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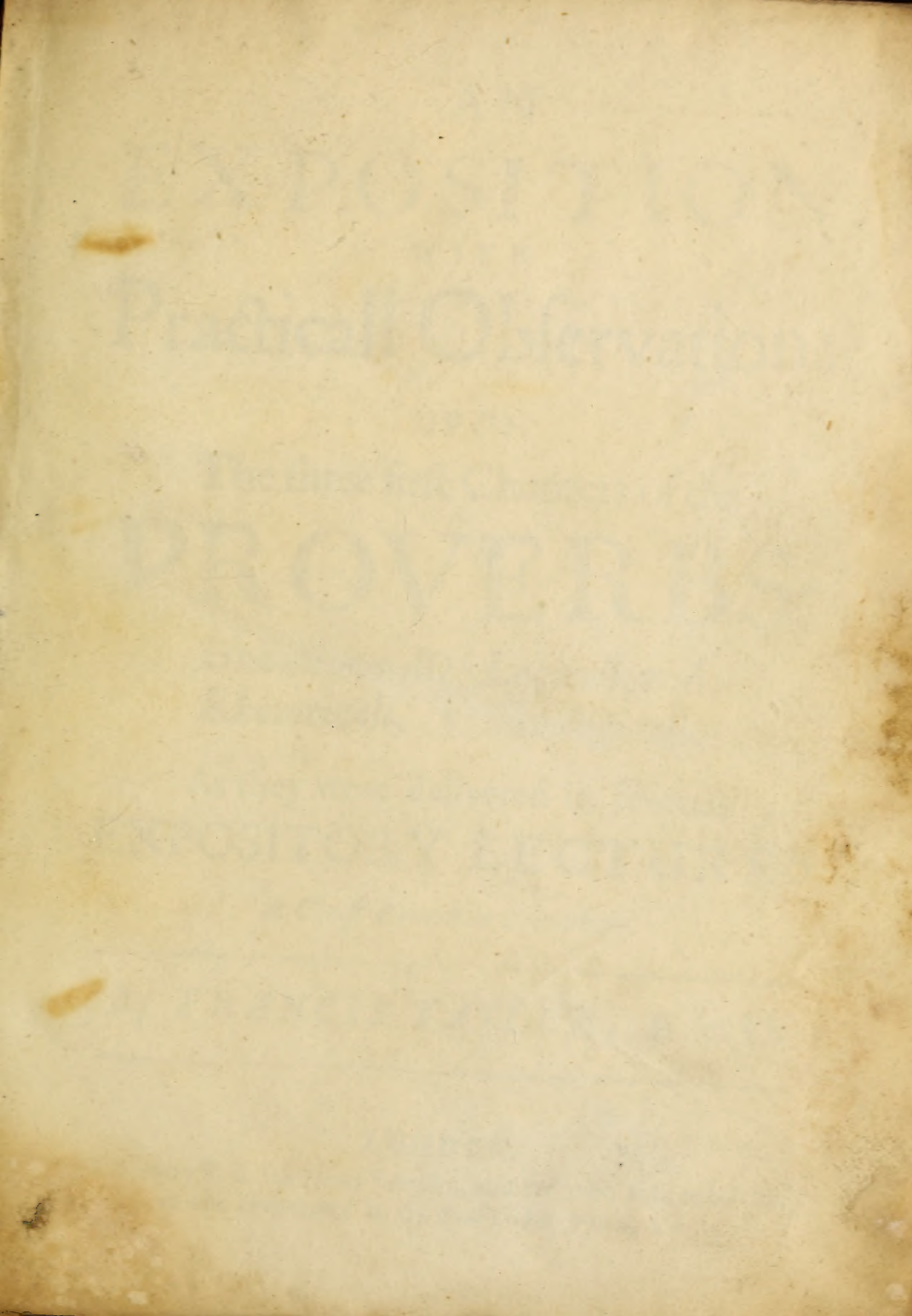
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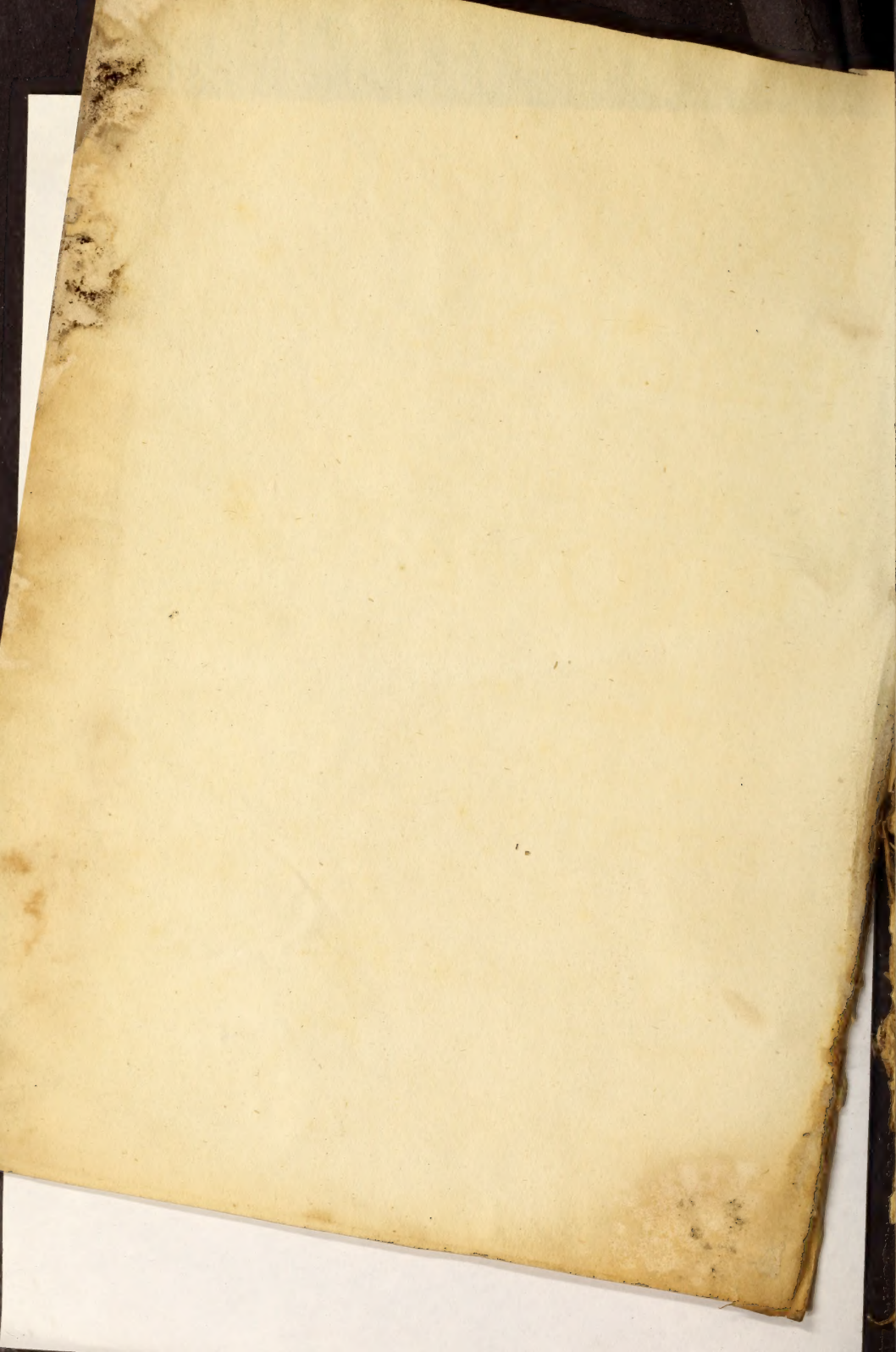
Section

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Number

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AN  
EXPOSITION  
WITH  
Practical Observations  
UPON  
The three first Chapters of the  
**PROVERBS:**

*Grammaticall* } *Logicall, and*  
*Rhetoricall,* } *Theologicall.*

As they were delivered in severall  
**EXPOSITORY LECTURES**

*at Christ-Church in Canterbury.*

---

By **FRANCIS TAYLOR**, B. in D.

---

LONDON,

Printed by E. C. for Henry Eversden, and are to be sold at his shop  
at the *Grey-hound* in *St. Paul's Church-yard*, 1655.

To the Honourable Trustees for  
MANAGEMENT OF MINISTERIES

And other Pious Persons

William ...  
John ...  
Richard ...  
Edward ...  
As they were ...

EXPOSITIONARY LECTURES

Honorable Gentlemen  
That the Sun ...  
The Rabbi ...  
There is no glory ...  
And ...

To the Honourable Trustees for  
MAINTENANCE of MINISTERS,  
And other Pious uses, &c.

*William Steele Esq; Serjeant at Law,  
late Recorder of the City of London,  
now Lord Chief Baron; Sir John  
Thorowgood of Kensington Knight,  
George Cooper, Richard Young, John  
Pocock, Ralph Hall, Rich. Sidenham,  
Edward Hopkins, John Humfries, and  
Edward Cresset, Esquires.*

Honorable Gentlemen,

**W**HAT the Sun is to the world, that the Scripture is  
to the Church. No man can see the Sun it selfe,  
nor any thing in the world, but by the light of the Sun.  
No man can know God, nor any of his creatures, aright,  
but by the Scripture. The Rabbins tell us, אין כבוד  
אלה תורה. There is no glory but the Law.  
Aboth. cap. 4. And Rab. Chija in the Jerusalem  
Talmud in Peah, tells us, that in his account,  
כל השולם ולוב איגר שוה לדבר אחד מן התורה.

