

In those words *Job* asserts two things of God, as the reason, why that base generation insulted over him.

First, *He hath loosed my cord*: Secondly, *He hath afflicted me, and therefore they have let loose the bridle upon me*; or we may put both reasons into one; *God hath afflicted me by letting loose my cord, and therefore they have let loose the bridle upon me.*

Now because God is not mentioned at all in the former part of the Chapter, some question whether this act of loosening *Jobs* cord, is to be referred unto God, or unto man? most Interpreters referre it to God, some to men; in speciall to those men, his friends, who had held and maintain'd that unkinde dispute against him. According to this exposition, the relative *He* is taken distributively; *because he*, that is, every one of them, *hath loosed my cord, they*, that is, these rude wretches *have let loose the bridle upon me.* But I rather incline to the former opinion, and so shall prosecute the Text, as the Antecedent to *he*, is God, *because he*, that is, *because God hath loosed my cord*, &c. and it is usuall in Scripture, (we have had severall passages of like observation in this booke) to speake of God without any expresse mention, only by that relative *he*; because when God is much concerned in a businesse, and hath been often so expresse, there's no need to name him alwayes expressely as to every particular passage of it. And doubtlesse God was so much upon the heart of *Job* in this matter, that he often intends him where he doth not name him.

He hath loosed.

That is, *opened, untwisted, or untied my cord*, and so all is fallen loose. We may expound this word in allusion unto things bundl'd or tyed up, as when corne is bound into a sheafe, or, as when wood is bound together (as our word is) into a sagott; If once the cord or the band which holds these together be loosed, they presently fall asunder.

He hath loosed my cord.

But what is this cord? There are foure Interpretations about it.

First, Some interpret it of the naturall band or cord of the body;

Interdum voces aliquae referuntur non ad id quod expressum fuit scriptura aut voce, sed ad id quod quis animo versat aut sensu aliquo capit. August.

Verbi hoc fig-
nifi at aliquan-
do corporis col-
gamenta. q. d.
compagem totius
corporis mei,
soluit hoc tanto
dolore. Apnd
Merci

body. The body hath its cords, ligaments, and bands; the nerves or sinewes fasten, tie, and hold the severall members of the body together: Taking this sence of the word, *Jobs* meaning may be given out, as if he had sayd, *By my extreame paines and sicknesses, God hath even shattered me in pieces, as if all my bones and sinewes were broken*, and when these brutes see me in this torture and wo- full plight, they instead of pitying me deride me, they let loose the bridle upon me. 'Tis true the tortures and pressures upon *Jobs* body were exceeding great; he was even torne asunder and unjoynted, like a man that's rackt; And it is as true, that bodily weaknesse layes good men open to the contempt of wicked men. But I doe not judge this proper to *Jobs* scope and purpose here.

Secondly, Others, by *his cord*, understand the abilities, and powers of his minde, the strength of his parts to direct, as also his courage to execute the duties of his place; these are as a cord whereby Magistrates fasten all men to them, in respect and reverence. So that of the Prophet is expounded (*Isa. 45. 1.*) *Thus saith the Lord to his anoynted, to Cyrus, whose right hand I have holden (or strengthened) to subdne nations before him: and I will loose the loynes of Kings to open before him the two-leaved gates, and the gates shall not be shut.* The loynes of Kings are loosed, when their spirit and courage fayle, when their wildome and understanding fayle, so that they either know not what to doe, or dare not attempt the doing of what they know. Now, when the loynes of a man are sayd to be loosed, it notes that he is greatly distressed & pained. (*Isa. 21. 3.*) *Therefore are my loynes filled with paine, pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed downe at the hearing of it, I was dismayed at the seeing of it.* So (*Dan. 5. 6.*) *Then the Kings countenance was changed, and his thoughts troubled him, so that the joynts (girdles, bindings, or knots, as the Chaldees hath it) of his loynes were loosed, and his knees smote one against another.* Thus *Job* is supposed to complaine here, that God had loosed the coard of his strength, both in respect of his body by sore paines, and of his minde by dreadfull terrors, which gave many occasion to let themselves loose in reviling and reproaching him.

Thirdly, Say others, *This cord was his outward prosperous estate, his riches, and worldly substance.* These indeed are a mans coard, they tie up and keep him and his family and friends to-
ther,

ther, yea they are a coard or band upon a mans enemies to keep them from hurting him: riches are a great binder of others to us in a way of observance and respect. And therefore when a man looseth a plentiful estate, when that is scatter'd from him, *he* (as we say) *is broken*, his cord is loosed, and all falls asunder. I grant *Jobs* coard of worldly substance, was once great and strong, and then ravel'd out and loosed, this might draw contempt upon him; yet I conceive this is not the matter here intended.

Fourthly, By the cord, that (*Job* complains) God had loosed, we are chiefly, if not only, to understand that Authority and power, with which, as a Magistrate, he was invested. Authority or Magistraticall power are a coard, yea they are like *Solomons* threefold coard, which cannot easily be broken; power over men is a great Binder of men, both to reverence and obedience. *Job* had a full experience of this, as appeared in the former Chapter, and therefore no marvaile if he was thus fencible of the want of it, and complains thus passionately that God had taken off the hearts of the people from their former feare of and subjection to him, so that they who before did rise up and even tremble at his presence, now slighted him, and did not only withdraw their respects, but powre contempt upon him. Thus we may expound that of the heathen Princes and people (*Psal. 2. 3.*) *Let us breake their bands*, that is, let us cast off all feare and regard of them. Mr. Broughton renders, *he hath loosed his string*; Which he thus glosseth, *the string or reine of government, that holdeth base from striving with might*. By that also may be understood his bow-string, of which he spake (*Chap. 29. 20.*) *My bow* (that is, my power and Authority) *was rent in my hand*; but now my bow-string is loosed or slackned in my hand.

There is a difference between the reading and writing of these words, as the learned Hebricians observe. The reading is, *He hath loosed my cord*, The writing is, *He hath loosed his cord*; That is, either the Lord hath loosed his coard, whereby he formerly held the people in awe and obedience to me; or, *he*, that is every one of them hath loosed and shooke off that coard or that subjection which my authority and greatnes did heretofore put upon them. But whether we reade *my cord*, or *his cord*, the generall sense of the words is the same. For if *Job* saith, *My cord*, he

N

means suum meum,

Deus admisit il-
la mihi propter
qua, rex, vere-
batur me olim;
quia ille non
amplius iniicit
timorem mei
animis ipsorum.
Goc:

נִרְוָה נִרְוָה
suum.

נִרְוָה נִרְוָה
meum. Solvit
meum meum,
ic: auct. ha-
nuit ante ro-
bur sibi ademp-
tum a deo nam
per auct. omne
robur intelli-
tur. Duf.

Lesio נִרְוָה
meum.

de ipso Job, &
scriptura est
Vult de domi-
no funem suum
quo se cor mihi
costringebat et
morigeros red-
debat; vel certe
eum qui que-
rere suum
quem illis im-
ponebam solvit.
Merci:

means that Authority and power which he derived from God, and if he saith, *His cord*, he means the same Authority and power which God had put upon him, or into his hand for the government and protection of that people. *He hath loosed my cord or string,*

and afflicted me.

We may take this clause either as distinctly from the precedent words, and so it contains a brieve of all those other troubles wherewith God had visited him; As if he had said, *Over and besides the rage and reproach of man which I lie under, the Lord himselfe hath layd a very hard and heavy hand upon me by those immediate strokes of my affliction.* Or we take it as wrapt up in the former expression, implying that his great affliction was the loosing of his cord, or the withdrawing of that respect which had been given him.

The word which we translate to *afflict*, properly signifies to *humble* and to lay low; selfe-humiliation is or ought to be the effect and fruit of affliction. They that are afflicted should be humbled, and that greatly under the hand of God. But if we doe not actively humble and lay our selves low, when we are afflicted, yet every affliction is in its own nature a passive humiliation, or laying of us low. And to be sure ungodly men will afflict us and lay us low by their contempt and slighting of us, when God afflicts us; as it followeth in the Text, Because *he hath afflicted me,*

They have also let loose the bridle upon me.

Effraanes in me
feruntur. Ty-
gur:

These words containe the consequent, yea the effect, respecting men, of the Lords afflicting hand upon his faithfull servant Job. Those men did not pity or pray for him, much lesse did they honour and submit to him, but quite cast off the yoaके and brake the bonds, *They have let loose the bridle upon me.* They, that is, that base crew of whom he had spoken before, *have let loose the bridle;* God hath loosed my cord, and they have let loose the bridle, or cast the bridle as it were out of their mouth. What was this bridle? we may understand it either of the bridle of their tongues, or of the bridle of his Authority. And when once this latter was loosned, they quickly let loose the former.

First,

First, Thus they have let loose the bridle of their tongues before me, there was once a bridle upon their tongues, when for the Majesty of Jobs person, and the ready obfervance which was given him, no man durst speake in his presence, but even Princes stood mute (Chap. 29. 9.) When any speake without due regard of the person to, or before whom they speake, then, *the bridle of their tongue is loosed.* Reverentiall feare is a strong bridle, it keeps the tongue in order or from running out disorderly, and makes us take heed what we say, and to whom. A loose and unruly tongue, shews a looser & more unruly spirit. David was a man after Gods own heart, and he would have a tongue after Gods own heart too; therefore as he resolved to bridle his tongue (Psal. 39. 1.) *I said I will take heed to my wayes, that I sin not with my tongue; I will keepe my mouth with a bridle, while the wicked is before me;* So he begged of God to watch it, (Psal. 141. 3.) *Set a watch (O Lord) before my mouth, keepe the dore of my lips;* He was afraid lest his mouth should open, and his lips unlock without licence. He was convinc'd how much his mouth needed a watch, and his lips a bridle. A Locke upon the house-dore keeps it fast, and a bridle in the horses mouth holds him in. There was never any dore had so much need of a lock, nor horse of a bridle, as the mouth and lips of man have. And no sooner had God let loose Jobs cord of Authority, his binder to obedience, which formerly over-aw'd that lawlesse generation, but presently they let loose the bridle, and cared not what they spake of him, or to him; They were not afraid to revile him, and they durst doe it openly, *They let loose the bridle,*

before me.

As if he had said, they did not goe into a corner, or behind my back to doe it; they did it to my face. Some will revile men of Authority, and blaspheme dignities, when their cord is in strength; but then they doe it closely, or in private, there they take liberty to let loose the bridle of their tongues upon the best of men. But this Rabble was not only undutifull, but impudent, they spake evill of him before him, The Preacher (Ecc. 10. 20.) gives a strict caution, *Curse not the King, no, not in thy thought, and curse not the rich in thy bed-chamber.* The thoughts of man are silent, inaudible words, Our thoughts lodge in our bed-cham-

ber, in the heart, which is the moſt retired and darkſome roome in man, yet there he ought not to ſpeak evill of Princes, and beſides the ſinfullneſſe of ſuch thought-cuſes, there is danger in them. He that takes liberty to curſe his betters, eſpecially Princes in his thoughts, will hardly be able to reſtraine himſelfe from curſing them with his tongue. That which is much in our thoughts, is quickly out in words; The tongue can hardly hold that which the heart delights to hold; And therefore *Jobs* enemies having their hearts ſo full of contempt againſt him, could not containe themſelves, but muſt let looſe the bridle of their tongues before him.

But what made them thus bold with their unbridled tongues? Surely they had caſt off another bridle before they did caſt off this; And that directs me to the other interpretation of theſe words, *They have looſed the bridle before me*; that is,

Secondly, The Bridle of his Magiſtracy; As if he had ſayd; *Neither my power nor my preſence, neither my Authoritie nor my reaſon have any weight with them, I were as good ſay nothing as ſpeake; They have throwne off the bridle, and are no more a ſocietie, but a rovt or unruly multitude of men. David admoniſteth un-governed men (Pſal. 32. 19.) Be ye not as the horſe or as the mule, which have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come neere unto thee.* Moſt men are like the horſe and mule, were not a bit and bridle put into their mouths, they would never bridle themſelves, there would be no living neare them; and many are apt to take any occaſion to let looſe the bridle, and put the bit out of their mouthes, which is put into them; evill men throw off ſubjection both to God and man. O how few would goe right, or doe right, were it not that they find themſelves under the command or checke of a Bridle. We read indeed of a bridle uſed to another end, (*Iſa. 30. 28.*) *And there ſhall be a bridle in the jaws of the people, cauſing them to erre.* The power of the Aſſyrian and Babylonian Monarchs, was this bridle in the jaws of the Nations, who being an erring power, uſed their power to make others erre in idolatrous wayes; yet there, I conceive, the meaning of the Prophet is, that the Aſſyrian power cauſed the people to erre, or wander like captives from their own Country. There is a captivating bridle, and there is a governing bridle; There is a bridle cauſing to erre, and

Non poſſunt a me amplius frenari, ſive authoritate, ſive eloquentia & argumētis. Coc.

Ferunt equis aurigas, nec autem currus habent. Virg. 1 Georg.

and there is a bridle which keepes to order. Some Princes uſe their power for the good, others for the hurt of the people; yet the people hurt themſelves worſt when they throw off the powers. *They have let looſe the bridle.*

Now, for as much as under theſe Metaphors of a cord, and of a bridle, authority and obedience to authority, are ſhadowed and held forth to us.

First, Note.

Reverence is the band of obedience from man to man.

Take away reverence and all ſorts and degrees of men, are huddled into a confuſed heape. The Apoſtle (1 *Pet. 2. 17.*) joynes reverence to God with reverence to Magiſtrates, *Fear God, honour the King.* Take away honour, and preſently we looſe ſubjection. As reverentiall feare keepes man in his due obedience towards God, ſo honour maintaines obedience towards man. If once men caſt off the feare of God, they ſoone let looſe the bridle before him, and ſlight both him and his word. *Abraham* concluded (*Gen. 20. 11.*) *I thought, ſurely the feare of God is not in this place, and they will ſlay me for my wives ſake;* As if he had ſayd, there is no bridle, no tie upon them, therefore they will doe any thing that comes next, any thing that they have a mind and power to doe. And if the feare of man be not in any place, what will men forbear to doe! if there be not a reverentiall aw upon children towards their parents, if there be not a reverentiall aw upon ſervants towards their maſters, if there be not a reverentiall aw upon ſubjects towards the Magiſtrate, what wickedneſſe, what violence may we not expect and quickly ſee! No ſooner is that cord looſed, but the bridle is let looſe too.

Secondly, Note.

Reverence is due from inferiours to their ſuperiours, eſpecially to Magiſtrates.

Job reports not only matter of fact, or what they did, but matter of iniquity, or that they did very ill. It is the ſin of the people, when they deſpiſe and trample upon the Authority of their Princes, and throw off the reines of Government. The Apoſtle *Paul* gives that ſtrict charge, *Let every ſoule be ſubject to the higher powers, (Rom. 13. 1.)* And ſo every ſoule ought to be.

First,

First, That the ordinance of God may be acknowledged and submitted to. This and that sort, forme or model of Magistracy, is indeed a humane creation, or an ordinance of man, (1 *Pe.* 2. 13.) But that there should be Magistrates, and they honoured by the people, is an ordinance of God, or a divine appointment. As therefore it is a high contempt to cast off those ordinances of divine worship wherein we immediately honour God; so to cast off those ordinances of humane order wherein we ought to honour man. The respect which we give to the powers of this world, is not a matter of complement but conscience, nor are we under a liberty, but a necessity to give it.

Secondly, Every soule must be subject to the higher powers, that there may be a submission to the speciall or present dispensation or providence of God, as well as to his standing ordinance: God changeth power from vessel to vessel as himsele pleasech, and in what vessel soever, he puts it, we must submit to it. As some refuse to serve the God who made them, but make themselves a god and then serve him; so some will not submit to the Magistrate which God hath made them, but must have one of their own making or chusing before they will submit to him. Whereas indeed as none are at a liberty whether they will submit to government or no, so no private persons are at a liberty, what Governours they will submit to; and therefore the Apostle determines all particular or private persons in that poynt, (*Rom.* 13. 1.) *The powers that be* (let them be who they will) *are ordained of God.* And so the Psalmist long before; *Promotion cometh not from the East, or from the West, nor from the South, but God is the Judge, he putteth downe one and setteth up another,* (*Psal.* 75. 5, 6, 7.) Now, to own the will of God in his particular designement of a Governour, is our duty as much as to own his will in appoynting government. *Nebuchadnezzar* was condemned to a beastiall life, *till he should learne this lesson and make this acknowledgement,* (*Dan.* 4. 32.) *They shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as Oxen, and seven times shall passe over thee, untill thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.* And therefore when we see God by signal providences taking the kingdom from one person or family, who are we that we should contra-

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dict or rise up against his Donation. We must not say, if power were in such a hand we would reverence it, if in such a way we would submit to it; for in whatsoever hand God puts it, dutie bindes us to obey it; If he (as *Elisha* speaks at the 34th Chapter of this booke, *v.* 24th) *shall breake in pieces mighty men without number* (or as we put in the Margin, *without searching out*, that is, without any legal processe, or course appearing openly to man: If I say, God shall thus breake in pieces mighty men) *and set others in their stead*, who are we, that we should set our selves against him?

Thirdly, Every soule must be subject to the higher powers, that we may honour the impressions of God upon the higher powers; there is a stampe or impresse of the power, wisdom, justice, and sovereignty of God upon Magistrates, yea God puts his own name upon them; I (saith the Lord, *Psal.* 82. 6.) *have said, ye are gods*; now as all the appearances of God are to be respected, so especially the great and illustrious appearances of God, such as are upon Princes; and therefore *Job* complains of this as their sin as well as his own affliction, that because his cord was loosed, they let loose the bridle before him.

Fourthly, The benefits that we receive by government, call for reverence to Governours; As God hath set Magistrates above others, so he hath set them up for others, that is, for a common interest; No man should live to himselfe, much lesse should any rule or governe to himselfe: Yea, he that would governe all to himselfe, doth not at all governe. Thus the Apostle argues for subjection (*Rom.* 13. 5.) *Wherefore ye must needs be subject, why needs? or what's the necessity?* He tells us at the 6th verse of the same Chapter, *For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing.* But you will say, what is this thing, upon which Magistrates by vertue of their office continually attend? We may reade what it is, at the 4th verse; *For he is the minister of God to thee for good*; that is, for thy profit and protection, if (as he speaks at the 3d verse,) thou art such a one *as doest good.* Indeed if thou doe that which is evill (as it follows in the 4th verse) *be afraid: for he beareth not the sword in vaine, for he is the minister of God, a revenger to execute wrath upon him that doeth evill.* And though this execution of wrath (which is a most necessary part of the

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Magistrates office) be not good to him that doth evill, yet (as poſſibly it may prove a good to him ſo) certainly it is for good to all others, as it is a meanes to deterre ſome from doing evill, and the reſt from ſuffering evill. Therefore, as there are two things to be payd to Magiſtrates, tribute and honour, ſo both are payable upon this account, becauſe they are the miniſters of God for good, and many benefiſts redowne to mankind by them, and thoſe ſo great, that ſome have concluded, *Tyranny better or more beneficiall then Anarchy*; 'tis not only an inconvenience, but a ruine to be without government. *When every one doth what is good in his own eyes*, (Judg. 17. 6.) then there is very little good done; yea much evill is done in the eyes both of God and righteous men. And it is obſervable, both when it was ſayd ſo, and upon what occaſion it is ſo often ſayd in that booke of Judges; As to the firſt, The time when it was ſayd, *every man did what which was right in his own eyes*, was when there was no King in *Iſrael*; That is, no Judge nor ſupream Magiſtrate; in which latitude, not ſtrictly (as the word King is taken (Gen. 36. 31. Dent. 33. 5.) ſo) it muſt be taken in all the places where 'tis uſed in the Booke of Judges; becauſe the people of *Iſrael* never had a king among them to that day, nor till the dayes of *Saul*; ſo that when he ſaith, *in thoſe dayes there was no King in Iſrael*, his meaning muſt be this, that in thoſe dayes they had no ſetled Judge among them, ſuch as *Moses*, *Joſhua*, &c. were before, and *Samuel* was after thoſe dayes, to keepe to order & obſervance of the Law, and to puniſh the non-obſervers of it. Thus we ſee when it was ſayd, *that every man did what was right in his own eyes*, It was when there was no Judge in the Land. Now, Secondly, if we take notice upon what occaſion that ſaying is ſo often repeated, that will ſhew us (as in a glaſſe) the ſad complexion and blacke deformed face of thoſe times. The firſt occaſion upon which the Spirit of God breaks out into theſe words, we have at the 5th verſe of this 17th Chapter; *And the man Micah had an houſe of Gods, and made an Ephod and Teraphim, and conſecrated one of his ſons, who became his Priſt*. Thus in this ſtate of Anarchy, when no man had any other guide to lead him, but his own blind, and corrupt nature, which runs headlong to all enormities, this man ſet up his deteſtable Idolatry; And ſo thoſe words, *Every man did what was right in his own eyes*, are brought to ſhew, that *Micahs* wor-
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ſhip was ſtarke nought, and that, if there had been in thoſe dayes a Judge in *Iſrael*, he would or ought to have reſtrained him from that groſſe ſuperſtition and impiety, in which he then went on without check or controule. Again, we find theſe words (Chap. 18. v. 1.) and there they are prefixed as a reaſon why the *Danites* were forced to provide an inheritance for themſelves, whereas, while that people had a Judge among them, the Tribes were ordered to aſſiſt one another in deſtroying the *Canaanites*, and getting the poſſeſſion of that inheritance which was deſigned them by lot upon the firſt diviſion of the Land, as we read (Numb. 32. 21. Judg. 1. 3.) But now being deſtitute of a ſupream Magiſtrate, they lookt only to themſelves, and would not give one another this brotherly aſſiſtance. Thirdly, we find thoſe words againe (Chap. 19. 1.) And there they intimate, that the reaſon, why the Levites wife committed whoredome, and the men of *Gibeah* ſuch abominable lewdnes, (as the following hiſtory ſets forth at large) was becauſe there was no Magiſtrate to direct them in their duty, nor to correct their departures from it; And when the ſacred Hiſtorian, had declared that bloody warre, and the great calamities which came upon that people as the fruit and conſequent of that wickednes in *Gibeah*, he ſhuts up the booke with the recital of the ſame words (Chap. 21. 25.) *In thoſe dayes there was no King in Iſrael, every man did what which was right in his owne eyes*. As if he had ſaid, I can referre all theſe miſchiefes and conſuſions, to no other head but this, The want of a head to governe *Iſrael*. And to conclude this poynt, The Prophet deſcribes the like woſull condition of a people, when the ſtay and ſtaffe, or (as *Job* ſpeakes here) the coard and bridle of government is broken, (*Iſa.* 3. 3.) *And the people ſhall be oppreſſed, every one by another, and every one by his neighbour; the childe ſhall behave himſelfe proudly againſt the ancient, and the baſe againſt the honourable*. Here you ſee plainly, what comes on't when the cord is looſed, and the bridle throwne up, then the childe behaves himſelfe proudly againſt the ancient, and the baſe againſt the honourable; They are in a very forelorne condition, who have *Children for their Princes, and babes to rule over them*, as the ſame Prophet ſpeakes at the 4th verſe of that Chapter; that is, whoſe Princes and Rulers are like babes or children in either of theſe two reſpects; firſt, as having no more
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understanding then children; secondly, as having no more power then children; that is, having very little of either: yet 'tis more eligible to have a Prince who is but a child, and a Ruler like a babe, then to be quite bereft of Princes and Rulers. For then the child will behave himselfe proudly against the ancient, and the people will soone be oppressed every one by his neighbour. Which is one of the severest curses that God can threaten a people with, in respect of outward things; they who are not governed by lawes, shall be oppressed by one anothers lusts, and where as they complained of oppression by those that were in power, they shall find themselves oppressed ten times more by those that have no power (except force) but stand in a level with themselves.

Thirdly, Whereas *Job* ascribes the loosing of his cord to God;

Observe;

It is of God that Magistrates retain or loose the reverence that is due unto them from the people.

God looseth their cord in displeasure, and he knitts and holds it fast (as long as he pleaseth) in mercy. The favour of God is the type of all true affection and respect between man and man. He hath the love and the hatred, the good will and the ill-will of men at his dispose; He commands feare, and it removes at his command. He can cause the terror of his people to fall upon fierce and strong Nations, so that they shall not rise up against them. His terror restraines their wrath and rage as with a bridle. When *Jacob* and his small companies marched through the Enemies Country, after they had provoked them greatly by the slaughter of the *Shechemites*, whom *Simeon* and *Levi* slew for defiling their sister *Dinah*, it is sayd; (*Gen. 35. 5.*) *The terror of God was upon the Cities that were round about them, and they did not pursue after the sons of Jacob.* Thus God promised his people (*Deut. 2. 25.*) *This day will I begin to put the dread of thee, and the feare of thee upon the nations, that are under the whole heaven, who shall heare report of thee, and shall tremble and be in anguish because of thee.* See what an influence God hath upon the spirits of men; he can put the feare and dread of his people upon all the people under the whole heavens, he can make those who are more and greater, to dread the fewer and the lesse. This was performed also to *David*, (*1 Chron. 14. 17.*) *The fame of Da-*

*Quamdiu fa-
vet alicui deus,
oculū quadam
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officio continet.
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vid went out into all lands, and the Lord brought the feare of him upon all Nations. Now the Lord who is able to cause the feare of his people, or the feare of a person highly honoured by him to take hold of nations, which are not under their power; surely he is able to make the feare and reverence that is due to a Magistrate, to take hold of all the people that are under him. And if God once loosen his cord, they feare him no more, they will soone either contemne him, or rise up and rebell against him. There is a secret power of God which strengthens or weakens the cord of duty to Magistracy. Some Magistrates live in much outward pompe and splendour, who yet have not the hearts of the people; and others who are but meane in appearance, are yet much loved and highly esteemed, this is a plaine demonstration that the thing is of God. We have two great instances of this, one in *Solomon*, another in *Rehoboam*; *Solomon* was a mighty King in his time, and his respect among the people was very great, all nations did him honour, his subjects honoured him much more; yet when *Solomon* provoked God by marrying strange wives, and building idoll Temples, God loosed the cord of his authority, and the people loosed the bridle before him. The Lord stirred up severall adversaries unto *Solomon* from abroad (*1 Kings 11. 14, 23.*) and at the 26th verse, *Jeroboam* who was not only his subject, but his servant, even he lift up his hand against the King. *Solomon* was not only a powerful King, but a King of peace, yet warre brake in upon him, not only from abroad by strangers, but from him who lived in the bowels of his own dominion. The spring of all this trouble was meritoriously from his own sin, & efficiently from the just displeasure of God, both which are exprest in two verses (*1 Kings 11. 9, 10.*) *And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, who had appeared unto him twice.* When the gracious appearances of God are either forgotten or ill requited, we must looke for angry appearances. If Princes turne from God after he appeares to them in love, he will suffer men to turne from and appeare against them in disloyalty. This doome *Solomon* heard in the next words; *Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I commanded thee; I will surely rend the kingdome from thee, and will give it*

unto thy ſervants. Thus Solomons cord was looſed, and his ſervant looſed the bridle before him.

As for his ſon and ſucceſſour Rehoboam, God looſed his coard while he, following the counſel of the young men, reſolved to ſtraiten theirs; attempting to make them ſlaves, he loſt them as ſubjects, and they threw up the bridle profeſſedly and daringly before his face, (1 Kings 12. 16.) So when all Iſrael ſaw that the King barkned not unto them, the people answered the King, ſaying, What portion have we in David? neither have we inheritance in the ſon of Iſſe: to your tents, O Iſrael: now ſee to thine own houſe, David, ſo Iſrael departed unto their tents. If ever any people, ſurely theſe looſed the bridle before their Princes face. And all this was of God, in judgement, for the great ſins wherewith Solomon had provoked him.

There is a ſpirit of pride and diſobedience in man ready to throw off the bridle of Chriſts government, who is ſet as King by the mighty hand of God, upon the holy hill of Sion, (Pſal 2. 1, 2.) Who doe the heathen rage, and the people imagine a vain thing? The kings of the Earth ſet themſelves, and the rulers take counſel together, againſt the Lord, and againſt his anointed, ſaying, Let us breake their bands aſunder, and caſt away their cords from us. Thus the unruly ſons of men, both Princes and people would quite lay aſide Chriſt, and breake all the bands and coards by which he reſtrains & governs them. How much more when God looſeth the cord of earthly Princes, will their people let looſe the bridle, and breake all bands? nothing ſhall hold them. It is not, firſt, the power and ſoveraignty, nor ſecondly, the wiſdome and policy of Princes, nor thirdly, their riches, nor fourthly, their friends and alliances that can keepe up the peoples reverence and reſpect to them, if once God withdraw from them. Some Princes have hoped and projected to hold their ſubjects under by power, and policy, by Armies at home and confederacies abroad, yet could not doe it; All theſe cords have been broken (as Sampſon brake the withs and ropes with which the Philiftines bound him) as a thread of tow is broken when it toucheth (or ſmellet) the fire. How is it imaginable that ſo many hundred-thouſands of men ſhould ſubmit themſelves to the power of one, or of a few men, unleſſe God were in it? Therefore, to ſhut up this poynt, I ſhall only adde theſe two words of counſel to Magiſtrates.

Firſt,

Firſt, Be thankfull when your cord is not looſed, nor the bridle let looſe before you, acknowledge God in it; as David confeſſed that it was God who avenged him, and ſubdued the people (the enemy-people) under him (Pſal. 18. 47.) ſo he ſaith as much of his native ſubjects (Pſal. 144. 2.) He ſubdueth my people under me.

Secondly, As you are adviſed (Pſal. 2. 10, 11, 12.) Be wiſe O ye Kings, be inſtructed ye Judges of the earth: ſerve the Lord with feare, and joyce with trembling: kiſſe the Son leaſt he be angry, and ye periſh from the way, when his wrath is kindled a little: bleſſed are all they that put their truſt in him. Feare God that you may be feared in the hearts of your people, ſerve him, that they may ſerve you; and kiſſe the Son leaſt he be angry, that is, ſubmit to Jeſus Chriſt, who is King of Kings, and Lord of Lords, whoſe The kingdom is, and who is the Governour among the Nations. Give him, firſt, the kiſſe of love, and ſecondly, the kiſſe of divine homage, as you deſire and expect your ſubjects ſhould give you the kiſſe of loyalty and of a civill homage. If the wrath of Chriſt be kindled againſt Princes, who knowes how ſoone or how much the wrath of men may be kindled againſt them alſo; if God let looſe the cord, they will let looſe the bridle before the faces of the greateſt potentates in the world.

Fourthly, Obſerve more Generally.

When once God hath withdrawne from a man in any kinde, he lies open to all manner of affronts, troubles, and injuries from the creature.

If God be againſt us, all things will be againſt us, whole ſwarms and armies of ſorrower and miſchiefs will reſiſt in upon us like unbridled horſes. No evil could touch Job, while God maintain'd a hedge about him, but as ſoone as God (for his tryall) had broken a gap in that, all evil brake in upon him; how much more will evil brake in upon them, whoſe hedge God breakes (that is, withdrawes his protection) in anger. The Apoſtle gives believers an excellent ground of comfort, If God be for us, who can be againſt us? (Rom. 8. 31.) And ſurely, if God be againſt us, who can be for us? if God be againſt us, all things will be againſt us, even thoſe things will prove againſt us in the iſſue which we are moſt confident of, that they will be for

Quia deus mihi contrarius eſt, ideo omnia mihi contraria ſunt. Brent?

for us. The Lord tells *Eli* by a Messenger of his own, a man of God (*1 Sam. 2. 30.*) *Them that honour me, I will honour*; that is, I will honour them my selfe, and cause others to honour them. (God gives honour to the creature by the creature) *But he that despiseth me shall be lightly esteemed*; that is, I will esteeme him lightly my selfe, and cause others to esteeme him lightly too; if God esteeme a man lightly, he shall not continue long in any mans estimation. What good forever we hold, we hold it by holding in with God. Let us take heed of provoking him to loose our cord, for then every bridle will be let loose before us. *He hath loosed my cord,*

and afflicted me.

I have spoken often of affliction, and shall not adde any thing about it here, but in connection with the words which go before and follow.

Whence note;

First, To loose respect and reverence among men, especially for a Magistrate to loose it is a great affliction.

'Tis an affliction to parents and masters to loose their reverence and respect among their children and servants; And 'tis so to a Magistrate when he looseth due respect among his subjects. *Honour thy father, and thy mother* (whether naturall or civill) is the first commandment with promise; as they sin much who refuse to give this honour, and so loose the benefit of the promise; so they suffer much who are refused this honour, and loose the priviledge of their relation.

Again, Consider the affliction in reference to the issue, *He hath afflicted me, and they have let loose the bridle before me.*

Hence note;

They that are afflicted are usually despised.

A good man is too apt to abate his value of those whom he sees afflicted; but wicked men (such as *Job* here describes) cannot doe otherwise, they are ready to reproach and vilifie the afflicted. Such judge the worth of men only by what they are worth; nor know they for what to honour them, but for their outward honour, their goodly garb and greatnesse in the world; The

The purple and fine linnen, the gay clothes; and the gold ring set persons higher in their estimate, then all the graces of the Spirit; and where the former are not seene, the latter are not at all esteemed. Jesus Christ himselfe, because afflicted and humbled, (though he had received the Spirit above measure, and was the fairest of ten thousand, yet) *was despised and rejected of men,* (*Isa. 53. 1, 2, 3.*) And 'tis a popular error, that if a man be afflicted he is despised and rejected even of God too.

Lastly, Whereas *Job* riseth up to the consideration of God under this disgrace which he found among men, *He hath loosed my cord.*

Note;

A godly man lookes beyond man to God in all the evils and wrongs that he receives from men.

When *Job* saw his deriders loosing the bridle, he concluded presently that God had loosed his cord, as in all the benefits and comforts received from men, a godly man lookes beyond man, and faith, surely God hath put my case into this mans heart, and therefore he hath shewed me kindnesse, and been a comfort to me. Thus spake *Paul*, *God that comforteth those that are cast downe, comforted us by the coming of Titus* (*2 Cor. 7. 6.*) He did not say we were comforted by the coming of *Titus*, but God hath comforted us by the coming of *Titus*. It is God who comforteth us by such a man, and 'tis God who afflicteth us by such a man. It shews a holy frame when we stay not in creatures, but are carried to God as the Author both of our comforts and crosses. When *Shimei* cursed *David*, his servants stirred him up to revenge; no, said he, *what have I to doe with you ye sons of Zeruiah, so let him curse, because the Lord hath said unto him curse David.* But where or how did the Lord say that to *Shimei*? had *Shimei* any rule in the word or warrant from God to say so? surely no; The Law of God expressly forbad him to say so, (*Exod. 22. 28.*) *Thou shalt not revile the gods, nor curse the ruler of thy people.* The Lord said so, only in his providence, which gave *Shimei* an opportunity to say so, for the tryall of *David*, as also a colour to thinke *David* was such a man as he had said. Thus the Lord bid *Shimei* curse *David*; and *David* submitted so fully to this dispensation of God in giving him correction by *Shimei's*.

mi's curſing tongue, that he addes, *Who ſhall then ſay, Wherefore haſt thou done ſo?* (2 Sam. 16. 10.) As if he had ſayd in Job's language, *God hath looſed my cord, and this man looſeth the bridle of his tongue upon me*, and therefore who ſhall ſay, *Why haſt thou done ſo?* not but that *Shimei* ſinned in that he did ſo, yea and deſerved to dy for it, as afterwards he did by the command of *Solomon*, and *David's* advice given him upon his death-bed. But at that preſent he would have nothing either done or ſaid to him, leſt he ſhould ſeeme (though he was deeply ſenſible of what *Shimei* had done) impatient under Gods hand, leaving him to the ſway of his own malice in doing it.

Before I paſſe from this Text, I ſhall only mention the tranſlation of the Septuagint and vulgar latine, who render it thus; *For he hath opened his quiver againſt me, and eſtified me, and put a bridle into my mouth.* As if (according to the ſence of this verſion) *Job* had ſaid; *God hath ſhot his arrows thicke upon me, and made me, as it were, his But or mark* to be continually aimed at; or as if *I were ſome fierce and unruly horſe, he hath put a bridle into my mouth to curbe and keepe me quiet.* But this is rather an addition to, then a tranſlation of the Scripture. And though God did open his quiver upon *Job*, and put a bridle into his mouth, yet that truth is quite beſides, not only the letter but the ſcope of this place.

Verſ. 12. *Upon my right-hand riſe the youth, they puſh away my ſeete, and they riſe up againſt me the wayes of their deſtruction.*

In this verſe, and the three that follow, *Job* deſcribes more particularly how he was uſed; God having looſed his cord, and men having let looſe the bridle before him.

Fiſt, *At my right hand riſe up the youth.* Why, ſaith he, *at my right hand?* There may be a threefold ſignification of this riſing at the right hand.

Fiſt, The right hand ſignifies ſuperiority of place: to be on the right hand of a man, is to be on his upper hand. When *Bathſheba Solomons* mother came into his preſence, he called for a chaire and ſet her at his right hand (1 Kings 2. 19.) And at the great day of Judgement, when all mankind ſhall ſtand before God, The ſheepe are ſayd to ſtand at his right hand, and the goats

goats at his left, (*Math.* 25. 33.) So that (according to this ſence of the word) when the youth roſe up at *Job's* right hand, it is as much as to ſay, they took the upper hand of him, or they tooke the wail of him, as if they had been his betters. To ſee a youth take the wall or upper hand of an old man, eſpecially of a man in Authority, how uncivill, how unſeemly is it! how great an affront is it!

Secondly, The right hand ſignifies ſtrength; *They riſe up at my right hand*, or (as others render) *againſt my right hand*, that is, where I have my ſtrength and power; they oppoſe me, even in that little that is left. Thus to riſe at the right hand, is to riſe as an enemy to invade. And hence one of the curſes pronounced in that Propheticall Pſalme (109. 6.) againſt *Udai* is, *Let Satan ſtand at his right hand.* We read of Satan in the ſame poſture (*Zach.* 3. 1.) *And he ſhewed me Joſhua the high Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him.* At his right hand, that is, his weapon hand as well as his working hand. Satan was at hand as an accuſer, and he was at the right hand as an oppoſer.

Thirdly, *To riſe at the right hand*, may be taken only to note the neceſſe of thoſe perſons to *Job*, in place, when they did abuſe him; They did it at his very elbow (as we ſay) or (as the Text ſaith) at his right hand. So the Scripture ſpeaks (*Pſal.* 110. 5.) *The Lord at thy right hand* (that is, the Lord who is very neere thee, or preſent with thee) *ſhall ſtrike through Kings in the day of his wrath.* (*Pſal.* 121. 5.) *The Lord is thy keeper: the Lord is thy ſhade upon thy right hand;* That is, the Lord will be very kind in a time of trouble to doe thee good, and keepe thee from evil. When *Job* ſaith, *At my right hand riſe up the youth.* We may underſtand it in any of theſe ſences: they tooke the place of me; even youths behaved themſelves inſolently, as if they had been my mates or peeres, yea my maſters and ſuperiours, and not only ſo, but they oppoſed me as enemies, and came up cloſe to affront me. Thus at my right hand roſe up the youth.

There is a twofold riſing up; fiſt, a riſing up in reſpect and reverence, and ſo it wel becomes youth, yea the aged when their betters are in preſence, to riſe up. (*Job* 29. 8.) *The young men ſaw me and hid themſelves: and the aged aroſe and ſtood up.*

Secondly, There is a riſing up in contempt and rebellion,

P

and

Phœretan enim suam aperuit: et afflixit me quod fœnam posuit in os meum. Vultus autem eius super me, &c. Sept.

Isa locutionis uſu pro dextro habere dicimus, quod pro magno. Ienſamus; pro ſiniſtro vero id quod deſpicimur, Greg. 2. Moral. ca. 20. Ad dextram quod in ea præcipue robur fit quod illi erudire ſtuderint. Merc.

Satan ſtabat a dextris; nempe eum locum occupans, qui non ſolum accuſatoris erat ſed etiam ejus, qui de accuſato certiffimam victoriam præſentabat relaturum. Bold:

Verbū surgendi
insulā denotat
aliquando et ho-
strem impetum,
quo hostis eximi
providē d late-
bris erumpitur.

Bold.
Super dextram
parvulus insur-
gunt. i.e. quili-
bet parvulus.
Mont.

Nomen פרח
est numeri sin-
gularis, cum quo
iungitur verbū
nume pluralis,
ad significandū
collectionem sin-
gulorum. Pic.

Alij volunt esse
nomen compositi-
um a פרח et
פן q. d. flor
spina, per quem
intelligit homi-
nes leves et con-
tempnibiles qui
assimilantur spi-
ri spina.

In verbis docto-
rum Hebræorū
filij parvuli se-
cerdo invocantur
פרחי כהונה
picche cohanas,
flores sacerdo-
rum. Bold

Lascivientes a-
dolescentes. Bez.
Pueri parvuli.
Druf.

Videntur hæc
dicta per synec-
dochen specierū
hyperbolicam, ad
significandū
extremum sui.

and that is commonly called a rising. To rise notes a suddaine unexpected assault or attempt; such was this doubtlesse upon Job; He once little expected such usage from youths, who was an aw upon the Aged.

Upon my right hand rise the youth.

The nowne is in the singular number, yet joyned with a verb of the plurall, to note that every one of, or all the youth did it; The word signifies also a blossome, because youth is the blossoming time of mans life; and so among the Hebrews the young Sons of the Priests were called, *The blossoms of the Priests*; and hence Mr. Broughton translates, *springalls*; and another, *wanton youths*; and a third, *little boyes*; Lastly, others make it a compound, of two nownes, the one signifying a flower, and the other a thistle; by which they would understand light vaine men, who are like the flower of a thistle, or like thistle downe. We render clearly, *Upon my right hand rise up the youth.*

They push away my feete.

Thus he describes the carriage of those ruder youths; they rise up, what to doe? was it for reverence? No, *They push away my feete*; we may consider these words, either literally, and properly, and so we can hardly conceive, that the youths came directly (as we say) to trip up his heeles, or to cast him downe; that were too grosse an interpretation. But as before *spitting in his face*, was expounded, not formally, but for the greatest contempt: so here *the pushing away of his feete*, implies extreame incivility, or any kinde of ill behaviour of the younger sort towards him, there's no need to take it properly.

And raise up against me the wayes of their destruction.

These are military words, alluding to the besieging of a Cattle, or City; the word signifies a way raised up, or a mount artificially cast up and formed, upon which a battery is made against any strong hold. In this sense the word is used in that expository chiding message, which the Lord sent to Pharaoh by his servant Moses, (Exod. 9. 17.) *As yet exaltest thou thy self against my people, that thou wilt not let them goe to serve me!* That is, dost thou yet raise up or put obstructions in the way of my

my people to hinder them from going out of Egypt? And Job useth a like forme of speaking (Chap. 19. 12.) in allusion to a siege, shewing how hardly he was dealt with. *His troopes come together, and raise up their way against me, and incampe round about my tabernacle.*

They raise up against me the wayes or workes of their destruction.

That is, they deale as if they intended to destroy me, so it is rendered by a learned translator, *They raise up against me destroying wayes*. Mr. Broughton reads thus; *They cast upon me the causes of their woe*; That is, they say all their miseries were brought upon them by my meanes, and so they take their fill of revenge upon me. The generall sense of the verse is as if he had said, *They tryed their utmost to assist and vex me*; which he expresseth under these metaphorical termes, of *pushing away his feete, and raising up against him the wayes of their destruction*.

From the consideration of the persons here spoken of by Job, the youth, even little ones, or children did not forbear to do this, (he complained at the 19th Chapter, in the same streine (v. 18.) *Yea young children despised me, I arose and they spake against me.*

Note.

They that are so young that they are good for little, yet are ready enough to doe much evil.

Youth who should rise up in reverence, are apt to rise up in rebellion, (2 Kings 2. 23.) we reade of little children that came out to mocke the Prophet, they had no mind, possibly, no understanding to hearken to or reverence instruction from the Prophet, yet they could deride him. (Psal. 58. 3.) *The wicked are estranged from the wombe, they goe astray as soone as they be borne, speaking lies*. How early doe men sin! how late doe they repent! as soone as they are borne they goe astray, but if left to themselves they will not returne till they dye, they will never returne. Children can neither goe nor speake as soone as borne, but as soone as borne they can goe astray and speake lies; That is, their first speaking is lying, and their first going is straying; yea when they cannot goe naturally, they can goe astray morally

Nondum ambulanti sed iam sunt compediti. Auguft.

rally or metaphorically; the first step they are able to take, is a step out of the way. *Aufin* sayd of little children, in reference to the universall bondage of mankind by nature; *They cannot goe, yet they are fetter'd*; They are as much in the chaines of sin as in their swaddling-cloathes. *Nature needs no Schoole nor Tutor to learne evill and doe amisse*. As ill weeds grow apace, so they need no culture, no care to make them grow, they grow alone; It was noted before that the word in the originall for a child, signifieth a blossom; *They that are but blossomes themselves, beare and bring forth much sinfull fruit*.

Secondly, Note;

As disrespect is grievous from any, so most from those that should be most respectfull.

Youth, if any, should reverence grave men. A young man takes it ill to be ill uied by an aged man, what is it then for an aged man, to be abused by youths or children!

Lastly, Observe.

Evill men are very apt to insult over and oppresse those that are under the pressure of outward evils.

This hath been else-where noted, and therefore, it may suffice to mention it here. The proverbe is, *When the Oake is downe every one comes and gathers wood*. When a good man is upon the ground, every wretch takes pleasure to trample upon him. But remember, *an afflicted person is a sacred thing*, and should not therefore be touched with prophane and filthy hands; take heed of touching those with scorne, whom God hath touched with sorrow. It is not so easie as it is sinfull to vex those whom God hath wounded. Man never sins with a higher hand against man, then in persecuting those who are layd low; And still the lower the person is, the higher is the sin of his persecuters. As God is exalted most in his mercy by remembring us for good in our low estate, so the malice of man is in its greatest exaltation, when he adds to their evils who are in a low estate. They were the vilest men on earth, yea viler then the earth, who rose up against *Job* in his low estate.

To conclude this verse; It may be enquired, and that not unnecessarily, nor unprofitably; What opportunity this vile people

Miser est res sacra. In misero facit peccatum, sed magna malo.

ple could have to offer such affronts to *Job*, or to put him to so much suffering in this time of his sufferings?

I answer;

First, Some thinke that *Job* doth in all this only prophecy of the sufferings of Christ, and the Church, in and from the world.

Secondly, Others conceive that *Job* spake all this, only to shew that he was brought into such a calamitous condition, by the hand of God. as might very well have exposd or layd him open to all these fore-mentioned abuses from the hands and tongues of men.

But though *Job*s sufferings, as here expressed, may very well typifie those of Christ and the Church, and were such as might put him upon the feare of such reproaches and abuses, though he had never felt them; yet I doubt not but *Job* speaks historically in this place, not prophetically, and what he indeed experienced in that case, as done to him, not merely what in that case he might have expected to be done. For though in that brief narrative of the losse of his estate and children, as also of his bodily sores, which is made in the two first Chapters of this booke, before his friends addresse to and conference with him, there be no mention of these rude speakings and actings of the vulgar against him; yet there might be time enough for all these afflictions to fall upon him, either before the dispute began, or in the intervalls of it (for we cannot conceive it done at once) or in both. And while we allay (as hath been done) some of the harsher expressions, with a mildnesse of interpretation, we need not feare to say, that *Job* who was to be tryed (as a patterne or exemplar of patience) to the utmost, endured all these tryalls.

J O B 30. Verſ. 13, 14.

*They marre my path, they ſet forward my Calamity,
they have no helper.*

*They came upon me as a wide breaking in of waters:
in the deſolation they rolled themſelves upon mee.*

JO B ſtill proſecutes the ſame poynt and ſubject, not only the unciwill, but the cruell carriage of thoſe vile wretches towards him.

Verſ. 13. *They marre my path.*

The word is only uſed in this place all the Bible over: *A path is marr'd* when 'tis broken and made unfit to walke or goe in, when a path becomes Impaſſable, then 'tis marr'd.

They marre my path.

רפּיט דִּפּֿרֿוּט
רפּֿיט דִּפּֿרֿוּט
Hoc loco tantum
habetur.

What path? The word ſignifies a *ſtraight path*; ſtraight I meane, as ſtraight is oppoſed to broad, not as ſtraight is oppoſed to crooked, though both may be taken in here. *Job*, holy and upright *Job*, did not walke in the broad path, nor did he walke in crooked pathes.

They marre my path.

What then was his path? There is a threefold underſtanding of this.

Fiſt, Some conceive he meanes the path or way by which he hoped to eſcape and get out of theſe troubles. As if he had ſayd, *They have obſtructed and ſtopp'd up all the wayes of my deliverance as much as in them lyeth*. Some ſtick much upon this Expoſition: I cannot get out of my trouble, out of this ſore affliction, becauſe theſe men have cut off all ſuccours, and ſhut up all out-gates from this ſad condition; They are as a barre in my way, hindring the attainment of what I ſo much deſire and looke for. A City that is beſieged by Enemies lying round about it, and encamping againſt it, may yet for a while have ſome way, ſome meanes left for reliefe to enter; but if the watchfull Enemy once ſtop

Impedimento
mihi ſunt, quo
minus aſſequar
quod cupio.
Vatabil

ſtop up all avenuues, & ſhut them in perfectly, their caſe is deſperate. Thus *Job* ſpeaks (according to this expoſition) as a man beſieged, when he ſaith, *They marre my path*; As if he had ſayd, *I am ſorely diſtreſſed, all imaginable wayes, either of deliverance from my troubles, or of comfort in them, are hidden from me; I am entangled with ſo many evils, that I cannot extricate my ſelfe. And this is more grievous to me then all my ſufferings, that I have no remedy for my ſufferings.*

There is a truth in this ſence; yet I conceive *Job* is not upon it here, and we know, that, (as to appearances) he had given up all thoughts of his reſtoring to a preſent worldly proſperity long before, and ſeemed to expect no end of the troubles of his life, but by the ending of his life. Therefore ſurely he is not now complaining, that the path to his former enjoyments was ſpoyl'd, and made not only difficult but impaſſable; nor that the doore of ſuch hopes was ſhut and lockt againſt him. And indeed *Job* was ſo farre from feeding, or nourishing the hopes of a returne to ſuch a condition, as his friends had often promiſed him in caſe of his repentance, that the utmoſt of his deſires was but for a little breathing before he yeelded up his breath (*Chap. 10. 20, 21.*) *Are not my dayes few? ceaſe then, and let me alone that I may take comfort a little, before I goe whence I ſhall not returne, even to the land of darknes and ſhadow of death.* Therefore

Secondly, His path, and the marring of it, is rather to be underſtood of that holy Courſe of life which he had both taken and run in obedience to & purſuance of the commandements of God. The whole proceſſe and progreſſe of his workes and undertakings, in a faithfull diſcharge of all incumbent duties both towards God and towards man, was the path which his enemies marr'd; yea his purpoſe and intendment for the time to come, as well as his praſtice for the time paſt, was the path which they marr'd. As if he had ſayd, My enemies oppoſe me in all that good which I have done or would doe. They marre that morall and ſpirituall, that honeſt and righteous path which I have trodden, and intend ſtill to tread.

But it may be queſtion'd, how did *They marre* it?

I anſwer, Fiſt, By ſpeaking evill of the good which he had done; they caſt dirt upon his wayes, the dirt of odious and ſpitefull calumniationes. His was a clean path, a holy and a juſt path,

as

Semitam dicit
viam rationem,
quam hi plane
deſtruxerunt et
conturbaverunt.
Diuſ.
Omnes proceſſus
operum meo-
rum. Aquin.
Quicquid vel-
lem quicquid
pararam diſſi-
parum. Pined.

as he had often protested in his former Apologies, and will more in the next Chapter, yet his friends judged that he had walked in very soule wayes. So that, when he complains, *they marre my path.* It is as if he had said; *They say I have been an oppressor and injurious among men, that I have been a hypocrite, and a pretender only to zeale for God; thus they marr'd his path.* We have heard Job often troubled and grieved, that, even those grave men his friends should not only be suspicious of, but use such undue liberty of speech in aspersing his former wayes; and of that he complains here, as the worke of those vile persons who derided him. These men who never set foot in a good way themselves, judged ill of all Jobs wayes. They walked in bad wayes, and they concluded his were no better, yea worse then theirs. *They marre my path.*

Hence note;

To speake evill of the good wayes of others, is to marre and destroy their wayes.

Slander is therefore a great sin, because it spoyle or deface a mans way, rendring it such as it is not, and polluting what it is. That which is a way of light, slander makes a way of darknes; That which is a way of peace and love, slander makes a way of strife and wrath; That which is a way of righteousness, slander makes a way of Injustice and oppression; That which is a way of charity and pity to the poore, slander and reproach make a way of hard heartednesse and cruelty. As Paul said to Elymas the forcerer (Acts 13. 10.) *O full of all subtiltie and all malice, wilt thou not cease to pervert the right wayes of the Lord?* So we may say to many subtle and malicious slanderers, will ye not cease to pervert the right wayes of men?

Secondly, These words may respect the time to come; And so his meaning is, as they speake evill of the good which I have done, and report me otherwise then I have been; either through ignorance not knowing, or through malice not willing to know what I have done or been; So they hinder me in the good which I would doe; I would doe good and better, I would advance and proceed in pathes of righteousness and holinesse, but these doe what they can to hinder me; *They marre my path.*

Hence

Hence note;

They who are Evill are ready to hinder others in doing good.

They who care not to doe good themselves, desire not that others should doe it; Like those Lawyers whom Christ reproves and denounceth a woe against (Luke 11. 52.) *They take away the key of knowledge, they enter not in themselves, and them that are entering in they binder.* Not to have a will to enter and walke in a good way our selves is sinfull enough, but to stop or discourage those that would, is much more sinfull; The former may proceed only from sloath or a want of love to the wayes of God, but the latter must needs proceed from spight to and hatred of the wayes of God, or of those who walke in them. They shall be lowest in hell, who hinder others from heaven. *They marre my path.*

They set forward my Calamities.

In the former words Job described the perversenes of his enemies, either by their reproaching him for, or opposing him in the wayes of equity and piety; here he describes them might and maine (as we say) helping on his misery.

Jobs calamity came fast enough upon him, and stuck close enough to him, yet these mens charity was to set it forward, or to put it on faster, as if they were afraid he would never be miserable enough, nor soone enough. The word which we render *Calamities*, signifies any evill accident or trouble befalling us in this world. We render it *mischiefe*, (Ezek. 7. 26.) *Mischiefe* shall come upon *mischiefe*, &c. These vile persons helped on his mischiefe, or that which was most mischievous unto him; though his case was exceeding sad, and the chaine of his affliction exceeding heavy, though his sores and sorrows prest him continually, yet as if all these were too little and too light, yea as if all these evils were too slow paced, and did not come thicke and quick enough upon him, they did their best to hasten and make them worse: he was falling, and they thrust him downe, he was downe, and they trampled upon him. All this and more, we may conceive Job intending, while he not only saith but complaineth, *They set forward my Calamities.*

Hence note the evill disposition of these men, or the disposition of evill men.

עוֹלָם est autem
עוֹלָם sine
עוֹלָם onritio,
calamitas, per-
niciēs; qui so-
nus est in voce
Jehoua. Drul.

Augēt meam
calamitatem &
promouēt, ve-
lut cadentem
impellunt.
Merc.

Base and wicked men make it their businesse to adde sorrow to the sorrowfull, and trouble to those that are troubled.

To thrust a man forward when he is going downe, to push him on when he is falling, argues a very wicked spirit. Charity (shall I say) nay, common humanity commands to helpe the distressed out of their calamities; what shall we call it then, which lets forward the calamity of those who are in distresse? How angry was the Lord in that case (*Zeph. 1. 15.*) *I am very sore displeased (saith he) with the heathen that are at ease; (men may have much outward ease under the secret displeasure of God) I am displeased and sore displeased, why? for I was but a little displeased (with my people, with Jerusalem) and they helped forward the affliction. As Saul under-acted his Commission against Amaleck, so the Babylonians over-acted their Commission against Jerusalem: God did justly in sending them, but they did cruelly, and acted their own malice, not the designe of God; they laid on load. Such is the cruel disposition of ungodly men toward the people of God; if ever they finde God correcting them with cords, they will doe their utmost to scourge them with scorpions: and when God lays his little finger upon them, if they can, they will lay their loynes, their whole weight upon them, they helpe forward the affliction.*

How contrary is the spirit of carnall men to the mind of God; if God give them Commission to goe forth, and destroy utterly, to heighten the calamity of his enemies to the utmost, they will be sparing, they thinke God is too severe, and they'll take upon them to be more mercifull. God sent *Saul* forth, and gave him his Commission, (*1 Sam. 15. 3.*) *Now goe slay Amaleck, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, Oxe and sheepe, camel and asse; He indeed destroyed many of them, but thought it too much cruelty to spare none, He spared Agag for pity, and he spared the fat cattel, as he pretended, for piety, that he might offer them in sacrifice to the Lord. He would needs be more mercifull then God; this is the wisdom of man. So Ahab, as wicked a King as lived, he would take upon him to be mercifull, when God had no minde he should (*1 Kings 20. 42.*) he had Benhadad in his power, a wicked Prince, and he was glad of an opportunity to let him*

him goe, and called him Brother. But how did God take it at his hands? (*ver. 42.*) *Thus saith the Lord, because thou hast let him goe out of thy hand, a man whom I have appointed to utter destruction; therefore thy life shall goe for his life, and thy people for his people. Benhadad was appointed by God to utter destruction, yet Ahab was favourable to him, and let him goe free. But when the Lord smites his own people sparingly, (there is a sparing mercy in smiting) The wicked smite without mercy, and will not spare. When God intends not their destruction but correction, the men of the world are unsatisfied with any thing that is lesse then their utter destruction (*Isa. 47. 6.*) *I was wroth with my people, I have polluted mine Inheritance, and given them into thine hand: (this the Lord acknowledgeth he had done) thou didst shew them no mercy. As if the Lord had sayd, I was angry, indeed, with mine Inheritance, and put them into thy power, but thou (thou hast exceeded thy orders in the execution of them,) thou hast shewed no mercy; and upon the Ancient thou didst lay the yoke, and not only a yoke, but a heavy yoke, yea thou didst very heavily lay the yoke, even upon the Ancient. The Edomites and Philistines are under the same rebuke (*Ezek. 25. 12. 15.*) *Thus saith the Lord God, because Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himselfe upon them. Againe (*v. 15.*) *Thus saith the Lord God, because the Philistines have dealt by revenge, and taken vengeance with a despitefull heart to destroy it for the old hatred. Therefore behold I will stretch out my hand upon the Philistines. Both these bloody Nations over-acted the displeasure of God against his people, and acting their own private spirit set forward their calamity. We read (*2 Chron. 28. 9.*) that, God being angry with Judah, the Israelites came and destroyed their brethren with a rage that reacheth unto heaven, that is, with the extreamest rage imaginable. They who sayd, *Let us build us a Citie and a Tower, whose top may reach to heaven* (*Gen. 11. 4.*) were surely resolved to build as high as they could; and doubtlesse, they were as outrageous as they could, in destroying their brethren, who destroyed them with a rage that reached unto heaven, or with a rage, the cry whereof came up to God in heaven, as the cry of *Abels* blood did (*Gen. 4.*) as also the cry of *Sedoms* filthiness (*Gen. 18.*) The Lord was gracious to *Paul* (*Phil. 2. 27.*) in reference to****

his deare friend *Epaphroditus*, who was very ſick, ſick unto death; but ſaith he, *the Lord hath had mercy on him, and not on him onely, but on me alſo*; why? *leſt I ſhould have ſorrow upon ſorrow*. *Paul* had ſome ſorrow upon him at that time, and therefore the Lord would not take away his friend, leſt he ſhould ſet forward his ſorrow, and cauſe the wound to bleed afreſh. But theſe wretches put ſorrow upon ſorrow; where the Lord ſends ſorrow, they heape on ſorrow; if they have the handling of the matter, they will be ſure to make the ſorrowfull know ſorrow. There are two ſpeciall grounds of this; Firſt, as the nature of man is cruel and unnaturall, ſo the very mercies of the wicked are Cruel; no marvaile then if they urge Calamities, where the Lord lays any Calamity. Secondly, The Lord and they have different ends; the ends which God hath are to purge or humble and try his people, that they may come forth gold. And therefore he moderates their Calamity to theſe bleſſed ends. But the ends of wicked men, are either to revenge themſelves, and eaſe their ſpleen, or to enrich themſelves, and fill their purſes. They deſigne the rayſing of themſelves on the ruines of thoſe whom God is afflicting, and therefore they doe it to the utmoſt line of their power and opportunity. This ſtirr'd the afflicted Jewes to awaken the vengeance of God upon their infatiable enemies, (*Pſal. 137. 7.*) Remember, O Lord, the children of Edom, in the day of Jeruſalem, who ſaid (in the day of Jeruſalems calamity) *raſe it, raſe it even to the foundations thereof*. Well might David make that election (2 Sam. 24. 1.) *Let me fall now into the hand of the Lord (for his mercies are great) and let not me fall into the hand of man*. As if he had ſayd, Seeing there is no avoyding it, but I and my people muſt ſuffer, I deſire we may ſuffer by the immediate hand of God, who in judgement remembers mercy; Whereas men will be altogether unmercifull; if God give me up into their hands, there will be no ho with them, therefore let the deſtroying Angel ſlay with the ſword of peſtilence, rather then men with the ſword of warre. They will be ſure to help forward mine affliction, and the affliction of my people. If God did not ſet bounds to the wrath of man towards man, it would at once overflow all the bounds of reaſon and moderation.

There is another reading of this part of the verſe, which I ſhall a little touch upon before I paſſe from it. For the word ſignifies,

not

not only, as we render, *to ſet forward*, but *to profit*, or advantage, and we commonly ſay of a man that profits or thrives in his calling, *he goes forward*; and of a man that doth not thrive in his calling or buſineſſe, *he goes backward in the world*. Taking the word in this notion, it holds out more of the wickedneſſe and ill frame of theſe mens ſpirits; for as (according to the former reading) they added to his calamity; ſo (according to this) they tooke his calamity as an addition or advantage to themſelves. Thus Mr. Broughton, *They hold my heavines a profit*; or, *they profit themſelves by my heavines*; I am hew'd downe, and they gather my chips and broken boughs to make themſelves a fire, or to build themſelves houſes with; they grow rich by my loſſe, and riſe by my downfall, they are greater by my leſſening, at leaſt (according to Mr. Broughtons tranſlation.) if they did not actually profit themſelves by his Calamity, yet they held his Calamity to be their profit; that is, it was to them as if they had got profit by it, they thought their own neſts were better feathered, by the plucking off his feathers. Theſe barbarous people (whom (it is like) he might have provoked in the time of his Power and Magiſtracy) looked upon his loſſes as their gettings, upon his ſickneſſe as their health, upon his ruine and undoing as their making, they were as well pleaſed with his emptyings, as if themſelves had been filled by it.

Hence take this note;

Wicked men are apt to rejoyce, as if they had gained or gotten much, when they ſee the godly in trouble, or ſuffer loſſe.

Some are pleaſed more then with their own getting thousands of gold and ſilver, to ſee others beggerd and ſtrip of all. I grant there is a profit to be had by the afflictions and heavines of others: could we manage them aright, we might make a great Improvement of every croſſe, of every rod that we ſee upon our brethren. Such providences of God to them ſhould provoke us, Firſt, to Conſider and ſearch our wayes; Secondly, to remember the ſlipperines of our Condition; Thirdly, to prepare for evill times. (*Ecc. 7. 2.*) *It is better to goe to the houſe of mourning, then to the houſe of mirth; for this is the end of all men, and the living will lay it to heart, that is, the living ought to lay it to heart, and they who are indeed alive, ſpiritually alive, will lay it to heart,* and

Latati ſunt ad contritionem meam. perinde ac ſi naſti eſſent ragnam utilitatem. Page:

Ad contritionem meam profunt; in ſonte eſt quod prodeſſe ſignificat. Diuſ.

and grow more ſpiritually in their lives by it. The living will get by the death of others; a godly man counts the ſaddeſt diſpenſations of God upon his neighbour (in this ſence) his profit, and actually profits by them. This is a good, a bleſſed way of profiting, by other mens harmes: it is well for us, if we can thus *hold the heavineſſes of others a profit*; but the ſpirit of theſe wretches was of another ſtraine, they lookt upon the Calamity of Job as a gaine or advantage to them, it was the Joy and rejoycing of their hearts, to ſee him in heavineſſes. Lay both theſe interpretations together, and they yeeld us this third obſervation.

Either to ſet forward and adde to the affliction of others, or to be pleaſed with their affliction, as a matter of advantage to our ſelves, is the ſigne of, or argues a heart deſperately wicked.

Nothing is more oppoſite to the rules of common humanity then this, how oppoſite then is it to the rules of Goſpel Charity! This overthrowes at once the whole law of love, which teacheth us, Firſt, that it is our duty to conſiderate and pity thoſe who are afflicted, and not only ſo, but Secondly, to Comfort, relieve and ſupport them in their affliction, and Thirdly, to help, deliver, and free them from their affliction, yea, Fourthly, to Count their loſſe our loſſe, their affliction our affliction, and their ſorrowes our ſorrowes. Now for a man to ſet forward the affliction of others, and to hold their heavineſſes a profit, this is a mighty aggravation as of the act of that mans ſin, ſo of the ſinfullneſſe of that man; even as to help others forward in ſin, or to be pleaſed with others when they ſin, is an evidence of a heart deſperately nought. There is ſuch a generation in the world, who helpe ſin forward, and are well pleaſed to ſee others ſin. Which was one of the blackeſt Characters, if not the blackeſt Character that was given of the Gentiles in their darke Condition of ignorance and unbelief (Rom. 1. 32.) *Who knowing the Judgement of God, that they who commit ſuch things are worthy of death, not only doe the ſame, but have pleaſure in them that doe them.* The very top (as it were) of all the wickedneſſe which they had done was this, that they had pleaſure in ſuch as did wickedly; and ſo were not only actors, but ſetters on in ſin, and promoters of the Devils cauſe, and worke in the world. Now, I ſay, as to ſet a man forward in ſin, and to be pleaſed with him when he is forward at it, argues a vile

vile debauched hardned heart: So to ſet forward a mans affliction, and to be pleaſed when he is in trouble, this is ſuch another argument of ſuch a heart. We cannot put two worſer brands upon any man, then to ſay, He is one that ſets forward the ſins of others, and is pleaſed when they ſin, or that he ſets forward the ſorrowes of others, and is pleaſed with their ſorrowes; Eſpecially when any man ſhall doe this (as theſe men did it) of his owne meere motion, and in his own ſtrength, without the counſel or aſſiſtance of any other. Thus it is no ſooner ſaid here, *They ſet forward my Calamiſſie*, but to lighten it, Job preſently adds;

They have no helper.

Some read theſe words as implying Jobs deſolate condition, or helpleſſe againſt thoſe who ſet forward his calamity. *There is no helper to them*, that is, *againſt them*, I am oppreſſed, and even ſwallow'd up, but where is he that undertakes for me! As if he had ſaid, *I am alone, I have none to appeare for me, none to patronize me, none to take my parts, or ſpeake a good word for me*; I have none to aſſiſt me in the leaſt; They ſet forward my Calamity, but I have no helper. The vulgar tranſlation is Expreſſe to this ſence; *And there was none to bring me any helpe.* It was thus indeed with Job, he poore man was deſtitute of helpe and friends in that time of his greateſt need, and it is a too much experienced truth, that men in Calamity are uſually diſſerted of friends and helpers. This cauſed David to cry out (Pſal. 12. 1, 2.) *Helps Lord, for the godly man ceaſeth, for the faithfull ſayle from among the children of men: They ſpeake vanity every one to his neighbour, with flattering lips, and with a double tongue doe they ſpeake*; As if he had ſaid, They either flatly deny me helpe, or promiſe it flatteringly; They ſay, they will helpe, and they only ſay it, therefore helpe Lord, for I am helpleſſe. Lover and friend haſt thou put farre from me, O be thou neere unto me!

But this tranſlation gives ſo great a ſtreine to the originall Text, and is ſo little favoured by it, that I ſhall not ſtay upon it.

The cleare literall reading is, *There is no helper to them*, or, they ſet forward my calamity, *No man bringing them any helpe.*

They have no helper.

Theſe words fall under three diſtin& Expositions.

Et non fuit qui
ferret auxilium. Vulg:
Mihi ſciliſcit,
dum ab ijs opprimerer.
Aquin.

Non eſt adiutor illis. i. e. adverſus illos.

Bez:

Quod quidam recentiorum cōtextum corruptis, quæſi Job queratur ſibi nullum eſſe adiutorem et illi illis pro ſuâ illi non poſſet.

Nec: Non adiutores. Mont.

Nemine opereretur iſſis.

Quamvis ſolent, & careant adiutoribus, adeo tamen audaces & præſentati ſunt. ut ſoli maligno ſtudio in omnibus modis irritant.

Fiſt, Jan.

First, As carrying (which was even now intimated) an argument of the extreame boldnesse and impudence of these persons, that though none did offer them any helpe, assistance, or Countenance, yet they would goe on. As none offered to joyne with them in this attempt upon Job, so they did not looke, much lesse waite for any, but ruſt on confidently without their seconds.

They had no helper.

Secondly, These words are a cleare argument of Jobs extreame weaknes. They who set forward his Calamity, or set themselves against him, though they were but meane and alone, without any auxiliaries or abettors, yet they easily enough wrong'd and worsted him. As if Job had said, *I am no match for them; for alas, I am a man quite spent, and drawne downe to the lees, I have neither strength of body, nor strength of estate, nor strength of counsel about me; All my Interests and powers, as to this world, are broken and gone, so that even a Company of base men that appeare upon their own score, and account, are too strong for me. I am not able to helpe my selfe, no not against those that have no helper; Nor can I make my party good against those who have none to take their part.* Even they who are so vile and unworthy, that none will own or assist them, affli& me, and I cannot resist them. How weak was this mighty man growne, who could not beare up against meane men, who had none to strengthen them! Jobs opposers had not much power, but Job himselfe had none.

He that is weake himselfe, is easily oppress'd by others, though themselves are but weak.

Thirdly, Wee may understand these words rather of a morall, then of any naturall or civil helper; And so, *They have no helper*, is, they have no perswader, they have none to put them on, none to stirre them up, none to provoke them to doe me this mischief, yet they doe it. As if he had said, They are so active of themselves, that they need none to act, or encourage them in their way. 'Tis but seldome that men will adventure upon any thing of moment, till some or other joyne with them, and (as it were) set their wheelles a going, or oyles their wheelles by counsel and encouragement; but these mens wheelles ran fast enough without oyling. And as they had no bridle of ingenuity to stop them,

Non opus habent
adjuvare ad me
conficiendum.
jam enim de me
estam est, nec
ex eorum manibus possum
effugere. Merc.
Ranib.
Soli sufficient
ad me vexandi
non egent aliorum opera.
D. uli

them, so they needed no spurre of oratory to quicken them. *They have no helper.*

Hence note;

The nature of man is forward enough to evil, he needs no helper, no perswader.

When we are called to doe good, we need much helpe both from God and man; we need many Encouragements, both by promises and perswasions, our hearts hang back, and our spirits recoyle from every spirituall duty. Even the Elect are in some degree unto every good worke reprobate; that is, they find not such a readines as becomes them. Naturall Corruption is their dayly clogge and pul backe; so that, as the Apostle spake and felt in his own case (Rom. 7. 18.) when they would doe good, *evil is present with them; and when to will is present, how to performe that which is good they find not.* A good man wants helpe, he wants strength to doe good, but when a wicked man would doe mischief, he wants no helper; the way to hell is downhill all the way, much adoe we have to stay the wheelles, and keepe our selves from running head-long. Man is so prone to sin, that he needs no teacher. The Apostle indeed saith (1 Thes. 4. 9.) *As touching brotherly love, ye need not that I write unto you, for ye your selves are taught of God to love one another.* 'Tis true, believers should not need to be written or spoken to in this poynt; They who have faith in Christ, how can they be without love one to another? yet believers have much need to be taught that lesson; yea and all other holy lessons, though they know them in the Scriptures of God, and are as to notion established in the present truth. We are wise and free to evil, but to good we have no wisdom, no freedom, but by grace, and that is mixed with so much bondage, that without fresh assistances we find not our selves free to it. A godly man never doth good without the helpe of God, And 'tis seldome that a wicked man doth evil without the helpe of the Devill, (he would alwayes make one there) though he can doe it sufficiently without him or any other helper.

There is yet another rendring of this clause given by Mr. Broughton, which may yeeld us some further instruction from them. *They hold my heaviness a profit* (so he translates the former words.)

words) *though they be never the better*; that is, though they have no benefit by it. Such was their malice, that they held his trouble their advantage, though it did not at all advantage them. The original may beare this translation, and it carries a notable description of that spirit, of which the wicked are, or with which they are often moved. Their actions are nought, but their spirit or principle is farre worse. *They set forward my calamity* (saith Job) *or hold my heaviness a profit, though they have no helpe by it, or though they be never the better.*

We may understand this reading two wayes.

First, In reference to their Judgement, or light, though they see and are convince'd they can get nothing by it, yet they will doe it.

Secondly, In reference to the event: though by all their wicked dealings with me, they doe not advantage themselves in the issue, yet they proceed to deale wickedly with me. From the former understanding of the words,

Note.

Some will die mischief to others, though they see they shall get no benefit by it themselves.

As a godly man will doe good (where duty calls him) for goodnesse sake, for duties sake, though he gaine no worldly advantage by it; so wicked men will doe evill freely, even though they doe not get so much as a pin of their sleeve, or a paring of their nails by it, though they see clearly, that all they gaine by it, they may (as we say) put in their eyes, and see never the worse. David (Psal. 120. 3.) gives a rebuke to such a wicked generation as Job here speakes of, *what shall be given to thee, or done unto thee, thou false tongue?* What dost thou Expect thou false tongue in pleading a bad cause? What fee or reward hast thou for being an accuser in stead of an advocate? What shall it profit thee (as we put in the Margin) what shalt thou gaine by thy deceitfull tongue? or (as our Margin hath it againe) *what shall the deceitfull tongue give unto thee*, that thou goest about slandering thy brother, and tearing his good name? Hath thy deceitfull tongue houses or lands to give thee? hath it any treasures of gold and silver to bestow upon thee? Surely as it selfe is, so it gives only *sharp arrows of the mightie, and coales of Juniper*, as the next

verse.

verse in that Psalme intimates. Some teare the names of men in high places, and not a few the names of their brethren or equals (as the hypocrite is charged (Psal. 50. 20.) *Thou sittest and speakest against thy brother, thou slanderest thine own mothers son*, thou sittest at it, as if it were thy trade and occupation, thou dost not make a transient worke, or a by-busines of it, thou sittest close at it) But what doe they get? The tongue indeed will speake often in these causes *gratis*, or without a fee, but it never doth without danger and damage to the speaker. As such speakers, shoote arrows, like the arrows of the mightie, and as they scatter coales, like the coales of Juniper, so they usually get an arrow in their own sides, and not only burne their fingers, but heape coales of fire upon their own heads. Ungodly men will doe mischief to other men, purely for mischiefs sake, yet when once mischief is done, it proves most mischievous to the doers of it; And while they hold their brethrens heaviness a profit, though they are never the better, they shall feeble and find themselves in a short time much the worse.

Secondly, As these words imply the event or fruitlesnesse of those actings.

Observe.

When a man hath cast up his accounts, he shall be forced to confesse, that he hath gained nothing by sinne, or by doing any thing that is evill, either in it selfe or unto others.

The Apostles were slanderously reported, and some affirmed that they said, *Let us doe evill that good may come of it*, (Rom. 3. 8.) Now as it is an abomination to doe the least sinfull evill for the good of others (though the good we propose be the saving of their soules, yea, though we should propose to our selves a higher good in the doing of any sinfull evill, then the saving a whole world of soules, *The Glory of God*, yet (I say) to doe it were an abomination, as the Apostles conclusion even against such pretenders doth fully evince, when he saith, *whose damnation is just*) So it is both an high abomination, and the highest folly, for any man to doe evill that good may come to himselfe. I call this an high abomination, because it is extreemly sinfull to seek our own good in an evill way; and I call it the highest folly, because how earnestly soever we seeke our own good in an evill way, we shall

never find it. For when ſin hath done us all the kindneſſe and good turnes it can, we in the upſhot ſhall be never the better. But as we ſpeake proverbially of ſome men, *What they get in the hundred, they loſe in the ſhire*: ſo we may ſay of all who goe ſin, full wayes for gaine, looke what they get (if they get any thing) in temporals, they looſe in ſpirituals and eternals, and if ſo, what are they the better!

Job having thus farre deſcribed the wicked actings of his oppoſers, proceeds to illuſtrate thoſe actings by a double ſimilitude.

Verſ. 14. *They came upon me as a wide breaking in of waters: in the deſolation they rolled themſelves upon mee.*

They came upon mee.

Though the word ſignifies to come in an ordinary way of motion, as a friend cometh to his friend upon buſineſſe or viſitation; yet ſometimes it denotes a hoſtile Invaſion, or an Enemy-like Charge; to come upon a man as a thiefe to aſſault him, or (as Solomon ſaith, (though he uſeth another word) *Poverty and want ſhall come upon the ſluggard like an armed man*, (Prov. 24. 34.) or as he deſcribes the calamity of the wicked (Prov. 1. 27.) *Whoſe feare cometh as deſolation, and whoſe deſtruction cometh as a whirlwind*. In this ſence you are to underſtand it here, *They come upon me*, not in an ordinary walking pace or gate, but in a March, in a Charge, as Enemies; they ſet, they ruſh, they run in upon me. The ſimilitude which follows neceſſitates this ſence of the word: *They came upon mee,*

as a wide breaking in of waters.

As the breaking in, and as the wide breaking in, for Explication ſake we adde *of waters* in our tranſlation: the Hebrew is, *They came upon me as a wide breach*. So Mr. Broughton, *They came as into a broad breach*; they aſſaulted me with violence. And becauſe the Hebrew text doth not determine the ſimilitude (as we doe in our tranſlation, *breaking in of waters*) therefore there are ſome other apprehenſions concerning the alluſion. I ſhall inſiſt in three.

Fiſt, As an alluſion to an Army, who when they have built their

their batteries, and made a breach in the wall by the Canon, then they come up to the ſtorme, they come up like a flood; That act of warre is uſually called *ſtorming*; when a breach is made, the aſſaylants ſtorme the City, or Fort. Thus the alluſion may hold here, they came upon mee as an Army at a wide breach; they fell pell mell upon mee.

Secondly, The ſimilitude may referre to the Sea, or to the waters of ſome mighty river, when it hath broke the bankes; for then the water comes powring in; or to ſome Land flood, which over-runs the whole Country, and ſweeps all away before it. We reade in Scripture of a *sweeping raine*; Great waters make cleane worke. Thus ſaith Job, theſe men having broken the bankes of modeſty and ſobriety, take their full ſcope to inſult over me as they pleaſe, how much ſoever it diſpleaſeth me; and I am no more able to withſtand them, then a man is able to withſtand the violence of a Sea, or of an inundation breaking in upon him.

Thirdly, The words may beare an alluſion to a field, vineyard, or a garden, whoſe hedge, fence, or wall, when a breach is made, then either ſavage beaſts, or hungry diſorderly perſons come in and ſpoyle the corne, the vines, the fruits; then they make havock of all. We have at once a ſad and elegant deſcription of the Church under ſore oppreſſion, in metaphors of this ſtaine, (Pſal. 80. 12, 13.) *Why haſt thou broken downe our hedge (or hedges) ſo that all they that paſſe by the way doe plucke us. The Boare out of the wood doth waſt it, and the wild beaſts of the field devoure it*. The hedge of the vineyard, the Church (of which the Prophet ſpeakes (Iſa. 5. 5.) is, the Lords protection, and when that's removed, ſhe is ſoone not only invaded but ſpoyled; then every paſſenger almoſt will have a plucke at her, and profeſſed powerfull Enemies, (ſuch as the Palmiſt intends by the Boare out of the wood, and the wild beaſts out of the field) will lay her waſt and devoure her. We may conceive Job Complaining that he was as a field or vineyard, whoſe hedge or fence being broken downe, theſe rude men ruſht in at the gap (like beaſts) to eat him up.

Hence note, fiſt in generall.

If the Lord once withdraw his protection, every evill envadeth us, and prevaleth over us.

As

As an Army at the breach of a wall, or as the Sea at a breach of the banks, or as wild beaſts at the breach of the hedge, ſo evils come in upon us thick and threefold, when once God is departed from us. It is the Lords power that fenceth and keeps all ſafe. In the firſt Chapter of this Book, we read *Job* had a hedge about him, and ſuch a hedge as the Devill could not breake through, to touch a pin of his ſleeve, or to plucke a leafe from his tree; He was ſo fortified that he could not take hurt; but when the Lord had broken downe his hedge, or made a gap in it, The beaſts of prey, *Chaldeans* and *Sabeans* quickly entred, and made an utter deſtation. When our Lord Chriſt was exerciſed in fulfilling his miniſtry and mediatorſhip here on earth, the Jewes were madd at it, they would have deſtroyed him at the entrance of his worke, but they could not; they were bloodily minded, and bloodily reſolved againſt him, and ſometimes they attempted his deſtruction, but could not effect it; none of their plots tooke; why? Chriſts time was not come, that is, the time that God would deliver him up into their hands: Till that time came, Chriſt was wall'd about, he was kept ſafe; but at laſt God broke the hedge, took away his protection, then the Son of man was betrayed into the hand of ſinners, and then Chriſt ſaid to his enemies, *This is your houre, and the power of darknes*, (*Luke* 22. 53.) that is, now you may doe what you will with me, or you may have your will of me; *This is your houre*; the time wherein you are permitted to exerciſe your rage and utmoſt wrath againſt me; and now the Prince of darknes hath power by you his inſtruments to put me out of the world, who am the light of the world. Thus I lye open as a City without walls or gates, you may come and ſpoyle me as you pleaſe; *It is of God that our fence is maintained, and our wall not broken downe, to let in danger, and death is ſelfe*.

More diſtinctly obſerve from hence; *They come upon me as the breaking in of waters*.

Hence obſerve;
Wicked men act violently.

How violently doth an Army aſſault the breach? how violently doe the waters ruſh in when the banke is overthrowne? As grace makes men act violently, ſo doth corruption. Chriſt ſaith,
(*Matth.*

(*Matth.* 11. 12.) *The kingdome of heaven ſuffers violence*. Believers ruſh upon it with all their might; and the kingdome of heaven comes to us with a kind of violence; it is a day of power, God brings his Army, and ſtormes our ſoules, and then we grow violent for God, and the things of God; we are graciously violent to ſerve and obey him, when he by a bleſſed violence hath broken our ſtoney, our ſtubborne and diſobedient hearts; And till then the nature of man is ſinfully violent, or violent upon ſin, and comes, like a flood, enraged by the wind, to doe any thing that is evil.

Secondly, Note.

Usually wicked men are unanimous in doing evil.

When an Army comes to ſtorme, they fall on together, and when the waters come, they come in together at the breach. Thus *Jobs* deſpiſers were united in their deſpightfull carriages towards him, as if they had been but one man; they came like a flood. Good men ſhould joyne heart and hand, they ſhould come as one man to doe good; And as it is their duty to doe ſo, ſo it is moſt deſireable and delightfull to ſee them doe ſo. (*Pſal.* 133. 1.) *Behold how good and how pleaſant a thing it is for brethren to dwell together in unity*; that is, when, as they cohabit or dwell together; ſo they act and joyne together in the ſame way and worke. But doe we come upon a good worke, as an Army, or as a flood, all together? Our diviſions are ſad; Good men are divided greatly about the doing of that which is good. When and where ſhall we ſee any conſiderable number of good men like the Church (*Acts* 2. 42.) of one accord, or as having but one ſoule in many bodyes. Moſt good men are contrary to many, as the wicked are contrary to them all, yea ſome are as contrary to themſelves at times, as if they had two ſoules, yea many ſoules in one body. The dividednes of men in a good matter, is as lamentable as their union and onenes in a bad one. *They came upon me* (ſaith *Job*) *as a wide breaking in of waters*; and as it follows:

In the deſolation they rolled themſelves upon mee.

Mr. Broughton renders, *In the broken place they rattle*. The *TRU* ſomewhat ſignifies to ſound, to make a noiſe: and ſo 'tis elegantly applied *deſolatione eſt*.

quod in defola-
tionibus, tumultus
maximè
exercetur.

applied to destruction or desolation, which are usually effected with noyse and tumult, destruction and desolation are mostly made by warre; and the Prophet tells us (*Iſa. 9. 5.*) That, *every Battell of the warrior is with a Confused noise, and garments rolled in blood.* The Clattering of armour, neighing of horses, the screechings and groanings of wounded and dying men, seeme to put all the Elements into a Combustion in a day of battel; such is the force of this word here used. As if *Job* had said, In the Confused noise of my troubles they roll themselves upon mee.

Alij pro caligine
summiſſed ma-
lo pro calamita-
te. Merc.

Some translate, not desolation but darknes; as if he had said, They come secretly upon me, as men that lie in ambush to surprize me; But these men were bold fac'd enough, and therefore rather as we; In the desolation

They rolled themselves upon mee.

¶ *voluere
dictum aliquan-
do de rois, &
ijs que magno
impetu instar
rotæ devolvunt-
ur.*

Those words (*upon mee*) we supply in a different character: the Hebrew is, *in the desolation they roll themselves*: the original word which signifies to roll, is applied to the rolling of a wheel, or to any thing turned and forced on with violence. Thus the Lord threatens *Babylon* (*Jer. 51. 25.*) *Behold, I am against thee O destroying mountaine, saith the Lord, which destroyest all the earth, and I will stretch out mine hand upon thee, and will roll thee downe from the rocks, and will make thee a burnt mountaine.* Thou hast presumed thy selfe fast seated upon a rock, and established there; Thou hast presumed thy selfe as strong as a mountaine so strong, that thou hast no more feare of being cast downe or destroyed, then a mountaine. Thou hast been such a destroying mountaine, that now thou think'st thy selfe not to be destroyable, or too big to be destroyed, but I will roll thee downe, as if thou wert a chariot wheel, or a tennis ball, as any thing of easie motion, as some gloss that place, I will throw thee wholly downe, as a thing that tumbles from a high place. In a like expression the Prophet *Eſay* threatens the nations (*Iſa. 17. 13.*) *God shall rebuke them, and they shall flee farre off, and shall be chafed as the chaffe of the mountaines before the wind, and like a rolling thing before the whirl-wind.* Further, this word is used in a very spirituall sense, to signifie the most proper and essentiall act of faith upon God. To roll our selves upon God, is the Committing of our selves, and of our case to him, to put our affiance and

trust in him in all our needs, whether respecting temporals, or eternals. We render (*Pſal. 22. 8.*) *He trusted on the Lord, and we put in the Margin, hee rolled himselfe upon the Lord.* So (*Pſal. 37. 5.*) *Commit thy way unto the Lord*; the Hebrew is, *roll thy way upon the Lord*, that is, cast thy selfe and thy way upon the Lord with assurance and Confidence that he will doe it for thee. It is good for us in any time of desolation to roll our selves upon God believingly; but 'tis sad when men roll themselves, or lay their whole weight upon us (as these men did upon *Job*) in the day of our desolation.

But when *Job* saith, *They rolled themselves upon mee in the desolation*, what meanes he? Certainly they were farre from trusting themselves upon *Job*, he was in their opinion as a rotten stick, or a bruised reed, as a thing of nought, therefore that cannot be his sense or intendment in this passage. But there is another Scripture signification of the word *roll*, which may reach the present case. We find it (*Gen. 43. 18.*) where when *Joseph* upon the appearance of his brethren the second time, gave order that they should be brought in to dinner, they were afraid, their own guilt made them very suspicious, and they said in their hearts, *Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, &c.* The Hebrew word is that in the Text (as we say in the Margin) *That he may roll himselfe upon us*: As if they had said, *Joseph the Governour hath call'd for us into the house, that under the Colour of some offence, he may make us his slaves.* The Seaven-ty read that place clearly to this purpose; *He hath called us in to Charge us, or to accuse us, to draw up an accusation against us.* So then, to roll our selves upon another man, is by way of accusation, or Charge, to oppresse and cast him downe. In which sense (though negatively) the word is used (*Job. 5. 9.*) *And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you; wherefore the name of the place is called Gilgal (or rolling) is this day.* God rolled away the reproach of Egypt from Israel, by doing great things, and working wonders for them. Egypt heaped reproaches upon them, but God tooke them off; or they were once reproached in Egypt as slaves and captives, but now God made them not only free-men but Conquerors; But chiefly at that time (as the prece-

συκοφαντῆσαι
ἐν ἡμῶν, καὶ καλῶ-
νται ἡμᾶς, ὥστε
ἱμᾶντες ἐπ' αὐ-
τῶν.

dent words lead us to expound it) God took off the reproach of Egypt from his people Israel (as by receiving them into covenant formerly, ſo) by renewing the ſigne of his covenant Circumciſion (which had bin intermitted all the time of their dwelling or journeying rather in the wildernes) This which was the reproach of Egypt, that is, a reproach lying upon them and all Heathen Nations that they were uncircumciſed, the Lord in that day rolled from Israel, by reſtoring that marke, which did ſo eminently diſtinguiſh them from the Egyptians. Now as there is a rolling away of reproach from us, ſo there is a rolling of reproach upon us. Thus they rolled themſelves upon Job, while they reviled and derided him in the deſolation. We may take Jobs meaning yet more diſtinctly in theſe briefe propoſitions or aſſertions:

Fiſt, When he ſaith, *They rolled themſelves upon him in the deſolation*, he intimates, that, *They gave up themſelves wholly to vex him, and to Encreaſe his Calamity*. They did not trouble him accidentally or ignorantly, but adviſedly and induſtriouſly in that deplorable condition.

Secondly, The words imply, that they did not touch and trouble him a little or lightly as it were with a finger, but that they layd their whole weight upon him, as he doth the whole weight of his body upon another, that rolleth himſelfe upon him.

Thirdly, When he ſaith, *They rolled themſelves upon me in the deſolation, or under the deſolation*, we may underſtand him thus ; *They take an advantage from my troubles to trouble me the more, and from the preſent preſſures that are upon me to oppreſſe me utterly*. They ſee I am in a deſolate condition, and cannot helpe my ſelfe, and they make uſe of it as an opportunity to make me (if it might be) yet more deſolate.

Fourthly, Rolling is an action of delight, a man rolls himſelfe upon his bed, or upon the green graſſe for his pleaſure, ſo it may intimate, That Jobs deriders (which ſpirit of theirs hath been obſerved from other paſſages) tooke content in his troubles, and rolled themſelves upon his deſolation, or deſolate condition, upon the duſt and aſhes in which he rolled, as upon a bed of ſpices, or of roſes. There are but few good men who roll themſelves upon the deſolation of others with pity and compaſſion, but there are many wicked men who can doe it with a kinde of triumph

triumph and contentation. There are but few good men who can roll themſelves upon God, by believing and relying, in the time of their affliction ; but there are many who can rudely roll themſelves upon the afflicted with rejoycing.

Fiſthly, *They rolled themſelves upon him in the deſolation*, by the blackeſt ſlanders and ſevereſt cenſures. They ſought occaſions againſt, and layd heavy accuſations upon him ; a ſlanderer or falſe accuſer rolls himſelfe upon another mans good name, or credit, to pollute and ſtaine it, nor will he give over his rolling, till he hath made it as black (if it may be) in the opinion of others, as it is in his owne. That Jobs name was rolled upon and ſuſpected, yea charged with ſouleſt crimes (becauſe of his afflictions) as if he had been one of the vileſt pieces that ever was in the world, we have ſeene before, *Is not thy wickednes great, and thine iniquities infinite*, ſaid Eliſhaz (Chap. 22. 5.) and there were others, beſides the rable of whom he now ſpeakes, who ſpoke little leſſe or better of him.

Laſtly, Conſider the time when they did this, *In the deſolation they rolled themſelves upon mee*.

When the Godly are downe and under hatches, when they are loweſt in worldly appearances, then wicked men are apt to riſe ſlanders, and to charge them higheſt.

Wicked men never love nor favour the godly, but they doe not alwayes expreſſe their hatred againſt them. They have malice enough in their hearts at all times to doe it, but they have not alwayes an opportunity in their hand. Good men are ſometimes upon the higher ground, and tis hard rolling up-hil ; But if ever they fall below them, or are reduced to that which Job calls a deſolation, or a deſolate condition, then they will not ſpare. As a godly mans extremity is Gods opportunity, to helpe and relieve him, *in the mount he will be ſeene* ; ſo a godly mans extremity is a wicked mans opportunity to vex and diſtreſſe him, *in the valley he will be ſeene*. We read how Amaleke (that people of Gods curſe) rolled themſelves upon the deſolation of the children of Israel in their paſſage to Canaan, which provoked the Lord to leave a ſad memento againſt them (Dent. 25. 17, 18.) *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt ; how he met thee by the way, and ſmote the hind-*

kindness of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God. We see here the kindnesse and charity of an *Amalekite*, when he seeth any that beate the name of God, feeble and faint and weary, he in stead of meeting them with bread and water to comfort them, meets them with sword and speare to kill them in their weakness. And thus *Shimei* rolled himselfe in the desolation upon *David*, who fleeing upon the rebellion of *Abshalom* from *Jerusalem*, came forth (2 Sam. 16. 5, 6.) What to doe? was it to assist him in that calamity? No, saith the Text, he came forth and cursed still as he came (every step he tooke, he tooke up a curse against *David*) and he cast stones at him, and at all his servants; And thou said *Shimei* when he cursed, come out come out thou bloody man, thou man of Belial, the Lord hath returned upon thee all the blood of the house of Saul, &c. thou art taken in thy mischiefe; because thou art a bloody man. With what doubled rage and malicious rhetoricke did this wicked man vent his spleene upon his owne Sovereaigne, when he found him surprized with that sore affliction. How high doth malice rise, when Innocence is layd low! *David* might wel say of this wretch, as *Job* in the Text, In the desolation he rolled himselfe upon me. And there have not been a few who have had too much cause to say as much.

All these hints of interpretation meet and center in one poynt, That *Jobs* enemies, or ill-willers, set themselves against him with all their might, and dedicated all their wit and strength to serve Satans double designe; First, to make him as miserable as they could in his sufferings, and secondly, to make all the world believe (if they could) that he had been unrighteous in his doings; Or at least, they hoped to make him so miserable, that he should even be forced to let goe his former righteousness or integrity, and breaking out into blasphemy, curse God and dy. And that he was put hard to it to keepe his soule from this worst impatience, will further appeare by what he saith of himselfe in the next verse.

JOB 30.

Ad meas miseriae devoluti sum. Vulg. i. e. Totaliter ad hoc intenderunt, ut me miserum redderent.

JOB 30. Vers. 15.

Terrours are turned upon me: they pursue my soule as the winde: and my welfare passeth away as a cloud.

IN this verse and those which follow to the 19th, inclusively, *Job* lets forth, First, the trouble that was upon his spirit; Secondly, the paines which were upon his body; Thirdly, he gives the summe of both.

The trouble upon his spirit is expressed under the notion of *terrours*, and the pouring out of his soule upon him, (v. 15, 16.)

The paines of his body are described (v. 17, 18.) *My bones are pierced in me in the night season, and my sinews take no rest. By the great force of my disease is my garment changed.*

The summe or issue of both is set downe (v. 19.) *He hath cast me into the mire, and I am become like dust and ashes.* As if he had sayd, *What with the terrours upon my soule, and the paines upon my body, I am brought to nothing, I am but dust in my construction, I am become but mire and dirt by my affliction.*

Vers. 15. *Terrours are turned upon me.*

The Hebrew is, *terrours is turned*, that is, terror of every kind and of every degree is come and fallen upon me, or hath taken hold of me: All things seeme to center in this one thing, *My trouble*, or *to make me miserable* &c.

Terrors are the forest troubles of the soule in this temporal life, and they are most like those eternal troubles which possesse the soules of the damned in the next life. And as *terrours* discompose the mind, and put it out of all due frame and order, so the construction of this text, wherein *Job* complaines of them, is out of all grammaticall frame and order. Here being as the learned Hebricians observe, a double *anomalie*, or breach of Grammar rules in it. The word *terrours* being of the plurall number, is joynd in construction with a verbe of the singular number: there is also a like irregularity in the *Genders* of these two words. As if the Spirit of God would hint to us, by these irregular and disturb'd expressions, how much disturbance and irregularity, such

תוררתי *terrours* *confusus* *nationes*. In Hebraeo, plurale nomen cum singulari verbo constructum, & quiddam cum diversitate generis. Scilicet, *Anomalia numeri & generis*. P. 10.

terrours

terrors worke and impresse upon the affections. *Terrors are turned upon me.*

There are severall words in this booke translated *terrors*; That, here used, signifieth such terrors as fill the mind with affrighting amazement and confused feares; such terrors as even shake the seate of reason, and, only not, make a man besides himselfe.

These terrors *Job* shadows out by a double similitude.

First, By the similitude of a violent stormy wind, driving all before it, *They pursue my soule as the wind.*

Secondly, Of a melting vanishing cloud, *My welfare passeth away as a cloud*: That is, My grievous Terrors cause my welfare to passe away as a cloud. Thus he aggravates his terrors by their strong and strange effects. But what were these terrors?

First, Some expound the word *personally*; *Terrors are turned upon me*, that is, *Terrible men turne upon me*. As if his meaning were, Those terrible ones, whose uncivil and inhumane carriage towards me I have described, those terrible ones, who in my desolation rolled themselves upon me, are now turned upon me like wild beasts to teare me in pieces. Indeed some men are so terrible, that they may be called *terror* it selfe; so troublesome, that they may be called *trouble* it selfe; so grievous to others, that we may say of them (as commonly we doe in such cases) they are their *griefe*. The Prophet *Jeremy* denounceth that dreadfull threatening against *Pashur* (*Jer.* 20. 3, 4.) *The Lord hath not called thy name Pashur, but Mager-missabib, that is, feare round about, for behold thus saith the Lord, I will make thee terror to thy selfe.* And as the Lord can make every man a terror to himselfe, so he can make himselfe a terror to any man: And this the same Prophet most earnestly deprecates (*Chap.* 17. 17.) *Be not a terror unto me, thou art my hope in the day of evill.* Yet the Apostle saith as much of Magistrates with reference to their duty in punishing offenders (*Rom.* 13. 3.) *Rulers are not a terror to good workes but to evill*: Rulers are (we see) not only terrible, but a terror, they are so to those to whom God will be a terror much more, in the day when he deales with them. Magistrates or Rulers are, that is, by vertue of their place they ought to be a terror, or exceeding terrible to evill workes, that is, to evill workers. Now, what God is, and the Magistrate ought

to be to evill workers, that ungodly base spirited men are to good workes, that is, to them whose workes are good, *A terror*; And the better any good man is, the more terrible evill men will be unto him. But I shall not stay upon this exposition. For

Secondly, Doubtlesse the terrors here spoken of, were those inward feares and troubles which assailed *Jobs* spirit, while he was compassed without with outward troubles. As he was exercised with manifold afflictions both as to his body and state, so his soule, his minde did not escape untouched; Nay he was deeply, most deeply wounded there. *Terrors are turned upon me.*

Hence note.

A godly man may not only be in trouble, but under terror.

As the troubles of the righteous are many, so they are manifold; they have many of the same kind, and they have them in several kinds. They may have not only a troubled state, but a troubled heart. There are heart-terrors of two sorts spoken of in this Booke. First, such as are the portion of the wicked. They have the terrors of an evill conscience, which are sent like Pursuivants from God to attach them, and as tormentors to vex them. Of these *Eliphaz* is to be understood (*Chap.* 15. 20, 21, 24.) Where treating of the wicked mans condition, he saith thus 'tis with him; *He travaileth with paine all his dayes* (one dayes paine is a sore burden) *a dreadfull sound is in his eares* (his phancy beats up a dreadfull alarme against him continually) *Trouble and anguish shall make him afraid, they shall prevaile against him as a King ready to the battel.* Of these terrors (proper to the wicked) read more (*Chap.* 20. 25. *Chap.* 27. 20.) Secondly, both in this booke and elsewhere in Scripture, we find terrors sent upon good men. *Job* had sad experience of them, (*Chap.* 6. 4.) *The terrors of God doe set themselves in array against me.* And so had *Heman* (*Psal.* 88. 15.) *While I suffer thy terrors I am distracted.* Both the Godly and ungodly have terrors, yet of a different kind, and to a very different end. I shall not stay here, to enlarge about these terrors, having spoken of both sorts of terror upon those several places of this booke lately mentioned. Only consider *Job* complaineth of these as the forest of his afflictions.

Hence.

Hence note.

Inward terrours or troubles of mind, are more grievous then all outward troubles.

What the *Caldeans* and *Sabeans* did in spoiling and preying upon his estate, yea what Satan did to his body in smiting him with boyles and botches, were but a sport to these terrours with which he was smitten by the hand of God. When an arrow is shot into the soule, who is able to expresse the paine of it. A wounded spirit who can beare ! Bodily sufferings and the deepest woundings of the flesh, are but as the pricke or scratch of a pin to the sufferings of the soule. That's a wofull Judgement which the Lord threatneth to bring upon his people in case of disobedience. (*Levit. 26. 15, 16.*) *If ye shall despise my statutes, if your soule abhorre my Judgements, &c. I also will doe this unto you, I will even appoint over you terrour, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart.* As if he had sayd, if ye will not obey me as your King, I will make terrour a king over you ; terrour shall prevaile and rule over you, terrour shall bring you into subjection, and hold your necks under its iron yoke, as a mighty King ; I will not only appoynt the sword, famine, and pestilence over you, which are outward visible troubles, but I will appoynt terrour, which is inward trouble and vexation of mind over you. The Lord renewed this threat (*Dent. 32. 25.*) *The sword without, and terrour within, shall destroy both the young man and the virgin, the suckling also with the man of grey haire.* Terrour within is the usuall effect of the sword without ; And though we may expound sword without and terror with-in, by grievous troubles with-out dores and with-in dores, in the open field or high wayes, and in the house ; yet sword with out, may also note judgement upon the body, and terror with-in trouble and affrightment upon the mind or spirit. Many are slaine by terrours within, who feele no stroake without. Thus the Prophet speakes of the Jewish Nation (*Isa. 22. 2.*) *Thy slaine men are not slaine with the sword, nor dead in battel.* How then were they slaine ? and of what dyed they ? Some expound it thus ; They were not slaine with the sword, but by the pestilence, nor dyed they by battel, but by famine ; yet others (to which I rather incline) conceive the Prophets meaning

ing to be, that such terrour would take hold upon them at the report of the enemies approach, that they should be struck dead, or die with feare. Thus *Rahab* tells the spies (*Joshua 2. 9.*) *I know the Lord hath given you the land, and that your terrour is fallen upon us, and that all the inhabitants of the land saine because of you.* Your terrour is fallen upon us (saith shee) and that is worse to us then your Army which is ready to fall upon us. We are as dead with feare of you, before ever your sword hath toucht us. Hence the Prophet makes that earnest deprecation toucht before (*Jer. 17. 17.*) *Lord be not thou a terrour to me.* *Jeremiah* doth not deprecate the evill day it selfe, He saith not, Lord, let not an evill day come upon me ; But be not thou a terrour to me in the evill day. I shall be able (through thy assistance) to beare and wrastle with the evill day, but I am not able to wrastle with or beare thy terrour in the evill day. It is sayd (*Isa. 33. 10.*) *Thine eyes shall see the King in his beautie, they shall behold the land that is very farre off. Thine heart shall meditate terrour.* Saints shall meditate terrour with a kind of joy, as being above it, and delivered from it by their King. But to meditate terrour with nothing but terrour before our eyes, is terrible indeed. Hence that promise (*Isa. 54. 14.*) *In righteousness shalt thou be established : thou shalt be farre from oppression, for thou shalt not feare ; and from terrour, for it shall not come neere thee.* *Jobs* case was farre from that promised mercy while he cryed out in the anguish of his soule, *Terrours are*

turned upon mee.

There seemes to be an allusion in the word *turned*, to a wild beast, to a Lion, or a Beare, who seeing his prey turnes upon it, and then follows it with all eagernes, as the next words intimate.

They pursue my soule as the wind.

See what worke they made with him.

They pursued his soule.

The word signifieth to follow very closely and earnestly ; As *דפדפ* *securus* a persecuter followeth a good man to take away his life, or As the hound followeth the hare or Deere to catch his prey. The word is used in Scripture both in a good and in an evill sense ;

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(*Psal. 140.*)

(*Pſal. 23. 6.*) Surely goodneſſe and mercy ſhall follow (or purſue) me all the dayes of my life. 'Tis a full mercy to be followed or purſued with mercy, to have mercies even thruſt upon us. And as good purſues good men, ſo good men are ſayd to purſue that which is good, (*Pſal. 34. 14.*) Depart from evill and doe good, ſeek peace and purſue it: 'Tis this word, we ſhould follow peace with all our might and heate; not as upon a cold ſent, but in the warmth and ſtrength of our ſpirits (*Pro. 15. 9.*) The way of the wicked is an abomination to the Lord: but he loveth him that followeth after (or purſueth) righteouſneſſe; righteouſneſſe hath many oppoſers and perversers, but few purſuers. We can never run farre enough from evill, nor faſt enough after that which is good; yet the nature of man is farre more ſlacke to purſue good then evill, yea indeed the nature of man can hardly be reclaimed or held backe from the fierceſt purſuit of evill. This word is uſed in caution by Solomon (*Prov. 11. 19.*) As righteouſneſſe tendeth to life: ſo he that purſueth evill, purſueth it to his own death. Solomon doth not ſay, he that doth evill, but he that purſueth evill; That is, who doth it with a kind of force and violence, or he that hunteth and followeth this game earnestly, ſhall die for it, or only catch his death by it. Thus here terrors purſued Job's ſoule, they hunted him, and preſt hard upon him. *Terrors* (ſaith he) purſue

my ſoule.

נִיבְּרָה
Alqui reddunt
animam meam
alij ultrencam
meam, alij ſpon-
taneam meam
quod in idem
recidit: alij
principalem aut
munificam me-
am. Princeps a
munifi entia di-
ctus, quaſi mu-
niſcus & libe-
ralis. Druf.
Animam meam
nobilit & in-
cliptam. Vatab.

The word by us tranſlated *ſoule*, falls under much varietie of rendering; The Septuagint ſay, *They purſue my hope*; I ſee not upon what ground they raiſe this interpretation, unleſſe we take it in a figure, *hope*, for that which his ſoule hoped for; and ſo the vulgar; *They purſue my deſire*; that is, all that I had in this world worth the deſiring; and hence a third ſaith, *They purſue my children*; I ſee as little reaſon for that (though children are the moſt deſireable pieces of this world.) ſeeing his children were dead and gone. A fourth ſort render it, *They purſue my honour, my dignitie*. A fifth, *They purſue my ingennitie*; that is, as the ſame Author glosſeth it, *my glory*, meaning that glory both of his ſtate and actions which he had deſcribed in the former Chapter. Mr. Broughton renders neere to this ſence; *Each courſe my Nobility in the wind*; As if he had ſayd, They have deprived me

not

not only of my riches and wealth, of all meanes of exerciſing bounty, or ſhewing my ſelfe honorable, but (as much as in them lyeth) they have deprived me of my credit, eſtimation and honour. In purſuance of which expoſition ſome tranſlate the latter part of the verſe (*And my welfare paſſeth away as a cloud*) thus, *I as a Prince or Saviour paſſe away*. The Hebrew words ſignifying *welfare, ſalvation, or Saviour*, are all of one and the ſame roote. Mr. Calvin inſiſts chiefly upon this meaning of the words, as his tranſlation expreſſeth it, *They purſued mine excellency as a wind*; All theſe readings; *They purſued my dignity, my nobility, my ingennity, mine excellency* carry a faire compliance with Job's ſcope, and the generall purpoſe of this Scripture. For whereas he had been exalted in dignity, and was a man of a very noble extraction; Notwithſtanding all this, theſe vile perſons before ſpoken of, did what they could with their blacke mouthes and ſlanderous tongues, to obſcure & darken his name, to turne his glory into ſhame, and to lay his honour in the duſt, as the Pſalmiſt ſpeaketh. Nor can it be doubted but Job after all the affronts and ignominious uſages which that unworthy ſort of men offered him, had reaſon enough to aſſert not only his integrity and honeſty, but his dignity and his honour, which they had ſo wretchedly torne and ſtained; or at leaſt to complaine that thoſe impudent perſons who had caſt off all ſhame, ſhould thus falſely and barbarouſly attempt or invade his honour, and caſt ſhame upon him. Thus we may well accommodate thoſe various tranſlations to the Text; yet I conceive our own every way as ſutable to Job's intendment, and the purpoſe of the whole Chapter; And therefore I ſhall returne to the explication and improvement of that.

They purſue my ſoule.

That is, they purſue me to the uttermoſt; They are not contented with my body, or goods, or good name, they would have my ſoule alſo. That which we are ſayd to doe or deſire with our ſoule, we doe and we deſire it to the utmoſt; *Praife The Lord, O my ſoule*, ſayd David (*Pſal. 103. 1.*) *With my ſoule have I deſired thee in the night*, ſaith the Church (*Iſa. 26. 9.*) Now, as what we doe and deſire with our ſoule, we both doe and deſire it with greateſt earneſtneſſe; ſo when we purſue or proſecute the

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ſoule

soule of another, we pursue and prosecute him earnestly. It is said of the *Adulteresse* (Pro. 6. 26.) *She will hunt for the precious life or soule.* And the Devil, *that mighty hunter*, is alwayes hunting for the soule; And doe we not know that both the Devil and the *Adulteresse* hunt, as with all their might, so with unwearied diligence? Thus saith Job, they hunt or *pursue my soule*; The soule in Scripture is often put for the whole man, the person, and so 'tis here, Only to shew what marke Satan chiefly ayimed at by all the instruments which he stirr'd up and acted to afflict Job, it is here sayd they *pursued his soule*. What cared the Devil for his oxen, camels and Asles, which he plundered by the *Chal, deans and Sabaeans*? What cared he for his flocks of sheepe which he consumed by fire? or for his children, whom he destroyed by a wind? yea what cared Satan for his body, which he smote with sores and loathsome diseases? yea what cared he for his honour, and good name, which he devoured by the soule-mouthes of those abusive miscreants? All that he shot at through all these, was his soule, which he knew would be a morsel fit only for himselfe, if once he could but provoke him by all or any of these Temptations to blaspheme God and die. *They pursue*

my soule.

And why did the Devil by all his Agents pursue Job's soule? That reading which our translators put in the Margin of our Bibles, may give us a profitable account or reason of it; *They pursue my principall one*; The text saith *my soule*, the Margin saith, *my principall one*; we may joyne both in this following observation.

The soule of man is the principall part of man.

The soule is as a Princess in man; The soule rules and governes the body, and disposeth all the natural motions of it, even as a Prince disposeth of all civil motions and affaires in his Dominions. Man acts not, nor doth a finger stirre without order from the soule, and therefore the soule most justly deserves, and most properly beares the honour of this Noble Title, *The Princess or principall one in man*. As man is a Prince over all the inferior creatures; so the soule is a Princess in man. It will not be either unprofitable or impertinent a while to prosecute this notion of

the soule. There are two or three other words used in the Hebrew of the old Testament, for the soule of man, but none of them have such an Emphasis or significancy as this under discussion: *A principall one*. The soule may be stiled, *The principall one*, or chiefe part in man, with respect

First, to its Original; For although God made the body of man as well as his soule, yet he hath declared himselfe more in Scripture, as to the making of the soule, then of the body; (Gen. 2. 7.) *And the Lord God formed man of the dust of the ground, and breathed into his nostrills the breath of life: and man became a living soule.* The body was formed out of pre-existing matter, but the soule was breathed immediately from God himselfe. And to shew how much the soule of man doth excell his body, man is not called a living body, but a living soule. *Denomination is usually given and taken from the more noble part.* Yea the original of the soule is so much from God beyond that of the body, that the Scripture speakes often as if God had to doe only with the original of the soule, leaving the originall of the body to the earth for the materiall cause of it, and to the naturall father, as the instrumentall cause of it. The former is expresse (Eccl. 12. 7.) where Solomon shewing what becomes of man, or how he is bestowed after his dissolution by death, states it thus; *Then shall the dust* (that is, the body) *returne to the earth as it was, and the spirit* (that is, the soule) *shall returne to God who gave it.* The latter is as expresse (Heb. 12. 9.) *Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits, and live?* The soule is not traduced from earthly parents, but produced by the power of God; It doth not result or spring from the crasis or temperament of the body, as the life or soule of a beast doth, but is the peculiar gift of God; God gave to beasts breath and life, but he did not breath into them the breath of life; The life of beasts was concreated with their bodies, whereas the body of man was first formed, and then by a second act the soule was at once infused, and the body enlivened. *God breathed into mans body the breath of life, and he became a living soule*; yet his soule was not of God by way of emanation (as some have both erroneously and blasphemously asserted) but of or from God by an act of creation. And as the excellen-

Memo ne confenferis huic homini (vincentio nimium videtur) quod anima ex deo in sit, ut ab ipso emanarit. August. ad petrum cy presbyt.

cy of the soule above the body doth appeare by its originall, so

Secondly, By its operations: 'Tis the soule which doth all the Noble worke in man. The sensitive life which man hath in common with beasts, serves him only to performe or put forth those acts which are common to beasts and men; as to heare, to see, to tast, to smel, to feele, to move from place to place, to eat and drinke; But 'tis the soule in man which understandeth, reasoneth and discourseth; 'Tis the soule which willeth, desireth, and remembreth; And 'tis the soule which loveth, hateth, rejoiceth, sorroweth. And though beasts which have only a sensitive or bodyly life, doe some things like these, yet properly they can doe none of these, nor can they doe any of them at all in comparison of man, whose sole prerogative it is to be endowed with a reasonable soule.

Thirdly, (which further exalts the soule, as *Adams principal one, above his body,*) when the body hath done growing in bignesse and tallnesse of stature; Then the soule often hath its greatest growth in knowledge, wisdom and understanding. When the body sits still and moves neither hand nor foote, the soule can be in its swiftest motions, and travaile in meditation to the ends of the earth, it can then ascend the heights of heaven, and goe downe to the depths of hel. Againe, when the body is weakened by sickness and old age, yea brought to the dust of death, then the soule can gather strength, and renew its spirituall youth like the Eagle. Thus spake the Apostle (2 Cor. 4. 16.) *Though our outward man perishe, yet the inward man is renewed day by day.* And this the Apostle John (Ep. 3. 2.) doth more then intimate, when he saith to his wel-beloved *Gaius*, *I wish above all things (he meaneth worldly things) that thou mayest prosper and be in health* (that is, that thou mayest prosper in thy health) *as thy soule prospereth.* It should seeme, that good man and friendly host of the Saints, *Gaius*, had but a weake consumptive body, yet a very thriving and vigorous soule. And 'tis a generall truth, that as we every where see (and have cause to bewaile it) men of strong, healthy, active bodies, yet having poore, weake, lame, sickly soules; so we may sometimes see (and have cause to rejoyce in it) men carrying about them feeble, decaying, dying bodies, yet healthy and lively soules. Once more, when the body

is in extreamest painer, when 'tis even tortur'd with the stone, gout, chollicke, and other acute diseases, yea when 'tis tormented with the most exquisite sufferings which the wit of cruel tyrants and persecuters can invent, or their rage and malice inflict upon the body, by racking, burning, breaking the bones, opening the bowells, and powring in boyling lead, yet then the soule is replenisht with comfort, and rejoyceth with joy unspeakable and full of glory.

Thirdly, The soule is our *principal one*, if we consider the immortalitie of it. The earthly tabernacle of mans body shakes and is ready to fall into the earth every day. *Dust thou art and to dust thou shalt returne*, was the sentence of God upon the body of man as soone as he had sinned. Death entred at the same dore by which sin did; And therefore it is appointed for men once to die (Heb. 9. 27.) There's no avoyding the mortalitie of the body. But the soule is an immortall piece, and it is immortall not only by divine ordination, as the body of *Adam* was before the fall (who then had a possibilitie not to die, though his body considered in its materials was in a possibility of dying) But the soule is immortall, according to its naturall constitutive properties, or the perfection of its nature; when God made the soule he stamp't immortalitie upon the very being and constitution of it. Thus Angels and the soules of men are immortall, because free from elementary matter and all contrariety of qualities, which are the seed or root of corruption. The soule is not only spirituall, but a spirit, as the Angels are, and so is of an everlasting make, and cannot be dissolved.

But some may say, you put too much honour upon the soule, in ascribing immortalitie to it: the Apostle saith (1 Tim. 6. 16.) *God only hath immortalitie*, &c. Why then doe you say, the soule is immortall? is not this to put a crowne of dignitie upon the soule, which is the Lords peculiar?

I answer; God only is immortall, simply, absolutely, primitively and independently; yet The soule hath also a dependent communicated immortality: or the soule is immortall by its constitution received and derived from God, He hath not put any ingredients of death into it. And were it not thus, the soule were not above the body, but (as to this) the bodies equall. Besides, were not the soule immortall, to what purpose were all those

choſe promiſes of eternal life, and threatnings of eternal death. Againe, Chriſt proving the reſurrection of the Body. (*Math. 22. 31, 32.*) ſaith to the Jewes, *Have ye not read that which was ſpoken to you (while it was ſpoken to your fathers) by God, ſaying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; From which Chriſt maketh this inference in the cloſe of the verſe; God is not the God of the dead, but of the living.* But were not Abraham, Isaac and Jacob dead? yes, their bodies were dead, but their ſoules lived, and thence he argues that their bodies alſo ſhould be raiſed againe to life, and remarried to their living ſoules. The very queſtions, doubts and debates, which have been made about the ſoules immortalitie, are a prooſe that it is immortal; For as none can diſtinguiſh between rational and irrational, who have not a rational ſoule, ſo none can diſtinguiſh between mortal and immortal, who have not an immortal ſoule. *Tis alſo ſome prooſe of it, that there is an affectation of a kind of immortality diſcernable in the worſt of men; what pillars? what monuments have they reſted to perpetuate or immortalize their memories; yea the Scripture ſaith (*Pſal. 49. 11.*) *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations, they call their lands after their own names.* Nothing leſſe will ſerve their turnes, then for ever, and to all Generations. The unſatisfiednes of the mind with temporal things; when looked upon as Temporall, and thoſe reachings of the ſoule, even in carnal men, after an eternitie of enjoyment, ſhew plainly that the ſoule is eternal; I have ſome-where read, That *Epicurus*, (whom Antiquity hath ſo ſarrec branded; for placing The chiefe good of man in pleaſure (though ſome ſay he meant it not of ſenſuall, but contemplative pleaſure) that all voluptuous perſons, or perſons given up to and drenched in ſenſuall pleaſure take their denomination (whether rightly or no, is not my worke to diſcuſſe) from him, and are vulgarly called *Epicurees*; 'tis reported, I ſay, that this *Epicurus* gave a penſion for perpetuity, that his Birth-day might be remembered and ſolemnif'd perpetually. All theſe latter conſiderations, are evidences from nature, beſides the evidences of Scripture, That the ſoule is immortal. And

We call the ſoule immortal, not only as that which ſhall never have a totall and final end, or be extinct for ever; But we call

call it immortal, as that which ſhall never have any pauſe of its exiſtence, as the body ſhall.

There is an opinion ſtart up or awakened among us about the ſoules ſleeping, that is, dying with the body; Theſe vaine Opiniſts make the ſoule nothing elſe but an effect iſſuing from the temperament of the body (which was toucht before) as the life of a beaſt is. But we ſay the ſoule is immortal, and ceaſeth not at all, it ſhall not as the body be reſtored by the reſurrection from the dead to an immortalitie, but ſhall remaine for ever immortal. The Scripture calls us to believe the reſurrection of the body, we heare nothing there about a reſurrection of the ſoule. The truth is, the ſoule falls not with the body, and therefore hath no need to riſe with it. Though the ty be broken between the ſoule and the body, yet the ſoule retaines its being. The word of God and divine reaſon grounded thereupon, every where confutes this dreame of the ſoules ſleepe; or as ſome have more broadly called it of the ſoules mortality, though a little veyled under the title of *Mans Mortality*, by man underſtanding the whole man, conſiſting of body and ſoule. Let me only ſay to ſuch, if the ſoule doth not exiſt or live while the body remaineth under the power of death, and is conſumed to duſt, why ſhould Paul ſay (*Phil. 1. 23.*) *I am in a ſtrait between two, having a diſire to depart and to be with Chriſt, which is farre better,* if he had not believed that his ſoule ſhould live when departed? what advantage ſhould he get, or what gaine by death as to his being with Chriſt, if his ſoule ſhould ceaſe to be, or be aſleepe with his body when he was dead? Paul was ſurely more with Chriſt, and enjoyed more of Chriſt while he lived, then he could doe after death, if his ſoule did not ſurvive his body, and goe to heaven while his body went to the earth, and was houſed in the grave. And againe, why doth the ſame Apoſtle aſſert (*2 Cor. 5. 6.*) *Whileſt we are at home in the body, we are abſent from the Lord;* and (*v. 8.*) *We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord;* why all this? if the ſoule goe downe to the duſt with the body, what preſence have we with the Lord; when we dy? Wherefore upon theſe and many other Scripture Authorities which might be alledged, we conclude, The ſoule is immortal, not (as theſe pretend and grant) becauſe it ſhall be rayed fro an immortal life with the body,

body, but because it abides and lives, when separate and parted from the body. I shall only adde this caution; They who begin to deny the immortalitie of the soule (in this sence) are in a faire way to deny its immortalitie in any sence. *At heisme is a weed that hath growne apace in this age*, though I am much perswaded 'tis now a withering.

Now, If the soule be *our principal one*, upon all these aforementioned accounts, surely we have cause to complaine of many for dealing so ill with their soules. The Lord by his holy Prophet reproves those *who called Zion an out-cast, saying, This is Zion, whom no man seeketh after*. Have we not cause to reprove those, who regard their soules as if they were no better then out-casts, not worth the seeking after? How many are there who value their soules as if they were of no value? who sell their principal one for a thing of nought? The Prophet complains of those oppressors who *sould the poore for a paire of shooes* (Amos 2. 6.) do not many sell their soules at as goodly a price as a paire of shooes? They who hazard their soules for the highest earthly concerns, they who ayme not at small matters when they sin, but (as the Eagle which swoops not at a fly) pursue the best game in the world to the wrong of their soules, neither know the worth of their soules, nor the worthlesse of the world. How foolish then are they who loose their soules to catch and get eyes! Remember your soule is your principall one. And therefore they only are cruelly wise, who bestow their principal care upon their principal one, their soule. We should pay our greatest tribute of labour for the safety of this principal one in our bosomes; yet we sadly see (as Solomon sayd, Eccl. 6. 7.) *All the labour of a man is for his mouth, for what he shall eat & drink*. Many hundreds of professions have been invented, and their professors are labouring all day for the body, but how few are at worke for the enlivening and saving of their own soules? How doe men study the health of their bodyes, the safety of their bodyes, the adorning of their bodyes, while the health and safety, while the adorning and beautifying of their soules is little thought on, yea while the soule sits in the tattered beggarly raggs of the old Adam, filthy and uncleane. When *Pambus* saw an harlot curiously dressing and trimming her selfe with her combe and her glasse, he broke out into teares, upon a double consideration; First, be-
cause

cause she tooke so much care to undoe her soule; Secondly, because he tooke too little care in providing for his own. What pleasing objects are sought out for the eye? what delightfull musicke for the eare? what delicate dishes for the palate? while e're soule feeds only upon scraps, while those things which eye hath not scene, which eare hath not heard, are not enquired after for the soule: and is this to esteeme the soule *our principal one*? are not some men at more charge by the yeare about one member of the body, yea about that which is but an excrement of the body, their hayre, then they are at about their soules? and which is yet worse, doe not some even willingly let their soules starve here and dy for ever to save charges? is this to esteeme the soule *our principal one*? Some are so greedy after and pride themselves so much in bodily beaurty, that they will paint for it, rather then not appeare in it; And all the spirituall beauty which not a few desire for their soules; is but to have them painted over with a little so-mal profession of religion; whereas indeed the soule is never so ugly and unlovely in the eye of God, as when 'tis thus painted. The fairest colours of hypocritie are more abominable before God, then the foulest dirt of meere prophane-nes. Generally men would have every thing good about them, they would have good ayre to breath in, good houses to dwell in, good servants to attend them, good horses to ride on, and while they would thus have all good about them, they (as one of the Ancients complained) are not at all solicitous to have that which is more then all, or *their principal one*, their soule, good within them. Men will not trust their bodyes in the hand of an unskillfull Physician, nor will they venture their bodyes at Sea with an un-experienced Pilot; yet some will trust their soules with meere Emperickes in Divinity, with men *unskillfull in the word of righteousness*, with Physicians of no value, with Pilots of no experience in the compasse of soule-matters and concerns. Lastly, if a man have an estate in the world, he will settle and dispose of it the surest way he can before he dyes; yea some will dispose of their bodyes, and direct how and where to be buried before they dy; while in the meane time their soules which have made all these settlements and disposures remaine undisposed of, and at the greatest uncertainties imaginable, what shall become of them, and whether they shall goe when they dy. And is this to reckon

*Quomodo sit ut
inter bona ma-
omnia non vis
esse malum nisi
seipsum. Aug:
Serm. 145. de
Tempore.*

or estimate the soule as our *principal one*? David prophesying of Christ, saith (Psal. 22. 20.) *Deliver my soule from the sword: my darling from the power of the dog!* His soule was his *darling*, or his *only one* (as we put in the Margin) As Job here calls it the *principall one*, so David, both there and Psal. 35. 17. calls it *his only one*. Parents who have but one only child, make that their darling, and sometimes though a parent hath many children, yet he sets his love upon one as his darling, or *only one*. Every mans soule is or ought to be his *Darling*, his *choice one*, his *only one*, for indeed he hath but *One*. And if a mans soule be lost, the man is lost, All is lost in that one which is his *principal one*.

Thus I have ventured a little discourse somewhat beyond the rules of an exposition, to improve this usefull notion of the soule, taking my hint from the Hebrew elegancy or propriety of the Original, observed by our Translators, rendring the same word, *soule* in the Text, and *principal one* in the Margin of our Bibles. Christ, speaking of the Church, saith, (Ant. 6. 9.) *My dove my undefiled is but one: she is the only one of her mother; she is the choice one of her: that bare her.* O get your soules washed from their defilement, and keepe them undefiled, your soule is your choice, your choicest one, the soule is your *only one*.

They pursue my soule (or my principal one)
as the wind.

Venturum cele-
ritas in prover-
bio est; unde
occor vento.
Drus:

That is, as the wind pursues the dust or stubble. The wind may be said to pursue under a threefold apprehension: First, with much sodainnesse, The wind blowes when and where it listeth for all that man can doe, or let him doe what he list. Secondly, The wind pursues with great violence, it beares downe all, or carries all before it. Thirdly, The wind comes swiftly, and therefore hath wings ascribed to it. David saith (Psal. 18. 10) *The Lord rode upon a Cherub, and did flie: yea he did flie upon the wings of the wind.* That is, he came, as, with irresistible power, nothing could withstand him, or stand before him, so with fullest speed and celerity, nothing could escape him. So then, to pursue as the wind, is a proverbiall speech, importing suddainnesse, strength, and swiftnesse in coming. Thus, *Terrors pursued his soule*.

soule as the wind; They came suddainly upon him before he was aware of them; They came forcibly upon him, he could not withstand them, he was almost quite overthrowne or overborne by them; They came swiftly upon him, his were winged flying terrors, he could not flee from them, nor escape them. *They pursue my soule as the wind,*

And my welfare passeth away as a cloud.

The word which we render *welfare* signifies *salvation*; so Mr. Broughton translates here, *My salvation is passed away as a cloud*. But shall we thinke that Job was desperate, or that all his hopes of salvation were fled and gone? Nothing lesse. Salvation is twofold, either temporal or eternall; it concernes either the state of the soule in grace and glory, or of the body in peace and prosperitie. In the former sence, Job was so farre from thinking that *his welfare or salvation was passed away*, that he was assured it should not, he was so farre from desponding or despairing in that poynt, that his faith was risen up to a pleroporie or full perswasion, (Chap. 19. 25.) *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin wormes destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold him, and not another, &c.* And (Chap. 13. 15.) *Though he slay me, yet will I trust in him, but I will maintaine mine own wayes before him;* He also shall be my *salvation*. Surely then, Job had not throwne up his hopes of eternall salvation. But as for his temporal salvation, or the welfare of his body and outward estate in this world, he had layd downe the expectation of it: and he might well suppose that those many sad providences of God spake aloud to him, and with one voyce, that he was a gone man as to the comforts and enjoyments of this present life.

Yet take spirituall salvation in a large sence (as we render it) for the present welfare of his soule, or for those comforts which usually attend those who are in a state of salvation, and then he might say that his soule salvation was passed away as a cloud. Thus Davids salvation was passed away, when he prayed (Psal. 51. 12.) *Restore unto me the joy of thy salvation.*

Hence note.

There

There is no good in this life, but may either in part, or in whole, in kind, or at least in degree, passe away and be parted from us.

As there is no corporall good, as health and strength, riches and honour, friends and relations, but may wholly and altogether passe away, (1 John 2. 17.) *The world passeth away, and the lusts thereof*; that is, all those things of the world after which we lust. So there is no spirituall good which may not passe away in part, or as to the sensible degrees of our injoyment: we may loose the sight not only of things visible (which is most grievous to a naturall man) but of things invisible (which is most grievous to the spirituall man.) Solomon speaks of riches (Prov. 23. 5.) *They certainly make themselves wings, they flee away as an Eagle towards heaven.* They flee away as an Eagle which will not come to the lure, nor be called back againe. There are many birds of prey which ye may allure back to your hand; But riches flee towards heaven as an Eagle which will not be lured back. Thus also the comforts of the soule often make themselves wings and flee away; only this comfort remaines, though not with us, yet for us, they will certainly returne. They doe not flee away as the Eagle towards heaven; Though we be in darknesse, and seen light, we shall have light, and see no darknesse, those former consolations which are passed away as a cloud, and leave us under a cloud, shall rise againe as the Sun shining in full strength and brightnes. *My welfare passeth away*

as a cloud.

Before he sayd, *Terrours pursued me as the wind*; here (saith he) *My welfare passeth away as a cloud.* This similitude is of the same signification with the former. Clouds passe swiftly, (Isa. 60. 8.) *Who are these that flee as a cloud?* sayd the Church admiring the quick and free accessse of the Gentiles to faith in Christ. And clouds when the Sun ariseth and shineth clearly passe away (as to sight) totally, there's no appearance of them. When the Spirit of God by the Prophet Hosea would set forth that totall desolation which was to fall upon Israel for their Idolatry, we find it thus expressed (Hos. 13. 3.) *Therefore they shall be as the morning*

Nubes cito transiens symbolum è rei deficientis & cito evanescentis. Pined.

morning cloud, and as the early dew it passeth away. To which we may adde that of the same Prophet, (Hos. 6. 4.) *O Ephraim, what shall I doe unto thee? O Judah, what shall I doe unto thee? for your goodnesse is as a morning cloud, and as the early dew it goeth away.* As our goodnesse in reference to God, so the goodnesse of God to us sometimes passeth away like a cloud. And so some expound that Text, not of their goodnesse towards God, but of the goodnesse of God towards them. It is altogether impossible, that either the goodnes of God in his nature, or the goodnes of his actions should passe away; He is good for ever, and whatsoever he doth is good; He can no more cease to be or to doe good, then he can cease to be God; yet the sensible goodnesse of God in temporall things often passeth away, and the sweetnesse of his goodnesse in spiritualls may sometimes passe away so farre, that we can make out nothing of it to our selves, nor see the good of any promise that belongs to us. And then indeed, *our welfare is passed away as a cloud.*

Job having thus given us a description of the terrours and troubles which fell upon his spirit, proceeds to shew their sad effects both upon his inward and outward man.

J O B 30. Ver. 16, 17.

And now my soule is powred out upon me; the dayes of affliction have taken hold upon me.

My bones are pierced in the night season: and my sinews take no rest.

IN the former verse Job opened the troubles of his mind, troubles pursued or persecuted his soule, his principal one in this 16th, as also in the 17th and 18th verses, we have a description of the paines and languishments of his body, together with their effects upon his spirit; and at the 19th verse we have the result of all; in which as in a glasse we may see in what plight and pickle Job was, or to what he was reduced by all these sufferings, *He hath cast me into the mire, and I am become like dust and ashes.*

Ver. 16. *And now my soule is powred out upon mee.*

And now; that is, things being come to this passe, or to this extremity, the waters of trouble being swell'd and growne thus high, *Now my soule is powred out upon me.* At the 15th verse he sayd, *Terrours pursued my soule as the wind*; here he saith, *my soule is powred out upon mee.* This powring out of his soule upon him, was not only a consequent, but an effect of that terrible pursuit which was made after his soule.

In the Original, there are two different words used in these two places, both which wee, in our translation, render *soule*. Job used a very peculiar word in the former verse, to expresse his soule by, calling it in strictnes of reading, *his chiefe or principal one*; but in this verse he useth a word of a more large and Common signification to the same purpose, which therefore in Scripture is rendred under various not ons.

First, Sometimes no more is intended by it then the breath of a man; which is an effect of life; *Mans breath* (that is, his life) *is in his nostrils*; He that hath breath in his nostrils, lives, and to have our breath in our nostrils, notes the frailtie of our lives.

Secondly,

Secondly, The word imports not only breath, but life, which is the spring of breath. God saith (Job 2. 6.) *Behold he is in thine hand, but spare his life, or breath,* (we render it *soule*.) David praying for deliverance from his Enemy, useth this argument, (Psalm 7. 2.) *Least he teare my soule like a Lion, renting it in pieces, while there is none to deliver.* It is not in the power of all the Lions or tyrants, in the world to touch the soule of man; when they have kild the body, they have no more to doe; but when he saith, *least they tear my soule*, the meaning is, *lest they take away my life*; As if he had sayd, *They seek to destroy me, they thirst after my blood, I see nothing else will quench their bloody thirst, Therefore O Lord deliver me.* So 'tis said of Rachel in travell with child (Gen. 35. 18.) *It came to passe as her soule was departing,* (for shee dyed) that is, as her life was departing, or as she was dying, that she called his name Benoni.

Thirdly, The word notes any creature endued with a sensitive life. In which generall sence Moses gives it (Gen. 1. 24.) *And God said, let the earth bring forth the living creature* (or soule) *after his kind, cattel and creeping thing, &c.*

חַיָּוִת
Animam vi-
v. mem.

Fourthly, 'Tis put for the whole man, consisting of soule and body (Gen. 12. 5.) *And Abram tooke Sarah his wife, and Lot his Brothers son, and all the substance that they had gathered, and the soules that they had gotten in Charan, and they went forth, &c.*

Fifthly, It sometimes signifies a Carkasse, or a dead body, a body from which the soule is departed (Levit. 19. 28.) *Ye shall not make any cutting in your flesh for the dead, or for a soule.* We finde the word againe in that sence (Numb. 5. 2.) *Command the children of Israel that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.* So (Hag. 2. 13.) *If one that is uncleane touch any of these, &c.* It may seeme very strange that the same word should signifie life and a dead body, yet it doth, for this reason (say some) that we might remember that life and soule belong to the dead bodies of men, or that even a dead body shall be raised againe by the power of God to life, and re-married (after that long separation) to the soule in the morning of the resurrection.

Sixthly, This word imports appetite, desire, will, lust, which

X

are.

Animamq;
sepulchro condi-
m. Virg.
Eniads 4.

שֵׁן לִבָּא
Si compos ani-
ma. Mont.
Si dominus ani-
ma. Jun.
Si prædicas cu-
piditate sis.
Pagn.

are acts of the soule. (*Pſal. 27. 12.*) *Deliver mee not over unto the will (or luſt) of mine enemies.* The word is, *Deliver mee not over to the soule of mine enemies*; that is, deliver mee not over to ſuch a ſoule as hath onely will and luſt, without reaſon to direct either its reſolutions or actions by. *Solomon* applyeth it alſo to that inferiour faculty, ſenſual appetite, (*Prov. 23. 2.*) *When thou ſitteſt to eat with a ruler, conſider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite, if thou be a man that haſt a ſoule*; that is, a ſoule made up of or Maſter'd by appetite. The Hebrew ſtrictly taken is thus rendred, *If thou art a Maſter of the ſoule or appetite.* And the text would run wel in that plain ſence, as if *Solomon* had ſayd, If thou art a Maſter of, or canſt rule and command, thy ſoule or appetite, then ſhew it by thy moderation in eating, or by checking thy appetite when thou ſitteſt at the rulers Table. But we render it, and ſo doe moſt of the learned translators, as a phraſe ſignifying a man very apt to be Maſter'd by his appetite. In which ſence the word is rendred againe (*Pro. 22. 24.*) *Make no friendship with an angry man*; the Hebrew is, *with a Maſter of anger*, we render it according to the ſcope and exigence of the place, *with an angry man*, that is, with a man who is apt to be Maſter'd and overcome with anger, or (as we commonly expreſſe it) with a man who hath no command of his paſſions. Thus in the Scripture firſt alledged, the text neceſſitates that meaning of the phraſe, which our tranſlation holds out, if thou art a man given to (ſoule or) appetite: As if *Solomon* had ſayd, If thou haſt an appetite which thou canſt not well rule, thou haſt need looke well to it at all times, but then eſpecially when thou ſitteſt with the ruler. Rulers haſt ſuch tables, and many when they are at them, in ſtead of putting their throates by abſtinance, put a knife to their throates, by intemperance, and ſo while they fill their bellies, deſtroy their lives, and cut their own throates. When men are famiſht with want of food, we uſually ſay, their throates are cut without a knife; and ſo are theirs who over-feed themſelves. But to returne to the poynt for which this paſſage in the *Proverbes* was inſtanc'd in, Namely, to ſhew that the word by which *Job* expreſſeth his ſoule, ſignifieth among other things, mee't will, luſt or appetite.

When *Job* ſaith, *My ſoule is powred out upon mee*, we may take the word ſouls two wayes.

Firſt,

Firſt, For life (*my ſoule is powred out upon mee*) that is, I am ready to dye; I am waſted, I am ſpent, my ſpirits are even gone, I am neere expiring, my life is ready to be powred out as water upon the ground, which cannot be gathered up againe.

Secondly, We may expound it by that which is the ſtrength of the ſoule, Courage and Chearfulneſſe under affliction; *my ſoule*, that is, my ſpirit, my ſtrength, yea my patience, are all neere ſpent and gone, exhauſted and powred out; I have been ſo long worried and wearied with theſe afflictions, that I can hold out no longer. Thus the Lord made a gracious promiſe to his afflicted people (*Iſa. 57. 16.*) *I will not commend for ever, neither will I be alwayes wroth: for the ſpirit ſhould faile before me, and the ſoules which I have made*; that is, the ſoules which I have made will be even unmade, as to their joyes, comforts, and courage; they will utterly ſayle, or as *Job* ſaith, *be powred out.*

My ſoule is powred out.

There is an Elegancy in that Expreſſion (*powred out*) the word *פָּרַח* *ef-* fundit. *Voluit* is applied to water, wine, or any liquid; and to *powre out*, in *ſub eleganti rei,* Scripture, notes abundance, or the giving forth of much in quan- *qua ad modum* tity or degree. The Lord ſaith in that great and glorious pro- *agua fluida ſe* miſe (*Joel 2. 28.*) *It ſhall come to paſſe in the latter dayes that I effundat ſimili-* *tudine, hunc ſu-* *um languorem* *et anima deli-* *quium expri-* *mere. Bold.* *will powre out of my ſpirit upon all fleſh*; that is, Believers in thoſe latter dayes ſhall have plenty of the ſpirit; not dews and drops only, diſtilling upon them, but ſhowers and mighty raines, even floods of the Spirit, both in gifts and graces. So that promiſe is expreſſed by another Prophet, (*Iſa. 44. 3.*) *I will powre water upon him that is thirſty, and floods upon the dry ground*, (which is thus explain'd in the latter part of the ſame verſe) *I will powre my Spirit upon thy ſeed, and my bleſſing upon thy off-ſpring.* So that when *Job* ſaith (*my ſoule is powred out*) he would tell us that he was abundant in thoſe ſorrowes and troubles of ſpirit, his ſoule was ſo much powred out, that there was ſcarce any thing, ſcarce a drop of his ſoule left within. That's the difference between Gods powring out of himſelfe, and his powring out the creature, or the creatures powring out it ſelfe. When God powres out himſelfe, that is, his gifts and bleſſings he powres out abundantly, and though he powres out ſo much as fills the creature, yet how much ſoever he powres out, he doth not at all empy him-
him-

himſelfe : man waſteth and emptieth his own ſtock by powring out, but God doth not : man may powre out till nothing's left ; for his is but the fullneſſe of a veſſel, how full ſoever he is : but God powres out as a fountaine, and therefore is alwayes full. *Job might well ſay, my ſoule is powred out*, his ſoule was once a veſſel or a ciſterne full of ſtrength, life, livelines, Joy and Comfort, but his long ſufferings and afflictions had almoſt emptied and drawne him dry to the very bottome. His all, or all his ſoule and all was powred out ; He had only ſo much ſoule left him as would ſerve him to tell others, that he had ſcarce any ſoule left ; *My ſoule is powred out*.

Yet further, this phraſe of powring out, may beare a threefold Conſideration.

Fiſt, The Greeke Scholiaſt underſtands this effuſion or powring out, of the irrefolution and unſetlednes of *Jobs* mind, what to doe, or what courſe to take for his own reliefe in, or deliverance from his troubles. When a man knows not where to pitch, what to reſolve on, his ſoule is (as it were) diſſolved and powred out. And when a man comes to a ſetlednes of purpoſe in any poynt, the ſeverall powers of his ſoule are (upon the matter) gathered up and knit together againe.

Secondly, To powre out the ſoule, is in Scripture language, to be much in prayer. As prayer is called in Scripture *the liſting up of the ſoule to God* (Pſal. 25. 1.) ſo the powring out of the ſoule before God. When that much grieved and gracious woman *Hannah* was praying, *Ely* thought ſhe had been diſtemper'd with wine ; *How long wilt thou be drunken ? put away thy wine from thee*. The good woman answered, *No my Lord, I am a woman of a ſorrowfull ſpirit, I have drunk neither wine nor ſtrong drinke, but have powred out my ſoule before the Lord*, (1 Sam. 1. 14.) that is, I have prayed, yea I have prayed much and earneſtly. Prayer is a powring out of the ſoule, eſpecially, earneſt, important, fervent prayer. So in the confeſſion of ſin, the ſoule is powred out in ſorrows, and in ſupplication for ſupply of wants, the ſoule is powred out in deſires, and in faith. Thus we are exhorted to pray at once in faith and fervency. (Pſal. 62. 8.) *Trust in him at all times, yet people powre out your hearts before him* ; that is, pray to him, and pray to him abundantly, pray to him earneſtly, let your ſoules goe forth in your ſupplications.

When

When *David* was in great diſtreſſe, he ſaith, (Pſal. 142. 2.) *I powred out my Complaint before him, I ſhewed before him my troubles* ; that is, I prayed unto him with all my ſoule, or I prayed my very ſoule unto him. (Lament. 2. 18, 19.) *Their hearts Cryed unto the Lord, &c. Arise, Cry out in the night : in the be-ginning of the watches powre out thine heart like water before the face of the Lord : liſt up thy hands toward him*. So then, prayer may be called a powring out of the ſoule or heart to God, and it is ſo, for two reaſons.

Fiſt, Becauſe when Saints are in great trouble or ſtraits of any kind, then their hearts are enlarged, and they open their whole mind to God, they keep nothing back : they tell him of all their doubts, deſires, hopes, feares, ſins, they tell him of all their temptations, ſorrows, and afflictions : when all comes out, there is a powring out of the heart.

Secondly, It is called a powring out of the heart, not only becauſe of the abundance of matter uttered in prayer, but becauſe of the fervency and earneſtneſſe of the Spirit in prayer ; when prayer comes not forth droppingly, droopingly, ſleepily, dreamingly, or drouſily, but with a mighty force, with ſtrong affections, like a flood or torrent, when 'tis a *working or in-wrought prayer*. then the ſoule is powred forth ; Then we may be ſayd not only to pray much, but to be much in prayer. It is an eaſie matter to powre out words in prayer, but it is a hard matter, yea without the Spirit an impoſſible matter, to powre out the ſoule, the heart before the Lord in prayer ; yea there are many that powre out tears before God, and yet powre not out their hearts and ſoules before God in prayer. In this ſence, doubtles, *Jobs* ſoule was powred out upon him. The Apoſtle *James* (Chap. 5. 13.) gives this direction ; *Is any man afflicted ? let him pray*. *Job* was not only a man afflicted, but much and greatly afflicted, therefore, ſurely, he (being God) did not only pray, but he prayed much and greatly in his affliction.

Thirdly, This phraſe of powring out the ſoule, may import a neernes to death, or a giving up of the ghoſt. A dying man poureth out his ſoule ; Thus the woman ſpake in her petition to *David* for the returne of *Abſhalom*, (2 Sam. 14. 14.) *I muſt needs dy ; and be as water ſpilt upon the ground which cannot be gathered up againe*. The body is like an empty veſſel when once the ſoule

Nunc uirg; om-
nis ille uirg; a-
mini quæſitque
factus deſinitur.
Bcz:

Diſſolutio ſe-
ſuſpenſa hæret
apina. Nicen:

soule is departed, or spilt like water upon the ground. So the word is used (Lam. 2. 12.) Where the Prophet describing the extreame famine in Jerusalem saith, *The children and the sucklings swoon in the streets, they cry to their mothers, where is Corne and wine ?* (O what a sad Condition were they in, when they said, *Where is Corne and wine ?*) when they swooned as the wounded in the streets of the Citty, when their soule was powred out into their mothers bosome. Poore Children cryed out, O where's bread ? We at this day have bread enough, and to spare, (blessed be God) but it was not so with Jerusalem in that day ; O mother where's wine ? where's bread cryed the poore children ; and then they swooned even as the wounded in the streets, and were ready to powre out their soules into their mothers bosome ; that is, they were ready to dye and expire for want of bread. Thus also Jobs soule was powred out, he was ready to swoon and to dye ; so he tells us with much livelines and quicknesse both of speech and spirit (Chap. 17. 1.) *My breath is corrupt, my dayes are extinct, the graves are ready for me.* All which expressions doe but reach this interpretation of his complaint in the present text, *My soule is powred out upon mee.*

Now though the two former expositions of these words, as they import ; first, the unsetlednes and unresolvednes of Jobs spirit what to doe, or secondly, his settlednes and utmost resolution to vent his soule in prayer, that God would both shew him what to doe, and helpe him to doe it in that extremity, (though I say, both these openings of the text carry a faire respect to it) yet I conceive this last or third most proper and futable to it ; And therefore

Hence note.

Man is a poore fraile creature, a bristle creature, he quickly fayles and faints under his burden.

If God doe but touch him, and leave him under the hand of an affliction, presently he feels his very soule ready to be powred out upon him. The flesh of man, that is, his naturall estate as man, is grasse, that is, like grasse ; the grasse let alone will quickly wither, but usually the grasse is cut or eaten downe before it withers ; many are crompt in their greenenes, or in the height and flourish of outward prosperity, their soule is powred out.

Mu

Man at his best estate is altogether vanity. Which is both explained and urged further in the words following.

The dayes of affliction have taken hold upon mee.

Or, *affliction dayes.*

וַיִּטּוּ יָמַי

Man hath his dayes of Consolation, and his dayes of affliction, his dayes of peace, and his dayes of trouble, his good dayes, and his bad dayes, in this world. The text may be rendred either *The dayes of affliction* (as we) or, as others, *the dayes of humiliation, the dayes of pressing downe, the dayes of laying low,* (All this the word signifies) these sad and darke dayes have taken hold upon mee.

To take hold, is properly the act of a living Creature, of man especially, when he seizeth, apprehends, or attacheth any thing or person. And it notes not bare holding, but holding fast and sure ; Mr. Broughton translates, *Affliction dayes have caught mee ;* As if he had sayd, I had hope to escape them, but they have been too nimble for me ; they have caught me, as the hound doth the hare, or a snare the bird. The vulgar translation saith, *The dayes of affliction have possess mee :* Holding notes Having and possessing ; As in our Law-formes of Conveyance or Lease, *To have and to hold,* is to possesse either for terme of yeares, or for ever. Thus Job speaks as if he had been wholly delivered into the hand of affliction, and were fully possessed by it ; or as if he were under the dominion, rule, and power of affliction, as his Lord and Master. The Seaventy render it shortly ; *The dayes of affliction have mee ;* they have me in their power, I am bound under them : our reading attaines the same sence ; *The dayes of affliction have taken hold upon mee.*

וַיִּטּוּ cepit, apprehendit, tenuit, possedit.

Me tanquam te sua utuntur dies & tempora mortis. Bold.

ἔχουσιν ἐν ἐμῇ ἡμέραις ἀφ' ὧν ἐπιτίθειται ἐπ' ἐμὴν.

Hence note.

Affliction hath its day.

The dayes of affliction are dayes appoynted, dayes set out by God. As there are dayes wherein God will have us afflict our selves, (Esay 22. 13.) *In that day the Lord called to mourning, and to fasting, and unto sackcloth, and unto asher,* that is, The providences of God to his people in that day had that voyce in them, and did (as it were) call aloud upon them, to mourne, to fast,

to

to repent in sackcloth and aſhes. *Faſting dayes*, are ſelfe-afflicting dayes, or as *Muſes* calls them (*Leuit. 16. 29.*) *Soule-afflicting dayes*. Now (I ſay) As God appoints us dayes wherein to afflict our ſelves; ſo God appoynts dayes, wherein he will afflict us. All the dayes of our lives are meaſured or ſet out unto us, and they are of two ſorts; Firſt, *Affliction dayes*; Secondly, *Conſolation dayes*; as was ſhewed before. Sorrow and joy take up and divide all our dayes between them. The life of man is a kind of *Chequer worke*, there's white and black, and more black then white, that's our preſent ſtate. *Job* ſaid of the dayes of his life, *They were few, and they were evill*, (*Gen. 47. 9.*) As his dayes were not many conſidered in themſelves, and few compared with ſome of his anceſtors, ſo they were evill with reſpect to his manifold afflictions; and he gave the denomination of his few dayes by evill, becauſe the moſt or major part of his dayes were in that ſence evill. And uſually the troubles of our life, are moſt, they are more and greater then our Comforts, they out-number and out-weigh them as to outwards. The Saints indeed have inward Joy in their outward ſorrowes and tribulations, but their tribulations and ſorrowes appeare more, or are more viſible then their joyes.

Secondly, In that he calls them dayes of affliction,

Obſerve;

Afflictions may Continue long, or a great while, not only for a day, but for dayes.

Though that be a truth (*Pſal. 30. 5.*) *Sorrow endures for a night, but Joy cometh in the morning*; The Lord often makes ſuch ſuddaine changes, yet we are not to underſtand it ſtrictly, as if this were the meaning, that they who have ſorrow in the evening, ſhall at the next break of day have Joy, or, that as ſoone as the day returnes, their comforts ſhall returne too. But the meaning is this, after ſorrow they ſhall have Joy, as ſure as the morning followes the night. A righteous mans troubles, tryalls, and ſorrowes may abide many naturall dayes and nights with him; he may ſind (as *Job* did, *Chap. 7. 3.*) himſelfe made to poſſeſſe *moneths of vanitie*, and not only a night of wearieſſe, but (as he there ſpeakes) *weariſome nights appointed to him*. The ſcope and meaning of that text in the *Pſalme* is only this; The righteous ſhall

ſhall have a ſucceſſion of Joy after ſorrow, their ſorrow ſhall not be perpetuall, nor abide for ever. *As the rod of the wicked ſhall not* (*Pſal. 125. 3.*) ſo God will not let his rod reſt upon the lot of the righteous. Though their night of ſorrow Continue many dayes and weeks, yea moneths and yeares, yet they ſhall have a morning of Joy. *Solomon* ſaith of the meere worldly man, (*Eccle. 5. 17.*) *All his dayes he eateth in darknes, and he hath much ſorrow and wrath with his ſickneſſe*. And as through his vexatious cares in getting and keeping the things of the world, he deprives himſelfe of all comfort in the uſe of them all the dayes of his life, ſo when he dyeth, he goes to the generation of his fathers, they (that is, both he and they) ſhall never ſee light, (*Pſal. 49. 19.*) Thus in this life a wicked mans night of trouble runs through all his dayes, for all his dayes he eateth in darknes, through the darknes of his own ſpirit and practice; and the life to come, (through the righteous judgement of God) will be to him as one everlaſting night, for he ſhall never ſee (that is, enjoy) light. But heres the comfort of the righteous, that if their affliction dayes are many, yet they are but dayes of affliction, they ſhall not feelee an eternity of affliction. *Saints have affliction dayes, The wicked have an Eternitie of affliction*; no affliction ſhall enter into the Eternitie of Saints; The whole eternity of the wicked ſhall be affliction. When once believers have done with dayes, they have done with ſorrowes; all tears ſhall be wiped not only off from but out of their eyes: The very ſpring of teares ſhall be dried up for ever, and they delivered not only from actuall ſorrow, but from the poſſibility of it. 'Tis but while our lives are meaſured by dayes, that the dayes of the godly are darkned with clouds or nights of trouble.

Thirdly, In that *Job* ſpeakes of affliction dayes taking hold of him,

Note.

Affliction will come in its time, in its ſeaſon or day.

When the day appointed comes, affliction will come. Affliction dayes will as certainly come, as our birth-day came, or as our death-day is coming, and there is one and the ſame reaſon of all, even becauſe they are all appointed. All the changes of our dayes, our dayes of Joy, and our dayes of ſorrow, our feaſt dayes,

and our fast dayes : The dayes wherein wee eate the fat and drink the sweet : and the dayes wherein we drinke teares, and feed upon ashes, are under an unchangeable appoyntment: there's no avoyding them, they will come, they will take hold of us, and possesse us. *David saith of the wicked man, (Psal. 37. 13.) The Lord shall laugh at him; Why? for he seeth that his day is Coming: the wicked man pleaseth himselfe in his prosperous condition, then he laughs and rejoyceth; and then the Lord laughs at him. None have such cause to mourne as they, at whom God laughs. God laughs at the wicked man; and why? because he sees a day of blacknes, a day of Clouds and darknes, a day of gloomines and thick darknes (as the Prophet Joel speakes) that is, a day of great trouble coming justly upon him: the Lord sees that a blacke day is Coming upon the wicked man, which will turne all his plots against the righteous (in the hoped successe of which he rejoyced) upon his own head. Now as some ungodly men have specially appointed black dayes coming upon them in this world for ruine and destruction; so the godly have dayes of affliction appointed them for tryall and correction. Nor doth the best of Saints know how soone such a day may come upon him: Now it is a day of health with a godly man, but a day of sicknes may quickly come upon him; now it is a day of riches, but a day of poverty may quickly come upon him; now it is a day of credit or honour in the world, but a day of disgrace and reproach from the world may be coming, and quickly come upon him. It is said (Psal. 37. 18.) *The Lord knoweth the dayes of the upright; That is, he knowes what kind of dayes or times they shall live in and passe thorough. He knowes not only what naturall, but what providentiall dayes shall goe over their heads, what changes they shall be in, or meet with while they are passing through this world. Looke what troubles the Lord knowes will come upon any day, they will come at their day as sure as the day cometh.**

Fourthly; *Job* doth not only say that dayes of affliction came upon him, but they tooke hold upon him.

Hence note

When affliction comes, it takes hold, it takes fast hold, and will not let us goe till God gives leave.

Affliction

Affliction doth not only strike but sicke and take hold by order from God; It cannot touch us without commission, and when commission'd it will take hold, fast hold of us and will not let us goe. It is said Concerning the Heathenish Idolatrous Princes and people of those lands which the Children of Israel were to possesse; *The people shall heare, and be afraid: sorrows shall take hold of the Inhabitants of Palestina, (Exod. 15. 14.)* The report of what God had done against the Egyptians, made those remoter Nations tremble, and sorrow tooke them prisoners long before they were slaine by the sword. And what the Scripture speakes in that place of the wicked and uncircumcised Nations; The same *David* saith of himselfe (Psal. 116. 3.) *The sorrows of death compassed mee about: and the paines of hell gat hold upon mee.* The originall word is, *found mee*, as we put in the Margin; they found him, as an Officer or Sergeant finds a person that he is sent out to attach or arrest; who no sooner finds him, but he takes hold of him, or (as we say) takes him into Custody. And when Warrants are sent out to take a man, who keeps out of the way, the returne is, *Non est Inventus, the man is not found*, he cannot be met with or taken hold of. *David's* paines quickly found him; and having found him they gat hold of him; such finding is so certainly and suddainly followed with taking hold, and holding what is taken, that one word in the Hebrew serves to expresse both acts. When God sends out troubles and afflictions as Officers to attach any man, they will find him, and finding him, they will take hold of him. The dayes of affliction will take hold, There's no striving, no strugling with them, no getting out of their hands. These divine Pursuivants will neither be perswaded nor bribed to let you goe, till God speake the word, till God say deliver him, release him: Till God send his warrant to have the Prison-dore opened, and the poore soule set free from affliction, he hath no reliefe, no helpe for it.

Affliction having thus taken hold of *Job*, he tells us in the next verse, how hardly it used him.

Vers. 17. *My bones are pierced in the night-season: and my sinews take no rest.* וְעַל עַצְמוֹתַי עָלָה עֲשָׂה לַלַּיְלָה וְעַל עֲצָמוֹתַי עָלָה עֲשָׂה לַלַּיְלָה וְעַל עֲצָמוֹתַי עָלָה עֲשָׂה לַלַּיְלָה

These words are a description of *Job's* bodily sicknes (according to the letter of the text) such is the malignity of some violent pain.

lent diſeaſes, that they not only corrode the fleſh, but enter into the very bones; *my bones are pierced*. The word properly ſignifies ſtrength, And becauſe bones are the ſtrongest part of a man, (bones are to the body, as Timber rafters, poſts and pillars to the houſe, the ſtrength of it) therefore our bones and our ſtrength are ſignificantly expreſſed by the ſame word. *Job* ſpeakes of his bones, to ſhew that the ſtrength of his body was invaded and ſhaken, and by his bones, he intends his whole body in the beſt ſtrength of it; which (ſome conceive) he calleth *his bones* for this reaſon alſo, becauſe his body was ſo waſted and conſumed, that he had nothing left but bones, or he was nothing, but, as it were, a *ſkeleton* or *pack of bones*. He could ſcarce ſay, his fleſh was pierced, he having little or none to pierce. *Job* uſeth the ſame Elegancy in ſetting forth or aggravating the extremity of his ſufferings (Chap. 7. 15.) *My ſoule chuſeth death rather than life*; ſo we tranſlate; but the Hebrew is, *rather than my bones*; As if he had ſaid, *I had rather die then live in a body waſted in ſkin and bones*; It is more eligible with me to lay my bones down in the grave, then to beare them up and downe upon the earth, I live with a company of bare bones, and it were better for me to die then to live in the fleſh and have none, or to live with conſuming pining, dying fleſh. Thus here, *My bones are pierced*, my paines and ſorrows have worne me to the bones.

Yet further and more particularly, when *Job* ſaith, *My bones are pierced within me in the night ſeaſon*. There are foure things in the words of this complaint, which exceedingly lighten his ſorrowes, and might wel give him cauſe to ſay, that *dayes of affliction had taken hold upon him*.

Fiſt, In that he had not only paine in his fleſh, but in his very bones. When in Scripture, the bones are ſpoken of as being in paine, it notes very great dolour and paine; for as the bones lie within the fleſh, and are hard to come at, or to be reached by paine, ſo they are very hard and may ſeeme impregnable againſt all paine: When, therefore paine pierceth the bones, it muſt needs be a very ſharpe and powerfull paine. Hence that grievous cry, (*Pſal. 31. 10.*) *Hear O Lord, have mercy upon mee: for my life is ſpent with griefe, and my yeares with ſighing: my ſtrength faileth becauſe of mine Iniquity, and my bones are conſumed; that is, my ſorrow is no common ſorrow, 'tis great and deepe, it pier-*

Dolus grauiſſimus eſt qui oſſa peneſcare dicitur, quia oſſa interiora ſunt & ita dura ut nullo morbo eſſe ſura videantur.
Sanct:

ceth my bones. Thus king *Hezekiah* deſcribes his extreame ſickneſſe (*Iſa. 38. 13.*) *I reckoned till morning, that as a Lion ſo will he break all my bones*; not that he thought God would indeed cruſh his bones, but thereby he would ſet out the violence of his ſickneſſe, which he made full account would make an end of him before the morning were over or at an end, even as when a ſeierce hunger-bitten Lion teares the fleſh and cracks the bones of a poore ſheepe or lambe. And thus *Elihu* deſcribes his ſick man, (Chap. 33. 19.) *He is chaſtened with paine upon his bed, and the multitude of his bones with ſtrong paine*; That is, his whole body, or all his bones are chaſtised, and he is pained in every joynt and part of his body. The breaking of the bones, and trouble upon the bones, import not only the ſoreſt ſufferings of the body, but of the ſoule alſo. When *David* would tell us how exceedingly he was grieved for his ſinne, he prayes, (*Pſal. 51. 8.*) *Make me to heare joy and gladnes, that the bones which thou haſt broken may rejoyce*. When we breake the commandements of God by ſinning 'tis no marvaile (and when 'tis with Godly ſorrow to repentance 'tis a mercy) if God breake our bones with ſorrow for our ſins, that is, if he bring us to the deepeſt ſence of his diſpleaſure, and of our own folly for our ſins; even as if he had broken our bones upon the wheele, or diſjoynted them with a racke. Heart-breakings are more painfull then bone-breakings, and are therefore expreſſed by breaking the bones, becauſe that ſence is moſt painfull. *David* prayes againe in the ſame Rhetoricall ſtraine (*Pſal. 6. 2.*) *O Lord heale me, for my bones are vexed*. It was the healing of his ſoule which he prayed for, and the trouble which he had for wounding it, he calls the vexing of his bones. (*Pſal. 102. 3.*) *My dayes are Conſumed like ſmoke, and my bones are burnt up as an hearth*. So in that prophecy of Chriſts ſorrowes, (*Pſal. 22. 14.*) *All my bones were out of joynt*. (*Pſal. 32. 3.*) *While I kept ſilence my bones waxed old, &c.* What doe all theſe texts ſpeake, but the ſorrow of a ſoule pained under the apprehenſions of divine wrath for ſin, either our own, or of others, as the caſe of Chriſt was.

So on the contrary, when God is ſaid to make the bones ſatt, it notes much mercy, or mercy all over. The Prophet puts this among the promiſes to them that keep a faſt Indeed (*Iſa. 58. 11.*) *The Lord ſhall guide thee continually, and ſatisfie thy ſoule in droughe,*

drought, and make ſat thy bones; As if he had ſayd, Feare not leanenes or waſting of thy body with faſting, for God will make ſat thy bones, that is, he will comfort thee, and fill thee with Joy both of ſoule and body. And when the Lord would expreſſe his greateſt care over any one of his people, 'tis ſaid, *He keepeth all his bones, not one of them is broken.* (Pſal. 34. 20.) When all our bonu praife God (as David ſaid his ſhould, Pſal. 35. 10.) and ſay, Lord, who is like unto thee! O how wel is it with us? and when all our bones mourne before God, who can tell how ill 'tis with us? and hence thoſe things which have the greateſt efficacy in afflicting and reſreſhing, or doe moſt exquisitely affect the ſenſe, whether with paine or pleaſure, are compared to oyle which pierceth the bones. There's the oyle of gladneſſe, (Pſal. 45. 7.) and there's the oyle of ſorrow, (Pſal. 109. 18.) *As he cloſeth himſelf wiſh curſing, ſo let it come upon him; let it come into his bowels like water, and like oyle into his bones:* The curſe ſoakes into the bones like oyle, not to ſupple and ſtrengthen them as oyle doth, but to vexe and torment them, as a curſe doth. The curſe enters the bones-like oyle, ſecretly and powerfully, but it workes like it ſelfe ſorrowfully and painefully.

Secondly, To aggravate his affliction, Job doth not ſay this or that bone of mine was pierced, but *my bones are pierced*, that is, all my bones. If a man have an ache in one of his bones, if he have but one broken bone, or but one bone out of joynt, he will find paine enough: but when all his bones are broken, he is nothing but paine. Job laments that all his bones were pierced, as if they had been but one bone. The original is more cleare to this ſenſe, which may be thus rendered, *Every one of my bones are ſhaken*; a verbe plural being joyned with a Noun ſingular, is diſtributive to every one in particular. Jobs fleſh was ſo ſmiten with ſoares, that his whole body looked like one continued ſore; and his bones were ſo univerſally pierced, as if indeed he had but one bone to be pierced. He had not the bone of a little toe or finger free.

Thirdly, Job doth not ſay, all his bones were pained, but they were all pierced; ſome read it, *broken*: the Seaventy render, *my bones are burnt*; As if he had ſayd, I feele a fire in my bones, which ſucks and dries up the moyſture and marrow of them. The piercing of the bones muſt needs be a moſt grievous paine;

for

for though the bone it ſelfe hath no ſenſe, yet the membranes and muſcles that are next the bones, are of a more exquisite ſenſe, then the fleſh in any part or member of the body. Therefore to pierce the bones, cannot but cauſe the greateſt bodily paine ſufferable or imaginable. When the Apoſtle would ſet forth the ſad and ſore troubles both of body and ſoule, which they who will be rich draw upon themſelves, he ſaith (1 Tim. 6. 10.) *They have pierced themſelves through with many ſorrowes.*

Fourthly, When Job ſaith, *My bones are pierced*

In the night ſeaſon.

There's another aggravation of his paine and griefe. Theſe words; *in the night ſeaſon*, ſhew more then the long continuance of his paine, even the unceſſantneſſe of his paine. As if he had ſaid, *The night which uſually gives reſreſhing to man, was ſo farre from offording me any, that then I was moſt reſtleſſe.* It heightens our affliction, when it comes or ſtaves upon us in that ſeaſon which is appointed for reſpoſe. Some can ſleepe away much of their paine and ſorrow, but Job had ſorrow in the night, in ſtead of ſleepe. Sleepe is the beſt medicine for wearines, it conquers our cares, and gives at leaſt ſome truce from the assaults of ſorrow. The labour and travell of the day weares out, ſpends and waſts our ſtrength, but in the night we reſt, and recruit or re-
 paire our ſtrength againe. Now if the night be ſpent in torturing paines; how doth our ſtrength ſpend? to what a Condition is ſuch a poore ſoule brought, whoſe very bones take no reſt in the night ſeaſon! Here's a fourth aggravation of Jobs affliction; Firſt, it was in his bones; Secondly, in all his bones; Thirdly, it pierced his bones; and Fourthly, it was upon him in the night ſeaſon; when others went to reſt, he tooke none; His paines ſtayed upon him day and night. Thus the lamenting Prophet labours to keepe the ſorrowes of the Captive Jewes awake (Lam. 2. 18. 19.) *Let teares run downe like a river day and night, give thy ſelfe no reſt, let not the apple of thine eye ceaſe, ariſe cry out in the night, in the beginning of the watches powre out thine heart like water before the face of the Lord.*

Further, Whereas we ſeeme to underſtand that his paine was in, which pierced his bones, ſome read it thus, *He hath pierced my bones*; that is, the Lord hath commanded theſe dayes of affliction,

on,

Somnus laborum medicus, dormitor curarum inducia dolum.

פצע. דבר
 Di. ab Hebraeis
 exponitur, per
 foravit, effudit.
 Merc.

on, or the affliction of these dayes to pierce my bones, even in the night season.

Againe, Others thus; *The night pierceth my bones*; The letter of the Original is clearest for this reading: As if he had said, I feele more paine in the night then in the day: The day paineth my flesh, but the night pierceth my bones. (Mr. Broughton translates.) *The night pierceth my bones from me*; we say, *in me*; The Hebrew is, *From above me*; as ascribing all his paines to God, who had afflicted him from heaven, or from on high.

And my sinews take no rest.

Some read *my nerves*, others, *my veines*, many *my pulses take no rest*: The Hebrew is, *They lie not downe, or sleepe not*. The pulse signifies the nature of the disease: Physicians learne much of the state of the whole body by the pulse. Now, saith Job, my pulse, my sinews take no rest. When the pulse beates high, and quicke, as if it were in a rage, then certainly the patient is in a very great distemper. Now, The pulse useth to move more temperately in the night, when the heate is drawne into the inward parts, yet Job (it seemes) by reason of his great inflammation, and the accutenes of his disease, found his pulse as quicke in the night as in the day, and the pulse being so restless, he could take no rest.

There is yet another reading, which I shall touch a little, and so shut up the exposition of this verse. For whereas we say, *my sinews*, that saith, *they that eat mee take no rest*: Which is explained two wayes.

First, For the wormes or lice which bred in his putrified flesh, which we may suppose as troublesome as the malice of the Devill could make them: As if he had said, *The vermine which are generated in my wounds and soares, take no rest, nor will they suffer me to take any, they lie alwayes biting, and working, and gnawing*; as if they would eate me up. How then can I take rest?

Secondly, Others, by these Eaters, understand his ill-willers and detractors. They eat up a man, who slander and speake evil of him; these eat up a mans credit or good name. And these (saith Job according to this exposition) *give mee no rest*; I am continually followed by men, whose tongues are set on fire, whose

malice is restless; no wonder then if my reputation be smoake and smother'd, scorcht & almost consumed to ashes, among those who know or beleieve no more nor better of mee, then these men report, who are alwayes reporting evill of me. They that thus eate me, who would eate up and devour my honour and innocency at a morsel, are hungry still, and will not give over eating; *They that eate me take no rest*. This is an undeniable truth, detractors eat, yea swallow up the reputation of the innocent. But I shall not stay upon these readings, which are but farre fetcht and forraine conjectures.

I close and conclude with our own translation, which plainly holds forth, that Job was now come to the utmost stretch and Extremity of affliction, *His bones were pierced within him in the night season, and his sinews took no rest*. He had a continuall fever, a burning heate feeding upon the vitalls of his body, while his soule was peate out upon him.

Hence note.

The best of men are subject to the worst extremities, both of soule and body.

Job was not only afflicted, but extremely afflicted, not only was his body smitten but his soule, and not his soule only but his body. He hath his load both upon flesh and Spirit, both without and within; or as the Apostle expresth it in his own case, (2 Cor. 7. 5.) *Without were fightings, within were snares*. At the 15th verse, we read of *terrors pursuing his soule*; and at the 16th (he saith) *his soule was poured out upon him*, affliction dayes took hold of him; in this 17th verse, *His bones were pierced in the night season, and his sinews took no rest*. What could be added (and doubtlesse if Satan had knowne of any thing he would have added it) to make him yet more miserable! There was but one thing more (and that Satan could not adde) the wrath of God mingled with his sufferings, which might have added to his misery, and yet he had a share, as to present apprehensions, of that also. Now, when pines of body, and terrors of soule meet together, then 'tis full sea with affliction; then 'tis an affliction day indeed. Though the body be extremely afflicted and pained, yet if the soule be free; if there be no darts of darknesse sticking there, a man may beare up with it, and abide it; as Solo-

*E caelo quod est
supra a terram ac
proinde supra
horum inem.
Drusi.*

*□ פ ר ו נ e r v i
v i v e n a a r t e r i a
m u s c u l i A r a b e s
v o c a n t v e n a s
p u l s a t i l e s, q u a
e s t H e b r a e s*

*□ פ ר ו נ v i
c a n i s t a r a פ ר
p u l s a v i t. D r u s i.
N e q; p u l s u m e
u s r e d d i t u r m i
n o r t e m p o r e n o
t u r n o, q u i t a m e n
m i n u i d e b e r e t,
q u i a c a l o r r e v i
v a b i t i n p a r t e m
i n t e r i o r i u m. V a r a b l.*

*P u l s u s e s t c o r
d i s a r t e r i a r u m;
m o t u s, n a t u r a
c a l o r i s m o d e r a
t o r e x d i a b o l e
s y n t o l o g i c o n s i
s t e n t, u t d i c u n t
M e d i c i.*

*Q u i m e c o n t e
n u n t n o n d o m i
n u n t. V u l g.
N e c q u i e s c u n t
v e r m e s d i g e r e
d e n t e s a. n. c.*

T y g u r.

man tells us, (*Pro. 18. 4.*) *The spirit of a man will sustaine his Infirmities*; that is, the sicknesses and weakneses, the paines and troubles which fall upon his outward man. Though a man have many sores and sorrows upon his flesh, yet he may be borne up by the strength of his spirit under them all. For though I like not at all those vaine opinions of some ancient Philosophers, who held and pretended to maintaine, That the paines of the body were nothing to the soule, or that the soule was not at all afflicted with or concern'd in them; yet this is a noble solid truth, that the soule being serene and free, will, to admiration, support the body, with a patient and insuperable resolution, under the greatest bodily paines and pressuures. And if a man having his spirit wounded, hath yet his body and worldly estate untoucht, this is some kinde of ease or reliefe to him, though (I confesse) a very small one; but when the mind is troubled, and the body diseased, when at once the spirit of a man is wounded, and all outward comforts scatter'd, who can tell the sadnesse of that mans condition! yet as all these evils possibly may, so they often actually have met and center'd in the same man, and he worthily reckoned among the best of men.

Let them therefore Consider the goodnesse of God, who though they have affliction dayes of many kindes, yet have not affliction dayes of both or of all kinds: As few have ever attained *Jobs* graces, so few have ever felt *Jobs* tryalls, either as to kind and number, or as to degree and measure at the same time. It may be your bodies are sickly and pained, but are you made a heape of bones? are your bones pierced? are your sinewes restless? or if your affliction pierceth to the bones, yet are your spirits wounded? is the peace of your soules broken? if you have quietnes there, and all be wel within, you are within a little of well. 'Tis sparing mercy when our affliction dayes leave somewhat whole and untoucht, but 'tis great mercy when in affliction dayes our best part, our soule is left whole and untoucht; 'Tis sparing mercy when all sorts of sorrowful evils come not at once, or altogether, especially when (though we have many, yet) we are altogether freed from the evils of inward terror, and of a troubled conscience, which are worst of all.

JOB 30. Verf. 18, 19, 20.

By the great force of my disease, is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

IN the former verse *Job* shewed both the extremity and incessantnesse of his sicknesse; *His bones were pierced in the night season, and his sinewes took no rest.* In this 18.th and in the 19th verse, he further prosecutes the same sad argument, adding that in the 20th which made it yet more sad, the remedilessness of it. *I cry unto thee, and thou dost not heare me: I stand up, and thou regardest me not.* I am left forlorne to sinke or swimme, it bootes me not to call for helpe, for I finde none, I am neither heard nor helped.