## The Epistle Dedicatory.

All the world wholly is not of equall value with one word out of the Law. *The labour then of those men of God, whom God hath fitted for interpretation of Scripture, is not lightly to be esteemed. The rather, because of the difficulty and profitableness of the work. The difficulty Augustin sets out well, Lib. 11. super Gen. ad literam. Major est hujus Scripturæ autoritas, quam omnis humani ingenii perspicacitas. Greater is the uthority of this Scripture, then the perspicacity of all humane wit. The profit of it is as well set out by Hierom. ad Eph. lib. 1. Non putemus in verbis Scripturarum esse Evangelium, sed in sensu; non in superficie, sed in medulla; non in sermonum foliis, sed in radice rationis: Let us not think the Gospel is in the words of the Scriptures, but in the sense; not in the outside, but in the marrow; not in the leaves of words, but in the root of reason. Among many other Books of the Scripture, this of the Proverbs excels in height of matter and expressions. It needs therefore a carefull Interpreter. The method used by me is new, and never formerly exactly followed in every Verse, by any Writer, Protestant or Papist, that ever I read.*

1. *Ye have the Grammatical sense in the various significations of every Hebrew word throughout the Old Testament, which gives light to many other texts.*

2. *Ye have the Rhetoricall sense, in the Tropes and Figures.*

3. *The Logicall, in the severall arguments.*

4. *The Theologicall, in divine observations.*

*If it be objected, that there are many Comments already on other Books of Scripture, and on this in particular; I confesse it is a truth. I my self have made use of forty Writers on this Book of the Proverbs, as will appear*



## The Epistle Dedicatory.

appear by the Catalogue of Authors added. Yet every one sees not so many, nor cannot understand them all; nor have means to buy them, or time to read them. Will it hurt any man to have the marrow of them all in one Book? Will it not save him much time, money, labour? Besides, the Reader will find something new, that is not in any of them. Gods hand is not shortened. He can as well manifest his truth by us, as by former Writers. And the rather, because we have their help. A dwarf standing on a giants shoulders, may see further then the giant. I have made choyce of you (Worthy Gentlemen) for Patrons of this Work, not doubting, but if any shall oppose the truth manifested in it, ye will stand up with me for the defence of it. A more particular engagement to prefix your honorable names, is that great trust the State hath put in you, to take care of the maintenance of many godly Ministers, upon whom many thousand souls depend in this Nation. I have found you faithfull and carefull. So have many other godly Ministers. The great God that hath laid great a charge upon you, make you still faithfull dischargers, that so your names may be honorable to posterity, and your souls saved eternally. So I shall never cease to pray, and ever remain

At your Honors service

in the Lord,  
**Francis Taylor.**

## Advertisements for the Reader.

*Christian and courteous Reader,*

**B**E pleased to observe a few things, which may help thee much in the perusing of this Book.

I. Be not offended that the places cited in it are not set down at large, but onely some part of the Verses quoted. For,

1. The Reader may hereby perceive in what words the strength of the proof lies; to wit, in those words he findes here. This I learned of the *Fewish Rabbins*, who use not to transcribe the whole Verse cited, but onely those words wherein the strength of the proof is. Indeed the *Masorites* do otherwise. They set down onely the beginning of the sentence, and leave the Reader to seek for the word in the text quoted. But this breeds trouble and confusion.

2. Writing thus concisely, will make men minde the better what they read.

3. It will make them look into their Bibles for further satisfaction.

4. It makes this Book the shorter, and so the cheaper.

II. Complain not that many things are taken out of other Writers and Commenters. For,

1. Here

To the Reader.

1. Here is no wrong to them. God gave those notions to them, they to us, and why may not we give them to others?

2. No wrong to thee who hath the pith and marrow of forty Translations and Comments in this Book. It would have cost thee (as it hath done me) much more money to buy them, much more time and labour to read them.

3. Thou wilt finde many things added, that God hath given in to me, that are not in any of them; for all mine and theirs is from him alone, and to him is due all the glory.

III. Object not to me, that for the various significations of the *Hebrew* words, I borrow much out of the last Edition of the *Annotations* on the B.ble, out of the Notes upon *Job*. For,

1. It cannot be called borrowing, for a man to take his owne, and none of my partners in that great Work went that way but my selfe. And having taken much pains there, why should I take more about the same words?

2. There I give onely figures for *chap.* and *vers.* So that if the figures be false printed (as they are too often) the Reader is to seek for the place. Here I set down the words also, that he cannot mistake.

3. The figures are here also corrected by me in all I make use of from thence.

4. Some significations are added in some words.

5. Some are left out that were mistaken.

6. All have not money to buy, nor time to read those large *Annotations*.

IV. Where thou findest other texts in this Book quoted for words, or proofs of doctrines, there look for the like matter. For,

I. No

1. No man handles one point fully in one place.
2. God may give a man new matter the second time, not thought of before.
3. I did of purpose never look back to those former places, though they lay by me, hoping that God that put me upon it again, would give me some other thoughts of it.

V. Quarrel not that some places are twice quoted, and some things repeated in the Book. For,

1. I may forget what I did before in so large a task.
2. All Readers will not read all the Book. So some may finde them in one place, some in another.

Lastly, whereas by reason of my far distance from the presse, many faults have escaped, and I have therefore added a Table of the most materiall ones that corrupt the sense, I desire that the Reader would follow the practise of a godly and reverend Minister in *Kent*, who reads no Book till he have first corrected all the faults in it with his pen, according to the Authors minde expressed in the *Errata*. So shalt thou meet with no such rubs in the way, nor puzzle thine owne head to finde another mans meaning. This is all: and so commending both thee and the Book to Gods speciall blessing, and desiring if thou get any good by it, thou wouldst give God the glory, and me thy prayers; I remain

Thine in the Lord,

for the furtherance

of thy faith,

*Francis Taylor.*

לוח הספרים  
בד המחבר.

A Table of Books used  
by the Author.

Hebrew Text.  
Chald. Paraphrase.  
Septuagint Greek.  
Vulgar Latine.  
English Translation.  
Doway Bible.  
Comments.

HEBREW.

Ab Ezra.  
Shelom. Jarchi.  
Dav. Kimchi.

LATIN.

Jansenius.  
Lapide.  
Salazar.  
Mercer.  
Cajetan.  
Lyra.  
Bainus.  
Beda.

Cartwrightus.  
Tremelius.  
Holcot.  
Peltanius.  
Salonius.  
Levater.  
Strigelius.  
Remus.  
Recuperus.  
Em. Sa.

FRENCH.

Deodate.

ENGLISH.

Fermin.  
Mayer.  
Annotations.  
Trap.  
Cope.  
Clever.  
Geneva Notes.

ERRATA

The following is a list of errors and corrections found in the original manuscript. The errors are listed in the left column, and the corrections are listed in the right column.

Page 1, Line 12: "The first of these is the...	Page 1, Line 12: "The first of these is the..."
Page 2, Line 3: "The second of these is the..."	Page 2, Line 3: "The second of these is the..."
Page 3, Line 5: "The third of these is the..."	Page 3, Line 5: "The third of these is the..."
Page 4, Line 7: "The fourth of these is the..."	Page 4, Line 7: "The fourth of these is the..."
Page 5, Line 9: "The fifth of these is the..."	Page 5, Line 9: "The fifth of these is the..."
Page 6, Line 11: "The sixth of these is the..."	Page 6, Line 11: "The sixth of these is the..."
Page 7, Line 13: "The seventh of these is the..."	Page 7, Line 13: "The seventh of these is the..."
Page 8, Line 15: "The eighth of these is the..."	Page 8, Line 15: "The eighth of these is the..."
Page 9, Line 17: "The ninth of these is the..."	Page 9, Line 17: "The ninth of these is the..."
Page 10, Line 19: "The tenth of these is the..."	Page 10, Line 19: "The tenth of these is the..."

## ERRATA.

Pag. 7. l. 9. or r. for, p. 11. l. 16. effects r. effect, l. 28. me r. me now, p. 12. l. 34. ipsum r. ipis, p. 15. l. 25. comment r. commenters, p. 21. l. 15. theologicall r. theoricall, p. 28. l. 26. are r. are as, p. 56. l. 3. 5. r. 25. l. 29. *Prov. r. Rev.* p. 71. l. 27. follows r. follows not, p. 75. l. 17. were r. did wear, p. 87. l. 20. capeſſe r. capeſſis, l. 21. arbitrabere r. arbitrabere Deos, p. 90. l. 1. power r. no power, p. 93. l. 23. da r. dat, p. 98. l. 27. i. r. i. 19. p. 104. l. 5. number r. number. All, p. 108. l. 38. much r. much leſſe, p. 118. l. 20. bewray r. betray, p. 132. l. 37. i. r. 2. D. p. 133. l. 14. wages r. wayes, p. 136. l. 5. any r. many, l. 29. 4. r. 4. D, p. 138. l. 27. make r. make mon, p. 142. l. 5. bear r. ear, p. 151. l. 28. tre r. true, p. 161. l. 35. threat- r. threainings, p. 165. l. 16. cure r. cure, p. 208. l. 12. neer r. meer, p. 209. l. 37. ets r. sets, p. 215. l. 18. 3. Men r. 3. Many, p. 222. l. 16. oven r. oxen, p. 227. l. 15. token r. no token, p. 235. so r. for, p. 369. l. 24. 18 r. 1. 8. p. 370. l. 7. 2. r. and 2, p. 372. l. 10. teachers r. heavers, p. 373. l. 37. Scholar r. Scholar. As in every work constancy is the Mother, so forgetfulneſſe is found to be the Step-mother of all learning, p. 374. l. 9. Deo r. Dio, p. 375. l. 7. It is like the r. It is she, l. 10. bears r. beavrs, l. 32. 19. r. 1. 9. l. 36. firſt r. fiſt, p. 376. l. 15. 2. 9. r. 2. 22. Ib. But long. r. But. Long, p. 384. l. 32. imitates r. inimates, p. 385. Annon r. Amon, l. 20. this r. this verſ. l. 21. 1. 19. r. 1. 9. p. 388. claims r. hell claim, p. 389. l. ult. or thee r. on thee, p. 391. l. 15. 13. r. 1. 3. l. 16. 11. r. 11. p. 392. l. 19. 1. 3. r. 3. 1. p. 395. l. 3. 10. ber. 20. l. 17. 23. 6. l. 35. this r. his, p. 397. l. 3. all ſo r. alſo, l. 7. do no r. do, p. 401. l. 1. their r. thee, p. 405. l. 7. good kinds, r. kinds, p. 409. l. 26. 11. 1. 6. r. 10. 1. 6. p. 413. l. 25. 15. r. 13. p. 423. l. 17. will follow r. follow, p. 427. l. 23. us r. and us, p. 449. l. 22. shall r. ſhould, p. 451. l. 18. p. r. ep. p. 456. l. 8. marken r. market, p. 457. כב r. כב. p. 458. l. 34. partes r. partis, l. 36. men r. good men, p. 459. l. 30. fellows r. followers, p. 461. l. 38. men r. mens, p. 463. l. 28. murderers r. murthers, p. 467. l. ult. can God, r. God can, p. 468. l. 10. r. כב, p. 470. miſcit r. miſcuit, p. 430. l. 5. working r. Gods working, p. 488. 42. 7. r. 36. 6. p. 489. l. 16. from r. for, l. 18. these r. the sea, p. 495. Hof. r. Mal. p. 506. l. 8. becs gain r. beds again, l. 19. r. good, p. 509. l. 14. uſed, is ch. 1. 2. r. is uſed, ch. 1. 26. l. 15. בר r. ב, p. 510. l. 17. the r. thee, p. 512. l. 18. כסל r. כסל, p. 516. l. 23. dele because of their goods, p. 517. l. 22. done r. done, Gen. 4. 10. l. 3. 1. 12. r. 12. 5. p. 518. l. 14. 2. r. 2. D. p. 520. l. 1. 7. r. רע, l. 18-19. payment r. ſupply, p. 526. 29. Fore r. For, p. 524. l. 19. a. r. all, p. 528. l. 1. contention r. contention, p. 532. l. 7. vilde r. wilde, p. 539. l. 31. Fore r. For, p. 543. l. 1. afore r. a ſore, l. 6. Seth r. Sith.

In the Heb. Table, the faults are many. Let them that understand that language, correct them out of the verses cited, ארדה. You will finde ch. 1. 19. in the Heb. Bible אורה. So in the rest. So also may the faults in the English Table of Doctrines be mended by looking in the Book in the vers. cited.

ERRATA

Faint, mirrored text, likely bleed-through from the reverse side of the page. The text is illegible due to its low contrast and orientation.





AN  
EXPOSITION  
OF THE  
Three first Chapters of the *Proverbs*.

---

PROV. I. I.

*The Proverbs of Solomon the son of David King  
of Israel.*

**I**T is the custome of Preachers, and writers to say something by way of Preface, when they begin a book. The Text it self gives occasion to speak of the worth of the work, and of the Writer. But I shall by way of Preface speak first of all *Solomon's* works comparing one with another. Secondly, of this particular work. Three works there are of *Solomons* in Scripture, arguments of that large wisdom, which God gave him resembling his people: the one like the sand on the sea shore, *1 King.* 4. 29. the other like the dust of the earth, *2 Chron.* 1. 9. That he begged, that he had. *2 Chron.* 1. 10, 11, 12. Give me now wisdom and knowledge, that I may goe out and come in before this people. For who can judge this thy people,

A that

that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth or honour, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thy self, that thou maist judge my people, over whom I have made thee King: wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour, such as none of the Kings have had, that have been before thee, neither shall there any after thee have the like. The Proverbs set out true Wisdom; Ecclesiastes, worldly Vanity; Canticles, heavenly Love. The first teacheth us how to live in the world. The second, how to wean us from the world. The third, how to rejoyce in the love of Christ. And Solomon varies the title suitably to the occasion. In the beginning of the Proverbs, he writes himself King of Israel, that he might teach all his people. In Ecclesiastes he calls himself King in Jerusalem, Eccl. 1. 1. that the people that had seen his vanity there, might not imitate it. In the Canticles he takes no kingly title at all, Cant. 1. 1. No more, but bare Solomon. *Proprium nomen sufficit, nescit se esse regem.* He is content with his own name, taking no notice that he was a King. He had no title to Christs love as a King. Every good subject of his had as much title to it as he. For this work of the Proverbs, I shall treat of seven generall heads.

1. Of the number of Solomons Proverbs. 2. Of the time of uttering them. 3. Of the speakers of these Proverbs. 4. Of composing them. 5. Of the manner of speech in them. 6. Of the division of the book. 7. Of my manner of handling it.

For the first, The number of Solomons Proverbs. They are said to be three thousand, 1 King. 4. 32.

*Quest.* What is become of all the rest, for we have not one thousand of them left?

*Ans.* Either they were not written by himself or others, for it is not said he writ them, but he spake them: or else they were lost in proceffe of time being not so much regarded as the rest, as not appointed by God for canonical Scripture to abide for the information of his people to the end of the world. So all his Songs being one thousand and five, are lost, except the Canticles the best of them: and all his Philosophicall discourses of the nature of all kinde of bodily creatures, mentioned 1 King. 4. 32, 33.

For

For the second thing, The time of uttering them. I conceive that Solomon did ordinarily utter them at his table, and especially at feasts for the good of such as did eat with him, or attended on him. It was the custome of the Philosophers, and other wise men among the Heathen to speak of profitable things at their meals, especially at supper, for they seldome had set dinners. And the Jewes feasts were ordinarily at supper, when the businesse of the day was over, *Luk. 14. 16. Rev. 19. 9, 17.* Hence it was said, that they who suppt with Plato, were better the next day, both for their temperate fare and good discourses. Of this practise writ *Athenius, Plutarch, Gellius, Macrobius,* and others. *In sita a natura scientie cupiditas efficit, ut etiam inter epulas aliquid aut docerent aut discerent libenter, aut didicisse ostenderent, Athen. l. 1.* The desire of knowledge bred in men by nature caused them even in their feasts, either to teach or learn something willingly, or to shew that they had learned. *Indocti ex ea consuetudine eruditionis aliquid accipiunt, & sicut mutæ literæ ex commixtione vocalium in valde concinna, & dearticulata crumpunt verba: ita rudes isti ex convivio sapientum sapere incipiunt.* Plutarch in lib. *Synopiac.* Unlearned men out of that custome get some erudition, and as consonants mixed with vowels break forth into very fit, and articulate words, so these rude ones begin to be wise by feeding with wise men. And Homer the wisest of their Poets, when he would bring in the Heathen Gods discoursing about any weighty matter, brings them in speaking at a feast, *Athen. l. 5.*

And this custome of the Heathen in Philosophy was imitated by Gods people in Divinity. As may appear by divers allusions in this Book. So Solomon speaking of a feast, saith, *The morsell which thou hast eaten thou shalt vomit up, and lose thy sweet words, Prov. 23. 8. & 25. 11.* A word fitly spoken is like apples of gold in pictures of silver. As in the end of feasts they brought in yellow apples in wrought silver dishes (for so the word signifies) to conclude the feast, which began with egges, and ended with apples (*ab ovo ad mala*) so when their bellies were full, then they began to feed their souls with some spirituall food. So some read that in *Cant. 8. 2.* *I will bring thee into my mothers house, there thou shalt instruct me, I will cause thee to drink of spiced wine, of the juice of my pomegranats.* Solomons household provision plentifull, and daily is set down, *1 King. 4. 7, &c.* And his wis-

dome annexed to that discourse, verſ. 29, &c. ſhewed in ſpeaking Proverbs, very likely at his table. The Queen of *Sheba* obſerves the order of his table, and bleſſes his ſervants, that attended, not for their delicate fare, but for hearing *Solomons* wiſe ſentences there dropt out, 1 *King*. 10. 5, 8. To this cuſtome *Solomon* alludes (or rather *David*, as we ſhall hear hereafter) when he brings in Wiſdome making a feaſt, and giving good counſell withall, chap. 9. 1, &c. Men are willing to learn of good houſe-keepers, that invite them, and of ſuch as are familiar and uſe to eat and drink with them. Therefore *Chriſt* the true *Solomon* fed the people miraculoſly, that they might the more willingly hearken to his Doctrines. And he taught often at the table, and largely at his laſt ſupper, *Joh*. 13. A thing much neglected now adaiſes, but very profitable, if men would intermingle pious diſcourſes with their meat, and ſo feed ſouls and bodies together, themſelves and others at the ſame table.

For the third thing, The ſpeakers of theſe Proverbs. Some conceive them to be all ſpoken by *Solomon*, but they are deceived. The contrary appears evidently. For after that *Solomon* had delivered his own thoughts in the three firſt Chapters, at the 4. verſe of the 4. Chapter he brings in his father *David* ſpeaking. At the beginning of the 10. Chapter, he ſpeaks again himſelf. In the 30. Chapter *Agurs* Propheſie is inſerted and his mother *Bathsheba's* inſtruction in the laſt Chapter. And ſome think that the firſt ſix verſes of this chapter were written by ſuch as put the Proverbs together, as a Preface to the reſt, as ſome conceive the firſt *Pſalme* to be made by *Ezra*, who (as they imagine) put the *Pſalmes* in order. It being more fit in their underſtanding, for another man to commend the work, then for *Solomon* himſelf. As it is certain, the end of *Deuteronomy* was not written by *Mofes*, nor the ſecond of *Samuel* by *Samuel*, being written after his death, as the other was after the death of *Mofes*. Yet theſe may be *Solomons* words in the firſt ſix verſes of this Chapter for all that objection, and the ſtyle ſeems to ſpeak as much. He might commend the work, not out of oſtentation, but out of deſire to draw others to read it for their ſpirituall good. So *Jeremy* commends his Propheſie by his pedegree, and by thoſe famous Kings under whom

whom he prophesied. The words of Jeremiah the son of Hilkiah of the Priests that were in Anathoth in the land of Benjamin, to whom the Word of the Lord came in the daies of Josiah the son of Amon King of Judah in the thirteenth year of his reign, &c. In Job there are many speeches of others, and in *Isaiab*, is *Hezekiabs* Song, yet the books bear the name of *Job* and *Isaiab*. So we call the *Psalmes Davids*, yet many of them were made by others, but the most by him. So may these be called *Solomons Proverbs*, because the most are his, and the rest collected out of his writings though first spoken by others. Neither is there any necessity that those six verses should be written after *Solomons* death, as the end of *Deuteronomy* and second of *Samuel* were after *Moses* and *Samuels* death.

For the fourth point, of composing them together. Some think they were all written together by *Solomons* own hand, and so delivered by him at first in one entire piece, as now they are; and that *Agur* and *Lemuel* were names of *Solomon*, or else imaginary persons brought in conferring with *Solomon*, as the Heathen had such in their written Books of discourses at feasts. But that cannot be, for *Agurs* name alone is not set down, but his parentage also, which is a note of a true story, and that that Chapter is his. *Lemuel* indeed is taken for *Solomon* himself by all or most Commenters, but the words are his mothers instructions. *Salazar* to maintain this opinion is forced to say, that the two last Chapters were written before chap. 25. that it might have some face of a conference: others think, that though most of these Proverbs were uttered by *Solomon*, and left in scattered papers, yet they were put together by others. *Quinchi* thinks by the Prophet *Isaiab*. Others by *Hezekiabs* men. But the likeliest is, that *Solomon* left all the twenty four first Chapters written in that order that now they are. And that learned men appointed by *Hezekiab*, writ the last out of *Solomons* remaining papers, and among the rest *Agurs* Prophecie, and *Lemuels* Mothers instructions. And that because in the beginning of the 25. Chapter the Holy Ghost makes a transition from what was written before, (very likely, entirely by the Author) and what was copied out after by *Hezekiabs* men. The same thing learned men conceive of *Davids* *Psalmes*, that the 72

first were left by *David* himself in that order they now stand, because of the conclusion of the 72 Psalm, *The prayers of David the son of Jesse are ended.* And that the rest after, though many of them be of *David's* penning, yet were set in that order by *Ezra*, or some other.