Verf. 18. *By the great force of my disease, is my garment changed: it bindeth me about as the collar of my coate.*

Those words, *my disease*, are not exprest in the Hebrew, and therefore the text hath a twofold rendring by way of supply.

First, Some referring it unto God, read the text thus; *By the greatness of the force or power (that is, of God in afflicting me) is my garment changed*; And 'tis a truth, that although God afflicteth his own people in measure, and doth not suffer his whole displeasure to arise against them, yet he puts forth force and power in the afflicting of his own people, as well as in destroying of the wicked, or his utter enemies.

But secondly, wee and severall others, (referring this effect to his disease, which also was from God, as *Job* acknowledged, and so both readings meete in one sence) render, *by the great force of my disease, is my garment changed*. Diseases are our weakneses, and they weaken us, yet they are of great force or power; and therefore force may wel be ascribed to them. Some diseases appeare but little, and worke slowly, or lingringly; other diseases

Robur dicit
viri morbi,
nobis autem
erat ulcus pos-
sum, cuius fi-
nies vestem ejus
inquinabat.
Dicit.

rise high, worke fiercely, and appeare in power; they have a power in them, an irresistable power, they come, like an armed man, and then (as Job speaks) by their great force, they make great changes. The force of a disease beares downe, yea beates downe the force of the body, and casteth it first on the bed, and then into the grave; No man is able to stand before the force of diseases. Mighty Gyants, even the mightiest sons of Anake have been overthrowne by them, such is their force; They who have been too strong for all men, may quickly meete with their match, and feele a disease too strong for them. *By the great force of my disease (saith Job)*

is my garment changed.

As the disease had an effect upon his body; so his body had an effect upon his garment. But is it not strange that Job under a deadly disease should complaine about his garment? As if a man that hath received a stab with a dagger, or is thrust through the body with a sword, should thinke rather of the hole that is made in his coate, then of the wound which is made in his flesh: yet thus Job speaks, *By the great force of my disease, is my garment changed*; He doth not say my body is weakned and charged, or I am brought to death's-doore, but, *my garment is changed*, yet while he speaks of his garment, he meanes more then his garment, when he saith, *My garment is changed*, he intends the change of his whole body which wore that garment, only to shew how great a change it wrought upon his body, he tells us of a change upon his very garment. As if he had said, *The parts that are upon my body run continually, and have changed not only my garment of flesh, but the garment which covers my flesh. O consider in what a pickle I am, who have so vehement a disease broken out upon my body, that you may see it in my garment. Judge, I pray, what a change my poore body hath suffered by the change of my garment.* And his garment might be changed in a double respect.

Ipse vestis mea
aliam vestem
induit dum se
repletur sanie
ex ulceribus
descente,
Pisc.

First, In respect of the colour of it, his garment was (as it were) new died in the gore and filth that issued from his ulcerous soares; it was once a pure and faire garment, but then polluted, and (as some give the illustration) *his garment had put on another garment.* His garment was covered over with that loathsome purulent matter, which was digested in and flowed out of those

those boiles and botches with which Satan (having obtained leave from God) smote him from the sole of his foote unto his crowne, (Chap. 2. 7.)

Secondly, Wee may take these words not as implying a change upon his garment, but his change of garments. In which sence the word is used (1 Kings 22. 30.) where, *the king of Israel said unto Jehoshaphat, I will disguise my selfe and enter into the battel*, that is, I will change my habit, or put off that royall apparrel which I usually weare as a King, and put on such as shall not signifie who or what I am. A disguise is most usually made by change of garments; though we often change our garments, and not to disguise our selves. Now, when Job saith, *By the great force of my disease, is my garment changed*; his meaning may be this; *My disease is so offensive both to my selfe and others, that I am forced to shift or change my garments often.* Change of Garments is a refreshing to the body, but to be necessitated to change our garments, that we may keepe our selves sweet and cleane is a signe of a noysomely diseased and putrified body. Surely in this sence Job had cause enough to say, *By the great force of my disease, is my garment changed.* Hence take two Cautions.

Verbum
WHICH
vniuers habet
inm. Merc.

First, *Boast not of your bodily strength or force.* There is no standing before the face of a disease. As the men of Samaria said concerning Jeru (2 Kings 10. 4.) *Behold two kings stood not before him, how then can we stand?* Thus any man may say concerning any strong sicknesse or disease, behold no king no man of might was ever able to stand before it, how then can I? Let not the strong man boast of his strength; for as bodily strength is a thing of so low a forme, that it is not worth the boasting in, how long so ever it continueth in its best perfection, so it is a thing of no long continuance: Though a mans height be as the Cedars of Lebanon, and his strength as the Oakes of Balsan, yet the force of a disease will pull him downe, or roote him up; And as it may doe so to any strong man, so usually it doth so to those loonest who trust in or boast of their strength.

Secondly, *Boast not of your garments*; Be not proud of your apparrell, God can send you a fore that shall change the colour and staine the beauty of them: let them who change their garments often in wantonnesse and delicacy, or for vaine ostentati-

on;

on, remember, and tremble while they remember, that God can make them change their garments for the very stench, and for the somnolence of them; He can give prison-garments, instead of pride-garments; and sick-bed-garments, instead of feasting-garments. As he graciously gives the garments of praise for the spirits of humbleness to the meek and humble, (Isa. 61. 3.) so he righteously gives the garment of heaviness to those who have a spirit of pride, or a proud spirit. Take heed you abuse not your goodly costly cloathing and garments, as a flag of vanity, lest you provoke the Lord to cloath you with raggs or filthy garments. When Joshua the High-Priest was cloathed with filthy garments, and stood before the Angel (that is, Christ in the vision, Zech. 3. 3.) we read in the 4th verse, how He (that is, Christ the Angel) answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, I have caused thine iniquity to passe from thee, and I will cloath thee with change of raiment. As Christ in rich mercy takes away the filthy garments of his people, both of sin and misery or affliction, (such were those with which Joshua was cloathed) and gives them change of raiment, that is, pardon through his blood and righteousness, as also outward peace and prosperity. So Christ in much wrath takes away the pompous garments, the purple and fine linnen, with which the wicked either men or women are cloathed, (themselves being cloathed with wickedness) and gives them filthy garments; or as another Prophet speaks, (Isa. 3. 24.) It comes to passe that in stead of sweet smell, there is a stench, and in stead of a girdle a rent, and in stead of wel set hairs baldnes, and in stead of a stomacher a girding with sackcloath, and burning in stead of beauty.

In multitudine
eorum consumi-
tur vestimentum
meum. Vulg.
Tanta est ver-
minum multitu-
do ut non solum
carne conedi-
dunt, sed vesti-
menta corro-
dant. Aquin.

The vulgar translation saith (as in the former verse) Through the multitude of them is my garment consumed; That is, The multitude of lice or vermine that breed in my garment, is so great that my garment is changed, or consumed, and even eaten up by them. As Jobs sickness possibly brought this change of his garment upon him; so the sin of many hath certainly done it; They who through pride would not suffer the least spot or dust upon their garments, have had their garments, yea and their skin too eaten up with lice. Those diseases are indeed full of force, which breed and bring forth these uncouth forces, whole armies and

(swarms)

swarms of lice and vermine (of which we have many examples in the Histories of Gods severest Judgements upon the cruel persecuters of his people, and such was that upon Herod for his pride, Acts 12. 23. Those diseases (I say) are full of force, which bring forth such forces) to eat up the flesh and change the garment. By the great force of my disease, is my garment changed:

It bindeth me about as the collar of my coate.

Some read here also, he bindeth, &c. that is, God bindeth me about with sores, (making me but one sore) even as the collar of my coate bindeth my coate. We translate well, *It*; that is, the disease, or the sickness bindeth me about; as the collar of my coate; it girts and houlds me, as a close and over-clothe collar doth the necke. Job alludes in this expression to the frequent well knowne fashion of the garments of those times and places where-in he lived; which had no seame (such was Christs coat, Job. 19. 23.) but were one whole piece woven from the top throughout, only they had a collar, through which the head was put, and so hung loose about the body. As the collar bindes the upper part of the coate or garment; so it bindes the neck of him that weares it. Thus Jobs disease bound him about, as the collar of his coate; he was straitly bound by it. Mr. Broughton translates, *as the edge of my coate girdes me*; but whether the one or the other word be used, the sense is the same; his disease stuck close to him, and girded him in as the upper-edge, (which must needs be the collar) or his coate.

Tunicis in-
suilibus vene-
tus Israelita u-
tebatur undiq;
clausis prae-
quam infra de-
supra; erat au-
tem supernè os
anq;ustum per
quid inducban-
tur tunicae.
Merc.

Hence note.

We can neither beare bodily diseases and distempers with ease, nor cast them off easily.

How many are bound about with or made prisoners to a disease; sickness holds us fast, we cannot get our neckes out of that collar when we will. Then

First, Be thankfull for health continued; health is a great blessing, the prince of temporall blessings, though we little prize it, or give the Lord glory by serving him with it. They who feel paine, and are under the arrest of sickness, would give much and even spend (as that woman in the Gospel did) all that they have upon

upon Physicians and medicines, to get ease and cure; whereas they who are well and strong doe ſeldome (and then for the moſt part but formally) give thanks for it, or goe to the expence of a due praife to God for it.

Secondly, Becauſe (the body being ſubject to ſo many diſeaſes and ſickneſſes) the outward man (though inſenſibly) decayeth day by day, we ſhould looke after an increaſe of the inner man day by day; that as our bodies decline towards the grave, ſo our ſoules may incline and grow up towards heaven. And that when we lay downe theſe earthly tabernacles in the duſt, we may doe it in a fullneſſe of hope to receive them againe from the duſt, freed and exonerated from all thoſe ſickneſſes and diſeaſes; which now bind us about, like the collar of our coate, and (as *Job* proceeds in the report of his ſad condition) make us like duſt, before we goe to the duſt.

Verſ. 19. *He hath caſt me into the mire, and I am become like duſt and aſhes.*

This verſe is the utmoſt line of mortality on this ſide death and the grave; when a living man ſticks in the mire, and looks like duſt and aſhes, we can hardly tell whether we ſhould reckon him among the living or the dead; yet to this exigence was *Job* reduc'd.

He hath caſt me into the mire.

The word which we tranſlate, *to caſt*, ſignifieth alſo *to teach*, and therefore ſome render the text, *He* (that is, God) *hath taught me in the mire*. There is no ſtate (in this life) ſo bad wherein God cannot teach us to be better. He often makes the dunghill or mire our ſchool, and there he inſtructs us. That's a very ſpirituall ſence. When God ſends his into the dirty and miery places of affliction, he ſends them to learne ſome leſſon or other which they would not underſtand in the faire paſtures of their proſperity. Are they ſick? he teacheth them in the mire of ſickneſſe, to looke after ſoule-health. Are they in the mire of poverty? he teacheth them in their poverty to looke after the true riches. They are happy who learne how to cleanſe themſelves though in the mire, who get inſtruction by correction.

But

But rather the word (as we give it) ſignifieth, *to caſt downe*, and to caſt downe with ſtrength; ſo that though the other be a more ſpirituall ſence, yet this is a more proper and commodious ſence in this place. *He hath caſt me into the mire*. What mire? 'Tis uſuall in Scripture to ſignifie any ſtate of great adverſity by mire. *David* acknowledged the goodneſſe of God in his deliverance from trouble under this Notion (*Pſal.* 40. 2.) *He brought me alſo out of an horrible pit, out of the miery clay*. And under the ſame metaphor he bewayles his trouble (*Pſal.* 69. 2.) *I ſinke in deepe mire where there is no ſtanding*: and (*v.* 14.) *He playeth, Deliver me out of the mire, and let me not ſinke*. Such was the mire into which *Job* was caſt. And This aggravated *Job*'s affliction. God did not only caſt mire upon him, but caſt him into the mire; and againe, God did not meereſly let him fall into the mire of trouble and ſickneſſe, but he caſt him into it. This caſting notes firſt, a violent act, we caſt or throw a thing out of our hands with force: Secondly, an act of diſpleaſure, when we caſt a thing upon the ground, much more when we caſt it into the dirt and mire, we doe it with a kind of indignation; what we caſt from us any how is offenſive to us, much more doth that offend us, which we caſt into the mire. Yea to be caſt into the mire notes two things further.

Firſt, Pollution all over; when mire is caſt upon us, it defiles us, but to be caſt into the mire, is a total deſileme. r.

Secondly, Utmoſt ſhame, it is a diſgracefull thing to be caſt into the dirt, and tumbled into the mire. *Job* was in both notions caſt into the mire, he was afflicted all over, and he was revild both in and with his afflictions. He was double-dirted, He was dirted with poverty, and dirted with reproach; and 'tis rare that any good man who is caſt into the former dirt, that of poverty, can keepe himſelfe out of the latter, the dirt of reproach, we are ſure *Job* could not, And therefore when we heare him crying out,

He hath caſt me into the mire,

His meaning is, I am caſt into great and deepe affliction; my worldly goods are gone, and ſo is my good name, my health is gone, and ſo is my honour, my outward proſperity is gone, and ſo is my inward peace; once I was upon a mountaine, but now I

A a

*Contumeliuſum
et grave eſt in
lulum projec-
re. Merc:*

am

am in the mire, I was wont to sit upon the throne, but now I sit in the dust, or upon a dunghill; *He hath cast me into the mire.*

Hence take notice;

First, *How constant Job was in acknowledging God as the author of all his sufferings; He hath cast me, &c.*

This truth hath been touched heretofore, and therefore I only name it. We ought to own God in our throwing downe as well as in our lifting up, as well casting us into the mire, as setting us with Princes.

Secondly, Note;

God sometimes declareth indignation against his servants in afflicting them.

He casteth his Jewels into the mire, as if they were but mire. Those Cities who had rejected the preaching and miracles of Christ, who had cast away the tenders of grace and mercy in the Gospel, as a worthless, uselesse thing, are only threatned to be cast to destruction, (*Matth. 11. 23.*) *And thou (Avernaum) which art exalted unto heaven, shalt be brought (thrust or cast) downe to hell; thou shalt not only fall down to hel by thy own weight, or according to thy own naturall tendency, (for indeed hell is the center of all wicked men) but thou shalt be brought or pressed downe with violence and fierce wrathfull indignation. We have a like description of the ruine of Babylon, (Revels. 18. 21.) And a mighty Angel took up a stone like a great millstone, and cast it into the Sea (This action of the Angel was emblematical, and himselfe had order to expound it) saying, thus with violence shall that great Citie Babylon be throwne downe, and shall be found no more at all. As with violence Babylon shall be throwing downe, so with violence doth the Lord sometimes throw downe many of the sons of Sion. He throwes downe his Israelites as he threw downe the Egyptians, of whom 'tis sayd (Exod. 15. 4.) Pharaohs Chariots and his host hath he cast into the Sea; God threw them as a man throwes a stone out of his hand into the Sea. And thus Ethan speaks of the great change which God made in the state of the kingdome of Israel by Jeroboam, to whom ten tribes of twelve revolted, (Psal. 89. 39.) Thou hast made void the Covenant of thy servant: thou hast profaned his crowne by casting*

ii

it to the ground. Those words, *by casting it*, are not exprest in the Originall, but those words, *to the ground* plainly imply as much, *thou hast profaned his Crowne to the ground.* Crownes have a kind of sacrednes in them, (especially the Crowne of Israel had) They are made and appointed to sit upon the heads of Princes, and therefore, they are in a sort prophaned when cast upon the ground. God made such a breach in the kingdome of David in the time of Rehoboam, his Grand child, as might well be called a casting of his Crowne to the ground, as if it had been a prophane thing, and as his Crowne to his throne was cast downe, (*v. 44.*) *Thou hast made his glory to cease: and cast his throne downe to the ground.* Thus God dealt with the family of David, a man after his own heart, when the heart of his family began to depart from God, and joyne with Idols. And thus God deales with many of his Saints, he visibly throwes them, and violently throwes them into the mire, and defacech all their earthly glory.

Thirdly, Note;

There is no suffering condition so low and sordid, but God sometimes casts his choicest servants into it.

He casts them not only into affliction, but into the dirt of affliction. The Church of God may lye among the pots, as that supposition of the Psalmist intimates. (*Psal. 68. 13.*) *Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.* Indeed the Church of God hath more then once lien among the pots, and lookt like a very scullion in the chimney corner among the ashes. Jeremiah was a faithfull and a precious Prophet, yet God suffered him to be cast, or cast him into the mire literally, (*Jer. 38. 6.*) *They tooke Jeremiah and cast him into the dungeon of Malchiah the son of Hammelech that was in the Court of the prison: and they let downe Jeremiah with cords: and in the dungeon there was no water, but mire: so Jeremiah sunke in the mire.* As Jeremiah sticke in the literal mire, so have some other precious Saints; but as for the mire in a figure (of which this text & poynt speak) who can tell how many of them have been cast into it? God lets his people sinke into any mire but the mire of sin; of which the Apostle speaks (*2 Pet. 2. 2.*) And while God keepes us out of that mire, we may well beare it, whatsoever mire he casts us into. Sin is the

worſt mire, much worſe then mire. The wicked caſt themſelves into the mire of ſin like ſwine, they love to doe it, and God in judgement leaves them there for ever; and he often caſts (though he never leaves any Saint) the beſt of Saints into the worſt mire of afflictions. A Job may have cauſe to ſay, He hath caſt me into the mire,

And I am become like duſt and aſhes.

That is, ſuch is my preſent condition: I who was beautifull as the light, and ſhining as the Sun, am now become like duſt and aſhes, that is, I am brought as low and made as vile to the eye of man as vile can be; I may be compared to duſt and aſhes. Tis ſaid (Pſal. 49. 20.) *Man that is in honour and underſtandeth not, is like the beaſts that periſh;* That is, he may be compared to the beaſts that periſh. The Apoſtle ſpeakes alſo in that ſonne, (Rom. 9. 29.) *Except the Lord of Sabbath had liſt us a ſecond, we had been as Sodome, and been made like unto Gomorrah;* That is, our condition & theirs compared together had been much alike; ſo here, *I am become like duſt and aſhes;* That is, I am ſuch for a man as duſt or aſhes are unto men, a thing of lighteſt eſtimation. When Abraham would teſtifie before the Lord how little he was in his own opinion, he thus expreſſeth himſelfe, (Gen. 18. 27.) *Behold now I have taken upon me to ſpeak unto the Lord which am but duſt and aſhes.* And when 'tis ſaid of God (Pſal. 103. 14.) *He remembereth that we are duſt;* the meaning is, he remembereth how poore and fraile our originall is. And therefore when Job ſaith, *I am become like duſt and aſhes,* his ſence of himſelfe was this, I am reduced to the meaneſt eſtate that is incident to man; I was once duſt, and ſo I ſeeme to be now, I can be but aſhes, and ſuch I am already in appearance. *I am become* (and in what likenes can I be more uncomely?) *like duſt and aſhes.*

Obſerve hence;

Fiſt, *Great afflictions and troubles ſhow us what we are, and even make us what wee were, and ſhall be.*

Wee are but duſt and aſhes at beſt, yet it doth not appeare to us that we are ſo when we are at our beſt, but when extreame afflictions and ſickneſſes bring us to the borders of death, and we are ready to drop into the grave, then we begin to thinke that

we.

we are what we are, duſt and aſhes; man will ſcarce be perſwaded that he is duſt, untill he is ready to goe to the duſt. As the Apoſtle ſaith in another caſe, (1 Job 3. 2.) *Beloved, now are wee the ſons of God, and it doth not yet appeare what we ſhall be. But we know, that when he ſhall appeare, wee ſhall be like him;* for we ſhall ſee him as he is. The ſons of God doe not yet know what their own ſonſhip is, as to all the priviledges and excellencies of it, nor ſhall they fully know it untill they come to heaven, which is our full enjoyment of thoſe excellencies and priviledges. Now as Saints know little of their future happineſſe till they enjoy it: ſo we know little of our preſent ſonſhip till we feele it; we are now duſt and aſhes, yet it doth ſcarce appeare to us that we are ſo, till ſome great changes are upon us, till ſome ſickneſſe take hold of us, and then we begin to be hinke our ſelves how fraile we are, or to thinke that we are but duſt and aſhes. David could ſay, (Pſal. 39. 5.) *Behold, thou haſt made my dayes as an hand-breadth, and mine age is as nothing before thee: verily every man as his biſt eſtate is altogether vanitie, ſelab.* Man is vanity, that's a truth, (and the truth of Job's text.) yea every man in his beſt eſtate, in his glory, beauty, and ſtrength, in his riches, dignity and power, when he is aſcended to and ſeated upon the higheſt throne of honour attainable in this world, is even then but vanity, duſt and aſhes; but he is not convinced of this, untill he is taught it by afflictions and humbling providences. *'Tis ſeldome that a man in his beſt eſtate, ſeeeth the worſt of his eſtate; that he, is altogether vanitie, duſt and aſhes.* Man was firſt formed out of the duſt by the creating hand of God, and the afflicting hand of God turnes him (as it were) backe againe into the duſt, yea into duſt. When man is at his worſt iſſue, he is no worſe then he was in his originall, duſt. That which ſickneſſe did to Job, death will ſhortly doe and more to us all, wee ſhall become duſt and aſhes. Sickneſſe makes us like duſt and aſhes, but death makes us duſt and aſhes; death is not farre from diſeaſes, nor a grave from a ſick-bed. The papists have a day according to their blind devotion (and it hath been knowne among us) which they call the day of aſhes, or aſh-wenſday. *'Tis ſuperſtition to keepe a day of aſhes, or an aſh-wenſday,* but 'tis a good piece of ſound religion every day to remember that we are but duſt and aſhes; 'Tis our wiſdome to conſider that willingly in our ſtrength and health, which

which a little sickness and weakness will bring us to whether we will or no. The best of Saints are, in their own opinion but dust and ashes, when 'tis best with them in the world, especially then, when they draw neare to and converse with God; and the greatest of men might see themselves dust and ashes, would they but a while lay downe the thoughts of their worldly greatness, and in their thoughts converse with death. *I am become like dust and ashes.*

Job was in his own apprehension as if he had indeed been resolved into his first principle dust, even the dust of death; yet Job was renewed and restored, as the event proved afterwards, comparing that event with his then present state and opinion of himselfe.

Note.

We can never be brought so low by any affliction or disease, but God can bring us up againe.

Who can be lower then dust and ashes; there's little probability, and therefore scarce any hope of a restauration when once we are brought thus low; yet though Job was thus low brought, he was restored; though he gave himselfe up for a dead man, and judged his bones as scattered upon the graves mouth; yet God raised him up againe. *Hannah* in her song was full of such a faith, (1 Sam. 2. 8.) *He raiseth up the poore out of the dust, and lifteth up the beggar from the dunghill, to set them among Princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lords, and he hath set the world upon them;* as it is thus in regard of our civil state, God raiseth us, when we are in the dust, and upon the dunghill, so in regard of our naturall, when man is dust and ashes, ready to be shovel'd into the grave, God raiseth him up. The Lord killeth and maketh alive; he enlivenes those who are numbred among the dead. The state of the *Jewes* in captivity was like a state of death, therefore the Prophet (*Ezek. 37.*) is brought into a valley where he had a vision of dry bones, and it was asked him, *Can these dry bones live? Lord thou knowest,* (said he) though that people were in their captivity as dry bones, God raised them up againe; *Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring*

bring up flesh upon you, and cover you with skin, &c. So I prophesied as I was commanded, and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone, and when I beheld to the sinews and the flesh came upon them, and the skin covered them above, &c. So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feete an exceeding great Army. How easily can God command a resurrection from affliction, who can command it from the grave! And therefore he by a resurrection from the grave, represented to *Ezekiel*, the resurrection of his people *Israel* from their affliction. *Both or all things are alike easie to him, to wh. nothing is hard.* The naturall, civill, and spirituall death, are in the hand of the living, the ever-living God.

Here we have seene *Jobs* afflictions, which look't like death; in the next verse Job speaks of an affliction more grievous then death, and that was, God seemed to turne a deafe eare upon him.

Vers. 20. *I cry unto thee, and thou dost not heare me: I stand up, and thou regardest me not.*

I cry; that is, I pray, and I pray earnestly, I even shout in prayer; I pray with utmost intention, fervency, yea vehemency of spirit; to cry is more then barely to pray; every godly man prayeth, who doth but humbly sincerely and feelingly manifest his desires unto God in faith through Jesus Christ. But he that cryes doth more then manifest his desires, he desires and would not be delayed, will not be denied. The importance of this word, hath been opened before (*Chap. 16. 18. Chap. 27. 9.*) and therefore I shall not further insist upon it here. When Job was become like dust and ashes, when he was cast into the mire, what then? (saith he) *I cry unto thee.*

Hence observe;

There is no state so low, but a godly man may have a freedom with God in prayer.

Though a poore soule be in the mire, though he be but dust and ashes, yet he hath access to the throne of Grace. *Jonah* cried unto God out of the belly of hell, (*Chap. 2. 2.*) That is, (as 'tis sayd, v. 1.) out of the fishes belly, which was to *Jonah* as a hell or grave,

grave, (*Sheol* is indifferent to both) for there *Jonah* lay not only buried as the dead are in a grave, but tormented and troubled in spirit, as the damned are in hell. And certainly could we suppose a godly man throwne really into hell, he would pray there; let his condition be what it will, he will pray; prayer is the language and breath of the new creature, and therefore let him be what and where he can be, he will be praying; the new creature must worke out its selfe in the manifestation of holy desires and prayers.

Secondly, Considering *Job* in this his low condition praying,

Note;

It is our dutie to pray most, and usually we pray best, when 'tis worst with us; when we are nigh the mire and dust, prayer is not only most seasonable, but most pure.

Yea God expects prayer most when we are most afflicted, and therefore saith the Scripture, *Is any man afflicted, let him pray; are you in the mire, then pray, are you in dust and ashes, that's not only a time, but The time of prayer.*

Thirdly, *Job* in that condition did not only pray, but cry.

Hence observe;

Affliction provokes a soule to pray to the utmost, to pray not only in sincerity, but with fervency, not only to pray with faith, but with a holy passion, or passionately.

When we cry our passions come forth, at our eyes, at our hands, at our mouths; we cry in weeping, and cry out in speaking. It is said of that afflicted woman (*Math. 15. 22.*) *Behold a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.* Shee came crying with a full mouth, as if shee would assault Christ by prayer; it is a custome at the onset of a battell, for Armes to fall on and charge with a shout, with a cry; and 'tis noted that some Armes have prevailed more with their cries then with their swords, more with their tongues and voyces, then with their hands and blowes. Thus the cry, the shout, which the soule makes in prayer, doth more sometimes with God, then the matter of prayer; And therefore this was a great temptation to *Job*, and he speaks of it, as

of a strange and unusuall thing with God, not to give audience, when the soule is in such an exigence. *I cry unto thee,*

and thou dost not heare, &c.

Hence note;

When prayer is sent out with a cry to God in affliction, it is a wonder if it be not presently heard.

As I shewed before that *Jonah* (*Chap. 2. 2.*) prayed in the belly of hel, so if we looke upon that Scripture againe, we shall find, that he praying with a cry was quickly answered and prevailed mightily with God; *I cryed by reason of my affliction unto the Lord, and he heard me, out of the belly of hell cryed I; and thou heardest my voice;* that the Lord heard him, is as often repeated as that he cryed unto the Lord; as if the Spirit of God would teach us, that crying prayer shall not misse a hearing. So *David* concludes and reckons upon it, (*Psal. 55. 17.*) *Evening and morning, and at noone, will I pray and cry aloud, and he shall heare my voice.* Marke, He doth not say barely, I will pray, evening, morning, and noone, thrice a day, that is, very often every day, but he addes, *and cry aloud,* and what will this loud cry obtaine? A hearing without doubt, so he assures himselfe; *He shall heare me.* *David* speaks as if such prayer did lay a command or put a force upon God himselfe; *He shall heare me;* not that God heares any prayer whether he will or no (as men sometimes doe that upon importunity which they have no mind to) but he hath no will, no mind not to heare such prayers, the prayers of those who cry aloud to him. As affliction puts the soule upon crying, (want cannot blush, pinching necessitie knowes not the lawes of modesty; we commonly say, *Necessitie hath no law,* it cries, and shouts, and wrattles, and tuggs, it will take no deniall, nor will it take notice that we are denyed, but almost quite forgetting good manners, or using no more then will doe us good, it will thrust even upon God himselfe, and cry out to him too. Now, as affliction puts us upon crying to God) so crying puts God upon doing for us. (*Luke 18. 7.*) *Shall not God avenge his elect that cry unto him night and day! Shall he not! Christ speaks of it as of a thing which God cannot but doe in honour, as well as truth in faithfullnes. Shall not God! sounds thus high,*

B b

God

God certainly will, and so 'tis expounded (v. 8.) *I tell you that he will avenge them speedily.* That of the Apostle (Rom. 8. 32.) carries the same commanding sense with it; *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things else?* What good thing, that is good for us, can God sticke at to give us, who did not sticke at that good, that best gift *his own Son*? So when God hath given a beleevy not only the grace and Spirit of prayer, but a gracious fervency and importunity of Spirit in prayer, so that he cryeth night and day to him, how shall he not give him that which he prayeth for. Winged prayers have usually winged answers, they are answered speedily. Though prayer, as prayer put up sincerely in the name of Christ with faith shall not be unanswered, yet the vehemency and ardcy of our spirits in prayer prevayles most for a suddaine answer. Such a prayer like an arrow drawne to the head with a strong arme, flies swiftly and effectually. The Apostle James gives us this assurance (Chap. 5. 16.) *Confesse your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much.* In-wrought prayer, or prayer that hath a spirit in it, carrieth all before it: the word is applied to those that are posselt with an evill spirit; and we read in the Gospel how violently such men are acted (Mark 5. 3, 4.) surely that prayer which is acted by the holy Spirit, nothing can bind or hold from prevailing. (Psal. 34. 5.) *They looked unto him and were lightened: and their faces were not ashamed.* This poore man cried, and the Lord heard him and saved him out of all his trouble. The Lord heard him when he cryed; and when did he cry? when he was poore, or distressed; ordinary prayer would not serve his turne then; and then he had more then an ordinary hearing. But though Job (poore man!) cryed in his affliction, yet (which even amazed him) *he was not heard.*

I cry unto thee, but thou dost not heare mee.

We are not to understand it as if God did not heare at all, or not take in the sense of what he prayed: As God heares whosoever speakes, and whatsoever is spoken all the world over, so He heareth our lowest whispers as much as our loudest cries; yea he heares the language of our hearts; what we thinke is as evident and

and audible to God, as what we speake; Therefore when Job saith, *Thou dost not heare;* His meaning is, *thou dost not answer, nor give me in the mercy, thereliefe, for which I cry unto thee.* Thus Job cryed to God and was not heard, and so have many others.

But some may say, how can we reconcile this to the tendernes and mercifulnes of God, whose very nature is goodnes, and who is most free and ready to doe good? Again, how can we reconcile this to those many promises of God in Scripture concerning the hearing of prayer. Hath he not sayd, *Call upon me, and I will deliver; seeke and you shall finde, aske and it shall be given, knocke and it shall be opened unto you;* how are these promises true, if we (as Job here) cry unto God, and he doth not heare us?

I answer, The Lord makes good his word of promise, and acts according to his own nature, which is infinitely good, yet this doth not alwayes appeare so to us; the prayer of faith is alwayes heard and answered, but the answer and goodnes of God to us in it, is not alwayes reported and discovered to us. God certainly heares what we speake, but we many times doe not heare what he speakes, though he speake peace to us. God alwayes heares the prayer of faith and answers it, but we doe not alwayes heare what the answer is. It is said expresly (1 Job. 5. 14, 15.) *And this is the confidence that wee have in him, that if we aske any thing according to his will, he heareth us. And if we know that he heare us whatsoever we aske, we know that we have the petitions that we desired of him.* 'Tis a holy scriptural confidence that God will heare us when we pray, and therefore every believer may be confident that he is heard. God makes some deferris, though, properly, he makes no delays, much lesse gives any flat denyalls to the prayer of faith. There is a wide difference between the deferring of an answer, and the delaying of it, much more between that and the deniall of it; that is a delay of helpe when helpe comes not in due time and season, or when it comes too late. God never faileth to give helpe in the most needfull season, though he often deferris to give it at our season. In the mount he will be seene, (Gen. 22. 14.) Thus God alwayes heareth the cry of his people, yet Job sayd true, when he complained, *I cry unto thee, and thou dost not heare mee.*

Hence note;

B b 2

First,

First, *Not to be heard in a day of trouble and affliction, is more troublesome to a gracious heart than all his afflictions.*

When Job had sayd, *He hath cast me into the mire, and I am become like dust and ashes*, then he adds in the last place as the complement of all his sufferings, *I cry unto thee, and thou hearest me not*; As if this were worse then all the rest, worse then his soares, worse then the mire, dust, and ashes. When any poore soule, like the poore woman spoken of (*Matt. 15. 22.*) shall cry to Christ, *Thou son of David have mercy on mee*; and he (as the Evangelist saith, *v. 23.* in that womans case) answer him not a word; how doth this strike him to the very heart, and under what a temptation is such a poore soule thinke you? yea, how many temptations fall upon his spirit thinke you in such a case? is he not ready to say in his heart; *Is that true which I have so often heard, that God is the God hearing prayer? Is that true which is told us in his word for a truth, that he is rich unto all that call upon him? how can this be, when after so many cries and calls he answers me not a word? He hath sayd that wee shall not seeke him in vaine, and yet I can get nothing from him when I seeke him. In such a stresse nature will quickly resolve, seeing he will not be found of me, nor answer me, I will not seeke to wor. call upon him any more, come what will come I will come no more at him, who is liberall of his promises, but sayles in his performances*; This is a fore temptation, such a temptation as a formalist cannot beare up against. Only the soule of a sound believer, hopes for an answer when he heares none; and will not forsake, nor turne away from prayer, though he see no returne of it, yea though God seemes to turne away his prayer. Though to appearance God should shrinke from his promise, yet he will not shrinke from his duty; indeed God shrinkes not at all from his promise, *heaven and earth shall passe away, but not a tittle of his word shall passe.*

I grant there are many prayers that God heareth not at all, (*Pro. 1. 28.*) *Then shall they call upon me, but I will not answer, they shall seeke me early, but shall not finde mee.* And we know (as the blinde man sayd, *John 9. 31.*) that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him he heareth. If I regard iniquity in my heart, (said David, *Psal. 66. 18.*) *the Lord will not heare mee.* While a Saint acts like a wicked

wicked man, he shall be dealt with accordingly; How shall God heare their requests, who doe not hearken to his commands? God will not heare a Saints prayer, unlesse he live like a Saint, and he will not faile to hear him, as David found in that *Psalme* *v. 19, 20.*) *But verily God hath heard me; he hath attended to the voice of my prayer; Blessed be God, who hath not turned away my prayer, nor his mercy from me.* Godly men are ever answered in effect, though not alwayes in kind. And wicked men are rarely answered in kind, but never in effect. Whatsoever they aske, they aske that they may consume it upon their lusts, and therefore they aske and receive not, (*James 4. 3.*) And if a godly man aske (as possibly he may) for somewhat to lay out and consume upon his lust, he also shall aske and not receive. A godly man (in temptation) may pray as a wicked man doth, and then God will no more heare him then he doth a wicked man. And he often defers to heare the prayer of a Godly man when he prayeth in the most holy and spiritual manner, and he doth so for many reasons, I shall name only two. First, to exercise his graces, his faith and patience. Secondly, to draw out more of the Spirit of prayer from him, or that he may pray more; God doth not stop answering prayer, to the intent that Saints should stop praying, but to the end they should renew prayer; *I cry unto thee, and thou hearest me not.* He was still crying, though God as to his apprehension was not hearing.

Job thought he was not heard, because he had not present deliverance: and in that sence indeed he was not heard; and thus many of the Saints may pray and not be heard; that is, they may pray and not have present deliverance.

But how may we know that we are heard at any time, especially then when we have not present deliverance?

I answer it in foure things,

First, By the quietnesse of our spirits; 'Tis a signe prayer is answered when we are satisfied, though the thing be not given in which we prayed for. Hannah having powred out her soule before the Lord, went her way and did eat, and her countenance was no more sad, (*1 Sam. 1. 18.*) The text saith nothing of the answer of her prayer at that time; But the peace and satisfaction which she had in her own spirit about it, was an argument that the thing was granted; as indeed it was.

Secondly,

Secondly, Though we receive not the mercy presently, yet if we receive fresh strength to bear the want of it, that's an answer: so *Paul* was answered, God did not remove the messenger of Sathan from him, but he said: *My grace is sufficient for thee, and my strength is made perfect in weakness*, though I remove not the evil, yet my power shall support thee under it.

Thirdly, We are answered, when though the evil be not removed, yet we have faith and patience to waite and tarry the Lords leisure for the removal of it. When patience hath a perfect worke (either in expecting or suffering) *we are perfect and in no way wanting nothing*, though we have not what we want, *1 Jam. 1. 4.*

Lastly, He is answered in prayer that is more heavenly, & more in heaven after prayer. He that is edified in his holy faith, hath certainly prayed in the holy Ghost, (*Jude v. 20.*) and sure enough, every such prayer is heard.

Secondly, Note;

Godly men are alwayes heard of God, yet they often thinke they are not heard. I cry unto thee, but thou dost not heare me.

It was so with Jesus Christ himselfe, (*Psal. 22. 2.*) He cryed, *My God, my God, why hast thou forsaken me! why art thou so farre from helping me, and from the words of my roaring? O my God I cry in the day time, but thou hearest not; and in the night season, and am not silent.* 'Tis a ground of much comfort to remember, that as Christ bore other kind of afflictions for us, so that affliction also, not to be heard, when he prayed; even Christ was not heard as to fence and present apprehension as he was man; Christ indured not only sorrow and death for us, but a denyall of deliverance from death, and of sensible comforts under the sorrows of death; and that should beare us up, that as Christ endured and overcame other temptations in our stead, so this also that his father turned a deafe eare to him, when he cryed.

Further, it seemes *Job* used to be heard, else he had not taken notice of his not being heard; *I cry unto thee, and thou dost not heare mee.*

Hence note;

A godly man hath this priviledge, to be heard in prayer.

As we say of the Favourite of a Great Prince, so we may of him,

him, He hath the eare of the King, the eare of God.

Againe note;

It is very grievous to those that have had the eare of God not to have it, or for them that use to be heard not to be heard.

A man that hath had the eare of a Great Prince, if he should be shut out from him, it would cut him to the heart, if not kill him; for a stranger that never had any thing to doe with him, to be denied audience, 'tis no great matter. *The losse of any priviledge afflicts more then never to have had it.*

I stand up, and thou regardest me not.

To stand up is a posture of the body, which signifies in Scripture;

First, Only the presence of a man where he is; (*Math. 16. 28.*) *Verily I say unto you, there be some standing (that is present) here, which shall not tast of death, till they see the son of man coming in his kingdome.* Thus (*John 1. 26.*) *John answered them saying, I baptize with water, but there standeth one among you whom ye know not. And againe, (John 18. 18.) Peter stood with them (he was among them at the fire) and warmed himselfe.*

Secondly, To stand notes the upright posture of a man, as opposed to stooping, kneeling and lying, (*1 Kings 8. 22.*) *And Solomon stood (He did not kneele in his prayer, which is the most usual praying-posture, but stood) before the Altar of the Lord in the presence of the Congregation of Israel, and spread his hands toward heaven.*

Thirdly, Standing signifies the readinesse of a man to act or speake. He that hath a mind to speake stands up; (*Luke 19. 8.*) *And Zacharias stood, and said unto the Lord, Behold the haffe of my goods I give to the pore.* When *Josha* the High Priest was standing before the Lord (ready to pray for the people) *Satan was standing at his right hand (shewing his readinesse) to resist him, Zech. 3. 1.*

Fourthly, To stand up, notes constancy and perseverance, (*Phil. 4. 1.*) *Therefore my Brethren, dearly beloved and longed for, for my joy and crowne, so stand fast in the Lord my dearly beloved.* (*Coloss. 4. 12.*) *Epaphras who is one of you, a servant of Christ, saluteth you, alwayes labouring fervently for you in prayer,*

Ch istum hanc
carnis nostra
desperationem,
qua exilima-
mus nos in me-
dijis malis non
exaudiri, in
suo humore ut
et alios hu-
manos morbos
transfudit, ut
eam vinceret,
et ut nos in eo
vinceremus.
Ereunt

ers, that ye may stand (that is, continue) perfect, and complai in all the will of God. (1 Thel. 3. 8.) For now we live if ye stand fast in the Lord. The word which we render stand fast in two of these texts, is only stand in the Greeke: he that doth not stand fast, can hardly be said to stand; and he that standeth fast in the Lord, persevereth or is constant in the faith and profession of the Lord.

When Job saith, *I stand up*, what doth this gesture intimate? surely his constancy and perseverance in prayer, standing is so much a prayer-gesture, that it is sometimes put for prayer, (Jere. 15. 1.) *Though Moses and Samuel stood before me*; That is, prayed and made intercession before me for this people, yet my mind could not be towards them. But as standing notes prayer, so more then bare prayer, even much instance and continuance in prayer, as also waiting for an answer to prayer. Thus we are to take it here; and so some translate the text, I hold on or persevere; but thou regardest not, or thou regardest me not, though I am still urging and importuning thee by prayer.

Hence note;

True Believers will not only pray earnestly, but perseveringly, not only cry, but stand before God, and abide by it.

Suppose they get nothing at present, yet they will not be put off, nor discouraged, but stand to it; fervency in prayer is good, but perseverance is better.

Further, When Job saith, *I stand up*, we may consider him in the posture of a servant, ready to receive commission or command from his Master, whether to goe, and what to doe. As if Job had said, When I have prayed for mercy at the hand of God, I stand up to expect his orders for direction in matter of duty; It is an excellent frame of spirit, when we have cryed to God to doe for us, then to stand waiting what God would have us doe. Some will pray to receive favours from him, who yet are unwilling to receive commands from him. They cry out for reliefe, but they care not to obey; or they would have God doe their will, but they have no will to doe his. *I stand up*

and thou regardest me not.

Thou seest me not, or takest no notice of me, if a man when

we come before him, will not so much as looke upon us, what can be a greater disrespect? As the Lord heard the cry of the children of Israel by reason of their Task-Masters, so he saith, *I have surely seene the affliction of my people, which are in Egypt* (Exod. 3. 7. 9.) That is, I have fully considered their oppressions, and have a due regard unto their persons. David begs such a looke of God, (Psal. 25. 18.) *Looke upon mine affliction, and my paine, and forgive all my sins.* Hagar perceived and was very sensible that shee had it, (Gen. 16. 13. 14.) *And shee called the name of the Lord that spake unto her, thou God seest me: for shee said, have I also here looked after him that seeth mee: wherefore the well was called Beer-lahai-roi, behold it is between Kadesh, and Bared.* It will be our perfect happines in the next life to have a sight of God, and it is a high priviledge in this life to be seene of God. God (I grant) seeth all men, and to be seene only so as all men are seene cannot be a priviledge to any man. But when Hagar put such a remarke both upon God who saw her, and upon the place where he saw her, purely in reference to his seeing of her, doubtlesse shee intended more then common seeing, or such a sight as God bestows upon, and indeed (because he is all eye all sight) is common to all men. So that when Hagar sayd, *Thou God seest me*, her meaning is: God did that for her which Job complains he did not for him; *He regarded her.* This sight of God, or such a look from him, is a high a signall favour. This sight of God is operative and influentiall upon man. As the Lords not seeing or not taking notice of wicked men, is their undoing, and he sends them to hel, and utter damnation, with this killing word, *depart from me, I know you not*; so when God takes notice of his, 'tis as the doing of all for them, and when he gives them any intimation of his regard to them, 'tis life and peace to them, yea 'tis heaven and salvation to them. Consider then how sad it was with Job, who saith to God, *Thou regardest me not*, that is, I have no present testimony of any favour from thee, or acceptance with thee.

But may some say, is it not very sinfull for any godly man to say thus to God, *I cry unto thee, and thou dost not heare me*, *I stand up and thou regardest me not*? Is not this to charge God foolishly, yea to charge him falsely? whom doth God regard, if he regard not the godly? and whose cry will he heare, if he heare not theirs?

I answer, Theſe are not the words, nor is this the ſpeech of one that accuſeth God as unfaithful to his word of promiſe, but they are the words of one, that (ſomewhat over-boldly indeed) expoſtulates with God for putting off, or deſerring the performance of his word or promiſe. Saints often expoſtulate or reaſon their caſe with God, why he doth not heare their prayers, nor give them a token for good that he regards their perſons, but they never accuſe God, nor ſay directly, we pray and God doth not at all regard. To ſay ſo were to charge God fooliſhly and falſely.

To conclude, Some read this laſt claſe without a negation, *I ſtand up and thou regardeſt or markeſt mee*; and in the Hebrew there is none, as the different letter in which the negative particle, not, is printed in our Bibles, doth plainly enforme the reader. So that we aſſume the negative out of the former part; The originall is only thus, *I cry unto thee, and thou doeſt not heare mee, I ſtand up, and thou regardeſt, or markeſt mee*. Thus Mr. Broughton gives his tranſlation affirmatively, *But thou doeſt mark me*; how to helpe me; no, but (as the ſame Authour glosſeth his tranſlation) to bring upon me all kinds of puniſhment, or to eſpy all advantages how to afflict me more, as if thou wert not only pleaſed to afflict me, but pleaſed with my affliction. As if Job here intended the marking of an enemy, to preſſe heavier and heavier upon his oppoſite, till he totally vanquiſhed him; or get his will of him. Our negative tranſlation ſuits beſt with the former words, And this affirmative tranſlation compyles beſt with the words which follow; *Thou art Cruell to mee*.

Consideras
me, non ut opi-
tuleris ſed ut
gravius punias
quaſi voluptate
capiens ex mea
Miſeria. Druf.

• JOB 30.

J O B 30. Verſ. 21, 22, 23, 24.

*Thou art become Cruell to me : with thy ſtrong hand
thou oppoſeſt thy ſelfe againſt mee.
Thou liſteſt me up to the wind: thou cauſeſt mee to
ride upon it, and diſſolveſt my ſubſtance :
For I know that thou wilt bring mee to death, and to
the houſe appointed for all living.
Howbeit, he will not ſtretch out his hand to the grave,
though they cry in his deſtruction.*

IN the former verſe Job complained, that he prayed and was not heard: that he waited upon God and was not regarded; but now he complains higher, or ſhewes the height of that complaint.

Verſ. 21. *Thou art become Cruell to me : with thy ſtrong hand
thou oppoſeſt thy ſelfe againſt mee.*

Thou art become: The Hebrew is, *Thou art turned, or Changed*: there is no change nor turning, not ſo much as a ſhadow of it in God, yet as to us he often appears changed and turned. So we underſtand the Prophet ſpeaking of Gods dealing with the people of Iſrael, (Iſa. 63. 10.) *They rebelled, and vexed his holy Spirit, therefore he was turned to be their Enemy*; that is, He who had bellowed upon them the higheſt markes of honour and friendſhip, did then declare himſelfe in the poſture of an enemy. The unkind returnes which they made for the tokens of his love conſtrained him (as it were) to take up Armes, and turne their enemy, or (as it followes there) to fight againſt them.

So then, This turning may be Conſidered with a two-fold reſpect.

Fiſt, With reſpect to the nature of God: Thus God turneth not; He ever is what he was, and he ever will be what he is.

Secondly, With reſpect to the actings of God; Thus in his actions or workings, he changes from what he was, and becomes what he hath not been. In this ſence we are to underſtand Job here, when he ſpeakes this extreame hard word of God, *Thou*

*Fallus es mihi
seuus qui ele-
mens esse sole-
as; & talem
te quondam in
me exhibueris,
nunc longe ali-
um exhibet.
Merc.*

art become Cruell; As if he had sayd, Lord, the Coppie of thy cari-
age and countenance towards me is Changed: thou O God, who
heretofore hast been tender of me, and even dandledst mee on thy
knees, as a darling, now dealest harshly with me, frownest upon me,
and seemest even to dash me against the stones: Thou art become
Cruell to mee.

To be Cruell, is to shew no mercy, or not to be touche with
pitie and Compassion when we see others in misery. Cruelty de-
clares it selfe two wayes.

First, In laying a heavy hand of trouble and affliction upon
others, as those Egyptian Taske Masters did upon the children of
Israel, till they made them groane under their burden.

Secondly, In not helping or in not shewing bowels to those
whom we see troubled and afflicted, though we our selves have
not layd so much as a litle finger upon them. Not only are they
cruel who put others to more grievous sufferings then they ought,
but they also are cruell, who are incompassionate towards others
in their sufferings. Whatsoever is exclusive of mercy may be
resolved into cruelty; and therefore wee find to be cruel and not
to shew mercy joyned together as synonimous expressions in-
tending the same thing. (Jer. 6. 23.) *They shall lay hold on him
and speare: they are Cruel, and have no mercy.* Mercy and cruelty
are remotest opposites: and they are most cruel, or have nothing
but cruelty in them, who have no mercy. As this is the descrip-
tion of the Babylonians, who destroyed Jerusalem, so we have a
like description of the destroyers of Babylon, (Jer. 50. 42.) *Ba-
bylon shall be as cruelly handled as ever that handled Sin.*
(Pro. 12. 10) *A righteous (or good) man is mercifull, but the
tender mercies of the wicked are Cruell;* that is, instead of shew-
ing mercy they are cruel, or that which lookes most like mercy in
them, is, in effect, but cruelty.

Job seemeth to charge God with cruelty in both these respects.
First, because he layd such heaue afflictions upon him, or pressed
him so sore. Secondly, because being in that condition, so af-
flicted, so pressed, he shewed him no pitie, no compassion, but
appeared as hard as a rock to him, as not at all moved either with
his calamity, or with his Cry's; *I stand up, but thou regardest me
not; Thou art become Cruell to mee:*

With

With thy strong hand thou opposest thy selfe against mee.

The text is; *With the strength of thy hand;* the hand of God
hath all strength in it, or is all strength; And The hand of God
signifieth strength; where his strength is not expressed. When the
Prophet saith (Isa. 59. 1) *The hand of the Lord is not shortened;*
his meaning is, The strength of the Lord is not abated; but
where we have the strength and the hand of God put together,
or as we translate, *The strong hand of God,* there the strongest
strength is intended. The strength of Gods hand, or his strong
hand, is his omnipotency. His strength is such that he can doe
all things which are acts of strength. The Scripture saith, *he can-
not lie,* (Tit. 1. 2.) *He cannot deny himselfe,* (2 Tim. 2. 13.)
because these are acts of weaknesse, yea of sinfulness, not of
strength and power. Again, The hand of God is so strong that
he can doe whatsoever he will, though he will not doe what-
soever he can. His power hath no limit but his own pleasure,
(Psalm. 115. 3.) *Our God is in the heavens, he hath done whatsoe-
ver he pleased;* How strong is his hand, which never sayled, nor
can sayle in doing what himselfe is willing should be done!

With thy strong hand opposest thy selfe against mee.

And it is but thus, that God opposeth his worst and most in-
veterate enemies, (Psalm. 89. 10.) *Thou hast broken Rahab,* (that
is, Egypt) *in pieces as one that is slaine, thou hast scattered thine
enemies with thy strong arme:* wee put in the Margin, *With thine
arme of strength.* In the 23d Chapter of this booke ver. 6. Job
makes his appeale to God, and desireth audience of him, sup-
ported with this Confidence, that God who is so full of bowells
would not oppose him with his strong hand! *Will he plead against
mee with his great power?* That is, he will not plead against mee
with his great power. Yet here we see what his thoughts were of
God, *With thy strong hand thou opposest thy selfe against mee.*
Thou dost not only plead against mee, but thou opposest thy selfe
against mee, not only dost thou speak words against mee, but
thou actest against mee, and that strongly.

Thou opposest thy selfe against mee.

The word here used is very neer in sound, and as neer in sense

to

In hebraeo est
viam unum verbum
וְיָמִין a
וְיָמִין cui af-
fine est וְיָמִין
quod est adver-
ſari. Piſc:
ἐναντίος ἀντι-
κείμενος.

Pro rebore ma-
nua tua inſteſti-
num odiū ex-
erces adver-
ſum me. Jun.
Te mihi Ofen-
ſum offendit ita
graviter affli-
gens, ac ſi me
ediffes. Merc.

to that word *Satan*, which ſignifies an adverſary; and is one of the Devils names: He is juſtly called *Satan*, becauſe he is a profeſt enemy to man, an implacable enemy. He is contrary to us, he ſets himſelf quite Croſſe to us, and loves to lye croſſe in every buſineſs which tends to our good, and the glory of God. The word is ſometimes rendred to hate, becauſe oppoſition uſually riſeth from and is the effect of hatred. (*Pſal.* 109. 4.) For my love they are my adverſaries; or, for my love they hate mee. And thus ſome tranſlate here, *With thy ſtrong hand thou doeſt exerciſe inward hatred againſt mee.*

Thus we ſee how this good mans ſpirit was transported; and it may be very much queſtion'd how it could Conſiſt with the grace of *Job*, or with his reaſon, to call God cruell, and to ſay, that he oppoſed or hated him.

I anſwer: Firſt, *Job* ſpake this, not to accuſe God eyther of unrighteouſneſſe, or of changeableneſſe, but he was carried out in extravagant language, by the extreameſty of his miſery and paine; he conceived himſelf in ſuch a condition as u. or ſe could not be, and to ſence God appeared ſo ſevere to him; as if he had been cruel to him, and oppoſed him with hatred.

Secondly, I anſwer; Though *Job* ſpake thus as being overborne by his preſent ſufferings, yet he cannot altogether be acquitted of impatience and paſſionatenes. And he had ſayd thus more then once before (*Chap.* 16. 13. *Chap.* 19. 8, 9, 10.) in all which texts he ſpared not to Complaine that God had deſcended himſelf as an enemy, or had carried himſelf like an enemy towards him. We are not to reckon theſe paſſages among his graces, but his ſayings, nor doe they ſhew, what he ought to have done, but what he did and ought not, or they enforme us, what apprehenſions a good man may have of God, not what the affections of God are towards good men. *Then art cruel to me, &c.*

Hence obſerve;
Though God be a full Sea of mercy in his own nature, and his nothing but mercy in his thoughts and purpoſes towards his own people; yet his outward attings doe often appeare ex-acting ſevere and cruell.

As it is ſaid of the enemies of the people of God; *They may*

doe any thing againſt them but prevails. So God doth every thing againſt his people like one that is cruel, only he is not cruel. It is ſayd of *Jacob* (*Gen.* 31. 2.) that he beheld the countenance of *Laban*, and beheld it was not toward him as before, or (as we put in the Margint) as yeſterday and the day before. Now as it is often with man towards man, ſo 'tis ſometimes with God towards man, He changeth his face, and if we behold his countenance, it is not toward us, as before. But as for his heart, that changeth not, 'tis toward his people to day as it was yeſterday, and it will be toward them to morrow, yea even for ever as it is to day; yet the people of God find ſuch turnes of providence as put them to queſtion, whether the very heart of God be not turned from them Doth not the *Palmiſt* complain (*Pſal.* 77. 7.) As if God had layd him aſide in his thoughts? Was he not upon thoſe deſponding queries, *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promiſe fail for evermore? hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?* He found the preſent dealings of God grievous and rigorous toward him, and he was for a while doubtful whether ever it would be otherwiſe, I ſay, he was ſo only a while, becauſe in the next words (*v.* 10.) he corrected himſelfe and ſaw he was miſtaken: *And I ſaid, this is my infirmittie, &c.* And no wonder; if the people of God ſometimes apprehend his dealings with them to be cruel, ſeeing we find himſelfe ſometimes laying they are ſo; (*Jer.* 30. 14.) *All thy lovers have forgotten thee, they ſeek thee not, for I have wounded thee with the ſword of an enemy, with the Chaiſtiſment of a cruell one, for the multitude of thine Iniquities, becauſe thy ſins are encreaſt.* He doth not ſay, I have ſent enemies to wound thee, and a cruel one to chaſtiſt thee; but I have wounded thee as an enemy, and chaſtiſt thee like a cruel one. *Hezekiah* that good King doubted God would deale cruelly with him, even when he was upon his ſick-bed, (*Iſa.* 38. 13.) *I reckon'd till morning, that as a Lion, ſo will he break all my bones.* *Hezekiah* had dreadfull apprehenſions of God, he feared that before the morning came upon him, God would come upon him like a ſierce hungry Lion, and cruſh his bones. *David* ſaith, (*Pſal.* 25. 10.) *All the wayes of God are mercy and truth to them that feare him, and that keep his Covenant:* If all his wayes, then his hardeſt wayes to ſuch are mercy. and

and truth; So they are in the issue and event, they are so in the purpose and intendment of God, he will worke them to it at last: but they are not alwayes so in appearance, and unto the present sense of those that feare him, and that keepe his Covenant; they often finde his wayes towards them like the wayes of a cruell one: We reade those words, *For his mercy* (that is, the mercy of God) *endureth for ever*, repeated as many times as there are verses in the hundred thirty six Psalmes. That Psalm begins, *O give thanks unto the Lord, for he is good, for his mercy endureth for ever. O give thanks to the God of gods, for his mercy endureth for ever*: and it concludes as it began, *O give thanks to the God of heaven, for his mercy endureth for ever*; That is, God doth never cease to be mercifull, no, not when he acteth with greatest severity: and though in that Psalm no sad acts of God towards his Israel be instanc'd in; yet the truth is universal, That the saddest actings of God in the sufferings of his Israel, put no interruption to his mercy; *His mercy endures for ever*. The Lord beareth a tendernes of affection to them in their smartest afflictions; even then he is tender beyond the tendernes of a mother to her sucking child; (*Isa. 49. 15*) *Can a mother forget her sucking Child, that shee should not have compassion on the sonne of her wombe? yea they may forget, yet will I not forget thee. I have graven thee upon the palmes of mine hand, thy walls are continually before mee*. As if he had said, I can no more forget thee then a man can forget that which is alwayes in his eye, or the memorie all whereof he dayly carrieth in his hand. And if we look a verse or two before the text alledged, we shall find a shini- g evidence of the truth I am now upon; At the 13th verse the Lord invites all to rejoyce; *Sing O heavens, and be joyfull O earth, and break forth into singing O mountaines, for God hath comforted his people, and will have mercy upon his afflicted*. This was good newes, but it was not believed when told; at least not expected before it was told; For in the next words the Prophet assures us, what darke misgiving thoughts Zion had of God, and what hard conclusions shee had made against her selfe, (*v. 14.*) *But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten mee*. Thus sayd Zion, but (saith the Lord) Zion, thou art mistaken; For, *Can a woman forget her sucking child? &c.* No more, not so much, nor at all can I forget thee, that is, nor have a favourable re-
mem-

*Sit licet in no-
ris facies au-
stera parentum.
Aqua tamen
semper meus
est & amica
voluntas.*

membrance of thee. The greatest stormes of divine anger against Zion, doe not extinguish the flames of divine love to Zion: There may be changes in the workes of God, but he is in one mind, or his mind is alwayes the same to his, and that is a mind to doe them good by all he doth to them.

Secondly, Observe;

The sense of paine and present smart, may make the best of Saints speak uncomely, and besides their dutie.

It was not only too much for Job to say of God, but more then a damned soule can truly say of God, *Thou art become Cruell to mee*: He that never exceeds justice is never cruel. We have heard many of the Saints under greatest sufferings, so farre from saying God is cruel, that they have confessed, *God is good, God is mercifull, God is kinde*; this losse is of God, this stroke is of God, this paine is of God, this wound is of God, and yet God is mercifull, yet God is gracious, yet God is good; If Job, who in this extremity makes report of God as Cruell! and cryes out, *O Cruell! how Cruell!* (If he, I say) when the fit was over had been asked his opinion of God, what he thought of God, and what the thoughts of God were towards him; surely he would have said, God is gracious, God is good and kinde to mee: he would have called him redeemer, (as Chap. 19. 25.) and not destroyer. There he could say, *I know that my redeemer liveth*, even when he was ready to dye under his hand, (and Chap. 13. 16.) *Hee also shall be my salvation*: these were his thoughts when he considered the matter; but when he was carried out in passion through the violence of paine, how Intemperately did he speake? *Wee cannot alwayes judge of a mans estate by his actions, or by his speeches. While the heart is right, words may ge wrong.*

Thirdly, Comparing this verse with the former, where he said, *I cry, and thou hearest not*: and here presently adds; *Thou art Cruell to mee*.

Observe;

It is a great temptation not to be heard in prayer for the removing of affliction, or not to be eased and relieved when we pray, but it is a greater temptation to be more afflicted when we pray.

We are hard put to it, if we finde not an Income of mercy when we cry to God; but if we finde an inundation of severity, O how strong is that temptation! It puts a good man hard to it, if when he cries to God, his troubles doe not decrease, how much more when his troubles encrease, or when he gets nothing by prayer but blows, as if prayer did only put God in mind to lay more load upon him. If when a poore soule asketh bread, he hath nothing but stones throwne at his head; If when he asketh fish, God doth (as it were) sting him with scorpions: This is an unspeakeable temptation. Wee know prayer is the afflicted soules first and last, that is, his best refuge, indeed all his refuge; and when a man doth not finde any reliefe in his last refuge, how sadly must this sit upon his spirit? thus it was with Job, not only was he neglected, not heard, not regarded when he cried, but God prest affliction more and more upon him when he cried. The appearances of God in angry dispensations when wee are praying, seeking, begging, knocking, wrestling for mercy, are very burdensome to the best of men, and cut the soule exceedingly. M. givings of mind that God is against us, are our greatest miseries, in a time of misery.

Lastly, Consider againe how this good man spake, *Thou art Cruell to me, with thy strong hand thou opposest me.* Job is set up for a mirrour of patience, and we have heard of the patience of Job, yet here we may see the impatience of Job.

Hence note;

They who have strongest grace, have not their graces always in the same strength. Their best graces are sometimes wounded and get a foyle.

That particular grace which is their Crowne, is not alwayes crowned or conquering: the Crowne of Jobs graces was his patience; that's the grace for which he is cryed up in Scripture, yet he did not alwayes shew forth patience, nor act the patient man. Abraham was strong in faith, yet he was not alwayes in the same strength of faith; we finde his feare too hard for his faith in the case of his wife, therefore he called her sister, and durst not trust God in owning his relation; Abrahams faith had ebbings and declinings. He that hath much humility, may sometimes act proudly: and he that hath much selfe-deniall, may sometimes act

act selfe-seekingly: A state of grace is sure, but the workings of grace are variable; The nature of it is unchangeable, but the degrees of it suffer many changes. 'Tis the happines of Saints that the grace which they have in Christ, their head, knows no decay, as also that the grace which is in themselves shall recover from its decayes, and triumph after all its foyles. *Jobs* grace did so at last, though he yet proceeds in such a language of complaint as further discovers the weaknesse of it.

Verſ. 22. *Thou liftest mee up to the wind: thou causest mee to ride upon it: thou dissolvest my substance.*

The generall sence of this verse is as the former, a bewayling of his affliction in the most significant metaphors and highest streines of sorrow.

Thou liftest mee up to the winde.

Mr. Broughton translates, *Thou takest mee up unto a winde, and causest mee to ride upon it:* Here we may behold Job upon his Chariot, not a triumphing but a mourning Chariot; He rode upon the wind, and he tells who set him there; *Thou (O God) causest mee to ride upon it.* But what was this wind to which Job was lifted up, and upon which he rode?

First, By this wind, we may most fitly understand his feirce and krong afflictions; As if he had sayd, *Thou (O God) hast given my affliction full force and scope against mee: thou settest mee before the wind, and liftest mee up with it; I am alwayes weather-beaten, never under the lee-shore.* When the storme is up we may avoyd it much and get to shelter, but he that is lifted up to the winde, is expoled to its full force and course. As the winde raiseth and carries away stubble or chaffe, or dust, so mozt probably Job conceived himselfe lifted up and carried away, he scarce knew whether, or into what condition by strong afflictions, and temptations.

Secondly, *Thou liftest mee up to the winde,* is conceived by others as an expression of his former felicity; As if he had sayd, *Thou didst lift mee up once to the height of outward prosperity, and madest mee ride aloft as upon the wings of the winde, but now thou dissolvest my substance, or breakest mee like a bubble. I was once in the skies; but now I am in the dust.*

*U. stipulam
vortex qui dicitur
ur yphon.
Jun:*

*Sunt qui eo re-
ferunt, ut se di-
cat exaltatum
a deo ut gravius
deijceretur, ut
solumus res quas
vehementius
confringere vo-
luimus. Me. c.*

And some put an aggravation upon this exposition, as if Job had suspected, that God did lift him up on high, with a purpose to cast him downe. But that is too bold an imposition upon the holy Man, unlesse we understand it moderately; That God lifted him up on purpose to cast him downe, that in his casting downe he might have advantage both to try Jobs grace, and to glorifie his own power and goodnesse in raising him up againe to a greater height then he had been at. For as God saith of Pharaoh (Exod. 9. 16.) *In very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth* (Now I say) as God raised Pharaoh, and hath doubtlesse in the course of his providence raised many other wicked men very high, with a designe to manifest his power and his justice in casting them downe and destroying them) so he hath raised up many godly men, with a purpose to glorifie his power and his goodnesse, both in their casting downe and restoring. And in this sence we may as safely say, that God lifted him up to the wind on purpose to cast him downe, as wee may truly say, that God did cast him downe after he had lifted him up to the wind of worldly honour, and caused him for many yeares to ride peaceably upon it.

But I shall a little further exemplifie this notion of riding; which frequently in Scripture notes great felicity, with outward pompe and dignity. Solomon saith, (Eccles. 10. 7.) *I saw servants riding on horseback, and Princes walking as servants upon the earth*; That is, I saw meane men raised to great glory, they rid, while Princes (or such as once were Princes) went on foot, that is, were reduced to a low condition. And as riding signifies an honourable state, so especially riding upon the Clouds, upon the windes, upon the heavens, such riding, is an argument of highest dignity; And 'tis often reported of God himselfe, to set forth his excellency and glory. (Psalm. 18. 20.) *He rode upon a Cherub, and did fly, yea he did fly upon the wings of the winds*. Thus (Psalm. 33. 34. 68. 32.) *Sing unto God yee kingdome of the earth: O sing praises to the Lord, Selah. To him that rideth on the heaven of heavens which were of old, lo, he doth send out his voyce, and that a mighty voyce. Ascribe yee strength unto God, his excellency is over Israel, and his strength is in the Clouds*. So Moses in his Song, (Deut. 33. 26.) *There is none like unto*

the God of Jesurun, who rideth upon the heaven in thy helpe, and in his excellency on the sky. And when the Lord would set forth the greatest advancement of his people, he expresseth it by riding, and by riding on the high places, (Deut. 32. 13. Isa. 58. 14.) *Then shalt thou delight thy selfe in the Lord, and he shall cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father*. In both places, this promise of riding upon the high places of the earth, is an assurance given of the most full possession of and dominion over the greatest things of the earth.

So that according to this second Interpretation, *to ride upon the windes*, denotes Jobs former highnesse and prosperous state, in which he was mounted triumphantly, and Gallantly, upon the Chariot of worldly Greatnesse. The description which he gives of his honour in the former Chapter, complies well with this notion; whereas now, he found that true, (Psalm. 102. 10.) *Because of thine Indignation, and thy wrath, thou hast lifted mee up, and cast mee downe*. Naturalists report that the Eagle takes the shell-fish, and lifting it up a great height, lets it fall upon a rocke to breake it. Thus saith Job, *Thou hast lifted mee up to the windes, & lettest me fall to crush me*, as the next words imply, *Thou dissolvest my substance*. This is a truth, prosperity is a riding, and a riding, as it were, upon the wings of the windes, and it may well becaled so, because of the uncertainty and many changes of it: but I doe not conceive that Interpretation proper to this place, and therefore I rather adhere to the former.

One of the Rabbines hath a conceit by himselfe, I may call it a dreame; that Job did but tell his dream, while he spake thus. As if through the distemper of his sicknes, he in his sleepe, had phancied himselfe carried away with the windes into the aire, and riding on the Clouds: but I leave that as a brain-sicke imagination, rather then a serious exposition of the text.

Yet farther, these words, *Thou liftest mee up to the windes, and causest mee to ride upon it*; Compar'd with those that follow, *thou dissolvest my substance*, seeme to be a comparison drawne from Clouds and vapours, which are exhaled and lifted up high in the ayre by the Sun, but are quickly dissolved and blowne away by the windes. Thus Job represents his own condition; he was as a vapour lifted up a while, but soone scattered and blowne away.

Hence

Aben-Ezru

Hence note;

God ſeteth much liberty in dealing with his ſervants.

Our God (ſaith the Prophet, *Pſal. 115. 3.*) is in the heavens, and hath done whatſoever he pleaſed. He walkes by no rule but his own pleaſure, and though that be in it ſelfe the beſt, the ſureſt, and moſt unerring rule, yet, as to us, it puts it ſelfe forth, and appeares, full of changes and alterations. This day the Lord is pleaſed to give us matter of rejoycing, and the next day of ſorrow; One day he is pleaſed to fill us, and another day to empty us. He ſends a winde ſometimes to raiſe us up, and anone a winde to caſt us downe, he toſſeth and tumbleth us to and fro, even as ſtubble, and as a dry leafe : and *who may ſay to him, what doeſt thou ?* Doe not thinke that this is a dream, as the Rabbin Interpretſ it, or a Poeticall fiction, when we heare of men liſted up to and riding on the winds, and then falling downe to the diſſolving of their ſubſtance. The Lords wayes with men are above our reach, and therefore he fetcheth Compariſons to expreſſe them, from the winds, and from the Clouds, of whoſe various motions and interchanges, we can give little account with all our ſkill. *Thou liſteſt mee up to the winde, thou cauſeſt mee to ride upon it.*

And diſſolveſt my ſubſtance.

*Et diſſolvi-
t queſcere, de-
ſtrui ad nubi-
lum redigi ſig-
nificat.*

The word ſignifies, *to melt*, as mettall is melted in the fire, and by a metaphor 'tis applied to the ſaying of courage, which is a melting of the mind. (*1 Sam. 14. 16.*) *And the watchmen of Saul in Gibeah of Benjamin looked, and beheld the multitude melted away, and they went on beating downe one another :* that is, their Courage ſayled them, or their hearts fainted. The Prophet ſaith, (*Iſa. 64. 7.*) *Wee are Conſumed in our Iniquities, or (it is this word) wee are melted away in our Iniquities,* our ſtrength failes, our Comforts faile, our ſpirits faile, every thing failes. This word is uſed alſo (to answer the alluſion before mentioned) to note the melting of clouds when they are diſſolved into raine, or drop away in ſhowers. Thus ſaith Job, that of mine which was moſt ſubſtantiall is diſſolved and dropt away like a cloud. It is ſayd (*Pſal. 46. 9.*) *He (that is God) uſſered his voyce, and the earth melted.* And againe, (*Amos 9. 5.*) *The Lord of*

hoſts

hoſts is he that toucheth the Land, and it ſhall melt ; That is, both perſons and things ſhall conſume away. Thus every mans particular death is called a diſſolution, (*2 Cor. 5. 1.*) And the end of the world (which is a kind of general death) is called the diſſolution of it, (*2 Pet. 3. 11.*) *Seeing all theſe things (that is, the heavens and the earth with all their ſubſtance) ſhall be diſſolved, what manner of perſons ought we to be, &c.* All worldly ſubſtances ſhall one day be diſſolved ; And Job in his day of trouble could ſay to God, *Thou diſſolveſt*

my ſubſtance.

The word is of a very various and Comprehensive ſignification. Some tranſlate it, *wiſdome* : *thou diſſolveſt my wiſdome*, as importing his affliction was ſo great that his very underſtanding was at a ſtand; or that he was doted, as we ſay, and rendred unable to make uſe of his reaſon, as if his meaning were, *thou bringeſt mee to my wits end.* The Pſalmiſt (*Pſal. 107. 27.*) deſcribing the dreadful dangers and wonderfull deliverances of Marriners, or Sea men, ſaith, *They reel to and fro, and ſtagger like a drunken man, and are at their wits end :* we put in the Margin, *All their wiſdome is ſwallowed up ;* As the men themſelves, Ship and all are ready to be ſwallowed up : ſo their wits are many times ſwallowed up with feare and amazement, before the Ship is ſwallowed up by the waves of the Sea. Thus Job is conceived to ſay, that his wiſdome was ſwallowed up, he knew not what to doe, nor how to carry himſelfe: He ſeemed now brought to a farre worſe Condition then he was in (*Chap. 6. 13.*) when he ſayd, *Is not my help in mee ? and is wiſdome driven quite from mee ?* doe you thinke I have no reaſon nor underſtanding about me ? but here (according to this reading) his wiſdome was driven quite from him, *Thou haſt diſſolved, or melted downe all my wiſdome,* I am not able to make uſe of it ; or (as others read it) *Thou haſt diſſolved, or ſeperated mee from wiſdome :* The meaning of both is but one, I know not what to reſolve or doe in this caſe.

Secondly, The words are tranſlated thus ; *Thy wiſdome, or thy appointment hath diſſolved mee.* According to this reading we may conceive Job ſpeaking thus ; *In all this hurry of things, when I am carried up and downe, I know not how, nor whether, and am as if I were altogether conſuſed, yet thou, O God, art ſtill toward mee in wiſdome.*

*Thou offendi-
certain ratio vir-
vendit apertum a.*

*Nihil mihi ra-
tioni aut certi
praecipit re-
manet quo me
geram ſed plane
inops renitis
ſum, nec animo
nec corpore ſub-
ſiſtam. Mercor.*

*Diſſoluit me
ratio ſeu ordi-
natio mea.*

dome, thy wiſdome hath diſſolved mee; or thou haſt diſſolved me wiſely. True, Lord, I am altogether at uncertainities, as one ſtill with the winde, but it is by a law from thee, by thy rule or ſtatute that it is ſo. I am unſettled, but it is ſettled in heaven that I ſhould be ſo; I am in a very fleeting condition, as a thing hurried or moved by the winde, but thou haſt eſtabliſhed it by an immoveable decree that I ſhould be thus. A divine appointment hath diſſolved mee; that's a good ſence.

Elifiſti legem
et decretum
meum. i.e. me-
am vivendi ra-
tionem non pro-
baſti, impietas
damnaſti, et
ſupplicio affeci-
ſti. Vatabl:

Thirdly, Thus, *Thou haſt diſſolved my decree, purpose or appointment*; that is, thou haſt broken my courſe of life, and put me beſide my intended method; thou haſt declared thy ſelfe unſatisfied with my way, and haſt not approved what I propoſed to doe, and ſo upon the matter, haſt gratified mine enemies, who have hard thoughts of mee, and cenſure mee as an evill doer; I had decreed in my ſelfe what to doe, and how to manage all my truſts and concerns; But thou haſt ſeene it good to reſcind, or nullifie what I decreed, and take mee off by theſe continued troubles, from all my intendments. *Thou diſſolveſt my decree.*

Fourthly, According to our reading;

Thou diſſolveſt my ſubſtance:

Efficiis ut diſſu-
am ſubſtantia.
Jun:

Is plainly this; *Thou makeſt my bodyly ſtrength to melt away, as alſo the ſtrength of my eſtate.* A mans worldly goods and poſſeſſions are commonly called his *ſubſtance*: thou haſt melted away my friends, my children, my ſervants, my cattel, my power, my honour, my all; I have nothing left of this world that can be called ſubſtance. My body, which is left, is but the ſkeleton of a body, and my life which yet remaines, is but the ſhadow of a life; *Thou diſſolveſt my ſubſtance.*

Hence note;

There is nothing ſo durable, or laſting among all the good things of this life, but God can melt and diſſolve it quickly.

Though a mans ſubſtance be ſo compact, and well ſettled, that it ſeemes unmoveable, or not to be ſhaken, yet how ſoone doth it move, yea melt under the afflicting hand of God. That which is as hard as Adamant, melts like waxe before the fire. What the Prophet ſpoke in reference to the mountaines or powers of the earth, which troubled the peace, or hindered the Comforts of

Sion,

Sion, (Iſa. 64. 1.) *O that thou wouldeſt rent the heavens, that thou wouldeſt come downe; As if he had ſayd, Lord take to heart the wrongs and indignities which thine enemies have put upon thy people, as alſo the blaſphemies which they have belched out boldly againſt thy Majeſty; Lord doe not hold thy hand any longer, but come downe like a ſtorme of lightning and thunder, filled with a holy fury and juſt indignation, as if thou didſt rent the very heavens for haſt to be among us. O that now thou wouldeſt thus ſhew thy ſelfe here on earth, and not alwayes confine thy dreadfull power to heaven. But what would be the effect of ſuch an appearance? The next words tell us, *That the mountaines might flow downe at thy preſence.* Theſe mountaines are not to be underſtood properly, but metaphorically, for the great things, or great men of the world, thoſe things and powers which are moſt Compact and Conſolidated by the beſt ſkill and policy of man into a mountain, or into many (in mans Judgement) impregnable mountaines, flow down like piles of ſnow at the preſence of God. Moſt mountaines are of a hard maſſie, ſome of a rocky ſubſtance, yet theſe flow downe like a ſtreame at the angry preſence of God. It is uſuall to ſee waters flowing downe from mountaines; but, to ſee a mountaine flow downe like water, to ſee rocks melt and diſſolve like waxe is miraculous. Yet ſaith the Prophet, the very mountaines ſhall flow downe at thy preſence, that is, thou diſſolveſt the ſtrength of the mountaines, of the great men of the world, and they become like a liquid ſtreame, or (ſo the Prophet himſelfe explains it, v. 2.) *As when the melting fire burneth, the fire conſeth the waters to boyle, to make thy name knowne to thine adverſaries, that the nations may tremble at thy preſence.* If the Lord can make mountaines melt like waxe or ſnow before the Sun or fire, ſurely thoſe things which are moſt ſubſtantiall ſhall vaniſh as a ſhadow, as a nothing at the word of his power.*

There are but few things ſo ſubſtantiall that they will abide, and cannot be diſſolved: ſpiritual things, the favour of God, his grace to us, his grace in us, our Interſt in Chriſt, theſe can never be diſſolved. Though the mountaines be removed, (ſaith God) yet I will never diſſolve the Covenant of my peace, that Iſa. 54. 10. ſhall ſtand for ever; every thing ſhall be diſſolved, but not that. (Pro. 8. 21.) Solomon ſaith, *The Lord will make his people to Inheris ſubſtance*, that is, they ſhall have that which is worthy of the

E e

name

name of ſubſtance; there is a ſubſtantiality in their Common mercies, much more in their peculiar and diſtinguiſhing mercies. Worldly men doe not Inherite ſubſtance, The beſt of their ſubſtance is like a ſhadow; but God giveth his people ſubſtance; And hence The old Saints tooke joyfully the ſpyling of their goods, knowing in themſelves that they had in heaven, a better and an enduring ſubſtance, (Heb. 10. 34.) a ſubſtance that would abide wind and weather, fire and water, the greateſt tryalls, and remaine undiſſolved, yea untoucht. But whether the Lord deale out judgements to the wicked, or chaſtiſements to his children, he ſoone diſſolveth all their worldly ſubſtance; whatſoever the world accounts moſt ſubſtantiall, cannot ſtand before his decree of diſſolution.

Verſ. 23. *For I know that thou wilt bring mee to death, and to the houſe appointed for all living.*

For I know: That is, I am fully perſwaded of this thing, Job had a knowledge of faith, not only that Chriſt lived (Chap. 19. 25. *I know that my redeemer liveth*) but that himſelfe ſhould die. So the Apoſtle (2 Cor. 5. 1.) *I know that when the earthly Tabernacle of this houſe ſhall be diſſolved, &c.* Paul ſpeaks of that knowledge of faith, which is aſſurance, and as he knew or was aſſured that when the earthly houſe of his bodily Tabernacle ſhould be diſſolved, he had a building of God, an houſe not made with hands, eternal in the heavens; ſo he knew or was aſſured that the earthly tabernacle of his body ſhould be diſſolved. And when Job ſaith, *I know that thou wilt bring mee to death*, this notes not only that which is very ſure and certaine in it ſelfe, but that which he himſelfe was aſſured of, and that with a kinde of joy and delight; he ſpake of it as of a thing that he took pleaſure in, as if he had ſayd, *'Tis my Comfort to remember, that thou wilt bring mee to death.*

I know that thou wilt bring mee to death.

The Hebrew is, *That thou wilt make mee returne*; But he had not been dead before, how then could he returne to death? To avoide this ſeeming difficulty, ſome expound thoſe words, *thou wilt make mee to returne*, thou wilt make mee come or goe to death; For ſo in Scripture to returne is as much as to come; but

but there is a great Elegancy in it, if wee take it according to the Hebrew, *thou wilt make mee to returne*, and underſtand it thus; Thou wilt reduce mee back againe unto the earth. For though, Job when he ſhould dye could not in congruity of ſpeech be ſayd to ret urn to death, or the grave, becauſe he had neither been dead nor buryed, yet when he ſhould dye, he might be ſayd (not only congruouſly but very ſignificantly) to returne to the earth, or to the duſt, becauſe he was once (in the firſt Adam) there and taken thence before.

Hence note;

Death brings us back to what wee once were, and ſhewes us what wee are.

So the ſentence was given (Gen. 3. 17.) *Duſt thou art, and to duſt thou ſhalt returne.* (Eccleſ. 12. 7.) *The duſt ſhall returne to the earth as it was, and the ſpirit ſhall returne to God that gave it*; mans body is duſt materially while he lives, and when he dyes his body goes to its owne, the duſt, and becomes duſt formally. (Pſal. 90. 3.) *Thou turneſt man to deſtruction*; that is, to death, (Death is the deſtruction of all men as to their bodily compoſition and outward enjoyments, in which ſence 'tis alſo ſayd, (Iſa. 57. 1.) that the righteous periſh when they dy; thus Moſes ſaith of God, *Thou turneſt man to deſtruction*) and ſayeſt, *returne yee (children of men.* God having turned man to death, preſently ſaith, *returne yee Children of men*, that is, goe back into what you were, returne to the duſt. Some expound that place by an Irony, Thou turneſt man to deſtruction, or thou ſayeſt to man dye, and then returne: quit thy ſelfe from death as well as thou canſt; come back if thou canſt, but I rather take it in the former ſence, implying that by death man is Converted into his owne principles. Some render Jobs text ſo; *Death will reſtore mee* (that is) *Mors reſtituet me.* Tyguri: if wee conſider the dominion of death over man, in reference to the ſtate of Innocency, ſo it is a tyranny, for death takes poſſeſſion of that which was not its own. Man was at firſt ſet up in a poſſibility not to dye; but if wee Conſider man as fallen, and as under that Law which God gave; *Duſt thou art, and to duſt thou ſhalt returne.* Thus death doth its duty, and brings us (by the appointment of God) back againe to what wee once were, that is to duſt.

I know that thou wilt bring mee to death.

There are two opinions about the reason of these words.

First, As if *Job* spake meely to move God compassionately to Consider his frailty, that so he might deale more favourably with him; *I know I shall dye shortly, Lord let it please thee that I may enjoy a little ease while I live.* Good men have often put God in mind of their frailty, that they might the more move him to pity. The Psalmist seemes to expostulate with God upon this poynt, (*Psalm* 89. 46, 47.) *How long Lord wilt thou hide thy selfe, for ever? Shall thy wrath burn like fire? Remember how short my time is: Wherefore hast thou made all men in vaine?* As if he had sayd, The longest time that any man hath or can expect to live, is but short; therefore Lord doe not shorten that which is so short. Surely man lives to little purpose (even in vaine) if he live lesse then that little time which is commonly cut out and appoynted for his life. And as that holy man, urged God with the remembrance of mans short life, that he might prevaile with him not to shorten it, so *David* assures us that the remembrance of it moveth him to compassionate us in it, (*Psalm* 103. 13, 14.) *Like as a father pitieth his children, so the Lord pitieth them that feare him; For he knoweth our frame, he remembreth that we are dust.* To this effect *Job* is supposed praying, *Lord remember I am but dust, I know I shall die ere long, O spare mee a little, let mee haveaine quarter that small while, while I am in this world.*

But Secondly, I rather conceive the reason to be, because he did even despaire of recovery, he saw himselfe so beset with infirmities, so wounded and weakned by his sicknesses and soares, that he looked upon himselfe, not only as a man subject to death, but as a dead man. *I know thou wilt bring mee to death, I see that thy purpose by the way in which thou handlest mee: hee doth not speake thus as to the generall state of mankind; for every man may say to God, I know thou wilt bring mee to death; but having the symptomes of death upon him, he had the sentence of death in him, and even saw himselfe upon the borders of the grave; As if he had sayd, There's no escaping death for a man that is in such a plights, or brought so low as I am at this time.*

Hence note;

First,

First, *When wee are under great sickness and weaknesse of body, it is very proper for us to looke upon our selves as brought to the very gate and valley of the shadow of death, and dropping into the grave. When wee are very sicke 'tis good to have a persuasion that we shall dye.*

It is our duty to thinke we must dye ere long; and may dye quickly when we are in health; and strength, when wee feele not the least ach in our bones, nor distemper in our bodies. (*The flower and best perfections of nature are no supersedeas, no stop to present death*) but when a man is nothing but soares, and sicknesses, but paines and paroxismes, what hath he else to thinke of, or what else should he thinke of, but his dissolution and his grave? When a man feels the impressions of death upon him, and sees visions of death before him, what should he either meditate or speake of but of dying, or of his preparations for death? What should he doe but labour to set all even both God-ward and world-ward, to see that all is right between God to whom he is going, and his own soule; as also between himselfe and the world, which he is leaving, or from which he is going. Wee should not put the evil day farre from us in a good day, but when the evil day hath overtaken us, then to be talking of life, and hopes of recovering, is not only unfutable and incongruous, but very unsafe and dangerous. Some are hardly perswaded they shall dye, though the tokens of death appeare upon them; and some visitors of the sicke, when they see the picture of death in the sicke mans face, will yet feed him with hopes of life: it is good to comfort our friends in sickness with the thoughts of eternal life, but to flatter them with hopes of this life may prove deadly. How shall they ever dye with comfort, who are troubled to heare death spoken of? Wee find *Job* in that condition talking freely of his grave, *I know* (saith he) *that thou wilt bring mee to death: I look upon this as a sickness unto death; and that now I am upon my death bed.*

Secondly, Comparing this with the event;

Observe;

A godly man may be much mistaken about the purposes of God to him in outward things, and especially about the date of his owne life.

I know.

I know (saith Job) that thou wilt bring mee to death: but Job was mistaken. Though Saints cannot be mistaken in their assurances about spirituall and eternal things, yet they may be deceived in their assurances about temporal things. We may think our selves sure of outward mercies, and misse them, wee may have an assurance that death will be the Conclusion of our present afflictions, and yet mis-reckon our selves, as Job did, who had a very flourishing time of life for many years after he gave himselfe for dead. A man may have the sentence of death in himselfe, as the Apostle speakes, (2 Cor. 1. 9.) when God (as to that time) hath given out no such sentence. And therefore wee ought not to conclude peremptorily in this poynt: For though the premises of Gods dealings with us, seeme to tell us that death must be our suddaine conclusion, yet the time is a secret, and faith in the infinite power and goodnesse of God may give us some hope of restoring when 'tis worst with us, we not having received any revelation from God forbidding such a hope. 'Tis willed to be alwayes ready for death, but 'tis more then comes to our share peremptorily to determine the period of our lives. As many come short of their reckonings about life, so there reckonings of some are too short. Wee ought every day to number our dayes spirituallly, but no man can number eyther his owne or any other mans dayes arithmetically, not because they are more then a man can (for a child may) know how to number them, but because the number of them (whether few or many, much lesse how many or how few) is not knowne to any man.

Further, Job seemes to be thus conclusive about the conclusion of his life, (I know that thou wilt bring mee to death) with a kind of sweet content.

Thirdly, Hence note;

A godly man can speake very familiarly and Comfortably of his death.

Though Job spake complainingly of his sufferings and paines, yet when he spake of his death, he spake rejoycingly, as one refreshed with good newes. I know that thou wilt bring mee to death, that's the thing I expect, and that pleaseth mee. O welcome death I welcome grave; A godly man can please himselfe with these thoughts, not only as death is an end of all his sorrows,

rowes, but as 'tis the beginning of his endlesse Joyes.

Lastly, When he saith, I know that thou wilt bring mee to death; Observe;

Death is at the dispose and Command of God.

Hee doth not say, my disease or sicknesse will bring mee to death, but, thou wilt bring mee to death; or thou wilt bring mee to death by the hand of these sicknesse. It is good for us to see our death as well as our life in the hand of God: death cannot come of it selfe till 'tis sent, or till it is Commanded and Commission'd; unlesse God bring us to the grave, all the sicknesse in the world cannot doe it; unlesse God say, dye, all the powers in the world cannot kill. I know that thou wilt bring mee to death;

and to the house appointed for all living.

The words are a description of the grave; Job calls it a *house*, בית מוֹת, and a house appointed, and a house appointed for all living. And though he saith not by whom this house was appointed for so great an entertainment, yet doubtlesse he meanes God himselfe was the appointer; he built this lightsome world as a house for man to live in, and he hath appointed the darke Grave as a house for all living; that is, he hath appointed the living when they dye to rest and take up their lodging in that house. Thus as men build houses for themselves to live in; so God hath appointed a house for all living men when they dye.

בית מוֹת, Domus conventus unde rentorium conventus; vel Domus statui, i.e. statuta & assignata omni viventi. Drusi

In the Leviticall Law, we read of the *Tabernacle of the Congregation*, or the *Tabernacle of appointment*, because thither all the people of Israel were appointed to come, and there to congregate upon severall occasions of solemne worship. Here we have the *house of appointment*, or the *house of the Congregation*, that is, the house where all men must congregate, and meet together. And when Job calls it a *house appointed*, it hath a double reference; First, to place; Secondly, to time. The grave is the place appointed of God where the living shall be layd; and it is appointed of God when they shall be layd there. It is a house appointed

for all living.

That's a great house sure which hath roome enough for the recep-

reception of all living. Usually every living man hath a houſe by himſelfe; but here is a houſe for all living. While the living are in the world, they take up a great deale of roome, but death puts us neere together, and crouds the men who tooke up the greateſt breadth above ground, into a narrow compaſſe under ground, the Grave; That's the houſe for

All living.

Some extend *all living* to all things that live; Thus the beaſts of the earth, and fowles of the ayre, may be numbred among the living; but *Job* is ſpeaking of men only; and ſo The *all living*, are *all men living*; *Adam called his wives name Eve, becauſe ſhe was The mother of all living.* (Gen. 3. 20.) As *Eve* was the mother, ſo the grave is the houſe of all living. The grave is ſpoken of, as if it were but one houſe; all that have lived are gone to it, and all the living are going to it; it is the generall Rendezvous, or meeting-place, of mankind; all who live in this world, when they dye and goe out of the world, goe to the grave; That's their laſt reſort.

Hence note;

Fiſt, *All that live muſt die, and all that die are bound for the graves, that's their next ſtage.*

Mankind is as under an appointment for death, ſo for the grave; we no ſooner begin to live then we begin to dye, and (as 'tis proverbially ſaid) *we ſup death in our fiſt ſponſul of breath* I am ſure we did in the fiſt or neere the fiſt morſel that ever waſt en. When ſin came into the world (and that came by eating) death came in with it; we may juſtly take up a complaint againſt, or a lamentation over ſin. We may cry out, *O ſin, ſin, ſin, Thou haſt (meritoriouſly) made all the funeralls that ever were in the world.* We had never knowne what it meanes to depart out of this liſe, if we by ſin had not fiſt departed from the living God. What Havoche hath ſin made in the world? What heapes upon heapes hath it layd? It was once ſayd of the goodly buildings in Rome, *The ſins of Germany*, (meaning the money got by the Popes factors for ſin-pardons granted the *Germans*) have built theſe. And when we ſee thoſe goodly buildings The Bodies of men ruin'd and call to the Ground, yea into the ground, we may ſaſe-ly

Vivendi principium, moriendi initium eſt, & ut dicitur in primo pulmento moriemur devotius. Erenit.

ly ſay, *The ſins of men have unbuilt or pul'd downe their bodies. Death is the wages of ſin,* (Rom. 6. 23.) And Maſter ſin payeth all his ſervants, with this black and bad money, death.

The Pſalmiſt puts this into a negative Queſtion, (*Pſal.* 89. 48.) *What man is he that liveth and ſhall not ſee death? Shall he deliver his ſoule from the hand of the grave? Selah.* His meaning is, no man can avoide the ſight of death, or eſcape the grave. And therefore the Holy Ghoſt doth not leave this aſſertion bare, but cloſeth it with that word of *Marke*, that emphaticall ſignall word, *Selah*, to ſeale and aſſure the truth of it, or to command our utmoſt attention to it. This is a *Selah* of meditation, and it layeth a kind of arreſt upon our ſpirits, not to paſſe from the text, till we have ſeriously and feelingly conſidered theſe words, *What man is he that liveth, and ſhall not ſee death?* And leſt any man ſhould preſume he might not, The Pſalmiſt expreſſeth man not by that common word *Adam*, which tells him that his original is from the earth, and ſo naturally weake and very brittle ware; Nor doth he expreſſe man by that word *Enos*, which implyeth his accidentall or rather providential infirmities, ſickneſſes and ſorrowes; But he calls him *Giber*, which represents man in his beſt ſtate of ſtrength, riches, honour and worldly greatneſſe; as if he had ſayd, *What rich, what Great, what mighty man is there that liveth, and ſhall not ſee death.*

David indeed ſpeakes of ſome, (*Pſal.* 49. 7, 8, 9, 10.) *That truſt in their wealth, and boaſt themſelves in the multitude of their riches; rich men can doe great things, but here is a thing that they cannot doe; none of them can by any means redeem his Brother, nor give to God a ranſome for him. From what cannot a rich man redeeme his brother? it is true of ſpiritually redemption, yea that is furtheſt out of the rich mans reach, money will not doe it.* (1 Pet. 1. 18.) *We are not redeemed with corruptible things, ſuch as ſilver, and gold, but with the precious blood of the Son of God; but the Pſalmiſt ſpeakes of a lower redemption, to which all the riches of man cannot reach, none of them can by any means redeem his brother, or give to God a ranſome for him; the redemption of their ſoule (that is, of their perſon from the grave) is precious, and it ceaſeth for ever. And that he ſpeakes of their redemption from the grave, is more clearly expreſſed at the 11th verſe, that he ſhould ſtill live for ever, and not ſee corruption.* Jeſus Chriſt

did not so redeem us that we should live for ever, and not see corruption; It was the priviledge of Jesus Christ the redeemer not to see corruption; but Jesus Christ, hath not redeemed us that we shall not see corruption; he hath redeemed us that we shall live for ever in heaven, but he hath not redeemed us from corruption, that we should live for ever on earth, or not see corruption in the grave; For (as it is sayd at the 10th verse of the Psalme) *We see that wise men dye, likewise the fooles, and the bruisish person perish, and leave their wealth to others;* As if he had said, Neither the one nor the other sort of men, could make this use or improvement of their wealth, to deliver themselves from going to the grave; for if they could, they would have layd all out upon that purchase; but they could not doe it, therefore *they leave their wealth to others.* Doubtless they would have given out all they were worth, to redeem themselves from the grave; what would not rich men give to doe this, they would leave nothing to children or Executors, could they but bribe off death with all their riches. There is no title can be given to man which sets him further from death, then to call him God. And this high title God himselfe (not a flatterer) hath cloathed some men with, (*Psal. 82. 6, 7.*) *I sayd ye are gods,* (but with the same breath he addes) *ye shall dye like men.*

And as riches and honour cannot shelter from death, so neither can knowledge nor wisdom; *Solomon* who was the richest treasury of wisdom (of a meeke man) that ever lived, did not only dye himselfe, but sayd (*Eccles. 2. 16.*) *How dyeth the wise man and the fooles?* Yea, which is more then that (unlesse *Solomon* as elsewhere, so there by his wife man meant a holy man) wee may adde, *How dyeth the Godly man as the wicked? How dyeth the just man as the unjust?* For though there be the utmost unlikenesse between the godly and the wicked, both in the manner of their life, and in the consequents of their death, yet in this they are both alike, they both dye; Holinesse it selfe, as man is constituted in this world, cannot shelter from death.

As the reigne of sin (which was toucht before) brings in the reigne of death; so where soever sin hath but a being, death will have a footing. And therefore though just or godly men live not in sin, yea are dead to sin, yet because sin lives in them, they also must dye. Yea hence it came to passe that Jesus Christ dyed, even because,

because, though he had no sin in him, yet our sins were layd upon him; And if sin where it was only imputed or charged, brought death, as in the case of Christ himselfe, then how much more where it is inherent and acted, as it is in the best of Godly men. This is a common truth, and generally acknowledg'd, that all must dye, but 'tis not common for men to live in, much lesse to live up to the knowledge of this truth, that they must dye.

But some may say, this is not a generall truth; that all must dye, nor is this an indispenible appointment, That *the grave is the house appointed for all living;* Some have lived and not dyed, and some shall live and not dye, nor ever goe to the grave.

First, There are some, that have lived who never dyed, but have gone to God, by a leape over the grave, or have escaped the grave in their way to Glory. (*Gen. 5. 24.*) *And Enock walked with God, and he was not, for God tooke him;* this is a difficult Scripture, but the Apostle (*Heb. 11. 5.*) gives a full and an unerring Comment upon it, *By faith Enock was translated, that he should not see death, and he was not found, because God had translated him; for before his translation, he had this testimony that he pleased God. Enock was translated, he did not see death;* there's one that never went to the house of the grave. As God had translated him before out of a sinfull into a holy state, so *Enock* was such a proficient in grace, that God translated him from grace to glory, without so much as looking into the grave. How then is the grave the house appointed for all living? And doe we not read that *Eliab* made the same escape? was not he taken up to heaven in a fiery Chariot, (*2 Kings 2. 23.*) there's another who went not to that house; how then was it appointed for all living? And as I have instanced in two that have lived, and went not to the grave, so the Scripture speaks of many who shall live hereafter, and never goe to the grave *Behold* (saith the Apostle, *1 Cor. 15. 51.*) *I shew you a mystery, we shall not all sleepe,* (that is, we shall not all dye, that, by sleepe he meanes death, the whole discourse of that Chapter makes it evident) what then shall become of us? That's answer'd in the next word; *But we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And againe, (*1 Thes. 4. 17.*) *Then we which are alive, and remaine, shall be caught up together,*

wiſh them in the Clouds, to meet the Lord in the aire, and ſo ſhall we ever be with the Lord. When Chriſt cometh to Judgement, the living Saints on earth ſhall not dye, nor deſcend into the grave, but ſhall preſently aſcend or be caught up into the Clouds. Therefore the grave is not the houſe of all living.

I Anſwer.

First, Thoſe few exceptions doe not at all inſirme the truth of the generall rule, but rather confirme it; this is the rule, that all muſt dye, becauſe none eſcape, but upon ſome ſpeciall exception. And though none of the Saints on earth who ſhall be found alive at the generall reſurrection of the dead ſhall dye, yet they ſhall have ſomewhat which is equivalent to death, they ſhall be changed, and death, at the 14th Chapter of this Booke (v. 14.) is called a change. This change is the putting off our mortality, that change will be the putting on of immortality; The one is a change by being unclothed, the other is a change by being clothed upon, as the Apoſtle diſtinguiſheth them, (2 Cor. 5. 4.) And becauſe the day of the reſurrection when all living believers ſhall be changed and not dye, is a ſecret reſerved in the boſome of God, wee who live can have no aſſurance of any change but of that by death, and therefore we have reaſon to believe that *God will bring us to death, or to the houſe appointed for all living.*

Hence obſerve;

First, *We dye by appointment, the time is appointed when we muſt dye, and a place is appointed for us when we are dead.*

Death is naturall, but we dye by a Law; we dye by appointment. Some ſay of malefactours who are put to death for crimes committed againſt the Law, *They are ſlaine by the Law*; And we may ſay of every man, *He is ſlaine by a Law*, (Heb. 9. 27.) *It is appointed for men once to dye*, and the grave is the houſe appointed for all living. The living are appointed for that houſe, and that houſe for them; death came in by mans act, but death proceeds by an act of God; man let death in by breaking a commandement; and now death aſſaults and breaks in upon man by a commandement. God threatned man with death in caſe of ſin; and he hath appointed men to dye, becauſe they have ſinned.

And

And ſeeing the grave is the houſe appointed for all living, Then by way of Corallary,

First, Wee ſhould prepare for our going to that houſe; That houſe is quickly made ready for us, let us make ready for that houſe Doe it, First, by ſetting your houſes in order, (2 Kings 20. f.) Secondly, by ſetting your hearts in order; *How miſerable are they, who when they are ſo ſicke that they cannot live, are yet ſo unprepared that they dare not dye.* Whatſoever goodly or beautiful houſes we have now, we muſt ſhortly have a little dark cold under-ground houſe, called the Grave; be not ſtrangers in your thoughts to that houſe, to which, we who ſhould be ſtrangers and are but pilgrims in this world are travelling every day. And how ſtately, how proud, how high ſoever men have been in this world; they muſt ſtoope to and enter into that low-built dark, and ſilent houſe; *It is the houſe appointed for all living.*

Secondly, Seeing it is ſo, when God calls us to take up our lodging there, let us quietly and chearefully obey his call. The Appointments of God muſt be obeyed, Chriſt was obedient unto death, even the death of the croſſe, (Phil. 2. 8.) And he with a holy anger at any naturall (though unſinfull) reluctance, ſayd, *The cup which my father hath given me, ſhall I not drinke?* (John 18. 11.) And what cup was that? It was the cup of death, a bitter cup, about which he made that earneſt prayer, (Mat. 26. 39.) *O my father, if it be poſſible, let this cup paſſe from me*; yet that was not a more eaſy, then it was an humble and ſubmitting prayer, therefore he adds, (v. 42.) *O my father, if this cup may not paſſe from me except I drinke it, thy will be done.* We may pray againſt death, but then we muſt pray as Chriſt did, laying our prayer at the foote of God. That which makes our lives ſweet as well as holy, is, that we live having our wills drawne forth in continued acts of obedience to the will of God: and that which makes death, the bitter cup of death ſweet to us, and us holy in dying, is, that we dye in obedience to the will and appointment of God. The Apoſtle moves all men to a ſteddines (not a ſenceleſſeneſſe) of ſpirit under affliction upon this ground, (1 The. 3. 3.) *That no man be moved by theſe afflictions, for you your ſelves know, that we are appointed thereunto.* I may alſo caution all men, againſt all unquiet motions at the approach of death, for we know: that we are appointed thereunto. We know, That, firſt, the

Exceptio fir-
mat regulam.

the kind; ſecondly, the time of our death are appointed. Let this be an argument to keepe off undue trouble of ſpirit when we are ſummon'd to the grave.

This alſo ſhould prevaile with us to make a quiet ſurrender of our deareſt relations when God calls for them. Death medles not with thy friend without commiſſion; There is no ſtriving with the decrees of heaven; if we doe, we ſin and increaſe our ſorrow by it. To be without naturall affection, is to be below a heathen; To be over-borne by naturall affection, is to be below a Chriſtian. The divine appointment teacheth us moderation.

Thirdly, This alſo flowes from the ſame Generall truth;

God takes notice, what becomes of us when we are dead, as well as when we are alive.

God hath appointed a houſe for us when we dye; And his providence watcheth over us there; he hath appointed us our houſes here in this world, and he hath appointed us our houſe when we goe out of the world: His care followeth us to the grave. We doe not dye by hap, or at a venture, nor are we buried by hap, or at a venture; our houſe is appointed, and that's matter of comfort; God knowes where to fetch every mans bones, where to have every mans duſt, he knowes the houſes, the dwellings of the dead diſtinctly, and though many thouſands be thruſt and throng'd into one houſe, into one grave, yet God knoweth how to diſtinguiſh every mans duſt, and will in the day of the reſurrection give him his own againe. *Jobs* ſaith was raiſed to this pitch of confidence, (*Chap. 19. 26, 27.*) *Though after my ſkin wormes deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, and not another (or not a ſtranger) though my reins be consumed within me, or in my boſome.* There *Job* ſpake his aſſurance of a perſonall reſurrection, as here of his perſonall death. *I know Thou wilt bring mee to death, and to the houſe appointed for all living.* But how then? or what thoughts had *Job* further of his condition, when houſed in the grave? He tells us that in the next verſe.

Verſ. 24. *Howbeit, he will not ſtretch out his hand to the grave, though they cry in his diſtruction.*

This verſe hath many, textuall, difficulties ariſing both from the

the doubtfull conſtruction of the words together, and their ſignification taken aſunder. So that 'tis ſomewhat uncertaine which to conclude or pitch upon, as alſo whether the whole ſence of the verſe ſhould be connected, with that which precedes, or with that which followeth after; yet that which ariſeth either way, or from any of the readings given, as it is a uſeful truth, ſo it is that which may well comply with *Jobs* ſcope and preſent purpoſe;

Howbeit, he will not ſtretch out his hand to the Grave; As if he had ſayd, *Though I know God will bring mee to the Grave, or houſe appointed for all living, yet, (or nevertheleſs) I know and am very confident, he will not ſtretch out his hand to the grave.*

But what meanes he, by *ſtretching out the hand to the grave?*

I anſwer; As The hand of man notes the power of man, ſo doth the hand of God his power; and to *ſtretch out the hand*, may have a twofold ſignificancy, both according to Scripture language, and common uſage.

Fiſt, To ſtretch out the hand, ſignifies to helpe, ſuccour, and deliver. Wee ordinarily deſire a man to lend us his hand, when we deſire his helpe, and when we have a mind to helpe another, we uſe to put forth or ſtretch out our hand to him. *When Peter began to ſinke, and cryed, ſaying, Lord ſave me, immediately Jeſus ſtreched forth his hand, and caught him.* (*Math. 14. 31.*) The Apoſtles (*Acts 4. 30.*) pray, That the Lord *by ſtretching forth his hand to heale*, and by doing wonders by the name of Jeſus Chriſt, would confirme them with boldnes in preaching the Goſpel. To ſtretch out the hand to God, is an imploring of ſuccour and ſalvation from him, (*Pſal. 88. 9. Pſal. 143. 6.*) And when the Lord would ſhew how ready he is to ſave and ſuccour us, he ſaith, *All the day long I have ſtretched out my hands unto a diſobedient and gaine-ſaying people.* (*Rom. 10. 21.*)

Secondly, To ſtretch forth the hand, is to put forth power to hurt and ſmite. Thus in the booke of *Exodus*, (*Chap. 3. 20.*) the Lord threatens, *I will ſtretch out my hand, and ſmite Egypt with all my wonders.* And ſtill when *Moses* brought thoſe wonderfull plagues upon Egypt, he is ſayd to ſtretch out his hand upon it. In this tenour the Prophets often expreſſe the dreadfull diſpenſations of God, in the fiſt appearances of them, as alſo in their continuance, (*Iſa. 9. 12, 13.*) *Notwithſtanding all this,*
his

his anger is not turned away, but his hand is stretched out still; For what? to afflict, yea, to destroy, and cut off his own people. Thus man puts forth or layeth his hand upon man, as it seemes Josephs Brethren were resolved till Reuben tooke them off, (Gen. 37. 22.) Lay no hand upon him, 'tis the word in this text, *stretch not out thy hand upon him*, that is, doe him no violence. (Exodus 24. 11.) And upon the Nobles of the Children of Israel, he layed or stretched not his hand, that is, God did not lay his wrathfull hand upon them to destroy them, but *they did eat, and drink*, that is, their health and strength was graciously continued, or they felt no harme, notwithstanding that vision of God; of which Jacob tooke speciall notice, (Exodus 32. 30.) *I have seen God face to face*, (that is, I have had a cleare apparition of God, though in humane shape wrestling with me) *and my life is preserved*.

Thus we see, That to stretch out the hand, is taken in Scripture both in a good and in an evill sence, or that God doth sometimes stretch out his hand to helpe and deliver, as also to hurt and destroy. In which of these two senses Job saith here that God will not stretch out his hand to the grave, shall be resolved in the further explication of the text.

U acervus, cumulus est acervus proprie lapidum indigestus, unde pro desolatione sumitur. Merce: Tumulus a iumentis.

The word which we render *grave*, signifieth an *heape*, because graves are covered with a rising earth, or are headed with stone. The Latine word notes *swelling*, because the grave swells upward as a heape of any thing doth. To be made a heape notes utter desolation, (Jer. 26. 18. Mich. 1. 6. Chap. 3. 17. as also Psal. 79. 1.) where the holy Prophet breakes out into this passionate complaint, *O God the heathen are come into thine inheritance, thy holy Temple have they defiled: They have laid Jerusalem on heapes*; which some understand thus; they have made Jerusalem to be nothing but graves. Such multitudes were cruelly slaine and murdered, that Jerusalem was (as it were) but one grave. It is sayd of the Children of Israel, (Numb. 21. 11.) where several of their journeyes and pitchings are reported in their passage to Canaan; *They journeyed from Obol, and pitched at Jie-Abarim, in the wilderness, which is before Moab, toward the Sun rising*; we put in the Margin, *heaps of Abarim*. The word *Abarim*, signifies *Passengers*, or *Strangers*, or as some conceive and read it, *the Hebrewes*; As if that word did not denote (as most ex-

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pound it) the mountainous places of *Moab* in generall, but some speciall place in the Country of *Moab*, so called from the many Graves of the Hebrewes baryed there in ancient times. It being supposed that *Heber* the Patriarch and roote of the Hebrewes was the first Prince or Chiefe of that Region after the flood. So that from these ancient graves or heape the place tooke its denomination. But I note that only by the way, there being no need to stay upon the prooffe of so plaine a matter, That graves or Tombes may wel be called heapes, and both be expressed by one word. *He will stretch out his hand to the grave*;

though they cry in his destruction.

That is, though they who are ready to dye and be carried to the grave make complaint, and supplication, when he is destroying them. In the same sence that dying is called *perishing*, 'tis called also *destruction*; death is the destruction of the outward man, or of the flesh; death layes this high, strong, and beautifull building of the body of man, or the bodyes of those men which are highest strongest and most beautifull, low and level with the ground, yea below the level or surface of the ground. Now that which not only defaceth; but puls downe so goodly a fabricke, and breakes in sunder all our worldly relations and correspondencies, may justly beare this inglorious Title, *Destruction*. And so these words of the text, *Though they cry in his destruction*, carry this meaning; Though they cry when he, that is, God is bringing them to destruction or death.

But though we have attained the meaning of the single termes of this verse; yet how to put them together, or what interpretation to give of them as put together is not so easily attained, nor hath it a little divided the Judgements and apprehensions of learned men, what to conclude upon. I intend not to stay in a discussion of, all that hath been offered, but among the various interpretations given of this verse, there are only two which I shall a little insist upon.

First, That 7. b here sets forth the resolvednesse of God to bring him to the grave; and so doth but pursue what he spake in the former verse, *I know he will bring me to death, and to the house appointed for all living*; I know also that he will not stretch out his hand to the grave, though they cry in his destruction, that is,

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though there be never ſo great a cry, never ſo many prayers or interceſſions made for me by my friends, when God is deſtroying me as to my fleſh, or taking away this life from me: God will not ſtretch out his hand to helpe or ſuccour me, to relieve or reſcue me out of the hand of the grave, let men mourne and take on in my behalfe as much as they will. Thus the words ſeeme to carry a ſence like thoſe of the Lord in the Prophet, (*Ier. 15. 1.*) *Then ſaid the Lord unto mee, though Moſes and Samuel ſtood before mee, (that is, praying and crying that I would ſpare this people) yet my mind could not be toward this people; caſt them out of my ſight, and let them goe forth ſuch as are ſuſceptible to death, &c.* As if the Lord had ſpoken in the language of Job, Though they who have had greateſt favours from me, and have greateſt power with me, ſhould interpoſe and mediate even with ſtrongeſt cries, and moſt melting entreaties, that I would ſtretch out my hand to Death, to the Sword, to the Famine, to the Capivity, to deliver this people from thoſe evils, when I am about to bring them upon them, yet I would not. And thus here, *He will not ſtretch out his hand to the Grave, though they cry in his deſtruction.*

From thoſe words,

He will not ſtretch forth his hand to the Grave.

Note;

God can doe, the greateſt, and hardiſt things with eaſe.

What is more eaſie then for a man to ſtretch, or to put out his hand; if God would but ſtretch out his hand to the grave, he could helpe up thoſe who are ready to ſinke into it, yea thoſe who are in it. A word from God gave all things their being, and the very intimation of an act from God, (the ſtretching out of the hand is no more) reſtoreth any man to his well-being. We may take the Obſervation in both ſenſes of ſtretching out the hand; God can doe the greateſt things for our helpe, or for our hurt, by putting out his hand. All the plagues of Egypt, were wrought by the ſtretching out of Gods hand, and all the deliverances that God wrought for his people, were wrought by ſtretching out his hand. A ſtretched out hand, implies both the ſtrength of God to deliver, and how eaſie a thing it is for God to worke our de-

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liverance. Thus the Lord ſpake (*Pſal. 81. 13, 14.*) *O that my people had hearkned unto mee: and Iſrael had walked in my wayes! I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their Adverſaries.* How ſoone can God both ſubdue enemies & ſave his people, who can doe both with the turning of his hand. *That God will have any thing done, is ſufficient for the doing of it.* And if his will be not for the doing of a thing, it cannot be done by any power. He will not ſtretch out his hand to the Grave (*ſaith Job*) therefore, when he brings me thither, I muſt lye by it, I muſt abide there.

Secondly, From the ſence of the whole verſe already given.

Note,

There is no recovery out of the grave, as to this world, when once we dye.

No hand can fetch us thence but the hand of God, and he will not yet ſtretch out his hand to the grave. 'Tis a fundamentall Article of faith, that God will ſtretch out his hand to the grave in the day of the reſurrection: he will bring all the dead out of their houſes in due time; All men ſhall ſtand up before him, though none of the wicked ſhall be able to ſtand, in judgement. But that time is not yet come, and till it come the ſentence of death is Irreverſible upon all fleſh. What though God hath already ſtretched out his hand to the grave, for the raiſing of ſome perſons from the dead by a miraculous power? yet as thoſe few that have eſcaped death, make no breach upon the generall truth that all muſt dye. So it doth not at all, inſtringe this generall truth, that God doth not ſtretch forth his hand to the grave, becauſe ſome have been raiſed and recovered out of it. *Job* knew there would be a returning at the reſurrection; He made a noble confeſſion of this faith at the 19th Chapter of this Booke. And he was as much aſſured that in caſe he then dyed, God would not ſtretch out his hand to the grave, to fetch him from thence, either to a naturall life, to eat, drink, and ſleepe; or to a civill life, to buy, and ſell, and rule as he had done; no nor to ſuch a ſpirituall life of ſerving and praiſing him in this world, as he had lived to that day. This was the reaſon why *David* did ſo earnestly deprecate death, (*Pſal. 6. 4, 5.*) *Returne, O Lord, deliver my ſoule, (that is, mee from death) O ſave mee (from the*

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grave

grave he meant) for thy mercies ſake; for in death there is no remembrance of thee: in the grave who ſhall give thee thanks? And againe, (Pſal. 30. 9) *What profit is there in my blood, when I goe downe into the pit? Shall the duſt praife thee? Shall it declare thy truth!* And as theſe Scriptures ſhew that the dead doe not praife God; ſo thoſe bemoaning queſtions of diſtreſſed, almoſt diſtracted *Hi-man*, ſhew that God will not by any preſent ſtretching out of his hand miraculoſly raiſe the dead to praife him, (Pſal. 88. 10.) *Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praife thee? Selah.* His meaning is, they that are once dead, ſhall not be raiſed to praife God againe here, but ſhall be detained priſoners under the power of death till the generall reſurrection. So that, As the dead cannot praife God, ſo they ſhall not be raiſed to praife God in a mortall ſtate. *The living, the living, they ſhall praife him*, as *Hezekiah* ſayd in his ſong of praife, having eſcaped the grave, (Iſa. 38. 18.) *For the grave, (that is, they who are gone to the grave,) cannot praife thee; death (that is, the dead) cannot celebrate thee. They that goe downe to the pit cannot hope for thy truth;* that is, for the fulfilling of any of thoſe promiſes which thou haſt made to thy people concerning the bleſſings of this life, whether perſonal or publike; And hence he inferreth, *The living, the living, he ſhall praife thee,* (that is, it is his duty to praife thee, and he hath yet an opportunity to praife thee) *as I doe this day,* (and purpoſe to tranſmit it to poſterity, that thy praifes may laſt in this world, as long as the world laſts) *The ſeeker to the children ſhall make knowne thy truth.* As if he had ſayd, Had I dyed of this ſickeſſe, and gone to my grave, I had not performed this duty of praifing thee, *as I doe this day*, nor could I have left the memoriall of this mercy for thy praife to After ages. *He will not ſtretch out his hand to the grave,*

though they cry in his deſtruction.

Thirdly, Hence note;

There's uſually a great cry when God either takes, or is about to take men out of the world by death.

There is a cry of ſupplication when he is about to doe it, and a cry of lamentation when it is done, eſpecially when it is done in an unuſual manner. As in that laſt plague upon *Egypt*, the ſlaying

ſlaying of all their firſt-borne in one night, by an immediate ſtroake from God, (Exod. 12. 30.) And *Pharaoh* roſe up in the night, he and all his ſervants, and all the Egyptians, and there was a great cry in *Egypt*: for there was not an houſe where there was not one dead. And when bloody *Herod* had murdered the Infants, Then (Math. 2. 17, 18.) was fulfilled that which was ſpoken by *Jeremie* the Prophet, ſaying, *In Rama* was there a voyce heard, lamentation and weeping, and great mourning, *Rachel* weeping for her children, and would not be comforted becauſe they are not; that is, becauſe they are dead, and dyed thus, and are not any more for this world. 'Tis no eaſie matter to part with thoſe we love, eſpecially when they are a part of our ſelves, as children are and other neere relations may be ſayd to be. Our feare of looſing friends, will provoke us to cry in praying, and our ſorrow for their loſſe will cauſe us to cry in lamenting. *Job* ſpeaks of this cry as of what was uſually heard in ſuch ſad caſes; *Though they cry in his deſtruction.*

Note, Fourthly.

As no crying can prevail with God, to ſetle thoſe from the grave, who are once dead, ſo prayer cannot prevail to preſerve any alive when the appointed time of death is once come.

The Apoſtle *James* aſſerts (Chap. 5. 15.) *The prayer of faith, ſhall ſave the ſick;* but prayer doth not raiſe the dead. Some have had a faith of miracles for healing the ſick, but that (I conceive) is not the faith which the Apoſtle intends when he ſaith, *The prayer of faith, ſhall ſave the ſick*: Ordinary faith in truth and ſtrength may doe that. *David* ſpoke as if he had been redeemed not from ſickneſſe, but from death, (Pſal. 30. 2, 3.) *O Lord, thou haſt brought forth my ſoule from the grave.* But was *David's* ſoule in the grave? His body had not then been in the grave, and therefore ſurely his ſoule was not; And if his body had been in the grave, yet his ſoule could not. The ſoule is a ſpirituall ſubſtance and immortal; The ſoule dyeth not, therefore it is not buried; How then ſaith *David*, *Thou haſt brought forth my ſoule from the grave*? I answer. The ſoule is there put for the man or for the perſon. But it ſeemes then, *David* was in the grave, and God ſtretcht out his hand to fetch him thence? I answer; By the grave in the *Psalm* we are to underſtand, great dangers, deadly dangers.

dangers. And ſo, Davids meaning is only this, *O Lord, thou haſt brought me forth from thoſe evils, and troubles, which I feared would certainly bring me to my grave; I have eſcaped the grave very narrowly, I was in my owne thought, and in the thoughts of others a dead man, but thou haſt redeemed mee from the ſnares and feares of death. The Apoſtle hath a like expreſſion, (2 Cor. 1. 9, 10.) Wee had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God who raiſeth the dead. Who hath delivered us from ſo great a death, and doth deliver, in whom alſo we truſt, that he will yet deliver. This great death was a deadly danger, from which the Apoſtles were delivered; and in that ſenſe, God often ſtretcheth out his hand to the grave, or to death; he delivers thoſe who are ready to periſh, or who looke on themſelves as free among the dead: but for thoſe that are dead properly, we have no warrant to believe that God will ſtretch out his hand to their grave, though they cry in his deſtruction. It is not matter of duty, but of preſumption, to ſeek God by prayer for the returne of the dead to life.*

Sane precatio
non porrigit
manum (quā-
vis) in contra-
ſtione illius
(ſit) clamor.
i. e. tum certe
non proderunt
preces ad deum
quam iſoſetam
homines tempo-
re calamitatis
clamare ad de-
um. Vatabl.
Poſſit eſſe ver-
ba hominis ve-
hementer dole-
tis aq; ſui cru-
ciantis medicā-
e ſolacium
querentis non
ex alio, quam
ex iſta morte.
Fined.
Ecce ipſum me
non nihil ſola-

So much of theſe words in their firſt ſcope, as if Job would here ſet forth, the ſetled purpoſe of God concerning his death, as if he had ſayd, I know I ſhall goe to the grave, and there is no fetching me back from thence, *He will not ſtretch out his hand to the grave, though they cry in his deſtruction*, when he hath deſtroyed them.

Secondly, The ſcope of this verſe may be thus conceived, as if Job had ſpoken theſe words to comfort himſelfe in that ſuppoſition, that he ſhould preſently dye: *I know he will bring mee to death, to the place appointed for all living; Howbeit, he will not ſtretch forth his hand to the grave; that is, I know he will not afflict me after I am dead, or when I am in the grave; though he ſtretch forth his hand upon me now while I am alive in my owne houſe, yet he will not trouble me in that other houſe my grave, where I ſhall have an end of, and be delivered from all my tor- rows, and ſufferings. Thus men greatly pained and afflicted ſeek to comfort themſelves, when they have no comfort to expect in this life, that death will be a concluſion and a cure of all their paines and afflictions. It is uſually ſayd, that when old age iſt mans diſeaſe, there is no cure, no medicine for it but death; and it is as true of ſome troubles and griefes which we may meet with before*

before we are old, there is no remedy left for us but death, or death will be our certaine remedy, for then they muſt leave us. And then the meaning of that latter claule of the verſe,

Though they cry in his deſtruction, may be thus underſtood; Though other men or I my ſelfe cry and complaine under his hand, while he is bringing death upon mee or them, yet being once dead, nor they nor I ſhall complaine any more. Some read the words with an interrogation; *He will not ſtretch out his hand to the grave; is there any cry in his deſtruction?* That is, doe men cry any more when once God hath ſent them to the grave? There's no crying there; therefore no ſence of any ſuffering there: if harme or paine were felt in death or in deſtruction, men would cry there; but is there any cry in his deſtruction? or when he hath deſtroyed men? Surely there is none; *Who ever heard a dead man cry?* This argues, that God ſtretcheth not forth his hand to the grave, or that when men dye they are paſt all ſorrow. This, I conceive, to be the plaine ſcope of the words.

Hence obſerve;

Death puts an end to all our troubles; God will not ſtretch forth his hand to the grave.

When we are once paſt this life, we are paſt the line of affliction: when we are out of this world, we are got beyond the confines of ſorrow, God will not ſtretch forth his hand to the grave; there we are in ſanctuary, or under covert. As there is no counſell, nor work, nor device, in the grave, (Eccl. 9. 10.) ſo no trouble, nor affliction there. That which is propheſied as a fruit of the wonderfull reſtoring of the Church in the latter dayes, (Rev. 7. 17. Chap. 21. 4.) *God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the former things are paſſed away.* Now, I ſay, as it ſhall be in that day of the Church's bleſſed reſtitution, all teares ſhall be wiped away from the eyes of all the Godly; ſo when any one goeth to the grave, all teares are then wiped away from his eyes; there is no more paine no more ſorrow, no more crying there, as Job ſhewed at large in the 3d Chapter, v. 17. 18. 19. *There the weary be at reſt, the ſervant is free from his Maſter. As death is the cure of all diſeaſes, ſo of all our ſorrows; death is our redemption from*

tu, quod quā-
tumvis fruſtra
clament calamitas
eſti dum cente-
rumur: tamen
dei manu eade-
ver ſemel ſepul-
tum & omnis
ſenſus expers
any'ius non at-
tinget. Eccl.
Tū oppreſſio
cauſa vel even-
tus malus
Pro. 14. 27.

Aſſiſtis ſepul-
chro: redemptio
aſſiſtis eſt.

affliction, and the reſurrection will be our redemption from death; and therefore the reſurrection is called the day of redemption, that is, of our bodies; then we ſhall be recovered from the captivity of the grave, as now the grave is a redemption from our captivity under affliction and ſorrow.

But it may be objected, Is there an end of ſorrow when we goe to the grave?

I anſwer, There is in reference to the godly, or true believers; There's an end alſo of bodily ſufferings to the wicked, they know no more thoſe kind of ſufferings which they felt in the world, when once they are houſed in the grave; yet then they are under the worſt of ſufferings, for though God will not ſtretch forth his hand to the grave, to afflict their bodies, yet he will ſtretch forth his hand to hell to afflict their ſoules. Chriſt giveth that warning (Luke 12. 5.) *Fear not them, who when they have killed the body, have no more that they can doe,* (men have done their worſt when they have kill'd the body: but (ſaith Chriſt) *I will forewarne you, whom you ſhall feare; feare him, which after he hath killed the body, hath power to caſt you into hell, yea, I ſay, feare him.* It is a miſerable comfort that many carnall men take to themſelves in their preſent ſorrows and ſufferings; O (ſay they) we ſhall dye ſhortly, and then we ſhall be out of our paines; Alas! when wicked men dye, though they get out of one kinde of paine, and miſery, yet they fall into thoſe miſeries which are a thouſand times worſe; They goe out of the ſcorching Sunne into the conſuming fire; all the miſery they indure on this ſide the grave, is but as the exceſſive heate of the Sun, to the horreſt fire, in compariſon of what they ſhall indure. They who dye in their ſins, ſhall find death the beginning of infinitely worſe ſorrows, then thoſe to which it puts an end. Though there be no teares, no ſorrows in the grave, to which the body goes, yet in hel (which is the grave of wicked mens ſoules as ſoone as they dye, and will be the everlaſting grave both of their ſoules and bodies, when they riſe againe, in hel I ſay) there is weeping and wayling, and gnawing of teeth for evermore. Therefore let no unbeliever or prophane perſon pleaſe himſelfe with this, that his ſufferings will be over in the grave; for the wrath of God will burne againſt ſuch for ever; and that which is ſayd by the Prophet will be fulfilled upon them, yet the anger

of God is not turned away, but his hand will be ſtreched out ſtill. As this is often verified in the renewing, and reviving of temporall Judgements upon the impenitent in this life, ſo much more in powering eternal vengeance upon them in the life which is to come. The very blind Heathens had a notion, that though death gave eaſe to good men, yet it encreaſed the torment of evil men; they had ſome glimerings of this, though no ſaith about it. What elſe meanes that Fable or fiction of theirs, concerning the puniſhment to which *Tirius* was adu'd, That while his bowels were eaten out by a Vulture, his bowels were renewed as faſt as the Vulture eate them, that ſo his torment might be everlaſting. The ſame reaſon is aſſigned by heathen antiquity, why they feyned the heart of *Prometheus* growing as faſt as the Eagle fed upon it, that ſo the Eagle might never want food, nor *Prometheus* paine. This is moſt true in the ſenſe here intended, the hand of the Lord will be ſtretched out for ever, to rend the bowells of the wicked, yet their bowells ſhall for ever grow, and their paine for ever renew. As wicked men could they have lived alwayes here, would have ſinned alwayes, ſo where they ſhall alwayes live, they ſhall alwayes ſuffer. And their ſufferings ſhall not only be continued beyond this life, but encreaſed. The little finger of the Lord will be heavier upon them, after they are out of the world, then his whole loynes were in this world; here they are whipped with cords, but there they ſhall with ſcorpions. As for the Godly, they may take theſe three Corollaries from this generall truth, with reſpect to their condition after death.

Fiſt, *Death is good to thoſe that are good*; death carries them beyond the reach of affliction, and freeeth them from all the evils of this life. (2 Cor. 5. 4.) *Wee groane earneſtly being burdened*; Believers would faine be rid of their burdens, they groane for another ſtate, in which they ſhall be unburdened. *As all groane naturally when they dye, ſo believers groane ſpiritually for death*; it is that which they would have, not for it ſelfe, but that their burdens may be removed, and they have a full enjoyment of God. They are glad to be delivered from the burdens of feare, of care, of ſorrow, of paine, but moſt of all to be delivered from the burden of their corruptions and temptations. Sin is the greateſt burden of all, and that which adds weight to all our other

H h

bur.

Ne unquam deſit Aquila paſcuere aut promethee dolor.

J O B 30. Verſ. 25, 26, 27.

Did not I weep for him that was in trouble? was not my ſoule grieved for the poore?

When I looked for good, then evil came unto mee: and when I waited for light, there came darkneſſe.

My bowels boiled, and reſted not: the dayes of affliction prevented mee.

IN theſe words, and thoſe that follow to the end of the Chapter, *Job* doth two things principally.

Fiſt, He ſheweth, how he had formerly carried himſelfe, or what heart he had towards them who were in the depths of miſery, himſelfe being then in the hight of proſperity, this he affirms by way of queſtion in the 25th verſe; *Did not I weep for him that was in trouble?* &c. Surely I did.

Secondly, He tells us how himſelfe had been diſappointed and fruſtrated either in his expectation of like compaſſions from men, in the day of his perſonal trouble, or in his expectation of good from God, or in both. And this he doth in the 26th and 27th verſes; *When I looked for good, then evil came unto me, &c.* and I found none to comfort me in the miſt of all my evils; *My bowels boiled, and reſted not, &c.* Once *Job* had no troubles, but thoſe of other men, and when he had troubles ſtore of his owne, he received no helpe from other men.

Verſ. 25. *Did not I weep for him that was in trouble?*

In this verſe *Job* ſets forth the ſympathizing frame of his ſpirit with the ſorrows of others in the miſt of his own joyes and outward enjoyments. When he (Good man) ſaw any caſt downe with or wrapt up in affliction, how was it with him? He made himſelfe a partaker of their affliction, or a partner in it, and ſhared in their troubles with them.

Did not I weep?

The words in the letter of the Hebrew carry in them the nature

ture of an oath, and include a ſecret imprecation upon himſelfe; As if he had ſayd, *If I did not weep for him that was in trouble, let God require it; let me ſuffer any evil, if I did not grieve in a true ſenſe of the evils which others ſuffered; or thus, God knoweth, or God is my witneſſe, If I have not mourned when I ſaw any man in miſery.* And here we may take notice once for all, that from this verſe to the end of the next Chapter, *Job* uſeth this manner of ſpeech eightene times; joyning imprecations all along with his aſſertions, to cleare his own innocency, and free himſelfe from thoſe blames and crimes which his ſuſpicious and cenſorious friends had fixed upon him.

Wee tranſlate the words barely as an affirming queſtion; *Did not I weep for him that was in trouble?* That is, I did weep for him that was in trouble, no man can upon good ground deny, or diſprove what I profeſſe in this matter.

Did not I weep, &c.

Weeping is the effect of ſorrowing; or weeping is the language of ſorrow, 'tis dropping at the eye or flowing out in teares; and teares are as ſo many real words, whereby wee expreſſe our grieve; *Teares* (as it hath beed ſayd) *have ſometime the weight of words;* They are the trueſt Rhetoricke of a troubled ſoule, and have a prevailing winning *ſuada* or perſwaſive-
neſſe in them beyond the lowdeſt and quainteſt Oratory both
with God and Man. They ſay moſt, who ſay nothing but teares.
Jobs was no dry ſorrow, his compaſſionate bowels melted and
diſſolved into floods of teares, when he ſaw others ready to be
ſwallowed up in the floods of ſorrow. *Did not I weep?* &c.

Weeping is of two ſorts in Scripture.

Fiſt, For ſinne, hence the teares of repentance: and in this ſenſe, from the word here uſed, That place, where the *Iſraelites* are deſcribed in a ſolemne worke of repentance, had its name, (*Judg.* 2. 1, 4, 5.) *An Angel of the Lord came up from Gilgal, to B chim, and ſayd, I made you to goe up out of Egypt, &c. And it came to paſſe when the Angel of the Lord, ſpake theſe words unto all the Children of Iſrael, that the people liſt up their voyce and wept, and they called the name of the place B chim, (that is, weepers,) and they ſacrificed there unto the Lord.* This was a publicke weeping, and one of the moſt ſolemne exerciſes of repenting ſorrow,
that

that we meete with in the whole booke of God, That people being under a ſore rebuke for their diſobedience, and that by an Angel of God, or God the Angel, called in Scripture, The Angel of the Covenant Chriſt Jeſus, as might be cleared by many arguments from the text, if that were my buſineſſe here, (being I ſay, under this rebuke, they) mourned and wept ſo much before the Lord, that the place was called *Bochim* or *Weepers*. Wee read of the valley of *Baca*, (Pſal. 84. 6.) which word *Baca* in the Hebrew, is there rendred by ſome *Mulberry trees*, which are moſt apt to grow in dry ſandy places, and ſo that text is tranſlated by the learned Hebricians, who paſſing thorow the valley of *Mulberry trees* make it a *wel*; that is, (ſay ſome) though it was a dry place, yet they being in their paſſage to the place of Gods worſhip were not diſcouraged with the heate and drought of it, but counted it as a wel of reſreſhing waters. This is a very pious and ſpiritually ſence of thoſe words in the Pſalme: yet the Septuagint render, *As they paſſe thorow the valley of weeping*; As if that were a knowne place where there had been much weeping, or where they uſed to weepe in a holy manner before the Lord. And one of the Ancients expounds it particularly of that valley called *Bochim* before ſpoken of in the ſecond Chapter of the Booke of the Judges. Yea ſome criticks tell us, That the *Mulberry tree* hath its name in the Hebrew from weeping; becauſe that fruit being full of Juice drops as the eye doth teares, But I need not ſay upon ſuch difficult Scriptures to find out weepers for ſin. It was *David's* ſin, rather than his ſickneſſe, or the remembrance of his ſin in his ſickneſſe, which cauſed him to make his bed to ſwim all the night, and (by day) to waſhen his couch with teares. Strange Hyperboles of holy forrow (Pſal. 6. 6) And the Evangelist reports of *Peter*, that he no ſooner remembered his ſin in denying his Maſter. But he preſently went out and wept bitterly, (Luke 22. 62.) Now as there is a weeping for ſin, ſo

Secondly, There is weeping under ſufferings; And theſe ſufferings are of two ſorts.

Fiſt, Our own ſufferings; when the Lord layeth heauey afflictions upon us, wee ought not to be as ſtockes and ſtones unſenſible of his hand, but to mourne and weepe under his chaſtiſements. If we doe not we deſpiſe his chaſtiſings, againſt which the Apoſtle by Scripture Authority cautions all the ſons of God. (Heb. 12. 5.)

Secondly, There is a weeping for The ſufferings of others, which is properly called the weeping of Compaſſion; Teares often diſtill from the ſence of thoſe evils which are upon our friends and brethren. Thus ſaith *Job*, *Did not I weep*? his was not a weeping either for his ſin or for his ſufferings, he was in great proſperity in that time to which this act refers, but he wept for the ſufferings of others, as is expreſſe in the text, *Did not I weep*

for him that was in miſery?

The Hebrew is, *for him that was in a hard day*; ſo Mr. Broughton tranſlates, *Did not I weep for the hard of dayes*? that is, for him that was in a hard day; wee ſay of troubleſome times, they are *hard times*; many live in hard and troubleſome dayes, or have a hard time of it, while the times are faire and ſerene to others. The word is uſed two wayes; Fiſt, in an active ſence, and ſo it notes men who are ſo hard, that is, have ſo hardened themſelves, that there is no dealing with them, nor perſwading of them. (Ezek. 2. 4.) *They are impudent Children, and ſtiffe hearted, I doe ſend thee unto them, and thou ſhalt ſay unto them, thus ſaith the Lord, &c.* The Hebrew is, *children hard of face*; that is, ſuch whoſe faces (as we ſay) are ſteeled, or who are *brave* faced. 'Tis ſayd in the 3d Chapter of the ſame booke at the 7th verſe, *But the houſe of Iſrael will not hearken unto thee, for they will not hearken unto mee; for all the houſe of Iſrael are impudent and hard-hearted*, we put in the Margin, *Stiffe of forehead, and hard of heart*; that is, ſuch as have hardened their hearts againſt my feare, againſt my counſel and commands. Secondly, the word is uſed in a paſſive ſignification; When any paſſe thorow difficulties, we ſay they are hard put to it, or have a hard day of it. Thus (Gen. 35. 16.) *Jacob* and his retinue journeyed from *Bethel*, and there was but a little way to come to *Ephrath*; and *Rachel* travelled, and ſhee had hard Labor; *Rachel* being on her Journey fell in travel, and (as we ſay) ſhee had a hard bargaine of it; it was a hard day with her, for ſhee dyed. That good woman *Hannah* being much provoked prayed much, but *Ely* thought her to be drunken, no, ſaith ſhee, my Lord, I am a woman of a ſorrowfull ſpirit, (1 Sam. 1. 15.) the word is that in the text, *I am a woman of a hard ſpirit*, that is,

πῶς κλαυόμενος. Scp
Hic: cum
He in fine, mod
est flere.
Basilus de cer
ta quadam val
le intelligit, qua
Judicum ſecun
do locus Flent
ium dicitur.
Muſ. in Pſal.
Morum a fleu
diſtam veriſi
mile eſt, forte
propter ſucum
quem inſtar la
chryma ſuſci
fundit. Leigh.
Cric. Sac. ex
Fulleri Con
cord. Hebr.

Si non flui
ci, cui durus
dies, i.e. cui;
dura & gravi
conditio. Dron
perit. Ccc.
Per durum
die ſuum ſpect
aliter intelligi
cui gravis ali
qua & acerbis
ſima afflictio
contigerat.

I am under a great deale of hardship, and trouble, hard things are put upon mee, and I have eased my soule (which is the best ease of soules) by prayer. Thus the confused and troublesome state of the wicked is expressed, (Isai. 8. 21.) *And they shall passe through it hardly beset and hungry, and it shall come to passe, that when they shall be hungry, they shall fret themselves, and Curse their King, and their God, and looke upward.* The hard things which they suffered raised hard thoughts and hard words, both of their chiefe among men, and of their God; they cursed their King, who, as they supposed, brought them into these straits, and they spake no better of their God, who did not deliver them out of their straits, or when they were hard beset and hungry, as these men cursed him who brought them into, or would not deliver them out of a hard day, to Job wept when he saw any in it. *Did not I weep for him that was in a hard day?* That is, in a hard or troublesome condition.

And was not my soule grieved for the poore?

In the former part of the verse, Job spake of externall sorrow; *Did not I weep*; weeping is sorrow expressed; in this latter part of the verse, Job speakes of internal sorrow, or sorrow conceived, *Was not my soule grieved?* It is possible for a man to weep and have teares in his eyes, when he hath no sorrow in his heart; Some weep for their sinnes, who doe not grieve for them; and some weep for the sorrowes and troubles of others, when their heart is not affected, much lesse afflicted with their troubles; but saith Job, *Was not my soule grieved* (within mee) *for the poore?* Was I not inwardly and really grieved? Mine was not an hypocritical shew or shadow of sorrow, but my sorrow came from my heart; as my heart was grieved for my owne transgressions, so for the afflictions of the poore. As the rejoycing of the soule is the greatest rejoycing, *My soule magnifieth the Lord, and my spirit rejoyceth in God my Saviour*, sayd the Virgin, that is, I greatly rejoyce; so the sorrow of the soule, is the greatest sorrow.

Was not my soule grieved?

□ JV doluit, tristis, tristis suis suis qui
There is an Elegancy in the word, and 'tis used only in this one place all the Scripture over; and I find a two-fold rendering of it.

First, Some with reference to water, *Was not my soule like a pule, or a lake of water?* I did not only shed teares from mine eyes without, but my soule within was as a spring of water; As if he had sayd, *My teares came from the fountaine of my heart*, or I was heartily sorry for the poore.

Secondly, Others, though possibly with too much curiosity yet not without probability, take up the metaphor from that other Element, *Fire*; An Hebrew word of neere affinity to it signifying to burne; And so this clause is rendred, *Did not my soule burne for the poore?* The former translation seemes to say, that he had springs of water in him: And this latter that he had secret flames of fire burning in his breast while he beheld the troubles of the poore. 'Tis not unsutable to Scripture language, To say a man burnes with sorrow; The Apostle Paul to expresser his affections to the Churches, and his griefe for any trouble appearing among them, (2 Cor. 11. 29.) *Who is offended, and I burne not?* With what did Paul burne? he burned with sorrow, with griefe. Mr. Broughton gives this translation of Job's text, *Did not my soule burne for the poore?* Implying that Job's bowels were even fired with compassion. As there is an Ardency of love and desire, so of griefe and sorrow for their sufferings whom we love, and whose welfare we desire. The Septuagint render it as we, upon the matter, *My soule sighed or groaned seeing a man in straits or necessities*; Such are the poore.

The word poore, hath been opened in other passages of this booke; only note there are two sorts of poore; some are poore by pedigree, or in reference to their originall condition, they were poore borne, or beggars borne, and never knew what it is to have riches, no nor a competency in the things of this life. We may call these naturally poore, as we may call others naturally rich, men borne to Great estates and inheritances. Of such rich men we say proverbially, *Their fathers were borne before them*. Again, there are providentiall poore, or men made poore by some speciall crosse or afflicting dispensations; Thus many who were once rich, very rich, become poore; They loose all by the unrighteous dealings of men, or by the righteous dealings of God, either as a punishment, or as a tryall. The great riches of some men is burnt or consumed in an houre by fire, or wracke and swallowed up in a moment by the waters. It is an affliction

to be borne poore; but it is a greater affliction for a man borne or made rich, to become poore. And this poore man is so much more the object of pity then the other; by how much looſe much is more grievous to any man, then to have little. Wee may ſuppoſe Job was grieved for the poore of both ſorts, but eſpecially for the latter ſort of poore; *Was not my ſoule grieved for the poore?* Both branches of this verſe are, for matter, the ſame, or the difference between them is but this, That the one demonſtrates the reality of the other, or is a further teſtimony of it. *Did not I weepe for him that was in trouble? Was not my ſoul grieved for the poore?*

Hence obſerve;

It is a duty to compaſſionate others in their afflictions.

To weepe for thoſe that are in hard dayes, to be grieved for thoſe that are pinch'd and pin'd with poverty, is a duty to which we are called under a threefold Conſideration.

Fiſt, As men, being of the ſelfe ſame nature, mould and matter with them that are troubled or poore, even nature invites to ſympathize with thoſe that are of the ſame common nature. A Heathen ſayd, *'Tis inhumane not to grieve at humane calamities;* A beaſt will make a diſcovery of ſomewhat like this towards other beaſts; how much more ſhould man towards man!

Secondly, Wee are to compaſſionate thoſe that are poore or in trouble, not only as being in the ſame generall nature, but as therefore being our ſelves ſubject to the ſame ſpecial troubles where with others are troubled, and to the ſame ſorrows where with any other are made ſorrowfull. The Apoſtle gives us this Argument, (*Heb. 13. 1, 2, 3.*) *Let brotherly love continue; be not forgetfull to entertaine ſtrangers, for thereby ſome have entertained Angels unawares.* And at the third verſe, *Remember them that are in bonds, as bound with them, and them which ſuffer adverſity, as being your ſelves alſo in the body;* that is, alive in the body, and ſo obnoxious to the like ſufferings. What hath fallen upon any man in the body, may fall upon another whileſt he is in the body; as all men have one common nature, ſo in that common nature they may quickly meeete with the ſame common afflictions. As the Apoſtle comforts and encourageth the *Corinthians* to

Inhumanū plane eſt humanis caſibus & calamitatibus non ingemſcere. Diſtum Maris Anton.

to beare up againſt all thoſe troubles which had befallen them, or might befall them for the profeſſion of the Goſpel, and keeping the worſhip pure, becauſe *no temptation* (that is affliction) *had taken them, but ſuch as is common to man* (or a humane temptation) (*1 Cor. 10. 13.*) So it ſhould move us to pity the afflicted becauſe no temptation hath taken them, but ſuch as is common to man, that is, ſuch as may take any man, and our ſelves may be taken with it as ſoone as any.

Thirdly, We ſhould compaſſionate the troubles of many, as being in the ſame faith with us; This Conſideration reaches godly men only. One Godly man ſhould compaſſionate another, as being a member of the ſame myſticall body. And upon this ground the Apoſtle calls the Church to this duty eminently, with reference to all the members of it, (*Rom. 12. 15.*) *Be kindly affected one to another with brotherly love, rejoicing in hope, (that is, of good to your ſelves) patient in tribulation* (that is, under the evils which you ſuffer) Then follows (*v. 15.*) *Rejoyce with them that rejoyce,* (that is, rejoyce at the good of others) *and weepe with them that weepe,* that is, at the evils which others ſuffer. He is full to this poynt againe, (*1 Cor. 12. 26.*) *And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoyce with it;* that is, as it is unſayleably and unfeignedly in the natural body, ſo it ought to be among or in the ſpiritual body of the Saints joyned in a holy Church-fellow ſhip (though they ſometimes faile in this duty) if one member ſuffer, all the members ſhould ſuffer with him, and if one be honoured, all ſhould rejoyce with him. *For* (as it follows, *v. 27.*) *ye are the body of Chriſt, and members in particular,* or (as the Greeke hath it ſtrictly) *members of a part;* that is, yee are members of that Church which is a part of the univerſal Church, or yee are members each one for his part, accord to the place or office which yee hold in the body; And therefore yee ſhould have a fellow-feeling of each others afflictions, as if every one of you were afflicted, when any one of you is afflicted.

And not only doth it become godly men to be full of ſympathizing affections one towards another, but in a degree towards all men, even their enemies; for them the Goſpel commands us to love. And though that be the new Commandement of love in Goſpel times, yet we find it in uſe before that time. This was

Dauids practice, (*Pſal.* 35. 13, 14.) where ſpeaking of his enemies, who had rewarded him with evill for good, he makes this ſolemne profeſſion, *But as for mee when they were ſicke, my cloathing was ſackcloth, I humbled my ſoule with faſting, and my prayer returned into my owne boſome,* (that is, I beſtowed hearty prayers upon, and whether they got any good by them or no, I am ſure I did, I found the comfort and the bleſſing of them in my boſome) nor did I only pray for them, but, *I behaved my ſelf as though he* (that is, every one of them) *had been my friend or brother, I bowed downe heavily as one that mourneth for his mother, but in my ſorrowes they rejoyced. Dauids enemies could rejoyce in his ruine, yet he could not but mourne in that which was leſſe then theirs. As God delighteth not in the death of a ſinner, ſo neither doth he that is godly. It grieves a godly man moſt to ſee others ſinfull, rivers of teares ſhould run downe our eyes, (as they did Dauids) becauſe men kept not the Law of God, (*Pſal.* 119. 136) and teares ſhould drop from our eyes when we ſee men under the revenging hand of God, for not keeping or tranſgreſſing his Law: How much more doth it become the Saints, as the Apoſtle counſels them, (*Col.* 3. 12.) *To put on as the elect of God, holy and beloved, bowells of mercies and kindneſſe towards each other, in any ſad and ſuffering condition. Wee ſhould put on not only howells and mercy, but bowells of mercies, we ſhould be clothed with bowells of mercy, not only to grieve for the Saints that are in miſery, but to relieve them in and helpe them out of miſery. And therefore**

Further, Conſider *Jobs* teares are not barely to be taken for teares of compaſſion; ſo to weepe for thoſe that are in trouble is but dry comfort, though we could weepe rivers and floods of teares over them in their troubles. Compaſſion muſt be accompanied with action, and our charity with liberality as we are able, to ſuccour and comfort thoſe that are in trouble, and to ſupply their neceſſities. Thus the Apoſtle both cautions and directs, (*James* 2. 15, 16.) *If a brother or ſiſter be naked and diſtinue of daily food, and one of you ſay unto them, depart in peace, be you warmed and filled: notwithstanding yee give them not thoſe things, which are needfull to the body, what doth it profit? To compaſſionate another with words and teares, and doe no more, is an unprofitable compaſſion; What doth it profit,* ſaith the Apoſtle?

Apoſtle? As to give others reall reliefe will not hinder our profit, ſo to give them (as to bodyly wants) only a verball reliefe, doth not profit them. Solomon ſaith (*Pro.* 22. 9.) *He that hath a bountifull eye, ſhall be bleſſed; for he giveth of his bread to the poore. He doth not ſay, he ſhall be bleſſed, becauſe, he giveth good words to the poore, (wee may be bountifull of them good cheape, and the poore ſtarve for all that bounty) but he that giveth his bread to the poore ſhall be bleſſed; for he indeed is a bleſſing to the poore. Againe, Solomon doth not ſay, He that interrogates the poore, & put questions to them, how they came by their poverty (ſome when the poore addreſſe to them for ſome ſupply of their wants, make it their buſineſſe to query what brought them into want; which is as if a man being fallen into a pit of water, the next paſſenger hearing his out-cry for helpe, ſhould only aſke him how fell you in? but never lend him a hand, or uſe any meanes to draw him out, (I ſay, Solomon doth not ſay, he that questions the poore how they came by their poverty) ſhall be bleſſed, but he that giveth of his bread to the poore. Our verball compaſſions of the poore, are poore things; and our teares but dry things, unleſſe we give them bread. The heart of Chriſt was full of trouble for us that were ſicke and in trouble, but he ſtayed not there, he tooke care to deliver us out of our troubles, to cure us of our ſickeſſes, and to make us happy for ever. The Apoſtle minds us of theſe reall compaſſions of Chriſt, to make us really compaſſionate, (*2 Cor.* 8. 9.) *Yee know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poore, that yee thorow his poverty might be rich;* He did not only pity us in our poverty, but tooke a courſe to make us rich, and to ſet us up in a good and plentifull eſtate againe. And he was filled to ſuccour us in our ſufferings by a ſence of his owne ſufferings. (*Heb.* 2. 18.) *For in that he himſelfe hath ſuffered, being tempted, hee is able to ſuccour them that are tempted. Jeſus Chriſt hath tranſferred all our ſufferings to himſelfe, and to giveth us helpe in our wants, through a ſence of what himſelfe once wanted and ſuffered. This the Apoſtle had aſſigned as the reaſon why he ſubmitted to a ſuffering condition, (*v.* 17.) *Wherefore in all things it becometh him to be made like unto his brethren, that he might be a mercifull high Priſt in things pertaining to God, to make reconciliation for the ſinnes of the people. Jeſus Chriſt***

Christ was mercifull before he tooke our nature, (God is infinitely mercifull, and Christ as the Son or second person in the Trinity, thought no robbery to be equall with God, and therefore must needs be infinitely mercifull before hee tooke our nature) our hee was not mercifull by way of Compassion, or as having a symphathy with us, or a fence of our sorrowes, and sufferings upon him, from his owne experience, as he was God; As such purely he could not be sensible of our sorrows in that way. And for this cause (among many other causes) he became man, that so he might be sensible of them, and that having taken our sorrowes upon himselfe, he might give us a ready reliefe and helpe out of them. This is compleate Charity, when our compassions are active for the reliefe of those that are in misery. I grant if we compare heart-compassion and hand-reliefe together, the former is in it selfe more excellent then the latter; for he that gives reliefe, offers somewhat out of himselfe, but he that bestowes compassion upon another, gives him somewhat of himselfe, or from within himselfe, he gives him his heart and good will, which is better then any eternall gift; yet if any man shall thinke he hath done enough, (it being in his power to doe more) for an afflicted friend or brother, when he hath pitied him and bestowed a parcel of good words only upon him, let him know he hath done nothing at all for him. *Compassion is better then the fruits of it, but compassion without fruit is not good.* He that gives a cup of cold water only, (where need is) in compassion, shall not loose his reward, but compassion alone (where cold water is needed, and we have it to give) shall have no reward.

Lastly, If it be a duty to weepe for those that are in hard daves, and to be grieved for the poore; Then

First, How short are they of their duty, that rejoyce not only in, but at the sorrowes of others, and who are glad of their griefe. The wickednes of such was shewed (v. 9.)

Secondly, How short are they of this duty, who in hard dayes upon others, in stead of pitying and weeping for them, upbraid them with their troubles, and cast their afflictions in their teeth. Such unnaturall and cruel men, have also been branded from other passages of this Booke and Chapter.

Thirdly, How farre are they departed from this duty, who

instead

instead of weeping with those that weepe, doe their best to render their condition worse, to impoverish the very poore, and so instead of drying up and wiping off the teares of those that weepe, they make them weepe more or afresh. How deservedly are they abhorred both of God and good men, who adde affliction to the afflicted, and put Gall and Wormewood into their cup, whose soules are in bitterness.

Secondly, The circumstance of time is considerable, when Job was thus filled with pity and compassion; was it not in the height and flourish of his worldly wealth? was it not when he was at ease in his house, and had enough? was it not when he was not in hard dayes? when trouble and poverty were farre from him? even then he wept for him that was in trouble, and his soule was grieved for the poore.

Hence observe;

A godly man layeth the troubles and wants of others to heart, when he himselfe is freeest and furthest from trouble.

Job being in such prosperity, as he describes in the 29th Chapter, had no cause to weepe for any of his owne concerns. The Candle of the Lord did shine upon his head; and the rocks powred him out rivers of oyle; yet then he was powring out teares for the poore. Thus *Nehemiah* a godly man was the Kings Cup-bearer, and had (though a captive) not only liberty but the favour of the Prince; yet when he heard of the afflictions of his brethren that were in *Jerusalem*, he could not then rejoyce in his personal enjoyments, but wept and looked so sadly, that coming to doe his office, the King tooke notice of it and asked, *Art thou sicke?* The affliction of his brethren was his sickness, and all the trouble that lay upon him, was the report of their trouble. When worldly men are at ease, they little thinke and care as little who is in paine; when they are warme, they thinke no body is a cold, and when they are full-fed, they scarce believe that any are hungry. When *David* wanting bread sent messengers to *Nabal*, who made a feast at that time like a King, he would not take notice of his straits, nor send him so much as a loafe of bread. O how many are there, who if they can but get into an earthly Paradise, never trouble themselves with those that are in a wilderness of trouble; sick and poore, and wanting per-

Exterior largiens rem extrinsecum ipsi praebeat, qui autem suorum de compassionem proximis imbutum aliquid de semetipso det.
Greg. Moral.

persons, are as farre from their hearts, as sicknes, poverty and want are from their houses. *Few feele that which others feele, till they feele it themselves.* Job felt no trouble himselfe, but he felt the troubles of many others.

Take this Corallary from the whole.

The life of man in this world is trouble and sorrow.

Wee are either dayly pressed with our own sufferings, or we ought to be with the sufferings of others. Most times wee are pressed with burdens of our owne, and if at any time we are not, yet there are burdens enow upon our friends and relations at home, or upon the people and Churches of God abroad to presse us. Wee may wel conclude from these premises, as old Jacob did, *Few and evill are the dayes of our pilgrimage*; For as they who have had most dayes have lived but a little while, so they who have had the best dayes have lived but with little ease, or (as we say) in a kind of *little ease*. What with our owne sorrowes, what with the sorrowes of others, what have we else but sorrow?

Job having thus shewed in what frame his heart was towards those whom he saw afflicted with any evill, proceeds to shew how himselfe was disappointed of that good which he expected.

Verſ. 26. *When I looked for good, then evill came unto mee.*

The word rendred, *looked for*, notes hope, which is an inward looke, or the looke of the mind. The soule hath its eye as well as the body; There is an eye of faith in the soule, looking upon the truth of the promise; and there is an eye of hope in the soule, looking for the good of the promise. And untill we looke to the promise, believing the truth of it, we can never looke to the promise hoping for the good of it. Thus David resolved (Psal. 121. 1.) *I will lift up mine eyes unto the hills, from whence cometh my helpe, my helpe cometh from the Lord, &c.* What eyes did David lift up to the hills? Surely those of holy faith and hope; And so did Job, when he sayd here in the text, *I looked*

for good.

What good? There is a threefold good; First, Natural health and strength; Secondly, Civill, peace and plenty; Thirdly,

ly, Morall or spirituall good, the Grace and comforts of the Spirit, here in this place Job intends the two former sorts of good, with the latter branch of the third; As if he had said, I expected the continuance of my health and strength, of my peace and plenty, as also of the joyes and comforts of the holy Ghost But when I looked for good, or that these good things should abide with mee.

Then evill came.

Evill is of two sorts; First, of sinne; Secondly, of sufferings; the latter is meant here, *evill came*, that is, *trouble came*, *affliction came*; evill of as many sorts came as the good was, for the continuance whereof I looked. Evill came upon mee (as we say) thicke and threefold, it came upon mee like an armed man, I could not withstand, much lesse overcome it. *When I looked for good, then, even in the midst*, in the high and heate of my expectations, *evill came.*

And when I waited for light.

The second part of the verse, is in sence the same with the former; *light* here is the same in generall with *good* there (as often elsewhere in Scripture) *I waited for light.* What then?

Then came darknesse.

As *light* is the same with *good*, so *darknes* is the same with *evill*, and here (as often elsewhere in Scripture) *Darknesse* is put for all sorts of evill. The words are plaine, and need no labour of exposition. I shall only note some things from them.

First, In Generall.

Good men are often deceived of, and misse their expectation in this world, especially about the things of the world.

A godly man hath a twofold expectation; First, about the things of the world to come; Secondly, about the things of this world; A godly mans expectation shall not be lost in reference to the things of the world to come, but he may loose many of his expectations as to the things of this world. How often are we deceived in our expectations from men, and then most when we expect most from them. *Men are a lie*, (Psal. 62. 9.) an

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active

active lie, they deceive others, and a passive lie, they are deceived by others. And they who are most actively a lie, are most usually and most deservedly a passive lie, or sed with lyes. We may looke for this and that at the hand of mish, and meete with neither. (*Isa. 20. 5.*) *They shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory; that is, They who expected much helpe, and gloried or boasted of the helpe, which they should have from Ethiopia and Egypt (as the Jews and others did) looked so long for it that they were ashamed to looke any longer, and at last went without it; as is expressed in the words following, (v. 6.) And the inhabitants of this Isle shall say in that day, behold, such is our expectation whither wee flee for helpe to be delivered (that is, we see what is become of these Ethiopians and Egyptians, who undertooke to protect us) from the King of Assyria, (they we see could not protect themselves from the forces of Assyria) and how shall we escape? That is, we cannot escape by their meanes, wee fly to Ethiopia and Egypt for helpe and deliverance from the King of Assyria, but their helpe is vaine, they could not helpe themselves. The helpe of man is often vaine, when he gives us the best helpe which he hath promised; but some are so vaine, that though they promise us helpe, they will not give it. (Zech. 9. 5.) Ashkelon shall see it and feare: Gaza also shall see it and be very sorrowfull: and Ekron for her expectation shall be ashamed, and the King shall perish from Gaza, and Ashkelon shall not be inhabited. There is nothing more common then disappointments from men. And as men usually sayle & disappoint our expectation, so God also doth sometimes. God never sayles his owne promises, but he may sayle our expectations, yet 'tis then only, when wee expect without, beside, or, beyond the promise. (Jer. 8. 15.) Wee looked for peace, but no good came, and for a time of heaith, and behold trouble. The Jews had great hopes that God would give them prosperous and happy times; But while they looked that God should keepe promises, they tooke no care to keepe Commandements, (their own confession clears that, (v. 14.) Our God hath given us water of gall to drinke, because we have sinned against the Lord.) Thus to hope for the good of the promise, is to hope beside yea against the truth of the promise. That other Prophet assignes the same reason of their disappointment, (*Isa. 59. 9.*) Therefore is*

judge.

judgement farre from us, neither doth justice overtake us, wee waite for light, but behold obscurity, for brightnesse, but we walke in darkness. And why was all this? The answer is plaine, (*v. 12, 13.*) For our transgressions are multiplied before thee, and our sins witness against us, &c. And as for a punishment of sin, as also for the exercise of patience and tryall of grace, God frustrates the present expectation of his own people, so much more will he be for the former reason disappoint wicked men of theirs; They shall looke for light, but it will be darknes for ever. (*Pro. 10. 28.*) The hope of the righteous shall be gladnes, (that is, the utmost issue of it shall be gladnes) but the expectation of the wicked shall perish. The wicked expect the perishing of the righteous, but that expectation of the wicked shall perish, because the righteous shall never perish. The things which the wicked chiefly hope for, are perishing things, and that hope often perisheth; But if they hope for the things which perish not, that hope alwayes perisheth, for they themselves shall perish for ever. This Solomon asserts fully (*Chap. 11. 7.*) When a wicked man dyeth, his expectation shall perish, and the hope of the unjust man perisheth. Hope or expectation is usually long-liv'd, and though the hope of wicked men be blind and sickly, yet it often holds out or lives as long as they live. But when the wicked dye, they and their hope, they and their expectation dye and expire together. I grant the hope of a just man endeth when he dyeth, yet it doth not dye, but is perfected in fruition, as Solomon more then intimates at the 23d verse of the same Chapter, The desire of the righteous is only good. It is a Maxime in Philosophy, All things desire good; And in that sence the desire of all men, as it is desire, is only of that which is good. But as the righteous only desire to doe that which is good, so in strict sence, they only desire to have that which is good. The desire of the righteous as righteous, is only good, and alwayes good; for as he desires God above all, so he desires God in all, in whom is all good, and nothing but good. Thus the desire of the righteous (and therefore their hope, for we can hope for nothing but what we desire) is only good. But (as it followeth in the same verse) The expectation of the wicked is wrath; that is, he expects the accomplishment of his wrath, or when his expectation is accomplished, it is in wrath, and proves wrath to him. Wee cannot say, that a wicked man

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doth

doth properly and explicitly expect wrath, he hath great presumptions of mercy, but he shall have wrath in the roome of that mercy which he presumptuously expected; he looked for many good dayes here, and for the favour of God hereafter, but he seldom finds the former, (and when he doth they are evil to him) but he shall not at all find the latter. What good he hath, he hath it in this world, and 'tis of this world, he hath none of another kinde, none beyond this world. When the rich man in hell desired but a drop of water to coole his tongue, he was answer'd with, Son remember thou hast had thy good things, there are no more to be had for thee.

Again, Both good and bad may faile in their expectations, but with a vast difference, the wicked looke and receive not, because they looke not in faith, their expectation is but a fancy, they have no ground to looke for good, and therefore they looke for good and receive none. All true good comes out of a promise. They who have nothing to doe with the promise, (as the wicked having no faith, have not, though I grant the promise, (I meane the absolute promise) may have to doe with them; Now, I say, the wicked being in the sence opened, without the promise) have no ground to expect or hope for the good of the promise. But as for the Godly, though they presently receive not what they looke for, yet looking in faith they shall at last, one time or other receive it. (*Pſal. 9. 18.*) *The needy shall not alwayes be forgotten: The expectation of the poore (that is, of the godly poore) shall not periſh for ever.*

Further, sinners disappoint God of his expectation, and therefore no marvaile if God disappoint them of theirs. (*Iſa. 5. 4.*) *What could have been done more to my vineyard that I have not done to it, (saith the Lord,) Wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes, and I look for judgement, and behold oppreſſion, for righteouſneſſe, and behold a cry.* God hath his expectation upon man, and man, sinfull man deceaves God of his expectation: He lookes for righteouſneſſe, for reformation, for the fruits of repentance, of faith and love, but finds none; How juſtly then doth God let sinners looke for peace, and not finde it, for mercy and finde none! yea the best of his people are deservedly ſhortned in their expectations upon this ground, Who is there among them that hath not

failed

failed the expectation of God? where is that care to please God, that feare of offending him, that circumspect walking, that redeeming of time, that deniall of our selves, that zeale for him, which upon the account of his free grace in Christ, and our hope through Christ, he might hope, yea challenge from us: and if we make God looke so often for that which hee receives not; shall we thinke it strange if we receive not that for which we looke?

Yet doubtlesse, this was not *Jobs* case; we doe not find that he had disappointed the expectation of God in any thing, (humane frailty only excepted) And as God gave him a high testimony in this poynt, so also did his owne conscience; And therefore when he saith, *I looked for good*, we have reason to conclude that he had a good ground to looke for it, yet he miſt it, *When I looked for good, then evill came.*

Hence observe, Secondly,

A godly man conſidering and examining his own heart and life, may find no ſpeciall reaſon there why God afflicts him; or cauſeth evill to come upon him.

God taketh away good, and ſends evill upon us for one of thoſe two reaſons; eyther

Fiſt, When we grow wanton and vaine, or play the wantons, and feed our vanity with the good things of God; when wee let goe the bridle of moderation, and ſerve our bellies rather then the Lord Jeſus in the uſe of our worldly comforts, then 'tis time for God, and uſually God takes that time to take them from us, and give us aſhes for bread, or mingle our drinke with weeping. Thus Chriſt denounceth *A woe to them that laugh now,* (*Luke 6. 25.*) They are not threatned with a woe meereley for laughing, To doe ſo is not only lawfull, but innocently naturall and proper to man as man. But Chriſt thunders a woe againſt (as *Solomon* calls it, *Eccleſ. 2. 2.*) mad or immoderate laughter and rejoycing in the uſe of the creature, after ſuch laughing comes crying, woe and ſorrow.

Secondly, Evill comes uſually inſtead of the good wee looke for, when our hearts are hardened and our bowels ſhut up againſt all pity and compaſſion towards thoſe who are under the preſent ſufferings of evill. This brought evill upon *Jeruſalem* when ſhee looked

looked for good (*Ezek. 16. 49.*) *Pride, fullnes of bread, and abundance of Idleneſſe was in her, neither did ſhee ſtrengthen the hand of the poore and needy.* But it was not thus with holy Job; he did not drowne himſelfe in carnal pleaſures, he did not ſteepe his ſpirit in earthly enjoyments; Nor did Job looke upon himſelfe as unconcern'd in the troubles, and ſtraits of the diſtreſſed and neceſſitous. *Jobs heart was not fill'd with his riches and poſſeſſions, but with pity and compaſſion to the poore.* Now though Job was a man of this admirable temper, both as to his owne abundance, and the wants of others, both as to the good which himſelfe once had, and as to the evils which others endured, yet when he looked for good, evill came, and he was not only diſappointed of his hopes, but afflicted greatly. Some have met with ſufferings, which (though as ſinners they have deſerved, yet) they have not procured by their finnes. God afflicts none of his people but for holy ends, but he afflicts many of them without any reſpect to their unholines.

Thirdly, Conſider the word, *when*, which refers to the circumſtance of time, wherein evill beſell Job; *When I looked for good, then evill came.* This *when*, may have a double reference. Firſt, to the time of his proſperitie, and ſo to his looking for good, was the continuance or prolongation of it. Now compare the ſcope of this verſe, and this ſeaſon wherein Job looked for good, with the former verſe; *Did not I weepe with him that was in trouble; and*

We may obſerve;

They that are pitifull and chariſable to others in their ſorrowes, may with a hopefull probabilitye looke for the continuance of their owne comforts.

Our condoling with and ſuccouring thoſe who are in trouble, is a faire argument that we ſhall keepe our peace.

Secondly, *when*, may referre to the time of his affliction; And that, both as he looked for pity in and deliverance out of his affliction, or the renewing of his proſperity, *when I looked for good*, that is, when I in my afflicted ſtate, waited for good, for pity from men, and for the reſtauration of thoſe ſad breaches, which were made upon me by the hand of God, then evill came, and I was more wrapt up in on entangled with trouble then before.

Here

Hence note;

Hee that hath helped others out of their afflictions, may probably looke for pity in and help out of his affliction.

Chriſt gives that generall rule (*Luke 6. 38.*) *With the ſame meaſure that yee mete withall, it ſhall be meaſured to you againe.* That rule hath the force both of a promiſe and of a threatning in it. And as it reſpects the quantity, that you ſhall have as much or more meaſured to you then you meaſure; ſo it reſpects the kind and quality of that which is meaſured more. For if we meaſure evill to others, we muſt looke that evill ſhall be meaſured to us againe; and if we meaſure out good to others, we may warrantably looke that good ſhall be meaſured out to us againe; Job thought he ſhould have the good of compaſſion meaſured out freely to him in his affliction, he having meaſured it out abundantly to others in theirs. And that the hearts of men would never have been hardened into ſtones in the day of his calamity, when as his heart had melted into teares at the calamity of others. That of David gives much aſſurance of this, (*Pſal. 41. 1, 2, 3.*) *Bleſſed is the man that conſidereth the poore, the Lord will deliver him (not the poore only, but him alſo that wiſely conſidereth the poore) in the time of trouble; the Lord will preſerve him, and keepe him alive; and he ſhall be bleſſed upon the earth; and thou wilt not deliver him to the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickeſſe.* To conſider the poore, is both to pity and helpe them. And he that is pitifull to the poore, ſhall according to this Scripture be delivered out of trouble, or preſerved from trouble, both which are high acts of mercy. And therefore Job ſeems to wonder at it, that evill ſhould come, when he had this and ſo many other probable grounds, upon which he might looke for good.

Hence take two Corollaries.

Firſt, *We are apt to thinke ſtrange of our afflictions, when we ſee no reaſon for them.*

If wee cannot charge our ſelves with ſin, wee conclude, wee ſhall not ſuffer.

Secondly, Note:

They

They who have been moſt exact in their walkings, ſhould juſtly looke and prepare for changes.

Grace gives us a good title, the beſt title to earthly things, but it doth not aſſure the poſſeſſion of them. They who are dead to worldly enjoyments, may yet ſee them dye. And how compaſſionate ſoever any man hath been to the poore, pained and afflicted, yet himſelf may become poore, and pained, and afflicted; as *Job* ſhewes us further by his owne experience and example in the next verſe.

Verſ. 27. *My bowels boyled and reſted not; the dayes of affliction prevented mee.*

From this verſe to the end of the Chapter, *Job* reckons up ſeverall ſad effects of his afflictions and ſorrowes.

My bowels boyled, or, were hot.

Velut infirmuerunt ac ebullierunt omnes membra in me. Merc.

As I was full of ſorrowes without, ſo I was inwardly inflamed as it were with ſorrow, His bowels were as a ſeething or boyling pot upon the fire. The Bowels ſignifie in Scripture Firſt the moſt feeling compaſſions of the mind; *Put on* (ſaith the Apoſtle, *Col. 3. 12.*) *as the elect of God, bowels of mercy*; that is, be ye very mercifull. Secondly, The Bowels ſignifie the moſt ſecret workings and cogitations of the mind. (*Pro. 20. 27.*) *The ſpirit of man is the candle of the Lord, ſearching all the inward parts* (or Bowels) *of the belly*; that is, thoſe thoughts, contrivements, and conceptions which lye cloſeſt or moſt out of ſight in the mind of man. And hence the boyling of the bowels, imports inward trouble, or troubled thoughts, eyther with feare or griefe or both. Thus 'tis ſayd of *Daniel* (*Dan. 4. 10.*) *He was affrighted for one houre, and his thoughts troubled him*; and ſo of *Belſhazzar* when he ſaw the hand-writing upon the wall (*Dan. 5. 6.*) *his countenance was changed, and his thoughts troubled him*; that is, his breaſt or bowels were full of boyling tumultuating thoughts. Many Scriptures ſet out the inward Agony of the mind by fire and boyling. A man in great perplexity, is as if he were in a fire, or a fire in him. Feare is a fire, ſorrow is a fire, ſo is ſorrow; *My bowels boyled* (ſaith *Job*) As the Lords anger is like a burning fire, (*Lam. 2. 3.*) *Hee hath cut off in his fury* Ang

Anger all the horne of Iſrael, he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire which devoureth round about. Now as the Lords anger, which cauſeth him to bring trouble upon a people or a perſon is like fire, ſo is that ſorrow with which man is affected in the day of the Lords anger. Thus ſpake *Jeremie* (*Lam. 1. 20.*) *Behold O Lord, for I am in diſtreſſe, my bowels are troubled, my heart is turned within mee.* The heart or bowels are the ſeat of the paſſions; And when paſſion is ſo ſtrong that it turnes the heart, and ſo hot that 'tis ſayd to make the bowels boyle, Then paſſion is at the higheſt; *My bowels boyled* Angrem animi & dolorem accenditatem exprimere ſolet ignis ardor, flamma irae curarum eſtus dicuntur, et coque dicuntur aliquis cum anxietate & moleſtia conturbetur. Sanct.

and reſted not.

The Hebrew is, *Were not ſilent*, paine makes a noiſe, paine ſpeaks lowd. (*Iſa. 16. 11.*) *My bowels ſhall ſound like an harpe for Moab.* And when wee are freed from paine a ſweete ſilence followeth. (*Pſal. 107. 29.*) *Hee maketh the ſtorme a calme, ſo that the waves thereof are ſtill* (or the waves thereof are ſilent) what a roaring noiſe is there in a proper ſtorme at Sea? and is there not a roaring noiſe in the metaphoricall ſtormes of trouble? or if we take the words *reſted not*, in their ordinary ſence, then they note the unceſſantneſſe of his ſorrow; That *reſted not*, which ceaſeth or giveth over working; as it is ſayd (*Exod. 20. 11.*) *In ſix dayes the Lord made heaven and earth, the Sea and all that in them is, and reſted the ſeventh day*; Thus *Jobs bowels boyled and reſted not*, that is, his ſorrow ceaſed not, he had no (*Incidentia intervalla*) comfortable lightſome intermiſſions of or vacations from his paines and griefes; He had not ſever ſits, but a continuall burning fever; New ſewel was dayly, yea hourly added to feed the fire and keepe his bowels boyling; *My bowels* (ſaith he) *boyled and reſted not.*

The dayes of affliction prevented mee.

He had ſayd a little before (*v. 16.*) *The dayes of affliction have taken hold upon mee*; here he ſaith, *they have prevented mee*, that is, they came ſuddenly upon mee, or unlook'd for. Some reade, *they met mee*, ſo the word is rendred in that charge againſt the *Moabites* and *Ammonites* (*Deut. 23. 3, 4.*) *Even to their tenth generation ſhall they not enter into the Congregation of the Lord*

Anticipave-
runt me.
Variab.
Quod alij di-
cunt Appre-
henderunt
me, minus est,
Nam verbum
Originale pro-
prie significat
illam rationem
veniendi, aut
aliquid aliud
faciendi, quod
tempore & loco
est ante nos.

Talia passus
sum, quia in
estate jam gran-
di ac frigida
perantur senes.
Sanct.

Quid bonum
expectanti mi-
hi evenit ma-
lum; & spe-
ranti lucem e-
venit caligo;
viscera mea ef-
ferveſcunt, adeo
ut non qui-
ascent. Jun.

Lord for ever, because they met you not with bread and with water in the way when yet came out of Egypt, &c. Now whether we read *Jobs* text, *The dayes of affliction met mee, or prevented mee*, the sence is the same, Implying, that those dayes of affliction came somewhat unawares, or when he looked not for them, or when he was looking, as he sayd in the former verse for other for better dayes. There are two sorts of meeting, First, looked for; Secondly, unlooked for; oftentimes a friend meets us whom we thought not of, and so may an enemy; The latter meeting is meant here. Such meetings are uncomfortable preventings.