For the fifth thing, The manner of speech used in them. Sometime *Solomon* speaks in his own words, sometime in his father *David's*, as chap. 4. 4, &c. and sometime in *Agurs*, as chap. 30. and sometime in his Mothers, as chap. 31. that so he might affect men the more with this variety, and shew whence he had his first knowledge, and what pains both his parents took with him. A fit Precedent for other parents.

For the sixth head, The division of the Book. There is in it, 1 *Solomon's* Preface to his Proverbs in the three first chapters. 2 *David's* Catechisme for his son *Solomon*, with a short Preface of *Solomon's* to it, from the beginning of the fourth chapter to the end of the ninth. 3 *Solomon's* own Proverbs not only uttered, but written by himself, as appears by the title of the tenth chapter, which reach to the end of chap. 24. 4 Such Proverbs of *Solomon* as were collected by *Hezekiah's* men long after *Solomon's* death, from thence to the end of chap. 29. 5 *Agurs* Prophesie, chap. 30. 6 *Solomon's* Mothers instructions, chap. 31. In the Preface and *David's* Catechisme, the coherence may give light sometimes, where the sentences hang well together. But in the other parts the opposition in each verse, gives most light in many places, for there is seldome any coherence of verses one with another, but distinct Proverbs uttered at divers times, and upon divers occasions.

For the seventh and last thing propounded, My method in handling them shall be,

1. To give you the Grammaticall sense, or translation, and originall force, and various significations of the words.
2. The Rhetorical sense, or interpretation, shewing what is literally and what figuratively spoken.
3. The Logicall sense holding out the coherence of one verse or word with another, and the strength of arguments touched in the words.
4. The Theologicall sense in some short observations out of the words, not without suitable applications. I shall sometimes

times parallel these Proverbs with other like Scriptures, and sometimes with sentences of other authors, and rob the Egyptians to enrich the Israelites. I begin with the first part, and am retiring to my text, as fast as I can. It is part of Solomons Preface contained in the three first chapters, for as for the six next from chap. 4. to chap. 10. they are Davids words. For Solomon fathers them upon him, chap. 4. 4. and dischargeth him not till chap. 10. 1. and then challengeth the rest following or many chapters to himself, and sets his stamp upon them afresh. *The Proverbs of Solomon.* Which had been needlesse, if Solomon had spoken before, since he brought in David spaking. He sets out his Fathers goodnesse in teaching him so abundantly, and his own in learning so plentifully.

To return to Solomons words, note, 1. The inscription of the Book to the 7 verse of this chapter. 2. His counsell to his son to the end of the 3 chapter. In the inscription note 1. The penman, vers. 1. 2. The profit and scope of the book in the five verses following.

I am now arrived at the haven, and come to my Text. And first for the Grammaticall sense or translation of the words.

**משלי.** *The Proverbs.* Vox grävada. *A wo d great with childe.* as Salazar calls it. It contains much more under it, then we ordinarily conceive: it comes from **משל** which signifies, 1. To rule, Dan. 11. 4. *Which he ruled.* And that for divers reasons.

1. Because Proverbs are most eminent ornaments of discourse, and excell in speech, as Kings in a kingdome. They are of most account, and like stars do illustrate our speech.

2. Because other speeches are deduced from them, as from undoubted principles, and receive all their credit, and authority from them. These are like Axioms in all Arts, worthy of credit in themselves, and from them other sentences are derived by consequence, and therefore they rule over these latter, like Kings, and other sentences must stand, or fall by their doome.

3. Because most of them are sentences coming from Kings and

and Princes, or others eminent for wisdom, as princes in the Schooles, whose sentences are Chronicled, when other meaner mens words lie dead and buried. So  *Davids, Solomons, Bathshebas,* are here mentioned, and all Histories are full of such.

4. Because they are so certain that they have a throne in all mens mindes, and no man dare contradict them, but all that hear them are convinced of the truth of them. Thus Christs sentences had weight in them. *He spake as one that had authority, and not as the Scribes,* Mar. 1. 22. His words were weighty like the words of Kings, and rulers. The Greek word for a Proverb is *προιμια* of *προι* and *μιος*. *Basil* calls it *προιμιος λογος*, A word used by the way. Things commonly talked of by passengers in the way, as generally beleevd. Or, because they were written upon pillars in the highwayes, that travellers reading them might have occasion of meditation, and discourse for their instruction, and correction. *Athen. Synops. l. 14.* The Latin word *Proverbium* or *Proverb* is *Proverbo*, That which is worthy to stand for a word.

2. The word may import a similitude, for *משל* signifies sometimes to liken one thing to another. *Ezek. 16. 44.* Behold every one that useth Proverbs, shall use this proverb against thee, saying, *As is the mother, so is the daughter.* And that,

1. Because a multitude of Proverbs are similitudes, where in one thing is compared with another. To this the Greek word *επιβολη* answers of *προι* and *βολη*, To lay one thing by another. And so *Hierom* on *Matthew*, saith, *Parabola est rerum natura discrepantium sub aliqua similitudine facta collatio.* A parable is a comparison of things different in nature made under some similitude. Parables compare things with things, persons with persons, state with state, businesse with businesse.

2. Because they are an Anatomy, and character of good mens manners, and expresse them as the seal doth a picture in wax. A lively representation, and likenesse of them, and of their carriages in all conditions.

Under this word then are contained,

1. Principles in Divinity commonly beleevd of all, and used in common speech, as *Ezek. 18. 2.* *What mean ye that ye use this Proverb concerning the land of Israel, saying, The fathers have*



have eaten sowre grapes, and the childrens teeth are set on edge?

2. Witty sentences spoken by men of note for wisdom and learning, as these *Proverbs of Solomon*.

3. Riddles or hard sayings, requiring labour for the understanding of them. And so **משל** and **חירה** a Proverb and a dark saying are used promiscuously. *I will incline mine ear to a Parable; I will open my dark sayings upon the Harp, Psal. 49. 4. See the like, Psal. 78. 2. Such was Balaams proverb or parable, Numb. 24. 15.*

4. Similitudes: So the unjust carriage of the great Kings of Judah, and Gods destroying of them is set out under the similitude of two Eagles and a Vine, *Ezek. 17. 2. &c.* All of these kindes are to be found in this Book, and so they may justly be called *Proverbs*.

*Of Solomon.* He was the son of David by Bathsheba, and appointed by God and him to be heir of the Kingdom, though not the eldest son. His name carries peace in it in the Original, and such was his reign. So was he called by God before he was born, *1 Chron. 22. 9. His name shall be Solomon, and I will give peace, and quietnesse unto Israel in his days.* This name was imposed on him by the Father, as the Text runs, *2 Sam. 12. 24.* But the **קדו** or marginal reading, attributes it to his Mother, reading **והקדו**, *And she called his name Solomon.* God gave him another name there, vers. 25. the name of *Jedidiah*, because he loved him. Doubtlesse then was *Solomon* saved, notwithstanding his errors, for whom *God loves he loves to the end, Job. 13. 1.* *Solomon* is observed to be the first of the writers of Scripture, that set his name before his Book. *Moses* did it not, nor any other. If *Nehe-miah* be objected, it is answered, that he lived long after *Solomon* in the time of the captivity, though his book be set before to continue the History of the Church, and Doctrinal, and Prophetical Books set after. The Prophets that followed after, imitated *Solomon*, but not the Historians, that went before. *David* writes his name indeed before some particular Psalmes, but not before the Book of Psalmes.

*The Son.* The Hebrew word **בן** a son comes of **בנה** to build. A son is a better monument of a father, especially a wife and good son, then a stately Palace left behinde him.

In this language speaks *Sarah*, Gen. 10. 2. to *Abraham* persuading him to goe in unto her maid, *It may be, that I may obtain children by her*, Heb. אֲבָנָה. *be builded up by her*; as in the margin of your Bibles. So the Greek word *ῥῶς* is thought to come of *ῥῶ* to plant. A better memorial, then a curious Garden.

*Of David.* His name is also taken from love, for God loved him. He was preferred to the Kingdome, when *Saul* was rejected. *Solomon* mentions his Father, as some other Sacred Writers doe,

1. To preserve his Fathers memory, like a good child, that would not have his Father forgotten so long as his own memory remains, even to the worlds end.

2. To shew, how well he was bred, and whence he had his instruction at the first.

3. To shew, that his Father was a Prophet, as well as himself, and instructed him from his youth in holy mysteries. It is *Quinchis* Observation in his Preface before the twelve small Prophets. *It is the Tradition of the Elders*, saith he, *that every Prophet that sets his own name, and his Fathers in the beginning of his Prophecy, was certainly a Prophet, and the Son of a Prophet. He that sets only his own name, was a Prophet, but not the Son of a Prophet. He that sets to his name, and the name of his City, was a Prophet of that City. He that sets to his name, and not the name of his City, was a Prophet of Jerusalem.*

4. And lastly, for his own honour, though not to be proud of it. For it might well be an honour to *Solomon* to have the title given afterwards to *Jesus Christ*, *Matth. 1. 1. The Son of David.* I mention this last, because though it may become me to name it for *Solomons* credit, yet I believe it was the least reason of the rest in his eyes, who preferred Gods honour, and his fathers before his own.

*King.* It may be understood either of *David*, or of *Solomon*, for both of them were Kings of *Israel*.

*Of Israel.* *Jacobs* name, but here signifying his posterity. He got it by wrestling with God, and it signifies a Prince with God, *Gen. 32. 28. And he said, thy name shall be called no more Jacob, but Israel: for as a Prince hast thou power with God, and with men, and hast prevailed.*

For

For the Rhetorical ſenſe, or interpretation. All is literal, but the firſt word, and the laſt. We have no proper *English* word to expreſſe the firſt, and therefore we call them by a *Latin* name, *Proverbs*. And under that name by a figure of the part for the whole is comprehended, not ſpeeches commonly vented only, but alſo ſimilitudes, riddles, and wiſe mens ſayings. So the ſoul is put for the whole man, *Exod.* 1. 5. where *ſeventy ſouls* are ſaid to come out of *Jacobs loyns*. We may call them by a *Periphrasis*, Excellent ſentences, as by the *Greeks* they are called *Γραμαί*, *Things worthy to be taken notice of*. For the laſt word, *Israel*, *Jacobs* name. It is put for the *Israelites* his poſterity by a figure of the cauſe for the effect. So *Judah* for the *Jews* that came of him. *Though thou Israel play the harlot, yet let not Judah offend*, *Hof.* 4. 15.