Some conceive *Job* sayd, *The dayes of evil prevented him*, because he met with those evils in the best of his Age, which usually come not till the latter end, or close of a mans age. There are some evils and afflictions which are so usuall in old age that they are even naturall or congeniall to it; of these *Solomon* speaks and cautions young men, (*Ecc. 12. 1.*) *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the yeares draw nigh, when thou shalt say I have no pleasure in them.* Let any man but live, and he shall out-live his bodily strength and pleasures. What can we expect to meet with in old age but paine and sorrow? When, as *Solomon* there Allegorizeth the Sun, and the light, and the Moone, and the Starres are darkned, and the clouds returne after the raine in the day when the pillars of the house shall tremble, and the strong men shall bow themselves, &c. That is, when the powers of nature shall inevitably suffer an universal decay; What can any man (I say) expect then but paine and sorrow? But when a man is in the best of his dayes, he looks for good dayes, and the continuance of his bodily strength. Therefore *Job* being broken not only in his estate but in his strength, being not only impoverished but pained and diseased, in the best of his dayes, he might well say, *The dayes of affliction have prevented mee.*

Againe, Some read this in connection with the former verse, as if what he saith here, were an effect of what he said there; *Because when I looked for good, evill came to me, and when I hoped for light darknes came upon mee, therefore my bowels boyled within mee, so that they could not rest.* Taking the text in this dependence,

Observe;

It is exceeding painfull and afflictive to misse our expectations, or not to receive the good which we hope and waite for.

When we looke for evill, and expect the coming of trouble, 'tis burdentome & grievous enough when it comes; But to meet with evill when we waite for good, doubles the weight of evill. To be crossed in our expectations, makes our crosse heavy and our bowels boyle.

Then how will the bowells of wicked men boyle in sorrow, for ever when they shall be quite frustrated of their hopes and loose all their expectations? such are often full of hopes, and bigge with the expectation of good things, not only in this life but in the next; They hope their soules shall goe to heaven when their bodies goe to the grave; they looke for light, even the light of glory after the darknesse of death, but darknesse shall be their portion, and they shall goe to the generation of their fathers, where they shall never see light. In the 7th of *Mathew* (v. 24.) we find wicked men looking for, yea laying claime to glory; They knocke at heaven gate, as if they had much acquaintance there, yet all they shall heare from Christ is, *I never knew you, depart from mee ye that worke iniquitie.* O what boyling of bowells will these men feele in the fire that never goeth out, When holy *Job* found such a boyling of his bowels in a fire that quickly went out? *My bowels boyled, the dayes of affliction prevented mee.*

Hence note, First.

The holiest and best of men, are apt to thinke afflictions further off from them then they are.

We usually say, *Bad newes comes before it is looked for.* Every godly man thinks he may fall into affliction; But though hee hath a sence of this upon him, that afflictions may come; yet he thinks them further off then they are, or that they will not come so loone as they doe. The Prophet speaking of voluptuous sensualists sayth (*Amos 6. 3.*) *They put the evill day farre from them.* And as these put it farre from themselves, so the false Prophets assured others, that it was not only farre from them, but should never over-take them, (*Jer. 14. 15.*) *Therefore thus saith the Lord concerning the Prophets that prophesie in my name,*

and I ſent them not, yet they ſay ſword and famine ſhall not be in this Land, by ſword and famine ſhall theſe Prophets be conſumed. And againe, (Jer. 5. 12.) They have belied the Lord, and ſaid it is not hee, neither ſhall euill come upon us, neither ſhall wee ſee ſword nor famine. Now as euill men put the euill day farre from themſelves, and falſe Prophets put it farther from them, ſo godly men ſeldome thinke that the euill day is ſo neere as indeed it is. Yea they may have a ſecret hope that the euill day will not come at all, but that they ſhall dye in their neſt, as Job once ſaid; But as God prevents us often with his mercies & loving kindneſſes; David hoped he would; *The God of my mercy ſhall prevent me*, (Pſal. 59. 10.) and he prayed what he would, (Pſal. 79. 8.) *O remember not againſt us our former iniquities, let thy tender mercies ſpeedily prevent us; for wee are brought very low.* And as God ſometimes doth it, beyond both our hopes and prayers, (Pſal. 21. 3.) *For thou preventedſt him with the bleſſings of goodneſſe, thou ſetteſt a Crowne of pure gold upon his head.* Now (I ſay) as God hath preventing mercies, he ſends in mercy, or ſuch a ſpeciall mercy, before wee looke for it; ſo it is as true, that God hath preventing judgements, and that hee ſends in afflictions before they are looked for; ſad troubles, ſad ſickeſſes, ſad breakings, ſad loſſes, ſad miſcarriages of ſervants and children come unlooked for upon many of the ſervants of God. David experienced this alſo, (Pſal. 18. 5.) *The ſorrowes of hell compaſſed mee about, the ſnares of death prevented mee;* That is, deadly ſnares, ſuch ſnares as endangered my life ſurprized me, when I had no thought of any ſuch miſchiefe.

Laſtly, Note.

Unexpected afflictions, aſſiſt us moſt.

As euill ſhall moſt certainly come upon thoſe ſinners who expect it not, (Amos 9. 10.) *All the ſinners of my people ſhall dye by the ſword, which ſay, the euill ſhall not overtake, nor prevent us.* So it will be moſt terrible to them when it comes. As to miſſe the good that wee looke for (which was obſerved before) ſo to meeete with any euill that wee looked not for, cuts to the quicke. Job looked for good, but it came not, He looked not for ſuch troubles, and they came. *The dayes of euill prevented him.* As wee may looke for good, ſo euill ſhould not be unlooked for.

If

If the coming of trouble be looked for, it will not trouble us ſo much when it comes. We may poſſibly prevent or hide our ſelves from expected evils, but to be ſure we may be the better armed for them. Whereas they who doe not foreſee them at all, ſeele them moſt. What perill, what poverty, what croſſe what ſickeſſe, what loſſe is there that we may not looke for? Are not all theſe incident to our nature as we are men? Are they not deſerved by us as we are ſinners? yea as we are Saints, wee may looke for tryalls; and if as Saints we looke not for them, we hardly know what it is to be a Saint. 'Tis our wiſdome to way-lay troubles in our thoughts, and perſonate the worſt outward eſtate ſometimes, while we enjoy the beſt. They are not only wiſe men, but the beſt and choyeſt Saints, who uſe their good dayes and things, as if they might every day change to worſe, yea to the worſt. To looke for euill fearefully is below faith, but to looke for it preparingly, is a very ſpirituall exerciſe of faith. To be upon the racke of expectation, is to ante-date our ſorrowes; but to be upon thoughts of them, and ſo to conuerſe with them, that (as the Apoſtle ſaith) the fiery tryall may not be ſtrange to us, this as it is our duty, though tryalls never come, ſo it will be a great ſupport to us when they come. It is ſinfull when wee are behind-hand in meditating what wee may ſuffer, as well as when wee are behind-hand in conſidering what wee ought to doe. They undergoe tryalls with moſt patience, who are ofteneſt minding a day of Tryall. And uſually they have unlooked for comforts, who are graciouſly looking for their Croſſe. And though it be good to be full of holy faith, that our mercies ſhall be continued, yet it is as good to be full of a holy feare that our mercies may be changed. *Happy are they who are at once believing for good dayes, and preparing for them; yea happy alſo are they who are at once believing about euill dayes, and preparing for them.* This was the frame and poſture of Righteous Noahs ſpirit, (Heb. 11. 7.) *Who by faith, being warned of God of things not ſeene as yet, moved with feare prepared an Arke to the ſaving of his houſe, by the which he condemned the world.* The old world would neither believe nor feare the coming of the Flood, and ſo were drowned and ſwallowed up in it; The dayes of Affliction at once prevented and deſtroyed them;

them; *Noah* did both believe, and feare the coming of the Flood, and ſo eſcaped it; while his faith aſſured him the Flood would come, his feare provoked him to provide an Arke (as God had appointed) to ſave himſelfe and his in when it came. To be prevented by mercy, is the ſweeteſt and pureſt way of receaving mercy, and to be prevented by affliction is the ſoreſt way of enduring affliction.

This latter age of the world, or (as I may call it) *Dregs of Time*, hath much need of this awaking conſideration; ſeeing Chriſt himſelfe hath foretold us that the ſame Spirit of ſlumber and carnal ſecurity which poſſeſſed the old world (as wee commonly call it) ſhall alſo poſſeſſe the world when 'tis indeede growne old, (Luke 17. 26, 27, 28, 29.) *As it was in the days of Noe, ſo ſhall it be in the dayes of the Son of man,* (that is, in all the dayes wherein Chriſt reveals himſelfe in any eminent way of judgement againſt the world, and eſpecially in the laſt judgement day) *they did eat, they dranke, they married wives, they were given in marriage,* (that is, they did all theſe things as if they had nothing elſe to doe, and nothing at all to feare, though *Noah* had thunder'd the approaching deluge in their ears) *untill the day that Noah entered into the Arke: and the flood came and deſtroyed them all.* The dayes of Affliction by water did not more prevent and ſurpriſe that old world, then the day of Affliction by fire ſhall prevent this. That day *ſhall come* when (as the Apoſtle *Peter* ſpeakes, 2 Ep: 3. 2, 3.) *ſcoffers ſhall come, walking after their owne luſts, and ſaying, where is the promiſe of his coming?* Will not that day of affliction prevent theſe men? Let all prepare for it, the moſt will be prevented by it.

J O B 30.

J O B 30. Verſ. 28, 29, 30, 31.

I went mourning without the Sun: I ſtood up, and I cryed in the Congregation.

I am a brother to dragons, and a companion to owles.

My ſkin is blacke upon mee, and my bones are burnt with heat.

My harp alſo is turned to mourning, and my organ into the voyce of them that weep.

Theſe foure verſes continue and conclude *Jobs* complaint, or lamenting diſcourſe about his grievous ſufferings.

I went mourning.

Job confeſſeth himſelfe a ſtranger and a traveller in this world, as all his fathers were, and his travel was a ſad one; *I* (ſaith he) *went mourning.*

The word which wee render *mourning*, ſignifies, *black* or *blackneſſe*, hence ſome tranſlate, *I went in blacke, or in blacke garments.* Blackneſſe is the mourners colour, and garments of black are the mourners livery; wee render clearly to his ſence, *I went mourning.* The Church (Cant. 1. 5.) ſaith, *I am like the tents of Kedar.* The Kedarens lived in tents, and theirs were black tents, they lived in open fields, under the ſcorching Sun; ſo that when the Church ſayd, *I am like the tents of Kedar,* her meaning was plainly this, *I am black*; And when *Job* ſaith, *I went mourning*; wee may underſtand him both of inward ſorrow, or ſorrow of the heart, in which ſence *David* profeſſed (Pſ. 38. 6.) *I goe mourning all the day long*; and expoſtulates (Pſ. 42. 9.) *Why goe I mourning becauſe of the oppreſſion of the enemy*; as alſo of ſorrow expreſſed outwardly, either in ſpeech, geſture, or habit; As wee commonly ſay, *Such a man goeth in or weareth mourning.*

Hence note;

As the beſt of our life hath ſorrow mixt with it; ſo much of our life is nothing elſe but ſorrow.

Chriſt

Chriſt himſelfe, *was a man of ſorrow, and acquainted with griefe*, (Iſa. 53. 2, 3.) He was not only a ſorrowfull man, but a man of ſorrow, while he was paying the debt of our ſin, and purchaſing joy for ſinners. Therefore wee who are not only ſinfull men, but (in a ſort) men of ſin, muſt not thinke much, if wee, who alſo (through grace) are his members, doe in this agree with our head; if wee are men of ſorrow, as hee was, if wee are acquainted dayly with griefe, as he was, if wee goe mourning as hee did, we have no reaſon to be offended at it. Our dayes, it beſt, are few and evill, as *Jacob ſayd*; and at worſt, our dayes are but many *evills*; And ſhould it not make us long for that life wherein wee ſhall ſorrow no more, nor know what it is to goe mourning any more? When our Garments ſhall be alwayes white, as to innocency, they ſhall be ſo alſo as to joy, and wee ſhall not be blackt with ſorrow; when wee are fully waſht from the blacknes of ſin. *I went mourning*

without the Sunne.

The Sun is expreſſed by three words in the Hebrew, whereof the firſt ſignifies to be a ſervant or publicke miniſter of God to the world; A ſecond ſignifies Dryneſſe, becauſe the Sunne by heate cauſeth dryneſſe; A third (that of the text) ſignifies heate, which doth not only dry, but warme and comfort.

Some read the words thus; *I went mourning out of the Sun;* ſo Mr. Brington, *I walked black out of the Sun.* As if he had ſayd, *I took no pleaſure to walke in the Sun; I had ſo much griefe upon my heart, ſo much darkneſſe within, that the outward light was little or nothing to mee; when the Sunne ſhined, it did not ſhine to mee; to mee the Sunne was as a cloud, or but a ſhadow, ſo I avoyded the Sunne, and ſought ſolitary places where to mourne in private, and weepe out my ſorrows by my ſelfe alone; I went mourning out of the Sunne.*

Hence obſerve;

Thoſe creatures which are moſt pleaſant in themſelves, give us no content in great ſorrowes and afflictions.

To a ſoule in bitterneſſe every thing is bitter except Chriſt; and to a darkned ſoule no Sun ſhines bright, but the Sun of righteouſneſſe. *Solomon ſaith* (Eſcleſ. 11. 7.) *Truly light is ſweet,*

and a pleaſant thing it is, for the eyes to behold the Sunne; yet a man in ſorrow, eſpecially a man of ſorrow, cares not for the light of the Sunne, he drawes the curtaine, and will make all darke, till the day-ſtarre ariſeth in his heart and gives him light. The things that are moſt ſweet and contentfull to nature, have no ſweetneſſe, give no content, or are out of date, to a man diſconſolate, till God ſaith unto him, Be of good cheare, be comforted. Neereſt natural Relations, wife, children, friends, are dead to a diſconſolate ſoule; Greateſt worldly poſſeſſions, honours and riches, houſes and lands, thouſands of gold and ſilver, are favourleſſe to a diſtreſſed ſoule, hee goes mourning out of all theſe things, or mournes in the miſt of them. The Scripture ſaith, (Pro. 11. 4.) *Riches profits not in the day of wrath, but righteouſneſſe delivereth from death.* Riches are no advantage, no ſhelter at all to wicked men, when the wrath of God breaks out upon them, and they are no better then poverty to a godly man, when the favour of God is hidden from him. Wee cannot comfort any man in an evill day, by telling him of his bagges of gold and ſilver, of his lands and houſes, he goes mourning when ſuch comforters have done and ſpoken their beſt.

Secondly, Theſe words, (as we tranſlate) *I went mourning without the Sunne*, may ſignifie no more but this; *I was in ſuch a mourning condition as had no comfort at all in it.* Some are in mourning, and yet have ſome Sun-beames when they mourne, that is, they have ſome comfort, ſome joy in their ſorrows, ſome light ariſeth to them in their darkneſſe; but ſaith *Job*, *I went mourning without the Sunne*, I had nothing to comfort mee; no light, no reſreſhing rayes to keepe up my ſpirit, I went mourning, and no Sun to comfort me. The ſorrow of ſome men hath nothing but ſorrow with it. As there may be an eſtate ſo comfortable, that it hath nothing but comfort, or 'tis a comfortable eſtate quite through* (Pro. 10. 22.) *The bleſſing of the Lord maketh rich, and he addeth no ſorrow with it.* Many make themſelves rich in ſuch a way, as addeth much ſorrow to their riches, yea (as the Apoſtle ſpeakes of ſuch rich men, 1 Tim. 6. 10) *They pierce themſelves through with many ſorrows.* Ill gotten riches in ſtead of making their owners hearts merry, make their conſciences ake, and give them many a ſtitch in their ſides: But when the bleſſing of God upon honeſt endeavours makes a man rich, hee

Sol hic מִן
dicunt a calo-
re, alibi voca-
tur שֶׁמֶשׁ a
ministerio &
מִן afflictio-
is. Druf.

eates the labour of his hands with joy, and knows not what sorrow (in that poynt) meaneth; His estate is comfortable, and so is his life; Such a man hath pure comfort. Now (I say) as there may be a condition so comfortable, that it hath no sorrow with it. So there may be a condition so sorrowfull, that it hath no joy with it, so darke that it hath no Sunne with it. Many poore Soules goe mourning without the Sunne, and know not for a long time what comfort meaneth. Christ the Sun of Righteousnes can shine upon us, and give us light in our greatest outward darknesse; but oftentimes he doth not, and then such a soule cries out, I goe mourning without the Sunne; I cannot find Christ, I have no communion with, no communications of light or love from Christ, that's a sad condition indeed. And such was theirs who are spoken of (Isa. 50. 10.) who though they feared the Lord, and obeyed the voyce of his servant, yet walked in darknesse, and saw no light.

Thirdly, *I went mourning without the Sunne*; may be expounded thus, *I was scorched blacke, but it was not with the Sunne*. As if he had sayd, *My blacknesse, or my mourning was not from the heat of the Sunne*. That did not discolor mee, I was not offended at all by that, nor much by my outward cause; my blacknesse was caused by inward sorrow. Bodily blacknesse is usually from the Sunne, but many (in Job's case) are blacke without the Sunne. As the Scripture speaks also both in another case and in that; *They are drunken but not with wine*, (Isa. 29. 9.) that is, they are drunke with sin, while they drinke iniquity like water, and take their full cups of it. Some are drunken with pride and selfe-confidence, others are drunken with griefe and trouble, as the same Prophet hath it, (Chap. 51. 21.) *Hearke now this thou afflicted and drunken, but not with wine*; With what then? with affliction. So we may answer from that 17th verse, of that Chapter; *Awake, awake, stand up O Jerusalem, which hast drunken at the hand of the Lord the cup of his fury; thou hast drunken the dreggs of the cup of trembling, and wrung them out*. Now as these were drunken and not with wine, so Job went in black or mourning, but not with the Sunne; He was not Sun-burnt, but sorrow-burnt. As that godly sorrow, which workes repentance unto salvation not to be repented of, is followed with many blessed effects upon the soule

which

*Ater absq[ue] sole
dicitur de eo
qui ater est me-
rore non a sole;
vult dicere quod
solum de colo-
ratione, sed
et a seipso pulla-
tum incedere
fecerint.
D. ul.*

which are exactly enumerated by the Apostle, (2 Cor. 7. 11.) and as the sorrow of the world (that is, sorrow either meere about worldly matters, or in a worldly manner) is followed with that dreadfull blacke effect, Death; as the same Apostle saith at the 10th verse of that Chapter; *The sorrow of the world worketh death*. So that sorrow which a godly man often meets with both in and from the world, may be followed with very grievous and visible effects upon him. The Church before spoken of, (Cant. 1. 5.) having sayd, *I am like the tents of Kedar*, that is, (as hath been expounded) *I am blacke*, presently (v. 6.) tells us the cause of her blacknesse; *Look not upon mee (that is, either with a despising or despairing eye) because I am black, because the Sun hath looked upon mee*. What Sun? The Sun of persecution and trouble from the malicious world hath looked upon mee. Persecution springs not out of the dust, but is darted from above (as the providence of God permits) like the beames of the Sun. The Church was blacke with the fiery beames of that Sun. The vilage of the Church in her captivity and famine was blacker than a scale; or (as we put in the Margin) *darker then blacknes*; And the Prophet either considering that or some other grievous affliction of the Church, saith of himselfe, (Jer. 8. 21.) *For the hurt of the daughter of my people, am I hurt, I am blacke: astonishment hath taken hold on mee*. Job was in a famine, comparatively to his former plenty, and he was in a reall famine and deep consumption of all his former comforts; He had a Sun of persecution looking upon him also, hee was persecuted both by the Devill and by evill men, yea his good friends (though not intentionally) had a hand in it too. And as he had all these outward troubles, which grieved him not a little, so he had inward trouble, which grieved him much more, and pained him at the very heart; He endured both the hidings of Gods face or favour from him, and the appearings of his angry frownes; The angry appearances of God, or the arrows of his appearing anger were shot into his spirit. And O how blacke did these hot impressions make him! He might say with truth enough, according to the tendency of this interpretation, *I went mourning, or blacke, without the Sunne*. I had so many extraordinary Sunnes casting their scorching beames upon me both visibly and invisibly, that I need not ascribe the cause of my pittifull blacknes to the ordinary Sun.

M m 2.

There

There is yet another reading of thoſe words, which I ſhall but touch and paſſe away.

*obſervat Græcos
et vulgatum
מִן legiſſe
pro מִן iram
ſeu furorē pro
ſole. Nigri effe
ſolent bilioſi et
gul irati ſunt.
Merc.*

The Greeke and vulgar Latine translations, ſay not as wee, *I went mourning without the Sun*, but *I went mourning without fury or anger*; a word in the Hebrew of neere ſound to that which ſignifies the *Sun*, ſignifies alſo anger or fury. And as to the matter it ſelfe, wee know blackneſſe proceeds from heate, *Negroes* or *Blackmores* are borne in hot climates; and as blacknes proceeds from heate, ſo heate cauſeth choler or anger. This or that before mentioned might be the ground of that diverſity in the translation, which though I approve not; yet the ſence is good, and wee may make a profitable uſe of it: *Job* and ſuch as he, the truly godly, *goe mourning without fury, or without wrath*. A godly man doth not rage when God afflicts him, he is not fill'd with anger becauſe full of ſorrow, hee is not like a wild Bull when God puts him into his net, but abides patiently and quietly under the hand of God, hee entertaines his afflictions kindly, as the Lord ſayd his people ſhould or ought, (*Lev. 26. 41.*) *If then their uncircumciſed heart be humbled, and they thin accept of the puniſhment of their iniquitie, then will I remember my Covenant with Jacob.* The Lord lookes wee ſhould accept our Chaiſtment, not except againſt it, much leſſe be in a ſume or rage, in a ſtorme of paſſion, or in a fret, when his hand is heavieſt on us. Nothing is more unſeemly then when we are afflicted to be discontented. Man naturally cannot beare blowes, but liſt up his thoughts furioſly againſt him that ſmites him: But know 'tis dangerous to mingle anger with our ſorrow, or to be troubled in our ſelves when God is pleaſed to ſend us trouble. This is a good ſence, but I doe not inſiſt upon it, the other reading being more cleare to the text. *I went mourning without the Sun,*

I ſtood up and cryed in the Congregation.

Jobs troubles put him into various poſtures, of which he could give no good account. He could neither ſit, nor lie, nor ſtand in quiet. When he ſtood up, ſuddain fits and pangs came upon him. *He ſtood up and cryed.* The word *cry* hath been opened before more then once. Here *Jobs* crying implyes two things.

Fiſt, The diſtreſſe of his ſpirit, and the extreame ſorrow of his heart. A man in diſtreſſe cries out for one of theſe three rea-

ſons,

ſons, either, fiſt, becauſe he is afraid, or ſecondly, becauſe he is pained, or thirdly, becauſe he would be helped and comforted. *Job* cryed, and he cryed vehemently, upon the latter two, if not upon all theſe three reaſons.

Hence note;

To cry out in paine, is not inconfiſtent with patience.

Job was a man of patience, yet he cryed out; as he cryed out before in prayer, ſo here for paine, and ſuccour in his paine. The patience of Jeſus Chriſt had a perfect worke (as the Apoſtle (*James 1. 4.*) adviſeth and exhorteth ours ſhould) yet when he was in the extremity of his ſufferings, hee cryed out; Even He ſayth the Scripture, (*Heb. 5. 7.*) *in the dayes of his fleſh offered up prayers and ſupplications, with ſtrong cries and teares, unto him, that was able to ſave him from death, and was heard in that hee feared.* The Evangelist *Matthew* tells us, hee doubled his cry, (*Chap. 26. 46.*) *About the ninth houre Jeſus cryed with a loud voyce, ſaying, Eli, Eli, Lama ſabachthani, that is to ſay, my God, my God, why haſt thou forſaken mee.* And at the 50th verſe; *Jeſus when hee had cryed againe with a loud voyce yeelded up the ghoſt.* Here was cry upon cry, when Jeſus Chriſt had cryed, hee cryed againe and gave up the ghoſt; Then he gave his bitterſt cry, his bearing groane, when like a woman in Travaile to bring forth that bleſſed Birth life for us, he gave up his owne. It is not unbecoming a man of ſtrongeſt courage, yea of ſtrongeſt faith to cry out in great extremities; Chriſt did it who had the ſtrongeſt courage and the fullneſſe of grace. To cry out murmuringly, is not only uncomely but ſinfull; but to cry out humbly and ſenſibly diſhonours no man. A good man in great paine ſayd, *I groane, but I doe not grumble.* Nature at beſt, even when cloathed with Grace, being pincht and pained will bemoane it ſelfe. *Job* ſtood up and cryed, and that not in ſecret, but as it ſolloweth,

In the Congregation.

It may be queſtioned what Congregation did he cry in? May wee not ſuppoſe *Job* a priſoner in his houſe ſhut up in his Chamber by ſickneſſe? How then did he cry in the Congregation?

I anſwer, though *Job* went not to the Congregation, yer 'tis proba-

*Exinat vacie
contentio et es
in malum forti-
as ſervatur mi-
niſſus ſentiam.
Merl.*

Tanta eſt hęc
mea calamitas
ut nulla me
frequentia ho-
minum cobibeat
quod minimi pa-
an inconditos
ſitos clamores
dam. Bezz.

probable that a Congregation came to him; 'Tis ſure, many came to him, ſome to counſell him, and ſome to ſee him, ſome to comfort him, and ſome to wonder at him; for he was *a ſpectacle to the world, to Angels, and to men.* Now (ſaith Job) in the very Congregation, when there was a great company, a throng of viſitants round about mee, *I cryed*; his ſorrow was ſo great that he could not bite it in, nor conceale it, no not from the Congregation; extremity of paine will vent it ſelfe, 'twill out, let who will be preſent, though a whole Congregation be preſent. Thus the good man ſets forth his ſorrow in all the circumſtances of it.

I ſhall paſſe from this verſe when I have only minded the reader that ſome expound it in connexion with the 25th, where Job profeſſeth his compaſſionate feeling of the miſeries, ſorrows and ſufferings of others; *Did not I weep for him that was in trouble? Was not my ſoule grieved for the poore?* As if he had ſayd, *I had ſo great a ſence and fellow-feeling of other mens afflictions, that I went mourning without the Sun; nothing could comfort mee while my friends were ſorrowfull: I thought the Sun did not ſhine upon mee while they were in darkneſſe, and not only ſo, but I could not containe or content my ſelfe, till I had preſented their caſe to the whole Congregation, that I might move others to piſie them and pray for them as well as my ſelfe.* That's a truth, but I rather keepe to the former rendring, and take the words as importing the publication of his owne ſorrows, not of the ſorrows of others in the Congregation. And if wee would know what the ſpeciall forme of his cry in the Congregation was; ſome conceive it drawne up and expreſſed in the next verſe.

Verſ. 29. *I am a brother to dragons, and a companion to owles.*

As if Job had thus bemoaned himſelfe before all Beholders; *Alas, alas, I am no more (I ſee) reckon'd or eſteemed among men as a man; nor doe I find my ſelfe fit for the ſociety of men, but of beaſts and birds rather, and thoſe the moſt unmanly among beaſts and birds, Dragons and Owles, whoſe faſhion or cuſtome of life ſeemes more agreeable to my preſent temper and condition, then that of a man. I am a brother to Dragons, &c.*

Dragons are ſorted among the beaſts of the earth, Owles among the fowles of the ayre. But how was Job a brother to the
one,

one, or a companion to the other? I answer, when Job ſaith, *I am a brother to Dragons*, it notes only thus much, I am much at leaſt ſomewhat like them, or I am reduced to ſuch a condition providentially as they are in naturally. I, by my affliction am rendred ſuch as they are by their conſtitution. The word *brother* is often uſed in Scripture, to note likenefſe, and no more. Thus *Simeon and Levi* are called *brethren* by their old dying father *Jacob*, (Gen. 49. 5.) Wee cannot imagine that hee intended only to tell us that they were brethren in nature, for ſo all his twelve ſons were as well as they two; but when he ſayd, *Simeon and Levi are brethren*, his meaning was this, they are men of a like ſpirit, they are both fierce and bloody, at leaſt they were ſo in one remarkable action, *Inſtruments of cruelty were in their habitations, in their anger they ſlew a man*, &c. Yea it is conceived that *Simeon and Levi* were Brethren in a worſer murder (though a moſt bleſſed one in the effects and fruits of it) then that of the *Shechemites*; For as it is undeniable that the Priests (who were of the tribe of *Levi*) were the moſt cruell enemies that Chriſt had, and ſought his death with greateſt earneſtneſſe; ſo (as our late learned Annotators upon the Bible have obſerved) ſome ſay, *Judas* who betrayed him, was of the tribe of *Simeon*. Thus theſe two tribes were Brethren in bloodneſſe as much as in blood. *Solomon* alſo gives us this notion of a Brother, (Pro. 18. 1.) *Hee alſo that is ſlothfull in his worke, is brother to him that is a great waſter*; that is, hee is like him, he is ſuch an other, a ſlothfull man is as bad as a waſtfull man; He that ſolds up his armes in idlenes, and he that opens his hand in waſtfullneſſe, reſemble each other as to their iſſue, though they are very different in their way; for as one of them gets nothing, ſo the other ſpends all he gets or hath, and it is all a caſe, whether a man gets nothing, or ſpends all, for both come to nought. And as one deſcants both wittily and truly upon them; they like Brethren beare the ſame coate, The Ragged coate of Beggery, only with this difference; The waſter runs into Beggery. But the ſluggard or he that is ſlothfull ſits ſtill, till Beggery comes upon him. Now in the ſame ſence, that the ſlothfull man is brother to the waſter, Job was a brother to Dragons, hee looked upon himſelfe under that preſent diſpenſation, as very like them. *I am a brother to Dragons.*

The

Vox חור
mine terrest. i
nunc pro inarina
bellua usurpa-
tur.

The word which wee render *Dragon*, signifieth also, a *Whale*, so we render it (Chap. 7. 12.) *I am a Sea; or a Whale*! So that, this one word hath two great monsters in the belly of it; First, The *Whale*, who is a water-monster as to bignesse. Secondly, The *Dragon*, who is a Land-monster as to dreadfullnest. Here we take the word for the land-monster, *I am a brother to Dragons*,

and a companion to Owles.

The fence is one in both; some render, a *companion to Ostriches*; The text strictly is *to the daughter of the Ostrich*, or of the *Owle*. And hence some understand it of young owles, which make a great noyse, when the old ones are gone from them; but it may as well be understood of owles in General by a common Hebrewisme, so the Daughter of the Ostrich or Owle, is the Ostrich or the Owle her selfe. Which manner of speaking was opened and exemplified by many Scripture instances at the 8th verse of this Chapter.

And though in this verse, the word is rendred by some, *Owle*, by others, *Ostrich*; yet we should rather keep to our translation, because the Ostrich is expressed by a distinct word at the 39th Chapter of this Booke, v. 16. And the etymologicall fence of the word here used is applicable to the Owle rather then to the Ostrich. For it signifieth to make a horrid schriching noyse; and to answer one another in it like an Echo, as Owles use to doe.

Lastly, When Job saith, *I am a brother to Dragons*, and a *companion to Owles*, wee may understand it in one of these two fences.

First, Thus; I sit alone as they doe, Dragons are melancholy creatures, they love solitary places and deserts, and darkest retirements. Hence That of the Church (Psal. 44. 19.) *Though thou hast sore broken us in the place of Dragons*, is rendred by the Septuagint, *In a place uninhabited or unfit to be inhabited*. Dragons dwell where none dwell, as they are dangerous neighbours, all men avoyd them, and as they delight not in neighbour-hood, so they avoyd all men. Nor are owles more sociable then dragons; They (we know) sit all day alone, and come abroad only in the night, when all other birds are gone to roost, or are at rest.

Diffra est ulula
חור a lugubri
canu nam
חור significat
interdum vo-
cem lugubrem
edere ut videre
est Isa. 13. 22.
Piscat.
Loco inhabita-
bili. Sept.

rest. And if at any time they appeare in the day, all the birds in the ayre make a riot against them, and either beate or hooote them home againe. We read in severall Scriptures, that as soone as the Lord threatens to make any Citie desolate and without inhabitant, presently Dragons and owles are named for the inhabitants of it. (Isa. 13. 19.) *Babylon the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah, it shall never be inhabited*, that is, by men; by whom then? even by dolefull creatures, owles and dragons, (v. 21, 22.) And in a like case the same Prophet saith, (Chap. 34. 13.) *It shall be a habitation of Dragons, and a course for owles*. They shall King it and Lord it there. So that when Job saith, *I am a brother to Dragons*, and a *companion to owles*, his meaning is, *I love solitariness; and delight to be alone*; hee indeed sayd before, *I stood up, and cryed in the Congregation*, many came about him, but they, it seemes, were rather a trouble to him, yea a kinde of terror to him by their unkindnesse. The company that came to him used him little better then ordinary birds doe the owle, some making a wonderment at his misery, and others (as he complained about the beginning of this Chapter) hooing at him in derision. Thus he was a *companion to owles*. And besides, 'tis the nature of sorrow to desire solitariness: *Looke away from mee*, (saith the Prophet, Isa. 22. 4.) *I will weep bitterly, labour not to comfort me*, &c. Thus saith Job, *I am a brother to Dragons*, &c. I would be alone, (as Dragons and owles covet to be) in my sorrowes, rather then have the company of such comforters. The Prophet Jeremiah maketh a like wish (upon the fence of the trouble which hee had among his people Chap. 9. 2.) *O that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and goe from them, for they be all Adulterers, and an assembly of treacherous men*. He that desireth a wilderness life, desireth a retired solitary life, and declares himselfe, a *brother to Dragons*, and a *companion to Owles*.

Secondly, When Job saith, *I am a brother to Dragons*, and a *companion to Owles*, his meaning may be this, I doe as they; what's that? Dragons make a mournfull cry, a terrible noyse. Naturall histories speake much of the dreadfull cries of the Dragon, especially when he is in battel with the Elephant; and as

Frater draco-
num ob misera-
bilem & la-
mentabilem
plantium, vociferatione fun-
sta imitatus
sum. Jua.

all naturalists agree, that the Dragon makes a searefull noyse and howling, so the Scripture consents with them, (*Mich. 1.8.*) Therefore I will waile and howle, I will goe stript and naked, I will make a wayling like the Dragons, and mourning like the Owls. When the Prophet would expresse his deepest sorrowfull sense of the miseries, which he foresaw falling upon Samaria and Jerusalem for their Idolotry, he knew not how to parrallel it, but by that of Dragons and owles, I will make a wayling like the Dragons, &c. For her wound is incurable; or, there is grievous sick of her wounds, as we put in the Margin We find David complaining in language neere this, (*Psal. 102. 6. 7.*) I am like a Pelican of the wilderness; I am like an owle of the desert; I watch and am as a sparrow alone upon the house-top. And Hizkiah thanksgiving Song sets forth the sorrows of his sicknesse in such like straines, (*Isa. 38. 14.*) Like a Crane or a swallow, so did I chatter, I did mourne like as a dove, mine eyes faile with looking upward O Lord, I am oppressed undertake for mee. The dolefull ditties and lamenting tunes of these birds and fowles, The pelican, the sparrow, the Crane, the swallow, and the dove, beare a correspondence with this protestation of Job, I am a brother to Dragons, and a companion to Owles. They are solitary, so am I, they chatter and cry and mourne out their sorrowes, so doe I. The worst of their conditions and lamentations is not worse then mine; I am their brother and companion in affliction.

Lastly, Some expound the Dragons and the owles here spoken of by Job metaphorically, for those terrible cruell and uncouth ones that were about him whose carriage was so insolent and inhumane, so voyd of compassion, yea of discretion towards him, that as David once said, My soule is as among Lions, so Job might say, mine is among owles and Dragons, that is, among men either fierce and Dragonish, or among men inconsiderate and Owlissh. In the 19th Chapter Job brings such a charge against his whole family or Domestick relations (v. 15. &c.) They that dwell in mine house, and my maidens count me for a stranger, I am an Alien in their sight, I called my servant, and he gave mee no Answer; my breath is strange to my wife, though I entreated for the childrens sake of mine own body, yea young Children despised mee, all my inward friends abhorred me. They from whom he might expect the readiest offices of love and

and duty, seemed to have put off not only their particular and speciall bonds of duty, but even common modesty, and civility, acting rather the part of beasts then of men, of Dragons and owles rather then of wife, friends or servants. Are there not many even at this day, after so long a shining forth of Gospel light and love, who shew no more pity or charity, give no more comfort or succour to their brethren in the flesh, yea to their brethren (by profession) in the faith, then a Dragon or an owle will doe? and may not they who have such friends and kindred say, (without breach of charity) wee are Brethren to Dragons and companions to Owles: This interpretation carrieth a faire Tropologicall or morall instruction in it; But the former being textuall and proper, I insist rather upon that. I am a brother to Dragons, and a companion to owles.

Hence note;

First, They that are highest in Grace and Saintship, may yett sometimes, not only below their grace and Saintship, but even below reason and manhood.

Job was as holy a man as lived; yet he was sometimes in his distresse more like a Dragon or an owle then an holy man. He continued alwayes in the same grace, yet his grace did not alwayes continue the same. He had much, very much cause of griefe, yet he grieved too much when he made a wayling like the Dragons and a mourning like the owles. A godly man may act below himselfe, even like a beast two wayes. First, in sinning, as David confessed, (*Psal. 73. 21, 22.*) So foolish was I and ignorant, I was as a beast before thee; Nevertheless, I am continually with thee, thou hast holden mee by my right hand. When David envied the prosperitie of the wicked, he censured it as a beast-like folly and ignorance, and judgd himselfe not only unlike a holy man, but unlike a man that's rationally. While good men give any scope to a lust, and doe sinfully, they play the beasts, and behave themselves more like Dragons or owles then true believers. Secondly, as good men are sometimes like beasts in sinning, so also in sorrowing. The Apostle would not have believers sorrow (for the dead) as others (that is, as Heathens) which have no hope, much more would he not have them sorrow either upon that or any other account like brutes, which have no

underſtanding, no knowledge; yet who knowes how farre hee may be tranſported by the weight of an affliction, and the preſure of griefe: *Saints doe not alwayes mourne like Saints, they ſometimes mourne like Dragons or like Owles.*

Secondly, Obſerve;

Wee may be called brethren and companions of thoſe whoſe manners and actions wee imitate, what though wee are not at all akinne to them, or in company with them, yet wee are their companions and brethren when we do or ſuffer like them. Wee are like to every thing which wee imitate, whether it be good or bad.

As Chriſt told ſome of the Jewes, the Devil was their father becauſe they walked in his wayes, and reſembled him in their workes: ſo we may call any one a mans Brother, whoſe workes he reſembleth. *Solomon* gives us this in a full aſſertion, (*Pro. 13. 20.*) *He that walketh with wiſe men ſhall be wiſe; but a companion of fooles ſhall be deſtroy'd.* To walke with them is not to take a turne with them in the fields, or barely to goe in company with them when and whether they goe; but to walke with the wiſe, is to follow their example, and to tread the ſame pathes of wiſdome which they tread. They who thus walke with wiſe men, attaine to wiſdome, and prove wiſe men themſelves. And when *Solomon* adds, *A companion of fooles ſhall be deſtroy'd*; his meaning is not, that every one that is in the company of a foole ſhall be deſtroyed, but he that conformes to them and takes up their fooliſh faſhions; He that is or doth like a foole, is properly a fooles companion, and only he. In which ſence *Solomon* ſpeaks againe, (*Pro. 28. 7.*) *Who ſo keepeth the Law is a wiſe ſon, but hee that is a companion of riotous men* (that is, he that doth like riotous men) *ſhameth his Father*; Hee that doth like a Dragon is Brother to a Dragon, and he that doth like an owle, is a companion of owles. I may adde, He that doth like a dogge, or a ſwine, or a foxe, is their Brother and companion. *I am* (cryed *Job*) *a Brother of Dragons, and a companion to owles.* And hee gives us ſome further account why he was ſo in the words which follow.

Verſ. 30.

Verſ. 30. *My ſkin is blacke upon mee, and my bones are burnt with heate.*

The ſkin is the outward or upper garment of nature; The beauty and bravery of nature appeares in the ſkin. What was become of *Jobs* beauty and bravery we may eaſily judge, when he made this complaint;

My ſkin is blacke.

He had ſaid a little before, *I went mourning or blacke without the Sun*, now ſaith he, *my ſkin is blacke.* But what made *Jobs* ſkin blacke? or what meanes he by the blacknes of his ſkin? Hee was blacke without the Sun, his ſkin was not tanned (as we ſay) nor burnt blacke with the outward heate of the ayre, but with the griefe of his heart; His ſorrows boiled up, and changed the colour of his ſkin.

Hence obſerve.

First, *Great afflictions and ſorrows, quickly ſuſe the beauty of the body, and ſpoyle the faireſt face.*

Strong (eſpecially if laſting) diſeaſes take off beauty, or give blackneſſe in ſtead of beauty. (*Pſal. 39. 11.*) *When thou with rebukes doſt correct man for iniquitie, thou makeſt his beauty to conſume away like a moſe, ſurely every man is vanity, ſilab.* The ſkin cannot hold its owne againſt the ill effects of ſickneſſe, much leſſe when the rebukes of God upon the ſoule for iniquity are mingled with the ſicknes of the body. Then looke after ſpiritual beauty, the beauty of the ſoule, that growes fairer by affliction, that never fades by ſickneſſe; nothing but the ſin of man and the anger of God can make that fade. When the fleſhy ſkin waxeth black with ſorrow, that retaines its beauty and its brightnes. The beauty of grace holds againſt the coldeſt blaſts, and the moſt burning heates. *Jobs* ſkin was blacke, his ſpirit was not. When *Stephen* the protomartyr was under tryall for his life, and nere ſtoning to death, *All that ſate in the Counſel looking ſtedfaſtly on him, ſaw his face as if it had been the face of an Angel,* (*Acts 6. 15.*) *Stephens* ſkin waxed fairer as the fury of his persecuters waxed hotter; God was pleaſed to print (as it were) a viſible not Guilty upon his face, while his adverſaries were accusing.

cusing him of blasphemy as blacke as a coale. And though the skins and faces of many of the Saints have been persecuted and afflicted into blacknes, yet their soules and consciences never could, but under the darkest appearances or covers of trouble and sorrow they have still retained a real comeliness, and under the blackest skin, a beautifull soule. While David said (*Psal.* 119. 83.) *I am become like a bottle in the smoake; (he said also,) Yet doe I not forget thy statutes.* David through the force of his affliction was like a bottle in the smoake, which if of leather shrinks and shrivels up, and if of more solid materialls, yet looseth its beauty and is quickly sooted blacke. But when David was as a bottle in the smoake, yet the holy frame of his heart did not shrink nor alter; for he adds, *Yet doe I not forget thy precepts; though my beauty is gone, yet my grace is not; I am like a bottle in the smoake, (that's true) but I doe not forget thy Statutes,* that's as true. If outward beauty faile, where there is no inward beauty, if the skin be blacke, and the conscience blacke too, how great, how miserably uncomely is that blacknesse? The Prophet lamenting the famine of the Jewes, saith (*Lam.* 4. 8.) *Their visage is blacker then a coale, they are not knowne in the streets, their skin cleaveth to their bones, it is withered, it is become like a sicke.* And he presents them making a like lamentation (*Chap.* 5. 10.) *Our skin was blacke like an Oven, because of the terrible famine.* Thus sickness, famine, any kind of deepe affliction makes sad impressions upon the skin, the beauty of that is soone blowne off, and to be fure old age will shrivel it up & make it look like a bottle in the smoake. Therefore, I say againe, looke to the beauty of the soule which fadeth not, which the teares of sorrow cannot staine nor death it selfe deface. (*1 Pet.* 1. 7.) *The tryall of our faith (or our tryed faith) being much more precious then of gold that perisheth, though it be tryed with fire, will be found unto praise, and honour, and glory, at the appearing of Iesus Christ.* Faith comes purified, not corrupted out of the fire; the body comes out blacke, but grace comes out white. Job was assured of this (*Chap.* 23. 10.) *When he hath tryed mee, I shall come forth as gold.* Yet here he saith, *My skin is blacke,*

And my bones are burnt with heat.

These words are a further and a fuller description of Job's calamity.

lamity. *My bones (saith he) are burnt,* that is, my affliction doth not only afflict my skin, or the outside of my body, but my very bones; it dries up the marrow and moisture there. I feele a fire within me, drinking up my spirits, and ready to burne the very beames and rafters of this house of clay, my bones. As there is a fire which visibly consumes our houses (wee have seene many such sad spectacles) so there are fires which invisibly consume our bodies and our bones. God can as quickly kindle a fire which shall consume this house of the body which himselfe hath built, as those houses which we have built. Some afflictions are as a fire, which burnes inward to the bones.

Hence Observe.

Great sorrow wastes and spends not only the beauty, but the strength of man.

It reacheth to the bones. David spake more then once of this effect of his sorrowes, especially of his sin-sorrowes, or sorrowes occasion'd by his sin. (*Psal.* 32. 3.) *When I kept silence (not confessing my sin) my bones waxed old,* that is, I had much trouble in my soule, as even hastned me into old age, or made the symptoms or tokens of it to appeare upon me before their time. *David's bones waxed old,* He complains also as Job that his bones were burnt, (*Psal.* 102. 3.) *My dayes are consumed like smoake, my bones are burnt as an hearth, my heart is smitten and withered like grasse, so that I forget to eat my bread; by reason of the voyce of my groning my bones cleave to my skin.* How many metaphors and hyperboles or excesses of speech hath David brought together in this one context, to shew how excessively his heart was wounded with sorrow for the affliction of Sion; Let sorrow come from what cause it will, if once it be great and sincere, it will leave markes enow to tell every man where it is. Solomon saith, (*Prov.* 15. 13.) *A merry heart maketh a cheerefull countenance, but by sorrow of the heart, the spirit is broken.* And againe, more emphatically and just in Job's phrase (*Chap.* 17. 22.) *A merry heart doth good like a medicine, but a broken spirit drieth the bones.* B. a merry heart in both texts Solomon intends the same thing, but he intends neyther of them of carnall mirth. The merry heart there meant, is a heart merry upon holy grounds, especially upon a sight, by faith, of our reconciliation to God through Christ,

Christ, and of our acceptance in him; This will make the heart merry to purpose, and such a merry heart, or (as some render) good conscience is like a medicine indeed, it refresheth the whole body. Now as such a merry heart is a medicine, so there is a sorrowfull heart, which is as a disease or a consumption to the whole body; it waists and withers the flesh, it scorcheth and spoyleth the complexion, it dries the bones, and breaketh the spirit. Such were *Jobs* sorrows, *My bones are burnt.* And when he felt such fires of sorrow kindled in him by his great affliction, It was time for him to silence his Organ and his Harpe. So he did.

Vers. 31. *My harpe is turned into mourning, and my organ into the voice of them that weep.*

*Latus meus et
gloriosus status
meus tristis com-
mutatus est.*
Jun:

Job having made this sad narrative of his sorrows, what could be expected but this sad conclusion. Time was when *Job* had his musick; He was wont (it seemes) to use his harpe and organ, both to excite and expresse his joy, but he eyther totally disused them, or used them only to play sad and dolefull tunes, to feed and strengthen sorrow.

My harpe is turned into mourning; or according to the letter of the Hebrew, my harpe is for mourning.

*Significat omnē
suam latitiam,
cujus signa sunt
instrumenta mu-
sica in mōre,
& animi anxie-
tatem versam
esse. Merc.
Cithara mea. i.
e. hilaritas
mea; Metano-
mia adjuncta.
Pisc.*

*כנן קלר
in vocem fle-
ntium. i. e. in fle-
tum.
גנן genus or-
gani musici ab
amore sic dic-
tum. Moller.
in Psal. 150.*

As if *Job* had sayd, My harp is now for no other service but for sorrow, 'tis set or wound up to no tune or lesson but lachrymæ or lamentation. I mind nothing but my troubles, and they alwayes mind me. The harpe which is an Instrument of mirth, may by a Metanomie of the adjunct be put for mirth it self; *My harpe, that is, my mirth is turned into mourning,*

And my organ into the voice of them that weep.

Mr. Broughton renders; *And pleasant sounds be weepers voice.* We had the Organ at the 21th Chapter v. 11, 12. *They feed out their little ones like a flocke, and their Children dance, they take the Timbrell and Harpe, and rejoyce at the sound of the Organ.* The word rendred organ, comes from a roote that signifies love, and to love with a kind of excessse, eyther because that Instrument of musick is much loved, or because it stirres up affection, and is an incentive of love.

The

The generall sence of the whole verse is but this; my comforting sounds are changed into a mourning sound; all my joyes are turned into sorrowes, which he expresseth by laying aside his harpe and organ, which before were a helpe to his joy, and heightened his delights.

Hence note;

First, *Musicke is an ancient Art.*

Job had his muscull Instruments; wee finde their invention mentioned in the very first Ages of the world, (*Gen. 4. 21.*) *And his brothers name was Jubal, hee was the Father of all such as handle the harpe and organ.* The two Instruments spoken of by *Job*, were invented by *Jubal*, hee was the Father (the first inventor of any Art is called the father of all those (though none of his children) that professe it after him, in which sence *Jubal* was the father) of all such as handle (that is, play skillfully upon) the harpe and organ.

Secondly, Note;

As musicke was a very ancient, so lawfull art or invention.

It is no sin to have or use a harpe or an organ. *Godliness doth not deprive us of outward Comforts.* *Job* a man that feared God had his musick. Musicke is not sinfull, unlesse

First, when 'tis used wantonly to stirre up or awaken lust; or

Secondly, when 'tis used unseasonably, and that

First, in respect of the muchnesse or continuance of it at any time. When men are all for mirth and musick; wee must not make musick our worke, but our recreation, and use it only as sauce not as diet.

Secondly, In respect of the special state of the time; as we must not use it much at any time, so not at all at sometimes. What those times are the Prophet tels us expressly (*Isa. 22. 10, 12.*) *In that day did the Lord God of hosts, call to weeping, & to mourning, & to baldnes, & to girding with sackcloth; and behold joy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine.* These two great affections of joy and sorrow, are both beautifull in their seasons, even sorrow is comely in its season, and joy it self when unseasonable, hath not only no beauty, but much danger, because much provocation in it. And therefore as the Prophet sets a Be-

O O

bold

bold of wonder and astonishment before the mention of ſuch joy, (v. 13.) *Behold joy and gladnes; as if he had ſayd, What a ſtrange, what an uncooth and uncomely ſight is this, that men ſhould thus eyther perverſely contradickt, or groſſely miſtake the directions of providence, That upon the very day wherein that calls to mourning, &c. they ſhould be found rejoycing; Now (I ſay) as the Prophet ſets a Behold of wonder before ſuch a joy, ſo he follows it with a dreadfull denunciation in the next verſe, (14.) And it was revealed in mine eares by the Lord of hoſts, ſurely this iniquitie ſhall not be purged from you, till ye die. That is, it ſhall never be purged or pardoned, and if guilt be not pardon'd, we are in danger of puniſhment every houre. To be doing with harpe and organ in ſuffering times, may bring ſwords and ſpeares upon us. It is both our duty and our ſecurity, to humble our ſelves, when God humbles us; And to lay away our Muſicke as ſoone as ever wee ſee the Lord taking it away. The Lord by Moſes ſayd to the Children of Iſrael, Put off thy ornaments, that I may know what to doe unto thee, (Exod. 33. 5.) God knows well enough, what to doe, and what he will doe with us at all times; his counſels and reſolves what to doe, depend not upon what we doe: yet when there are appearances of diſpleaſure, as then there were againſt the Children of Iſrael for their Idolatry in making the golden calfe, (I will come up into the miſt of this in a moment, and conſume thee; When (I ſay) the diſpleaſure of God appeares thus againſt a people) then he ſpeakes as a man unreſolved eyther for ſparing or for deſtroying, and ſeemes willing to be determin'd eyther for judgement or for mercy, by what he findes in us. And bids us put off our ornaments, that is, lay downe our pride, and lie naked in the duſt, that he may know what to doe with us; as if he ſhould ſay, I will ſhew thee mercy if thou repent, or I will puniſh thee if thou perſiſt in thy pride and impeniteney; Though I have decreed what to doe with thee, yet thou ſhalt find my dealings with thee ſuitable to what thou doeſt. Therefore in a time of paſſed provocation, and of feared affliction, let us as the Apoſtle adviſeth (James 4. 9.) Be afflicted, and mourne and weep, let our laughter be turned to mourning, and our joy to heavines, let us humble our ſelves in the ſight of the Lord, and he ſhall liſt us up. Woe to thoſe who will not be afflicted when God afflicteth them, who when God caſts them downe,*

downe, yet hold up their heads in mirth and jollitie. The Lord loves to ſee us beare our Croſſe, but he cannot endure to ſee us make ſport with it, or make ſlight of it. If God once perceave us driving away our ſorrow with our harp and organ, or drown- ing it in wine, hee can quickly turre that wine into water, and drowne the ſound of our harpe with mourning, and the pleaſant tunes of our organ with the voyce of weeping. The Jewes found this made good upon them; They would not ſit downe and weepe over the ſins which they had committed in Jeruſalem; but by the rivers of Babylon, there they ſate downe and wept, (Pſal. 137. 1.) And what did they then with their harpes? They hung them up upon Willowes in the miſt thereof; they had little mind to their muſick in that ſorrowfull day; yea when the Babylonians who carried them away captives, required of them a ſong; they answered, How ſhall wee ſing? And they did not answer, How ſhall wee ſing a prophane ſong in a ſtrange Land, but how ſhall wee ſing the Lords ſong in a ſtrange Land, or, in the Land of a ſtranger. They who will not hang up their harpes and forbear their ſong in their owne Land, when their ſins call them to mourning, may ſoone be forced to both by the cry of their miſery in a ſtrange Land, yea though their enemies call them to ſinging.

Againe, Wee may ſuppoſe that Job put away his muſick, his harpe and organ, not only as being unſeaſonable, but irkeſome and troubleſome to him, in that time of his trouble. His harpe and organ gave a harſh ſound, and grated his eare, when he was in that condition; All muſicke is out of tune to an afflicted ſoule, 'tis grievous to them that are grieved; outward mirth doth often increaſe rather then abate our ſorrows. The Scripture is full to that poynt, (Pro. 25. 20) As he that taketh away a garment in cold weather, and as vinegar upon Nitre, ſo is he that ſingeth ſongs unto an heavie heart. A garment taken away in cold weather, makes the perſon colder from whom 'tis taken, And vinegar being cold and moyſt, doth but exaſperate and draw out the ſharpe- neſſe of Nitre, which is hot and dry; Thus a heavy heart by a kind of Antiperiſtaſis, is made more heavy by a delightfull ſong; even as (on the contrary) that hot and fiery vapour which is in a cloud, is more enraged and breakes out into thunder and lightning, when 'tis compaſſed about with and more cloſely pent in

by coldnes. Though in some lesser cases sorrow is moderated, yea and removed by musick, yet great and settled sorrowers are rather exulcerated and vexed by it. And as this is true of common sorrow caused by any outward affliction, so it is more true and most true of that speciall sorrow and heaviness of heart, which is caused by pricks of conscience and the fence of sin, or by the hidings of Gods face, and the withdrawings of his favour. How ungratefull and unwelcome is carnal mirth to a wounded spirit? to a soule that mournes under the apprehensions of divine displeasure! Therefore when the Apostle James would prescribe that to Saints which is proper both in sad and comfortable dispensations, he saith (*Chap. 5. 13.*) *Is any among you afflicted, let him pray, (That's musick in the cares of God) Is any man merry? (that is, hath he cause to be merry, and is his heart wound up and tuned to it?) let him sing Psalmes, or (as the Greeke hath it, for there 'tis but one word) let him sing; holy songs he meanes for the matter, and let him sing in a holy manner, not to please the flesh, but to quicken and recreate his spirit. Wee see by this Apostolicall direction, that as our estate in this world is full of change, so wee must apply our selves to a change of Duties. Singing is proper to a prosperous estate, singing not only to the praise of God, but singing his praise; prayer is our best remedy, as God to whom we pray is our best refuge, in a day of adversity and affliction.*

Lastly, Note.

God can quickly spoyle all our musicke and mirth, hee can change our pleasure into paine, our delights into lamentations, our health into sickness, our harpe and organ into mourning and weeping.

The Prophet gives a large description of such a change ready to fall upon that Land, (*Isa. 24. 7, 8, 9.*) *The new wine mourneth, the vine languisheth, all the merry-hearted doe sigh; the mirth of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harpe ceaseth, they shall not drinke wine with a song, strong drinke shall be bitter to them that drinke it. Wine makes the heart of man glad; therefore to shew how much the wine-drinkers shall mourne, he saith the wine shall mourne. Wee read a like sad denunciation made by another Prophet in the name of*

of the Lord, (*Jer. 7. 34.*) *Then will I cause to cease from the Chiefe of Judah, and from the streets of Jerusalem, the voyce of mirth, and the voyce of gladnes, the voyce of the bridegroom, and the voyce of the bride, for the Land shall be desolate. And againe, (Jer. 25. 10.) Moreover I will take from them the voyce of mirth, and the voyce of gladnes, the voyce of the bridegroom, and the voyce of the bride, the sound of the milsones, and the light of the candle. And if Jerusalem hath felt such changes, shall Babylon escape? we are assured shee shall not. (Revel. 18. 21, 22, 23.) And a mighty Angel tooke up a stone, like a great milstone, and cast it into the Sea, saying, thus with violence shall that great City Babylon be throwne downe, and shall be found no more at all. And the voyce of harpers and musicians, and of pipers and trumpeters shall be heard no more at all in thee, and no Craftsman of what soever Craft shall be found any more in thee, and the sound of a milstone shall be heard no more in thee, &c. All this is prophesied of Babylon, when she shall sing her song, *I sit a Queene, and am no widow, and shall see no sorrow; That is, All is well, and will be well with mee, shall be Babylons song. But what saith God, Reward her even as shee hath rewarded thee, double unto her double according to her workes: in the Cup which shee hath filled, fill to her double. Babylon had harpers and trumpeters, to make her lovers merry, but they shall be heard no more at all in her. The voyce of mirth may cease in Jerusalem, shee may have a total change of her prosperitie; But the voyce of mirth shall be heard no more at all in Babylon, her prosperitie shall have a final change, Hers shall be perpetuall desolations.**

And forasmuch as the Lord hath and doth turne mirth into mourning, and joy into sorrow, let us not reckon upon many good dayes, much lesse that all our dayes shall be good, that is, dayes of mirth and musick, dayes of peace and joy, harpe and organ dayes in this world.

The Apostle minds us of a very necessary doctrine (*1 Cor. 7. 29.*) *This I say Brethren, the time is short; and he gives us a very usefull inference from it, in the words immediately following; It remaineth, that both they that have wives be as if they had none, and they that weep as though they wept not, and they that rejoyce, as though they rejoyced not; and they that buy as though they possessed not, and they that use this world as not abusing it, for the fashion of this world passeth away.*

Time

Time is short in all the notions of it. Take it First for the whole duration of this world, from the first day of the creation to the day of the dissolution of all things, so (compared with eternity) time is short, all times put together make but a short time. Secondly, take Time for the whole duration of any one mans life, so 'tis shorter, so short, that 'tis nothing. Thirdly, take time, for the speciall season eyther of doing or enjoying good in this life, so 'tis shortest of all.

The shortnes of time in all these considerations, but especially in the last, should keepe our hearts in a great deale of moderation towards the best and sweetest of our worldly enjoyments, And indeed All these *Notes* in the Apostles text, before alledged, are not negations, but Moderations or qualifications of our respects to earthly contentments. Wee are as apt to over-doe, or to doe too much in worldly things, as we are to under-doe, or to doe too little in heavenly things. Our two great saylings are, first, that we doe but make use of those things which wee should enjoy; secondly, that we enjoy those things which we should only make use of. O how few are there who have learnt that holy art of Marriag^e, *To have wives as if they had none*? How few are there who have learned that holy trade of Merchandize, *To buy as if they possessed not*? How few are there who have learned that holy skill and cunning in Musicke and disports, *To rejoyce as if they rejoyced not*? How few have learned that divine wisdom, which containes all that was sayd before, *To use this world as not abusing it*. Now what stronger arguments can be used to provoke every man to the study and attainement of all these poynts of spirituall learning, then these two which the Apostle urgeth; prefixing the former of them before all these practicall lessons, *The Time is short*; and closing them all with the latter, *The Fashion of this world passeth away*. As the world it selfe shall passe away shortly, so the most beautifull and delightfull scheames or shewes of it are passing away every moment. And as every man at his best estate is altogether vanity, (*Psal.* 39. 5.) so is the best worldly estate of all men.

In the 29th Chapter of this Booke, *Job* appeared as likely as any man to continue in his prosperity, and now you see through what a hard Chapter of his adversity I have travailed; The way of this 30th Chapter is set with briars and thornes, 'tis full of

gall and wormwood: And as wee have travailed through it, wee have met with rents and scratches, with sighes and groanes, with paines and troubles. *Job* hath now finisht the discovery of his estate on both sides, his former prosperous, and his then present afflicted estate, and being got over both, hee proceeds to a most passionate profession of his integrity; though his harp was turned to mourning, and his organ into the voice of them that weep: yet he still held fast his integrity, yea and was resolved to hold it out. Though God had cast him into the mire of affliction, and his friends looking upon his affliction, did cast him for a wicked man who had wallowed in the mire of sin, yet hee againe and once for all, justifies himselfe against the accusations and suspitions of all men.



J O B Chapt. 31, Vers. 1.

*I made a Covenant with mine eyes, why then
should I thinke upon a maide?*

IN this Chapter *Job* makes a large narrative about his owne integrity, and exact walkings, according to the rule of the Word, in dutie both to God and man. Yea, he doth not only say it, but sweare it, binding the heaviest curses upon himselfe by dreadfull imprecations of divine vengeance, if it were not so;

And this he did, not as the Pharise (*Luke 18.*) proudly to proclaime his owne goodnes, but to wipe off the dirt of those aspersions which his friends had cast upon him; or to shew that he was no such man as they imagined him; and that therefore he was not held under the pressure of those grievous sufferings, as a punishment, eyther of any close hypocrisie, or of any open wicked practices. Upon the whole matter he might well hope that his friends would take up better thoughts, and a more equall opinion of him; or if after all the professions of his integrity they should notudge him a good man, that yet they would be more sensible of those evils which he had for so long a time endured. These, or, surely, such as these were *Jobs* ayemes, while throughout this whole Chapter he laboured so earnestly to purge himselfe from the suspition of many both grosse crimes, and secret sins.

The secret sins from which he purged himselfe, were

First, Unchast desires, or heart-uncleanenes, which he was so farre from nourishing or feeding, that he did his utmost to

prevent the very firſt occasions and motions of it, v. 1. *I made a Covenant with mine eyes.*

Secondly, Truſt upon or reſt in the beſt things of this world, v. 24, 25. *If I have made gold my hope, &c.*

Thirdly, A ſpirit of revenge, v. 29, 30. *If I rejected at the deſtruction of him that hated mee, or liſt up my ſelfe when evill found him.*

Fourthly, Hypocriſie, or the palliation of ſin, v. 33. *If I have covered my tranſgreſſions as Adam, by hiding mine iniquity in my boſome.*

Fifthly, Baſe feare when his duty called him to appeare, v. 34. *Did I feare a great multitude, or did the contempt of families terrifie mee, &c.*

The Groſſer crimes from which he purged himſelfe in this Chapter, were

First, Unrighteouſnes or injurious dealing with men, v. 5, 6, 7, 8. *If I have walked with vanity, or if my ſoote hath haſted to deceit, &c.*

Secondly, Adultery, or the abuſe of other mens wives, v. 9, 10, 11, 12. *If my heart hath been deceived by a woman, or if I have layd waite at my neighbours doore, &c.*

Thirdly, Undue aſterity and harſhnes to his ſervants, v. 13, 14, 15. *If I did deſpiſe the cauſe of my man ſervant or of my maide ſervant, when they contended with mee, &c.*

Fourthly, Uncharitableneſſe or incompaſſionatenefſe to the poore, eſpecially the widow, and the fatherleſſe, v. 16, 17, 18, 19, 20. *If I have withheld the poore from their deſire, or have cauſed the eyes of the widows to ſayle, or have eaten my worſel my ſelfe alone, and the fatherleſſe hath not eaten thereof, &c.*

Fifthly, He purged himſelfe from any violent oppreſſion of the fatherleſſe, v. 21, 22, 23. *If I have liſt up my hand againſt the fatherleſſe, when I ſaw my help in the gate, &c.*

Sixthly, From Idolatry or creature Adoration, v. 26, 27, 28. *If I withheld the Sun when it ſhined, or the Moon walking in brightneſſe, and my heart hath been ſecretly polluted, &c.*

Seventhly, Unhospitableneſſe to ſtrangers, v. 31, 32. *If the men of my tabernacle ſaid not, O that mee had of his fleſh, we cannot be ſatisfied, The ſtranger did not lodge in the ſtreets; but I opened my doore to the traveller.*

Eightly,

Eightly, and laſtly, He purgeſh himſelfe from invading or taking lands and poſſeſſions without a right claime and title made to them, yea from uſing any mans labour upon them, without paying wages, v. 38, 39, 40. *If my land cry againſt me, and the furrows likewise thereof complaine; If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life, let thistles grow in ſtead of wheat, and cockle in ſtead of barley.*

Thus farre of the generall ſcope, as alſo of the ſpeciall matters contained in this Chapter.

Verſ. 1. *I made a Covenant with mine eyes; why then ſhould I thinke upon a maide.*

The ſumme of this verſe is Jobs care, yea carefulnes to preſerve himſelfe pure, from all taints of unchaſtity and uncleaneſſe, even to a thought.

In it wee more diſtinctly conſider.

First, The means which he uſed for this purpoſe, *A Covenant.*

Secondly, The parties to this Covenant, He and his eyes; *I made a Covenant with mine eyes.*

Thirdly, The deſired ſucceſſe or iſſue of this meanes uſed or Covenant made, *Why then ſhould I thinke upon a maide.*

I made a Covenant.

The word (*Berith*) which we render, *a Covenant*, comes from a roote which ſignifies two things (both which are conſiderable in the nature and formalities of a Covenant) Firſt, to chooſe exactly and judiciously; becauſe a Covenant (as all elective Acts) is an act of ſad and ſerious deliberation. All Elections are, or ought to be made upon the moſt rationall turne and ſway of Judgement, not upon any catch of phancy or hurry of paſſions. Secondly, it ſignifies to eate moderately or ſoberly, this alſo refers to the nature and uſe of a Covenant, which is to draw ſeverall parties into a friendly communion and correſpondence one with another. Hence it hath been accuſtomed upon the making of Covenants, for the parties covenanting to feaſt temperately together, *Gen. 29. 30.*

A Covenant ſtrictly taken is more then a promiſe; A Covenant

nant differs from a promise gradually, and in the formalities of it; not naturally, or in the substance of it; God made promises to Abraham, Gen. 12th and Gen. 13th, but he made no Covenant with him till Chap. 15. v. 18. *In that day the Lord made a Covenant with Abraham.* As the Collection of many Stars makes a Constellation, so the Collection of many promises makes a Covenant; or, as (Gen. 1. 10.) *the gathering together of the waters, was by the Lord called Seas*, so we may call the gathering together of many promises and Conditions a Covenant. The Lord gathers together all those promises of mercy which lie scattered up and downe throughout the whole Volume of the Scriptures into his Covenant with man, and man gathers all those conditions of duty which are to be found all the Scripture over, and puts them into his Covenant with God.

This is the nature and businesse of a Covenant properly taken. But here, when Job saith, *He made a Covenant with his eyes*, the word *Covenant* is to be understood improperly only, or in allusion; and so it imports only thus much, that Job did use all serious and sanctified meanes to keep himselfe from taking any taint or defilement by vaine lookes, and wanton glances of his eyes. As David (Psal. 39. 1.) *kept his mouth with his and bridle while the wicked were before him*, so Job kept his eyes with covenant and promise while any such objects were before him as might allure him to wickednesse. He did not rashly sweare nor coldly with chastity, no nor barely purpose and propose to himselfe, that he would avoyd lustfull provocations; But he did solemnly engage and binde himselfe to use all possible diligence and godly care to prevent the entrance of any poysonous or bewitching vapour at his eyes and that his spirit should not receive infection by his sense. Thus he gave the law to his eyes, and would not suffer them to wander, much lesse to feed themselves where they should not.

I made a Covenant with mine eyes.

ברית כרתו. The Hebrew is, *I cut or stroke a Covenant*. The word which we render, *made*, signifies properly to cut or strike; And 'tis applied to the busines of a Covenant, because at Covenant-making some beasts being killed and cut asunder, the Covenant-makers passed between the divided parts. When God made that first

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Grand Covenant with Abraham, (Gen. 15. 9, 10.) *He said unto him, take an heifer of three yeares old, and a shee-goate of three yeares old, &c. And he took unto him all these and divided them in the middst, and laid those pieces one against another, &c.* At the seventeenth verse, *Behold a smoking furnace and a burning lampe (which latter was an Emblame of Gods speciall-prefence for the deliverance of his people) passed betweene those pieces.* We have an instance of the same ceremony in making a Covenant (Jer. 34. 18.) *They cut the calf in twaine, and passed between the parts thereof.* Upon this usage or custome the phrase is grounded of cutting or striking a Covenant, (Psal. 50. 5. Psal. 89. 3.) Which ceremony had the signification of this severe curse intimated by it; *Let him be cut asunder, let the members of his body be divided, as this flaine beast, who violates this sacred oath. I made a Covenant*

with mine eyes.

Job knew what would most probably prove his snare, and therefore he set the strongest watch against it. His eyes were readiest to make him breake Covenant with God, what then could he doe better then to make a Covenant with his eyes?

Hence observe.

First, *The Nature of man is exceedingly prone and bent to sin.*

We need not bind our selves not to doe that which we are not strongly bent to doe. Covenants are holy bonds. The Prophet (Isa. 5. 18.) tells us of those who *draw iniquity with words of vanity, and sin as it were with a cart rope.* Some are drawne by motive; of profit and pleasure unto sin, or sin is forced and pressed upon them by such like inducements; but others draw sin unto, yea force and presse it upon themselves, they draw sin to them, as a horse draws a cart to him: by all meanes and with all their might they toyle and even tie themselves in wicked practices. Now that which some men doe in act, all men would doe by nature, unlesse through grace, or at least by education and moral perswasions they put a restraint upon their violent lusts and passions. Paul himselfe found, that, *when he would doe good, evil was present with him* (Rom. 7. 21.) and (v. 23.) he saw another Law in his members (Laws have a binding,

hinding and pressing power, he saw another Law in his members) warring against the Law of his minde, and bringing him into captivity to the Law (that is, the power) of sin which was in his members; yea this did worke so strongly and dreadfully in him, that he was forced to cry out for helpe (v. 24.) *O wretched man that I am, who shall deliver me from the body of this death!* Now, if Paul, a person regenerate, in whom the conquering and reigning power of sin was broken, found such an impetuous bent in his soule to sin, what is it in them (though possibly they neither find nor feele it) who are yet unregenerate, and so have or are under the reigning and unbroken power of sin!

Secondly,, Considering who *Job* was, and what the speciall sin was against which, he here made a Covenant.

Observe.

The best of men are subject to the temptation of the vilest and vainest sins.

Uncleanenes and fornication, are such sins as many honest heathens have professedly abhorred, and blush'd at the mention of; And yet *Job*, a man much acquainted with and fearing God much, had much adoe to keepe himselfe cleare from them. There is no sin so filthy and unnaturall, but the seed of it (in remisse degrees) remains in the nature of a Gracious man; Murder, adultery, theft, envy, malice against man, yea and blasphemy against God, dwell in those who are the workmanship of God, and the Temples of the holy Ghost. That good man declared his sencibleness of this, who, when report was made to him of any grosse sin committed by the vilest of men, was wont to blesse God that he was not the man that had committed it; implying, that even he notwithstanding grace received, had so much corruption yet unmortified and un subdued, as would have hurried him into the dirtiest wayes of sin, if the Spirit of God had not both led him into and kept him in the wayes of Holines. A godly man cannot live in the least sin, yet the greatest sins have somewhat of life in a godly man; *Job* had never covenanted against uncleanenes, if he had not found the motions of it in himselfe.

Thirdly, Observe.

A gracious heart engageth himselfe to the utmost in the use of holy weapons against sin.

What

What stronger engagement can a man put upon himselfe, or bind himselfe with then a Covenant? That's alwayes an implicitte virtuall oath, and it hath an explicite formal oath often annexed to it; *David* saith, (*Psal.* 119. 106.) *I have sworn and I will performe it, that I will keepe thy righteous judgements!* Thus a Godly man fortifies himselfe (through grace) with sacred oathes and covenants against all the assaults and incursions of Satans hellish temptations, and his owne cursed corruptions. A hypocrite would sin if he might, but he that is sincere sets himselfe with all his might against sin. *He hath no true will against sin as it is unlawfull, who could or doth wish that it were lawfull to sin.* And he who hath a reall purpose to keepe his covenant with God not to doe evill, makes a firme covenant with himselfe not to doe it.

Fourthly, observe;

The eye is an Inlet to sin, especially to the sin of uncleaneenes.

Lust enters at that window; The eye feeds greedily upon wanton objects, and there the fire usually begins to kindle, which enflames first and at last consumes the whole man. Any of the senses may endanger the soule to uncleanenes, but the eye most. The eye may endanger the soule to any sin almost, but most to uncleanenes. I grant Covetousnes is by way of eminence, called the *lust of the eyes*, by the Apostle *John* (*1 Ep.* 2. 16.) yet, I conceive, the reason of it is not only, possibly, not so much because, seeing the things of this world doth provoke the spirit of man to covet them, or because covetous men desire to see the things of this world as because, this is indeed all the benefit (if it may be called a benefit) which covetous men get by inordinate desiring and gathering the things of the world, a *signe of them with their eyes*; That of *Solomon* seemes to carry a faire accommodation with this Notion (*Ecc.* 5. 11.) *When Gods increase, they are increased that eate them; and what good is there to the owners thereof, seeing the beholding of them with their eyes.* But I shall not insist upon this: It is enough to the poynt in hand, that though the Scripture gives instance of many sins taking fire at the eye, yet the most frequent instances, are about the sin expressed in this text. The first sin (which had all sin in it, and brought sin upon all the world) began here (*Gen.* 3. 6.) *When*

*Vellem si ire-
ret, non Jane no-
lent peccatum,
quia volebat li-
cere peccatum.*

*Non est iudicium
viri, videndo
famina.*

the woman saw that the tree was good for food, and pleasant to the eyes, &c. shee tooke of the fruit thereof and did eat. Solomon counsels, not to looke upon the wine when it is red, when it giveth his colour in the cup (Pro. 23. 31.) because drunkennes and the intemperate use of the creature may come in at the eye. Achan confelseth (Job. 7. 21.) *When I saw among the spoiles a goodly Babylonish Garment, &c. then I covered and tooke them.* Covetousnesse enter'd at his eye; Our Lord Jesus Christ was tempted to that sin by the eye (Mat. 4. 8.) *The Devill tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the Glory of them;* But he neither coveted, nor tooke them. Thus (I say) the Scripture gives instance of severall sins beginning at the eye, but of all sins the entrance of uncleannes at the eye is most exampl'd in Scripture. That first unequall marching in marriage is thus described (Gen. 6. 2.) *The Sons of God (that is, the descendants of Seth and Enoch, who profess'd the pure worship of the true God) saw the daughters of men (that is, such as came of the wicked and cursed race of Cain) that they were faire, and they tooke them wives of all whom they chose.* They were guided by fence, not by reason, much lesse by grace, in the choice of their wives. They had no respect to spirituall beauty or deformity, but only to that which was corporall; they cared not how foule and ugly soules their wives had, so they had but faire faces and a white skin. While men chuse wives meerely by the eye, their marriage is a kind of Adultery, and themselves may be numbred among the uncleane, so they are in heart and in their state both personal and relational. As sinfull marriages were occasion'd by the eye, so also were sinnings both beside and against marriage. When Dinah, Jacobs daughter, went out to see the daughters of the Land, Sechem the Son of Hamor, the Hivite, Prince of the Country saw her, and tooke her, and lay with her, and defiled her, (Gen. 34. 1, 2.) Yea David was thus defiled, while walking upon the roofof his house, he saw a woman washing her selfe, and the woman (saith the text) was very beautifull he looke upon (2 Sam. 11. 2.) When Christ saith (Mat. 5. 28.) *Whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart;* He more then intimates that whosoever looketh wantonly on a woman, is at next doore to or within a step of bodily Adultery. And hence the Apostle

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Peter characters some men (2 Pet. 2. 14.) *Having eyes full of Adultery (or as we put in the Margin, full of an Adulteresse) and that cannot cease from sin.* Where the eye is full of Adultery, the heart is full of it too; And if once the eye and heart be taken, the man cannot hold out against the assaults of lust. When the Outworks are once gained and possessed by an enemy, all is in danger to be taken; But when both eyes and heart are taken with a beauty, not only the Outworks, but the maine Fort or Citadel also is taken, and how then can the besieged City make further opposition?

O then, set a watch upon your eyes, guard that passe well, if you desire to preserve your purity. He forgets that he is or hath flesh about him, who hopes his heart shall not run the same course with his eye. It was the Motto of a Great Commander in warre, to shew the facility of his Conquests over strongest places and opponents, *I came, I saw, I overcame;* that is, I overcame *Veni vidi vici.* as soone as I could come and see; but, many will have cause sadly to take up this Motto, *We came, we saw, we were overcome,* that is, we no sooner came and saw, but we were overcome, we were presently foyled at the eye. This will be the Drunkards complaint at last, yea when it will be too late, *I came, I saw the wine and was not only overcome to drinke, but overcome by drinking.* This will be the covetous mans complaint, *I came and saw the gold, the goodly glitter of worldly shewes, and was overcome.* This will be the Adulterers complaint, *I looked and lusted, and was overcome.* How should they be looked too, which affect the heart, and infect the whole man with a looke. 'Tis more dangerous to slip with the eye, then with the foote; Broken bones are easier set, then a broken conscience. And as for that dirt, those spots which we get by a slip of the foote, they are clearenes and beauty compared with that defilement, which wee get by a fall into sin let in at the eye.

Christ had no sooner sayd, *Whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart* (Mat. 5. 28.) but he immediately adds this counsel or command (v. 29) *If thy right eye offend thee, plucke it out, and cast it from thee, for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.* To plucke out the right eye, and cast it away, is to mortifie the lusts

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of the flesh through the Spirit; by the exercise of faith upon the crosse or death and sufferings of our Lord Jesus. When Carnal concupiscence is thus killed and cast out, the right eye is plucked out, the very eye of the body is then plucked out spiritually, and (while this worke of mortification is kept up and carried on) the eye shall no more offend us, that is, shall not cause us to offend. This is, the proper effect of making a Covenant with the eye. The Lord promisseth (*Hof. 2. 18.*) that he will make a Covenant for his people with the beasts of the field; And while a godly man makes a covenant with his eyes, he makes a covenant with the beasts of his body; What are the eyes and all other sensitive faculties but beasts, compared with those more noble faculties of spirituall reason and understanding? And unlesse those beasts are bound to their good behaviour, what with their vanity and treachery, what with their lightnes and importunity, they will breake the bounds of chastity and modesty, and make the heart of man a thorough-fart, and his body a very Brothel-house of uncleanness. *Zalenchus* the Lochrian Law-giver, appoynted the pulling out of the eyes for the punishment of those who had committed adultery; And surely the best way to prevent Adultery, is in the Scripture sence, here intended, to plucke out our eyes; that is, as *Job* here did to make a covenant with them. *I* (saith he) *have made a Covenant with mine eyes.*

Fifthly, Observe;

I hat sin may be avoyded, wee must avoyd whatsoever leads to or occasions it.

As this caused *Job* to covenant strongly with his eyes, so it caused *David* to pray earnestly about his eyes, (*Psal. 119. 37.*) *Turne away mine eyes* (or as the Hebrew may be rendred, *make them to passe*) *from beholding vanity.* The eye is apt to make a stand or fixe it selfe, when we come in view of an ensnaring object, therefore 'tis our duty to hasten it away, or to pray that God would make it passe off from it. *Joseph* did not only not hearken to his Adulterous Mistrresse to lie with her, but he would not so much as be with her, he avoyded her company (*Gen. 39. 10.*) He that feareth burning must take heed of playing with fire; He that feareth drowning must keepe out of deepe waters. He that feareth the plague must not goe into an infected house.

Would

Would they avoyd sin who present themselves to the opportunities of it? and bring their corruptions and temptations as it were to an interview; *I* (saith *Job*) *have made a Covenant with mine eyes;*

Why then, should I thinke upon a maide?

Some read, *How then, &c.* eyther reading attaines the same sence: as if he had sayd; Seeing I have made a covenant with mine eyes, why should I thinke upon a maide, and so breake my covenant and my conscience together, or as *Joseph* spake in a like case (*Gen. 39. 9.*) *How then can I doe this great wickednes and sin against God? Why then*

should I thinke upon a maide?

He doth not say, *Why then should I looke*, but, *why then should I thinke upon a maide?* He made his covenant with his eyes, and the act or worke of the eyes is to see or looke, not to thinke; Thinking is an act of the understanding, not of sence; yet because many thoughts are occasion'd by the sight of the eyes, therefore it is not unusuall in Scripture to attribute those acts which imply thinking to the eyes. Thus saith *Solomon* (*Eccl. 2. 10.*) *Whatsoever mine eyes desired* (or asked of me) *I kept not from them.* ^{postulavi} Desires are thoughts working after and longing for enjoyment. ^{laxavi.} The consent of the heart and of the eyes is so great, that we may wel enough be said to see with our hearts and to thinke with our eyes.

But why doth *Job* thus strongly disowne, thinking upon a maide? Surely it is not unlawfull eyther to looke or thinke upon a maide. I grant it is not. And therefore, we are not to understand *Job* of bare thinking upon a maide; but of thinking to such an end, or with such an evill purpose as he disclaimes in the whole tendency of this text. The Conjugation of the Hebrew verbe which we render, to *Thinke*, signifies a very fixed and settled worke of the mind in thinking. As if *Job* had sayd, I have made such a covenant with mine eyes, that now I cannot stand gazing or poring upon the beauty of a maide, till my heart be enslaved, or I entertaine lascivious and unchast thoughts about her.

But why doth *Job* say, *Why then should I thinke upon a maide?* Should he not rather have sayd, *Why then should I thinke upon a woman*, or upon any woman-kind? Did his covenant restraine

Q q 2

hita

אֲמַרְתִּי
Proprie est me-
i sum intellige-
re aut expende-
re feci, & sic
affectum cum
fixa cogitatione
indicat.

him only from thinking upon a maide, and not from thinking (in the ſence expounded) upon other women?

For the clearing of this doubt; I answer.

ברכה
Preteritum in
abstracto ſumi-
tur nonnunquam
pro qualibet pul-
chra muliere ſi-
ue virgo, ſit ſive
non. Boid.

First, The word (*Beshulah*) here used, may be taken in general for any or every faire and beautiful woman, whether maide, wife, or widdow. So we read (*Joel* 1. 8.) *Lament like a virgin (or young widdow-woman) girded with sackcloth for the husband of her youth.*

Secondly, *Job* speaketh by name only of a maide or virgin, because such in the flower of youth are most beautifull, and so most alluring, and therefore if they were as dead to him, surely much more other women in whom there was lesse provocation to that folly. If a man will not drinke intemperately of the best wine, much lesse will he of that which is base and disperited. He that doth not lust after the fairest face, is above the temptation of a deformed or unhandſome peice. Chastity is most assaulted and hazarded by beauty. This was the reason which some Historians give why *Alexander the Great* would not suffer those most beautiful *Persian Virgins* the Daughters of *Darius* to be brought into his presence, lest he who had conquered such mighty Armies of men, should himselfe be conquered by those Captive-women. So then, *Job* instanteth the preservation of his chastity, where it was most difficult to preserve it; And having so farre conquered all solicitations from maiden-Beauty, that he would not so much as thinke upon a maide, he might well conclude himselfe a conqueror (through grace) over all assaults from women-kind.

Thirdly, *Job* might say, *Why then should I thinke upon a maide?* To shew, that if he made conscience of the lesser sin, then much more of the Greater. Fornication or the committing of folly with a maide, (though it be a very great sin and to her an irreparable dishonor) is yet a lesser sin then adultery, which is the committing of folly with another mans wife. And therefore also *Job* specially acquits himselfe of, and protests against that former wickednes, that he might give evidence how much he abhorred the latter.

Fourthly, *Job* a little after (*v. 9, 10.*) purgeth himselfe expressly from all Adulterous complotments or embracements, and therefore here he speakes only of his freedome from those other sinfull and defiling thoughts about any single or unmarried

ried person; *Why then should I thinke upon a maide?*

The words thus opened, yeild severall instructions.

First, in that *Job* having made a covenant with his eyes, presently adds, *Why then, or how then should I thinke upon a maide?*

Observe.

To sin against a Covenant is a great aggravation of sin.

The more we are bound or justly bind our selves not to doe a thing, the more we sin in doing it. A covenant is a bond, a sacred bond, 'tis not safe to trifle with sacred things. The Lord threatned to send a sword upon his owne people, that should *avenge the quarrel of his Covenant,* (*Lev. 26. 25.*)

Secondly, *Job* having made a covenant with his eyes, puts the question, *Why then should I thinke upon a maide?*

Hence note.

It is good often to put questions to and catechise our own soules.

When *David* found himselfe almost overſet with grieve, he falls to questioning the matter (*Psal. 42. 5.*) *Why art thou cast downe, O my soule, and why art thou disquieted in me?* Give me an account, a reason, O my soule, why it is thus with thee? As we may stop immoderate grieve, by asking a reason why doe we grieve thus? So we may stop the inordinate motions and desires of lust, by asking a reason, why should we doe thus? When temptation hath prevailed with us to doe evil, repentance will cause us to aske what have we done? yea to consider what we have done. And when we are tempted to doe evil, common prudence, much more speciall grace will cause us to aske what are we doing? or why should we doe it? Some have sayd, that, man by resting, or a quiet retirement, growes more wife or improves in wisdom. 'Tis as true, that, man by these kind of motions and traverses of his soule, growes both wiser and holier. The reason why so many doe things, which are, at least, very questionable, is because they did not question themselves about the doing of them. Wee say, (and we say it truly) A foole may put more questions, then many wise men can answer: But that man is not wise, nor can he doe wisely, who doth not put many questions to himselfe about the things which he is about to doe.

Thirdly.

Thirdly.

Forasmuch as Job made a covenant with his eyes, that he might not thinke upon a maide.

Observe.

That which is in the eye, especially, if it be much or long in the eye, gets quickly to the heart.

'Tis no easie matter to stay our selves from thinking of that which we have been seeing: The eyes are as doores by which messengers enter and messages are sent into the soule concerning all things which are done and seene abroad, yea at these doores the soule it selfe doth, as it were, goe forth and scatter it selfe among those things which are done and seene abroad. In this sence, the soule may be sayd to cleave to, yea to dwell in the eye; and where this workes, that will not be Idle. Therefore, let not your eye (if it be possible) ever see, that, upon which you would not have your mind thinke. One great reason why we find it so hard a matter to bring our minds to thinke of God is, because he is invisible. And because we should have some helpe this way, he who is altogether invisible in his nature, hath made himselfe visible in his workes, as the Apostle speakes, (Rom. 1. 20.) *The invisible things of him, from the creation of the world are clearly seene, being understood by the things that are made, even his eternal power and Godhead:* And because Jesus Christ in person is gone out of our sight; Therefore, that we might keep him in our minds, he hath left a visible remembrance of himselfe in his holy Supper, in which we shew forth, and, even to the eye, act his death till he commeth. And surely the power of sight is very great upon the thoughts of the heart, else the Apostle would never have layd so severe a rebuke upon the Galatians for not obeying the truth, for this reason, because Jesus Christ had been evidently set forth before their eyes crucified among them (Gal. 3. 1.) We have, no doubt, a very great advantage to thinke much and often of that good which we much and often see; and 'tis no small trouble to keepe that evill out of our thoughts which is much in our eyes. This may be some matter of comfort, yea, in part a recompence to those who have lost their eye-sight. A Heathen, hearing a man bitterly bewailing that losse, comforted him chiefly upon this consideration:

Dust

Doest thou understand (saith he) that thy blindness is a part of thy innocence; dost thou not know that the eye puts Adultery into this mans mind, and Incest into anothers; Doth not the eye shew this man a house which his heart presently covets, and what evill is there which the thoughts of the heart are not let out to by the sight of the eyes? Though blindness be in it selfe an evill, yet it may be good to us, especially by shadowing all evill from our sight. Even Job could not promise himselfe, not to thinke upon a maide, till he had made a covenant with his eyes.

Nonne intelligis Partem innocentie esse cecitatem. Seneca.

Fifthly, Observe.

Inordinate thoughts are sins.

Job doth not say, I have made a covenant with mine eyes, why then should I corporally defile or commit actual fornication with a maide, but, *Why should I thinke upon a maide?* The sin of the old world for which God brought a deluge upon the whole world, is thus described (Gen. 6. 5.) *And God saw that the wickednesse of man was great in the earth, and that every imagination of the thoughts of his heart was only evill continually.* Such as the worke of their hearts was, such was the worke of their hands, both Starke nought; and their evill thoughts were as much put to their account for sinfullnes, as their evill workes were. A man cannot render himselfe more vile and foule in the eye of God, by acting, then he may doe by thinking; Hence was that passionate counsell or command in the Prophet (Jer. 4. 14.) *O Jerusalem, wash thine heart from wickednes that thou mayest be saved: how long shall thy vaine thoughts lodge in thee?* As if he had sayd, all thy hopes of being saved or of escaping the vengeance of God whether temporall or eternall, will prove but presumptuous or vaine thoughts, that is, such as shall never be answered with thy expected safety or deliverance, while thy heart is thus uncleane by and unwash't from sinfull or wicked thoughts. The Apostle Peter in that dreadfull increpation which he thunders out against Simon Magnus, seemes to make the greatest doubt of the mercy of God to him about, or that the mercy of God would stick most at the pardoning of his thoughts (Acts 8. 22.) *Repent (saith he) therefore of this thy wickednesse; and pray God, if perhaps the thoughts of thy heart may be forgiven thee.* As if he had sayd, 'Tis this vile thought of thy heart, if any thing or above any thing, which

which will be thy eternall ruine, and render thy case remed-
lesse.

There are three steps or degrees of sin, before it comes to the
outward act.

First, When some fleeting transient thoughts of evil arise
from and are slightly formed up in the phancy, or are occasion'd
by the sight of somewhat from without.

Secondly, When the mind stayeth upon such thoughts gives
them some entertainment, holds parley with them, and hath a
kind of delight in them.

Thirdly, When we close freely with them, and settle fully
upon them, so that nothing delays the drawing of them forth
into act, but the want of power or opportunity. When evil
thoughts are wrought up to this hight, then sin is fully formed
and shapen in us, suppose the outward act should never be com-
mitted. And though an evil thought considered abstractly or
in it selfe be lesse sinfull then an outward evil act, yet every evil
thought is very sinfull, and concerning their sinfullnesse I shall
lay downe these five briefe assertions.

First, The least evil thought, though unconsented to is sin-
full, mortally sinfull, it calls for death as the wages of it. If any
evil thoughts are sinfull & deserve death, these also do. There-
son is, because degrees doe not vary the kind or nature of sin,
and therefore they neither adde nor take away the properties or
effects of it; Greater degrees may add somewhat to the prop-
erties and effects, that is, they may make them greater, but they
doe not adde them. And so lesser degrees may abate or take
somewhat from the properties and effects of sin, but they cannot
take them away.

Secondly, When evil thoughts are consented to, and delig-
ted in, they are more vile and sinfull then any suddaine or un-
premeditated acts of sin.

Thirdly, Some sins, and those the vilest, are or may be com-
pleated in the thoughts, such are envy at anothers good, rejoy-
cing in anothers hurt, discontent with our owne condition,
pride in our owne condition, or in any thing we have or are,
as also, unbelief of the word of God, whether in the History
or Prophecy, whether in the promises or threatnings of it.

Fourthly, Evil thoughts are so sinfull, that as they are most
like

like the devills sins, so they render us most like the devill in sin-
ning. Evil thoughts are called by some, The First-borne of the
devill, they have compared them to the Vipers brood, which
eate out and destroy their owne mother, to burning coales or
fire carried in the bosome, which quickly scorch, and will at last,
consume him that carrieth them; as also to the little ones of
Babylon (spoken of *Psalm* 137. 9.) which 'tis our happinesse
to take and dash against the stones. These evil thoughts are in-
deed worse then those Idols put into a secret place, the makers
whereof the Lord pronounceth curst (*Deut.* 27. 15.) Evil
thoughts, like Idols, are molten and graven, formed and fashio-
ned in the heart, and then layd up or put into that secret place;
There are the chambers of this imagery.

Fifthly, Evil thoughts, as they are very sinfull, and in some
cases more sinfull then other sins; so in all cases they are more
dangerous, then other sins. And that upon a twofold ground.
First, the multiplicity of them; many flies and grasse-hoppers
(small creatures) spoyle *Egypt*, a Great Kingdome; many lice
eate up and destroyed *Herod* a great King; many twine threds
will make a coard bigge enough to bind the strongest Giant, yea
a cable bigge enough to hold the greatest Ship; A huge multi-
tude of little sands, will endanger a vessel at Sea as much as the
mightiest rocke. While we consider, what multitudes, what my-
riads of evil thoughts are moving in us, or passing through us,
how should we tremble at the danger? And yet there is a second
thing considerable in evil thoughts, which endangers us more
then the multitude of them, and that is, our insensibleness of them.
We quickly take notice of, and possibly are startled at evil
words, or evil acts, but as for evil thoughts, they swarm in us,
and yet scarce fall under any observation, much lesse are they ta-
ken into any solemne or serious examination. Now, how dange-
rous it is to have many unseen enemies neere about us, every
man can conclude. Yet such are our evil thoughts. How wisely
then and how holyly did *Job*, who tooke so much care to keepe
his thoughts in compasse, and seriously sayd, *Why then should I*
thinke upon a maide?

Hence note; Sixthly.

*A gracious heart is as carefull not to sin by evil thoughts
as by evil acts.*

And indeed conscience of and about our thoughts, is the Great Character and discovery of a Godly man. He that takes leave to thinke what he will, would gladly have leave to doe what he will. Our thoughts are least knowne to others, but we may best know our selves by our thoughts; and he who is afraid (as every Godly man is) to thinke amisse, will much more feare to doe amisse.

Lastly, Observe;

It is an excellent meanes to keepe our selves from sinfull actions, so keepe our selves from sinfull thinkings.

What we must not do, we must not thinke, unlesse it be how we may best be preserved from doing it. That man can never hold distance enough from doing what is unfit, who doth not (which Job here did) hold his heart at a due distance from thinking of what is unfit. There are many things to be done, that we may not doe evil. First, we must be sober in the use of the creature; Secondly, we must be diligent in our callings; Satan will quickly find us worke, if we find not our owne; Thirdly, we must meditate much in the Word; Fourthly, we must study the vanity of the creature; Fifthly, we must be much in prayer; Sixthly, we must admire the beauty of holynes, the invaluable worth of a pure and chaste minde; Seaventhly, we must live much in the thoughts of our owne death, but especially in the thoughts of the death of Christ. Now as all these things should be done, that we may be preserved from doing evil; so, many things must be avoyded, that the same end may be attained, chiefly these foure; First, we must avoyd wanton speeches, lust comes often in at the eare; Secondly, wanton daunces and dalliances, lust is much provoked by the Touch; Thirdly, wanton spectacles, lust is stirred by the sight; Fourthly, wanton thoughts, lust is fomented by the heart. All these, doubtlesse, holy and chaste Job avoyded, the two latter are expressed in the text, while he sayd; *I have made a covenant with mine eyes, why then should I thinke upon a maide?*

JOB 31. Verli. 2, 3, 4.

For what portion of God is there from above? and what inheritance of the Almighty from on high?

Is not destruction to the wicked? and a strange punishment to the workers of iniquitie?

Doth not he see my wayes, and count all my steps?

IN these three verses, Job gives a reason of that holy watch which he had kept over himselfe, or of the guard which he set upon his senses, his eyes, especially in the former verse; *I have made a Covenant with mine eyes, why then should I thinke upon a maide?* Here (I say) he gives a reason of that holy strictnesse and gracious severity, yea he gives us three reasons of it, as will appeare in opening of these words.

First, Because his neglect of that watch over himselfe might justly have hinder'd that good which he expected from the hand or blessing of God (v. 2.) *What portion of God is there from above?* That is, from God to that man who cares not how, nor on what he lookes, but gives undue liberty to his eyes, and so to his thoughts; Can this man looke in faith for a portion of good, or for a good portion from God, who lookes not to himselfe in holy feare?

Secondly, Because as such a man shall have only a leane, or no portion at all from God; so he hath reason to expect utter perdition and ruine from him. (v. 3.) *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?* Certainly it is, God will punish and destroy them strangely.

The third reason which he gives of that care he had over his owne eyes, was his apprehension of the eye of God; as if he had said, it is but need for mee or for any man to looke to his owne eyes, who believes that the eyes of God are alwayes upon him, and upon all his wayes. (v. 4.) *Doth not he see my wayes, and count all my steps?* If Gods eye be upon us strictly, watching not only what way we take in generall, but what specciall and particular steps we take in that way, shall we let our eyes run at ran-

dome, and fixe upon any object that comes next, without lo much as putting the question to our hearts, whether right or wrong, good or bad? Any one of these three reasons, much more all three layd together, have weight enough in them to presse even a rationall, surely then a godly man to maintaine a constant watch over his eyes, that his thought contract no pollution by them. *That's the scope and common tendency of the context now in hand.*

Verf. 2. *What portion of God is there from above, or, what lot?*

God as a Father, provides portions for his Children, and cuts out or divides to every one his lot; Every godly man hath a Childes portion from God his Father. *What portion*

of God is there from above?

Genitivus est
cienis. Plur.

That is, First, what portion is there prepared and layd up by God, either first in his Decree, or secondly, in his promises, (our portions are thus layd up; they are layd up in the decree or purposes, as also in the covenant and promises of God) Now, *what share or portion* (saith Job) *can any man hope for in the decree or promises of God, if he neglect the Commandements of God?* Secondly, *what portion of God is there from above?* that is, what portion is there wrought or cut out by the providence of God for his good whole wayes are evill? *That which is layd up in promises for us, is wrought out or brought forth by providence.* The love of God makes promises, and the care of God fulfill them. We have that distinction expressely (Psal. 31. 19.) *O how great is thy goodnesse which thou hast layd up for them that feare thee, and which thou hast wrought for them that trust in thee before the sonnes of men.* Here is a twofold goodnesse of God.

First, A goodnesse layd up; Where? Surely in his decrees and promises.

Secondly, A goodnesse wrought out. How? Surely by his dispensations and providences. When Job saith, *what portion of God is there?* (for the wicked) we may extend his negative question to both; There is no portion either in the promises or providences of God for a wicked man. *What portion of God is there*

from above?

The

The Scripture every where speaks of God *as above*, and therefore all our good is spoken of as coming from above; there is neither above nor beneath to God, for he fills heaven and earth, but according to our apprehensions and notions. God is generally sayd to be above, that is, in heaven, which is called by the Prophet (Isa. 63. 15.) *The habitation of his holinesse, and of his glory*, from whence he is also there desired to looke downe upon his Church and people. So that any portion received from God, is rightly sayd to be *from above*. Thus the Apostle James speaks (Chap. 1. 17.) *Every good gift, and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.* Our good gifts doe not spring out of the dust; they are not vapours exhaled or drawne up from the earth, but they are influences coming from above, and falling upon man on earth. And as every good gift is from above, so indeed are our very troubles; as Eliphaz told Job at the fifth Chapter of this Booke (v. 6.) *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* And if our afflictions and troublesome evils come from above, not from the ground, then much more our mercies are not from the ground, but from above. *What portion of God is there from above?*

And what inheritance of the Almighty from on high?

This latter part of the verse is in sence the same with the former; *What inheritance?* An inheritance may be of two sorts, or it falls under a twofold consideration. First, There is an inheritance, to which we have only a right; Secondly, There is an inheritance, of which we have possession. The word in the text notes an inheritance possessed, or in hand. Again, a man may come to possess an inheritance two wayes; First, in his owne right, as being the lineall or lawfull heyre; Secondly, by free gift, as having it voluntarily bestowed upon him. We may take the word *inheritance* in eyther, but rather in both notions here, because that which a believer receaves as his right, being a son of God, he receaves it also of free gift, because it is a free gift that we are sons, (Job. 1. 12.) So that when Job saith, *what inheritance, &c.* His meaning is only this; Such a man can never have an established comfortable estate from the Almighty:

Non
est in fine sed
in fine quod
proprie possessio-
nem denotat.
Druse

There

There is ſome criticall difference in Law, between a portion and an inheritance. A portion in that ſtriſtneſſe conſiſts of Money or Moveables, or, as Lawyers ſpeake, of goods and chattells. An inheritance is of houſes and lands. Job in eyther word (I ſuppoſe) includes both, and ſo there is no difference between them in the mind of this Scripture. *What inheritance*

of the Almighty from on high?

This Title, or name of God, *Shaddai*, rendred *Almighty*, hath been opened more then once before; I ſhall only adde here, The Almighty is he who hath all things in his hand, and therefore he can give as great portions, and as large inheritances as he pleaſeth; He is infinitely full in himſelfe, yea he is infinitely full of himſelfe; And the earth is his with the fullnes of it, yea heaven with all the fullnes and furniture of it is his. But what inheritance of the Almighty is there to ungodly men, eyther in heaven or earth? eyther from below, or

from on high?

The queſtion muſt be reſolved into This negative propoſition, There is no inheritance of the Almighty from on high to that race or generation of men. The words are plaine and need no further labour of an expoſition; yet there is a threefold apprehenſion about the ſcope and purpoſe of them.

Fiſt, Some underſtand them thus; *What portion of God is there from above, and what inheritance of the Almighty from on high?* As if Job had complained, that notwithstanding all his care to preſerve himſelfe cleane and pure, both in heart and life, notwithstanding all his circumspect walkings, and holy watchfullnes, yet he found that God had not beſtowed a portion of good, but of evil upon him, and that (as he ſpake, Chap. 7. 3.) The Almighty had made him inherit or poſſeſſe nothing but wearisome nights and months of vanity. Thus Job is ſuppoſed expreſſing his grievance, *What recompence have I gotten of God for my chaſtity, but chaſtiſements; I have not ſuffered mine eyes to glance wantonly, yet I ſuffer from the hand of God as if I were ſome filſhy wanton, or debauched adulterer.* Moſt of the Rabbins inſiſt upon this ſence, and ſo doe ſome of our owne Interpreters; who alſo lengthen out the ſame ſcope to the third and fourth

fourth verſes; *Is not deſtruction to the wicked, &c.* As if he had ſayd, *How comes it to paſſe that God deales thus with mee? if deſtruction be to the wicked, why am I deſtroys'd?* The eye of the Lord is upon all my wayes, he knows I have laboured to keepe my ſelfe pure as the ſemple of the Holy Ghoſt, yet a ſtrange puniſhment is my portion; *What portion of God is there to mee from above, and what inheritance of the Almighty from on high is beſtowed on mee, but ſores and ſickeſſes?* Are not a broken ſtate, a blotted name, and a troubled ſoule, the lot of my preſent inheritance? But I ſhall not inſiſt upon this ſence, becauſe it favours of too high a diſcontent, as if Job had found no fruit of his obſedience, nor reſpect from God, though he had diligently maintain'd a reſpect to all his Commandements. And therefore

Secondly, I rather conceive that theſe words (as I intimated before) give us a reaſon why Job was ſo carefull to keepe himſelfe pure and chaſt; becauſe there is no portion of God from above, nor inheritance of the Almighty from on high, to wicked men. What is there to be gotten, what fruit, benefit, or advantage can he expect from God, that gives himſelfe up to the dominion of any luſt? Thus the Chaldee Paraphraſe expreſſeth it; *What good portion, or what portion of good could I have from God, if I had let mine eyes wander after, and my thoughts feed upon forbidden pleaſures?*

Hence obſerve.

He that is wicked, or doth wickedly, hath no ground to hope for good from God.

What good can a meere naturall, or unregenerate man expect, ſeing while he is without Chriſt, and an Alien from the Common-wealth of Iſrael. He is alſo a ſtranger from the Covenant of promiſe. And therefore the Apoſtle in the ſame place (Eph. 2. 12.) concludes him *without hope* (that is, without any true ground of hope, as wel as without God, that is, without the favour of God) in the world; The naturall man being without Chriſt, is without the promiſe, and being without the promiſe, he cannot but be without hope too; or if he doe hope for any good, his hope is meere preſumption. For as the truth of the promiſe is the object of faith, ſo the good of the promiſe is the object of hope. Faith cannot live, much leſſe can hope be lively without

Ubi eſt merces
mea qui caſti-
ſime vixi: im-
quid datur mi-
hi ab omnipoten-
te qui in excel-
ſis habitauit præ-
mium propter
vitam ineam
bene actam, ni-
hil minus affli-
gor quum ſlog-
noſſimur quiſ-
que. Hac autem
vox non eſt fidei
vel ſe humili-
antis ſed potius
indignantis.
Brent.

חלק טוב
לאדם.
Chald.

a promise, and therefore unregenerate men are hopelesse as to all conditionall promises, till their state is changed by free grace revealed in the absolute promise; And though it be a cleare Gospel truth, and the glory of Gospel truths, that there are many precious absolute promises made concerning unregenerate or unconverted persons, yet properly even those promises are not made to them but of them: Now if a person considered only as unregenerate can expect no good, & so is hopelesse, much more are they hopelesse who have hightned their naturall sinfulness by actual sins, and have given themselves over to lasciviousnes, to walk to all uncleannes with greedinesse. Can they come and plead with God in prayer to give them a portion from on high, who hate thus highly provoked him? Will the Lord open any of his treasures to such, but the treasures of his wrath? We may say to such sinners as *Peter* did to *Simon Magus* (Acts 8. 21.) *You have neither part nor lot in this matter; for your heart is not right in the sight of God: Simon Magus* hoped to receive great matters from the Apostles, but when *Peter* saw him offering money to purchase the holy Ghost, he tells him plainly, *Thou hast neither part nor lot in this matter.* Thus I may say to ungodly men, *You have no part nor portion in God.* Goe, repent of your wickednesse, yee that are proud, covetous, or uncleane; cleanse your hands ye sinners, and purifie your hearts ye double-minded; else what portion of God is there from above, and what inheritance of the Almighty from on high to men either of your spirit or practice.

There is another reading of these words, which I shall take notice of, both because the text may beare it, and because it hath a usefullnes in it. 'Tis given thus;

For what portion should God above have in me? As if he had sayd, *When my eye is polluted with manson looks, and when impure thoughts have corrupted those higher and more noble faculties of my soule, what should God doe with me? or why should he regard me?* As man drawes neere to God by the spirituall actions and motions of his minde, so by fleshly motions he departs from him, and renders himselfe a subject unfit for God to owne.

Hence observe.

God hath no part nor portion in a wicked man.

As wicked men have no part nor portion in God, so God hath no part nor portion in wicked men; God hath a portion only in believers, and theirs only is in him. (Deut. 32. 9) *The Lords portion is his people, Jacob is the lot of his inheritance:* There we have both the words of the text. When *Peter* (Joh. 13. 8.) sayd to Christ, *Thou shalt never wash my feet,* *Jesus* answered him, *if I wash thee not, thou hast no part with mee.* As they that are not washed have no part in Christ, so Christ hath no part in those that are not washed, that is, he doth not looke upon them as his owne, or he doth not owne them. The wicked are Satans portion, hee ownes them, and they (though few doe it professedly) owne him. *The greatest part of mankind will fall to the Devills share.* Consider what portion or interest God hath in you, if you doe wickedly, he hath none at all. Impure thoughts, and wicked actions, defile a man both within and without, God will have his portion cleane and holy; God hath and will have a portion among men, but it is a faire portion. The sacrifices of old were of cleane beasts, and of them without spot; none are the part and portion of God, but the cleane and spotlesse. They that defile themselves with adultery and fornication, God will judge, but he cannot approve. When God calleth for the heart as his portion, he meanes a pure heart, and a whole heart; He calls for our whole body to be his Temple, but it must be a chaste body, a body free (through Grace) from defilements. (1 Cor. 6. 15.) Know yee not that your bodies are the members of Christ, shall I then take the members of Christ, and make them the members of a harlot? God forbid. Cleane bodies, nor the members of a harlot, are the members of Christ. The Apostle joynes those two together, the fornicator, and the prophane, and figures them both by *Esaú* who was cast out, and in whom God had no part nor portion. (Hib. 12. 16.) *Left there be any fornicators or profane person as Esaú, who for one morsell of meat sold his birth-right: even to doth every wicked and uncleane person, he sells his birth-right for a poore morsell of meat, for a vanishing pleasure; these like Esaú are hated of God, he hath no pleasure, nor portion in them: yea (as the Lord speaks in the Prophet concerning hated Esaú (Mal. 1. 3.) He will lay their mountaines and their heritage waste for the dragons of the wilderness, and will at last doe that against them for ever, which the Church complained*

S f

God

Quam enim partem haberet deus de super in me. Vulg. In tantum deus in me partem habet, in quantum meus mea ad superiora rapitur. Si vero per luxuriam meus mea ad carnalē luxuriam ejiciatur nullam partem in me deus de super habebit. Aquin.

God had done against her for a time, (*Psal. 44. 10.*) He will breake them sore in the place of dragons, and cover them with the shadow of death.

Thirdly, This verse may be understood, as a query or question, to which answer is made in the next verse; *What portion of God is there from above? &c.* What hath God designed them to, and provided for them? I will tell you what (*saieth Job*) *Is not destruction to the wicked, and a strange punishment to the workers of iniquitie?* This connexion is of like sence with that of the Apostle (*Rom. 6. 21.*) *What fruit had yee then of those things whereof yee are now ashamed? for the end of those things is death.* As here the question is, *What portion of God is there from above? &c.* so there the question is, *What fruit had yee?* To this the Apostle answers, *The end of those things is death.* And *Jobs* answer is the same, though presented in a question, *Is not destruction to the wicked?* That's a pregnant exposition leading to the next verse; only before I come to those words, take this Inference from the verse in hand.

Job, we see, propounds this as a reason why he was so watchfull over his eyes and heart namely, lest it should hinder his portion with God, or take God off from being his portion.

Then;

A godly man may keepe his heart off from doing evill, lest doing it he should keepe off good from himselfe.

Thus *Job* a godly man tutor'd his soule, and thus any godly man may. When we are tempted to sin, wee may wel demand, *What portion shall we have from God?* or conclude wee can have no portion worth the having: 'tis best to watch against sin, and over our owne soules, because wee love holinesse, and desire to please God, or because we would not grieve him, these are the most spirituall Arguments of our abstinence from worldly lusts, yet 'tis good to say, I will abstaine, and take care of mine eyes and heart lest I sin, because sin will hinder my receaving a portion from God, or weaken my plea with God for a portion. What was ill answered by that kinsman, when he was invited to marry *Ruth* (*Chap. 4. 6.*) will be a good answer when we at any time are tempted to contract with sin, or march with any wickednes, We cannot doe it, *lest we mar our owne inheritance.*

As

As selfe-love might move us, if there were nothing else to move us, to doe good, seeing by doing good we doe most good to our selves; so selfe-love may move us, were there no other motive not to doe evill, seeing by doing evill we doe most evill to our selves. Will any man knowingly spoyle his owne portion, and marre his owne inheritance? if we have no love to God, none to holinesse, yet let us take heed of sin, lest we undoe our selves, and loose our portion. There is a selfe-love, which is the root of all evill, (*2 Tim. 3. 1, 2.*) *This know also that in the last dayes perilous times shall come, for men shall be lovers of their owne selves, Covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy.* There is also a selfe-love that is good, and is a roote of all good; Did men love themselves truly, they would not be covetous but charitable; They would not be proud but humble, obedient, thankfull, holy. True selfe-love is so good, that it is the rule of loving others and doing them good. *Thou shalt love thy neighbour as thy selfe;* Though we ought to turne from evill upon higher principles, yet we have need to deale with our soules upon this also, and upon all other Topicks (and all little enough) especially upon those two which are the most generall and comprehensive ones; The withholding of good from us, and the drawing of evill upon us, as it follows in the next verse.

Verl. 3. *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?*

Whether we take these words as an Answer to the second verse, or as the second reason of what *Job* asserted concerning himselfe in the first verse, The meaning is alike; hee would not hinder his owne mercies, nor would he run upon his owne mischiefe.

Is not destruction to the wicked?

Is not that their portion, and all the portion they can rationally expect from God? The word signifieth utter destruction, ruining destruction, such as leaves nothing undestroyed. Like that which the Prophet *Nabum* threatned the Lords enemies with (*Chap. 1. 9*) *What doe ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.* The Nine-

perditio
pernicia in-
teritus.

vites and Assyrians, to whom the Prophet turns his speech, thought they had to doe only with the people of Israel and Judah, but the Lord saw himselfe concern'd and so imagin'd against and opposed in the imaginations or counsels which they tooke, and in the opposition which they made against his people; and therefore tells them of such a destruction ready to fall upon them, as might evidence that the hand of God was in it; *He will make an utter end*; A consuming end he meanes. He will make such an end, as that he shall not need to begin againe. He will destroy them as it were at one blow. *Affliction shall not rise a second time*. 'Tis a mercy and a favour when God having afflicted once, will not let affliction come againe to destroy what is left. But it shewes fullnes of wrath when God destroyeth so fully at once that there's nothing left for an affliction to destroy if it should come a second time. Such a deepe destruction, Job intended, when he sayd, *Is not destruction to*

the wicked?

He doth not say, is not destruction to him that sinneth? For then destruction must be to all. But, *Is not destruction to the wicked?* That is, to such as love and live in sin, to such as trade and goe on in sin, adding sin to sin, drawing iniquity with cords of vanity, and sin as it were with Cart-ropes; *Is not destruction (to such) to the wicked?* Certainly it is. And though it be not as yet, yet certainly it shall be, it shall so certainly be, that he speaks of it (as the fall of Babylon is prophcyed, Rev. 14. 8.) in the present time, *Is not destruction to the wicked?* It is.

Hence note;

Utter ruining destruction is the portion of wicked men, as surely as if they were already destroyed.

And if they are plainly dealt with, they must be told so, and if they would deale plainly and faithfully with their owne soules, they must tell themselves so. Wicked men alwayes flatter themselves, and are often flattered with hopes of peace here and salvation hereafter. But the truth it selfe hath sayd, *Destruction is to the wicked*. I shall not insist further upon it here, having met with it upon severall passages of this Booke, and somewhat enlarged upon it at the 29th verse of the 20th Chapter.

And

And a strange punishment to the workers of iniquity.

The word *punishment* is not expressed in the Hebrew, but supplied (to cleare the sense) by our translators. Now as *Destruction* in the former part of this verse seemes to stand in direct opposition to *portion* in the second verse. So the word here rendered *strange punishment*, or strictly *alienation*, seemes to stand in opposition to *inheritance* in the same verse. A stranger doth not inherit. And alienation is eyther a violent turning of a man out of his inheritance, or a legal passing of it from him to another. At the 12th verse of the Prophecy of Obadiah, 'tis sayd, *Thou shouldest not have looked on the day of thy brother, in the day that he became a stranger*; or in the day of his alienation when he was thrust out of his inheritance, and strangers tooke possession of it: or according to this rendring of *Jobs* text, in the day of thy brothers *strange punishment*, thou shouldest not have looked upon him rejoicingly, or insultingly, but when strange evils and troubles did befall him (which we render fully, *In the day that he became a stranger*) thou oughtest to have pitied and prayed for him. Mr. Broughton translates this place in *Job*, neere in sense to that in *Obadiah*, *And he not ill doers rid away?* That is, are they not driven out or banished out of house and home? According to which reading their alienation or being made strangers is their particular punishment; But according to ours their punishment in generall, whatsoever it is, is a strange one. *Is there not a strange punishment?* (some render a monstrous punishment) *to the workers of iniquity?*

This strangeness of their punishment, may be understood two wayes.

First, As intimating such a punishment, as God doth not usually inflict upon any: That is strange to us that is seldome seene, or done.

Hence observe.

God punisheth some wicked men, in unheard of and ununsual wayes.

As the corruptions of men sometimes bring forth new and strange births of sin, such as eyther to the matter or manner, have eyther not at all or very rarely been brought forth or committed.

mitted: So God inflicteth upon ſome ſinners new and rare puniſhments, ſuch as eyther have not at all or very rarely been inflicted. Thus the Prophet threatneth (*Iſa. 28. 21.*) *The Lord ſhall riſe up as in mount Perazim, he ſhall be wrath as in the valley of Gibeon, that he may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.* This ſtrange worke, theſe ſtrange acts of the Lord againſt a provoking people, may be expounded in generall of all his works of judgement, becauſe judgements are the ſtrange works of God, in compariſon of his works of mercy, *mercy pleaſeth him*, or as the Prophet ſpeakes (*Mich. 7. 18.*) *He delighteth in mercy*; and he did ſo eſpecially with reference to the people of *Iſrael*, his own people, who had enjoyed the multitude of his mercies, manifold mercies, and that for a long time together. Therefore any worke of judgement upon them was a ſtrange worke. Now as all puniſhments are (in a ſence) the ſtrange worke of God, compared with his works of mercy (though wee know judgement and mercy according to occaſions are alike to him) ſo ſome puniſhments are ſtrange puniſhments in compariſon of others. There are puniſhments that wee doe not wonder at, they are common; and there are ſtrange puniſhments, wonderfull puniſhments, ſuch as wee ſtand amazed at. *Moses* (*Deut. 28. 59, 61.*) denounced theſe alſo againſt the *Iſraelites* in caſe of diſobedience; *Then the Lord will make thy plagues wonderfull, and the plagues of thy ſeed, even grievous plagues and of long continuance, and ſore ſickneſſes, and of long continuance. Moreover, hee will bring upon thee all the diſeaſes of Egypt which thou waſt afraid of, and they ſhall cleave unto thee, alſo every ſickneſſe, and every plague, which is not written in the booke of this Law, them will the Lord bring upon thee, untill thou be deſtroyed.* Here are ſtrange afflictions, ſuch as had not been written or heard of, *I will make thy plagues wonderfull*; Thy plagues ſhall be ſuch as eyther have not been ſcene at all, or rarely ſcene.

Calamitatem in uſtationem & cui minime aſſueverant ſuſtinent. Druiſ.

Secondly, It may be called a *ſtrange puniſhment*, with reſpect to the perſons puniſhed; they who ſpend their yeares in vaine delights, in fulfilling the luſts of the fleſh, and following the courſe of this world, are not uſed to puniſhment, nor acquainted with ſorrow. Puniſhment is ſtrange to them that live in pleaſure; they know not what it means, nor have they any experience

ence of it. When they feele ſmart, or paine, they feele that which they never felt before. It is ſayd of Chriſt in the Prophecy (*Iſa. 53. 3.*) *Hee is deſpiſed and rejected of men, a man of ſorrowes, and acquainted with griefe*: griefe was no ſtrange thing to Chriſt, hee had been trained up to it; But as for men of joy, wanton and voluptuous perſons, they are not at all acquainted with griefe, and they hope alwayes to eſcape acquaintance with it. And therefore as any puniſhment is ſtrange to thoſe who have conſtantly received favours and mercies from God, ſo is it alſo to them who have conſtantly accuſtomed themſelves to carnal contentments and delights.

Hence note.

God can quickly and often doth make them know ſorrow, who never knew it, nor were uſed to it before.

Rich men know not what poverty meanes; yet God can make them poore, and melt downe their vaſt eſtates, their heapes of wealth in a moment, like heapes of ſnow before the Sun, and bring them to ſtarke beggary: is not this to ſuch a ſtrange puniſhment? So when a man that hath lived at his full Table, (as the Glutton is deſcribed) faring deliciouſly every day, not knowing what hunger meanes (when I ſay) God brings this man to a morſell of bread, or as it is ſayd in the *Lamentations* of *Jeremie*, to embrace dung hills, and ſcrape there for a mouldy cruſt is not this a ſtrange puniſhment to him? Againe, When a man that hath been healthfull and ſtrong all his daies, never knowing what an houres ſickneſſe meaneth (When I ſay) God ſends diſeaſes to waſt and weaken, or to torment and vex his body, ſuch as the gout, ſtone, &c. is not this to him a ſtrange puniſhment? Many may ſay in reference to their afflictions, as the Lord ſpoke concerning *Ephraim*, (*Jer. 31. 18.*) *I have ſurely heard Ephraim bemoaning himſelfe thus; Thou haſt chaſtiſed mee, and I was chaſtiſed as a bullocke unaccuſtomed to the yoke* *Ephraim* was wont to be candied on the knee, or layd in the boſome like a pleaſant child, not to be under the yoke like a ſlave or a captive. As all carnall men are like *Bullocks* unaccuſtomed to the yoke of active obedience, (they are the ſonnes of *Belial*) ſo when God layes the yoke of poſſive obedience upon the necke of ſome of his *Ephraims*, they are unaccuſtomed to it, much more are many of the workers

workers of iniquity. God leaves them long to their way and their will; and as it is sayd of *Dauids* indulgence to *Adonijah*, (1 Kings 1. 6.) that he had not displeased him at any time, by saying, *why hast thou done so*; So the Lord (possibly) doth not displease some workers of iniquity for a long time, by any kinde of outward punishment for what they have done; but he can soone doe it, & hath often done it, putting such a yoke of suffering upon their faire and tender neckes as they never felt, much lesse were accustomed to before. Their punishment whatsoever it is, must needs be strange to them, who have all their former dayes been strangers unto punishment.

Further, the word *punishment* is not expressed in the Hebrew text, but only implied and couched in another word. And so the Scripture speakes elsewhere, speaking of punishment (*Amos 4. 12, 13.*) *Therefore thus will I doe unto thee O Israel, and because I will doe thus to thee, prepare to meet thy God O Israel.* The Lord threatens the people of *Israel*, for their incorrigiblenesse under punishment, with other punishments, then famine and sword and pestilence (all which they had formerly felt) but he doth not tell them how or in what kinde he will punish them, but leaves them to imagine the worst, or intimates that he would bring upon them worse evils then they could imagine; *Thou wilt I doe unto thee, &c.* So here when *Job* sayth; *Is not destruction to the wicked, and a strange to the workers of iniquity*, not saying what strange he meanes. Surely his meaning is, that it is an evill so strange, that he was eyther loth or knew not how to expresse it, which shall come upon the workers of iniquity.

Yea some conceive that this word which we render as an adjective or Epithete, *strange*, is to be taken substantially, for *Strangenes* or *Alienation*, and so is not an intimation of some other punishment, but an expression of that particular punishment which shall come upon the workers of iniquity. And then the words are rendred thus; *Is not Strangenes* (*estrangement* or *Alienation*) *to the workers of iniquity*? But you will say, what punishment is there in that, or what punishment is that? I answer, The worst of all punishments. *Strangenes* shall be to the workers of iniquity; that is, *They shall be strangers to God*, they shall be strangers, not only to their owne habitations, and relations, to their kindred and Country (though that is sometimes their pu-

nishment) but they shall be strangers to God also. As they have not owned him in his wayes, the wayes of holines, so he will not owne them in their wayes, the wayes of wickednes.

Hence note.

Alienation or estrangement from God, is the worst of all punishments.

God is the chiefe Good, there is none good but God, therefore alienation from him must needs be the greatest evill. Who can shew us any good, if God shew us none?

There is a twofold estrangement or Alienation from God.

First, Active, when men alienate or estrange themselves from God; For as all men are strangers from God by nature (*Eph. 4. 18.*) *Having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their minds* (the heart of a naturall man goeth off from God, and the thoughts of God, hee doth not like to thinke of God, or, as the Apostle speakes (*Rom. 1. 28.*) *to retaine God in his knowledge*; now as all men are thus alienated from God in the state of nature) so many are much more alienated from him by sinfull practices; man grows more a stranger to God by renewed acts of sin, then he is by the sinfulness of his old condition; and especially by acts of uncleannes, against which *Job* professed (*v. 1.*) and by acts of unrighteousnesse, against which he professed (*v. 5.*) they that desire union with the creature sinfully, eyther by acts of wantonnes or of injustice, shall find their hearts going further off from communion with God. Thus 'tis said of *Solomon* (1 Kings 11. 4.) *It came to passe when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his Father.* His wives, that is, the ill counsel or example of his wives, and his inordinate affection to his wives, estranged him from God; that worship and service which hee owed and should have given to God, hee gave to Idolls. As that lust turned him away, so any lust turnes man away, yea takes man away from God; as the Prophet speakes (*Hos. 4. 11.*) *Whoredome and wine, and new wine, take away the heart*, that is, they make a man heartlesse spiritlesse to any thing that is good, much more to any pure communion with God himselfe. And as these take a

*Impuri homines
a re divina
(quod ingens
quoque scelus est
et sceleris pœ-
na) abalienato
sunt animo.*

way the heart from whatsoever is holy, just, and good, so they pitch and place the heart upon base things; new wine takes away the heart of a man from man, and leaves him only the heart of a beast. He that is drowned in sensuality, looseth the use of common sence and reason, how much more is he below the exercise of Grace and Godlines? Even a godly man falling into sin, shall find an estrangement from God upon his heart, unless he speedily rise againe by repentance.

Secondly, As there is an active, so a passive alienation from God. Some men are cast out, or (as it were) excommunicated by God; As there is a passive alienation from the Church of God; when a corrupt member is cast out and cut off by a just censure or sentence from fellowship with it (For as some withdraw scandalously, that is, without any just cause from the Church, and forsake (against which the Apostle cautions the Hebrews, Chap. 10. 25.) the assembling of themselves together, so others for a just cause, that is, for scandal, are cast out of the Church) so when any withdraw and alienate themselves from God by following their lusts, then God casts them out, and will have nothing to doe with them, but lets them stand as persons excommunicated and banished from his presence. God cannot beare but loathes unchast persons, and saith to them, be gone, get ye hence, you have strangely gone from mee, and my heart is gone and estranged from you. Thus the Lord protested against his own people for their Apostacies (Jer. 15. 1.) *Then said the Lord unto mee, though Moses and Samuel stood before mee, yet my mind could not be towards this people, cast them out of my sight, and let them goe forth.* There is a dreadfull alienation of God from a person or a people, when he openly professeth *his heart cannot be towards them.* Wee have a Prophecy of this concerning both the Leaders and whole body of the Jewish nation, who opposed the ministry of Christ for the salvation of his people (Zech. 11. 8.) *Three Shepherds also (that is, as most interpret, The Scribes Pharisees and Sadduces) I sent off in one moneth, and my soules loathed them, and their soules also abhorred mee.* Here we see a reciprocal alienation, they abhorred Christ, and Christ loathed them; They never left abhorring Christ, till they had (by death) cast him out of the world; and Christ never left loathing them, till he had cast them out of the Church, and made them wander

ers among the Nations. Holy David sets out this alienation of God distinctly (Psal. 5. 4, 5, 6.) *Thou art not a God that hast pleasure in wickednesse (that is, in wicked men) neither shall evill (that is, evill persons) dwell with thee: The foolish shall not stand in thy sight, thou hatest all workers of iniquity, thou shalt destroy them that speake leasing, the Lord will abhorre the bloody and deceitfull man.* Here the Lords alienation from the wicked is set forth gradually, and seemes to rise by sixe steps. First, *He hath no pleasure in them*; Secondly, *They shall not dwell with him*; Thirdly, *He casteth them forth*; They shall not stand in his sight; Fourthly, *His heart turns from them*; Thou hatest all the workers of iniquity; Fifthly, *His hand is turned upon them*; Thou shalt destroy them that speake leasing; Sixthly, *His Spirit riseth against them, and is alienated from them*; The Lord will abhorre the bloody man. This estrangement is indeed a strange (yet a certaine) punishment to

The workers of iniquity.

These words, *the workers of iniquity*, may be considered two wayes.

First, As intending (not all degrees of sinners, or sinners of every degree, but) the highest degree of sinners, great and grosse sinners, resolved and willfull sinners. Such as sin industriously, and (as it were) artificially with skill and care to get themselves a name, as if they had an ambition to be accounted *workmen* that need not be ashamed in doing that whereof all ought to be ashamed, these in strictnes of Scripture sence are *workers of iniquity*.

Hence note.

Naturalis sinners, make sin their businesse, or their trade.

Though every sin be a *worke of iniquity*, yet only some sinners are *workers of iniquity*; and they who are called so make it their calling to sin. We reade of some (Rev. 22. 15.) *who love and make a lye.* A lye may be told by those who neither love nor make it; But there are lye-makers, and they (sure enough) are lovers of a lye. Such Craft-men in sinning are also described (Psal. 58. 2.) *Tua in heart you worke wickednesse, you weigh the violence of your hands in the earth.* The Psalmist doth not say, they had wicked-

απομαρτιωνται
τοῖς πειρασμοῖς.
Sept.
Potest simplici-
ter intelligi cum
Gra: in απαρ-
τησις alienatio,
quod eos
sit a se abalie-
natus propterea
dominus & in
tenebras exie-
riores ablega-
vit. Merc.

ness in their heart, but they did worke it there; *The heart is a shop within, an under-ground shop*, there they did closely contrive forge and hammer out their wicked purposes, and fit them into actions: yea *they weighed the violence of their hands in the earth*. That's an allusion to Merchants, who buy and sell by weight, they weigh their Commodity to an ounce, they doe not give it out in grosse but by exact weight. Thus (saith the Psalmist) *they weigh the violence of their hands*, they doe not oppresse grossely, but with a kind of exactnes and skill, they sit downe and consider what & how much violence they may use in such a case, or how much such a person may endure; or such a season may beare; They are wiser then to doe all at once, or all to one, lest they spoyle all. They weigh what they doe, though what they doe be so bad that it will hold no weight, when God comes to weigh it. Nor doe they arive at this skill presently, but after they have (as it were.) served an apprenticeship for it; And they binde themselves to the trade very early; For as it followes at the third verse of that Psalme, *The wicked are estranged from the womb, they goe astray as soone as they are borne, speaking lyes*, that is, they are estranged both by nature, and by early practice; they looke no time, they goe to it young, even as soone as they are borne, that is, as soone as they are fit for any use, or to doe any thing, they are using and fitting themselves to doe wickedly.

Secondly, As these *workers of iniquity* may be taken for all studied or great sinners of any kinde; so for that speciall kind or sort of sinners, who give themselves over to uncleannes and wantonnes, which is the speciall iniquity which *Job* here disclaimes, and from which he had, by a sacred covenant with his eyes, laboured to preserve himselfe. *Is not a strange punishment to the workers of (this) iniquity?*

Hence observe.

God doth often inflict unheard of or strange punishments upon uncleane persons.

As there is no resolved sinner, but God followeth him with punishments; so he followes such sinners with strange punishments. And as they often devise new wayes to satisfie (which will never be satisfied) their lust; So God may be sayd to devise new wayes to satisfie (which must be satisfied) his Justice.

There

There is a new and a strange disease peculiar to uncleane persons, most know how it is called, and many feelee the sad effects of it; we may well call it a new and a strange punishment, because it was not heard of till these latter Ages of the world. The *Italian Neapolitans* felt it first, and now 'tis commonly called the *French disease*. How often doe they live and lye in grievous paine, who have been greedy of unlawfull and forbidden pleasures? How often are such forc'd to spend their time and state upon medicines and Physicians, to patch-up a poore rotting carcasse, which they have ruin'd by their folly? With what incurable aches are such tormented? what feeblenes falls upon their limbes; how are their senses spent and stupified? How unsavory is the breath, how insufferable the stench of these painted Sepulchers; what loathsome sores breake out upon them? what armyes of diseases assault them? how doth old age hasten upon them? How many deaths doe they endure before they dy? He that thus sows to the flesh, shall of the flesh reape a plentifull harvest of corruption. God finds out strange punishments for these workers of iniquity. Hence Solomon gives this warning against the whorish woman (*Pro. 7. 25, 26, 27.*) *Let not thine heart decline to her wayes, goe not astray in her pathes; for shee hath cast downe many wounded, yea many strong men have beene slaine by her, her house is the way to hell, going downe to the Chambers of death*. The sin of uncleannes doth not only wound the body, but kill it; The strange woman casteth strong men downe, not only upon a bed of sickness, but of death: yea shee hath slaine many not in respect of their temporall but eternal life, shee sends them to hel as well as to the grave. They who are possessed with this uncleane spirit, are not only spiritually but (upon the matter) corporally dead while they live; And may be sayd like him in the Gospel (*Mark 5. 3*) who in another sence was possessed with an uncleane Spirit, *to have their dwelling among the tombes*; and when they dy indeed and goe to their tombes, what hope can we have of their going any whether but to hel; and therefore it followeth in this place (*v. 27.*) *Her house is the way to hel*. For seeing in her house that course of sinning is practis'd & continued, which must needs (without repentance) end or conclude in hel, her house is justly called the way to hel. Thus, as at the first, so still death worketh by the woman, yet, as then, so still man cannot excuse himselfe

selfe

selfe by the woman, seeing he hath been so often warned, that while he goeth to the chambers of a *strange woman*, he is going downe to the chambers of death. O how strange, how unlooked for: (though they have no reason to looke for any other) will that punishment be to these workers of iniquity?

Lastly, Seeing there is (in one fence or other) a *strange punishment to the workers of any iniquity*, we are admonisht, To meditate often upon the sad consequents of sin (which at best and at least is a worke of iniquity) that our hearts may be awed from it. How often doth the Lord lay the axe of punishment (in his holy Word) to the roote of all iniquity, that he might cut it downe, yea roote it up? And we have but need to make use of the terror of God, as well as of his mercy, to preserve our soules from the growth and cursed fruits of it. Iniquity workes in us, that we may worke iniquity; O let the bitter fruit of iniquity worke in us a holy resolution to lay aside or not to meddle with that worke. It is good to forbear the workes of iniquity, because of the evill that followes them, though it is best to avoyd them, because of the evill that is in them. 'Tis our wisdom to make use of the feare of hell to keepe us from that which leads to hell. The feare of loosing the favour of God should prevaile most with us, but the feare of pulling down wrath upon our selves may prevaile much with us to abandon and abominate all the workes of iniquity. Thus Job affected his owne heart to abandon them; for (as it followes) saith he

Verf. 4. *Doth not hee see my wayes, and count all my steps?*

This verse containes (as was shewed before) the third reason of what he affirmed in the first verse. The strickt covenant which he had made with his eyes; 'Tis also a reason of what he sayd in the second and third verses, That God would surely withhold all good from him, and bring all evill upon him, if he had been wicked, or done wickedly. The argument may be gathered up thus;

He that hates all the wayes and workes of iniquity, and is able to punish them, will surely punish them when he seeth and discovereth them.

But God who hates and is able to punish all the wayes and workes of iniquity, doth also see and discover them all.

There

Therefore he will surely punish them.

The latter part of the assumption, is the plaine subject of this 4th verse.

Doth not hee see my wayes? &c.

That God seeth all men and their wayes, was an article of Jobs faith; and therefore he could not but believe that God saw him and his. *Doth not hee see my wayes?* How blind were I if I did not see his truth! God is all sight, all eye, his eye beholdeth all things. *Doth not hee see my wayes?* Surely he doth, that is, *He knoweth all that I doe*; He knoweth all that I speake, yea he knoweth what I thinke. The sight of God is the knowledge of God, and the object of that knowledge is all things, whether reserved in the heart, as our *thought*, or uttered at the lips, as our *words*, or any way effected and brought to issue, as our *deeds*; which is yet more fully expressed in the next clause.

And count all my steps?

As seeing is an act of sense; so counting is a worke of the understanding. God (as it were) acts both the *Arithmetician* and the *Watchman*: He seeth or observeth all our wayes, and hee counts or reckons all our steps, not some of, but all our steps. And when wee find these two words in conjunction, *wayes and steps*, the word *wayes*, may be taken for what is inward, *Doth not hee see my wayes?* that is, my purposes, and intentions, my thoughts and resolutions. And then steps denote workes and actions, which are external and progressive. Our steps or acts are guided and shaped according to our counsels and designements.

Doth not hee count all my steps?

The word signifies not only to take the count or number of things, how many they are, but also to judge and distinguish concerning them, what they are; as also to preserve a record or keepe a register of them, both as to their number and their nature; And hence *Sepher*, signifieth any catalogue of names or the *muster-roll* of an Army, or any booke wherein matters are digested, rehearsed, and declared. So that here Job gives glory to God in the acknowledgement of that perfect knowledge which he had of every particular turne and motion of his life, which he calleth his *steps*.

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suis.

steps, in pursuance of that frequent scripturall metaphor, which we have also in the former part of this verse, calling the generall course of a man, whether outward of his conversation, or inward of his cogitations, *His way*.

I have met with like passages setting forth the omniscience of God elsewhere in this Booke, and expressly in the same termes with this (Chap. 14. 16.) and therefore I shall only give some brieft touches from both parts of the verse together.

Note.

First, *There is nothing of man hid from or a secret unto God.*

Hee that seeth our wayes, and counteth all our steps, cannot be a stranger to what we are, to what we are doing or have done. The Lord doth not see in generall only, or take a light transient view of us, but he views us exactly, and (as it were) casts or sums up all our steps, and he doth it two wayes ; First, as to their number ; Secondly, as to their nature ; Hee knowes how many steps wee take, how many acts passe from us. All finite numbers (and there can be no other) are but as one to him, who is infinitely one. And as God knowes how many our steps are, so he knowes of what kind and quality they are, whether good or bad, right or wrong, holy or prophane. As he will not call that worke evil which is good to injure us, so he will never call that good which is evil to favour us. (2 Chron. 16. 9.) *The eyes of the Lord run to and fro thorowout the whole earth, to shew himselfe strong in the behalfe of them whose hearts is perfect towards him ;* and whatsoever imperfection there is eyther in the heart or way of man, God quickly finds it out ; as it followes in the same place ; *Herein (saith the Lord by his Prophet to Asa) thou hast done foolishly, from henceforth thou shalt have warres. Asa, a good King no sooner stept awry but the Lord tooke notice of it, and presently told him, wherein ; Herein thou hast done foolishly ;* This act is thy fault and thy folly. For, as Solomon assureth us (Pro. 5. 21.) *The wayes of man are before the eyes of the Lord,* so he assureth us that hee pondereth all his goings, hee doth not only number them, but ponder and weigh them, He can weigh them to a graine, and though he (through grace) giveth his people many graines of allowance, and is not extreame to marke what they doe amisse, yet he doth not give them one graine of allowance to doe what

is amisse. For as the same Solomon tells us (Pro. 15. 3.) that *the eyes of the Lord are in every place, beholding the evil and the good ;* so he beholdeth the good to reward it, and the evil to punish it.

Hence take this Corollary.

God who seeth and takes an account of all our wayes and steps, will certainly punish those who take a liberty to step out of shofe wayes, which himselfe hath chalked out, and commanded us to walke in.

If God did not see our wayes, we might sin and goe unpunished, but forasmuch as hee seeth them with purer eyes then to behold iniquity and approve it, he is engaged both in justice and honour to punish all that iniquity of our wayes which hee seeth or beholdeth. *David* makes this the very designe of Gods superintendency over the wayes of men (Psal. 10. 14.) *Thou hast seen it ; for thou beholdest mischief and spite to requite it with thy hand ; the poore committeth himselfe unto thee, thou art the helper of the fatherlesse.* Thus the Psalmist represents the Lord as having taken a view or surveigh of the wayes of men, *Thou hast seene,* what had God seene ? even all that wickednes and oppression of the poore spoken of in the former part of the Psalme, as also the blasphemy of the wicked against himselfe. (v. 13.) *Wherefore doth the wicked contemne God ? hee hath said in his heart, thou wilt not requite it.* What saith the Psalmist concerning God, to this vaine, confident man ; *Thou (saith he) beholdest mischief and spite, but to what purpose ? the next words tell us that, so requite it with thy hand.* As thou hast seene what mischief they have done spitefully, so in due time thou wilt requite it righteously. The Lord is not a bare spectator, he is both a rewarder, and an avenger. Therefore from the ground of this truth, That the Lord seeth all our wayes, and counteth all our steps, we (as the Prophet exhorts (Isa. 3. 10. 11.) may say to the righteous, *that it shall be well with them, for they shall eat the fruits of their doings.* We may also say, *woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.* Only Idols, which have eyes and see not, have hands and strike not.

Thirdly, This truth, it seemes was much upon *Jobs* spirit ; For he speakes it or brings it in with an emphaticall quicknes ; *Doth not he see my wayes ?*

V u

Hence

Hence, note;

A gracious heart considers himselfe much and alwayes under the eye of God.

And as it shewes a very holy frame of heart to doe so, so it is an excellent meanes to keepe the heart in a steddy frame of holinesse. Thus 'tis said in that prophecy of Christ (*Psalm. 16. 8.*) *I have set the Lord alwayes before mee, because he is at my right hand, I shall not be moved.* He that sets the Lord alwayes before him, supposeth the Lord alwayes seeing him; As by faith he seeth the Lord, who is invisible, so he considereth himselfe as visible and naked to the Lord; and *because the Lord is at his right hand*, therefore he riseth up to this immoveable confidence, that *he shall never be moved.* Temptation shall not prevailingly move him to sin against God; nor shall afflictions and sufferings prevailingly move him to desert the wayes and worke of God. Our hearts are fixed trusting in and obeying God, or in a holy trust upon and obedience unto God, while the eye of our faith is fixed upon God, as having his eye of omniscience fixed on us. As, this remembrance, that God seeth us is a powerfull meanes to keepe us from sinking under affliction, so from yeelding unto temptation. It is impossible to live eyther comfortably or holily, unlesse we make God alwayes present with us. As in that full presence of God, spoken of at the 11th verse of this Psalme, for which we waite, there is fullnes of joy with fullnes of holynes, and *at his right hand there are pleasures (with purity) for evermore*; so, as we are more filled with the presence of God here, both our joy and our holynes are the fuller, and as we get God more at our right hand, we likewise get more both pleasure and purity while we are in this world.

Lastly, Whereas *Jib* made this sight of God a motive of his making a Covenant with his eyes.

Note.

A gracious heart is sweetly over-awed by the serious thought of the presence of God with him, and of his eye upon him.

Thus *Joseph* argued the matter both with his wanton mistris, and with his owne soule, (*Gen. 39. 9.*) *How then can I doe this great wickednesse and sin against God*; As if he had sayd, should

I consent to doe this great wickednesse, I can no more keepe out of the sight of God while I doe it, then I can keepe to the rule or law of God while I doe it: As therefore I hate to doe it in the latter respect, so I am afraid to doe it in the former respect.

The Apostle exhorts *servants to obey their Masters according to the flesh*, (that is, their earthly Masters) *in all things, not with eye-service as men-pleasers, but in singleness of heart, fearing God.* To serve men meerely because or while their eye is upon us, proues us such as would please men in our service, though the service of such is indeed pleasing to no man who knowes or findes it to be such. And surely to serve God in doing good or avoyding evil, meerely because he seeth us, or hath his eye upon us, is such a piece of eye-service as renders our persons not only unpleasing but odious to God, how much soever the service we doe is in its owne nature pleasing to him. And if God forbiddeth us to serve one another with eye-service, then much more doth he forbid us to serve himselfe so. Neverthelesse, though all eye-service be unacceptable to God, yet he accepts it wel that we should set him alwayes before our eyes, doing every good thing as in his sight, and forbearing to doe any evill because we are in his sight. A godly man abstaines from doing evill not only because he believes God seeth what he doth, but because he hates it; A wicked man doth the evill which himselfe loves, because he hopes God seeth him not in doing it, or that he can hide from him what he hath done.

That which Adulterers do most harden themselves by is, that as they are sure no man sees them, so they presume God sees them not. And we may conceive that *Jib* addes this as a reason which kept his heart in compasse, with speciall reference to that sin, which himselfe had disclaimed in the first verse, because uncleane persons usually flatter themselves into this false hope, that God doth not see them in their darke retirements while they commit that sin.

J O B 31. Verf. 5, 6.

*If I have walked with vanity, or if my foot hath ba-
stled to deceit;*

*Let me be weighed in an even ballance, that God
may know mine integrity.*

THe scope of *Job* in these two verses, and the two which follow, is to acquit himselfe from the suspition or imputation of doing wrong to others that himselfe might gaine by it.

Verf. 5. *If I have walked with vanity, or if my foote hath bin
fled to deceit, &c.*

This verse is expounded by some relatively, and that in a two-fold relation. First, to the words immediately foregoing; *Doth not he see (that is, God) see my wayes, and count all my steps? doth not he see it, if I have walked with vanity, or if my foot hath hastned to deceit?* As if he had said, God who seeth all my wayes, knoweth whether or no I have walked with vanity, &c. intimating also that he had obtained and turned his foote from all false wayes, because he knew or was assured that all his wayes were knowne to God, and that he would punish him for any wilfull error of his wayes. Secondly, These words are expounded with relation to that which followeth at the 6th verse; *Let me be weighed in an even balance.* As if Job had said, *If I have walked as you say I have, let that be tryed, and let me appeare in mine owne colours,* or *let me be weighed that it may appeare how light and vaine I have been in my walkings,* if I have been so; *I am willing to be weighed and thereby to be discovered whether I have walkt in wayes of vanity, or have hastned to deceit.*

Others take the words absolutely and independently, only supposing *7ib* usuall imprecation in these cases; And then the sense of this verse, is plainly no more but this, *If I have walked with vanity, or my foot hath hasted to deceit.* Then let the righteous God avenge it, let *evill befall me*; and he poynts us to the particular evill at the 8th verse, *Then let me sow and let another ear, yea let my off-spring be rooted out.*

Once

Once more, some read the words interrogatively, or by way of question; *Have I walked with vanity?* or *hath my foot hastened to deceit?* Surely no; The Question carries a strong negation, I have neither done so nor so.

But I rather adhere to the former reading, *7b* here affirming of himselfe by a solemne imprecation, that he had not walked with vanity, while he saith,

If I have walked with vanity, &c.

Walking implyeth frequent acts, or a course of life, as hath been shewed from severall texts in this Booke. For as every act of our lives is a step, so the whole of our actions, is our walke.

If I have walked

with vanity; or if vanity and I have been companions, or have walked together. He warns the *Ephesians* (Chap 5.11.) to have no fellowship with the unfruitful works of darkness, but to reprove them rather. We chuse those sins as our fellows and companions with which we constantly walke. 'Tis bad enough to walke with vaine persons, but 'tis worse to walke with vanity; Job protested against both while he names the worst of them, the latter: *If I have walked with*

vanity.

The word signifies also *inconsideratenes* or *raffness*; As if he had sayd, *If I have been unadvised or foolish or heady in my walking, then &c.* The opposite whereof is, *circūspect walking*, to which the Apostle exhorts (*Eph. 5. 15.*) We may also translate it, *unprofitablenes*; that which is vaine is unprofitable, it produceth no benefit, no good, eyther to others or our selves. A vaine man is a meere outside, an empty Nothing; He is but sounding brasse and a tinkling Cymbal; a meere Cipher without a figure, He stands for nought; what then is vanity, but as the Prophet speaks (*Isa. 40. 17.*) *Lesse then nothing.*

The Septuagint render in the Concrete, *If I have walked with mockers*. What are mockers and scoffers, but vaine persons? nor doth any thing more discover vanity of spirit, then mocking. Now they who walke with such vaine persons, walke also with vanity, and they that walke with any vanity, cannot be better then vaine persons. Though a man be not knowne by himselfe,

yet

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Cum temeris.
1416.

yet he is knowne by his company ; any of these translations may answer *Jobs* purpose.

Yet I shall take the word 'more' generally.

First, For any sinfull way, or course of life. Sin and vanity usually expresse one another ; And therefore to walke in sin is to walke in vanity. Secondly, To walke with vanity, is to pursue and seeke after any worldly thing, or the things which are present. And so the meaning is, If I have made it my businesse to get the world, this were a vanity ; The best of meere worldly things are vanity, yea *vanity of vanities*, saith the Preacher, *vanity of vanities, all is vanity* (Eccl. 1. 2.) The vanity whereof *Simon* the inspired preacher speaketh, is the contentment which worldly good things promise, but cannot performe or make good. And so they are *vanity of vanities*, that is, the greatest vanity, superlative vanity, or more then vanity, if any thing can be more vaine. then vanity it selfe is. Yea the preacher as if he had a mind to say more of worldly things but could not, saith the same againe, and least he should not have sayd all, he saith once more, *All is vanity*. And though nothing of this world is vanity considered simply in it selfe (for the contrary assertion carrieth a reflection upon the wisdom of him who created the world and all things in it) yet in three respects all worldly things are altogether vanity ; First, as compared with those better things of the world to come, or with eternals. Secondly, as considered in their utter inability to advance man to the enjoyment of those things which are eternall ; or the blessednesse of the world to come. Thirdly, as used by fallen man, whose first sin made the creature subject to vanity, and whose after sins, in the acting and fulfilling of his lusts, have made it to him a vaine subject. And therefore as one of the Ancients gave very serious warning, If men were truly wise, *They would write this divine sentence upon the palms of their hands, and upon their garments, upon the Gates of their houses, but especially upon their hearts and consciences, Vanity of Vanities, All is vanity*. Thirdly, to walke with vanity, is to deale falsely, And then vanity in the former part of the verse and deceit in the latter are the same ; And hence, fourthly, some translate ; *If I have walked with or in a lye*. There is a lye in word, and there is a lye in practice. This reading agrees with the description of the person that shall ascend the holy hill of God

(*Psal.* 24.

(*Psal.* 24. 4.) *Who hath cleane hands and a pure heart, who hath sworne deceitfully. And againe* *They speake vanity every one with his neighbour,* with flattering lips and with a double heart, &c. Once more (*Psal.* 4. 2.) *How long will ye love vanity, and seeke after leasing ?* In all which Scriptures, vanity in the first part of the verse seemes to be expounded by deceitfull swearing, flattering & lying in the latter.

So then, though *vanity* in this text may include all sinfull wayes, and the eager prosecution of all worldly things (in an honest way) which are but vanity ; Yet it is chiefly to be understood of pursuing worldly things in a false way, by over-reaching and deceiving those with whom we have to do. And that's the sin which *Job* here protests against before the Lord, as will appeare further in opening the next words ; But before I medle with them, take some observations from what hath been already opened ; *If I have walked with vanity*.

Hence note.

First, *Sinfull wayes are vaine wayes*.

Sin is vanity under all the notions of vanity ; First, it is vanity because unprofitable. So the Prophet *Samuel* defines a vaine thing (1 Sam. 12. 21.) while he dehorts the people of *Israel* from following their owne wayes, and going away from the Lord ; *Turne ye not aside from following the Lord, but serve him with all your heart, and turne ye not aside, for then should ye goe after vaine things which cannot profit nor deliver, for they are vaine*. Sinfull wayes are unprofitable wayes, and therefore vaine wayes. Carnal men looke upon the wayes of God as vaine. They say it is a vaine thing to serve the Lord. They can get better wages, or trade to better profit elsewhere. But we may truly affirme that sinfull wayes have no reall profit in them, as the Apostle doth while he puts the question (Rom. 6. 21.) *What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death*. Come produce your fruit, your profit, tell me, how much you made of sin while you made so much of it.

Secondly, Sin is vaine not only because it can doe us no good, but because it doth us much hurt. There is not only a negative or privative but a positive evil in it, or flowing from it.

The

In vanitate, i.e. in aliqua falsitate, dicuntur enim vana illa quæ soliditatem non habent ; soliditas autem maxima est per veritatem. Aquin.
Si in cessi cum mendacio. Targ. Si non sincere versatus sum cum hominibus et angelis, non

The effects of ſin are ſatall and deadly. 'Tis an *Egyptian* reed which is not only too weake to ſupport us, but ſharpe enough to wound us: He that leanes and layeth the ſtreſſe of himſelfe upon any creature of God, much more he that leanes upon ſin, which is his owne creature, gets nothing by it but ſhame and ruine. (*Jer. 4. 18.*) *Thy way and thy doings have procured theſe things unto thee, this is thy wickedneſſe becauſe it is bitter.* If any one enquire what thoſe things were which their doings procured them, he may receive ſadning ſatiſfaction to that doubt from the former part of the Chapter. eſpecially from the 6th verſe, where the Lord threatneth, *I will bring evill from the North and a great deſtruction*; This deſtruction was their wickedneſſe, that is, the reward of their wickedneſſe, as another Prophet telleth us (*Hof. 13. 9.*) *O Iſrael, thou haſt deſtroyed thy ſelfe*; Thy ſin hath utterly undone thee. Sin deſtroyeth two wayes; Firſt, meritoriouſly; Secondly, inſtrumentally. It alwayes deſerves deſtruction, and often workes our deſtruction; By ſinfull actings many pull the houſe upon their owne heads, and are buried in the ruines. And when a mans owne ſin is the thing which ruines him, how vaine a thing is his ſin to him!

Thirdly, Sin is vaine, and to walke with ſin, is to walke in vanity; Becauſe it deceiveth us; Sin makes us many faire promiſes, not only that it will doe us no hurt, but that it will doe us much good; yet it can neither doe us good, nor can it keepe off hurt from us. Sin is a meere pretender, yea an impoſter. (*Eph. 4. 22.*) *Put off concerning the former converſation the old man which is corrupt according to the deceitfull luſts.* Luſt makes us many proſſers, but it alwayes leaves us under diſappointments; And is not that a vanity, which doth ſo?

Againe, taking *vanitie* more ſtrictly, as was ſhewed in the explication of the text.

Obſerve.

As all ſin, ſo eſpecially the ſin of falſe dealing or wronging others by wayes of unrighteouſnes, is a vaine thing, a very vanitie.

That's the ſin which *Job* ſo vehemently diſclaimeth in this context, and he had done it more then once before. How vaine a thing is it to enrich our ſelves by impoveriſhing another? ſeeing he who doth ſo drawes that upon himſelfe which is worſe then poverty.

poverty; and while he deceaveth his brother, deceaves himſelfe moſt. Unjuſt gaine proves our owne loſſe; And is not looſing gaine a vanity? Now that every man who gaires by unjuſtice is a looſer by his gaine, may be cleared by theſe following Conſiderations.

Firſt, A man either repents of wronging others, or he repents not; There's no middle between theſe two. If he repents of what he hath done, his repentance is a demonſtration that what he had done was vaine. No wiſe man will doe that knowingly, of which he muſt or ought to repent. Repentance is the reliefe of folly. And if ever God give a ſinner true repentance for his iniquity, his owne conſcience will preach and preſſe this doctrine upon him, that ſin is folly.

Secondly, Unjuſt gaine is a vanity, becauſe he that repents of it to purpoſe, will be convinced that there is a neceſſity for him to reſtore and give backe what he hath gotten unjuſtly; 'Tis indeed a mercy, and the beſt of the caſe, when a mans conſcience is ſicke of his (in this ſence) unrighteous Mammon, and he vomits it up againe by reſtitution. But is it not a vanity to get that, which we may not keepe, and keepe a good conſcience too? Is it not a vanity and a madnes to gather that which we muſt ſcatter, or to take that from the right owners, which we cannot poſſeſſe as our owne?

Againe, if we inſiſt upon the other part of the ſuppoſition, That he who hath don wrong repents not, nor reſtoreth what he hath wrongfully gotten, This will prove a greater vanity. For Firſt, Though he hold what he hath, yer it is under a curſe; And the curſe of God will eyther make the beantie of it fade as a flower, and wither in his hand, or (which is worſe) his heart will be hardened the more and he the more dangerously enſnared by it. But

Secondly, He that repents not but holds what he hath unduſely gotten, is often brought to ſhame and trouble in the face of the world; and is not that gaine a vanity, by which we looſe (which to a meere mortal man, is more precious then thouſands of Gold and Silver) our credit and reputation? What hath any man to looſe (as to this world) which is worth the having, when once he hath loſt his good name?

Thirdly, Suppoſe a man holds what he hath unrighteouſly gotten,

gotten, and holds it without eyther danger or disgrace, ſuppoſe he keepes his gaine, and keepes up his reputation too; yet at laſt, or (as we ſpeake) at the long run, he muſt confeſſe he hath walked in a vaine ſhadow, and diſquieted himſelfe in vaine. He will find that he hath made but a very bad market, though his preſent profit be very great. Thus Chriſt himſelfe concludes (Mat. 16. 26.) *What is a man profited if he gaine the whole world, and looſe his owne ſoule? or what ſhall he give in exchange for his ſoule?* Suppoſe he gets and gets, not only ſome pieces and patches, ſome odd ends of the world, but the whole world, with all its array and furniture, yet, if he repents not, he looſeth his owne ſoule by the bargain; And when he hath ſet downe the loſſe of his ſoule upon the one leaſe of his Booke, and the value of the world upon the other, what will appeare at the Foote of the account but loſſe, loſſe, loſſe, irreparable loſſe. The world hath not enough in its richeſt treaſures to ballance the loſſe of the pooreſt ſoule.

Thirdly, Obſerve.

A godly man doth not cannot walke on in a ſinfull or a deceitfull way.

He may (very poſſibly) ſtep out of the way, and turne aſide, but he doth not continue out of the way, he walkes not in crooked wayes. *Job* durſt not ſay, I never did any thing vainely, but he ſaid it confidently, *I have not walked with vanity.* There is much vanitie in the beſt of men, and ſome vanitie paſſeth from them, yet their courſe, their walke is not with vanitie. This or that act of ſin doth not denominate any mans perſon or his condition, 'Tis a habit of ſinning which denominates both. In this ſence the Apoſtle *John* ſaith (1 Ep. 3. 9.) *Who ſoever is borne of God doth not commit ſin, for the ſeed of God remaineth in him; and he cannot ſin becauſe he is borne of God.* He cannot remaine in ſin in whom the ſeed of God (that is, a principle of new life and grace by Chriſt) remaineth. Sin remaines in him that is borne of God, but he that is borne of God doth not remaine in ſin, eyther as to a ſinfull ſtate, or a ſinfull converſation. Againſt the latter *Job* makes proteſtation here, while he ſaith, *If I have walked with vanitie,*

Or, If my foot hath haſted to deceit.

The

The feet, in proper ſence are the pillars and ſupporters of the body, They are thoſe members of the body, by which our locomotive faculty is exerciſed; And in a tropicall ſence, our feet ſignifie our affections, which are to the ſoule as the feet to the body; Whether ſoever we are carried our affections carry us. *Peſ meus. i. e. affectus meus,* When *Solomon* adviſeth (Eccl. 5. 1.) *Keep thy foot when thou goeſt to the houſe of God,* he intends not a ſuperſtitious affection of a demure outward gate or bodily behaviour, but a due attention to the motions or affections of the mind; As if he had ſayd, *Looke wel with what heart you goe to the publicke worſhip, or what moves you to goe and worſhip.* The foot, and the hand, are the two great inſtruments of action. Yet the foote (which the hand doth not) includes the action both of the outward and inward man. We move from place to place by our outward ſeete, and what ſoever we doe freely in any place our affections move us to the doing of it. *If my foot*

hath haſted to deceit.

Before he ſpake of walking, now of haſting. To walke intimates the ſettledneſſe of our courſe, to haſte the forwardnes or quickneſſe of it. A man that is very hot and zealous upon a buſineſſe, doth not only walke, but run or goe apace, he makes haſte. *If my foot hath haſted*

to deceit:

That is, to or about any worke or act wherein I have deceived others; Deceavers are no ſluggs at their worke; we ſay proverbially, *They muſt needs run whom the Devill drives;* There are none more driven by the Devill then deceavers are. *If my foot hath haſted to deceit.* Deceit is any ſubtle, cloſe or ſecret way of wronging others. And when *Job* ſaith he had not haſted to deceit, we are not to take it as a grant, that he uſed deceit leiſurely, or acted it with ſlow pace; but his meaning is, that he did not ſo much as ſtirre a foot towards it, yea that he turned and haſted from it. I have ſhewed the vanitie of deceit before, Here I ſhall ſhew the ſinfullneſſe of it. *If my foot hath haſted to deceit.*

Hence obſerve.

All deceit is careſfully to be avoyded.

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Deceit

Deceit is an odious thing both to God and all good men. God is the God of truth; as he cannot be deceived because he is infinitely wise and all-knowing; So he cannot deceive because he is infinitely true and faithfull; and though all men in some sence are liars; yet every good man is (in his measure) a man of truth. The Spirit of God gives it as the character of the man that *shall ascend into the hill of God, he hath not lift up his soule to vanitie, nor sworne deceitfully* (Psal. 24. 4.) They that can make hast to deale deceitfully, will not be very slow or backward to sweare deceitfully. And how great a wickednes false speaking, much more false swearing is, *Solomon* tells us, (*Pro. 12. 22.*) *Lying lips are an abomination to the Lord*; Though liars often perfume their lips with faire words to men, yet the Lord smells the stench and ill savour of their rotten hearts. What *Solomon* meaneth by *lying lips*, appears by the following opposition, *but they that deale truly are his* (that is the Lords) *delight*. Lying words are usually accompanied with lying workes, and they who speake not the truth, will not deale truly. They who speake the truth and doe it, whose workes make a comment upon their words, *are the delight of God. To say what is true, and to be true to what we say, is a high character of Godlynes. A godly man hath so much love to and zeale for truth and honesty, that what soever he speaks, he speaks it as if he were upon his oath.* And though an oath be a more sacred thing then a word, yet he will not be bound conscientiously by an oath, who makes no conscience of his word. I grant there is some liberty and latitude allowable in speaking as to speciall cases, yet we should alwayes keepe within the bounds of truth. No man will speake deceitfully, but he that intends to deale deceitfully; And as all deceit whether it be in speaking or dealing is an abomination to God, so it hath not only an ill name, but an odious one among all men, even those who are most remote from God, the Heathens.

First, Because 'tis contrary to the Law and light of nature; every sinfull act is the more sinfull, by how much it is a sin against a more common light. There are some sins which God will punish severely, which are sins only against divine institution and speciall revelation. But such sins as are against the general light of nature, such sins, as he that never heard of a Bible condemne, how doth God condemne them! How severely will he punish them?

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Secondly, As deceit is a sin against the light or law of nature, so against the expresse lawes both of God and man. I need not quote the lawes of men against it; What nation or Commonwealth hath not enacted lawes and declared penalties against it? I need not stay to prove it a sin against the law of God, who forbids all kind of deceit, in those two negative lawes; *Thou shalt not steale; Thou shalt not beare false witness against thy neighbour.* What ever fine colours men put upon false dealing, the best of it must come out under this plaine censure, *stealing*. The Deceiver shall be ranked and numbred among thieves. And what soever fine colours men put upon false speaking it must come under this plaine censure of lying and false-witness-bearing. Deceit crosseth all the lawes of commerce and converse with men, and breakes asunder all the ties and bonds of humane societie; what can we call (except downe-right blasphemy against God) more odious then that which doth so?

Thirdly, Deceit is (in some sence) far worse then open violence; we cry out (and wel we may) against thieves and robbers, who assault honest travellers upon the high way, and take their purses; yet Deceit is more dangerous and detrimental then that, because we have no defence against it, nor (in most cases) remedy for it; yea 'tis done, and that not seldome, under the notion of friendship and courtesie. Now as it is a more odious crime to poyson a man whom we invite to our table, then to kill him openly in the field; Because poyson is then conveyed secretly and under a pretence of kindness; So to wrong those whom we invite to deale with us, is worse then doing it by open invasion or violence.

Let none thinke this a superfluous warning; For as our hearts are deceitfull, so they are easily drawne to use deceit. Some (that I say not many) men would deceive God himselfe. That's the businesse of all hypocrites, and they are more (as we say) then a good many. Now what an hypocrite is in religious, the same is a deceitfull man in civill things. The one would deceive God, the other men. Yea such is the basenes and vilany of our deceitfull hearts, that we often yea oftentimes deceive our selves: And indeed we are alwayes (though not at all intentionally) contriving and plotting our owne ruine, while we pretend to please and hope to rayse our selves, by deceaving, that

is,

*Quicquid dixi
tu juravi te
puniat.*

*Tuta frequenter
via est per ami-
ci fallere no-
men.*

is, by wronging others; no wonder then if we are inclined to wrong others, when we see a selfe-advantage, yea selfe-advantage doth so blind or deceive our eyes, that we can hardly see deceit where we see profit.

To arme our selves against this sin, let us often remember that truth is very precious to God, Truth of heart is so, and so is truth of word carried onne to truth of action, both in spiritualls and in civills. God loves truth so much, that he takes it up for his Title, and calls himselfe *the true God*, both in opposition to Idolls which are lying vanities, and to vaine men who give themselves up to lying; Yea the greatest honour which we can doe to God is this, when by believing we put to our seale that *He is true* (John 3. 33.) And when the Apostle would set forth the honour and beauty of the new creature, he calls it *that new man which after God is created in righteousness and true holiness* (Eph. 4. 24.) The new man is made, *after God*, that is, (as it were) of Gods fashion, or in his likeness, which is holynes, yet the Apostle doth not say only, *in holiness* (for there may be an appearance of holiness which is not after God, or the image of God) But *in true holiness*. Which includes both holiness in truth, and the holiness of truth; truth is a holy thing; truth respecting God, and truth respecting man; Of which the Apostle speaks in the next words (v. 25.) *Wherefore putting away lying, speak every man truth with his neighbour*, &c. For even that truth holds forth the image and likenes of God too. In this image or likenes of God, Job desired to appeare when he sayd, *If my foot hath hastned to deceit*.

Secondly, As in these words Job sets forth what himselfe was by grace, so what every man is by nature; which we may take in this Observation.

Man naturally makes haſt to ſin.

Yea Solomon seemeth to affirme, that when soever we make haſt it is to sin (Pro. 19. 2.) *He that hasteth with his feet sinneth*. But doth every one sin that hasteth with his feet? David made haſte and delayed not to keepe the commandments of Gods; surely then a man may make haſte and not sin. The Church cites Christ (Cant. 8. 14.) *Make haſte my beloved, and be thou like a roe or young hart upon the mountaines of Beſher*. Christ, in

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whom is no sin, makes haſte with his feete. Why then saith Solomon, *He that hasteth with his feete sinneth*? I answer, He leaves it indefinitely with respect to man, because men are most apt to make haſte about that which is sinfull. Wee have both the tide of corruption and the wind of temptation carrying us onne so haſtily to sin, that we scarcely, no nor at all, but by grace, haſte with our feete to any thing but to sin. Or we may expound these latter words of the verse by the former, *That the soule be without knowledge is not good; but he that hasteth with his foot sinneth*. Solomon condemnes only an ignorant rashnes, or a rash ignorance. A man who makes such haſte in a businesse that he will not stand to examine whether it be right or wrong, nor take time to informe himselfe whether his way be good or evil; the man, I say, who maketh such haſte with his feete, can hardly hit upon any thing but sin, and so makes a great deale more haſte then good speed. So that, when Solomon saith, *He that hasteth with his feete sinneth*, his meaning eyther is, that they who act haſtily, are in extreame danger to act sinfully, or that man makes so little haſte to any thing but to sin, that when soever he makes haſte, we may suspect it is to sin. His haſte and speed that way are testified by many Scriptures. *Their feete run to evil* (saith the Prophet, Isa. 59. 7.) *and make haſte to shed blood*. And the Apostle from the Psalme (Rom. 3. 15.) *Their feete are swift to shed blood*. We see few *hastning righteousness* (as it was prophesied Christ should, Isa. 16. 5.) But we see too many *hastning unrighteousness*, that is, making haſte to doe unrighteously. As a godly man hath a bent and forwardnesse of spirit to that which is good; *I made haſte* (saith David, Psal. 119. 60.) *and delayed not to keepe thy Commandments*. So a wicked man hath a bent to doe evil, The tide and streame of his soule sets that way, and therefore he makes haſte *to breake the commandments*. Both make haſte from the same common principle, *That subtilnesse which is between the heare and the worke*; Though their speciall characteristicall principles, are not only different but utterly contrary. Why doth a godly man make haſte to keepe the commandments of God? 'Tis because the commandments and his heare are futable. Grace conformes our will to the will of God, or 'tis our conformity to his will. Grace is not only the conformity of our actions (that's a fruit of grace) but the conformity

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of our wills to the will of God. From this principle of conformity to the will of God, ariſeth a promptneſſe to obey the commandements of God (which are the exemplifications of his will) in all that receive the grace of God. Thus alſo the heart of a natural man is ſutable to the world, and therefore he makes haſte to get it, ſo much haſte that he ſcarce conſiders how he gets it, but haſtens to deceit, rather then he will not get it. Thus Solomon determines (Pro. 28. 20.) *He that maketh haſte to be rich, ſhall not be innocent*; that is, he by his haſte to get much riches, contracts much guilt; For as the Apoſtle concludes (1 Tim. 6. 9.) *They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtfull liſts, which drowne men in perdition and deſtruction*. The eager purſuite of the world layeth a man open to ſo many temptations, that he can hardly hold his innocency, and if once a man looſe that, he is often a loſt man for this world, and he is ſo alwayes for the next, and he that is under eyther of theſe loſſes, eſpecially the latter is drowned in perdition and deſtruction. The word in that text of the *Proverbs* which were under *innocent*, ſignifieth, *unpunished*, ſo we put in the Margin, *He ſhall not be unpunished*; Guilt hath in it, yea is an obligation to puniſhment; And if ſuch guilty ones eſcape puniſhment in this life, yet puniſhment will be ſure to find them in that which is to come. As Job was convinced of the ſinfullnes, ſo of the dangerousnes of this ſin; And therefore ſaith, *If my foot hath haſted to deceit*.

Verſ. 6. *Let me be weighed in an even ballance, that God may know mine integritie.*

We ſay in the text, *Let me be weighed*, and put in the Margin, *Let him weigh me*; Job ſpeakes indefinitely, not determining who this he ſhould be, nor caring who it ſhould be; Let God weigh me, let man weigh me, let friends or foes weigh me, I paſſe not, ſo they doe me juſtice, and take (as I meane it) my true weight. Mr. Bronghton renders reſtrictively, *Let God weigh me in an even ballance*. We tranſlate paſſively, *Let me be weighed*. The ſence is the ſame in eyther reading. The word is applyable to any kind of weighing; But here, that of a right judgement and underſtanding, reſpecting both the ſtate of perſons and nature of actions is intended; 'Tis a metaphoricall alluſion to Merchants or

Tradeſ-

Tradeſmen, who weigh their goods, and ſell them by weight; in old time all payments in money whether of gold or ſilver were paſſed by weight (and ſo they are in ſome places at this day) *I weighed him the money in the ballances*, ſaith the Prophet (Jer. 32. 10.) when he (according to the word of the Lord) bought the field of Hananeel his Uncles Son. From this Hebrew roote in the Text the word *Shekel* is derived, ſignifying a peice of coyne among the Jewes, frequently mentioned in Scripture, which was of a knowne weight, and the Standard, by which all other weights were regulated, Such alſo was the *Stater* among the Grecians. Job deſires to be weighed exactly, as gold in the ballance.

*ſcutis ab ism-
vas ponderare.*

He ſaid before, *If I have haſted to deceit*; And here he ſeemes to ſay, If I have uſed any deceit in my dealings with men, or in my ſervices and addreſſes to God, let God weigh me, and ſhame me for my lightnes. *Let me be weighed*, or, *Let him weigh me*; that is, let him try me to the utmoſt in my moralls, and in my civills; let him try me in the whole courſe of my life; let him try me as a man, and try me as a Magiſtrate, let all my wayes, workes, and words, yea all my thoughts, purpoſes and deſignes be tryed and weighed. He includes all theſe in the word *Me*, which he offers to the ballance. And indeed though our outward actions are all that man can weigh, yet they are the leaſt part of that which God will weigh when he comes to weigh us. Thus we may extend the *me* in the text to Job in all his capacities and relations; he was willing to be weighed and tryed throughout, only he deſired a fayre proceeding, and a righteous tryall; *Let me be weighed*, ſaith he,

in an even ballance.

A Ballance properly taken is an Artificiall Inſtrument, wherein any thing which is weighable is put to be weighed, or that the weight of it may be taken and knowne. And though all ballances though of different kindes and ſorts, as to matter and ſize, ſhould be of one kinde and ſort as to truth and evenneſſe; yet through the corruption of men and manners, there are ballances of two ſorts; Firſt, even or right; Secondly, uneven or deceitfull ballances. Job craves no favour, but *ſo be weighed in an even ballance*; that is in ſuch a ballance, as hath no intrinſicall p:æponde-

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ration

ration one way or other, but turneth truly as thoſe things which are put into it doe preponderate, or are more weighty. The He- brew is, *in ballances of juſtice*, that is, in juſt ballances; in ballances ſo juſt, that Juſtice her ſelfe may be ſayd to have made them, or ſo juſt that (as Juſtice is commonly pictured or embleam'd) Juſtice her ſelfe might hold them in her hand to weigh with. The ballance beſt a kind of ſacredneſſe in it. And becauſe men are apt to deceive by falſe ballances, therefore in all wel-govern'd Kingdomes and Common-wealths there is a *publicke ballance*, by which all other ballances are to be tryed, and to which they muſt be conformed. The *Kings beame*, or, *The States beame* hath a publicke Officer to attend it. *Job* would be tryed by ſuch a beame or ballance; an *even ballance*; As if he had ſayd, *I deſire with all my heart, that God would take full cognizance of me, and weigh me exactly according to righteouſneſſe. O that he would aſſume my judgement into his owne hand, who, I am ſure, would doe me right, and weigh all my matters impartially. I know his eyes cannot be ſo blinded with mine afflictions (though mens are) but that for all them he would diſcerne and judge me upright.*

But was not this a huge boldneſſe (may ſome ſay) in *Job* that he ſhould call ſo earneſtly to be weighed? was not this a boalt of, if not a truſting to his owne righteouſneſſe?

I anſwer, *Job* did not deſire to be weighed, nor offered he himſelfe to be weighed like a proud ſelfe-juſticiary, as if he thought he had no ſin in him, or as if he thought his ſins were but light, or could beare no weight to over-balance his good deeds. It was not any ſwelling opinion of the worth or merit of what he had done, but a ſound ſaving faith in the mercy and free grace of God through the Redeemer, together with the integrity of his heart towards God, which gave him the confidence to deſire and ſtand this Tryall, *Job* was not further off in time then in temper of ſpirit and true Goſpel knowledge; from thoſe Old Popiſh Monkes, who were wont to tell their blind Votaries of *St Michaells Ballances*, and that he, when a man dyed, put all his good workes into one ballance; and his evil ones into the other, and if his evil deedes did out-weigh his good deedes, then the poore ſoule muſt goe to hel, but if his good deedes did out-weigh his evil deedes, then he was ſure of heaven. This was the goodly (ſhall I call it in ſcorne or (in truth) the deadly Goſpel doctrine

doctrine of thoſe darke times, in which the blind led the blind, and both (we have cauſe to feare) fell into the ditch. And doth not this wayle of ignorance as to the myſtery of free-grace in the Goſpel remaine upon the hearts of many untaken away untill this day? What utter ſtrangers are they who dreame of ſuch a kind of ballancing our good and evil deedes both to Law and Goſpel? This is ſo farre from being the Goſpel-ballance, that it is not ſo much as the ballance of the Law. For if a man ſin but once, he is gone for ever by the Law. The covenant of workes, or the meere legall covenant ſaith (*Gal. 3. 10.*) *Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.* It is not the doing more evil then good, but the doing of any evil at all, which condemnes according to the tenour of that covenant. If a man could be ſuppoſed to have but the weight of one graine of ſin in him, that would make all his good workes of no weight under the covenant of workes. And though a mans ſins are (as indeed every mans ſins, the ſins of the moſt holy man on earth are) heavier then the ſand, and of more weight then a thouſand mountaines, and his owne righteouſneſſe not bearing the weight of a feather, indeed none at all, but rather (ſo the Prophet calls them, *Iſa. 64. 6.*) *as filthy raggs*, yet that man being in the covenant of grace hath a righteouſneſſe, even the Righteouſneſſe of faith, which will make him beare weight enough before God in the ballance of the Goſpel Sanctuary, and will infinitely out-weigh all his ſins.

But, to returne, *Job* ſtood not upon any legal juſtification of himſelfe, or of his wayes. His purpoſe was only to ſhew that he had a cleare conſcience, and that (as *Paul* professed before the Counſel (*Acts 23. 1.*) *He had lived in all good conſcience before God untill that day*; and that if he were weighed in an even ballance, he ſhould neyther be found an hypocrite towards God, nor a deceiver towards man. Upon theſe aſſurances *Job* was ready to be weighed, not upon any conceit of ſelf-righteouſneſſe; and this he expreſſeth in the latter part of the verſe, *That God may know mine integrity*; This was all that *Job* ſtood to maintaine; his honeſty and ſincerity; And as to that he was but forward enough to challenge all men, though poſſibly (as himſelfe at laſt was convinced) a little too forward and confident before God, while he ſayd, *Let me be weighed in an even ballance.*

Hence obſerve.

Fiſt, *A ſincere godly man is willing to have himſelfe and all his wayes brought to tryall.*

He is not afraid of the ballance; no nor of Gods ballance; Though he cannot ſay his ſins are fewer then his good deeds; yet he can ſay (through grace) his heart is upright with God in all the good which he hath done, or that there is a veine a thread of uprightnes running through the whole web of his life. The Apoſtle *Paul* had no ſooner ſayd (2 Cor. 5. 10.) *We muſt all appeare before the Judgement-ſeate of Chriſt, that every one may receave the things don in his body, according to that he hath don whether it be good or bad;* (which is as if he had ſayd in *Jobs* language, we muſt all appeare before Chriſt to be weighed in an even ballance, that it may appeare what we are, Now (I ſay) the Apoſtle had no ſooner ſpoken of this Generall weighing day, when all men muſt appeare, and from the ſence of the terror of the Lord againſt all thoſe who ſhall be found too light, perſwaded men to looke to it) but he preſently adds with a kind of Joy, *But we are maniſeſt unto God, and I truſt alſo are made maniſeſt* (meaning the *Corinthians*) *to your conſciences.* As if he had ſayd, This is my comfort, and the comfort of my Fellow-labourers in the Goſpel, That we are well aſſured God hath weighed us, and that our weight is maniſeſt to God; he knowes not only what we have done, but (which beares the greateſt weight with him) with what hearts we have been doing it. They who rejoyce that God hath weighed them, cannot but be willing he ſhould weigh them againe, and they who are willing to be weighed by God, cannot be unwilling to be weighed by men, if they will but doe it in an even ballance.

Secondly, Note.

Perſons and things ſhould be weighed before we give ſentence and judgement upon them.

Some are too haſtie, they judge others light before they have weighed them, at leaſt before they have weighed them in an even ballance. To give ſentence before tryall is not good, though the ſentence given ſhould be good. The Apoſtles rule is, *Proove all things, hold faſt that which is good* (1 Theſ. 5. 21.) Suppoſe we

hold that which is good, yet if we have not proved it to be good, 'tis no better to us then that which is evil. Now if our judging a thing good which is ſo, without weighing it, doth not commend us to God, how great will their condemnation be, who judge thoſe things evil which they have never weighed, or if they have, it hath been in an unrighteous ballance.

Thirdly, Obſerve.

We muſt weigh perſons and things righteouſly, not in the ballance of prejudice and paſſion, but in the ballance of juſtice and moderation.

How often doth the Scripture condemne uneven ballances, as a burden both to God and man. God will not indure that you ſhould weigh the meanest commoditie you trade in with falſe ballances, or by a bagge of deceitfull weights. Thus he commanded the Children of *Israel* by *Moses* (Lev. 19. 36.) *Juſt ballances, juſt weights, a juſt Ephah, and a juſt Hin ſhall ye have, I am the Lord your God, which brought you out of the Land of Egypt.* As if he had ſayd, I have delivered you from your oppreſſors, therefore take heed ye doe not oppreſſe one another. *A falſe ballance* (ſaith *Solomon*, Pro. 11. 1.) *is an abomination to the Lord, but a juſt weight is his delight.* And againe (Pro. 16. 11.) *A juſt weight and ballance are the Lords* (They have (as it were) his ſeale upon them, and he owneth them for his) *for all the weights of the bagge* (that is, all juſt weights, and there ought to be no other in the bagge) *are his worke.* 'Tis therefore a high offence againſt God, and a colouring of theft with juſtice, to weigh with uneven ballances. Hence the Lord ſpeakes with high indignation (Mic. 6. 11.) *Shall I count them pure with the wicked ballances, and with the bag of deceitfull weights?* As if he had ſayd, whatſoever I doe I abhorre to doe that; I can as ſoone count an Adulterer or a drunkard pure, as they that uſe deceitfull weights. Their neighbours (poſſibly) may count them pure, and they ('tis like enough) count themſelves ſo, but ſo will not I, to whom the true account of every mans worth is perfectly knowne. Now if the Lord will not indure that we ſhould weigh any thing for ſale in an uneven ballance; what thinke you will God ſay to them who weigh men and their actions in uneven ballances? *There are not more falſe ballances for wares and commodities, then there are for perſons*

persons and actions. Where almost among men, shall we finde a ballance of Justice for man, Though the weighing of a man on of a matter, is of greater consequence, then the weighing of any worldly Merchandize. 'Tis much more difficult to get an even internall ballance, of reason, and judgement to discover the right of a cause, then to get an even externall ballance to find out the weight of a commodity. And surely we have reason to be very exact in weighing both our owne workes, and the workes of other men, seeing the Lord will certainly weigh both theirs and ours over againe, and that in a most even ballance. The Scripture speakes much and often of God weighing the wayes and workes of men; and 'tis not what we judge of our selves, but what he judgeth that must determine our condition. (*Pro. 16. 2.*) *All the wayes of a man are cleane in his owne eyes.* Some men I grant, are condemned by and of themselves; yet if every man might be his owne small Judge, few or none (as we say) would be condemned. The eyes of most men are so uncleane, that all their wayes are cleane in their owne eyes. But howsoever any man may acquit himselfe, or be acquitted by others, yet God judgeth rightly; he judgeth not by appearances, but by realities, he judgeth the inside as well as the outside, and therefore it followeth in the same verse, *But God weigheth the spirits.* The spirit of a man often mistakes the weight of his owne actions, but God who is himselfe a spirit, never misseeth the weight of our spirits. Some have serious weightie spirits, others have light and frothy spirits. We can doe somewhat towards the weighing of actions, but we can hardly, if at all, tell how to weigh spirits. God weigheth both; (*1 Sam. 2. 3.*) *The Lord is a God of knowledge, and by him all things are weighed.* He can easily weigh actions, who weigheth spirits, which are the principle and spring of action. And as God weigheth the actions of all men righteously, so the actions of all righteous men favourably. (*Isa. 26. 7.*) *The way of the just is uprightness, thou most upright dost weigh the path of the just.* Which Scripture though according to other translations, it be interpreted of the providential path wherein the upright walke, that God doth smooth and level it for them; yet according to our translation, it plainly holds out the poynt in hand, that God taketh speciall consideration, as if it were by weighing of the moral path of an upright man, that is of the path of his conversation.

Yea,

Yea, God hath a beame and a ballance not only to weigh particular persons, but whole Nations by, not only to weigh private persons, but the greatest Princes by. (*Dan. 5. 25.*) *And this is the writing that was written, Mene Mene Tekel Upharsin; God hath numbered thy kingdome, and finished it, thou art weighed in the ballances, and art found wanting.* Belshazzar a Great King was weighed in that capacity as a King, both he and his government were weighed in the ballance and found wanting: that is, he wanted righteousnes in the Administration of his great power over the Nations. Thus God weigheth the metaphoricall as well as the proper Mountaines in scales and the hills in a ballance (*Isa. 40. 12.*) Is it not time then for us to be weighing our selves, seeing we our selves are and shall be weighed? We shall be tryed and examined, therefore it is our duty and our interest to try and examine our selves. Every man should put the question often to his owne soule, *Am I weigh in the ballance of the Sanctuary,* in the Lords ballance. The Apostles counsel is (*1 Cor. 11. 28.*) *Let a man (that is, every man) examine, or in Jobs phrase, weigh himselfe,* and 'tis but need he should, for *God will weigh us all,* in all that we are and have and doe. Doubtlesse holy Job had often weighed himselfe, else he had never signified this desire, *Let me be weighed in an even ballance,*

That God may know mine integrity.

But was Jobs integrity a secret to God? must God take such a course, before he could know it? must he stand considering and poyzing him and his wayes as in a ballance, before he could give a definitive sentence concerning them? Doth not God know without tryall or inquisition? Doth not God know intuitively, in himselfe and from himselfe? Hath he not the neat and exact weight of all persons and actions in his owne minde? Is not he omniscient? carryeth he not the ballance of all things alwayes in his infinite and infallible understanding?

How then doth Job say, *Let me be weighed in an even ballance, that God may know mine integrity?*

I answer, It is most true and undeniable, that God knowes all things in himselfe, not only when they are, but he knew them before they were, even from eternity. Yet the Scripture speaks of God sometimes as beginning to know this or that in time, or up-
on

*Quadam tunc
fieri dicuntur
cum falsa esse
manifestantur.*

*Sciat deus, perinde est ac scire
faciat, optin
nempe iudicium
quod universis
hominibus in
notesceret.*

*Pined.
Dicit, sciat Deus, non quasi de
novo cognoscitur,
sed quasi alios de novo sci
re facitur.*
Aquino.

on enquiry ; which doth not import any nescience in God of such things till then, but only a testimony of his divine omniscience. God is then sayd to know, first, when he makes it manifest to us that he doth, or secondly, when he makes that knowne to others which himsele knew while none else did. Some things are then sayd to be done by or knowne to man when they appeare to be so, though they were both done by him and knowne to him long before ; much more is it so in reference to God. He knew what was in the heart of the children of *Israel* before he brought them out of *Egypt* ; yet *Moses* saith (*Deut. 8. 2.*) *The Lord thy God led thee these fourtie yeares in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no.* The best of men have corruptions in them which themselves know not, they have many more corruptions which others know not. God led *Israel* about in the wilderness those forty yeares, & there exercised them with various providences, that he might make them and others know that unbelieve, that rebellion and frowardnes which himsele knew lay in their hearts undiscern'd, till straits and temptations drew it out. When *Abraham* had offered up his Son at the command of God, we find God presently telling him (*Gen. 22. 12.*) *Now I know that thou fearest me.* The Lord knew that before, but he spake so, because by that tryall he had made *Abraham's* holy feare knowne. Thus *David* prayed (*Psal. 139. 23.*) *Search me O God and know my heart : try me and know my thoughts.* Why did *David* desire this of God ? he tells us at the 24th verse, *And see if there be any wicked way in me ;* yet he had sayd (*v. 1.*) *O Lord, thou hast searched me and knowne me ;* and (*v. 2.*) *Thou understandest my thoughts as far off.* *David* knew, that God knew him to a thought, and that he knew his thoughts not only when they were in being, but before they were, he knew his thoughts as far off, that is, before he had actually thought them. God doth not search us to know what we are, he knows it without search. But he is sayd to search what he knowes, that he may make us know what we did not. So then, as *David* desired God to search him, and see whether there were any wicked way in him ; so *Job* desired God to weigh him, that he might see the good way that was in him, or that it might appeare to his friends who judged him an hypocrite, that he was upright ; *Let God weigh me, or let me be weighed in an even balance ;* That

*That God may know
mine integrity.*

The word which we translate *integrity*, may be understood two wayes.

First, Generally, and so it is that grace which runs through and Graces, all our duties ; Integrity is a generall vertue, or the vertue of all our vertues : Integrity adorne and crownes all ; There is an integrity in every thing that is truly good, and the more any man excels in goodnesse, the fuller he is of integrity. The word, as hath been shewed heretofore, properly signifieth perfection or simplicitie ; honest simplicitie, not ignorant simplicitie. The Scripture calls it also *singlenes of heart*, in opposition to that double mindednesse or complexednes which is in hypocrites, whose hearts are not single, but plighted and folded to wrap up and hide the badnes and basenes of their purposes. *Job* was as famous for this Grace of integrity before his tryall, as he was in and after it for the grace of patience. Therefore the Lord said to *Satan* (*chap. 2. 3.*) *Hast thou considered my servant Job, shas there none like him in the earth, and still he holdeth fast his integrity.* *Job* held his integrity, that is, his sincerity, though he could hold nothing else, and the Devill had made many violent assaults to pull that from him too.

Secondly, *Integrity* may be taken strictly, as opposed to deceit or vanity, in the former verse ; so it notes the righteoussnesse of a mans way and practice, when he deales squarely and sayrely with all men that he hath to doe with ; And thus 'tis the same with honestie and faithfullnesse. He that performeth his promise according to engagement, and dischargeth his trust according to agreement is a man of integrity, As he that doth good to many is a man of charity, so he that doth right to all is a man of integrity. 'Tis integrity in this latter notion which *Job* seemes here to put to the test and tryall of God ; For as in the former verse he had protested, that *his foote had not hastened to deceit*, so in the verse following he protesteth, that *no blot had cleaved to his hands*. In both he obviates or taketh off that suspicion of unrighteous dealing in any way of commerce or converse with men as a man, or of unrighteous distributions unto men as a Magistrate or a man of Authority. As to both which duties his friends

friends had often charged him not only with ſaylings, but will full prevarications. And therefore *Job* being burdened with theſe ugly accusations for perverting the ballances of Juſtice, had reaſon enough for his owne vindication, to begge this juſt favour in the Text, *Let me be weighed in an even balance, that God may know (that is, make knowne) mine Integrity.*

Hence note.

Though a godly man hath the roos of all ſin in him, and much ſin hath been done by him yet he hath alwayes an integrity of heart and hand, b. to towards God and towards man abiding with him.

A godly man ſins, and he ſins not, He ſins in many things, but he doth not give himſelfe a liberty to ſin in any thing, and that's his integrity. When God came to weigh *Job*, doubtleſſe there was ſomething in him beſides integrity, doubtleſſe there was, yet ſaith he, *Let God know mine integrity.*

Obſerve, Secondly.

Though a Godly man knoweth he hath much ſin in him, yet he is confident when God weigheth him he will not take notice of them, but only of his integrity.

He is confident God will not mention iniquity where he ſeeks ſincerity, and that the ſaylings which he hath bewayled, ſhall not be remembered. The Lord ſpeakes of *David* as if he had never ſinned ſave only but once; ſo we read in the reigne of wicked *Abijah* king of *Judah* (1 Kings 15. 3.) *who walked in all the ſins of his father (Rehoboam) which he had done before him. And his heart was not perfect with the Lord as the heart of David his father, Nevertheless for Davids ſake did the Lord God give him a lampe in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem; Becauſe David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave only in the matter of Uriah the Hittite.* The Scripture reports divers ſayings of *David*, and queſtionleſſe he had many that are not reported. Yet God would take notice but of one, knowing his integrity. The righteousnes or attonement of Chriſt only takes off the guilt of ſin from us, but our owne uprightnes or integrity, may take away the reproach of ſin from us.

Again,

Again, When *Job* ſaith, *Let me be weighed &c. that God may know mine integrity.* He intimates thus much to us, That nothing is ſo pleaſing to him that is upright as to know that God knoweth he is. As it is a ſmall matter with thoſe who are ſincere to be condemned by men, ſo it is not much with them to be commended or approved by them; for indeed neither he that commendeth himſelfe (as the Apoſtle ſpeakes, 2 Cor. 10. 18.) nor he that is commended by others, is approved, but whom the Lord commendeth. The Teſtimony or Letters commendatory of all the men in the world will doe us no good, unleſſe God give us his alſo. Therefore ſaith *Job*, I would be weighed that God may know, or approve, or give teſtimony to my integrity. The knowledge of God is frequently put in Scripture for his Approbation; And that Interpretation of it here makes the ſence of the text very cleare.

I ſhall paſſe from theſe words when I have only named the *Septuagint*, who render this verſe, not as *Jobs* desire to be weighed in an even balance, but as an Affertion concerning himſelfe; *I have ſtood in an even Balance (or kept an even poſe in all my actions) And the Lord knoweth my integrity or innocency.* As if he had ſayd, I have laboured to keepe the golden meane of Juſtice towards all men in all things; and the Lord who knowes all things, knowes I have, or I have not ſuffered my ſelfe to be ſwayed or over-banced by any partiall or ſelfe-reſpects to violate Juſtice in any matter, and the Lord, who knowes all things, knowes I have not. This rendring carries a ſayre ſence as to *Jobs* ſcope, but it doth not carry ſo even a balance, nor ſo rightly weigh the conſtruction of the Original text, as the former, and therefore, I ſhall ſay no more of it.

J O B 31. Ver. 7, 8.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands :

Then let me sowe, and let another eat, yea let my off-spring be rooted out.

J O B from the fifth to the ninth verse of this Chapter, proceeds in purging himselfe by sacred Imprecations, from the suspicion of injustice towards men. At the fifth verse he sayd, *If I have walked with vanity ; or if my foot hath hastned to deceit ; here*

Ver. 7th he saith, *If my step hath turned out of the way, and mine heart followed after mine eyes.*

So that in this verse he hightens what he had sayd before in asserting the integrity of his heart, and the righteousness of his wayes.

If my step have turned out of the way.

*Toties gressus
de via declinat
quoties nostra
cogitatio her-
esitandinis per
consensum relin-
quit erroris.
Greg.*

There is an inward step, and that is desire, or the motion of the heart ; and there is an outward step, and that is endeavour, or the motion of the body to any busines. *Job* doth not speake in the plural number, *If my steps*, but in the singular, *If my step hath turned out of the way* ; Thereby intimating that he had looked to every step, and that he did not give way to any one wandering thought for the advancement of his owne profit by his neighbours losse or dammage ; not that *Job* walked so exactly, or that any man can, as not to make a false step, or never to swerve and decline from the right way (for there is no perfection of life in this life) but, when *Job* saith, *my step hath not turned out of the way*, wee are to understand this protestation.

First, Of his ayme and purpose, it was both his purpose and endeavour to keepe every step even, to walke with a right foote, or as *Solomon* adviseth (*Pro. 4. 26, 27.*) *To ponder the path of his feete, to order all his wayes aright ; not to turne to the right hand, nor to the left, but to remove his foote from evill.* And therefore

Secondly,

Secondly, If at any time he did step aside, and faile in any thing, yet he did it not willingly, nor deliberately, nor delightfully, but was mistaken or misled through inadvertency or infirmities. This is the summe of what *Job* affirms, when he saith, that, *his step had not turned*

Out of the way.

Some translate with an emphasis, *Out of that way* ; indeed there is but one right way, but one way wherein God would have us to walke, all wayes besides that are crooked wayes, by-wayes, and while we walke in them, we doe but wander out of the way. *If my step hath turned out of that way* ; yet this way may be taken two wayes.

First, For the way of Righteousnes and truth in generall.

Secondly, For that speciall way of truth and righteousness, which consists in the preserving of each mans inheritance intire to himselfe. And this is conceived by some Interpreters to be *Jobs* purpose here ; as if he had sayd, *I have not gone beyond those bounds which sever and distinguish my possessions, or lands, from the lands of other men ; I have not invaded their estates, eyther violently or cunningly.* There are three wayes of wronging our neighbours in their estates.

First, By removing Land-markes.

Secondly, By a forcible entry upon and casting them out of their possessions.

Thirdly, By putting Cattle into their grounds to eate up the fruits of it.

Some insist much upon this interpretation, because of the subtiltise of it, with the letter of that severe and solempne imprecation, which immediately followeth at the 8th verse ; *Then let me sowe, and let another eat, yea let my off-spring be rooted out* ; As if he had sayd, *If I have taken other mens estates, then let other men take mine* ; but I conceive we need not take the word way so narrowly, but for the way of holinesse and righteousness at large, which yet is a narrow way. *If my step hath turned out of the way.*

Hence note.

First, *God hath given man a way to walke in.*

We are not left at large to doe what, or to goe where we will.
Our

Our way must be Gods way; *Blessed is the man that walketh in the counsell of the ungodly, nor standeth in the way of sinners* (*Psal. 1. 1.*) There is a way of sinners, and a way of Saints, There is Gods way, and the Devills way: God hath shewed his people their way; and Satan endeavours to put them out of the way; *Blessed are the undefiled in the way*, saith David (*Psal. 119. 1.*) What that is he tells us in the latter part of the verse; *Who walkes in the law of the Lord*; and he tells us so againe (*v. 32.*) *I will run the way of thy Commandements, when thou shalt enlarge my heart.* The Prophet calls it a High way (*Isa. 35. 8.*) *A high way shall be there, and a way, and it shall be called the way of holinesse; the uncleane shall not passe over it, but it shall be for those, the wayfaring man, though a foole, shall not erre therein.* The King of Heavens high way, is the way of holinesse; And that is,

First, The best way. The Apostle exhorts (*1 Cor. 12. 31.*) *To covet earnestly the best gifts, and yet* (saith he) *shew I you a more excellent way*; That comparative is a superlative, The most excellent way; that is, the way of grace, the way of faith, hope, and charity, the exercise of which three graces contains the perfect way of Holines.

Secondly, 'Tis the shortest way; The way of sin is about. We make our selves worke by doing ill worke, and lengthen our way, by going ill wayes. How farre soever we goe in wrong wayes, we must come backe every step of it by repentance, before we can begin to goe right, or take one step in a right way.

Thirdly, This way is the safest way; they that keepe the way of Commandements are kept by promises, yea the promises hold a banner of protection over them; while we travel in Gods way, God appoynts us a guard, a convoy of Angels (*Psal. 91. 11.*) *He shall give his Angels charge over thee to keepe thee in all thy wayes* (that is, while thou keepest in those wayes which he hath given thee to walk in there) *they shall beare thee up in their hands, lest thou dash thy foot against a stone*; that is, lest thou take any hurt, or fall into any danger. How safely are they kept who are thus kept, and thus are all they kept who walke in the way of holines. No Prince in the world, who is not a Saint, hath such a Guard at home, such a Life-guard when he goes abroad, as the meanest Saint hath.

Fourthly, The way of holynes is the most pleasant way;

His

Her wayes (that is, the wayes of wildome saith Solomon, *Pro. 3. 17.*) *are wayes of pleasantnesse, and all her paths are peace*; that is, they yeeld us much sweete peace and soule-pleasure in the very act of walking in them, and they will yeeld us much more in the issue or end of them, though in some sence they are endlesse. By wayes, and wrong wayes, may please a while, yet alwayes at last, and often at present they are troublesome and toylefome wayes, they are bitterness in the end. *Thou art wearied in the greatness of thy wayes*, saith the Prophet (*Isa. 57. 10.*) Worldly men are often wearied in their way, and they will be weary of their wayes, when once they see eyther what indeed they are, or whether they lead them. A good man may be wearied in his way, but he shall never be weary of it, both because he knows his way is good, and the end of it is better. His way is good, and his way is pleasant, and therefore chiefly pleasant to him because 'tis good.

Fifthly, This way, the way of righteousnesse and holynes is a cleane way; The wayes of sin are dirty wayes, he that walkes in them doth at once defile and destroy himselfe. Saints are therefore *undefiled in the way* (*Psal. 119. 1.*) because the way, wherein they walke is undefiled. And as they are cleane wayes, so they are cleansing wayes too, and the farther or longer we walke in them, the cleaner shall we be.

Secondly, Observe.

Sinne is a turning out of the way.

David confessed his sins under the metaphor of wandrings (*Psal. 119. 176.*) *I have gone astray like a sheep that is lost.* A good man goeth sometimes out of his way, but all the goings of a carnal man are out of the way, he is alwayes wandering, for he is alwayes sinning; what is sinning, but wandering? and what is wandering, but going out of the way. *A Godly man is careful, not to goe out of the way*; he prayeth earnestly (as David did, *Psal. 119. 10.*) *O let me not wander from thy commandments.* But a carnall man is willing to goe out of the way, and by his good will (indeed his bad will) he would alwayes goe out of the way; and therefore the Prophet saith of such (*Jer. 14. 10.*) *Thus have they loved to wander, they have not refrained their feet.* No man loves to goe out of the way to his earthly home, but how few of those who pretend a love to heaven as their home, love

love the way to it? He that goes a journey is carefull of his way, he would take and keepe, the best, the shortest, the easiest, the safest way. If he knowes it not, he will enquire of every man he meetes, whether he must turne to the right hand or to the left. And if any man (of whom he enquires and asks the way) sets him in a wrong way, is he not angry? And if he himselfe misse or mistake his way, doth he not grieve? doth not every step tire him? hath he not as it were a clogge upon his heeles, when he is uncertaine, whether he is in his way, or out of it? Now seeing men are so carefull not to misse their outward way, that they may get wel to their journeyes end; is it not to be lamented, that they are even willing yea desirous to goe out of their spirituall way? most are not only negligent of their way, never enquiring about it, as the Lord by his Prophet commands us to doe (*Jer. 6. 16.*) *Stand ye in the wayes and see* (that is, stay a while and consider your way before ye venture to goe in it; for so it follows) *and aske for the old paths, where is the good way, and walke therein, & ye shall find rest for your soules;* (now I say most are not only negligent of their way) But when they are shewed the right way they are obstinate and willfully resolve against it, as the Prophet tells us those Jewes were in the close of the same verse, *But they say we will not walke therein.* Job was afraid that any one step of his should turne out of the way, whereas the most of men utterly refuse to turne or step into it.

Thirdly, Observe.

Every morall act or worke of man, is a step, eyther in the way, or out of the way, which God hath given us to walke in.

All the while we are thinking, speaking, or doing, we are moving in a good way or in a bad one. Though there are some things indifferent in their nature, that is, they may be done, or they may be left undone without sin; yet there is nothing indifferent when it is done by us. Whatsoever we doe, we doe eyther well or ill in doing it; if we hit not the right way, our step turnes out of the way, and then we are in a wrong way; There is no way lyes between these two.

Fourthly, Observe.

False wayes, or wrong wayes, are indeede no wayes.

Job speaks as if there were but one way; *If my step hath turned out of the way.* The way of holynes and righteousness is not only better then other wayes, the wayes of sin and error, but 'tis the only way. They who turne out of that way are in a wilderness not in a way; in a Maze not in a way.

Fifthly, Observe.

He that is Godly and sincere, would not turne one step out of the way of God.

He would not only be in the way of holinesse; but he would only be in the way of holinesse; He as the Apostle exhorts (*Eph. 5. 15.*) *walkes circumspically*, he lookes to every step, that he may keepe his foote from evill. He had rather fall seven times a day into affliction, then stumble once into transgression. *If my step hath turned out of the way,*

And my heart hath walked after mine eyes.

The heart is put here, as elsewhere often in Scripture for the whole inward man, yet especially for the will, desires and affections. The heart may be sayd to follow or walke after the eyes, when from a principle of innate or naturall corruption and viscosity, we desire and embrace (without dispute) whatsoever is pleasing to or flattereth our eyes, or when we indulge those lusts which are kindled at our eyes.

Job professed at the first verse of this chapter, that he had made a covenant with his eyes, as to wanton lookes after women; and here he professeth that he had not only kept that covenant, but enlarged it as to all other objects: so that though his eyes saw sinfull allurements, yet he did not suffer them to have access to his heart, nor suffer his heart to run after them. The Prophet discovering the sinfullnes of the Jewes saith, *Their heart walketh after the heart of their detestable things;* that is, they heartily follow the way and worship of Idols. As the heart of a godly man is, after the heart of God; So the heart of Idolaters is after the heart, that is, the worst of their Idols, they love them quite thorough, or thoroughly. The heart hath its way; sin lyes close there, and it moves from thence (*Isa. 57. 17, 18.*) *For the iniquity of his covetousnesse, was I wroth and smote him, I hid me and was wroth, and he went on forwardly in the way of his heart;* And

*Sequi dicitur
animus oculis
cur pro innat
visitate exp
in quicquid u
in placet.
Merl.
Si indultu cupi
ditatibus meis
per oculis accen
sis. Pisc.*

as the heart hath a way, so 'tis usually led into that way by the eyes.

If mine heart hath walked after mine eyes, saith Job.

His supposition may be resolved into these negations; *I have not acted according to sense, but according to rule, or I have not acted according to sense, but according to reason, yea according to faith.* The heart (as was toucht before) followeth the eyes; first, when we choose those things which have a fayre though a perishing appearance; when we doe what is before us, whether it be right or wrong, just or unjust. Lastly, the heart walkes after the eyes, when we would get all we see, and have as much in our hands, as we have in our eyes; we say, *'tis better filling a mans belly then his eye*, yet that which filleth a mans eye, cannot fill his heart, how long soever his heart walketh after his eyes. And therefore Job did wisely as well as holyly, when if his eyes did wander and rove unduely at any time, or when he occasionally and inevitably saw that which had matter of temptation in it, yet he did not suffer his heart to wander after it, much lesse to close with it, and feed upon it. When his eye was ensnared and caught by any unlawfull object, yet he stoppt it at his heart, his soule opposed it. It is sayd in Nature, that *an error in the first conception is seldome helped by the second*; and an error in the eye is seldome rectified at the heart; but Job did it, though his eye were extravagant, yet he kept his heart at home. *If my heart hath walked after mine eyes.*

Hence observe.

First, *The eye doth often mislead the heart.*

The eye usually falls a lusting upon any delightfull object; we seldome see any creature of God that is beautifull, and fayre, but we draw it to an occasion of sinning against God, and so desire the beauty of our own soules. Our beholding that which is good in it selfe, endangers us to evill; If we are not very careful to watch over and keepe our hearts, our eyes will seduce and make them. The lookes and casts of the eye strike fire upon the heart, and that like tinder is quickly set on fire. The eye is no sooner affected, but the heart is enflamed, and then presently sin is perfected, unlesse grace prevent. There are three steps or degrees of sin;

sin; First, by sense when that is pleased; Secondly, by Desire when that is moved; Thirdly, by the will, when that is fully resolved and determined upon any sin. If once sense stirre up desire, it is more then probable that desire will overcome the will, and fixe it upon the attaineement and enjoyment of the most sinfull object. The eye is an importunate suiter to the heart, And 'tis a great part of our spirituall wisdom, to know when we ought to give way to, and when to deny that which the eye sues for.

There are foure speciall sins, to which the eye doth mislead the heart.

First, To wantonnesse, of which Job spake in the first verse.

Secondly, To injustice; when the Judge lookes upon the man more then upon the cause, or upon the gift more then upon right, Justice is soone perverted and turned aside. And therefore Justice is commonly pictured, hood-winked or blind; implying, that where the person is looked upon, the cause seldome is. And this some will have specially intended here.

Thirdly, The eye misleads the heart to covetousnesse and covetous practices. Thus Achan confessed (Josh. 7. 21.) *When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and tooke them, and behold they are hid in the earth in the midst of my tent, and the silver under it.* Here we have sins progresse, Achans eye provoked him to cover, his covetousnesse provoked him first to take, and secondly to use the best means he could to keepe those forbidden spoiles. The Apostle John (1 Ep. 2. 16.) distinguisheth all that is in the world into three lusts. *The lust of the flesh* (that is, wantonnes or uncleannes) *the lust of the eyes* (that is, Covetousnesse) *the pride of life* (that is, Ambition and desire of honour) Covetousnesse is justly called the lust of the eyes, both because the sight of the eye blowes up covetous desires, as also because as Solomon saith (Eccl. 5. 11.) *When goods encrease, they are encreased that eat them, and what God is there to the owners thereof, saving the beholding of them with their eyes.* And if so, is not Covetousnesse purely the lust of the eyes? This (I conceive) was the particular sin for the accomplishment whereof Job here protests, that his heart had not walked after his eye. His soule did not hunger nor hasten after the

Oculus & cor duo sunt proxima peccati. Personam in Judicio respicere hoc loco post oculum amantem dicitur. Brent.

De avaritia sermo est. Sanct.

enjoyment of that worldly wealth which was dayly presented to or within the prospect of his eye.

Fourthly, The eye enſnares the heart to Idolatry; To prevent which the Lord gave that Law to the *Israelites* about making fringes in the border of their garment (*Numb. 15. 38, 39.*) *And it ſhall be unto you for a fringe, that yee may looke upon it, and remember all the Commandements of the Lord and doe them, and that yee ſeek not after your owne hearts, and your owne eyes, after which yee aſe to goe awhoring;* God prepared an object upon which they ſhould fixe, and buſie their eyes, he would have them make a fringe upon which ſome memorialls of the Law were written (theſe the proud Pharifees did enlarge, *Maith. 23. 5. 6.*) that ſo their eyes might be taken up in beholding the will of God, and not ſeek after their owne hearts, and eyes, after which they uſed to goe a whoring (forgetting their vow of loyalty to God) as ſoone as they ſaw any vaine thing, an Idol eſpecially; as the Lord complaineth of them by his Prophet (*Ezek. 6. 9.*) *And they that eſcape of you ſhall remember mee among the Nations, whither they ſhall be carried Captives, becauſe I am broken with their whoriſh heart, which hath departed from mee, and with their eyes, which goe a whoring after their Idols; and they ſhall loath themſelves for the evils which they have committed in all their abominations.* Their eyes are ſayd to goe awhoring, becauſe their eyes carried their hearts off from the true God (who had eſpouſed them as his peculiar people) to joyne themſelves with Idols, which was ſpirituall whoredome and fornication. The ſame Prophet gives the reaſon of the Lords anger againſt that people in the ſame termes. (*Ezek. 20. 23, 24, 25.*) *I lifted up mine hand unto them alſo in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the Countreies; becauſe they had not executed my Judgements, but had diſpiſed my ſtatutes, and had polluted my Sabbaths, and their eyes were after their fathers Idols. Wherefore I gave them alſo ſtatutes that were not good, and Judgements whereby they ſhould not live.* Thus their whoring eyes (which were a provocation to the eyes of his glory) were puniſhed by God in a wonderfull manner, even with ſtatutes which were not good. Nor that God did give them any bad Law eyther moral or ceremoniall, For all the Lawes of God are holy and juſt and good; yea they are ſuch, that if they were perfectly kept

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men might live in them. So that theſe ſtatutes which were not good, were not of things to be done, but of things to be ſuffered, even all thoſe ſore puniſhments which the Lord as by a ſtatute from heaven inflicted upon that people in the wildernes. Or the Lord may be ſayd to have given them ſtatutes, which were not good, when he gave them up to their own luſts, or to follow the evil ſtatutes and inventions of other men, as a puniſhment of their Idolatrous eyes.

When David prayed (*Pſal. 119. 37.*) *Turne away mine eyes from beholding vanitie;* he ſhewes how apt the eyes are to lead the heart to all theſe vanities. That profeſſion which Solomon makes (*Eccle. 2. 10*) is a very ſtrange one; *Whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy;* that is, I give mine eyes full ſcope to goe whether they would to gather up delights; I turned them looſe to the whole heard of the creature, and to pitch upon what game they pleaſed to pleaſe themſelves. The eye is a craving ſence, and will aſke enough if it may have for the aſking. Solomon was thus bountifull to the ſuites of his eye, whatſoever that d fired he kept not from it; and to ſhew how loſe his heart followed his eye in this purſuite, he adds, *I withheld not my heart from any joy.* He was as free to his heart as he was to his ey, letting that take in all the contentments which his ſence could meete with or preſent unto him. Solomons praſtice ſeemes directly oppoſite to this of Job; He was carefull that his heart ſhould not walke after his eyes, but Solomon let his heart walke whetherſoever his eyes carried it. He let both his eyes and his heart goe without a keeper, he did not withhold his heart from any thing which delighted his eye. Solomon doth not in this ſet us an example what we ſhould doe, but by his example tells us that they who doe ſo ſhall finde no better then he confeſſeth himſelfe had done, when his heart had hunted after his eyes through all creatures for creature contentments (*v. 11.*) *Behold all was vanitie and vexation of ſpirit, and there was no profit under the Sun.* And therefore while he ſeemes to give the young man libertie to doe ſo, he checks him in it (*Eccle. 11. 9.*) *Rejoyce O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes, but know thou, that for all theſe things God will bring thee into Judgement;* As if he had ſayd, let thine heart follow after

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ter thine eyes, and see what thou shalt get by it in the day of Judgement.

But it may be objected, that uncleanness, covetousness, and all sensuall lusts, are first in the heart. Christ is expresse in the Gospel (*Math. 15. 19.*) *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* The heart is that unclean fountaine out of which these filthy streames issue continually. Were the heart pure, the eye would be so too. The eye cannot sin alone, nor hath it any undue motion, but as provoked by the heart, how then saith *Job*, *that his heart did not walke after his eyes*? Whereas rather the heart doth mislead the eye, and the eye when it offends doth but walke after the heart.

Answer, Both the eye and the heart, the outward and the inward man, the senses and the affections have their share and act their severall parts in sin. To cleare this we must remember, that sin of any kinde may be considered, first, in its roote and originall; secondly, in its motions and occasions. Sin is originally in the heart, it dwells there, it is rooted there, as the Apostle shewes in the 7th chapter of his Epistle to the *Romans* v. 17th; but consider sin in its motions & occasions, consider what brings it forth, and drawes it out; then we may say, sin is in and from the eye, because the eye allures the heart, and occasions it unto sin. What the eye sees, stirres the heart to sin. The seed of all sin is (I grant) in the heart, but there it lyes and moves not ordinarily till the sight of the eye, or the hearing of the eare, draweth it out. This object stirres up wantonnesse, and that covetousnesse, a third revenge and wrathfullnesse: so that though sin be originally in the heart, yet occasionally it is from the eye. Indeed if there were no corruption in the heart, the eye could not mislead it; if the heart were not vaine, what the eye sees would not engage us after vanity. Christ was tempted by the eye, the Devill tooke him up and shewed him in one view all the glory of the world, but because the Prince of this world found nothing in him, the sight of all this world could doe nothing upon him; his heart did not at all walke after his eyes to sin, because his heart was altogether cleane from sin. It is sayd (*Gen. 3. 6.*) *When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; shee tooke of the fruit thereof,*

thereof, &c. Yet wee are not to thinke, that the sight of the eye in a state of innocency could have infected the womans heart, had not some poyson got into her heart before, had not the Serpent instilled a vicious desire into her minde, had he not wrought some inordinate affection or affectation rather in the woman to mend her estate, the sight of the tree had never overcome her. But we read how before that sight of the tree overcame her, shee minced the matter, and abated the strictnes of that Divine Law which forbad the eating of the tree, with a peremptory penalty, *In the day that thou eatest thereof in dying thou shalt dy, or thou shalt surely die*, this (I say) she abated with at least an implicit peradventure, while she said to the Serpent (*Gen. 3. 3.*) *God hath said, ye shall not eate of it lest ye die.* Thus the Devill first ensnared the womans heart, else her heart had not followed her eye, nor given her leave to taste that tree. So then sin is originally in the heart, but occasionally from the eye; if there were no sin in the heart, there would be no hurt taken at the eye; but the heart being sinful, every vaine sight of the eye endangers it to sin, by awakening those lusts which lie close, and are as it were (till such occasions are offered) dormant there.

Secondly, When *Job* saith, *his heart did not walke after his eyes*; hee sheweth what the naturall course or walke of the heart is, even after the eye; that is, after vanity.

Hence observe.

The naturall mans heart walketh after his eyes, or he is led by sense.

As the servant should follow the Master, not the Master the servant, so the heart should not follow the eye, but the eye the heart. Corruption hath inverted this order; And therefore no sooner doth a corrupt eye see any thing that is vaine, but the heart is stirred up to lust after it. There are many things in the world worthy to be seene, as the beauty and symmetry of the body of man, The lustre of precious stones, the order and ornaments of the heavens, yet the heart should not walke after any of them, nor be taken so with them, as to be taken off from God a moment. All our senses should be kept holy, cleane, and Godward. As soone as we looke upon any creature, the glory of God should appeare to us in it, and we should be led by it to honour him, and be.

In homine per corruptionem naturæ, omnia inversa sunt; quod sequi debet dicitur, quod ducit, sequitur. Non est in illo animus ut in homine sed ut in brutis. Coc.

be wholly enſlaved with his love; the ſight of our eyes ſhould helpe us on in goodnes. But where ſin beares rule (as it doth in all perſons unregenerate) ſence beares rule too, and often overrules, yea captivates not only the will and affections, but the understanding and judgement, and then which way ſoever the eye walketh, the heart walketh alſo, and danceth after it. *Moſes* reporting the corruption of the old world, or the ſtate of thoſe degenerating times, ſaith, *When the ſonnes of God* (that is, ſuch as profefſed and held out the worſhip of the true God) *ſaw the daughters of men that they were faire, they tooke them wives of all that they choſe*; they did not make their choice by their judgement and reaſon, but by their ſence: when they ſaw thoſe daughters of men beautifull and handſome they were ſatisfied, never enquiring (which ſhould be the firſt and greateſt enquiry about a wife) whether they were godly and gracious, or whether they had any thing in them that favour'd or looked like holynes and goodnes, which the Apoſtle *Peter* ſpeaking of and to women (1 Ep: 3. 4. 5.) calls, *The hidden man of the hearts*, in that which is not corruptible, even the ornament of a meeke and quiet ſpirit, which is in the ſight of God of great price; after which manner in old time the holy women alſo who truſted in God adorned themſelves; As for theſe beauties and ornaments (I ſay) they looked not after them, when they choſe them wives. Thus their hearts walked without the leaſt controule after their eyes, nor did they looke at any thing in a wife but what was viſible and bodily. The Apoſtle (2 Cor. 4. 18.) ſaith of believers, *Wee looke not at the things that are ſene*; that is, Things viſible are not the chiefe marke in our eye, they are not our ayme and ſcope. We looke further, and we looke higher; or we may commodiouſly enough explaine the Apoſtle by *Job*, *Wee looke not at the things that are ſene*; that is, while we ſee them, our hearts doe not walke after them. Our hearts are at once fixed upon and moving after inviſibles; that is, we walke not by ſight, but by faith, which is the great ſpiritual difference among men; moſt walke by ſight, few by faith.

Thirdly, Obſerve.

Both the eye and the heart are diligently to be watched and looked unto.

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Wee muſt looke to our eyes, leſt they inſnare our hearts, and we muſt looke to our hearts, leſt they be inſnared by our eyes; but I ſhall not inſiſt upon this, having ſpoken to it before at the firſt verſe; and there ſhewed how diligent we ought to be in watching the eye, and in keeping the heart from walking or wandering vainly after it. *Job* having proteſted his integritie in this poynt, *If mine heart hath walked after mine eye*, makes yet a further proteſtation;

And if any blot hath cleaved to my hands.

As the heart of a naturall man is ready to walke after his eyes, ſo his hands are ready to worke after his heart, or he is apt to doe what his heart ſuggeſteth. Therefore *Job* to cleare himſelfe quite thorough, profeſſeth, that as his heart did not follow his eye, ſo his hand had not been defiled by his heart, that is, by any worke which his heart had ſet him about: He doth none but good and cleane worke, who is able (as *Job* here did) to challenge all the world and ſay,

If any blot hath cleaved to my hands.

Some of the Hebrews render the Original word generally, as ſignifying any thing: *If any thing hath cleaved to my hands*, that is, any unlawfull or unjuſt thing. We take it ſtrictly and expreſſely for an evil thing; which whatſoever it is, is a blot.

If any blot (Spot or taint) hath cleaved to my hands.

This carrieth the mind of the text more clearly, though both renderings meete in the ſame interpretation. The blot here diſclaimed by *Job* is a ſin-blot, or any unrighteous act; As if he had ſayd, *If any unjuſt gaine, the gaine of oppreſſion hath cleaved to my hands, then let me be oppreſſed, let me ſowe and another eate*, &c.

'Tis ſayd of thoſe captive Jewes, who purpoſed not to deſile themſelves with the Kings meate, that they were children in whom was no blemiſh, but well favoured and ſkilfull in all wiſdome, &c. (Dan. 1. 4.) As they had no bodily blemiſh upon them, ſo they were carefull to keepe themſelves from any ſoule-blemish or moral blot. This alſo was ſo much the care of holy *Job*, that he durſt ſtake or adventure all that he had or ever might have in the world, upon the clearing of his honour & integritie in that poynt.

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If More.

*Cum ea qua ſe-
ſui jucunda ſunt
in vita contem-
pleris, vide ne
captaris iſſidem
nam in illis lo-
quens et eſta
moris laqueus.
Neq; enim au-
dum piſcator
haurum in aqua
dimittit. E-
phrem Serde
recta vivenda
ſervare.*

If any blot hath cleaved (or been gl'd, as the word properly signifieth) to my hands.

We translate it by *cleaving*, because things glued cleave together. It notes also the nearest union of affection. (Gen. 34. 3.) *And his soule clave unto Dinah the daughter of Jacob, and he loved the damsell, and spake kindly to the damsell.* As greatest affliction is let forth by this word (Psal. 44. 25.) *Our soule is bowed down to the dust, our belly cleaveth unto the earth;* So also the greatest affection, not only of man to man, but of God to man. (Jer. 13. 11.) *For as the girdle cleaveth to the loines of a man, so have I caused to cleave unto mee the whole house of Israel, and the whole house of Judah saith the Lord, that they might be unto mee for a people, and for a name, and for a praise, and for a glory, but they would not heare.* The Lord is therefore sayd to cause that people to cleave to him as a girdle, because of their neerenes to him, and his love to them. God was desirous they should sit close to him, and he had a purpose to make them conspicuous to the world, as a girdle is when it is clasped and so cleaveth to the loines of a man.

This notion of the word suites fully with the speciall sin that Job protests against, *gaine by unjust dealing*; for what is so gotten sticks in the fingers and cleaveth as close to the hand of an unrighteous man, as those things which are fast glued together.

The Septuagint render thus; *If I have touched gifts* (or bribes) *with my hands*; And so this blot may more particularly be expounded of bribe-taking, which as it perverts justice, so it blots and blemishes their reputation who use it. A Bribe received doth two things: First, it blindes the eyes of the receiver, so that he cannot or rather will not see right from wrong. Secondly, it defiles and corrupts the hands, it puts a base blot upon them. Bribe-taking hands are blotted hands, not only because to take bribes is a blot, but because the taking of them makes many a blot, both in the minde of the taker, and in the matter or business which he undertaketh. Therefore the Prophet (Isa. 33. 15.) gives this description of a righteous man; *He despiseth the gains of oppression, he shaketh his hands from holding of bribes.* If any bribe fall into his hand, he shaketh it off as we doe dirt, or as Paul did the Vipet that hung upon his hand; yea as some interpret the Prophet, he

shaketh

shaketh his hand from taking hold of, or receiving any bribe. From the which righteous Job also vindicates himselfe, while he saith, *If any blot hath cleaved to my hands.*

Hence observe.

Sin is a blot.

There are three things in sin,

First, *The fault*; every man that sinneth is faulty, for he doth what he should not.

Secondly, *The guilt*; which is a binding over to punishment; whosoever sinneth and commits a fault is obliged to answer it, and to be sure he shall at the great Sessions.

Thirdly, There is in every sin a *spot* or *blemish*; sin hath not only a fault, and a guilt, but a spot, the sinner is dishonoured by it and gets a reproach. There is a twofold sin-blot; the godly man hath his blot, and the wicked man hath his blot. This distinction may be grounded upon that speech of Moses (Deut. 32. 5.) *They have corrupted themselves, their spot (or blot) is not the spot of his Children, they are a perverse and crooked generation;* that is, they sin as if they were the children of this world, yea as if they were the Devils children, they sin as if they had never heard of God, they sin as the Heathen; The children of God have their spot, but theirs was not the spot of his children.

Every sin is a blot, and 'tis first an inward blot, a soule blot, that which blots the hand (in this sence) blots the heart also. Sin is not a blemish upon the skin, nor a spot upon the face, nor is only a spot upon the name and reputation of a man, but 'tis a spot upon his spirit. And as sin is an internal blot, so secondly, it is an eternall blot, an indelible blot unlesse Christ fetch it out; nothing can cleanse the soule from sin-spots, but the blood of Jesus Christ, who was the Lambe without spot.

Secondly, Take this blot more particularly, for unrighteousness, or injustice in any kinde. There are two sorts of Justice, and each hath its blot, there is *Communative Justice*, that's the Merchants Justice in dealing and trading with men, 'tis a blot to wrong any man in dealing. There is also *Distributive Justice*, that's the Magistrates Justice; 'Tis his blot not to give every man his owne, in ruling over men. These blots render both Merchants and Magistrates not only dishonest and dishonorable, but odious

ἐὰν ἡ χεὶρ
ἔχη τὸν ἥμαρ
καὶ ὁ ἥμαρ
ᾧ ἥμαρτι

and abominable in the eyes of God and all good men. What so disgracefull as to be a Deceaver? What so dishonorable as to be a corrupter of Justice? Let all such remember the Apostles serious exhortation (*James 4. 8.*) *Cleanse your hands ye sinners, and purifie your hearts ye double-minded.* Unjust gaine is oppression, and oppression is blood; God will not endure that such hands as have oppressed others, and so defiled themselves, should be lifted up to him; *I will,* saith the Apostle, that is, God by me declareth his will, *that men pray every where lifting up holy hands* (*1 Tim. 2. 8.*) And therefore, the Lord said to Israel (*Isa. 1. 15.*) *When ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not heare: your hands are full of blood;* That is, the guilt of blood cleaves to your hands. And so it doth, not only when we murder a man and take away his life, but when by oppression or extortion we take away a mans goods, which are his livelihood. Thus blots of blood cleave to the hands of many, who thinke not of it, and so carry it silently (though it cryeth aloud for vengeance) to their grave.

Thirdly, Whereas *Job* saith, *If any blot hath cleaved to my hands.*

Observe.

• *That which is unjustly gotten and taken away, is not easily parted with, it cleaves to the hand.*

The Prophet saith of the obstinate Jewes (*Jer. 8. 5.*) *They hold fast deceit,* which as it may be understood of their deceitfull wayes of getting, so it is as true of what is deceitfully gotten. O how fast doe men hold that, which they ought not to touch. *The unrighteous Mammon,* that is, the Mammon which they have gained by unrighteousnesse (That's a true though not the only sense in which the Scripture calls worldly wealth, *The unrighteous Mammon*) Wee say of thieves, that *they have pitchy hands;* because what they can lay hands on is their owne, it cleaves to them as if their hands were pitch. And as the grosse, so the close theefe hath pitchy hands too, both as to having and holding. He is as backward to let goe his sinfull gettings, as he was forward to take them up; He is loth to restore. There are few instances of restitution. Who saith like *Zachew* (*Luke 19. 8.*) *If I have taken any thing from any man by false accusation, I restore him foure-fold.*

Fures pignus manas, quibus facile aliquid adhæret habere dicuntur.

'Tis best not to doe any wrong, and 'tis the next best to repaire those whom we have wronged. And as 'tis good to restore because it is just, so because it is safe, and that not only in reference to the soule which is in danger of being lost for ever by such gain; but also in reference to an interest in this world. The gaine of unrighteousnesse usually causeth a rot in the estate, or kindles a fire in the house which consumes all.

Fourthly, Note.

Though a godly man by temptation may get a blot upon his hand in meddling with the world, yet he will not let it cleave to his hands.

Possibly *Job* durst not say, I never had any blot upon my hand; but he saith it confidently, that No blot cleaved to his hands. It is very probable that *David* found some blot upon his hand, when he professed (*Psal. 26. 6.*) *I will wash my hands in innocencie, so will I compasse thine Altar.* *Zachew* had gotten a blot upon his hand, but as soone as he believed, he would not let it sticke there. As there is scarce any man having to doe in this muddy dirty world, who doth not get some blot; so there is no godly man who seeing it, or being convinced of it, but is restlesse till he hath washt his hands of it by the renewed acts of repentance and of faith. Sin-blots cannot cleave long to their hands, who have reall union with Christ, and (as that Good man *Barnabas* exhorted the Antiochians *Acts 11. 23.*) *with purpose of heart cleave unto the Lord.*

Thus it appeares what a patterne of integrity *Job* holds out for our instruction and imitation; *His step did not turne out of the way, his heart did not follow his eyes, nor did any blot (of unjust gaine) cleave to his hands,* and that it was so with him, hee upon the matter takes his oath by a vehement Imprecation in the verse following, *If my step hath turned out of the way, &c.*

Ver. 8. *Then let mee sowe, and let another eate, yea let my off-spring be rooted out.*

The summe of this verse is, as if *Job* had sayd, *If I have sinfully gotten other mens goods, then let mee not quietly or comfortably enjoy my owne.*

Let

Let mee sowe.

Wee may consider sowing;

First, Properly what such sowing is all know, 'tis the husbandmans worke to cast the seed into the earth in hope of a harvest.

Secondly, If we consider sowing improperly or metaphorically, Then any kind of worke or labour may be called sowing. The Apostle speaks so of all our workes (Gal. 6. 7.) *Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reape*; that is, whatsoever a mans worke is, his reward or the issue will be like it. Our actions are as seed sown in the ground, and our harvest will be sutable to our seed-time. Wee may expound sowing in this text, either properly or improperly; let me till my land & sow it, or let me labour in any kind, and let others take the profit of it, *If any blot hath cleaved to my hands; Let mee sow*

And let another eate.

This act of eating may also be understood, first, strictly for the receiving of food into the body, to nourish, strengthen and comfort it. Secondly, eating may be taken in a large sense for any kind of injoyment, *let another eate*, that is, let him receive the benefit, let him have the comfort of my labours.

And let my off-spring be rooted out.

The word *off-spring* may also be taken two wayes:

First, Properly according to the letter of the Hebrew; And so it signifies a plant, or the branch of a tree; As if Job had sayd, let my orchards and plantations be rooted out. And then as in the former part of the verse he imprecated wrath upon his labours in sowing his land with corne, so in this latter he imprecates vengeance upon his labour in planting groves, orchards and gardens. Let what I have sowne be eaten by others, and let what I have planted be rooted up. Let men spoyle all my labour, let what I have done eyther for profit or for pleasure, come to nought. Some insist much upon this translation and exposition, because it suits best (as they conceive) with the former part of the verse.

Secondly, The word is taken improperly and metaphorically, in Scripture, for Children, who are as sprouts and branches grow-

□ NYN
Germina a
exijt.

Faxit mihi ju-
sus iudee, ut
extranei satis
meis vescantur,
et quacunque mi-
hi germinant
radicibus per-
dantur. Bez.
Quamvis alias
in hoc libro
□ NYN ger-
mina metapho-
ricè liberi inel-
ligantur a pa-
tri.

ing out of man, or as his tender olive plants round about his tabernacle (Psal. 128. 3.) Thus we render, *Let my off-spring be rooted out*. And thus the sense is lightened. As if Job had sayd, *I am willing not only to loose what I have sown, or to have my Corne violently taken away, if I have wronged others, but I am willing, that my children or posteritie should be utterly extirpated, who are more deare to me then all other things*. The word is used in this sense (Chap. 21. 8.) *Their seed is established in their sight with them, and their off-spring before their eyes*. And againe (Chap. 27. 14.) *If his Children be multiplied, it is for the sword, and his off-spring shall not be satisfied with bread*.

Some object against this translation, that it had bin a vaine thing for Job to Imprecate upon himselfe the losse of his children, because at that time he had none, his sonnes and daughters being all destroyed, while they were feasting, by the fall of a house (Chap. 1. 19.) so that his off-spring being rooted out before, how could he congruously wish that his off-spring should be rooted out.

Answer, First, Job might wel enough use such an imprecation upon supposition, that if ever he should have children, if God should restore him that blessing, hee might wish them rooted out; that neither hee nor his might ever prosper.

Again, Should we suppose that Job had no expectation of Children, and indeed he often gave up himselfe for a dead man, and even called for the grave: suppose, I say, he had no expectation of Children, yet it was not Improper for him to say, *Let my off-spring be rooted out*; that is, if I had children, who are the best treasure in the world, I would venter them upon the issue of this my profession and protestation, *That no blot hath cleaved to my hand*. So that wee need not narrow up the text to the former interpretation, because Job had no Children; for as he might say, *Let others eate what I have sowne*, though he had not so much as an acre of Corne, hee might say, *Let my off-spring be rooted out*, though at that time he had no off-spring upon the earth: his imprecation carrieth only this generall sense, that hee would indeed undergoe the utmost of penal evils, if he had done those sinne-evils of which he was suspected.

Lastly, For the clearing of this verse, it may be questioned whether it be lawfull, or how far forth it is lawfull to use Imprecations, or to wish evil to our selves,

tibus exen-
hic malo in
genuino sensu cum
Hebrais sumi,
ut posterior pars
versus priorem
declaret, progre-
minibus è terra
exercentibus,
Merc.

Talis optandi
modus nihil nisi
afflictus requi-
rit; poenitus
petere mala sibi
inferri, si flans
id ferat.

I answer, An Imprecation, being a kind of oath, if an oath be lawfull, that is lawfull too, but it is lawfull to use an oath in a serious matter, and in a serious manner, for our vindication, and the ending of a Controversie; and therefore upon these termes it is lawfull to use Imprecations. Job had spoken often before, but he could not be believed, and therefore hee was necessitated to make this Imprecation. As for the sinfullnes and danger of using Imprecations lightly, I shall not stay upon it here, having spoken to that poynt before upon those words of Job (Chap. 16. 18.) *O earth cover not thou my blood, and let my cry have no place.*

Only from the matter of this Imprecation, *Let mee sowe, and let another eate.*

Observe.

It is a sore Judgement upon us, when others enjoy the fruit of our labours, and not our selves, nor ours.

This was threatned (Lev. 26. 16.) *Thou shalt sow your seed in vaine, for your enemies shall eate it.* And againe (Deut. 28. 38.) *Thou shalt carry much seed out into the field, and shalt gather but little in, for the Locust shall consume it.* So (Isa. 1. 7.) *Your land strangers devoure it in your presence; that is, they eate up or spoyle the corne and other fruits which your land brings forth.* The Prophet Jeremy puts this among the greatest evils which the Jewes lamented in their captivity (Lam. 5. 2.) *Our inheritance is turned to strangers, our houses to Aliens.* 'Tis a sad affliction to build; and others to dwell in our houses; to sowe, and others to eate the increase of our field. The Apostle puts those questions (1 Cor. 9. 7.) *Who goeth a warfare at any time, at his owne charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flocke?* This is a law of nature, and every mans common right, that where he sowes hee should reape &c. Therefore to sowe and not to reape must needs be a vexatious suffering. As those sins are vilest which are against the very light of Nature, so those afflictions are most grievous which carry somewhat in them against the law of Nature, as for a mans owne child to rise up against him, or to see others eate what we have sowne. The Lord made a promise, yea tooke an oath to his people, That a time should come when this evil should

should befall them no more (Isa. 62. 8.) *The Lord hath sworn by his right hand, and by the Arms of his strength, surely I will no more give thy Corne to be meate for thine enemies, and the sons of the stranger shall not drinke thy wine, for which thou hast laboured; but they that have gathered it shall eate it, and praise the Lord.* And againe the promise runs in the same terme: (Isa. 65. 21, 22.) concluding thus; *Mine elect shall long enjoy the worke of their hands.* A heathen Poet bewailes this; *O (saith he) to what a passe hath discord brought us, have wee sowne, and shall the wicked Soldier, shall the Barbarian come in, and take all? O see for whom have wee sowne our fields?*

Secondly, From the correspondence of the sin and punishment, *Let mee sowe and let another eate, if I have unjustly eaten the labours of others.*

Observe.

God doth often punish sin, in way of retaliation.

He punisheth sin in such a way, that you may read the sin in the punishment: when they who have unjustly eaten what others sowed, shall have that eaten up which themselves have sowed; is not this exact Justice! Thus the Lord threatned the cruel oppressors of his people, and their subtle circumventers, (Isa. 33. 1.) *Woe to thee that spoylest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoyle, thou shalt be spoiled, and when thou shalt make an end to deale treacherously, they shall deale treacherously with thee; hee doth not meane, that they would make an end of their treacherous dealing, by giving it over in a way of repentance, but in way of satiety; as if he had sayd, when yee have filled and glutted your selves with the spoyles of others, till ye cannot get downe a morsel more, then others shall feed and fill themselves with your spoyles, (Hab. 2. 8.) Because thou hast spoiled many Nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the violence of the Land, of the Ciste, and of all that dwell therein. How notable is that acclamation of the Angel of the waters (Rev. 16. 5. 6.) *Thou art righteous O Lord, which art and wast, and shalt be, because thou hast judged thus: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy.* To this voyce John heard another*

*Impius hæctam
culia novalia
miles habebit?
Barbaras has
segetes? en quo
discordia civis
perduxit misere-
ros, en quæ
insuevimes æ-
gros. Ovid.*

*Iustus est ut se
quis bona aliena
rapuit, bona
eius ab alijs rapiantur.*

ther (echoing as it were) out of the Altar, even so Lord God Almighty, True and righteous are thy Judgements. Yea we may say, that the Judgements of the Lord are not only true and righteous, but criticall and curious, when they that have shed blood unjustly, see their owne blood shed; when they are made drunke with their own blood, who have drunke the blood of others. This also is the Lords sentence against Babylon (Rev. 18. 6.) *Reward her even as shee rewarded you, and double unto her double according to her workes; in the Cup which shee hath filled, fill to her double.* The Cup that Babylon filled was a Cup of blood, and therefore saith God, *Babylon shall have a double Cup of blood.* Shee shall have the same in kinde, and double in measure, or degree, *The punishment of many sinners is as a glasse wherein they may see the filthy face and deformed p[er]traiture of their sin.*

From the last words, *Let my off-spring be rooted out.*

Note.

The losse of Children is the greatest outward losse.

When Job would wish upon himselfe the worst of outward evils, he goes off from wishing any further losse of his goods, and wisheth the losse of his children. The severest threatening which the Lord commanded Moses to denounce against Pharaoh if he should refuse to let Israel his son, his First-borne goe to serve him, was this; *Behold I will slay thy son thy first-borne* (Exod. 4. 23.) And though the other nine plagues were full of terror and astonishment, yet we doe not read that eyther Pharaoh or the Egyptians made a great cry till this was executed (Exod. 12. 30.) And when bloody Herod commanded all the male children to be slaine, Then (saith the Gospel, Mat. 2. 17, 18.) *was fulfilled that which was spoken by Jeremie the Prophet, saying, In Rama was there a voyce heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.* Children are not only parts of our selves, but even our whole selves multiplyed, and therefore tender-hearted parents feele as many deaths themselves as they have children dye. How obstinate is that sorrow which resolves against, the only meanes of its removall, comfort; Some who have lost the solace of their children, have found no solace but in sorrowing for them. And though this was inordinate sorrow, or the over-acting of

ofte; yet that which is ordinary and orderly (where there is a due working of Naturall affection) for the losse of Children is very great; yea it is so great, that the sorrow for sin, by which Christ is pierced, yea the sorrow for that speciall sin of piercing Christ, which 'tis prophcyed the repenting Jewes shall be affected and afflicted with at last (which surely will be as deepe and as soaking a sorrow as ever any was, that sorrow I say) is but parallel'd by his mourning, who mourneth for his only Son, and by his bitterness, who is in bitterness for his first-borne (Zach. 12. 10.) Then God layeth his axe to the roote of a mans heart, when he lets him see his off-spring rooted out.

Some can part easily enough with their children yea some are ready to thinke themselves eased by parting with them, and are even willing their children should die to save charges. How inhumane how unnaturall this is needs no other prooffe but the report of it. Children are the best goods, the best good things which God hath to give us, except his Grace and Himselfe. God will give (as he promised Isa. 56. 4, 5.) *to the Eunuchs that keep his Sabbaths, and chuse the things that please him, and take hold of his Covenant, a name and a place in his house, and within his walls, better then of sons and daughters.* Yet it must be confessed that the name of sons and daughters is the best outward treasure in our house, and the most beautifull ornament of our walls. How naked are those walls, how unfurnisht is that house, where the children are taken downe and removed by death, especially where (as Job speaks) A mans off-spring are wholly rooted out?

J O B 31. Verſ. 9, 10, 11, 12.

*If mine heart hath been deceived by a woman, or if
I have laid wait at my neighbours door :
Then let my wife grinde unto another, and let others
bow downe upon her.*

*For this is an heinous crime, yea, it is an iniquitie
to be punished by the Judges.*

*For it is a fire that consumeth to destruction, and
would roote out all my increase.*

JO B having acquitted himselfe, both by way of protestation, and imprecation; First, from fornication and wantonnes with young women or maydens, in the 1st, 2^d, 3^d, and 4th verses of this Chapter: Having also secondly, by a like protestation and imprecation, acquitted himselfe from all deceit and guile in his dealings with men, in the 5th, 6th, 7th, and 8th verses foregoing; he in this context proceeds to acquit himselfe in like manner, from that grosser part of wantonnes, and uncleannes, adultery, or the abuse of his neighbours wife: which he doth,

First, By a strong deniall, that he was chargeable with any such crime, *v. 9th, If my heart hath been deceived by a woman, or if I have laid wait at my neighbours doore; As if he had sayd, I know I have not done it, nor can any man upon his knowledge charge me with it.*

Secondly, He doth it by imprecating the like measure upon himselfe, in case he were guilty of this crime, at the 10th verse, *Then let my wife grinde unto another &c.*

Thirdly, He signifieth what he had in his eye, which kept him from this wickednesse, and that may be considered two wayes.

First, The greatnesse, and the vilenesse of the sin, considered in its owne nature, which he layes downe at the beginning of the 11th verse; *For this is a heinous crime*, this is no ordinary sin; As if he had sayd, Suppose this were a sin of the least dimension, yet I ought to avoyd it, how much more seeing it is a notorious wickednesse, a heinous crime.

Secondly,

Secondly, As he was kept from it, by considering the foulnesse and filthinesse of the sin in its own nature, so likewise, by considering, the wofull, and sad consequents and effects of it, or the bitter fruits which that sin bringeth forth, and those twofold.

First, Punishment from man, at the latter end of the 11th verse; *Ten is it an iniquitie to be punished by the Judges*: A man may commit many sins, which the Judges have nothing to doe with, there's no humane law against them; but this is such a grosse and heinous crime, that the law takes Cognizance of it, and is therefore to be punished by the Judges.

Secondly; This sin is pursued with divine vengeance, if it escape the vengeance of man, or if earthly Judges neglect to punish it, yet God the Judge of all the earth will not; he will pay it home; *It is a fire that consumeth to destruction, and would roote out all mine increase.* As if he had sayd, *The fire of this lust in my heart will kinde a devouring fire in my house, and will not only top off the boughes and branches, but utterly roote up all that I have planted, how sairely soever it should flourish and encrease.*

Thus we have the parts and resolution of these foure verses. The generall scope and tendency of which is *Jobs* acquittall of himselfe from that worser sort of filthinesse and uncleannesse; he thought it not enough to say, that neyther his eye nor heart had vainely wandered after maids or virgins; but he also disclaims that grosser crime, *adultery.*

Verſ. 9. *If my heart hath been deceived by a woman, &c.*

In this verse *Job* offers two things to prove his clearenesse from that sin.

First, That he had kept a faithfull watch at all times upon his heart, least it should goe vainely out after, or be enticed by women.

Secondly, He had been carefull to avoyd (which is the custome of uncleane persons to seeke) all opportunities of running into that sin. As he watcht his heart at all times, so he never watcht his time at his neighbours doore, to enjoy those forbidden pleasures.

If my heart hath been deceived by a woman.

What the heart is, hath been explained already upon severall passages

passages of this Booke; here 'tis put for the will and affections, for the concupiscent appetite or desire of the soule. The heart of an Adulterer is a Brothel-house of filthy desires: Job begins at the roote, he openeth the very fountaine of uncleanness. As the blood of Christ is a fountaine opened for sin and for uncleanness (Zech. 13. 1.) that is, for the washing away and purging out of sin and uncleanness; so the heart of man is a fountaine opened both for taking in, and letting out of sin and of uncleanness, especially the sin of uncleanness. For though (as was shewed in the former context) the eye is a great occasion of inflaming the heart with this lust (the heart taking fire at the eye) yet even this lustfull eye, or the lust of this eye cometh out of the heart (Matth. 15. 19.) Out of the heart proceed adulteries, fornications, &c. There they have their beginning, that's the cage or nest, which is full of these unclean birds, and from thence they take their flight, they proceed out of the heart, or as the Greeke word properly signifies, They march like an Army out of the fort or strong hold of the heart, upon some base expedition to besiege some neighbours house, and assault the chastity of his wife. Therefore, I say, Job is at the very fountaine of this sin, while he saith,

If my heart hath been deceived, or allured.

The word which we translate *Deceived*, signifies to seduce or deceive, eyther by flattery or by any kinde of subtlety, and craft. The heart, yea the whole man is drawne out of the way of righteousness, holynes and chastity, by subtle pretences, and false persuasions. Further to cleare the emphasis of the text, we may take notice, that the words are passive, *If my heart hath been deceived by a woman*: he doth not say, *If my heart hath deceived or beguiled me*, in speaking to a woman, but if my heart hath been deceived by a woman speaking to me. Which implies that Job had not only not been deceived, or caught at unawares, by some sudden or unexpected meeting with or sight of other mens wives; but that though he had been set upon, tempted and assaulted (as Joseph was by his Masters wife) with many sayre speeches and cunning allurements to entertaine such a motion, yet he remain'd untainted, his heart was not deceived, nor ensnared, but manfully withstood all those feminine assaults, even when he was in the

vigour

vigour and flower of his youth. To be victorious against such attempts, is not every mans honour. One of the Ancients saith; That among all battels we most hardly overcome in those which assault chastity: Conflicts with lustfull temptation are frequent, but the conquest of them few and rare. Solomon having shewed at large how the silly young man was captivated by a strange woman, concludes with an awaking admonition (Pro. 7. 25.) *Let not thine heart decline to her wayes, goe not astray to her paths, for shee hath cast downe many wounded, yea many strong men have beene slaine by her.* Her wayes of deceit are many, and, one way or other, not a few have been overcome by her. To be a conqueror of a single woman in this sense, is a greater glory then to conquer an Army of men. Chast Job wore the crowne of this gracious conquest; no whorish woman could ever take that Fort, or Castle, than Citadell of his heart. *My heart* (saith he) *hath not been deceived*.

by a woman.

The woman here intended is not a woman at large, but a harlot, and thence anothers mans wife; so the Septuagint expresse it, *If my heart hath followed the wife of another.* Job spake of unmarried women, maids, or virgins, at the first verse; *I made a covenant with my eyes, why then should I thinke upon a maid*; and here Job made a covenant with his heart, that it should not be deceived by a woman, or another mans wife.

Hence observe.

First, *The heart, which is the great deceiver, is often set upon to be deceived.*

While Job saith his heart had not been deceived, he intimates that many a time it had been attempted by those deceivers. Who hath not found, by sad experience, the truth of that Testimony which the holy Prophet gives against the heart of man (Jer. 17. 9.) *The heart is deceitfull above all things, and desperately wicked, who can know it?* The heart of man is a mischievous piece, even a piece of mischief; 'Tis wily, fraudulent, full of imposture, prone to supplant; 'Tis alwayes plotting and contriving mischief, to insnare it selfe, or ruine others; 'tis like a crooked way full of turnings and windings, a very labyrinth; There is nothing

Septuagint proprie significat exire in expeditionem & pugnam contra hostes. Novari

Septuagint est seducere, decipere. b. andivis technisq; aliquid cor delectare ad id quod est prae rationem veritatis & prudentiae. Bold.

is εἰς παντα. οὐδ' ἡ καρδία. ἐκ τῆς γυναίκας. ἑτέρας. Si jecurum est cor meum mulierem viri alienius. Sept.

thing like it, no-match for it in subtlety; 'tis deceitfull above all things, and about all things; pretending one thing when it intends another: mostly crossing our promises both to God and man by secret purposes. *Who can know it?* No man can know another mans heart at all, no man can know all; no nor one halfe of his owne heart; God only can. Now as the heart is the greatest deceiver of others, so it is as greatly deceived; Our owne hearts put fallacies and trickes upon us, and there are as many fallacies and trickes put upon the heart by the world, and by Sathan: 'Tis deceitfull above all things, and 'tis deceived more then any thing. He is a wife and a holy man indeed, whose heart doth not deceive him, And he is no lesse, whose heart hath not been deceived. But where shall we find such a man? who is there eyther so wise or so holy, whose heart hath not deceived him, or whose heart hath not been deceived; They are best who have been least deceived; there are none so good as not to be deceived at all; There are not many who can say (as *Job* here did) their hearts have not been deceived by a woman.

Hence observe secondly.

Women have often proved men-Deceivers. The woman was first made for mans good; shee was made for a meete helper (Gen. 2. 18.) yet through the corruption of man, shee becomes his snare, a meere deceiver.

All that God made was good, and it was all made good for man. But man turning to evill from good, hath turned all his owne good to evill. What good thing is there which one time or other one way or other hath not been evill to man? That was a dreadfull denunciation against the *Jewes*, whom the Spirit of prophecy fore-saw crucifying Christ, giving him gall for meate, and in his thirst giving him vinegar to drinke (*Psal. 69. 22.*) *Let their Table become a snare before them, and that which should have been for their welfare, let it become a trap.* Now as this was a speciall curse upon that people for that speciall sin; so sin in generall hath subjected all men to some droppings of this curse. And as while we looke through the whole creation, we meete with snares and traps in those things which were instituted and appoynted for a Table to us, or for our welfare; so this is most obvious in that part of the creation, *Woman*, in reference to whom the

the Lord sayd, *It is not good for man to be alone*; How soone did shee become a snare to the first man, and so an occasion of his fall, in whom mankind fell, and had been lost for ever if Free-Grace had not provided a remedy. The Devill used the Serpent, as an instrument, to deceive the woman, and he used the woman, as an instrument to deceive the man. The first deceit that ever was put upon man, was by the agency of a woman; Satan well knew how potent that weaker vessel would be to doe man a mischief. He knew the man would not easily suspect any harme from the woman, and he knew he could as hardly refuse it, when it was tendred to him by her hand, and urged upon him by her perswasion. The Apostle useth this as an argument to humble the woman, and to keepe her within the sphere of her proper duty. (*1 Tim. 2. 11, 12, 13, 14.*) *Let the woman learne in silence with all subjection; But I suffer not a woman to teach* (that is, in the Church, shee may teach her children and servants at home) *nor to usurpe authoritie over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived* (that is, immediately or at first hand by the Serpent, or he was not deceived by that error or mistake (as some conceive) that he should be made more wise and knowing by eating it, for he heard not thole reasonings or insinuations of the Serpent, thus (I say) *Adam was not deceived, but the woman being deceived was in the transgression*; that is, shee was first in the transgression, and having transgressed her selfe by eating the forbidden fruit, shee gave unto her husband and he did eate; shee was not in the transgression as a plotter and contriver of it (so the Serpent only was in it) yet shee was in the transgression more then by her owne act, for shee was made use of both by her example in eating, and by her offer to *Adam* to draw him to eate, and so into the transgression. And though *Adams* sin was greater then *Eves*, first, because he received the commandement in person from God, which forbade his eating of that tree; and secondly, because he had greater strength, as also greater knowledge and wisdom then shee, yet in this her sin was greater then his, that shee was the engine that brought him into that snare of the Devill.

And as the first man was deceived by the first woman; so to deceive man hath been the trade of some women ever since. *Solomon* tells us his experience in this matter (*Eccle. 7. 26.*) *I find*

more bitter then death, the woman whose heart is snares and nets, and her hands as bands. Solomon doth not here charge woman-kind or women in Generall, as if all of them were more bitter then death, or as if the hearts of all of them were snares and nets; But he saith he had found the woman or *That woman* (as the original may be rendred) *whose heart is snares and nets, and whose hands are bands*, that is, who by what she devieth in her heart, and uttereth with her mouth, and acts with her hand, doth inſnare, intice, and captivate man. This woman he found *more bitter then death*; For death doth only separate the soule from the body, But shee, by ensnaring and captivating a man to sin separates both body and soule from God. No corporall death gives a man so many bitter draughts as sin doth. And therefore it followeth in the same verse; *Who so pleaseth God shall escape from her*. The Hebrewis, *He that is good before God shall escape from her*; that is, he that hath a good and an honest heart, (which is the thing which God chiefly looks to and most highly prizeth) shall be delivered from the snares and nets which her heart hath made, and her hands spread to catch & entangle vaine men. Only they who please God, or with whom God is pleased, and so bestoweth this speciall grace and singular favour upon them, can escape her snares; and therefore it followes in the close of the same verse, *But the sinner shall be taken by her*. And to be taken by her is neyther better nor worse, then to be taken by the Devil; is not then such a deceitfull woman *more bitter then death*?

Now as there are many vicious, yea flagitious women (thereproach of their sexe) such as Solomon there describes, who actively deceive men, that is, who lay snares and spread nets to entrap them, who make it their trade and busines to ruine the estates, to destroy the bodies and soules of men: so there are others who deceive passively; who though they doe not plot to deceive any, yet many are deceived by them; They may be innocent, yet men doating upon, and lusting after their beauty are drawne away and deceived; thus they deceive passively; *That woman is happy, who being beautifull, is neither proud of it her selfe, nor thereby a snare to others*. And because Job speaks it so emphatically, *My heart hath not been deceived by a woman*, I will shew you seven wayes, by which women deceive the hearts of men.

First, They deceive by their favour and naturall beauty;
Beauty

Beauty is good, a good gift of God, yet it often doth hurt, it hurts many who have it, and it hurts not a few who behold it. Solomons mother, who knew wel the heart of a woman, having painted out a vertuous woman in her best beauty and most proper colours, presently adds (Pro. 31. 30.) *Favour is deceitfull, and beauty is vaine, but a woman that feareth the Lord, shee shall be praised*. Favour is not here put for good will; as we say, I have such a mans favour, or am in favour with him; but favour is the externall comelines and handfomenes of a person. Thus we speake in common language; such a one *hath a good favour*, you *favour* such a one, that is, you are like him, or *I know your favour*. It is sayd, as a part of Josephs commendation (Gen. 39. 6.) that he was *a goodly person and well-favoured*. As his person was highly favoured by God, as also by Pharaoh, who made him his Favourite, so he was a well-favoured person; this is intended by Solomon, when he saith, *Favour is deceitfull, and beauty is vaine*. Josephs favour deceived his wanton Mistresse, and had almost undone him; For though while her heart was deceived by him, his heart was not deceived by her, but graciously resisted her solicitations and preserved his chastity, yet he lost his liberty and got a prison while he kept himselfe free from that pollution. Favour is deceitfull, and beauty is vaine two wayes.

First, Because it deceives those that have it; How soone doth favour fade, and beauty wither away? The beauty and favour of the face, is like a flower of the field, which quickly declines; old age will certainly doe it, time wrinkles and deforms the best bodily favour, and usually that soonest which is best: yea before old age comes, the beauty of many is gone, sicknesse and sorrow, cares and teares will staine it. If the face be but a while flooded with teares, favour and beauty are drowned and defac'd. Many have used high washings to preserve their naturall beauty, or to get them an artificiall one; but God hath wast off their beauty with brinish teares, and broken their favour with heart breaking sorrowes. Some flatter themselves they shall ever be greene, and fresh, as the spring, but they have felt an autumme, yea a hard providentiall winter which hath blowne off yea frozen off all their naturall bravery.

Secondly, Favour it is deceitfull; because it deceaves those that looke upon it, stirring up vaine thoughts and lusts, which
D d d 2 while

while they pleaſe the phancies of men, doe indeed befoole their underſtandings, and render them objects of pity to many, and to the moſt of contempt and ſcorne.

Secondly, The woman deceives by the very caſt of her eye; Juſt lookes out at thoſe windowes of the eyes, and from thence thoſe ſhowers of amorous darts are caſt, and arrowes ſhot which have wounded many a heart to death. Thus it is ſayd of *Pharaohs* adulterous wife (*Gen. 39. 7.*) *She caſt her eyes upon Joſeph and ſaid, lie with me.* The holy Prophet (*Iſa. 3. 16.*) reproves the vaine daughters of *Zion*, who walked with ſtretched out necks, and wanton eyes; the Hebrew is, (and ſo we put in the margin) *deceiving with their eyes.* The eye is as full of deceit, as the heart or tongue are. There are ſnares and nets in a wanton womans eye, and many have been intangled, and taken by them. The holy Ghoſt ſetting forth the moſt pure and ardent love of Jeſus Chriſt to his Spouſe the Church, and how his heart was (as I may ſay) taken with her ſpiritual beauty, is pleaſed to expreſſe it in this very notion (where note by the way, that in the Booke of *Canticles* the Spirit of God often alludes divinely to thoſe things which ſome men and women doe vainely, while in higheſt ſtreines he tells us of that ſweete reciprocation of unſported affections between Chriſt and his Spouſe) for thus he is repreſented ſinging to his Beloved (*Cant. 4. 9.*) *Thou haſt raviſhed my heart, my ſiſter, my Spouſe, thou haſt raviſhed my heart, with one of thine eyes, with one chaine of thy necke.* How ſpiritually paſſionate is this language of love! Ravishment is the extaſy of Joy; He that is raviſht in ſpirit, ſcarce knowes where he is, what he doth, or ſpeaketh. Thus was Chriſts heart raviſht; *His ſiſter* (to he calls the Church with reſpect to his owne future incarnation) *his Spouſe* (ſo he calls her with reſpect to his preſent affection) had raviſht his heart, or (as the Septuagint tranſlate) unhearted him, ſhee had gotten away his heart from him (and then what might ſhe not get of him?) But how did ſhe raviſh or get away the heart of Chriſt? The text answers, *With one of thine eyes*; that is, with a caſt or glance of thine eye. Chriſt ſayd of the Spouſe at the firſt verſe of the fourth Chapter, *Behold thou art faire my love, behold thou art faire, thou haſt doves eyes*; that is, ſimple, chaſt, pure eyes; ſuch is the eye of faith, which not only lookes up to, but lookes into heaven, and ſeeth him who is inviſible;

'Tis

'Tis this one eye of faith (though this is never alone, or without the eye of love) which raviſheth the heart of Chriſt. This eye of faith gives Chriſt ſuch a looke, that his heart cannot but be toucht with it graciouſly; even as the wanton lookes of Adulterous women touch and wound the hearts of graceleſſe men. That's the ſecond way, by which women deceive the hearts of men. They can doe it with their eyes.

Thirdly, Women deceive the hearts of men, as by their eyes, ſo by their tongues; Their muſicall voyce is a ſnare, that's a deceiver too. The whoriſh woman hath her bewitching ſongs and melodious ditties, by which ſhe inſinuates her poyſon at the eare to the heart. That Poeticall fable of the Sirens drawing Sea-paſſengers to them by ſinging, and then devouring them, was but the ſhadow of what I am now upon. And how few are there who can ſtop their eares (as *Uliſſes* is ſayd to command his companions) or (as he did) bind themſelves faſt while they paſſe by theſe enchanting Sirens. We have many who will (with the deaſe Adder) ſtop their eares, and will not hearken to the voyce of the charmer charming wiſely, yea charming never ſo wiſely; But there are not many (comparatively to thoſe who doe not) who ſtop their eares at the voyce of theſe charmers, charming vainely, yea charming never ſo vainely.

Fourthly, Women deceive as by the muſicallneſſe and ſweetneſſe of their voyce, ſo by the Rhetoricallneſſe of their ſpeech, and flattering perſwaſions. As ſome women have their melodious tunes, ſo others have oyle eloquent tongues and ſubtle inſinuating language, by which they winde themſelves into the affections, and ſteale away the hearts of men. Of ſuch *Solomon* gives warning (*Pro. 2.*) where he assures us, that as when wiſdome entreth into the heart, and knowledge is pleaſant to the ſoule, it will deliver us from the way of the evil man from the man that ſpeaketh ſroward things (*v. 12.*) ſo it will deliver us from the ſtrange woman, even from the ſtranger which flattereth with her words (*v. 16.*) This ſtrange woman, is eyther another mans wife, or ſuch a one as is not a wife; And ſhee, how neere a neighbour, or how wel knowne ſoever ſhee is unto any man, ought to be as a ſtranger to his bed and embraces, yet ſhe is apt enough to ſmooth and pave man a way to both by her ſaunting flattering words. For as the ſame *Solomon* tells us againe (*Pro. 5. 3.*) *The lips*

of

of a strange woman drop as an honey-combe, and her mouth is sweeter then oyle. The lips of man or woman drop sweetly like an honey-combe, when the Bees that make it are honest and gracious thoughts in the heart; But the honey-words which drop from the lips of a strange woman, are made by stinging waspes, by vile gracelesse, hellish thoughts. And therefore a harlot is full of lust not of love, her kisse hath venome in it, and all the honey which drops from her lips is pernicious poyson. And yet with this poysonous honey of her lips, and with her mouth (that is, the words of her mouth) which is smother then oyle, shee allures and deceives the heart of vaine man. We find this the issue of her glazing discourse (Pro. 7. 21.) *With much faire speech, shee caused him to yeeld, with the flattering of her lips, shee forced him*; her words led him away captive to her will; the young man, whom this harlot enticed, is expressed by a word which implyeth him easie and perswadable, one that would be soone caught with a mouth full of good words; But shee plyed him so fast and gave him so many mouth-fulls of good words, that shee put a kind of force upon him, and wonne him over to her selfe, that is, to her ill courses, whether he would or no. How wofull is that victory where sin rides in triumph, and how terrible a force is it which makes a breach, whereat the Devil enters. Yet the young man could not plead this force as his excuse. It was his owne folly which subjected him to her force; And how much soever shee forced him, shee had the leave of his owne heart. Nothing compells lust but it selfe, nor is any man properly forced to that with which he is delighted. No man commits fornication against his will; Only to shew that there is a great force in a harlots flattery, it is here sayd, *With the flattery of her lips shee forced him.*

Fifthly, The heart of a man is sometimes deceived by the gay attire, and vaine-dresses, and new-fangled fashions of a woman. Though shee be not beautiful, though shee hath not many fine words, yet her fine cloathes may prove a snare; Harlots have their proper attire when they intend to deceive. This Solomon reports as one way by which the young man was deceived (Pro. 7. 10.) *Behold there met him a woman with the attire of an harlot; shee was fitted for the purpose from head to foot to deceive.* The Prophet (Zech. 13. 4.) intimates, that some used to weare a rough garment to deceive. A harlot weareth soft silken

Nulla ad libidinem vis est, nisi ipsa, Nec est quod libet cogit. Tertullus:

garments to deceive. Her wantonnesse appeareth in her attire, her cloathing is a flag of vanity to allure beholders, and draw eyes upon her. The Prophet leads us to the wardrope and opens the cabinets of the proud daughters of *Jerusalem*, and shewes us by name, or gives us an exact inventory of all their vaine dresses, while he threatens the spoyle and removal of them (Chap. 3. 18, 19, 20, 21, 22, 23.) *In that day the Lord will take away the bravery of their tinkling ornaments about their feete, and their caules, and their round tiers like the Moenies, the chaines and the bracelets, &c.* not that such apparel and ornaments were simply or in themselves sinfull and unlawfull to be used; But that which the Prophet condemnes, is first, their excesse in them, secondly, their affectation and abuse of them, to the fomenting of their owne pride, and provoking the lusts of others.

Sixthly, Women deceive by their bold, toyish deportment and wanton gestures. Thus Solomon describes the harlot (Pro. 7. 13.) *Shee caught him, and kissed him, and with an impudent face said unto him, &c.* Though shee had been silent and sayd nothing to him, yet her action towards him spake loudly and plainly enough what her mind and meaning was. Gestures are full of significations. And 'tis no hard matter to expound them. The behaviour of a wanton woman needs no comment.

Seventhly, Women deceive with their gate or manner of going (If. 3. 16) *Solomon saith of a wicked man, He teacheth with his feet* (Pro. 6. 13.) And so doth a wicked woman, not only because shee goeth in wayes morally sinfull, but because while shee goeth in materiall wayes, shee hath a sinfull fashion or manner of going. Thus the Prophet taxeth the degenerate Daughters of *Zion* (Isa. 3. 16.) *They are haughty (saith he) and walke with stretched forth necks, &c. walking and mincing as they goe, and making a tinkling with their feete.* They trip it as they goe; The Hebrew word rendred mincing, is by some derived from a roote which signifies to beate or play upon a rabor, and so they translate, *Ta-bering as they goe*, which may be expounded of their creaking shoes or pantofles, or rather of an affected clap or stroake upon the floore as they set downe their feete, which sutes best with that which followeth, *They make a tinkling with their feete.* The generall sence is, that what with their twinkling eyes, what with their tinkling feete, they declared the lightnesse of their spirits,

and

watch dayly at wiſdomes gates, and waite at the poſt of her doore. Deſire is the hunger of the ſoule, we need not bid a ſoule pinche with hunger ſeek bread, his own hunger will bid him ſaſt enough. The ſtarchfull have ſomewhat like deſire, but theirs is not a true deſire, becauſe (as Solomon ſaith) *their hands reſuſe to labour.* We thinke no labour too much for that which we deſire much; nor any waiting no lying in waite too long, for that after which we long. Jeſus Chriſt expreſſeth the ſtrength of his deſire, and the ardenſy of his affectiones to poore ſoules, by waiting at their doores. He ſtayed and knocked at the Churches doore, ſaying, *Open to me my ſiſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.* (Cant. 5. 2.) He that waites knocking at a doore till he findes his hayre wet with dew, muſt needes waite long, yet thus Chriſt waites for ſweet communion with believers, even beyond the waiting of a moſt affectionate lover. He ſpeakes thus againe (*Revel. 3. 20.*) *Behold I ſtand at the doore, and knock, if any man heare my voyce, and open the doore, I will come in to him, and ſup with him.* Why doth Jeſus Chriſt ſtand at the door, and knock? why doth he take ſo much paines and exerciſe ſo much patience? Surely 'tis becauſe he hath a great deſire to enjoy the ſweete ſociety of his people. Now I ſay, as holy deſires, and ſoule motions tend to action, as they put us onne to ſeek after and waite for Chriſt, and put Chriſt onne to ſeek after and waite for us; ſo if the heart of a man be once engaged and his luſts blowne up by any ſinfull temptation, he will be working and waiting, he will be ſeeking and earneſtly purſuing all opportunities which may ſerve his ends. And therefore

Secondly, As to this particular ſin, *If I have laid waite at my neighbours door.*

Note.

Uncleane perſons will not reſuſe any paines ſo enjoy ſorbidden pleaſures.

They will waite all night, they will watch like ſervants or ſlaves to ſatiſfie their filthy luſts; let the weather and danger be what they will, they will venture both health and life, in hope to ſpeed. They are no longer their owne Maſters, who ſerve thoſe luſts and pleaſures. When a man hath loſt his heart, he will looſe him;

himſelfe in ſeeking that which hath taken it away. How pittifully did *Sampſon* enſlave himſelfe to *Dalilah*? At how deare a rate did he give her aſſurance that he loved her? What a wofull courſe did *Amnon* run to enjoy his inceſtuous deſires. He was ſo vexed (ſaith the text, 2 *Sam. 13. 2.*) *that he fell ſicke for his ſiſter Tamar*; and a little after by the advice of a friend, who is alſo there called a ſubtle man, and had indeed more of the ſubtle man then of the true friend in him (by his advice I ſay) he counterfeited a ſickneſſe (*v. 6.*) or made himſelfe ſicke, that is more ſicke then he was; and all this to get privacy with his ſiſter, and ſo his will, his ſenſuall will upon her. Luſt knowes no limits eyther of Nature, reaſon, or religion. Though *Amnon* could not lie in waite at his ſiſters doore, yet by a ſtratagem he got her to waite upon him within his owne doore, that he might deſile her.

Thirdly, *Job* doth not only ſay, he never committed Adultery with his neighbours wiſe, but he did not lie in waite at his neighbours doore, that is, he kept his ſeete from going in any of thoſe wayes, which led to that groſſe iniquity. Had he layne in waite at his neighbours doore, he could not have pleaded his innocency, or freedome from Adultery, though he had never (as indeed he had not) layne with his neighbours wiſe.

Hence obſerve.

They who ſet themſelves in any ſinfull way, are guilty of the ſin, though they doe not actually commit it.

As the good which we would doe and waite to doe, is reckoned to us as done, though eyther through diſability or want of opportunity, we are hindred or taken off from doing it; ſo the evil which we would doe and waite to doe, ſhall be reckon'd to us as done, though ſomewhat interveene which ſtops us from doing it. A reſolved will to doe, without the deed done, is enough to denominate us eyther good or evil. It is not our being hindred or prevented in doing the evil we had a mind to, but our repentance that there was ſuch a mind in us, and the pardon of it, that makes us guiltleſſe. They that lie in waite for blood, will be caſt for murderers at Gods Barre, though they ſhed not a drop of Blood; And they who lie in waite at their neighbours doore, will be caſt for Adulterers, though they never ſet foote over the threshold. *David* being reſolved to avenge himſelfe upon *Nabal*, and upon his

his march to the execution, was ſtop't by the counſel of *Abigail*, a diſcreete woman, which he accepted as from God, ſaying, *Bleſſed be God, and bleſſed be thou who haſt met me this day, and kept me from ſhedding blood*; Though *David* did not ſhed *Nabals* blood, yet if he had been ſtop't againſt his will from ſhedding it, merely by ſome outward accident, he had been guilty, but *David* accepting of this ſtop, and bleſſing God for it, the ſin was not charged upon him. To be ſtop't in a way of revenge, or in a way of uncleaneſſe, by an externall providence, which we are troubled at, leaves the ſin fully upon us. Indeed if we have had a purpoſe to doe any evill, and can bleſſe God, who hath *hedged up our way with thornes* (as the Lord ſayd he would doe *Iſraels*, Hoſ. 2. 6.) and made a wall that we cannot find our paſſes, which lead to the accompliſhment of that evill, (in this caſe, I ſay) God will not lay that evill to our charge. When we are glad that we are croſſ'd and ſucceſſeleſſe in ſin, when we account ſickneſſe, poverty, any affliction a mercy, becauſe we ſee it hath checkt us in what our corruptions were carrying or hurrying us out to; this ſhewes eyther that it was our temptation rather then our proper inclination which carryed us to it, or that the inclination is now (through grace) changed, and we become other men.

Laſtly, When *Job* ſaith, *If I have laid waite at my neighbours doore*; He ſpeakes (as was intimated before) of a greater ſin, then barely to have had his heart deceived by a woman, becauſe that might be by ſome ſuddaine unexpected irritation, but this muſt needs be from a ſetled reſolution,

Hence obſerve.

By how much any man ſinnes, wiſh the more deliberation, by ſo much the greater is his ſin.

To waite to ſin, is to ſin deliberately, yea to waite to ſin, is to ſin reſolv'dly; That ſin is exceeding ſinfully committed which we ſet and prepare our ſelves to commit. *David* deſcribing a wicked man, ſaith, (*Pſal.* 36. 4.) *He ſetteth himſelfe in a way that is not good*; that is, in an evill way; he doth not only fall into ſin, or through miſtake goe into an evill way (that may be the caſe of a good man) but he takes or chuſeth an evill way, and then ſets or ſettles himſelfe in it, reſolving not to leave it, no nor to be beaten out of it. Sin may be ſayd to waite for a godly man, that

that is, Satan waites and watches his ſeaſon to tempt him unto ſin, but a godly man doth not waite nor watch to ſin. It is bad enough to be overtaken with ſin, or with a fault (as the Apoſtle ſpeakes, *Gal.* 6. 1.) but to be taken with ſin, and ſo to waite for a ſeaſon to take our fill of it, is as bad as bad can be. It is the height of the Lords goodneſſe, that *he waiteth to be gracious* (*Iſ.* 30. 18.) that is, to doe us good. This alſo is the height of mans goodneſſe, when he not only doth that good which he is put upon and preſſed unto, but when he waiteth to doe good, and ſeekes occasions of doing good; And this is the height of mans ſinfullneſſe when he waites to doe evill, and ſeekes occasions, or open doores for the doing of it. From all ſuch Audied wickedneſſe *Job* clears himſelfe by this proteſt, *If I have laid waite at my neighbours doore*, which he backes with a ſutable imprecation in the next verſe.

Verſ. 10. *Then let my wife grinde unto another, and let others bow downe upon her.*

This verſe containes *Jobs* wiſh of Evill to himſelfe, if he had done eyther of thoſe evils ſpoken of in the former verſe.

Let my wife grinde unto another. That is,

Fiſt, Say ſome, *Let her be a ſlave*, let her be reduced to the loweſt condition; let her be a ſervant in the moſt inferior forme of ſervitude. To grinde in a mill is the meaneſt employment; To governe and to grinde note the two extreames of mans eſtate in this life. (*Exod.* 11. 5.) *And all the fiſh borne in the land of Egypt ſhall dye, from the fiſt borne of Pharaoh that ſiteth upon his throne, even unto the fiſt borne of the maid ſervant, that is bekind the mill.* Chriſt ſhewing in what poſtures the world ſhall be found at his coming, ſaith, *Two women* (that is, Bond-women) *ſhall be grinding in the mill* (*Math.* 24. 41.) And when the *Philiftines* had bound *Sampſon* and put out his eyes (*Judges* 16. 21) they put *Sampſon* to grinde in the mill. Anciently mills were ſet up in priſons, and there poore captives were kept to worke at them. And hence in good Authors, to ſend a perſon to the Mill houſe is the ſame, as to ſend him to priſon or to puniſhment; For which reaſon (I ſuppoſe) the Chaldee Paraphraſe renders this text in *Job*, *Let her ſerve*, or, *let my wife become a ſervant.*

Sunt ex Hebraeis qui ad litteram exponunt. Molet uxor mea in pilirino aliorum, q. d. ſerviat ſervitutem grauſſimam. Diut.

שמשו ſervauer, Chald.

Yet.

Yet if we conſider both the antecedents and conſequents of theſe words, I conceive another ſenſe rather intended, which is alſo followed by moſt Interpreters, eſpecially by the Talmudiſts or Jewiſh Doctōrs, who generally conſent in this uſe of the word, which in the received language of thoſe times denotes an obſcene act by a modeſt and inoffenſive expreſſion. According to this expoſition, when Job ſaith, *Let my wife grinde unto another*, his meaning is plainly this, *Let my wife turne harlot*. The Septuagint tranſlate ſully to this ſenſe, *Let my wife pleaſe or give conſent to another*. The vulgar Latine and Chaldee Paraphraſe yet more fully and literally, *Let my wife be a whore*, or, *Let my wife lie with another man*. And in the Greeke tongue the ſame word ſignifies both to Grinde in a Mill, and to commit Adultery; nor is the ſame phraſe unuſual in good Authors among the Latines. And whereas we render that of the Prophet Jeremie deſcribing the miſeries of the people of God in the Babyloniſh captivity (*Lam. 5. 13.*) *They took the young men to grinde*; The vulgar latine reads, *They immodeſtly abuſed the young men*: which clearly complies with this latter expoſition of this firſt part of Job's wiſh, *Let my wife grinde unto another*. And that this ſhould be his meaning is more then probable by the latter part of his wiſh, which (and that is all I ſhall ſay for the expounding of it) can have no other meaning, *And let others bow downe upon her*.

But here a Queſtion may ariſe, how Job (without ſin) could wiſh ſuch a thing as this; he made many imprecations, of ſpecial evils upon himſelf; But might he imprecate ſin-evil or any evil of ſin upon another? might he wiſh that his wife ſhould be diſloyall and become a harlot, or that others ſhould abuſe his wife; might he deſire that his adultery ſhould be puniſhed with his wives adultery? or that he might be falſe to his bed, if he had been ſo to hers? Are theſe lawfull wiſhes?

I anſwer, It is not lawfull to acquit our ſelves from a charge of ſin, by wiſhing that eyther our ſelves or others might fall into ſin. Therefore Firſt, Job wiſhed this, not as if he deſired to have it ſo, but to ſhew how farre he was from giving any cauſe why it ſhould be ſo. Secondly, he did it to aſſure us how much he abhor'd adultery, ſeeing all men abhorre, what he wiſht, that their wives ſhould be Adultereſſes; Thirdly, this imprecation enforces us, that he could not only ſubmit himſelfe to bodily puniſhment,

as he had done before in other caſes; but even to a blot of greateſt diſhonour upon his name and family in this caſe. Fourthly, holy Job did not wiſh his Adultery might be puniſhed with his wives adultery; but he ſpeakes thus to ſhew, that by the law of counter-paiſion he deſerved it ſhould be ſo, if he had done ſo. This is one of the moſt unnaturall wiſhes that any man can make, yet it contains the moſt connaturall or proportionable puniſhment imaginable to the ſin in revenge whereof he wiſheth it. An adulterous and unfaithfull wife is the fitteſt affliction for an Adulterous and unfaithfull husband. Breach of the marriage-covenant is a due reward for Marriage-Covenant-breakers.

Hence Obſerve, Firſt.

God may juſtly give up their wives to be abuſed by others, who give themſelves up to abuſe other mens wives.

To doe Juſtice by the lawes of retaliation is the moſt exquisite Juſtice; And though the Juſtice of man cannot, may not alwayes proceed by that rule, yet the Juſtice of God both can and may. He can make a ſin a puniſhment, who is himſelfe free from the leaſt touch of ſin: he can puniſh the husbands Adultery with the wives, and then puniſh the wife for her Adultery too. What the Lord did in Davids caſe, (and that was a very ſad one) was very neere this. David was overcome by that temptation over which Job proteſted himſelfe (through grace) a conqueror; Davids heart was deceived by a woman, and being deceived, hee upon the matter (layd waite) at his neighbours doore (a godly man for one Act may ſin as bad as the worſt of ſinners, it cannot be denied but in that Act David did ſo, for) he luſted after his neighbours wife, he ſolicited her chaſtity, and obtained his deſire; and how did God chaſtiſe this Great ſin? The Holy Story tells us, his wives were given up to another, as Nathan threatned (2 Sam. 12. 11.) *Thus ſaith the Lord, behold I will raiſe up evil againſt thee out of thine owne houſe, and I will take thy wives before thine eyes, and give them to thy neighbour, and he ſhall lie with thy wives in the ſight of this Sun. For thou diſt it ſecretly, but I will doe this thing before all Iſrael, and before this Sun. Davids heart was but once deceived by a woman, and God ſpared him not; yea puniſhed him in ſuch a way, as might well make his heart not only ake, but bleed at the remembrance of his ſin; nor indeed could he heare*

Paſſim apud doctores Talmudicos, ut Hebræi vocant, molendi verbum ſumitur ut beneſacrationatione rem maxime obſecnam deſignent. Merc.

αποστειναι ειναι η γυναικα ετιμωσεν πλεοναυτος, mea uxor alteri Sep. Scortum alterius ſi uxor mea. Vulg. Rem habeat cum alio uxor mea. Targ. Apud Græcos μετὰ υναιμας, uxor, tam molere quam adulterare. Vili. quæ ex Theophrasto dicitur b μύλας i.e. molens were uxor vocatur. Alienas permolere Uxores. Horat. Ser. 1. Adulterantibus impudens abusi ſunt. Vulg. Job hoc ſibi non imprecatur, ſed exprobat quid

est verum effectus id flagitii commiſſet. Rimbau. Imprecationis forma, rinda, ſed qua indicat, quod juſto dei judicio eveniet alieni ibi corruptoribus Connexamine ſunt, homo nec abſtinet alieni matrimonii nec cullos ſui. Quincil.

heare of, or be told what had been done by his Son, but he must see or be told by his owne conscience, what himselfe had done. When the people of Israel had committed spirituall Adultery, and (as the Prophet speaks, *Hof. 4. 12.*) *had gon a whoring from under their God;* they are shewed their punishment in the 13th verse, *Therefore your daughters shall commit whoredome, and your spouses shall commit Adultery.* Yea as the Lord in much wrath punished that former sin with this sin, so he told them in more and further wrath, that he would leave these latter sins for a time, possibly for the whole time of this life (as to any outward appearance) altogether unpunished (v. 14.) *I will not punish your daughters, when they commit whoredome, nor your spouses when they commit adultery;* As if he had sayd, I will let them alone in their adulteries; they shall be as wicked as they will, I will not hinder them, I will not at present checke the course or full career of their lusts by any visible pœnal evill or affliction. Not that the Lord owned or allowed them for a moment in those impure acts and noysome abominations, but he gave them up in Judgement to the power of their lusts, and would not give them any trouble how much soever they deserved. God sometimes leaves sons or daughters to their lusts, in Judgement to their fathers, as he leaves a wife to such like lusts in judgement to her husband; So it follows in the Prophet, *I will not punish your daughters when they commit whoredome, nor your spouses when they commit adultery, for themselves* (that is, their fathers and husbands) *are separated with whores, and they sacrifice with harlots.* Some expound it of spirituall others of corporall uncleannesse, but take the words eyther way, they hold out the same Generall truth, that the reason why their daughters and spouses were given up to the vilest uncleannesses, was because themselves were vile and uncleane. This the Lord hath often done, and we must adore his Justice (though severe) in doing it.

Secondly, Observe.

The disloyalty of a wife, is one of the greatest evils that can befall a husband.

It is a great evill to all men because of the dishonour of it. It is a greater because of the trouble and vexation of it. It is greatest of all because of the sin and filthinesse of it. *Job* knew not how

to with a greater mischief to himselfe, as to any worldly comfort, then this, an unfaithfull wife. We read how extremly the sons of *Jacob* were both grieved and enraged, when they heard that *Shechem* had ravished their sister *Dinah* (*Gen. 34. 7.*) and when after that deep revenge taken by *Simeon* and *Levi* in the slaughter of the *Shechemites*, *Jacob* reprov'd them, saying, *You have troubled me, &c.* They presently and bluntly answered him with a question (v. 31.) *Should hee deale with our sister as with an harlot?* As if they had sayd, This is insufferable, indeed it was so; but so also was their way of revenging it. Now if the ravishment of a sister be so highly repented by her Brethren, then much more is the whoredome of a wife by her husband. It is reported of the *Lacedemonians*, That they had three ill wishes for such as they were offended with. First, They wisht, *They might build*, because that's troublesome and costly; Secondly, That *they might dresse horses*, because that's low and servile; Thirdly, They wisht those whom they most hated, That *their wives might be harlots*, Because, That's a perpetuall Disgrace.

And if the disloyalty of a wife is the greatest disgrace to her husband; then, how great is the wickednes of those husbands, who have taught or provoked their wives to be so by their owne example. For though it be no excuse, much lesse warrant for a wife to be disloyall to her husband, because he hath been so to her, yet how can any man expect his wife should be true to him while he is false to her? Indeed grace will keepe a wife to her dutie how much soever her husband departs from his; And the Scripture teacheth her to seeke a divorce from him, but utterly forbids her to take any such revenge upon him; nor can she take it without doing her selfe a greater wrong then she doth to him. Yet what hath that husband to say for himselfe, whose conscience tells him, that his owne example hath set his wife the copy of that abominable wickednesse; and that he hath taught her to breake her faith by breaking it first himselfe. He that would have faith kept must keepe his faith. That which thou thy selfe wouldst not suffer from another take heed of doing to any, especially to a wife, who is as thy selfe, or a second selfe.

Thirdly, Consider *Job* is here clearing himselfe from the suspicion of a foule sin, by wishing sin his punishment.

Hence observe.

F f f

Thos

Improbus est qui ab uxore pudicitiam exigit, ipse alienarum corruptor uxorum. Seneca. Epist. 9.

These sins that are punished with sin, have the greatest punishment.

There is nothing so bad as sin, and therefore sin must needs be the forest punishment; God is never more displeased or provoked, then when he suffers men to doe that which displeaseth and provokes him more. Thus the Lord punished the wickednesse of the old Gentiles (Rom. 1. 26. 28.) *By giving them up to vile affections, and a reprobate minde, and so to those bodily filthinesses which are the abhorrence of nature; all which the Apostle wraps up in those milder words (which yet have a world of divine revenge in them) The doing of those things which are not convenient.* Sin is a worse punishment, then sword and fire, then poverty and sicknesse, then famine and pestilence, and death, yea then a thousand bodily deaths. Sin is a punishment without bound or bottome, no man knowes the height and depth, the length and breadth of it. Who can tell when or where it will end? 'tis endlesse. When God punisheth a sin, with sin upon our selves, or families, upon our wives and children, O how dreadfull a punishment is that! and O how deeply doe they sin, who provoke the Lord to punish their sin with sin, giving up eyther themselves or their relations, wives or children to take their full swing in the same or in any other sinfull way, wherein we have gone astray, and departed from the living God. None are so miserable as they who prosper in sin, who goe on sinning and prospering.

Lastly, Consider that the language which the holy Ghost useth in this verse, doth as much cover as expresse those acts of filthinesse, and uncleannesse.

Hence observe.

When we speake of uncleane things, we should wrap them up in cleane words.

The Scripture is rightly called the *holy language*; For so it is, not only because the matter it speaks of is all holy, or because it speaks alwayes to a holy purpose, but also because when it speaks of things unholy and offensive, not fit to be named, it still shadowes them with such metaphors and circumlocutions as take away the offensiveness of them. Thus, The easing of nature is

ex.

expressed by covering the feete (Judg. 3. 24.) and Adultery, by going in to a woman, in the Title of the fifty and first Psalm; Here by grinding, and bowing downe. The Apostle gives this charge to Saints (Eph. 5. 3.) *But fornication and all uncleannesse or covetousnesse, let it not be once named among you as becometh Saints,* and (v. 12.) *It is a shame to speake of those things which are done of them in secret.* What the Gentiles were not ashamed to doe, the Apostle was (and would have us to be) ashamed to speake. Some sins are of so ill a name and so reproveable, that they should not be named, but to reprove them, and scarce then by their owne names. The Lord chargeth the children of Israel (Exod. 23. 13.) *In all things that I have sayd unto you be circumspect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.* That is, eyther thou shalt not at all speake of them, or not without some note of dislike or testimony of thy utter detestation of them. In which sense also the Lord saith (Hos. 2. 17.) *I will take away the Names of Baalim out of her mouth, and they shall no more be remembered by their Name.* Evil words (saith the Apostle out of a heathen Poet, 1 Cor. 15. 33.) *or communication, corrupt good manners.* And so they doe both as to the worship of God, and common practice among men. When blaspheming God is spoken of, The Hebrew text expresseth it by way of contrary speaking, that is, by a word which signifies to *blesse*, as was shewed at the second Chapter of this Booke: When *Jobs* wife sayd to him (as we translate) *Curse God and dye*, the Original is, *Blesse God and dye.* To curse God is an act so execrable, that the Jewes abhor'd to mention it in any way, but that which is figurative; so likewise the Hebrew word for a *whore* or *harlot*, is a *separate* or *Holy woman*. They were loth to foule their mouths with such a loathsome creature in a proper dresse of speech; Or to shew how contrary all ought to be from her they spake of her only by contraries. The Spaniards call a harlot in scorne or detestation, *The honorable woman*, that is, the base woman. As the Scripture speaks of words ill matters, so should we. Christians should season their speeches with modesty; And their words should minister grace not offence to their hearers. What shall we say, then, of those who, not only, broadly name the foulest acts of sin, but act them broadly; if, as the Apostle saith, such sins should not be so much

Hebrai nullum habent proprium nomen rei impie. Rab. Moyse lib. 3. Ductorij dubiorum. c. 10. קדשא reveritrix a קדש per Antybr. sin quia minime sancta vel per Euphemismum la Honoraria quasi minime as honoraria.

as named among Saints, what shall we thinke of those who would goe under the name of Saints, and yet doe such things?

Job having thus protested his innocency, as to the breach of his conjugall Covenant, proceeds to tell us what preserved him in it, and kept him both in heart and life from any such extravagancy. The first thing which he propounded to himselfe was the greatnesse and foulness: of the sin considered in it selfe or in its owne nature.

Verf. 11. *For this is an heinous crime, &c.*

Vox רמז א
radice לזר
quod est cogita-
re, proprie sig-
nificat cogitatio-
nem sed ferè
semper sumitur
in malum, sc:
pro eo scelere
quod aerversus
alium nefarè
molimur & in
opus prodit.
Merc:

The Original is but one word without any epithete, we trans-
late not barely, *This is a crime*, but exegetically, *An heinous
crime*; Which epithete is clearly intimated in the Hebrew roote
signifying properly *to meditate, devise or thinke*. And thought
be a middle word (as Grammarians speake) and so applicable ei-
ther to good or evil thoughts and devices. Yet if we looke
thorough the whole current of Scripture, it is not only most com-
monly, but almost alwayes taken in an ill sense, to note such
heart devisings and thinkings, as tend to mischief, or have mis-
chiefe intended by them. And hence the nounce (used in the text)
signifies any evil practice, fore-plotted and devised. So that the
supplement in our translation is a proper exposition of the force
of the Original, *An heinous crime*; and we find it often used in
Scripture to expresse the most heinous crimes. When the law of
Moses forbids incestuous marriages by this word (Lev. 18. 17.)
Thou shalt not uncover the nakednes of a woman & her daughter &c.
Why? *It is wickednesse or an heinous crime*. How great a wicked-
nesse is it for a father, who should by all meanes preserve his
daughters chastity, and retrain her from wantonnes, to encour-
age and expose her to it? This wickednesse is called by the same
name (Lev. 19. 29.) *Do not prostitute thy daughter to cause her
to be a whore, lest the land be full of whoredome, and the land be-
come full of wickednesse*, even of studied and contrived wicked-
nesse. That Abomination acted upon the Levites wife or Con-
cubine, is delivered in this word (Judges 10. 6.) *They have com-
mitted lewdnesse and folly in Israel*. And when the Psalmist would
set forth that wrathfull malice which lyes working in the head
and heart of an ungodly man, he gives it thus (Psal. 37. 12.)
The wicked plottereth against the just. Once more, I find it applied
to

Apud profanos
dicitur nequi-
tia.
Non ego Nequi-
tia dicere esse
caput Propert.
lib. 2.

to that heinous crime of bearing false witnesse (Deut. 19. 18, 19.) *Apud Rabbinos*
If the witness be a false witness, and hath testified falsely against his רמז א
brother, Then shall ye doe unto him as he thought to have done unto רמז ב
his brother; That is, as he mischievously plotted to doe against
his brother. The Rabbins put this title upon a false witnesse, be-
cause he is full of thoughts how to carry a businesse wrongfully
against his brother. Thus the Prophet Ezekiel seemes to apply it
(Ezek. 22. 9.) where making a Catalogue of Jerusalem sins,
he put this in among the greatest of them; *In thee are men that*
carry tales (that is, false tales, and so beare false witness) *to shed*
blood, and in thee they eat upon the mountaines, in the midst of thee
they commit lewdnes. 'Tis this word, *Zimmah*, which the Septua-
gent render, *Unholy things*; As if the Lord had sayd, *Thou that*
art a holy people to me by profession, and shouldest be holy in
thy conversation, thou doest lewd filthy and unholy things. They
ate upon the mountaines, there's lewdnes against the first Table;
They beare false witness, there's lewdnes against the second Table.
So then the force of this word in all formes implyeth a studied and
contrived evil, and that is whatsoever it is, *An heinous crime*.

Hence note, First.

There are degrees of sin.

All are not of the same size, weight, or measure. Men differ
not more in stature, then their iniquities doe; every fault is not a
crime, and every crime is not an heinous crime. There is much
sinfulness in every sin, yet there is not a like sinfulness. When
the people of Israel committed Idolatry, *Moses returned unto the*
Lord and sayd, Oh this people have sinned a great sinne, and have
made them Gods of Gold (Exod. 32. 31.) There is no sin little in
it selfe, yet some sins compared with others are eminently Great,
and even little sins will be charged upon them as Great ones, who
encourage themselves, or take liberty to doe them, because they
thinke them little.

Secondly, From the reason why this word is expressed as
heinous crime,

Observe.

*Those are heinous sins which are committed advisedly, or with
deliberation.*

When.

When any evil is plotted, when men ſit downe and meditate how to bring it about, this wind's it up to an high degree, and to ſin thus, is to ſin with a high hand (*Iſa. 32. 7.*) *The instruments alſo of the Churle are evil; That is, the perſons or the meanes which he uſeth to bring an evil matter about are evil; for as it followeth, He deviſeth wicked devices to deſtroy the poore with lying words, even when the needy ſpeaketh right; that is, be his cauſe never ſo right, and never ſo righteouſly or truly managed, yet he hath ſome tricke or nicity or other to pervert it. To wrong a man is ſinfull, much more to wrong the poore, and to deviſe or contrive how to doe it is yet more ſinfull. (Pro. 24. 8, 9.) He that deviſeth to doe evil, ſhall be called a miſchievous perſon. To doe evil is natural to man in his depraved ſtate; But to deviſe evil is the Art of depraved Nature. The Devill is the Maſter of evil deviſes; and they that doe ſo are his Schollers. He that doth evil, being tempted to it, is a weake man: But (ſaith Solomon) he that deviſeth to doe evil, deſerves to be called a miſchievous perſon. Men often miſcall both things and perſons, but God doth not; What and whom he calleth ſo or ſo, is certainly ſo. What a black brand doth the Scripture ſet upon Balaam, who taught Balac to caſt a ſtumbling blocke before the children of Iſrael, to teach things ſacrificed unto Idols, and to commit fornication (*Rev. 2. 14.*) Balaam was the Inventer of this ſtratagem, which brought ſo great a miſchiefe upon the people of God; How fitly then may he be called a miſchievous perſon? Such another Maſter of evil deviſes was Jeroboam, who is as often almoſt ſigmatiz'd as remembered in Scripture with that helliſh Title, Jeroboam the ſon of Nebat who made Iſrael to ſin. He was not only a party in but the Author of that woſull Apoſtacy of the ten Tribes from the pure worſhip of God, by ſetting up thoſe two golden Calves, The one in Bethel, and the other in Dan; and by offering ſacrifice upon the Altar which he had made in Bethel, the fifteenth day of the eighth moneth, even in the moneth (ſaith the Scripture, *1 Kings 12. 33.*) which he had deviſed of his owne heart. Thus as Solomon concludes in the next verſe to that in the Proverbs laſt opened, *The thought of fooliſhneſſe is ſin; That is, a fooliſh or a wicked man is thinking and caſting about how and which way he may ſin; And as the ſame Solomon hath it (Pro. 21. 4.) The plowing of the wicked is ſin: both the field which he ploweth, that is, the matter which**

he

he is about, and the furrowes which he makes, his workings and plottings in every matter are ſinfull; he is alwayes contriving and hatching ſome miſchiefe. His ſin is full of deliberation, and therefore full of abomination, or deep corruption, as the Prophet ſpeakes (*Hof. 9. 9.*) *They have deeply corrupted themſelves, as in the dayes of Gibeah; that is, as the men of Gibeah corrupted themſelves in abuſing the Levites Concubine (Judg. 20. 6.)* Some ſinfull corruptions lye as it were in the ſkin, or they are but ſkin-deep, they appeare as a botch or ſore in the fleſh; but there are other corruptions that are like an exulceration in the lungs, heart, or liver, in the bowels or intralls. There is ſin in the hand as outwardly acted, and there is ſin in the heart, which is a plot or contrivement how to act it. Some are hurried into evil, or violently thruſt upon it by force of a temptation: Others ſit downe and conſult how to bring it forth.

There are two things which very much abate and extenuate, though not totally excuſe a ſin.

Fiſt, Ignorance, when we ſin and doe not know it to be ſin.

Secondly, Violence, when a ſuddaine ſtrong temptation ruſhing upon us unawares, doth rather drive then intice us to it. But when we ſin knowingly, leiſurely and adviſedly, our ſin is great, even an heinous crime. We may adde another Conſideration which makes any ſin a heinous crime; that is, when we take content in the act of doing it, eſpecially after the act done. Solomon ſpeakes of ſuch (*Pro. 2. 14.*) *Who rejoyce to doe evil, and delight in the forwardneſſe of the wicked.* And the Prophet (*Jer. 11. 15.*) chargeth Judah with this aggravation of ſin; *When thou doſt evil, then thou rejoyceſt.* They who now rejoyce to doe evil, ſhall (unleſſe they ſorrow for it here with a godly ſorrow) weepe for ever under the ſufferance of evil; Satan is glad to ſee men play the foolies (that is, ſport) with ſin here, that he may play the tyrant over them hereafter.

Againe, As to the particular ſin here proteſted againſt.

Obſerve,

Thirdly, *Adultery is a notorious ſin, an heinous crime.*

It is uſually a plotted ſin, and hath many contrivements in it. I have ſpoken of the devices of the Adulterer (*Chap. 24. 15.*) Many are traders and Artiſts in this wickedneſſe. Adulterers ſit

their

their wits upon the tenters to devise meanes for the ſatisfying of their luſts. The Prophet (*Ier. 29. 23.*) calls it, *villany*; *Beauſe they have committed villany in Iſrael*, and have committed (or, in committing) *adultery with their neighbours wives*. So the latter branch is exegetically, ſhewing what that villany was which they committed, even Adultery with their neighbours wives. 'Tis alſo called folly, lewdneſſe, filthineſſe, uncleaneſſe, &c. Theſe are the termes and titles put upon Adultery in Scripture to ſhew the vileneſſe of it. When *Abraham* through feare denied his wife, and ſo ſubjected her unto a temptation (*Gen. 20. 9*) *Abimelech* came to him and expoſtulated the matter with him, ſaying, *What haſt thou done unto me? And what have I offended thee, that thou haſt brought on me and on my kingdome a great ſinne? Thou haſt done deeds unto me that ought not to be done. And Abimelech ſaid unto Abraham, What ſaweſt thou that thou haſt done this thing?* That is, in denying or at leaſt concealing that ſhe was thy wife, and ſo expoſing her to the danger of adultery. This he calls a *great ſinne*. And he chargeth *Abraham* with bringing on him and on his people a great ſin, becauſe he had brought them in danger of it. When *Joſeph* was ſolicited by his wanton Miſtreſſe to adultery, he puts her off, with *How then can I doe this great wickedneſſe and ſin againſt God* (*Gen. 39. 9.*) He a young man counted it wickedneſſe, and a great wickedneſſe, though ſome make light of it, and count it only a trick of youth. But God judgeth not as man judgeth; Chriſt ſaith (*Luke 16. 15.*) *That which is highly eſteemed among men* (as good, yea as a great good) *is abomination in the ſight of God*; how much more then are thoſe things abomination in the ſight of God, which in the eſtimate of ungodly men are but a light or a little ſin-evil. And that Adultery, how lightly ſoever any man eſteemes the ſin of it, is yet a great ſin, or (as the text calls it) *an heinous crime*, we may demonſtrate ſeverall wayes.

Fiſt, It is a direct breach of a divine commandement, there's a law againſt it by name, Adultery is not a ſin againſt Scripture-conſequences and inferences, but againſt the expreſſe letter of Scripture, which ſaith to every man, *Thou ſhalt not commit adultery*.

Secondly, Adultery is an *heinous crime*, as it is a breach of a ſpeciall ſolemne Covenant between husband and wife in the day

of their eſpouſalls or marriage; they then gave up themſelves mutually to each other, the husband to be no more his owne, much leſſe any other womans but his wives, and the wife to be no more her owne, much leſſe to be any other mans but her husbands; and this ſolemly witneſſed in the preſence of God and before his people. Therefore adultery is a Covenant-breaking as well as a Commandement breaking ſin. (*Mal. 2. 14.*) *Yet ye ſay, Wherefore? Becauſe the Lord hath been witneſſe between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet is ſhe thy companion, and the wife of thy Covenant*; That is, the wife with whom thou haſt covenanted to be hers, as well as ſhe to be thine only. The covenant is reciprocal. The husband is to the wife the husband of her covenant, and the wife is to the husband the wife of his covenant. He to her and ſhe to him hath covenanted to be faithfull and loyall.

Thirdly, To ſhew the heinouſneſſe of this crime, *Solomon* makes it worſe then Theft (*Pro. 6. 30.*) *Man doe not deſpiſe a thiefe if he ſteale to ſatiſfie his ſoule when he is hungry*, &c. Which we are not to underſtand abſolutely, but comparatively to ſome other ſort of ſinners, and particularly of the Adulterer (*v. 32.*) *But who ſo committeth adultery with a woman lacketh underſtanding, he ſhall doo it & deſtroyeth his owne ſoule*. As if he had ſayd, A thiefe is a wiſer and an honeſter man then an Adulterer (though a thiefe be farre enough from being an honeſt or a wiſe man) And we may ſay Adultery is worſe then theft, as being indeed the worſt theft. To ſteale any thing from another is wickedneſſe, and the better that is which is ſtolne the theft is the worſe. But adultery ſteales that which is more valuable then gold and ſilver, or any goods what ſoever that belong to us; He that commits adultery ſteales from a man the beſt thing that he hath, his wife, who is one fleſh with him; yea Adultery is ſelfe-robbery, it robs us fiſt of our honeſty; ſecondly, of our honour; It robs thoſe that are unborne as well as thoſe that are borne; it ſteales away the whole inheritance, which often goes not to the right heire, but to a ſpurious brood. It is a wrong to whole private families as well as perſons, yea it is a wrong to the publick or to nations. The evil of it hath been ſhewed more largely at the 24th Chapter of this Booke, therefore I ſhall adde no more here; But only mind the reader of thoſe Scriptures (*1 Cor. 6. 19*) *What?*

know you not that your body is the Temple of the holy Ghost which is in you, which ye have of God, and ye are not your owne. And (1 Cor. 3. 17.) If any man defile the Temple of God, him shall God destroy. Adultery defiles the Temple of God. There is sacrilege in it. Our Bodies are or ought to be dedicated unto God, and set apart for his service. From these premises, we may conclude, *This is an heinous crime, And what more?*

It is an iniquity to be punished by the Judges.

וְזָנָה לִי
Iniquitas Judi-
cium.

The Hebrew is very concise, consisting only of two words. That which we render *Judges*, is taken either strictly of a constituted Magistrate, or more largely for any one that is an arbitrator or umpire of differences between man and man, or that judgeth and determineth upon any matter. Thus *Moses* speaks, (Deut. 32. 31.) *Their rocke is not as our rocke* (that is, the Idols or creature helps which they rely on, are not like God, upon whom we rely for helpe) *Our enemies themselves being Judges.* That is, let any of our enemies sit downe and consider this thing, they must be convinced and determine the question for us though against themselves.

Some take the word *Judges* here in this large sence, as to Judge imports any kind of consideration of or pondering upon a businesse. And so they make this latter part of the verse as an exposition of the former. *This is an heinous crime*, and an iniquity committed by those who judge perpend or consider the matter; As if he had sayd, few fall into this sin abruptly or without meditation, There are many devisings and workings in the heart antecedent to the perpetration of it. That's a truth.

But I suppose the Judges here intended, to be such persons as have power to judge and punish the Adulterer upon deliberation about the circumstances of his sin; not the persons who fall into the sin of Adultery, deliberating (as they often doe) how to accommodate all circumstances for the committing of that sin. Thus the word is used for Judges by office (Exod. 21. 22.) *He shall pay according to the Judges*; That is, what the Judges shall determine, or as the sentence of the Judges shall be. And it is often applied in Scripture and elsewhere to those who are called to decide matters of difference between others. And hence the same word in another forme, signifieth to pray; and the rea-

Ha verba iniquitas Judicata vel judicum seu positum Judicantium sunt prioris sententia expositio, ut sensus sit, est iniquitas eorum qui bene perpendunt, non eorum qui ex abrupto peccant. Eold.

וְזָנָה לִי
di-
cuntur arbitri
in lege; hinc
generaliter Peli-

son

son is, because prayer doth as it were put our cause into the hand of God to be judged and determined by him, what he will be pleased to doe concerning it or us. Thus we read (Psal. 106. 30.) *Then stood up Phineas and executed judgement, so the plague was stayed.* The Chaldee saith, *Phineas arose and prayed, &c.* The Septuagint give the same sence in their translation, *He arose and appeased, or made a pacification.* So the word hath this threefold signification; First, to judge; Secondly, to pray; Thirdly, to make a pacification, because as in prayer we commit our cause to the judgement and determination of God, so it is our great businesse in prayer to make our peace and seeke reconciliation with God through the Atonement of Jesus Christ. We render it well in the nounce, *by the Judges.*

This is an iniquity to be punished by the Judges.

These words (*to be punished*) are not expressly in the Original; and therefore the text is translated, first, by some, *This is a judged sin.* As if Job had sayd, *This is a judged case, or that which hath been often determined an heinous crime by the Judges in all Common wealths.* Secondly, thus; *An iniquity that ought to be judged of by the Magistrate.* So Mr. Broughton, *This is a sin for the Judges*; that is, *A sin fit for the Judges to take notice of and punish.* It is not only an iniquitie that men should avoyd, decry, and reprove, but it should be brought to publique judgement and censure. From these renderings it appears that *Jobs* scope here is to shew, that this is such a breach of the Law, such a transgression as requires more then an ordinary dealing with. And therefore those additionall words which we put to the text in another letter, *To be punished*, Are a plaine exposition what the Spirit of God meaneth, when he saith here by Job, *It is an iniquity for the Judges.*

Hence observe.

Adultery is a sin that deserveth to be punished by the Magistrate.

There are some sins which the Magistrate is not to punish; other sins there are which he cannot punish, because they fall not under his cognizance. But Adultery calls for the Magistrates correction.

tim, pro judicibus qui causas cognoscunt et disceptant. Merc. HANOT orationem habet ad aliquem in causam suam ad illum referat et iudicandam permittit. Merc.

Iniquitas Judicata
Iniquitas Judicanda. Complura.

First, Because it is a wrong to any Common-wealth, and many wayes disturbs the peace of it, by riots and quarrels.

Secondly, Because it disturbs the peace of families, and provoke implacable diffention is there.

Thirdly, Because it provokes the wrath of God, and brings dreadfull calamities upon Nations. (Hf. 4. 2.) God hath a controversie with nations, and sends Judgements upon them for it; Therefore it is an iniquitie that ought to be judged; or, An iniquitie to be punished by the Judges. There are as many considerations in this sin, which cry to Magistrates to punish it, and put a stop to it, as there are in most sins, if not in any sin, which lyeth within the verge of his power. And therefore in all ages and places where Magistracy hath been, this sin hath come under their sword and censure. Adultery is not only a very sinfull sin, and a very shamefull sin, but a sin against which the very light of nature hath given severest sentence. Among the ancient *Germanes*, if a wife were taken in adultery, the law gave her up to the will of her husband, to doe with her what he would, not only to exercise severity towards her, but even to put her to death. They thought nothing cruelty which was inflicted for Adultery. The *Saxons* before their conversion to the Christian Religion, did so detest Adultery, that they strangled the Adulteresse, and then burnt her and hung the Adulterer over the fire till he dyed. The *Romans* made many penal lawes against this sin. And it seemes the *Cannanites* had a law, or at least a custome among them, to punish adultery with burnings; when *Judah* heard that *Tamar* was with child by adultery, he presently sentenced her to the fire (Gen. 38. 24.) And it came to passe about three months after that it was told *Judah*, saying, *Tamar thy daughter in law hath played the harlot, and also beheld she is with child by whoredome.* And *Judah* said, bring her forth and let her be burnt. This I conceive, *Judah* spake according to the custome of the place where he lived; for there was no such law then given by God to the Patriarchs. We read how those two false Prophets *Ahab* and *Zedekiah* were delivered by God into the hand of that Heathen Prince *Nebuchadnezzar*, who for this heinous crime put them both to exquisite torments by fire. And the judgement was so remarkable that it grew into a Proverb (Jer. 29. 22, 23.) And of them shall be taken up a curse by all the captivity of *Judah* which

Tacitus de Annis Germanicis.

Non ut Judex in statu sit, sed ex genitis illius consuetudine in Judiciis recepta fieri procuravit. Meril.

which are in *Babylon*, saying, *The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, because they committed villany in Israel, and have committed adultery with their neighbours wives, &c.* Thus the fire of lust was punished by fire, even among those who had no light to see the heinousness of this crime by, but that of Nature. And though few offenders in that kind have fallen under this punishment, yet *Solomon* tells us they are all lyable to that or some other grievous punishment (Pro. 6. 2 &c.) Can a man take fire in his bosome, and his clothes not be burnt? Can one goe upon hot coales, and his feet not burne? Saith he that goeth in to his neighbours wife, whosoever toucheth her shall not be innocent; That is, he shall be greatly guiltie; And what is guilt but an obligation to punishment. When *David* fell into this heinous crime, he found to his smart that he was farre from being innocent; He tasted, yea was filled with the bitter fruites of it all his dayes. For though *Nathan* upon his repentance and the humble confession of his sin, had declared his pardon (2 Sam. 12. 13.) And sayd unto him, *The Lord hath put away thy sin, thou shalt not dy;* that is, thou shalt not dy eather presently (as this thy sin according to law deserves) nor eternally, as every sin by the law deserves (though I say) *David* was thus pardoned as to condemnation; yet he was threatned (even in the same breath) with sore and grievous chastisements. God would let him know, and others in him, that his owne children shall pay deare for it (not at all in a way of satisfaction to Justice) if they venture to provoke his fatherly displeasure by that or any other heinous crime.

The Mosaicall law made Adultery death (Lev. 20. 10.) And the death to which that law adjudged Adulterers was stoning (Deut. 22. 23, 24.) When Christ was captiously questioned by the Jewes about the woman taken in adultery, they urged this law (Job. 8. 3, 4.) And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they sayd unto him, Master, this woman was taken in adultery in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou? This they sayd tempting him, that they might have so accuse him. But Jesus stooped downe, and with his finger wrote on the ground, as though he heard them not: So when they continued asking him, he lift up himselfe and said

unto.

unto them; He that is without sin among you, let him first cast a stone at her. As they proposed a question to insnare him, so he makes a proposal to them, as they thought, to insnare them; As if he had said, though I doe not deny but thee is worthy to be punished with death; Yet here is an answer for you; *He that is without sin among you, let him cast the first stone at her.* (v. 9) And they which heard it being convicted by their owne conscience, went out one by one, beginning at the eldest even unto the last: And Jesus was left alone, and the woman standing in the midst; When Jesus had lift up himselfe, and saw none but the woman, he said unto her, woman where are those thine accusers? hath no man condemned thee? shee sayd, no man Lord. And Jesus sayd unto her, neither doe I condemne thee, goe, and sin no more. He saith not, no man ought to condemne thee, but seeing none have condemned thee, I will not take that office upon me, I came not into the world to exercise Judiciary power against offenders, but to purchase and procure pardon for offenders. Though Christ would have nothing to doe in judging that sin according to the law, yet he doth not deny but rather determine that it was a sin condemned by the law, and to be punished by the Judges.

Nor is it a small peice of Justice or of the Judges duty to prosecute and execute those lawes which concerne eyther the preventing or punishing of this heinous crime. And if this crime should escape unpunished by men, yet sure enough God will take his time, and find out wayes to punish it, yea he will make this sin punish it selfe, or make it a punishment to it selfe, rather then it shall not be punished: As Job shewes in the next verse.

Ver. 12. For it is a fire that consumeth to destruction, and would root out all mine increase.

This verse contains a further consideration, which kept Job from these defilements; And surely if the heinousnesse of the crime in its owne nature, and the unpishableness of it by men, be not enough to draw off the sons and daughters of men from it, yet the fiery indignation and wrath of God may.

For it is a fire that consumeth to destruction, or, A fire eating into destruction; as the elegancy of the Hebrew hath it.

Fire is a great eater; fire hath a strong stomacke, a little will

not

אש תאכל
הגוה comedens
הגוה videtur

not appease its appetite; it eates all even to destruction; That is, habere os ei licet
it eates till all be destroyed. Some render it, a fire that eateth to quam et cisiones
hell, (the same word signifieth hell and destruction) or, is consumeth to destruction; that is, to the place of destruction, into King. 18. 38.
which they are cast who perish with an everlasting destruction. It. 9. 5.
There are severall expositions and opinions about this fire; I will אש Gehennam
give you foure distinct ones. אש. פלע.

First, Some conceive, that Job in these words carrieth on his imprecation, or maketh another imprecation; As if he had said, If I have layd waite at my neighbours doore, if those sinfull fires have kindled in my bosome, then let fire consume my house, and all I have to destruction.

Secondly, Others expound this fire in a tropologicall or moral sence; lust doth not only meritoriously kindle outward fires to consume and destroy us, but it selfe is a consuming fire, and it consumes to destruction. The fire of this lust consumes both body and goods, that is, the good things which concerne the body. Further, it consumes the good things of the soule; it consumes the endowments and furniture of the soule, all the stocke and store of the inner man, all vertuous dispositions and inclinations. This fire burnes up those buds and blossomes of the minde, good thoughts and desires, right affections and intentions. This fire is most destructive to our best goods or good things. And as it devours the flowers of ingenuitie and vertue in moral men, with the gifts and appearances of goodnesse in common professors, so it extreemely withers the reall graces of godly men. This sin consumed David even to destruction, and brought him as low as hell in his spirituall condition. David was brought so low by it, this fire had so consumed his graces, that he begs (Psal. 51. 10.) Create in me a cleane heart, O God, and renew a right spirit within me: and this fire had so consumed his comforts, that he pray'd, Restore to me the joy of thy salvation (v. 12.) The fire of this lust makes wofull havock wheresoever it comes and kindles. That evil spirit Asmodeus, who is called by some, A king over all the sons of lust and uncleanness, hath his name compounded of two words, the first signifying fire, the second to measure, because he (as it were) measures our fire, filthy fire, and blowes up those lustfull flames in proportion to the desires and opportunities of unclean persons.

Adulterium est
ignis omnia vir-
tutum et sancla-
rum rerum in
hominis incre-
menta consu-
mens. Philip.

Asmodeus ille
demon malus,
qui dicitur rex
super omnes filios
luxurie; non
men habet ab
igne nam et
ignis est ei rex
metiri igitur
est qui ignem
mensurat, non in-
quequantur in-
condit luxuria
in corde hu-
mani excitari possit, &c. Pined.

Thirdly,

Thirdly, This fire say others is the fire of jealousy, kindled either in husband or wife when wronged by adultery. Solomon describes the jealousy of an abused husband (Pro. 6 34, 35.) *Jealousie is the rage of a man* (that is, jealousy puts man into such a rage, that it hardly leaves him to be a man, and what is rage but fire in man ?) therefore it followeth, *He will not spare in the day of vengeance* ; He will spare no more then fire will by any entreaty ; yea he will not let this fire be quenched with that which often quencheth rage, a gift, or ransom ; *He will not regard any ransom, neither will he rest content, though thou givest many gifts* ; we know 'tis fire which kindles fire ; The fire of Adultery, kindles the fire of Jealousie, which nothing can put out. *Tis in its kind an unquenchable fire, a fire that goeth not out of man, till man goeth out of the world.

Ignis dicitur ab
effectu.

Fourthly, I rather take this fire for those consuming effects which are produced by this sin. First, it kindles divine wrath, which is often compared to fire, as God himselfe in his Anger is (*Heb. 12. 29.*) *Our God is a consuming fire.* Not that this or any other sin makes any change in God, but when we sin, God discovers that wrath against sinners, which before he did not. Secondly, all or any other evils which God in wrath sends upon sinners, are as a fire to consume them to the destruction. (*Deut. 32. 22.*) *A fire is kindled in mine anger* (that is, mine anger hath kindled a fire) *and it shall burne to the lowest hell, and shall consume the earth with her increase.* So *Job* speakes in the close of this verse.

It would root out all mine increase.

Adultery is a sin, which not only puls off the leaves, flowers and fruit, or which only puls down the branches, boughs, and body of the tree; as it was sayd of that tree (Dan. 4. 14.) Hew down the tree, and cutt off his branches. Shake off his leaves, and scatter his fruit, &c. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brasse in the tender grass of the field, &c. But Adultery pulleth up the very rootes; it not only de-floures mans estate or takes off the beautie and glory of it, but layeth it wast root and branch.

It would root out all mine increase.

The word signifieth all kind of *increase*, or any thing that cometh

cometh forth; especially the increase of the earth or of cattell, *re. egredi Spec-*
(Lev. 23. 29.) Hence we may expound it in this largest fence; *ciatius et cum*
As if Job had sayd, This sin of Adultery would have utterly *adjuncto dicitur*
ruin'd and undone me. *fructus terra,*
Rev.

Hence observe.

First, *As adultery is a foule sin in the nature of it, so it is a dangerous sin in the effects and consequents of it.*

It is a fire, or it stirres up a fire, it provokes the wrath of God, and that wrath of God sends fire to consume all. How many have felt the wofull consumptions and destructions which this sin hath made? how many have been consumed to destruction by it? Adultery consumes All.

First, It consumes Riches, and is a moth in a mans outward
estate, many have been begger'd by it. The Hebrew proverb is, *Scortum viro*
As the Palmer-worme to the buds of the Pomegranates, so is a har- *sicut eruca cy-*
lot to a man. And *Solomons* special proverb saith as much (*Pro.6.* *rino. Proverb*
26.) *By meanes of a whoresif woman a man is brought to a peice of* *Hebr.*
Omnia huius
seculi bona di-
spargit vorax per-
dit, eo nempe
senju, quo He-
lena dicitur con-
sumpsisse Tro-
jani.
briad, &c. Beggery attends at the Adulterers doore; And wan-
tonnesse is payd with want. Great and Noble familieyes, large and
sayre revenues have been eaten up, and brought to nothing by it.
Uncleanenesse is a costly sin; for besides incident expences which
are many, (and expence of time which is most) harlots and who-
rith women often demand Great bribes of their adulterous lo-
vers; History tells us of one professing that cursed Trade, who
demanded so high, that her lover was wise enough to answer; *I*
will not buy repentance so deare.

Secondly, This fire consumeth (which is better then wealth, yea then precious oynment) a mans honour and good name, among all those whose names are truly honorable. Adultery expofeth to obloquie; *Solomon* tells us, it leaves an indelible blot or disgrace upon the Adulterer (*Pro. 6. 33.*) *A wound and dishonour shall he get* (that is, a wound in his honour) *and his reproach shall not be wiped away.* Some men get honour while they get wounds; so doe valiant Souldiers in lawfull warres; And so doe Noble Martyrs in faithfull sufferings, or sufferings for the faith. These get honour while they get wounds, and fill the more wounds the more honour. But certainly the Adulterer can never get honour by any wounds he gets, and he gets many in that base and ignoble

H h h

ignoble

הבאה a ra-
dice בוא quod
est venire exi-

ignoble warre, ſeeing his greateſt wound is in his honour, and the ſcarre of that wound is ſuch as cannot be taken out. The ſcarre of reproach which that ſin made in the name of David, was not quite wiped away, though the ſin as to guilt was pardoned; God hath cauſed that ſin of his to be mentioned, even in whole Scriptures where he is pleaſed to paſſe over all his other ſins as if he had never ſin'd them.

Thirdly, As it conſumes honour, ſo the health and ſtrength of the body, it leaves the man ſpirit-leſſe, and unfit for the labour of any honeſt or honorable employment. *Solomon* gives this, among the former, as an argument to draw off all wandrings of affection after unlawfull pleaſures (*Pro. 5. 8, 9, 10, 11.*) *Remove thy way far from her, and come not nigh the doore of her houſe, leſt thou give thine honour unto others, and thy yeares unto the cruel; leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger.* (Thus he urgeth the two former Topicks, poverty and diſgrace, then followes this third) *And thou mourn at laſt when thy fleſh and body are conſumed.* A whoriſh woman doth not only waſt the ſubſtance of a mans wealth, which his or his progenitors labour hath gotten, but ſhe waſts alſo the ſubſtance of his fleſh, by which he is enabled to labour, and at laſt leaves nothing but a debilitated languiſhing body, and a mind full of Anguiſh.

Fourthly, This fire conſumes life, and ſhortens the dayes of man on earth; it brings untimely old age, or makes a man old before his time, or makes an end of him before he is old.

I might ſhew Fifthly, how this ſin darkens and dulls the underſtanding; how ſixthly, it defiles the conſcience; how ſeventhly, it enthralles the will, and makes the affections wild; how eighthly, it deſtroies or weakens the memory; how ninthly, it corrupts all the ſences; how tenthly, it brings wrath, contention, diviſion and confuſions into the family. And

Laſtly, Which is worſt of all, it is ſuch a fire as devours the peace of the ſoule, and eates up the hopes of eternal life. Adultery conſumes not only to a temporall but to eternall deſtruction; Though we deny the Popiſh diſtinction of ſins into mortall and veniall, yet ſome ſins (and this above many) are ſpecially markt in Scripture as mortall ſins. Every ſin hath death in it, the wages of ſin as ſin (not as great) is death (*Rom. 6. 23.*) yet this

*Nequitia eſt
qua te non ſunt
eſſe ſcimus:
Ovid. lb. 1.
l. 11.*

is one of the moſt dangerously deadly ſins. *Solomon* ſpeakes of the Adulterers caſe as deſperate (*Pro. 2. 19.*) *None that goe unto her returne againe, neither take they hold of the paths of life.* Not that every one who commits that ſin is irrecoverably damned; The free and powerfull grace of God hath given both repentance and pardon to the worſt of ſinners. But when the Spirit of God ſaith, *None that goe unto her returne.* we are to underſtand it, firſt of ſuch as are accuſtomed to that filthineſſe, which is implied in that word *goe*, noting a continued act, or a conſtant courſe of it. Secondly, when 'tis ſayd, *none returne*, it teacheth us, that very few of them, or (as we ſay) few or none of them returne. Thirdly, it ſhewes how extreame difficult it is for ſuch to returne; where there is much delight, much of the will in any ſin. O how unwilling are men to leave it, and come off from it! Adultery is a bewitching ſin, an enthralling ſin, and God in wrath gives adulterers up many times into the hands of their luſts, ſo that they prevaile over them for ever. Laſtly, that which makes the recovery of ſuch ſo difficult, is that they ſeldome perceive their own danger, and are apt to flatter themſelves that God will not be ſo ſevere as to caſt them to hel, or ſhut them out of heaven for it. When the Adulterer is put into that black Catalogue, of which it is ſaid none of them ſhall enter into the kingdome of heaven, the Apoſtle premiſeth a caution againſt this ſelfe-flattery and deceit (*1 Cor. 6. 9.*) *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themſelves with mankind, &c. ſhall inherit the kingdome of God.* As if he had ſayd, I know many will think this over-hard and harſh, and feed themſelves with vaine hopes of ſpeeding better then ſo; But, ſaith he, *Be not deceived.* And as there he would not have them deceive themſelves with vaine hopes, ſo he cautions the ſame ſort of ſinners, to take heed of being deceived with the vaine words of other men, who poſſibly might ſpeake peace to them in this ſin; For (ſaith he, *Eph. 5. 6.* let others ſay what they will) *becauſe of theſe things the wrath of God cometh upon the children of diſobedience.*

Again, *Job* having ſayd, Adultery is an heinous crime, and that the Judges ought to take notice of it and puniſh it, he preſently adds, *it is a fire, &c.*

Hence obſerve, Secondly.

H h h 2

The

The more ſinfull any ſin is, the more certaine are the miſſes of ſinners of it.

By how much any ſin goes higher in tranſgreſſing the rule of the law of God, by ſo much doth it fall the lower under the penalty of the law. Every ſin hath deſtruction in it, yee deſtruction is not the iſſue of every ſin; But Job ſpeakes of this ſin as unavoidably concluding under this iſſue, *It is a fire that conſumeth in deſtruction.*

Thirdly, Whereas Job having ſpoken of this ſin as calling for puniſhment from the Judges, preſently ſpeakes of its puniſhment by God, we may note.

If Magiſtrates neglect to puniſh adultery, yet God will not.

Lex Julia dormis.

The Lord will kindle a fire that ſhall conſume ſuch ſinners to deſtruction, though men touch them not with a little finger. The Judges of the earth often let thoſe wholeſome lawes which have been made againſt this heinous crime (as it was once complained in the Common-wealth of Rome) lie dormant or aſleepe; yet the judgement of God againſt it ſlumbereth not. (Heb. 13. 4.) *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge:* As if the Apoſtle had ſayd, let men neglect to judge Adulterers, God will be ſure to judge them, &c. But will not God judge all other ſinners? Doubtleſſe he will. Why then doth the Apoſtle ſay, *Whoremongers and adulterers God will judge.* The meaning is, firſt, he will judge them certainly; ſecondly, he will judge them ſeverely. God hath wayes enough to puniſh this ſin, he hath rods, yea ſcorpions ready for the backs of theſe ſcooles. And he can make his little finger heavier upon the backe of this ſin, then the Magiſtrates loynes; And where the Magiſtrate doth not his part, he uſually doth ſo. It is the complaint of a moderne Expoſiter upon this place; *The fire of divine Judgements* (ſaith he) *hath waſted farre and neare in revenge of theſe unruly luſts, which the world makes but a ſport of, and paſſeth by as a jeſting matter, ſo that they are themſelves the deſtroyers of Chaſtity who ought to be the maintainers and defenders of it.* If this ſin be not judged, and puniſhed in private offenders, it may quickly call downe publicke Judgements. The Prophet (Hoſ. 4. 1, 2.) numbers Adultery among thoſe abominations, for

Lata nunc ignis ille divini iudicii omnia corripuit et uſtauit propter vagas libidines, quas mundus hic pro joco et ludo ducit, ita ut pudicitia ſint expugnatores, qui ejus defensores eſſe debuerunt. Merſ.

for which the Lord hath a Controverſie with the inhabitants of a land, yea for this un-oppoſed and unpuniſhed ſin a land ſometimes ſpeweth or vomiteth out its inhabitants (Lev. 18. 20. 25. 28.) And O how burdensome are the inhabitants of a land to it, when it ſpeweth out its inhabitants!

Fourthly, In that the Spirit of God directs Job to expreſſe this ſin, which is a metaphorical fire in the nature of it, by naturall fire, as to the deſtructive effects of it. Here againe

Obſerve;

God ſometimes ſheweth us the nature of a ſin in the puniſhment of it, or lets men ſee their ſin in their puniſhment.

This bodily luſt is a fire, As the Apoſtle ſpeakes (Rom. 1. 27) *They burned in their luſt one towards another;* So here one fire kindles another, and God puniſheth burning with burning; many make it their buſineſſe to blow up thoſe luſtfull fires, (whereas we ſhould make it our buſineſſe to quench and mortifie them) therefore the Lord kindles a fire in his anger to burne them up. This was literally acted upon Sodom and Gomorrah; They burned in their unnaturall helliſh luſts (Gen. 19.) and the Lord ſent a fire from heaven which eate them up. We may conceive that many Nations and Common-wealths have appoynted that puniſhment of fire for Adulterers, becauſe that ſin hath in it the nature of fire. Yea God hath prepared that lake which burneth with fire and brimſtone, to puniſh theſe burnings and filthy fires.

Further, Job ſpeaking of this ſin, Acquaints us not only with the evil nature of it, as it is an heinous crime, but with the evil effects of it, as it renders us obnoxious to the lawes of men, eſpecially to the law of God, and thoſe terrible fires which are kindled in his wrath againſt it. All theſe conſiderations Job layd to his owne heart, and improved them to keepe himſelfe at the utmoſt diſtance from complying with the Allurements of this luſt.

Hence note.

We may looke to the effects and ſad conſequents of ſin, as well as the nature of it, to keepe our ſelves from falling into it.

A godly man is carried out againſt ſin, chiefly as it is a breach of the law, a deſilement of the ſoule, and a grieve to the Spirit of God.

God. But yet he knows how to make use of all other notions, in which it is represented. He can make use of the fire and wrath that is in sin. And this not in a legall but spirituall way. He that hath attained to the greatest spirituallnesse may doe so, and be spirituall in it. How holy a man was Job! how full of evangelicall principles! yet those principles of the danger of sin had their place with him. Christ directs to such apprehensions (Luk. 24. 5.) *Feare him which after he hath killed, hath power to cast into hell, I say unto you feare him.* Threatnings have their use as well as promises; And they who are heires of the promise, know how to make a profitable use of threatnings. A godly man looks not only to the evil and filth of sin, and abhors it, but he looks also to the danger of sin and avoyds it. He looks upon the blacknesse of sin and loaths it; And he looks upon the fire that is in sin and feares it. *Who can take fire in his bosome, and not be burnt?* is Solomons question in relation to this sin of adultery, (Pro. 6. 27.) Surely no man can; He that takes this sin into his bosome, takes fire into his bosome, and will not fire in the bosome burne? And we may put another question in relation to the same sin; Is any man so foolish or fool-hardy, as to take fire into his bosome? Surely no man is. But though no man will take naturall fire into his bosome, no nor touch it willingly with his little finger, yet how many are there who take this figurative fire into their bosomes, yea let it lie burning in their soules.

Againe, Job saith of Adultery, *It is a fire that consumeth;* He puts it in a direct predication.

Hence note. Sixthly.

The evils that at any time are upon us, are virtually or in itselfe our sins.

Thus the Prophet tells the people of Israel (Jer. 4. 18.) *Thy way and thy doings have procured these things unto thee, this is thy wickednesse, because it is bitter, because it reacheth unto thine heart.* So we may say of the fire that consumeth these sinners, *This is your adultery, this is your uncleannesse.* We may say of famine, and the sword destroying other sinners, these are your drunkennesse, &c. Some wickednesse or other produceth all these.

Lastly, (saith Job) *it is a fire that consumeth.* Wee say of those naturall elements, fire and water, *They are good servants,* But

But bad Masters, because they are destructive where they have a prevailing power. Fire hath of it selfe but one way of coming to an end or going out, and that is by the utter consumption of that matter which feeds it, or is the fewel of it; such a thing is sin.

Hence note.

Sin consumeth all.

Fire is an unmercifull element, But sin is ten thousand times more unmercifull. Mysticall fire is more unmercifull then naturall fire. Naturall fire when it hath done its utmost can but consume corporall things, but this mysticall fire consumeth spirituall things. It consumeth and will consume the whole substance of the soule (I mean not as to the being, but comfortable being of it) unless the blood of Christ quench it. Sin will never leave till it hath destroyed all in one of these two fences, either by taking away our being in this world, or by giving us a most miserable being in the world to come.

Thus Job hath purged himselfe by protestation from a third sin, the sin of Adultery; He proceedes to a fourth, And that is injustice towards or harsh dealing with his servants.

*Ignis unum te-
minū vincendi
habet ut destru-
atur quod su-
bactum est.
Plurarchi: in
Camillis.*

J O B 31. Verſ. 13, 14, 15.

If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me: What then ſhall I doe, when God riſeth up? and when he viſiteth, what ſhall I answer him? Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

IN the foure verſes laſt opened, Job approved himſelfe a faithfull husband to his wife, his heart had not been deceived by a woman; he had not layd waite at his neighbours doore. In theſe three verſes he proceeds to prove that he had been a juſt Maſter to his ſervants. Thus Job ſhined bright in the ſpheare of all his relations, and was an ornament to them all; and indeed the profeſſion of Religion ſhines brighteſt and is moſt adorn'd in our answerableneſſe to the duty of our relation, as husbands to our wives, as fathers to our children, as Maſters to our ſervants. How juſtly and gently Job had carried himſelfe in that relation of a Maſter to his ſervants, appears

First, In that conditional propoſition, v. 13th, *If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me*; Which may be reſolved into this negative; I never did deſpiſe the cauſe of my man-ſervant, nor of my maid-ſervant, when they contended with me. Nor doth he barely deny the doing of this, But

Secondly, He gives us the grounds upon which, or the motives why he did it not. And thoſe very prevailing ones.

First, Because he knew that himſelfe had a Maſter, and that he was an impartiall Maſter, who would take an account of him, as well as of his meanest ſervant (v. 14.) *What then ſhall I doe when God riſeth up? and when he viſiteth, what ſhall I answer?* That is, I can never answer it in caſe I have been unjuſt to my ſervants.

The ſecond motive or ground preſſing Jobs ſpirit to an evenneſſe, and moderation toward his ſervants, was becauſe he had no preheminence over them, as to his and their naturall produ-

ction

ction and procreation. He and they were formed and moulded by the ſame individuall hand or power, and in the ſame ſpecificall place or houſe (v. 15.) *Did not he that made me in the womb, make him? and did not one faſhion us in the womb?* As if he had ſayd, Though my ſervant and I be at a diſtance, and much differenced in our civill condition or capacity, yet we are the ſame in our naturall, and therefore I have alwayes had a regard to doe him right, and to deale with him as my equal in that one reſpect, how much ſoever in other reſpects I know my ſelfe his ſuperior and above him. Thus you have the ſcope and parts of theſe three verſes. Which I ſhall now more diſtinctly open.

Verſ. 13. *If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, &c.*

Men in power are very apt to deſpiſe thoſe who are below them, and proud men cannot but doe ſo. They that are in high places, have uſually high thoughts of themſelves, and they that are high-minded can have no other. With what diſdaine doe ſuch behold poore underlings? how lightly doe they eſteeme, yea how heartily doe they deſpiſe them?

The word rendred *deſpiſe*, ſignifieth alſo to loath, and ſuch loathing as cauſeth vomiting. In proper ſence to deſpiſe another is to ſlight him; yea it is ſlighting to the utmoſt, ſuch ſlighting as we beſtow upon the vileſt and moſt abject eyther things or perſons. Now when Job ſaith, *If I did deſpiſe, or, I did not deſpiſe the cauſe of my man-ſervant*, we are not to take the words in a ſtrict and rigged ſence, as if Job only denied that he did deſpiſe the cauſe of his ſervant, or utterly reject him as unworthy to be heard when he complained to him or brought his cauſe before him; But when he ſaith, *I did not deſpiſe the cauſe of my man-ſervant, &c.* his meaning is, I treated with him fairely, and heard him favourably, I gave him all that reſpect which was due unto him in his place, and to his cauſe in the equity of it. Thus the Scripture ſpeakes often by that figure which Rhetoricians call *Meiſis*, giving us a word of a lower ſignification then the ſcope of the place intendeth. Thus when David ſaith (Pſal. 51. 17.) *A broken and a contrite heart, O God, thou wilt not deſpiſe*, the meaning is, God graciouſly accepts and highly prizeth a broken heart. And when the Apoſtle exhorts the *Thēſſalonians*, and us

I i i

in

DNQ affert
nauseam quan-
dā rei viliffima
et abjectiffima.

in them, from despising Prophecy (1 Epist. 5. 20.) we are not to thinke we have done our duty, if we doe not slight that ordinance of Prophecy, or not utterly cast it off and lay it aside as uselesse; but when the Apostle dehorts from despising, he exhorts to an honourable esteeme of it, or that we should use and attend it often. So here *Jobs* purpose is to shew, that he gave his servants, all deserved countenance and encouragement, when he only saith, *If I did despise*

the cause of my man-servants, &c.

וְנִי-
אִם בָּהֶם נִוִּי-
נִם סִיגִיפִּי-
עִנִּי מִיִּדְעִי-
נִרְמִי מִנְשִׁ-
רָמָה, רִגְלָמָה,
לִגְלָמָה.

The word rendred *cause*, signifieth also judgement, rule, *mis-
suré*, we translate clearely to the poynt in hand, *the cause of my
man-servant*; that is, I did not deny him justice which he called
for my Judgement in a righteous or good cause: I did not throw
the busines out of the Court, or say I would not meddle with his
matters, *I did not despise the cause*

of my man-servant, or maid-servant.

He expresth servants under both sexes, because he would shew
how extensive his Justice was. The word rendred *man-servant*,
put alone, signifieth a servant in generall; but because the *maid-
servant* is exprest, we translate distinguishly, *man-servant, If I
did despise the cause of my man-servant,*

or of my maid-servant.

Who being of the weaker sexe had the lesse ability or oppor-
tunity of the two, to right her selfe, if I had done her wrong,
yet I did not despise the cause, no not of *my maid-servant*.

וְנִי-
אִם בָּהֶם נִוִּי-
נִם סִיגִיפִּי-
עִנִּי מִיִּדְעִי-
נִרְמִי מִנְשִׁ-
רָמָה, רִגְלָמָה,
לִגְלָמָה.

The word rendred *maid-servant*, signifieth *to be true and tru-
sty, and faithfull*; As if he had said, *I did not despise the cause of
a faithfull servant, though a simple maiden*. He had reason to de-
spise a wicked and unfaithfull servant, but the meanest servant,
the meanest of maid-servants that was trusty and did her duty
faithfully, *Job* did not despise. *If I did despise the cause of my
man-servant, or of my maid-servant,*

when they contended with me.

וְנִי-
אִם בָּהֶם נִוִּי-
נִם סִיגִיפִּי-
עִנִּי מִיִּדְעִי-
נִרְמִי מִנְשִׁ-
רָמָה, רִגְלָמָה,
לִגְלָמָה.

The word rendred, *to contend*, signifies both judicall and ex-
trajudiciall contendings. 'Tis yet restrain'd usually to contending in
words

words and law-suites. The Children of *Israel* (Exod. 17. 2.) did contendit *Jur-
chide* with *Moses* when they wanted water, and thereupon (v. 7.) *gavit. De ver-
bati tantū con-
tentione dicitur.*

But how did *Jobs* servants contend with him? I answer, wee
are not to understand this contending, eyther first, of bold, or as
we say, saucy contendings; *Job* was a wife man, and would not
have indured such unmannerly servants in his house. Neither se-
condly, are we to understand it, of contending, by gain-saying,
or contradicting his orders and commands, a Master who knows
his place will not suffer that. Nor thirdly, are we to understand it
of any unreasonable murmuring and dislike upon every frivo-
lous or light occasion. These things are not to be permitted,
much lesse cherished in any (such as *Jobs* was) wel governed fa-
mily: and if servants will contend thus with their Masters, they
have reason not only to despise and dislike them, but unless they
amend, to dismiss, and put them out of their houses. Therefore
this contending of his servants with him, was upon some conside-
rable cause, and then he did not despise them, *Though they con-
tended with him.*

There is a threefold exposition of this their contending with
him.

First, Some interpret it of complaints made by his servants a-
gainst him before other judges. But this is objected against upon
a double reason. First, Because servants in those times had not
the libertie of impleading their Masters, though they had done
them wrong, or made them (as the *Egyptian* taske-masters
made the *Israelites*, Exod. 1. 13.) serve with rigour. Secondly,
Job being himselfe a Magistrate, and as some assert the chiefe Ma-
gistrate in that Country, would not (probably) admit of an ap-
peale, especially made by a servant from himselfe. And therefore,
though to have done so would have argued a very great conde-
scension in *Job*, yet I doe not conceive this proper to the text.

Si quid ambi-
guum in quo fa-
mulī decisionem
judiciariā qua-
rerent nos eos
imperiose reje-
cis, sed ad judi-
cem alium, ego
ipse supremus
regionis iudex
rem totam re-
missi. Paraphi:
Servus olim non
competebar adito
in Jure civi-
li. Druf.

Secondly, Others expound it of contentions between servant
and servant brought before him to judge and determine; As if
he had sayd, When my servants complained of, or brought ac-
culations against one another, I did not despise their cause, but
laboured to reconcile them, or doe them Justice as wel as any o-
ther of my subjects or people within my Dominion. But though

it be a great honour to a man in Authority, to see Justice done in his owne family as wel as abroad, and that, as he will not suffer his subjects, so not his servants to oppresse and wrong one another. Yet the text doth not favour this interpretation; which without too great a violence done to the Grammaticall construction, cannot be rendred *when they contended before me, but with me.* And therefore

Thirdly (as we render) This contention was most probably with himselfe. As if Job had sayd. *When any of my servants had matter of complaints about any household grievance, I gave them free liberty to doe it; they were not affraid to present their case to me, whom they alwayes found their Patron as well as their Master; and as ready to doe them right, as to expect service from them.* Sometimes servants complaine that their reward or wages is too little, sometimes that their worke is too much and lyeth too heave upon them. When Job's servants contended with him about these or any such matters, he heard them patiently, and eyther gave them redresse, if their complaints were right, which many Masters would not, or convinced them by his wisdom and the weight of his reasons, that their complaints were unreasonable, which most Masters could not. *I did not despise the cause of my man-servant, or of my maid-servants, when they contended with mee.*

Hence note.

First, *There may be occasions of contending, or differences arising between Masters and servants, even in well ordered families.*

Job was a just man, *A man that feared God and eschewed evil;* yet he intimates there had been contentions in his family. 'Tis hard (if not impossible) to walke so evenly in any relation, but there may be occasions of complaint. And as the Master hath usually many occasions to complaine of his servant, so the servant may have some to complaine of his Master. The corruptions of men will worke in all relations, nor is any estate in this life without its speciall temptations. The Apostle Paul was surely much convinced of this, else he had never taken up so great a part of his short Epistles to the Colossians and Ephesians, of those also to Timothee and Titus, in giving such exact and particular rules about the duties both of Masters and servants.

Servis meis libera orationis et cause sue defendenda potestatem faciebam ut si quid foret a me per injuriam in eos committi suspicaretur, audacter dicerent. O'imp.

Secondly, Observe.

A servants cause must not be slighted.

God hath set Masters over their servants, but he hath not given them a libertie to trample them under their feet; servants are under their Masters power, not under their lusts; they are to be governed, not despised by them. Masters should be as readie to discharge dutie towards their servants, as to require dutie and service of them. When the Apostle (Eph. 6. 5.) had exhorted servants to doe their dutie, and to doe it (as they ought) with *fear and trembling in singleness of heart as unto Christ*; he adds (v. 9) *And ye Masters doe the same things unto them*; That is, doe that in your place which belongs to you, as you expect they should doe what belongs to them in theirs. As they ought to serve, so you ought to governe in the feare of God. Masters are not bound to doe the same things for the matter with their servants. They are not to waite upon their servants, or be at their appointment, as servants ought, for then all order were dissolved. But Masters are bound to doe the same things for the manner, for the care of both should be in their mutuall duties chiefly to please and approve their hearts to God. Thus we are to understand the Apostle when he saith to Masters concerning servants, *Do the same things unto them, forbearing threatening* (that is, hard and grievous words, cloathed with wrath) *knowing that your Master also is in heaven.* He urgeth the same argument againe (Col. 4. 1.) *Masters give unto your servants that which is just and equall, knowing that ye also have a Master in heaven.* There is no Master but is a servant; And therefore as he requires worke of his servants; so his Master requires this worke of him, that he doe what is just and equall to his servants. And as every servant must be justly dealt with, so some servants deserve to be kindly and respectfully dealt with. It is sayd (Luk. 7. 2.) *The Centurion had a servant who was deare unto him.* Both the Syriack and Greeke word imports a servant of great price, or a precious servant. Good and faithfull servants are rare, and therefore precious. As such servants are of great use, so they should be of great price or esteeme with their Masters. *A wise servant* (saith Solomon, Pro. 17. 2.) *shall have rule over a son that causeth shame, and shall have a part of the inheritance among the Brethren.* The

Mem'nerimus et adversus infimos justitiam esse servandam. Est autem infima conditio et fortuna servorum. Cic. lib. 1. de Offic.

Eadem dicit non opere aut officio sed modo et proportionem. Est in.

ἡ γὰρ ἐπιμέλεια. Familiariter confersis tuis vivis? hoc prudentium nam. hoc eruditionem decet. Servi sunt? imo conubernaltes, in o familiar a necti. imo conservi. Sen: Epist. 47.

Morallist.

Moralist said of a faithfull servant, he is (*humilis amicus*) a lesser friend, an inferiour friend; and indeed much superior to many, who are under the name of friends and are our kindred. Some in high prejudices against servants, and possibly from their own experiences, having never met with those that were good, have said, *There is nothing worse then a servant, no not then a good servant; if you use him well, he will be the worse, if ill, he will be starke naught.* But we need not take these mens votes, against servants, for Oracles; The Oracles of God, the holy Scriptures have spoken better things of them and for them. This is all I shall say of them, that (as in all other relations among men) for a few good there are many bad, and that like *Jeremyes figgs*, the good usually are very good, and the bad very bad.

Again, *Jeb* was not only a Master but a Magistrate, and so he was two removes from his servant. The meanest man in the world, that hath a servant is above his servant; But some are above their servants more then others. *Jeb* was above them by a double distance; yet fearing God he speakes thus; *I did not despise, &c.*

Hence note.

A godly man will not make use of his power, to the oppression of any, how meane soever.

Though his servants are his subjects also, yet he will not wrong them. 'Tis a rare thing for a man to be a righteous Judge in his owne cause, and that towards an inferior. And if we consider the state and condition of servants in those times wherein *Jeb* lived, we shall see that he was a mirror of patience in bearing with his servants, as well as in bearing his sufferings under the hand of God. For

First, Servants in those times could not change their Masters at pleasure, if they displeased them: they could not goe from them when they would. Servants were then in the nature of slaves, or servants for life.

Secondly, Such servants had nothing that they could call their owne; what they got it was to their Masters use.

Thirdly, Their Masters might use them at their pleasure. No plea was allowed them in Courts of Justice. Servants had none to right or relieve them, how much soever their Masters did abuse and

Servus nihil peius ne bono quidem; si bene ratiuss peior est, si male peius nimis.

Omnis illis ne illos licebant. Seneca.

and wrong them, or deny them those things that were necessary.

Fourthly, In some places Masters had power of life and death; If a Master had kill'd his servant, there was no more matter made of it, nor account given about it, then if he had kill'd a beast. Their servants were their owne, even as their cattel were their owne; Thus it was in those times. But under the light and knowledge of the Gospel, servants have better termes, and Masters have only a limited power over them. This shews the evennesse of *Jobs* spirit, his gentlenes and kindnesse in not taking liberty to doe what the course of the world gave him leave to doe, because it was against a good conscience and the will of God. He did not deale with his servants by his Prerogative, but they had free libertie to plead for themselves. And where in equitie he was obliged to doe them right he did it. From all take these five inferences.

First, If *Jeb* were so ready to heare his servants when they contended with him; then much more to right them against the contentions of other men:

Secondly, If he dealt mildly with them that contended with him, then much more with those who were meeke and quiet.

Thirdly, If he were thus respectfull to servants, then much more to friends and equalls.

Fourthly, They that are advanced unto any authority, should remember that God doth not give them power to be proud of it, or vex others with it. Let not the greatest Princes thinke that the world was made for them, but they for the world. The reason why God hath set up Masters and Magistrates, is not the advancement of one or more above the rest, but that there might be order and government for the good of all men in common.

Fifthly, Every man should be owned as a Master in his owne family. That's the Originall of all Government; and a man may expect to be heard and observ'd in his owne house.

Jeb having shewed how he treated his servants, sheweth upon what ground it was so, or what fell upon his thoughts, causing him to carry himselfe with so much moderation towards them.

Ver. 14:

Vers. 14. *What then shall I doe, when God riseth up? and when he visiteth, what shall I answer?*

As if he had sayd, when God shall be awakened by the cry of my oppressed servants, what then will become of me? These are the words of a man in distresse, or in a strait; He turnes himselfe this way and that, he thinkes of this and that, but nothing will doe; And then in much amazement of spirit, he cries out, What shall I doe? I know not what to doe. Such was the language of good king *Iehoshaphat* (2 Chron. 20. 12.) *We know not what to doe, but our eyes are upon thee.*

This phrase, *What shall I doe?* may have a threefold signification.

First, 'Tis a word of enquiry, *What shall I doe?* saith he, that asketh counsell and advice, not knowing and being unsolved what to doe; that's the lowest sense.

Secondly, It is a word of griefe and trouble; *What shall I doe?* saith he, that bemoaneth his owne sad case, or bad condition, being perplexed in mind about what he hath done or feares to suffer.

Thirdly, (which is the height of it) 'Tis a word of despayre, *What shall I doe?* saith he, that thinkes he is quite undone. *Job* might say in all these senses, *What shall I doe?* *Job* saire dealing with his servants, did not proceed meerly from the ingenuity and gentlenes of his nature, much lesse from a feare of humane lawes, but from a holy feare of God in his righteous judgements. *What shall I doe?* If I have done that which God and my owne conscience beare me witnes, I never did, *despised the cause of my man-servants, or of my maid-servants, when they contended with me.* If that were my case, in how wofull a case were I? *What shall I doe*

when God riseth up?

Properly God doth neyther sit nor rise, but these postures are attributed to God in Scripture figuratively, or after the manner of men, who sometimes sit and sometimes rise. God is sayd to sit in Allusion to earthly Judges, who sit to heare causes and give sentence; and when God proceeds to execution, then he is sayd to rise up. To rise up notes a readines or present preparation for speech or action. He that riseth up buckles himselfe to some

some businesse, or to doe what he hath determined. Gods rising up is but the manifestation of his purpose, and the actuating of his power. Thus *Moses* prayed and thus the Church of the Jewes was taught to pray at the removing of the Arke (Numb. 10. 35. *Psal.* 68. 1.) *Rise up Lord* (sayd *Moses*) *and let thine enemies be scattered. Let God arise* (said the Church) *let his enemies be scattered; let them also that hate him flee before him.* The very rising of God is the fall and flight of his enemies. Who can stand when he riseth? What else then is his rising but the exertion or putting forth of his great power? And therefore *Job* had reason enough to put this trembling question, *What should I doe when God riseth up?*

And when he visiteth, what shall I answer?

To visit is taken three wayes in Scripture.

First, To visit is to shew favour and kindnesse freely (*Luke* 1. 68.) *God hath visited and redeemed his people;* and (*v.* 78.) *Through the tender mercies of our God, whereby the day spring from on high hath visited us.* This was the kindest visit that ever was made in this world. Christ in the great day will recount and everlastingly reward the kindnes of those who have visited him (that is, any member of his) when he was sicke. And how will his people for ever recount his kindnesse to them, and blesse him for it, who visited them when they were sicke to death, yea dead in sins and trespasses.

Secondly, To visit is to declare displeasure and to punish (*Exid.* 32. 34.) *Nevertheless, in the day when I visit I will visit their sin upon them;* that is, I will punish them for it, and they shall feelee the smart of this sin. The Scripture speakes much and often of this visitation. This is a sad visit, yet alwayes a righteous and just one.

Thirdly, To visit is the worke of any superior, when he reckons with, or calls those to account, who are under his charge and inspection. Thus the founders of Colledges and Hospitalls appoynt visitors to enquire how the statutes and rules of those Societies are observed, how their Revenues are disposed, and how the Officers and Governours of them have discharged their trust, and performed their duties. The visitation here spoken of is directly this third, and consequentially the second. As if *Job*

K k k

had

*Deus Index
sedere dicitur
quando ius red-
dit, in executio-
ne sententiae i-
dem quasi sur-
git. Druf.*

*Surrelio est
declaratio po-
tentis R. b.
David in *Plal.*
68. 1, 2.*

in visitatione ejus ;
cum ipse in nos
animadvertet.

had sayd, When God who is the Great Superintendent over all the families in the world, shall come to visit mine, and to enquire how I have dealt with my servants, if I have wronged them, or not done them right against those who would, *What shall I answer?* Surely I shall have never a word to say, I shall not be able to frame an answer my selfe, nor can any Advocate among the sons of men draw up one for me, which will hold water in the day of that visitation. *When he visiteth, what shall I answer?*

Hence observe.