Now for the Logical ſenſe, or arguments. Here is 1. the effects, a Book of Proverbs. *The Proverbs*. 2. The efficient; *Solomon* ſet it out, who is deſcribed, 1. By an adjunct of his name, *Of Solomon*. 2. Of his pedigree, *The Son of David*. He was *Dauids* ſon. 3. Of his Office, *King of Israel*. He was no mean man, but as the ſon of a famous King, ſo was he himſelf King of *Israel*. I muſt be brief in the Doctrinal Obſervations, and leave you to chew them, and gather more, for my great work is Exposition, that ye may underſtand Scripture aright, and be kept from errors. I beſeech you bear with prolixity in Exposition. It may be with me, as I finde it with moſt Commenters, who are like Horſes, free at the beginning, and out of breath, before they end. And if you bear with me, I will bear with you then, and God will bear with us all. The ſame words will come again and again, which I ſhall refer to the former places to avoid Tautologies, and that will be the mother of brevity. I come now to the Theological ſenſe or obſervations. The 1. Doctrines ſhall be general. 1. This book of the *Proverbs* is of excellent uſe.

1. Because it conſiſts of Proverbs, ruling ſentences, full of wiſdome and gravity, more excellent then other ſentences, and more currant among men, looked upon as Princes on earth, or as the two great lights, the Sun and Moon among the Stars in heaven. More excellent then other Proverbs, which are merely humane, whereas theſe are of divine authority, as being

parts of Canonical Scripture. *Solomon* was wise, but a greater than *Solomon* is here. Gods Spirit directed him. More excellent than many other parts of Scripture, for not the pith only, but the husk also is excellent. Sense, and expression are both admirable. High matter and style. *I will speak of excellent things.* Heb. *Princely*, or *leading things*, chap. 8. 6. And also because they are all Proverbs. So are not ordinary writings, nor other books of Scripture. This book containeth nothing, but illustrious sentences. They need not be marked with a star, or finger, or *N. B. Nota bene, Mark well*, in the margin, as in other books: and as *Seneca* was fain to set marks in books, on things he liked, *Epist. 6.* for all here are remarkable. And after the nine first chapters ye need not study for light by reading many verses together to finde the sense of one: but each contains its own light within it self, like a Lanthorn. They are like an heap of Corn, wherein are many grains, but no one mixed with another, each hath its weight in it self. They are brief sentences fit for learners, for mans memory is short, forgetful, and confounded with prolixity. They make the deeper impression for their brevity. They contain matters of piety, morality, civility, household affairs, and are usefull for all men. They contain also many parables, and similitudes, which are very fit to teach, (*Christ* taught often by them) to persuade and delight. Take away metaphors out of Scriptures, and ye take away a great part of the choicest household stuffe out of the house. God therein playes with us infants, and as it were stutters to us, and cures our eyes with clay. He sets out things, that men are desirous to understand, and are too high for them, by things more obvious, and delightful. If this will not work with men, nothing will. So much *Christ* himself testifies, *If I have told you earthly things, and ye beleve not: how shall ye beleve, if I tell you of heavenly things?* *Joh. 3. 12.* *Etiā sine probationibus ipsius monetis autoritas adest, quo modo jurisconsulterum valent responsa, etiam ratio non reddatur. Advocatum ista non querunt, affectus ipsos tangunt, & natura vim suam exercente proficiunt.* Even without any proofs many hath authority in it self: as *Lawyers* answers, though no reason be given. These seek no advocate, they touch the affections themselves, and

and prevail by their own nature exercising its strength. Senec. Epist. 94. And in the same Epistle, *Quis negaverit brevissimis quibusdam præceptis, feriri efficaciter etiam imperitissimos? Hæc cum icu quodam audimus: nec uli licet dubitare, aut interrogare, adeo etiam sine ratione ipsa veritas ducit. Who can deny, that some very short precepts strike effectually upon the most ignorant? These things we hear with a certain stroke: neither may any man doubt, or ask; so far even without reason doth the truth it self lead.* And in his 33. Epistle, *Stoicorum totus contextus virilis est: inæqualitatem scias esse, ubi quæ eminent notabiles sunt. Non est admirationi una arbor, ubi in eandem altitudinem tota sylva surrexit. The whole context of the Stoicks is manly: know, that there is inequality, when some things more eminent are observable. One tree is not admired, when the whole Wood is grown to one height. And in the same place, Quocunq; miseris oculum, id tibi occurret, quod eminere possit, nisi inter paria legeretur. Turn your eye, which way you will, that will come to your view, that would be eminent, if it were not read among equal sayings. Lastly, they contain many lively pictures of mens manners, and carriages set out lively, and to the eye. Ye may see the sluggard folding his arms, the drunkard reeling, as the Lacedemonians shewed their drunkenness to their children, that they might abhor drunkenness; the labourers working; the good housewife spinning, and employing her maids, and providing for all her household; the King chasing away wicked counsellours with his eyes, so that they dare not appear in his presence. Pictures are very delightful to us, and affect more then letters. We hang them therefore in our sight. Sight of shadows works often more then words of substance. As musical sounds sometimes make men weep, sometimes rejoyce, being suitable to what is within; so doe Parables. *Omnis imitatio est similis effectrix. Every imitation brings forth the like. Plato. Dial. 2. de leg. They breed good manners, as well as resemble them. Arist. Politic. 1.8. c. 5. Imagines & parabolas necessarias existimo, ut imbecillitatis nostræ adminicula sint, & ut discitem, & audientem in rem præsentem adducant. I judge Images and Parables to be necessary in speech, that they may be helps to our infirmitie, and that they may bring the learner, and the reader into the thing as present. Senec. Epist. 59. Præclaræ ad inferendam rebus lucem repertæ sunt similitudines. Similitudines are found to be very excellent to bring light to things.**

Quintil. Inst. l. 1.

2. Because they are *Solomons Proverbs*, to whom God gave more wisdom then to any other meer man since the fall, living either in his time, before, or after it. For he was wiser then all men; then *Ethan the Ezrahite, and Heman, and Chalcob, and Darda the sons of Mahol, and his fame was in all Nations round about, 1 King. 4. 31.* When God gives more excellent gifts to somethen to others, he conveys more excellent things to us by them, then by others. Greater talents are put to greater use. *Paul laboured more then all the Apostles in preaching and writing, and spreading the Word far and neer. I laboured more abundantly then they all, 1 Cor. 15. 10.* From *Jerusalem and round about to Illyricum, I have fully preached the Gospel of Christ, Rom. 15. 19.* For God had bestowed better breeding, and greater gifts on him then on others. *I was brought up (saith he) in this City at the feet of Gamaliel, and taught according to the perfect manner of the Law of the Fathers, Act. 22. 3.* He was caught up into *Paradise, and heard unspeakable words, which it is not lawfull for a man to utter, 2 Cor. 12. 4.* He writ more highly, then the other writers of the *Epistles*, (as *John the beloved Apostle* excelled among the *Gospel writers*) to shew what learning could doe improved by grace, though now too much contemned. *Augustine* wished for three things, To have seen *Christ in the flesh, Paul in the Pulpit, and Rome in her glory.* So doubtlesse more excellent things are communicated to and by *Solomon*, then some other holy writers; for pipes filled with water, or Wine, run out accordingly. *Solomon* was also the son of *David*. His Father was a powerful King, a wise Prophet, and an holy man, who bred his son accordingly. Had he been meanly bred, as *Amos among the herdmen of Tekoa, Amos 1. 1. 7. 14, 15.* yet being so wise he had deserved audience, much more coming of such a Father. He was also a King, not a subject, nor a Tyrant, but a wise, and a good King. Kings speeches though mean are Chronicled, and greedily received, as from those that in regard of their Office have Gods Image stampt upon them, and are called *Gods, Psal. 82. 5, 6.* In that respect they are worthy of audience. Neither was he King of a small Nation, but of *Israel* a great people, which he guided with much wisdom, and made very prosperous, and therefore may well guide us  
by

by his counfels. He was King of all *Israel*, of all the twelve Tribes, before the Kingdome was lessened by division, as afterwards. It was much more populous in his time, then in after dayes. He was also King of Gods people, and of his only people upon earth, a great, wise, and understanding Nation, *Deut.* 4. 6. and best able to judge of these Proverbs of all the people in the world. Having Gods Law to guide them, they could best discern the solidity of *Solomons Proverbs*. And fit it was that they should have a very wise King. Therefore we may the better learn of him. As this addes to *Solomons* honour to be King over the wisest people in the world, so to our esteem of the Book written by the wisest man, a great King, and son of a great King, and King of the wisest people.

The first use is for Ministers to study these Proverbs well, that they may be able to crack the shell, and give the kernel to the people. So great is the fulnesse of these sentences, that though many have written, and preached on this book already, yet they have left matter enough for others. As in the silver and other rich mines men are daily digging, and yet still meet successively with more matter of like price, that which the word *ἔπευράν* alludes unto, *Job.* 5. 39. So the treasures of divine wisdom in this Book cannot be drawn dry. Study it well, that ye may not wrong the writer, as one writing on *Job* said, that if *Job* were now alive, he would be more weary of his Comment then he was of all his troubles; and so he left writing, as despairing of ever finding out *Jobs* true meaning. He that will profit by these Proverbs, must bring the words to the speakers intention, and not force them to serve his own. You must not make a Sermon first, and then chuse a Text here: but first chuse a Text, and then gather points naturally out of it, the words being well cleared first, because oft they are more obscure then in some other books.

The second use is for the people, that they should read this book often, and hear it expounded willingly. Many despise Books, because written by mean men. This is by a famous King. King *James* his *Basilicon Doron* took much for the Authors sake. Here the Sun stands still for your instruction, as he did in *Gibeon*. Woe to them, who hear not *Solomon* Preaching

ing within their gates, when the Queen of *Sheba* went so far to her great cost to hear him. And woe to those great Politicians, that leave *Solomon* to follow *Machiavil*. How great a favour is it to confer daily with so great a King? How great a sin is it to leave him to confer with humane works, as if a young man should leave a choise Lady to woove a nasty begger woman? Here is a golden, there a leaden pen. If *Solomons* Crown, or Sword, or Scepter were to be seen, how would people flock after it? His Books are his best reliques. No danger of superstition in conversing with these. Here is *Solomons* Crown, and Jewels, and treasure. Attend then to the reading of them, or hearing of them expounded to the ends mentioned in the five verses following, and if thou attain to them, thou wilt not lose thy labour.