First, *A godly man remembers, how much severer he is above others on earth, that yet God in heaven is above him.*

He considers, there is one who will rise up and visit for him that is oppressed; Job looked upon himselfe not only as he was a Lord and Master, but as having or as being under a Lord and Master. There are few so high on earth, who have not some on earth higher then they; but there are none on earth so high, who have not one higher then they. The proud Assyrian Prince sayd in his heart (Isa. 14. 13, 14.) *I will ascend into heaven, I will exalt my throne above the Starrs of God, I will ascend above the heights of the clouds, I will be like the most high;* yet how unlike he was to the most High, and how low the most High sayd him, notwithstanding all his pride and pompe, we reade at the 15th verse of the same Chapter, *Thou shalt be brought downe as hel, to the sides of the pit.* 'Tis good for all that are in place above others, to thinke often of this, lest they provoke the most high God, who hath set them on high, to lay them low, yea lower then the lowest. One of the Ancients reproving the extreame and unlimited severity of Masters towards their servants, or of Princes towards their subjects, gives them this schooling; *Thou doe not acknowledge your Lord God, or God to be your Lord, while you exercise such Lordship over men.* It is reported of Trajan the Emperour, that he gave free leave to his subjects to impead him in open Court, and his chiefe Glory was this, That in Law-suits his Exchequer was often cast; *Which* (saith the same Author) *never hath bad cause, but under a good Prince.* Nations and families are happy, when Magistrates and Masters remember there is a Master over them; and act as men accountable to a higher power. Job knew there was one who would rise up and visit him;

Non agnosces
dominum deum
tuum, cum sic
exerceas ipse
Dominum tuum.
Cyrriani. in
tract. contra
Demetri.
Præcipua tua
gloria est, sapi-
um vincitur fili-

as he visited his servants, and required duty and obedience from them. *What then should I doe, when God riseth up?*

cum ejus mala
casu nunquam
est nisi sub bono
principio. Plin.
in Panegyrt.
Trajani.

Note, Secondly.

The feare of God not of man, keeps a godly man from doing wrong to any the meanest man.

Job possibly might have escaped well enough from all the men in the world, if he had trampled his servants under his feet, or (as some say) made dice of their bones; but the feare of God preserved him from such rigorous and unrighteous dealings. Abraham argued (Gen. 20. 11.) *I thought surely the feare of God is not in this place, and therefore they will slay me.* And surely where the feare of the Lord rules in the heart, it will over rule the life and keep power within its bounds or due compasse from breaking out to the hurt of others. Thus Joseph spake to his Brethren (Gen. 42. 18.) *Doe this and live, for I feare God;* As if he had sayd, I being so farre above you, I could make good my accusation against you that ye are spies, and destroy you, and no man in Egypt but would take my part: *But I feare God, therefore doe this and live.* There are many who were it not for the feare of men, would never make any stop or scruple to doe what they have power and will to doe. Yea there are some, who make a kind of mockery at it, when they are told God will judge them; *Let us alone* (say they) *till that day and we care not.* Atheisme lyes close in the hearts of most over whom it prevayles, yet it prevayles so mightily over some, that they cannot keepe it close, but out it will, at their lips. That Judge in the Parable, *Feared not God, nor regarded man.* They who are not awed by the feare of God, will doe little in love to man. Job saith at the 34th verse of this Chapter, *Did I feare a great multitude? or did the contempt of families terrifie me?* That is, Did I for feare of men, eyther of the many or of the mighty forbear to doe Justice? I did not: I was above such towardise and base feares. But though Job was not afraid of men, so as to be kept from doing his duty, yet the feare of God kept him from doing any thing against his duty. *What should I doe, when God riseth up? &c.*

Thirdly, Note.

The feare of evill to be endured, is a good motive to keepe us from doing evill.

*Timor hic non
pauca sed
confirma.
August.*

Job was really afraid of after-reckonings, if he had over-reckoned, or dealt unrighteously with his servants. It is our duty to mind our danger, that we may be more mindfull of the rule. Penalties are the word of God as well as precepts, and threatnings as well as commandements. Not to doe evil merely for feare of evil, or only for wraths sake, is the feare of a slave not of a son; yet that feare of evil which helps to keepe the heart and life cleane, is a son-like feare. Feare is a grace as well as love, and workes as purely in a gracious soule. This feare doth not trouble us in our way, but stayes us in it. *Job* was a man fearing God, and this feare wrought in his heart when he sayd, *What should I doe when God riseth up, and when he visiteth what shall I answer?*

Fourthly; Observe.

God will call all to an account about what they have done, and punish all those that have done wrong.

There is nothing passeth from man, but he must passe an account about it sooner or later. When the people of *Israel* were in hard bondage, God arose for them, and called *Egypt* to reckoning (*Exod. 3. 7.*) *I have scene I have scene the affliction of my people, &c. And I am come downe to deliver them, &c.* And by *Moses* he warnes Masters, to use their servants well, least it goe ill with themselves (*Deut. 24. 14, 15.*) *Thou shalt not oppress an hired servant that is poore and needy, &c. At his day thou shalt give him his hire, neither shall the Sunne goe downe upon it, for he is poore, and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee; that is, lest as it is sin in its nature, so thou findest and feelest it to be sin in the effects of it.* Thus the Apostle awakens the griping rich men of those times, and of all times (*James 5. 4.*) *Behold the hire of the labourers which is of you kept backe by fraud cryeth, And the cries of them which have reaped, are entred into the eares of the Lord of Sabaoth. (Plal. 12. 5.) For the oppression of the poore, for the sighing of the needy; now will I arise, saith the Lord, I will set him in safety from him that oppresseth at him. And when the Lord sets the poore in safety, will not their rich oppressors be in danger? He that folds the sheepe, will destroy the Lyons and the Wolves. Once more; If thou (saith Solomon, *Eccles. 5. 8.*) seekest the oppression of the pure, and violent perverting of Judgements and Justice in a Province,*

marvell.

marvel not at the matter (that is, doe not wonder that Great men are so wicked, as to oppress those whom they ought both to protect and relieve, neyther doe thou wonder that God suffers them to goe on in their wicked oppressions, be confident that he will not alwayes suffer them) *for* (as it followes there) *be that is higher then the Highest* (and who is that but the most high God) *regardeth*, that is, taketh notice what oppressors doe, and what the oppressed suffer, and will in the fittest season right, yea recompence the one, and reckon with, yea ruine the other. Therefore as the Prophet admonisheth all men to be quiet and looke to their duty, because the Lord was risen (*Zach. 2. 13.*) *Be silent O all flesh before the Lord, for he is raised up out of his holy habitation; that is, He hath begun to shew himselfe in his mighty power and providences for the asserting of his peoples liberty, and the restoring of Jerusalem to her ancient beauty; So we may admonish all men to be and doe so, because God will certainly rise up to visit and call every man to an account for what he hath done.*

This call of man to account, may be considered in three periods.

First, God doth it often in this life, he reckons with them by strokes, he layes trouble upon their loynes, and gives them up to as hard hands as ever they have layd upon others.

Secondly, God calleth men to an account at the houre of death; *It is appointed for men once to die, and then cometh the Judgement.* There is a personal particular judgement before the Generall Judgement.

Thirdly, God will arise to visit and call all men to an account at the resurrection from the dead. Then every one must answer for himselfe, and for all that he hath done. No man shall escape that Judgement of God, nor can any thing in man escape that Judgement. In that visitation day Christ will looke thorough us, he will looke thorough our workes, and thorough our hearts. As we must all appeare before the Judgement-seate of Christ, that every one may receive the things done in his body, according to what he hath done whether it be good or bad (*2 Cor. 5. 10.*) so then it will appeare not only what is good and what is bad, but how good and how bad every thing which hath been done is. In that Great Audit and visitation day, none but the

rightes.

righteous shall be able to answer. And though they will answer according to their owne righteousness, yet they cannot answer in it. As none but the righteous shall stand in that Judgement, so none can stand but in the righteousness of Christ the Judge; And if none can answer then but in the righteousness of Christ, which is the righteousness of God, what will become of them that are not righteous, so much as with the righteousness of man? How it will fare with such, we may learne in the next poynt, grounded upon those words of Job in the former part of the verse, *What shall I doe when &c.*

Hence observe, Fifthly.

Sinners of all sorts, especially oppressors, will be at their wits end, they will not know what to doe, or what to say when God ariseth and calls them to an account.

Who is able to expresse, yea or conceave, with what confused horror the guilty sons of men will cry out in that day, *What shall we doe? When the great day of the Lords wrath is come, who shall be able to stand?* (Rev. 6. 17.) Now sinners flatter and so acquit themselves; they have many plea's and excuses, to colour over their foulest actions and oppressions: but as the Apostle saith (Rom. 2. 1.) *Thou art inexcusable O man*; that is, there is no excuse, no Apology to be made for thee in this case by others, neyther wilt thou at last have the confidence (though now thou hast) to make any for thy selfe; for (v. 3.) *I thinkest thou this O man, that judgest them which doe such things, and doest the same, that thou shalt escape (by thy fine excuses) the judgement of God?* Yea though a man doth only that evill which he never judged or condemned, but applauded and justified others, yea and himselfe in, yet he shall not escape the Judgement of God. As in the business of Justification every mouth shall be stopped (one and other) and all the world become guilty before God; so the world of unjust and ungodly men shall stand guilty before God, and have their mouths stopt for ever. *When the Lord came to visit those that were at the wedding* (Mat. 22. 11.) What had the man to answer, who had not on a wedding garment? the text saith, *he was speechlesse*, he had not a word to say for himselfe. The Prophet represents the sad condition of sinners in this forme (Isa. 10. 1, 2,) *Woe unto them that decree unrighteous decrees,*

and

and that write grievousnesse that they have prescribed (that is, who are not only so unjust as to give order for the doing of grievous things, but so impudent as to cause their orders to be entred & recorded as publicke Monuments of their injustice and oppression) *to turne aside the needy from judgement, and to take away the right from the poore of my people, that widows may be their prey, and that they may rob the fatherlesse. And what will ye doe in the day of visitation and in the desolation which shall come from far?* The Prophet speaks of the same visitation for kind that Job did, and he speaks of the persons to be visited in the same words; *What will ye doe?* And (as it followes) *to whom will ye flee for helpe?* As the poore have sought helpe of you but found none, so you shall seek to others for helpe but shall not find it. *And where will ye leave your glory?* That is, your riches and worldly goods which you have scraped out of the bellies of the poore, and count your glory, or glory in them. This will be the Generall cry of sinners when God comes to visit, *What shall we doe? who will helpe us?* They who now will not doe what they know they ought, or will doe what they know they ought not, shall at last cry out in vaine, woe and alas, what shall we doe? we know not what to doe. When God called Cain to account for his brothers blood, which cryed to him for vengeance, he had nothing to answer, but that which was no answer, *Am I my brothers keeper?* When God shall call the idle and unprofitable servant to account, who hath hid his talent in a napkin or under ground, what will he answer? When God shall call the evill servant to account, who tooke his brother by the throate for an hundred pence, after himselfe had been forgiven all his debt, even ten thousand talents, what will he have to answer? There are many sinners, who stand mute now, and will not confesse their sins, And in the great visitation day, All sinners will be forced to stand mute, as not being able to answer for so much as any one of their sins. Unless now men get the answer of a good conscience purged by the blood and Spirit of our Lord Jesus Christ, Their evill consciences will never be able to make any answer at his Tribunall. Let every impenitent sinner put these Questions often to his owne heart, *What shall I doe, when God riseth up? and when he visiteth, what shall I answer?* He that seriously catechizeth his owne soule with these Questions, will eyther resolve, in the strength of Christ, not to continue

continue in sin any longer, or else he seemes resolved to sit silent in darknes under the wrath of Christ for evermore.

This is the first reason which Job made use of to keep himselfe in a due temper and even carriage towards his servants, the consideration of the account, that God would call him to, *When he visiteth, what shall I answer?* He subjoynes a second reason why he did not despise the cause of his servant.

Ver. 15. *Did not he that made me in the womb make him, and did not one fashion us in the womb?*

This reason is taken from the onenes or likenes of servants and Masters. There are three Considerations under which Masters and servants are all one.

First, (which is the greatest of all) as to Gospel grace; A servant may as soone and as much be made partaker of the grace of the Gospel as his Master, and a common man as soone as any Prince or King. *In Christ Jesus there is neither Greek nor Jew, bond nor free* (Col. 3. 11.) that is, Christ had as much respect to the one as to the other, in the laying downe of his life, and still hath in the offers of his Grace. He doth not bestow free Grace upon any man because he is free, or free borne, nor doth he deny it any man because he is bound, being eyther borne or made a Bond man.

Secondly, The Master and the servant shall stand alike before the Lord in the Judgement at the great day (Rev. 20. 12.) *And I saw the dead small and great stand before God, and the books were opened: and another book was opened, which is the booke of life; and the dead were judged out of those things which were written in the bookes, according to their workes.* Great men and small men are all men. Nor doth he meane it only (if at all) of Great and small in stature, but of Great and small in degree. Thus Lords and Masters are Great men, subjects and servants are small men; These Dead, that is, raysted from the dead, John saw (in vision) standing alike (though much unlike in this world) before God to be judged at the end of the world. He had such a vision, though (as some interpret) not intending the same time or thing. (Rev. 6. 15.) *And the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and every bond-man and every free-man hid themselves, &c. Why?* (v. 17.)

(v. 17.) *For the great day of his wrath is come; that is, a day of Great wrath is come upon the wicked of all sorts.*

Thirdly, They are alike in their originall formation. This Job urgeth in the text upon his owne heart; *Did not he that made me in the womb make him?* He that made the Master, made the servant. And he that fashioned them, fashioned them alike in the womb. Masters and servants were not made by severall hands. Did the God of heaven make Masters and Great men, Kings and Princes, and did some inferiour power make servants, plebeians and the poore? No; (saith Job)

He that made him, made me.

There is a great elegancy in the Hebrew, which translations cannot wel reach. *He that made me, made him.* We both had the same efficient, the same fashioner.

Did not one fashion us in the womb?

The word which we render *to fashion*, signifies two things; First, the firmenes of a worke; and secondly, the fitnes and exactnes, the symetry and (as it were) curiosity of it. Both which doe wonderfully appeare in the frame of mans body, which (as Naturalists have observed with amazement) is the most proportionable and best fashioned peice in the world; and the patterne of all Artificiall proportions. How admirably is the body of man contrived and put together! How comely is the Fashion of it! *Did not one fashion us in the womb?* As if Job had sayd, God was as exact and curious, or (as I may say) he tooke as much paines in the forming and limmiting the meanest servant as the mightiest Prince in the world; And though the bodies of men have distinct and particular features, complexions, and favours (otherwise they could not be knowne from one another) yet they have all one common or Generall both fashion and fashioner. *Did not he that made me in the womb make him? did not one fashion us in the womb?*

Hence note.

God is as much the maker of every man who is conceived and borne by naturall generation, as he was the maker of man at first by creation.

Nota Eleganter
dicitur *וַיַּעַשׂ*
וַיַּעַשׂ qui me
fecit, fecit et
illum. Merc.
וַיַּעַשׂ Eleganter
et concinnam
efformationem
et omnia mem-
brorum apta in
inter se propor-
tionem, jam in-
de a matris ut-
ter elaboratam
significat.

Moses thus describes the creation of man (*Gen. 2.7*) *The Lord God formed man of the dust of the ground, and breathed into his nostrills the breath of life: and man became a living soule.* Now what God did then immediately, he doth still by meanes. Do not thinke that God made man at first, and that ever since men have made one another. No (*saieth Job*) *he that made me in the womb made him.* David will enforme us (*Psal. 139. 14.*) *I am fearfully and wonderfully made, marvellous are thy workes, &c.* As if he had sayd, Lord I am wonderfully made, and thou hast made me, I am a part or parcel of thy marvellous workes, yea the Breviat or Compendium of them all. The frame of the body (much more the frame of the soule, most of all the frame of the new creature in the soule) is Gods worke, and it is a wonderfull worke of God. And therefore David could not satisfie himselfe in the bare affirmation of this, but enlargeth in the explication of it (*v. 15.*) *My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there was none of them.* David tooke no notice of father or mother, but ascribed the whole efficiency of himselfe to God. And indeed David was as much made by God as Adam; and so is every son of Adam. Though we are begotten and borne of our earthly parents, yet God is the chiefe parent and the only fashioner of us all. Thus graciously spake Jacob to his Brother Esau, (*Gen. 33. 5.*) *demanding, Who are these with thee?* And he sayd, *The children which God hath graciously given me.* Therefore as the Spirit of God warnes (*Psal. 100. 3.*) *Know ye that the Lord is God, it is he that hath made us and not we our selves.* Which as it is true especially of our spirituall making, so 'tis true also of our naturall. And if so, Then,

First, Give glory to God and acknowledge his hand in the framing of your bodies; And know that as your beauty is from him, so are your very blemishes. The faulter and errataes that are in nature, came not without a divine order. They are not meereley accidentall but appoynted.

Secondly, Take heed of pride in beautie or in any naturall accomplishments; *What hast thou that thou hast not received?* is true of bodily endowments as wel as spirituall, and doth equally

cast downe pride in eyther. And if there be a blot or a disproportion of parts in the composure of the body, yet seing it comes by the hand of God, doe not murmur, be not discontent. *Woe to him that striveth with his Maker, shall the clay say to him that fashioneth it, What makest thou?* (*Isa. 45. 9.*) This argument both the Prophet and the Apostle after him (*Rom. 9. 20.*) makes use of to a higher purpose. The former to quier the murmurings of men against Gods present providentiall dispensations. The latter to stop all disputes & quarrellings about his eternal purposes and decrees in disposing of men according to the soveraigne pleasure of his owne will. And if this argument be enough to allay eyther of those murmurings and disputes, how much more those discontents and impatiencies which stirre in and breake out from some, because their bodies are not better fashion'd and more model'd to their owne minde.

Secondly, If we are all made by God, and made as much now by him as at the first, take heed of perverting his worke by putting that which he hath made to serve him, to serve against him. Our bodies are of him, therefore they should be to him. The Apostle chargeth us (*1 Cor. 6. 20.*) to glorifie God in our body and in our spirit, which are Gods by purchase or redemption: Our bodies also are his by creation or formation, upon which account we are likewise bound to Glorifie him by and in them. It is uncomely to use or employ any thing contrary to the end or use for which it was made. And it is not only uncomely but extremely dangerous to employ it against its Maker. Though our obligation to God be greatest for our spirituall making, or for making us Saints, yet there is a great obligation upon us for our corporall making, or for making us men. So then as Saints owe themselves in speciall to God, because he hath fashioned them by his Word and Spirit, so all men owe themselves to God, because he hath fashioned them in the wombe. And as we are wholly made and fashioned by God (we have not made so much as a little finger of our selves, no nor so much as a hayre of our head) so let us give up our selves wholly to God; let us take heed of keeping backe an eare, or an eye, or an hand from God. To keepe any one member from God, or to give it up to any other, will be as dangerous as the sin of *Ananias* and *Saphira* (*Acts 5.*) who kept back a part of the price, when they had dedicated it all to God;

God. And know that we are not in our power, or at our choyce (as they were before the dedication of their estates) whether we will dedicate our bodies with all their members, & our soules too with all their faculties unto God or no, but it is as much our duty to dedicate them, as it is when we doe so to dedicate them wholly unto God. *Did not he that made me in the wombe make him.*

Secondly, Observe.

God is as much in the making of the meanest servant, as the greatest Lord in the world.

Yea he hath bestowed as much cost on the out-side and on the in-side (as to naturalls) of those that are low as of those that are highest in the world. The body and soule of a servant is as good as his Masters. Yea oftentimes a servant hath a better body, a more beautifull and comely body, a body better compact and constituted then his Masters; yea and not seldome a better soule, that is, a better judgement and understanding, he may be wiser and more judicious then his Master. (*Pro. 14. 31.*) *He that oppresseth the poore, reproacheth his maker.* We may understand it both wayes; The oppressour reproacheth his owne maker, and so the maker of the poore man too, because both have but one and the same maker. We have that sence more fully (*Pro. 22. 2.*) *The rich and the poore meete together, the Lord is the maker of them all.* The rich and poore are at greatest distance in their outward estate, yet in many things they meete. They meete both (as *Job* speaks in the text) in the wombe, both being conceived and fashioned there, and brought forth from thence. They both meete in one common nature, being reasonable creatures, consisting of soule and body. They both breath in the same ayre, and dwell upon the same earth. They both meete in the same Maker, and in the same Master; The same supream hand makes one man rich, and another man poore; The same also maketh the man that is poore and the man that is rich: Yea they both meete in this, that the rich man or the Master needs the poore man or a servant as much as the poore man needs the rich or a servant his Master. The one needs worke as much as the other needs wages; The rich man stands in as much need of the poore mans labour, as the poore man doth of the rich mans reliefe. Whatsoever differences

ferences or degrees there are among men, they meete and are alike in many, yea in most things. And that God who hath made both the Master & the servant, the rich and the poore, can quickly make (as he hath often made) the rich man poore, and the poore man rich; The Master a servant, and the servant a Master.

Yet many act towards their servants, and the poore, as if they were of another mould and originall. And keep at such a distance as if they had never met in any thing, nor ever could. Though indeed (as one of the Ancients censures such) He that contemnes any man because he moves in a lower worldly speare then himselfe, *is himselfe not above but below all men*; for he diverts himselfe of his humanitie, and doth not act like a man while he so proudly conceits himselfe unlike other men. They are men of no reall worth or value, who value themselves over-much beyond other men. What is there either in the matter or the maker of one man, more then of the other? And that any man is poore, or a servant, doth not arise from his nature, but from providence or divine dispensation. Heathens have sayd, *It is not nature but fortune that sets a man in the state of a servant*; Christians should say, it is not nature but God that doth it. *Augustine* in his 19th booke of the Citie of God, hath an excellent passage to this purpose, *At first (saith he) God gave man dominion over the irrational creatures, not over men. The word servant was not heard of early in the world. The first newes we have of it was by Noah.* (*Gen. 9. 25*) *Cursed be Canaan, A servant of servants shall he be.* Servants came not at first from the institution of God, but from the sin of man. God did not impose the state of a servant upon man, till man by sin refused the service of God. When we looke upon our servants from whom we expect service and obedience, it should mind us of our disobedience to our Lord and Master. And we should often remember with much selfe-humiliation, that it was our rebellion against God, which hath brought man into this kind of subjection to man.

Thirdly, From the connexion and scope of these three verses layd together.

Observe.

This consideration, that Masters and servants have the same Maker, should meeken and moderate the spirits of Masters towards,

Rationalem hominem factum ad imaginem suam non sicut irrationalibus dominari, non hominem homini, sed hominem pecori &c. Nomen itaq; servi cuius meruit non natura, Augusti. l. 19. de Civ. dei. cap. 15.

wards their ſervants, & keepe all men in high place from high and ſwelling thoughts of theſelves, as alſo from contemning thoughts of thoſe who are of any lower forme then they in the world. *Job* was confident (*Chap. 14. 15.*) *That God would have a deſire in the worke of his hands.* Surely then all they that are the worke of his hands, ſhould under that notion, both have a deſire & give a ſuitable reſpect to one another. *God humbleth himſelfe* (*Pl. 113. 6.*) *in behold* (that is, to take care of and provide for) *the things that are in heaven and in the earth,* and ſhall men be ſo proud as not to behold with a favourable regard thoſe who are (where themſelves are) on earth. When the Apoſtle *Peter* ſaw *Cornelius* inclining to give him more honour then came to the ſhare of a creature, he not only modeſtly but graciouſly declined it, ſaying, *Stand up, I my ſelfe alſo am a man* (*Act. 10. 26.*) Now as we ſhould take heed of receiving more honour from any man then becomes us as men, becauſe this were to entrench upon Gods prerogative, and to take that from God, which he hath ſaid he will not give to any other (his glory) So we ſhould take heed of deſpiſing the meaner men, or our meaner ſervants, ſeing they alſo are men, and men of the ſame make, having alſo the ſame maker with our ſelves; becauſe in deſpiſing them we reſpect upon God who made them, & deny them that reſpect which he hath commanded every man to give unto any other man. For as the Apoſtle ſaith of the members of the Naturall Body (*1 Cor. 12. 23, 24.*) *Thoſe members of the body which we thinke to be leſſe honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſſe; for our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacketh, that there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one of another; As* (I ſay) God hath ordered the members of the Naturall body (which the Apoſtle there applyes and makes uſe of with reſpect to the Spirituall body the Church which is a company of profeſſing beleivers gathered by their owne free conſent into a holy fellowſhip) So alſo he hath ordered the members of that Civill body whether Greater in Nations and Common-wealths or leſſer in houſholds and families, ſo that there might be no ſchiſme in them neyther, but that the leſſe honourable members might be both cared for and encouraged by fitting reſpects to doe their duty for the good of the whole Body. And

And if Maſters and Governours ought to carry it mildly moderately and honourably toward their ſervants, Then let ſervants and all inferiours under Government, remember it is their dutie to carry it humbly and reſpectfully towards their Maſters, Superiours, and Governours. And therefore we find the Apoſtle *Paul* in his Epistles as ſtrict in giving charge to ſervants to walke orderly and obey the commands of their Maſters in all things according to the will of God, as he is carefull to moderate the rigour of Maſters in exerciſing their power over, and in giving commands to their ſervants. And as he teacheth Maſters to uſe their ſervants wel, ſo he teacheth ſervants to behave themſelves well towards their Maſters. And he urgeth this eſpecially upon ſervants profeſſing Godlines, left they bring a ſcandall upon profeſſion (*1 Tim. 6. 1.*) *Let as many ſervants as are under the yoke, count their owne Maſters worthy of all honour, that the name of God and his doctrine be not blaſphemed.* And whereas thoſe ſervants which being beleivers had alſo beleiving Maſters, might poſſibly by their onenes with them in ſpiritual priviledges forget the diſtance of their civill relation, and ſo grow more bold and familiar with them (becauſe Brethren in the faith) then became ſervants in the family; therefore he adds a ſpeciall caveat in that caſe to prevent ſuch preſumption (*v. 2.*) which let the reader conſult. Thoſe Families are happy, peaceable, and prosperous, where Maſters know how to command, and ſervants how to obey out of conſcience and in the feare of God.

J O B 31. Verf. 16, 17, 18.

*If I have withheld the poore from their desire, or
have caused the eyes of the widow to faile:*

*Or have eaten my morsell my selfe alone, and the
therlesse hath not eaten thereof:*

For from my youth he was brought up with me as with a father, and I have guided her from my mothers womb.

IN these three verses, as also in those following to the 24th verse of this Chapter (all which make up one intire context) Job avowes his care of and tenderneffe towards the poore. Which he makes appeare;

First, By his readinesse to helpe them in their straites, yea to helpe them out of their straites, at the 16 verse, *If I have withheld the poore from their desire, or have caused the eyes of the widow to faile.*

Secondly, He shews it by the comfortable provision he had made for them, or by their free admission to and entertainment at his Table; *v. 17. If I have eaten my morsell my selfe alone; and the fatherlesse hath not eaten thereof: And he seemes to give a reason or proof of both these acts at the 18th verse, For from my youth he was brought up with me as with a father, and I have guided her from my mothers wombe.*

Thirdly, He shewes his care of and charity to the poore, as in feeding, so in cloathing them at the 19th and 20th verses; *If I have seene any perishe for want of cloathing, or any poore without covering: if his loynes have not blessed mee, and if he were not warmed with the fleece of my sheepe.*

Fourthly, He shewes it by his forbearance of all rigorous equi-
ties against them, though he had power and opportunitie, yea
possibly sometimes a provocation to doe it; *v. 21. If I have lift
up my hand against the fatherlesse, when I saw my helpe in the gate.*
As if he had sayd, *I could have done it, but I did it not*: in all these
particulars he exemplifies and gives instance of his tendernessto
the poore. And this he confirms two waves.

First,

First, By a dreadful imprecation upon himselfe in case he had not done so, at the 22th verse; *Thin let mine arme fall from my shoulder blade, and mine arme be broken from the bone.*

Secondly, He confirms it by the dreadfull apprehensions that he had of the majesty of God, which kept him from doing so, at the 23^d verse; *For distraction from God was a terror to me: and by reason of his highnesse I could not endure.* Thus you have the scope of *Job*, as also the severall parts of this context, from the 16 verse inclusively to the 24 verse exclusively, in which as in a glasse we may behold not only the beautifull and lovely face, but the honest heart and working bowels of a well-grounded and rightly exercised charity.

Verf. 16, If I have withheld the poore from their desire.

This verse contains the first point of *Jobs* rich compassion to the poore. As if he had sayd; *I was not only careful that they should not want things of absolute necessitie, but gave them what they could reasonably desire.* Mr. Broughton translates; *If I stayd the poore from the wished, that is, from the enjoyment of that good which they wished.* Others say, *If I have forbidden the desire of the poore.* The word in the Hebrew signifies any way to hinder or stop, to forbid or to withhold. (*Præ. 23. 13.*) *With-hold* (or forbid) *not correction from the child.* As parents are not to withhold correction themselves, so they are not to forbid others duty to correct their children. If I (*saith Job*) have with-held or stayed the poore from their desire, if I have forbidden their desire, so that they could not have what they desired. &c.

VIM prohibuit
cohibuit impe-
dit.

The word rendered *poore*, imports a person spent, utterly wa- exhaustus
sted and exhausted; such indeed are the *poore*, their purses are virescit anifa-
drawne dry, they have little or nothing left, to helpe themselves culturibus.
and their families. *If I have wish. held the poore*

77 exhaustus
vires aut fa-
cultatibus.

from their desire.

Desire is the motion of the soule after any apparent good. 'Tis not possible for any man to stop the desire of another man in this sence, to doe so is the sole prerogative of God, or only in the power of God; he indeed can lock up the desires of the creature, even the fiercest and most eager desires of the creature. Beasts have a desire in their kinde; God stoppt the hunger of Ly-

M m m

ons,

ons, which is their desire after food (*Dan. 6. 22.*) *My God* (saith *Daniel*) *hath shut the mouthes of the Lyons.* How did he shut them? not by muzzling their mouthes, but by abating the edge of their naturall appetite or hunger. God commanded the children of *Israel* to appeare before him thrice in the yeare; and lest they should say, what will become of our houses and lands when we leave them empty and are gone up to the solemne feasts? will not our enemies take that advantage to invade our land and spoyle our goods? feare not that saith the Lord (*Exod. 34. 24.*) *for I will cast out the nations before thee, and enlarge thy borders, neither shall any man desire thy land, when thou shalt go up to appeare before the Lord thy God, thrice in the yeare.* Their land was a pleasant land, a land flowing with milke and honey, that is, abounding with all good things, and therefore a very desirable land, yet the Lord when he pleased could with-hold the desires of all men from it; This the Lord can doe, he can with-hold the desire of man, but man cannot with-hold his owne desire, muchlesse the desire of any other man. Now, though no man can stop another from desiring any thing, yet many men can and often have stoppt them from the having or enjoying of the thing which they desire, and that is *Jobs* meaning here: the Act or the faculty is put for the object, desire for the thing desired. As saith is put for the Doctrine or truth beleevd, and hope for the thing hoped for, so desire for the thing desired. But what is the desire of the poore? Surely the desire of the poore is reliefe, and this reliefe is three-fold; or 'tis given three wayes.

First, By the purse; this relieves the poore against penury.

Secondly, By power; this relieves them against oppression; the authority of a Magistrate delivers the poore out of the hand of their oppressors.

Thirdly, Reliefe is given the poore by counsel, that relieves their ignorance; counsel what to doe is as valuable as money, and in many cases a more desirable charity. Wee may suppose *Jobs* charity extended to the poore, in giving them their desire in any of or in all these wayes, he neyther denyed them his purse, nor his power, nor his counsel, when desired. *If I have with-hold the poore from their desire.*

Job speaks in a very great latitude, as though he had not stoppt them in any of their desires: He puts no expresse limmit to his

his charity, yet we may conceive a limmit. He was a wiser and a better man then to satisfie the poore, eyther first in their unreasonable desires of Great things; or secondly, in their vaine and wanton desires of the least things; or thirdly, in their desires of a supply to pretended wants and feigned necessities: wee should carefully distinguish between the desires of the poore, and their clamours, between their need and their lust or humor. As there are many who feigne piety, so there are some who can feigne poverty, and whose very distresses are but artifices. When *Job* professeth against with-holding the poore from their desire, he intends it of reall desires arising from their wants, not of artificiall or made desires proceeding from wantonnes or designe. *If I have with-hold the poore from their desire.*

Hence observe, First.

It is a duty to relieve the poore, or to grant them their desire.

To doe acts of charity is a duty as well as to doe acts of Justice; yea charity is also an act of Justice; And to with-hold the poore from their desire, (as their desire hath been stated and circumstantiated) is to with-hold their right from them. *Solomon* calls for this duty in the expresse word of the text (*Pro. 3. 27.*) *With-hold not good from him to whom it is due, when it is in the power of thine hand to doe it.* Good is so due to those of whom we have borrowed it, that we cannot with-hold it at all without sin when 'tis in our power to repay it. Good is so due to some who would borrow, that we cannot with-hold it without sin, when it is in our power to lend it. And good is so due to many poore who crave it, that we cannot with-hold it without sin, when it is in our power to give or bestow it. And doubtlesse it is as much our duty to give somewhat to those poore who aske, and to lend somewhat to those poore who would borrow, as it is to pay all that we owe to those of whom we have borrowed. Thus the Lord charged his ancient people (*Deut. 15. 7. 11.*) *If there be among you a poore man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poore brother.* Where to engage their charity. First, The Lords calls the poore their Brethren; Secondly, He tells them the land wherein they dwell was given them; They did not deserve or earne it, they did not

get or conquer it by their power, But God (whose the earth is, and the fulness of it) gave it to them; therefore they ought to give some of the fruits of it to their poore and needy Brethren. And while the Lord warnes them not to harden their heart, nor to shut their hands against them, his meaning is, that they should be free and liberal to the poore, and with open heart and hand give them their desire. Thus the Lord explaines his own meaning (v. 11.) *The poore shall never cease out of the land: therefore I command thee, saying, thou shalt (not only not to shut but) open thine hand wide unto thy brother, to thy poore, and to thy needy in the land.* God could make all men rich, but he will have some poore that the charity of the rich may be exercised. The grace of charity would be idle, and (as it were) have a perpetuall vacation, did not the providence of God provide such objects for it to worke upon. And as God by Moses in the Law told the Jewes, *The poore shall never cease out of the Land;* so Christ tells us in the Gospel (Mark 14. 7.) *Ye have the poore with you alwayes, and whensoever ye will, ye may doe them good.* God hath so ordered it, that we shall never want opportunity, though we often want hearts to expresse our charity. And lest any should thinke the poore (because possibly not of their kindred) un-related to them, therefore the Lord (in that place of *Deuteronomie*) calls the poore man our Brother, and our poore, *Thou shalt open thy hand wide unto thy Brother, to thy poore, and thy needy in the land.* which though it had (I grant) a peculiar respect to that people, who were Gods peculiar people, and all of *Abrahams* family, yet it reacheth all people, who are also to account the poore their Brethren, and so their poore, even as their neereſt relations are theirs. Yea the Lord calls the poore our owne flesh (Isa. 58. 7.) *And that thou hide not thy selfe from thine owne flesh.* As if he had sayd; Doe not withdraw, and pull backe, doe not disappare when the poore man appeares, for he is not only flesh as thou art, but thine owne flesh. And so if thou sufferest the poore to perishe, thou sufferest thy selfe, even thine owne flesh (in kinde though not in number) to perishe. That Maxime of the Apostle (Eph. 5. 29.) is founded in nature; *No man ever hated his owne flesh, but nourisheth and cherisheth it.* Are not they unnaturall, who refuse to nourish and cherish the poore, whom the Spirit of God calls *our owne flesh*? And if such declare against themselves (according to this rule) that

that they are wanting as to nature or natural principles, how much more are they wanting to Grace and spirituall principles? The Apostle John (1 Ep. 3. 17.) Admonisheth Saints to fill up their possession with the ready actings of his love, and tells them the neglect of that duty would prove that they had little love to God; *Who so hath this worlds goods, and seeth his brother hath need, and shutteth up his bowells of compassion from him, how dwelleth the love of God in him?* And as such shew little love to God, so Solomon assures them they shall find little love from God. For God doth not barely propose this duty, but presseth us with the consideration of our owne danger if we neglect it (Pro 21. 13.) *Who so stoppeth his eares at the cry of the poore, he also shall cry himselfe and not be heard.* There is nothing worse to be feared, or which produceth worse effects to be felt by man, then not to be heard by God. Therefore as Christ exhorts (Math. 5. 42.) *Give to him that asketh thee: and from him that would borrow of thee, turne not thou away.* And is it not a reproach to Christians, not to give to those who aske, when some heathens have been much troubled when nothing hath been asked of them? Again, Job speakes of the desire of the poore, and the Hebrewes have a word, for a poore man, which in the roote signifies to desire, implying that poore men who have little in possession, are much in desiring to have more.

Hence note.

They who are full of wants, are also full of desires.

As some who have no wants have many desires; they are never satisfied how much soever they are filled. So they who are under real and sensible wants, cannot but have many desires, and those so strong and stirring sometimes, that 'tis not easie to withhold them from their desire; strong desires will hardly take a denyall; poverty puts on to importunity, yea some under great wants, are so pressed with desire, that they take sinfull wayes to have their desires fulfilled. Agur feared this when he prayed, *Give me not poverty, lest I put forth my hand and steale* (Pro 30. 9) The desires of many are too strong for their consciences, and then they quickly breake the bounds of righteousness and common honesty rather then they will be withheld from their desire. They that are under a sense of their want in spiritualls, of their want of grace, and of the

Quid est? cui nihil petis?
Lampid. de
Severo Imperatore

the favour of God, of the enjoyments of Christ, O what desires, what strong and vehement desires have they? how will they breake through all impediments to obtaine what they desire? The poore in spirit have greatest desires and use the greatest endeavours after spirituall things; They see they have but a little, and therefore they will be urging to have more, and when they have got more, though they are thankfull for it, yet they will not sit down in it, nor say it is enough, because still that which they get gives them a clearer sight of more to be gotten. Their richest and fullest attainments in grace, doe but discover their poverty and emptines, and therefore seing themselves alwayes wanting, they are alwayes desiring; And surely the Lord will not withhold these poore from their desires, as Job professed he did not those who applyed to him for helpe and supply; *If I have withheld the poore from their desire,*

Or have caused the eyes of the widdow to faile.

These words are neere in sence with the former. Mr. Broughton reads, *If I have consumed the eyes of the widdow.* Job did not withhold any truly poore from their desire, much lesse did he withhold the poore widdow from her desire, he suffered not her eyes to faile; that is, he did not long deferre to doe that for her which she desired, nor weary her with waiting. Some doe not totally deny, but they are full of delays, and they put off poore suiters so long, that both purse and patience are quite spent. But (saith Job) *I have not caused the eyes of the widdow to faile* by long delays, much lesse by denyalls. The passions of the minde are visible in the eye; sometimes wee see joy sitting there, and sometimes we see sorrow sitting there, at one time we may see pleasednesse in the eye, at another time displeasure and anger. Thus also (as here) we may see hope or expectation in the eye. The earnest intente looke of the eye upon any man, hath (as it were) this voyce in it, I desire your helpe. He that looks much upon or to another, lookes for somewhat from him. The looke of the eye to God hath the force of a prayer in it, yea this is often put for prayer, because in prayer usually, the eye is lifted up to God (Psal. 121. 1.) *I will lift up mine eyes to the hills from whence cometh my helpe.* Again (Psal. 123. 2.) *Be-hold as the eyes of servants looke unto the hand of their Masters;* and

Per aspectum
oculorum vivacem et intensum
in aliquid denotatur spes ardētis rem quæ aspiciatur
acquirendi, vel ab eo quæ aspiciatur aliquid bonum respiciendi.
BOLD:

and as the eyes of a maiden to the hand of her mistresse; so our eyes waite upon the Lord, our God, unill that he have mercy upon us. That is, we will waite and pray, or pray waiting for his mercy. And as the eye waites on God, so in proportion upon man. When Peter and John came into the Temple (Acts 3.) there fate a poore lame man asking an almes (v. 2.) And Peter fastning his eyes upon him, with John, sayd looke on us (v. 4.) As if he had sayd, you look upon many others as persons able to relieve your necessities, but now looke on us, and see what we will doe for you; And he gave heed unto them, saith the text (v. 5.) *expecting to receive something from them;* that is, he fastned his eyes upon them, he beheld them as an expectant of reliefe. Thus the widdow (we may suppose) came to Job and lookt pitifully upon him, or gave him an humble look of expectation, as if she had sayd, give me your assistance, doe such a thing for me; And when she did so, he did not cause her eyes to faile, nor did he feed her with vaine hopes, as they doe who are forward to make promises, but slow to make performance. Every where in Scripture the frustrating of expectation, is called the failing of the eye, or is the cause of it. (Psal. 69. 3.) *I am weary of my crying, my throat is dried; mine eyes faile, while I waite for my God;* that is, God is pleased to put me to such long waiting, and expectation, that my eyes are even worne with looking, and my heart with expecting (Psal. 119. 133.) *Mine eyes faile for thy salvation, and for the word of thy righteousness;* that is, for the receiving of the benefit, blessing, deliverance, or salvation, which that word of thy righteousness hath promised to me, and made me to waite for. And as God, to try the faith and patience of his people, lets them waite till their eyes begin to faile; so men eyther through unfaithfulness or weakness, oft cause the eyes of those who waite upon them to faile utterly. (Lam. 4. 17.) *As for us, our eyes have failed for our vaine helpe;* that is, we lookt for helpe, and no helpe came, and so our eyes failed in our expectation. But upon whom did they waite in this total frustration? the next words tell us, *We have watched for a nation that could not save us.* The Hebrew is, in our watching we have watched, or (as that Elegancy imports) we have earnestly watched for a nation that could not save us; that is, for the Egyptians who promised us helpe, and upon whom we trusted for helpe, but all in vaine. They proved

Si quis quod ex-ellat non obtinet id dicitur consumpto oculo: um. Sividuas lallatu vana sic. Tygur.

proved a weake reed, upon which while we leaned we were not supported but wounded. Righteous *Job* dealt not thus with his expectants and dependants; He did not cause the eyes of the widdow to faile, he did not let them waite till they were weary, or tired, or grieved. And this we may understand him speaking in a two fold reference.

First, As to delayes of Justice; As if he had sayd, I have not let them waite long for their right, I have not given them dilatory answers and put offes, hoping to be spurr'd up with gifts and brib'd into expedition.

Secondly, As to delayes of charity: As if he had sayd, I have not let the widdow waite long for my almes, what I gave her, I gave her speedily.

In both these respects, or for both these helps, poore widdows waite; And they are constrained to waite long for some mens charity, and longer for other mens justice; so long for both sometimes that their eyes faile, and their spirits sinke in despaire of either. In neither of these respects did *Job* grieve the widdow. He neither wronged her himselve, neither did he delay to right her when she was wronged by others: he neither made her poor himselve, nor did he delay to relieve her poverty. Thus he answereth that which *Eliphaz* charged him directly with (*Chap. 22. 7, 9.*) *Thou hast not given water to the weary to drinke, and thou hast withholden bread from the hungry, thou hast sent widdows away empty, and the armes of the fatherlesse have been broken.* No, saith *Job*, I have many witnesses, and my conscience, which is more then a thousand witnesses, tells me, that, *I have not caused the eyes of the widdow to faile.*

And when he saith so, we are to expound it in a better sense then his words expresse; there is lesse in what he spake, then in what he did for the widdow; for his meaning is this, I was so far from making her eyes to faile with waiting, that I made her heart glad, and sent her away rejoycing, because of her just and speedy dispatch. Expedition hath cost some very deare; *Job* did not only not deny the widdow his justice, or his charity, but dispatch her quickly; none payd for expedition who appealed to his Tribunal, nor did the expectation of any perish who applyed to him for reliefe. *If I have caused the eyes of the widdow to faile.*

Hence note.

We ought not only to helpe the poore, but to helpe them speedily.

Speedy reliefe, is double reliefe; He that gives at once, gives twice. Therefore as *Solomon* adviseth (*Pro. 3. 28.*) *Say not to thy neighbour, goe, and come againe, and to morrow I will give, when thou hast it by thee.* As we must not say, but doe, so we should not deferre to doe. 'Tis dangerous to say, we will give to morrow, when we know not whether a to morrow shall be given us. If we have it now to give, let us give it now, for who knows whether he shall have any thing to give hereafter. And if delays are not denials of helpe to man, yet they are of obedience to God; who as he commands us to give, so to give now. The poore are ready to starve, & shall we be unready to give what we have ready by us? The poore may perish to day, and what good will your Almes doe them to morrow? As God will not beare it that we should say to him we will obey him to morrow, when he calls for obedience to day (take heed of making the Lords eyes faile in waiting) so God will not beare it, if we say to the poore goe and come againe to morrow, he requires it to day, though the poore doe only entreate it. The Apostles rule is (*Rom. 12. 8.*) *Hicbat sheweth mercy with chearefulness.* And againe (*2 Cor. 9. 7.*) *The Lord loveth a chearefull giver.* Now that which a man doth chearefully he will doe it speedily. And every good thing the sooner it is done, the better it is done. Nor can that be done too speedily, which should be done presently. To doe a charity, or to doe Justice late is next doore to the not doing it at all. As he that askes faintly bespeakes a denyall, so he that grants slowly, gives with a kind of denyall; And to be sure so much of the beneficialnes of any benefit is taken off from those to whom 'tis given, as also so much of the thanks from those who give it, as delay is made in the giving of it. As the Lord gives sometimes preventingly (*Isa. 65. 24.*) *Before they call I will answer,* or makes his grant contemporary, or beare the same date with our requests (as it follows in the same verse) *and whiles they are yet speaking I will doe;* so should we in our proportion doe to those who make suites and requests to us.

How contrary to this rule of giving and doing good to others are they who seeme to take a kind of pleasure to put others to the paine of expectation; They love to be waited on. And they there-

Tarde velle nolentis est. Proptrium est libenter facientis cito facere. Senec.

Ta non intelligit tantum de gratia se demere, quantum mora adiicis. Senec. de Benef. lib.

2. cap. 5.

therefore hold petitioners upon the racke of expectation, because they love to be waited upon; we may discover three sorts of this humour.

First, Some when they know the thing desired is not in their power to doe, yet they will not say plainly they cannot doe it (to be speedy in denying what we cannot doe, is a favour as well as to be speedy in granting what we can doe, yet I say, some will not presently say they cannot doe, what indeed they cannot) because they have an ambition to be attended upon and much sought unto.

Secondly, Others who from the first moment that a suite is made to them, are resolved in their owne breasts or are fully intended never to doe it, though it be in their power to doe it; yet they will not say they will not doe it, but hold poore suiters in a long suspense. It is some courtesie to say we will not doe, what we have no minde to doe and are purposed not to doe. But the policy of some men is too great for this poynt of charity.

Thirdly, There are others, who are both able and willing, yea resolved to grant the poore their desire, yet for state they make the poore stay and the widows waite till their eyes fayle; And so doe as much torment suiters with their delayes, as they benefit them with their reliefe. They that take such state in doing courtesies, loose their reward with God, and their respects from man. He that staves long for a favour, hath more then halfe deserved and payd for it. 'Tis the priviledge of God to make man waite his pleasure. Yet he never delayes his people but 'tis in wisdom yea and in mercy also (Isa. 30. 18.) *The Lord is the God of Judgement, blessed are all they that waite for him.* As God doth no man wrong how long soever he makes him waite, so how long soever we waite on him we loose no time, nor will it be at all to our losse. Waiting upon God in faith and patience turnes always to a good account, and hath Great reward. But let men take heed how they take state upon them in making the poorest man waite for their charity, or any man for their Justice. They will be found sayling in duty who thus caule the eyes of any, especially (which Job here professeth he did not) *the eyes of the widow* to fayle.

Secondly, Observe.

When suites are long deferred, and unanswered, suiters are greatly afflicted. The

The sayling of the eyes is painfull, and implies a decay in nature; The eyes fayle through old age, or through much bodily weaknesse and want. 'Tis sayd (Jer. 14. 6.) *The wild Asses did stand in the high places, they snuffed up the wind like Dragons, their eyes did fayle because there was no grass.* Whatsoever makes the eyes fayle is afflictive; Therefore long delayes must needs be a great affliction, seeing they make the eyes fayle; yea delayes doe more then make the eyes fayle, they make the heart fayle too (Prov. 13. 12.) *Hope deferred, makes the heart sicke; but when the desire cometh, it is a tree of life.* 'Tis the word in the former part of this verse, *when the desire cometh*; that is, when the thing desired cometh, it is as a tree of life. A lingering hope is like a lingering consumption, it weakens the whole man. Hope having conceived some probable good approaching, waites for the birth of it; And we are like a woman in travel till it be brought forth: long travel in child-bearing makes the mother sicke and faint, and so doth hope make us, when we travel long in the bringing of it forth. But as a woman forgets the paine of her travel for joy that a man is borne, so doth he that sees his hope, that is, the thing hoped for borne. This Solomon expreſseth to the life, when he saith, *The desire come is a tree of life.* As when Christ who is called *The desire of Nations* (Hag. 2. 7.) shall come, he will be a tree of life to all true beleevers; so in its degree and measure is the coming of any good thing which we desire. The fullfilling of desire is so great a reliefe that it is a kind of New life to the soule, and causeth our dead hearts to revive. The hearts of many Godly men have been made sicke when God hath deferred their hope; David sayd (Psal. 69. 3.) *Mine eyes fayle while I waite for my God.* And againe (Psal. 119. 82.) *Mine eyes fayle for thy word*; that is, in waiting to receive that good which thou hast promised in thy word. Whether God or man keepe us long at a distance from our hopes, we quickly meete with griefe of heart and sayling of eyes. Total denying and long delaying are not farre asunder.

Thirdly, Observe.

The widows case and cause must not be delayed.

If widows are not speedily relieved, they are doubly grieved. They are weake, and not able to beare much; They are under sorrow already. To deferre their hope, is to give them sorrow upon

upon ſorrow. Shee hath ſorrow enough for the loſſe of her husband, with whom ſhe had lived comfortably. Now every delay put upon her puts her in minde of that loſſe and makes that wound bleed afreſh. It was not thus (ſaith ſhee) when I had a husband, then I had no need to waite, now I waite and cannot get reliefe in my greateſt needs. Magiſtrates ſhould be husbands to the widdow, and eſpouſe their cauſe (according to Juſtice) with tendernes. God charged the Princes of *Iſrael*, with this ſpeciall defect of duty (*Iſa. 1. 23.*) *They judge not the fatherleſſe, neither doth the widdowes cauſe come unto them; that is, they reſuſe to receave and heare the widdowes cauſe, they will not admit it to come before them; ſhee cannot bribe it to a hearing, and therefore it ſtickes by the way, and comes not to a hearing.* But though men will not judge her cauſe, yet God will (*Pſal. 68. 5.*) *A father of the fatherleſſe, a Judge of the widdowes is God in his holy habitation.* God is ſo much the widdowes Judge that he is ſpoken of as if he were a Judge for none but widdowes. And men are ſo little in judging their cauſe, as if they did not judge the widdowes cauſe at all. *The widdowes cauſe* (ſaith the Prophet) *doth not come before them.* How greatly doe they ſayle in duty who cauſe the eyes of the widdow to ſayle, and who adde ſorrow to their ſtate, whoſe ſtate at beſt is a ſorrowfull one. This cruelty *Job* at once denied and abhorred, while he ſayd, *If I have cauſed the eyes of the widdow to ſayle.* He proceeds to a further testimony of his tendernes to the poore in the words which follow.

Verſ. 17. *Or have eaten my morſell my ſelfe alone, and the fatherleſſe hath not eaten thereof.*

In this verſe *Job* ſhews both his charity, and his hoſpitality, charity may be exerciſed without doores, but hoſpitality is exerciſed within doores. And that hoſpitality is beſt which is alſo an Act of charity; *Jobs* was ſuch, *He did not eate his morſel himſelfe alone*, there was hoſpitality. And his gueſts were not, or not they only his rich and wealthy neighbours, but the fatherleſſe, *And the fatherleſſe hath not eaten thereof*, there was his charity.

If I have eaten my morſel my ſelfe alone.

A morſel is properly but ſo much meate as we may put into the mouth at once; By which diminutive word, a *Morſel* or a

ἡ μικρὴ ποσὶς,
frustum rei
culentis quan-
tum buccia ſe-
mel capere po-
teſt. Druſ.

Morſel-full, the Scripture uſually ſets forth the ancient entertainments, which were as frugal as they were hearty. When *Abraham* invited thoſe three men, who indeed were Angels, and one of them (whom he called *My Lord*) The Lord of men and Angels, he only ſayd (*Gen. 18. 5.*) *Reſt your ſelves under the tree, and I will fetch a morſel of bread and comfort yee your hearts.* *Abraham* was ſparing of his words, but not of his coſt; he invited them to a morſel, but provided them cakes made of three meaſures of fine meale, and a calfe tender and good with butter and milke; you may read this bill of fare (*ver. 6, 7, 8.*) Thus *Elijah* when he had deſiered the widdow-woman to fetch him a little water (*1 King. 17. 10, 11.*) *As ſhe was going to fetch it, he called to her, and ſaid, bring me I pray thee a morſel of bread in thine hand; he did not deſire a feaſt, or a full table, but a morſel.* Thus ſaith *Job*, *I have not eaten my morſel my ſelfe alone*; that is, what ever good cheare I had I had it for others as well as my ſelfe and my family, I had a ſpare roome and a ſpare trencher for a friend at my Table, eſpecially for the poore and fatherleſſe, Theſe were my welcome gueſts, as it follows.

And the fatherleſſe have not eaten with me.

By the *fatherleſſe*, we are not to underſtand ſtrictly, ſuch as had loſt their parents, but any in want or diſtreſſe, as hath been ſhewed from the ſame expreſſion in ſeverall other paſſages of this booke. When *Job* relieved the hungry bellies of the poore, he did not only ſend them a portion from his Table, but he gave them a place and a porſion at his Table, the poore did not only eate of his meate but ſate at meate with him, he did not diſdaine to have them at his Table.

Hence note.

Fiſt, *Hoſpitalitie is a dutie.*

As we make proviſion for our ſelves and family, ſo (if able) we ſhould make allowance for ſtrangers alſo. When *David* heard that *Nabal* ſheared his ſheepe, he ſent out ten young men to grette him in his name, and gave them inſtructions; *Thus ſhall ye ſay to him that liveth in preſperitie, Peace be both to thee, and peace be to thy houſe, and peace be unto all that thou haſt, &c. Let the young men find favour in thine eyes (for we come in a good day)*

give

give I pray thee whatsoever cometh next to thy hand unto thy servants and unto thy son David. Had David been at his mercy he could not have sent him a sayrer message. Yet this covetous churle was so farre from sending him a liberall present, that he could not give him a good word, or a civill answer. But presently falls a reviling him (1 Sam. 25. 10.) *Who is David? and who is the son of Jesse? there be many servants now adayes that break away every man from his Master. Shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men, whom I know not whence they be? As if he had sayd, Shall I feed these vaggabonds and beggars? The man was all in his possitives, my bread, and my water, and my flesh, that I have killed for my shearers; he had not a morsel to lend David, but sent more then a mouth-full of bad words. This mans name was agreeable to his Nature; Nabal was his name, and folly was with him. His folly was, he would send nothing to strangers out of his house; and theirs is like his, who have nothing for strangers in their houses. Abraham stood in his tent doore, and no sooner saw strangers passing by, but called them in and gave them entertainment. The Apostle (Heb. 13. 2.) alluding to that act of Abrahams hospitalitie, gives beleivers this Admonition, *Forget not to entertaine strangers, for so some have entertained Angels unwares.* We are commanded (Rem. 12. 13.) not only to distribute to the necessity of Saints, but to be given to hospitalitie. And as this is charged upon all Beleivers, so especially upon the Ministers of the Gospel (1 Tim. 3. 2.) *A Bishop (besides many other Qualifications there enumerated) must be sober, of good behaviour, given to hospitalitie, apt to teach, not given to wine.* And againe (Tit. 1. 5.) *He must not be given to filthy lucre, but he must be a lover of hospitalitie; A lover of Good men, sober.* Yet note, as in these texts the Apostle commends hospitalitie to the Ministers of the Gospel, so he regulates it. They must be given to hospitalitie, yet sober and of good behaviour; They must be given to hospitalitie, yet not given to wine, nor filthy lucre; They must be given to hospitalitie, yet apt to teach; Their hospitalitie must not hinder eyther their private studyes or publicke labours. That hospitalitie which is inconsistent with sobriety, or unfit for duty, is uncomely and sinfull in any man, much more in a Minister of the Gospel. Some are given to riotous house-keeping, but few*

are

are given to true hospitality. The former is the abhorrence of a meere Civill man, the latter is both the duty and commendation of a Godly man. Moderate feasting of friends is love, and feeding of the poore in charity, is an ornament to the Gospel and a fruit of Grace. As their sin is great who lavish out the creature in surfeiting and drunkenness, or who make provision for the flesh to fulfill the lusts of it; so also is theirs who basely spare the creature and will not make provision eyther for their friends to nourish love, or for the poore to relieve their necessities.

Secondly, Consider who were *Jobs* guests? mostly the poore and fatherlesse, and he names them only.

Hence observe.

The hospitalitie of good men is chiefly designed for the helpe of the necessitous, the poore and the fatherlesse.

'Tis most acceptable to God when we feed the poore, though it be not unlawfull to invite and feast the rich. Indeed Christ being invited to eate bread at the house of a Pharisee, said to him that bade him (Luk. 14. 12, 13.) *When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbour, lest they also bid thee againe, and a recompence be made thee. But when thou makest a feast, call the poore, the maimed, the lame, the blinde.* This is Christs rule, and *Jobs* practise answered it; the fatherlesse did eate with him. Yet the Scripture last mentioned is not an absolutely restrictive command to invite the poore and none else; for we are commanded to use hospitalitie one to another without grudging (1 Pet. 4. 9.) that is, to give reciprocall entertainments; He doth not only say use hospitalitie, but use it one to another, or mutually, which cannot be understood of entertaining the poore only; for they are not able to invite their inviters. Therefore as when the Lord saith (Hos. 6. 6.) *I desired mercy and not sacrifice;* he doth not prohibit sacrifice, that is, outward performance of duties, or the performance of outward duties, but shewes that he is more and rather pleased with mercy then with sacrifice, or that sacrifice without mercy doth not please him at all. So when Christ saith call the poore not the rich to thy table, he doth not forbid the bidding of the rich, but chargeth us rather to bid the poore, and if we have not enough for both, then, what we have to spare must be for those who

who have nothing, not for those who have enough already. We must preferre the doing of charities, before the doing of courtesies. It is recorded by Mr. Foxe in the *Booke of Martyrs*, concerning that eminent servant and witness of Jesus Christ John Hooper Bishop of Worcester, That he kept a Constant Table for the poore, or his Board of Beggars, who were dayly served with whole and wholesome meates, before himselfe sate downe to dinner. There are *Great House-keepers* who are not good *House-keepers*, because their house-keeping is for the Great not for the good, not for the house-hold of faith, especially not for the poore of that house-hold. Blessed are those feast makers, who make the bowells of the hungry to blesse them. *Solomons* good direction falls in with this good practice, as some expound it (*Eccles. 11. 1.*) *Cast thy bread upon the water*, that is, upon the poore, or upon those of whom thou hast no more expectation to receive any thing againe, then thou canst rationally expect thy bread againe when thou hast cast it upon the water, or that thou shouldest reape a plentiful harvest of that seed which thou hast cast upon the wayes of the Sea, not into the furrows of the earth. The holy Prophet assures us, that this feeding of the poore is more acceptable to God then our owne abstaining from food (*Isa. 58. 6, 7.*) *This is the fast that I have chosen, that thou deale thy bread to the hungry, and that thou bring the poore that are cast out to thy house. When thou seeest the naked, that thou cover him, and that thou hide not thy selfe from thine owne flesh.* This is the Lords fast, and the Lord accounts no fast holy, but when 'tis followed with such a feast; and therefore that custome in the Churches of making a Collection for the poore in the close of a day of fast and solemne humiliation, is not to be reckoned a formality, but an essentiall part of that Great and important duty. To comfort and refresh the bodies of the afflicted, is as pleasing to God, as the afflicting of our owne soules. 'Tis sad to see the poore neglected at any time, but especially at that time. And 'tis as sad to see how the practice of most, at all times, runs quite contrary overrosse to the rule of Christ given us in the Gospel, That saith, *Invite not thy brethren, nor the rich, but the poore*; whereas usually the rich are invited and not the poore. And whereas (in spiritualls) God fills the hungry with good things, but sends the rich empty away, most men (as to corporalls) fill the rich with their good things,

with

with the fatte and the sweete, but send the poore eyther quite empty away, or only a litle relieved (to keepe them from starving) with the refuse of their Table. Which latter practice is also reprov'd by the practice of Job in this text.

For, saith he, *If I have eaten my morsel my selfe alone, and the fatherlesse hath not eaten thereof.*

Hence note.

A good man will give the poore such things as are good, to eat, yea sometimes as good as he eates himselfe: He doth not thinke it below him, that they should eate with him, and of what he himselfe eates.

Job did not put off the poore with scrapps only (though I doe not say 'tis sinfull to give broken meate to the poore) yet 'tis plaine he did not put off the poore with such poore reliefes, nor should we. Some thinke any thing they have, the worst they have, good enough for those who have nothing. But as Christ saith concerning spirituall bread (*Math. 15. 26.*) *It is not meet to take the childrens bread, and to cast it to dogs:* So I may say in reference to materiall bread; *It is not good to take dogs bread, and to give it to the children;* that is, to give corrupt or unfavory bread and meate to the poore. The best which we have is but given us, or indeed lent to us, and therefore what we give to the poore should be good, especially seeing what is given to the poore, is lent to the Lord, from whose hand we receive all our riches. And shall we lend base money, or mouldy bread to the Lord? Again, when we feed the godly poore, we feed Christ himselfe (*Math. 25. 35. 40.*) and shall we not feed Christ our Lord and Master with that which is good? Almes is a sacrifice (*Heb. 13. 16.*) Now as the Lord did highly disgust it and tooke it very ill at the hands of the Jewes, when they offered the blinde, and lame, and sicke for sacrifices; *Is it not evill* (saith the Lord, *Mal. 1. 8.*) *Offer it now unto thy Governour, will he be pleased with thee, or accept thy person?* Yea he adds (*v. 14.*) *Cursed be the Deceaver that hath in his focke a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts.* Now, I say, as the Lord tooke it ill, when the proper sacrifices were of corrupt things; so he will not take it well, when these metaphoricall sacrifices are no better. Indeed if we

have no better, if we have but a cup of cold water only to give (we giving it to one of those little ones in the Name of a Disciple) shall not loose our reward (*Math. 10. 42.*) But the deceiver is cursed who giveth that which is bad, when he hath good or better to give. There is (I know) a great fault among some poore, they will scarce be contented with any thing but what is fine, and of the best ; when they have had good wholesome food given them, they will throw it behinde the doore, or upon the dunghill. There is a fault also among some rich men, who give that to the poore which is fitter for the dung-hill, then for the body of man.

Lastly, *Job* speakes not here of any feast he made the poore, but only of a morfel, *I have not eaten my morfel my selfe alone*, yet doubtlesse he had plenty at his Table, and did (as the Lord doth the rich) even load the poore with his benefites and beneficences dayly.

Hence note.

A gracious heart counts that but a little that he hath done and given.

He saith not I have made the poore a feast ; but I have given them a morfel ; nothing makes our charity greater in the eye of God, then when 'tis little in our owne ; when we call a feast a morfel, and a full dinner a bit. *Plutarch* saith, that the *Lacedæmonians* gave not only a charity, but a liberality and a bounty to the distressed *Smyrnians* ; They sent them a very full supply, yet gave their Messengers instruction to tell them, that they had only spared them a meales meate from themselves, and a foddering from their cattel. As it was the ingenuity of that heathen people to put but a smal value upon a great benefit ; so also it is the piety of Christians to doe so ; As they should not at all blow a trumpet, or speake much of what they give ; so they should not thinke it much ; As this is the sin of some, they thinke much (as we say, that is, they grudge) to give any thing ; so the sin of others is this, they thinke what they have given to be much. The lesse we esteeme our good deeds, the more God esteemes them ; the lower our charity is rated in our owne booke, the higher it is in Gods booke ; we shall not need to feare our workes shall not be enough rewarded, unlesse we say much of the most of them ;

if

if any thing bring them a low reward from God, our over-rating them will. *Job* having thus shewed the opennes of his heart and hand and house for the free entertainment of the poore and fatherlesse, gives us an account of the time how long or since when he had growne into this neerenes of a gracious and discrete familiarity and freedome with them, in the next words.

Ver. 18. *For from my youth he was brought up with me as with a father, and I have guided her from my mothers wombe.*

There is another reading of these words, which I shall speake a little to before I open our owne. 'Tis that of the vulgar latine, which translates *Jobs* text thus.

For from my youth compassion did grow up with me, and I did bring her up even from my mothers wombe.

These words which we render, *as a father*, consisting of a particle of likenes, and *Ab* signifying a father, some conjoyne into one word signifying sorrow or griefe of mind, arising eyther from our owne troubles and sufferings, or from the sufferings and troubles of others, which we properly call *compassion*. *From my youth, compassion* (or trouble of mind for the troubles of others) *did grow up with me*. The minde of this reading is to shew the naturallnesse of *Jobs* practise with his spirit ; As if he had sayd, I have not been forced, or unwillingly drawne to this course of charity ; but have been moved to it by an inward principle, and as naturally, as it is naturall for a hound to hunt his prey, for a bird to fly in the ayre, or for a stone to fall downe ward to the earth. I have an intrinsecall tendency to this great duty, and am led, not driven to it. Not that it was naturall to him, in opposition to that which is by grace ; but it became connaturall to him by grace. *Job* knew that as he had his being from God, so much more his gracious being. He did not make himselfe in his mothers wombe, much lesse did he make himselfe mercifull in his mothers wombe. That was a speciall worke of God upon him, framing his heart to such workes from the wombe. He attributes nothing to himselfe but all to God ; for as he knew he was not made man in the wombe by his owne power, so he knew he was much lesse made a good man from the wombe by any power of his owne.

Quia ab infanzia mea crevit in mecum miseria, et ab utero matris meae deduci eam. Vulg: Videur legisse Job dolo. Druf.

Jobo naturalis videur fuisse misericordia, a quae adlevandas miserationes arumnas impellebat intrinsecus, sicut ad veniendam canis, &c. Sancti. Cujus quia sua virtuti nihil tribuit, qui pro se ipsis testatur, quod hoc ipsum conditoris munere accepit.

Plautum solum
charitatis sed
urbanitatis est
an et insignis
animi demissio
nis et modestia
est, Quod oc-
cellam dicit,
cum ingentibus
beneficiis et mi-
nime parco vi-
de de orphanis
bene mereretur.
Pined.

Cum Lacedæ-
monij Smyrnis
egentibus inge-
rentis meatum
mississent Nihil
magis est (in-
quit) hac e-
nim collegimus
unius diei præ-
dio nobis et tu-
mentis detracto.
Plutarch.

Quia sicut suo opere in uero conditus non fuit; ita nec sua uirtute ab uero pius fuit. Gregor. lib. 21. cap. 12.

This translation thus expounded carrieth a pious sence.

But most of the learned Hebricians render the text as we doe, *For from my youth he was brought up with me; he? who was that? the father-lesse.*

And I have guided her from my mothers wombe; her? who was that? the widow. So that Job gives an account of his charitable practice, as that which he had not lately taken up, but was long accustomed to.

For from my youth he was brought up with me.

As if he had said: *No sooner was I able to looke or step into the world, but I became a friend to the fatherlesse, and a patron and protector of the poore. I quickly or very early tooke notice of their condition, layd it to heart, and gave them my best assistance.* The word which we render, *He was brought up with me* (for these words are there knit up in one) signifies to grow and wax great, or to be great. Indeed the poore (as we say in our language of an inward hofome friend) were *Great with Job*, when he was Greatest. And he as a Father brought up the poore, when himselfe was young, or before he was a father.

Hence note.

Grace workes betimes: in some.

As there is a seed of sin and corruption in all children, so we may see the fruites of the Spirit in some children.

From my youth, he was brought up with me.

The Apostle Paul saith of Timothy (1 Tim. 3. 5.) *From a child thou hast knowne the holy Scriptures.* His first acquaintance was an acquaintance with God in his word. How sweete is it to see vertue blossoming when nature doth? and the puttings forth of faith contemporary with the first puttings forth of reason; or to see those acting spiritually, who have but begun to act rationally. The Lord should have our first fruites, yea as the old Law commanded, our *first first fruites*; They are blessed who remember their Creator indeed in any of their dayes, but 'tis our duty to remember him in the dayes of our youth, and to dedicate our first first fruites unto him. And though some are afraid to presse good things upon their children, lest they should over-burden them;

them; yet Solomon a wiser then they, yea the Spirit of God, a wiser then Solomon gives us better advice (Pro. 22. 6.) *Train up a child in the way he should goe, and when he is old he will not depart from it.* Though some children have gone out of the way in which they were trained, and their golden youth hath concluded in an Iron old age; which possibly gave occasion of that reproaching Proverb, *A young Saint, an old Devil*: yet of this we are sure, that few who continue in the Devils power till they are old, become Saints. And there is no more reason to stop any from training up a child in the way that he should goe for feare he hold not onne to old age, then there is to set a traveller in his right way in the morning for feare he should misse his way before night. Usually they who begin wel, end wel, and they who begin in true grace, shall certainly continue in it, and end in Glory. A Heathen sayd, *'Tis a great matter to accustom any one from his youth to any thing.* And another, *That sent with which a new Cuske is seasoned,* and so those principles with which a child is influenced, holds long. *Customs hath a great power whether in good or evil.* Thus they speake in nature; And 'tis most true in grace; That tincture of true holyness which the soule receives, though never so early, abides for ever. The Prophet saith (Lam. 3. 27.) *It is good for a man to beare the yoke in his youth;* What yoke? There is a two-fold yoke; First, the yoke of suffering; Secondly, the yoke of doing: he there speakes of the yoke of suffering; but it is as true of the yoke of doing; *it is good for a man to beare that yoke in his youth.* Some have never met with a crosse in their youth, and how doth it trouble them to meete with it in their old age? Many have never done good in their youth, and how reprobate are they in their old age to every good worke!

Secondly, observe.

A gracious heart is full of compassion to those that are in want.

They who have experienced the compassions of God to themselves (as every gracious soule hath) cannot but be moved with compassion to others. Compassion to and upon a right object, is an eminent act of Grace. We carry a great burthen upon our selves, when we beare compassion to others. As we partake with others in the good things they enjoy by rejoycing with them;

A teneris assuesco. e mulam est.

Quo semel est imbuta recens servabit odorem testis d. u.

Caput rei est, hoc vel illo modo hominem afficiet.

Arist. 1. 2. Eth. cap. 1.

so we partake with others in the evils which they suffer by compassionating them. When the Apostle Paul had reckoned up his sufferings or passions (2 Cor. 11. 24, &c.) *Of the Jews five times received I forty stripes save one, &c. In wearinesse, in painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse :* Having, I say, thus spoken of his personal passions ; he presently reports the heavy burdens of compassion which lay upon him (28, 29.) *Besides those things which are without (saith he) that which cometh upon me daily, the care of all the Churches ; who is weake, and I am not weake ? who is offended, and I burne not.* As if he had sayd, whatsoever the afflictions or infirmities of others are, I have my share with them. And as it is the support and comfort of the whole Church, as also of every beleever, to remember that Jesus Christ beares their burthen with them, that he suffers with them now, as once he suffered for them (we may indeed say of Jesus Christ, that all the poore and afflicted Saints, that ever were, are, or shall be in the world, have been brought up with him as a father, and he hath had compassion of them in measure, now (I say) as it is the joy of all suffering Saints, that they are brought up with Christ as with a father) so it is a great stay and comfort to suffering Saints, that their fellow-Brethren are affected with their condition, and take compassion of them.

Again, In that Job saith, *From my youth he was brought up with me.*

Note.

A gracious heart perseveres in doing good.

Job doth not say he did it in his youth only, but from his youth. Some have great appearances of goodness in their youth, but goodness doth not grow up with them ; yea as they grow their appearances of goodnes decay, and wither, and come to nothing. I say, their appearances of goodnes, for (as was toucht before) we cannot be too confident of the earliest appearances of real goodnes. As Job began in his youth, so he continued, and grew up in this spirit, principle and practise all his dayes.

Fourthly, In that Job saith, *He was brought up with me as with a father from my youth.*

Observe.

Non est mediator in adversitate consolatio quod excommuniōne sanctorum certi sumus in afflictionibus nostris totam ecclesiam imo et Christum nobiscum pati. Brent.

A gracious heart hath a fatherly respect to the fatherlesse.

He not only doth for them as a friend, but as a father ; or he hath not only a respect to them, but a fatherly respect. The heart and spirit with which we doe a thing, is, more then the thing we doe ; Can you doe good as a father ? you may doe good as a man, but can you doe good as a father ? To doe so is most pleasing to God our father, who as he doth good, so he doth good as a father. Thus we read (Psal. 68. 5.) *A father of the fatherlesse, and a Judge of the widdows is God in his holy habitation.* And if God be a father to the fatherlesse, doubtlesse he acts with the heart and in the spirit of a father toward them ; and so should we. Further as Job was like a father to the Fatherlesse, so he was a Counsellor to the widdow, as he shewes in the close of this verse.

And I have guided her from my mothers wombe.

That is, the widdow ; how did Job guide her ? with his counsel and advice ; guides shew the right way ; that's the business of a guide : Job was the widdows guide, not to shew her the way to this or that place, but to shew her the way of this or that business, and to helpe her out of this or that distresse. When three poore creature was intangled, and in a maze, not knowing what to doe, or which way to set a step forward in her affaires, then he directed her. And (saith he) I have been a guide to her

Dux ei fui non tam itineris quam rerum agendarum. Druſ. Ducebam, i.e. dirigebam ejus negotia. Merc.

from my mothers wombe.

This is a high or hyperbolicall speech, importing that he had been both early and constantly the widdows guide. As the fatherlesse were brought up with him as with a Father, so he had been the widdows guide from his mothers wombe.

Hence note.

To give good counsell and instruction to the ignorant, is a worke of great mercy, even as great a worke of mercy as to give bread to the hungry, or cloathing to the naked.

We may doe a distressed widdow as good a turne by opening our mouthes to her, as by opening our purses to her. Good counsell is a good ; Almes and though the Apostle reproves those who give

give no Almes but in words (*James 2. 15, 16.*) If a brother or a ſiſter be naked, and deſtitute of daily food, and one of you ſay unto him, depart in peace, be you warmed and filled: notwithstanding, you give them not thoſe things which are needfull to the Body, what doth it profit? Bare words will not ſatiſſie hunger, nor will they make a covering for the naked; yet words may procure bread for the hungry, and cloathing for the naked: and in many caſes we may relieve the neceſſities of others with our tongues as well as with our hands. It is a great mercy in God, to guide man (*Pſal. 32. 8.*) *I will inſtruct thee and teach thee, in the way that thou ſhalt goe, I will guide thee with mine eye.* And ſo the promiſe runs in the Prophet (*Iſa. 58. 11.*) *I will guide thee continually.* Now ariſe a great favour from God to good men, to guide them in their way (the way of man is not in himſelfe; *Jer. 10. 23.*) ſo it is a great favour from man to man, eſpecially to a poore man, moſt of all a poore widdow, to guide and direct her in her way, to ſhew her what courſe ſhe muſt ſteere and take for the right ending of any intricate buſineſs, or for the attainement of her righteous ends. And if to guide others in civill and outward affaires and concernments be a great charity, then how great a charity is it to guide poore ſoules in ſpirituals, and ſhew them their way heavenward? To give answer to that queſtion, What ſhall I doe to be ſaved? or to thoſe, how may I walke to all wel-pleaſing? how may I keepe my conſcience in all my wayes without offence toward God and toward man? (To answer theſe queſtions, to give counſel in and reſolve theſe caſes is I ſay) the beſt charity in the world, infinitely better (which yet muſt not be neglected) then all worldly charities. Soule-guides are the moſt uſefull and neceſſary guides; And doubtleſſe Job was wel ſkill'd and practiſed in this ſort of guiding as wel as in the other; for ſo Eliphaz doth at once upbraid him, and enforme us (*Chap 4. 3, 4.*) *Behold thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands, thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees. Job had been every way a guide, and he had alwayes been the widdows guide; I (ſaith he) have guided her from my mothers wombe.*

Laſtly, Note.

A godly man is not ſatisfied with doing good once or twice, in a little matter, or for a little while, but he would doe good in all matters

matters and alwayes (as Job did it) even from his mothers wombe.

To ſin or doe evil once or at any time is too much and too often, becauſe we ought not to ſin or doe evil at all; But as we cannot doe good too often, ſo unleſſe we doe it often, it will be to us as if we had not done it at all, becauſe we ought to doe it alwayes. Some who began late to doe good, have been accepted and rewarded, but how ſoone ſoever we begin to doe it, we ſhall neyther be accepted nor rewarded, if we ceaſe or give over doing it. How much are they miſtaken, who if they have done a poore ſoule good once, thinke themſelves diſcharged for ever from doing any more? once in their dayes, they thinke enough for all their dayes: yea they will repeat and report what they have done, as an argument why they ſhould doe no more. He did good from Deſigne not from Nature (I meane renewed Nature) who ſaith, he hath done enough, and will doe no more, when 'tis in the power of his hand to doe more. He that is good, will according to his ability and opportunity, according to time and talent, doe good once and againe, more and more, often and ever. As he that ſate on the white Horſe (*Rev. 6. 2.*) went forth conquering and ſo conquer, that is, with a purpoſe never to leave conquering while there was an enemy to conquer; ſo A good man goes forth doing and to doe good, as long as there remains any good undone which he can and is called to doe.

J O B 31. Verſ. 19, 20, 21.

If I have ſeene any periſh for want of Clothing, or any poore without Covering.

If his loynes have not bleſſed mee, and if he were not warmed with the ſleece of my ſheepe.

If I have liſt up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.

J O B proceeds in the vindication of his Charity toward the poore, his ſaying in that poynt of duty having been objected againſt him in the 22th Chapter, that he had hardened his heart and ſhut up all bowels of compaſſion to thoſe who were in diſtreſſe; yea that he had not only not ſupplied their wants, but taken what they had from thoſe who wanted (v. 6.) *Thou haſt ſtripped the naked of their cloathing.* And therefore as in the former Context, he denied that he had *miſk-held the poore from their deſire, or had cauſed the eyes of the widow to fail;* ſo in theſe words he affirms that he had been ſo farre from ſtripping the naked of their cloathing, that he had Clothed and Covered them.

Verſ. 19. *If I have ſeen any periſh for want of Clothing;*

The eye affects the heart, *Jabs* eye did ſo much affect his heart when he ſaw the naked, that he could not but put forth his hand to put a covering upon them: his owne cloathes did not ſit eaſie, nor keepe him warme, while he ſaw the poore cold and naked.

*Si deſpecti po-
reuntem, &c.
Vulg.*

The vulgar latine reads the text, *If I have deſpiſed him that was ready to periſh for want of Clothing.* As we are apt (ſo the Apoſtle *James* tells us, Chap. 2. 2, 3.) to have reſpect to a man with a gold ring, that weares goodly apparrel, or gay cloathing; ſo a man in brave and rich apparrel, is apt to deſpiſe the poore in raggs. This verſion carries a cleare ſence, but our owne is cleare to the letter of the text. *If I have ſeene*

any periſh for want of Clothing.

That is, ready to ſtarve and die with cold and nakednes; *Jab* doth not ſay, if I have ſeene any want gay Cloathes (which are often

often but flags of vanity) he did not ſupply the pride of any, but the neceſſities of all. Charity is diſcreete as well as pitifull, and as it is ready to relieve the wants, ſo it will not nourish wantonnes in any. They were periſhing perſons, not vaine or proud perſon: whom *Jabs* charity cloathed. *If I (ſaith he) have ſeene any periſh for want of cloathing.*

Hence note.

Fiſt, *Dying is periſhing.*

Thus the Prophet phraſeth it (*Iſa. 57. 1.*) *The righteous periſh and no man layeth is to heart.* Death is not a periſhing as to our future eternal beeing, but as to our preſent temporall beeing: Naturall death is our periſhing to all worldly comforts; eternal death is our periſhing to all comforts. The worſt death and the worſt of death is but the periſhing of our comfortable being, not of our being.

Secondly, Periſhing is here ſuppoſed the effect of want.

Hence obſerve.

Nakedneſſe or want of Clothing, is a killing want.

The body cannot beare nakedneſſe long and live: the body can no more beare the want of Clothing, then it can beare the want of bread; Cold kills as well as hunger. See in this, the bitter fruits of ſin: it is ſaid (*Gen. 3. 25.*) *The man and his wife were boſh naked, and were not aſhamed.* There was no matter of ſhame in nakedneſſe, when there was no matter of ſin in it. And as man was not aſhamed, ſo he was not acold by reaſon of his nakedneſſe, the ayre was not then injurious nor afflictive to his body; whereas now Clothing ſerves not only to hide ſhame, but to keepe us from periſhing. There are two great uſes of cloathing; Fiſt, to cover our nakednes; Secondly, to preſerve our lives: As death is an uncloathing, ſo we dye if we are not Clothed. And here let mee minde you, in a ſpirituall ſence, of another Clothing, which if we want we muſt indeed periſh, and periſh for ever; O how many are there that are ready to periſh for want of that Cloathing! what's that? why, it is Chriſt, they that are not clothed with him ſhall periſh eternally, not only in body, but in ſoule (*Rom. 13. 14.*) *Put ye on the Lord Jeſus Chriſt.* Clothe your ſelves with him; Chriſt is our ſpirituall Clothing: Fiſt, in his righteouſneſſe to

Justifie us; so he is our Clothing to cover our sin-guiltinesse. Secondly, in his graces to Sanctifie us; so he is our cloathing not properly to cover, but to cleanse us from our sin-filthinesse and pollution. (Eph. 4. 24.) *Put on the new man*; that is, Christ in his Graces, or the Graces of Jesus Christ. (Colos. 3. 12.) *Put on as the elect of God bowels of mercy, loving kindnesse, humilitie, &c.* Here's clothing indeed; and remember how much soever you are clothed, you will perish for want of Clothing, unless you be clothed with Christ, both to Justifie and to Sanctifie you. Remember that warning of Christ to the Church of Laodicea (Rev. 3. 18.) *I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest be clothed. If I (saith Job) have seene any perish for want of Clothing,*

Or any poore without covering.

Consider both in this and the former part of the verse, how universally Job speaks; he doth not say, if I have seene this or that man perish for want of Clothing, but, *if I have seene any perish for want of Clothing, or any poore without Covering.*

Again, Whereas Job said before, *if I have seene any perish for want of Clothing*; he saith here, *if I have seene any poore without Covering*: though they were not ready to perish for want, yet if they being poore wanted, or were without a covering, he gave them where-with-all to cover them. And possibly, this covering in the latter part of the verse may be extended further then cloathing in the former part of it. A house is a covering as well as a garment. And the poore many times are naked not only of cloathes, but of houses, they have not a house, nor a hole in a house to hide their heads in. We may well suppose Jobs charity so large, that when he saw the poore want any thing needfull for them, whether cloathing or housing to cover them, he provided for them, and did not suffer them to be naked, eyther cloathlesse or harborlesse; he did not let them lye in the streets or open ayre, but gave them convenient shelter from the injury of the weather. Christ, who endured more then all afflictions for our sakes, endured this also in particular; *The foxes have holes (saith he, Mat. 8. 20.) and the birds have nests, but the Son of man hath not wherewith to lay his head.* Christ was poore without this covering: And so are many poore at this day, who find not a Job to give them a covering.

Further,

Further, The roote of the word here used for a covering, is applied in Scripture to the pardon of sin, (Psal. 32. 1.) *Blessed is the man whose iniquity is forgiven, and whose sin is covered.* When sin is pardoned 'tis covered, God sees it no more with a vindicative eye. Excuses are garments of our owne making to cover sin; woe unto those whose sins are thus covered. Pardon is a Garment of Gods providing and making to cover sin with, Blessed are they whose sins are thus covered. Those poore who are without a covering for their bodyes, are to be pitied, but with what teares should we lament those (how rich soever they are in this world) who are without a covering for their soules! and so stand naked in the stormes and under those dreadfull droppings of the wrath of God. But to the scope of the text.

First, In that Job saith not only, *if I have seene any perish, but, if I have seene any poore without covering.*

Observe.

We ought not only to helpe the poore against destroying and killing wants, but even against pinching and afflicting wants.

What though the poore be not quite starved with cold and hunger, yet if they are so pressed with these wants, that their lives are made altogether uncomfortable, and as it were a continuall death, our neglect of them is inexcusable. As God gives the rich not only enough for their necessities, but for their moderate delight; so the rich should at least give to or provide for the poore enough to satisfie their necessities, and fit them for the duties of this life.

Secondly, As to the particular charities here Instanted in.

Note.

To Cloath the naked, to provide covering for the harborlesse, are speciall remarkable acts of Charity.

The latter of these acts of charity is reckon'd up among many acts of righteousness (Ezek. 18. 7.) *If a man be just, &c. if he hath given his bread to the hungry, and hath covered the naked with a Garment.* We have both put into the description of a true faith (Isa. 58. 7.) *Is it not to deale thy bread to the hungry, and that thou bring the poore that are cast out to thy house; when thou seest the naked, that thou cover him.* Jesus Christ will say to the scribe on

כסות cheri-
men'u אסר
tozit openit.

on his right hand in that Great day, *I was a ſtranger and ye tooke me in, I was naked and ye clothed me*: and (v. 43.) he will ſay to the goates on his left hand, *I was a ſtranger and ye tooke me not in, naked and ye clothed me not*. When Dorcas dyed the widdow ſhewed the Coats and garments which ſhe had made while ſhe was wiſh them (Acts 9 39.) What Coats were theſe? and for whom? They were Coats for the poore and needy; ſhee did not ſpend her time and eſtate in making rich apparel for her ſelfe, but convenient coates for the poore; And it ſeemes ſhee had a ſtore of them ready made as the needs of the poore appeared. That good woman was full of charitie, and *as charity will cover a multitude of ſins* (1 Pet. 4. 8.) that is; it will not ſtrictly take notice of, but in ſilence paſſe by the faults and faylings of many when they are againſt our ſelves eſpecially (as charity, I ſay, thus covers a multitude of ſins, which are the ſpirituell nakedneſſe of others) ſo it will cover the bodily nakedneſſe of as many as it can; and provokes us rather to have but few cloathes our ſelves, then that the poore ſhould have none. When the people (Luke 3. 10, 11.) ſaid to John Baptiſt, *What ſhall we doe*? he answered and ſaid unto them, *Hee that hath two coats let him impart to him that hath none, and he that hath meat doe the like*. How unbecoming is it that any ſhould have not only food and rayment, but full tables and wardropes, variety of meates and many changes of apparel, and yet ſee the poore ſtarve and goe naked! yet ſome let their old clothes lie by them till they are moſt eaten, while others are naked, & ſuffer time to weare them out rather then the poore. The Apoſtle James ſaith (Chap. 5. 1, 2.) *Goe to now yeriſh men, weepe and howle for the miſeries that ſhall come upon you, your riches are corrupt, and your garments moſt eaten*; you make ſo many for your ſelves, that you cannot weare them out, only the moſtes eat them out, and yet you make none for the poore, nor will you let the poore have any of them which you have made, *the moſtes ſhall have them firſt*. The ſame Apoſtle (Chap. 2. 15, 16.) ſhewes us with what cold garments ſome cloath the naked, and cover the poore, even with a few good words & wiſhes, that's thinne clothing indeed, and very cheape; yet they who cloath the poore only with complements, with breath and ayre, will find it very coſtly to them, when Chriſt ſhall ſay, *I was naked and ye clothed me not, depart from me*. Let them who will not

give

give the poore any but thoſe cold coverings of words, tremble to thinke what cold comfort thoſe words will be unto them. They will pay deare for it at laſt, who now thinke it good husbandry to ſpare their purſes, and beſtow as little coſt as they can, or none at all (willingly) upon the poore; Job did cloath or cover them with good words (which is more then ſome beſtow upon them, yea ſome cover them with bad words, with rebukes and ſcornes, with revilings and reproaches, it may be with blowes, But as Job did not cover the poore with bad words, ſo he did not cover them only with good words) but where he ſaw any periſh for want of clothing, or the poore without covering, he really or with good deeds clothed and covered them.

Thirdly, Job had before ſpoken of the exerciſe of his Charity in feeding the poore, yet that did not ſatiſſie him, he alſo clothed and covered them.

Hence obſerve.

They who have ability ought to abound in all kindes of Charity.

He that is truly charitable, doth not only give bread to the hungry, but clothing to the naked. As wants multiply, ſo his ſupplies are multiplyed. It is not enough to act Charity of one ſort, or to doe it in one poynt, we muſt be ready to act it in all. Few (I grant) have eſtates like Job, he was a man of great ſubſtance, he had many thouſands of ſheepe, many hundreds of Oxen, &c. All cannot equall him, yet all muſt imitate him, and doe as he did, though they cannot doe as much as he. The note intends onely, that every man ought to doe according to his proportion, and not ſay, I have done ſuch a good worke to this poore man, therefore I need do no more, I gave him bread when he was hungry, therefore I need not or at leaſt I am not bound to give him cloathing for his nakedneſſe. If we can expreſſe our charity but once or one way, that once and one way are accepted. But how often or how many wayes ſoever we have expreſſed it, we are not accepted, if we can, but will not expreſſe it any more. The widdow (Luke 21. 42.) gave but two mites (ſcarſe enough to keepe a man one day from ſtarving, much leſſe to provide a man dayly food and cloathing) yet Chriſt ſaith, *Shee hath caſt in more then they all*; and the reaſon was, becauſe ſhee had caſt in her all. A little

little from thoſe who have little, is looked upon by God as a great deale; But doe not thinke it enough to doe a little, when you have ability to doe much; *Charge them that be rich* (ſaith the Apoſtle, 1 Tim. 6. 18.) *that they doe good, and to ſhew that it is not enough for them to doe a little Good, he adds, that they be rich in good workes, ready to diſtribute, willing to communicate.* Doe not diſcharge your ſelves you that are rich from doing againe, becauſe you have once done; ſay not you need not cloath the naked, becauſe you have fed the hungry; *They who thinke they have done enough, looſe the ſhankes of all they have done.* For as the Apoſtle (2 Pet. 1. 6, 7.) ſpeakes of adding one grace to another, *to vertue knowledge, and to knowledge patience, and to patience brotherly kindneſſe, and to brotherly kindneſſe charitiſt.* Now (I ſay) as we are to adde the acts of ſeverall graces, ſo ſeverall acts of the ſame grace together; as you muſt add to your vertue charity, ſo you muſt add charity to charity; one way of charity to another, and one worke of charity to another in the ſame way. Charity to men is the Lords worke, both becauſe the Lord workes it in us, and becauſe the Lord commands us that worke. Now we muſt be (as the Apoſtle exhorts, 1 Cor. 15. 58.) *Stedfaſt and unmoveable, alwayes abounding in the worke of the Lord.* To doe this worke of the Lord a little, is farre from abounding in it, and to doe it once or twice, is as farre from doing it alwayes. We never abound in any worke of the Lord, if we ſet our ſelves any other bounds in doing it, then the Lord hath ſet us. The bounds which the Lord hath ſet us are only theſe two: Firſt, as we have opportunity (Gal. 6. 10.) Secondly, as we have ability (2 Cor. 16. 2.) We muſt alwayes relieve the wants of others as we are able, and ſometimes (as it was with the Churches of Macedonia, 2 Cor. 8. 2, 3.) above what we are able.

Fourthly, *Job* doth not ſay, if I have ſcene this or that man periſh, or this or that man without covering, but, *if I have ſene any periſh, any without covering*: As he was exerciſed in all ſorts of charity, ſo his charity was exerciſed towards all ſorts of perſons; As he did not excuſe himſelfe from clothing the naked, becauſe he ſed the hungry; ſo he did not excuſe himſelfe from ſeeding and clothing this poore and naked man, becauſe he had ſed and clothed that or another. 'Tis our duty (ſo farre as we are able) not to ſee any want, not to ſee any periſh for cold or hun-

ger,

ger, both good and bad muſt be kept alive; we muſt act the grace of charity toward them who have not the grace of faith. The Scripture is plaine, (Gal. 6. 10.) *As we have opportunity, let us doe good to all, eſpecially unto them who are of the houſhold of faith*; We muſt put a difference between men upon whom we beſtow our charity, but we muſt not reſtraine it from any men, let them be what they will, they muſt have reliefe as men; Though they differ from us in religion, yea though they are irreligious, yet ſomewhat muſt be done for them if they are in want. Though all men have not the renewed image of God, yet all men, even the worſt of men, have ſomewhat of his image. Though all men have not received Grace, yet all have received the ſame common nature. Again, we muſt doe to others as we would they ſhould doe to us. There is no godly man who if he ſhould fall into extreame diſtreſſe, but would be glad to receive helpe and reliefe, though at the hand of a wicked man, and therefore the Godly ought to doe good to the wicked in their diſtreſſe. Beſide, the hardning of our hearts againſt them that are wicked, may harden them in their wickedneſſe, and bring a ſcandal upon the profeſſion of religion. God himſelfe hath given us his owne example to doe ſo (Mark. 5. 44, 45.) *Doe good to them that hate you, that ye may be the children of your father in heaven* (that is, that you may evidence and declare your ſelves to be ſo) *for he maketh his Sun to riſe on the evil and on the good, and ſendeth raine on the juſt and on the unjuſt.* Holy *Job* was of this Goeſpel Spirit, though he lived long before the hight of Goeſpel times; he would not ſee any periſh for want of cloathing, nor any poore without covering. Charity is never compleate, nor full handed till we doe all acts of Charity, and act charity unto all, in one degree or other; *If I have ſene any periſh for want of cloathing, &c.*

Verſ. 20. *If his loynes have not bleſſed mee, if he were not warmed with the fleece of my ſheepe.*

To bleſſe, as mans act, is to wiſh or pray for a bleſſing. Man cannot bleſſe man but by wiſhing him well, or praying for a bleſſing upon him. 'Tis God who bleſſeth man by beſtowing a bleſſing upon him; if he doe but pronounce a bleſſing upon us, we are certainly bleſſed. Man ſometime bleſſeth thoſe whom God abhorreth (Pſal. 10. 3.) and often abhorreth thoſe whom God bleſſeth.

blesseth. To blesse unerringly and effectually is only in the power, or 'tis the prerogative of God alone.

But why is it said here, *if his loynes have not blessed mee*? Are our loynes the instruments of blessing? I answer,

First, Some take the words figuratively, as if *Job* had said, If there had been a tongue in the poore mans loynes, had his loynes been vocall, he would have spoken a blessing with his loynes. We find frequently in Scripture speech ascribed to speechlesse things, to things which have no power of speaking. Thus Christ rebukes the envious importunity of the Pharisees for the silencing of his Disciples, who cryed *Hosannah, blessed be the King that cometh in the name of the Lord* (Luke 19. 40.) *I tell you that if these should hold their peace, the stones would immediately cry out.*

Secondly, Rather the loynes are here put synecdochically for the person, *if his loynes have not blessed mee*, that is, if the poore whose loynes I covered have not blessed me. 'Tis usual in Scripture to put a part for the whole, and a member most concerned for the man. Here *Job* represents the poore mans acknowledgement or thanks, because his loynes were clothed and warmed with the fleece of his sheepe.

Thirdly, Which further heightens the sense, when *Job* saith, *If his loynes have not blessed mee*: It may imply the strong, hearty, and affectionate desires of the poore for a blessing upon *Job*; as if he had said, the poore man blessed mee with all his might, and strength. The strength of a man (as it is said of *Behemoth*, *Job* 40. 16.) is in his loynes. And therefore as a man is said to doe that with his heart which he doth very sincerely, or to doe that with his soule which he doth very affectionately; So a man is said to doe that with his loynes wherein hee puts forth his strength to the utmost. The loynes are the seate of strength; and hence among the Latines, a weake man is thus expressed; *A man without loynes*. And in Scripture to have our loynes girt, is to doe a thing with readinesse and with all our might (Luke 12. 35.) so here, *if his loynes did not blesse me*; as, if he did not blesse mee feelingly and strongly.

Fourthly, (*If his loynes have not blessed mee*) may signifie, that *Jobs* worke of charity in clothing the naked, did it selfe (as it were) speake for; or bespeake a blessing at the hand of God for him.

him. As the blood of *Abel* is sayd to cry to the Lord for a curse or for vengeance upon his brother *Cain* (murder is so foule and so unnaturall a worke, that though none complaine of it, yet it will cry out of it selfe) So every act of charity hath a tongue in it, and cryeth to God for a blessing upon the charitable. The warmth which we give to the loynes of the naked, and the refreshing which we give to the bowels of the hungry, these very acts of love and compassion, pray or cry to God for good to us, though men say nothing of us. This is both a spirituall and an encouraging sense of the text, *If his loynes have not blessed mee*.

Hence note, First.

It is the duty of those who are relieved, to pray for and wish a blessing upon them who are the Instruments of their reliefe.

Job speaks here not only the practice, but the duty of the poore, and tells us as much what they ought to doe, as what they did. From whom soever we receive good, to them we owe (at least) thanks, and good wishes. The Gospel teacheth us to pray for those who despitefully use us and persecute us; how much more should we pray for those who use us kindly, and provide for us? The Gospel bids blesse those who curse us, how much more should we blesse those who blesse us, or are a blessing to us? An unthankfull receiver renders himselfe altogether unworthy of what he hath already received, much more to receive any more; our loynes should blesse him that hath covered them, and our bowels those who have refreshed them. And if so, O how should our loynes blesse God who hath warmed and refreshed both loynes and bowels with so many blessings! how should wee trumpet forth his praises who loadeth us with his benefits dayly! if a poore man ought to blesse his benefactor for any morsel of bread to stay his hunger, for any cast garment to cover his nakednesse, what should we doe, who receive all our bread, all our Clothing, all our Comforts, all our graces from the hand of God! How should we blesse Jesus Christ, who satisfieth the hunger of our soules with his owne flesh, who cloathes and warms our loynes, with that Golden fleece of his owne everlasting righteousness!

Secondly, Observe.

If they who have received good by us will not be thankfull, the very good which they have received, will thanke yea commend and praise us.

If we doe good, we cannot lose our thanks for it, though no man thanke us. As the very doing of Good is a reward to it selfe; so it selfe will one way or other procure us a reward. Who would not be alwayes doing good, seeing we are assured that the good we doe, will doe us more good then those to or for whom we doe it. If the poore whom we have fed will not blesse us, yet their hungry bellies will, if the naked whom we have clothed doe not blesse us, yet their warmed loynes will blesse us, whether they will or no. That good which we have done will blesse us, though they doe not to whom we have done it. *Let us not be weary in well-doing* (saith the Apostle, *Gal. 6. 9.*) *for in due season we shall reape if we faint not.* Is man ungratefull to us? will he not give us so much as a good word, for whom we have done much good? yet while he carrieth his belly and his loynes about him, they will blesse us. No sooner is that description of a vertuous woman and of her vertuous workes concluded, but presently followes (*Pro. 31. 31.*) *Give her of the fruit of her bands, and let her owne workes praise her in the gate.* Suppose she hath no Orator to praise her there, yet her workes will praise her; vertuous actions are the most eloquent Orators. *They speake best who do best.* And as our good workes will praise, commend, and blesse us when men doe not; so our evill workes or our neglect of good workes will dispraise and complaine of us when men doe not; though the poore who aske food and rayment of us and have been denied, doe not cry against us, nor wish a curse upon us, yet their naked loynes and hungry bellies will. It is said (*Hab. 2. 11.*) concerning houses built by violence and oppression (many have rayed their own houses upon the ruine of others) *The stones shall cry out of the wall, and the beam out of the timber shall answer it*; As if the Prophet had thus expressed it; All the materials of the house from side to side, from roome to roome, from the foundation to the roose, shall agree in this dolefull song, we were built by blood, and woe will be the portion of our builder. It may be a poore oppressed man knows not how nor where to complain, yet the stones out of the wall know. Every worke doth eyther

eyther curse or blesse us. The good or evill which we doe, will speake good or evill of us. It is an extreame misery if our workes are evill, though all men speake well of us. And it is a great mercy if when no man speakes good of us, our workes are good. That the loynes of the poore blesse us, may satisfie us when we misse the blessing of their lips. *If* (saith *Job*) *his loynes have not blessed mee,*

If he were not warmed with the fleece of my sheepe.

Wee are not to take the fleece properly, as if *Job* wrapt a fleece about the loynes of the poore; But, by his fleece, he meanes garments made of his fleece; or cloath to be made up into garments.

If he were not warmed.

Job did not only give the poore man somewhat to cover his nakednesse, or to hide his shame, but he gave him that which was comfortable to him, that which was a defence against the wind and weather; *he was warmed* (saith he) *with the fleece*

of my sheepe.

Not with the fleece which I tooke from other mens sheepe. *Job* was as honest as he was charitable. He cloathed the naked with his owne fleece. The word here used for a fleece, signifies any thing, that being cut is ready to grow againe; 'Tis applied in Scripture; First, to the mowne grasse; Secondly, to the thorne fleece. Grasse is, as it were, the fleece of the earth, and wool is the grasse of the sheepe. That Prophecy of Christ (*Psal. 72. 6.*) which we translate, *He shall come downe like raine upon the mowne grasse*; others translate, *He shall come downe like raine upon a fleece of wool.* Yet, I conceive, the former version most proper in the Psalme, because of the words which follow, *and like snows upon the earth.* But in *Job* the text restraines us to the latter signification, A fleece of wool, which is the naturall matter of cloathing; *If he were not warme with the fleece of my sheepe.*

Hence note.

First, *Wee should give the poore not only that which is for bare necessity, but for their comfort.*

Job did not cloath the poore with sheep-skins when he had taken the fleece off from them, but he cloathed them with the fleece. God began the Clothing of man with matter of the lowest rate (Gen. 3. 21.) with Coats of skins; but God taught Job to make the poore Coats, not with the skins of the sheepe but with the fleece. The people of God are described in their persecuted state (Heb. 11. 37.) *Wandering in Sheep-skins and Goat-skins.* Those Worthies in the faith had much adoe to save their owne skins, or (as Job speakes) to escape with the skin of their teeth from the rage of cruel tyrants, and therefore glad of the bare skins of beasts to cover or disguise their owne. Our charity is a kind of persecution, if it puts the poor into no better a habit, then persecution did those blessed Martyrs. I know good clothing may be made of skins wel wrought without the fleece; yet Job's charity giving the fleece not the bare skin to the poore for cloathing, teacheth us to be somewhat liberal when we are charitable; and to give the needy though not the best yet not the worst for their reliefe.

Secondly, In that he saith, *With the fleece of*

my sheepe; note.

Wee must be sure that what we give to the poore, whether in food or rayment, be of our owne.

Job gave them of his owne morfel to eate (v. 17.) and here of the fleece of his owne sheepe to weare (Pro. 3. 9) *Honour the Lord with thy substance.* We cannot honour the Lord in giving that, which we have gotten by dishonouring the Lord, that is, by transgressing the Commandement of the Lord. Doe you thinke you can fulfill the law of love or Charity, by breaking the law of Justice or righteousness? *Nathan* spake a Parable of this import to *David*, when he would Convince him of and reprove him for his sin (2 Sam. 12.) He tells him of two men in one City, the one rich and the other poore, &c. and there came a traveller to the rich man, to whom indeed he gave, 'tis like, free welcome and entertainment; but at whose cost? he had store of his own; But (saith *Nathan*, v. 4.) *he spared to take of his owne flock, and of his owne herd to dresse for the wayfaring man that was come unto him, but tooke the poore mans lambe and dressed it for him that was come to him.* He was hospitable at his neighbours charge. *David* was so

so scandaliz'd at this parabolical history, that his anger was greatly kindled, and presently swore a sentence of death against the man that had so done. And surely if *David* was so offended with that mans hospitality, God will not be pleased with those mens charity, who give reliefe out of that which they have wrongfully gotten. To feed the hungry and cloath the naked at other mens cost, is not to honour God but to mocke him. 'Tis a great wickednesse to doe Injustice that we may doe acts of charity: And when men have deserved the curse of many by griping, then to hope for the blessing of some by giving. Wee must not be charitable with other mens fleeces, nor fleece others (as we say) that wee may be charitable. Shall we furnish our selves by cruelty to performe workes of pity? and when wee have fleeced others by harsh, rigid, extorting courses, shall we then hope to make amends for all, by sending a part of our fleece to the poore? How unacceptable shall I say, or rather how abominable is this charity to God! Take heed of cloathing any by making others naked; Give not that bread to the poore, which you have unduly gained though from the rich. What is wrongfully gotten must be restored; and if we can neyther find those whom we have wronged, nor their heyres to restore it to, then the poor are their heyres, as was shewed at the 18th verse of the 20th Chap. And what (in that case) you give the poore, must not be given to them as an Almes, but as their dues; not at all, in a way of charity, but of Justice. Or not as that which you have a liberty to give, but as that which you have no liberty to keepe. Looke then that the fleece which warms the loynes of the poore man comes from the backe of your owne sheepe. See how Exact this holy man was in all his wayes; he gave all manner of charity, and he gave to all; and it was pure charity, he gave his owne. To cleare which yet further, Job having thus protested for his charity to the poore, protests against all manner of injustice towards the poore.

Ver. 21. *If I have lifted up my hand against the fatherlesse, when I saw my helpe in the gate.*

To lift up the hand in Scripture is taken sometimes in a good, and sometimes in an evill sence; there is a lifting up of the hand for; and there is a lifting up of the hand against.

More distinctly; First, in a good sence; To lift up the hand is

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To lift up the hand in Scripture is taken sometimes in a good, and sometimes in an evill sence; there is a lifting up of the hand for; and there is a lifting up of the hand against.

More distinctly; First, in a good sence; To lift up the hand is

a gesture of praying, or of praise; *I will* (saith the Apostle) *that men pray every where, lifting up pure hands* (1 Tim. 2. 8.) Prayer in the essence of it is a lifting up of the heart to God, and in signification of that 'tis accompanied with the lifting up of the hand to God. Secondly, to lift up the hand, is a gesture of swearing, or taking a sacred oath. Thus Abram answered the King of Sodom when he offered him the spoiles (Gen. 14. 22.) *I have lifted up my hand to the most high God* (that is, I have sworn) *that I will not take &c.* And thus the Lords lifting up his hand is his swearing (Ezek. 20. 5.) *Thus saith the Lord God, in the day when I chose Israel, and lifted up my hand* (or swore, as we put in the Margin) *unto the seed of the house of Jacob &c.* Thirdly, it is a gesture importing readines, and speciall intention in doing a thing (Psalm. 119. 48.) *My hands* (saith David) *also will I lift up to thy Commandements*; as a man that is willing to doe a thing, and addresseth himselfe to the doing of it, lifts up his hand; so a Godly man is described lifting up his hand to fulfill and obey the Commands of God. Fourthly, lifting up of the hand is a gesture intimating our desire to call or invite another to come to us, or doe somewhat for us (Isa. 49. 22.) *Thus saith the Lord, behold I will lift up my hands to the Gentiles*; that is, I will call them into the fellowship of the Church, and admit them into the Common wealth of Israel who have all this while been aliens from it.

Againe, To lift up the hand is taken in a bad sence; And so it must be understood here, as that addition necessitates it, *against the fatherlesse*. Thus to lift up the hand against any one, notes, First, a present purpose to hurt or vexe. Secondly, it signifies a menace or threat; 'Tis ordinary to shake or lift up the hand at those with whom we are much displeased. Thirdly, it notes actual rebellion and opposition, or revenge (2 Sam. 20. 21.) *A man of mount Ephraim, Sheba by name, the son of Bichri hath lift up his hand against the King, even against David*; that is, he hath done wickedly against David, or set himselfe against David, to raise sedition and ruine him. We may expound it in any of or in all these three notions, as used by Job; *If I have lift up my hand against the fatherlesse*; that is, if I have done any thing that beares the signification of an ill intendment, or of a threatening against the fatherlesse, much more if I have used any violence against the

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fatherlesse, to oppresse him in his right, then &c. Some expound that of the Prophet (Isa. 58. 9.) *If thou take away from the midst of thee the putting forth of the finger, and speaking vanity, as a threatening both by word and gesture, and so in tendency to smiting with the fist of wickednesse, of which the Prophet spake at the fourth verse foregoing. It seemes the Jewes were wont to deale rigorously in urging the Law upon their debtors, much more upon suppose malefactors, even to violence and striking. So they dealt with Christ* (Math. 26. 67.) *Then did they spit in his face and buffeted him, and others smote him with the palmes of their hands.* Which uncivill usage he doubtlesse received eyther by the command, or at least by the connivence of those in power; And so 'tis sayd expressly of the High Priest Ananias, that he *Commanded them that stood by Paul to smite him on the mouth* (Acts 23. 2.) Against all these rigoros courses Job protests while he saith, *If I have lifted up my hand against the fatherlesse*: As if he had sayd, I have neyther threatned, nor have I actually vexed the poore and fatherlesse; I have neyther given a signe or intimation to others, by lifting up my hand to afflict them, nor have I done it my selfe. I conceive also we may thus take it in a way of diminution, as denying the least hurt, or appearance of hurt to the fatherlesse; As if he had sayd, I have been so farre from oppressing them, or laying my whole weight upon them, that I have not so much as lifted up my hand against them, or touched them with a little finger. The Pharisees (as Christ chargeth them in the Gospel) layd heavy burdens upon others, which themselves would not touch so much as with a little finger; Job was so tender-hearted and compassionate, that he would not lift up his hand, no nor wrongfully lay the weight of his little finger upon the fatherlesse.

Lastly, Because they were wont in Ancient times (and 'tis a use in these times) to give their vote by lifting up the hand when matters came to the question, therefore some interpret these words; *If I have lifted up my hand against the fatherlesse*, as a deniall that he had given his suffrage or voyce against them According to all these interpretations, especially the two last, Job repels and denies that Charge of harshnes and ill dealing with the poore to the utmost; He had neyther heart nor voyce, neyther hand nor tongue to doe them wrong, eyther by himselfe or by the

R r r

agency

Placet ut ista
manus elevatio
ferri intelligatur
modo imperati-
vi, qualesenti-
impis principes
elevata manu
suis satellitibus
ignem dare, ut
in aliquem ir-
ruant, illumque
aut vulnerent
aut periant.
Soid.

Si inhumare
repuli, carui
aut intermina-
tus sum. Jun.

agency of others. *If I have liſt up my hand againſt the Fatherleſſe,*

When I ſaw my helpe in the gate.

Etiam cum viderem me in porta ſuperiorum. Vulg.

Job puts this as a ſpeciall note of his Integrity; the vulgar Latine renders very ſignificantly, *Even when I ſaw my ſelfe of greateſt power in the gate.* By the *Gate* here underſtand (as often before) the place of Judgement, which according to the manner of the Jewes, as alſo of other Nations, was wont to be in the gate of the Citie: Now, ſaith *Job*, I have not oppreſſed or cruſhed the fatherleſſe, when ſitting in the place of Judicature, I ſaw all that were about me ready to aſſiſt me, and take part with me in any matter, if I had but deſired it. I had authority enough in my own hand to order what I would have done, & I had the ſtrength of hands enow to execute my orders; none durſt oppoſe or contradict mee, the Judges themſelves would have complied with me, had they ſeene me inclining to ſuch a Judgement: yet though I had all theſe advantages on my ſide, I have not made uſe of them to the wrong of the pooreſt orphan; *If I have liſted up my hand againſt the fatherleſſe*; Thus *Job* ſeemes to ſay, *I might have had what I would, if I had but liſt up my hand I could have done what I liſt, and none on earth could binder me, no man durſt Complain* or if any had, how would he have mended himſelfe? the Judges were for mee, I had helpe in the gate; *If I had trampled upon my oppoſers, and thruſt their cauſe out of the Court, they had been as to mee, remedleſſe, though I had not been guiltleſſe; but I have not only forborne, but from my very heart abhorred to doe ſuch unworthy things.* This ſurely was his ſence or to this effect, when he ſayd, *If I have liſt up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.*

Hence note.

Fiſt, *To doe any thing which hath in it but a ſhadow of oppreſſing the poore is very ſinfull.*

The putting forth of the finger, the liſting up of the hand, a ſignification of our conſent to aſſiſt the fatherleſſe, is an high offence, both againſt God the righteous Judge, and againſt man, whoſe right is overthrowne. The rule is expreſſe (1 *Thiſ* 5. 22.) *Abſtaine from all appearance of evil.*

Secondly,

Secondly, Obſerve.

To have power in our hands to doe wrong, is a great temptation to doe it.

He that hath ability to oppreſſe, ſeldome wants opportunity to doe it, and 'tis more ſeldome that he wants a minde to doe it. *Laban* told *Jacob* (Gen. 31. 29.) *It is in the power of my hand to doe thee hurt*; He could have cruſhed *Jacob*, and, what himſelfe'd him? Surely not a principle of love to righteouſneſſe, nor a holy feare of wronging him, but a divine rebuke (as himſelfe acknowledged in the ſame verſe) *the God of your fathers ſpake unto me yſter-night, ſaying, take thou heed that thou ſpeake not to Jacob either good or bad. Jacob* alſo told him as much (v. 42.) *God hath ſent mine affliction, and the labour of mine hands, and rebuked thee yſter-night.* As if he had ſayd, unleſſe God had ſtopt and checkt thy power from doing me a miſchiefe, thy owne heart, thy conſcience had not. *Solomon* adviſeth (Pro. 3. 28.) *Say not unto thy neighbour, goe, and come againe, and ſo morrow I will give thee, when thou haſt it by thee*; that is, when it is in the power of thy hand to doe it. As we have all need to be excited to doe good, though we have power in our hands to doe it; So when many have power in their hands to doe hurt, they can hardly be diſſwaded or kept off from doing it. That we have a power to doe good, doth ſcarce tempt or firre us to doe it: but the very having a power to doe evil, tempts us as often as the occaſions of it are preſented to us. Nothing hinders ſome from doing evil, but the want of worldly power; O what a world of evil would theſe doe, if they had power! And the beſt of men, the greateſt lovers of righteouſneſſe find worke enough ſometimes with their owne hearts to keepe cleare from acts of unrighteouſneſſe when power and occaſion, joyning with their owne Intereſt, meete together.

Hence note. Thirdly.

It is an argument of much grace, not to doe evil when we have power and opportunity in our hands to doe it.

That man gives a ſtrong teſtimony of his owne Integrity, who hath not a heart to doe that evil which the power in his hand enables him to doe. It cannot be denied, but our ruſall to doe any evil which we have humane helpe enough to doe, ſhewes the

prevalency of divine helpe. Then Grace is mighty in us, or as the Apostle ſpeakes (*Col. 1. 29.*) *worketh in us mightily*, when we are weake as to thoſe ſinfull workes, for which we have the greateſt eyther natural or civill power. Paul could ſay (*2 Cor. 13. 8.*) *I can doe nothing againſt the truth, but for the truth.* Paul could have ſet his wits againſt the truth, and plaid the Sophiſter as well as any other man; but he had no heart to doe any thing againſt the truth. This is an infallible argument, not only of the truth but of the ſtrength of grace (*2 John 3. 9.*) *He that is borne of God cannot ſin* (why not?) not becauſe he hath not a naturall power, not becauſe he hath no civill power, not becauſe he hath no corruption ſuiting ſin, not becauſe he hath no temptation provoking him to ſin, not becauſe he alwayes wants opportunity to ſin; He that is borne of God, hath moſt of theſe advantages to ſin alwayes, and he ſometimes hath all of them, ſo that, none of theſe are the proper reaſons why he cannot commit ſin. The true reaſon is, becauſe his heart is turned and ſet another way, or becauſe (as that Scripture expreſſeth the reaſon) *the ſeed of God remaineth in him.* When a Godly man hath as much power and opportunity as others to ſin, yet he doth not ſin as others, becauſe the power of grace not only refrains and ſupercedes, but changeth and altereth the powers of Nature. We ſhould alwayes doe the ſame things, if we were alwayes the ſame men. We ſhould all doe alike, if we were all alike. How glorious is that grace of God in man, which gives him a power not to ſin, how much ſoever it is in his power to ſin: And ſtill the glory of that grace is the greater in keeping us from ſinning, by how much our power to ſin is greater for a Magiſtrate who ſeeth (as Job did) his helpe in the gate to aſſiſt the fatherleſſe, or ſubvert any man in his cauſe, and yet not to liſt up a hand or a finger, not to contribute the leaſt appearance of his power to doe it, but (as doubtleſſe Job alſo did) to contribute all his power againſt it, This is Juſtice in Triumph.

Further, For as much as Job ſaith, that he ſaw his helpe in the gate.

Obſerve.

Men in great power and place cannot want helpe to carry thorow the moſt unjuſt and oppreſſive addiſions, if they doe but deſire it.

When

When Jezebel the Queene had a minde to murder Naboth, ſhee ſaw her helpe in the gate, ſhee wanted neyther falſe witneſſes to accuſe him, nor ignorant or unrighteous Judges to condemne him. When Abſhalom was reſolved to ſlay his Brother Amnon, he did but make his minde knowne, and he had helpe enough. How many have been thus encouraged to adventure in a bad cauſe; O, ſay they, we ſee our helpe in the gate; 'tis but bribing ſuch a one, and the match will be quickly made up a preſent will winne ſuch a mans heart, and he will winne us two or three more and we have a way to get a fourth, and if we get but a fifth or a ſixth, we ſhall carry it againſt all the world; let our cauſe be what it will, we ſee our helpe in the gate. Thus Judgement is bought and ſould without reſpect eyther to honour or to honeſty. There hath been ſuch Corruption in all ages, it were indeed the glory of our age if no ſuch corruption were to be found among us. But are there not ſome whoſe office it is to relieve the oppreſſed, who have lent a helping hand to their oppreſſors? The fatherleſſe rarely find helpe in the gate, but they who liſt up their hand againſt the fatherleſſe, finde too much helpe there. How ſad is it when they that ſhould helpe the fatherleſſe in the gate, ſee the fatherleſſe trod under-foot in the gate, and give them no helpe! woe to thoſe who helpe the mighty againſt the weake in a wrong cauſe, or who will not helpe the weake againſt the mighty in a right cauſe. How ſhall ſuch ſtand before the juſt God in the gate of the great Judgement, who have overthrowne the cauſe of the poore in the gate unjuſtly; eſpecially conſidering how oft their ears have been beaten with theſe admonitions, and in what light they live.

Fifthly, note.

Righteous Magiſtrates will not uſe their power to oppreſſe others, how much opportunities and advantage ſoever they have to doe it, though they ſee their helpe in the gate.

A righteous Magiſtrate knowes, that he only can doe that which he can lawfully or rightly do. As the Law gives him no power, ſo he is convinced, that he hath no power beyond, much leſſe againſt the Law; and therefore concludes, I can doe no more then I ought to doe; He had rather be accounted weake then unjuſt, and impotent then oppreſſive, yea he counts this his ſtrength and power, not to oppreſſe, not to be unjuſt. Laſtly,

Laſtly, In that *Job* would not liſt up his hand againſt the fatherleſſe, when he ſaw his helpe in the gate.

Note.

Men in power ſhould not ſatisfie themſelves with what will paſſe among, or be countenanced by men, but conſider what is right in it ſelfe, what is right in the ſight of God, and that they are in the ſight of God.

A bad buſineſſe may paſſe very well among men, and we may have Advocates who will answer for us, and ſtop the mouthes of all gaine ſayers; But can they ſtop the mouth of conſcience? can they blinde the eyes of God, or impoſe upon him? God is the Judge of all the earth, and he will at laſt ſit in Judgement upon all the Judges of the earth; Now, as *Moses* pleaded with God about his threatned and intended Judgement upon *Sodom* (Gen. 18. 25.) *Shall not the Judge of all the earth doe right?* Doubtleſſe he will, though all the Judges of the earth ſhould doe wrong. And as he will doe them right, whom the Judges of the earth have wrong'd, ſo he will pronounce a righteous Judgement upon all unrighteous Judges. The Judgement of God will be very terrible upon thoſe who have done any thing (and not repented of it) againſt the Law; but his Judgement will be moſt terrible upon thoſe who have Judged againſt the Law, and eyther for feare or favour, for the ſatisfying of their covetouſnes or revenge have perverted Juſtice, and overthrowne the righteous cauſe of the poore and fatherleſſe in the gate. *Jehoſhaphat* ſayd to his Judges (2 Chron. 19. 6.) *Take heed what ye doe, for ye Judge not for man, but for the Lord;* that is, ye doe not ſo much fill my place who am your King, as Gods place who is King of Kings. How ſeverely therefore will the Lord proceed with unrighteous Judges, ſeeing, as much as in them lyes, they make or render God himſelfe an unrighteous Judge?

Therefore to ſhut up this poynt, let men in power diligently attend the end for which they have received their power, and then they will not eaſily goe out of their way in the exerciſe of it. Surely what the Apoſtle aſſerts concerning the end of that power which the then Apoſtles did receive, and all the Miniſters of the Goſpel ſince, in their capacity, have received (1 Cor. 13. 8) is true in the General

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all concerning the end or ſcope of all Magiſtraticall power, *is for edification, and not for deſtruction.* Magiſtrates ſhould more attend building then pulling downe, and be more in protection then puniſhment. Magiſtrates are ſayd to *bear the ſword*, not to be ſwords, and they are ſayd to *be Shields* (Pſal. 47. 9.) not to beare Shields; And all to ſhew that protection and preſervation are more eſſentiall and intrinſecall to their office then deſtruction and puniſhment are. Protection is the moſt proper worke of Magiſtrates. Indeed deſtruction is their worke too, but that is a by-worke, that comes in a way of conſequence, as it doth alſo in the Miniſters worke. The word is the favour of death as well as the favour of life; but that which is or ſhould be chiefly aimed at in both theſe great Ordinances of Magiſtracy and Miniſtry, is Edification and Protection, not deſtruction: and if at any time deſtruction, yet only the deſtruction of the wicked, and evil doers, yea only of wickednes and evil deeds. What ſhall wee ſay then eyther of or to thoſe Magiſtrates, who in the exerciſe of their power ayme at deſtruction rather then at protection, yea at the deſtruction of the poore and fatherleſſe, rather then of the proud and mercileſſe. Is There any honour in ſuch a victory? Let all who are inveſted with a lawfull power, take heed they uſe it lawfully. The worſt uſe power can be put to, is the oppreſſion of the poore, and the bearing up a bad cauſe. Theſe were the abhorrence of *Jobs* ſoule; *If I have liſt up my hand againſt the fatherleſſe, when I ſaw my helpe in the gate.*

J O B 31. Verſ. 22, 23.

*Then let mine arme fall from my ſhoulder-blade, and mine arme be broken from the bone.
For deſtruction from God was a terror to me: and by reaſon of his highneſſe I could not endure.*

IN the former verſe Job earnestly proteſted his integrity, yea, and his tenderneſſe toward the poore, and fatherleſſe, even when he had the faireſt opportunity to cruſh, and oppreſſe them; when he ſaw his *helps in the gate*.

He now bindes that proteſtation by a ſolemne and ſacred imprecation, calling downe a dreadfull Judgement upon himſelfe if it were not ſo. I have met with matter of this nature more then once before; Job imprecating vengeance upon his own head, to aſſure the truth of what he had proteſted. Now, and in what caſes imprecations may be made, hath there been ſhewed. And, therefore I ſhall not ſtay upon it here, but only a little open the matter of this imprecation.

Verſ. 22. *Then let mine arme fall from my ſhoulder-blade, &c.*

□□□ juxta
Hebræi eſt
propriè tota la-
titudo humeri,
quæ extat a col-
lo ad brachium
utrinque. Merc.

The Hebrew is, *Let mine arme fall from my ſhoulder*. The word rendred *ſhoulder-blade*, notes all that breadth of the body, from the neck to both the armes. And 'tis uſed metaphorically by the Prophet (*Zeph. 3. 9*) to expreſſe that onenes of heart and ſpirit, which ſhall be among the people of God in the latter dayes; *Then will I turne to the people a pure language, that they may call upon the Name of the Lord, to ſerve him with one conſent*, or, *with one ſhoulder* (as we put it in the Margin) Which is an alluſion; either to oxen drawing unitedly and at once in the ſame yoke, or to ſeverall men unanimouſly joyning their ſtrength to beare the ſame burden. 'Tis tranſlated *back*, (*Plal. 21. 12.*) *Therefore ſhalt thou make them to turne their backs*, or their ſhoulder; we put in the Margin, *Thou ſhalt ſet them as a Buſt*, when thou ſhalt make ready thine arrows upon thy ſtrings, againſt the face of them; we render clearly to the ſcope of this place in Job, as well as the ſence of the word, *The ſhoulder, or the ſhoulder-blade*; the next claule is of the ſame ſence. And

And let mine arme be broken from the bone, or, from the channell b.ne.

The word ſignifieth a reed or a cane, as alſo a ſpeare, which is long and ſlender like a reed; The bone in the arme reaching from the ſhoulder to the elbow, or rather to the hand-wriſt, reſembles alſo a cane, both as to the length and hollowneſſe of it, *Let mine arme be broken from the bone*.

This imprecation may be conſidered, eyther with reference to all that Job ſpoke in the former Context, or more particularly, to the 21th verſe, to which 'tis moſt ſutable, hitting the poynt fully, according to the Law of retaliation; *If mine hand* (ſaith he) *hath been lifted up againſt the fatherleſſe, then let mine arme fall from my ſhoulder-blade*; As if he had ſayd, let God puniſh me in that very member and part, which may moſt evidently poynt out my ſin. Let him even write my ſin upon my judgement; which cannot be done more viſibly, then when a man who hath unjuſtly lift up his hand againſt the fatherleſſe, fees his arme falling off from his ſhoulder-blade. *Let mine arme fall from my ſhoulder blade, &c.* Hence (paſſing by the doctrine of imprecations before handled) we may obſerve.

Fiſt, *The loſſe of an arme or limb of the body, is a grievous loſſe*.

God hath ſo compacted and built up this houſe of clay, mans body, he hath put it in ſuch an exquisite frame, that if any one member be wanting, or but out of order, the whole is diſabled; if any one member be loſt, it is a loſſe to the whole body. The Apoſtle treating of that ſpirituall body or corporation, the Church (*1 Cor. 12. 26.*) ſhewes what a ſympathy there is or ought to be among the members, and that in the ſuffering of any one of them, they all ſuffer, the whole ſpirituall body ſuffers in one member, even as the naturall body doth. The eye ſees for the whole body, and the eare heares for the whole body, and the hand workes for the whole body; and therefore the loſſe of any one member is a great loſſe, becauſe 'tis both the paine and loſſe of the whole body. And if ſo, Then

Fiſt, Let us be ſenſible of their affliction, who ſuffer the loſſe of a limb or bodyly member.

Secondly, Let thoſe be thankfull who enjoy the uſe and bene-

fit of all their bodily members; a man that wants the use of his arme, oh how thankfull would he be, to have it restored againe; yet while we enjoy the use and service of all our bodily members, we seldome take notice of the mercy, or are truly thankfull for it.

Thirdly, Let us be admonisht, to imploy every part, and member of the body well. let us use our hands, our feete, our eyes, our tongues to the honour of God. That's the Apostles advice (1 Cor. 6. 20.) *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* God hath a title, a right to the service of both, not only by creation, because he made them, but by redemption, because he hath bought or payd for them. Let all our bones honour the Lord, as David resolved his should (Psal. 35. 10.) *All my bones shall say, Lord who is like unto thee?* Those bones which God hath compacted, and joyned together in that admirable structure of the body, should joyn in his praise, and all the members of the body should be yielded as instruments of righteousness unto God (Rom. 6. 13.) Take heed of abusing so much as a little finger, doe not give up a hayre of your head to the service of sinne, for it is the Lords; let us take heed of mis-employing our bodily members, lest we provoke God to deny us the comfortable use of them. For,

Secondly, Note.

It is just, that they who abuse the members of their body, to the hurt of man, or the dishonour of God, should lose the use of them.

*Flum est ut
homo membra
privetur quibus
ad iustitiam
vivunt. Aquin.*

He that lifts up his hand unrighteously, forfeits the use of it, and God hath sometime taken the forfeiture. Wee take a knife out of a child's hand, when we see he doth hurt with it; much more a sword out of a mad-mans hand, who is bent to doe hurt with it. Surely as we take artificiall instruments of hurt out of their hands who abuse them, so God may justly take away the use of any naturall instrument which we abuse. Thus the Justice of God over-tooke Jeroboam (1 Kings 13. 4.) who when he lift up his hand against the Prophet that prophesied against his Idolatrous Altar, presently his hand withered, and he was not able to draw it in, or to bring it back, till the Prophet prayed for the restoring of it. God can quickly wither a hand or an arme that

that is stretcht out to doe mischief. 'Tis a righteous thing for God to smite an abused eye with blindness, to smite an abused eare with deafenesse, an abused arme with lamenesse, and an abused tongue with an inability of speaking. 'Tis fit that should be destroyed which perverts the end for which it was made; and an equall thing, that God should recall his favours when we fight against him, or act crosse to our duty with them.

Job having given us an assurance of his integrity, by imprecating this penal evill upon himselfe, proceeds to give us a rationall account of it, or to shew us what it was, that stoppt him from acting that sinfull evill of oppressing the poore, the fatherlesse, and the widow.

Ver. 23. *For destruction from God was a terror to me: and by reason of his highnesse I could not endure.*

The word rendred *destruction*, signifies properly any noy-some killing vapour; Such are the wrathfull dispensations of God to man: As if he had sayd, I was not afraid of any trouble, or destruction from men, but destruction from God was a terror to mee.

The vulgar Latine translates wel to the sence, though wide from the letter of the text, *For I alwayes feared God as the waves of a raging and tumultuous Sea, ready to over-whelme me;* As if he had sayd, I saw a Sea of wrath, into which I should plunge my selfe, by such unrighteous actings. Such visions or apprehensions of an Angry God, to see him as a raging Sea ready to swallow us up, or as a consuming fire to devoure us when we sin, are great effects of a lively and working faith. But I shall not stay upon that version, because 'tis rather Rhetoricall then literall.

Mr. Broughton renders, *The Omnipotents feared mee held me;* that is, it tooke hold of me, and withheld me from oppressing wayes.

We say, *Destruction from God*; Some more close to the Grammaticall strictnes of the text; *Destruction of God*, where the Genitive case notes the efficient cause, not the subject of destruction; that is, first, such destruction as God uses to send upon oppressors, or secondly, such destruction as eminently and evidently declares the power of God, and that God is the author of it, was (saith Job) a terror to me; I by faith did apprehend that

deſtruction which God in his word threatneth ſinners, eſpecially oppreſſors with, as if I had already felt it. *Deſtruction from God*

was as a terror to me.

There is a two-fold terror; Firſt, that which doth ariſe from a neerer ſlaviſh feare of God as a Judge or avenger; Secondly, there is a terror, which ariſeth from a child-like feare, at once looking upon God as a father, and as a righteous Judge. This terror was upon Job; He knew that (though a ſonne, though a Child) if he ſhould take liberty to breake the bonds of duty, and tranſgreſſe the Law of God, he ſhould ſmart for it; his father would not be a cockering, or an indulgent father to him, but he ſhould feele the ſmart of his rod, and feele it the more, by how much he was the neerer to him. Thus the Lord told his owne people (*Amos 3. 2.*) *I am only have I knowne of all the families of the earth, therefore I will puniſh you for all your iniquities. Deſtruction from God was a terror to me.*

Hence note, Firſt.

God is mighty to deſtroy, as well as to ſave.

There is one Law-giver, (ſaith the Apoſtle, *James 4. 12.*) *who is able to ſave, and to deſtroy*, he can as eaſily deſtroy thoſe who violate as ſave thoſe who obey his Lawes. There is the ſame power of God in both, and God is honoured in the exerciſe of both theſe powers. That Title by which God is ſo often expreſſed *El ſhaddai*, imports the deſtroying, as well as the preſerving, ſaving, and nourishing power of God. As God hath declared himſelfe, ſo we ought to honour him, to owne him, to ſtudy him, and to know him; know then, there is deſtruction from God, as well as ſalvation from God. And; as to the Lord our God belong the iſſues (or out-gates) from death, that is, God hath choiſe of wayes to deliver his ſervants from the extreameſt dangers of death; So to the Lord our God belong the entrances unto death; that is, God hath infinite wayes to lead his enemies into the chambers and ſnares of death.

Secondly, If we conſider who are the objects of this deſtruction, even they who are guilty of oppreſſion; or in what caſe Job feared it, namely, if he had liſt up his hand violently or unrighteouſly againſt the fatherleſſe.

Obſerve.

Obſerve.

They who deſtroy men unjuſtly, may juſtly expect deſtruction from God.

God is a God of deſtruction, but he is deſtruction to the wicked only, or to unjuſt deſtroyers. God is a God of ſalvation to his owne people; a believer needs not feare deſtruction; I (ſaith Chriſt *Job. 10. 31.*) *have given them eternal life, and they ſhall never periſh.* Indeed while a believer acts, unlike a believer, God may deale with him, as he doth with unbelievers, he may deale with him in outward diſpenſations, as he doth with the world, while he conforms to the world; but take him under the notion of a believer, he is not within the compaſſe of deſtruction: God is to him, only a God of ſalvation. The deſtruction of God is the proper portion of men-deſtroyers. *The wicked are ſons of perdition* (ſo Judas was called (*Job. 17. 12.*) And ſo Antichriſt is called (*2 Theſ. 2. 3.*) the wicked, I ſay, are ſons of perdition) in a double notion; Firſt, they are ſons of perdition actively, they make it their worke ſometimes to deſtroy others, and the deſtruction of others is often the conſequent, yea the proper effect of their worke; Secondly, they are the ſons of perdition paſſively, that is, they ſhall certainly be deſtroyed; and ſo 'tis expreſſely propheſied concerning the latter of thoſe ſons of perdition, (*2 Theſ. 2. 8.*) *Whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightnes of his coming.*

Thirdly, Note.

A believer hath, and may have dreadfull apprehenſions of the deſtroying power of God.

As he makes God his feare (*Iſa. 8. 13.*) in oppoſition to the feare of mans deſtroying power, ſo it is good for him to feare the deſtroying power of God, and often to conſider the wrath of God againſt ſinners, to keep himſelfe from ſinning againſt God. For though a believer obeyeth and keepes off from ſin upon higher, and nobler termes then wrath, yet he makes a good improvement of thoſe termes; wrath and deſtruction from the Almighty are ſuch a terror to him, that as he will not, ſo he dares not ſin. As we are delivered by Jeſus Chriſt out of the hands of all our enemies, that we may ſerve him in holineſſe and righteouſneſſe

*Idonea, ratio,
a principibus
semper recolenda,
ut dei timore
coerciti nihil
injustum,
nihil violentum
attendant.
Merit.*

ousness without the feare of man, so in the feare of God all our dayes. All believers are warned to *worke out their salvation with feare and trembling* (Phil. 2. 12.) that is, they should feare and tremble to doe any thing which doth not (as the Apostle speaks, Heb. 6. 9.) accompany salvation while they are working it out. *Princes must be just ruling in the feare of God* (2 Sam. 23. 3.) The Kings of the earth are called, (Psal. 2. 10.) *To serve him with feare, and to rejoyce before him with trembling, to kisse the Son least he be angry*, Destruction from the Almighty should be a terror to them against doing evill, who by their office are a terror to evill-doers. It was the unjust Judge who neyther regarded men nor feared God (Luke 18. 2.) God delights to see the finnes of men honour him in all that he is, he delights to see them honour him in his justice, and in his wrath, as well as in his love and mercy. When Christ saw his Disciples daunted with the feare of men, (Luke 12. 4, 5.) He saith, *Be not afraid of them that kill the body, &c. But I will forewarne you whom you shall feare, feare him, which after he hath killed hath power to cast into hel, yea, I say unto you feare him.* While he takes them off from the feare of man, he doth not take them off from all feare, yea he urgeth them with the feare of God; He would have destruction from the Almighty a terror to them. And, such is the proneness of man to sin, that he needs all manner of helpe, and the strength of all sorts of arguments to keepe him from it.

Lastly, We may take this counsel from *Jobs* profession, when we are about to doe any thing, let us examine and consider, whether God allow it or no; If he disallow it, let us forbear and feare to meddle with it, though men flatter us or give us liberty, yea though they assist and give us helpe. The reason why so many breake the rules, both of piety towards God, and of honesty towards man, is because they have layd by or aside, all feare of destruction from the Almighty. *Destruction from the Almighty was a terror to me;*

and by reason of his Highnesse I could not endure.

The roote of the word here rendred *Highnesse*, signifies two things: First, *to lift up*; Secondly, *to beare*. Upon which ground this text is diversly translated; Some thus, *by reason of his might or burden I could not endure*; or, *I could not beare his burden*. But what

*Pondus ejus
ferre non potui.
Vu'g.*

what was this heavy burden? The wrath of God is a burden, and the only burden which man cannot beare. I, saith *Job* (according to this translation) was pressed in my spirit with a sense of the wrath of God. The weight of divine displeasure is intolerable, who can beare it? that's a good sense, and therefore threatening Prophecies in Scripture (which are manifestations of the wrathfull displeasure of God against men or Nations) are often called *burdens*. Thus we read (Isa. 13. 1.) *The burden of Babylon which Isaiah the son of Amos did see.* And (Isa. 15. 1.) *The burden of Moab, Because in the night Ar of Moab is layd waste.* Once more (Isa. 17. 1.) *The Burden of Damascus; Behold Damascus is taken away from being a Citie, and it shall be a ruinous heap.* See the like, Chap. 19. 1. Chap. 21. 1. 11. Chap. 22. 1. Chap. 23. 1. All These Prophecies declared heavy Judgements ready to fall downe upon the head of *Babylon, Moab and Damascus*, &c. to cruſh and ruine them, to breake and destroy them. Thus *Job* spake when he had executed the sentence of God upon *Jehoram*, (2 Kings 9. 25.) *Then said Job to Bidkar his Captain, take up and cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the Lord layd this burden upon him; that is, passed this heavy doome upon him.* There is one very observable Scripture (Jer. 23. 33.) where the people are charged with mocking the Lords Prophets for their frequent use of this word. *The Burden of the Lord: And when this people, or the Prophet (that is, false Prophet) or a Priest (that is, a prophane Priest) shall aske thee, saying, what is the burden of the Lord? thou shalt then say unto them, what burden? I will even forsake you saith the Lord; when they shall aske, that is, when they shall say in scorne, or scoffingly, what is the burden of the Lord? we know you have some burden for us, we use to heare nothing but burdens or threatnings from you, as if you were borne with the word *burden* in your mouths (So they derided the Prophets, and their threatening Prophecies, called burdens) what is the burden of the Lord? thou shalt say unto them, I will even forsake you saith the Lord. That's your burden, and that's enough to breake your backs for ever. And to shew how highly the Lord was displeased with their abusing his Prophets for the frequent use of this word; he tells them (v. 34.) *And as for the Prophet, and the Priest, and the people,**

what

that shall say, *the burden of the Lord*, (that is, if any one shall say it with scorn or derision to the Prophet) *I will punish that man, and his house*, I will be a burden to him saith the Lord; Yea the Lord was so offended with their abuse of this word *burden*, that he commanded it should be no more used (as many words which men have corrupted, are dis-used by men) (v. 35) *Thus shall ye say every one to his neighbour, and every one to his brother, what hath the Lord answered, and what hath the Lord spoken* As if he had sayd, Be sure you use this scorning word no more, but if you inquire of the Prophet, you shall speake thus, *What hath the Lord answered and spoken*, (v. 36) *and the burden of the Lord shall you mention no more*; for every mans word shall be his burden; for you have perverted the words of the living God, of the Lord of hosts our God. (v. 37.) *Thus shalt thou say to the Prophet, what hath the Lord answered? and what hath the Lord spoken?* Thus he repeats it againe. And whereas notwithstanding this prohibition, the people continued to use this word; *The burden of the Lord*; Marke what the Lord saith at the 38th verse; *Because you say this word, the burden of the Lord, and I have sent unto you, saying, Ye shall not say the burden of the Lord; therefore behold I even I will surely forget you, and I will forsake you, and the City, that I gave you, and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetuall shame, which shall not be forgotten*. I have insisted upon this notable Scripture only to shew, how famous that word was, *The burden of the Lord*, importing a prophesie that carried the signification of the sore displeasure of God in it against a provoking people; as also how that word became infamous when the people abused it, saying in scorn, *The burden of the Lord*; As they also in scorn abused that most precious word, *The Holy One of Israel*. For, because the Prophets were wont to Preface their Sermons, with, *Thus saith the Holy One of Israel*, or sometimes to conclude them, with, *The Holy One of Israel hath sayd it*; Therefore the prophane ones among that people sayd in derision (Isa. 5. 19) *Let him make speed and hasten his worke, that we may see it; and let the Counsel of the Holy One of Israel draw nigh that we may know it*. Thus they in Isaiah made a jest of that most excellent Name of God, *The Holy One of Israel*, as these in Jeremie derided those dreadfull Messages of God by his holy Prophets, called, *The Burden of the Lord*. But

to returne from this digression, occasion'd by the correspondence of many Scriptures with this version of *Jobs* text, *I could not beare his weight or burden*.

Now from this reading of the words, *By reason of his burden wherewith I could not endure*.

Observe.

The wrath of God is very burdensome.

'Tis a burden too heavy to be borne; Man cannot beare it; The Apostatizing Angels could not beare it; yea Jesus Christ himselfe, when he undertook the redemption of fallen man sweat drops of blood in bearing it. *David* confessed (*Psal.* 38. 4.) *Mine iniquities are gone over my head: as an heavy burden, they are too heavy for me*. But what made his iniquities so heavy? doubtlesse it was his apprehension of the wrath of God which his iniquities had deserved, and by their guilt subjected him unto. Carnal men have mountaines of iniquity upon them, yet are not burdened with them, but make light, yea a sport of them, because they are not sensible of that wrath which is due to them. *Moses* in his prayer (*Psal.* 90. 11. that's the title of it) cryeth out, *Who knoweth the power of thine Anger? even according to thy feare, so is thy wrath*. There is a power, and a weight in the anger of the Lord, which no man (who apprehends it) is able to endure or stand under; yea, no man is able fully to apprehend it. As there is an incomprehensible love of God, even a height, and breadth, and length, and depth, which man is not able to comprehend; so is his anger, so is his wrath incomprehensible. They who apprehend the least of it, are pressed with its weight beyond enduring. As glory which is the full manifestation of God to the soule, in his love, and goodnesse, and holinesse, is called a *weight*, (2 *Cor.* 4. 17.) what weight? not a burdensome weight, not an oppressing weight, but an honourable weight, it is called a weight, because of the greatnes, and excellency of it, and because it makes those who have it weighty and honorable. Now as there is a blessed weight, or a weight of blessednes in Glory; so there is a miserable weight, a weight of misery in that wrath of God, which is ready to be powred downe upon the head of sinners. 'Tis such a weight of misery as will crush the strongest Giant like a moth. And unless God put forth a power in man to beare him up under

Perpendere
ſumopere debe-
mus, quomodo
ſervatur illa ira
quæ reprobat,
ſi ſervi mori
vix valet ejus
ira quæ pun-
git.
Greg: l. 22.
cap. ult.

der the power of his anger, it would ſinke him to nothing. The Apoſtle (Heb. 10. 31.) gives warning to all, leſt they come under this weight. *It is a fearefull thing to fall into the hands of the living God*; that is, to fall under the weight of his diſpleaſure. When David had ſayd (Pſal. 32. 4.) *Day and night thy hand was heavy upon me*; he preſently tells us what ſad effects he found of it; *My moiſture (ſaith he) is turned into the drought of ſummer*. The weight of Gods hand is heavy upon his owne people, in time of affliction, and deſertion, when he at once chaſtens them and hides his face from them. But what is that to the hand of God that ſhall be upon the wicked for ever? If that anger of God which doth but purge and cleaſe the Godly be ſo heavy, O how heavy is that anger of God which reprobates and conſumes the ungodly? When, they falling into the hand of God, the hand of God falls upon them, it will fall heavy upon them indeed. The Prophet ſpeakes of the *lighting downe of the Arme of God with the indignation of his anger, and with the flame of a devouring fire, with ſcattering, and tempeſt, and hayle ſtones* (Iſa. 30. 30.) When the power of God (called by the Prophet *his Arme*) clothed with the indignation (that is, with the very ſpirits) of his anger, like a devouring fire, or a ſcattering tempeſt ſhall light downe or reſt upon ſinners (in which ſence *Damaſcus* is called *the reſt of the burden of the word of the Lord*, that is, of his wrath declared in that burdensome word, *Zach. 9. 1.* When, I ſay, the wrath of God ſhall thus light downe and reſt upon ſinners) O how reſtleſſe will they be for ever!

But I will not ſtay any longer upon this verſion of the Text, though it be a profitable one, and ſutable enough to *Jobs* ſcope. Our rendring is cleare and proper,

By reaſon of his highneſs, I could not endure.

The roote of the word which we translate *Highneſs*, ſignifies *to elevate*, or, *lift up*; and it imports both highneſs of place, and highneſs of power and dignity, locall highneſs, and civill highneſs. And therefore Princes are expreſſed by this word, becauſe they are high, or perſons lifted up above the reſt of the people; by *reaſon of his highneſs* (of his Princely Highneſs or Ma'eſty)

I could not endure.

The Hebrew is only thus, *by reaſon of his highneſs I could not*, leaving us to conceive what he could not doe, by reaſon of the highneſs of God; and hence the ſupplement is variously made to this, *I could not*; and it may be queſtioned what was it that *Job* could not by reaſon of the Highneſs of God? Firſt, ſome read, *I could not withſtand or reſiſt*, he would be too hard for me; Secondly, Mr. Broughton reads (which reacheth the ſame ſence) *I could not ſtand before his Highneſs*. A third makes the ſupplement thus, *I could not eſcape, nor get out of his hands*; his highneſs is ſuch, that if I had done wickedly, there had been no avoyding or fleeing from his revenging hand. We make up the ſenſe with the word *Endure*, *by reaſon of his highneſs I could not endure*. And indeed as he could not ſtand nor withſtand, nor fly from him, ſo it is as true that being under the hand of God he could not endure his Highneſs. The power and Greatneſs, the excellency and Highneſs of God, daſheth man out of countenance, and confounds him.

But why could not *Job* endure the Highneſs of God, ſeeing the Prophet ſpeakes of thoſe who rejoyce and triumph in it (*Iſa. 13. 3.*) *I have commanded my ſanctified ones, I have alſo called my Mighty ones for mine anger, even them that rejoyce in my Highneſs*.

Answer, The Lord in that place deſcribes thoſe Worthies to whom he had *lifted up his banner* (v. 2.) and whom he had fitted for that Great ſervice of his anger, the over-throw of *Babylon*; and therefore he termes them *ſanctified ones* (that is) men ſpecially prepared and ſet apart for that worke, as well as *mighty ones for his anger*, that is, mighty to execute his anger upon *Babylon*; Now they whom God doth call and ſpirit for any Noble undertaking in the execution of his anger againſt Babylonish enemies, have much cauſe to rejoyce and exult in the Highneſs of God, or that they therein ſerve the high God. But when any man in ſtead of being the inſtrument, is the object of Gods anger, how can he then rejoyce in his Highneſs? Yea then he muſt ſay (as *Job* here did upon ſuppoſition of Gods anger againſt him) *By reaſon of his Highneſs I cannot endure*.

Hence obſerve.

Firſt, *Highneſs belongs to God.*

God is often in Scripture called, *The high God, the most high God*, and unto God highnes and power properly belong; power and highnes are originally and fundamentally in God; all the power and highnes that are in the creature, flow forth and are derived from him. As God is the fountaine of all the Goodnes, so of all the Greatnes that is in man. There are high ones among men, but highnes is the Lords, yea the *High ones* are the Lords; He constitutes them, and he rules them at his pleasure, & for his pleasure. (*Psal. 135. 5.*) *Our God is above all gods. There are gods many, and Lords many*, as the Apostle speakes (*1 Cor. 8. 5*) that is (as himselfe explains it) there are many that are called Gods. All Magistrates are called Gods; and God gives them leave to weare that title, yea himselfe hath put that title upon them; *ye to us there is but one God, the father of whom are all things, and we by him.* The God of Heaven is infinitely above all the gods of the earth, Kings and Princes; And what is the Highnes of Idolls, or dung-hill gods to him, when the gods upon the throne are nothing unto him? *Our God is above all gods*: or, as Solomon expresth it (*Ecc. 5. 8.*) *He is higher, then the highest.* As in nature there is nothing Greater then the Greatest, so none Higher then the Highest. There is no degree beyond the superlative. This maxime holds universally in things of the same kinde; But there may be somewhat of one kinde Greater then the Greatest, and Higher then the Highest of another kinde. There is no man Higher then the Highest man; But God is infinitely Higher then the Highest of men. Yea as all the wisdom of man is folly to the wisdom of God, and all the strength of man weaknes to the strength of God; so the Highnes of the Highest men is lownes and basenes to the Highnes of God. This super. superlative Highnes of God appeares,

First, In the extent of his Jurisdiction. The sovereignty of God hath no bounds nor limites; it reacheth to all places, and to all times; men who have great power in some place, have none in other places: men, who are high at one time, are low at another time; but the Lords highnes and power are alike at all times, and in all places. *Thou Lord* (saith the Prophet, *Psal. 92. 8.*) *art most High for evermore.*

Secondly, This his Highnes appeares in the absolutenesse of his Jurisdiction; he governe by no law but his will; nor acts he by

by any rule but his pleasure. *Our God is in the Heavens* (saith the Church in answer to that feared reproach of the Heathen, *Psal. 115. 4.* *Where is now their God?*) and hath done whatsoever he pleased. And thus much a Heathen Prince, The Highest then on earth, after seven yeares banishment among beasts was convinced of (*Dan. 4. 34, 35.*) *And at the end of the dayes, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and praised and honoured him that liveth for ever; whose dominion is an everlasting dominion, and his kingdome from Generation to generation; And all the inhabitants of the earth, are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?* Here's absolute Highnes or Sovereignty; God doth what he will and he cannot be stopt or stayed in what he will doe: and as none can stay his hand from what he will doe, so none can question or call him to an account for what he hath done. And here I might shew the Highnes of God in the absolute exercise of a sixt fold power; First, in commanding; Secondly, in forbidding; Thirdly, in permitting; Fourthly, in rewarding; Fifthly, in punishing; Sixtly, in setting up and pulling downe, what & whom and how he will. He doth all these things (and these are the flowers of his Crowne) according to the pleasure of his owne will, and *who may say unto him, what dost thou?*

Take three or foure Inferences or Corollaries from the consideration of this Highnes of God.

First, If God be so High, *Then walke humbly before him, and keepe your spirits low, that is, lowly.* The Prophet proposeth the peoples Question (*Mick. 6. 6.*) *Wherewith shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings, with calves of a yeare old? will the Lord be pleased with thousands of rams, or with ten thousand rivers of oyle? Shall I give my first borne for my transgression, the fruit of my body for the sin of my soule? As if they had sayd, If any of these things will please the Lord, the most high God, he shall have them with all our hearts, yet they would not give God their hearts, which was the thing he looked for. Thus they hanker'd and beate the bush, desiring to put the Lord off with shadowes and ceremonies, with sacrifices and oblations. But still they kept close to their*

their sins, and their hearts were farre off from him. They would be very profuse, spare for no cost, make hyperbolically offers of thousands of rams, and ten thousands rivers of oyle, yea if God would have (which of all outward things were most deare and precious to them) their very children in sacrifice, he should have them, yet in the meane time, that which was the true sacrifice and only acceptable to God (*Psalm* 51. 17.) their hearts or themselves (*Rom.* 12. 1.) in a way of spirituall obedience, they would by no means offer unto God. And therefore to shew the vanity and hypocrisie of all these sayre and formall flourishes, The Prophet comes plainly to the matter (*v.* 8.) *He* (that is, God) *hath shewed thee O man, what is good; and what doth the Lord require of thee, but to doe justly, and to love mercy, and to walke humbly with thy God?* As if he had sayd, Away with these flattering pretensions; you doe but shuffle and trifle with God in all these things; you need not make so many queries about what will please God, He hath spoken his mind clearly, *Doe justly, and shew mercy*, there's the all of second Table duties; *walke humbly with thy God*, there's the summe of first Table duties. Surely, to walke humbly &c with a lowly mind before the high God, is the best of, yea all sacrifices; a submitting spirit is most sutable in all our approaches to the supreme power. The High God expects our spirits should comply with what he will have us doe, and with whatsoever himselfe is pleased to doe with us. There's nothing in man so answerable to the highnes of God as submission. The Apostle *James* comprehends the whole of our duty in two things, whereof the first is submission, the second is resistance (*James* 4. 7.) *Resist the Devill, submit to God.* This posture of mans spirit is intended in that of his body (*Lam.* 3. 28.) *He sitteth alone, and keepeth silence, because he hath borne it upon him;* that is, he who is under the yoke of God, (He had sayd a little before, *is it good for a man to beare the yoke in his youth*) ought to be quiet, he must not make eyther a stirre or a clamour about the dealings of God with him. *As it is our strength to sit still* in dependance upon God for his helpe (*Isa.* 30. 7. 15.) so it is our wisdom to sit still in submission to the hand of God. The high God looks that every high imagination, every thought exalting it selfe whether against any of his standing lawes and ordinances, or temporary dispensations and providences, should be brought downe (*2 Cor.* 10. 5.)

5.) 'Tis all the reason in the world that the will of the high God should be above our wills, that his will should be uppermost, who himselfe is so.

Secondly, The highnes of God, should lead us to give him high services; wee should serve the Lord in lowlinesse of mind, but not with low minds; our minds and hearts should be exceedingly lifted up in the service of the high God. That was a very holy as well as a Noble resolution of *Solomon* about the building of the Temple (*2 Chron.* 2. 5.) *The house which I build is great, for great is our God above all gods. Solomon* would proportion a house for God, according to the God of the house, he is a great God (saith he) and therefore he must have a great house; he is a high God (saith the Scripture) therefore he must have high services, he must be served with a heart lifted up. The heart of good King *Jehoshaphat* was lifted up, or incouraged and strengthened in the wayes of the Lord (*2 Chron.* 17. 6.) As he was serving the high God, so his heart went high in his service. When we pray, our prayers should be high prayers, or prayers lifted up to the high God; *I lift up my soule to thee* sayd *David* (*Psal.* 25. 1) Such was the desire of King *Hezekiah*, in his Message to *Isaiah* the Prophet, in that day of rebuke and blasphemy (*2 Kings* 19. 4.) *Wherefore lift up a prayer for the remnant that is left.* Thus also the praises of God, should be high praises, (*Psal.* 149. 6.) *Let the high praises of God be in their mouth:* yea all our thoughts and words concerning God should be high (*Exod.* 15. 11.) We should both say, and thinke, thinke and say, *Who is a God like unto thee?*

Thirdly, The consideration of the highnes of God, should make all other things low in our eyes. As he that hath low or little thoughts of God, will quickly have high and great thoughts of himselfe, yea he will thinke every thing Great, so he that hath great and high thoughts of God, thinks nothing great or high but God. How little are the greatest dangers, and the greatest enemies in our eyes, when once God is great there. We shall say (*As Zech.* 4. 6.) *Who art thou O Great mountaine before Zerubbabel* (that is, the power and strength of the high God in *Zerubbabel*) *thou shalt become a plaine:* God never makes mountaines plaines for us, till he hath made mountaines plaines to us, or in our estimation. The Apostle having a high esteeme of Christ,

Account

*Accounted all things, but dung, and droſs, (Phil. 3. 9) The reason why any over-rate the things of this world, why they reckon their gold and ſilver, better then gold and ſilver, and their honours better then honour, is becauſe they under-rate Chriſt, they account Chriſt leſſe then Chriſt, his blood lower, then his blood is, and his ſufferings of a ſmaller value, then his ſufferings are. They make Chriſt leſſe then he is, elſe they would never make the things of the world greater then they are. What a nothing is all in our ſelves to us, and all in others to us, yea all other both things and perſons to us, when we have ſeene God in Chriſt our All, or our Allnes in God through Chriſt! Did we conuerſe with God by faith in his highneſſe and greatnes, what could be high or great in our eyes in compariſon of him? Wee commonly ſay, *Nothing is high or great to a high or great ſpirit*; how much more may we ſay, nothing is high or great to a ſpirit hightned and greatned in God.*

*Animo magno
nihil magnam.*

Fourthly, The remembrance of Gods Highneſſe is very comfortable to all that are in a low condition, they having an intereſt in him, or being (through grace) related to him. The High God ſets the poore on high (Pſal. 107. 41.) For as another Scripture aſſures us, *Though our God be high, yet he hath regard to the lowly* (Pſal. 138. 6.) Here is comfort to thoſe that are low and lowly, who are low in estate, and lowly in ſpirit, who have the grace of lowlyneſſe in a condition of lowneſſe; They have a friend on high, and he being higher then the higheſt, can raiſe thoſe on high, who are lower (in their owne ſight) then the loweſt.

Laſtly, If the Lord be moſt High, then let us make the Lord our higheſt end, and exalt him, not only in, but above all our ſelfe-aymes and deſignes. The beſt way to ſet forward or attaine to our owne ends, is to make God our higheſt end. While we ſincerely advance the name of God, we need take no care of our owne advancement; let God alone with that. But if any man ſets his owne ends above God, let him know, he ſets himſelfe above God too, yea he makes himſelfe his god; which is at once the height of ſin, of madnes, and of preſumption.

Againe, When Job ſaith, *By reaſon of his highneſſe I could not endure*; Conſider Job was a man in high place himſelfe, Job build the highs of the Hill, others were but in the valley, in thoſe times to which theſe words referre. And yet, ſaith he, *by reaſon of his highneſſe I could not endure.*

Hence

Hence note; Secondly.

They that are higheſt have reaſon to tremble at the highneſſe of God.

They who are Cedars for height, and Oakes for ſtrength, cannot endure by reaſon of his Highneſſe, yea the Lord who is high loves to ſhake the High ones, and to caſt them downe. (*Iſa. 2. 11, 12.*) *The day of the Lord of hoſts ſhall be upon every one that is proud, and lifted up, upon all the Cedars of Lebanon, &c.* And at the 19th verſe the Prophet tells us, *The high ones ſhall ge into the holes of the rocks, and into the caves of the earth for feare of the Lord, and for the glory of his Maiesty, when he ariſeth to ſhake terribly the earth.* As Satan hath a ſpitefull ambition to be dealing with thoſe who are moſt eminent for grace in the Church; This Chriſt told Peter (Luke 22. 31.) *Simon, Simon, Behold, Satan hath deſired to have you, that he may ſit you as wheate*; So the Lord hath (if I may ſo ſpeake) an holy ambition to be dealing with thoſe who are moſt eminent for power in the world; I meane with thoſe, who as they are high in place, and power, ſo high in their owne thoughts. The Lord hath no quarrell with thoſe that are high, becauſe they are high, but becauſe they carry themſelves proudly in their highneſſe. (*Ex. d. 18. 11.*) *In the thing wherein they dealt proudly, God was above them*; God did not oppoſe them becauſe they were high, but becauſe they were high minded. *The high arme (with a high mind) ſhall be broken* (Job 38. 15.) And hence that Caution to the high ones of the earth (*Pſal. 75. 4, 5.*) *Liſt not up your hornes on high, ſpeake not with a ſtiſſe necke; for promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South; But God is the Judge, he putteth downe one and ſetteth up another.* This conſideration, that 'tis the High one in heaven who makes men high or low on earth, ſhould keepe their ſpirits lowly who are higheſt here on earth. To every high-minded one the Lord will ſay, as (*Jer. 49. 16.*) *Thy terribleſſe hath deceived thee, and the pride of thy heart ob thou that dwelleſt in the clefts of the rocks, that bidſt thee within the holes, though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence.* The Eagle flies high and builds high, yet her neſt is not out of Gods reach; nor is the neſt of any metaphoricall Eagle. How often hath God pull'd downe

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the throne of Princes, or Princes from their thrones: (*Jer. 13. 18.*) *Say to the King, and to the Queene, humble your selves, sit downe for your principality shall come downe, even the Crowne of your glory.* The Lord puts the Question to the highest and the strongest (*Ezek. 22. 14.*) *Can thy heart endure, or can thy hand be strong, in the day that I shall deale with thee?* As if he had sayd, *How strong, and high soever thou art, yet when I the most high one shall deale with thee, thy strength will stand thee in no stead; It will be inconsiderable, and shrinke to nothing.* That's the ground of the Apostles oburgation, *Doe ye provoke the Lord to jealousy? are ye stronger then he?* (*1 Cor. 10. 22.*) can you stand it out with him? are ye his match? Is a Thistle any match for the Cedar, or a whelpe for a Lyon? much lesse, infinitely lesse is man for God. How easily can the Lord thunder downe from his highness, and from his high places, upon the heads of the tallest *Anakims* and mightiest *Nimrods* in this lower world! And if they who are high, cannot endure nor stand before the highness of the Lord, what shall become of them who are low? As the Apostle *Peter* argues in another case (*1 Pet. 4. 18*) *If the righteous scarcely be saved, where shall the ungodly and the sinner appeare?* So I may in this, If the strong cannot at all stand before him, how shall the weake and poore? And if the weake and poore ones presume to sinne, and provoke the Lord, they shall find his highness as terrible to them, as to the highest, richest, and greatest in the world.

Thirdly, From that other reading of the words, *By reason of his Highness I could not escape.*

Observe.

As no man is able to beare the wrath of God, so no man is able to flee or get away from it.

And how sad is it when a man cannot escape from that, which he cannot endure! If the displeasure of God were such as we could avoyd or run from, such as we could get out of the reach of it, sinners had somewhat to beare themselves upon; but as we are not able to stand in his hand, nor endure his hand, so we cannot get out of his hand. Now, as no man, no nor the Devil with all his powers of darknesse is able to plucke a believer out of the protecting and saving hand of God (*Job. 10. 29.*) so no man is able

able to deliver himselfe, nor can he be rescued by any other, out of the punishing and revenging hand of God. And as there is no getting out of his hand, so no keeping out of it; we can neither flee nor hide our selves from him who is every where. 'Tis grievous, when a man falls into the hand of his conscience, because he can neither flee, nor hide himselfe from his conscience; every man carrieth that about him, wheresoever he goeth. This (I say) makes a mans case unspeakably miserable, when he falls into the hands of his own conscience. And is it not much more sad, when a man falls into the hands of God, who can be infinitely more terrible to us then our consciences, and who only makes our consciences at any time a terror to us? Remember sinners, you can no more (no nor so much) get out of the hand, or cleare from the hand or presence of God, then you can from the hand or presence of your owne consciences. Whether soever you goe, God is with you, whether you will or no. *Whether shall we goe from his presence? if we ascend up into heaven, he is there; and if we make our bed in hel, he is there, &c.* (*Psal. 139. 8.*) And where soever we are (suppose we could be in heaven, yet) if an angry conscience and an angry God be with us, we make our bed in hel, or our bed is a Hel to us. *How can creatures comfort those to whom God is a terror?* Woe to sinners, who provoke that God, whose presence they can neyther abide nor avoyd.

Thus *Job* hath given an account both of his integrity (in those particulars opened) and likewise of the reason why he kept his integrity. *Destruction from God was a terror to him, and by reason of his highness he could not endure.* As *Job* would not sin against God because he loved him, so he durst not sin against God, because he feared him.

He now proceeds to give a further account of himselfe, by shewing that as he had not gotten riches by unrighteousnesse, so he had used and dispensed them righteously; for suppose a man hath not pulled his riches out of the mouthes and bellies of the poore, nor hath wronged any man by open violence, or secret fraud, to advantage his owne estate; yet he may be an unrighteous Steward, or a covetous retainer of his estate: his heart may goe out sinfully upon that which came in without sin; Against this *Job* protects in the next words.

J O B 31. Verſ. 24, 25.

*If I have made gold my hope, or have ſaid to the
fine gold, Thou art my confidence;
If I rejoyced becauſe my wealth was great, and be-
cauſe mine hand had gotten much.*

IN the former context Job cleared himſelfe (which aſperſion
had been caſt upon him by his friends more then once) from
any unlawful or oppreſſing wayes of gaine; *He had not liſt up his
hand againſt the fatherleſſe, though he ſaw his helpe in the gate.*
In this 24th and 25th verſe, he clears himſelfe from any undue
frame of ſpirit in reference to what he had gotten lawfully, or
was lawfully poſſeſſed of. Now, he that can profeſſe before God
and men, that he hath not uſed any undue meanes to get riches,
and that his heart is not in any undue frame towards riches duely
gotten, This man is a man of men, A man after the heart of God.
And this Job doth, in the words before us, three wayes.

Fiſt, He profeſſeth that he had not made worldly things,
no nor the beſt of them (*Gold*) his hope.

Secondly, He profeſſeth that he had not made the beſt of
Gold, (*fine Gold*) his confidence. The fineſt Gold was not the ob-
ject of his truſt.

Thirdly, He profeſſeth he had not made the abundance of
Gold his joy, nor the muchnes of it the matter of his rejoycing;
*If I rejoyced becauſe my wealth was great, and becauſe my hand had
gotten much, &c.* Thus Job diſclaimeth joy, hope, and confidence
in the creature, therefore as his hand was cleane in the getting of
it, ſo his heart was cleare in the uſing of it.

Verſ. 24. *If I have made gold my hope, &c.*

That's the fiſt thing. He doth not ſay, *if I have hoped for gold,*
But *if I have made gold my hope.* Gold is the choyeſt of earthly
things, 'tis that refined earth which moſt men hope for, and very
many covet after. And here gold is put (by a Synecdoche of the
part for the whole) for all earthly things. So that, when Job ſaith,
If I have made gold my hope, his meaning is, *If I have made any*
good

good thing on earth *my hope.* One of the Greeke tranſlators ren-
ders; *If I have made gold my ſafety, my ſecuritie; or the cauſe why*
I was not afraid. As if he had ſayd, *I did not put feare away from*
me becauſe I had much gold, or worldly goods about me. I did not
thinke my ſelfe ſafe or out of the reach of danger, becauſe I was rich.
The Septuagint have an elegant and a very ſignificant rendring,
though not ſo clearly complying with the original text as ours;
If I have made gold my wife, or, if I have married gold. Such is
the ſpirit of a worldly man towards worldly things, that he doth
not only love them, but is in love with them. As a man doth not
only love her whom he would marry (to he doth any friend)
but he is in love with her and is reſtleſſe till he enjoyeth her. Yea
I may ſay, worldly men are married to worldly things, not only
as to a wife (who ſhould be in ſubjection to her husband) but as
to their husband to whom they are ſubject. They may juſtly be
called, *Wives to riches, and riches their husband, who are at the*
will and command of riches. Worldly men are ſo, more then the
wife is or ought to be at the will and command of her husband.
But I ſhall not ſtay upon that tranſlation, which though it depart
not from the ſcope of the text, yet from the words it doth. And
therefore I ſhall follow our owne which is cleare to both.

If I have made gold my hope.

The word rendred *hope* or *expectation*, ſignifies alſo the *reines*
or *bowells*. One of the Rabbins gives this reaſon of it, becauſe
the bowells or reines are the ſeat of the affections, from which as
our feares ſo our hopes are formed. (*Pſal. 7. 9.*) *The righteous*
God trieth the hearts and reines, that is, the whole inner man of
every man, his thoughts and deſires, his hopes and aymes. David
beggs of God to make this diſcovery of him in the ſame words
(*Pſal. 26. 2.*) *Examine me O Lord, and prove me, try my reines,*
and my heart; As if he had ſayd, Lord I am willing to be tryed
to the utmoſt, and that the bent and inward motions of my ſoule
may appeare to (from which I know they are not, cannot be hid)
thine all ſeing eye. Nor is there any thing which lyes more cloſe
and ſecret in the boſome of man then his hope doth; And looke
what any man earneſtly hopes for, his mind is often turning to,
if not alwayes fixed upon. *If I (ſaith Job) have made Gold my*
hope; that is, if my minde hath been upon it, or in the longing
expectation of it.

Hope.

Hope is an affliction of the mind put forth or acted upon good, future and possible. The object of hope (according to this definition) is Good under a two-fold notion Hope lookes to that which is good; no man ever did or can hope for that which is evil in it selfe, and to him, if it appeared so to him, though many have hoped for that which indeed is so, and hath proved so to them in the event. And as the object of hope is some good thing; so it is good, First, as future and to come; for that which a man hath in his possession, or doth already injoy, he cannot hope for: injoyment swallows up hope, or rather perfects it. Secondly, the object of hope is some possible good, or such a good as we have grounds to attaine. Impossible are rather the object of despaire then of hope. But though this be the nature of hope strictly taken, that it respects only good future or attained and possible or attainable: yet Gold already attained and possessed is as much the object of hope in the sence of this text, as that which is only attainable and unpossessed. And as men hope to get Gold, so they make the Gold which they have gotten their hope.

There is a great difference between hoping for gold, and making gold our hope. Wee may hope for gold or any of the good things of this life, but we must not make gold or any thing of this life our hope.

To make gold eyther gotten or to be gotten our hope, implyeth these foure things.

First, An high estimation of it, as that which can doe great things for us, or stand us in stead beyond any other thing, so make us happy.

Secondly, A longing desire after it; There is alwayes so much desire of that we hope for, that the thing hoped for is sometime expressed by desire (Pro. 13. 12.) *Hope deferred maketh the heart sicke, but when the desire* (that is, the thing hoped for) *cometh, it is a tree of life.*

Thirdly, Utmost earnest endeavours to obtaine it: that which a man makes his hope he will make his worke, and never ceaseth working, eyther till he hath attained it, or is convinced that there is no possibility of attaining it.

Fourthly, To make gold our hope, implyeth much trouble and anxiety of minde, when once we see our endeavours ineffectuall and unsuccessfull about the attaining of it. If hope deferred

red (as Solomon speakes in the Scripture last named) maketh the heart sicke, surely then when hope dyes, or (as Zophar speakes, Chap. 11. 20.) *is as the giving up of the Ghost*, the heart must needs dye too.

No v. when Job saith, *If I have made Gold my hope*, &c. He utterly disclaimes, as any such estimation of it, that it could doe great things for him, or make him a happy man, so that he had any longing desire after it, or that he used any extreme earnestnes of endeavours to attaine it, or that he was vexed and troubled in minde when by his moderate endeavours he could not attaine it. Job understood wel enough the worth and use of Gold, he wel knew how many advantages it brings, yea how potent it is in the affaires of States and Kingdomes as well as beneficiall to private families; yet he knew he should have made more of it, then it is worth, or can be worthy of, if he had made it his hope, and therefore he professeth; *If I have made gold my hope*, &c.

Hence observe.

First, *The naturall man makes gold or earthly things his scope and hope.*

He would live to grow rich, and lade himselfe with thick clay. What this godly man professeth he did not, that a naturall man doth, and 'tis his nature to doe it. *He that is of the earth is earthly, and speaketh of the earth* (Joh. 3. 31.) *For out of the abundance of the heart the mouth speaketh.* The words of a man are the image of his thoughts; that the thoughts of Naturall men are earthly, or smel of the earth, we learne from another Scripture (Psal. 49. 11.) *Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations, &c.* And what are their houses but heapes of earth, and the best furniture of them, Gold and silver but refined earth. The Apostle (1 Tim. 6. 9.) gives the same character of the naturall man; *he will be rich*; That's his resolve, and the bent of his spirit, that he lives to and lives for. What he hath is little or nothing to him, unlesse he hath more; and that more satisfieth him no more when he hath it, then the little did which he had before. Believers have another bent, *We*, saith the Apostle (2 Cor. 4. 18.) *looke not at the things which are seene, but at the things which are not seene*, that is, not at naturalls and temporalls, but at spiritualls and eternalls; these, not those are our ayme or the marke (so the word signi-

ſignifies) at which we ſhoote and level all our d. ſires and endeavours. But worldly men (who are the oppoſites to we in the text) they looke at the things which are ſeene, and they looke chiefly at them ; as for the things that are not ſeene, they know not what to make of them. Godly men have their eye upon inviſibles, they expect not their happineſs in this world, but in that which is to come (1 Cor. 15. 19.) *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* How miſerable then are they who make the things of this life their hope ! who looke for nothing but what the eye of ſence or carnal reaſon may looke upon ! how many are there, who if they may have gold and ſilver enough, houſes and lands enough, then they thinke they ſhall have enough. Though indeed when they have as much as they at preſent deſire, the mouth of deſire is not ſtopp'd, nor doe their hearts ſay, it is enough.

Secondly, note.

To make gold our hope is exceeding ſinfull.

As every man who hath in him a real hope of glory, purifieth himſelfe from ſinfull acts and deſires (1 Job. 3. 3.) ſo he purifieth himſelfe from this hope. The hope which we have of heavenly things is pure and it purifieth us ; but the hope of earthly things is uſually impure, and to make earthly things our hope cannot but be impure, therefore we have great need to purifie our ſelves from all ſuch hopes. God only is to be made our hope, and to make him ſo is both our duty and our intereſt. Hope is a part of that honour and worſhip which is proper to God ; and 'tis worſhip required in the firſt Commandement ; hope in God is naturall worſhip, that worſhip which the bare diſcoveries of God, though he had never made a law about it calls for. The knowledge of the excellency and All-ſufficiency of God commands us to hope in him. And to ſhew how much God ſhould be hoped for and hoped in, yea and made our hope, the Scripture more then once calls him our hope (Jer. 14. 8) *O the hope of Iſrael, the Saviour thereof in time of trouble.* And as God is the hope of Iſrael, taken collectively for all the people of God, ſo he is the hope of every Iſraeliſe indeed. Upon this ground the Prophet makes that deprecation (Jer. 17. 17.) *Be not thou a terror unto me, thou art my hope in the day of evil.* And therefore Dr.

vid inhibits his ſoule all other hopes but God (Pſal. 62. 5.) *My ſoule waite thou only upon God, for my expectation is from him.* As if he had ſayd, *O my ſoule, I give thee this counſel, yea this charge, I lay this holy command upon thee, doe not waite upon any creature (as making that thy hope) let thy expectation be from God alone.* He urgeth the ſame reſtriction by way of aſſertion in the next verſe ; *He only is my rocke and my ſalvation.* As this Scripture ſhewes the entireneſſe of a Saints hope in God ; ſo that other is like unto it (Pſal. 73. 25.) *Where have I in heaven but thee ? and there is none upon earth that I deſire beſides thee.* As if he had ſayd, I neyther know of nor depend upon the helpe of any but God alone ; and what he denyes as to perſons he denyeth alſo as to things, to all things on this ſide God. Hope is the anchor of the ſoule, but this anchor muſt not be caſt as the Mariner caſteth his ; who that his ſhip may be ſtayed in a ſtorme caſts his anchor downward to take hold in the earth : We muſt caſt the anchor of hope upwards and faſten it in heaven. So the Apoſtle directs (Heb. 6. 19.) *Which hope we have as an anchor of the ſoule, both ſure and ſtedfaſt, and which entrencheth into that within the vaille, whither the fore-runner is for us entered, even Jeſus, &c.* Our hope muſt enter into heaven and fix there. The beſt of the earth is not ground good enough, nor ſure enough for our anchor hold. Whatſoever we make our hope, we make our God, and is there any thing on earth good enough to be our God ? *Moses* complains to God bitterly of the people of Iſrael (Exod. 32. 31.) *Oh this people have ſinned a great ſin, and have made them gods of gold.* They indeed formally made a Golden calfe and worſhipped it ; this act of Idolatry was their ſin, and their ſmart ; In ſo much that it was a ſaying among the Jewes when ever they were preſſed with any grievous affliction ; *This is ſomewhat of the Golden calfe.* That which was their ſin groſſely, is in a more ſpirituall ſinfull way the ſin of thouſands every day, *They make gods of gold, or a god of gold.* This is done as often as any man makes gold his hope ; and this the worldly man doth daily, or all his dayes. Yea ſo far as any godly man is carryed out inordinately after Gold, he in ſome degree makes Gold his hope, and in the ſame degree his God. It is ſinfull to hope for gold immoderately, but to make gold our hope in the leaſt degree is abominable. And

they who make it their hope, will quickly make it their confidence, which is a further hight of this sin, renounced expreſſely by Job in the next words.

or have ſaid to the fine gold, Thou art my confidence.

But is gold to be ſpoken with or ſpoken to? It ſeemes the heart hath a tongue, it ſpeakes to Gold. *As the ſoule hath ſaid in his heart there is no God* (Pſal. 14. 1.) So in his heart he ſaith, gold is his god, while he ſaith in his heart it is *his confidence*. Moſt worldly men ſay this in their heart only (there are but few ſo wicked as openly to profeſſe with their mouthes that gold is their confidence) Yea many who profeſſe highly that God is their confidence, will be found upon ſearch to make gold their confidence.

If I ſaith Job have ſayd (with heart or tongue) *to the fine gold, &c.* As gold is the fineſt metall, ſo there is ſome gold more fine then other gold. Some gold is nothing but gold, it hath not the leaſt droſſe or alloy in it. Gold is uſually minted out with an Alloy. Job had no confidence in fine, none in the fineſt gold. The Septuagint render, *If I have truſted in the precious ſtone*. As if in the former part of the verſe he had diſclaimed his hope in gold, and here in gemmes. But it is better to keepe to our translation. The word ſignifying gold of the higheſt price; from this word we have that title of ſome of the Pſalmes, *Michiam*, a golden Pſalme. *If I have ſayd to the fine gold, Thou art my confidence.*

Confidence is the higheſt act of faith; what we confide in we ſettle upon. Confidence is the ſulleſt reſt of the ſoule. An act of recumbence gives ſome reſt to the ſoule, but confidence is the ſecureſt reſt of the ſoule. So much the word here implyes, even ſuch a confidence as leaves not ſo much as a jealous thought in the mind. Thus David confeſſeth (Pſal. 30. 6.) *In my proſperitie I ſayd I ſhall never be moved; Lord by thy favour thou haſt made my mountaine to ſtand ſtrong.* The rich man was riſen up to this confidence while he ſayd (Luke 12. 19.) *Soule thou haſt much goods layd up for many yeares, take thine eaſe, eat, drinke, and be merry.* Then we have made gold or the things of the world our confidence,

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when we find an acquieſcence flowing from our recumbence upon them. What is faith but a going out of ſeſſe and a reſting upon Chriſt? and what is aſſurance but the ſoules reſt in Chriſt? The heart of a carnall man ſits downe and reſts upon worldly things, as a godly man ſits downe upon and reſts in Chriſt.

Againe, While Job profeſſeth he had not ſayd to the fine gold, *Thou art my confidence*, He is brought in perſonating the counterpart of a carnall covetous man, entertaining diſcourſe or talking to his Gold. He no ſooner enters his Cloſet and openeth his Cheſt, but he falls into a Colloquie with his gold. As a man meeting a deare ancient acquaintance, preſently ſalutes him, with *O my friend I am glad to ſee you!* So ſaith he to his gold, to his fine gold, *O my friend, my love, my joy, my hope, my confidence, I am glad to ſee you ſafe, you will ſtand by me when all friends ſayle, you will not ſe me want, nor ſuffer me to be wrong'd, as long as you laſt, and that I wiſh may be for ever.* Yea he ſpeakes to his gold not onely, with a kind of blandement and adulation, as his choyceſt friend, but with a kind of Adoration as his chiefſt god. We commonly ſay, *A penny in our purſe is better then a friend at Court.* But ſome are apt to thinke the Gold in their purſe better to them then the God of Heaven. Doubtleſſe that man doth ſo, who ſayth (which Job did not) *to the fine gold, Thou art my confidence.*

Hence obſerve:

First, *Man is apt to grow in confidence upon the account of worldly abundance.*

Thus the Scripture every where deciphers the ſpirit of worldly men (Pſal. 49. 6.) *They truſt in their wealth, and boaſt themſelves in the multitude of their riches.* Here we have the rich man truſting and boaſting; ſurely that is very confident truſting, which iſſues it ſelfe into boaſting. That man is aſcended to the higheſt ſtep of faith in God, who makes his boaſt of God; ſuch faith have they in fine Gold, who boaſt in it. David having ſhewed the wicked man, by the righteous judgement of God, rooted out of the land of the living; ſhewes us in the next verſe the righteous man at once fearing and laughing at this ſight, as alſo poynting at him, ſaying, (Pſal. 52. 7.) *Loe this is the man that made not God his ſtrength;* The words are a divine but cutting ſarcaſme. The Original is *Geber*, which ſigniſieth a ſtrong valiant man;

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טַעַם עֲשָׂוָהוּ.
שְׂמֵחָא Si in la-
pide pretioſo ſi-
debrim.
לְיָדוֹ ſingularis
ſpecies auri
eſt vel etiam
ſignatum aut
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convenit cum
לְיָדוֹ clina-
dium. Sculte-
רָוָה notat ſi-
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mentum; id in
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t animus & ſe-
curus eſt.

Verbi illi, &
obſizo dixi
fiducia mea
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quoddam pra-
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quandam velut
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auri, quam a-
gre ſentit deus.
Merit

As we ſay in Engliſh, *Lee, This is the brave and Gallant man, you wot of.* But who was this for a man? He was one (ſaith he) that *truſted in the abundance of his riches.* O'tis hard to abound in riches, and not to truſt in them. Hence that caution (Pſal. 62. 10.) *If riches increaſe, ſet not your heart upon them.* Now what is the ſetting of the heart upon riches, but our rejoycing and truſting in them. And becauſe the heart of man is ſo eaſily perſwaded into this ſinfull truſt upon riches, therefore the Apoſtle is urgent with *Timothy* to perſwade all rich men, not only meere worldly rich men, but godly rich men againſt it; yea he urgeth *Timothy* to perſwade rich men againſt two ſins, which are worſe then all the poverty in the world, yet the uſuall attendants of riches, *Pride and Confidence* (1 Tim. 6. 17.) *Charge them that are rich in this world, that they be not high-minded.* As chaſtity or the purity both of mind and body is endangered among the pleaſures and delights of the world: ſo is humilitie among the wealth and riches of the world. Therefore charge them that are rich, and charge them home with this thing, that *They be not high-minded.* How apt are men to be liſted up with the things of this lower world! Riches at once ſinke the mind down-ward in covetous cares, and liſt it upward in proud conceits. A little of the world will make ſome men great in their own eyes; and others deſpicable in their eyes; They will not looke upon or ſpeake to a poore man, fearſely to any man that is not as rich as themſelves; They carry it as if they were men of another world, or made of another mould, if they have got but a ſtep in worldly things beyond their neighbours. Yea ſome, who are counted the only wiſe men, pride themſelves (like that fooliſh bird) while they looke upon their paynted feathers, and thinke they are of more worth, becauſe they are worth more then their brethren. Many (ſaith Mr. Calvin) who boalt now a dayes of riches, are as if a man ſhould thinke himſelfe greatly preferred, when he is but mounted upon the blade of an onion, and when they have only got upon a mole-hill, they beare themſelves as if they were carryed in the Chariot of the Sunne. To ſee a man rich in purſe and poore in ſpirit is a great wonder. Now becauſe men are thus endangered to pride by riches, Therefore (ſaith the Apoſtle) *Charge them that are rich in this world, that they be not high-minded.* And charge them ſecondly, *That they truſt not in uncertaine riches, but in the living God.*

God. There's the rich mans temptation. Riches are a temptation two wayes eſpecially; Firſt, they tempt men to doe unrighteous things, or to goe unrighteous wayes for the getting of them. Secondly, they tempt to vaine confidence as ſoone as they are gotten. Let me give you three brief demonstrations, to ſhew that there is an extreame tendency in riches to worke up the heart to a confidence in them.

Firſt, Riches, gold and ſilver have a ſtrength in them; This tends and invites to a confidence in them; And though the ſtrength of riches is greater in opinion then in reality, yet it cannot be denied, but there is a great deale of ſtrength in riches. (Pro. 10. 15.) *The rich mans wealth is his ſtrong Citie, the deſtruction of the poore is their poverty.* The rich man ſecureth himſelfe againſt all assaults, and doubts not but he ſhall endure the hardeſt and longeſt ſiege in this wel fortified and wel Garriſon'd Citie, and therefore like a man gotten into a ſtrong Hold or Citie, he is apt to ſcorne and bid defiance to all his enemies, to all wants and dangers. Whereas *the poore mans poverty is his deſtruction*; that is, he being poore lyes open like a Citie without walls and Gates to every approaching and invading evil. Now if riches be, eſpecially if men judge them to be their ſtrength and fortification, their ſafety and protection, no marvaile if they put confidence in them.

Secondly, As they have a ſtrength in them, ſo an answerablenes to, yea a command upon all outward good things. *Solomon* ſaith (Eccl. 10. 19.) *Money answereth all things.* There is (as ſome conceive) an elegant *Proſopopeia* in the words; ſuppoſing ſpeech in all things, or all things ſpeaking and calling aloud to money, and money ſpeaking, yes giving a ſatisfactory answer to all things that ſpeake to it; nor can it be denied but that money (in ſome ſence) gives answer to all things. Firſt, ordinarily and honeſtly it answereth all our bodily wants, and obtaineth all bodily ſupplies. A man may have any ſuch thing for money, that will buy what ever is needfull for or contentfull to this preſent life. Secondly, Money will procure aſſiſtance or the helpe of any mans labour and paines, of any mans art or ſkill. Thirdly, Money will buy our peace and pacifie the wrath of man. *Jacob* ſayd (Gen. 32. 20.) *I will pacifie him with the preſent that goeth before.* And ſo *Solomon* tells us, (Pro. 21. 14.) *A gift in ſecret pacifieth*

ciseeth anger, and a reward in the bosome, strong wrath. The passions of men are charm'd with gold and silver. And there are few so angry with the person of a man, as to be angry with his gift; especially if it be given (as the text saith) in secret, and tell no tales. If you can put a reward closely into the bosome, it will be too strong for strong wrath and drive it out of the bosome. Money makes all friends againe. Not a word more with many, when once that hath spoken and done its errand. Fourthly, if men will use their gold and silver dishonestly, they can breake the Golden bars of Justice and righteousness (Pro. 17. 23.) *A wicked man taketh a gift out of the bosome to pervert the wayes of Judgement.* Gold and silver pervert many things, especially matters of right, and often obtaine a covering for the greatest acts of unrighteousnesse. Money hath a great power with those who are in power. Those powers which we ought to be subject to, are too subject themselves to the power of it. Fifthly, A golden key will open any prison doore, and cast the watch man into a deepe sleepe. Gold will break open gates of iron, as well as silence the Orators tongue, and blind the Judges eye; it will bin'd the strong mans hands, and blunt the edge of the sword; it maketh warre, and makes peace; what almost can it not doe with corrupt minds? Is it then any wonder that a meere naturall man should say to the *fine gold, Thou art my confidence?*

Thirdly, Gold is the worldly mans Idol god. The Apostle (Eph. 5. 5. Col. 3. 5.) calls Covetousnesse Idolatry, and the covetous man an Idolater, therefore Gold must needs be his Idol, and riches his deity. As among the Heathens, so among some Christians, in name, money hath devotions payd it as to a goddesse. And if there be this wickednesse and madnes in the hearts of men to esteeme riches as their god, no marvaile if they put their trust in them. 'Tis naturall for every man to trust in that, which he accounts his god, whatsoever it is; Though but a lecke or an onyon, the old Egyptians would confide in it; Though but a dunghil god, or a devill-god, though a new god, a god but of yesterday, as Moses speaks (Deut. 32. 17.) yet degenerate Israelites will sacrifice to him. Therefore let me adde these three words of advice.

First, When God gives you riches, gold and silver, suspect what your hearts may doe with them. *Is it good to feare alwayes,*

especially, when we have what we most desire. To be jealous over our owne soules is one of the best meanes of safety.

Secondly, When you have gold in your hand, pray that it may not get into your heart, but be kept under your feet, as the Church is described (Rev. 12. 1.) having the *Moone* (that is, all worldly things) there. How much soever you have of the world it cannot hurt you while you keep it under your feet; but if the least of it get up into your hearts it will undoe you.

Thirdly, Pray for a right judgement above riches. Wee seldom erre in our affections, till we erre in understanding; and we cannot but over-love that which we over-value. They only trust in God, who truly know him (Psal. 9. 10.) and they who truly know what Gold is, will never eyther make it their trust or trust in it.

Againe, Why doth Job disclaime this confidence? Surely, because such confidence is as vaine as it is sinfull.

Hence note,

It is a very vanity to put confidence in riches, in Gold or fine Gold.

For, first, riches cannot make us eyther better or wiser. Solomon saith indeed (Pro. 14. 24.) *The crowne of the wise is their riches.* But riches never crowned any man with wisdom; riches are a crowne to the wise, because they as Kings rule over them and command them; They command them at their pleasure, and use them for their honour. Wisdom makes riches a crowne; but riches cannot make a man wise. Wisdom guides a godly man to the true use and improvement of riches, and so they adorne him and make him very usefull. But (as it followes in that text of the *Proverbs*) *the foolishness of fooles is folly*, that is, let a foole have never so much riches, he will discover his folly and shew himselfe by so much the more foolish, by how much the richer he is. Riches in the hand of a foole are but (as we say) a *fooles-Bable*, with which he makes himselfe a little sport; or they are there, like a sword in the hand of a Mad-man, by which he doth both himselfe and others hurt. *Wisdom is good with an inheritance* (Eccl. 7. 11.) that is, an inheritance enables a wise man to doe good, and to shew that he is good; But an inheritance is but with folly, that is, it doth but enable a foolish man to doe mischief.

Aurum præstat plurima quæ hominibus administratur super et appetit immoderata cupiditas. Maxime tamen valet in Judicijs, ubi venalia sunt omnia et perquam raro peccuniasus homo invenius est nocens. Sanct.

chiefe, and publiſh his owne folly; which though it had not been leſſe had he been poore, yet it had been leſſe knowne and ſeene.

Secondly, As they cannot make us better, ſo they cannot make our lives more comfortable to us. This is the ground of Chriſts warning (*Luke 12. 15.*) *Take heed and beware of covetouſneſſe; for mans life (that is, the comfort of it) conſiſteth not in the abundance of the things which he poſſeſſeth.* Yea Solomon (*Eccle. 5. 13.*) ſhewes, that a rich mans life is ſo farre from being more comfortable to him, becauſe he is rich, that indeed it is more troubleſome; *There is a ſore evil which I have ſeene under the Sunne, namely, riches kept by the owners thereof to their hurt.* And (*v. 17.*) *All his dayes alſo he eateth in darkneſſe.* In what kind of darkneſſe? Though he hath Sunne-light at his dinner, and Taper-light at his ſupper, yet he *eateth in darkneſſe*, that is, he hath no comfort nor contentment in what he eateth. How vaine is it to put confidence in that, which when we have it moſt, and have it faſt, leaves us comfortleſſe.

Thirdly, They cannot, by their owne ſtrength deliver us from any evil, and they are not at all available to deliver us from that greateſt penal evil the wrath of God (*Pro. 11. 4.*) *Riches availe not in the day of wrath.* They can doe no good towards the ſecuring us from divine vengeance; Only, *Righteouſneſſe delivereth from death.* And as they cannot at all deliver from the wrath of God (*Ezek. 7. 19.*) ſo they cannot alwayes deliver from the wrath of man; So ſome expound that place (*Iſa. 13. 12.*) *I will make a man more precious then ſine Gold, even a man then the golden wedge of Ophir;* That is, ſuch ſhall be the fury and fierceneſſe of thoſe that ſhall deſtroy *Babylon*, that they will not take any ranſome, nor be moved with any offer of the fineſt Gold to ſpare the life of a Babylonian. Further, riches cannot deliver from the paines of the body, much leſſe from the pangs of conſcience; therefore put no confidence in them.

Fourthly, Why ſhould we deſire riches, or at all truſt in them, ſeing they cannot at all ſatiſſie our deſires (*Eccle. 5. 10.*) *He that loveth ſilver ſhall not be ſatiſfied with ſilver, nor he that loveth abundance with increaſe: this is alſo vanity.* The mind of man is ſo large and wide, that all this world cannot fill it; nor doth it beare any due proportion to it. Heaven cannot ſatiſſie the ſoule without God, much leſſe can this earth, yea, riches, gold and ſilver

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are ſo far from ſatiſſying deſire, that they are but fewel to encreaſe the flame of it. And as they encreaſe deſire, ſo they take away or rob us of our reſt (*v. 12.*) *The ſleepe of a labouring man is ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleepe:* That is, he hath ſuch abundance of cares about his abundance of riches, that he cannot be quiet night nor day.

And as they are a trouble to the body in hindring ſleepe; ſo (which is infinitely worſe) they are a ſnare to the ſoule, and caſt that into a dead ſleepe. How often doe they intangle the ſpirits, and weaken the graces of good men? How often doe they ſtrengthen their luſts, and furniſh their corruption? They hinder many from believing and receiving the Goſpel (*Luke 14. 16, 17, 18.*) They choake the word in others who ſeeme to have received the Goſpel (*Matth. 13. 22.*) How often doe riches lead to neglect of duty, yea to a denyall of God? Hence that good man begg'd (*Prov. 30. 9.*) *Give me not riches, leſt I be full and deny thee, and ſay, Who is the Lord?* Julian the Apoſtate, ſpoyled the Chriſtians, in thoſe times, of their outward eſtates, and then ſayd in ſcorne, *That he did it to make them more expedite or ready for the kingdome of heaven, as their Maſter had taught them.* Woe to ſcorners, yet there is a ſerious truth in that Atheiſticall ſcorne; We are made the more readie for heaven, by how much we are the leſſe cumbered with earthly things. Laſtly, as riches clogge many in the wayes of God, ſo they cauſe ſome totally to forſake and Apoſtatize from that profeſſion which they once made of them. Thus Paul complained (*2 Tim. 4. 10.*) *Demas hath forſaken me, having loved this preſent worlde.* Well therefore might the Apoſtle conclude (*1 Tim. 6. 10.*) *The love of money is the root of all evil, which while ſome have covered after, they have erred from the faith, and pierced themſelves through with many ſorrows.* Adde to all this, that amazing ſentence of Chriſt (*Matth. 19. 23, 24.*) *Then ſayd Jeſus to his Diſciples, verily I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven; And againe I ſay unto you, it is eaſier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.* This ſaying aſtoniſhed the Diſciples, and therefore Chriſt gives a twofold mollifying interpretation of it; firſt, in the 26th verſe of the ſame Chapter; *With men this is impoſſible, but with*

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God all things are possible. Secondly (Marke 10. 24.) How hard is it for them that trust in riches to enter into the kingdom of God. So then, 'tis not the possessing or having of riches which renders the rich mans case so difficult, but trusting in them; 'tis hard for any rich man, but 'tis impossible for a rich man trusting in riches to enter into the kingdom of God: and I may say from Scripture grounds, 'tis impossible for any man who hath riches not to trust in them, but by the grace and power of God. Judge then how strong Job was in the grace of God, who could say, that he had never layd to the fine Gold, *Thou art my Confidence*. Nor doth Job disclaime confidence in gold only because it is a vanity to confide in it, but also because 'tis base, exceeding base to confide in it.

Hence note.

Confidence in Gold embaseth the mind of man, or nothing maketh the soule so drossie as confidence in fine Gold.

Yea, as confidence in Gold abaseth the mind of man, so it abaseth (in mans thoughts) God himselfe. God is little or nothing to them, who have an over-great esteeme of Gold. They have low and poore thoughts of God, who have high thoughts of riches; yea they thinke the All-sufficieny of God too little for them, who looke upon any creature as sufficient for them.

Again, He that makes gold his confidence, is confident if he have gold enough he shall doe well enough without God. He scarce believes that he hath any need of or dependance upon God, when once he sees himselfe above dependance upon man. How great a wickednes is it for a man to rob the living God of that which is his greatest honour, and give it to a livelesse creature. As hope, so confidence much more, is proper to God. God will doe nothing for us, unlesse we make him our confidence. And the creature will be nothing to us, if we make it our confidence.

From the whole matter take these two inferences.

First, Of how excellent a spirit are they, who while (like Job) they have the cream of the creature, and all the contentments of the world courting them dayly, the rocke powring them out rivers of oyle, &c. Yet keepe the world at a due distance, and never make the best of it, the least of their hope, nor the All of it any of their confidence: how cleane doe such keepe their hearts from

from the pollution of the world, how pure, how entire to God!

Secondly, This administers support to the Godly poore; for as they want many comforts which the rich enjoy, so they are freed from many temptations which annoy the rich. Riches are a mercy (they are so with the blessing and grace of God) yet *they are a dangerous mercy*. And though povertie be a trouble and a burden, yet it is a safe trouble, and (comparatively to riches) a light burden. I doe not intend pinching poverty, or their poverty who are in a necessitous condition, but theirs who are in a meane condition. Gold is good, yet both an inferior good and an uncertain good; riches make cloggs for the soule in its course to heaven, but they make themselves wings and fly as an Eagle to heaven. Gold is good, but 'tis a deceitfull good; riches promise much, but performe little; and while they pay our debts, they doe not pay their owne; Gold is good, but 'tis so to us only when we use it wel; Grace is so good, that it makes us use it wel; Gold is such a good as makes most who have it, use it ill, and enjoy it worse; As Job plainly intimates in the words which follow

For as in these words Job hath renounced all hope in gold, and confidence in the finest gold, so in the next (which is the common sin of those who enjoy much gold) he proceeds to renounce all inordinate joy or rejoycing in it.

Ver. 25. *If I rejoyced because my wealth was great, and because my hand had gotten much.*

This argues the frame of Jobs spirit yet more spirituall, and more refined from the drosse of earthlines. Possibly a man may not make Gold his hope, nor say to the fine gold, thou art my confidence, whose heart is over-affected with his wealth, and flusht with secret rejoycings that his hand hath gotten much; But, saith Job. I did not so much as rejoyce because my wealth was great, Mr. Broughton translates, *If I joyed that my wealth grew*. Wealth, in some mens hands especially, is a growing thing, it grows like a plant, it shoots forth buds and blossomes from day to day, like a tree planted in a fruitfull soyle, and by the waters side. Job was a growing man in wealth as well as in Grace, but this latter growth, not the former, was the matter and occasion of his joy.

Rejoycing is the opening or dilatation of the heart upon the receiving of some present good. That which causeth joy must be good, and a good thing present; for if it be absent how good forever it is, it only causeth hope, or if it cause joy it is because our hope is so strong and lively, that it gives a kind of present fruition or enjoyment. As sorrow straightens and shuts up the heart, so joy unlocketh and enlargeth it. *If I rejoyced because*

my wealth was great.

Robur significat
roborem. Etiam,
et per metonymiam,
illa in
quibus robur
consistit ut sunt
divitiae.

The word which wee translate *wealth*, signifies properly, *strength*, or, *power*; and so by a metonymie of the effect, riches and wealth, because much of a mans strength, of his civill strength consists in wealth or riches; A wealthy rich man is a powerfull man; wealth doth great matters in the spheare of this world; therefore the Scriptures Elegantly expresse riches and strength by the same word. 'Tis also rendred *Substance* (Mich: 4. 13.) We usually call a wealthy man a substantiall man, or a man of substance. *If I rejoyced because my wealth*

was great.

It is not so much the thing as the degree of it that causeth rejoycing; if a man have but a litle of that which is good, or no more then will just serve his turne, he doth not rejoyce much, yea he scarce rejoyceth at all; but when the good which he enjoyeth is great, his joy is great. *Wealth* put alone notes a great quantitie of worldly goods; much more *Great wealth*. When there is much good in the hand, then usually there is much joy in the heart. Therefore saith Job, *If I rejoyced because my wealth was great*; though I had the greatest occasion and temptation to rejoyce in wealth, yet I did not; I was possessed of no small matters, I was not among the middle sort of rich men, but with the highest, yet I rejoyced not in my riches.

For the clearing of this protestation against rejoycing in wealth, it may be demanded: *Is it not Lawfull to rejoyce in the good things of this life?* especially in the abundance of the good things of this life? and doth not Job speake more of himselfe then is proper to man, or was ever found in a mortall man? is it possible that a man (who enjoyes the use of his reason) should have wealth, and great wealth, and yet be insensible of it? or not to be affected with it?

I an-

I answer, Job doth not protest against all manner, nor against all degrees of Joy: for

First, 'Tis naturall to man to rejoyce in that which is good, in any kinde of good; as it is naturall to man (as man) to desire that which is good; so 'tis naturall to man (as man) to rejoyce in that which is good. *Joys run to the same length with desires.*

Secondly, We finde that God himselfe requires rejoycing, not only in spirituall, but even in outward good things. When the Lord commanded the Children of Israel to bring their sacrifices and holy offerings to the place which he should chuse to put his name there, even unto his habitation, he there required them not only to rejoyce in his service and in their soule-mercies, but in their riches and bodyly mercies (Deut. 12. 5, 6, 7.) *There ye shall eat before the Lord your God, and you shall rejoyce in all that you put your hand unto, you and your household, wherein the Lord thy God hath blessed thee.* The things which they put their hands unto, were their worldly labours and busineses, the Lords blessing upon those labours gave them an encrease of worldly wealth; This blessing they must receive and use with rejoycing.

Thirdly, Joy in outward good things, is a part of that praile and thankfullnes (and so of that worship) which is due and must be pay'd unto God: He reckons himselfe dishonoured and neglected, if we receive so much as a morcell of bread with a soure face, or with a fullen spirit; yea he would have us chearfull, and rejoyce in the least outward comforts, which he bestowes upon us. Now if it be a part of our duty to rejoyce in the smallest portion of temporal mercies, why doth Job so earnestly disclaime rejoycing in the greatest? or wherein doth the sinfullnes of rejoycing in wealth, in great wealth consist?

I answer, rejoycing in worldly wealth, great or little, is not good.

First, When we so rejoyce in it, as that we sit downe, acquiesce and rest in it; All resting joy in the creature is a moving or going away from God. Such was the joy of the rich man (Luke 12. 19.) who when his grounds brought forth plentifully, and he had prepared great barres to bestow his fruits and goods in, sayd to his soule, *Thou hast much goods laid up for many yeares, take thine ease, eat, drinke and be merry*; sit downe here, thou art wel, thou.

thou art in a warme place, in a good house; when our soule rest in corporall enjoyments, this is sin.

Secondly, 'Tis sinfull to rejoyce in wealth, in the greatest wealth, boasting of it, as a piece (at least) of our happines and glory. Thus 'tis reported of *Haman* (*Esth.* 5. 11, 12.) who, when he came home from Court, called his friends, and *Zeresh* his wife, and told them of the glory of his riches, and the multitude of his children, and of all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. *Haman* said moreover, yea *Ester* the Queene did let us man come in with the King into the banquet that she had prepared, but my selfe, and to morrow am I invited unto her also by the King. Such rejoycing as this eyther in wealth or honour with men, is one of the surest signes of a heart estranged from the things and wayes of God. They know not what favour with or by Christ meanes, who can thus glory in the favours or cry up themselves the Favourites of the greatest earthly Princes.

Thirdly, 'Tis sinfull to rejoyce in wealth as our good; riches are called our goods, and they are good things, but take heed of making them your good, as they did, and there were many of them (*Psal.* 4. 6.) who sayd, *Who will shew us any good?* what was that good which they would so faine be shewed? *It was Corne, and wine, and oyle;* therefore *David* saith (at the 7th verse) *Thou hast put Joy into my heart more then in the time when their Corn and wine increased.* Though corne and wine were good things, yet holy *David* would not call them his good. though gold and silver are your goods, yet woe to them who say they are their good. We must make nothing our good but God, and the things of God; there is a holy skill in a believer, he can critically distinguish between his goods and his Good.

Fourthly, So to rejoyce in wealth or in riches, as to forget, yea or to abate our rejoycing in God, All such rejoycing is not only vaine but abominable. The greatest joy which a godly man takes in his greatest wealth, doth not lessen but highten and increase his joy in God. The best advantage which he makes of what God gives him of this world, is to rayle up his soule in the praises of God. *David* takes notice (*Psal.* 10. 3, 4.) that when the wicked boasteth of his hearts desire (and what is the desire of his heart? Surely his riches; for as it followeth in the same verse,

he blesteth the covetous whom God abhorreth; when I say, he boasteth of his hearts desire) *God is not in all his thoughts;* that is, God is not at all in his thoughts. He rejoyceth so much upon a worldly account, that he hath no joy left for God, or he quite forgetteth and leaves God out in his rejoycings. The people of *Israel* had a severe caution given them (*Deut.* 6. 10, 11, 12.) *And it shall be when the Lord thy God shall have brought thee into the Land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly Cities which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, Vineyards and Olive trees which thou plantedst not; when thou hast eaten and art full, then beware that thou forget not the Lord which brought thee forth out of the land of Egypt, from the house of bondage;* As if the Lord had sayd by *Moses*, Let not contentment and delight in the good things which I shall give you to eate, eat out your thoughts of and delights in me, who am the giver of all these good things. Here's thy danger & thy snare, lest when thou art come to great wealth, thou shouldst forget the great God who made thee wealthy.

Fifthly, 'Tis much more sinfull to rejoyce in wealth, in great wealth, when we so rejoyce in it, as not only to forget God, but to rebell and kicke against him. And indeed as to remember God and obey him is the same thing in Scripture sence; So they who forget God are very neere rebellion against him. (*Deut.* 32. 15.) *Jehonrun waxed fat and kicked; thou art waxen fat, thou art growne thicke, thou art covered with farnes; Then he forsooke God which made him, and lightly esteemed the rock of his salvation; they provoked him to jealousy with strange gods, &c.* *Jehonrun* signifies righteousness or uprightness. A Title most suitable to the duty of *Israel*, who ought to be an upright and righteous people. But they proved (when wealthy) like fatted oxen (to them also the word in sound is applicable, and some conceive that *Moses* useth it on purpose to give them a close reproofe, I say when *Israel* grew wealthy which was their farnes, then like fatted oxen) they kicked against God who had fed them; that is, they rebelled against the Commands and wayes of God, they refused the rule of duty for his worship, and made them new gods; thus they rejoyced in their owne greatness with neglect of the greatness of God.

Sixthly,

Sixthly, So to rejoyce in wealth as by our wealth to make provision for our lusts, or (as it were) to let out our wealth to the use of any lust is very sinfull ; All such rejoycing the Apostle forbids (Rom. 13. ult.) *Make no provision for the flesh, to fulfill the lusts thereof.* Godly men provide for their necessities, wicked men lay up and lay out for their lusts.

Seventhly and lastly, any such rejoycing in wealth as doth but abate the edge, and allay the sweetness of our Joy in God is sinfull ; and that's it which Job here disclaimes ; he did not so rejoyce in his worldly wealth as to lessen his heavenly joy. His joy in riches was a poore joy compared with his joy in God ; His joy in God was above and conquered all his other joyes. The Church (Psal. 137. 6.) prefer'd *Jerusalem before her chiefe Joy.* The Godly Jewes in captivity could have rejoyced, and did in the restoring of their civil liberties and priviledges ; but they made *Jerusalem* their chiefeft joy ; And why was *Jerusalem* their chiefeft joy ? Surely by *Jerusalem* they intended their spirituall liberties and priviledges ; the chiefeft of which was their freer and fuller enjoyment of God in his holy Ordinances and appoyntments for publicke worship. Now when Job saith, *I rejoyced not because my wealth was great ; it is as if he had sayd, My greatest Joy in worldly things was not so much as my least Joy in spirituall things, or the highest of my earthly joy was lower then the lowest of my heavenly joyes.* Yea his greatest joy in his great wealth was in that respect so little, that he could safely professe he did not at all rejoyce in it. Job was doubtlesse very thankfull for, and sensible enough of the favour of God in bestowing such great wealth upon him, yet the sence which he had of the favour of God in bestowing grace and salvation, yea and himselfe upon him, did even swallow the remembrance of, and so the joy which he tooke in all other favours. *If I rejoyced because my wealth was great.*

Hence observe.

First, *Man is apt enough to rejoyce in worldly wealth.*

Were it not so, it had not been worth the while for Job to have protested that he did not. Wee have a naturall bent to rejoyce in what is pleasing to nature, therefore in riches, which furnish nature with all varieties of pleasures and contentments ; yea sinfull nature is best pleased with those things which are worst,

and to rejoyce in that which should be the object of our hatred, and will be (if consented to) the matter of our sorrow, sinfull, fordid sensuall pleasures. O how ready are our hearts to open at the first knocke of worldly delights of any kinde ! Indeede the world is neer of kin to man, even to a great part of the best men ; the comforts of it fit us well, and we can tast and relish them favourably ; and therefore it is no marvell that our Joyes run out after them till grace puts a stop upon them and mortifies them, or turnes them into another channel.

Secondly, For as much as Job doth not protest against all joy (as hath been explain'd) but against Immoderate excessive and Irregular Joy.

Observe.

Secondly, *That our Joy about earthly things doth usually exceed and goe out of Compasse.*

Wee are quickly more taken with the world then 'tis worth ; and as we are apt to rejoyce in what we ought not (missing our object) so (missing our measure) to rejoyce in what we may, more then we ought. The world is too narrow for our passions ; wee soone over-sorrow the worst things which the world can inflict, and we as soone over-joy the best things which the world can afford. Christ perceived the hearts of his Disciples transported too farre in rejoycing at their conquests over evill spirits. For having called, commission'd, and sent out his twelve Apostles to subdue & bring in the Jewish Nation to the acknowledgment of and faith in him, at the 6th Chapter of the Gospel of *Luke*, He at the first verse of the tenth Chapter prepared and sent out a band of seventy Auxiliaries to prosecute and advance the same blessed designe. And to shew that the weapons of their warfare were not carnal, but mighty through God, these returning, report the successe of their expedition, and shew Christ the trophyes of their victory (v. 17.) *Lord even the Devils are subject to us through thy Name.* Yea (saith Christ) I know it to be so, yours is no vaine boast, I my selfe can beare you witness, the effects of your ministry have been very great in mine eye (v. 18) *I beheld Satan like lightning fall from heaven.* And because they had manna-ged their Commission so well, Christ enlargeth it at the 19th verse ; *Behold I give you power to tread on Serpents and Scorpions,*

Z z z

and

and over all the power of the enemy, and nothing shall by any means hurt you. Now Christ (who knowes the measure and temper of every spirit) fore-seeing that his Disciples might be over-joyed with the thought of those past and these promised victories and conquests (which were indeed greater then all the *Cæsars* and *Pompeys* in the world ever attained unto, he, I say, fore-seeing this) gave them an allay, by counsel and caution (v. 20.) *Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce in this, that your names are written in heaven.* Where he at once corrects or checks the suspected excesses of their joy, for victories gained over evill spirits, and directs them to rejoyce in that wherein there could be no excesses, their hopes of & interest in eternal glory. Now if good men are apt to exceed in their rejoycings about some priviledges which are of a spirituall nature (such is that gift of power over evill spirits) surely then carnal men cannot stop their joyes from exceeding, and godly men are very prone to exceed in rejoycing about earthly things. How feldome is it that we rejoyce in spirituall things? wee can hardly bring our hearts to any due height or heate of holy joy; And O how over-soone doe our hearts over-act their joy in temporall things! When we rejoyce in God, we rejoyce as if we did not, we rejoyce but faintly, narrowly, sorrowly; yea while we are in the flesh we can never rejoyce enough in spirituall things, only this is our comfort, that in heaven we shall rejoyce in God, and in God alone, and as we can never rejoyce too much in him, so then we shall rejoyce enough in him; our joy shall then be full, and we shall rejoyce our fill in God.

Thirdly, In that *Job* disclaimes all inordinate rejoycing in his great wealth,

Observe.

To rejoyce much in the best or greatest of worldly things is greatly sinfull.

The least of our affections is enough for the greatest good which this world yeelds. Nor is any thing of this world to have any thing of our affections, but in a subserviency and subordination unto God. The Apostle gives us excellent counsel for the moderating of our joyes about, and the drawing off our desires from creature-enjoyments (2 Cor. 7. 30, 31.) *The same is short brethren,*

brethren, it remaineth therefore, that they who rejoyce be as if they rejoyced not. So to doe a thing as if we did it not, is to doe it so litle that we can scarce discern whether it be done at all or no. The Apostle doth not totally forbid that joy, but regulates it; he would have us rejoyce in the good things of this life, yet so, as it may appeare we are dead to them. And if wee consider wealth, the greatest worldly wealth in its utmost worth, we have reason enough to be so. For,

First, as to its matter and extraction 'tis of the earth; Secondly, as to its acquisition and attainment, 'tis troublesome to get it; Thirdly, when we have gotten it, new troubles and cares are begotten by it; Fourthly, the utmost use and enjoyment of it is but for the short time of this life, and why should we rejoyce much in that at any time, which we can enjoy but a litle time. Fifthly, joy in wealth produceth many dangerous effects, unlesse it be well tempered and corrected through grace. For,

First, it steales the heart away from better things; while we feed too heartily upon earthly things, and drinke large draughts at the cisterne of the creature, we litle minde (if we doe not forsake) the fountaine of living waters (Jer. 2. 13.) much friendship and familiarity with the world, breeds an estrangement between God and the soule; the more we converse with creatures, the lesse fellowship we have with Christ: and then he is jealous of us, that we have found out other lovers, and are growne wanton with our wealth. This is spirituall Adultery, and a going a whoring from God. The Apostle *James* calls it so expressly (Chap. 4. 3, 4.) *Ye aske and receive not, because ye aske amisse, that ye may consume it upon your lusts. Ye Adulterers and Adulteresses know ye not &c.* The Adulterer cares not for his wife, and the Adulteresse is estranged from her owne husband, she regards not his company; And thus when the heart is taken with the beauty and glitter of the world, it is estranged from God.

Secondly, Such Joy in great wealth blows up the heart with vaine ostentation and swells it with pride, nothing keeps the heart so low as Joy in the highest things; and Joy in low things, or in things below, sets the heart on high. Here's a strange contrariety of effects; low things make the heart proudly high; and high things make the heart graciously low.

Thirdly, Inordinate worldly joy make, the heart like the world,

world, ſoule and unelkeane. The world is corrupt, and it corrupts thoſe who luſt after it (*2 Pet. 1. 4.*) They who rejoyce much in the world luſt after it, and ſuch cannot *eſcape the corruption that is in the world through luſt.*

Fourthly, Joy over-acted upon the world, deadens the heart to all ſpiritual actings and quencheth the Spirit. The fire of worldly joys, as water caſt upon the holy Spirit, and upon our graces; O how deadly cold is the heart of a man to heavenly things when once he is heated with rejoycings about the things of the earth!

Fifthly, Immoderate Joy about earthly things alwayes concludes in diſſatisfaction, often in vexation; The world at beſt is not good enough, and at moſt is not bigge enough to fill or ſatisfie the minde of man; And ſtill the greater our expectations are from the world, (they who rejoyce much in it, expect moſt from it, now I ſay, the greater our expectations are) the greater are our diſappointments; Nothing vexeth more then diſappointment; and they are moſt vexed with diſappointments about the world, who have rejoyced moſt in it. So that we muſt ſay of worldly Joy as Solomon doth (*Pro. 14. 13.*) *Even in ſuch laughter the heart is ſorrowfull, or if not, yet the end of that mirth is heavineſſe.*

But ſome may ſay, how then ſhall we order our Joy? I will answer this querie; Firſt, with reſpect to thoſe who have more then wealth to rejoyce in; Secondly, to thoſe who have nothing but wealth to rejoyce in.

To thoſe who have more then wealth to rejoyce in, that is, to godly men, who are begotten againe unto a lively hope by the reſurrection of Chriſt from the dead, to an inheriſance incorruptible and undeſiled, to all ſuch I ſay, let your joy about corporall and temporall things lead you to rejoyce in thoſe things which are ſpiritual and eternall. Take occaſion from your great wealth (if your lot be there) to rejoyce in better and greater things then wealth. The beſt improvement of the creature is, to make it a ſtaire or a ladder to aſcend up to God by. And to get a better things then the earth hath any, is the beſt uſe we can make of the good, of the beſt things we find on earth. Therefore as Chriſt ſaid to thoſe whom he perceived over-fearing the evils of this life, *I will ſhew you whom you ſhall feare, feare him, who when*

hee hath kild the body, can caſt both ſoule and body into hell; So I may ſay to thoſe who find their hearts over-joy'd about the good things of this life, I will ſhew you in whom and in what to rejoyce; rejoyce in him, and in that which can advance both body and ſoule to heaven.

Firſt, Rejoyce in God thorough Jeſus Chriſt. *we ſaith Paul (Phil. 3. 9.) are the Circumciſion which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus and have no confidence in the fleſh.*

Secondly, Rejoyce in the meanes of knowing and enjoying God by Jeſus Chriſt. *I was glad (ſaith David, Pſal. 122. 1, 2.) when they ſayd unto mee, let us go into the houſe of the Lord; Our feſte ſhall ſtand within thy gates O Jeruſalem.* In the houſe of God the ſolemne worſhip of God was celebrated, there he manifeſted himſelfe to his people, and there they enjoyed his ſpeciall preſence. This made Davids heart more glad then all the wealth of his kingdome. The *Arke of Iſrael* was therefore called and eſteemed the glory of Iſrael by that good dying woman (*1 Sam. 4. 21.*) becauſe it was, Firſt, a type of the perſon of Chriſt; Secondly, a pledge of his preſence with them; thirdly, a meanes of enjoying him. And ſurely what was the glory of Iſrael, was or ought to have been the principall matter of their joy.

Thirdly, Rejoyce in the grace of God, and in the fruits of his Spirit. One dram yea a graine of grace, gives more cauſe of rejoycing then ten thouſand talents, yea then ten thouſand mountaines of gold. What are the fruits of the earth to the fruits of the Spirit? let the beholding and gathering up of thoſe fruits cauſe joy in you like the joy of harveſt.

Fourthly, Rejoyce in the favour and loving kindneſſe of God. That is better then life (*Pſal. 63. 3.*) how much more then the good things of this life? When many ſpake of Corne and wine, David tooke occaſion to ſpeake of the light of Gods Countenance, and to rejoyce in it. Thoſe beames of light which ſhine from the pleaſed face of God upon the ſoule, will cauſe joyes there unſpeakeable and glorious.

Fifthly, Rejoyce in the teſtimony of a good Conſcience; that's a continual feaſt; and more pleaſant then muſicke at a banquet of wine (*2 Cor. 1. 12.*) *This is our rejoycing, the Teſtimony of our Conſcience, that in ſimplicity and godly ſinceritie we have had our Converſation in the world.* To get and keepe a good Conſcience,

is more to be rejoyced in, then the getting and keeping the greatest portions of this world. While a Conscience well informed speaks us faire, we may sing for joy, though all men reproach and rayle upon us.

Sixthly, Rejoyce in the hope of the glory of God! (Rom. 8. 2.) that hope is better then all your possessions; that goodnesse which God hath wrought for us is much to be rejoyced in, much more that which he hath layd up for us.

Seventhly, *Rejoyce that your names are written in heaven!* (Luke 10. 20.) That's better then to have your names written among the rich, or with the Honorable of the earth.

Eighthly, Rejoyce even in the Crosse of Christ, or in his sufferings for you. *Paul* rejoyced so much in that, that he with highest indignation or disdain, forbad the least motion of any other Joy. (Gal. 6. 14.) *God forbid that I should glory, save in the Crosse of our Lord Jesus Christ, by whom (or whereby) the world is crucified unto mee and I unto the world.* The sorrows and sufferings of Christ for our sins, should at once wound our hearts with sorrow that we have sinned, and affect our hearts with joy, that through his stripes we are healed of our sin-wounds.

Ninthly, Rejoyce, as in the Crosse of Christ for you, so in your crosse for Christ. How honorable is it to rejoyce in suffering for Christ, and in our conformity to Christ by suffering. Suffering for Christ is not every ones priviledge, 'tis given but to some (Phil. 1. 29.) And though suffering even for Christ be grievous to the flesh, yet as Christ himselfe exhorts (Math. 5. 12.) we have reason to rejoyce and be exceeding glad, for great is our reward in heaven. So those blessed ones did (Heb. 10. 34.) who tooke joyfully the spoyleing of their goods, knowing in themselves that they had in heaven a better and an enduring substance. Many rejoyce at the encreasing of their goods and livelyhoods, but can you rejoyce in the spoyleing of your goods and livelyhoods, yet of your lives for Christ? that's joy worthy of a Christian.

Secondly, As for those who have nothing but wealth to rejoyce in, mere worldly men, who as they have a great portion in the things of this life, so they have their whole portion in this life; I may say to such, cease rejoycing that your wealth is great; mourne rather for your misery is great. Goe home and weepe over your gold and silver, as the Apostle *James* speaks (Chap. 5.

1, 2, 3.)

1, 2, 3.) *Goe to now ye rich men, weep and howle for the misery that shall come upon you, your riches are corrupt &c.* You that have not a God, nor a Christ, nor the pardon of sin to rejoyce in, how can you rejoyce in riches which are corrupt, in gold and silver which are cankered? The markes of divine displeasure a visible upon all these enjoyments, and will you rejoyce in them? Nay rather as the same Apostle counsels you (James 4. 9.) *Be afflicted and weepe and mourne; for your laughter shall be turned into mourning, and your joy into heavynesse.* 'Tis better to turne your mirth into mourning, then to have it turned into mourning. They who turne their mirth into mourning, may finde comfort after it; But they shall know nothing but mourning, whose mirth is turned into mourning. How sad is it for any to rejoyce for a day, who are in a condition which tends to mourning for eternity? Wealth which causeth such joy is perishing, and must shortly be parted with; but sin unrepented of and unpardoned, which will certainly produce sorrow, abides upon the soule for ever, and therefore their sorrow must. That's the meaning of Christ (Luke 6. 25.) *Woe to you that laugh now, for ye shall mourne and weep; that is, you who laugh in the use or possession of outward things, and have nothing else, no grace, no Interest in Christ, no favour with God to rejoyce in, shall weepe at last and mourne everlastingly. Sorrow of heart, without change of heart, is the portion of sinners for ever.*

If I rejoyced because my wealth was great.

Comparing this protestation of *Job* with that due Composure of his spirit before spoken of (Chap. 1. 21.) when all was lost, see there how he tooke it? *Naked came I out of my mothers womb, and naked shall I returne; the Lord giveth, and the Lord taketh away, blessed be the name of the Lord.*

Hence note.

They who do not rejoyce much in the possession of worldly things, will not grieve much at the losse of them.

The reason why *Job* had such an admirable spirit of moderation in his sorrow about worldly things, was because he had such an admirable spirit of moderation about his joy in worldly things; he never rejoyced much in having them, therefore he never sorrowed

rowed much in looſing them. The Apoſtle puts theſe two together (1 Cor. 7. 30.) *Rejoyce as if ye rejoyced not, and weep as if ye wept not*; As if he had ſayd; if when theſe things of the world are taken from you, you would not be oppreſſed with ſorrow, but weep as if you wept not; then, while you hold them rejoyce as if you rejoyced not. Sorrow will break their backs, yea their hearts, who ſee that taken from them, with which themſelves were over-much taken. We are alwayes afflicted with the paſſion of ſorrow in parting with any thing, proportionably to our paſſion of joy in holding it. *If I rejoyced becauſe my wealth was great,*

And becauſe my hand had gotten much.

This cloſe of the verſe is very remarkable; ſome rejoyce not ſo much in wealth becauſe they have it as becauſe they have got it, or becauſe 'tis of their owne fetching in; They more value a leſſer eſtate attain'd by their own Induſtry, policy, and contrivances, then a greater deſcended to them by inheritance from their Anceſtors. What is of our owne gaining, is naturally more pleaſing to us then what is of other mens giving. Wee often heare rich men acknowledging, they had no great matter to begin with, but this they glory in, their hand hath gotten much. Such will ſay of that or 'tother rich man, *his father was borne before him*, that is, he hath his eſtate by deſcent, his hand hath gotten little. And therefore it argues a further ſpiritualneſſe in this holy man; that as he rejoyced not in wealth conveyed to him by his forefathers, ſo not in his owne greateſt acquirements of wealth, that's the ſcope of theſe words; *If I rejoyced becauſe my hand had gotten much.*

The hand is the great Inſtrument of action; yet wee need not underſtand it, that Job got his eſtate by hand labour; hee was a Magiſtrate, a man of great power and place; but that is ſayd to be gotten by the hand, which is any way gotten by our diligence. All that we get may come under this title, gotten by the hand. Thus Solomon ſpeakes (Eccl. 9. 10.) *Whatſoever thy hand findeth to doe, doe it with all thy might*. Head-worke or wit-worke, is hand-worke in Solomons ſence as well as any other worke. Moſes (Levit. 25. 47.) puts the worke of the hand for all kind of worke. The Hebrew of Jobs text is, *Becauſe my hand hath found much*. So

Invenit. i. e. obſtinuit.

So (Pſal. 21. 8. Iſa. 10. 10.) *If I rejoyced becauſe my hand had found or gotten*

much.

The word notes a maſſe or weight of wealth. The Septuagint tranſlate, *If I put my hand to the getting of innumerable wealth*; quam multum. As if the meaning were, that he bounded his deſires in getting wealth. Some put their hands yea their hearts to the gathering of innumerable riches; they would be rich without all bounds. They never thinke they have enough, and therefore they would be alwayes getting more; As the Prophet ſaith (Hab. 2. 6.) *How long? So we may ſay, How much? No man knowes*. The Schoolaſt ſaith, *Job did not put his hand to innumerable, becauſe he ſet a limit to his deſires in getting riches; and whatſoever was beyond that, he diſtributed it to the poore*. This is a good ſence, but I rather keepe to that of our owne reading, which doth not make theſe words a new proteſtation, but a heighting of that in the former part of the verſe. As if he had ſayd, *Though I not only had much riches, but made my ſelfe rich, yet I did not rejoyce in it*.

Hence note.

Fiſt, *Much diligence and activitie in any kind, puts us in a probable way for the getting of much.*

As ſlothfullneſſe tends to the looſing of all, ſo diligence to the getting of much; *The diligent hand maketh rich*, that is, there is a great advantage in diligence toward the attainment of riches.

Secondly, In that Job diſclaims his rejoycing in riches as got by his own hand; He indeed uſed diligence in getting riches, but he would not take notice of them as gotten by him.

Hence note.

It is ſinfull to aſcribe our gaines to our own getting.

They who doe ſo, put themſelves in the place of God, as if they were able to give an Iſſue to their own Endeavours, and make them ſucceſſefull. Whereas (Pſal. 227. 1, 2, 3.) *Except the Lord build the houſe they labour in vaine that build it; Except the Lord keepe the Citie the watch-man waketh in vaine. It is vaine for you to riſe up early, to ſit up late, to eate the bread of ſorrows.*

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There is a vanitie, that is, a ſucceſſeleſſneſſe: in all that we put our heads or hearts or hands unto, till God breathes a bleſſing upon us. We build in vaine, and watch in vaine, and labour in vaine, if God with hold or with-draw his bleſſing. *I* (ſaith *Solomon*, *Eccl.* 9. 11.) *returned and ſaw under the Sun, that the race is not to the ſwift, nor the baſtard to the ſtrong, neither yet bread to the wiſe, nor riches to men of underſtanding, nor favour to men of ſkill, but time and chance hapneſh to them all; that is, they are under the over-ruling and all-diſpoſing hand of God; Which gives ſuch iſſues to mens undertakings as himſelfe pleaſes, not ſuch as they purpoſe and intend; ſo that they ſeeme to fall out rather caſually then anſwerably to thoſe meanes, which have been uſ'd and manag'd with the greateſt probability in order to their attainement. Therefore let no man glory in man, how ſwift, how ſtrong, how wiſe, how underſtanding, how ſkillfull ſoever, for no man is able to aſſure the effect of what he engageth in or goeth about. He that thinks he can doe any one thing effectually, aſſumes his privilegedge who alone doth all things.*

Thirdly, Obſerve.

Carnall or naturall men aſcribe their wealth to their own getting more then to the bleſſing of God.

When a godly man hath got much in the world, and hath been very induſtrious in getting it; when the iſſue of his labours riſeth not only up to, but exceeds his expectation; he ſaith (as *Peter* when he had heal'd the Creple) *why ſtand ye looking upon me, as if I by my own power had got this wealth.* When others admire his ſucceſſe, he puts it back, with a why doe yee take notice of mee, as if my wit, my policy, my cunning, my induſtry, my hand had done this. I know ſome are forward enough to aſcribe that to the bleſſing of God, which they have more reaſon to charge upon their own ſin, and indirect dealing, upon their injuſtice and unrighteouſneſſe; take heed of fathering ſuch riches upon the bleſſing of God. Many are rich by common providence. God lets them proſper in their ſin as a puniſhment of their ſin. Only they who thrive by righteouſneſſe may ſay of their wealth as *Jacob* of his Children, *This is that wealth which God hath graciouſly given us.* Now as ſome are rich by the grace and favour of God; ſo none are rich but by the leave of God. There are many witty,

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politick and painfull men that could never get riches by their utmoſt Endeavours; it is of God that any get wealth. But the carnall man takes all or moſt to himſelfe, and never aſcribes his ſucceſſe in getting wealth to God, unleſſe it be to eaſe himſelfe of his ſin in getting it. Man naturally deſires to be ſomewhat to himſelfe, and to be looked upon as the Authour and finiſher of his own Greateſſe. And therefore God chargeth his own people to take heed of this (*Dan.* 8. 14, 17, 18.) *Beware that thou forget not the Lord thy God which brought thee out of the land of Egypt, &c. And thou ſay in thy heart, my power and the might of my hand hath gotten mee this wealth.* Man ſometimes thanke God with their tongues, and ſay, Bleſſed be God we are rich; and yet with their hearts they ſay, *with my might and power have I got this: but thou ſhalt remember the Lord thy God, for he it is that gives thee power to get wealth.* Many labour to get wealth, but God is he that gives power to get wealth; and 'tis of grace that any acknowledge this power to be of God. The proud Aſſyrian would not acknowledge this, we heare the language not only of his heart but of his tongue (*Iſa.* 10. 13.) *He ſaith by the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent.* And ſuitable to this opinion was the practice of the Chaldeans (*Hab.* 1. 16.) *They ſacrifice to their owne nets, and burne Incenſe unto their drag, becauſe by them their portion is fat and their meate plenteous; that is, they conceive that their hand or the meanes which they have deviſed and uſed, hath procured them all their ſtore and plenty, and therefore they ſacrifice and burne Incenſe to them; that is, having aſcribed to them that efficiency which is proper to God, they alſo beſtow upon them that honour which is proper to God, incenſe and ſacrifice.* Thus *Nabuchadnezzar* boaſted (*Dan.* 4. 30.) *This is great Babylon which I have built for the houſe of the kingdom: (that was his deſigne, but by what means did he effect it? he ſignifies that plainly enough, as to his owne apprehenſion, in the next words) by the might of my power; (to which he againe ſubjoynes and that more fully, the ſmall cauſe or his ayme in raiſing this mighty ſtructure) For the honour of my Majeſty. Man is a covetous Creature, hee would have all for himſelfe; and he is a proud creature, he attributes all to himſelfe, or thinks he hath all from himſelfe.* Man would have even ſalvation it ſelfe by his own getting. Hence that great Controverſie, and

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continuall tugging about Iustification by workes.

But: it may be objected, Surely to rejoyce that our hand hath gotten much, is not sinfull; for Solomon saith (Eccl. 5. 19.) *Every man to whom God hath given riches and health, and hath given him power to eat thereof, and to take pleasure, and to rejoyce in his labour* (that is, in the effects or fruits of his labour) *this is the gift of God.*

I answer, Wee may indeed rejoyce in our labour, or that our hand hath gotten much; yet not as if the successe were from our selves, but because God hath used us as instruments in his hand to obtaine that successe. And as this is the blessing of God upon his people, so 'tis a speciall gift or favour to his people, when God gives them a heart to rejoyce in that which their hand hath gotten.

From these two verses considered together, take these briefe Corolaries.

First, *It is lawfull for us to Endeavour the encrease of our worldly estate, or to get wealth.* The hand is a great getter, and 'tis a mercy when it is so in the way of any lawfull calling, whether in tillage of the earth, or commerce with Nations.

Secondly, *Men ought to labour in their Callings, and get wealth by their hands.* Though all are not bound to live by manual or hand labour, yet in some honest trade (as our Margin hath it, *Tir. 3. 14.*) or usefull Calling, all ought to labour. God bids the sluggard *goe to the Ant* (Prov. 6. 6.) and the Apostles command is (Eph. 4. 28.) *Let him that hath stolen cease no more, but rather let him labour, working with his hands the thing which is good; that is, let him put his hand, that is, himselfe, to some good worke.*

Thirdly, *Wee may lawfully possesse or keep the wealth and good things which wee have got by our hands.* Wee may keepe that in our hands for use which our hands have got into our possession. Job got much by his hands, and we read (Chap. 1. 3.) that he had much in his possession. The Scripture doth no where counsel us voluntarily to throw our wealth out of our hands, though it often commands us to throw it out of our hearts.

Fourthly, *Riches honestly gotten by the hand are good, and the good blessings of God.* Solomon saith (Prov. 10. 4.) *The diligent hand maketh rich;* and in the 22th verse of the same Chapter, he saith,

saith, *The blessing of God maketh rich.* Those are blessed riches which the blessing of God gives in eyther immediately without our diligence, or by our diligence. Many Eminent servants of God, spoken of in Scripture, have been enrich'd by the blessing of God upon their diligent hands; Abraham was rich, and so was Isaac and Jacob, all industrious men (according to the custome of the great men of those times) about corne and cattel.

Lastly, Remember these two Cautions, and get as much wealth as you can.

First, Take heed of getting any thing unjustly. He that gets unjustly in bargaining, buying or selling, steales, as well as he that takes away without eyther leave or bargain. Though a little gotten by righteousness is not riches, yet 'tis better then the greatest riches gotten by unrighteousness. *Only they are getters indeed who keepe a good Conscience.*

Secondly, Take heed of trusting to or rejoycing in what you have justly gotten. They who avoyd these two evils move safely, and without danger (as this holy man did) in getting wealth. Job had abundance, such abundance as was a Continuall temptation to rejoyce in it. He had Gold, and fine gold, his hand had gotten much; yet his heart was kept pure from any (so farre as is consistent with humane frailty) defilement with it, and free from all bondage to it.

JOB 31. Vers. 26, 27, 28.

If I beheld the Sunne when it shined, or the Moone walking in brightnesse:

And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquitie to be punished by the Judge: for I should have denied the God that is above:

IN these three verses Job protesteth his freedome from, yea his abhorrence of Idolatry; Concerning which wee may consider;

First, The object of Idolatry, a creature, here the Sun and Moone are specified; *If I beheld the Sunne when it shined, or the Moone walking in brightnesse.*

Secondly, The manner of committing Idolatry; and that is two-fold.

First, Internall, The seduction of the heart, there it begins, *If my heart hath been secretly enticed (v. 27.)*

Secondly, Externall; The Action or gesture of the body; *If my mouth hath kissed my hand: there it is perfected.*

Thirdly, The extreame sinfullnesse of Idolatry; which is manifested two wayes (v. 28.)

First By that severity which man ought to use against it. *This also were an iniquitie to be punished by the Judge.*

Secondly, By the notorious evill that is in the nature of it against God, as the ground of that severity; *For I should have denied the God that is above.*

Thus wee see both the matter of this context, and the generall scope of it. Jobs clearing himselfe from the suspicion of Idolatrous practices.

Yet before I meddle with the exposition of particulars in reference to that intendment, I shall take notice of three opinions which carry the sense of these words wholly another way.

First, The Septuagint or Greeke translators render the text, as a reason why Job made not gold his hope, nor fine gold his

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confidence; why he did not rejoyce in his great wealth, or because his hand had gotten much: in a word, why he was not taken or ensnared with the beautie and lustre, with the worth and weight of any earthly thing. To which sense they translate the 26th verse thus; *Do we not see the Sun which shined failing, and the Moone decreasing?* As if Job had said; *Why should I rejoyce in gold and silver? Are they not fading and uncertaine? Are they not subject to decayes and changes? Doth not the most dazzling light of worldly glory decline into darknes and obscuritie? Though I now beheld the Sun shining, yet many times 'tis under a cloud, and sometimes eclipsed. And if I beheld the Moone walking in brightnesse, or as full, yet soone after she is in her wane, and wasts as if she were not.* This is a pious sense, but I conceive it too great a departure from the Original, and therefore I only mention it, and passe from it.

Secondly, Some of the Rabbins connect these words with the two former verses, which concerne his wealth and worldly substance, thus, *If I beheld the Sunne when it shined, or the Moone walking in brightnesse, have ascribed my prosperitie or successe to the benignitie of their influences rather then to the blessing of God;* or, thus; *If I have looked up to the planets and constellations of heaven, to the Sun, Moone, or Starres, and have thanked them that I have thrived in the world, then &c.* As there are some who complaine they were borne under an unlucky planet when they are cross't in their worldly expectations; so there are others who in stead of thanking the God of heaven, thank the heavens as their God for their riches and encrease; they blesse themselves that they were borne under such or such a favourable planet, lucky starre, or enriching constellation; these, they judge, have made them successfull. But, saith Job, as I did not rejoyce in my wealth, nor say my owne hand hath gotten it, so I did not ascribe my getting of wealth to the Sunne, or Moone, or starres, nor to any second causes, eyther sublunary or celestially, but wholly and alone to God, whose blessing upon my diligence hath made me rich in all earthly blessings.

There is a third interpretation which makes this verse, as also the two which follow, a further heighting of what Job had professed before against his rejoycing in the greatnes of his wealth; As if he had said; *When my worldly prosperitie was like the shining Sun,*

An non videmus solem qui lucebat desinere n, lunam autem descenderem. Sept.

Rabban hoc versibus cum iam dixit de auro et opibus coarctis, hoc sensu, si sciam aut lunam respiciam illis operibus suis non des &c. Merc.

Videtur hunc splendens &c. hoc hinc est: quasi lux mea, et ex profusa sit.

bidine non tam
ui quam fui.
Siquidem lu-
men comuni
phasi huius li-
bri pro solici-
tate sumitur.
Brent:

Sun, or like the Moone walking in brightnesse, yet then I was so farre from glorying in it, that I tooke little notice of it, I did not be- hold it, I did scarce looke upon it, or I did not looke upon it, as worth the looking upon, compared with spirituall excellencies and my Ini- rest in God.

Some of the learned are much for this exposition, judging it improbable that Job should here intend any vindication of him- selfe from the imputation of Idolatry, because his friends never objected it against him. They charged him with many other crimes, but we doe not read that ever they rayed the least dust of a suspition about this. Upon these grounds they are confirmed in the present exposition, that while Job denieth that he ever beheld the Sun when it shined, and the Moone walking in brightnesse, his meaning is only this, that he never gloryed in any earthly riches or preheminance, which in Scripture are often set forth by light, and may here be by the light of the Sunne and brightnesse of the Moone. Job indeed had a very glorious and illustrious estate in the world, he did shine in the spheare of an outward prosperitie like the Sun in its strength, or like the Moone walking in brightnesse.

Yet he was not affected with those things, nor was his heart swel'd, nor his minde lifted up vainly by them. So that as he protested (Chap. 9. 21.) *If I were perfect (as to moralls and spiritualls) I would not know my soule;* So he saith here (as to civills and temporalls) though I did shine as the Sunne, and were bright as the Moone in the eyes of the world, yet I did not see my selfe in that Glory. And, surely he that can say so in truth of heart, hath an excellent frame of heart. This interpretation is carried quite through the Context by the same Authors. *If my heart hath been secretly enticed;* that is, with the beaurie of the world. Some though they make a verbal profession, and a great bluster of words against rejoycing in outward things, and say they regard neyther gold nor silver, neyther the Sun-shine of the one, nor the Moone-shine of the other; yet their hearts goe after them in secret. But (Job could say) *my heart hath not been secretly enticed;* nor (as it followes in the same ver'e) *hath my hand kissed my mouth;* That is, my mouth hath not kissed my hand, as congratulating my owne diligence and endeavours for bringing me in such abundance, and amassing such heapes of riches. Some (as hath been anciently noted) have sayd of their right hand,

Namquam in-
divisijs, succes-
sibus, potentia
aut maiestate
confusus sum,
neque gloriatus
esset autem car-
ni nihil diffi-
lius quam ser-
ve ut dicitur bo-
nos dies; ceteris
enim sub ijs
succumbit quam
sub cruce.
Brent:

Dextera mihi
deus est.

hand, *Then art our God,* that is, they have boasted of what they have gotten and done by their hand; To doe so is a Judged iniquitie; so they connect the next verse with this in the same s'ie of interpretation: and they have this helpe for it, because those woros, to be punished, are not expressely in the Hebrew text. As if Job had sayd, *if my mouth had kissed my hand,* that is, Adored and applauded my owne wisdom and endeavours, as the cause of my Great prosperity, *I should have denied the God that is above.* Now it is a great truth, that whatsoever we ascribe any efficiency to we make that our God, and so deny the God that is above. Which agrees clearely with that of Agur (Pro. 30. 8, 9) pray- ing for a middle estate, or that God would cut him out his porti- on neither too bigge nor too little; *Give me neither povertie nor riches, feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord?* As to sit downe in a creature full- nesse is to deny God, so for any man to make himselfe the Au- thour of his owne creature-fullnesse is to deny God also. This exposition being so much insisted upon, I would not leave it quite out, yet I shall not stay in it, but proceed to the opening of this context according to the most generally approved opini- on, as containing Jobs disclaimer of all false worship and Ido- latry.

Vers. 26. *If I beheld the Sunne when it shined, &c.*

But is there any hurt in beholding the Sunne when it shineth? May we not contemplate the workes of creation, and behold them in their greatest beaurie and brightnesse? Why then doth Job put this among the sins which he so vehemently dis-ownes, that he did not beheld the Sunne when it shined; what fault is there in that? or if there be how could Job escape that fault?

Answer, it is so farre from being a sin that it is indeed a duty to beheld the Sunne when it shines, and the Moone walking in brightnesse. It is our duty to view and consider the creatures for either of these two ends.

First, That in them as in a glasse we may see the glory, the power, the wisdom and goodnesse of God. When the creatures are not so much objects upon which we looke, as meanes by and thorough which we looke unto and see God, then we improve them rightly. Thus the holy Ghost directts us by the Prophet

His verbis in-
nuat se nunquam
astra pro dijs
coluisse; quod
gentes olim fa-
ciabant; unde
Deus dicitur ad
Job Deum, quod
astra in pepe-
lino motu sint,
et semper quies-
cant. Brent.

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(Iſa: 40. 26.) *Liſt up your eyes on high* (there's a command or a direction at leaſt) *And behold:* (What ſhould they behold? What, the things or creatures; the Sunne, Moone, and Starres, which are on High? no: but as it followeth in that place of the Prophet, *behold* who hath created theſe things, that bringeth out their hoſts by number: he calleth them all by names, by the greatneſſe of his might, for that he is ſtrong in power, not one ſingle. When the Prophet calls them to liſt up their eyes on high, he would not have their ſight terminated in any created thing on high, but in him, who hath created all high things. Behold them, but doe not ſtay in them; Let not high things be the limit or bound of your ſight, but glaſſes in and by which you are helped to ſee him who is *The Moſt High*. Pore not upon the Sunne, Moone, and Starres, but paſſe thorough them unto God, who hath created them, and bringeth out their hoſt by number, though to us a numberleſſe hoſt.

Secondly, As it is our dutie to behold the Sunne and Moone, even all things on high, to honour and exalt God in our eyes, ſo to humble and abaſe our ſelves in our eyes; that is the uſe we find made of this ſight (Pſal: 8. 3, 4.) *When I conſider the heavens, the worke of thy fingers, the Moone and the Starres which thou haſt ordained: What is man that thou art mindfull of him, or the ſon of man that thou viſiteſt him?* As if he had ſayd, What is man, that God ſhould make ſuch creatures for him, that he ſhould ſet up a Sunne and a Moone and Starres for him? To behold the beautie of the creature that we may abaſe our ſelves, is a worke of Grace about the things of nature. Thus to behold the Sunne when it ſhineth and the Moone walking in brightneſſe, is a command, not the breaking of a command, a duty nor a ſin.

But how is it a ſin to behold them? The word which is here uſed in the Hebrew imports two things beſides bare ſeeing, which will helpe us towards an answer. Firſt, an affecting delight in them; Secondly, an admiring Ray of the mind upon them: Such was that which the Angels gave ſome reproofe to, though it were upon Chriſt himſelfe when he aſcended into heaven (Acts 1. 10, 11.) *And as they looked ſtedfaſtly toward heaven, as he went up, behold two men ſtood by them in white apparel, which alſo ſayd, ye men of Galilee, why ſtand ye gazing up into heaven, &c.* Such a pleaſing gazing ſight of the Sun & Moone here de-

*Vivendi verbi
latria volupta-
tem affert hoc
loco; affert et
am intentionem
quandam et ani-
mi et oculorum
in rem qua vi-
detur; Hac
recte conveni-
unt in adoratio-
ne.*

ries. And ſo Mr. Broughton tranſlates; *If I admired the Sunne when it ſhined*; that is, if I beheld the ſhining Sunne with any ex-
cuſſive admiration; If I ſtood gazing my eyes upon it, as taken with its beauty, or ſatisfying my ſelfe in it, this were iniquity.

Secondly, To behold the Sun and Moone, ſo as to attribute any of that comfort which we receive by them to them, this is iniquity.

Thirdly, To behold the Sunne or Moone, as if they had a di-
vine power, or were worthy of divine honour and worſhip, this is the iniquitie which Job chiefly diſclaimeth, when he ſaith, *If I beheld the Sunne when it ſhineth, &c.* Hence ſome tranſlate the whole verſe thus; *If I by or in beholding the Sunne when it ſhined, &c. my heart hath been ſecretly enticed, and my mouth hath kiſſed my hand, this were an iniquity, &c.*

If I beheld the Sunne when it ſhined.

The Hebrew word here rendered *Sunne*, properly taken ſigni-
feth light, and ſo ſome tranſlate; *If I beheld the light when it ſhined.* The ſame word may well ſignifie both light and the Sun, becauſe the Sun is the greateſt light, the Candle of the world. David (Pſal. 136. 7, 8.) exhorts us to give him thanks *that made great lights, the Sun to rule the day, or (as our Margin hath it) for the ruling by day.* And the Sunne is ſo great a light, that though the Moone be one of the two Great lights, yet 'tis comparatively called the *leſſer light*, (Gen. 1. 16.) *God made two great lights, the greater light to rule the day, and the leſſer light to rule the night.* So that by way of Emphaſis we may call the Sunne, *The light.*

There is another reaſon in the text, why we ſhould tranſlate this generall word *light* the *Sunne*, For ſeeing in the latter part of the verſe, The Moone is named, therefore it is moſt proper to reſtrain the generall word *light*, to the Sun in the former part of it. *If I beheld the Sunne*

when it ſhined.

That is, the Sunne in his full ſtrength, luſtre, and glory. The Sunne ſhines alwayes, But it doth not alwayes ſhine to us. The Sunne ſhines not to us at all in the night, for then the earth obſcures it, It is below our Horizon; And the Sunne though it ſhine

*ὁ μὲν ἥλιος ὁ
σημαίνει τὴν
φύσιν, καὶ ἡ
ἀντιφάσις
ἐν τῇ φράσει
ἐκείνῃ.*
*Si aspiciendo
lucem &c. rel-
ectus est in oc-
culo animus
mens. Jun:*

*Sol hic lux
vocatur. i. e.
lux; quia luce
sua cuncta cel-
lustret, et est
Metonymia qua
adjunctum pon-
itur pro subiecto
vel effectus pro
causa hinc, E-
gyptiaca vox
κόπος, qua solem
appellatam teste
Macrobio.
Druſ.*

alwayes in the day, yet we doe not alwayes see it shine, because sometimes the clouds cover it, and sometimes the Moone shadoweth it, as in the Eclipse. So that, though the Sun shineth alwayes, yet we cannot alwayes behold the shining of it. The Sunne is a lamp that never goeth out, it hath burned everlastingly from the creation to this day, yet to this or that place, at this or that time it doth not shine. *If I beheld the Sunne when it shined,*

Or the Moone walking in brightnesse.

The word rendred *brightnesse*, signifies precious (Zech. 14. 6.) *And it shall come to passe in that day, that the light shall not be cleare nor darke;* we put in the Margin, *precious nor thicknesse*. Thus Mr. Broughton translates here, *The Moone walking precious*, and adds this Glosse, *The new Moone; of which yet fools say, God save her.* It seemeth he had observed such a vaine salutation given the new Moone by ignorant or superstitious persons. And as he expounds it by the *new Moone*, so others by the *full Moone*, because the Moone when she is at the full hath her greatest communications of light from the Sunne; so that, if at any time shee inframe the heart of man with her beautiful countenance, 'tis most probably at the full. The Moone at full walks in the precious light of the Sun, and the Moone in her wane, walkes from the precious light of the Sun. *If I beheld the Moone*

walking in brightnesse.

Walking is the proper motion of a man; the Moone is sayd to walke because she moves and keepest on with a constant pace. The Moone at full is sayd to walke *in brightnesse*, because then she walks, as it were, in state, or in a kind of triumph, she then sheweth her fairest face, to attract the eyes of all beholders, and to entice the hearts of the superstitious, to adore and worship her.

Some read the whole verse disjointly, or without any copulative, in three parts, repeating the verbe, *If I beheld*, in all three, *If I beheld the Sun, If I beheld the Moone, If I beheld that precious thing, which doth encompass all*, that is, *The whole frame of heaven with all its host, moving about us.* As if Job had sayd, *I never beheld eyther or all of these goodly creatures so with my eyes, that my heart hath been enticed to give them any veneration.*

Thus

Thus we see in what sence Job disclaimeth his beholding the Sunne and Moone. Before I proceed to the 27th verse, where the manner of Idolatrous creature worship is set forth, take a few notes from the words already opened.

First, Note.

The nature of man is extremely prone to Idolatry or false worship.

Job here disclaims the doing of that which many did, and which he himselfe possibly had found motions in his owne heart to doe. If there were not a strong naturall inclination in man to this sin, it were no great matter not to be viciated with it. As it is sayd concerning Iufferings, *'Tis no vertue to endure that which we doe not feele*. So 'tis scarce an act of Grace to abstaine from that, to which we have no temptation nor desire. The stronger the settings of the heart and affections are towards any sinne, the more is the power of God manifested in us by our opposition of it, and victory over it. And therefore when Job saith, *I did not behold the Sunne when it shined*, he intimates a pressure upon the spirit of man (possibly upon his owne) to it, both by the temptation of Satan, and innate corruption. For not only hath the ignorant and blind world found the power of this temptation, but even the wisest and most knowing among the sons of men. Not only the vulgar heathen, but the most learned among the Heathens, the ancient Philosophers, men eminent in morall vertues, and deepe-sighted in the secrets of nature, have been exceedingly inframe with idolatrous opinions and practices. Augustine chargeth the Platonicks with it. And Lactantius falls down-right upon them for their base compliance with the vulgar in Idol-worship. *What doth it advantage us* (saith he) *to preach this to the ignorant multitude, when we see even learned and prudent men, who know the vanity of these superstitions, yet stiffly persisting in them, and doing that which they themselves condemne* (are not such condemned of themselves?) and in speciall he applyeth his speech to Cicero the Orator; *I see thee worshipping earthly things, and such as are made with hands. Thou knowest well enough that they are vaine, and yet thou doest the same things, which they doe, whom thou confessest to be very fooles. Therefore what doth it avayle thee, that thou seest the truth, which thou wilt neither defend*

August. li. 10.
de Civ. dei.
cap. 1.
Lactantius lib.
2. de Or. gior.
Erroris cap. 3.
Videtur terra
et manu facta
venerari; vana
esse intelligit et
tamen eorum fa-
cis, quos fuit
in istis, quos ille
superstitionis com-
mittit. Quid igi-
tur profui vi-
dere se vici-
tem, qui a ne-
cessariis et
nec necessariis et

not

¶ preciosum
interdum signi-
ficat clarum
claritate insigni.

Si vidi solem,
si vidi lunam, si
vidi pretiosum
ambens in coe-
lestium altum ce-
lestium machi-
nam &c. Merit.

nor follow; But surely thou fearest the prison of Socrates, and therefore dar'st not undertake the patronage of truth.

Yea this sin hath spread further then the wisest of the heathen; for even the people of God have been infected with and captivated by it. *There is a seed of this worst sin in the hearts of good men.* The Israelites made them a Golden calve (Exod. 32. 1.) of which Moses saith (v. 31.) *they have made them gods of Gold.* And are there not many Christians in name (the Papists especially) grossly tainted with Idolatry? The Apostle numbers Idolatry among fleshly lusts (Gal. 5. 20.) *Now the lusts of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, Idolatry, &c.* All flesh hath been corrupted as much with this lust of the flesh, as with any other whatsoever. And I conceive false worship is therefore often in Scripture called adultery and whoredome, to shew, that the heart of man is as much heated and carried out to this spirituall pollution, as unto that which is corporall. The Adulterer doth not more burne with his impure fires, then the Idolater with his. Thus the Prophet describes them (Isa. 57. 3, 4, 5) *Draw neere hither, ye sons of the Sorcerer, the seed of the Adulterer and the Whore, against whom doe ye sport your selves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood? enflaming your selves with Idols under every greene tree, &c.* See what a significant word the Spirit of God useth. *They enflamed themselves with Idols,* which were worthy of nothing but a flame, or to be cast into the fire and burnt to ashes. Their hearts tooke fire like dry trees, yea like tinder, under the Greene trees where they Adored their Idols. And possibly, they are sayd to enflame themselves with their Idols, because they are usually given up to bodily pollutions, who thus pollute their soules. Idolatry is often punished by Adultery. And because some may wonder why men should be so forward to and enflamed with Idol-worship; I will give you two reasons why.

First, Because 'tis a worship of our owne invention; men are most forward to that service of God which is of mans finding out, and setting up. 'Tis sayd (1 Kings 12. 33.) that Jeroboam idolatrously set up the Calves was set up *even in the month which he had devised in his owne heart.* That worship was of his own institution, and so was the time of it. And how zealous are many in

in observing dayes which men have appointed, and wherein they exercise a devotion of their owne devising! Hence that Apostolicall Caution or Admonition (Col. 2. 18.) *Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seene. Which things (saith he, v. 23.) have indeed a shew of wisdom in will-worship and humilitie, and neglecting of the body, not in any honour to the satisfying of the flesh.* All duties of worship and humilitie ought to be voluntary, as voluntary is opposed to constrain'd, but they must not be voluntary as voluntary is opposed to instituted or appoynted. God doth no more approve of that worship which we give him according to our will, then he doth our neglect of that which is according to his owne will, or which himselfe hath willed. But man likes it better to worship a God of his owne making then the God that made him. And he likes any way of worshipping God which is of his own framing, more then that which is of Gods appoynting. In this, above all things, the heart of man is deceitfull and desperately wicked, seeing while it seems very zealous to honour God, it hath no zeale to doe it in any way but that which reflects highest dishonour upon him.

Secondly, Men are naturally taken with Idolatry and false worship, because 'tis so externall and courts yea seasts their senses with glittering appearances and specious formes. False worship is chiefly spent in that which *profitereth not* (as the Apostle speakes 1 Tim. 4. 8.) though it please much, a meere *bodily exercise*. Whereas the stresse of true worship lies upon the inner man, (Job. 4. 24.) *God is a Spirit and they that worship him must worship him in spirit and in truth.* A naturall man loves not that which is spirituall; at most he likes only the forme and outside of it. He loves to worship what may be seene, rather then what is to be beleaved. As he walketh by sight not by faith, so he also worshippeth. His conversation and his devotion are both of the same streine and temper.

Secondly, Observe.

Idolatry is the giving of divine honour to the Creature.

Thus the Apostle describes the Idolatrous Gentiles (Rom. 1. 23.) *Who changed the glory of the incorruptible God into an image made like unto corruptible man, and so birds, and four-footed beasts and*

and creeping things. Man was at first created in the image of God after his likenes (*Gen. 1. 26.*) But woe unto those who change the glory (that is, the invisibility, simplicity, eternity, and incomprehensibility) of God into an image or the likenes of man; yet Idolaters doe worse and goe lower then this. They change the glory of God into the likenes of a beaſt; The *Israelites* did so (*Psalm. 106. 20.*) They changed their Glory (that is, God who indeed was and should have been by them accounted their glory) into the likenes of an Oxe that eateth Graſſe. The Idolater changes the glory of the living the ever-living God into the likenes of lifelesse things; or into things which are themselves as lifelesse, as an Image or likenes is, *The Sun and Moone.*

Thirdly, Observe.

Idolatry is a very great sin.

The first Commandement forbids it (*Exod. 20. 2, 3.*) Thou shalt have none other gods but me; That is, Thou shalt not set up a false God to worship; nor shalt thou set up a false worship of the true God, that's forbidden in the second Commandement; Thou shalt not make to thy selfe any graven image. As we are to worship none but God, so God will not endure to be worshipped in any other way or by any other meanes then himselfe is pleased to appoint. Idolaters possibly thinke themselves full of zeale for God while they devise a worship for God, yet indeed they are haters of God, and so they are called in the same law, (*v. 5.*) For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. We can shew no love to God but in keeping his Commandements; therefore they that set up false gods to worship, or worship the true God in a false manner, are haters of God, seeing while they pretend to worship God, they dishonour him by breaking his Commandements. (*Isa. 42. 8.*) My glory will I not give to another, neither my praise to graven images. It is the Glory of God that he is so free in giving, yet he will not give away his glory, neyther to anything of our making by art, such are graven Images, nor to any thing of his owne making in nature, such are the Sunne and Moone. The glory of God is such a flower of his Crowne, as God will not part with in the least to any Creature. Idolatry is the highest sacriledge, It steales that

from

from God which all men doe or ought to dedicate unto him, the Glory of his Being.

Fourthly, Observe.

The Sunne and Moone have been Idolized or Idolatrously adored and worshipped as gods by many Nations.

That the old Gentiles worshipped those two great lunaries the Sun and Moone is as cleare from Antiquitie as the shining of the Sun at noone, or of the Moone at full. *Macrobius* testifieth that the Sun was accounted and adored as a God under the name of *Amon* by the *Aſſyrians* and *Phinicians*. The same Author tells us, that the *Egyptians* worshipped the Sun under the name of *Oſiris*, whom they represented in the forme of an Eye, expressed upon a regal Scepter, thereby signifying the ruling and al seeing power of the Sun, which is called by Antiquity, *The eye of the world*. Another of the Ancients saith, that the *Egyptians* beholding and admiring the beautifull furniture and array of the world, concluded that there were two Gods, and those Eternal, *The Sun and the Moone*. The former of the two they called *Oſiris*, the latter *Isis*. The same Author reports againe, That the *Perſians* worshipped the Sun, and the *Grecians* the Moone. *Plinie* also informs us, that the *Egyptian* Kings consecrated certaine *Obeliskes*, figured with the rayes of the Sun, and inscribed with letters or mottoes of their owne devising in Honour of the Sun. And that the *Egyptians* worshipped the Sun, we have a greater witness then any of these, even the holy Scriptures or word of God. (*Isa. 19. 18.*) In that day shall five Cities in the land of Egypt speake the language of Canaan, and sware to the Lord of hosts (that is, they shall be converted to the knowledge and pure worship of the true God) and one shall be called the Citie of destruction; So we translate the text, and put in the Margin; Or of Heres or of the Sun; as if he had sayd, even that Idolatrous Citie which was dedicated to the Sun, or where the Sun was especially worshipped, shall be converted. Againe, the Prophet *Jeremie* (*Chap. 43.*) foretelling the destruction of Egypt by *Nebuchadnezzar* and his *Babylonians*, concludes thus (*v. 13.*) He shall breake also the images of Beelshemesh, that is in the land of Egypt; and the houses of the Gods of the Egyptians shall he burne with fire. *Beelshemesh* (as our Margin hath it) signifieth, *The House of the Sun*, which

*Macrobi. lib. 1.
Satir. c. 21.*

*Diodor. l. 1.
cap. 2.*

*Plin. lib. 36.
cap. 8.*

Regio Heliopolitana ubi solis Civitas est in oggere ingenti posita qua solis templum habet. Strab. lib. 17.

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was also called by the Grecians *Heliopolis*, the Citie of the Sun. And as the Sun was worshipped in those remoter Nations; so also neerer home by our Ancestors before the light of the Gospel shined to them. The learned *Verstegan* in his description of the manners and customes of the old pagan Saxons, saith, *Unto the day dedicated to the speciall Adoration of the Idol of the Sunne, They gave the name of Sunday, as word is to say, The Sunns day, or the day of the Sun.* The next to this, according to the course of the dayes of the weeke, was the Idol of the Moone, from whence our second day of the weeke yet retains the name of *Munday*, or *Moones-day*. And (by the way) I conceave it a needfull peice of reformation in these times to expresse the dayes of the weeke by some other names, then by those (which are in common use among us) borrowed from the practices of grossest Idolaters.

And as the old Heathen Gentiles were deeply infected with this kind of Idolatry, so the Jewes (who were the peculiar people of God) did not forbear to imitate them in it (*Judg. 2. 13.*) They forsooke the Lord; and served Baal and Ashtaroth. Baal signifieth Lord, or Master, and it was a common name applied to Idol Gods, but eminently to the Sun; This was the God of the *Zidonians* (*1 Kings 16. 31.*) As also was *Ashtaroth* (*1 Kings 11. 5. 33.*) This *Ashtaroth* was the same which the Greekes worshipped under the Title of *Diana*, or the Moone; And how famous an Idol that was, read (*Acts 19. 27.*) which is supposed to be meant by The *Queene of heaven* (*Jer. 7. 18. Jer. 44. 17, 25.*) The horrible Apostacy and defection of the Jewes to this abominable worship is often and often reproved by the Prophets; And their extreame zeale about it is expressed by such a Rhetoricall accumulation of words, as we scarce find the like all the Bible over (*Jer. 8.*) where the Lord threatneth all degrees of men in the Jewish Nation from the King to the common people, that their enemies should pull their bones out of their Graves; And he (*v. 2.*) *They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped.* And whereas the Church saith (*Cant. 1. 6.*) *Loke not upon me because I am blacke, because the Sun hath looked upon me* (which is generally expounded of the blacknes of the Church by reason of persecution) The Chal-

dee Paraphrase gives this sence of it; *The Congregation of Israel said before the Heathen doe not despise me, because I am blacker then you, having according to your customes, worshipped the Sunne and Moone. False Prophets have been the cause that the best displeasure of God hath fallen upon me; they taught me to serve your Idols, and walke in your wayes; I beholding the Sun have adored it, and am become blacke.* I find one of the Jewish Rabbins joyning with this interpretation, and thus glossing the Churches sad complaint; *I am blacke, while I worship creatures (forgetting the Creator) and this visible Sun for the Sun of righteousness.*

Denigrata sum
dum creaturas
adoro, (omisso
creatore) et so-
lem hunc aspe-
ctabam: adoro
pro sole Justi-
tie. Rab: Sol.

Thus we see how the very Jewes were mad upon the worship of the Sun and Moone, though they were not only shewed the vanity of such worship, but warned not to doe it, and threatned in case they should doe it. (*Deut. 4. 15, 19.*) *Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire) lest ye corrupt your selves, and make you a graven Image, the similitude of any figure, the likenes of male or female, &c.* And having caution'd them against making the figure of any living thing, whether on the earth, or in the ayre and waters, he proceeds to give them caution against the Adoration of the host of heaven (*v. 19.*) *And lest thou lift up thine eyes to heaven, and when thou seest the Sun, and the Moone, and the Starres, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided (or imparted) to all Nations under heaven.* As if he had sayd, Will you serve the Sunne and Moone in stead of God, when as God hath made them to serve you and all Nations? What is the Sun? your servant. What is the Moone? your servant. Wherefore doe the Sun and Moone shine but to give you light, and to influence the earth, that it may be fruitfull, and bring forth what is necessary both for your use and delight?

Nor doth it seeme to be without the speciall direction of the most wise God; That the Sun which many have deoted upon and worshipped as a God, should be expressed in the Hebrew language by the word *Shemesh*, a servant, whose roote is *Shamas*, which signifieth to serve; as if the Lord would imply in the very name of the Sunne, how improper it is for any in the world to worship that as a god, which God hath made a servant

to all men in the world, holding as it were the Candle to them in all the labours of the day. The Creatures how high or noble so ever were made for mans service, and shall man at once both degrade himselfe and dishonour God by serving and worshipping the creatures in the place of God, or as if they were Gods? O Take heed, that ye doe not this great evill; which is indeed two great evils (Jer. 2. 13.) *A forsaking of the fountaine of living waters, and a digging to your selves Cisternes, broken Cisternes which can hold no water.* Hence that severe threatening (Deut. 17. 3, 4.) *If there be found among you man or woman &c. that hath gone and served other gods and worshipped them, either the Sunne or Moone, or any of the host of heaven which I have not commanded &c. Then (v. 5.) Thou shalt bring forth that man or that woman (which hath committed that wicked thing) unto thy gates, and shalt stone them with stones till they die.* And when the Magistrate did not punish this sin, God himselfe (in due time) did. (2 Kings 17. 16, 17, 18. 2 Kings 21. 3. Jer. 7. 18, 19, 20. Ezek. 8. 16, 17, 18.)

If any question what should move eyther Jew or Gentile to worship the Sunne Moone and Starres; I answer, First, the stupendious greatnes, or vastnes rather, of those heavenly bodies; Secondly, the exact order in which they move and have moved (in their natural course) from the beginning untill now; Thirdly, the unwearied constancy of their motion; Fourthly, the incredible swiftnesse of their motion; Fifthly, their beauty and brightness; Whence David speaking of the heavens, saith (Psalm 19. 5.) *In them hath he set a Tabernacle for the Sunne, which is as a bridegroom coming out of his Chamber, and rejoiceth as a strong man to run a race.* The Sunne comes forth like a Bridegroom, as if he would make all the world in love with him, and therefore no great wonder if many are. Sixthly, their power, operations, and influences, whence; Seventhly, their beneficiallness and usefulness to the world; especially to mankind (there's no living without them) may with all the former considerations easily perswade worldly men to worship them. Yea some were perswaded that there was a kind of divinity in them; at least that God would never have endowed them with such admirable beauty, vertue, and efficacy, but that he intended some honour and respect should be done to them by the sons of men. Yea some of the

Wete si plariq;
solis et luna
pul. virtutine,
prastantia et
magna utilitate
at commodita-
tibus innumeris
ad laudē quas
huc sidera. hui-
minibus esse sit
ea putarunt deos
esse et pro dijs
adorarunt.
Merc.

the Stoicall Philosophers were of opinion, that those heavenly bodies were endued with life, and that their motion was rationall and voluntary. He that will may read Lactantius both reporting and refusing the vanity of these imaginations concerning the Sunne, Moone, and Starres, and of that Divine worship which thereupon was bestowed upon them.

And surely this is one and not the least part of that vanity to which the creature is made subject by reason of sin (Rom. 8. 20.) That vanity consists chiefly (I conceive) in two things; First, when the creature is afflicted by the rigour and cruelty of men, or abused to serve their lusts, their pride, wantonnes and luxury; This is the vanity to which the creature is made subject in defect, or by setting it lower then it ought to be. Secondly, the creature is made subject to vanity in excess, or by setting it too high, and by ascribing that honour to it, which is alone due to God the Creator. Thus the Papists subject the *Blissed virgin Mary* to vanity, as also other Saints, and the Angels, when they pray to them and use them as Mediators of intercession unto God. And when man gives any creature the Sunne or Moone divine Adoration, or adoreth God by them, he abuseth them to vanity.

Here it may be questioned, that for as much as Job in this place purgeh himselfe from the suspicion and imputation of all false worship, why doth he instance only in his not-worshipping the Sun and Moone? There having been almost innumerable Idols or false gods worshipped in the world, why doth he not disclaim the worship of all those?

I answer, Because the Sun and Moone with the host of heaven, have the greatest power to attract the heart into an admiration and over-estimation of them. So that when Job saith hee did not worship the Sun and Moone, it is a disclaimer of all Idolatrous worship. He that is not overcome by that which hath the greatest power to draw him from the living and true God to false worship, declares himselfe untoucht of all false or Idolatrous worship. There's no danger that he will worship any inferior creature, who refrains the worship of those nobler creatures the Sunne and Moone.

Further, the worship of images, which are the worke of mens hands, was of much a latter date then the worship of the Sunne. How Image-worship crept into the world, we finde wel reported in

Lactantius
libr. 2 de O-
voluntate
cap. 5.

in that Apochryphall booke of *Wisdom* (Chap. 14. v. 14, 15, 16, 17, 18, 19, 20.) *When a father mourned grievously for his Son that was taken away suddenly he made an image for him that was once dead, whom now he worshippeth as a god, and ordained to his servants ceremonies and sacrifices, &c.* One of the Ancients gives an example, which may make a good Commentary upon that text of *Wisdom*. There was (saith he) one *Syrphanes* an *Egyptian* by birth, and in substance very rich, who begat a Son, whom he passionately loved and doated on, intending to make him heyre of his vast estate: But death quickly snatcht him away and left his Father overwhelm'd with sorrow, because having so g:eat an inheritance, he had none to inherit it; and the only ease he could give his troubled mind, was to enjoy him in a shadow, whom he had lost as to the substance; and therefore he sets up the statue or image of his Son in his house, and so seeking a remedy of his grief, he found a seminary yea a resurrection of it, his sorrow being renewed every day by that sight. Now (saith my Author) all the family observing how their Lord was affected with this statue of his Son, began to make garlands for it, and put ornaments upon it, to please and flatter the humour of their Master yea sometimes a servant having committed a fault would run to this image as to a Sanctuary to avoyd the fury of his Master, and there to aske his pardon. Thus the worship of images crept into the world long after the worship of the Sun, and therefore *Job* having quit himselfe from that, might wel thinke he had sufficiently acquitted himselfe from all the rest.

Fifthly, Whereas *Job* saith, *If I beheld the Sun &c.*

Observe.

We may quickly over-act our senses upon the Creature.

'Tis dangerous to look much, and long upon that which may ensnare us; *Solomon* gives warning (*Pro. 23. 31.*) *Look not up on the wine when it is red, when it gives its Colour in the Cup.* As if he had sayd, *Winke and drinke.* Not that it is unlawfull to look upon the wine in the Cup, but there is a snare, a danger in it, we may be catcht with the beauty of it; and if we are so, it will bite like a Serpent. Looking curiously envites to drinking inordinately. Therefore as *Solomon* saith, *Looke not on the wine; so Job* durst not looke upon the Sun; he beheld not the Sun when it

Tristitia ren-
diam quærens
seminarium pe-
rius doloris in-
venit nesciens
quod sola sit me-
dicina miseria-
rum oblatio.
Fæ erat enim
ide unde luctus
resurrectio nem
indies acquire-
ret, non in quo
luctus solatium
inventiret.
Fulg. lib. 1.
My. Thol.

shined, nor the Moone walking in brightnesse. As we must not at all look upon the creature as the end of our actions, or as aiming merely at their attainment and enjoyment in what we doe; So we should not make them over-much our object, nor feed our senses too liberally upon them.

Hence Sixthly, Note.

The Eye is both a provocation and an inlet to Idolatry as well as to Adultery.

In the first verse of this Chapter *Job* intimates that the Eye is an inlet to Adultery, and here that it is an inlet to Idolatry: That Caution given by *Moses* expresseth it fully (*Deut. 4. 15, 16, 19*) *Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, &c. And lest thou lift up thine eyes to heaven; and when thou seest the Sun and the Moone and the Starres, even all the host of heaven, shouldst be driven to worship them, and serve them, &c.* While the Lord forbids them the worship of graven images the worke of mans hand, he also forbids them to worship the Sunne, Moone, and Starres, the worke of his hands, and for prevention of all such abominable worship, he admonisheth them not to lift up their eyes to heaven (in the sense formerly opened) lest when they behold the Sunne, Moone, and the Starres, they should be driven to worship them, that is, lest their minds should be ensnared by the sight of their eyes, and driven by some secret impulse upon their hearts to commit that grosse Idolatry; for as there is a secret impulse upon the soule of a Godly man to the doing of good; as *Paul* saith (*2 Cor. 5. 14*) *The love of Christ constraineth us;* that is, we are prest in Spirit to lay out our selves to the utmost for Christ, who layd downe his life for us; So there is a secret impulse upon the soule of a natural man to evill, and that workes most strongly when 'tis set a worke from without, especially by the sight of the eye. Behold not the Sunne and Moone, &c. too intently, saith *Moses*, lest thou be driven to worship them; thou hast not the Command of thy selfe, therefore doe not unnecessarily or willingly venture upon the occasions of that sin, lest thou be carryed to it (upon the matter) whether thou wilt or no. Beware of heart-enticing objects.

Seventhly, If wee Consider how industriously *Job* acquits himselfe from this practice, the worshipping of the Sunne and Moone as a great wickednes, though very commonly and very anciently practised.

Wee may note from it.

Antiquity and Universality will not beare us out in Error, or in Idolatrous worship.

It is no excuse to us, when we doe evil, to say many doe it, or our forefathers did it. The worship of the Sunne and Moone had spread it selfe almost over the face of the whole earth, and was become an Epidemicall infection, yet *Job* durst not beare himselfe upon that; A godly man dares not follow a multitude to doe evil; he will not take up superstitious customes upon trust, eyther because they have been long used, or are used universally. Example is no plea against a rule, nor ant quity against truth, *If I beheld the Sun when it shined, &c.*

Vers. 27. *And my heart hath been secretly enticed, or my mouth hath kissed my hand.*

Job in the former verse disclaim'd Idolatrous worship, as to the object of it; In this hee denies it as to the manner of it; and that either inward or outward.

If my heart hath been secretly enticed; there he denies Internall adoration; *or if my mouth hath kissed my hand*; there he denies Externall adoration, both heart and hand were free.

If my heart hath been secretly enticed.

The heart is here put for the whole inner man; There is a three-fold reading of these words; Some thus; *If my heart hath rejoiced in secret.* Truly (saith Solomon) Eccl: 11. 7. *the light is sweete, and a pleasant thing it is for the eyes to behold the Sunne*; yet we may quickly take too much pleasure in seeing it. And according to this translation *Job* was very moderate in taking that pleasure; *If my heart* (saith he) *hath rejoiced in secret.* Joy is Internall worship, to rejoyce in God is to worship him in spirit, and 'tis the most spiritual part of true worship. To rejoyce in the Creature, is to worship it, and because it is the most spirituall, therefore 'tis the worst part of false worship. *Job* disclaimed joy

*Si latatum est
in abscondito
cor meum.
Vulg.*

in reference to wealth at the 25th verse; *If I rejoiced because my wealth was great.* And here, according to this reading hee disclaims it in reference to Idols. And hence I conceive,

Secondly, One of the Greeke translations hath it, *If my heart* Symmachus. *hath been enlarged, or opened* (that is, with joy, that's heart enlargement) *when I saw the Sun shine, and the Moone walking in brightness.* The Hebrew word is rendered to Enlarge. (Gen. 9. 27.) *God shall Enlarge Tapheth, and hee shall dwell in the tents of Shem*; that is, God shall convert the Gentiles to the true worship of his Name, they shall be brought into the tents of Shem, that is, into the true Church, and for that end hee will enlarge their hearts. They shall not have a narrow heart, as now they have, while they worship poore Creatures, stocks and stones, Sun and Moone, but they shall have a heart widned and truly greatened to worship the true the great God. Thus *Job* might say, *If my heart hath been Enlarged at the sight of the Sun, &c.* When a pleasing object is presented to the eye, the heart opens to receive it, as when an unpleasing object is presented, the heart locks or shuts it selfe against it. Both these are good readings, *If my heart hath rejoiced, or if my heart hath opened and been enlarged when I beheld the Sunne.*

But the most common and most cleare reading is, *If my heart hath been secretly Enticed, or tempted with the faire beausie of the Sun and Moone*; if I have been seduced with a vaine or easie Credulity, to put the Sunne or Moone in the place of God, and to give them reverence, this were a grosse iniquity. As children are enticed with a nut, or an apple, with a bable or a toy, so are superstitious persons. What are Idols but toyes and bables, fitter by farre for children to play with, then for men to worship; nor are any children (upon a true account) so childish and toysish as the most aged and serious Idolaters; And indeed the more serious any are at it, the more childish they are at it. *Job* protests against all such levity, *If my heart hath been Enticed*, if I have been taken with the goodly appearances, with the shining and glittering outside of these excellent Creatures, Sun and Moone, then &c. *If my heart hath been Enticed*

*מבוי si cor
meum fuit spe-
cie illius, cre-
dulitate sedu-
ctum, stultitia
infatuatum. Ab
eodem redice
dicitur puer aut
parvulus, quasi
suadibilis.*

in secret.

The heart of man, even of every man is a secret, 'tis a peculiar

D d d d

to

to God alone, and therefore it might ſeeme enough to have ſaid, *If my heart hath been Enticed*, but Job adds, *If my heart hath been Enticed in ſecret*, that is, if my heart hath been enticed to worſhip the Sun or Moone ſecretly. God is to be worſhipped not only publickly but ſecretly. So the words ſtand in oppoſition to open or profeſt Idolatry. There is a two-fold ſecrecy of worſhip, whether true or falſe.

Fiſt, When it is acted wholly in the heart; as there is adultery in the heart, and theft in the heart, ſo there is Idolatry in the heart, which never appears outwardly at all; that's one way of ſecret worſhip, when we worſhip in the heart only.

Secondly, Worſhip performed by an outward voyce or geſture, may yet be in ſecret too, that is, out of the ſight and view of others, in a private place or Cloſet; as Chriſt ſaith (*Math. 6. 6.*) *When thou prayeſt enter into thy Cloſet, and when thou haſt ſhut thy doore, pray to thy father which is in ſecrets, &c.* There is a ſecretnesse of place as well as of ſpirit in worſhip, God ſeeth ſecret heart worſhip (which we may give him every where) and he ſeeth ſecret-place worſhip which the eye of man ſeeth not. The Lord Calls Ezekiel (*Chap. 8. 7. 8.*) to behold the Idolatry of that people committed in this kinde of ſecrecy, they were not only Idolaters in the ſecret of their hearts (or hearty Idolaters) but in ſecret places. *And he brought me to the doore of the Court, and when I looked beheld a doore in the wall; Then ſaid he unto me, Son of man, dig now in the wall, and when I had digged, behold a doore (they were immur'd, they were ſhut up) and he ſaid unto me, get in, and behold the wicked abominations that they doe here; So I went in and ſaw &c. Then ſaid he unto me (v. 12.) Son of man, haſt thou ſeen what the Ancients of the houſe of Iſrael doe in the darke? Every man in the Chambers of his Imagery, for they ſay, the Lord ſeeth us not. When Job ſaith, *If my heart hath been ſecretly enticed*; we may take it both wayes, If I have been enticed to Idolatrous ſecret heart-worſhip, or ſecret place-worſhip, where there was none to ſee mee, &c.*

Hence obſerve; Fiſt.

Idolatry begins at the heart.

As Chriſt ſaith (*Math. 15. 19.*) *Out of the heart proceed evil thoughts, murders, Adulteries, blaſphemies* (which are higheſt diſho-

honours put upon the true God) ſo I may ſay Idolatryes (which are honours put upon falſe Gods) proceed out of the heart alſo. Thus the Law ſpake to the Jewes (*Deut. 10. 16*) *Take heed to your ſelves, that your hearts be not deceived, and ye turne aſide, and ſerve other gods, and worſhip them.* Though the occaſions of ſin may be from without, or before us, yet the ſource and originall of it is in the heart. When the Prophet Iſaiah had at large deſcribed the folly and madneſſe of Idolaters in the 44th Chapter, from the 9th verſe incluſively to the 26th verſe, he concludeth, *He feedeth of aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoule, nor ſay, is there not a lie in my right hand?* Idols give a great provocation to the eye, as was ſhewed before, but they can doe us no hurt till the heart be caught and infected by them.

Secondly, Obſerve.

Man is not forced, but cozened, enticed, and flattered into ſinfull, eſpecially into Idolatrous wayes.

The Apoſtle James ſaith (*Chap. 1. 14.*) *Let no man ſay when he is tempted I am tempted of God, for every man is tempted when he is drawne away of his owne luſt, and enticed.* 'Tis luſt in the heart which draws away both eye and knee and hand to joyne with the temptation. A godly man is not forced but perſwaded and enticed to that which is good (ſo wee expreſſe it in the Margin of *Gen. 9. 27.*) *God ſhall perſwade Japheth to dwell in the tents of Shem; hee ſhall not thruſt him in by force, nor compell him by Club-law* (as wee ſay) but his heart being toucht, as it were, with that bleſſed Loadſtone of divine love, ſhall freely receive the faith of the Goſpel, and follow Chriſt. Thus a wicked man is not driven (though the Devil would be a Driver, and they muſt needs run, whom the devill drives) but drawne to ſin by the prevailing enticements of that luſt which dwelleth in his heart, and hath got the hand of him.

Thirdly, In that he ſaith, *If my heart hath been ſecretly enticed*;

Obſerve.

The moſt ſecret acts of ſin are both obvious to and odious in the ſight of God.

He ſeeth in ſecret, and cannot but hate (ſuch is his holineſſe)

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the ſin which he ſeeth; though evill be done out of the Eye of all the world, yet it is naked and manifeſt in his ſight, with whom we have to doe. The cloſeſt-heart ſin is as cleare to God as that which is written in the forehead, and 'tis as hatefull alwayes, ſometimes more; For though open ſins as to the danger of Infecting others are worſe then ſecret ſins, yet if wee conſider the ſpirit of the ſinner, ſecret ſins are the worſt. How greatly doe they provoke God who while they ſin againſt him, would alſo impoſe upon him; ſo thoſe Idolaters in ſecret hoped they ſhould (*Ezek. 8. 12.*) when they ſayd, *God ſhall not ſee it, hee hath forſaken the earth*: if wee can but keepe our ſelves from the eye of man (ſayd they) we need not feare the eye of God, we can eaſily put a blind upon him. As he that hides his ſin by not confeſſing it, ſo he that thinks it hidden while he is committing it, ſhall not proſper. A good deed the more ſecret it is, the better it is in the ſight of God; And an evill deed the more ſecret it is, the worſe it is in the ſight of God.

Fourthly, In that *Job* adds in the next verſe (ſuppoſing his ſin were ſecret) *it were an Iniquity to be puniſhed.*

Note.

Secret ſins ſhall not goe unpuniſhed.

A humane Judge can puniſh no ſin but what is proved by witneſſ. Heart-iniquities fall not under any humane ſentence. But heart-ſins the moſt hidden ſins ſhall not eſcape a divine ſentence. As the moſt ſecret good workes done by man to man, and the moſt ſecret holy worſhip of God, ſhall receive a reward from God (*Matth. 6. 46.*) *When thou doſt alms, let not thy left hand know what thy right hand doth; that thine almes may be in ſecret: And thy father which ſeeth in ſecret, himſelfe ſhall reward thee openly. And when thou prayeſt enter into thy Cloſet and ſhut thy doore, &c. and thy father that ſeeth in ſecret, he ſhall reward thee openly.* Now, I ſay, as good, ſo evill workers in ſecret ſhall be rewarded (each in their kind) openly by God who ſeeth in ſecret.

Fifthly, Obſerve.

The heart is ſpecially to be looked to in worſhip.

As we are not accepted by God in true worſhip, though we draw neere to him with our lips, if our hearts are farre from him;

Iſa. 29.

Iſa. 29. 13. (many give outward worſhip to God, but there's no heart in it) ſo they are abominable in the ſight of God who draw neere to Idols with their hearts in falſe worſhip, though their lips and knees be farre from them. I grant, God will not beare it if we give ſo much as corporall reverence to Idols (as *Naaman the Aſſyrian* ſeemed to deſire a diſpenſation to doe in the houſe of *Rimmon*, *2 Kings 5. 18.*) though we profeſſe to reſerve our hearts to him; But he will leſſe beare it if we give our hearts to Idols, though we reſtaine all corporall reverence. Outward acts alone or without the heart in falſe worſhip are abominable in the ſight of God, yet inward acts though alone or without the bodily, are much more abominable. When we worſhip God in ſecret places, and in the ſecret of our heart, we give him the trueſt acknowledgement of his God head. God is moſt honoured by Congregational or publick worſhip, but he is moſt pleaſed with private worſhip, with private family worſhip, and private Cloſet worſhip, yet with none of theſe without heart-worſhip which is the moſt private worſhip of all. When we at once approve and powre out our hearts in ſecret, this is pure worſhip indeed. And though we act no Idolatrous worſhip openly, yet if our heart be in it, his ſoule abhorres us. Outward falſe worſhip diſhonours God moſt, but inward falſe worſhip diſpleaſeth him moſt. *Job* was carefull to worſhip God with his heart both ſecretly and openly; and he was as carefull not to give any ſecret, or heart-worſhip to Idolls, as he was to avoyd their open worſhip; *If my heart hath been ſecretly Enticed*

And my mouth hath kiſſed my hand.

In theſe words *Job* denies the giving of any outward worſhip to the Sunne and Moone; As if he had ſayd, *I have been ſo farre from giving them my heart, that I have not ſo much as given them my hand*, or as ſome explaine it, with reference to the former part of the verſe, I never had any inward heart-motion, or it was never ſo much as in my thoughts to perſorme any outward act of adoration to the Sun and Moone. More particularly;

There is a three-fold Interpretation of this Clauſe; *Mr. Broughton* renders the whole verſe in connexion with the former; *If I admired the Sun when it ſhined; and the Moone walking precious; That my heart was cloſely deceived; no, my hand kiſſed my mouth;*

He

Ben Perit-
ful.

Paramiacum
illud eſt, Deum
coli ſilentio.
Sanct:

He gives his ſence in this ſhort glosſe upon it, *I ſtopped all Idolatrous ſpeech of Star-worſhip; for which Babel bred conſuſion.* As if he had ſayd, I have not ſo much as entertained diſpute or changed a word about falſe worſhip. One of the Rabbins taketh the text in the ſame ſence, as if Job had cloſed up his mouth with his hand againſt all ſuch diſcourſes.

Secondly, Others following our tranſlation give the ſence thus; *If my hand hath kiſſed my mouth,* that is, if I have been wrapped up or amuſ'd in a ſilent wonder when I beheld the Sun and Moone. The putting of the hand to the mouth hath been uſed as an Embleme of ſilence; and ſome ſilence is a kind of reverence or worſhip. According to this interpretation, Job ſeemes to ſay, I have not been ſtruck ſilent with any admiration of the ſhining Sun or of the Moone walking in brightneſs.

Thirdly, rather, as our reading imports, the words are a denial of any outward act of Idolatrous worſhip; and ſo the phraſe is uſed both in Scripture, and among ancient Authors. There is a two-fold kiſſing; Firſt, in way of ſalutation among friends and familiars; Secondly, in a way of homage & ſubmiſſion, or at leaſt in a way of honour and reſpect towards ſuperiors. (*Gen. 41. 40.*) *Pharaoh ſaith to Joſeph, Thou ſhalt be over my houſe, and according to thy word ſhall all my people be ruled, or (as we put in the Margin) be armed or kiſſe;* that is, they ſhall ſubmit to thy order and commands. Such was the kiſſe which Samuel gave Saul when he had anoynted him King (*1 Sam. 10. 1.*) *Then Samuel took a vial of oyle, and powred it upon his head, and kiſſed him, and ſaid, is it not becauſe the Lord hath anoynted thee to be Captaine over his Inheritance?* As if he had ſayd, I, by the Lords appoyntment, have anoynted thee King, and in token of my ſubjection to thee as my Sovereigne Lord, I have kiſſed thee. So (*Pro. 24. 26.*) *Every man ſhall kiſſe his lips that giveth a right answer;* that is, every man ſhall love, honour, and reſpect him. And to ſhew that kiſſing implyeth ſubjection to Kings and Princes, the Kings and Princes of the earth are commanded to *kiſſe the Son* (*Pſal. 2. 7.*) with what kiſſe? not only with a kiſſe of love and affection, but with a kiſſe of homage and ſubjection; the Kings of the Earth to whom all doe homage, even they muſt doe homage to Chriſt the King of Kings. This kiſſing of the Son is oppoſed to the breaking of his bands, and caſting away his Cords from them in the

the beginning of the Pſalme: and as this kiſſing doth note homage, reverence, and reſpect in generall; ſo eſpecially it notes the reverence or worſhip given to Idols (*1 Kings 19. 18.*) when the Prophet *Eliab* Complained that there were no pure worſhippers left, the Lord answered; *Yet I have left mee ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.* Baal as I ſhewed upon the former verſe was the Sun. So (*Hſ. 13. 2.*) *And now they ſin more and more, and have made them molſen Images of their ſilver, and Idolls according to their owne underſtanding, all of it is the worke of the Craftſmen: they ſay of them let the men that ſacrifice kiſſe the Calves (that is, worſhip them) in Dan and in Bethel.*

Befides theſe Scripture evidences; ſeverall of the Ancient both Fathers and Hiſtorians make mention of this worſhip-gesture. That is moſt remarkable which *Minutius Felix* reports of *Cecilius*, who looking upon the Image of *Serapis* (ſignifying the Sun) according to the uſe of the ſuperſtitious vulgar, he put his hand to his lips and kiſſed it. And *Tertullian* directing his ſpeech to the Heathen, tells them, Moſt of you, out of a devotion to the heavenly bodyes, uſe at the riſing of the Sun to greet it with a kiſſe. And becauſe they were not able to reach the Sun and Moone in the firmament, therefore they uſed to liſt up their hands to them, and then put them to their mouthes in token of Adoration, or that they received their breath and life from them; and ſometimes they did not kiſſe their hand at all, but only drawing their lips into the forme of a kiſſe bowed themſelves. But when they adored artificiall Idols or Images of any matter made with hands, then they uſed to kiſſe the Image it ſelfe if it ſtood within reach. *Cicero* in one of his Orations tells us how the Brazen Statue of *Hercules* was had in ſo much veneration among the *Agigenines* a people inhabiting a Citie ſo called in Sicily, that the opening of its mouth and chin, were much worne by their frequent kiſſing of it when they came to worſhip. From all theſe teſtimonies it appears that the old heathen nations were wont eyther to kiſſe the Idol it ſelfe which they Adored, or as a ſymbol and token of adoration to kiſſe their hands and make obeſſance towards it. And doubtleſſe Job had eyther ſeen or been informed of the like cuſtome in thoſe elder times, and therefore by way of denyall ſayd, *If my mouth hath kiſſed my hand.*

Hence

Hence note; First.

Outward adoration of any Creature is ſinfull.

We may give reverence to men, but we muſt not adore them, how great ſoever; how much leſſe may wee adore ſenceleſſe things, whether naturall or artificiall. As wee muſt not give them our hearts, ſo not our hands, nor our mouthes. God requires the heart eſpecially in worſhip; but he muſt have our bodies alſo. When the Apoſtle calls to the worſhip of God, he expreſſeth it by the body (Rom. 12. 1.) *I beſeech you brethren by the mercies of God, preſent your bodies a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice,* or (as ſome render it) your ſervice according to the word. As if he had ſayd, If you would worſhip according to the word, preſent your bodies, that is, your whole man, ſoule and body to God. Now where the body only is expreſt as the ſubject of worſhip, it implyes at leaſt that it muſt not be left out in holy worſhip, nor allowed to any falſe or Idolatrous worſhip. There is a generation who ſay they ſerve God with their ſpirits, and then what though they be at Idolatrous worſhip with their bodies, and bow their knees to Baal? what though their hand kiſſe their mouth, or they doe any outward act according to the cuſtome of the place where they are? ſo their hearts be with God; but God will have the hand as well as the heart, hee will have the body as well as the ſoule dedicated to him. As a prophane wretch once ſaid, *I have ſworn with my tongue, but I have reſerved my heart unſworne.* So ſome goe to falſe worſhip with their bodies, and ſay they will keepe their heart to God. Let ſuch remember that of the Apoſtle (1 Cor. 6. 20.) *Ye are bought with a price, therefore glorify God in your body and in your ſpirit which are Gods.* God is to be glorified in all our wayes, eſpecially in his worſhip, with all that which he hath redeemed or bought. Take heed of giving ſo much as a kiſſe or a bow to Idolls. Many of the perſecuting Heathens in the primitive Church were ſatiſfied if a Chriſtian would but take a litle frankincenſe and throw it upon their Altar; yet the faithfull profeſſors of thoſe times choſe rather to die then to doe any thing, though never ſo litle, which might carry the leaſt ſignification ſo much as by a meere externall act of complaiſance with them.

Secondly,

Secondly, Note.

Superſtitioſity is very Ceremoniouſe.

Superſtitious worſhip is a kind of Antick worſhip; what bowings, what cringeings are uſed at it? how ridiculous are many at it, while they would be thought moſt zealous? He that reades the Popiſh ritualls might thinke they intended rather to court it and complement it with God, then humble themſelves before him. Or that they came to his worſhip rather to ſhew themſelves mannerly, then to be made more holy. The ſimplicity of the Goſpel, and the worſhip of God in ſpirit, knowes none of theſe faſhions; And the beſt acceptance which ſuch will find with God will be ſignified to them in that chiding Queſtion; Who required theſe things at your hands?

Verſ. 28. *This alſo were an iniquitie to be puniſhed by the Judge; for I ſhould have denied the God that is above.*

In opening the 26th verſe, we have ſcene both the proneneſſe of mans nature to the ſin of Idolatry, and the nature of Idolatry; And in opening the 27th verſe, we have ſcene the manner how Idolatry workes, both internally inticing the heart, and externally by kiſſing the hand, or by outward adoration, and proſtration of the body: In this verſe Job proceeds to ſet forth the hainous ſinfullneſſe of Idolatry.

Verſ. 28. *This alſo were an iniquitie to be puniſhed by the Judge; or, This is an iniquitie for the Judge.*

There are three readings of theſe words.

First, Some conceive them only importing the ſinfullneſſe of this ſinfull practice. So the Chaldee Paraphraſe, and ſo the Vulgar Latine: *This is a grande or the greateſt iniquitie.* The Septuagint give the ſame ſence, tranſlating; *And this verily is in my opinion the greateſt ſin*: All theſe ſpeake nothing at all of the penalneſſe of the ſin, or as it is a ſin to be puniſhed by the Judge, but all three agree with one conſent that Idolatry is a grievous ſinne.

A ſecond reading alſo ſaith nothing of this ſin, as a matter to be puniſhed by the Judge, but ſaith only, *This is a judged ſin*; as if the meaning of Job were, *This ſin of Idolatry is in the judgement* Mont:

E e e

of

Lingua iuravi
mentem gerō
injuriā dicit.

Etiam hoc eſt
peccatum Grau-
de. Thare:
Qua eſt iniqui-
tas maxima.
Vulgar:
ἡ τοιοῦτο μὴ
ἀπο ἀνεμῆ
μὲν ἰδὼν λόγῳ.
Sept. Sept.
Hac eſt iniqui-
tas Judicia.
Mont:

Eriam hac est iniquitas iudicialis, i.e. ad iudices pertinens, in quam ipsi animadvertere debent. Druf. Ut supra de Adulterio dixi erat, sed plurimè פלילי iniquitas iudicialis, hic pelli, iudicis, i. e. digna quæ a iudice puniatur. Merc:

of many, if not of the most, a very great wickednesse.

Thirdly, The Originall is translated strictly to the letter; *This is an iniquitie for the Judge*; that is, as we supply the text, *This is an iniquitie to be punished by the Judge*. Mr. Broughton falls in with this reading; *So this had been a sin to be judged*; that is, such a sin as the Judge ought to take notice of, and to punish. From these three readings of the text, I shall give you these three notes or observations, and intend but to touch upon the two former; my stay will be upon the latter.

From the first, which makes these words signifie nothing else, but an aggravation of the sinfulness of Idolatry.

Observe,

Idolatry is a great, a hainous, a grand iniquitie.

And it is so because it strikes so directly at God; As old Eli said to his sons (1 Sam. 2. 25.) *If one man sin against another, the Judge shall judge him* (the Hebrew is, *The Gods shall judge him*; that is, The Magistrates shall judge him, who in Scripture are called Gods) *but if a man sin against the Lord, who shall entreat for him?* There is no sin which man commits against man, but God is concerned in it, and wronged by it. But some sins are committed immediately against God, and fly directly in his face, among which Idolatry is a chiefe one. Now if a man sin against the Lord, that is, presumptuously and knowingly, who shall entreat for him? that is, what man can mediate a reconciliation or make up the breach between man and the offended Majesty of God? None but Christ can heale this breach; And to shew how exceedingly God is offended and prophaned by Idolatry, the Scripture calls it a *provocation of the eyes of his Glory* (Isa. 3. 8.) which that it referres to their Idol-worship is cleare from the 20th verse of the second Chapter. There are many provoking sins, but we may place Idolatry in the head of them. God cannot abide to behold that sin, it is even a paine to the eyes of his glory, or to his most glorious eyes. Can a husband endure to see his wife goe into the embraces of a stranger? Idolatry is a going awhoring from God, and an unchast following of other lovers. God is of purer eyes than to behold any iniquitie (Hab. 1. 13.) There is no sin that hee takes any pleasure in, least of all in Idolatry. How can hee with patience behold that impurity wherein he seeth his owne glory dark-

darkened, his love slighted, and his name so immediately abused? The Scripture calle it also an *abomination*, which refers to the burdenomeness of any thing to the stomacke; As Idolatry is a most unpleasant spectacle to the eye of God, so 'tis loathsome to his stomacke, he cannot beare it; His owne people the Jewes turned his stomacke (as I may say) when they turned to it, and he spewed them out of his mouth for it. Idolatry is that *Gall and Worm-wood*, spoken of (Deut. 29. 18.) which how offensive they are to the tast or palate every one knowes. Thus Idolatry is every way offensive, it is a paine to the eyes of God, a burden to his stomacke, bitterness to his palate; all which are spoken in a figure to set forth the greatnesse of this sin; and the Lords great displeasure against it.

Besides, to shew how great this sin is, the greatest sins are in Scripture but shadowed by, likened or compared to Idolatry; wee cannot put a worser title upon any sin then to call it *Idolatry*; as if the sinfulness of Idolatry were the measure of all other sins; and as any sin comes neerer to that, so much the more sinfull it were (1 Sam. 15. 23.) when Samuel reprov'd Saul for his halfe obedience (which was indeed a non-obedience, yea a Rebellion) in executing his Commission against the Amalekites, he saith at the 23d verse; *For rebellion is as the sin of witch craft, and stubbornnesse is as iniquitie and Idolatry*. Saul did not properly commit that sin of Idolatry, when he sayled in the execution of the command of God against the Amalekites; yet to shew the hainousnesse of that sin, Samuel told him, his *Stubbornnesse was as iniquitie and Idolatry*. As all those sins which are against our neighbour, are summ'd up in that one sin of blood or murder (Isa. 1. 15. Ezek. 9. 9) because that is the height of all the evill that a man commits against, or can inflict upon his neighbour; so that all impieties against God, are included in Idolatry. And we find these two mentioned in one verse, as the heads to which all the sins of Jerusalem were reducible (Ezek. 22. 2, 3, 4.) Now thou son of man, wilt thou judge, wilt thou judge the bloody Cite: Yea thou shalt shew her all her abominations; Then say thou thus saith the Lord God, The City sheddeth blood in the midst of it, that her time may come, and maketh idols against her selfe to defile her selfe. Thou art become guilty in thy blood that thou hast shed, and hast defiled thy selfe in thine Idols which thou hast made. Thus

Idolatry is match with murder, being indeed a payre of matchlesse ſins; The one fighting in chiefe againſt God, the other againſt man.

From the ſecond reading; Note.

Idolatry or creature worſhip is a practice which in all times hath been judged ſinfull and wicked: 'tis a judged iniquitie.

In the worſt of times ſome have appeared againſt it. Gideon was called *Jerub-baal* (Judg. 6. 32.) becauſe he caſt downe the Idolatrous Altar of *Baal*. In all times ſome *Jerub-baals* have riſen up and both pleaded and acted againſt Idol-worſhip. It were eaſie both from Scripture as alſo from the hiſtory of the Church to give an account that as in every age Idolatry hath found patrons and advocates, ſo oppoſers and impleaders, who have accused, arraigned and judged it for one of the fouleſt abominations: but to engage ſo farre in that way, would be out of mine.

From the third reading, Obſerve.

Idolatry is a ſin, not only great in it ſelfe, and which hath been great in the account and judgement of Godly men in all ages, But a ſin which falls under the cognizance, and ſo under the ſentence of the Judge; this alſo were an iniquitie to be puniſhed by the Judge.

I grant that thoſe words, *to be puniſhed by*, are not expreſſed in the Hebrew text, which is conſiſe, according to the Idiom of that language; and ſo gives it only thus; *This alſo is an iniquitie for the Judge.* David ſpoke in ſuch a brieſe (Pſal. 120. 7) *I am peace, or I peace, that is, I am for peace, I am a lover and liker of peace.* So here, *This alſo is an iniquitie for the Judge*; that is, (as we render) *an iniquitie to be puniſhed by the Judge.* This ſupplement or głoſſe is no corrupting of the text, (as it hath been overly boldly charged) but a faire expoſition of it.

Yet here a queſtion ariſeth about the Judge that is to puniſh this iniquitie. For there are ſome, who admitting this reading for good and fayre, yet will not admit that the Judge here intended as the puniſher of Idolatry, is an ordinary, no nor any humane Judge; but ſay the Judge who is to puniſh this iniquity is God, the Judge of all the world; as if *Jobs* meaning were only this, God the Judge of all men will judge and puniſh Idolaters. There is no Queſtion but Idolatry is a ſin which God will judge, but
where

whether it be a truth taken excluſively as to all other Judges, that is a Queſtion. God will puniſh Idolaters, and he will puniſh them ſorely and ſeverely; yet to reſtraine the text to God alone ſhutting out any other from having cogniſance in this matter, I ſee no reaſon for it, but rather much reaſon to the contrary.

Fiſt, *Job* ſeemes to put it as a ſpecialtie upon this ſin of Idolatry beyond many other ſins, that it is a ſin to be puniſhed by the Judge; now if by the Judge wee underſtand God alone, excluding all other Judges, then there is no more ſaid of this ſin then of any other. For God will judge all the ſins of all men all the world over (Eccl: 12. 14.) *He ſhall bring every worke into judgement, with every ſecret thing, whether it be good, or whether it be evil;* and as a Judge he will puniſh the ſins of all thoſe who goe on impenitently in them, yea they ſhall be under the everlaſting puniſhment of that Judge; let the ſin be what it will, let it be the leaſt in imaginable, if any one live and dye in it without repentance, without taking hold of Chriſt by faith for the pardon of it, God will judge and puniſh that man for it eternally. So that, I ſay, there is no more ſpoken of this ſin, in that ſence, then is competent with or common to any other ſin whatſoever. Yet *Job* in this place ſeemes to ſpeake ſomewhat more of it then falls upon every other ſin; and we know there are a number of ſins puniſhable by God, which yet neyther can nor ought to be puniſhed by man. Man cannot puniſh many ſins becauſe he doth not know them; and there are many ſins which he ought not to puniſh, though he doe know them; becauſe they are not in his commiſſion to take notice of.

Further, ſecondly, there are ſome ſins puniſhable by man, of which the Scripture ſpeakes as if God only did puniſh them. (Hib. 13. 4.) *Marriage is honourable among all, and the bed undiſſed, but whoremongers and adulterers God will Judge.* And it hath been ſhewed in opening the 24th Chapter of this booke, how eminently God appears in Judgement even in this life againſt that ſort of ſinners. Yet though God is ſpoken of in that Scripture as the only Judge of whoremongers and Adulterers, yet no man will deny but that Adulterers are to be puniſhed by man alſo.

Thirdly, I conceive, *Job* gives a diſtinction of ſins in this Chapter, whereof ſome are puniſhed by God alone, and others both
by

by God and man; and ſo much the word *Alſo* at the beginning of the verſe ſeemeth to intimate; *This alſo were an iniquitie to be puniſhed by the Judge.* The word *alſo* connects and couples this ſin of Idolatry with ſome other ſin which *Job* had inſtanc'd in before, falling (as all acknowledge) within the cognizance and under the puniſhment of humane Judges: and that is the ſin of Adultery at the eleventh verſe, where *Job* purging himſelfe from that filthineſſe, ſaith, *If mine heart hath been deceav'd by a woman, if I have layd waite at my neighbours doore, then &c.* for this is an heinous crime, yea it is an iniquitie to be puniſhed by the Judges. *Job* paſſing from this ſin to ſeverall others, from all which he acquitted himſelfe by ſevere imprecations, he proceeds to doe the like as to the ſin of Idolatry, concluding, *This alſo is an iniquitie to be puniſhed by the Judge;* As if he had ſayd, Looke what I concluded before of Adultery, the ſame I conclude againe of Idolatry, *This alſo is an iniquitie to be puniſhed by the Judge.* I have ſpoken of many ſins which God will judge, though they never come nor can come under the Judgement of men. Magiſtrates have nothing to doe with thoſe ſins; but as for the ſin of Adultery, and this alſo of Idolatry, theſe are ſins to be puniſhed by the Judge.

I know ſome make the connection with the verſe immediately foregoing, and thence gather an argument that this 28th verſe cannot be expounded of any humane, but of the divine Judge alone, God himſelfe. There *Job* ſpake of covetouſneſſe, *If I ſay to the Gold, thou art my hope, and to the ſine Gold, thou art my confidence: or if I rejoyc'd becauſe my wealth was great &c.* and then proceeds to the ſin of Idolatry, *This alſo were an iniquitie to be puniſhed by the Judge.* As if *Job* joyned this ſin of Idolatry, with that of covetouſneſſe. Now becauſe it is agreed on all hands, that Covetouſneſſe, or the inordinate deſire of riches, is a ſin which earthly Judges cannot puniſh, it is not under any Legall cenſure. For though Covetouſneſſe or the love of money, is puniſhed every day in the effects of it, ſealing, oppreſſion, and wrong dealing, yet covetouſneſſe in it ſelfe, in its owne name, or in perſon (as we ſay) is never puniſhed by any humane Judge. Covetouſneſſe is an inward tranſgreſſion, and ſo cannot be brought to an outward tryall; wee may have vehement ſuſpicions of a man that he is covetous, yet no man knowes the heart, which is the proper ſeate of

of covetouſneſſe. And if it were infallibly knowne that a man were covetous, yet the civill Magiſtrate cannot puniſh any man for it; ſeing covetouſneſſe wrongs no man but the covetous perſon himſelfe, till it breakes forth into unrighteous and oppreſſive acts. Now becauſe *Job* connects Idolatry with a ſin that cannot fall under the ſentence of an earthly Judge, therefore ſome conclude that Idolatry doth not.

But there is no neceſſitie at all that thoſe coupling or connecting words *this alſo* ſhould referre to the words immediately foregoing, and not to the words of that other context beginning at the 11th verſe of this Chapter, wherein *Job* had ſpoken of a ſin by name, which is to be puniſhed by the Judge. As if he had ſayd, what I ſpake of Adultery (v. 11.) that it is a ſin to be puniſhed by the Judge, the ſame I affirme alſo of Idolatry, It is an iniquitie to be puniſhed by the Judge. And if wee peruſe all the former part of the Chapter, yea and the latter too, wee ſhall find all the ſins that *Job* diſclaimeth and purgeth himſelfe from to be ſuch as fall under the puniſhment of God only, except theſe two of adultery (v. 11.) and of Idolatry (v. 28.) as alſo that mentioned (v. 39.) which, I ſuppoſe, will appeare upon examination, to be a ſin of this fort alſo, the forceable or violent taking away the life of a man.

For theſe reaſons and conſiderations, I cannot incline to their opinion, who reſtraine the Text, to God alone as Judge; though no doubt God will moſt eminently judge this iniquitie of Idolatry; and therefore I ſhall joyne with thoſe in the expoſition of this Scripture, who put Idolatry under the Judgement of man, as well as the Judgement of God; and ſo the poynt is plainly this;

It is the Magiſtrates dutie to puniſh Idolatry.

It is an iniquity to be puniſhed by the Judge. As the great Judge in heaven will certainly doe it, ſo earthly Judges may and ought to doe it. There are not a few (I know) who urge it as the Magiſtrates duty to puniſh almoſt upon every diſſent in religion, and to drive men by his ſword to an orthodoxneſſe in opinion; or that the Magiſtrate muſt draw his ſword upon every one who doth not comply with that which is publicly owned for truth: They would have all men who diſſent from what is ſo held forth taught

taught not only as *Gideon* did the men of *Suscoh*, (*Judg* 8. 16.) with the bryers and thornes of the wildernesse, but with bonds and imprisonment, with fines and confiscations, yea in some cases punished with death. Such a spirit hath appeared even in this age, as was in *Paul*, when *Saul* (*Act.* 9. 1.) breathing out threatenings and slaughters against all who believe not as they believe, or who dissent from their opinion and practice, so making room or cutting a way for what they call religion into the hearts and heads of men, with the Magistrates sword. Now, as I utterly dislike an universall or wild toleration, for every one to doe and speake, act and vent what they please in matters of religion, or in the worship of God; so I doe as much dislike their universall non-toleration, who say, the Magistrate must by force and power reſtraine whatsoever is contrary, or different from the common teneur, or what is generally owned within his dominion or Jurisdiction.

And therefore I conceive that the matter lyeth between these two extremes; and to give my owne sence upon the occasion offered in this text, I shall take a litle Libertie beyond my ordinary way of exposition, to shew two things.

First, In reference unto all men, what they ought to doe in case of difference from their brethren in opinion about the things of God.

Secondly, What the Magistrate is to doe in that case.

First, For Brethren, I say, indifferency of spirit in matters of faith and worship, as if it matter'd not, or were not worth the while to stand upon it, what opinions, and persuasions men are of, or what way of religion they are in, this, I say, is hateful to God, and should be the abomination of every good man. Every man ought to pray and labour for a spirit of discerning about and of zeale for the truths and holy appoyntments of God.

Secondly, The meanes which the Scripture holds out to all for the reducing of erroneous persons, is to perswade and argue with them. That's the contention which the Apostle *Jude* meanes (*v.* 3.) *Contend earnestly for the faith which was once delivered to the Saints*; hee would have every one contend and contend with all the weapons of this holy warre, which the authority of God allows and furnisheth us with, even with Scripture demonstrations, and divine reasonings, to confute and repell errors, and stop the mouth of Gaine-sayers.

Thirdly,

Thirdly, The more pernicious any false doctrine or practice in religion is, the more earnestly it ought to be contended against. Thus farre every error in opinion and sinfull practice in worship, should be judged by all men.

Further, as to the Magistrate, I shall lay downe these foure Conclusions.

First, All those evill opinions, and heresies, which tend in their owne nature to the disturbance of the civill peace and good government of mankind, ought to be suppressed by the Magistrate; and the owners of them to be punished by all such meanes as are suteable to the conservation of the publick safety.

Secondly, All such opinions and erroneous doctrines as are accompanied with any notorious sins in practice, (which sins are also actually practiced by the followers and abettors of those opinions, like that of the *Nicollaitans* of old, or the *Ranters* among us) tending to or teaching uncleannes, and opening a doore for lust, and removing the ancient Land-markes of good and evill, and so letting in a flood of wickedness. These, doubtlesse, the Magistrate ought to take notice of, and to suppress.

Thirdly, All professed Atheisme and open blasphemy against God, ought to be punished by the Magistrate; I doe not say that every opinion which hath blasphemy in it by deduction or remote consequences, but that which is bare-faced and professed blasphemy against God, the Magistrate ought to punish. The reason is, because such cannot say that the Magistrate punisheth them for their conscience, seeing they cannot so much as pretend conscience for what they say or hold; conscience being that power of the soule, which hath immediate communion or converse with God, and therefore suppoſeth God to be, and to be such a one as he hath (according to their apprehension of him, though not alwayes according to the truth of his being) revealed himselfe to be: and therefore they who deny God to be, or blasphemize him in his being, can never pretend any thing of conscience for it. Conscience is a tenderneſſe to offend God; now for a man to blasphemize God, and to professe atheistical principles, this takes away all colour of conscience in tenderneſſe to offend God; and how can he complaine that he suffers for his conscience, who hath no conscience to suffer for?

Fourthly, That Idolatry is to be punished by the Magistrate.

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I need not goe any further for a prooffe then the Text, though I doe not reſtraine all puniſhable Idolatry to that particular way mentioned in the text, the worſhipping of the Sunne, Moone, and Starres; but I ſay, any Idolatry of that rank, and rate, is to be puniſhed by the Judge. To cleare my meaning in this we may diſtinguiſh of Idolatry.

Fiſt, There is Idolatry improperly ſo called; which is the inordinate going forth of the ſoule to any creature, in love, in deſire, in delight, in truſt or confidence; this kind of Idolatry was ſpoken of at the 24th verſe; *If I have made Gold my hope, or have ſaid to the ſine Gold, Thou art my confidence.* Thus the Apoſtle (Eph. 5. 5.) calleth a covetous man an Idolater. Now when I ſay Idolatry is a ſin to be puniſhed by the Judge, I doe not meane this kind of Idolatry, which is ſo called in a metaphorical ſence, though the fullnes of that ſin be in it in a ſpiritual way, yet that's not the Idolatry here intended.

Secondly, There is Idolatry properly ſo called, and that is two-fold.

Fiſt, The worſhipping the true God by falſe meanes, or in a wrong way; which is ſtrictly the Idolatry of the ſecond Commandement; *Thou ſhalt not make to thy ſelfe any graven Image,* &c. that is, thou ſhalt not worſhip God in a way of thy owne deviſing: Though thou pretendſt to worſhip the true God, yet if thou uſe meanes of thy owne to helpe on thy devotion, thou art an Idolater. What the Magiſtrate may doe as to the puniſhing of this ſort of Idolatry, I ſhall not meddle with it, ſeing it belongeth not to this text.

Secondly, Proper Idolatry is the ſetting up, and worſhipping of a falſe God; This is, ſtrictly, Idolatry againſt the fiſt Commandement; And This is not only a worſhipping of the creator by the creature, but a worſhipping of the creature for the creator. Of this the Apoſtle ſpeakes (Rom. 1. 25.) *Who change the truth of God into a lye, and worſhip and ſerve the creature more then the creator, who is bleſſed for evermore.* Some are of opinion that there was never any Idolatry (eſpecially not among the profeſſing people of God) but of the fiſt ſort; And that all their Idols, even Baal and Aſtaroth were only falſe meanes of worſhipping the true God; Yet I doubt not but there is an Idolatry ſpoken of in Scripture, and uſed in the world, which is the ſetting up of the

crea:

creature for God; and of this Idolatry the text and poynt I am upon is chiefly intended; *If I beheld the Sunne when it ſhined; or the Moone walking in brightneſſe,* &c. that is, if I have fallen downe to theſe creatures, and given them adoration, then &c. To cleare it a litle further, wee may diſtinguiſh of this Idolatry.

Fiſt, In its internall acts, when the heart is enticed.

Secondly, In its externall acts; when as Job ſaith, *the mouth kiſſeth the hand*; that is, when by outward practices and proſtrations towards the creature a man declares his worſhip of it, or that he attribute a divine power thereunto. Of the former Idolatry, that of the heart, the Magiſtrate can have no prooffe, and therefore cannot puniſh it. But when Idolatry holdeth up its head avowedly, then the Magiſtrate may and ought to take notice of it, and puniſh it. That the Magiſtrate did puniſh ſuch Idolatry among the Jewes is without controverſie, the Law is expreſſe for it (Deut. 13. 6, 7, 8, 9, &c. to the ſixteenth verſe) when any man ſayd, *Come let us goe ſerve other Gods, he was to be ſtoned with ſtones till he dyed.* And that the Magiſtrate may puniſh ſuch kind of Idolatry at this day, beſides the authoritie of this text. Wee may argue thus;

Such evil acts committed by man as are contrary to the light of nature, or which a man guided only by the light of nature might ſhun and avoid, the Magiſtrate may puniſh, or they are puniſhable by the Magiſtrate;

But this kind of Idolatry we are ſpeaking of, is an evil act againſt the light of nature;

Therefore the Magiſtrate may puniſh it. The major or fiſt propoſition is agreed by all, whatſoever is againſt the light of nature the Magiſtrate may puniſh; the light of nature is the ſphere of the Magiſtrates activity. And for the minor or ſecond propoſition, that ſuch Idolatry is againſt the light of nature, is proved at large (Rom. 1. 19, 20, 21, 22.) where the Apoſtles drift or ſcope is to ſhew that the old Gentiles ſinned againſt the light of nature when they committed that groſſe Idolatry; For (ſaith he) *that which may be knowne of God, is man fiſt in or to them,* (who are merely in nature) *for God hath ſhewed it unto them;* how hath God ſhewed it unto them? not by the light of Scripture, nor by the light of the Spirit, or divine revelation, but by the frame or ſabrick of the world, as it followeth plainly in that place; For

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the invisible things of him from the creation of the world are clearly scene, being understood by the things which are made, even his eternal power, & God-head, so that they are without excuse. The reason why such Idolaters were without excuse, was because the very light of nature might teach them, that there is an eternall power and God-head, who made the world, or that the world was made by some eternall power: It could not make it selfe; And therefore they must needs be inexcusable who worshipped the things that are made in the place of their maker. Seeing then, this kind of Idolatry is a sin against the light of nature, and the Magistrate hath power to punish sins against the light of nature, it follows that where such Idolatry breakes forth, and proove is made of it, the Magistrate may punish it. *This also is an iniquitie to be punished by the Judge.* The ground why it is so is also assigned by Job in the next words.

For I should have denied the God that is above.

מנחם *menthi.* As if he had sayd, If any require an account of my opinion, why I asser, that Idolatry is an iniquity to be punished by the Judge, my answer is this, Idolatry is a God-denying sin. And I in adoring the Sun and Moone as Gods, should have denied the God that is above.

The word rendred to *denie*, is taken first metaphorically for any kind of deceaving our expectation. Thus the Prophet speaks (Hab. 3. 17.) *Though the labour of the Olive shall faile, or ly, that is, yeeld no oyle, and when the harvest comes short of hope,* the latines say, *the harvest lyes*, that is, it deceaves the hope of the husbandman.

*Spem mentis
leges.*

Secondly, Taken properly it notes a direct deniall of what is asked (Gen. 18. 15.) *Then Sarah denied, saying, I did not laugh.*

Thirdly, It signifies to *be-lye*, which is to report a matter otherwise of another then it is (Jer. 5. 11, 12.) *They have belied the Lord, and said, it is not he, neither shall evil come upon us, we shall not see sword, nor famine.*

Fourthly, It notes the yeelding of feigned or false subjection (Psal. 18. 44.) *Thine enemies should have submitted themselves (or lyed) to thee;* that is (as we put in the Margin) yeelded feigned submission, So (Psal. 66. 3. Psal. 81. 15.) The pro-
vi-

vidences of God doe sometimes so over-power the enemies of his people, that they are compelled to pretend submission, though their hearts be farre from it. There is much of this kinde of lying in Idolatry, a pretending of subjection, and submission to God, when indeed there is nothing in the heart but stubbornnes and rebellion against him.

I should have denied the God that is above.

What it is to *denie* God, may further appeare by its contrary, *confessing* (John 1. 14. 20.) *He confessed and denied not but confessed;* confession is opposed to deniall. There is a two fold confession; First, a confession of repentance; Secondly, of praise. (Gen. 49. 8.) *Judah thy Brethren shall confesse or praise thee,* that is, they shall make confession of thee to thy praise, they shall not be ashamed of thee, but acknowledge thee, and readily give themselves up to be governed by thee. Our confession of God stands in direct opposition to the deniall of him; And it is a confession of praise, and honour, which we give to God; so Christ speaketh of himselfe (Math. 10. 32, 33.) *Whosoever shall confesse me before men, him will I confesse also before my father which is in heaven; But whosoever shall deny me before men, him will I also deny before my father which is in heaven.* And againe (Marke 8. 38.) *Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his father, with the holy Angels.* From these Scriptures compared together, we see first, that, not to confesse Christ is to deny him, & that to deny Christ is to be ashamed of him, as if he were not worth the owning. When Job saith, *I should have denied the God that is above,* we may understand him in every sence of deniall. Some Idolatry is a flat deniall of God, and all Idolatry is but a feigned subjection to or a flattering of God, a belying of God and a shamefull disowning of him. Yet I conceive, the deniall here intended is specially a flat and plaine deniall of him, *I should have denied the God that is above.*

*Non pudebit il-
los tui, transse
dicent, consen-
tienti in tui im-
perium*

Hence observe.

First, *To deny God is a heinous wickednesse.*

'Tis all sin bound up in one, God is denied many wayes, First, in

in regard of his being, or that he is. This is the grossest deniall of him; Secondly, in reference to the manner of his being, or that he is such as he hath indeed declared himselfe to be. Thus God is denied when we forme up such notions of him in our braine as are unbecoming his glorious Majesty. When we have apprehensions of God unsutable to his holynes, his mercy, his justice, and his power, wee deny the God who is, and set up a God who is not.

Againe, there is a two-fold denying of God: First, in words expressly and openly; Secondly, in practice, closely and consequentially. The Apostle gives us the ground of this distinction (Tim. 1. 16.) *They confesse that they know God, but in works they deny him.* There may be at once a professing of God, and a deniall of him. Many a mans practice speaks aloud that there is no God, when he makes a fayre confession and profession of him with his tongue.

This practicall denyall of God may be run into five wayes.

First, To live in a professed course of sin, is a denying of God; For, first, such deny their obligation to obey God, or the absolute dominion of God to command them; Secondly, they deny, much more, any willingnes (which is our duty) to be subject to the will of God. Thirdly, they deny the Justice and goodnesse of that Law under which they are, and by which they ought to walke. An obstinate sinner beares his testimony boldly against God in all that he is, and in all that he hath spoken.

Secondly, They may be sayd to deny God in their practice, who doe not, First, hope for the reward of obedience promised; nor Secondly, feare the punishment of disobedience threatned. If any man shall say in his heart, what doth it profit, or what good shall I get by walking holyly and humbly with God? and what hurt shall I get if I take libertie to walke unholyly, and proudly against God? This is not only a denying, but a desying of God, who is a rewarder of them that diligently seeke him (Heb. 11. 6) and will take vengeance of all them that willfully and resolutely disobey him. They (saith the Prophet, Zeph. 1. 12.) are men *setled on their lees* (that is, hardned in sin) *that say in their hearts, the Lord will not doe good, neither will he doe evil;* that is, he will neither reward nor punish. It matters not whether we doe good or evil, for he will doe neyther to us.

Thirdly,

Thirdly, They that sware falsely deny God eminently, though they doe it never so covertly. Such eyther suppose that God doth not know they sware falsely, or that God will not punish nor be a *swift witness* (as he hath sayd he will, Math. 3. 5.) *against false swearers.*

Fourthly, Not to love God is to deny him, for he that doth not love God, doth not acknowledge him to be good, and so denieth him to be. We love that which we judge to be good, therefore they who doe not love God, deny his goodnes, and so (upon the matter) his very being; seing God can no more cease to be good, then he can cease to be.

Fifthly, (which is the speciall way of denying God intended in this text) The worship of a false or Idol God, is a deniall of the true, of the living God. And the Idolater may wel be sayd to deny God with a lye; because he that doth not acknowledge and reverence God but the creature goeth against the dictates of his own mind; seing man by nature may not only see God in the creature, but distinguish him from the creature.

At best, Idolaters deny God by attributing that honour to creatures which God never gave them, nor alloweth us to give to any but himselfe. The noblest creatures in the world, the holy Angels in heaven, are but our fellow-servants. When John would needs fall downe before the Angel, and worship him, he sayd, *See thou doe it not, I am thy fellow-servant;* and as the highest creatures are our fellow-servants, so all other creatures are our servants; God made the whole host of heaven, and all things here below to serve man, as hath been shewed before: therefore to worship them, though we should say we doe not terminate our worship in them, but offer our worship by them, yet that is a denying of God. Idolaters put a worship upon God instead of worshipping him; Will-worship is the worship of our owne will, not the worship of God, who will be worshipped only as himselfe willet.

But as for those who not only worship God by the creature, but the creature for or as God, they deny God most grossely; for though they deny not that God is, yet they deny what God is; They eyther deny that God is but one, or that he is such a one as he hath manifested himselfe to be, both in his word, and works. Indeed to set up another God, or to say, there are many gods,

Impietas horrenda est, pro domino se vor colere, pro creatore creaturas.

Non aff. ri potest Deum alius, sine veri dei Negatione, cum nequeant plures dii esse.

*Numinum multitudinem, numinum esse unitatem offert
A binasium, O-
ratur: Contra I-
dololat:*

gods, is to say, there is no God. *Polytheisme is Atheisme.* And therefore the Apostle concludes of Idolaters (*Rom. 1. 15.*) *They change the truth of God into a lie*; that is, into an Idol. Idolls are a lie, eyther first, because they promise, or pretend what they are not in truth; or secondly, because they are a plaine deniall of the true God. If I (saith *Job*) had Adored the Sunne, I should have denied the God that is above, yea though I should notwithstanding that, acknowledge him to be above all gods; and that my humbling or bowing my selfe to the creature, was not to abate but rather to exalt my worship of him, that being only (as I might pretend) a help to my devotion. For he that boweth before or to a creature in worship, whether he saith he doth it only as a meanes to draw up his heart to God, or as a signe of the presence of God, or as to a Mediator between God and him, (in the former sence Papists worship Images, and in the latter Saints and Angels, he I say, that doth any of these) will be found a denier of God, how much soever he boasteth of the worship of the one true God, and denieth that he worshippeth the creature as God. *I should have denied the God*

that is above,

Job useth that word *above* significantly, having spoken of the Sunne and Moone before, which are above us; or on high, he adds, *If I had worshipped Sunne, and Moone, I had denied the God that is above*, not only above the earth, but above the Sunne and Moone, and all the host of heaven. The Sun is below in comparison of the God above; this God who is above all in power, and above all in place, above all in glory, above all in dignitie, should I have denied.

Hence note.

God is above by a more eminent and speciall presence.

God is neither above nor below as circumscribed in any place, God is both above and below as filling all places; God is not more above then he is below as to his reall presence, but God is more above then he is below as to the manifestation of his presence. In this sence *Job* speakes of God as above, and we find throughout the Scripture, that all prayers, and speeches, directed to God, are directed to him as above. As letters sent to a Prince,

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are directed to him at his Court, which is the place of his usuall residence, and where he most declares his power and greatnesse; so all the prayers, speeches, addrestes made to God in Scripture, are made to him as above, or in heaven. Christ giving us that patterne of prayer (*Math. 6.*) directs us to God above, *Say our father which art in heaven*; Christ knew that, *God our father* is as much on earth as in heaven, in regard of his essentiall and reall presence, yet he bids us pray, *Our father which art in heaven*, not our father which art on earth. And when Christ himselfe prayed to his father, (*Job. 17. 1.*) *He lift up his eyes to heaven, and said, Father glorifie thy Sonne.* Heaven is the habitation of Gods holynesse, and of his glory; And therefore they who in these times decry such speeches as these, and will let us know they know nothing of heaven or hell, neyther what they are, nor where they are, let such know it is enough for us to know, what the Scripture saith, *that heaven is above, and hell below*; and why should not we speake as the Scripture speakes, let above and below be what they will. Therefore when we speake to God, let us remember that he is above, and let us get our hearts up to him, *let us* (as the Church speaks in her low and desolate condition, *Lam. 3. 41.*) *Lift up our hearts and our hands unto God in the heavens.* How uncomely as wel as sinfull were it, if while we pray to the God that is above, our hearts should be groveling here below.

J O B 31. Verſ. 29, 30.

If I rejoyced at the deſtruction of him that hated me, or liſt up my ſelfe when evil found him:

- (*Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoule.*)

IN this context Job ſtill affirms the clearenes of his owne Integrity, and in ſpeciall, his clearenes from any boyling deſire of revenge upon his foreſt and moſt profeſſed Adverſaries; which he proves;

First, Becauſe he had not expreſſed, nor been affected with that paſſion of joy at the downfall of his adverſary, or in the day of his ſorrow. Thus he ſpeakes in the former part of the 29th verſe.

If I rejoyced at the deſtruction of him that hated me; that is, I did not rejoyce at his deſtruction.

Secondly, He proves it by his avoydance of ſuch actions, as teſtifie a ſpirit of revenge, and thoſe are two.

First, He had not uſed any proud geſture, or inſulting behaviour toward his Enemy, when ſuppreſſed and brought under-foote. This he intends in the latter part of the 29th verſe, where he ſaith, *or liſt up my ſelfe when evil found him.*

Secondly, He profeſſeth that he did not vent any ſpitefull words, or evil wiſhes againſt his perſon, (v. 30.) *Neither have I ſuffered my mouth to ſin by wiſhing a curſe to his ſoule.*

Yet further, Job proves his innocence as to this ſin of revenge, by ſhewing his abſtinence from and forbearance of all thoſe actions, whether ſecret or open, though greatly provoked and preſſed thereunto; though he wanted not thoſe about him, who were continually blowing the coales, and urging him to right himſelfe to the utmoſt upon thoſe who had wronged him, yet he was not moved. This I conceive to be the ſence of the 31th verſe, *If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.* Of which hereafter.

Thus you have the ſum and aime of theſe two verſes; I ſhall

now

now proceed to the particular explication of them.

Verſ. 29. *If I rejoyced at the deſtruction of him that hated mee.*

Joy is a paſſion of the minde, ariſing from the apprehenſion of ſome preſent or neere approaching good. Holy Job (it ſeemes) never looked upon the evil which befall his enemy, as a good to himſelfe, and ſo it was not to him a matter or occaſion of joy.

If I rejoyced.

The word notes a very Freſh and active Joy, ſuch as appears in men upon the liberal drinking of wine (Pſal. 104. 15.) *Wine maketh glad the heart of man*; that is, it makes him heartily glad. And to ſome, the teares, yea the blood of their Enemies taſt as ſweetly, goe downe as pleaſantly, and are as reſreſhing as a Cup of the moſt delicious and rich ſt wine: It puts (as it were) a new liſe into them, to ſee their enemies in the ſnares of death. Job was of another ſpirit; *If I rejoyced* (ſaith he) *as one reſreſht with wine, when I ſaw the blood of mine enemies; If I tooke content in their ſorrowes, or comfort in their groanes, Then let my ſorrowes be multiplied.* *If I rejoyced*

at the deſtruction of him that hated mee.

The word which we render *deſtruction*, notes utter ruine, or מַדְּבָר עֲזִיבִי
ruine without remedy, ſuch a ruine as is not capable of reliefe; un deſtat un-
or as the Lord threatens Babylon by the Prophet (Iſa. 47. 9.) *Judgement in its perfection of it; that is, a compleate and irrec-* de qui redimi
verable overthrow. The beaſome of deſtruction (ſpoken of Iſa. 14. non po eſt.
23.) *ſweepes all away at once, even the moſt precious Jewels and* Eod:
richeſt treaſure of ſinners are but as dirt and rubbiſh before it.
It ſuch a cleane riddance, that (as another Prophet, *Nab:* 1. 9. Eod:
expreſſeth it) *Affliction ſhall not riſe up the ſecond time.* Some
deſtructions leave ſome worke for a ſecond, yea for a third de-
ſtruction; but there may be a deſtruction which leaves nothing
to be deſtroyed, not a ſtone upon a ſtone, as Chriſt prophecyed of
the deſtruction of Jeruſalem. When Job ſaw his enemy thus de-
ſtroyed, and thoſe that hated him broken with a breach that
could not be healed, and which utterly diſabled them for ever to
doe him a miſchiefe, or revenge themſelves upon him, *Yet he re-*
joyced
G g g g 2

*joyced not at it. If I rejoyced at the destruction of him
that hated mee.*

*NDV odio ha-
buit contemnit
neglexit.*

The roote of the word rendred to hate, signifies both to hate and to neglect, yea to contemne; and those whom we hate, we always neglect, and often contemne too. So the word is used *Gen. 26. 27.* as also *2 Sam. 13. 22.* And *Absalom* spake unto his brother *Amnon* neither good nor bad (that is, he slighted and contemned him) for *Absalom* hated *Amnon* because he had forced his sister *Tamar*. As he spake nothing at all to him about that matter, the abuse of his sister, so doubtlesse he grew more reserved then formerly towards him in all other matters, because he hated him. *Jobs* haters were also his deriders and despisers, as was shewed at the first, ninth and tenth verses of the former Chapter. *If I have rejoyced at the destruction of him that hated mee.*

To cleare how much *Job* sayd, when he sayd, the men at whose ruine he did not rejoyce, were such as hated him, let us consider what he did not say of them.

First, He did not say, *If I have rejoyced at the destruction of him that was not my friend, or benefactor*; and yet not to doe another good when we have power and opportunity in our hands, is a degree of hatred; he that withholds a favour from him who needs it, is a negative Enemy.

Secondly, He did not say, *If I rejoyced at the destruction of him that never wrong'd me, nor did me harme*: And yet there are many who doe so, yea who rejoyce at the destruction of those who eyther have, or would have done them good.

Thirdly, He did not say, *If I rejoyced at the destruction of him that hath taken disfast, and displeasure at me*; not a few are ready to doe so upon every light occasion, yea though we may be under the present displeasure of a man as well as of God, who yet really loves us.

But *Job* saith plainly (and what could he say more to prove the truth or lighten the degrees of his charity) *If I rejoyced at the destruction of him that hated me, even with a deadly hatred*; If I rejoyced at the destruction of my worst enemy, my inward enemy, my hearty enemy, whose spirit was steeped in bitterness, the gall and wormwood of implacable malice against me, who as he

hath

hath often sought to destroy me, so he would have rejoyced to purpose, and clapt his hands for joy at my destruction. Such as this, was the character of the man that hated *Job*, of the man at whose destruction he did not rejoyce.

Thus we see of what temper *Job* was, *Job* lived in darke times, in times farre remote from the fullnesse of Gospel light, yet how full was his heart of Gospel love. He lived long before Christ in the world, yet how like was his love to the love of Christ? who not only did good to, but dyed for those that hated him. *Jobs* charity might wel become, yea it was such as is rarely found among those who live in the clearest Gospel light. Certainly hee farre exceeded the light and learning of the Jewish Rabbines and understood the meaning of the Law of love in those times better then the Pharisees did in Christs time. What greater evidence of love (except that of Christ himselfe, who, as was sayd before, dyed for those that hated him) could be given then this, not to rejoyce at the death or destruction of him that hated him?

Yet, Some possibly may object; Had it not been a greater evidence of love, if *Job* had done good to him that hated him, then only not to Rejoyce at the destruction of him that hated him? Is it not more charitie to doe good to an enemy, then not to rejoyce at the evill which he suffers?

Some have sayd, The reason why *Job* sayd not, he did good to or loved his enemies, or those that hated him, was because the law of loving an enemy was not in force in his time, and so he was not obliged to such a duty. For proofe of which opinion they alledge that of Christ in his Sermon upon the Mount (*Math. 5. 43.*) *Ye have heard that it hath been said of old, Thou shalt love thy neighbour, and hate thine enemy.* Which they Interpret as if this were the rule given by God for those elder times, *Thou shalt love thy neighbour, and hate thine enemy*. Whereas when Christ saith, *I, hath been sayd*, he doth not meane, that this was the rule given out by God to them of old, but this was the Glosse given by man: God said in the Law, *Thou shalt love thy neighbour*; but he never said, *Thou shalt hate thine enemy*; that was the exposition or comment which the Pharisees made upon the text, and it was indeed a grosse corruption of it. As if that Commandement, *Thou shalt love thy neighbour*, implied, *Thou shalt hate thine enemy*. Thus they interpreted the Law by

*Quid al'udage-
ret si evangelij
tempore natus
esset. Sancto.*

the rule of Contraries; As if becauſe we muſt love our neighbour, therefore we might hate our enemies; and poſſibly they were miſſed to that Interpretation, by thoſe charges which the children of Iſrael received, to roote out the old Inhabitants of the Land of Canaan, the *Jebusiſites*, the *Periſites*, &c. Whence they drew downe this falſe concluſion, as if they might hate all ſorts of Enemies, even private perſonall enemies. But though the Law of Loving our Enemies be, in ſpeciall, a Goſpel Law both publiſhed and practiſed by Chriſt in a more cleare and excellent way then ever before; yet the Law of loving an enemy (as to the matter and ſubſtance of it) was from the beginning, as will appeare further in the proſecution of this point, therefore that was not the Reaſon.

The true reaſon why *Job* did not expreſſe the Integrity of his ſpirit in this matter, by ſaying, *he did good to his enemies*, but by ſaying, *he did not rejoyce at their deſtruction*, was, Becauſe not to rejoyce at the deſtruction of an enemy, doth ſhew a very great degree of love and goodnes to them, yea in ſome caſes it is all that love which we are to ſhew, and all the good we are bound to doe to an enemy; For though we are to love Enemies, yet we muſt not give out all our love to them. There is a love of *piſſe*, and there is a love of *delight*; A love of *Complacencie*, and a love of *Compaſſion*. The love which we are to give out to enemies, is a love of *piſſe* and *compaſſion*, not a love of *Complacencie* and *delight*; For no man is bound to take his enemy into his boſome, and to give him an opportunity to ruine him, nor is any man bound ſo to doe good to his enemy, as to enable him to doe him hurt. So that, Not to rejoyce at the deſtruction of an enemy, may carrie the full ſence of the Law, commanding us to love our enemies.

Again, I anſwer, That, often through the ſhews and ſhadows of pretended love and doing good to an enemy, the heart of man is deceived. For while he ſaith he loves his enemy, he doth only ſay ſo. And whereas ſome thinke they love an enemy, becauſe they doe not actually attempt to revenge themſelves upon him, or to take away his life; this alſo may fall ſhort of any the leaſt degree of love to him: but not to rejoyce at the deſtruction of an enemy, is a convincing argument of love to him & ſignifies much more then merely to abſtaine from hurting or deſtroying him. So that, both the ſincerity and the ſtrength of our love to an enemy

is

is moſt diſcernable in our not rejoycing at his fall. Thus one of the Ancients determines this queſtion; *The proſperity* (ſaith he) *or the fall of an enemy, is that which puts us indeed to the tryall of our love*. The proſperitie of an enemy tryeth us whether we can beate it and not be ſupriſed with envy; his fall tryeth us, whether we can ſee it, or heare of it, and not be ſupriſed with joy. And doubtles, He that is troubled at his enemies proſperitie, will alſo rejoyce at his calamitie. So that the greateſt tryall of true Goſpel love to an enemy, lieth in the mortification of all ſuch Joyes. And how hard it is, not to rejoyce at the hurt of an enemy, or of one that hates us, no man knows but he that hath been hated and hurt by an enemy. A man may for ever forbear to hurt his enemy, or to lay violent hands on him, and yet he may heartily wiſh his deſtruction by the hand of others. And he that rejoyceth at the hurt of another, may rather be judged to want power then a will to hurt him himſelfe; or that he forbears to hurt him that hated him rather becauſe he was afraid of hurting and endangering himſelfe by doing it, then becauſe he had had no mind to doe it. And therefore *Job* puts himſelfe upon the higheſt and ſureſt tryall, whether his heart were right in this thing, while he ſaith, *If I rejoyced at the deſtruction of him that hated mee*.

Further, Conſider how love riſeth by ſeverall ſtepps or degrees.

Fiſt, To doe a Friend good is a great act of love; yet it is not ſo great a curteſie to doe good to a Friend, as it is a wickedneſſe to doe him hurt. *Is this thy kindnes to thy friend?*

Secondly, It is a great act of love to beare wrong done by an enemy patiently; yet not ſo great as freely to forgive him that wrong.

Thirdly, It is a great act of love, not to hurt an enemy when we have power to doe it; yet it is a greater to doe him good; or to repayre, in what we may, his honour. When *Caſar* commanded the Statues of *Pompey*, which ſome had pul'd downe, to be ſet up againe; *Cicero* told him, That in reſtoring the Statues of *Pompey* he had erected his owne.

Fourthly, Not to rejoyce at the miſery of an enemy, is an act of perfect charity.

Fiſthly, To mourne at the fall of an enemy, is an act of perfect pity.

*Dilectionis vin-
oculta et ve-
vaciter aut pro-
fectus inimici
aut caſus inter-
regar. Conſtat
quia non amant
quem non vult
eſſe inclisum.
Eumq; etiam
ſtante voto per-
ſequitur, quem
cecidiffe gratu-
latur. Greg.*

*Caſari cum
ſtatuſ Pompei
deſectas erigi
juſſit, Cicero
dixit; Pompei
ſtatuſ reſtitui-
endo, mas de-
ſectis.*

From

From theſe ſeverall ſtepps of love, the queſtion receives a clearer answer, why *Job* doth not expreſſe his Integrity in this poynt, by ſaying he loved or did good to him that hated him, but by ſaying, he rejoyced not at his deſtruction.

Here firſt, If we duly conſider what kind of man *Job* was (as appears both by the testimony which was given him by God (*Chap. 1. 1.*) and by that which he gave of himſelfe, as in the preſence and feare of God in the 29th Chapter of this booke) we may well ſtand and wonder how he could have an enemy, or why any man ſhould hate him, *Job*, both as a man, and as a Magiſtrate, deſerved to be (as a Great Prince was once called) *The delight of mankind*. He was to the poore ſo courteous, ſo mercifull to his friends, ſo juſt to all, that ſurely all men had reaſon to delight in him, yea to make him their delight, yet he had enemies, and ſuch as maligned him; *If I rejoyced at the deſtruction of him that hated mee.*

Hence obſerve.

Good men, even the beſt of men, they who love God, and are loved of God, are often hated, extremely hated among men.

David, A man after Gods owne heart, complains of that hearty hatred which he found in and from the world. (*Pſal. 69. 4.*) *They that hate me without cauſe, are more then the haire of my head*; How many they are no man can tell, neyther could *David* tell how many enemies he had, not only becauſe he had many ſecret enemies whom he knew not, but becauſe his very knowne enemies were ſo many, that (according to common language) they were innumerable.

Enmity is rooted and fixt in the hearts of all naturall men againſt holy men; And though it be not alwayes ſcene working, yet it is alwayes at worke. Thus the Lord told the Serpent, that is the devill, who had abuſed the Serpent to be instrumentall for the fall of man (*Gen. 3. 15.*) *I will put enmity between thee and the woman, between her ſeed and thy ſeed*; that is, between the Godly and the wicked: The ſpirituell ſeed of the Serpent, hates, and they cannot but hate the ſpirituell ſeed of the woman; 'tis their nature to doe it, and therefore they muſt needs doe it. The fire ſhall as ſoone looſe its heate, or a ſtone its weight, as a naturall man his hatred of thoſe that are ſpirituell. God himſelfe is hated

hated by all ungodly men; *They are enemies to him in their mind by wicked workes* (*Col. 1. 21.*) and ſo they are to all thoſe who beare his image. The Apoſtle puts theſe two together (*Rom. 1. 30.*) *Back-biters, haters of God*; No wonder if they back-bite men, who hate God. And as Chriſt hath forewarn'd (*Matth. 10. 25.*) *If they have called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold*. All true Believers are of the houſhold of Jeſus Chriſt; yea they are his members. Chriſt our head was hated by the world; and therefore his members muſt looke for hatred while they are in the world. This enmity brake forth into act as early as it could; The ſecond man that ever was borne in the world was hated by him who in nature was the Firſt borne, *Caine* hated his Brother, and his hatred concluded in the murder of his Brother (*Gen. 4. 5, 8.*) The Apoſtle *John* ſheweth us of what lineage *Caine* was, while he exhorts to love (*1 Epist. 3. 11, 12.*) *This is the meſſage that ye have heard from the beginning, that we ſhould love one another. Not as Caine who was of that wicked one and ſlew his Brother. Caine who hated and ſlew his brother, was not ſo much Adams ſon as the Devils ſon; and that he was ſo, is cleare by the reaſon which the Apoſtle aſſignes why he ſlew him, even becauſe his owne workes were evil, and his Brothers righteous*. That was all the reaſon which he had to hate him; and no other appearing reaſon had *Job* given any man to hate him, but becauſe he was perfect and upright, a man that feared God and eſchewed evil. As the Fleſh which is in a Believer hates (wherefore elſe doth it luſt againſt and continually oppoſe) the Spirit (*Gal. 5. 17.*) ſo they who are only fleſh, luſt againſt thoſe who are ſpirituell, or who (as 'tis ſayd of *Iſaac* in oppoſition to *Iſmael*, who was borne after the fleſh) are borne after the Spirit. For theſe alſo are contrary one to the other, (which is the reaſon given by the Apoſtle in the other text, why there is ſuch an endleſſe warre between fleſh and Spirit in a Believer) yea, There is a five-fold contrariety between a Godly and a wicked man.

Firſt, They are contrary in their nature; unholynes (by reaſon of ſin) is the nature of a wicked man, and holynes (through grace) is the nature of a godly man; He not only eſcapeth the corruption which is in the world through luſt, but is made a partaker of the divine nature (*2 Pet. 1. 4.*)

H h h h

Secondly,

Secondly, They have a contrary pedigree and originall. Its said of Cain, *he was of the wicked one*, that is, the devil; but Saints are borne of God, he is their father.

Thirdly, They are contrary in their course; The Godly walke in the way of Gods Commandements, in the narrow way; the wicked walke in the way of their own hearts, in the broad way.

Fourthly, They are contrary not only as to their external course, but as to their internal motions, their hopes and their feares, their joyes and their sorrowes (these are the motions of the soule) are as contrary as their natures are, or as the four winds of heaven are.

Fifthly, and lastly, They are contrary in their ends; taking the end in a double notion.

First, As end imports our ayme and designe; A godly mans chiefe ayme is the glory of God; A wicked man aymes at himselfe chiefly, or at selfe advancement in all he doth; *God is not in all his thoughts* (Psal. 10. 4.) that is, not at all in his thoughts, eyther to mind his word as his rule, or his glory as his end.

Secondly, They are contrary in their end, as end notes the upshot and conclusion of all. *Marke the perfect man* (saith David, Psal. 37. 37, 38.) *and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together, the end of the wicked shall be cut off;* that is, This shall be their end (and 'tis a sad one) they shall be cut off and destroyed. Now they who differ in all these respects, and are under a contrariety of nature, of pedigree, of way, of motion, of end, how is it possible but there must be enmity and hatred between them? The one is *light*, the other *darknesse*, now as the Apostle argues it (2 Cor. 6. 14.) *What Communion hath light with darknesse? No more hath righteousness with unrighteousnesse. What agreement hath the Temple of God with Idols?* No more hath he that beleeveth with an Infidel. The wicked are called Serpents, Wolves, Lyons, these names are not spit out of a rayling mouth, or from a spleenish spirit, they are not the evaporations of an angry man, but they are dictates of the holy Spirit, and bestowed upon them by the most wise God, who knowes unerringly how to call every thing & person by a name, most significative both of their nature and temper. On the other hand the Godly are called by the same Spirit of God, *Sheepe, Lambs, Deers*. And there is not only a

disse-

difference between these, but a contrariety, yea an antipathy as to qualities and principles. Now antipathies are not against this or that Individuall only, but against the whole kind, and especially against the most eminent individualls of any kind. And therefore because Job was a man so eminent and exemplary, both for piety and for Justice, he was hated the more. *'Tis the nature of evil men, to hate those that are good, and 'tis their custome the better they are the more to hate them.*

Secondly, Whereas Job saith, *If I rejoiced at the destruction of him that hated mee.*

Observe.

Man is very apt to rejoyce in the hurt, or at the fall of those that hate him.

Some Heathens have found the revengefull taking away of an enemies life more sweete to them then their own lives; and while Job professeth he did not, doubtlesse he found a great Combat in himselfe not to doe it; 'tis no easie thing, not to rejoyce when an enemy falls. Desire of revenge eyther upon an apprehension of wrong receaved, or of hatred expressed by others against us, doth so deeply possesse the minds of many, that there's nothing more difficult then to restraine it, how difficult then is it to remove and heale it? And surely if the best men examine their hearts honestly and thoroughly, they shall find a great deale of this old leaven ly hidden in them, even while they are professing against it, and thinke they have purged it out. Who is there that hath not some secret rejoycings and pleasing motions within, when he heares of the death or hurt of his enemy? and how hardly can some, who are great Masters at the art of dissimulation, dissemble it? As for the grosser sort of Mankind they declare this sin (as Sodom did her other sins) they hide it not. Yea they proclaime it to all the world, how sweete revenge is to them, and how much they rejoyce at the destruction of those that hate them, and of those whom they themselves hate. And the Church of God saw or rather fore-saw those who hated her, so forward to triumph in her ruines that she sends this checke and cooler of their passion (Mich. 7. 8.) *Rejoyce not against me O mine enemy, when I fall I shall arise, As if she had sayd, I know as soone as you see me downe, or heare of my down-fall, you*

H h h h 2

At vindicta bonum vita jucundum ipsa.

will be rejoycing presently, but don't rejoyce at my fall; For I shall arise to your fall. *David* complains of such malignants (*Psalm* 35. 15.) *In my adversitie they rejoyced, and gathered themselves together, yea the abjects gathered themselves together.* It is sayd (*Rev.* 11. 10.) when the two witnesses shall be slaine, then they that dwell upon earth (that is, meere earthly men) shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwell on the earth. Now as the wicked set themselves and provoke others to rejoyce at the destruction of those they hate; So a godly man hath somewhat to doe to keepe himselfe from rejoycing, when they who hate him are destroyed. 'Tis an argument of much grace and holy moderation, when the heart is not lifted up at the fall of an enemy. The passion of revenge hath not prevailed so far over many as to compel them to contrive and plot evil against their enemies, or to lie in waite to act and execute it; yet they can be well enough pleased & inwardly delighted when they heare of any evil befalling them; yea some thinke they have discharged & paid the whole debt of love to an enemy very fully, if they doe neither devise nor act mischief against him, when as in the meane time they nourish secret risings in their souls against him; and upon reports of his destruction secret rejoycings at it; yet revenge in the afflictions is altogether as sinfull before God (though not at all pecial among men) as that which breakes out into open violence; yea. they who rejoyce at the destruction of their enemy are selfe-avengers, as wel as they who destroy him. And therefore

Thirdly, Observe.