For particular observations. *The Proverbs.* 2. *Doct.* All Scripture should be read with diligence, but some places more carefully, then other. As the *Proverbs*, *Ecclesiastes*, *Canticles*, *Isaiab*, *Johns* Gospel, *Paul* to the *Romans*, the *Revelation*, as written in an higher strain then others, and containing high mysteries. *Use.* Be sure to be awake, and watchful in perusing these of all others; yet be negligent in none. Carry thy eyes about thee in these Books especially.

*Of Solomon.* Peaceable. A good name imposed by his Parents. 3. *Doct.* It is was the use of good men to doe so, and it is very laudable. They had more Prophetical insight in this businesse, and were more guided by Gods Spirit then we. Hence *Isaac* had his name from laughter, *Jacob* from supplanting, *Noah* from rest, *Zedekiah* the King, and *Jekozadac* the high Priest before the captivity had Gods justice set forth in their names. But after the captivity, the great mens names set out Gods mercy, as *Ezra* an helper, *Nehemiah* bringing comfort from God, *Jehoshua* the High Priest taught them by his name, that God would save them. We have not that gift, yet may impose good names, that may put our children in minde of good things, unlesse they forget their own names. So the *Saxons* in this Island gave their children good names, though now through the alteration of the language men understand not their own names. *Edmund* signifies a mouth of troth, as *Verstegan* would have it, or blessed peace,



peace, as *Camden* renders it: Like our *Solomons* name. *Edward* keeper of his oath, *Frances* free. We say still, *Frank* and free. *Hugh*, Joy, or comfort. *Humfry* Home peace. *Ralph* helping by counsel. *Richard* a liberal minde. *Robert* famous in counsel. *Roger* a preserver of quietnesse. *Rouland* the rest of the Country. It were well if men would give good names to children now, that might be monitours of good to them, when their parents shall be dead.

More particularly. 4. *Doct.* *Solomons* name, Peaceable, shews, what the disposition of a King, or Magistrate should be. He should with *Merdecari*, seek the wealth, and peace of his people. *Esth.* 10. 3. *Apes iracundissima*, atq; pro captu corporis pugnacissime aculeos cruentos effusos in vulnere relinquunt, sed solus rex earum aculeo semper caret: natura enim telum ei detraxit, & iram ejus inermem reliquit. The Bees the most angry creatures and quarelsome for their bignesse, leave cruel stings shot out in the wound, but their King only alwayes wants a sting: for nature hath taken away his weapon and left his anger without a dart. *Senec. de Clem.* 1. 1. It were good for the world if Kings had no stings. *Trajan* was so merciful, that he was angry, that a Traitor was executed without his knowledge, and commanded it should be no more, saying, He is a mad man, that had rather pluck out his sore eyes, then cure them. He had more desire to root out wickednesse, then wicked men. If mens nails be sharp they pull them not off, but pare them. Musicians break not strings out of tune, but put them in tune. Yet sometimes though to the pain of the body, a member desperately ill must be cut off, lest it gangrene all the rest. *Ne pars sincera trabatur.*

The Son Ye heard before the word comes from building. 5. *Doct.* Men desire to leave memorials behinde them. The best is a good childe like the Father, as *Solomon* was like *David*. Had *Ab'al.m* had a son then alive, he would never have built him a pillar to keep his name in remembrance, 2 *Sam.* 18. 18. Our children may honour God, when we are dead. An ancient Minister of good note in this Nation, being unmarried himself, reasoning with a married Gentlewoman about the best estate of the two, pleaded his great freedome he had from family cares, and for his studies. She calls a childe of hers, and catechizes him before the Minister. Now Sir (said she) you had need serve God well, while you

live, for he shall get no glory by you in this world, when you are dead. This childe may honour God, when I am gone, and others that may come from him, to the worlds end. This may teach Parents,

1. To be thankful to God for children. If cattel be a blessing, *Deut. 28. 4.* what are children then? The barren leave no remembrances behinde them. When an old tree dies, it is a comfort to see a young one come up in the roome.

2. Endeavour to make your children Gods children. If God give *Samuel* to *Hannab*, *Hannab* will give him back to God again, *1 Sam. 1. 11.*

*Of David.* Beloved, of God. This was better then his Kingdom. *6. Doct.* Gods love is more worth then all the world. Because he can doe more for us then all the world can, both here and hereafter. This is the Saints triumph. *Unto him that loved us be glory and Dominion for ever and ever, Rev. 1. 5, 6.* And *Pauls* glory in particular. *I live by the faith of the Son of God, who loved me.* *David* might be so called, because his parents loved him, but much more, because God loved him.

Try then whether ye be  *Davids*, and *Jedidiabs*, beloved of God; ye need no greater portion. All in heaven, and earth is yours. *God hath dealt graciously with me* (saith *Jacob*) *and I have all things.* *לוי כל*. so it should be translated, whereas an *Esau* not beloved of God can say no more, but *לוי כל*. *I have much*: for so the words run in the Original, *Gen. 33. 9, 11.*

Another point may be observed from hence, that (7 *Doct.*) A wise son of a godly Father makes a sweet harmony. He comforts his Father while he is alive. *A wise son maketh a glad father,* *Prov. 10. 1.* See the like chap. *23. 15.* *My son if thine heart be wise, my heart shall rejoyce, even mine, or, even I.* Altogether. Not my heart alone shall joy, but my tongue also shall utter it. He is no shame to his Father, while he lives, *Prov. 27. 11.* *My son be wise, and make my heart glad, that I may answer him that reproacheth me.* He will revive his memory with credit, when he is dead. No doubt but many in *Solomons* best dayes were ready to say, *This was Davids son.* Though he be dead, yet he lives in him. Let children then learn to be comforts to their Parents, while they live, and their life shall be long, and comfortable in Gods land, *Exod. 20. 12.*

*Deut.*

*Deut. 5. 16.* They shall also honour their parents memory, when they are dead, and have others to comfort and honour them according to Gods promise to the house of the *Rechabites*, who kept their dead Fathers commands, *Therefore Jonadab the son of Rechab shall not want a man to stand before me for ever, Jer. 35. 19.*

*King. 8. Doct.* If it be meant of *David*, it shews, what a great blessing to a State a good Governour is. He will see that God be honoured, and use his power, as *David* did, to settle the Ministry, that his people may not only be quiet under him, but live with him for ever in heaven, where he shall be no Ruler, nor they no subjects. Pray then that our Governours may be such, and we enjoy Gods Ordinances purely under them.

*9. Doct.* If it be meant of *Solomon*, it sets before us the benefit of living under wise Rulers, who know how to protect their subjects against all perils, and bring plenty unto a Nation, as *Solomon* did. This should make us to pray to God so to direct our Rulers, that we may daily live more quietly and plentifully under them.

*10. Doct.* Secondly, it informs us, that dependence on others is a great hinderance to those, that should teach others. *Solomon* might speak freely, and spare none, being free from all servile dependences. Hope of gain, or fear of displeasure keeps back much, that might be taught. We learn hence then, that our Teachers should not be almesmen, but have a certain means, be the Auditors pleased, or displeased. Else are they worse provided for in the Gospel, then under the Law. No man then could deny Tithes, or Offerings. Their Office is not arbitrary, but necessary to the end of the world. *Ephes. 4. 11, 12, 13.* God hath appointed Teachers to abide, *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* And certainly all will never come to this height in this world. As long therefore as this world remains, they that have a certain work, should have a certain maintenance.

*Of Israel. 11. Doct.* Gods people have need of Government. Ever since they outgrew a family they had publick

Governours, either foreiners, as in *Egypt*, or of their own, as *Moses*, *Joshua*, *Judges*, *Kings*. For all men have not grace to guide themselves aright, no not in the best Churches. And such as have grace are imperfect, and very subject to be partial in their own case, and had therefore need of others to rule over them, and judge in their affairs. This reproveth those, that place all government promiscuously in all the people without respect of Officers, and so by their creed utterly overthrow the fifth Commandement. How would an Army be governed, if there were no Officers in it? This practice would subvert Kingdomes, Common-wealths, and Families; for why should not children and servants help to govern there, as well as private Subjects in a Common-wealth? *Lycurgus*, when one desired him to set up a popular government in the City, bid him first set it up in his own house, and if the other liked it there he would set it up in the City. Πρώτος μίμονος ἐν τῇ οἰκίᾳ σου δημοκρατίαν. *Plutarch Sympos.* *Salus populi suprema lex*, *The safety of the people is the highest law*, carries another sense then the Levellers would give it. Not that all people, when they think themselves wronged may right themselves disorderly against authority, for then the Christians, when in former time they grew numerous, needed not have been Martyrs, and they in their Apologies give out, that they could free themselves by multitudes, but against lawful authority they knew no arms, but prayers and tears. They that cry, All the Lords people is holy, to pull down Magistrates, and Ministers, whom God hath set over his people, are least holy themselves. Witnessse *Korah*, *Dathan*, and *Abiram*, and their company, and Gods judgements on them. The Proverb then rather shews that rulers should look more at the peoples good, then their own, and not that private men should revenge their own supposed wrongs against Magistrates, or others. Let us make this use of what hath been said, so to plead our freedome in Christ, that we resist not lawful authority. Else we may look that others, enemies, or inferiours pull us down. Avoid tumults: see authority goe before you. Else as ye bring confusion, so ye may expect it: Subjection to men set over you by God, will bring an eternal blessing on you from God.

Verf. 2.

To know wisdom and instruction, to perceive the words of understanding.

In the five verses following is set down the excellent use of the Book of *The Proverbs*, and singular good that may come to us thereby. Before he had by a fair title, and large commendation of the Author sought to make the Reader attentive in reading it. Now he seeks to make him flexible, and willing to be taught, and to give credit to what he should read by setting forth the excellent uses of this book.

1. The general end is set down, vers. 2, 3. shewing what it may bring to all men.

2. The particular end, what it may bring to young and simple ones, vers. 4. what to wise men, vers. 5, 6.

The general end is 1. Theological, vers. 2. 2. Practical, v. 3. Both are called Wisdom, and both are so. To retire to this 2. v. And first for the words. Many words here seem to be of the same signification, or at least to differ but little. We had therefore need to weigh the natural force, and different significations of each word; for variety of words is used to make us the more affected with the Book.