To rejoyce at the destruction of an enemy, is to take revenge upon an enemy, 'tis an act of revenge.

Thus the Lord threatned *Edom* by his Prophet (*Obad.* v. 10, 11, 12.) *For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.* But what was this violence, which *Edom*, the posterity of *Esau*, did to the descendant of *Jacob*? It doth not appeare in this context of the Prophet that they actually did them violence, but they consented to and were wel pleased with the violence which was done them by the *Babylonians*, and so 'tis explained in the next verse. *In the day*

that thou stondest on the other side, in the day that strangers carried away his forces, and forreiners entred into his gates, and cast lots upon *Jerusalem*, even thou wast as one of them; that is, Thou wast as one of them that had a hand in his ruine. And hence that prayer of the Church (*Psalm* 137. 7.) *Remember O Lord, the children of Edom, in the day of Jerusalem; who said, rase it, rase it, even to the foundation thereof; They did not rase it themselves, but they encouraged those who did it.* Thus they were as one of them; And the Prophet shewes further, how they were as one of them, by rejoycing, and by being wel pleased to see their brethren carried into captivitie (*v.* 12.) *Thou shouldest not have rejoyced over the children of Judah in the day of their destruction.* This their rejoycing rendred them selfe-revengers, though they did not so much as Touch their brethren. To be enviously troubled at the good of others, and to be rejoycingly pleased at the hurt of others, are alike sinfull. *David* prophecied the destruction of *Saul* his enemy (*1 Sam.* 26. 10.) *As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battell and perish;* that is, He shall eyther dy a naturall death, or a violent death. eyther by some immediate hand of God upon him, or by the sword of the enemy. But, that *David* was not pleased nor rejoyced at the destruction of *Saul*, the Funeral elegie or lamentation which he made at the report of his death, and the severe punishment of him who hoped for a reward for reporting himselfe (though only in curtesie and commiseration) the author of it, doe sufficiently declare (*2 Sam.* 1.)

But you will say, May we not rejoyce at the destruction of an Enemy, why not? Did not *Moses* and all *Israel* rejoyce with singing at the destruction of *Pharaoh* (*Exod.* 15.) *Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he cast into the Sea.* And *David* himselfe (*1 Sam.* 25. 39.) blesteth God for the death of *Nabal*, who had only been uncivill to him; *Blissed be the Lord* (saith he) *that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickednes of Nabal upon his owne head.* Now to blisse God for any thing, is to put it among our blessings, which is an argument of some kind of rejoycing in it. And (*Hist.* 8. 15, 16.) When the

the plot of *Haman* against the Jewes was discovered and defeated, and *Haman*, who hated them, hanged; The text saith, *That the Citie of Shushan rejoiced*; that is, the Jewes in *Shushan* rejoiced, *they had light and gladnes and joy and honour*; and it was a good day, a day of feasting quite through all the Provinces, upon the account of the fall of their enemies. Further, saith not *Solomon* (Pro. 11. 10.) *When the wicked perish there is shouting*; that is, shouting for Joy, How then can it be concluded sinfull to rejoyce at the fall or destruction of an Enemy, or of those who hate us.

For answer to this objection, we must distinguish; First, of Enemies; Secondly, of Joy.

Enemies are of two sorts; eyther private, or publick, eyther enemies to a man, or (as I may say) enemies to mankind, especially to a sort of mankind.

Again, Some are not only publick, but resolved and incorrigible enemies, they are fixt in their wrath and hatred, in their plottings and designings against the peace and prosperitie of the people of God. Now when we affirme, that 'tis sinfull to rejoyce at the destruction of those that hate us, or of our enemies, we are especially to understand it of private and personall enemies, and not of the enemies of our publick peace, or of *Sions* prosperitie. And yet we may exceed in our rejoycings even at their destruction, we must therefore distinguish, as about enemies, so about Joy.

First then, there is a joy meerly at the mischiefes fallen upon our enemies.

Secondly, There is a joy, because by their fall some good or benefit redounds to the publick, as namely, Freedom from civil bondage and bloody persecution for conscience sake, the free passage of the Gospel, and the pure administrations of worship. It is not lawfull to rejoyce at the destruction of the greatest or worst publick Enemies, as it is a mischiefes to them, but as it is a good to others, and as their cutting off, cuts them off from an opportunity to doe mischiefes. With these limitations, we may without breach of charity, both be grieved at the prosperitie, and rejoyce at the ruine of an Adversary; Or when God raiseth up Instruments to pull downe cruel oppressors, or pulls them downe himselfe, if we grieve at their misery, and only rejoyce in and bless

God

God for our owne mercies and deliverances, we sin not in our rejoycings. Thus we may be both innocently troubled at the rising, and glad at the ruine of those who hate us.

Or take it thus; We must not rejoyce, no not at the destruction of the worst enemies, out of a desire of revenge upon them, or wrath against them. But we may rejoyce.

First, Because in their fall Glory ariseth to the name of God. Secondly, Because the downfall of our oppressors, may terrifie others from oppressing us.

Thirdly, Because it is a Conviction upon all, that God governes Rules and orders the world (Psal. 58. 10, 11.) *The righteous shall rejoyce when he seeth the vengeance, so that a man shall say, Verily there is a God that judgeth in the earth.* When God smites the wicked, we should grieve at the misery of him that is smitten, and congratulate the Justice of him that smote him; that so we may neither shew our selves revengefull towards man, nor unthankfull towards God.

Fourthly, Because hereby good men are Incouraged in the service of God. Thus *Zachary* prayed in his Song (Luke 1. 74) *That God would grant unto us, that we being delivered out of the hand of all our enemies, might serve him without feare, in holiness and righteousness before him all the dayes of our life.* Free liberty to serve God is one of the choicest fruites of the destruction of evil men. When the enemies were eyther appealed or suppressed (Acts 9. 31.) *Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.* When these sweet and blessed mercies accrew to the Church and people of God, by the fall of enemies, there's matter of great Joy.

Lastly, We may rejoyce at the destruction of common enemies, because by the visible demonstrations of divine displeasure against them, some may be not only (as was toucht before) convinced of the righteousness of Gods wayes, but converted from the error of their own wayes. This effect was eminent in the destruction of *Haman*, that professed enemy of the Jewish Nation (H. B. 8. 17.) *Many of the people of the land became Jewes, for the feare of the Jewes fell upon them.* And (which is more matter of rejoycing) such common enemies whose persons survive the de-

Cum perversum
omnipotens per-
cussit, condolen-
dum est miseris
pereuntibus, et
corgaudentium
justitia iudicis;
ut nec pereuntis
homini exili-
mentus adversa-
rii, nec iudican-
ti deo invenia-
mur ingrati.
Greg: lib 22.
cap. 11.

Evenire ple-
rumsq; solet, ut
non a rissa cha-
ritatis et inimici
non ruina lassi-
cer et rursus e-
jus gloria sine
invidia culpa
nos contristeret.
Greg:

deſtruction of their eſtates and powers, may poſſibly be converted themſelves, as perſecuting *Saul* was (*Act. 9th*) Affliction and trouble upon ſome enemies hath (through the gracious working of God by it) been a meanes to humble their hearts, and open their eyes to ſee the hand of God, and his power, againſt which they have ſo long Contended, and ſo no longer to kick againſt the pricks. Upon theſe or the like Conſiderations we may rejoyce at the deſtruction of an Enemy, and not otherwiſe, eſpecially not upon any private quarrel or wrong received whatſoever.

And that any other rejoycing in that caſe is not good, appears many wayes; But I ſhall only adde, that the Law of *Mos* (*Exod. 23. 4. 5.*) commanded the Jewes to bring back an enemies beaſt that was gon aſtray; and if they ſaw the Aſſe of him that hated them lying under a burden, they might not forbear to helpe him. Surely, that Law which commanded a charitie to the fallen or ſtrayed beaſt of an enemy, did alſo forbid ſuch rejoycing when an enemy himſelfe fell, or was deſtroyed. *David* (*Pſal. 35. 13.*) was ſo farre from rejoycing at the fall of his enemies, that in their ſickeſſe and adverſity, *He wept and put on ſackcloth; he was as one that mourned.* Heathens have done ſomewhat like this of *David*, though not with *David*s ſpirit. The hiſtory ſaith, *Scipio* wept at the burning of *Carthage*: And *Tiim* wept for the miſery brought upon the Jewes his enemies, at the ſeidge and ſackage of *Jeruſalem*. Indeed nature ſeemes to prompt us a little this way; It being engraven upon the hearts of all men, Not to doe that to others which themſelves would not have others doe to them: Who would not take it ill, if when his houſe is on fire, or his Ship wrackt at Sea, his neighbour ſhould looke on it, or heare of it, laughing and ſaying, I am glad of this, this is as I would have it? If when a Father chaſtens a ſubborne child, his other children ſhould inſult over him, how unnaturall were it? It is much more unnaturall for Chriſtians to rejoyce over the ſevere diſpenſations of God towards ſubborne men, or the deſtruction of their enemies. He hath not the heart of a man in him, much leſſe of a Chriſtian, whoſe heart is glad at the miſery of any man. Chriſtian love never acts to the ſull, but when we love our friends in God, and our enemies for God.

And to keepe downe rejoycing at the deſtruction of an enemy,

remember there are none ſo neere deſtruction as they who rejoyce unduely at the deſtruction of others, though enemies. Upon this ground *Solomon* prohibits all ſuch joyes (*Prov. 24. 17. 18.*) *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, liſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him.* To be glad at the ſtumbling, or to rejoyce at the falling of an enemy, is to be an enemy to our ſelves. He that is glad when his enemy ſtumbles, and rejoyceth at his fall, ſtumbles and falls farre worſe himſelfe. For as in doing ſo he falls into ſin, which is the worſt kind of falling, ſo he is in danger of falling into ſome worſer miſery then he. God who righteth us by the fall of an enemy, will alſo right himſelfe upon us if we diſpleaſe him by any ſinfull rejoycing at his fall. When the Lord (as *Solomon* here ſaith) turnes away his wrath from that enemy in whoſe fall he ſees any rejoyce, he will turne it upon thoſe who rejoyce at his fall. The turning away of Gods wrath from that enemy in whoſe fall any rejoyce, doth not ſignifie that God is reconciled to or wel pleaſed with him, but that he is angry and diſpleaſed with thoſe who ſo rejoyce. As he that doth good to his enemy, in ſo doing *ſhall heape coales of fire on his head* (*Rom. 12. 20.*) ſo he that is glad at the harmes of his enemy, may quickly heape coales of fire upon his owne. The whole 25th and 26th Chapters of the prophecy of *Ezekiel* are ſpent in ſhewing how God did take vengeance on thoſe who rejoyced at the deſtruction of his people, whom they counted enemies, as you may ſee in reading but the contents of thoſe two Chapters. For a further prevention of ſuch dangerous joyes, take this advice; When thine enemy falleth, thinke thus; I my ſelfe am e; ther like him or worſe or better then he. If thou art better, then conſider who made thee to differ. If thou art but ſuch a one as he, much more if thou art worſe then he, remember, that thou haſt cauſe rather to bleſſe God, and wonder, that thou art ſpared and ſtand-eſt, then to rejoyce that he is ſmitten and fallen.

I ſhall conclude this obſervation, with one inference or Corollary from it.

If it be ſinfull to rejoyce at the hurt of thoſe, who have or would doe us hurt, what is it then to rejoyce at the hurt of thoſe who eyther have or would doe us good. And if it be ſo ſinfull to rejoyce at the hurt of ſuch, what is it to doe them hurt? What a wicked-

wickednes is it to vex and moleſt thoſe, who are our friends, and have ſought our peace?

Fourthly, Obſerve.

A godly man keeps a ſtrict hand over, and makes a Conſcience of his paſſions, as well as he keeps a ſtrict hand over his actions, and makes a Conſcience of his Converſation.

If but a thought ſtirre amiſſe he checks it, and will bring it in ſubjection. He watches the motions of his minde as much as or more then the motions of his outward man: This is ſpirituall walking indeed, when we look to our joyes, and to our ſorrowes, when we looke to our hopes, and to our feares, when we looke to regulate and moderate theſe inward workings; this is an Argument of a ſpirituall man indeed. Such a one was Job, he would profeſſe that he was cleare, not only from any revengefull deſtruction of his enemy, but from rejoycing at his deſtruction. *If I rejoyced at the deſtruction of him that hated me, or (as it follows in the text)*

Lift up my ſelfe when evill found him.

Here Job diſclaymes any uncomely externall actings towards a ſuffering enemy. I ſaith he) did not *lift up my ſelfe*, or as Mr. Broughton tranſlates, *beſtirre me*; that is, in pride or boaiſting, as if I would preſently advance upon his ruines, and rayſe my ſelfe by his fall.

The Septuagint render this part of the verſe as the former, denying all ſecret complacency at the deſtruction of his enemy. *If my heart hath ſaid, O wel, or this pleaſeth me wonderouſly well.* Some of the Greeke Commentators double the word; *If mine heart hath ſaid, O wel, O wel*, or as as it is ſaid in the Pſalme, *Aha, ſo would I have it*. Thus read, the words are both a Continuation and a fuller explication of what he ſayd before, his deniall of any cloſe content he tooke at the ruine of his enemy.

But I rather underſtand theſe words, *Or lift up my ſelfe, &c.* of that which is externall; As if Job had ſayd, *If I have uſed any vaunting behaviour, or triumphing geſtures when I heard of or ſaw*

that evill had found my enemy. Though *evill* in this latter part of the verſe, and *deſtruction* in the former, be the ſame for the matter or kind, yet ſome conceive

ceive they are not the ſame for degree, every deſtruction is an evil, but every evil is not a deſtruction; and if we take *evill* here for ſome leſſer trouble or liſſe (Mr. Broughton renders the Hebrew, by that word, *when he found loſſe*) this greatens and encreaſes Job's charity; who as he did not rejoyce at the utter ruine of him that hated him, ſo he did not ſo much as give himſelfe a liberty (which ſome good men in like caſes take) to make himſelfe merry with (as we ſpeake) any ſhrewd turne which was done to his enemy. Thus Job cleares himſelfe within from rejoycing, and without from inſulting when miſchiefe of any kind or degree beſell or found him, who ſought to doe him a miſchiefe. The ſignificancy of theſe words, *when evill found him*, deſerves to be a little enquired into before I give the notes. *If I lifted up my ſelfe*

when evill found him.

'Tis a uſuall Scripture phraſe, to ſay evill finds a man when he falls into it. (Deut. 31. 17.) The Lord telling the people of Iſrael what they muſt expect in caſe of diſobedience, concludes in Generall, *That many evils and troubles ſhall befall them*; The Hebrew is, *Many evils and troubles ſhall find them* (Pſal. 116. 3.) The paines of hell gat hold upon me; the Hebrew is, *found me*: this finding may have a three-fold interpretation.

Fiſt, A thing is found (as we ſay) by accident; ſo that is found which was never ſought for. A man travelling upon the high way, may find a purſe of Gold, or a peece of money, he went not out to ſeek it, but he found it; though there be a providence of God in all ſuch findings, yet, as to man, they are accidental. Thus it is ſayd (Deut. 19. 5.) *When a man geth into the wood with his neighbour, to hew wood, and his hand ſercketh a ſtroake with the axe to cut downe the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, &c.* The Hebrew is, *it findeth his neighbour*: The man did not goe out with a murderious purpoſe or an intent to kill his neighbour, but the head found him and ſlew him beſides his intention.

Secondly, Finding notes an earneſt purſute of, or ſearching for a thing which we cyther once had but have loſt, or have a deſire to enjoy. This is Finding upon enquire, and is as the moſt common ſence of the word in other places, ſo the ſpeciall ſence of it in this; *If I have lift up my ſelfe when evill purſued and found*

ἐάν ποτε ἡ καρ-
διά μου ἐπύ-
ει δειξέιν τὸν
ἐν ἐμοὶ ἔργον.
In
commentarijs
Grecis reperi-
tur Euge, Eu-
ge.

Si Jubilavi
cum occurreret
ei malum.
Targ:
אם באו עיני
על האויב.
אמר יונה.
Si inſur-

him : As if Job had layd, When divine vengeance followed and overtook mine enemy, I did not lift up my selfe.

Hence note.

Judgement will seek after ungodly men, till it finds and overtakes them.

Let a man hide his sin as much as he can, God will find it out, and let a sinner hide himselfe as much as he can, punishment will find him out ; Though he goeth into the clefts of the Rock, though he descends to the depths of the Sea, yet punishment will find him out (*Psalm 140. 11.*) *Evill shall hunt the violent man to overthrow him.* 'Tis an allusion to hounds that are of a quick sent, and pursue the game with pleasure ; they do not see the deer, or the hare, yet they follow upon the sent. And though sometimes they have a very cold and dead sent, yet they will follow and worke it out ; Thus evill shall hunt the violent man to overthrow him : and though sometimes he hath as it were, got out of the view or sight of evill, and thinkes himselfe under covert, yet these evils like a Company of greedy hounds, will pursue, till they have overtaken and overthrowne him. That of *Moses* to the two Tribes and a halfe, is full to this purpose, when they desired to stay on the other side of *Jordan* ; he there gave them a grave exhortation to search their own hearts, and then concluded, *If ye will not doe so (according to my Counsell) then, (saith he) Behold ye have sinned against the Lord, and be sure your sin will find you out (Numb: 32. 23.)* As if he had sayd, *You may make faire pretences to me, but if you doe not as I have Counsell'd you, to go over Jordan Armed to helpe seele your Brethren in their possessions. You have sinned against the Lord, and though I find you not out yet your sin will, what excuses soever you make, what colours soever you put upon it, you will find this to be your sin ; And your sin (in the effects or punishments of it) will find you out.* The Lord threaten'd his ancient people the *Jewes* by the Prophet, That he would take a course with them, notwithstanding all their Refuges and hiding places ; And therefore he gives it under those elegant metaphors of fishing and hunting (*Jer: 16. 16.*) *Behold I will send Fishers among you, and they shall fish you ; And after that I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the Rocks ;* That is,

you

you thinke your selves safe as a Fish under water, but I will send such among you as shall cast in their hookes and nets to take you ; And though you get to your Coverts as wild beasts, yet I will send hunters to you, that shall pursue you, and overtake you, and find you out.

Thirdly, This manner of speech (when evill found him) notes the security and carelessnesse of a sinner ; He is often without so much as the least suspicion, or thought of evill, when evill is ready to catch hold of him ; evill finds the sinner when he doth not thinke of it, or when he least expects it.

Quid invenisset eum malum, i.e. ex improbitate ei se perver-
nisset Aquinas

Hence note.

Unlooke for evils overtake them soonest who run on fastest in doing evill.

They shall say as *Ahab* to *Eliab*, *Hast thou found me O mine enemy ;* yes. *Eliab* found him ; *Ahab* had been seeking *Eliab*, but could not find him ; But *Eliab* found *Ahab*. Thus will every secure sinner be forced at last to say of the evils which God sends upon him, *Have you found me ? They who have most cause to expect evill, expect it least ; And they who are alwayes doing evill, put the evill day, and the evill of the day furthest from themselves.* Whensoever evill comes & finds them, it finds them unprepared, it finds them unfitted, it finds them (as that text in *Luke* which speaks of the evill servant) eating, and drinking, and beating their fellow-servants ; they are quite upon another business, they are hot in doing evill, and they little thinke, much lesse, feare that evill will find them. If I lift up my selfe when evill found him.

Lastly, From this whole verse we may observe, how much the patience of Believers differs from the patience of the best of heathens, whether in bearing troubles, or forgiving injuries. It is granted that severall of them have acted very high to appearance in the exercise of that vertue. *Aristotle* advised *Alexander the Great*, That he looking upon himselfe as a man above all men, should never take notice of or be moved at the ill words and reproachfull speeches of any, but neglect them. When one struck *Cato* unawares in a bath, and presently askt his pardon ; *Cato* answered, *I doe not remember that any man struck me.* He thought it better not to acknowledge that he had been stricken, then condescend to pardon him that did it. And when a boisterous person abused

abused *Socrates*, beating his face (as we say) blacke and blew, All the revenge he tooke was to write upon his owne forehead, *Such a man did it*. Yet these were but Heathenish boasts and shadows of patience, not the true vertue, much lesse the Grace of patience. Here was no reall submission to the hand of God who permitted these dispensations, as there was in *David* when *Simei* reviled and cursed him; here was no sence or acknowledgement of their owne vileness, no signe of charity, but a deepe contempt of those who wronged them, joynd with a swelling pride and an insuperable hight of spirit in their owne supposed worthinesse or greatnesse. All which are at the furthest distance and remove from that patience and charity which appeared actually in *Job*, and should be the temper of every Christian under such incivilities and enmities acted towards him by his enemies, or those that hate him.

Verſ. 30. (*Neither have I suffered my mouth to sin by wishing a curse to his soule*)

We (which some other translators doe not) read these words in a parenthesis; and I grant there is a full sence without them; yet they make the sence much fuller. For as in the former verse *Job* protested that he neither secretly rejoyced, nor outwardly boasted either at the totall ruine and destruction which befell, or at any lesser evill which found him that hated him; so in this verse he proceeds to purge himselfe from all revengeful speeches, or from venting his heart at his mouth, by wishing eyther destruction or any evill to him that hated him; As if he had said, *Both my heart and my tongue are cleane in this matter, I have not rejoyced when trouble came upon my enemy, much lesse did I desire or wish that it might come upon him.*

Neither have I suffered my mouth to sin.

Wee translate *mouth*, the text is *palate*, which is a part of the mouth; and so Mr. Broughton renders, *No, I let not my palate sin*; The tongue and palate are parts of the mouth, and as all of them joynd are the instruments of speech, so any of them alone are exprest to be so in Scripture; *Neither have I*

suffered my palate or mouth to sin.

The

The Hebrew is, *Neither have I given my mouth to sin*, that is, I have not given way to my mouth, nor indulged this liberty to my tongue; I have not taken off the bridle of a watchfull restraint from my lips, nor let my words run at random without controule. So this forme of speech is used in the 9th Chapter of this Booke (v. 18.) where *Job* complaining of the pressures, the continuall pressures that burdened him, sayth, *he* (that is, *God*) *will not suffer me to take my breath* the Hebrew is, *he will not give me*, (that is, leave) *to take my breath*. Thus (*Gen. 20. 6.*) when *Abraham* by dissembling (at least) that *Sarah* was his wife put her into a danger of being abused by *Abimelech*, who yet being rebuked by God in a dreame, could plead, *In the integrity of my heart and innocency of my hands have I done this*; yea (saith the Lord) *I know thou didst this in the integrity of thy heart*; for *I withheld thee from sinning against me*, therefore suffered I thee not to touch her; As if the Lord had sayd, Thou wast ready to have given way to thy affections, but I would not; I would not suffer thee to run into that error. In this manner *Moses* (*Numb. 21. 23.*) expresth that unkind stop which the King of the *Amorites* gave the Children of *Israel* in their march to Canaan, *And Sihon would not suffer Israel to passe through his border*; the Hebrew is, *Sihon would not give Israel* (that is, freedome) *to passe through his border*. And thus 'tis sayd in that prophecy concerning Christ (*Psal. 16. 10.*) *Neither wilt thou suffer thy holy one to see corruption*, or, *thou wilt not give corruption any power over thy holy one*; corruption (had it been let alone to take its course) would have seized upon the body of Christ, as well as upon the body of any other man, but God did not give corruption leave to doe so, he would not suffer it to take its course against him. To dy was enough to satisfie the penalty of the Law; There was no necessity that the body of Christ should corrupt to doe it; yea if the body of Christ had corrupted in the grave, his satisfaction had not appeared. The same language is used in another Psalm, to signifie preservation from civill corruption (*Psal. 121. 3.*) *He will not suffer thy foot to be moved*; that is, none shall be able to disturbe thy peace; the text is, *He will not give thy foot to be moved*; As if he had sayd, many will endeavour to cast thee downe, but by the power and providence of God, thou shalt be upheld and maintained firme in thy place, or standing. This word is used againe

(*Ex.*

(Ezek. 14. 8.) where the Lord tells his people, that if any of them coming to a Prophet to enquire of him, should yet ſet up Idols in his heart, and put the ſtumbling block of his iniquity before his face, *he wuld ſet his face againſt that man, and make him a ſigne and a proverb*; The Hebrew is, *I will give my face againſt him*, that is, I will give leave to my wrath and fierce indignation to proceed in full force againſt him. The face in Scripture ſignifies, as love and favour, ſo wrath and anger, becauſe there is uſually a diſcovery or an image of theſe paſſions printed upon and diſcernable in the face. Once more, the Prophet Daniel ſpeakes in this forme (Chap. 9. 3.) to ſhew how he put out all the powers of his ſoule wreſtling in prayer with God, *When I underſtood by bookes the number of the yeares whereof the word of the Lord came to Jeremiah the Prophet, that he would accompliſh ſeventy yeares in the deſolations of Jeruſalem. Then I ſet my face unto the Lord God to ſeek by prayers and ſupplications, with faſting and ſack-cloth and aſhes.* The text is, *I gave my face*, that is, I gave my ſelfe wholly up to theſe duties of prayer and faſting. I put no reſtraint nor ſtop nor checke at all upon my ſpirit, but let it goe forth with all its might, ſtriving and working with God for the accompliſhment of that gracious promiſe to and prophecy concerning his captivated people.

Thus we ſee the force and uſage of the word throughout the Scriptures of the old Teſtament; and in this ſence we are to underſtand *Jobs* profeſſion here, *neither have I ſuffered (or given) my mouth to ſin*; As if he had ſayd, my mouth was forward and ready enough, if it might have had leave, or if I would have given it liberty to have wiſhed ill to my enemy, but I did not ſuffer my mouth to run into that ſin.

I grant it is a harder matter not to ſuffer the heart to ſin, then not to ſuffer the mouth to ſin, and therefore when *Job* had ſayd in the former verſe, that he had put a ſtop upon his heart, he did more then ſay (which he ſaith here) that he had put a ſtop upon his tongue; *the motions of the ſoule are leſſe in our power then thoſe of the body members*; yet to ſhew that he was compleate in this point of love even towards his enemies, *Job* expreſſeth it by both. It is uſuall in Scripture to ſpeake of that firſt which is harder to be done, or not to be done, and then of that which is eaſieſt, making the latter a ſigne of the former, or making the latter which

which is eaſieſt more credible, when we have overcome that which is more difficult. When *Job* had once aſſured us, that his heart did not run over in rejoycing, we may eaſily beleeeve, that his mouth did not breake out in evill ſpeaking; *Neither have I ſuffered my mouth to ſin.*

Fiſt, In that he ſaith he did not ſuffer or give way to any paſſion, or diſtemper of his ſpirit to vent it ſelfe at his tongue.

Obſerve.

The corruptions of a good man may preſſe him, and preſſe him ſore, both to doe and ſpeake ſinfully.

Job was hard put to it, when he ſaith, *he did not ſuffer his mouth to ſin*: he had much adoe to locke up his lips. *Moses* was a very holy and a meeke man, the meekeſt man on the face of the earth, yet corruption was ſo ſtirred in him, that once it prevailed over him, and ſoyled him forely; he could not hold his tongue, but (being vext and angry) *ſpake unadviſedly with his lips* (Pſal. 106. 33.) The power of innate corruption is chiefly ſcene in two things.

Fiſt, In the oppoſition that it makes againſt our doing of good; This the Apoſtle treats of at large (Rom. 7. 18. 23.) *When I would doe good evill is preſent with me: when to will is preſent, how to perſorme I know not; why not? what hindred? his corruptions ſtood up in oppoſition and rebelled againſt the good he was about to doe, as he confeſſed at the 23d verſe; I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law (that is, the power) of ſin, which is in my members.* His corruptions brought ſuch an army againſt him, that (as 'tis ſayd Gal. 5. 17. upon the ſame conſideration of the luſtings of the fleſh againſt the Spirit) *he could not doe the thing that he would.* Luſt would alwayes ſtop us wholly and it uſually clogs us extreemly when we are addreſſing our ſelves to any holy duty. And therefore we are exhorted (Hib. 12. 1.) *as to lay aſide every weight (of worldly encumbrance) ſo, the ſin which doth ſo eaſily beſet us (any ſpecial indwelling corruption); that ſo we may run with patience the race that is ſet before us*; as a man that hath a burthen at his backe, or a long garment dangling about his breeke is unfit to run a race, ſo are they for the ſpiritual race who are entangled with the love of the world, or with any ſinfull complaiſances.

K k k

Se.

Dare guttur ad peccandum eſt
Heb. aijmuv,
pro peccare gut-
ture ſive ore ſi-
ve lingua, qua
ſunt formanda
vociſ inſtrumē-
taſque eſt quic-
quid in buccam
venit ſine ſano
eſſundere.

Soleſ Scriptura
non ſemel, quod
difficiliuſ eſt
prædicare, ſed
quæ minora ſunt
p. ſi ſervare ut
ſi non ſim præ-
cedentium cur-
ex prædicanti-
bus faciliuſ cre-
datur. Sancti

Secondly, Naturall corruption beſtirres it ſelfe, and ſhews its power by provoking and preſſing us, by goading and moving us to that which is evil. Of this the Apoſtle James ſpeakes (Chap. 1. 14.) *Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth hee any man; that is, he doth not tempt any man to the evil of ſin; God doth not provoke nor blow up any mans luſts or paſſions, his pride or covetouſneſſe. He tempts many by putting them to the harder exerciſes and ſervices of Grace; but he tempts no man by drawing out or ſtirring up his corruptions. How then is man tempted? The Apoſtle answers in the next words; But every man is tempted, when he is drawne away with his owne luſt and incited.* 'Tis luſt which intiſeth, and by enticeſment drawes man to ſin. Uſually the devill ſets luſt a- worke, and luſt ſets man a- worke, yet luſt doth often ſet man a- worke, though the devill ſtand by and doe nothing. Our luſts, that is, our luſtfull and deceitfull hearts are a fountaine of ſin, 'tis no eaſie matter to reſiſt, and 'tis extremely hard to conquer the motions of them. Thus the power of luſt is great, both in oppoſing us when we would doe good, and in provoking us to doe evil. *Jobs* mouth wou'd faine have been ſpeaking unduly, but he did not ſuffer it.

Secondly, Obſerve.

Moſt men, that I ſay not all men, ſuffer themſelves to run into, more evils or ſins, both by ſpeech and praſtiſe, then they are neceſſitated unto, or, they commit many ſins which they might avoid.

As ſome doe even envite temptations and provoke their luſts to activenes, ſo there are none ſo active as they ought and might to reſiſt temptations, and repell their luſtfull provocations. Though a man in his naturall ſtate hath no power to doe that which is properly and ſpiritually good, yet man even in a naturall ſtate hath a power to ſtop himſelfe in ſomewhat that is evil; a naturall man may put ſome checke upon his luſts and corruptions, he may bridle and binde them more then he doth. And as there is no naturall man that gives himſelfe ſuch a ſtop as he might againſt ſin; ſo there are very few (if any) godly men who doe it. They that have grace, rarely improve their grace to the utmoſt in hindering and checking the torrent of their corrupt affections.

As

As naturall men are led captive by the devill at his will, ſo the beſt of men ſayle in ſetting their renewed will reſolutely againſt the devill. The Apoſtle doth more then imply the deficiency of believers, both in reſiſting luſtfull motions from within, and ſatanicall ſolicitations from without, while he ſaith (Rom. 6. 12, 13.) *Let not ſin therefore reigne in your mortall bodies, that ye ſhould obey it in the luſts thereof. Neither yeeld ye your members as instruments of unrighteouſneſſe unto ſin; but yeeld your ſelves unto God; As if he had ſayd, Your corruptions will move, and Satan will ſolicit you, they will be calling upon you to give up the members of your bodies, and the powers of your ſoule as instruments or weapons of unrighteouſneſſe, but I exhort you to turne a deafe eare to them, and hearken only to the call of God, who commands you to yeeld your ſelves unto him, as they that are alive from the dead, and your members as instruments of righteouſneſſe unto God; that is, make it appeare that you have received a new ſpiritual life, by your yielding to God, and by your not yielding to the devill: doe not give up any of your members at his ſummons, let not any luſt have your tongue, or hand, or eye, or foote. As Moſes would not yeeld Pharaoh a hooſe to ſtay behind from the ſervice of God, ſo let not us yeeld a hayre of our head to be an instrument of unrighteouſneſſe unto ſin, how ſtrongly ſoever Satan or luſt move for it; And to be ſure they will not be wanting in moving. Let a man (which is the particular caſe of the text) be wronged, or at leaſt thinke he is, preſently he heares the devill who is a revengefull Spirit, or his owne ſpirit of revenge calling for his underſtanding to plot ſome way of revenge, for his heart to wiſh it, for his tongue to threaten it, or for his hand to act and execute it. In all ſuch caſes, wee ſhould peremptorily deny to yeeld ſo much as a little finger to ſuch a ſervice. And he that doth ſo, is indeed (through grace) a Maſter of himſelfe, and a Conqueror over Satan. But we may lament that there are ſo few of theſe Conquerors and Maſters of themſelves, ſo few watchfull keepers of theſe instruments, of theſe weapons of unrighteouſnes; moſt quickly and eaſily yeeld them up and let them out, to the ſervice eyther of this ſpirit of revenge, or of ſome other evil ſpirit. Where are the men that can ſay (as Job here did) in truth, we have not ſuffered our mouth to ſin, when we have been tempted to ſpeake ſinfully, we have not ſuffered our eye to ſin, when*

we have been tempted to looke wantonly, we have not suffered our hand to sin, when we have been tempted to act unrighteously. A truly godly man can say, that he suffers when he sins, that is, he is rather passive then active in sinning, being hurried and violently over-borne by temptation, but this will be the charge and condemnation of the world, that they have suffered themselves to sin. *Peter rebuked Ananias (Act 5. 3.)* because he had yielded up his tongue, an instrument unto sin, *Why hath Satan filled thine heart, to lie to the holy Ghost, and to keepe backe part of the price of the land?* Why didst thou yield up thy tongue at the command of thy covetous, or thy unbelieving heart? why hath Satan filled thy heart? Thou mightest have denyed Satan when he tempted thee to deny part of the price. Thus the Lord may say to most sinners, why hath Satan so prevailed? why have you yielded your hearts and consciences as slaves and captives to him, without ever striking stroake for it? Consider this thing, it is matter of great glory not to yield our selves at the call or command of corruption, and it is not only the sin but the shame of man, to suffer himsele to be captivated by the command, or to be at the becke and disposal of his lusts.

To cleare this a little further, I shall shew by what steps or degrees the Judgement of God acts towards sinners in this thing, as also by what steps or degrees the lusts of men worke towards the enslaving of themselves in this most miserable bondage of corruption.

First, God in way of punishment suffers men to be overcome and drawne away by their lusts. Thus the Apostle saith (*Act 14. 16.*) *God suffered all nations (except the Jewish nation) to walke in their owne wayes*; that is, he did not checke or stop them in their sinfull wayes and workings, as he did his owne people the Jewes (for we are not to understand the Apostle absolutely, but comparatively) there never was any man, much lesse a Nation of men in the world, who had not some stop against sin, the stop of the light of nature at least; but every nation hath not had the stop of ordinances, the preaching of the word, the motions of the Spirit, these the Jewes Gods peculiar people had when the old Gentiles had them not; they were suffered to goe onne in their owne wayes without the light of the word, or helpe of holy ordinances. Thus it is sayd (*Psal. 147. 19, 20.*) *He sheweth his*

word

word unto Jacob, his Statutes and his Judgements unto Israel: he hath not dealt so with any Nation, and as for his Judgements they have not knowne them. In this sence God suffered all Nations to walke in their owne wayes; He gave them not his word, his Statutes, his Judgements, to shew them his wayes, or to hinder them in their owne, and this was a fore Judgement.

Secondly, God doth not only suffer nations and persons to walke in their owne wayes, but sometimes (when his wrath is boyled up to the highest) he gives up nations and persons to their owne hearts lust (*Rom. 1. 26.*) *For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature; and (v. 28.) God gave them over to a reprobate minde (or a mind voyd of Judgement) to doe those things which are not convenient.* God did not only leave them to their lusts, and let them worke wickednes without checke and controule, but in a Judiciary way he put them into the hand of their lusts, and (as 'tis sayd in that dreadfull propheticall threat, (*Psal. 69. 27.*) *He added iniquity to their iniquity*; that is, he gave them full scope in sin, making their latter iniquity the punishment of their former iniquity. The fulfilling of which threat upon the Jewes, who maliciously persecuted and crucified Christ, is set downe at large by the Apostle (*1 Theſ. 2. 15, 16.*) *Who both killed the Lord Jesus, and their owne Prophets, and have persecuted us: and they please not God, and are contrary to all men; forbidding us to speake to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the utmost.* The Apostle saith not, *wrath is come upon them*, but (*not now*) *the wrath is come upon them to the utmost*; that is, The wrath threatned in the Psalm last cited, *Adde iniquity to their iniquity*; for thus the Jewes were given up to the wrathfulnes of their owne spirits against Christ and the Gospel, to fill up their sins alway, as the Apostle there speaks. And so God added iniquity to their iniquity, and did not let them come (as it follows in that place of the Psalm) *into his righteousness*; that is, into the righteousness of Christ by faith, but left them as to the pollution of their owne lusts, so to a Justification by their owne workes (*Rom. 10. 3.*) which was a greater judgement then the other, and the perfecting of the threatening to the utmost.

Thus we see how God in his secret but most righteous Judgement,

ment, first suffers men to walke in their owne wayes, and then, secondly, gives them up to their owne hearts lust. Now consider also how and by what steps the lusts of men worke to the enthralling of themselves unto sin.

First, Most men suffer themselves to be carried away by every temptation; they never checke any sinfull motion, they say not to their hearts, What are you thinking? nor to their mouthes, what are you speaking? nor to their hands, what are you doing? nor to their feet, whether are ye walking? but suffer heart, and tongue, hand, and foote, to run what course they will, and the best of Saints take not such a strict course, eyther with their hearts or tongues, hands and feet, as they ought.

Secondly, Many doe not only suffer themselves to sin, but give themselves up to sin. That's the word which the Psalmist useth, while he speakes of sinning by word (*Psal. 50. 19.*) *Thou givest thy tongue to evil, and thy tongue frameth deceit.* And that's the Apostles word (*Eph. 4. 19.*) while he speakes of sinfull works, *who being past feeling, have given themselves over unto lasciviousnes, to work all uncleannes with greedines.* They who give themselves to sin, doe more then suffer themselves to sin; They as 'tis sayd (*Psal. 36. 4.*) *Set themselves in a way that is not good;* that is, in an evill way, or in the worst of wayes; yea they (in direct opposition to that of the Apostle, (*Rom. 12. 1.*) present their bodies a dead sacrifice, unholy and abominable unto God, acceptable to the devill, which is their unreasonable or unwordly service.

Thirdly, There are some who doe more then give, they sell themselves to doe evill; as 'tis sayd of *Ahab* (*1 Kings 21. 20.*) *There was none like Ahab (he was a wicked man by himselfe) who sold himselfe to worke wickednesse in the sight of the Lord, whom Jezebel his wife stirred up.* And so the Lord speakes of those Apostatizing Idolatrizing Jewes (*2 Kings 17. 17.*) *They caused their sons and their daughters to passe through the fire, and used divination, and incantments, and sold themselves to doe evill in the sight of the Lord, to provoke him to anger.* How divinely contrary was *Jobs* practice to the practice of all these! He did not suffer himselfe to sin, these not only suffered, but gave up & sold themselves to doe evill. All men are given to sin by nature, but some do by a kind of covenant give up themselves unto sin; men are given

to

to this or that sin by their temper, thus one is given to anger, another to wantonnes; this is bad enough, but for any to give themselves to sin is farre worse, and they who sell themselves to doe wickedly, doe worst of all. 'Tis the affliction of Saints that they are *sould under sin* (*Rom. 7. 14.*) and 'tis the joy and afflictation of some wicked men to sell themselves unto sin. They doe ill enough who suffer themselves to doe evill, but they are extremely wicked who devote and dedicate themselves to it, especially they who make a compact with the devill, who make a Bargaine and sale of themselves to doe it. Blessed and holy is that man who can say and say truly what *Job* here did, *I have not suffered my mouth to sin.*

Thirdly, Observe.

A godly man watcheth over himselfe, over his mouth especially, lest sin breake out there.

David gave this counsel to others (*Psal. 34. 13.*) *Keepe thy tongue from evil, and thy lips from speaking guile.* And he tooke this course and counsel him (*Psal. 39. 1, 2.*) *I said I will take heed to my wayes, that I sin not with my tongue: I will keepe my mouth with a bridle, while the wicked is before me. I was dumbe with silence, I held my peace, even from good, and my sorrow was fired.* Thus *David*, religious *David* (as *Job*) did not suffer his mouth to sin. And the Apostle *James* tells us (*Chap. 1. 26.*) *If any man seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, that mans religion is vaine.* That, such a mans religion is vaine, may be understood two wayes. First, that he hath no religion, nothing but a shew of it, that which hath nothing but a shew, shewes it selfe to be nothing. Meere appearances are nullities. Some who seeme religious, speake so vainely, that their religion is as vaine as their speech, and we may argue that the one is nothing, because the other is worse then nothing. Secondly, Such a mans religion is vaine, because his religion doth not performe its office, which is, to bridle up his tongue from sinfull speakings, and all the members of his body from sinfull actions. That which doth not reach the end to which it was appointed and designed is a vaine thing. Surely *David* was afraid his religion might fall under this sentence of vanity, when he prayed so heartily (*Psal. 141. 3.*) *Set a watch (O Lord) before my mouth,*

mouth, keepe the doore of my lips. God who is infinitely glorious will yet condeſcend to be our doore keeper, to be a doore-keeper to our hearts, yea to keepe the doore of our lips, he will not diſdaine that office when we humbly ſue unto him to undertake it. As a godly man begs of God to open his mouth for holy uſes (*Pſal. 51. 15.*) *Open thou my lips, and my mouth ſhall ſhew forth thy praiſe* (we cannot open our lips to the prayſe of God, unleſſe God come with his key and unlocke them) ſo he begs of God to ſhut his mouth, and keepe the doore of his lips for him, that he ſin not with his tongue.

Fourthly, 'Tis remarkeable, that *Job* did not ſay I endeavoured that my mouth ſhould not ſin, but he ſaith, *Neither have I ſuffered my mouth to ſin:*

Hence obſerve.

A godly man carefullly watching over himſelfe, keeps his mouth from ſinfull ſpeakings.

He doth not only attempt this reſtraint, but he may attaine it; This labour ſhall not be in vaine in the Lord. Yet we are not to underſtand the poynt, as if a Godly man might attaine to ſuch a conqueſt over corruption as never to ſin at all by word, but aſto this or that temptation he may. Thus *Job* prevailed over his heart and tongue not to curſe man, his reall enemy, as before he did, not to curſe God when he acted towards him in appearance like an enemy. But ſaith not the Apoſtle *James* (Chap. 3. 8.) *The tongue no man can tame, it is an unruly evill.* This ſome underſtand with reference to the tongues of other men, who can tame his intemperate tongue that boaſteth, *my tongue is my own, who is Lord over me?* But we may better underſtand it of a mans owne tongue; The tongue is often too hard for the whole man; *no man can tame it*; that is, no man can tame it of himſelfe; but a man may obtaine power of God to tame it. This unruly evill may be ruled & brought under good government by the ſtrength of grace. The tongue is an unruly evill, but not an unconquerable evill. A godly man may come off with victory, and be more then a conqueror (through the ſtrength of Chriſt) over all thoſe temptations which would ſet the tongue a fire in evill ſpeaking, or by evill ſpeaking kindle a fire among others. The tongue is a fire, and 'tis Bellowes alſo, from both ill tongued perſons are juſtly

ly called *incendiaries*, yet this fire may be quenched, and theſe Bellowes may be broken and made breath-leſſe aſto the kindling of the flames of contention.

Indeed the oppoſition of moſt as againſt other corruptions, ſo againſt this of evill ſpeaking is not to conqueſt, though they make ſome offers to bridle their tongues, and ſay they will not ſuffer their mouth to ſin, yet their tongues are their Maſters. I will give you a two-fold reaſon why the oppoſition which many make againſt this evill of the tongue, or any other evill is not to victory.

Fiſt, Becauſe 'tis weake and ſlight; A carnall mans reſiſting of evill is like his deſiring of good; He deſireth good, but attaines it not, becauſe his deſires are weake and cold, there is no ſtrength, no heate in them: thus alſo he oppoſeth evill but cannot prevaile, becauſe he oppoſeth it faintly.

Secondly, 'Tis not only weake but falſe and treacherous; He is not reall and hearty in it; *Job* ſet himſelfe in good earnest againſt his tongue, when it was ready to breake out ſinfully, and he did it prevailingly. His was a hearty, and therefore an effectually reſiſtance. While ſome decry both evill workes and evill words, they delight in them, and hold ſecret correſpondence with them. *Job* oppoſed his tongue really, and he had his will of it; *He ſuffered not his mouth to ſin.*

Fiſthly, Obſerve.

The mouth, or tongue of man, is a very great and common inſtrument of ſin.

That's the generall truth of this verſe. The tongue is an engine of more miſchiefe both to our ſelves and others then any other member of the body. The Apoſtle ſaith (*Rom. 3. 13.*) of naturall men, *Their Throat is an open ſepulcher.* Which ſimilitude ſtands in two things; Fiſt, becauſe there comes a ſtench out of their throats by filthy ill-ſented and unfavoury words; Secondly, becauſe they gape after and devour the credit and good name of their neighbours. The tongue of man being rightly uſed is his glory. When *David* ſaith (*Pſal. 37. 8.*) *Awake my glory*, hee calls his tongue to awake. The tongue is mans glory, becauſe it liſteth up the glory of God; and as the tongue of a godly man is his glory, ſo the tongues of wicked men are their ſhame, they

proclaime their owne ſin, and hide it not. We are ſuch as our words are; Such, I meane, as our words ordinarily are. No good man can ſpeake much evill, and how little ſoever he ſpeakes (being convinced of it) he repents of it. And though a bad man may ſpeake good words, yet his words (except in ſound) are no better then he is. For while he ſpeakes what he is not, or meanes not, or believes not, or practiſes not, though what he ſpeakes be good in it ſelfe, and may doe good to others, yet as ſpoken by him, 'tis as bad as he is; He is hypocriticall, and ſo are his words. Therefore the Apoſtle James concludes (Chap. 3. 2.) *If any man offend not in word he is a perfect man*; not only perfect, as perfection is oppoſed to hypocrifiſie and notes ſincerity, but perfect as perfection is oppoſed to a leſſer degree of grace, and notes our growth and progreſſe in holynes. He is not only a beginner, but a great proficient in grace who offends not in word. That man hath a great command of his thoughts, who can command his tongue; and ſo declares himſelfe a perfect man. And when the Apoſtle ſaith; *If any man offend not in word*, he intimates that there are very few, but doe offend, and offend greatly in word. The tongue is much and often employed in the ſervice of ſin; there is no member of the body that Satan makes ſo much uſe of, as he doth of this, & ill words are as bad worke as any he ſets us about. Solomon ſaith (Pro. 18. 21.) *Death and life are in the power of the tongue*; that is, according to the right or ill uſing of the tongue, we may collect whether men are dead or alive as to God, and whether they are bound for death or for life, for heaven or hell. That's the meaning of Chriſt (Matth. 12. 37) *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*; we are not juſtified in a ſtrict ſence, eyther by our words or workes; nothing but the righteouſneſſe of Chriſt received and applied by faith can doe that; yet according to the uſage of the tongue the ſentence of condemnation and juſtification will be pronounced in that great day. Chriſt will ſpeake of men according to what they have ſpoken: and as others have heard them ſpeaking, ſo they ſhall heare Chriſt ſpeaking.

Againe, As we uſually fall into tongue ſins, ſo we eaſily fall into them. For, firſt, there is a ſpeedy paſſage between the heart and tongue, the heart is quickly at the tongues end; evill thoughts are ſoone formed up into evill words. Secondly, ſpeech is a natu-

*Unde p. nobis
diabolus infil-
as parare con-
ſuevit, ſcilicet
facilius ore pec-
cante; nullam
illi aqua con-
gruam organi-
et in miniſte-
rium interitus.
Ch. yſtoſt.*

rall and humane act flowing from the light and life of reaſon, there is no labour, no ſtudy for it; words are at hand preſently, and eaſie to be had, and therefore we ſay, *good or kinde words are good cheape*; Good words are worth much, but, as words, they coſt us little. We doe that readily which we doe naturally. Gracious good words are not naturall to us, but to ſpeake even them is a worke of nature. Thirdly, corrupt ſpeaking is very pleaſing to our corrupt nature; evill words are as muſick to an evill mind. 'Tis a grieve to the Spirit of God to heare bad words come out of a good mans mouth (Eph. 4. 29, 30.) but bad words are beſt (I meane delightfully beſt) to the ſpirit of a bad man. Rotten words ſavour ſweetly to a rotten heart. Fourthly, Evill ſpeaking is very advantageous, and gainefull to many (as they count gaine) 'Tis not only pleaſant but profitable. Many a mans tongue brings him in a preſent revenue; Some trade in lyes as much as in wares, or they trade off their wares with lyes. Solomon (Pro. 21. 6.) calls the getting of treaſure by a lying tongue, *a vanity ſoſſed to and fro, of them that ſeek death*. Where he ſhewes, Firſt, that there's much gaining by lying; when a man is buying and ſelling, when he is driving a bargain, how apt is he to make an ill uſe of his tongue? Secondly, that, what is got by lying, profits little, yea hurts much; for Thirdly, they who ſpeake lyes ſeek death. But doe any one ſeek death? no man ſeekes death in it ſelfe, or directly, but many ſeek death conſequentially; they ſeek death, when they thinke they only ſeek a livelyhood; the way of lying is the way to death, even to eternall death. Thus the getting of treaſure by a lying tongue, is a vanity ſoſſed to and fro, of them that ſeek death; that is, the wealth and treaſure which they get by bandying words upon a lying tongue, is not like to ſtay long in their hands, nor to prove durable ſubſtance, eyther to themſelves or their heires. In this ſence alſo that of the Apoſtle (Jam. 3. 6.) is a truth: *The tongue is a fire* (it ſets that on fire which is got by ſinfull words) *and the tongue is a world of iniquitie* (that is, there is a world of iniquity in it) *ſo is the tongue amongſt our members, that it defileth the whole body, and ſeteth on fire the whole courſe of nature, and* (would you know whence the tongue takes fire? The next words tell us) *it is ſet on fire of hell*; that is, by the devill, who is the father of lyes and flanders. As an evill tongue ſets on fire the whole courſe of nature, that is, all the powers and

faculties of soule and body, by which nature moves and makes its course; so it selfe is set on fire by him who hath disordered the whole course of nature. The fire of hel kindles this fire.

To conclude this poynt, and so to passe to the latter part of the verse; I shall briefly enumerate the severall wayes by which the mouth sins, or what kinde of words are sinfull; and then it will appeare how soone we may misse our duty in speaking, when we see how many wayes we may speake amisse.

First, All Idle or workelesse words, that is, words which worke to no good end (so they are expressed in the Greeke, *Matb. 12. 37.*) All such words (I say) are sinfull. Those are evill words which doe no good as well as those which doe hurt. *Eliphaz* saith to *Job* (*Chap. 15. 3.*) *Should a wise man reason with unprofitable talke? or with speeches wherewith he can doe no good?* While we speake that which doth not profit others, we speake to our owne losse. Many are troubled at those words by which they have done hurt to, or infected others, but few are troubled for those words by which they have done no good, or not edified others.

Secondly, Unseasonable words are offensive words. (*Ecc. 3. 7.*) *There is a time to keepe silence, and a time to speake. A word fitly (that is opportunely) spoken, is like apples of gold in pictures of silver,* that is, 'tis pleasant and profitable. (*Pro. 25. 11.*) *But a word unfitly or unseasonably spoken, is alwayes unacceptable, and troublesome, and 'tis sometimes sinfull.*

Thirdly, As the mouth sins by unseasonable words, so specially by unseasoned words (*Col. 4. 6.*) *Let your speech be always with grace, seasoned with salt.* Words are seasoned with a two-fold salt. First, with the salt of truth; and that of a double truth; First, the truth of doctrine or assertion opposed to error and falsehood; Secondly, the truth of heart or sincerity, opposed to hypocrisie and dissimulation. Secondly, with the salt of grace and holynes. As grace is poured into the lips (*Psal. 45. 2.*) that is, minister'd to the speaker, so 'tis poured out of the lips, that is, minister'd to the hearer. Those must needs be unseasoned words that have neither grace nor truth in them. The people wonder'd at the gracious words which came out of the mouth of Christ, and we may lament the ungracious words which proceed from the mouths of some who are called Christians.

Fourthly, Harsh, uncharitable and Cenforious words, are the

sins of the mouth. Christ will come to judge the ungodly for the hard speeches which they have spoken against him (*Jude v. 15.*) eyther immediately against his person, or mediately against his servants. As there are soft words, so hard words. Some speake words as hard as stones, yea they stone their brethren with words.

Fifthly, Hasty inconsiderate words, spoken to men, but especially to God, are sins of the mouth; hence *Solomons* caution (*Ecc. 5. 2.*) *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.* All rash words spoken to God are sinfull, so also are those which we speake to one another; we should consider our words before we utter them, and deliver them both by weight and by tale.

Sixthly, Obscene wanton words are very sinfull; These the Apostle forbids with much severity (*Eph. 5. 4.*) *Neither filthynesse nor foolish talking, nor jesting, which are not convenient* (that is, which are altogether uncomely) *but rather giving of thanks.* Let your tongues be employed in the praises of God, not in poisoning one another; filthy words are poyson taken in at the eare, and they defile and infect the heart.

Seventhly, Boasting proud words are sinfull. They that swell in their owne thoughts, are apt to speake swelling words of themselves; It is best both to thinke and speake of our selves, below our selves.

Eighthly, Detracting lessening words concerning others are sinfull; as proud men make more of themselves then they are, so they usually diminish the worth of others. It is immodesty to speake all the truth or the most of our selves, & it is dishonesty to speak less then the truth of others, especially when we do it with a desire to hide what they are, or to render them unacceptable.

Ninthly, Flattering words are sins of the mouth, these are directly contrary to the former, the detractor takes away from the due praise of another; But the flatterer gives him more then is due, and pusses him up with undeserved praises. And as all flattering words in all men are sinfull; so those and theirs especially that flatter others into a better opinion of their spirituall estate, or that they are better God-wards then indeed they are, are exceeding sinfull, and no lesse dangerous. *Faithfull are the wounds of a friend* (saith *Solomon*, *Pro. 27. 6.*) *but the kisses of an enemy*

are deceitfull. The wounding friend is a juſt reprover; The kiſſing enemy is a flatterer; and the truth is, every flatterer is an enemy, how neere a friend ſo ever he is eyther by relation or profeſſion.

Tenthly, Slandering and reproaching words, which caſt dirt in the face of a mans credit, and are as dead flies throwne into that which is better then the moſt precious oyntment, are, extremely ſinfull.

Eleventhly, Prophane and blaſpheming words, when any ſpeake ſlightly and lightly of God or of the things of God, of his word and wayes, his truths, ordinances, and people, O how abominable are they?

Twelfthly, Provoking quarrelling words, ſuch as ſtirre up wrath and contention, ſuch as kindle paſſion, and widen breaches, in ſtead of healing, cloſing, and cementing them, are altogether contrary to the law of love.

To all theſe we may adde, ſcoffing, and jeering words; grieving, cutting, and vexing words; ſpitefull and malicious words, lying, falſe, and deceitfull words, of what kind ſoever, and for what end ſoever ſpoken. Now if all theſe, and more (which might be named, are ſins of the mouth, then conſider how great an inſtrument of ſin the mouth is; and remember you will have ſomewhat to doe, to doe (as this good man did) not to ſuffer your mouth to ſin.

Job having affirmed, that he did not ſuffer his mouth to ſin, proceeds in the latter part of this verſe, to ſhew the particular ſin that he kept his mouth from, *neither have I ſuffered my mouth to ſin,*

by wiſhing a curſe to his ſoule.

That is, to the ſoule of my moſt profeſſed and wretched enemy. Mr. Broughton tranſlates, *to wiſh his ſoule under a curſe.*

The word which we render *to wiſh*, ſignifieth, Firſt, to demand or require a thing as our due in poynt of juſtice; Secondly, to aſke a thing as a favour in way of curteſie, as a poore man aſkes for an almes, or begs for reliefe (Prov. 20. 4.) *The ſuggard mill not plow by reaſon of the cold (or winter) therefore he begs in barter and hath nothing.* And againe (Pſal. 109. 10.) *Let his children be continually vagabonds, and beg, let them ſeake their bread*

לָוֹת eſt poſtulare, cupere orare vel petere more mendicorum.

alſo out of their deſolate places. Thirdly, as here in the text, it is often uſed to note the requeſting or aſking of any thing of God in prayer; I did not wiſh (that is, pray for) a curſe upon his ſoule (2 Chron. 20. 4.) *And Judah gathered themſelves together to aſke helpe of the Lord;* that is, to pray for helpe. And to the word is uſed (1 Sam. 1. 17. 20. 27) And hence both the *grave* and *Hel* are ſignified by this word, becauſe they are ever craving and never have enough.

The word rendered, *A curſe*, ſignifieth in the verbe, *to lament*, *to cry out* (Joel 1. 8.) as alſo to ſweare and curſe (Judges 17. 2.) *And he ſaid unto his mother, the eleven hundred ſhekkels of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears, &c.* So in Solomons prayer (1 Kings 8. 31.) *If any man reſpaſſe againſt his brother, and an oath be laid upon him to cauſe him to ſweare, and the oath come before thine Altar in this houſe, then &c.* Thus here the noun notes an oath with an execration or a curſe. (Deut. 29. 21.) *And the Lord ſhall ſeparate him* (that is, the reſolved ſinner) *unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant that are written in this booke of the Law.* And the reaſon why the ſame word ſignifieth both an oath and a curſe, was becauſe in taking an oath, they bound and burdened themſelves with a curſe, ſometimes explicity, alwayes implicitly in caſe they did not ſweare truly, or not performe the oath which they had truly ſworne. To wiſh a curſe upon our ſelves or others, is to wiſh the worſt we can eyther upon our ſelves, or others. The firſt ſentence of wrath that ever God pronounced in this world, was in this forme of words, though not in the formal original word of this preſent text (Gen. 3. 14.) *And the Lord God ſayd unto the Serpent* (whom the devill uſed as the inſtrument of mans fall, therein alſo ſpecially intending the devill himſelfe, who had both contrived the fall of man, and uſed the Serpent as the Inſtrument of it) *thou art curſed above all cattle, and above every beaſt of the field.* As to wiſh or pronounce a bleſſing, includes a deſire of all good; ſo to wiſh or pronounce a curſe, includes a deſire of all evil. Six of the twelve tribes of Iſrael were commanded to ſtand upon mount Gerizim to bleſſe, and ſix of them upon mount Ebal to curſe (Deut. 27. 12. 13.) that is, to wiſh and pray for all good or all evil, according as the people were or did good or evil. *Balaak* was confident

לָוֹת ejulavit, lamentatus eſt, juravit execratus eſt.

Verbum propriè execrationi ſignificat, et per ſynonymiam jurare, quia jurationum cum execratione junctum eſt.

he ſhould have brought miſchiefe enough upon the children of *Iſrael*, if he could have got *Balaam* to curſe them. The curſe is ſuch a miſchiefe as opens a doore to let in all other miſchies with it. That man is miſerable enough who is under a curſe; and therefore whatſoever miſery *Jobs* enemies attempted to bring upon him, he never wiſhed this miſery, a curſe upon them.

Further, *Job* doth not ſay, *I did not wiſh a curſe* upon his eſtate, or upon his children and family; he doth not ſay, *I did not wiſh a curſe* upon his labours and undertakings, nor doth he ſay, *I did not wiſh a curſe* upon his body; But he ſaith, *I did wiſh a curſe*

upon his ſoule.

What the ſoule is, hath been ſhewed at the 15th verſe of the former Chapter, and the ſeverall ſignifications of the word in Scripture was ſhewed at the 16th verſe of the ſame Chapter; Here we may take it,

Fiſt, Strictly, in oppoſition to the body: now as to wiſh a curſe is to wiſh the greateſt evil, ſo to wiſh a curſe upon the ſoule is to wiſh the greateſt curſe. A man may beare a curſe any where better and eaſier then upon his ſoule. Better have a curſe upon our eſtate, or name, upon the children of our bodies, or upon our owne bodies, then upon our ſoules. There the curſe goes deepeſt, and lyeth heavyeſt. 'Tis ſayd of *Joſeph* when a captive and a priſoner (*Psal.* 105. 18.) *His feete they hurt with fetters, he was layd in iron*; our Margin hath it, *his ſoule came into iron*, or as the old tranſlation ſaith, *The iron entred into his ſoule*; Not that iron or any materiall thing can hurt the ſoule; No tyrants weapon, no inſtruments of cruelty could ever touch that; when they have hurt and kild the body they have gone their utmoſt length, after that (as Chriſt ſpeakes, *Luke* 12. 4.) *they have no more that they can doe*. But the iron was ſayd to enter into *Joſeph*'s ſoule, becauſe they put him to as much miſery as they could: the miſery of the ſoule being the greateſt miſery. For as the health and proſperitie of the ſoule is the beſt health and proſperity, as the Apoſtle ſaith (*3d Ep: John* 1. 2.) *Beloved I wiſh above all things, that thou mayeſt proſper, and be in health, even as thy ſoule proſpereth*; So the ſoules ſickneſſes, declinings and decayings, are the worſt ſickneſſes, declinings, and decayings. And hence it is, that while ſome are exceedingly hightened in wrath and reſolutions of revenge, it will

will not ſerve their turne, nor ſaſtisfie the paſſion of their vindictive ſpirits to wiſh a curſe upon the bodies of their enemies, but they wiſh a curſe upon their very ſoules; as that *Italian* who provoked one who had offended him to blaſpheme G. d., and then that bid him to death, boaſting that he had taken a noble revenge, a revenge upon ſoule and body together, as he thought; revenge upon the ſoule is the worſt and deepeſt revenge. Yet ſome are ſo wickedly ignorant, that they have not forborne to wiſh, a curſe upon their owne ſoules, and even prayed God to damne them, little knowing or not at all believing what the damnation eyther of ſoule or body is. In this fiſt ſence of the word, *Job* ſurely, was at furtheſt diſtance from wiſhing a curſe upon the ſoule of him that hated him.

Secondly, We may take *ſoule* for the life; neither ſo did *Job* wiſh a curſe upon the ſoule of his enemy: *Job* did not pray his enemy to death, nor beg of God to cut off the threed of his life. The Lord ſayd to *Solomon* (*1 Kings* 3. 11.) *'Because thou haſt asked this thing (an underſtanding heart) and haſt not asked for thy ſelfe long life: neither haſt asked riches for thy ſelfe, nor haſt asked the life of thine enemies; Behold &c.* we are much tempted to wiſh every thing and perſon removed out of the way which we thinke ſtands in our way, and them wrapt up even in the darknes of death, whom we conceive hindring our light.

Thirdly, I conceive we may take the word *ſoule* here in the largeſt ſence, as it ſignifies the whole man; *I have not wiſhed a curſe upon his ſoule*; that is, upon his perſon.

Hence note.

Fiſt, *The heart and mouth of man are naturally bent to wiſh and beſpeake evil.* others.

The Apoſtle puts this among the other the bad qualities of all thoſe who are under ſin, that is, all perſons unregenerate (who are under both the condemning and commanding power of ſin, *Rom:* 3. 9, 14.) *Their mouth is full of curſing and bitterneſſes*, that is, of bitter curſes. How ready are wee to wiſh hurt unto thoſe who we believe would hurt us, eſpecially to thoſe who have actually done us hurt? Every man naturally deſires that wherein he delighteth, and he is as apt to wiſh for that which he deſires. He that rejoyceth at the deſtruction of his enemy, can hardly for-

Na ualiter homo deſiderat ea de quibus gaudeat, et deſiderium interius explicat uerbis, &c. Aquin: in loc:

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beare to wiſh it; They who can doe no hurt to others can wiſh it, and uſually they who can doe leaſt wiſh it moſt; and what their hands cannot reach to, they ſtrive to reach and effect with their tongues. *Salvian* found this curſed Spirit, the Spirit of curſing, much up in his dayes; *Curſes* (ſaith he) are the firſt inſtruments of anger, and that which we cannot doe becauſe we are weak, we wiſh may be done, becauſe we are enraged. To pray for good to others, or to bleſſe them, is one of the moſt proper workes of Grace; and to pray for evil upon others, or to curſe them, is one of the moſt proper workes of unrenewed nature.

Secondly, Obſerve.

To curſe or wiſh ill to another, though an enemy, is very ſinfull.

Curſing is one of the worſt uſes or ſervices the tongue of man can be put to, as bleſſing is one of the beſt. He that wiſheth a curſe upon another, puts God to the doing of that, which eyther, firſt, he is not able to doe, or ſecondly, is afraid to doe, or thirdly, is aſhamed to doe; now what a wickedneſſe is it for man to deſire God to doe that for him, which as himſelfe cannot, ſo he is eyther afraid or aſhamed to doe. Chriſt in his Sermon upon the Mount (*Matth. 5. 44.*) commands us to love our enemies, and to bleſſe thoſe that curſe us. And the Apoſtle ſaith (*Rom. 12. 14.*) Bleſſe them that perſecute you, bleſſe and curſe not. The Law of Goſpel love doth not reſt in Negatives. 'Tis much to refrain from evil actings towards an enemy, 'tis more to refrain from wiſhing him evil, or curſing him, but 'tis moſt of all to bleſſe him. And whereas ſome may wonder why the Apoſtle ſhould ſay, *Bleſſe and curſe not*, and not rather *curſe not but bleſſe*; for a man that abſtaines from curſing may not yet proceed to bleſſe, but it would be a ſtrange thing if when a man hath bleſſed his enemy, he ſhould then proceed to curſe him. I answer, when the Apoſtle ſaith, *Bleſſe and curſe not*, I conceive his meaning may be only this, that we ſhould cary it alike, Firſt, to all perſecuters, and not bleſſe ſome and curſe others, or Secondly, that we ſhould cary it alike at all times; and not by any extremity which they uſe to us, turne our ſelves from bleſſing to curſing.

But ſome may ſay, Is it altogether unlawfull to curſe an enemy, or to wiſh him evil, have we not many examples of dreadfull curſes in Scripture; *David* powres downe a whole ſhower of

of them upon the heads of the Jewes, whom he foreſhewed crucifying Chriſt (*Pſal. 69. 22, 23, 24.*) Let their Table become a ſnare before them, and that which ſhould have been for their welfare in it become a trap; let their eyes be darkned that they ſee not, and make their loines continually to ſhake, powre out thine indignation upon them, and let thy wrathfull anger take hold of them. Theſe curſes are repeated by the Apoſtle (*Rom. 11. 9.*) And *David* ſaith, let their ſable become a ſnare, and a trap, and a ſtumbling block, and a recompence unto them; let their eyes be darkned that they may not ſee, and bow downe their backs alway. We read alſo, that when a Captaine was ſent up with his fifty to apprehend *Eliab* (*2 Kings 1. 10, 11.*) He prayed, and ſaid, If I be a man of God, then let fire come downe from heaven, and conſume thee and thy fifty; and there came downe fire from heaven and conſumed him, and his fifty. And when children mocked *Eliſha* his ſucceſſor, and ſaid, Goe up thou bald head, goe up thou bald head; he turned back and lookt upon them, and curſed them in the name of the Lord, and preſently there came forth two ſhee beares out of the wood and tare ſixty and two children of them (*2 Kings 2. 24.*) Doth not *Paul* curſe falſe teachers (*Gal. 5. 12.*) I would they were even curſt that trouble you. And we have an irrecoverable curſe pronounced by the ſame Apoſtle upon all falſe hearted profeſſors (*1 Cor. 16. 22.*) If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha; that is, let him be accuſed till the Lord come, let him be everlaſtingly accuſed, then ſurely it is not lawfull to curſe.

I answer; Firſt, That place in the Pſalme is rather a prophetic then an imprecation, or 'tis a propheticall imprecation, foretelling from God what evil ſhould fall upon the Jewes, not a wiſh from himſelfe that evil ſhould fall upon them. The Spirit of God fore ſeing how the obſtinate-unbelieving Jewes would be hardened againſt, and act their malice to the utmoſt upon Chriſt when he ſhould come in the fleſh, ſtirred up and directed the Spirit of *David* to declare this heavy doome againſt them.

Secondly, The Prophets and holy men, mentioned in Scripture, who curſed others, may be conſidered eyther as private perſons, and as to their perſonal concerns, and in that capacity they uſed all meekneſſe of ſpeech, and curſed none; or they may be conſidered as publick perſons, employed in Gods worke, or

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called

Prima ſemper
iratu tela ſunt
maledicta, quæ
quæ non poſſu-
mus imbecillis
optamus irati.
Salvian

Qui maledicti
onibus inimicis
impetunt, quid
aliud in eum
dum facere
volunt, niſi quod
ipſi facere aut
nequeunt aut
erubescunt.
Greg.

called to make knowne his mind to the sons of men: and in that capacity as they were not to feare any man, so not to spare any man: They being charged at their own perill to tell others what perill they were in. And therefore they boldly declared the curse of God (not their owne) against those who deserved it.

Thirdly, I answer, these curses proceeded not from a spirit of revenge, or from any impulse of wrath in the Prophets themselves, but were spoken, First, to terrifie the wicked, and leave monitory examples of the righteous judgements of God before the eyes of all men. Secondly, to confirme and encourage the faithfull, by letting them see how suddainely and how easily, even with a word of his mouth, God could destroy their strongest enemies, yea that they are already blasted by, and withering under a curse. Thirdly, those curses were denounced in a heat of zeale, for the glory of God, and the good of the Church, they had not the least heat of private revenge in them. When the Prophets and Apostles breathed out curses, like the fumes and flames of hell it selfe, against sinners, their minds were calme, serene, and heavenly. Lastly, those curses were pronounced (not as carnal men curse one another in a storme of passion, but) by vertue of their office and commission. As the civil Magistrate gives sentence of death upon a malefactor, who disturbs the publicke peace, and offers violence to the life of his fellow citizens; so did the Prophets and holy men of God, pronounce the sentence of some fearefull curse upon the knowne and incorrigible enemies of God, and of his people.

So then those Scripture examples before mentioned, are no warrant or ground at all for any to belch out Curses against the foule, state, life, or person of another upon personal respects: Job protested his innocency in this, towards his enemy, *I have not suffered my mouth to sin, by wishing a curse to his soule.*

J O B 31. Verf. 31, 32.

*If the men of my tabernacle said not, Oh that we had
of his flesh! we cannot be satisfied.*

The stranger did not lodge in the street : but I opened my door to the traveller.

The former of these two verses comes under a two fold consideration.

First, As referring to the words going before at the 30 h
verse.

Secondly, As referring to the words following after at the 32th.

First, As referring to the words going before, wherein **Job** having disclaimed all secret Content in, and open Insultation at the fall of his Enemy; as also any wish of a Curse upon him, which might cause him to fall. Here in this verse, to shew the steadinesse and unmoveablenesse of his spirit in that frame of love, he tells us how he forbore the least intimation of or Inclination to revenge upon those that hated him, yea, though there wanted not those about him, who labour'd to provoke and fire his spirit with revengefull suggestions. That's the generall sense of the 31th verse, as it referr's to the words going before; what sense it beares as referring to the following verse, shall be shewed in its place.

Verf. 31. *If the men of my Tabernacle ſaid not, &c.*

We have a like forme of speech at the 19th verse of the 19th Chapter, *The men of my Secrets*, which we render, *All my inward friends abhorred me*; That is, *The men of my councill*, who knew my bofome, and were acquainted with my heart; such are indeed inward friends, or, *men of our secrets*. Thus here, *she men of my Tabernacle*, that is, the men who lived neereft to and about mee, such as were of my houfhould and family. So the words are a Periphrasis eyther of friends or fervants; the latter dwell, the former use to frequent our Tabernacles, that is, our houfes, for then they dwelt in Tabernacles, or moveable houfes, which had a covering,

but no foundation. And hence the Houses and Pallaces of Princes (such wee may suppose *Jobs* to have been, even their houses) were called Tabernacles, because in those dayes men dwelt in Tabernacles, and not in founded and fixed houses; or Godly men called their fixed, founded and best built houses Tabernacles, because they looked upon themselves as pilgrims and strangers in this world, not having here an abiding place, or (as the Apostle speaks, *Heb. 13. 14.*) *a continuing Citie, but seeking one to come, even a Citie having foundations, whose builder and maker is God. If the men of my Tabernacle*

said not.

What said they? *If they said not.*

O that wee had of his flesh!

This was the wish or desire of the men of *Jobs* Tabernacle, *O that wee had of his flesh!* Two things are here to be examined for the opening of these words.

First, *whose flesh* they meant, when they sayd, *O that wee had of his flesh!*

Secondly, What is meant by that flesh, which they had such a mind to have?

To the first Enquiry, whose flesh did the men of *Jobs* Tabernacle meane, when they said, *O that wee had of his flesh!*

I answer, according to that line of Interpretation which I am now upon (and which I conceive the best) we are to understand the flesh of *Jobs* Enemies is here meant. As if he had sayd, *I have been stirred up by my domesticke relations, both by my friends and servants, to take utmost revenge upon my Enemies; yea when they saw me silent and patient at my owne wrong, they were so passionately and deeply affected with it, that they desired to eat the very flesh of my enemies, and to drinke their blood; that is, for my sake to ruin and destroy them.* Wee commonly say of a man who is eagerly bent and set to revenge, *he could eat his enemy without salt.* There is nothing so hungry as revenge, nor can any thing satisfie the hunger of revenge, but the ruine of him who is supposed (though wrongfully) to have done the wrong. When *Haman* conceived himself affronted by *Mordecai*, who refused to give him reverence, or bow to him, *he* (saith that Scripture, *Est. 3. 6.*) *thought*

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came to lay hands on Mordecai alone, but sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. As if he had sayd in the phrase of this text, *What I had their flesh, or I will have the flesh of them all, I cannot be satisfied. If the men of my Tabernacle said not (saith Job) O that wee had of his flesh!*

Secondly, What meant these men by flesh? For answer to that querie, we may take notice, that flesh is taken foure weyes in Scripture.

First, Strictly, in opposition to the bones of the body (*Gen. 2. 23.*) *This is flesh of my flesh, and bone of my bone,* sayd *Adam* when God presented the woman to him for a wife.

Secondly, Flesh is put for the whole body, opposed to the soule (*Gen. 2. 24.*) *They two shall be one flesh,* that is, one body, speaking of husband and wife.

Thirdly, Flesh is put in generall for every creature of the earth, having a sensitive life. (*Gen. 7. 21.*) *All flesh died that morrow upon the earth, both of fowle, and of cattell, and of beast, and of every creeping thing that creepeth upon the earth, and every man.* Every living thing is all flesh.

Fourthly, Flesh is put for the whole man, both soule and body, while we continue in this state of frailty and mortality (*Deut. 5. 26.*) *For who is there of all flesh, who hath heard the voyce of the living God speaking out of the midst of the fire as wee have heard?* That is, who of all mankind, or what nation among all the nations of the earth, hath had this priviledge to heare the immediate voyce of God, but we of this nation? We have had an unparalleled favour. The Prophet makes Proclamation at the command of the Lord (*Isa. 40. 5, 6.*) *All flesh is graspe;* that is, man consisting of soule and body, whole man is a fading creature, he withers quickly as to his present Condition, he is but grasse: sickness fades his beauty, and then death comes and mowes him downe; his body returns to the dust from whence it came, and his spirit returns to God that gave it. When *Jobs* household friends or servants, the men of his Tabernacle desired the flesh of his enemies, wee are not to understand it of the flesh which they had in their grounds, their beasts and cattell; nor strictly of the flesh of their bodies opposed to bones; nor of the body opposed to the soule; but the meaning is, *O that the men who hate Job our good friend,*

friend and Maſter were in our power, and at our diſpoſe. O that we had the handling of them a while, we ſhould quickly make them ſee their error and miſtake in oppoſing or vexing him. And how eager they were to have the fleſh or perſons of his Enemies in their power, appears in the laſt words of the verſe; for, till then (ſay they)

we cannot be ſatisfied.

The word here tranſlated, *to be ſatisfied*, ſignifies alſo *to ſwear*, becauſe when a man ſwears to another, he ſhould reſt ſatisfied; there can be no greater, no higher ſatisfaction given then an oath; therefore the Apoſtle ſaith (*Heb. 6. 16.*) *An oath for confirmation is the end of all ſtrife*; that is, every man ſhould reſt ſatisfied in it, and ſtrive no more.

We (ſaid the men of Job's Tabernacle) cannot be ſatisfied.

That is, nothing will ſtay our hunger but the fleſh, nothing will ſtay our thirſt but the blood of thoge enemies, unleſſe we have them, or our will on them, we ſhall be reſtleſſe; we cannot live comfortably if they live, nothing will pleaſe us but their death; without that

we cannot be ſatisfied.

לֹא נִשְׂבַּעַ

The word ſignifies any kind of filling, whether to ſatisfaction, or to loathing; In the former ſignification the Prophet uſeth it (*Hoſ. 13. 6*) ſpeaking of brutiſh men living like Epicures in Carnall Contents; *According to their Paſture, ſo were they filled*; that is, they reſted in ſenſual enjoyments with neglect of God, (as it follows) *they were filled and their hearts was exalted* (not in faith and holynes but) in pride and inſolence, therefore (ſaith God) *they have forgotten me*, I am no more minded nor thought of, their paſtures have filled them, and that's enough for them, they have no want of me, they are ſatisfied. And as they were filled with the fat beaſt of their paſture, ſo was God too, but in a contrary ſence, they to ſatisfaction, he to loathing (*Iſa. 1. 11.*) *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord? I am full of the burnt offerings of rams, and the fat of ſed beaſts*; That is, I am cloyed with them, as the ſtomacke of a man is with over-much good meate, or loathes that which is di-

ſtaſfull.

ſtaſfull. That God was only thus filled or ſatiſfied with the ſacrifices of that formal and hypocritical people, appears plaine-ly from the words which follow in the ſame verſe; *I delight not in the blood of bullocks*, &c. In the preſent text it imports filling to ſatisfaction; The men of Job's Tabernacle could not be ſatiſfied without the fleſh of his enemies.

Job complained of his friends ſeverity or cruelty rather to him-ſelfe in this language (*Chap. 19. 21, 22.*) *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath ſounded me*; And it ſeemes, they had more then touched him, for it follows; *Why doe yee perſeute mee as God, and are not ſatisfied with my fleſh*? In what ſence Job's friends were not ſatisfied with his fleſh, hath been ſhewed in the expoſition upon that Chapter, and in what ſence the men of his tabernacle ſayd, they could not be ſatiſfied without the fleſh of his enemies, hath been ſhewed in the preſent expoſition, which we may recollect into this briefe Paraphraſe. As if Job had ſayd, *I never ſought revenge upon mine enemies, though I had thoſe neere mee who ceaſed not to urge me to it. The men of my tabernacle, my truſtieſt ſervants and moſt intimate acquaintance were ſo enraged at my wrong, that they proffer'd their ſervice to right me, and if I had but given the word, or held up my finger, they would have done it to the full. I needed not to hire aſſaſ-ſinates, nor bribe any with promiſes or rewards to undertake my quarrel; I had enow to appeare for me unask'd and undeſired: yea I had much ado to quiet their ſpirits, and command them to hold their hands, when I heard them crying out, O that we had of his fleſh, we cannot be ſatisfied.*

From this Interpretation of the text, as it imports the incite-ment or provocation which Job had from the men of his taberna- cle, whether friends or ſervants to avenge himſelfe by their hands upon thoſe that hated him, or had done him wrong.

Wee may obſerve; Firſt.

Great men ſeldome want ſuch about them as are ready to provoke and ſet them on to doe evil, eſpecially to powre out revenges upon their adverſaries.

As Satan is never wanting to ſtirre up that paſſion himſelfe, ſo he ſeldome wants Inſtruments to doe it. David was a holy and a good man, and he, no doubt, made the beſt choyce he could

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both of friends and ſervants, yet he had thoſe about him who often provoked him to revenge, farre beyond and againſt the temper of his owne ſpirit. Wee have two or three pregnant inſtances to this purpoſe; The firſt is reported (1 Sam: 24th) where when David had found or ſurprized Saul his proſſed enemy in a cave, and ſo had him at an advantage; what ſaid his ſervants, or the men of his tabernacle? the fourth verſe tells us; *And the men of David ſaid unto him, behold the day in which the Lord hath delivered thine enemy into thy hand, that thou mayeſt doe unto him as it ſhall ſeeme good unto thee.* As if they had ſayd to David, *You have long waited for ſuch a day, now lay hold on this opportunity, let not him that hateth you ſlip out of your hand, if Saul get loſt from you, hee may finde you worke enough, therefore behold the day in which the Lord hath delivered thine Enemy into thy hand; but David would not hearken to them; hee thought he had done too much when he cut off the lap of Sauls garment: he had not a ſpirit of revenge moving in him, though moved to it. And how much Davids ſervants were ſet upon this revenge appeares fully at the 7th verſe; So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul.* He was put to uſe his beſt Rhetorick and Divinity too, to pacifie their minds and hold off their hands from proſecuting that attempt upon the fleſh or life of Saul. Again (1 Sam. 26.) when David came downe to Sauls Campe and there found him aſleepe, with his ſpeare ſtuck in the ground at his bolſter, and Abner and the people lying round about him; *Then ſaid Abiſhai to David, God hath delivered thine enemy into thy hand this day: now therefore let mee ſmite him I pray thee with the ſpeare even to the earth at once, and I will not ſmite him the ſecond time.* As if he had ſaid, Now thou mayeſt rid thy ſelfe of all thy troubles at one blow if thou wilt; but if thou wilt not doe it, let me doe it; I'll diſpatch him quickly, let me I pray thee ſmite him; I have an arme ſtrong enough to conclude thy troubles & his dayes with one ſtroak. Thus David was provoked a ſecond time by Abiſhai (A man of his Tabernacle) to take revenge upon Saul. Once more (2 Sam. 16. 9.) when Shimei Curſed David fleeing from Jeruſalem at the riſing and rebellion of Abſolom; *Then ſaid Abiſhai the Son of Neriab unto the King, Why ſhould this dead dogg Curſe my Lord the King, let me goe over and take off his head.* Here the ſame great man of Davids

Taber.

Tabernacle ſtirr'd him up to revenge a third time, and ſaid in effect, O that I had his fleſh! I cannot be ſatisfied till I have it; my fingers itch at him, pray Sir, let me fall upon him.

Yea wee finde the ſervants of the Lord Jeſus Chriſt himſelfe, very forward to ſtirre him up to anger and revenge againſt thoſe that uſed him uncivilly and diſcourteouſly (Luk 9. 54, 55.) And when his Diſciples James and John ſaw this (that is, that they would not receive Chriſt) they ſaid, Lord, wilt thou that wee Command fire to come downe from heaven and Conſume them even as Elias did? As if they had ſayd, Lord give effect to our prayers, and we will command fire from heaven to deſtroy them. Thus in all ages men of power have had tempters neere them, even in their boſomes, to provoke and ſtirre them up to doe evil, eſpecially this evil, to revenge themſelves upon their Enemies.

Secondly, Conſider Job was farre from any ſuch hunger or thirſt after revenge, as his ſervants provoked him to; Indeed (as one ſaith) he ſhewed the expreſſe image of Goſpel-meeknes, while he pacified and mollified the anger of his domeſticks.

Hence note.

A godly man is many times farre leſſe affected and troubled at his owne wrongs, then others are in his behalfe.

The men of Jobs Tabernacle were ſo farre from patience at their owne wrongs, that they had no patience at his; they could not beare the affronts and injuries that were offered him, but he could. As Jobs patience under the afflicting hand of God, ſo under the reviling and abuſive tongues and hands of men, had a perfect worke. The hotteſt and higheſt flame of revenge in the men of his Tabernacle, could not heate his ſpirit. Yet

Thirdly, No doubt Job was hard put to it to reſtaine his paſſions when thus provoked.

Hence obſerve.

All counſel from friends or ſervants about us, is very enſnaring and dangerous.

And therefore, 'tis a great piece of Satans policy, to put it into the heart of neere friends or ſervants, to blow up the coales of any paſſion. There was none like Abab (ſaith the Scripture) whom Iſrahel his wife ſtirred up. Abab ſould himſelfe to worke wicked.

N n n n 2

ed.

*Manſuetudinis
Evangelice wi-
deur Job ex-
preſſa figura qui
ſui domeſticos
adverſus hoſtes
excaſcantes
placabat & le-
nibat, Merit:*

ednesse; but his wife was the temptresse, and bid him make the bargain. *Solomons* wives (as wife as he was) drew away his heart to Idolatry. And a servant sometimes proves as strong and as prevailing a tempter as a wife. The learned Sir Francis Bacon in his Essay about Marriage, concludes, *'Tis indifferent for Judges and Magistrates whether they marry or no; for (saith he) if they be facile and corrupt, you shall have a servant five times worse than a wife.* Let servants remember they cannot in any thing more disserve, nor disoblidge their Masters, then by serving their ill humours and passions, when commanded by them; How wicked then are those servants who nourish their ill humours, and adde fewel to that fire which they should labour to quench? Wee cannot doe any man a worse office, nor shew him more reall disaffection, then by abetting him in evill, and oyling his wheeles by counsel or encouragement, when we see him in any sinful motion. Such counsel hath often proved fatal, and such encouragements doe but hasten, yea precipitate men into ruine. The Apostles rule is (*Heb. 10. 24.*) *Let us provoke one another to love and to good workes.* The best need a spur to doe wel; He is the truest friend and the most faithfull servant, who is fullest of these holy provocations; He loves his friend to purpose, who provokes him to love; and that servant workes for his Master to purpose, who provokes him to good workes. But to provoke to wrath, to revenge, or to any evill worke, is to officiate for the devill, or to doe the devils worke, whose proper worke it is to provoke us to evill, and to obstruct us in all good workes. And 'tis hard to determine who serves the devills turne, and promotes his interest most, he that hinders and cooles the spirit of another that is about to doe good, or he that thrusts him forward and furnisheth him with assistance to doe evill.

Fourthly, Note.

Not to doe, or to forbear the doing of that evill to which we are provoked, and greatly provoked, is an argument of much strength of grace, or of a great measure of goodness.

It had been well if *Job* had not taken revenge upon his enemies, when friends (perceiving his Spirit bent that way) had advised him against it. 'Tis a good signe of grace to be willingly kept from doing any intended evill. *David* (*1 Sam. 25.*) was much resolved

resolved to revenge himselfe upon *Nabal*, his heart was fiered with fury enough to consume him and all that he had; *his fury* (as the Lord speakes of himselfe when *Gog* shall come up against the land of *Israel*, *Ex. k. 38. 18.* *His fury, I say*) was come up in his face; yet how meekly did he submit, how soone was he taken off by the dissuasion of *Abigail* a discreet woman, who gave him advice and Councell to the contrary? *Blessed be the Lord God of Israel* (saith he) *which sent thee this day to meete me, and blessed be thy advice, and blessed be thou, which hast kept mee this day from coming to shed blood, and from avenging my selfe with mine owne hand.* This (I say) was a great act of grace; but it is a farre higher act of grace to forbear revenge when wee are provoked and counselled to it: when it shall be whispered in our eare; *Will you endure this? will you beare this? will you be such a foole? will you stand like a stock or a stone?* Surely for a man to be as deafe as a stock to such whisperers as these, is grace in the height of it. As it shewes much strength of grace when we are strongly set upon by the temptations of Satan, to resist and forbear, so when we are set upon by friends, by servants, or relations; who in such cases are as the Devills right hand, to assist us in doing mischief. Again, as (on the other side) not to doe that good which wee are advised, and counselled, yea provoked to, by friends and relations, who are (which is one of the best offices of a friend) like goads in our sides to put us on in the wayes of holinesse, (as, this I say) argues much strength and prevalency of corruption; so it is an evidence that grace prevails mightily in the soule, when being much perswaded to any kinde of evill, wee stand firme as a rocke, and are as the deafe Adder that stops her eare against the voyce of the Charmer, though he Charme never so wisely: They have the best eares who cannot heare, and the best hearts who cannot beare such Charmers. As they are blessed who heare good counsel and receive it, so also are they, who heare bad counsel and refuse it.

Fifthly, Observe:

A godly man doth not only stop his ears when he is tempted to doe evill, but he rebukes such tempters and declares against them.

Wee have great reason to believe (though it be not expressed) that:

*A vindictive ſpirit
is not a ſpirit
of God, but
of men.*

that Job did ſo, that hee reproved his ſervants here, as he did his wife before when ſhee gave him evill Councel (Chap. 2. 10) *Thou ſpeakeſt as one of the fooliſh women ſpeaketh* : hee did not only ſtop his ears againſt her counſel, but reproved her for it, and that with no eaſie reproofe ; *Thou ſpeak'ſt* (ſaid he) *as one of the fooliſh women ſpeaketh. What ? ſhall we receive good at the hand of God, and ſhall we not receive evil ?* And thus in that Scripture before mentioned concerning David, when Abiſhai begg'd leave to take off the head of Shimei who had reviled and curſed David, he turned with ſome pſſion, no doubt upon him, and ſayd, *What have I to doe with you, yee Sons of Zeruiah ?* (2 Sam. 16. 10.) He did not only deny him leave to take off Shimei's head, but checke him for asking it. So (Luke 9. 55.) when the Diſciples would have called for fire from heaven, Chriſt turned about angerly and ſaid, *Yee know not what ſpirit yee are of ; yee ſpeake like fooliſh men ; A vindictive ſpirit is not a Goſpel Spirit.* As a godly man will not endure that others ſhould flatter him up into pride for the good that is in him, or hath been done by him ; ſo he will not endure thoſe that provoke him to evill, but declares his utter deteſtation and ill opinion of them ; he tells them (as indeed they are) yee are the hand of the Devill, yee are but his agents. A godly man ſayes when any give him ill counsell in one kind or other, *the hand of the Devil is in all this* ; as Chriſt told Peter plainly, though a good man, and an eminent Diſciple, when he diſſwaded him from ſufferings. *Jobs* ſervants moved him to put his enemies to hardeſt ſufferings ; and Chriſts ſervant diſcouraged or diſſwaded him from venturing upon hard or ſuffering ſervices : *Maſter, this ſhall not be unto thee* : but Chriſt was not only not taken off from his purpoſe of ſuffering, but (Math. 16. 22, 23.) *turned about and ſaid, get thee behind mee Satan, thou ſaueſt not the things that be of God, but thoſe that be of men* ; I heare the devil ſpeaking in thee. Chriſt would not call him Peter, but Satan, though but a litle before (v. 18.) he ſayd ; *Thou art Peter, and upon this rock* (upon this Confeſſion which thou haſt made) *will I build my Church.* Jeſus Chriſt reſented the ill counſel of Peter (a Diſciple, A man of his Tabernacle) with greateſt Indignation ; wee ſhould not only not doe the evill wee are adviſed to, but make the adviſer know that we take it ill at his hands to be ſo adviſed.

Sixthly,

Sixthly, What ſayd the men of *Jobs* Tabernacle ? *O that wee had of his fleſh !*

Hence obſerve.

Revenge is Cruell, it would eat up and devour all.

Old *Job* upon his death-bed (remembering what his Sonnes *Simon* and *Levi* had done to the *Shechemites*) gave this character of wrathfull anger, *Curſed be their anger for it was ſierce, and their wrath for it was Cruell* (Gen. 49. 7.) When the ſpirit of revenge was upon them, they cared not what blood they drank, what fleſh they devoured. *David* deſcribeth the like cruelty of his enemies (*Pſal.* 27. 2.) *When the wicked even mine enemies came upon mee to eat up my fleſh, they ſtumbled and fell.* What were theſe enemies ? were they Canabals ? men-eaters ? no ! but to ſhew their cruelty, he ſaith, *They would even eat my fleſh.* The Church ſaith the ſame (*Pſal.* 124. 3.) *Except the Lord had been on our ſide when men roſe up againſt us, they had ſwallowed us down quick ; they had even eat us up at a morſell, they would have eaten us without ſalt as wee ſay.* That's a dreadfull Propheſie (*Zach.* 11. 9.) *And the reſt ſhall every one eat the fleſh of another* : which was fulfilled when the *Romans* beſieged and tooke *Jeruſalem* ; for then, not only ſome thorow extreame hunger did eat the fleſh of others, but ſuch was their malice, that they did eat one anothers fleſh thorough revenge. *Joſephus* their Hiſtorian reports what deadly feuds and factions there were among themſelves, within their owne walls, when the Roman Army had beſieged them round about and was ready every moment to devour them all ; Even then they were ſo full of Indignation, of wrath, of jealousies, of unholy emulations one againſt another, that they could even have eaten one another. Some have ſayd of revenge, *O how ſweet is it !* Every thing pleaſeth us, which ſuites our principle, and therefore nothing is more pleaſing to a revengefull mind then revenge. *Nero* being enraged againſt the Citizens of *Rome*, could not be ſatisfied without their fleſh, or the hardeſt ſufferings of it. He ſet the City on fire, and then to ſhew what content he tooke in it, betooke himſelfe to mirth and Muſicke.

Laſtly, Whereas the men of his Tabernacle ſayd, *O that wee had of his fleſh !* wee cannot be ſatisfied.

Obſerve.

Malice

Malice is unsatisfied till it hath got the utmost or fullest revenge; It is not well, till it hath done its worst.

Love is not satisfied till we have the highest Enjoyment of the thing or person loved; 'Tis thus in the reall love we have one to another, especially in the reall love we have to Christ, O how unsatisfied are beleivers till they enjoy him personally as now they doe spiritually; nothing can satisfie a Saint, but the flesh or person of Christ; and therefore as Communion with him at his Table is sweete to them where his broken flesh is fed on by faith, so they can never be fully satisfied till they behold his glorified flesh in heaven. One of the Ancients sayd, *Lord my heart is unquiet till I returne to thee.* Now as love finds no full satisfaction till it attaineth full fruition, so wrath is unsatisfied till it hath gotten full revenge I must have his flesh (saith the wrathfull man) I cannot be satisfied else; 'tis a death to me (saith revenge) to see my enemy live. *Haman* having conceived wrath against *Mordecai* (Hest. 3. 5.) nothing would satisfie him but his flesh; yea he could eat up the flesh not only of a *Mordecai*, but of the whole Jewish Nation, as was toucht before, *Haman* thought scorne to lay his hand upon *Mordecai* alone (he was not a mouthfull for him) he must stretch it out upon all the Jewes. Thus *Hester* in her supplication, represents their case to King *Ahasuerus* (Chap. 7. 3. 4.) *Wee are fould to be slaves to be destroyed and to perish*: Here are three hard words; first, *wee are fould to be slaves*; yet, saith thee, if his malice and revenge had gone no further then our liberty, I should have held my peace; but the malice of this man knowes no bounds; wee are not only fould to be slaves; but, secondly, *to be destroyed*; and, thirdly, *to perish*; He will suffer no remains, no more remembrance of us in the world: *Hamans* was a reaching revenge. As nothing will satisfie the holy revenge which Saints take upon sin, but the ruine of it. The Apostle setting downe the effects of godly sorrow in a Church (which holds also in every truly penitent person) reckons up, among severall others, these two (2 Cor. 7. 11.) *Indignation and revenge*: Godly sorrow working repentance not to be repented of, fills the soule with indignation against sin, whether in our selves or others, nor will the repenting soul put up the matter till it hath both plotted and graciously acted the highest revenge.

It will not satisfie a godly man to have corruption a litle restrained or abated, to have the hornes and nailes of it cut and pared, or to have (in this sence) the *superfluity of his naughtiness*, as the Apostle speakes, removed and layd aside, but he must pull it up root and branch, and get it utterly mortified. For though a gracious soule blesteth God for any lesser power obtained against Corruption, or that it doth not King and Lord it over him, yet hee is not satisfied with this, his designe is the ruine of it; and he never leaves praying and striving with Christ till every thought be brought into subjection. Thus we see how farre holy revenge goes, and unholy revenge would goe as farre in its owne way, nor will it sit downe and be satisfied till it hath gone thus farre. Covetousnesse is a very swallowing and an unsatiable lust; yet I know not whether revenge be not more unsatiable then covetousnesse; it will never have done where there is any thing to be done; This is certaine, A covetous man cannot be more insatiable then a malicious or revengefull man.

And seeing the revenges of enraged enemies are so unsatiable, that nothing will satisfie them but our flesh, what cause have we to blesse God who keeps us out of their hands; wee may well say as the Church in the Psalme, *Many a time had we been swallowed up, if the Lord had not been on our side when men rose up against us.* Our enemies are as far enraged as ever, and as they wish in secret, *O that we had of their flesh!* so where they may be bold they will adventure to say it openly. What cause then have we to blesse God that wee have been kept from the power of bloody-minded men, who would act if they had opportunitie with a rage as high as heaven, or rather with a rage as low as hell; it would be a rage as high as heaven not only in that proverbiall sence, because it would be exceeding high, or as high as it could, but in plaine sence because reflexively it would be against God himselfe, who is in heaven, though possibly they might pretend for God; And it would be a rage as low as hell originally, for thence it comes; A Spirit of Implacability is *Earthly, Sensuall, Devilish* (James 3. 15.) *O that wee had their flesh! wee cannot be satisfied.*

There is yet another apprehension of the scope of this verse as it referres to the former, which I shall but represent and passe from it. The summe of it may be thus conceived; As if *Job* here were proving how farre he was from a desire of revenge upon his

enemies, by ſhewing his patience under the wrongs and unworthy behaviour of his domeſtick friends or ſervants. As if he had ſayd, *If the men of my houſe did at any time expreſſe paſſion againſt me, and breake out into ſo much boldnes, as not only ſecretly to wiſh, but openly to ſay, O that wee had our Maſters fleſh to eat ! yet I refrain'd my ſelte towards them, and did not breake out in diſpleaſure againſt them. Solomon gives counſel to Maſters or Governours of families in ſuch caſes (Eccleſ. 7. 21.) Doe not give heed to every word that is ſpoken ; leſt thou heare thy ſervant curſe thee. As if he had ſayd, Doe not take too much notice of every paſſage and word ſpoken in thy family ; though poſſibly thou mayſt heare a ſervant curſe thee, that is, ſpeake undiſcreetly of thee, or wiſh thee evil, yet doe not heare what thou heareſt ; As 'tis good to beare injuries patiently from thoſe who are without doores, or from ſtrangers, ſo it is our wiſeſt courſe, not to examine over-ſtrictly all that is ſpoken or done within doores, or by thoſe who are neere about us. And the Preacher gives a good reaſon for this prudent connivence in the next verſe ; For oftentimes thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others. That is, ſpoken unſeemly of them ; 'Tis a good conſideration and a neceſſary one to keepe us off from ſeverity towards others, often to remember what we have done to or ſpoken of others. And he will never beare Injuries from enemies abroad, who cannot in ſome meaſure beare evil words and unhandſome Carriages from the men of his owne houſe. That, Job received many incivilities even from his owne ſervants, appears by his complaint at the 19th Chapter (v. 15.) And how much David was preſſed with the wrongs which he received from his friends and familiars, beyond what ever his open and profeſſed enemies had done or could do againſt him, we may read very paſſionately expreſſed (Pſal. 55. 12, 13, 14, 15.) It was not an enemy that reproached me, then I could have borne it, neither was it he that hated me, that did magnifie himſelfe againſt me, but it was thou, a man, mine equal, my guide, and mine acquaintance, wee tooke ſweete counſel together, and walked to the houſe of God as friends ; we joynd as one both in civil converſe, and holy worſhip.*

So much of the interpretation of theſe words as they beare reference to the former verſe.

There is another veine of Interpretation which caryeth their ſence

ſence forward to the verſe following, *If the men of my Tabernacle ſaid not, O that wee had of his fleſh ! The ſtranger did not lodge in the ſtreets, &c* Thus they beare a two-fold expoſition.

Fiſt, As expreſſing extream anger againſt Job.

Secondly, As expreſſing extream love to Job : both theſe which are the greateſt Contraries are wrought out from theſe words. I will touch at each of them.

Fiſt, Some expound theſe words as implying the greateſt anger againſt Job ; As if, the men of his Tabernacle, his ſervants had been dayly vext with Job becauſe of the trouble he put them to by the continuall entertainment of ſo many ſtrangers, of whom he ſpeakes at the 32^d verſe, or as if Job kept ſo much hofpitalitie for ſtrangers, that his family ſared the worſe for it, and were ſo incenſed againſt their Maſter for it, that they would ſometimes cry out, *O that wee had of his fleſh !* That is, of our Maſters fleſh ; that we might eat him in revenge for that trouble which he puts us to, by bringing or admitting ſo many ſtrangers to his houſe, that we eyther have no time to eate our meate, or no meate left to eate, wee cannot be ſatisfied. Mr. Broughton renders the text thus ; *Have not the folke of my houſe ſaid, O that wee had his fleſh !* and he gives a two-fold gloſſe upon it : Fiſt, as to the former Interpretation, *A ſpeech of Hatred to the Enemy* ; Secondly, as to the latter, *Or for hofpitality, that ſervants dinner was given to ſtrangers, that they carryed to roaſt more* ; which ſo troubled his ſervants, as theſe expoſitors ſuppoſe, that they could even have eaten their Maſter. But, Fiſt, there is no probability that Job who was ſo liberal and kind to ſtrangers, ſhould be any way hard or unjuſt to his owne ſervants, eſpecially not ſo hard as to draw out their ſpirits in ſuch bitter language againſt him ; How he dealt with his ſervants we have under his owne oath at the 13^d verſe of this Chapter ; And can we thinke that Job who was ſo equal and benigne to his ſervants, could be (upon any account) thus diſteſted by them ? Nor, Secondly, is it probable that Jobs ſervants were not willing to doe the beſt offices to ſtrangers, and to ſhew reſpect where their Maſter ſhewed love ? Nor, Thirdly, is it to be ſuppoſed that he would keepe ſuch ill bred and ill-condition'd ſervants, as would looke ſowrely upon thoſe whom he their Maſter had invited to his houſe, or ſpeake ill of him for inviting them. One of the Ancients diſcourſing about *Abrahams* hofpitality,

Amphibolia ori-
tur ex relativo
ענין דע
carne ejus, pri-
oribus ad inimi-
cum Jobi alijs
ad Jobum ipſum
referentibus of-
fixum. Quæſt
Jobum domeſti-
ci odio proſecuti
ſunt, et ei fac-
erint inſenſores,
quod eſt in ex-
cipiendis et iri-
diandis peregrini-
is inmodice
fatiga ent.
Me:c
Niſi fuerim
ita hofpitalis
ut hofpitalita-
te mea deſeſſi
domiſſici mei
conquererentur
non eſſe ſibi tan-
tum citi ut ci-
bum capere poſ-
ſint &c. Sic eo-
nim accipiendū
dicent lequan-
tia. Jun. Piſc.

*Nemo ad humanitatis officia ſegnis eſt in ſa-
pientia familia;
Tam malivus
quàm viri, tam
ſervi quàm in-
genit promptè
miniſtrant ho-
ſpitibus. Philo-
de Hoſpital.
Abra.*

talicy, faith, *No man living in a wiſe mans family is backward to offices of humanity; both men and women, free-men and ſervants are free to beſtow their labour in miniſtring to ſtrangers.* Upon theſe Conſiderations, I cannot Judge this expoſition commodious or agreeing to this place.

But there is another reaſon why at leaſt ſome of *Jobs* ſervants might be angry with him, namely, the ſtrictneſſe of his Houſhold diſcipline. Doubtleſſe, *Job* was a ſevere obſerver of family duties; he would not endure diſorderly perſons in his houſe, who kept not to the rules of Godlynes and ſobriety. We may paralel *Job* with *David* in this thing, whoſe reſolutions about the choyce and government of his family are ſet downe (*Pſal.* 101. 6.) *Mine eyes ſhall be upon the faithfull of the land, that they may dwell with me, he that walketh in a perfect way he ſhall ſerve me; he that worketh deceit ſhall not dwell within my houſe: he that telleth lyes, ſhall not tarry in my ſight.* It ſeemes *David* looked all the land over among his Subjects, to find choyce perſons whom he might make his ſervants. And here he gives us an exact character of them, both in the affirmative and in the negative, or whom he admitted into, and whom he expelled from and caſt out of his family; The Faithfull and ſuch as walked in a perfect way were admitted, deceitfull workers & ly-tellers (under which two all ſorts of wicked perſons are comprehended, theſe I ſay) eyther were not at all received into his family, or upon diſcovery of their noughtynes they were diſcharged and caſt out. Now *Job* exerciſing ſuch a ſtrict diſcipline as this in his family, did poſſibly ſo torment ſome of his ſervants, that they counted his houſe a priſon, and even wiſht his death, or could have eaten him up alive. Thus the interpretation of theſe words caryeth an expreſſion of excreameſt anger in *Jobs* ſervants at the ſtrictnes of his houſhold government.

Secondly, Others expound them as an argument of the excreame love and good will which his ſervants bare him. As *Job* was not revengefull to his enemies, ſo he was very kind and ſweet to thoſe of his owne family, both to his ſervants and friends; This gained ſo farre upon their affections, that they wiſht to be alwayes in his ſight; they could not be ſatisfied without his ſight, that is, his preſence, or himſelfe in perſon. 'Tis a great evidence of a mans Juſtice, kindnes, and goodneſſe in his family, when there

there is a ſtrong deſire in his ſervants to have him alwayes with them.

Againe, Others inſiſting upon this geaerall ſence of theſe words, *O that we had of his fleſh*, give out their meaning yet more ſpecially; that as *Job* was ready to entertaine ſtrangers in his houſe, ſo he made ſuch plentifull proviſion for his ſervants, that they had no minde to change their Maſter, nor remove to any other ſervice. He kept ſo good a table, that they deſired no mans fleſh, or dyet but his.

We ſee how the apprehenſions of learned men have varied about the intendment of *Job* in this verſe; but I rather encline to the firſt Interpretation, as holding out the moſt proper ſcope of the place; and therefore it ſhall ſuffice only to have touched at theſe things, leaving the reader (undetermined) to his own underſtanding about them.

Job having declared himſelfe free and far from revenge to enemies, though provoked by his owne ſervants, proceeds to declare how ready and free he was to ſhew love and reſpect to any that needed it, and by name to ſtrangers and travellers.

Verſ. 32. *The ſtranger did not lodge in the ſtreets: but I opened my door to the traveller.*

A *ſtranger*, is a perſon abſent from his owne home, and place of abode or birth, and here he is not only ſo but deſtitute of lodging and neceſſaries. And in thoſe dayes moſt ſtrangers were deſtitute of conveniency for lodging, there being no common houſes to lodge ſtrangers in; and there are few at this day in the Eaſterne Countreyes, ſo that ſtrangers muſt lodge in the ſtreets, if none will open to them. But then (ſaith *Job*) *the ſtranger did not lodge in the ſtreets,*

But I opened my door to the traveller.

The former part of the verſe was negative, this latter is affirmative. And as the negative Commandements include an affirmative, while the Law ſaith, *Thou ſhalt doe no murder*, it teacheth us to cheriſh and preſerve the life of our brother; ſo *Jobs* negative propoſition, *The ſtranger did not lodge in the ſtreets*, includes this affirmative, *I opened my door to the traveller*; yet to ſhew the compietenes of his hoſpitality, he expreſſeth both, *The ſtranger did*

did not lodge in the ſtreet; but I opened my door to the traveller; that is, I cauſed my door to ſtand open, or my doors were readily opened when ſtrangers came by. The Hebrew is, *I opened my door to the way*: As if Job had ſayd, *I built my houſe toward the high way, that ſtrangers who paſſed by, might ſee it and come in. I was not afraid my houſe ſhould ſtand open to view.* Some build in a corner, or in a covert of trees and woods out of the common road, that they may be out of the danger of Entertainment. But (ſaith Job) *I opened my door to the way*; wee tranſlate, *to the traveller*, that is, to the way-faring man, or the man that travells by the way. The ſtranger in the former part of the verſe, and the traveller here are the ſame; He that travells from his owne home is a ſtranger whereſoever he comes. We call our neereſt friends and relations ſtrangers when they travel from their owne houſes to ours. *I opened my door to the traveller.*

Hence note.

Fiſt, *Strangers and travellers are ſubject to hardſhip, even to lodge in the ſtreets and open aire, unleſſe ſome open their doores and give them lodging.*

¶ ſignificat
peregrinari et
timere; et
pavidum ſemper
ſunt peregrini.

When Jacob travell'd from his fathers houſe, he lodged under the Canopy of heaven, and had nothing but the earth for his bed, and a ſtone for his pillow. The Hebrew word which ſignifies a ſtranger, comes from a roote, ſignifying *to feare*; And the reaſon of it is aſſigned from the condition of ſtrangers, they being ſubject to many dangers, and ſo by conſequence to many feares. Doubtleſſe, the Spirit of God foreſaw that ſtrangers were expoſed to many inconveniences, and therefore gave caution to his ancient people the Jewes to treat thoſe ſayrely who being ſtrangers by birth and Nation, ſhould deſire to dwell among them (Exod. 22. 21.) *Thou ſhalt neither vex a ſtranger, nor oppreſſe him, for ye were ſtrangers in the land of Egypt.* And againe (Levit. 19. 33, 34) *If a ſtranger ſojourne with thee in your land, ye ſhall not vex him, but the ſtranger that dwelleth with you ſhall be as one borne amongſt you, and thou ſhalt love him as thy ſelfe, &c.* Theſe cautionary lawes made for ſtrangers (that is, for proſelytes of other nations converted to the Jewiſh Religion) doe more then intimate what hard meaſure ſtrangers uſe to find and meeete with in the world.

And

And therefore the people of God who (though dwelling in their native Country) are all ſtrangers in this world, ſhould not thinke much if they meeete with hardſhip ſometimes, but be alwayes prepared and armed for it, as their preſent condition forewarnes them of it. The old Patriarchs confeſſed that they were *ſtrangers and pilgrims on the earth* (Heb. 11. 13.) As this kept their hearts looſe from expecting or ſeeking their contents here below, ſo it bore up and ſupported their ſpirits with much contentation when they found troubles and ill uſages here below. They who remember that they are not at home, and that they are not ſure from home, or that it cannot be long before they ſhall be at home, will eaſily digeſt or lightly paſſe over the bad and courſe entertainment which they have abroad. The Apoſtle Peter (1 Ep. 2. 11.) *Beſeecheth all believers as ſtrangers and pilgrims to abſtaine from fleſhly luſts which warre againſt the ſoule.* How unlutable as wel as finfull is it for them to luſt after worldly things (ſuch are all the luſtings of the fleſh) who are themſelves but ſtrangers in the world. 'Tis both the honour and the ſafety of thoſe who are ſtrangers in the world, to be ſtrangers to it; and becauſe they have but a little while to ſtay in it, to looke but little after it, and for little from it. The ſame Apoſtle exhorts us (Chap. 1. 17.) *to paſſe the time of our ſojourning here in feare*; He doth not meane in a diſtracting much leſſe in a tormenting feare of what evils we may ſuffer here, but in a holy filial feare of doing any evil, or in the feare of God, which alone keepes us from the feare of man, which as ſpirituall pilgrims and ſtrangers, we are ſubject to.

Secondly, From Jobs profeſſed practice in opening his doore to ſtrangers and travellers.

Obſerve.

It is a duty to ſhew kindeſſe to ſtrangers.

The Apoſtle gives warning (Heb. 13. 2.) *Be not forgetfull to entertaine ſtrangers* (that is, remember it well) *for thereby ſome have entertained Angels unawares*; Yea (which is a more bleſſed ſurpriſal) we may entertaine Chriſt unawares; and indeed in every entertainment of a poore godly ſtranger, Chriſt himſelf is entertained. Job did not (nor ſhould any good man) make tipling entertainments, or entertainments for tiplers. Some uſe much exceſſe

*Eihnei veteres
sancti ius ho-
spitij, coluerunt
eius, sive, quem
propterea ex-
cu vocarunt in-
endo et conse-
vando prae-
crediderunt.
Sanct.*

in their houses, but no true hospitality: Some open their doores so much to riotous friends, that they have not a bed nor a morsel for true strangers. The duty of hospitality is often urged in Scripture; sober Hospitality is good between neighbour and neighbour, but 'tis best when exercised toward the traveller and the stranger. The Heathen had a very great zeale, and a kind of religiousnesse in the Entertainment of strangers; therefore they surnamed their *Jupiter* by a Title which signifies respect to strangers: Surely Gospel-grace should spiritualize us in that duty which Heathens were so naturalized unto: and we find that Jesus Christ in the great day of Judgement puts in this good worke by name (*Math. 25. 35.*) *I was a stranger, and yee tooke mee in.* Jesus Christ is a stranger in his members; Christ in believers is in want and destitute. A Gospel Minister must be *given to hospitality* (*1 Tim. 3. 2.*) and a *lover of Hospitality* (*Tit. 1. 8.*) of such hospitality as I here speake of, and so must they who receive the Gospel. The Apostle gives the rule about the widdow (*1 Tim. 5. 10.*) *If shee have lodged strangers*; as implying, that else shee will never be fit to looke to the weake and sicke of the Church.

Thirdly, In that *Job* opened his doore to strangers.

Note.

A good man is ready to entertaine strangers; as he is ready for other good workes so for this.

The stranger needs not stand knocking long at his doore to get in, he openeth his doore to him; *Job* in this sense, *kept open house*. So did *Abraham* before him (*Gen. 18. 1, 2, 3.*) who stood in his tent doore, and when he saw strangers a good way off, he went out and brought them in. *Lot* (*Gen. 19.*) readily entertained those that came to *Sedome*, he Invited them into his house. And in the 19th of *Judges*, we have a like example of hospitality.

Lastly, Note in general, from this Carriage of *Job*, who being a man of a free spirit opened his door to the traveller.

That which wee are ready and willing to doe, wee put all things in a readinesse to doe.

Job did not lock up his doors, but open'd them, he open'd them to the way; *Job* had a free spirit, and he kept a free house for good purposes; if we have a mind to a duty, our door will be open

pen that way, that is, we will put all things in posture for it; as because the Lord is ready to pardon sin, he keeps as it were blanke pardons by him, it is but putting a name to them, and all's done presently; So a soule that is willing to honour Jesus Christ in the Gospel, puts all things in a readinesse, he puts off his cooling company, and his businesse; he will have nothing to hinder him. *Martha* though a good woman in the maine, yet was not so ready to heare Christ as her sister *Mary*, and therefore was cumbred with many things. When the heart is ready to heare or pray, impediments are removed, the doore of the soule is unlockt and stands open for those duties. If once the Lord by any providence or opportunity saith, *Seek ye my face*, the heart of such a man saith to the Lord, *thy face will I seek* (*Psalm. 27. 8.*) Indeed when once the heart is ready all is ready, and till the heart be ready nothing is. Evill men (*Tit. 1. 16.*) are *to every good worke Reprobate*, or unready, they cannot come off clearly nor freely to them, many stops and difficulties are in the way, this rub and'tother rub, sometimes a Lion is in the way; upon one account or other they are unready to every good worke: but a godly man hath his heare open first, and then his door to every good worke. O how should our everlasting doores stand alwayes open that the king of glory may enter in (*Psalm. 24. 9.*) Christ stands at the doore and knocks (*Rev. 3. 20. Cant. 5. 3.*) Let not the doore of your hearts be shut against him, shut it only against the world in which you are strangers, and against Satan who is *That stranger*.

JOB 31. Verſ. 33.

If I covered my transgreſſions as Adam: by hiding mine iniquity in my boſome.

JOB having ſpoken much in many particulars for the vindication of his owne integrity; ſeemes in this 33d verſe to prevent an objection which his friends or others might make againſt that diſcourſe. As if they had ſayd, *Wee have heard you ſpeaking your owne praises much and long; we ſee you are very tender of your owne honour, and cannot endure that ſhould be toucht. You have given us a Catalogue of your good works, and ſhewed us your light ſide, your ſhining vertues: But have you no ſins? is your life indeed free from faults and errors? Have not you a darke ſide alſo? Are you a man, above all men, without ſpot and blameles? Are you abſolutely perfect, and without your failings?* To this heape of reflecting queries, we may ſuppoſe Job giving answer, in the words of this text; As if he had ſayd, *I readily acknowledge that I have ſinned, and have had my failings as wel as other men, for I alſo am a ſon of Adam; I have no perfection to boalt of, but that of uprightness and of an honeſt bent to pleaſe God in all things. I am farre from ſaying I have not ſinned; only thus much I can ſay for my ſelfe, (through grace) that I have neither as Adam the firſt man once did, nor as moſt min the ſons of Adam ſtill doe, ſtudied to concale my ſins; But I have humbly confeſſed them unto God, and beleevingly begged their pardon at his hands. That's (I conceive) Jobs ſcope in theſe words. He did not ſay, I have not tranſgreſſed; but he ſayd, I have not covered my tranſgreſſions.*

Verſ. 33. *If I have covered my transgreſſions as Adam, &c.*

The words are of a Negative ſence; I have not covered my tranſgreſſions; yet the Negative hath a reſtriction in it; He doth not ſay abſolutely, *I have not covered my tranſgreſſions*; but, *I have not covered them as Adam*; And how Adam covered them is implied, if not expreſſed in the latter part of the verſe, *by hiding mine iniquity in my boſome.*

If I have covered my transgreſſions.

The

The original word ſignifieth properly to cover with a garment תָּכַס texitope-
or vaile, with any thing, which gives ſhadow or is a meanes of tuli, abscondit
concealment. Yet ſome diſtinguiſh the native ſignification of this imponendo ali-
word from another in the Hebrew tongue ſomewhat neerer it in quid quo tegat,
the letter; that ſignifying to cover as houſes or tents cover us tanguam opertulo aut veſte.
(& from thence the word *Succoth* ſignifying tents or booths, is de- סוכה est regere
rived) ^{which} cover us by being over us, or we being in them, where- obumbrando
as this word ſignifies to cover as cloaths or garments cover us, סודא ar:ingen-
by being put upon us, or by our putting them on. But not to ſtay do.
upon that ſtriſtneſſe of the word in its proper ſence; here we are
to underſtand it metaphorically, and ſo 'tis applyed two wayes in
Scripture; Firſt, to that gracious act of God in pardoning our
tranſgreſſions; Secondly, to that ungracious act of man in deny-
ing or excuſing his tranſgreſſions. 'Tis an act of greateſt grace in
God to cover our tranſgreſſions by a pardon. He never ſhews
himſelfe more as God, then when he thus hides the ſin of man.
And 'tis an act moſt oppoſite to grace, for man to cover his ſin by
denying or excuſing it; man never ſhews himſelfe more a man,
a ſinfull man, then when he covers his ſin. That act of divine
pardoning Grace David expreſſeth in the language of Job's text
(Pſal. 32. 1.) *Blessed is the man whose tranſgreſſion is forgiven,*
and whose ſin is covered. By whom covered? not by himſelfe but
by God. That which is called the forgiveness of ſin in the former
part of the verſe, is called covering of it in the latter part. Solo-
mon ſpeakes the ſame thing of God, though he uſeth another
word (Pro. 25. 2.) *It is the glory of God to concale (or cover)*
a thing; he meanes a ſinfull thing, or that which is worſe then no-
thing, ſin. To cleare this a little further; we read in Scripture of a
fourfold covering of ſin for good.

Firſt, There is a covering of ſin, by mercy or free love; that
indeed is the fountaine from whence this tranſcended favour, the
forgiveness of ſin floweth to us. *I, even I am he* (ſaith the Lord,
Iſa. 43. 25.) *that blotteſt out thy tranſgreſſions for my name ſake,*
and will not remember thy ſins. That is, the riſe and firſt moving
cauſe of this is in my ſelfe, it proceeds out of my owne boſome.
There is no moving cauſe antecedent to the love of God, why
ſinners are pardoned, though there be a firſt or chiefe working
cauſe of the pardoning or covering of our ſins; And that is the
next way of covering ſin.

Secondly, Sin is covered as by the free favour and mercy of God, so by the righteousness of Jesus Christ; God covers sinne from his justice, yet he will suffer no damage in poynt of justice; though he stop the proceedings of justice, he looseth nothing by it because as sin is covered by his owne mercy, so by the meritorious obedience of Christ, which gives full satisfaction to all the demands of justice. The *mercy seat* or propitiatory (which was an illustrious type of Christ) covered the Arke in which the Law was kept (Exod. 25. 10, 17.) This mercy seat was of the same length and breadth with the Arke. And Moses was commanded to put the mercy seat upon the Arke, implying that all our transgressions of the law of God, are covered by the righteousness of Jesus Christ, who is both our propitiatory (Rom. 3. 25.) and our propitiation (1 Joh. 2. 2.) that is, who by the sacrifice of himselfe hath made our atonement or agreement with God, which was figured by the propitiatory or *mercy seat*, covering all those transgressions which we were any way chargeable with by the Law.

Thirdly, Sins are covered as by the merey of God, and the righteousness of Christ, so by the charity of man. Thus any godly man may and ought to cover the sin of his brother (1 Pet. 4. 8.) *Above all things have perfect charity among your selves; for charity shall cover the multitude of sinnes.* True charity hath a garment long and large enough to cover many, yea a multitude of sins. Charity cannot cover our own sins as to the justification of our persons before God, 'tis a garment too thin and too narrow for that purpose, nor was it ever cut out & appoynted by God to such a use; but charity should and may cover the sins of others, as to the preservation of their credit among men, and the maintaining of our peace and correspondence with them. 'Tis dangerous as well as unwarrantable to cover the sinnes of others by flattery (such a covering of sin is not only an encouragement to sin, but may prove the utter undoing of the sinner) but to cover a sin by charity, that is, while we are admonishing or wisely reproving our brother our selves, to conceale it from others, or not to publish and blaze it abroad to his shame, or the provocation of passion in him, is a great piece of Christian duty, and may be a meanes of recovering him from the power and practice of his sin. Thus Solomon saith (Prov. 10. 12.) *Hatred stirreth up strife,*

ἀσμεν
propitiator, iun.
ἀσμεν
propitiatio.

but love covereth all sins; That is, the love of man to man prevents wrath by covering sin for the sinners good, not to cloake and harden him in his sin, but to winne him out of it; or love covereth, that is, pardoneth all the sins of others so farre as they concerne any injury done to us; thus Christ teacheth us to forgive those that *trespasse against us* (Math. 6. 12, 15.) yea love causeth others to forgive us the wrongs which we have done them; whereas *hatred* (that is, any expression of hatred eyther by words or actions) doth but stirre up strife, and make the breach wider. Hatred alwayes encreaseth strife where it is, and often begins it where it is not; love alwayes lookes upon great wrongs as small, and upon small ones as none at all. The Church history reports of *Constantine the Great* and first Christian Emperor, that when severall accusations were brought against some of the Bishops assembled at the Councel of *Nice*, He would not suffer them to be urged in publicke, but professed he would rather cover them with his royall robes, then let them breake out to the hindrance of the worke, and the scandall of those persons who were concerned in them.

Fourthly, Man also is sayd in Scripture to cover sin by the conversion of the sinner (James 5. 19, 20.) *Brethren, if any of you doe erre from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soule from death, and shall hide a multitude of sinnes;* That is, if any one among you who hath made an outward profession of the truth, shall turne aside from the rule of the Gospel, whether in matters of faith or of a holy life, in this case take notice that whosoever shall be blessed as an instrument in Gods hand, by prayer or reproofe, by counsels or any endeavours to recover him out of that wandering and backsliding condition, This man shall have the honour (be he who he will Minister or brother) *to save a soule from death, and hide a multitude of sinnes.* Some, I know, understand these words of the Apostle, as referring to the salvation of the person who is the instrument of this conversion; his soule shall be saved and his sins shall be hidden how many soever they are; and the Apostle *Paul* joynes both for the encouragement of *Timothy* in his Ministry (1 Tim. 4. 16.) *In so doing, thou shalt save thy selfe and them that heare thee.* But the current of this text runs clearly to the person reduced from the error of his

his way; *Thou shalt save a ſoule*, that is, his ſoule, and *hide a multitude of ſins*, that is, of his ſins; as if he had ſayd, thou ſhalt be a meanes of bringing him to a ſight of his ſin, and ſo to humble himſelfe before God and ſeek the pardon of them, which is the only true and happy hiding and covering of them.

Thus I have ſhewed foure coverings of ſin, and in all theſe ſences, it is good for us, to have our ſins covered. Bleſſed are they whole ſins are covered by the free favour of God, by the righteouſneſſe of Chriſt, and by the wiſe charitie of their brethren, eyther not divulging them, or converting the ſinner from them.

But there is a ſinfull way in which ſin is covered, or there is a covering of ſin, which is both the ſin and miſery of man; ſuch a covering of ſin as will cover him with ſhame and confuſion of face for ever. And that's it which *Job* diſclaiſes. He ſought and ſought doubleleſſe with all his ſoule to get his ſin covered with the mercy of God, with the righteouſneſſe of Chriſt the redeemer, but he durſt not make a cover for ſin himſelfe; *If I covered*

my transgreſſions.

The word notes great or greateſt ſins, even rebellions and blaſphemy; by both which that ſpeech of *Elihu* (Chap. 34. 37.) is rendred, and our tranſlation takes the former, *For he addeth rebellion unto his ſinne*. To rebel is more then barely to ſin, Rebellion is impudent and pertinacious ſinning. Many ſin, who (in ſtriſt ſence) doe not rebel; they that rebel ſin with all their might. They not only doe evill, but doe it againſt the light of good counsell given by others, and againſt the light of their owne conſciences. How ſinfull are they, who adde rebellion to their ſin! Some take it thus here, *I have not covered my transgreſſions or my great ſins*; As if *Job* had ſayd, *I have not hid the worſt of my ſelfe, I have not only not ſought to conceale my common frailties, but not my fouleſt ſpots, and greateſt rebellions againſt God*. Many are free to confeſſe leſſer ſins, but they prepare coverings for their groſſe enormities. So that if we take the word *transgreſſions*, in this peculiar ſignification, it much advanceth and advantageth the ſincerity of *Jobs* heart in this profeſſion.

Yet I ſuppoſe we are not tied to that ſtriſtneſſe of the word in this place. And we find it ſometimes uſed to expreſſe ordinary ſins and common ſaylings in other places of Scripture. (*Pro.* 10.

19.)

*Vox Hebraea
Vox laſiſſime
patet, ut etiam
leviora crimina
comprehendat.
Druſ*

19.) *In the multitude of words there wanteth not ſinne*; That is, there is uſually ſtore of ſin in ſtore of words; yet we know a ſlip of the tongue (for we cannot probably interpret that Scripture of meditated evill ſpeaking, a ſlip of the tongue I ſay) is not reckoned among great ſins, though no ſin conſidered in it ſelfe be litle. So here I conceive *Job* intend; that he did not cover any ſin, whether great or litle, when he ſaith, *If I covered my transgreſſions*

as Adam.

There's the reſtriction or modification of the act denied. Yet this word *Adam* may be taken two wayes; Firſt, more narrowly as a proper name. The firſt man was called *Adam* from *Adamah*, *the earth*, out of which the Lord made or created him. (*Gen.* 2. 7.) *And the Lord God formed man of the duſt of the ground, and breathed into his noſtrills the breath of life*. As *Adam* was formed out of the duſt of the earth, ſo from that he tooke his name. And this ſutes elegant'y with *Jobs* purpoſe; and is alſo an argument that *Job* was wel acquainted with, and inſtructed about; thoſe neceſſary principles of religion, the ſtate of the firſt man in his innocency, as alſo with his fall from that ſtate, and the ſad effects and conſequents of it. *Adam* having ſinned, employed that litle wit or vaine ſubtlety he had left to cover his ſin, and hide it from God, as I ſhall have occaſion to ſhew more particularly, in the proſecution of this Scripture. Therefore, ſaith *Job*, *If I covered my transgreſſion as Adam*, the firſt man *Adam*. Whether *Moses* had written his five bookes before *Jobs* time is a query of a difficult, if at all of a poſſible, reſolution; yet however, God was not wanting to his Church, but eyther by tradition from man to man, or by immediate revelation from himſelfe, continued the doctrine of the creation and fall of man, with the neceſſary truths depending thereupon among his people from *Adam* to *Moses*, which might give *Job* light enough to ſay even with reſpect to that perſonal act of *Adam*, *If I have covered my transgreſſions as Adam.*

Secondly, We may take the word *Adam* more largely, that is, Appellatively, or as a common name applicable to all men; for every man, ſince the firſt man *Adam*, is an *Adam*. There are three words by which man is expreſſed in Scripture.

Firſt, *Iſ*, which ſignifieth man in his higheſt excellency and dig-

dignity, in the quickneſſe of his parts and gifts, in the beſt dreſſe or habit of Nature or of Grace.

Secondly, *Enoſh*, which notes man compaſſed about with infirmity, even weakly, ſickly, ſad and ſorrowfull man, or man (though poſſibly renewed by grace, yet) yet cloathed and burdened with the troubleſome iſſues of a ſinfull nature.

The third word is that of the text, *Adam*, and this belongs to all mankind, or to man as man, whether great or ſmall, ſtrong or weak, every man is *Adam*, his body being of the earth earthly. *If I have covered my tranſgreſſions as Adam*; That is, as men uſually doe. Thus the Prophet ſpeakes (*Hoſea 6. 7.*) *But they, like men, have tranſgreſſed the Covenant.* We put in the Margin, *like Adam.* And in the Margin of this text in *Job*, we put, *after the manner of men*, *If I covered my tranſgreſſions after the manner of men*; That is, as the race and generality of mankind have heretofore done and doe to this day. As if he had ſayd, *I have not trod the path, nor followed the courſe of the world, who make it their firſt buſineſſe to ſin, and their next to cover and hide their ſins.* Mr. Broughton tranſlates fully to this ſence of the word; *If I have covered my ſin as every man doth*; implying that this is an epidemical praetical diſeaſe, infecting all ſorts and degrees of men. *If I covered my tranſgreſſions as Adam,*

By hiding mine iniquitie in my boſome.

In theſe words *Job* further explains how he did not cover his ſin, *He did not hide it in his boſome.* The word tranſlated to *hide*, notes a cunning artificiall biding, ſuch as hunters or fowlers uſe when they would take their prey, Theſe lay their nets very cloſely (for as *Solomon* ſaith (*Pro. 1. 17.*) *Surely in vaine is the net ſpread in the ſight of any bird*) and ſo the *Pſalmiſt* expreſſeth it in the ſame alluſion (*Pſal. 9. 15.*) *The heaſthen are ſunk down in the pit that they made, in the net which they hid is their owne ſoule taken*; Such a biding of his iniquity *Job* denyeth, a cloſe cunning hiding; or like that of the *ſnaſhfull man* (*Pro. 19. 24.*) *who hideth his hand in his boſome, and will not bring it to his mouth againe*, he had rather ſtarve then worke, and periſh rather then be at the paines to feed himſelfe. Thus the ſinner hideth his iniquity in his boſome, and will not bring it to his mouth againe; that is, he had rather be, at leaſt he will venture to be, damned then confeſſe

Si tenei ſicut
reliqui homi-
nes. Merc:

ſeſſe or diſcover it; He will not bring his boſome ſin to his mouth in a holy confeſſion eyther to God or man. *I (ſaith Job) have not hid*

mine iniquitie.

That is, the iniquity which I am moſt prone to, and which my heart goeth moſt after; every man hath ſome iniquity, which he may call his ſpeciall iniquity more then any other iniquity. The word *iniquity* in this latter part of the verſe, and *tranſgreſſion* in the former are the ſame in ſubſtance; yet this word properly ſignifieth that which is crooked or bowed. Holy actions are ſtraight right, and tend upward; ſinfull actions are crooked and bend downward. *Cain* the firſt-borne ſinner applyed this word to his ſin, or to the fruit of it, his puniſhment, or to both (*Gen. 4. 13.*) *My puniſhment is greater then I can beare*; we put in the Margin, *Mine iniquity is greater, then that it may be forgiven.* And as it notes the crookedneſſe of our actions, ſo the villoſity of our natures, or originall ſin (*Pſal. 51. 5.*) *Behold (ſaith repenting David) I was ſhapen in (that moſt crooked and miſhapen thing called) iniquity.* This original iniquity as well as any actual (though the former lyes cloſeſt and deepeſt there) muſt nor be hidden in our boſome; and we may wel conceive that *Job* had an ayme at this, when he ſayd, *I have not covered my tranſgreſſions, by hiding mine iniquitie in*

my boſome.

This phraſe, *To hide iniquity in the boſome*, imports the neareſt cloſing with and loving imbraces of any iniquity. The boſome is a ſecret place, and to put a thing in the boſome, is to keepe it as ſecret as we can. Thus ſome tranſlate the text, *by hiding my iniquitie in ſecret, or in ſecreſie*; that is, in the remoteſt retirements in the moſt privy boxes and contrivements of the heart and conſcience. Our Lord *Jeſus Chriſt*, who was maniſeſted in the fullneſſe of time, and had been hid all the time or rather eternity before from the world, is ſayd to come out of the boſome of the Father (*John 1. 18.*) *And John the beloved Diſciple learned in Chriſts boſome* (*Job. 13. 23.*) that is, he had moſt intimate converſe with Chriſt, and knew more of his heart then moſt of the other Diſciples; We commonly call a very neere friend a *Boſome friend*.

Yet

in pravitas
perversitas.

Hebrai בֶּחֱבֵי
in ſinu meo,
ſepe exponit
בֶּחֱבֵי in oc-
culo meo et la-
tibus, inter
ſcrinia ſci: et
cogitationes cor-
dis mei; non
dubium eſt quin
transiit ad
mentis reſeſſum
et conſcientia
arcanum res
hac pertineat.
Merc:

*Kim-hi putat
ab בבי quod
est deligere
deduci quasi
מבא in
amore met et
φιλανθία, qua
homines natura
laborant, se et
sua vel peccata
amantes.
Abhinc ex di-
lectione mea
iniquitatem
meam. Jun:*

Yet further, Some of the Jewish Rabbins translate, thus; *If I have hid my sin in my selfe-love, or in the love of my selfe*, or as Mr. Broughton, of a *selfe-love*. With which reading other late learned Interpreters agree; Some thus; *Hiding my sin because I loved it, or out of love to my selfe*. As selfe-love is a sin, so many hide their sins out of love to selfe. Those things that we love dearly and have a precious esteeme of, we hide safely; That's the emphasis of these latter translations; *If I have hid my iniquity because I loved it, or, Because of my selfe-love*; As if Job had assigned two things, which might have prevailed with him to conceal his sin, if he had not feared God; First, the patterne he had from Adam, or from the dayly practice of most men. Secondly, the love which man naturally beares to sin. *I have not covered my transgressions like Adam*, nor hath my love to them overcome me to hide them.

Againe, When Job saith, he did not cover his transgressions, nor hide his iniquity in his bosome. We must understand him in the full latitude of these words; And so more is intended then expressed; even that he acknowledged and confessed his sin. As he did not proclaime his sin in the market place, so he did discover it, as in duty he ought, that is, in time, place, and manner convenient. He not only did not hide his sin, but he acknowledged and confessed it. As all the negative precepts include their affirmatives, so some negative practices include their affirmatives. According to which rule of Scripture interpretation, wee may conclude, that when Job said, *I have not covered my transgressions*, &c. his meaning was, he did confesse and declare them with sorrow and brokennes of heart, that he might give glory to God under a fence of his owne vilenes, and of the riches of his free grace in the pardon of them. Thus much for the explication and understanding of this verse; *If I have covered my transgressions as Adam, by hiding mine iniquity in my bosome*.

From the whole Observe, First.

Man loves to hide and seek coverings for his sin.

Satan and our corrupt hearts have no sooner prevailed with us to doe evil, but they presently counsell and perswade us to conceale the evil we have done. Sin enters secretly and suddainly: It comes like a thiefe to rob and spoyle us of our best treasure.

Most

Most sins are committed in the darke, that is, secretly; and all sins so committed would be kept in the darknes of concealment and secrecy. Sin is darknesse, and a worke of darknesse; Now darknesse being so congeniall to sin, sinners must needs love darknesse. Most of our sins are unknowne to others, yea many of our sins are unknowne to our selves. Therefore David had no sooner put this question (*Psalm. 19. 12.*) *Who can understand his errors?* But he presently puts up this petition, *Cleanse thou me from secret faults*. And these secret faults by him intended in that prayer, were not such as he had committed out of the eye or sight of others, but such as had escaped or were not at all discerned by the eye of his owne observation. Now, as most of our sins are unknowne to other men, and many of our sins are unknowne to our selves, so it is the desire of sinfull man, that all his sins might be unknowne to God. Man, as man, that is, as sinfull man desireth that there might be a scale set or a vayle put upon all his sinnes. It is as naturall to man to be a sin-coverer as a sin-committor; And he had rather make some poore shift of his owne to cover it then goe to God (whose priviledge and glory it is to cover sin) to have his sin covered. It was so with Adam the first man; when he had sinned, how busie was he to hide his sin? It was so with Cain the second man; when he had sinned, how willing was he to hide his sin? Cain spilt his brothers innocent blood like water upon the ground but he would faine have stopped the mouth of his brothers blood from crying up to heaven. And when God came to make inquisition for blood, and put the question to him, *Where is Abel thy brother?* He answered the Lord, first, with a plaine ly, *I know not*, and, secondly, with a presumptuous query, *Am I my brothers keeper?* What have I to doe with him? he is old enough to looke to himselfe. Thus it was with the first, thus with the second sinner, and so it hath been with sinners ever since. Doe not our owne hearts tell us that it is so? Have not the sons of men been busie in all generations to prepare coverings for their transgressions? and are they not upon the same busines at this day? If any shall enquire, whence it cometh to passe that men are thus sinfully diligent in providing covers for their sin? I answer, the reason of it ariseth chiesly two wayes.

First, From pride; man hath an high spirit though he doe low things, things as low as hel; such a thing is sin, even the best

or least of it, a low hellish thing, a thing as low as hel; yet sinners rise up to heaven in high and proud thoughts of themselves; and therefore they will hide their sin if they can, and when they have done any foule worke, cover it. The seeming profits and vaine pleasures of sin, they like wel, but they are too proud to love the shame and disgrace that usually attends it. As sin hath that in the effects of it which may cause a stout man to tremble, so it hath that in the nature of it; which may cause an impudent man to blush. It is a blot a reproach and a dishonour; It debaseth man in the eye and opinion of all godly wise and holy men. And the more wise, holy, and godly any man is, the more are sinners debased in his eye. That's one part of his character that shall abide in the tabernacle, and dwell in the holy hil of God (*Psal. 15. 4*) *In his eyes a vile* (not a poore but a wicked) *person is contemned.* And hence it is, that a wicked person will hide his sin as much as he can; He likes his sin wel enough, but he likes not the contempt and shame that it exposeth him unto. He hath some care of his credit, though none of his conscience; and would preserve his owne honour, while he dishonoureth God. And therefore had rather run the hazzard of being covered with everlasting shame by covering his sin, then take any present shame to himselfe by confessing it.

Secondly, This covering of sin ariseth from want of faith; He that cannot believe his sin shall be covered by God, will cover it himselfe. True confession proceeds from faith, and is one of the blessed fruits of it. He that saith he hath sinned, and knowes what he saith, sees wrath due to sin, and himselfe obnoxious to eternal death; unbelieve as to pardon causeth feare of punishment: and no marvaile if an unbeliever labour to hide that, which he sees will be his death. The unbeliever will never be a confessor, eyther of Gods truth or of his own sin. Shame and feare cause men to hide both their sins and themselves; shame bids the proud man cover his sin, and feare the unbeleever. Or pride at once bids the same man cover his sin for feare of shame, and unbelieve bids him cover it for feare of punishment.

Secondly, When *Job* saith, *If I have covered my transgressions as Adam*; he intimates that *Adam* framed covers for his sin, or that it is the manner of men to doe so.

Hence observe.

Th

The sinfull heart of man suggests and finds out many wayes to cover sin.

As man hath a mind to hide his sin, so he is dayly imagining how to hide it. Mans naturall corruption hath not shewed it selfe more pregnant or fruitfull in any thing then in this. (*Eccle. 7. 29.*) *God hath made man upright* (or right, God is rightnesse it selfe, and as he extendeth himselfe into his workes, they are all right, man especially had the image of Gods rightnes stamped upon him in his first creation) *but they* (not only the first, or this or that man, but all men) *have sought out many inventions*; and those bad ones, very bad ones. There are many honest inventions respecting usefull arts and sciences, which man hath found out by the common light which God hath given: But here *Solomon* speaks of inventions opposed to uprightnes; and what are they but evill inventions? And this is one of mans worst inventions to hide that which is evill, and to make blinds for the covering of his sin. He hath been most unhappily witty in these inventions. Mans trade since the fall of *Adam*, is like that of *Adam*; What was his? *Moses* tells us of mans first invention to hide his bodily nakednesse (*Gen. 3. 7.*) *The eyes of them both were open'd, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons.* Before they sinned they were clothed with the robe of innocency, but when they had sinned they clothed themselves with fig-leaves. A litle after he tells us of mans second invention (upon which I shall insist further hereafter) to cover the nakednes of his soule. And ever since it hath bin mans most natural trade to make fig-leave coverings, poore shifts and shadows to hide his soule-nakednesse from the eyes of men, and if it were possible from the eyes of God too. Wee read in Scripture of some very witty inventions which women have used to cover and hide their purposes. I will instance in three, which are very remarkeable. First, was not that a witty invention of *Rachel*, who having taken away her fathers images, hid them in the Camels furniture? (*Gen. 31. 34.*) And the holy story tells us, how her wit wrought to keepe the Camels furniture from being searcht, when her father came into her tent. The second instance shall be that of *Rahab*, who to hide the Spies carried them up and covered them with flax stalks on the roof of the house (*Josh. 2.* 6.)

6.) Take a third in the woman of *Baburim*, who used a notable invention to secure the messengers that went to carry tidings to *David*, causing them to goe downe into a well (2 Sam. 17. 18.) And the woman tooke and spread a covering over the wells mouth, and spread ground corne thereon, and the thing was not known. And indeed suspition it selfe could hardly suspect that well, which had such a covering. I mention these, to shew what strange inventions have been used to cover things, persons, and designs: Yet these were but grosse, course, and dull pieces of invention compared with those which the heart of man dayly finds out to cover his transgressions. Oh how cunning are sinners growne to cover their sin! What false doores? what trap doores? what turnings and windings? what labyrinths and meanders: what shadows and vailles, hath the heart of man invented and made to keepe convey or cover sin out of sight? The heart of man is strangely engaged in these devices, yet of them all we may say as the Prophet *Isaiah* doth of their attempts and devises who would hide themselves from the judgements of God (Isa. 28. 20.) *The bed is shorter then that a man can stretch himselfe on it, and the bed is narrower then that he can wrap himselfe in it.* When sinners have stretcht their witts upon the very tenters to devise new covers and cloakes for sin, both they and their sins stand naked in the sight of God, or (as we say) they doe all the while but dance in a net; yea they lay themselves the more open to the justice of God, by how much they thinke themselves more concealed from his knowledge. And therefore as the same Prophet denounced a severe threatening against the Jewes, for seeking to shelter themselves from those stormes which hung over their heads and were ready to fall upon them by going to *Egypt* or any forraigne nation for succour. (Isa. 30. 1.) *Woe to the rebellious children, saith the Lord, that take counsel but not of me, and that cover with a covering, but not of my Spirit, that they may add sin to sin, or thereby adding sin to sin, that is, adding this sin of trusting in the creature, particularly in the shadow of *Egypt*, in a day of distresse, to all their other sins; Now, I say, as the Jewes were threatned for seeking such a cover from troubles, so their case is as dangerous, who seeke or make vaine coverings for their sin. The Spirit of God hath provided a covering for all our sins, yet few have an heart to make use of it. But how mad are the*

most

most of men to cover one sin with another, to cover sin by that which is it selfe more sinfull. To all such the Lord saith, *Woe to them that cover with a covering, but not of my Spirit; that is, not with such a covering as my Spirit hath shewed them and directed them unto; These indeed adde sin to sin; The covering is as sinfull as the sin which they would cover.*

But what are those coverings (disclaimed here by *Job*) and which are usually made by the sons of men to keepe their transgressions out of sight, or secret?

For answer to this querie, I shall shew you six covers of sin, all invented and used by sinfull man, and the sixth will give occasion to speake further to this poynt.

First, Sin is covered when 'tis not confessed, or by bare concealment; When *Achan* had taken the accursed thing, the goodly *Babylonish* garment, the wedge of gold, and the two hundred shekels of silver, he hid them and never sayd 'twas he, till the lot sayd 'twas he. The lot told the tribe, the lot told the family, the lot told the household, yea the lot came upon his owne head, and yet he stood mute and spake not a word of his sin, till *Joshua* layd unto him (Josh. 7. 19.) *My son give I pray thee glory to the Lord God of Israel, and make confession unto him, and tell me now, what hast thou done, hide is not; As if he had sayd, hitherto thou hast hid thy sin by not confessing it, but let me advise thee, hide it no longer. Some malefactors stand mute before the Judge, they conceale their sin, and they have a judgement futable, they stand silent like a stone, and are covered and pressed to death with stones. He that doth not discover his sin when and as he ought, covers it. 'Tis dangerous enough to doe that which needs confession, but not to confesse what we have so done is desperate.*

Secondly, There is a covering of sin by putting the act done upon others, or by causing them to owne it as if we had done nothing. *David*, a holy man, laboured to make this covering, for his great transgressions. When he had committed adultery with *Bathsheba*, and shee having conceived, sent and told *David*, saying *I am with child*: he presently in all hast sent for *Uriah* her husband home out of the Army and used all the meanes his hardened heart and subtile head could invent to make him goe home and converse with his wife (2 Sam. 11. 6, 7, &c.) that so it might be supposed the child was his. But the man was of a gallant

lant ſpirit, and diſdained to take any private contentment in his family and home relations, while the Army was abroad in the field upon publicke ſervice. Now *David* being diſappoyuted and his ſinfull project ſaying for this firſt covering of his ſin, he projects a ſecond and that a farre worſe one then the firſt. He will make murder the covering of his Adultery; and becauſe murder was too ſoule a ſin to appeare openly; therefore being (in that hurry of paſſions and temptations) reſolved to take away the life of *Uriah*, he provided a covering for that ſin before he committed it (except in his heart) giving order to his Generall *Joab* to put him upon a hot and hazzardous ſervice, that he might fall by the ſword of the children of *Ammon*, and yet not ſo much by their ſword as by the commanded treachery of his owne party. How deceitfull, how deſperately wicked was *David*'s heart (in this particular act) though (in his general ſtate) a man after Gods owne heart! How many ſins did he commit to make a covering for that one ſin! His Adulterous act muſt be covered with a conjugal one by *Uriah*, and becauſe *Uriah* would not doe that ſober, he made him drunke to doe it; And becauſe that would not take *Uriah* muſt dy, that he might take the widow for his wife and ſo by a conjugal act of his own cover his former Adulterous act; And to make the ſyſteme of this ſin compleate, the plotted deſigned death of *Uriah* muſt be covered by the common fate of Mankind and the chance of warre. The ſword (ſaith he) devoureth ſo and ſuck (as we put in the Margin) or one as well as another, (as we put in the text) (2 Sam: 11. 26.) when as *David* wiſhed and intended it ſhould devoure *Uriah* rather than any other.

The third cover of ſin is lying, which is the knowing and direct affirmation of that which is not true, or the denyall of that which is. *Ananias* and *Sapphira* ſinned greatly by keeping back part of the price for which they ſould their poſſeſſion, having dedicated the whole to publick uſe. And when *Peter* put the queſtion to the woman (Acts 5. 8.) *Tell me whether ye ſold the land for ſo much, and ſhee ſayd, yea for ſo much*, as both ſinned by keeping back part of the price, ſo he covered their ſin by affirming they brought in the whole. We ſold it for juſt ſo much (as we brought in, that was her meaning) we had not a penny more for it; Then *Peter ſayd unto her, how is it that ye have agreed to tempt the Spirit of the Lord. Behold the feet of them which have buried thy husband*

band are at the doore, and ſhall carry thee out. A dreadfull Judgement; They who covered their ſin with a ly, are themſelves covered with the earth. And as ſin is often covered by a ly in the firſt notion of it, The affirmation of that which is not, or is falſe, ſo alſo by a ly in the ſecond notion of it, the flat and peremptory denyall of that which is, or is true. Thus when *Gehazi* had gone covetouſly after *Naaman* for a gift; as he got it by framing a ly, ſo he covered it with a ly (2 Kings 5. 25.) *Whence cometh then Gehazi, ſayd El ſha, And he ſayd, thy ſervants went (not hither or thither, that is, as we traſt ſlute) no whither*. This covering of his tranſgreſſion coſt *Gehazi* deare too, He having got gifts from *Naaman* by a ly, to ſatiate his covetouſnes, and having told his Maſter another groſſe ly to cover it, is himſelfe covered with the leprocy of *Naaman*. He having committed and ſinfully covered a ſin as red as ſcarlet (as the Prophet *Iſaiah* ſpakes Chap. 1. 18.) *went out (being ſtricken with his Maſters ſentence) from his preſence a leper as white as ſnow*.

Fourthly, Others cover their tranſgreſſions by Juſtifying and maintaining them. What they have done ill they ſay is wel done. They are ſo farre from denying what they have done, that they applaud it, and will needs cover their ſinfull acts by a high perſwaſion of their ſinneſſe-nes, yea of their praiſe-worthyneſſe. When the Lord ſayd to *Jonah*, to angry, pettiſh *Jonah* (Chap. 4. 9.) *Doſt thou well to be angry for the gourd*, He was ſo farre from ſaying Lord I am ſorry for my paſſion, I confeſſe I have a fooliſh and a ſtroward heart, which will not acquieſſe in thy diſpenſations; I find and feele my proud ſpirit troubled becauſe I have not the honour to have my Propheſies fullfilled and made good; *Jonah*, I ſay, was ſo farre from any of theſe acknowledgements that he had done ill in being ſo paſſionate about the gourd, that he juſtifieth his paſſion with this moſt confident aſſertion, *I doe well to be angry even unto death*. Thus he ſet up his will againſt the will of God, and thought he had reaſon enough to be angry at what God had done, both in ſparing the repenting Citie of *Ninive*, and in ſmiting a perishing gourd. And as there are ſome who cover their ſins by a real, though not by an intentionall juſtifying of them (they think they have done very well when they have done exceeding ill; as Chriſt foretells his Diſciples (Job. 16. 2.) *The time cometh that whoſoever killeth you will think*

thinke he doth God service) So there are many who cover their sins by an intentionall Justification of them; that is, though they know they have done evill, yet they will justifie it, and put a faire colour upon it. Hypocrites will justifie their owne persons, how bad soever they are, and prophane persons will Justifie many of their actions how bad soever they are. As there is a spirit in man lustung continually to doe evill, and not good, so there is a spirit in man to uphold an evill act as if it were good. The Prophet tells us there are such, while he denounceth a woe against them, that call *evill good and good evill, that put light for darknes and darknes for light, that put bitter for sweet and sweet for bitter* (Isa. 5. 20.) which cannot be understood of those who do it ignorantly (though even such are in a woe case) but of those who doe it studyedly and purposely; or we are not to understand it of those who doe it by mistake, but of those who would have other mistake what they have done, and therefore they will justifie that which is evill, as if it were good. For as many justifie those who are ungodly, so there are others who justifie their owne ungodlynnes. There are none so proper objects of Gods condemnation as they who, to cover, justifie their sins. And to cleare this a litle further, I shall touch upon a threefold Justification of sin.

First, Some justifie their sins by unbelieve, so giving them a power to condemne them; For whereas *God sent his Son in the likenes of sinfull flesh, and for sin* (or as we put in the Margin, *by a sacrifice for sin*) *condemned sin in the flesh* (Rom: 8. 3.) They through their owne unbelieve, not taking hold of that sacrifice of Christ for the condemning of sin (that is, for disabling of sin) as a condemned person is disabled in law) to bring in evidence or beare witnes against them) Justifie sin, and suffer it to take its full course for their utter condemnation:

Secondly, Others justifie sin by giving it a liberty to rule, command, and master them, even to doe what it will with them; These letting their lusts carry them to the committing of any evill without rebuke, controule or checke, justifie their sin.

Thirdly (which is the poynt in hand) not a few justifie their sins by defending them; They who instead of repenting of and judging themselves for their sins, are Patrons and Advocates for them, putting a faire glosse upon a foule matter, and making those actions which are as blacke as hell, looke beautifull as the heavens,

heavens, what doe they else in all they doe but Justifie their sins, and acquit them from any charge of evill. Of such the Apostle Paul saith, *They glory in their shame* (Phil. 3. 19.) that is, in those things whereof they ought to be ashamed, they boast and glory. No man glorieth in that which, he apprehends to be his shame. But many glory in thar, which is indeed their shame, and will appeare to be so in the issue.

Fifthly, They who dare not cover sin by justifying it (they goe not so farre) yet they cover it by extenuateing and lessening it; While they acknowledge it to be a sin, they say it is but a small one. They confesse the fact to be a fault, but cover much of the faultines of it. As a godly man when he confesseth the goodnes of God hightens and aggravates it; He saith, how wonderfully good hath the Lord been to me! So when he confesseth his sin he hightens and greatens it, he saith, O how exceeding sinfull is my sin! But as a carnall man makes light of the goodness of God to him, so he doth also of his sin against God. He is not sensible of the evill of his sin, though he confesseth he hath done evill in sinning; or (as the Apostle speakes, Rom: 5. 20.) Sin doth not abound to him, though he hath abounded in sin; *The law entred that the offence might abound*; That is, in the sinfulness of it as to our apprehension; Whereas a naturall man lites and lessens his sin, 'tis but a small matter in his eyes. He extenuates or makes it litle; First, in the nature of it; Secondly, in the circumstances of it.

Sixthly and lastly, Many cover their transgressions by excusing them; or making apologyes for themselves, though they have transgressed. When a sin is so plaine and bare-faced, that it can not be denied, and so grosse that it can neither be defended nor extenuated in it selfe; yet the heart of man will find somewhat to cover the evill of it with, eyther in part or in whole as done by him. The sinner will say, I am very farre from Justifying this act; I doe not say, nor thinke it is well done, I dare not so much as extenuate it, I confesse it is a sin, and a great sin, but pray consider, I am to be excused, if not altogether, yet almost or in a great measure I am excusable. What I have done is blame-worthy, yet I am not worthy of so much no nor of any such blame as you imagine for doing it. The blame lyeth upon some other person, or upon some other thing. Pray put the saddle upon the right horse,

and let that beare the blame, which deserves it. As some make excuses when they should eyther doe or receave good: when the great offer of grace by Christ is made in the Gospel, most excuse themselves from receiving it; The parable of the Supper (*Luke 14. 18.*) shews that plainly; *And they all with one consent began to make excuse: the first sayd I have bought a piece of ground and I must needs goe and see it, I pray thee have me excused, &c.* They did not rudely and uncivilly deny to come, but their busyness would not permit them, they had other occasions at that time, they were not at leisure to looke after such poore things as soule-matters. Now as many plead excuses for their not receiving that which is good, so others plead excuses for the evil which they have done, and will needs lay the blame some where else. This was the covering which *Adam* our first parent made for his sin; when God called him to question about eating the forbidden fruit, he did not deny it, he did not goe about to justifie himselfe in it, he did not so much as extenuate or lessen it; all that he did, was this, he excused himselfe about it; *It was a great sin, but he was not so much in fault, as the woman; The woman which thou gavest to be with me, shee gave me of the tree, and I did eat.* And when the Lord dealt with the woman and call'd her to account: what say you woman? shee did not deny it, but shee had her excuse too, shee hoped to ease and unburden her selfe of the fault; it should not sticke upon her, nor ly at her doors, she had this to plead for her selfe, *The Serpent beguiled me, and I did eat.* I did not transgresse of my own accord, nor was this a sin of my seeking. If the Serpent had not couſen'd me, I might have been long enough before I had medled with or toucht the forbidden fruit. Neyther *Adam* nor the woman denyed what they had done; but both of them thought they were very pardonable in doing it. Both made a confession of the fault, yet theirs was a faulty confession, They covered their sin while they did acknowledge it, and hid it in their bosomes while they held it out upon their tongues. Thus did *Adam* the first man, and thus doe the sons of *Adam* dayly cover their sins. And I shall (on this occasion) yet a litle further open the subtilty of *Adam* the first man, and of all men naturally descending from him, in covering their transgressions; for as much as *Job* doth so expressly disavow the imitation of eyther in covering his, while his purpose was boldly to affirme, that he had not covered them at all.

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Nor is it improper or impertinent for the further clearing and exposition of this Scripture, and it may be very profitable and usefull in our dayly conversation to consider, if not all, yet at least some of the principal of those wayes by which *Adam* at first, and his posterity ever since, have laboured to excuse, and so to cover or to make excuses, coverings of their transgressions.

I shall begin with that of *Adam* in person, and then give instances of *Adam* in his posterity. *If I have covered my transgressions as Adam,* that is, as the first *Adam*.

What *Adams* covering was, hath been shewed in general before, as we find it expressed (*Gen. 3. 12.*) where the Lord having called him to account for eating of the tree of knowledge, he made this plea for himselfe, *The woman whom thou gavest me, to be with me; shee gave me of the tree and I did eat; Adam* confessed the fact, *I did eat,* but he excused himselfe as to the fault; and by what did he excuse himselfe? He did it by the perswasion of his wife, as the Lord tells him at the 17th verse, *Because thou hast hearkened to the voyce of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it, cursed be the ground for thy sake, &c.* As if the Lord had sayd, *I spake to thee and thou wouldest not hearken unto me, thy wife hath spoken, and thou hast hearkened unto her; yea thou hast presumed that thy harkning unto her, will excuse thy not hearkning unto me.*

Thus it was with *Adam*; And is it not thus with the sons of *Adam*? How often have the perswasions of others been pleaded as a covering for their transgressions. *Saul* being sent forth clothed with a Commission from God himselfe, in the ministry of *Samuel*, to slay the *Amalekites*, to make an utter end of them, not to spare man, woman, or child, nor sheep, nor oxen, nor Camells, nor Asles (*1 Sam. 15. 3.*) Accordingly he undertooke the warre, and upon his returne meeting *Samuel*, saluted him with this assurance of his good service and successe, *Blessed be thou of the Lord, I have performed the commandment of the Lord* (*v. 13.*) To whom when *Samuel* answered, *What meaneth then this bleating of the sheep in my ears, and the lowing of the oxen which I heare,* *Saul* replied at the 15th verse, *They have brought them from the Amalekites, for the people spared the best of the sheep, and of the oxen, to sacrifice to the Lord thy God, and the rest we have utterly destroyed; They* (saith he) *have brought them,* that is, they moved

ved or perſwaded me to ſpare and bring them, and I was overwrought by their perſwaſion. *Saul* was King, it was *Sauls* place to command, and the peoples to obey; but he was willing to ſpeake of himſelfe as obeying the people, that he might excuſe his owne ſin in diſobeying God. It was the perſwading voyce of the people which prevailed with him, and by that he thought himſelfe excuſable, yea and ſtood it out a great while with *Samuel* (v. 20, 21.) *I have* (ſaith he) *obeyed the voyce of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites. But the people tooke of the ſpoyle, &c. to ſacrifice unto the Lord thy God in Gilgal.* As if he had ſayd, *Why doeſt thou charge this ſin ſo ſtrictly upon me; if the act be evill, yet it can ſcarce be called mine, I did it at the deſire of the people, I only yielded to them, & was born down by their importunity.* And thus *Aaron*, the High-Prieſt being challenged by *Moses* for making the golden Calfe (Exod. 32. 21.) put it upon the people (v. 22.) *And Aaron ſayd, let not the anger of my Lord wax hot: thou knoweſt this people, that they are ſet on miſchiefe; for they ſaid unto me, make us gods which ſhall goe before us: for as for this *Moses*, we wot not what is become of him: As if Aaron had ſayd, The ſin is theirs, and not mine, it was not my will, but their willfullneſſe which forged this Calfe.* Again, when *Pilate* had awarded an unjuſt ſentence againſt Chriſt, it ſeemes his conſcience checked him for it, yet he had this helpe, this plaſter for the ſore, he hoped to eaſe himſelfe by caſting it upon the people, and therefore (Matth. 27. 24.) he called for water, and waſhed his hands, by which ceremony, he would declare his owne integrity, ſaying, *I am innocent of the blood of this juſt perſon, ſee ye now;* I have condemned him indeed; but it was upon your perſwaſion. Thus we ſee, how *Adam* ſift, and the ſons of *Adam* all along have taken up this plea. But was *Adam* excuſed, becauſe he ſinned by the perſwaſion of his wife? was *Saul* acquitted, becauſe he diſobeyed God upon the perſwaſion of the people? was *Aaron* held faultleſſe, becauſe he made the Calfe upon the urgency of the *Iſraelites*? or *Pilate*, becauſe he condemned Chriſt upon the out-cry of the *Jewes*? were any of theſe held guiltleſſe as to their tranſgreſſions, becauſe they had this plea, the importunity of others? The Scripture tells us theſe were coverings too ſhort and too narrow to hide their tranſgreſſions;

sions; yea *Samuel* handled *Saul* ſo plainly, and brought his ſin ſo home to his conſcience, that he was forced to confeſſe (v. 24.) *I have ſinned, for I have tranſgreſſed the Commandement of the Lord, and thy word, becauſe I feared the people and obeyed their voyce.* And therefore remember, we muſt act according to the voyce of God, and not according to the votes of men; yea, remember, this plea doth rather aggravate our ſin, then any way abate it; what? ſhall we doe more upon the perſwaſions of men, then upon the command of God, and thinke to be excuſed by it? ſhall mens entreaties give checke to the law of God? ſhall the word of friends or relations be more forceable, then the direct rule of his word? *Solomon* ſaith (Pro. 1. 10.) *My ſon, if ſinners invite thee conſent thou not; As if he had ſayd, It will be no boot for thee to plead, when thou haſt ſinned, that thou diddeſt it by the incentive of ſinners.* In the ſame booke (Chap. 7. 21.) we read of a young man enſnared by a harlot, *With much faire ſpeech ſhe cauſed him to yeild, and with the flattery of her lips (or by her ſmooth tongue) ſhee forced him;* as if the young mans will were ſcarce in the thing, yet this did not helpe him; For away he goes like an ox to the ſlaughter, or as a fool to the correction of the ſtocks. That's a moſt remarkable inſtance (1 Kings 13. v. 18, 20, 21.) where we read of a Prophet that had received a commandement from the Lord to doe a meſſage to *Jeroboam*, and he performed it fully, denouncing a curſe againſt his Altar. But upon his returne another Prophet met him, and ſaid unto him (v. 18.) *I am a Prophet alſo as thou art, and an Angel ſpake unto me by the word of the Lord, ſaying, bring him back with thee into ſhine houſe, that he may eat bread, and drink water, but he lyed unto him.* This Prophet was perſwaded by a Prophet, who avouched divine authority an Angel (ſaith he) *ſpake unto me in the name of the Lord to bring thee back;* yet though he came back upon this ſtrong perſwaſion he is doom'd to an untimely death for it by that pretended Prophet, who preſently cryed out to the man of God that came from *Judah* (v. 21.) *Saying, thus ſaith the Lord, for as much as thou haſt diſobeyed the mouth of the Lord, and haſt not kept his commandement, which the Lord thy God commanded thee, thy carkeſſe ſhall not come into the ſepulcher of thy fathers; and ſoone after a Lion met him by the way and ſlew him.* This (as the Apoſtle ſpeakes of many other dreadfull providences, 1 Cor. 10. 11.) hap-
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pened to him for an example, and is written for our admonition, upon whom the ends of the world are come, that we may for ever shut our eares against the voyce of a man, yea against the voyce of an Angel from haaven, perswading to doe any thing contrary or contradictory to the knowne voyce of God.

Secondly, Say others we have done amisse indeed, but we did it upon the command of our superiors, and is not that enough to save us harmlesse?

I answer, Though a Master command his servant, or a parent his child, or a Prince his subject, that which is sinfull, yet if either servant, or child, or subject doe it, the sin will rest upon their owne soules; yea though possibly the superior should explicitly take the sin upon himselfe, and when the inferior scruples or boggles at the thing, should say, let the blame be upon me, only doe as I command you, and be obedient to my voyce, yet neither will this excuse the sinner. He that commands unlawfull things is doubly guilty, but this doth not make him guiltles that obeyeth. The sin will ly upon the doer as well as the commander. The warrant of the greatest man in the world, cannot secure us against the wrath of God. The soule that sins must beare it, how much soever others engage to beare it. Punishment will fall where God appoynts it, not where man; God will not be at our direction whom to punish when his Law is broken. *Rebeckah* spake thus to her son, when shee drew him into that subtle practice for the obtaining of the blessing (*Gen. 27. 8.*) *Now therefore my Son, obey my voyce, according to that which I command thee*; yet *Jacob* was afraid of obeying his mothers voyce, commanding him to get the blessing in a disguise or by a fraud, and therefore said (*v. 12.*) *My father peradventure will feele me, and I shall seeme to him as a deceiver, and I shall receive a curse, and not a blessing*; He had mis-giving thoughts, that the matter would not end well, which should be so begun; And therefore his mother to relieve him out of those feares, saith to him (*v. 13.*) *Upon me be the curse my son, only obey my voyce*; scruple not what I command, I am your mother; *Jacob* obeyed and really got the blessing, yet his sinfull way of getting it (notwithstanding his mother undertaking for him) got him many a knocke and cold blast all his dayes, so that at last he gave this account or short history of his life, *Few and evil have the dayes of the yeares of my life been* (*Gen. 47. 9.*) which

he spake not only (as every man may doe) upon the common consideration of humane frailty, but upon consideration of those speciall and eminent afflictions, which he met with all the dayes of his life above other men. All which were after-reckonings (in way of chastisement, not at all of satisfaction) for that former sin. The blessing which he got was an inestimable benefit, yet he was soundly payd, or he payd soundly for his fraudulent getting of it, though his mother promised to stand between him and harmes-way. As also (which is another Scripture instance in this case) did *Absalom* to his servants, when he was resolved, and had plowed to take away his brother *Ammons* life (*2 Sam. 13. 28.*) *Now Absalom* (saith that Scripture) *had commanded his servants, saying, marke ye now when Ammons heart is merry with wine, and when I say unto you, smite Ammon, then kill him, feare not, have not I commanded you, be courageous, and be valiant.* As if he had sayd, Never question the matter, is it not enough that I bid you doe it, I will excuse you to the king my father, if he should be displeased at what is done, nor need you feare the displeasure of God, seeing you have done it not as your own act, but as my command. Proud men will not only give wicked commands, but undertake to save the instruments of their wickednesse harmlesse, and see them indemnified, who shall obey them: they will take the sin and the curse upon themselves; and they shall be sure enough of it, and so shall they also who obey them. Therefore let servants, children, and all inferiors, beware of doing that upon the command of man which God hath not commanded. Children, servants, and subjects must obey, but 'tis in the Lord, they must not obey against the Lord. The Apostle saith to servants, *Obey your Masters in all things* (*Col. 3. 22.*) that is, in all lawfull things, as the next words expound his meaning, *not with the service as men please, but in singleness of heart fearing God*; obey your Masters, but feare God, that is, obey them so farre as is consistent with the feare of God. No Master hath power to command his servant against the Lord, nor hath any servant liberty to obey his Master against the Lord; no man hath power either in commanding or obeying, beyond the Law. Wee must so please men, as not to displease God; if the superior transgresseth the bounds of his power in commanding, the inferior transgresseth the limits of his duty in obeying. Neyther doe we in this

Id tantum possumus quod Imperator presumimus.

at all let looſe the bonds of duty, To cleare which, conſider there are two things in which the duty of an inferior doth conſiſt.

Fiſt, Subjection to the power of his ſuperior.

Secondly, Obedience to the command of his ſuperior; now in all things which are lawfull and answerable to the mind of God, ſervants ought both to be ſubject to the power, and to obey the commands of thoſe that are over them; but in unlawfull things they muſt only be ſubject to their power, not obey their commands. There is a great difference between theſe two, we may yeild ſubjection, and yet reſuſe obedience, as Caſuiſts determine; or which is the ſame, There may be paſſive Obedience to the full, where active obedience is not at all; they who are always ſubject to the power of others, are not always ſubject to their commands. The Apoſtle Peter (1 Ep: 2. 18, 20) bids ſervants be ſubject to their Maſters with all feare, not only to the good and gentle, but alſo to the froward; but he doth not teach them to obey their Maſters in all things, but rather to ſuffer for conſcience ſake towards God (v. 19.) Servants are to ſuffer not only when they have committed a fault, but they are to ſuffer rather than commit a fault, or ſin againſt God. We muſt ſerve men for Gods ſake, we muſt not forſake God to ſerve men; conſcience bids inferiors to be obedient, but they muſt not be obedient againſt conſcience; if it were not ſometimes lawfull to reſuſe obedience to the commands of thoſe who are above us, the world might quickly be ruined in duty. There lyes no duty to obey by doing, when commands are againſt duty, or of things unlawfull to be done. There is no diſputing the commands of God, and there are no commands but his, which may not be diſputed; nor can we be charged with diſobeying any commands (though we doe them not) but thoſe which we are bound to obey by doing them, and thoſe are only the commands of God, and ſuch as ſubſerve his commands.

Thirdly, Saith another, if I had only a bare command I conſeſſe that would not excuſe me, but the truth is, I was not only commanded, but threatened, and greatly threatened; if I had not done it I muſt have ſuffered deeply; and ſurely, God will not hold a poore creature to ſo hard a law, as to condemne him for doing that which he had no mind to doe, but was threatened to doe it, and muſt needs be undone if he did it not; it ſeemes not only unrea-

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reaſonable, but imcompetible, not only with the goodneſſe of God, but with his Juſtice, to put that ſin upon any mans ſcore, which he did, not as delighted but as terrified. Yet to the pretenders of this plea, I muſt ſay as the Apoſtle (2 Cor: 5. 10.) *Knowing the terror of the Lord we perſwade men.* Remember the Lord threatens if you doe ill, and what are all the evils which man threatens or can inflict, if you doe it not. If the wrath of man terrifieth you to doe evil, ſhould not the wrath of God terrifie you much more from doing evil? One of the Ancients brings in a perſon making this excuſe, when urged to exceſſive drinking; *I did it indeed, but a great man in the company compelled me to it, a dagger was ſet at my breaſt, with this word, drinke or die.* But the Answer given in that particular caſe may ſerve for all caſes. *Although (ſaith he) the matter be brought to this hard iſſue, that it be ſayd to thee, eyther drinke or die, it were better for thee that in preſervation and defence of thy owne temperance and ſobriety, thou ſhouldeſt die, then that thou ſhould ſave thy life by thy intemperance; or it were much more eligible that thy body ſhould be ſaine ſiber, then that thy ſoule ſhould be damn'd drunken.* The Apoſtles were ſtraitly threatened (Acts 4. 17.) not to ſpeake any more, nor to teach in the name of Jeſus, but did they ſatisfie themſelves and ſit downe in ſilence, becauſe threatened to forbear ſpeaking? read their answer (v. 19, 20.) *Whether it be right in the ſight of God, to hearken unto you more then unto God, judge ye; for we cannot but ſpeake the things which we have ſeene and heard.* Now if threatenings be no excuſe to us for the forbearing of a good duty, or obedience to an affirmative command, (which though it oblige (*ſemper*) alwayes, yet not (*ad ſemper*) to all times, now, I ſay, if they would not forbear to doe good when men threatned) much leſſe will mens threatnings excuſe us, if we for feare of them doe evil, or tranſgreſſe a negative command, which as it is alwayes binding, ſo it binds alwayes or at all times; There's no moment much leſſe ſeaſon for the doing of evil, though there may be a ſeaſon of forbearing to doe that which is good. There is no neceſſity of ſinning, nor can any extremitie excuſe for doing evil; but there may be a neceſſitie of our forbearance at this or that time to doe this or that good duty, and that neceſſity will be admitted by God as a pleadable excuſe of our forbearance. *Elihu* chargeth *Job* (Chap. 36. 21.)

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Subjeſſio poteſt
eſſe ubi non eſt
obedientia.

Peccat ſervus
obtemperando,
ubi peccat do-
minus imperan-
do.

Perſona patens
ne cogit ut
amplius bibere
ſec. Etiamſi
venirent ad hoc
ut iſtudiceretur
aut bibas aut
non bibas; me-
lius erit ut caro
noſtra ſobria occi-
detur, quam
pro ebrietate
anima marce-
at. Auguſt.
Dei: 222. de
Tempore.

Thou hast chosen iniquity rather then affliction, whereas indeed when these two are proposed to our choyce, affliction and transgression, whether to sin or to suffer, we should without any deliberation or consult upon the point, chuse afflictions and sufferings, yea death it selfe rather then iniquity. Therefore say not, I sinned for feare, being threatened with utmost penalties and extremities; remember who threatens from heaven, and then you will not much regard who threatens on earth. The three children were threatened with a fiery furnace (*Dan. 3. 16.*) Daniel himselfe was threatened to be cast into the Lions den (*Dan 6. 10*) yet as the former would not doe that evill, the worshipping of the golden image, so the latter would not forbear to doe that good, the praying to and worshipping the true God, for all their threatenings.

Fourthly, Saith another of the sons of *Adam*, true, I have sinned; I have sworne rashly, but such a man provoked me if I have done any man wrong or given him ill language, it was upon ill language first received from him, or upon wrong first done to me; and if I have requited him in his kind, I hope this is no great matter; In this I may be excused, seeing he began with me, and urged me to it: I had not wronged him, if he had not wronged me, nor had I given him an ill word, if he had not reviled me. Thus many wrap up the matter, and cover their transgressions.

I answer, Can that which was sinfull in another, make the same act done by thee sinlesse? was it sinfull in him to give thee ill language, or was it sinfull in him to doe thee wrong, and will it not be sinfull in thee also to give ill language, or do wrong? the law given us of God must be the guide of our actings towards men, not the actings of other men towards us. That's a good rule; *Doe to others as you would be done to by others*; that rule will carry us quite through the world. But this is a false and a most perverse rule, *Doe to others as they have done to you*; this is a most unscriptural rule, that saith, *Thou shalt not give rayling for rayling, and when thou art cursed thou shalt blesse*; that's the command of Christ; and shall any looke to be excused for rayling on another, because he rayled upon him first? or shall he thinke to be excused for cursing another because himselfe was cursed. Take heed of these pretendings, 'tis the will of God we should doe good against evil, *Can it then be good to returne evil for evil?*

Fifthly,

Fifthly, Another will say, true, I have done it, but are there not many who doe the like or worse? I am so farre from being alone in it, that almost all men are with me in it. And I hope that which all men doe, no man shall be blamed for; This is a common practice.

It was the error of the old *Pelagians*, that corruption was not traduced into the nature of man by the fall of the first man, but that sin is continued by imitation; Children (say they) seeing their parents or others doe evill take it up by example; Now, though this hath been justly condemned as a grosse error; and the contrary asserted both as a Scripturall and as an experimental truth, that the whole masse of mankind by nature is steeped in sinne, and that we have the root of every evill matter in our selves; yet 'tis a truth also, that we doe ill by example, and that sin is mightily increased by imitation. What one doth others are apt to doe, and the most of men goe where they see others goe, rather then where they ought to goe; yea they begin to conclude they may goe safely enough in a bad way, if they see others goe before them in it.

But what though many goe in wrong wayes, and doe unrighteous things, yea what though all should goe and doe so, yet that would not excuse any one that goeth or doth so. Would it have been any excuse, thinke you, for *Noah* to have complied with that wicked generation, when all flesh had corrupted their way before God; *Noah* might have said, I follow the track, I doe as the rest, all goe this way, and should I stand alone? should I be singular? *Noah* had no such reasonings, he followed the rule, not the example of that age. Thus saith the text (*Gen. 6. 9*) *Noah was a just man and perfect in his generations, and Noah walked with God*; That is, he kept close communion with God, let the world goe whether it would; He was not led away with the course, nor caryed downe with the current of the times, nor would he write after their crooked and blotted copy. Lot dwelt in *Sodom*, where ten righteous persons were not to be found; though the preservation of the whole Citie, and the pardon of them all from present perishing lay upon it. Yet Lot preserved himselfe pure, and *his righteous soule was vexed from day to day, with their unlawfull deeds*. The Lord gave a speciall Law by *Moses* to obviate this mischief (*Exod. 23. 2.*) *Thou shalt not follow*

law a multitude to doe evil: Which law doth more then imply, that many would encourage, and some even warrant themselves in doing evil by the example of the multitude. It is somewhat difficult to breake the ice, and begin; But when many have begun to us in a way of sin, O how hard is it not to follow? To follow the most is to follow the worst, for so the most are; and to follow them as farre as they goe, is to goe to hel, for thither the most goe. It will be but cold comfort to perish with a great company.

Nor is it any whit safer or better to follow *the mighty* then to follow *the many*, yet some thinke themselves very safe, while they walke in their way, how bad soever the way be. Had we (say they) only the multitude to follow, they being rude, and vaine, it were not so excusable; but we see great men doe it, yea the wise and learned men of the world doe it, and shall not we be excused for doing that which the Great and wise and learned men of the world doe? No doubt we shall. Thus they plead to their owne perdition; 'Tis indeed the unhappy privilege of Great ones to have more followers of their worst actions, then of their persons. Many sin as it were (*cum privilegio*) under the cloake of Great mens sinings. The very errors and mistakes of Rulers may prove a rule for others to erre and mistake by, and the Authority of their persons puts a kind of authenticknesse upon their most unwarrantable practices. And therefore (to note that by the way) it much concernes those that are above others in place, to take heed what they doe, especially before their inferiors, because they are apt to beare themselves high upon the example of those that are above them. It hath been sayd, *Much reverence is due to children*; wee say (and we say truly) children owe great reverence to their parents, and elders; And 'tis as true, *Parents and Elders should carry is reverently towards their children*, because the example of a parent, or superior, emboldens children to doe the like, even to a likenesse in vanitie, whether in speech or behaviour; And as children are ready to take up the example of parents, so are all inferiors, the example of those above them. What (say they) doe not our Lords and Masters doe these things, and shall we sticke at them, are we wiser then they? Doe they swear and shall we scruple an oath? Are they drunken, and shall not we freely take our cups? are they wantons and fornicators, and shall we

*Habet aliquid
ex iniquo omne
magnus ex-
emplum. Tacit:*

*Maxima debe-
tur pueris reve-
rentia.*

we poore underlings forbeare? Doe they prophane the Sabaoth, and may not we breake it? Surely, we may, and be blamelesse. Oh how desperately are many servants and meane men hardned and deboyſt by example of their Lords and Masters! The Phariſees cacket those Officers in the Gospel when they had not attached and brought Christ to them, because they seemed to have better thoughts of him then the rulers had (*Job: 7. 47. 48. 49.*) *Are ye also deceived? have any of the rulers or of the Pharisees believed on him? but this people, who knoweth not the Law are cursed.* As if they had sayd, What will you take upon you to be better, or to understand better then your rulers? Will you take upon you to believe or be religious beyond their example? Now as some thinke the faith of inferior persons must be pinn'd upon the rulers sleeve, and that they must beleve as their great Masters beleve, so, many inferior persons are perswaded they may wel enough pin the practise of their superiors upon their sleeve, and in all things without danger doe as they doe.

There are others who beare themselves out in an evil matter beyond all reproofe, if they see any that professe godlinesse to doe such things; As they embolden themselves by the falls of good men recorded in the holy Scriptures, by the drunkennesse of Noah, and by the uncleannesse of David, &c. The cloud of Scripture-witnesses hath a bright side, that is, the gracious actings of the Saints, and a darke side, that is, the weaknesses and faylings of the Saints; Now as they goe to the darke side of the Saints departed, so also of the living Saints to strengthen themselves in their wickednesse. But remember the Lord hath not left us to live by example, but by rule, therefore never plead example against rule, neither the example of the multitude; nor of the great, nor of the wise and learned, no nor of the godly and holy in their departures from the rule. The Apostle himselfe when he would be imitated, durst not propose himselfe universally to be imitated, *Be ye followers of me as I also am of Christ*. if I goe a step out of the way follow me not there; say not because an Apostle did it, therefore I may doe it; Wee cannot be excused in following the unholy actings of any man, how holy soever he is.

Thus upon the occasion of Adams first excuse, laying his sin upon his wives perswasion, I have shewed you many other wayes wherein the sons of Adam treading in his steps, make such like coverings

verings and excuses for their ſin; and from them all it hath appeared, that neyther perſwaſions, nor commands, nor threats, nor injuries and provocations received, nor examples given, will ſerve for a covering of our tranſgreſſions. All ſuch pleas are invalid, nor ſhall any man be accepted in them; yea we doe but ſo much the more uncover the ſhame of our nakedneſſe, by how much we are the more ſubtle and induſtrious to provide ſuch coverings for it.

Further, (if we look into the hiſtory of *Genefis*) we may find another excuſe which *Adam* made for his ſin, which I ſhall a little conſider, for a fuller confirmation of the poynt in hand. Severall of the learned both ancient and moderne, have noted it as a ſecond unſafe and altogether unprofitable covering of tranſgreſſion.

If I covered my tranſgreſſions as Adam.

As *Adam* layd his ſin upon his wives perſwaſion, ſo upon the diſpenſation of God; *The woman* (ſaith he, v. 12.) *whom thou gavelt to be with me, ſhe gave me of the tree, and I did eat*; As if he had ſayd; *Wey am I ſo preſt with this act, as my fault, the eating the forbidden tree*; for, Lord if thou haſt not given me this woman, I had never done it, the woman which thou gavelt to be with me, ſhe gave it me and I did eat; Lord, why diſt thou put ſuch a ſnare upon me, why diſt thou leave me ſo ſuch a temptation by the woman which thou gavelt me; if any fault be in eating of this tree, I muſt lay it as thy doore; had it not been for this woman, I might have done well enough, ſurely I had not fallen into this great tranſgreſſion, if thou haſt not made this woman my companion. Thus *Adam* hoped to cover his ſin, and leave the blame of it upon God himſelfe.

And as *Adam* then, ſo many at this day cover their tranſgreſſions, and excuſe their ſins, by putting them upon God. That preventing Admonion of the Apoſtle (*James* 1. 13.) doth more then intimate ſuch a curſed plea, alwayes at hand in the heart of man, *Let no man ſay when he is tempted, I am tempted of God*; As if the Apoſtle had ſaid, the mind of man is very apt to conceive this bad plea for himſelfe, and his tongue is as ready to utter it, even to ſay, when he is tempted, I am tempted of God; if God had not brought me into ſuch a condition, if God had not let things

Facilium quod nequit negare, ſigide faceret, comedi, ſed culpam in mulierem et deum removit. Par: in loc:

Videatur fuiſſe inter fideles Hebraeos, qui de peccato ſuis reprehendiſſe providentiam dei omnia gubernantis praeſentare ſolent. Par: in primum Cap: Epiſt: Jacobi

things in ſuch a way, I had never been entangled, much leſſe overcome by this or that temptation. The Apoſtle in that place gives warning to all, that they make no ſuch vaine Apologies, nor goe about to eaſe themſelves, when they have ſinned, by caſting their in upon God, or by accusing his providence, as the cauſe of it; yet this warning hath not prevented the doing of it. One of the Ancients obſerved and reprov'd this practice as a common error in his time; *Many* (ſaith he) *when they are detected in any ſin, ſay preſently, God hath willed this, or he would have things goe thus; what have I done? where is my fault? this thing could not have been, unleſſe it had been the will of God*; for all things fall out according to his will, that is, he might hinder and ſtop them if he would, or he might put them into another courſe if he pleaſed; if he works none can let, if he let none can worke.

Thus men, presumptuous men are not afraid to charge God himſelfe with their ſins, that they may diſcharge themſelves. I ſhall give you two reaſons why they doe ſo.

Fiſt, Man hath a naturall deſire to juſtifie himſelfe, and that deſire is ſo ſtrong, that he cares not much whom he beſpattereth, or whom he burdens, ſo he may but eaſe and acquit himſelfe, nor cares he whom he wrongs, ſo he may make his owne wayes appear upright.

Secondly, Sin is ſuch an ugly monſter that no man will owne it, if he can chuſe, but had rather lay this child of darkneſſe at any mans doore, yea at Gods doore then father it himſelfe. And though there are but few who will ſay this plainly, yet many ſpeake it in parables, or by conſequences and inferences. I ſhall therefore cleare what I meane and ayme at by giving a few inſtances.

Fiſt, Saith one, it is my ill fortune, or my fate, that I have done this evil; ſuch Heathen language is often heard from their mouthes, who profeſſe Chriſtianity. Now, what is this deſtiny, chance, fortune, or fate, which they bable about? what doe all theſe uncouth words import, but that order into which God hath put all things, or that iſſue unto which his infinite wiſdom hath diſpoſed all actions and events in this world? There is no other chance nor fate, but that which is indeed the counſell and diſpenſation of God; and therefore when any cry out, this was our ill fortune, this was our ill hap, what doe they accuſe but the holy

T t t t

coun-

Muli quando invenitur in peccati, dicunt, deus hoc voluit, quid ergo feci? hoc est pronuntiare adversus deum. August: in Plat: 32.

counsels and most righteous dispensations of God.

Secondly, Saith another, it was the unlucky or malignant aspect of the Starres when I was borne, which drew yea and necessitated me to take and engage in this wicked course. Many have a great itch in this age to consult Astrologers, to find out the positions or conjunctions of the Planets in their nativity, or to consider the influences whether good or bad, promising or threatening of those Starres under whose prædominance they were borne, and from thence to receive prophetical conclusions, what their crosses, and what their comforts, what their way, and what their end in this world shall probably (say some) or certainly (say others) be. That ancient father in the place before cited, having reproved those in generall who charge their sins upon God, brings them in making this objection. Possibly you who say this, will also say, who chargeth his sin upon God? He answers, First, by a direct affirmation; *Yea (saith he) some there are that speake this openly; As reverend Mr. Calvin and his followers have been falsely charged by the Papists for making God the Authour of sin by their opinions and assertions about prædestination; so others from a prophane spirit and principle speake it out broadly; and are not afraid to affront God himselfe with these blasphemous imputations. But what though some be not so grosse, yet, secondly, there are too too many, who weave the same web with a finer thred; and therefore his second answer is; They who say not this, what say they? even this; It was my fate to doe it, the Starres caused me to doe it; I could not helpe it, I was unavoidably caryed to it. And thus (saith he) by a circuit they fetch it about, and accuse God in the cause of their sins, to whom they will not come directly and confesse their sins, that by Christ they may obtaine the pardon of them, and peace for their owne poore soules. That worthy of Elder dayes comes up yet closer to them in some following passages; Thou sayest thy unlucky starres have done it; their ill aspects have enclined thy heart to such sins; but what are the starres? who made them? did not God? are they not the worke of his hands? and who orders them and their motions? doth not God? there is not a starre moves but by his appointment. The starres are Gods militia, his host; They stirr not, but by the commandement of God; now if God made the starres, and orders the motion of the starres, and thou sayest the starres have caused thee to sin; consider, dost thou not say, God made thee to sin?*

And

And therefore surely God is unjust, and thou art just, because unless he had placed the starres so, thou hadst not sinned so. Thus man blasphemously turnes his sin upon God; and while he will not accuse himselfe for that which he hath done very ill, he accuses God who made him and all things very good.

Thirdly, Others accuse the times and places in which they live; *I (sayd one that was starke nought) live in Rome, where no man can be better; I live in times so universally infected, that no man can escape the infection, nor be innocent. Is not this to accuse God also? who was it that east thy lot to live at such a time, and in such a place in the world? did not God? hath not he (as the Apostle speakes, Acts 17. 26.) made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations: therefore he that chargeth the place where he lives with his sin, chargeth God with his sin, who disposeth of all men both as to time and place, or who hath both their times and places in his hand, or dispose.*

Fourthly, Not a few charge their sin upon their callings; as if they could not doe or live honestly in them; I know there are some sinfull or dishonest callings; Therefore as the Apostle exhorts (Tim. 3. 14.) *Let all learne to maintaine good workes (or as we put in the Margin, professe honest trades) for necessary uses, and avoyd those that are uselesse, and unnecessary. As for lawfull callings, God hath appointed man to live and labour in them. Now for any man (when he hath done amisse) to say, my calling put me upon it, or was the cause of my miscarriage, is as much as to say, God put him upon it. The Apostle gives this rule to the converted Corinthians (1 Cor. 7. 20.) Let every man abide in the same calling wherein he was called. Some, it seemes, being called to the knowledge of Christ, thought they must leave their worldly callings, and employments, as if they were sinfull snares to them, or unnecessary diversions from better things. Nay, saith Paul, abide in the calling wherein ye were called, that is, looke in what honest civill calling the spirituall call of God hath found you, keepe to that calling still; God doth not call us off from our employments and businesse, but he calls us to be just and holy in them. The grace of God doth not set us above commerce with men, nor doth our entrance into Gods service, any way ac-*

quit us from ſerving one another in our lawfull callings; And therefore for any man to ſay, his calling makes him ſin, eyther by doing what he ought not, or by neglecting what he ought, is to caſt his ſin upon God, and to blame Gods ordinance with his owne diſobedience.

Fifthly, Some complaine of their poverty, or of the ſtreights into which the providence of God hath caſt them, as the cauſe of their ſin, of their ſtealing or murmuring and diſcontent. Theſe alſo riſe up againſt God, and lay the dirt of their filthy hearts and wayes at the gates of heaven. For though there be indeed a great temptation in ſuch a ſtraitned and afflicted condition (as both *Agnus* prayer, *Pro*: 30. 8, 9. and the experiences of many have taught us) yet it doth not at all neceſſitate any man to ſin; and ſuch a condition is appoynted us as an occaſion for the tryall of our patience, and dependance upon God in the exerciſe of all other graces, not to ſet our corruptions aworke, or to excuse us when we are overcome by them.

Thus we ſee, that though moſt forbear to ſpeake this broadly and openly, that God is the cauſe of their ſin, yet they doe it by inferences, as *Adam* did, *the woman* which *thou* gav'ſt to be with me (ſayd he) was the meanes of my fall; and, ſay they, if we had been borne under a better planet, if we had lived in better times and places, or had not been brought into a low condition, where in we knew not what to doe, we had never done thus. Oh learne to accuſe the naughtineſſe and corruption that is in your hearts, as the fountaine of all your ſinfull actings; for know, it is not any ſtarre, it is neyther time, nor place, nor calling, but the wickedneſſe of your owne hearts, which hath led you into ſin, and undone you.

There is yet a third head of excuſe, by which that firſt tranſgreſſion of *Adam* was intended to be covered; And I may call it *The woman a covering*; For, when the Lord ſaw what ſad ſhifts the man had made to cover his ſin, in ſtead of confeſſing it; then he put the Queſtion to the woman alſo in the 13th verſe; *And the Lord God ſaid to the woman, what is this that thou haſt done?* and the woman ſaid, *the Serpent beguiled me, and I did eat*. Here is no deniall of the fact, the woman confeſſ ſhee had eaten the forbidden fruit, but the Serpent beguiled me (ſaid ſhee) alas, if I had been let alone I ſhould not have eaten, but there was a cunning

ning Serpent, he came upon me unawares and inticed mee with faire promiſes, and ſo I did eat. This was a truth, the Serpent had indeed beguiled her; What the woman ſayd, was true enough, that the Serpent had beguiled her, but what ſhee intended in ſaying ſo, was not true, Namely, that ſhee was therefore to be excuſed becauſe ſo beguiled. Yea this very excuſe accuſed her, and ſhe was deſiled by that which ſhe thought would purge her.

Now as I ſhewed before, that there is ſuch a ſinfull principle in man to charge his ſin on God, ſo I ſhall now ſhew that there is a common practiſe among men to charge their ſin upon the Devill. The meere act of charging ſin upon God is abominable, and the intent with which ſome charge ſin upon the Devill is very ſinfull. I doe not ſay that it is ſinfull, for any one that hath ſinned to charge his ſin upon the Devill: for the Devill is, in ſome ſence, the authour of all ſin, as having brought it firſt into the world; he is the father of lyes, and the furtherer of lyes, as alſo of all other ſinnes, to the utmoſt that he can. Now becauſe the Devill hath ſo neere and ſo ſtrong a relation to every ſinne, we may therefore charge all our ſins upon him, and doe him no wrong at all; but the intent of charging ſin upon the Devill may be very ſinfull. To doe it as the woman did it, and as many at this day doe it with hope to diſcharge themſelves, this is a ſin, this is to cover our tranſgreſſions as *Eve*, and while we ſeek thus to cleare our ſelves from the guilt of ſin, we faſten and fixe it the more upon our conſciences, and the more provoke God to wrath againſt us for it. There are many (as hath been anciently noted) who wave or avoyd the confeſſion of their ſins, and make it their buſineſſe to accuſe, and cry out of the Devill, *Oh the Devill, this ſubile Serpent, this roaring Lion, he, he hath deceived us, he hath prevailed upon us. We were neither wiſe enough to diſcerne his wiles, nor ſtrong enough to reſiſt his force*. Thus they ſpeake, hoping to unburden themſelves by it.

*Adul'ti confeſſio-
ne peccati ſu-
gunt, ut ſatum
Sathanam accu-
ſent: ſe autem
naturali ſe-
nſe decant.
Auguſt.*

But let no man thinke to excuſe himſelfe by accuſing the Devill; For though *Sathan* doth much in cauſing every man to ſin, yet he cannot force any man to ſin; though *Sathan* tempt us to ſin, and allures the will ſtrongly to it, yet he cannot make any man ſin whether he will or no. Though *Satan* may tempt us whether we will or no, yet he cannot overcome us in any temptation unleſſe wee our ſelves will. And untill wee yeild our conſent (which

(which is an act of the will) the temptations of the Devill, and his assaults defile us not ; they are indeed our afflictions, and our troubles, but not our finnes till they are accepted of, and embraced by us. So then, the fault is every mans owne ; Sathan hath beguiled you, but did not you consent, did not you accept of the temptation ; it is not his temptation which makes you guilty, but your admittance of it. As it was sayd long agoe, and may much more in this slandering age ; *If to accuſe another did make him guilty, none could be innocent.* So, I may say in this case also, *If he be tempted by the Devill would make a man guilty, no man should be long guiltlesſe, even of the moſt horrid crimes that ever the Sun beheld.* Jesus Christ himſelfe had not been without guilt, if to be tempted makes a man guilty. How did the Devill tempt and assault Christ ! How did he follow him in one houre (as we may conceive) with a threefold temptation, besides all the temptations which probably followed, the holy text saying, *he left him for a season.* Yet Jesus Christ came off from those three and all other temptations without any touch, without any the least spot of sin ; He kept himſelfe (so doe beleevers, by him, themſelves, 1 Jo. 5. 18.) *And that wicked one touches him not, that is, left no evil impression upon him, how much soever he pressed him to evil.* The Prince of this world came, but found nothing in him ; he had malice sufficient in his heart against Christ, but he found nothing in Christ, to take with his temptation. There being not the least motion in the heart of Jesus Christ towards a compliance with the Devill, but an utter abomination and detestation of him, hee was not at all hurt with any of his temptations : and so farre as we keepe off our consent to the Devill, his temptations cannot hurt us. Ill thoughts springing up in us are our sins, though we consent not to them ; but evil thoughts suggested by Satan are not our sins till consented to. Therefore take heed of excusing your selves by charging your sin upon the Devill, and his temptations ; charge it rather upon your selves, and your owne indwelling corruptions ; the Devill doth only strike the fire, your hearts are the tinder, if your hearts were not tinder, his sparkes could not kindle upon you ; Sathan doth not prevaile over us by force, but by guile, he insnares us, and winnes our hearts : he vexeth us by his wiles, as *Moses* said the *Midianites* did the children of *Israel* in the wilderness. Were the Devill left to himſelfe he would

would breake us with his power, but he is restrained there, and hath only wiles and tricks to vex us with : He deales with us like a *Marchivell* or an *Achitophel*, not like a *Goliath*, or an *Alexander*. And hence it is said in the *Revelation*, *He deceiveth the whole world* ; He doth all by craft, he cunningly insnares our affections, and being a Spirit can insinuate strongly into ours. The Apostle *Peter* dealing with *Ananias* (Acts 5. 3.) expostulates the matter with him thus ; *Why hast Sathan filled thy heart to ly to the holy Ghost* ; As if he had sayd, *Sathan tempted thee indeed, but why hast thou given up thy consent, why hast thou yeilded so easily to doe such an abomination* ? Sathan in a speciall manner takes some men captive at his will (2 Tim. 2. 26.) But he leads no man captive against his will ; Sathan leads many captive at his owne will, and becke, he finds them ready, they are free to come at the first call of a temptation, yea possibly they are ready to call for a temptation ; but Sathan leads none captive against their owne wills : or, take it thus, many are taken captive by Satan at his will, but Satan cannot captivate the will of any man, whensoever any man sins, he sins freely. Therefore Satans temptation cannot be an excuse to any man, and the hearts of most men are as much in the temptation, as Sathan himſelfe was, and they rise to the baite as willingly as he casts in the hooke.

Thus I have opened the second observation, wherein it appears that the heart of man is very pregnant in finding out and suggesting variety of coverings for the hiding of sin. And by insinuating upon these three grand heads of excuses practised by our first parents (the man excusing his sin by the perswasion of the woman, as also by the dispensation of God, and the woman excusing her sin by the temptation of the Devill, by these I say) it appears what *Job* meant in this Scripture when he sayd, *If I have covered my transgression as Adam.* And I might shew you many other coverings of transgressions, taking *Adam* Appellatively. *If I have covered my transgression as men*, that is, as the common sort of men generally doe, who have severall coverings, industriously, and artificially framed, and wrought to hide their finnes with ; but possibly I have gone too farre already from my method of exposition : yet this discovery was so proper to the expresse words of the Text, that I could not well passe it by, though it should be called a digression.

There

There are yet other observations which I shall give from this Text, when I have added only this one word of Caution from all that I have said.

Beware of this practice, the covering of sin, as much as of committing it; and know that to cover a sin committed, is to commit a new one; yea they who make cob-web coverings for their transgressions (such are these and all such-like excuses) will be forced at last as they (*Revel: 6. 16.*) so call to the rocks to cover them, and to the mountains to hide them (but all in vaine) from the presence of him that sits upon the throne, and from the wrath of the Lambe. There is but one covering of transgression which can stand us in any stead, *Jesus Christ our reall Propitiatory*. Go to Christ, and make him your covering, cover your selves with his righteousness, that's a garment large enough and cleane enough to hide all your sins, and to keepe off all that wrath which sin hath deserved, and calls for; cover your sins with the second Adam, but doe not cover your sins as the first Adam; eyther by the excuses mentioned, or by any other; they are all deceitfull, and too narrow for the purpose. This holy and good man Job, protested he never made such sinfull artifices the hidings of his sin.

If I have covered my transgressions as Adam, by hiding mine iniquity in my bosome.

From Job's scope and designe in making this protestation, that he had not covered his transgressions.

Observe, Thirdly.

To cover and hide sin is sin; 'tis the adding of sin to sin.

Job is purging himselfe from this as well as from any of those Enormities mentioned and professed against in the foregoing passages of this Chapter: hee doth not only say, I have not lusted after my neighbours wife, nor wrong'd my servants, nor oppressed the poore, nor put confidence in gold, nor worshipped the Sun, he (I say) doth not only say, I have not committed these soule transgressions but I have not put a sayre covering upon any of my transgressions; thereby intimating that to have done so, had been to commit a greater sin then any of those which he had not committed. And surely neither our owne sinfull hearts, nor

nor Satan would be so buſie to provoke us to cover our sinnes, were it not very sinfull. That great enemy sets us about no worke but bad worke, black worke, hellish worke: hee knowes well enough that to hide a sin committed is to commit a fresh sin, yea to commit a greater sin then that which we would hide, why else should he tempt us to hide it? and this is one of the great depths of Satan, hee perswades us to hide evill done, pretending our good by it, or as if he would besfriend us; but indeed hee assaults us as an enemy, and intends us a further mischief. The concealing of sin is the keeping of the Devils council, and the doubling of our transgression. Sin is the disease of the soule, and there is no such way to encrease and make a disease desperate as to conceal it: Silence feeds and cherisheth the diseases of the body; and so it doth the diseases of our soules. Sin encreaseth two wayes, by concealment, or by hiding.

First, In the guilt of it: The obligation to punishment takes stronger hold upon the soule; and every man is bound the faster with those chaines of darknesse, by how much the more he labours to keep his sins in the darke: the longer a sin remains upon the conscience unpardon'd, the more doth the guilt of it encrease: now all the while sin is hid, all the while sin is artificially and intentionally covered, it remains unpardoned; and therefore the guilt of it must needs encrease upon the soule.

Secondly, Sin being thus covered encreaseth in the filth and contagion of it, in the strength and power of it; it gaines more upon the soule, it growes more master, and more masterly; lust begins to rage, rave, it commands and caryes all before it, while wee are so foolish as to keepe it close and covered. Thus a concealed sin is greatly encreased both in the guilt and in the power of it.

If any say, Surely it is not so sinfull to cover and hide sin; for doth not the Scripture condemne those that did not hide it? why doth it rebuke any for not hiding their sins, if to hide sin be so sinfull? The Prophet seemes to speake that expressely (*Iſa. 3. 9.*) *The ſhew of their countenance testiſieth against them* (they were so farre from hiding their sins in their bosome, that they did even print them in their foreheads; *The ſhew of their countenance doth witnesse against them*) *they declare their sin as Sodome, they hide it not.* Thus the Prophet reproves them, and makes this a

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*Crimen recendo
ampliat. si la-
ter fit ex mini-
mo magnus.
Ecce:
υποκεινται
οι αμαρτιαι.*

very great aggravation of their ſins, that they did not hide their ſins?

I answer, There is a twofold not hiding of ſin; Firſt, there is a not hiding which proceeds from repentance; Secondly, there is another ſort of not hiding of ſinne, which proceeds from impudence, or there is a not hiding of ſin which proceeds from a broken heart and there is a not hiding of ſin that proceeds from a brazen face, from a brow of braſſe. That's the meaning of the Prophet when he reproves thoſe debauched Jewes becauſe they did not hide their ſin, hee reproves them for their impudence, that when they had done wickedly, they boaſted of it, and held it forth, they cared not who knew it; therefore ſaith the text, *they declare their ſin as Sodome*; they did not declare their ſin as the mourners in *Sion* from an humbled heart and a contrite ſpirit; but they declared their ſins like the filthy *Sodomites*. We are like to have a goodly paterne of repentance from *Sodome*; where all were wicked, except *Lor* and his neereſt relations. By two ſorts of men the ſin of the world is mightily hightned; Firſt, Some are ſo deboyſt that they will not hide their ſins: Secondly, others are ſo hypocritical that they uſe all the courſes they can to hide their ſins; *Not to hide our ſin through impudence, and to hide it in hypocriſie, are alike abominable in the ſight of God*: and that's it which *Job* labours to purge himſelfe from, as much as from uncleannesse, oppreſſion, covetouſneſſe, or any other act of ſin before ſpecified.

Fourthly, As *Job* in ſpeaking this would deny the hiding and covering of his ſin, ſo hee affirms the Confeſſion of it, as was ſhewed in the explication of the text. So that here is more intended then expreſt; when he ſaith hee did not cover, his meaning is, he diſcover'd his ſin; when he ſaith, hee did not hide it, his meaning is, hee did diſcloſe it.

Hence obſerve.

A godly man doth not only not hide, but is ready to confeſſe his ſinne.

Hee makes confeſſion that he may be freed from condemnation; ſo ſome underſtand that (*Iſa. 43. 26.*) *Put me in remembrance* (ſaith the Lord, that is, mind me, both of my promiſed mercies, and of thy provoking tranſgreſſions) *let us plead together*

ther: declare thou that thou mayeſt be juſtified. This is a great Goſpel truth, though it be queſtionable, whether intended in that place. A godly man hath ſecret ſins (that is, ſins which he knowes not of) but he doth not keep his ſins ſecret, hee is willing to make them knowne. He doth not cover them from the knowledge of God, no nor of men, when and as he is bound to give an account of them. Confeſſion of ſin is an indiſpenſible piece of true repentance. They who are indeed humbled in the ſight of their ſins will not hide them out of ſight; They declare them alwayes to God, and are not aſhamed to declare them to man alſo in a Goſpel way. As 'tis ſinfull to blow a trumpet, or proclaim our good workes, ſo we are not bound to publiſh our ſins or evill deeds to the world; but when we are called, and ſee it a duty to confeſſe them, we muſt not hide, but confeſſe them: 'Tis a great part of our holineſſe to confeſſe our Iniquities; and as the holyeſt man in this world is imperfect and hath ſinnes to confeſſe; ſo it is a good degree of his holynesse and perfection to confeſſe his ſins. Our bleſſedneſſe conſiſts in the remiſſion of ſin (*Pſal. 32. 1.*) *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.* And therefore we cannot be bleſſed if our ſins be unconfeſt (*Pſal. 32. 5.*) *I ſaid I will confeſſe mine Iniquitie, and thou forgaveſt mee the iniquitie of my ſin*: the pardon was given out upon his Confeſſion (*1 Job. 1. 9.*) *If wee confeſſe our ſins, God is faithfull and juſt to forgive us our ſins*; As if he had ſaid, *Sin unconfeſt ſhall not be forgiven; He that covereth his ſins ſhall not proſper; but who ſo confeſſeth and forſaketh them (and only he) ſhall finde mercy* (*Pro. 28. 13.*)

But you will ſay, is this all that *Job* did, barely to confeſſe his ſin, when hee ſaith, hee did not cover it.

I answer, The holy Confeſſion of ſin, which is oppoſ'd to the covering or hiding of ſin; hath three things in it.

Firſt, A confeſſion of the fact, or of the thing done; *Joſhua* ſaid to *Achan* (*Joſh. 7. 19.*) *My Son, give glory to God, and tell mee, what haſt thou done?* tell mee the ſtory, give mee a narrative of thy ſin. And accordingly hee declared the fact; *When I ſaw among the ſpoyles a goodly Babylonish garment, and two hundred ſhekels of ſilver, and a wedge of gold of ſiſite ſhekels weight: then I covered them, and tooke them.* Repentant confeſſion begins at the confeſſion of the fact.

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Secondly,

Secondly, As there is a confession of the fact, so of the fault, that is, that in doing so wee have done amisse, or done sinfully and foolishly. When *David* made a confession or acknowledgement of that sin, his numbering the people, hee doth not only say, I have done it, but he saith, *I have done very foolishly*, (2 Sam. 23. 10.) Nor did he only confesse that great sin of Adultery, but he confessed the fault (*Psal. 51. 4.*) *Against thee, thee only have I sinned, and done this evill in thy sight*: I have done this, and in doing this I have done evill. This is the life of Gospel repentance. Some confesse the fact, who yet are not humbled under the sence of their owne folly and faultines.

Thirdly, There is in Confession not only an acknowledgement of the fact and fault, but a submission to the punishment; Confession is a Judging of our selves worthy of death; hee that confesseth doth as it were put the rope about his owne neck, and tells the Lord he is as a dead man before him. True Confession is a submitting to the sentence of the Judge, yea a judging of our selves, and a Justifying of God in all, even in his sharpest and severest dispensations. Thus *David* (in *Psal. 51. 4.*) *I have done evill in thy sight, that thou mayest be justified when thou speakest, and be cleave when thou judgest*; That is, when thou judgest mee as a father, when thou correctest and chastisest mee (as God did wonderfully chastise him for those sins, the sword never departed from his family.) Lord I confesse thou art just in all those sharpe and severe judgements that I have been threatned with in reference to that sin. *Daniels* heart was in the same frame while hee fasted and prayed, and confessed the sins of the people of *Israel* (*Dan. 9. 7, 8.*) *O Lord* (saith he) *Righteousnesse belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah &c. because of their trespasses that they have trespassed against thee &c.*

But some may say, Is there a necessity to make such a confession of sin? seeing God is already acquainted with, and knowes our sins, with all the circumstances and aggravations of them, what need we Confesse them? why should wee tell that to God which he knows already?

I answer, First, wee doe not Confesse, to informe God of what he knowes not, but to give glory to God in that which he knowes: So saith *Josua* to *Achan*, doe not hide thy sin, but confesse

esse it, and give glory to God; give him the glory of his Justice and righteousness in punishing, and the glory of his patience and mercy in pardoning. A true gracious confession gives God the glory of all his attributes, and puts a Crowne upon all his divine perfections. So then, wee confesse, not to informe God, but to honour and glorifie him.

Secondly, Wee are called to an acknowledgement and Confession of our sins to God, that wee our selves may be the more deeply affected with them; we need not informe God, but wee have need enough to affect our owne soules: As wee make confession of the mercies and goodnesse of God, and repeat his kindnesses to us, that our soules may be the more affected with thankfulness for them; So wee are to make confession of our own sinfulness, that we may be the more affected with the vilenesse and filthinesse of them, and with godly sorrow for them.

Thirdly, The knowledge which God hath of sin in and by himselfe, may be a terror to sinners; his knowing of them by us is only a ground of comfort; God hath no where promised to pardon sin because he knows it, but he hath if we make it known. Unlesse God know our sins by our confession, he knows them only to our condemnation: hee knowes them enough already to condemne us, though wee doe not confesse them, but he will not know them so, as to acquit us unlesse we confesse them. And indeed nothing is knowne properly to God in that capacity as hee pardons and forgives, but that which is acknowledged by us. When a Judge is to give sentence upon persons or actions, hee takes notice of nothing but what is made knowne to him as a Judge; what he knowes in a private capacity is no ground for him to proceed to sentence upon; every thing must be proved Judicially, or witnessed openly in Court, before he gives Judgement, eyther to acquit or condemne. 'Tis so in this case; Though all our sins are knowne to God, yet none of them are knowne to him as a Judge but what we confesse; and therefore he will not pardon them or acquit us from them till they are confessed.

Further, That acknowledgement of sin, opposed to covering and hiding of sin, is

First, a confession of all sin; If I (saith *Job*) have hid my transgressions, that is, any of my transgressions; hee doth not say this or that, but he intends them all together; If a man confesse many,

*Nihil est novum
iudicantis iudi-
catoris scire no-
tum.*

ny, and cover but one, all are as if they were covered; as the Apostle James ſpeakes about tranſgreſſion, *Hee that keeps the whole Law, and offends in any one poynt, is guilty of all* (James 2. 10.) So hee that confeſſeth all his ſins, and hides one, hath hid all and confeſt none.

But you will ſay, is it poſſible for a man to confeſſe all his ſinnes?

I answer; Wee may confeſſe them all as to kinde, though not as to Individuall particular Acts; for indeed they are more in number then the haire of our head; They are innumerable, wee cannot reckon them up. As wee cannot reckon up all the mercies of God in the particular acts of them towards us, yet wee may reckon the ſpecies or kinds of the mercies of God to us; So 'tis in the confeſſion of ſin. Aaron was commanded (Levit. 16. 21.) *to lay both his hands upon the head of the live goat, and to confeſſe over him all the iniquities of the Children of Iſrael; and all their tranſgreſſions in all their ſinnes.*

Secondly, Wee muſt not hide but confeſſe our ſpeciall ſins in a ſpeciall manner (Exod. 32. 31.) *And Moſes returned unto the Lord, and ſaid, O this people have ſinned a great ſin, and have made them gods of gold. Wee have a like forme of confeſſion* (1 Sam. 12. 19) *And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we dy not; for we have added to all our ſins, this evil, to aſke us a king.* So ſaith Job, *If I have hid my tranſgreſſions, or, hid mine iniquitie in my boſome, that is, thoſe tranſgreſſions, or that iniquity which may ſeeme to beare a greater title to mee, or I to it, then any other ſin committed by me; if I have not made ſpeciall confeſſion of my ſpeciall ſinne, then, &c.*

Thirdly, That Confeſſion which is oppoſed to the covering of ſin, takes in not only the body of ſin, or as I may ſay, the matter of it, but all the ſeverall Circumſtances and aggravations of it. There is an Iniquity of ſin, as David ſpeakes (Pſal. 32. 5.) *Thou forgaveſt the iniquity of my ſin;* hee doth not only ſay my ſin, but the Iniquitie of my ſin, he ſpeakes of the ſinfullneſſe of ſin; and the Prophet tells Iſrael, *In thy ſilkenneſſe is lowdneſſe* (Ezek. 14. 13.) This lowdneſſe or Iniquity of ſin ariſeth from the conſideration of thoſe circumſtances with which it is cloathed. Thus Ezra at once highens both the mercy of God to the Jewes, and their

their ſinfullneſſe againſt God (Ezra 9. 13, 14.) *And after all that is come upon us for our evil deeds, and for our great treſpaſſe, ſeing that thou our God haſt puniſhed us leſſe then our iniquities deſerve, and haſt given us ſuch deliverance as this.* As he confeſſed not only that God had given them deliverance, but ſuch a deliverance, yea (ſaith he) *ſuch a deliverance as this;* to we ſhould confeſſe not only that we have committed iniquity, but ſuch an iniquity, yea ſuch an iniquity as this, or an iniquity thus and thus circumſtantiated.

Further (to cloſe this obſervation) hee that would confeſſe ſin in oppoſition to that hiding and covering which Job here diſavowes, muſt doe it,

Fiſt, Feelingly, as to the weight and ſmart of it, yea taſtingly, as to the bitterneſſe and unſavorineſſe of it unleſſe we have a taſt how bitter ſin is, unleſſe we are preſſed and even ſweat in the agony of our ſpirits, under the weight and burden of it, we doe not confeſſe to purpoſe, but rather cover it.

Secondly, Hee that confeſſeth his ſin in oppoſition to this covering, confeſſeth it, ſincerely, as ſin, or hee doth it in the up-rightneſſe of his ſoule: many confeſſe ſin, only as 'tis an Inconveniency, or diſadvantage to them. Now thus to confeſſe ſin, is to cover it. While we grow angry with ſin meerely as it is a trouble to us, and hath brought ſome Inconveniency upon us, we doe no more then is natural. As Marriners throw out their wares in a ſtorme when they are afraid the veſſell will ſinke, or be ſwallowed up of the waves, they'le doe any thing then to ſave their lives; but when they are in a calme, or got ſafe to harbour, then they wiſh with all their hearts they had thoſe goods againe; 'Tis juſt ſo with many ſinners, when ſome ſtorme or trouble is upon them, then they'le throw their ſins overbord; but when they are in a ſafe harbour, they wiſh and call for their old ſins againe: ſuch confeſſion of ſin is indeed the covering of it.

Thirdly, Sin muſt be confeſt with ſelfe abhorrence, as well as ſin-abhorrence. Thus did Job (Chap. 42. 6.) *I abhorre my ſelfe, and repent in duſt and aſhes.* They who ſay they repent of ſin, but doe not abhorre themſelves for ſinne, ſeeme only to repent; or theirs is tongue repentance, not heart-repentance.

Laſtly, Hee that confeſſeth his ſin in oppoſition to this covering in the text, confeſſeth it beleevingly, and hath as one eye upon

on ſin, ſo another upon Chriſt. Ualeſſe ſaith be mixed with our confeſſions of ſin, our ſins remaine covered with that black vayle of the wrath of God to condemnation, not with that bleſſed vayle of the mercy of God in the righteousneſſe of Chriſt to Juſtification. *Judas* confeſſ his ſin, *I have done evill in betraying Innocent blood* (Math: 27. 4.) and here's the money (ſaid hee) take it among you, I'l not keepe a peny of it ; (many will vomit up their unjuſt gaine, the gaine of oppreſſion, when it burdens them, they'l throw it back as *Judas* did) but *Judas* had no faith to mingle with his confeſſion ; he did not confeſſe beleevingly, but deſpayringly, *Hee went and hang'd himſelfe*. As the word of God which forbids the committing of ſin, doth not profit us, unleſſe it be mingled with faith, ſo neyther doe our owne words, by which we confeſſe ſin, and profeſſe our repentance for it, pleaſe God, unleſſe they are mingled with faith. God never covered any ſin graciously, which was not confeſſed beleevingly. *If I have covered my tranſgreſſions,*

by hiding mine iniquity in my boſome.

Here it is *mine iniquity*, as before *my tranſgreſſions*. From the poſſ ſſive and appropriating words in the text, *my*, *and*, *mine*, If I have covered *My tranſgreſſions*, and hid *Mine Iniquity*.

Obſerve.

Every man, even the beſt of men have ſome ſins more peculiar to them then other ſins are.

A good man, even a *Job*, hath ſome tranſgreſſion, ſome iniquity, of which hee may ſay, This is *my tranſgreſſion*, this is *mine Iniquitie*. *David* ſpoke in the ſame language (*Pſal: 18. 23.*) *I alſo was upright before him* (that is, before the Lord) *and I kept my ſelfe from mine Iniquity*. *David* had the ſeed of all ſin in him, but there was ſome ſin that was *David's* ſpecial ſin, there was ſome ſin that dogg'd, and haunted, and vext him more then many ; now, ſaith hee, my labour was, and in the uprightneſſe of my ſoule it was my great labour, *to keepe my ſelfe from mine Iniquity* ; that is, from that Iniquity to which my heart hath often been ſolicited, and by which I have been moſt endangered.

And as particular perſons, ſo whole nations have been charged with their ſpecial ſins. The Characteriſtical ſin of the *Iſra-*

lites was Idolatry, they were a people extreemly prone to falſe worſhip. And the Apoſtle *Paul* (*Tit: 1. 12.*) gives this Character of the *Cretians* out of their owne Poet ; *They are alwayes lyars, evill beaſts, ſlow bellies* : That nation was extreemly given to lying and to floath. And it appears by the Epiſtles of *Paul* to the *Corinthians*, that they were extreemly given to uncleaneſſe and wantonneſſe. Why ſhould the Apoſtle ſo often touch upon that ſtring, and give counſel againſt that ſin, had it not been the ſpecial ſin of that people. The *Germans* have been taxed for drunkenneſſe. The *Spaniard* with pride, avarice, and deſire of domication : other nations have had their markes, and I might lay my hand alſo upon our owne, though indeed many ſins appear ſo Nationall among us, that it is hard to ſay which is our Nationall ſin. The ſeed of all ſin (experience ſhews) is in every particular perſon ; and the corruption of nature is procreative of any ſin whatſoever (there is not the blackeſt ſin that ever was committed in the world, but there is ſomewhat in the nature of every man out of which that ſin might be formed and produced) yet corruption acts in this man one way, in that another. As the earth hath a ſeminal vertue in it to bring forth any thing, yet one ground beares ſuch a fruit, ſuch a graine ſpecially ; So though there be the ſame common ſinfulneſſe in all men, yet that puts it ſelfe forth in much variety, in ſome it appears moſt in pride, in others by covetouſneſſe, in a third ſort by wrath, in a fourth by wantonneſſe. The body of man hath in it the ſeed of all diſeaſes, yet one mans body is moſt ſubject to feavers, and another mans to the dropſie. 'Tis thus alſo with the ſoule or mind of man. And this proclivity of men to any ſpeciall ſin ariſeth.

Fiſt, From the Conſtitution of the body ; there are ſome ſins which are ſpeciall to thoſe that are melancholy, ſome to thoſe that are ſanguine, ſome to thoſe that are phlegmatick, ſome to thoſe that are Cholerick ; The temperament of the body hath a great influence upon the manners of the minde.

Secondly, Speciall ſins follow others from the courſe and condition of their lives ; One calling leads to this ſin, and another to that. For though the fault be not in the calling, yet there are peculiar opportunities, occasions, and temptations in every calling. Now as *Aſtologers* tell us of bad Conjunctions of Planets, ſo it is a bad Conjunction when a mans Inward Corruption and

outward Condition Joyne together, to lead him into the snare of any sin. Upon these and such like grounds every man hath some sin or other more peculiarly his. As every godly man hath the root of all grace in him, yet he finds this or that grace more active in him then another, which may be called his special grace, as faith was *Abrahams* special grace, and patience *Jobs* &c. so it is likewise with respect to sin.

Sixthly, Observe.

Though Job, or any godly man may have some special sin to which hee is more subject then to any other sin, yet he hath no beloved sinne.

There is a vast difference between these two; A special sin and a beloved sin. *David* had a sin, and *Job* had a sin, which was his special sin, but neither of these had any sin that was their beloved sin; they had no sin which they hid in their bosome. And therefore in this text while *Job* calleth some sin or other *Hu iniquity*, he denyeth that he had any beloved sin; for, saith he, did I hide it in my bosome? did I shew any favour to it? did I cover it and keepe it warme? no, I did not. A beloved sin lyeth in the bosome (as the Disciple whom *Jesus* loved leaned in his) and next the heart of a carnal man. A godly man hath many sins, yet he hath not one beloved or bosome sin; He may have a sin to which his will inclines, and his affections run out strongly, yet he hath no sin which heares any good will to, or doth affect. Yea that which is the special sin of a godly man, is his special burden; it is not delighted in, but lamented; there is no sin which costs him so much sorrow as that to which either the temper of his body, or the occasions of his life lead him. That sin which he finds his heart most set upon, he sets his heart, his whole soule most against. The Scripture gives much evidence that *David* (though a man after Gods owne heart) was very apt to fall into the sin of lying: wee read of his faltering in that kind, when he was in straights and hard put to it, more then once; but it is as cleare in Scripture, that his heart was set against lying, and that it was the griefe and dayly burden of his soule: that sinne is a mans greatest burden and griefe, which he prayes most to be delivered from; How earnestly did *David* pray to be deliver'd from the sin of lying (*Psal: 119. 19.*) *Keep me from the way of lying,*

teach

teach mee thy Statutes: and as hee prayed earnestly against lying, so he as earnestly detested it (*v. 163.*) *I hate and abhorre lying, but thy Law doe I love.* And he tells us how he was affected or afflicted rather with that sin, whatsoever it was which was his iniquity (*Psal: 31. 10.*) *My life is spent with griefe, and my yeares with sighing: my strength faileth, and my bones are consumed;* (here are deepe expressions of a troubled spirit) and why all this? hee gives us the reason of it in the same verse, *because of mine Iniquity;* As if he had sayd, there is a base Corruption which he haunts and dogges mee, that my life is spent with griefe, and my yeares with sighing: hee found (it seemes) his heart running out to some sin, which yet was so farre from being a beloved sinne, that it was the breaking of his heart, and the consumption of his bones.

But some will say, how may wee distinguish a special sin from a beloved sinne?

I answer; First, that is a mans beloved sin which hee dayly feeds and nourisheth, which he provides for, and to which all his other sins are servants. The beloved sin is that to which all a mans other sins doe minister, they attend upon that sin, and all that he doth runs into it. The Pharisees had their beloved sin, and that was vaine glory, they loved to be highly esteemed and cryed up in the world. Christ taking notice of that generation, tells us that what ever they did had a respect to the feeding of their vaine glory, or desire of being uppermost in the world, (*Math: 6. 2.*) they gave almes and seemed to be very charitable in feeding the poore, but the truth was, they only fed their owne pride and vaine glory, therefore they sounded a trumpet that they might have praise of men; they did not give almes so much to relieve poore men, as to get applause among rich men, or all men. And when they prayed (*v. 5.*) they did it that they might be seene of men, their very prayers also were the nourishment of their vaine glory: yea they fed that lust when they fasted; For (saith Christ, *v. 10.*) *when they fast they disfigure their faces* (that is, they use artificiall devices to make their faces appeare as it were in another forme, they looked sowe; and why?) *That they may appeare to men to fast.* Their very abstinence from food fed their flesh: yea Christ concludes concerning the whole course of those Pharisees (*Math: 23. 5.*) *All their works they*

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doe

doe to be ſeen of men; they ſet every wheel a going to draw a reputation upon themſelves. And thus all the Inordinate cares which a covetous man takes, all the wrongs and oppreſſions with which hee afflicts others, and the frauds by which he circumvents them, are only for the ſatisfying of (though it be impoſſible to ſatisfie it) his covetouſneſſe. And thus alſo if ambition be a mans beloved ſin, all that he doth is to aſcend the top of the ſtaires, to get into the ſaddle, or (as the Prophet ſpeakes, *Ier. 49. 16.*) *to hold the high of the hill.* Every ſin centers it ſelfe in the beloved ſin. As if the body have a wound or bruife, all the humours run to that diſeaſed part; So a beloved ſin (which is our wound and diſeaſe) drawes all the humours of the ſoule to it.

Secondly, That's a mans beloved or boſome ſin which his thoughts are moſt upon: *David ſaith, O how I love thy Law, 'tis my meditation night and day,* (*Pſal. 119. 97.*) I cannot keep my thoughts off from it, becauſe I love it. So that ſin which hath moſt of our thoughts, hath moſt of our love, and that which hath our chiefe thoughts is our chiefly beloved ſin.

Thirdly, That's a ſin in the boſome which wee cannot endure ſhould be toucht, reproved, or ſpoken againſt. *David* had a darling Son, whom he had not diſpleaſed at any time, by ſaying why haſt thou done ſo? (*1 Kings 1. 6.*) He that hath a darling ſin will be diſpleaſed if it be ſayd to him, why doe you ſo? He cannot love thoſe who ſmite the ſin which he loveth. The reaſon why the Phariſees were ſo angry with Chriſt and ſought his death, was becauſe hee ſmore them in this tender part, and alwayes hit at the ſin in their boſome, or was alwayes poynting at their boſome ſin. *Herod* had a beloved ſin; and he could not beare the *Baptiſt* who warned him of it. *Herod* caſt *John* into priſon when he told him of *Herodias*, and checkt his inceſtuous love.

Fourthly, That's a ſin in the boſome which a man ſtands up for, and will maintaine by argument. Wee defend that which is in our boſome; what lyeth neere the heart, the ſeate of life, wee protect as our lives: ſinners will ſtraine all the wit and reaſon they have to juſtifie their beloved ſin. How ſtrongly are they engaged in their affections to a ſin, who appeare as Patrons and Advocates for it.

Laſtly, That's a beloved ſin which wee would hide and cover, which wee would keepe cloſe and ſecret. To juſtifie ſin, when it

is

is knowne or ſcene, and to hide it out of ſight, are evidences both cleare and ſtrong, that 'tis a beloved one.

Again, From the text, *If I have covered my tranſgreſſion as Adam*, that is, as the firſt man did.

Obſerve.

All men are naturally infected with the ſin of the firſt man, there is the ſame ſinfullneſſe in all men now as was in the firſt man after he had ſinned.

Wee are apt to ſin as *Adam* did, and to hide our ſin as he did. We have the ſame bad principle that he had. *If I have covered my tranſgreſſion as Adam*: old *Adam* is in our boſomes and in our bowels, we carry him about us, and hee is continually provoking and ſtirring us up both to doe evill and to cover it.

Laſtly, As the word *Adam* is taken appellatively; *If I have covered my ſin as other men*, that is, as men commonly doe.

Note.

All men are alike in ſin and ſinfull practices, till grace makes the difference.

What any one man doth, all men would doe did not God change their hearts, and new mould their ſpirits. It is common to man or mankind to cover his ſin, not proper to this or that particular man; *As in water face answereth to face, ſo ſaith Solomon, Prov. 27. 19.* the heart of man to man. The Generall corruption of nature is alike in all men; nor is there any ſpeciall inclination to this or that ſin, or way of ſinning, in the heart of any man, but others may be found with answerable inclinations.

J O B 31. Verſ. 34.

Did I feare a great multitude, or did the contempt of families terrifie me : that I kept ſilence, and went not out of the doore ?

THis holy man Job ſtill proceeds to aſſert and maintaine his integrity ; In the former verſe he hath ſhewed us, that he had not covered his tranſgreſſion as Adam, by hiding his iniquitie in his boſome. And here he tells us, that he did not feare a great multitude, nor was he terrified with the contempt of families, into a ſinfull ſilence or forbearance to appeare when the duty of his place called him to come forth and ſpeake in a good cauſe. I ſhall open the particular termes, and then give out their ſcope and ſence more fully.

Verſ. 34. *Did I feare a great multitude ?*

צוּר important
præuentionem
cum reſtorat

The word notes more then ordinary feare, even a ſtrong pre-
uailing feare, which puts the whole man into motion, or into a
commotion rather, into a rout and concuſſion of the ſpirits and
powers both of body and ſoule ; Such are the effects of great
feare.

Did I feare a great multitude ?

Wee may expound it, Firſt, paſſively, *did I feare*, that is, was I afraid of, *was I put into a trembling fit for feare of a great multitude ?* Secondly, the word may be taken actively, to make afraid, to oppreſſe, and breake with violence. He that can breake and cruſh all that ſtand in his way is a man to be feared. And hence the Scripture ſaith (*Psal. 89. 7.*) *God is greatly to be feared in the aſſembly of the Saints.* God is ſuch a Maieſtie, that all, even his owne people have reaſon to quake and tremble at his preſence or appearance ; and as he is dreadfull in his eſſentiall Maieſtie, ſo in the providentiall puttings forth and actings of that Maieſtie. The Prophet tells us in what a wofull plight the inhabitants of the earth, the higheſt (not excepted) will be, when God deales with them (*Iſa. 2. 19.*) *They ſhall goe into the holes of the rocks, and into the caves of the earth, for feare of the Lord, and for the glo-*

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ry of his Maieſtie, when he ariſeth to ſhake terribly the earth. Job uſing another word (*Chap. 9. 34.*) Deprecates this dreadfull Maieſty of God, or the puttings forth of his terrible power ; *Let him take away his rod from me, and let not his feare terrifie me ;* and he expoſtulates with God by the ſame word (*Chap. 13. 25.*) *Wilt thou breake a leafe driven too and fro ? and wilt thou purſue the dry ſtubble ? Wilt thou breake ? Wilt thou ſhake terribly, or cruſh in pieces ſuch a poore creature as I am ?* Thus many of the moſt learned interpreters tranſlate here ; Wee ſay, *Did I feare a great multitude ?* They ſay, *I could make a great multitude afraid,* or as Mr. Broughton renders it, *I could oppreſſe a great troop.*

Did I feare a great multitude ?

The word ſignifieth the common rout, the promiſcuous vulgar ; who gather together like many waters, as they are deſcribed in Scripture (*Eze. 39. 11.*) *And the valley ſhall be called the valley of Hamon Gog ; that is, the valley of the multitude of Gog.* *Did I feare a great multitude ?*

Or did the contempt of families terrifie me ?

Theſe words are taken two wayes, firſt, implying the anger and diſpleaſure of families againſt him. *Did the contempt or the wrath and rage of families banding and conſpiring againſt me terrifie me ?* Secondly, according to the other reading of the former words, Theſe latter are rendered thus ; *I could oppreſſe a great multitude, but the contempt of families, (that is, the meanest or moſt contemned of any family, the pooreſt and loweſt in the family) did terrifie me.* Mr. Broughtons tranſlation carryeth the ſame ſence, *But ſuch families as came to baſenes made me ſhrinke, that I was dumbe and went not out of doores.* According to this rendering the Abſtract is put for the Concrete. *The contempt of families, eyther for thoſe families which conſidered together are moſt contemptible, or for any ſingle perſon of a family, who eyther is by his place or hath made himſelfe by his folly the moſt contemptible among them. There are ſome in every family who by their place are the contempt or loweſt of them ; There are others who though by their place they may be among the chiefe of the family, or principal branches of it, yet make themſelves the object of contempt.*

There

Contemptus Familiarum i. e. contemptiſſimus vel abjectiſſimus inter eos.

Druf.
Certe fragiſſimam multitudinem magnam, ſed deſpectiſſimam familiarum terrebatur me : et tacebam nec egrediebar ex ſilio. Bez.

There are three wayes in which men may become the contempt of the family.

First, by their povertie, and the meaneneſſe of their condition; though it be ſinfull to contemne the poore, yet uſually the poore of a family are the contempt of it.

Secondly, others are the contempt of families, becauſe of the weakneſſe of their parts and gifts, becauſe of their ignorance, and want of underſtanding. A mans abilities whether naturall or acquired, eſpecially gracious abilities raiſe him up in honour and reſpect.

Thirdly, Some are the contempt of families for their ill manners, for their lewd ſcandalous and wicked courſes; theſe are worthy of nothing but contempt, both by thoſe of their owne families, and by thoſe who are ſtrangers to them. *David* a type of *Chriſt* ſpakes of himſelfe as the contempt of families (ſo low was *Chriſt* humbled for our ſakes) (*Pſal.* 22. 6.) *I am a worme and no man : a reproach of men, and deſpiſed of the people.* *Chriſt* was not only reproached among men, but a reproach of men, that is, under greateſt reproach. *David* complaines againe of ſuch a contemptible Generation (*Pſal.* 35. 15.) *But in mine adverſitie they joyced and gathered themſelves together; Yea the abjects gathered themſelves together againſt me.* The original word is not the ſame uſed here by *Job*, yet it comes up fully to his ſence, importing ſuch as wel deſerved the whipping poſt, even theſe (ſaith he) *gathered themſelves together againſt me.*

Did the contempt of families &c.

The word, *families*, may be taken two wayes.

First, To note thoſe who were united to him in a neerenefſe by blood or by allyance; As if he had ſayd, I was not afraid to diſpleaſe my neereſt kindred and allies for righteouſneſſe or Juſtice ſake.

Secondly, *Families* may be put for men of great power, for men of honour, note, and name. And ſo the word *families*, is oppoſed to the multitude, who are not taken notice of for name or family. So ſome conceive this later part of the verſe oppoſed to the former. *Did I feare a great multitude, or did the contempt of families, of the greateſt and higheſt families terrifie me?* Thus according to that double notion of the word *Families*, *Job* was not

not terrified either by thoſe that were neere him and of his kindred, nor by thoſe who were great in power, did eyther the one or the other (ſaith he)

Terrifie mee?

Or did they make me amazed, was I in a conſternation of ſpirit becauſe of the contempt of families? The word noteth any diſcouragement or ſaying of ſpirit (*Dent.* 1. 21.) *The Lord God of Iſrahel ſaith unto thee, feare not, neither be diſcouraged;* Let not thy ſpirits faile. Thus in the Prophet (*Ier.* 50. 2, 3.) *Declare ye among the nations and publiſh and conſeale not; Say Babylon is taken, Bel is confounded &c.* That is, all the Adherents of *Bel* are creſt-fallen, and, like men in a conſufed amazement, know not what to doe. Now (ſaith *Job*) was there ſuch a terror upon my ſpirit? was I overwhelmed with the feare of the mighty? Did contempt of families terrifie me,

That I kept ſilence and went not out of the doore?

As if he had ſayd, *Was I ſo terrified that I kept ſilence, and durſt not ſhew eyther my head or mine opinion, or that I durſt not appeare and engage againſt ſinfull and evill wayes, or for the helpe of thoſe who were oppreſſed?* The word notes ſilence or ſillneſſe, not only in ſpeech but in motion. Thus *Joſhua*, according to the Hebrew elegancy, bid the Sun be ſilent (*Joſh.* 10. 12.) *Sun ſtand thou ſtill upon Gibeon,* Or, *Sunne be thou ſilent.* The Sunne ſpakes not but in a figure, as all inanimate creatures doe the glory and power of God: Yet ſaith *Joſhua*, *Sunne be ſilent, that is, move not.* Silence puts a ſtop to motion; And things that have no motion are ſayd to be ſilent. The grave or death is called ſilence (*Pſal.* 115. 17.) and a people deſtroyed are ſayd to be ſilenced (*Iſa.* 25. 1.) *Ar of Maab is layd waſt, and brought to ſilence, or cut off,* as our Margin hath it. The word is alſo uſed for our waiting upon God in faith and patience (*Pſal.* 62. 1.) *Truly my ſoule waiteth upon God; or, my ſoule is dumbe and ſilent for God.* I am quiet from baſe and unworthy feares, murmurings, or tollings of minde. I was never ſo put to it (ſaith *Job*) that my tongue ſtirred not, or that my hand moved not when I ſaw a juſt occaſion, or reaſon for eyther. *Was I ſilent*

And went not out of the doore, when dutie called me either to

Y y y y

ſpeake

Talem Tertullianus expriment
Græcam lectionem
ἐξουδένω-
μα vocari, nulli-
famen, et latine
dicere ſolet: ſex
plebis.

נב

Significat ſe-
nunquam acce-
piſſe perſonam
ſuorum propin-
quorum nec in-
ordinate erga
ſanguine con-
junctos juſ dixiſſe. Pined.

ſpeake or doe. No, it was not thus with me, *I was never ſo terrified that I kept ſilence and went not out of the doore.*

Again, as theſe words are taken by way of negation; *I did not keepe ſilence, or I did not keepe within doores*, though the multitude roſe upon me, or great families appeared againſt me; ſo they are taken alſo in the ſence of a grant or confeſſion, by thoſe who expound the former part of the verſe actively, *I could have made a great multitude afraid, but the contempts (or meanes) of families terrified me ſo, that I neither ſpoke a word, nor ſtirred a foot, but carried my ſelfe as a man aſhamed and convinced when I ſaw the matter was not right.*

Having thus opened the words diſtinctly, I ſhall propoſe a three-fold interpretation of them as they ſtand together.

Fiſt, From the connection with the verſe going before, where Job profeſſed that he did not cover his ſin; the ſence is given thus; *Did I feare a great multitude?* As if he had ſayd, *I was ſo farre from covering my tranſgreſſions, or hiding mine iniquities in my boſome, that if at any time I had done amiſſe, I did confeſſe my error, and was not afraid nor aſhamed to doe it, no not before a great multitude. Nor did I cover my ſin as being terrified with the contempt that I might run into, if it were diſcovered and known. Shame from man did not trouble me; But if I had erred, I was free in the acknowledgement of my error; I kept not my ſin in ſilence, nor did I conceal my ſelfe at home. I did more feare God then any ſhame men could caſt upon me, and bad rather fall under the contempt of families by confeſſing my ſin, then that he ſhould not be gloriſied by my confeſſion.* Or (as others render the meaning of the latter words in compliance with this interpretation; *I was ſilent*, that is, I did not excuſe my ſin; And I went not boldly out of my doores; but ſtayd at home, as aſhamed of my ſelfe, for what I had done.

Hence note.

A godly man, a man of a tender conſcience and upright ſpirit, will not hide his ſin, no not for feare a multitude ſhould hear of it, or whole families ſhould contemne and reproach him for it.

He can give glory to God, and take ſhame to himſelfe: Thus *Joſhua* counſell'd *Achan* (*Joſh. 7. 19.*) *My Son, give I pray thee glory*

glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me what haſt thou done, &c. As if he had ſayd. *Be not afraid that the great multitude, or the families of Iſrael will deſpiſe thee, but give glory to God though thou lie in the duſt.* There are two caſes eſpecially wherein we ought to acknowledge our ſin even before men.

Fiſt, In trouble of conſcience, when we can get no eaſe, no ſatisfaction by prayer and ſelf-ſearching, when the ſoule finds no reſt, but the ſore runneth and putrieth, the wound ſinketh and is corrupt, as *David* ſpoke in his owne caſe (*Pſal. 38. 5.*) In this caſe it is a dutie to lay open our ſin to man. I doe not ſay, to the multitude, but unto thoſe who are wiſe and godly, either Miniſters or Chriſtians. In a troubled darke condition, 'tis dangerous to ſhut up ſorrow in our owne breſts; feare of reproach and ſhame from men ſhould not hinder us from diſcovering the plague of our heart to thoſe that are diſcrete and faithfull.

Secondly, If many have taken offence at our ſin, if a multitude are ſcandalized at what we have done; it is a dutie to acknowledge and confeſſe it, even before the multitude; That ſo our repentance may be as publicke as our ſin hath been, and ſpread as farre as our ſayling hath done.

Secondly, Taking the former claule actively; *I could have made a great multitude afraid, or I could oppreſſe a great multitude* (which reading (as I noted) is much inſiſted upon by ſome interpreters) yet the moſt contemptible perſon of any family made me afraid, if he had Juſtice on his ſide; I durſt not (the feare of God was upon me) appeare againſt him, or oppoſe him in his cauſe. This reading argues much holineſſe, humility, and ſelf-deniall in this righteous man.

And it may teach us;

Fiſt, *How much power ſoever a juſt and good man hath in his hand, he will not uſe any of it to the wrong of any the pooreſt man.*

He that is righteous knowes he hath no power, and finds he hath no will but to doe righteous things. *Laban* ſayd to *Jacob* (*Gen. 31. 29.*) *It is in the power of my hand to doe you hurt; ſo he brag'd over Jacob; And we doe not finde that Labans ſpirit or principle ſtopped him from hurting Jacob; for (ſaith he) The*

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God

Tacui i. e. non excuſavi ſciliſcilm meum; Nec egreſſus ſum oſtium, ut ſolent, quos pudet aſſuetum criminu. Drui:

God of your fathers spake unto me yesternight, saying, Take thou heed, that thou speake not to Jacob either good or bad. That is, doe not speake to him good or bad as to this matter of his returne to thee; doe not allure him by promises, nor terrifie him by threatenings to desist from his intended journey. Labans spirit was checked by the Lord not to use his power against Jacob, but it is not cleare that he had a principle of righteousness and meekness in him to checke himselfe from doing it. When a man can say, it is in the power of my hand to doe you hurt, but the Lord hath given me another heart, I dare not doe you wrong, nor will I oppresse you in your right, this is an excellent and a gracious frame. And this appeared eminently in Joseph (Gen. 50.) His father Jacob being dead his brethren were afraid that he would take revenge upon them (v. 15.) And when Josephs Brethren saw that their father was dead, they sayd, Joseph will peradventure hate us, And will certainly requite us all the evill which we did unto him. This Joseph our brother is a man in power, and having the command of all Egypt, he is able to break the whole multitude of us; and while we remember our unjust and ill usage of him, what can we expect but hard usage from him? and therefore they humbly addressed unto him (v. 16, 17.) And they sent a messenger unto Joseph, saying, thy father did command before he dyed, saying, So shall ye say unto Joseph, forgive I pray thee, the trespasses of thy brethren and their sin: for they did unto thee evill; And now wee pray thee, forgive the trespasses of the servants of the God of thy father. And Joseph wept when they spake unto him. (It troubled him to be suspected of revengefull purposes towards them) And Joseph sayd unto them (v. 19, 20.) Feare not, for am I in the place of God? As if he had sayd, Vengeance belongs to God not to me; And seeing God hath over-ruled your unkindnes and ill dealing with me, for the good both of your selves and others, I am so farre from meaning you any hurt, that I will still doe you good. Thus he reproved them for the evill which they had done, and releevd them against all feares, that he would doe them any hurt in the words following; As for you, ye thought evill against me, but God meant it unto good, to bring to passe as is in this day to save much people alive; Now therefore feare ye not, I will nourish you and your little ones; and he comforted them and spake kindly to them. A godly man is so sensible of the kindnesse of God to him, that he cannot

not returne unkindnesse where he hath received it, though he could easily doe it; They indeed know what it is to use power aright, who when they need not feare what a multitude can do against them, yet feare to doe wrong to any single person. As Paul speakes of Church power (2 Cor. 13. 8.) So saith any godly man (what magistraticall or military power soever he hath) I can doe nothing against the truth, but for the truth. I am for the truth (saith Paul) there I am a gyant, but I can doe nothing against the truth; I have neither strength nor understanding for that worke. So saith a godly man, though I could breake a troope, yet I will not breake a brised reed against right; I cannot lift up my hand, nor open my mouth, nor stirre a foote against a righteous man, though in raggs, or under my feete. And indeed it is weaknes, not power to doe any thing against the truth or righteousness. Ezek. 16. 30.) How wake art thou seeing thou dost these things (what things were these, the doing were argued weaknes? no good I warrant you, so it followes in the same place) the workes of an imperious whores woman.

Secondly, Note.

It is a high commendation and a strong prooffe of the truth and power of grace, when we have a power to doe evill and doe it not, nor have any heart to doe it.

Many want nothing but power to doe mischief; they have a heart for it, but they have not a hand. If they could but breake a troop and oppresse the multitude, whom would they not oppresse? whom would they not terrifie? the Lord restraineth them in their power, else they would use it to the utmost. Thou wilt cause shine eare to heare (saith David, Psal. 10. 18.) To judge the fatherlesse and the oppressed, that the man of the earth may no more oppresse, or (as we put in the Margin) terrifie. The man of the earth (that is, the man who is great and strong upon earth, or in earthly things) hath an heart to oppresse, there is nothing wanting but leave and opportunity. When once he hath opportunity, he will not only oppress, but alwayes oppress, he will never make an end of oppressing; and therefore the Psalmist prays that God would come and take order with him, that he may no more oppress; As if he had sayd, Lord if thou lettest him alone, he will oppress more and more, even his evermore, yea he will not only oppress,

oppressed, but triumph and pride himselfe in his oppressions, as he is described in another Scripture (Psal. 52. 1.) *Why boastest thou thy selfe in mischief, O mighty man?* (That's a Psalm of David, when Dagg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech) *Why boastest thou thy selfe in mischief, O mighty man?* (said David then) *The goodnesse of God endureth continually.* God hath all power in his hand, he could crush all men as a moth; He is God Almighty, able to destroy whom he pleaseth, and when he pleaseth, yet the goodnesse of God endureth continually. He is good, and he loveth to be doing good; whereas (v. 3.) *Thou lovest evil more then good,* and therefore exercise thy power in the doing of evil rather then good.

Againe, Taking this interpretation, *I could breake or terrifie a great multitude, yet the contempt of families terrified me;* that is, if the meanest of the family did but advertise me wherein I had done wrong, I was afraid to proceed.

Hence observe.

A godly man is willing to receive counsel or reproofe where there is cause, from the meanest persons.

He lookes not upon the speaker, but what is spoken; nor doth he contemne what the contempt of families telleth him, if he telleth truth. It is sayd in that prophetical promise (Isa. 11. 6.) *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, And the Calf and the young Lion and the fasting together; And a little child shall lead them.* Here's a Gracious metamorphosis; They who were wild and fierce as Lions, shall be turned into Lambs; They shall have such a tamenesse and mildnesse of Spirit, that a little child may lead them. As if the Prophet had sayd; If the least (who are able) give counsel, if but a child give counsel, they will follow him in the way of righteousness. As he that is godly and rightly principled, will not be led out of the way of truth, holinesse, and righteousness, by the dictates or directions of the most ancient Fathers (Gray hayres command no reverence but (where they are a crowne of glory) as being found in the wayes of righteousness) so if a little child, or the greenest head shew him the way of righteousness, he cannot but give reverence and follow it; or if a little child shew him where he is gone out of the way, he is convinced and will not goe one step further.

Si abjectissima
fortis homo ad
me venit, et vi-
torum meorum
amicus ad monu-
it aequo animo
tulit, tamen nec
contra eum con-
tendi. Lavati

further. Job professed at the 13th verse of this Chapter; *If I did despise the cause of my man-servant or of my maid-servant when they contended with me, &c.* Job was ready to heare not only his great Lords and Counsellors, but his common servants; shew that swept the house, and he that rub'd his horse-heels, was not refused nor rejected by him. *There is much grace, a height of grace shewed in being willing to receive counsel or reproofe from the least and lowest.* Mostly, rich and great men are a terror to all reprovers, and have this unhappinesse with their greatness, that they may ruine themselves uncontroll'd. Possibly some may mutter at them in secret, but no man dares speake openly or plainly to them. Job paynts at such proud ones (Chap. 21. 30, 31.) *The wicked is reserved to the day of destruction, &c. who shall declare his way to his face? and who shall repay him what he hath done?* The man is past dealing with; you take a Lion by the beard and a Beare by the tooth when you reprove him. Job was a great man, yet if truth were spoken by a child or a servant, he hearkened to it; His example should be our warning, not to despise necessary warnings, what hand soever brings them to us. If the message be of God, 'tis no great matter how little the messenger is. And if our consciences tell us he speaks truth, and that his finger is upon our soare, let us not cast it away, nor reject it, lest we be cast away among those who reject the counsel of God against themselves, who often sendeth such messages, whether of counsel or reproofe, to us, on purpose, by persons of least respect, that he may try whether we respect truth without respect of persons. A godly man will not say, what's he that he should be a monitor, that he should tell me of my faults, or undertake to teach me; If it be a sin that we are told of, or a duty that we are taught, it is honorable for us to lay downe our sin and take up our duty. though he be (as to a worldly account) contemptible, who hath dealt with us about eyther.

There is a third interpretation of these words, which I conceive to be yet more cleare unto the scope of this text, and that ariseth from the text as it stands in our translation *Job had been shewing before what he was, and how he had behaved himselfe in severall of his relations, as a neighbour, as a husband, as a Master, as a Magistrate: and as there he professed his Magistraticall integrity, so here the courage and undauntednesse of his spirit, in the discharge*

Excludit a se
inordinatum in-
morem corpora-
lium in periculo-
bus, qui quidem in ma-
xime solet pro-
cedere ex iracun-
dine contra
hominem in su-
perbia. Aquin:

charge of that office. Did I feare (saith he) a great multitude? or did the contempt of families terrifie me, that I kept silence, and went not out of the doore? As if he had sayd, The violence of the people never hinder'd me from doing my dutie, nor did I at any time goe out of my way, lest I should displease the nearest of my owne family, or the greatest families. It never troubled me who opposed me, whether considered for number, nearnesse, or greatnesse, while I was for justice. The contempt of any man did not make me keepe silence, nor stay me in the least from doing what was right and equall to all men.

No man can doe good but he shall have crosse motions, both from the flesh within him, and from flesh without him. We meete with most rubbs, when we would walke in an even way. It seemes Job in the discharge of his office, met with many even with a multitude of opposers, especially with opposition from the multitude, and therefore saith, Did I feare a great multitude?

Hence note.

First, The multitude or generalitie of men, are prone to oppose that which is good, and those who doe good.

There is a principle of unrighteousnesse in all men by nature, and most men in their practice oppose that which is righteous. Wee find the multitude opposing the greatest good worke that ever the Lord did, the setting his Son upon his holy hill of Sim. The whole world of ungodly men, both Princes and people were up in armes to oppose this glorious worke of God. (Psal: 2. 1, 2.) Why doe the heathen rage and the people imagine a vaine thing: The kings of the earth set themselves, and the Princes take counsel together, against the Lord and against his anoynted, saying, let us breake their bands asunder. Obedience to Christ is the worlds bondage, and they will get loofe if they can. And as in that, so in other cases, the people rage and imagine vaine things, when the best things are in doing: They that follow the multitude shall seldome doe any thing that is good. When Moses came downe from the Mount and charged Aaron with making that Idol, Aaron by way of excuse tells him the people had pressed him to make it (Exod: 32. 22.) And Aaron sayd, let not the anger of my Lord wax hot: thou knowest the people that they are set on mischief: for they sayd unto me, make us gods, &c. Aaron should not have heard much

much lesse feared the multitude, but he did. Sometimes (I grant) The voyce of the people is the voyce of God; That is, God moves the multitude by a secret over-powering influence upon their spirits *Vox populi vox dei.* to cry up and call aloud for that to be done which himselfe (in his wonderfull providences and according to his eternal counsels) is about to doe. But in most cases, we may say, The voyce of the people is the voyce of the Devill. And if you will please the most of men, or The many, you shall never doe any thing that is pleasing to God, or profitable unto men. The multitude is an unruly beast, hurried by passion, not guided by rule or reason. And as some excuse their doing evill by the urgency of the people, so others are kept from doing good by the opposition of the people. Saul (as was shewed more largely upon the former verse) would needs excuse the miscarriage of that service which God called him to, by the cry of the people (1 Sam: 15. 21.) The people took of the spoyle &c. As if Saul had sayd, Could I turne such a torrent, could I fully execute the Commission which God gave me when the people would not consent and cleave to me? They who feare the people, or resolve to please the people, shall at best, doe the worke of God to halves, and usually they leave it quite undone, or doe that which is just contrary to it. Job could say, Did I feare a great multitude? This was not so much a gallant, as a truly gracious resolution; and there are but few who have acted up to it. The streame of the multitude doth often carry even Magistrates and great ones downe with it, to the doing of unworthy and unrighteous things, or stops them from doing those things which are honorable and righteous. Every Magistrate is not cloathed with Gods spirit, to be above the sway of a great multitude. Pilate was carried to one of the worst actions in the world (though it had the best and most blessed issue) to passe an unjust sentence upon Christ (who was as innocent as innocency it selfe) meerely because he feared the multitude (Matth: 27. 24.) When Pilate saw that he could prevaille nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent from the blood of this just person: see ye to it. It is your cry and your rage that hath prevailed with me, I offered you Barabbas to be crucified and Jesus to be releafed, but nothing (I perceive) will content you except Jesus dy, therefore take him. See how this Romane Judge was baff'd and overcome by the multi-
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tude to condemne a righteous person againſt the dictate of his owne conſcience, and the light of his judgement. And we read (Acts 12.2.) How Herod had killed James the brother of John with the ſword; And becauſe he ſaw it pleaſed the Jewes, he proceeded further to ſake Peter alſo, &c. Thus ſome doe injuſtice for feare of the multitude, and others to gaine the love and good will of the multitude, care not to be both bloody and unjuſt.

Secondly, Note.

A godly man, eſpecially a godly Magiſtrate, will doe juſt and righteous things, though all the world riſe up againſt him.

This is the honour of Magiſtracy, and by this they ſhew themſelves Gods indeed, men acted by the Spirit of God, and acting in the power of God. Magiſtrates ſhould not yeild no not an haire breadth through the importunitie of a multitude. It is againſt the duty of a private Chriſtian to have fellowſhip with the unfruitfull workes of darkneſſe, much more for thoſe that are in power. It is beſt to get and keepe the heart ſo eſtabliſhed, as neither to doe nor forbear to doe for feare of the multitude, or for feare we bring (as we ſay) ſifts about our eares, and an old houſe upon our heads. We ſhould be reſolute in a good cauſe, though we purchaſe to our ſelves the hatred of the whole world. And it is but needfull that we ſhould caſt up our account aforehand about this thing; for while we ſet our ſelves to reſiſt evil (The moſt being every where the worſt) we are like to have the whole world of evil men our enemies. While ſo many flatter themſelves, few or none can digeſt reprooſe; and but a few Juſtice, from others.

Again, Conſider the ſecond branch of this verſe according to the ſecond acceptation of the word families. The contempt of families did not terrifie mee. I (ſaith Job) neyther feared whole families, nor the heads or chieſes of families. Some poſſibly can trample upon the multitude, and ſlight the common ſort, but they feare the great ones.

Hence note.

Righteous men will doe righteous things, both in their publicke and private capacities, though they provoke the mighty, and run the hazard of their beſt diſpleaſure.

Zimri

Zimri was a Prince of a chiefe houſe among the Simeonites (Numb. 25. 15.) yet Phineas was not afraid to provoke that great family in Iſrael, but in his zeale for the Lord thruſt both him and Cozbi his Harlot thorow the belly and ſlew them, and received high commendation from the Lord for doing it. The day of mans Juſtice ſhould be like that of the Lords ſpoken of by the Prophet (Iſa. 2. 12, 13.) The day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is liſted up, and he ſhall be brought low; And upon all the Cedars of Lebanon, that are high and liſted up, and upon all the Oakes of Baſſan; And upon all high mountaines, and upon all the hills that are liſted up; That is, upon thoſe perſons who are greateſt, higheſt, and ſtrongeſt, like mountaines and hills, like Cedars and Oakes in the world. God in the execution of his judgements, regardeth not the greatneſſe of men, but impartially powreth vengeance upon them, nor ſhould men where juſtice and righteouſneſſe call for it; He is not worthy the name or office of a Magiſtrate, who cannot (in this ſence) contemne the contempt of Families.

Secondly, As the word families, ſignifieth ſuch as are of neare relation to us, as ſome here interpret.

Note.

The feare of diſpleaſing kindred and thoſe in relation, often proves a great obſtruction to Juſtice.

Some would doe right, but there is a kinsman a brother in the caſe. We ſay, *It is hard to love and to be wiſe. Afflictions pervert the judgement.* And therefore by an ancient Law it was provided, that no man ſhould be choſen to exerciſe the office of a Magiſtrate in the Province where he was bred and borne, leſt he ſhould be tempted to favour his kindred and allies in the forbearance of Juſtice, or might ſeeme harſh and rigorous in doing Juſtice, eyther againſt or upon them. It is not eaſie to ſee a fault and puniſh it in thoſe that are neare us: and 'tis hardeſt to ſee faults in our ſelves, becauſe we are neareſt our ſelves. Naturaliſts obſerve that when a ſenſible object is layd neare the ſence, the operation is hindred. There is no man can ſee himſelfe well till he get quite out of himſelfe. And our nearneſs to others makes it ſomewhat difficult for us to diſcerne their faults, but more to cenſure and puniſh them. How hard was it for David to ſee treaſon in a ſon.

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Wec

In ea provincia ex qua quis originem traxit, officium ſcicale adminiſtrare prohibetur ſuū, ne aut gratioſus aut caluſioſus apud ſuos eſſe videatur.
Paulus Jurifeſ lib. 5. de ſenſibili poſſeſſione ſuper ſenſationem.

Wee are loth to diſpleaſe kindred, or to be diſpleaſed with them. It was the commendation of the tribe of *Levi* (and the Lord honoured them with the Prieſthood for it) that they tooke no notice of relations in the Lords cauſe (*Deut: 33. 8, 9.*) And of *Levi* he ſayd, *let thy Thummim and thy Urim be with thy holy one whom thou diſt prove as Miſſah, and with whom thou diſt ſtrive as the waters of Meribah. Who ſayd unto his father, and to his mother, I have not ſeene him, neither did hee acknowledge his brethren, nor knew his owne children: they obſerved thy word, and kept thy Covenant.* Had theſe Levites caſt off all naturall affection? How is it then ſayd, they did not know father or mother? It was in executing the Lords command, as appeares (*Exod: 32. 27.*) And he (that is, *Moses*) ſayd unto them, *thus ſaith the Lord God of Iſrael, Put every man his ſword by his ſide, And goe in and out from gate to gate throughout the Campe, and ſlay every man his brother, and every man his companion, and every man his neighbour.* Now, when the other Tribes were unwilling to execute this ſentence of God upon their kindred and neare relations, *Levi* did it, as is reported in the next words (*v. 28.*) And the children of *Levi* did according to the word of *Moses*, and there fell of the people that day about three thouſand men; for *Moses* had ſayd, *Conſecrate your ſelves to day to the Lord, even every man upon his ſon, and upon his brother, that he may beſtow upon you a bleſſing this day.* *Levi* did not know father or mother or child ſo, as to be partiall in or neglect the execution of the decree and ſentence of God. It is a great poynt of holy knowledge in ſuch caſes not to know father or mother or any relations; And it is a truth, that the knowledge of relations often byaſſeth us from duty in many caſes. When a kinfman is in the caſe, the Law (in ſome mens opinion) is otherwiſe. If *Dauids* heart had not been ſtrongly as well as ſincerely ſet for God, The contempt of his wife had cooled his zeale, and made him aſhamed of his Dauncing before the Arke (*1 Sam: 6. 16.*) That was a Noble reſolution of *Saul*, if it had been well grounded, when he caſt lots to find out who had eaten contrary to the oath wherein he had raſhly engaged the Army (*1 Sam: 14. 24, 39*) For as the Lord liveth which ſaveth Iſrael, though it be ſonathan my Son, he ſhall ſurely die. Had *Saul* done well in adjuſting the people not to eate till the evening, he had done eminently well in reſolving not to ſpare his owne Son for eating; but the former being

being bad, the latter was worſe. Be ſure you are upon a right matter, and then the more ſtiſſe and reſolved you are againſt reſpect to relations, the better are your reſolutions. Perſonall relations ſhould ſway nothing in a publicke cauſe, nor ſhould any notice of perſons turne us aſide from doing right. The Lord ſayd (*Jer: 22. 24.*) Though *Coniah* the ſon of *Jehoiakim* king of *Judah* were the Signet upon my right hand, yet would I plucke him thence; that is, though he were as neare to me and as uſeſſull as a Signet is to man (for this is ſpoken only after the manner of men) yet he ſhall beare his puniſhment, and know that he hath grievouſly ſinned againſt me. This (in proportion) was *Jobs* honour, he would not ſpare Signet-friends, he had rather provoke all the relations he had in the world, then depart from the rule, and ſo provoke his firſt beſt friend the Lord, and his next beſt friend his owne conſcience; God is our beſt friend, and ſhall we adventure a contempt from God to avoyd the contempt of friends? How good & ſweet a friend a good conſcience is, none know but they that have it, nor all they neyther: but to be ſure, 'tis better and eaſier being under the diſpleaſure of a thouſand families kindreds & relations, then under the diſpleaſure eyther of God above, or of our conſcience in our boſome. Here's our duty both in publicke and private tranſactions, never be over-borne by families, eyther nor to doe right, or to doe unrighteouſly. How upright a man was *Job*, who alwayes did what was right, though againſt the vote, firſt, of the multitude; ſecondly, of his kindred; thirdly, of great families: All theſe did not move him at all, nor did they beare the weight of an haire in the ballance for the turning him out of his way.

And this is a good patterne for the Miniſters of the Goſpel; They ſhould not feare to doe the duty of their place and office; Though, Firſt, The multitude are diſpleaſed; though, Secondly, Their kindred and fathers family contemne them for it; though, Thirdly, Great men are angry, and are ready to powre out wrath upon them if they doe. Magiſtrates and Miniſters act like themſelves when they are ſwayed by conſcience towards God, not by humane concerns or conſiderations.

JOB 31. Verſ. 35, 36, 37.

O that one would heare me, behold, my deſire is, that the Almighty would answer me, and that mine adversary had written a book.

Surely I would take it upon my ſhoulder; and binde it as a crowne to me.

I would declare unto him the number of my ſteps, as a Prince would I goe neare unto him.

JOB having given many evidences and proofes of his integrity in the foregoing part of this Chapter, ſadly, and moſt ſeriously imprecating the Judgements of God upon himſelfe, if his testimony were not true; he in theſe three verſes ſhews his aſſurance of the goodneſſe of his cauſe, by his willingneſſe to have the whole matter yet more fully heard and examined even before the pureſt and moſt impartiall tribunall. We have two things moſt conſiderable in this context.

First, *Jobs* earneſt requeſt or petition that he might come to a tryall, *O that one would heare me, my deſire is that the Almighty would answer me* (v. 35.)

Secondly, His profeſſion, with what heart and frame of ſpirit he hoped to appeare and ſtand forth in the day of his tryall (v. 36, 37.) *Surely I would take it upon my ſhoulder, and binde it as a crowne to me; I would declare to him the number of my ſteps, and as a Prince would I goe neare unto him.* Theſe are words of confidence, like confidence it ſelfe, yet no groundleſſe confidence, nor the confidence of the wicked, which God will reject, and in which they ſhall never proſper.

Verſ. 35. *O that one would heare mee, or according to the letter, O that it were given to me to have a hearer for me.*

Job calleth for a Judge, and doubts not but his Judge will prove his Patron; he calls for a Judge to heare him with equity and moderation of ſpirit, of which kind of hearing he had found little from his friends.

Judicem audientem me.
Fagns
Judicem appeller sed gratia ut dicitur, hoc enim toto libro sibi negari queritur. Coc:

O that one would heare mee.

He ſpeakes indefinitely, as if he were very indifferent who the perſon were, ſo he were but an indifferent perſon that had the hearing of his cauſe, any perſon un-biaſt and un-engaged ſhould ſatisfie him. Some render, *O that I had a Judge to heare mee*; the text is only, *O that I had one to heare me*, but becauſe 'tis the buſineſſe of Judges to heare and determine cauſes, therefore it is well rendered, *O that I had a Judge to heare me, or a hearing Judge.* The Lord gave command for hearing as well as Judging (*Deut.* 1. 16.) *I charged your Judges at that time, ſaying, heare between your Brethren;* There can be no judging without hearing, therefore a Judge is called a hearer. Thus *Abſalon* in his flattering and diſloyall ſalutes (2 *Sam.* 15. 3.) beſpake every man he met, *See thy matters are good and right, but there is no man deputed of the King to heare thee;* there is not a hearer, that is, there is not a Judge to heare and determine your cauſe. *O that I were made Judge in the Land,* or the hearer and determiner of differences between you; how readily and how righteouſly would I diſpatch your cauſes! And hence the place where Judges uſe to heare cauſes, is called *The Audiſorie* (*Acts* 25. 23.) *When they were come in to the hearing place,* that is, to the place where cauſes were heard and Judgement given. When *Job* ſaith, *O that one would heare me*, he intends not an ordinary hearer, or any one that came next, but a Judge to take cognizance of and make ſome determination about his cauſe and ſtate: And while *Job* begs for a Judge or a hearer, he doth not appeale from God, as if he were unwilling to acquieſce and reſt in his Judgement; but he deſired that God would order him ſuch a Judge, or ſuch a hearer as might doe him right, according to the integrity of his heart, and the equity of his cauſe. And though he ſpake in the former part of the verſe, as if he were content any Judge ſhould end it, yet we find he draws downe his deſire to God himſelfe in the latter part of the verſe; *My deſire is that the Almighty would answer me.*

O that one would heare mee.

There is an Elegancy in the Hebrew text; Grammarians tell us, that the participle is joyned with a dative pronoun of favour;

ἀκούωντός μου,
Audiſorium
Juriſconſultarium verbum pro eo loco, ubi ſi dicimus.
Bez:

Participium
audientis jungi-
tur ac dativo
favoris. Quis
dabit mihi au-
dientem mihi.
Judicem con-
derat, qui ex
æquo quid in-
judicat, fed ta-
men in bonum.
Bolds:

O that one would heare me, with regard to my sad case, or with compassion of my troubled condition; *O that he would give me a bearer for me*; Such a hearer I meane as is affected with and sensible of my sorrowfull state. *Job* had been long heard, how many debates and discourses had there passed between him and his friends? and yet now he speaks as if he had not been heard to that day.

Hence observe.

They who doe not heare well, doe not heare at all; a matter is never heard till it be rightly heard.

And as 'tis profitable to consider this, in reference to the hearing of such controversall debates, as passed between *Job* and his friends, so in reference to our ordinary hearing the uncontroversed doctrines of the Gospel. Many faithfull Ministers of Christ have preached long, and have had many hearers, who may yet cry out as *Job* in the text, *O that men would heare us*! they have not been heard, though they have had many hearers; few have heard them, though they have had a multitude of hearers. How many Sermons soever you heare, till you heare them to profit, you heare them not at all. And how many causes soever the Judge heareth, till he heareth them with equity and equirinity, he doth not heare them at all. After *Job* had been so long heard, he had reason to cry out, *O that one would heare mee.*

Secondly, Note.

A good man desires, and desires earnestly to have his cause thoroughly heard, to have it heard to purpose.

As a godly man would have his prayers heard, that is, granted, (The Lord is sayd not to heare that prayer, which hee doth not grant.) he gives God no rest till he hath some hopes or intimations that his holy desires are heard, and answered. So every man in distresse or trouble, every man under hard censures, flanders, or mis-understandings, longs to be heard, and O how long and tedious is the time till he hath obtained a desired hearing? 'Tis a great paine not to be heard at any time, but then most when we our selves are (as *Job* was) in paine. When the body is in paine, and the minde in paine, when we are wounded within, and wounded without, O how grievous and painefull is it not to

be

be heard, but to have our matters still hanging in suspence, and no end, no determination made about them! *O that one would heare mee.*

Behold my desire is, that the Almighty would answer me.

In this clause *Job* pitcheth upon God for his Judge; As if he had sayd with *David* (Psal. 73. 25.) *Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee. Where shall I have a Judge on earth or in heaven but thee? Behold my desire is, that the Almighty would answer mee.*

The word which we translate, *my desire*, is rendered by some, Deducunt alij thus, *my signe is that the Almighty would answer me*; and so we put in the Margin of our Bible. They who follow this reading derive the word from a roote which signifies, to marke, or to make a figure. So the word is used (Ezek. 9. 4.) *Set a marke upon the heads of those that mourne for the abominations that are committed in the Land*, the word signifies also the uttermost end or terme of a thing. The Hebrew Alphabet being closed with that letter. They who insist upon this signification of the word, read not (as we) *my desire*, but *my signe or my marke is that the Almighty would answer me*. As if he had sayd, *The marke or scope that I aime at when I cry, O that one would heare me, is this, that the Almighty would answer me: though I seeme to speake at large or at rovers, yet I have a marke, and the marke I shooe at is this, to have a hearing from God, O that God would be the Judge of my innocency and integrity, against all the false suppositions & misprissions which my friends have had or made of me to this day.*

But I rather adhere to our owne translation, *my desire is, &c.* and so the word is derived from a roote which signifieth to wish or desire; *my wish* (saith he) *or desire is that the Almighty would answer me*. There is a three-fold answering.

First, There is an answering to those who aske questions, for the resolving of their doubts.

Secondly, There is an answering to those who make petitions for the supply of their wants, or the grant of their requests.

Thirdly, There's an answering to those that plead against us, or lay any charge upon us, for the clearing of our innocency, and wiping away of those objections: in this latter fence we are to take it here, *O that the Almighty would answer me*, that is, that he

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would

Respondere pro
me, vel testimo
nium perhibeat
de mea inno
cia. Divul:
Respondere sa
pe connotat con
venientiam. Sic
verbore respondere
est confirmare
fateri approba
re; opere autem
respondere est
facere desideria.

would undertake and cleare my cause, that he would be Judge, and witnesse on my side. To answer, signifies also to testifie, or to give a testimony concerning another. Again, we answer; First, in words, when we confirme, acknowledge, and approve, what another hath sayd or done; Secondly, we answer by our actions (there is answering by the hand as well as by the tongue) when we doe the thing that is desired of us. *O that the Almighty would answer me.* Job having not found an equall Judge on earth, and knowing that none but God knew the secrets of his heart, desires that he would be his Judge. So that he calls God to be his Judge, because he alone was acquainted fully with his inide, and perfectly discerned all the motions of his soule, his ends and aymes, as well as the manner of his life. Thus he appealed from men (who are usually led by their affections, by their love or hatred) to God, who (from the evidence of things) judgeth unerringly.

Hence note.

A godly mans desires above all things that God would heare, and judge his cause or case.

David made this prayer (Psalm 26. 1.) *Judge me O Lord, for I have walked in my integrity.* And againe (Psalm 35. 24.) *Judge me O Lord my God according to thy righteousness, and let them not rejoyce over me.* I have many Judges, many that judge me according to their unrighteousnesse; but (saith he) *Judge me O Lord, according to thy righteousness.* Once more (Psalm 43. 1.) *Judge me, O God, and plead my cause against an ungodly nation.* David desires the Lord to sustaine both the part of an Advocate to plead his cause, and of a Judge to determine it.

But why doth Job (or why should any godly man) desire so earnestly to have God to judge him? The reason is, because God is the best Judge, for first he is the most knowing Judge. They who have bad causes desire much to come before bad or ignorant Judges, who cannot looke farre into them, much lesse look thorow them, they love to come before blind Judges, or if they be seing Judges, they will doe what they can to put out their eyes, they will blind them with gifts, as the Scripture speakes, *Gifts put out the eyes.* But he that hath a good cause, desires to have a knowing Judge, a Judge learned in the Law. And therefore a godly man must

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needs desire God to be his Judge, who knoweth him thoroughly, who knoweth not only the way without him, but that within him too, who knoweth not only his actions but his thoughts, who knoweth not only what he doth, but what he aimes at, the purposes, intents, and designs of all his actions. Whom should a godly man desire to judge him in comparison of God, who knows the frame of his heart, who though he cannot but see many faults, and sinfull sayings in him, yet he knows also whatsoever is good in him, that is, whatsoever himselfe hath wrought in him, and helped him to worke by his Spirit. God knows the worke of his owne grace, together with the most secret workings of all that grace. And therefore a godly man desires most of all that God should judge him. Again, secondly, he desires it because he knows God will be as just in determining his cause, as he is knowing about his cause; He cannot be turned aside, nor byassed by any means; no solicitations, no threats, no promises, no flatteries, no witcheries can in the least draw the Lord off from that which is right. And as he is a just, and a knowing Judge; so, thirdly, he is a mercifull Judge, and will award to us according to the tenour of a covenant of grace; hee will not enter into Judgement with us, upon strict legall termes, upon the termes of the covenant of works; for then who could desire God to be his Judge? *Enter not into Judgement with thy servant O Lord,* (every one must say) *for no flesh is righteous in thy sight;* but a beleever knows God will judge him upon the termes of the covenant of grace, and therefore he desireth no other Judge but God. *Behold, my desire is that the Almighty would answer me,*

and that my Adversary had written a booke.

Whereas some might object against Jobs wish; you, perhaps, would have the Almighty for your Judge, because you hope he will favour you; no saith Job, I am willing that God should know the very worst of my case; As I desire that God should judge me, so that my Adversary should write a booke, and charge me home. The Hebrew is, *the man of my contention.* There is a threefold interpretation about this man of his contention.

First, Some by this Adversary or man of contention, understand God himselfe, who had dealt with Job in outward dispensations like an enemy, or an adversary, like a man full of contention.

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אִשׁ רִיבִי
vir litis meae,
scilicet: qui contra
me litigat.

The Lord ſaith (*Iſa: 57. 15.*) *I will not contend for ever, &c.* I have been long contending, long ſtriving, I have been as an Adverſary to this people for a great while; *But I will not contend for ever, leaſt the ſpirit ſhould faile before me, and the ſoules that I have made.* Hence ſome conceive that even God himſelfe may here be called *Jobs* Adverſary, or the man of his contention. So the Scripture elſewhere expreſſeth the Lord under the word *man* (*Exod: 15. 3.*) *The Lord is a man of warre, the Lord is his name;* As if he had ſayd, the Lord is ſuch a man of warre as is alſo Lord and Maſter of the warre, he wins the day and triumphs in every battell. The Lord is a fighting man, too mighty for all fighting men. In which ſenſe, the Lord may be called here *a man of contention* he can contend and ſtrive, and carry it like an Adverſary againſt all opponents.

Secondly, Others expound it of his Advocate; 'Tis the office of an Advocate to contend for his Client. *O that the Almighty would answer me, and that the man of my contention had written a booke;* that is, O that he who is to plead for me and manage my cauſe at the hearing, had drawne up his booke, ſtated my caſe, and layd forth my condition; that the Almighty might proceed to judgement upon it.

Thirdly, 'Tis taken as we tranſlate for his reall adverſary; *O that the man of my contention, or my Adverſary* who ſoever he is that hath or will contend with me, had drawne up his booke, his booke of accuſation, and had filled it with the worſt matter that he could get againſt me; it ſhould be all one to me what he can ſay againſt me, while I have the Almighty for my Judge. Thus he alludes to thoſe who bring in a charge or enditement in writing againſt offenders when they are tryed or arraigned. Such bookes or bills of enditement are read in open Court before the Judge. the priſoner ſtanding at the bar to receive his judgement. *O that my Adverſary had written a booke.* From the Elegancy of the Hebrew, *Job* calling his Adverſary *a man of contention*.

Obſerve.

Some men are ſuch lovers of ſtriſe, that they are men of ſtriſe.

They are all for ſtriſe, and debate, ſtriſe is the very Element wherein they live, they live in the troubled waters, yea I may ſay, they live and they love to live in the very fire of trouble, they

they are men of contention. The good Prophet was ſo accounted (*Ier. 15. 10.*) *Woe is me my mother, that thou haſt borne me a man of ſtriſe, a man of contention to the whole earth; I have neither lent on uſury, nor men have lent to me on uſury, yet every one of them doth curſe me;* that is, I medled not with buſineſſe, I intangled not my ſelfe with worldly affaires, I neither lent nor borrowed, I neither bought nor ſold, yet *I am a man of ſtriſe, and contention.* Some though they are nothing but peace in their ſpirits and ſpeeches, yet are men of contention to the whole earth, that is, while they only ſpeake the truth, and hold out the purity of the wayes, and worſhip of God, this vexeth all the world of wicked men. Such are men of ſtriſe and contention to the whole earth, every one wrangles with them, none can beare them. It is ſaid of the two witneſſes (*Rev: 11. 10.*) *They tormented the men that dwelt upon the earth.* We read of a man (*Rev: 2. 13.*) the notation of whoſe name (*Antipas*) is a man againſt all men; not that he was for contention, but he was a man ſo holy in his life and zealous for the truth of God, that all men (upon the matter) contended with him, and he was ſlaine in the contention. The noble *Arbanaſius* in the time of the Arrian Hereſie, oppoſed the whole world, he was a man of contention to the whole earth. In this ſenſe ſome good men the faithfull witneſſes of Chriſt are men of contention and ſtriſe. But many (as *Job* calls his Adverſaries) are men of contention in an ill ſenſe, that is, they deſire contention and ſtirre up ſtriſe. *Behold* (ſaith the Prophet, *Iſa: 11. 11.*) *All they that were incenſed againſt thee ſhall be aſhamed and confounded; they ſhall be as nothing, and they that ſtrive with thee ſhall periſh,* we put in the Margin, *the men of thy ſtriſe;* that is, men that are for nothing but ſtriſe, or whoſe ſtrongeſt bent is to ſtriſe, and their ambition to be men of contention. Chriſt was ſo converſant with ſorrow, that he is called *a man of ſorrows* (*Iſa: 53. 3.*) And the ſpirit of Antichriſt is ſo ſteeped in ſin, that he is called *the man of ſin* (*2 Theſ: 2. 3.*) And by a like Hebraiſme or Elegancy of ſpeech, They who love to fiſh in troubled waters, or will be troubling the waters though they get no fiſh, are deſervedly called men of trouble, or men of ſtriſe.

Secondly, When *Job* ſaith, *O that my Adverſary had written a booke,* that is, a booke of accuſation, a charge, a libell, or an inditement againſt me, I wiſh with all my heart he had brought it in, let him doe his worſt.

Note.

Note.

While our owne booke of conscience hath nothing but good in it, or while the booke of our owne conscience is for us, we need not feare, nor much care who write books against us.

Let our Adversaries write books as large as they will, while we doe well; let them say their worst while we doe good. It hath been the distemper of most times, and 'tis of these to write books of contention, & publish strife; we may say of many (as it was said of some old Philosophers) *They speake or pen whole cart loads of reproach and slander.* What is the fence against all this? nothing but a good conscience, he that can say his conscience writes nothing but good, and finds the records of that fayre for him, may take courage and comfort, when men charge nothing but filth and dirt upon him. *Paul* had enough to say for himselfe, when standing before the Councel he could say (*Acts 23. 1.*) *Men and brethren, I have lived in all good conscience before God, untill this day.* And though as soone as he had sayd so, *Ananias* commanded to smite him on the mouth, yet he was wel enough, because his conscience did not smite him. He tells us also (*2 Cor. 1.*) that though he and others with him, had been pressed above measure, in so much (*saith he, v. 8, 9.*) *that we despaired even of life, and had the sentence of death in our selves: yet (v. 12.) our rejoicing is this, the testimony of our conscience.* A good conscience is an impregnable fort, it fears not the fiercest battery of evill tongues, or pens.

Thirdly, Observe.

It is a convincing argument, that a man hath a good conscience and a good cause, when he is willing to be tryed, and to have the worst laid to his charge.

He that is guilty catcheth at any thing for a covering, and desires to shadow himselfe that he may escape unseene; saine hee would keepe his actions and his wayes fayrely mantled over; He that is honest makes no coverings of what he hath done, nor doth he feare the discoveries which any man can make of them. He that is gold cares not to be gilded, nor is he unwilling to be tryed. He saith (as *Job* in the text) *My desire is that the Almighty would answer me, and that mine adversary had written a booke.*

Verſ. 36. *Surely I would take it on my shoulder.* Mr. Broughton renders the word of asseveration, *Surely, as an oath; I swear I would beare it on my shoulder.*

These words are a confirmation of what he spake last; as if he had sayd, When my adversary hath made his booke as bigge and as heavy as he can, I shall beare it for all that; *I would beare it upon my shoulder.* Sin or guilt are a burden which no man is able to beare; who can take up any one sin, the least sin, upon his shoulders, and stand under it? *Anyone sin lived in and loved, will not only over-burden our shoulders, but breake our backs.* But (*saith Job*) let mine Adversary write my faults and saylings, I can beare the booke upon my shoulders; why? because he knew his adversary could write no sinfull practise, that he lived in or loved, or desired to keep in his bosome, as he professed at the 33^d verse. Yea when *Job* saith, *I would beare it upon my shoulder,* he doth not only intimate it such a burden as would not presse him downe, nor breake his backe, but that it would be his honour, and that he should beare that booke as a banner of victory, or as an ensigne of glory. He was confident that whatsoever his adversary could write, with an intendment to disparage him, would in the issue turne to his praise.

There is yet another interpretation of these words, *I would beare it on my shoulder;* As if *Jobs* meaning were; Suppose my adversary find real faults in me, and charge me with them upon due prooffe; yet *I will take his booke upon my shoulder, and beare it patiently as my burden;* I will acknowledge and confesse what I have done amisse, and neither deny or excuse it. The word which we translate *to take upon the shoulder,* signifies the taking up of a heavy burden, and 'tis applied to the bearing of any punishment; that's a good sence; if my adversary doth write my faults indeed, I will beare his charge upon my shoulder, and take it patiently; I am ready to submit, as to the dealings and chastenings of God, so to the reprooves of man. *Job* was farre from thinking he could beare the guilt of his sinne upon his shoulder (he might as well beare the weight of the whole earth as of one sin) only if found faulty or guilty he would quietly beare the blame. But if his adversaries booke should be found a slander, and his integrity appeare through all his accusations, what then?

I would bind it as a crowne to me (ſaith he)

The word is plurall in the Originall; *I would ty it for crownes to me*; ſo Mr. Broughton renders. Crownes are glorious things, they are the greateſt glory of this world, they are embleams of Sovereignty, or of higheſt Magiſtracy and Majeſty. *I would bind it as Crownes.* The leaves and lines of this booke ſhall be as ſo many peices and Jewels of my Crowne, or as many Crownes ſet with precious ſtones. *I would bind it to me as a Crowne, or as Crownes.*

But why doth Job ſpeake thus? had he no ſin, no faults, that he ſaith, I would bind the booke as Crownes to me? did he thinke nothing could be written of him which he had cauſe to be aſhamed of?

I anſwer; Though as ſome men make garments to cover their ſin, ſo others cover themſelves with ſin as with a garment (*Pſal.* 73. 6.) and bind their ſin to them as a Crowne, glorying in their ſhame; yet Job was farre from eyther of theſe ungodly tempers: yea though he had lived like an Angel, yet he knew God might find juſt cauſe enough to charge him with folly. And therefore in this boaiſting expreſſion, he only intimates his integrity, that he was neyther a lover of ſin, nor a deſpiſer of goodneſſe. Or when Job ſaith, *I would bind it as Crownes to mee*, his meaning is only this, Though my adverſary finde out and hit upon my offences, yet I ſhall not be like a common malefactor or condemn'd offender; no, the very booke of my offences will be not only my defence, and clearing, but my honour and glory. All that can be charged upon any man muſt come under one of theſe three notions.

Fiſt, Eyther it is falſe, and that which he never did. (*Jobs* friends had charged him with many things which he never did, with ſuch things as he never contributed ſo much as a thought or put a little finger to the doing of them) now that which a man is falſely charged with, he can eaſily (at leaſt in the ſight of God and of his owne conſcience) diſcharge himſelfe of. And that which at fiſt was but a calumny, will at laſt be his crowne.

Secondly, Suppoſe the fact charged be true, yet if it be found ſuch as he hath been humbled for, and repented of, and turned from, and unſeynedly begg'd ſtrength againſt, it ſhall not

turne

turne to his ſhame. Sins hidden and continued in are our ſhame, and will be our confuſion, but ſins confeſſed and repented of, are our comfort and our crowne; we cannot take comfort in any ſin, though confeſſed and repented of; but we may take much comfort that to our knowledge we have no ſins, but ſuch as we have confeſſed and repented of.

*Erit mihi cele-
ria confeſſio pro
corona Pined:*

Thirdly, If true, 'tis eyther pardoned or unpardoned. Job might ſay, let it be granted, that my adverſary hath filled every page of the booke with ſuch ſins as I have indeed committed, yet they are all freely pardoned, God hath fully diſcharged me of them, and given me my (*quietus eſt* or) acquittance into my boſome. Now then what though my adverſary accuſeth me, what though he write a booke of accusations againſt me; I have already accuſed my ſelfe as much before God, and God hath forgiven me; there is an act of oblivion paſſed upon all my tranſgreſſions in the court of heaven; The Lord hath ſaid, that my ſins and my iniquities he will Remember no more; then what doe all theſe charges amount to? *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that dyed.* Theſe challenges are univerſall; And though many have both charged and condemned the very Elect for whom Chriſt dyed; yet if once a man hath confeſſed his ſin, & God hath forgiven his ſin, all the charges of men and Devils will be but ſlanders and unreaſonable accusations.

Thus Job might triumph over the man of contention, and ſay, whatever my adverſary can write, is eyther what I have not done, or if I have done it, I have undone it by confeſſing it, and God hath undone it by pardoning it; the Lord hath taken away my ſin through the blood of the Covenant, and I know that I ſhall be juſtified. Upon this conſideration of Goſpel grace, Job had reaſon enough to tell his adverſary, that he would beare his booke of inditement upon his ſhoulder, and bind it to him as a Crowne.

Hence note:

Fiſt, *Wrongfull accusations are matter of honour, rather then of diſgrace to the innocent.*

There are two ſorts of wrongfull accusations; Fiſt, when we are accuſed of thoſe evils which we never did. Secondly, when we are accuſed for doing that which is good, as if it were evil; both or eyther of theſe accusations are our crowne. It is ſayd in

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that

that Prophecy of Christ (*Iſa. 50. 7, 8, 9.*) *The Lord God will helpe mee, therefore ſhall not I be confounded, therefore have I ſet my face as a ſtint, and I know I ſhall not be aſhamed.* Jeſus Chriſt had a booke written againſt him, but he could ſay, *I know I ſhall never be aſhamed*; and why? The reaſon is evident; There was not one word of truth in all the inditement brought againſt Jeſus Chriſt; He was charged with many groſſe ſins, and called (as we ſay) all to nought. He was called a glutton, a drunkard, a Devil, a friend to publicans and ſinners; but (ſaith he) *I know I ſhall not be aſhamed, I ſhall have honour from and glory with God notwithstanding all theſe accusations. He is neere that juſtifieth me, who will contend with me? let us ſtand together, who is my adverſary, let him come neere to me? behold the Lord God will helpe me; who is he that ſhall condemne me? lo, they ſhall all waxe old as a garment, the moth ſhall eat them up.* Thus wee ſee Chriſt had a number of accusations heaped upon him, as if he had been the worſt of ſinners, but none of them could reach or touch his honour; for he had never toucht any ſin. And though all the ſins of his people were juſtly charged upon him (he having undertaken to be their Mediator, and to ſtand in the place of ſinners) yet he bare them with infinite ſtrength, and to the ſatisfaction of his Fathers juſtice upon his ſhoulder, and ſo bound them to him as his Crowne. We finde alſo how the Adverſaries of that faithfull Prophet writ a booke of ſlandorous reports againſt him (*Jer. 20. 10.*) *I have heard the deſaming of many (that is, many deſaming me) report ſay they and we will report it, all my familiars, or (as the Hebrew hath it) every man of my peace watched for my halting (they are hungry for ſomewhat againſt me) ſaying, peradventure he will be inticed (we by ſome cunning inſinuation or other ſhall bring him into a ſnare, or within our danger) and we ſhall prevaile againſt him, and we ſhall take our revenge on him. But the Lord is with us as a mighty terrible one; therefore my perſecutors ſhall ſtumble, they ſhall not prevaile &c.* This was the Prophets confidence; Hee knew theſe were falſe reports, and would therefore be as crownes upon his head, not a ſnare to his feet. The Saints in the primitive times made crownes of all their accusations, and gloryed in thoſe things which their prophane adverſaries accounted their ſhame and their crime. Their faults were made by their enemies, not done by themſelves: or they accuſed them

them of that which was not their fault but their glory. They charged that as ſin upon them which was their vertue, and their higheſt acting grace was all they had to diſgrace them with. And are not ſuch diſgraces our glory and our crowne? Chriſt hath pronounced all them bleſſed, and therefore honourable, who are thus diſgraced (*Matth. 5. 11, 12.*) *Bleſſed are you when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my names ſake: rejoyce and be exceeding glad; for great is your reward in heaven; That, to be ſure, is no leſſe then a crowne far greater and better then all earthly crownes. To that crowne we muſt expect to paſſe (as the holy Apoſtle did, 2 Cor. 6. 8.) by honour, and diſhonour, by good report, and ill report; as deceivers and yet true. If there be any truth in ill reports, they are dirt in our faces, and we have cauſe to be humbled under them; but if ill reports be falſe, we have cauſe to rejoyce in them, and they will be crownes upon our heads.*

Let me adde theſe foure good counſels about thoſe evil reports which may fall upon us. Firſt, if ill reports are true, then be humbled; Secondly, if falſe, be comforted; Thirdly, if they have any thing of truth, or (not being altogether untrue) have ſome very ſimilitude or likenes to truth, then, 'tis good for us to ſearch our hearts and try our wayes more ſtrictly, whether (though we have not done the thing reported) we have not given juſt occaſion for ſuch a report; or (though we have not done that evil) whether we have avoyded all the appearances of that evil which is reported of us. It was ſayd of a virgin, *ſhee was chaſt indeed, but not thought to be ſo, becauſe ſhee was more wantonly aſſured then became a chaſt virgin.* Though we are not ſo ill as ſome ſuſpect, yet poſſibly we are not ſo good as we would be thought and ought to be; This ſhould be matter as of preſent humiliation, ſo of future caution. Fourthly, if we have not given ſo much as any outward occaſion of ſuſpicion, yet we ſhall doe wel to enquire whether we have not ſome affection to and ſecret liking of ſuch ſins; this God ſometimes puniſheth by ill reports, and makes us ſee the undue wandrings of our owne hearts, by the undue wandrings of other mens tongues concerning us.

Againe, Seing *Job*, though he had many ſins, and thoſe ſuch as his adverſary might write a booke of, yet could binde the book of his accusations as a crowne to him.

Note.

Pardned ſins cannot hurt the ſinner; And though it trouble him that he hath ſinned, yet his ſins cannot trouble him.

He (ſaith the Apoſtle) who is once purged hath no more conſcience of ſin (Heb. 10. 2.) that is, though he knoweth he hath many ſinnes, yet he hath not a trembling, tormenting accusing conſcience, becauſe he is purged and his ſins pardoned through that one ſacrifice of Jeſus Chriſt. This is the glory of the Goſpel: Free grace in Juſtification takes all our ſins off the file, as if they were not at all. Pardon is the blotting out of tranſgreſſions out of Gods booke, and if they are once blotted out of Gods booke, wee need not care who writes them in their booke, nor what bookes men or devills write againſt us.

Laſtly, Seing though Job had ſinned, yet he relieved himſelfe with this, that he was upright, and had an aſſurance in his owne ſoule, that he did not love his ſin, nor hide it in his boſome.

Hence note.

We ſhall never be put to ſhame for thoſe ſinnes which we do not love.

A litle ſin loved will be not only our ſhame, but our ruine, whereas great ſins truly hated, ſhall be ſo farre from ruining us that they ſhall not make us aſhamed. A ſin hid in the boſome, will one day make the ſinner hide his head; But he that knoweth, he hath no ſin in his boſome, may beare his ſin on his ſhoulder and bind it as a crowne upon his head. He that is ſincere, is aſhamed of the leaſt ſin, but he ſhall not be put to ſhame for the greateſt: as it follows.

Verſ. 37. *I would declare to him the number of my ſteps.*

*Tis queſtioned, who is meant by the Him to whom Job would make this declaration. Some erre it to God, and ſome to the Adverſary; the ſence is much one, whether to the one or the other. It ſhewes much holy confidence, and a great teſtimony of a cleare conſcience to be willing to make knowne the whole courſe of our lives to God or man, *I will declare to him the number of my ſteps*; As if Job had ſayd, *I ſhould be ſo farre from reſuſing the booke written againſt me, though all the miſcarriages of my life*

Tantum aſeſt ut
eum reſpiciat,
ut etiam eum
adjuvare ſequi
libram talem
conſcribere in:
it triſteſt adver-
ſum me; omnia
illi aſſa mea ſi-
gnificatio enume-
rarem. Merc.

*life were raked together and ſummed up in it, that I am ready my ſelfe to give an account of my whole life. I am ready to make a ſul-
ter confeſſion and declaration of my ſinnes, then my adverſary can
make againſt mee. I would furniſh him with matter for his booke,
beyond all that he or any man elſe knowes of me; I would declare the
number of*

my ſteps.

He meanes not corporal ſteps, but moral, the motions or acti-
ons of his life, whether in thought, word, or deed; theſe are our
ſteps, and every act of theſe is a ſtep forward or backward, hea-
ven-ward or hell-ward. So that when Job ſaith, *I would declare to
him the number of my ſteps*; it is, as if he had ſayd, I would give
him an account or a narrative of all that I have done in this world.

But can any man doe that? we may more eaſily take the num-
ber of our ſteps in walking, then of our hearts in thinking, of our
tongues in ſpeaking, or of our hands in doing. How then could
Job ſay, *I would declare unto him the number of my ſteps*, ſeing they
are innumerable?

I anſwer; We are not to underſtand it, as if Job would under-
take to declare all his particular acts, or every thought, word, or
deed, which had paſſed him all his dayes. But firſt, their kinds,
good and evil, or how he had moved in naturalls, how in civil, how
in ſpirituals. Secondly, when he ſaith, *I would declare to him
the number of my ſteps*; his meaning is, I would be exact in diſco-
vering the courſe of my whole life, even as if I had told every
ſtep. Thirdly, when he ſaith *I would declare to him the number of
my ſteps*, his meaning is not, that he would ſpecifie every one of
them, but that he would not hide or conceale any one of them;
many hide & cover their ſteps in ſinfull wayes. It ſhall not be im-
puted to a man as ſin, that he is not able to remember all his ſins;
but tis his ſin if he hide or ſeek to put a covering upon any of
them. Thus Job would declare the number of his ſteps, and diſ-
cover his life, even to his adverſary; As if he had ſayd, *When he
hath written his booke, I will tell another manner of ſtory of my ſelfe
then he hath or can; when he hath ſaid as much as he can againſt
me, I will yet freely ſay much more againſt my ſelfe. I would declare
to him the number of my ſteps.*

Hence

Hence note.

A gracious heart hath a very observant eye upon his own wayes.

Job kept an account of himselfe, and of all his wayes, and this is one of the best accounts we can keepe. Many keepe an account of their expences, and in-comes; they know what goes out, and what comes in every yeare; but how few are there that keepe account of their lives and conversations, of their thoughts, of their words and workes, these passe without account; though they must all be accounted for hereafter. And how shall wee declare the number of our steps, if we keepe not an account of them? 'Tis a great peice of the practice of godlinesse to put the Question often to our soules, What have we done? The Prophet (Jer. 8. 6.) sets forth the wickednesse of that age, when no man said, *What have I done? what's my way? what may steps? what have I been speaking? what have I been doing? where have my thoughts been?* Only they who have kept an account, are and will be willing to give an account. And how sad will it be with them to be called to an account by God, who have never called themselves to an account, nor considered how or which way to make it? A godly man knowes he must declare his wayes to God hereafter, and he is ready (when there is cause) to declare them to his fellow-brethren here. He cares not (so farre as is fit) who knowes his whole heart and life. As every one should be ready (1 Pet. 3. 15.) *to give a reason of the hope that is in him with meeknesse, and godly feare;* so to give an account of what hath been done by him, with the same meeknesse and godly feare. But how shall any man give an account of what he hath done, who keeps no account of what he hath done? David made a strict search of himselfe, both as to what he hath done, and what God hath done to him (Psal. 77. 5, 6.) *I have considered the dayes of old, the yeares of ancient times. I call to remembrance my song in the night; I commune with mine owne heart, and my spirit made diligent search; I searched my selfe as with a broome in my hand (so some render that text) I swept my heart; or as others expresse the Elegancy of the Original, I searched as with a spade in my hand, I digged into my heart and life; or as a third gives the Allusion, I searched as with a fan in my hand, to finde out what*

was

Scopebam spiritum meum.
Fodiebam quasi agrum. Hier.
Sarriebam spiritum meum.
Sept.
Scrutabar, ventilabam; omnia mire afferunt curam et diligentiam in excutienda conscientia. Pined.

was chaffe. He, surely, searched himselfe to purpose, who swept & digg'd and fann'd all his words and workes, yea the very aymes, ends, and intentions of all his workes; and it was high time for him to doe so, when the providences of God wrought so strangely and unwontedly towards him, that he was put to those trembling questions (v. 7.) *Will the Lord cast off for ever? will he be favourable no more?* 'Tis no time for us to favour our selves by a sloathfull non-animadversion upon our wayes, when the favour of God and the light of his countenance begins to be over-cast and clouded towards us. Then if ever we should resolve with the Church (Lam. 3. 40.) *to search and try our wayes, and turne againe to the Lord.* And as for the man, who (though he hath had his saylings) yet hath not perversely turned from the Lord, he may say with an acceptable boldnes (as Job did) *I would declare to him the number of my steps;*

As a Prince would I got neere unto him.

The word strictly signifies, a Leader or a Capitaine, marching before his company.

Some render, *I would goe neere to him as to a Prince;* that is, I would bespeake or entreate his favour, I would honour him as a Prince, or as some great one. Here againe it is questioned, who is meant by the *Him* in the text, to whom Job would goe as if he were a Prince. First, Some understand the antecedent to be the Adversary, As if he had sayd, I would goe to him and shew him respect, even as if he were a Prince, though he be my Adversary. Secondly, we may rather referre it to God himselfe; I would goe to God and seeke his favour. Men use ambitiously to seeke the favour of a Prince; eyther of these referenees suite wel with that reading

But our translation seemes more suitable to the scope of the text; *I as a Prince would goe to him,* that is, I would goe, or apply my selfe to the Almighty with a Princely spirit; I would not stand as a guilty wretch at the barre, unable or afraid to hold up my head, I would not stay till I was cited, and subpoena'd to appear by my Adversary, but I would come freely of my owne accord; as a Prince would I got neere him, or I would (as the Apostle speakes, Heb. 4. 16.) *come boldly to the throne of grace, with the freest and noblest strain of spirit imaginable; As a Prince I would come*

Tibi dux quasi
francie signatus.

Habebam eum
ut principem
vtrum est ad-
versarius.
Merc.

Quasi princeps.
i.e. animo li-
berissimo. Breac.

neere

neere to him.

Faith is our drawing neere to God, and the more, faith we act in coming to him, the neerer we draw to him. As Princes we goe neere to him by faith, that is, we have the closest and freeſt communion with him. *Job* would not keepe at a diſtance from his Judge, as a malefactor doth, but as a Prince he would goe *neere unto him*. There is abundance of Gospel in theſe words; *As a Prince would I goe neere to him.*

Hence obſerve.

A believer through grace hath courage and boldneſſe, Princely boldneſſe with God.

When men ſuſpect and charge him moſt and worſt, yet his faith and courage ſayle not. *Solomon* hath told us (*Pro*: 28. 1.) *The righteous is as bold as a Lion*, who is a King or Prince among all the beaſts of the field. 'Tis true of him that is righteous in his actions and perſonal qualifications, that is, a man of righteous principles, and righteous in his practices hath much warrantable boldneſſe, both towards God and man; but 'tis much more true of him that is righteous by the imputed righteouſneſſe of faith in Juſtification, he, indeed, is bold as a Lion before God, & with God; not bold to ſin againſt him as many are, but bold to come & plead for and upon the pardon of ſin, through the blood and ſufferings of Jeſus Chriſt. A juſtified perſon hath a princely ſpirit; *David* prayed (*Pſal*: 51. 12.) *Uphold me with thy free (or princely) ſpirit*. When *David* had fallen into thoſe groſſe ſins, his courage and ſpirit fell too; He wanted his former free acceſſe in addreſſing to God; though he remained in the ſtate of ſalvation, yet he had loſt the joy of his ſalvation; therefore he prayed; *Reſtore to me the joy of thy ſalvation, and uphold me with thy free ſpirit*. As if he had ſayd, *I could once as a Prince come neere to thee O Lord, but alas, now I cannot; my heart is ready to ſinke and my ſpirits to ſayle within me, O doe thou uphold mee by thy free ſpirit, which alone can make my ſpirit free, and cauſe me (as I have done formerly) to draw neere with a wel-grounded boldneſſe and full aſſurance of faith. O that I might once againe as a Prince goe neere unto thee.*

Thus we ſee *Jobs* princely freedome in going to God, and in that

that an evidence of Gospel light and liberty breaking out even in thoſe times of darkneſſe and bondage. The Jewiſh Church was ſubject to bondage all their dayes, yet ſome had much of the glorious liberty of the Sons of God, and none a more glorious liberty then this holy man (though a ſtranger to them) who even while his adverſary was charging him, would goe neere to God as a Prince, and challenge all thoſe who had any thing to lay to his charge, ſeing he knew that God had Juſtified him; *If God be for us, who can be againſt us?* (*Rom*: 8. 31.)

Laſtly, We may from *Jobs* example take notice, that though we are not juſtified by the teſtimony of our conſcience; yet conſcience teſtifieth that we are juſtified, and we may riſe up to a holy confidence from Scripture grounds by the Spirit, that God accepteth of us in Chriſt, notwithstanding our ſins, as alſo that he heareth our petitions, and will at laſt give us the *white ſtone* (*ſolution*, with the new name written in it, though the adverſary write a booke of accuſation againſt us. The Popiſh Doctours deny that a juſt man may know that he is juſt or juſtified: *Paul* indeed ſayd (and ſo in effect did *Job*) though he knew nothing by himſelfe, yet he was not thereby juſtified; but he never ſayd (nor did *Job*) that he did not know he was juſtified.

Vides in Jobs maximam fiduciam plene confidentem Evangelica partheſia. Cocci

Hic se proferit illa fidei plenitudo, qua efficit ut freti Christi iustitia securè insulent mori peccato, Satana ipsiq; inferorum portu. Merit:

C c c c c

JOB 31.

J O B 31. Verſ. 38, 39, 40.

*If my land cry againſt me, or that the furrows like-
wiſe thereof complaine :*

*If I have eaten the fruits thereof without money,
or have cauſed the owners thereof to looſe their
life :*

*Let thiſtles grow in ſtead of Wheat, and Cockle in
ſtead of Barley : The words of Job are ended.*

THis holy and juſt man had abundantly vindicated his owne integrity by an Induction of many particular inſtances in the former part of the Chapter, and having put (as it were) a parenthesis, a little ſtop to the current of that poynt in the three former verſes ; here he returnes againe to and re-aſſumes the ſame ſubject, purging himſelfe (for that's the ſcope of this context, which is alſo the concluſion of *Jobs* diſcourſe) from all unjuſt oppreſſive wayes, either in getting or uſing the things of this world, by an expreſſe imprecation of a grievous miſchiefe upon himſelfe in the cloſe or laſt verſe of the Chapter ; *Let thiſtles grow in ſtead of wheat, and cockle in ſtead of barley*, if it be not as I have affirmed.

Before I come to the opening of the words, take this note from the Generall purpoſe of them.

A Godly man is very exact and curious in clearing himſelfe from ſcandalous aſperſions and ſuſpicions.

As he deſires to be very circumspect and accurate in his walking (that was *Jobs* care) ſo he is very exact in vindicating the up-rightneſſe of his wayes ; and when theſe two goe together, they make a bleſſed harmony. Some are very careleſſe in their walking, who are very zealous for their credit ; They will be much in juſtifying themſelves, that either they have done well, or not done ill, when they have been negligent enough in wel doing, or in taking heed leſt they doe ill. But (I ſay) when a man hath been carefull in his walkings and actions, he cannot be too carefull in his owne clearings and vindications. As a godly man will confeſſe

all

all his ſins to humble himſelfe before God, ſo he may aſſert the utmoſt of his own integrity, that he may juſtifie himſelfe & gloriſie God before men. This good man in the text was not afraid of over-doing in this point: he had formerly affirmed himſelfe (God was his witneſſe) a man upright, and theſe his laſt words ſeale to the truth of the ſame affirmation, that he had walked uprightly.

If my land cry againſt mee.

The word ſignifies *land* in Generall, and yet more properly, *manured land*, or land prepared and fitted by dreſſing and manuring to nourish and bring forth corne and graſſe, plants and fruits, that is, land well husbanded, till'd and dreſt. *If my land*

cry againſt mee.

By a uſuall figure in Scripture, acts of life are aſcribed to things liveleſſe, and acts of reaſon to thoſe things which have not ſo much as ſence. To cry and complaine, are acts of reaſon put out by them who are unreaſonably dealt with. Here we have crying and complaining aſcribed to land, and to the furrows of the field, which neyther know what man doth, nor are ſenſible of what man doth to them. This elegant *proſopopœia* is very frequent in Scripture ; and 'tis alwayes uſed to note great cauſe given of crying or complaining. And here the attribution of a cry to liveleſſe land, ſhewes the ſin of oppreſſion to be ſo crying a ſin, that even things without life would complaine of it could they ſpeake, though the oppreſſed, who can dare not. The cry of men againſt us is an argument that we have done much amiſſe, but the cry of land, and of the furrows of the field, argue it much more.

If my land cry againſt mee.

There is a twofold generall ſence of theſe words in referencē to the ſin which *Job* would purge himſelfe from ; when he ſaith, *if my land cry againſt mee.*

Fiſt, They may import that he never got any furrow or foote of land into his poſſeſſion wrongfully, either by open violence, or by ſecret fraud and ſubtle enſnaring devices. Some will oppreſſe by Law, that is, by colour of Law and pretenſions of equitie ; *Job* abhorr'd that as much as down-right and bare-fac'd oppreſſion.

C c c c c 2.

Secondly,

Secondly, They may import, that he never used any unrighteousness for the improving of his land; 'tis possible for a man to have land which is truly and legally his owne, either by just descent and inheritance, or by valuable price, purchase, and good conveyance. And yet to use it so that his land may cry against him, and upbraid him with unrighteousnesse. Most conceive this latter sense *Jobs* intendment here, yet I see no reason why we may not very well take in both. As if he had sayd; *My land hath not cryed against mee as violently or cunningly wrested out of the hand of the lawfull proprietors, nor can my land cry and complaine against mee, as having been unrighteous in the use of it, or in my dealings with others about it, whether farmers to whom I have let it, or labourers whom I have called to dresse and till it. If my land cry against mee,*

or the furrows likewise thereof complaine.

Not only his land, but not the furrowes, that is, not so much as any one furrow of it had cause to *complaine*; the Hebrew is *to weeps*. The word signifies to weepe both for sorrow and for joy, yet doubtlesse here, 'tis weeping for sorrow (that only is accompanied with complaining) which *Job* denyes he had given the furrowes of his field any occasion for. I (saith *Job*) have not made the furrows of my field a *Bechim*, a place of weeping, or (as we render) of *complaining*. Every just complaint suppoeth some injustice suffered by us, or some misery fallen upon us. When, as *David* saith (*Psal: 144. 14, 15.*) *There is no complaining in our streets*, then we may conclude as he doth, *happy is that people that is in such a case*; we may also wel conclude, *happy is that particular person*, whose land cryeth not against him, and whose furrowes make no complaining in his field.

From the words as they hold out in Generall that *Job* gave his land no cause of crying, nor his furrows of complaining.

Observe.

First, *Sin is so hatefull a thing, and so burdensome, that the senselesse Creatures will beare witness against it, and complaine of it against evill men, if men doe not.*

There will never want a cry against sinners; the very earth shall doe it, the furrows of the field shall doe it, if it be not otherwise:

בכב *flevit*
pro dolore aut
luctu, desiderio
aut gaudio.

therwise done. As they who doe wel acting justly towards men, and walking holily towards God, shall not want testimony of their wel-doing; If men neglect or refuse to give it, the very stones of the street shall give it. When Christ came triumphantly into *Jerusalem*, the people spreading their garments in the way, and the whole multitude of the Disciples joycing and praising God for all the mighty workes which they had seene, saying, *Blissed be the King that cometh in the name of the Lord, peace in heaven and glory in the highist*. This stirred the envious jealousie of the Pharisees, they could not beare it, but desired Christ to rebuke his Disciples; to whom he replyed, *If these should hold their peace, the stones would immediately cry out* (*Luke 19. 39, 40.*) As if Christ had sayd; The speech-lesse stones will speake and give witness to me if men will not. They who are owned of God shall not one time or other, one way or other, want ownings or witnessing from the creature. The Story, or Legend rather, tells us, That *Bede* blind with age, being brought by his Leader to a preaching place, where there were no hearers, but a heape of stones; those stones (Sermon and prayer being ended) cryed out, *Amen venerable Bede*; 'tis so in truth, with reference to those that are good, and doe good; if all the men in the world, if men and Angels be silent, and eyther forbear or disdain to give testimony for them, The very stones will say, *Amen*, the walls will beare them witness. So on the contrary, if a sinner, an ungodly oppressor should have none to implead or impeach him, none to give witness or testifie against him, the very earth shall doe it, the furrows of the field shall doe it: God will rayse up witnesses against him, where and when he thinkes it is impossible any should be had. *If man rise up against the will of God, the Creatures will rise up against him as one man*. The Prophet (*Hab: 2. 10, 11.*) makes a threatening report of a strange *Antiphony* or *Answer-song*, in this case, or to the poynt in hand; *Thou* (meaning the covetous and ambitious *Chaldean*) *hast consulted shame to thy house by cutting off many people, and hast sinned against thy soule*: As if he had sayd, *Thou hast sinned greatly, and though thy sin be against God chiefly as to the moral evill of it, yet thy sin is chiefly against thy owne soule as to the pecenal evill of it*; *Thou in the acting of thy outrageous lusts; hast hurt thy selfe more then others, more then all the nations whom thou hast oppressed*. And

if there should want witnesses of thy sinfull oppressions (none daring to open his mouth against thee) yet the stone shall cry out of the wall, and the beame out of the Timber shall answer it. Here are witnesses without exception, stones and beames, walls and Timber: These are witnesses that cannot be suborned to witness a false hood, nor can they be silenced with bribes or promises of reward from witnessing the truth. These faithfull witnesses like Musicians or Choristers shall answer one another, from post to pillar, from side to side; one side that shall sing; *Behold blood*, and the other shall answer, *Behold deceit*; the stone shall cry, *Behold covetousnesse*, and the beame shall answer, *Behold cruelty*; the stone shall cry, *Behold oppression*, and the beame shall answer, *Behold perjury*; the stone shall cry, *Behold envy*, and the beame shall answer, *Behold malice*. Thus inanimates shall cry and answer one another in their cry against wicked men, rather then there shall want a witness of their wickednesse. Job supposed such a thing, when he sayd, *If my land cry against me, or the furrows thereof likewise complaine.*

Secondly, From these words, *Crying, Weeping, Complaining.*

Note.

Some sins are crying sins, vocall sins, which being done, say such were the doers, and woe to the doers of them.

Every action hath its voyce; The good we do commends us, and any ill we do reproves us, but some evil-done cry out upon us, yea and out against us. The Prophet is charged by the Lord (*Isa. 58. 1.*) *Cry aloud and spare not, lift up thy voice like a trumpet, shew my people their transgression, and the house of Jacob their sinnes.* But though the Prophets doe not cry at all, yet the sins of a people will cry aloud, they will lift up their voyce like a trumpet, and cry aloud against sinners: the land will cry, and the furrows will complaine, though the Prophets should prove dumbe doggs that cannot barke, or sawning doggs that will not bite.

And consider what sort of sins those chiefly are, which cry to God, and against man.

First, Such sinnes as disturb humane society, and overthrow common safety, peace and liberty, are crying sins. When a neighbour is so un-neighbourly, as not to let his neighbour live in safety by him, this cryeth; *Cains* murder of his brother was a sin against

gainst mankind, or against the common converse of man with man. If brethren of the same blood shed one anothers blood, who can be safe? There's no living in the world if the lawes of brotherhood and neighbourhood are so highly violated; Therefore God himselfe told *Cain*; *The voice of thy brothers blood cryeth unto mee from the ground* (*Gen. 4. 10.*) Blood is the best and the worst speaker in the world. The blood which Christ our elder brother freely shed for us, speakes peace and pardon; But the blood of a Brother violently shed by us, speakes wrath and vengeance. When the Apostle saith (*Heb. 12. 24.*) *We are come to the blood of sprinkling, that speaketh better things, then that of Abel*; His meaning is, not that *Abels* blood spake any good at all, but that the blood of Christ speakes incomparatively good or the best things for us, as the blood of *Abel* spake incomparatively bad, or the worst things against *Caine*.

Secondly, Those sins which are committed with a high hand, that is, with Impudence and boldnes against the light of nature, are crying sins (*Gen. 18. 22.*) *The Cry of Sodome* (that is, the cry of the sin of *Sodome*) *is come up to me*, saith the Lord. What was the sin of *Sodome*; which made such an out-cry to heaven? It was the abomination of nature, Man burning in lust towards man; *Sodomie* is the name and character with which that sin hath gone and is branded to this day. The more voyces speake against any sin, the louder and the stronger is the cry of that sin against us. That sin which is condemned both by the voyce of the Law and of the Gospel, both by the voyce of the law of Nations and of nature. O how loud, how strong a cry doth that make in the eares of God, to call downe wrath upon the unrepenting sinner!

Thirdly, Those foule sins which are committed in secret; so secretly that they are past finding out as to men (for as God hath his wayes and judgements which are altogether past finding out; *His wayes are in the deeps, his paths are in the Sea, his footsteps are not knowne*; so we may say of some sinners (in a degree) *their path is in the Sea*, and their footsteps are not knowne in the wayes of wickednesse: their sinfull motions are like the motion of the Eagle in the ayre, which leaves no track, or like that of a Serpent on a rock, which cannot be discerned) Now when a sin which according to its nature falls under the Magistrates Cognizance,

doth yet by its privacy eſcape both the cognizance and ſentence of man. When (I ſay) ſins are thus ſilently committed and wrap up in darkenes, when they are not ſeene by men, nor confeſſed before God, then they cry to God, who alone can, and who certainly will bring to light the hidden things of darkenes, and judge the ſecrets of men, or thoſe things which men have done amiſſe in the greateſt ſecrecy.

Fourthly, The open ſins of ſuch perſons cry to God for Juſtice, whoſe perſons are (upon the matter) above the Juſtice of man. There's no dealing with ſome ſinners, as they breake the rule of the Law, ſo they feare not the penalty of the Law. They are great offenders in every ſence; great offenders as to the hainouſneſſe of their offences, and great offenders as to the eminence of their places; there is no coercing them by any humane power. Now when the ſins of men are beyond the reach of mans Juſtice, they cry to God for Juſtice, who is able to humble the proudeſt, to cruſh the ſtoutest, and deale with the ſtrongest tranſgreſſors, whoſe day is chiefly againſt the *chiefs*, againſt the Oakes and Cedars, againſt the high walls and towers, that is, againſt every offending perſon, how high or ſtrong ſoever he is.

All theſe ſins and wayes of ſinning are ſayd to cry to God for vengeance upon ſinners, and are reſtleſſe in their cry; yet, not, firſt, as if the Lord wanted an evidence of the fact till they cryed, or tooke no notice of them till theſe complaints informed him. Nor ſecondly, as if he needed excitation or awakning to doe Juſtice upon ſinners, eſpecially upon great and preſumptuous ſinners; but only to ſhew the notoriousneſſe and provocation of thoſe ſins, which is ſuch that they beſpeake their owne puniſhment, ſuch that God is bound in honour to brand them with ſome ſignal ſtroake of his diſpleaſure.

Thirdly, Conſidering that the ſpeciall ſin here aymed at and profeſſed againſt by *Job*. is the ſin of Oppreſſion in one kinde or other; either oppreſſion (as hath been ſhewed) by invading other mens lands, or oppreſſion in the unjuſt uſage of his owne.

Obſerve.

Oppreſſion is a notorious crying ſin.

That land or eſtate, which hath been gotten by unrighteouſneſſe

neſſe cryeth or caryeth the cry of thoſe that have been wronged up into the cares of God, and beggs, yea ſolicits that he would doe them right. As oppreſſion makes men cry and complaine, ſo oppreſſion it ſelfe doth cry and complaine; when the oppreſſed ſit downe mourning and crying, then oppreſſion cries; And though the mouthes of the oppreſſed ſhould be ſtopt, ſo that they cannot cry yet the mouth of oppreſſion cannot be ſtopt from crying. And if the ſin of oppreſſion cry, how much more doe the oppreſſed cry? If the land or houſe which is unjuſtly taken away, cryeth, how much more doe they cry from whom theſe have been unjuſtly taken away? Thus oppreſſion cries and the oppreſſed cry, and what with the one or t'other cry, or between both cries, there's no end of crying till the cry or continual clamour of that ſin come up with importunity before God the righteous Judge, to whom vengeance belongeth and who will ſpeedily avenge his *Elekt* who cry unto him day and night, though he beare long with them (Luke 18. 7.) that is, though he delay that execution of the Judgement cryed for ſo long, that in mans account it be reckoned very long, and is long indeed conſidering how ſuddaine and preſent a ſtroake, that oppreſſion deſerved. The oppreſſion of the people of God in *Egypt* cryed, and they cryed too; The Lord heard both the voyce of their oppreſſion, and their voyce who were oppreſſed (*Exod*. 3. 7.) And the Lord ſayd, *I have ſurely ſeene the affliction of my people, which are in Egypt, and have heard their cry, by reaſon of their task-maſters; for I know their ſorrows.* And as the Lord heard the cry of his people when they were oppreſſed by the *Egyptians*; ſo he bids them take heed of oppreſſing one another, for he would quickly heare the cry of any, eſpecially of the poore that ſhould be oppreſſed by them (*Exod*. 22. 22. 23.) *Ye ſhall not afflict any widow or fatherleſſe child; if thou afflict them in any wiſe, and they cry as all unto me, I will ſurely heare their cry.* There are three things in this monition which exceedingly heighten the ſence which God hath of any wrong done to the poore; Firſt (with the Lord) *If thou afflict them in any wiſe*; that is, in any kind or in any degree; Secondly, *If they cry as all unto me*; that is, if they make any the leaſt moane or complaint to me; then, Thirdly, *I will ſurely heare*; the Lord doth not ſay peradventure or probably I may heare, but ſurely, or doubtleſſe, I will heare; that is, make their oppreſſors ſmart for it. D d d d d Fourth.

Fourthly, Whereas the very land and the furrows of it are here brought in crying and complaining.
Note.

The ſin of man is a burden to the ſenceleſſe creatures.

As the ſin of man hath defiled the whole Creation, and made it ſubject to vanity (That's the Apoſtles doctrine, Rom: 8. 20.) ſo it is a vexation and griefe to the creature, as the ſame Apoſtle tells us (v. 22, 23.) *For wee know that the whole Creation groaneth and travaileth (like a child-bearing woman) in paine together untill now, and not only they but our ſelves alſo, who have the firſt fruits of the Spirit groane within our ſelves.* They groane and we groane, the whole Creation groaneth, being ſubject to vanity (as abuſed and burdened by the luſt of men) and therefore waiteth for the manifeſtation of the Sons of God; that is, for that liberty which (according to their meaſure and capacity) they hope for and expect when the full priviledges and dignities of the Sons of God ſhall be manifeſted; For then no mans land ſhall cry any more at all, nor ſhall the furrows of it complaine; as Job here profeſſed his did not by any ſpeciall unworthy carriage or dealing of his with it, or with men about it.

There are ſoule things which may cauſe the land to cry, and the furrows of it to complaine. Firſt, when it hath been gotten unjuſtly; Secondly, when ſervants are over wrought in plowing and dreſſing it; Thirdly, when the labourer is denyed or delayed his wages: Fourthly, (which ſome inſiſt much upon in this place) when the land is over-much plowed and (as we ſpeake) haraſſed, never being ſuffered to reſt or ly fallow, but put continually or every yeare to the bearing of a crop, till the very heart of it be worne out. And therefore the Lord commanded the Jewes (Levit: 25. 4. 5.) *In the ſeventh yeare ſhall be a Sabbath of reſt unto the land, a Sabbath for the Lord; then ſhalt neither ſow thy field, nor prune thy vineyard.* As the Sabbath day was a reſt from thoſe labours which God layd upon man for ſin (Gen: 3. 19.) ſo the Sabbath yeare was a reſt for the ground, which God had curſed for the ſin of man: in which God ſeemes to intimate a tendernesse to the very ground. We may conceive Job diſclaiming any or all theſe wrongs done to or about his land, while he ſayd; *If my land cry againſt me, or the furrows likewise thereof complaine; as it follows.*

Verſ.

Verſ. 39. *If I have eaten the fruit thereof without money, or have cauſed the owners thereof to looſe their life.*

This verſe enformeth us yet more particularly what it is which cauſeth the cry of the land, or the complaint of the furrows of the field. *If I (ſaith Job) have eaten the fruit thereof without money.* The Hebrew is, *the ſtrength thereof.* Thus Mr. Brington translates; *If I ate her ſtrength without ſilver.* And as this word ſignifieth Strength in Generall, ſo that radicall moiſture or native humour wherein the procreative ſtrength of the Creature doth conſiſt: when the earth puts forth fruit, it puts forth ſtrength. One ſpeciall curſe layd upon Cain for killing his brother Abel was (Gen: 4. 12.) *When thou tilleſt the earth, it ſhall not henceforth yeeld unto thee her ſtrength;* that is, it ſhall not be fruitfull, nor answer (as it uſed) the expectation of the husbandman. The earth lets out its ſtrength or keepes it in as the Lord gives order and ſpeakes the word; As the fruit of the ground, ſo the fruit of every thing is and ſhewes the ſtrength of it. Sin is the fruit of corruption (the corrupt nature of man brings forth no other fruit) and when we ſin, what doe we but ſhew the ſtrength or force of our corruption; and ſtill the more wee ſin the ſtronger and more forceable doe our corruptions ſhew themſelves. When a godly man acts holily and is fruitfull in good workes, he puts forth the ſtrength of his inner man, the ſtrength of his ſoule; every act of grace is an effect or fruit of the grace of God working in man; Jeſus Chriſt eates the ſtrength of a beleevers ſoule, when he eates the fruit of his graces, or his gracious fruits, as the Church invites him to doe (Cant. 4. 16.) *Let my beloved come into his garden, and eate his pleaſant fruits;* that is, the fruits of faith and love, which thorow my abiding in him I beare and bring forth (theſe fruits are the delight, the pleaſure of Jeſus Chriſt) and we give Chriſt our ſtrength when we give him the fruits of holynesse, and are filled with thoſe fruits of rightconſeſſe which (as the Apoſtles ſpeakes, Phil. 1. 11.) *are by him (that is, by vertue of our union with and abiding in him) to the praiſe and glory of God.* Thus, as by grace, the holy fruit of the ſoule is the ſtrength of the ſoule, ſo by nature the fruit of the earth is the ſtrength of the earth; and the earth beſtowes her ſtrength upon us every yeare, when it brings forth fruit: which (as the Apoſtle told the hea-

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then

then *Lyſians*, Acts 14. 17.) is a witneſs of the goodneſs and faithfullneſs of God, *filling our hearts with food and gladneſs*. We (commonly) call fruitfull ground, ſtrong ground, and that ground which is uſe fit for or yeilds litle corn, or graſſe, or herbes, we call weake ground: 'Tis more then probable that *Jobs* land was ſtrong and fruitfull land, and therefore he ſaith, *If I have eaten the fruit (or the ſtrength) thereof*.

without money, without ſilver, ſaith the text, becauſe ſilver was the moſt uſuall money in all payments; Gold was more rare even in the dayes of *Solomon* (1 Kings 10. 21.) Money is ſo much in ſilver that all money may goe under the common name of ſilver; Now when *Job* ſaith, he did not eate the fruit of his land without money, or ſilver; His meaning is, that he had eaten nothing but what he payd for; or he aſſures us that he had not eyther

Fiſt, taken away other mens land by force or fraud (as *Ahab* tooke away *Naboth's* vineyard) and ſo eaten the fruit thereof without money. They who intrude upon other mens rights and get their land into their hands without money, are groſſely guilty of eating the fruit of their land without money; (Though indeed no man payeth ſo deare for what he eateth, as they who in this ſence, eate without money) or *Jobs* meaning was

Secondly, that he had not eaten the fruit of his land without money, by reſuſing to pay his ſervants and labourers, who were employed to dreſſe and manure it for his uſe. When they by whoſe labour and ſweat the earth brings forth, are denyed their hire, wages, or a comfortable encouragement and valuable ſatisfaction for their paines, Then the owner of the land may be ſayd to eate the fruit of it without money. This latter ſence, of *eating without money*, is that, I conceive, from which *Job* here acquits himſelfe by this proteſtation. Taking it for granted that the land was his owne by right of inheritance or of purchaſe, yet he adds, *if I have eaten the fruit thereof without money*; that is, if I have cauſed others to take paines and bring in my fruits (that's not every mans work, *Job* was a great man and a Magiſtrate, it was not his buſineſſe to till the ground, and gather in the fruites of it, he had ſervants to doe that for him, but ſaith he, if others have brought in my fruits) and I have not payd them for their paines in doing it, and ſo have eaten without money, let this be ſin to me,

me, or let me ſeele the juſt ſmart and puniſhment of this ſin; let my beſt fruits and ſweeteſt meates have ſowre ſauce, if I have been found or can be proved to have eaten my bread, or dipt my morſels in this unrighteouſneſſe, the withholding from poore ſervants and labourers the wages of righteouneſſe. *If I have eaten the fruit thereof without money.*

Hence note.

Every man ought to pay for what he eates; or, no man (who is able to pay for what he eates) ought to eate what he hath not payd for.

All the bread we eate is ſtolen bread, unleſſe we pay ſome valuable price or other for it. There is a two fold paying for what we eate, that we may eate our owne (not ſtolen) bread, as the Apoſtle ſpeaks in his counſel and direction about diſorderly walkers and buſie bodyes (that is, Idle perſons) among the *Thiſſalunians* (2 Epilt: 3. 12.) *Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they worke and eate their owne bread.* This Apoſtolicall command ſhewes us the Fiſt way of eating our owne bread; that is, when we take paines in perſon that we may have bread to eate; ſo the rule is Given (Gen: 3. 19.) *In the ſweat of thy face ſhalt thou eate thy bread, till thou returne to the ground*, that is, till thou dyeſt or as long as thou liveſt. That is truly our bread which we labour for in any honeſt calling, and he that payeth labour, payeth a great price for what he eates. Secondly, that bread alſo is our owne for which though we doe not labour in kinde, that is, in dreſſing and ſowing the ground, yet we labouring in ſome kind or other, that is, in ſome profitable trade or employment ſubſervient to the good of mankind, doe eyther pay a due price for it unto thoſe of whom we have it, or pay thoſe a due price for their labour who get it for us, by dreſſing and ſowing our ground. So then, this is to eate our owne bread, when we eyther labour our ſelves to get it, or recompence thoſe who get it, for their labour; wee our ſelves alſo labouring as the providence of God calls us forth to be of uſe in our Generation.

Secondly, In that *Job* is thus ſolicitous to vindicate himſelfe from taking other mens labour without ſatisfying them for it.

Obſerve.

As all oppreſſion is very ſinfull, ſo eſpecially the detayning of the labourers wages; or when we call men to doe our worke, but give them no reward.

If other mens labour feeds us, and we doe not feed them for their labour, this is a great and a crying oppreſſion (*Ier: 22. 13.*) *Wee to him that buildeth his houſe by unrighteouſneſſe, and his chambers by wrong, that uſeth his neighbours ſervice without wages, and giveth him not for his worke. As they build their houſes by unrighteouſneſſe and by wrong, who get money unrighteouſly with which to pay their labourers, ſo alſo doe they who having money righteouſly gotten, yet reſuſe to pay their labourers. I will come neere to you in judgement, and I will be a ſwiſt witneſſe* (ſaith the Lord, *Mal: 3. 5.*) *againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt them that oppreſſe the hireling in his wages.* What this ſin is and how highly provoking, we may ſee both by the ſins with which 'tis joyned, *ſorcery, Adultery and perjury*, as alſo by the ſpeed which the Lord will make to declare and execute his wrath upon the practiſers of it. The Apoſtle brings it in with a word of attention & admiration (*1 Jam: 5. 4.*) *Behold, the hire of the labourers which have reaped downe your fields, which you have kept back by fraud, and the cries of them which reaped have entered in to the eares of the Lord of Sabbath.* Though the poore labourers durſt not complaine openly, yet the hire kept back dares and will, as deſiring to goe to him to whom it properly belongs. You have made the labourer ſweat at your worke, and in giving you his ſweat, he hath given you his ſtrength and blood, and ſhall he have nothing for all this? will not this cry? 'Tis a baſe ſin covetouſly to keepe our owne, but to keepe that which is anothers injuriouſly, to keep the labourers hire after we have ſuckt out his ſweat and ſpirits in doing our worke, this is not only ſinfull but inhumane. How great a Cruelty is it, when the earth and the labourer have as it were joyned together to give out fruit in abundance, That yet men ſhould be ſo penurious and baſe ſpirited as to eate that fruit without money; and to devour the ſatnes and the ſweetnes of it without conſidering their paines who brought it home. And as this is true of husbandmen who labour in the field and till the ground, ſo of all kinds of labourers in Townes and Cities of Commerce. They who drive great trades

and

and have many labouring callings under them, ſhould take heed of eating the labours of poore handicrafts men without money; Such often complaine, they are ſo farre from getting bread to eate (that is, things convenient and neceſſary for the maintenance of their charge by their worke) that they cannot (ſs they commonly ſpeake) get water to waſh their hands. Trades bring forth fruit by labour as well as the earth doth, and to wrong or oppreſſe any labourer by denying him a competent recompence for his labour, is to eate fruit without money. 'Tis uſually ſayd, *There's nothing cheape but poore mens labour.* And remember that you eat the fruit of your trade or of your land without money, not only firſt, when you altogether withhold the hire of the labourer, but ſecondly when you doe not give him proportionably for his labour, that he may live by you, and have ſome little encouragement, for himſelfe his wife and children; yea thirdly, the guilt of this ſin ſticks upon thoſe who are afraid poore labourers ſhould thrive or get ſomewhat aforehand by them. Such a one was *Laban*, of whom *Jacob* complained to his wives *Rachel* and *Leah* (*Gen: 31. 7.*) *Your father hath deceived me, and changed my wages ten times.* *Laban* could not beare it, that *Jacob* ſhould have any thing about him, and therefore would be ſtill ſhuffling and altering with him. This is an argument of an oppreſſing ſpirit. And fourthly, the guilt and ſtaine of this ſin is contracted when there is a deſerring of the poore labourers reward, or when any unneceſſarily put off the payment of his wages. What the Scripture ſaith of Giving in charity, is much more true of paying in juſtice, *Say not to thy Brother, goe, and come againe to morrow, when it is in the power of thy hand to doe it.* The Law among the Judicials of *Moses* was very ſevere for the prevention of ſuch delays (*Deut: 24. 14, 15.*) *Thou ſhalt not oppreſſe an hired ſervant that is poore and needy, whether he be of thy brethren, or of thy ſtrangers that are in thy land within thy gates: at his day thou ſhalt give him his hire: neither ſhall the Sun goe downe upon it, for he is poore and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee; that is, leſt the Lord cauſe thee to ſmart for this ſin, and make thee feele it to be ſin in thy ſufferings, while thou wouldeſt not avoyd it by his warnings. That Law did not only forbid the utter denying of the labourers wages, but the detayning of it for a night. You may be found eating:*

the:

the fruit of your land without money, when you unduely withhold (though but a mite) what is due to them who have laboured for it. *Job* it ſeemes was ſo tender in this poynt that he could not eate a morſel of bread while he thought the labourer was unpaid. *If I (ſaith he) have eaten the fruit thereof without money,*

Or have cauſed the owners thereof to looſe their life.

There is ſome difficulty in theſe words. Two things are chiefly enquired for the right underſtanding of them. Firſt, who are meant by theſe owners of the land. Secondly, what is meant by *looſing their life*.

The word which we tranſlate *owners*, may be expounded three wayes.

Firſt, Some take it, for the former poſſeſſors, or proprietors; As if *Job* had ſayd, I have not come to the poſſeſſion of my land by undoing and ruining thoſe that were rightly poſſeſſed of it.

Secondly, Others underſtand by *owners* the labourers, who having a right to the wages which they have earned by their worke, are here called *owners or Maſters of the land*, becauſe ſo farre as their labour comes to, they ought to have a livelyhood out of it, as well as the proper owners or Land-lords.

Thirdly, Say ſome, theſe *owners* are the poore, the ſtranger, the widow, and the fatherleſſe, who alſo may be called *owners* of the rich mans land, becauſe a ſhare is due to them, as *Solomon* ſpeakes expreſſely (*Pro*. 3. 27.) *Withhold not good from them to whom it is due*, we put in the Margin, *The owners thereof*, which cannot with any congruity of ſence be meant of thoſe who were legal and proper owners, becauſe 'tis cleare (from the ſcope of the place) that the admonition is given to, not concerning ſuch owners; who yet ought to know that even the poore are owners and Maſters of a part with them, and that they ought not to deny them a part, when (as that Scripture concludes) *it is in the power of their hand to doe it*; that is, when they have ſome overplus of eſtate by them, which they may (as occaſion offers it ſelfe) expend upon charitable uſes. The poore have a right in charity to the poſſeſſions of the rich; and though when the rich will part with nothing to them, the lawes of men ſhould take no hold of ir, yet the law of God doth; that will certainly caſt and condemne ſuch narrow hearted and cloſe handed rich men as

having

*Lacupletes qui
ſua mercede
fraudent, colo-
nos (ut cumq; ſi
propria ipſorum
terra poſſeſſio)
furti ei iunt,
non ſecus ac ſi
ex alieni agri
fructus aut vi
aut fraude de-
cerperent. Mel:
Indigentes, vo-
cantur בְּטָלִי
דָּבָר domini
boni.*

having unconſcionably withheld that reliefe from the poore which is their due.

Now, when *Job* ſaith, *I have not cauſed the owners thereof to looſe their life*, I conceive that the owners by him intended muſt be taken in ſome one of theſe ſences, and may ſafely be taken in them all; eyther for thoſe who were the former proper owners of the land, or for the labouring poore, or for the poore who were unable to labour. *Job* proteſteth himſelfe cleare (and ſo every juſt man will approve himſelfe to be) from the oppreſſion or vexation of any of theſe, not only by not taking from them that which he had no right to, but by not withholding from them that which was their due, eyther as having earned it by their worke, or as being neceſſitated to aſke it by their wants. *If I have cauſed the owners thereof*

To looſe their life.

This latter claue may be taken two wayes; Firſt, in a ſtriſt ſence, for thruſting them out of the world by violence, and enſnaring them to death by ſome abuſed law, or ſecondly, in a large ſence, It may note the putting of them to any grievous trouble or hardſhip. For they are as it were, deprived of their lives, who are deprived of the ſupport and comfort of their lives. The Hebrew word complies fairely with this expoſition, which ſignifies not only to expire or dy, but to grieve and pine away while we live. The poore labourers livelyhood comes in by his labour; and that which is a mans livelyhood may well be called his life. Thus when *Job* ſaith, *I have not cauſed the owners thereof to looſe their life*, he may be thus underſtood, I have not by troubling and vexing them, tired and worne out their ſpirit, nor made their lives bitter and burdensome to them, which had been a continuall dying, and, in a ſort, the looſing of their life, while they had it. The people of *Iſrael* in *Egypt*, were as dead men, being continually oppreſſed by cruel task-maſters: and when they were in *Babylon*, their ſtate during that Captivity was preſented under the type of *dead boxes* (*Ezek*. 37.) So then, when *Job* ſaith, *he had not cauſed the owners thereof to looſe their life*, This loſſe of life may be taken either ſtriſtly, importing that he had not deſtroyed the life of any to get their ſtate; nor had he made the life of any ſad and ſorrowfull by vexatious dealings with them,

E e e e

or

*Iſta phraſis non
tam mori ſigni-
ficat vel ſpiri-
tum panitus e-
mittere, quam
inter labores in-
eluttabiles ſere
deſcendere et ſyn-
open paſſi pra-
inedia.*

graines. The beſt bread (which is the ſtaffe of mans life) is that made of wheate. And when the Pſalmiſt would ſhew what excellent proviſion the Lord would have made for his people in caſe of their obedience, hee gives it thus (Pſal: 81. 16.) *He ſhould have fed them alſo with the fineſt, or (as our Margin hath it) with the fat of wheate. So that Job wiſheth the worſt for the beſt, while he ſayd, Let thiſtles grow in ſtead of wheate,*

And Cockle in ſtead of Barley.

The ſence is the ſame; the word tranſlated *Cockle*, ſignifies any ſinking or ill-fented weed, alſo *ſoure ill taſted grapes* (Iſa. 5. 4.) We may take it here ſtrictly, properly, and in kigde, (as we render) for that ſpeciall weed ſo called, which growes often among Corne, or ſynecdochically, for any thing which hinders the fruitfullneſſe of the earth, when ſowne with uſefull ſeed. The plaine meaning is, Let the land which I till deceive my hopes, let it never hereafter answer the paines, labour and coſt, which I beſtow upon it, let me ſow the pureſt wheat in the ſpring, and let me reape thiſtles at harveſt, let me ſow good Barley, and let my crop be Cockle. Thus let the Lord deale with mee, if I have given my land cauſe to cry againſt mee, or the furrowes thereof to com-
plaine.

Hence note; *Fiſt.*

The earth naturally yeilds that which is ſowen; that's proper to the earth; if you ſow wheat you ſhall have wheat, if you ſow barley you ſhall have barley againe. Thus the Lord ſpeakes alſo in reference to morall ſeed by the Apoſtle (Gal. 6. 7.) *Whatſoever a man ſoweth, that ſhall he alſo reape.* All that we doe, or all our workes are like ſeed ſowne; if our workes be holy and good, we ſhall have a harveſt ſutable to them, if they are wicked, unjuſt, and unrighteous, we ſhall have an answerable returne: in moralls, what we reape is alwayes like what we have ſowed. The Lord (ſaith the Apoſtle, Rom: 2. 6, 7.) *will render to every man according to their workes; to them who by patient continuance in well-doing, ſeek for glory and honour and immortality, eternal life; but unto them that are contentious, and obey not the truth, but obey unrighteouſneſſe, indignation and wrath.* And as in moralls the harveſt is alwayes like the ſeed time, ſo in naturalls the harveſt would alwayes be like the ſeed time did not ſin hinder it.

Hence

Hence note, Secondly.

* *Sin changeth the naturall curſe of things; or, God to puniſh and chaſtiſe the ſin of man changeth the naturall curſe of things.*

As God is the efficient, ſo ſin is the meritorious cauſe of theſe changes; it was ſin which brought the firſt change upon nature; the earth (as created by God) had only a feminall vertue in it for the production of thoſe things which were good, uſefull, and profitable for man. That was it which God implanted in the earth, or (I may ſay) that was the generall plant of the earth, A power to bring forth that which was good. But ſin (which is the worſt weed) being brought forth, God commanded the earth to bring forth bryars and thornes, and mixed our beſt fruits with weedes; And as that Generall curſe was layd upon the earth for the firſt tranſgreſſion of man, ſo when men multiply their tranſgreſſions, and dayly bring forth evil in ſtead of good fruits, when their lives are full of bryars and thornes, of Cockle and thiſtles, they may looke that God ſhould renew and lighten that curſe, and give them a crop of thiſtles in ſtead of wheat, and of Cockle in ſtead of barley. We read how the Lord expoſtulated with his vineyard of old (Iſa. 5. 4, 7.) *What could I have done more to my vineyard that I have not done to it? Wherefore, when I looked it ſhould bring forth grapes, did it bring forth wild grapes? What thoſe wild grapes were, the 7th verſe tells us; When I looked for Judgement, Behold oppreſſion; for righteouſneſſe, Behold a Cry. (That's the bad word in this text, a Cry.)* Now (I ſay) when particular perſons, Churches or Nations diſappoint the Lords expectation thus ſadly, and when he having watered and dreſt them, proteſted and taken care of them, they in ſtead of Judgement bring forth oppreſſion, and in ſtead of righteouſneſſe a cry; Then the Lord in Judgement may charge their vineyards to bring forth wild grapes in ſtead of grapes, and their fields to beare thiſtles in ſtead of wheat, and Cockle in ſtead of barley. Looke to it, as you would have an answerable returne of any of your labours, or that the earth ſhould bring forth that which is ſowne by the bleſſing of God upon it, or that any thing you take in hand ſhould proſper and produce a deſired effect (every man hath a ground to till, and a plow going, that hath a lawfull calling.

תבואה ליל-
um, vel ſſina
quædam ejus
numinis ſecunda,
nam in תבואה
ſignificatio
ſecundum unde
תבואה u
va ſecunda, quas
Liberſcar dicit
m. 100.

calling, and every man is looking for a harvest, now (I say) if you would not reape thistles in ſtead of wheat, and Cockle in ſtead of barley (as the husband man in the Country would not) let your actions be juſt and good, ſow to your ſelves in righteouſneſſe, and you ſhall reape with rejoycing, whereas they that ſow the wind ſhall reape the whirle-winde.

Thirdly, *Job* in theſe words calls downe a very great affliction upon himſelfe, that he ſhould ſow wheat, and reape thistles, and have his barley return'd in Cockle.

Hence obſerve.

Not to receive the good we expect, is a ſore affliction.

To find thornes where we ſet them, or cockle where we have ſowne it, doth not trouble us, but to ſee thornes grow where we ſowed wheate, is not only a loſſe and a trouble, but a torment. It is a great burthen to the Lord when he miſſeth his expectation among men; when he looke for grapes, and we bring forth wilde grapes, when he hath planted and watered his vineyard, then to ſee it unfruitfull, or ill fruited, this is a provocation. If the Lord had let his vineyard ly undreſſ'd (as *Solomon* ſaith of the field of the ſluggard, *Pro.* 24. 30.) it would not trouble him much to ſee it over-growne with thornes, and the face of it covered with nettles (there are ſome of whom God looks for nothing but wilde grapes, he doth not expect to gather grapes of thornes, nor figgs of thistles) But when a people are the plantation of the Lord, dreſt and manured by the preaching of the Goſpel, and the uſe of holy things, then the Lord is at once both grieved and provoked, if they are eyther barren of good fruit, or bring forth bad. Where the Lord ſoweth he lookes to reape, and where he ſoweth much to reape much; muſt he not therefore be much troubled when he eyther reapes litle or nothing where he had ſowed much, or nothing at all of that which he expected to reape, but the cleane contrary? As to meete with changes for the better, or to have good come up in the place of evill, to have wheate for thistles and barley for cockle, doth exceedingly rejoyce the heart of man, (There are ſuch changes promiſed in Scripture, *Iſa.* 55. 13. *In ſtead of the thorne ſhall come up the firre-tree, and in ſtead of the bryar ſhall come up the myrtle-tree, and it ſhall be to the Lord for a name, for an everlaſting ſigne that ſhall not be cut off.* The Lord will

will ſo worke for his people one day, that where there were none but bryars and thornes (the beſt of men in degenerate times have been as a bryar, & the moſt upright of them ſharper then a thorne hedge, *Mich.* 7. 4.) ſuch as trouble and vex his people, there ſhall come up in ſtead of thoſe thornes firre-trees, that is, ſuch as ſhall be very uſefull, and in ſtead of the bryar a myrtle-tree, that is, a godly man ſhall be in place and power. Myrtle trees ſignifie the people of God (*Zech.* 1. 8. *Chriſt was in the botome among the Myrtle-trees, that is, with the Church*) O how will this rejoyce the Saints when they ſee ſuch changes as theſe in the world; and ſuch they ſhall ſee: As the Prophet ſhewes in another Allegory (*Iſa.* 60. 17.) *For braſſe I will bring Gold, and for iren I will bring ſilver, and for wood braſſe, and for ſtones iron. I will alſo make thy Officers peace, and thine exactors righteouſneſſe; that is, things ſhall mend beyond expectation, your changes for the better ſhall exceed your hopes. O how good is it to us when things grow better then we lookt for! And O how ſad is it to be looking for good, and to ſee all grow nought, or waxing worſe and worſe! Thistles in place of wheat, and cockle in place of barley; as they ſayd (*Jer.* 8. 15.) *We looked for peace, and no good came, and for a time of health, and behold trouble.* Theſe dolefull words are expounded two wayes. Firſt, ſome conceive them to be a rebuke of the peoples groundleſſe expectation of good dayes, and a prosperous condition; As if the holy Prophet had thus beſpoken them; *You may looke for peace as long, and as confidently as you pleaſe, but I aſſure you, that ye only pleaſe or flatter your ſelves with vaine hopes in doing ſo; for while you are thus bad no good will come, and while your wayes and lives are not amended, the times will not, cannot mend; looke alſo (if you will) for health or healing, that the preſent cr. & ſickly ſtate of things ſhould recover ſtrength, and that your diviſions and breaches ſhould be cloſed and cured, but in this alſo you will find your ſelves diſappointed, for you ſhall behold nothing but breaking and dividing among your ſelves, till ye returne and are reconciled unto God.* This is a good ſence of the text, though a ſad one to the people both of thoſe times and theſe; Nor is the Second, any whit more comfortable, which (according to our tranſlation) makes it the peoples complaint to or of their falſe and flattering Prophets. As if they had ſayd: *Wee (having been often encouraged and warranted by you to expect ſpee-**

dy deliverance) have long looked for peace and proſperity, but alas, how were we deluded and miſlead by you our leaders; for no good came, or good was not? and we looked as earneſtly for healing, but behold trouble; we ſee nothing to this day, but viſions of feare and amazement, nothing but tokens of ruine, and ſome haſtning deſolation. Thus to fall ſhort of or below our expectings, is the lengthning and heightning of our miſery. This miſery Job wiſht upon himſelf, that he ſhould not have what he had cauſe to looke for, if he had willingly and knowingly cauſed any to miſſe that which they might juſtly expect and looke for at his hands; and having ſpoken this he gives over ſpeaking, ſo it followeth;

The words of Job are ended.

Here's the end of this Chapter, the end of Jobs large diſcourſe continued throughout the five fore-going Chapters, as alſo the end of his whole diſcourſe, debate, or diſputation with his friends.

The words of Job are ended.

There's a queſtion ſtarted by ſome about theſe words, whether they are a part of that which by way of eminence above all writings we call the Scripture, or whether they were only added by the tranſcriber of the booke, I will not ſtay upon the reaſons one way or other, but conclude in that opinion that theſe words are a part of Scripture. *The words of Job are ended.*

And 'tis conſiderable that the word here uſed ſignifies ending with perfection, or ending to purpoſe; As if it had been ſayd, Job hath now brought the matter to a full iſſue. In the firſt verſe of the firſt Chapter, God gave teſtimony concerning Job, that he was a perfect man, and now he ſaith, the words of Job are perfect; ſuch as the man was, ſuch were his words, he was a perfect man, and here are perfect words. For we muſt not take theſe words as noting only a bare Concluſion, here is an end of what Job ſpoke. But Job having brought his matters to a good end, to a perfect iſſue, he breaks off his worke (as it were) glorying, and ſits downe not only quietly, but triumphantly, his worke (as to the truth of his caſe) being ſo wel ended. The ſeventy ſecond Pſalme concludes in this forme; *The prayers of David the ſon of Jeſſe are ended* Not that David made no more prayers, or pray'd no more, but the perfection of prayer was recollected into that Pſalme; For there holy

holy David having by faith, in Spirit, prayed for and about the glory of the kingdome of Jeſus Chriſt, (which is the buſineſſe of that Pſalme) it might wel be ſayd, *The prayers of David the Son of Jeſſe are ended*; they are Compleate, and wound up to the higheſt imaginable perfection of a prayer; ſo here, *The words of Job are ſayd to be ended*; that is, Job hath ſayd as much and as wel for himſelfe as could be ſayd, or as could be expected he ſhould ſay. And though he ſayd more afterwards (wee ſhall finde him ſpeaking twice more, to very great purpoſe before the booke ends) yet he never ſpake more in his owne defence againſt what his friends had ſpoken; as to any ſuch ſpeaking, he had not a word more to ſpeake, nor did he ſpeake a word more, and therefore this concluſion wel becomes his going off from this point under diſcuſſion *The words of Job are ended.*

Thus (by the good hand of God with mee) I have gone through a good part of my way, and worke, One and thirty Chapters of this Booke have been opened in theſe expository exerciſes, and publiſhed to the world. And though I am come to the end of Jobs words, yet my worke is not ended; There's more yet to be done. Behold *Elihu* entering the ſtage and acting a very great part towards the ſtating and moderating of this Controverſie; and when he hath done God himſelfe begins and determines the matter fully and unqueſtionably; who though he gives ſome Check to Job, yet he gives the Crowne to him alſo; and determines the Controverſie for him againſt his three friends.

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Page 5, line 23. for innumeraion read enumeration p. 23. l. 37. dele in p. 36. l. 6. for as r. u. p. 43. Marg: for eſſa r. iſſa. p. 59. l. 17. dele (ſhall p. 80. l. 5. for motion r. noion. p. 108. Marg: for peccatum r. peccaur. p. 120. l. 37. for oyle r. oyle. p. 240. l. 13. make a full point after Hungry. p. 245. for ſiled r. ſined. p. 330. Marg: for traſſu r. traſſu. p. 591. l. 4. for Mah. r. Mal; p. 655. l. 14. for vilicity r. viſcity.

E f f f f A T A B L E



# A T A B L E

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in the precedent  
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