To know. To convey to man the knowledge of those things he knew not before.

Wisdom. In this verse it is taken for the Theoretical part of wisdom, to know the truth of things, as appears by the opposition of manners in the next verse. It may be meant of wisdom in general, knowledge of the truth; for many Philosophical truths are contained in this Book. But it hath a special eye to the knowledge of God, and divine truths, as appears, vers. 7. And it signifies an exact knowledge of things by the causes, or other properties, whereby we may be able to distinguish between real, and apparent truths.

And Instruction. The word properly signifies the manner of teaching, by which wisdom is attained. It is set after wisdom, because that is the end and perfection of instruction, and therefore more worthy than the means. *Finis primus in intentione, ultimus in executione.* The end is first in intention, last in execution.

*cution.* Men think of dwelling, before they think of building. It signifies such instruction, as is communicated to boyes joynd with correction, for the word imports both. To make scholars bred up under severe discipline to learn wisdom. These Proverbs are better then rods. They will teach, what rods cannot.

*To perceive.* Heb. To understand, or make to understand.

*The words.* For thoughts cannot be understood. They are known only to God. Nor deeds are not said to be understood, but to be seen. Understanding properly hath relation to that which comes in at the ear.

*Of understanding.* Words of weight worthy to be understood, and well understood by those that delivered them, and coming from men of great understanding, and making them such, that learn them. Acute sentences full of good matter, fit to passe for authentical, like currant money. This specifies what wisdom the holy Ghost here meant, to wit, knowledge of things to be believed. As in the next verse, he first names wisdom, and then shews what kinde of wisdom he means. *To know justice,* &c. I will not trouble you with that, that troubles the interpreters, how to distinguish wisdom, instruction, and understanding into knowledge by causes, or other arguments, and many other distinctions, for I take it, the latter in each verse doe but expound the former: and instruction, knowing, perceiving, and receiving doe but set out the means of attaining it.

For the figures. *Wisdom.* A figure of the general for the special. For divine wisdom, which indeed is the best of all other wisdom, and deserves to carry away the name from all the rest. Humane truths are not to be named the same day with divine. So Christ is called the Son of man, Gods Word the Bible, and Scripture, because he is the most excellent Son of Man, and it the most excellent book, and writing.

*Instruction.* A figure of the cause for the effect. For the wisdom gotten by instruction. As *Judah* and *Ephraim* for their posterity. Or, of the adjunct for the object. Instruction for the things, wherein men are instructed, as *hope reserved for us in heaven,* for the things hoped for there, *Col. 1.5.*

*Of understanding.* A figure, either of the efficient for the effect,

fest, as before, because they came from understanding men: or of the matter, because they contain things worthy to be understood: As here is *wisdome*, Rev. 13. 18. that is, wise matter. Or of the effect, because they breed understanding men. As pale death, because it makes men pale.

For the division, and arguments. 1. Note the general. 2. The particular. The general, *To know wisdome, and instruction*. And in it 1. The act. *To know*. 2. The object. *Wisdome*. 3. The means to attain it. *Instruction*. In the particular, the *wisdome* here meant is set out, 1. By an act. *To perceive*. 2. By the object. The words. 3. The adjunct. Of understanding.

The Observations follow. 1. *Doct.* In reading Scripture the end should be alwayes before our eyes. *Solomon* writ the *Proverbs*, that men might get wisdome by reading them. So the builder still mindes his end, whether he build for himself, or to let out for gain, and builds his house accordingly. It is Gods great question in religion, *To what purpose is the multitude of your sacrifices to me, saith the Lord? Isai. 1. 11.*

*Reason.* 1. The end incites to the work. Much profit sets the Seaman, Plowman, Tradesman on work. *Omnia in rebus humanis spebus aguntur: All endeavours in humane affairs are driven on by hopes: Salu. contra avar. Spes alit agricolas, spes sulcis semina credit. Hope nourishes the husbandman, and makes him commit his seed to the furrows. Tibul. 1. 2. el. 7.*

2. The end orders all the means. No man can fit the means, unlesse the end be in his thoughts. Workmen, matter, form, all must be ordered by the end.

3. The end attained perfects the work. It is imperfect till the end be attained.

4. Senselesse things only set no end before them, as fire, and water. Beasts have an end, they goe to the pastures, and to the waters, that their life may continue. *Use.* It blames most readers of Scripture, which travail to no end. They read a chapter, or make their children doe it out of custome meerly, but know not why, or wherefore. Why should Gods Word be worst used by them? They work, and play for some end, but read for none, and therefore are never the better.

2. *Doct.* Wisdome is to be gotten out of Scripture. *Solomon* writ

writ his Proverbs to teach men wisdom. *The holy Scriptures are able to make Timothy wise unto salvation, 2 Tim. 3. 15.* The writers were wise men, as *Moses, who was learned in all the wisdom of the Egyptians, Act. 7. 22.* *Dauids wisdom and Solomons are well known by their works, and reigns.* *Pauls also, who was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the Fathers, Act. 22. 3.* As for *Daniel, God gave him knowledge, and skill in all learning, and wisdom, and he had understanding in all Visions, and Dreams, Dan. 1. 17.* Those that were not learnedly bred, had tongues, and wisdom given them from God immediately. The Lord took *Amos an Herdman, and bid him prophesie, Amos 7. 14, 15.* He found him unfit, but he made him fit, else no doubt, he would not have sent him. Some of the Apostles were Fishermen. But on the day of Pentecost, *They were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Act. 2. 4.* From wise men we look for wise Books. But that which is more then all this, the most wise God guided their heads and pens, which had been enough to have made a man blinde and foolish to write aright, and wisely. *Holy men of God spake as they were moved by the holy Ghost, 2 Pet. 1. 21.* Use. Lose not your labour then to seek heavenly wisdom in humane writings with neglect of the Scriptures, as your great Politicians and Moralists doe. Men seek it in many arts, businesses, studies, inventions, but in vain: here it is to be found, and abundantly more then elsewhere. Experience confirms it in *David, who by reading the Scripture, became wiser then his enemies, teachers, elders, Psal. 119 98, 99, 100. Sapia mia sapida scientia. Wisdom is a sappy knowledge.* And sure the marrow of wisdom full of spiritual delight is to be found in the Scriptures. It may better be learned here, then out of *Lipsius his Bee-hive, or Matchiavills Spiders web.*

3. Doct. Divine truths are far more excellent then other. Therefore are they called wisdom here by way of excellency. Men may be spoyld by *vain Philosophy following mens Traditions, and worldly rudiments, and not the doctrine of Jesus Christ, Col. 2. 8.* Philosophy may be profitable, but vain in comparison of Divinity. Nothing but Christ will down with a *Paul, I determined not to know any thing among you, save Jesus Christ, and him crucified,*



crucified, 1 Cor. 2. 2. The matter proves it, being not bodily, but spiritual; not moral, but holy; not civil, but heavenly; not treating of creatures, but of God himself. *Use.* Be more studious to know these, then any Arts in Schools, University, or trading, for which men can be content to serve an apprenticeship. It is a better trade. Read, hear, meditate, advise, learn by your selves, and others.

4. *Doct.* There is need of wisdom to guide both the understanding, and the will. For the understanding is blinde. *Man is born like the wilde Asses colt, Job 11. 12.* Hence came so many superstitious among the Heathen, Because they knew not God. Hence arose so many foolish opinions among the Papists, of merits, and prayer to Saints, and good meanings. Hence spring so many ignorant assertions among us, as that men have served God ever since they were born: that they shall be saved, because they have done no man wrong, nor none can say black is their eye. And the will must needs mislead men then, for *if the blinde lead the blinde, both shall fall into the ditch, Matth. 15. 14.* *Use.* Let us bewail our natural misery, that neither know, nor care, how to doe well. It is a great grief to Gods people, that they know not how to doe right in some cases. It is a great unhappinesse, that befalls many wise men, that they have no will to doe the good they know. But both together how great a mystery? Yet all naturally subject to it.

5. *Doct.* Divine truths must be enquired into as well as divine precepts. Hence comes that charge, *Buy the truth, and sell it not, Prov. 23. 23.* Knowledge of the truth is a great privilege. *Ye shall know the truth, and the truth shall make you free, Job. 8. 32.*

*Reason.* 1. Because the sun and eye of the soul is reason and understanding. The Suns light is pleasing to the bodily eye, so is the discovery of truth to the soul.

2. There is no content in any place, or calling without the knowledge of the mysteries thereunto belonging. *Use.* It blames such as slight all truths in matter of knowledge. Moral things they like, they may bring some good to the Common-wealth, but as for heavenly truths, they make no reckoning of them. All need not be Divines (say they) yet

there are divine truths, that all had need to know, else why did God reveal them? Why a Sun in the Firmament? Is it not to shew us the beauty of the world, as well as how to work and travail?

6. *Doct.* Pains must be taken to distinguish real truths from apparent. So is Christs precept. *Search the Scriptures, Job. 5. 39.* Dig as for minerals; ye have the example of the noble Bereans, who hearing Paul searched the Scriptures daily, whether those things were so, *Act. 17. 11.*

*Reason.* 1. Because real, and apparent truths are hard to be distinguished, and that upon a double account. First, in regard of their likenesse. As copper is like gold, pewter like silver. Secondly, because of our blear-eyednesse, that cannot well judge of colours, and so may easily call light darknesse, and darknesse light.

2. Because they are worth distinguishing, the one being far more excellent, then the other. More then silver is better then pewter, or gold then copper. *Melius est pallens aurum quam fulgens aurichalcum. Fetter is pale gold, then shining copper. Bern. Use.* Read therefore with understanding, and what thou knowest not or canst not answer, goe to Ministers, or other learned in Gods Word to know the meaning of it, as men doe to Lawyers in hard cases of Law for resolution, and to Physicians for their bodies.

7. *Doct.* Instruction is the means to get wisdom out of Scripture. So Luke dedicates his Gospel to Theophilus, that he might know the certainty of those things, wherein he had been instructed, *Luk. 1. 4.* The Apostle reckons it as a difficult, (if not impossible) thing, to believe without hearing a Preacher, *Rom. 10. 14.*

*Reason.* 1. Because therefore God gives more knowledge to some, then to others, that they might as Conduit-pipes pour out to others, or as rich men, yet Gods Stewards give to others.

2. Experience shews it in all Arts, and Trades. Men learn their skill from Teachers, and Masters, *Artifices sine Doctore esse non possunt. None can prove workmen without a teacher, Hieron. ad Paulin. Use.* Let us not be ashamed to be taught, or to reveal our own ignorance, that we may learn truth. The sick man is not ashamed to tell the Physician his dis-

disease, ἡδὲ ἀμαθίην κρύπτειν ἀμεινον, ὡς φησὶν Ἡρακλείτης, ἀλλ' ἐστὶ μίσην τιθέναι ἐν θεοῦ πύλαις. Neither is it good to hide ignorance, as Heraclitus saith, but to bring it forth, that it may be healed. Plut. de audiend. Vid. eundem advers. Epicur. de latend. Some are willingly ignorant, 2 Pet. 3. 3. Sunt qui volunt intelligere, & non valent : sunt & qui nolunt intelligere, ideo non intelligunt. Aug. in P. al. 35. Some would understand, and cannot : and some will not understand and therefore doe not. Homo aliquando mente nimium perversa timet intelligere, ne cogatur, quod intellexerit, facere. Idem de verb. Ap. post. Serm. 13. Sometimes a man out of a minde too perverse fears to understand, lest he be forced to doe what he understands. Be not fastened to the world, as Sea-weeds to rocks. Long more for instruction, then Ulysses did for the smoke of his house after ten years absence. As the Scripture sets out spiritual arms to maintain truth, so instruction teacheth us how to fit, put on, goe in, and use them. Fire in a flint must be beaten out. There is then excellent use of Ministers to bring forth the fire of truth out of Gods Word.

8. Doct. Hearing divine truth without understanding doth men no good. Lots sons in law perished for all Lots counsel, Gen. 19. and the old world, though warned by Noah, Gen. 7. For it is affected and wilfull ignorance, as not seeing when the Sun shines. Use. Beware of the grosse ignorance of these dayes, notwithstanding so much preaching more then formerly. Say ye not, ye are Protestants, and hear Sermons : that will not save you. He must not be saved by his Book that cannot read, nor he by Gods Book, that understands it not. Eternal life is not to hear, but to know. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, Job. 17. 3.

9. Doct. Knowledge of trivial things is little worth. It is like Fishermen by the Sea-side gathering fine shels, and letting Oysters alone, or fools playing with feathers. Hereby much precious time and labour is lost. Use. It should be our wisdom to passe by such things, as being known will doe us little good, that we may have time for better things. A good choyce of matter, and books is a great help. A bad choyce a great hinderance.

10. Doct. Knowledge of divine truth will doe us much good.

good. It will bring us acquainted with God more fully then the creatures can, *Psal. 19. comp. vers. 1. with vers. 7.* It will shew us the way to heaven, *Joh. 17. 3.* Use. Go to the Fountain Gods Word. Thirst for those living waters as the Hart, *Psal. 42. 1.* Cry out with David, *Oh how doe I love thy Law! it is my meditation all the day, Psal. 119. 97.*

Verf. 3.

To receive the instruction of wisdom, justice, and judgement, and equity.

The former verse directed us to Theoretical, this to practical wisdom. For the words, *To receive.* From others by instruction. The word לקח signifies,

1. To receive, or take away from others by force, as *2 Sam. 12. 30.* He took their Kings Crown from off his head.
2. To receive what is purposely given, *Thou shalt not take a gift, Deut. 16. 19.*
3. To take a thing not given, *As though they would have fetched wheat. Heb. Taken wheat, 2 Sam. 4. 6.*
4. To receive instruction, or to learn of another, as *Job 22. 22.* Receive I pray thee the Law from his mouth.
5. To allure, or take with fair speech, *Let her not take thee with her eyelids, Prov. 6. 25.* So there is a taking of souls, *Prov. 11. 30.* He that winneth (Heb. taketh) souls, is wise. And the Apostles were made fishers to take men, *Matth. 4. 19.* Here the word is taken in the fourth sense for learning, and receiving knowledge out of these Proverbs, which doe minister, and offer it plentifully to us, and are it were dead teachers of living men. Much is got by conferring with the dead in their Books.

*The Instruction.* Expounded before in the second verse to be not a particular head of knowledge, but the way of attaining it, or receiving from our teachers.

*Of Wisdom.* Not חכמה as before, Theoretical wisdom, but השכל, Prudence, or providence. It comes from a root, that signifies good forecast, wisely to foresee all conveniences, and inconveniences, that we may order our actions aright. So it is used, *1 Sam. 18. 30.* David behaved himself more wisely then all the servants of Saul. Hence it signifies to prosper. For prosperity ordinarily follows wisemanaging of buhnesse, as  
ruine.

ruine follows foolish carriage of affairs. *Keep therefore the words of this Covenant, and doe them, that ye may prosper in all that ye doe, Deut. 29. 9.* The first signification is here intended. Such instruction as may teach a man how to carry himself wisely, that he may prosper.

**צדק** Justice. That is, giving every one his right. Not to be restrained to Magistrates alone, but to be applied to the people also, for all may doe right or wrong to others, though they be no Magistrates.

Judgement. The word **מִשְׁפָּט** is used,

1. For discerning right from wrong. *The aged doe not alwayes understand judgement, Job 32. 9.*

2. For the law, manner or rule of it. *The judgements of the Lord are true, Psal. 19. 9.*

3. For punishment or execution of judgement. God would bring forth his people out of Egypt by great judgements, *Exod. 7. 4.* Here it is used in the first signification to teach men how to discern right from wrong: Neither is this peculiar to Magistrates, but common to others also, for though all have not an authorative judiciary power either in Church or Common-wealth, yet all have a power so far as concerns their own actions, to judge before, and after, what is fit to be done to others, and what not.

*And equity.* Heb. **מִשְׁרֵי**. Straight wayes, that goe on foreright, and even like plains when men goe not up hill, and down hill in their actions, but proceed in an even course. It comes from a word that signifies to be right, and equal. It is translated *taking the straight way*; *1 Sam. 6. 12.* It signifies also a thing right in Gods, or mans eyes, which they approve as just and equal, *Doing that which is right, and good in the sight of the Lord, Deut. 6. 18.* Because that which is right pleaseth God, and should please men also, although it be to their losse. Heb. *Equities*; that is, all kinde of equity, or equity in all our actions, not in some only: or it may be the word wants a singular in Hebrew. Wisdome then is required for the guiding of all these three; justice, judgement, and equity. Some think these three words to contain three several virtues, but cannot well distinguish them. All three are found, *chap. 2. 9.* Some understand by Justice the matter of our acti-

ons, that it be lawfull; by Judgement the manner of them, that it be right; by Equity, moderation, that we use not the extremity of the law, nor doe all that we may. Others understand by Justice right actions, by Judgement discerning good from evill, by Equity integrity of minde in working and discerning. Set out by the cleane creatures in the law. The first by chewing the cud, ruminating on Gods Word to know what is just. The second by dividing of the hoof, distinguishing between good and evill. The third by the fishes, that live in the clear water above the mud. So a right minde carries us above the sinful wayes of the world. Others by Justice mean that which is just, and right by Gods Law or mans, by Judgement that which is due by contracts or bargains, by Equity that which nature dictates to be equal. *Quod tibi fieri non vis, alteri ne feceris.* That which thou wouldst not have done to thee, doe not to another. Others take them all to be *Synonymas*, signifying the same thing, and trebled to work more upon mens affections, especially there being some difference in the notion, though the things be the same. Justice looking to the object, what is Gods right, what mans, what our own. Judgement looking to the workman, who must discern the difference, that each may have his right. Equity looking to the manner of doing it, not going too far, nor falling short in any of them. This last I think to be right, because the former doe either interfere one with another, or doe not so well agree with the nature of the words, and use of them in Scripture, where they are often put promiscuously.

Figures I finde none, the words being all literally to be understood.

Here is first another general end of these Proverbs to teach us practical wisdom.

2. An explanation of it by particulars.

In the general note 1. an act. *To receive.* 2. The instrumental cause. *The instruction.* 3. The object. *Of wisdom, or prudence.*

The particulars are three, 1. Justice. 2. Judgement. 3. Equity.

1. *Doct.* Matters of practice must not be perceived only, but also received. There is a piercing of truth into the  
under-

understanding, and a receiving of it into the judgement. *The natural man cannot receive the things of God, because he cannot perceive them, 1 Cor. 2. 14.* So in matters of practice, there must first be a knowledge of them in the understanding, and then a receiving them in the will, and affections, before they can be brought into action. *The seed on good ground are they, which in an honest, and good heart having heard the Word keep it, and bring forth fruit with patience, Luk. 8. 15.*

*Reason.* 1. Because they doe a man no good, if they only swim in his brain. What good doth a Phylitians, Lawyers, S:amans knowledge without a will to practise it for his own good, and others?

2. They attain not to their end else, but are like fruit falling before it be ripe, or a ship cast away.

3. As the proper Element of truth is the judgement, so the will and affections of holinesse, and righteousnesse. Elements out of their place doe hurt. A man knows, that there is a God; if he would be this God himself like *Alexander*, and challenge divine worship, he might ruine himself and others. So a man knows what is to be done, and believes it, yet if he have a minde to doe otherwise, much mischief may follow. Air in the earth breeds earthquakes. Fire out of the chimney burns houses: Earth falling in mines kills men. Water overflowing drowns cattell. *Use.* It reproves such, as have good heads, but not good hearts, illumination without sanctification, whose knowledge appears in their tongues, not in their lives, and serves to guide others, but not themselves. *If ye know these things, happy are ye, if ye doe them, Job. 13. 17.* ye are not happy for knowing, but unhappy for not doing, and *shall be beaten with many stripes, Luk. 12. 47.* Brag not of your knowledge then, that have no will to doe good with it. A cunning Papist, and Protestant may reason the case of religion, yet both goe to hell, the one for idolatry, the other for want of piety. A Moralist, and an Epicure may both dispute of the chiefest good, yet both meet in hell, the one for lack of faith in Christ, the other for a vicious life. Subdue your will then, or look to perish by your wit.

2. *Def.* Knowledge is ordinarily received from others.

*Theophilus*

*Theophilus* had his knowledge from instructors, *Luk.* 1. 4. *Apollos* from *Aquila* and *Priscilla*, *Act.* 18. 26. *Abrahams* family from their *Master*, *Gen.* 18. 19. *Solomon* from *David* his *Father*, *Prov.* 4. 4. and some from his *mother*, *Prov.* 31. 1. Therefore are parents set up in their family to teach children, Schoolmasters for boys, Masters of families for youth, Ministers for men.

*Use* 1. It calls on us to praise God for teaching us by men like our selves, for putting heavenly treasure in earthly vessels for us, *2 Cor.* 4. 7. The treasure must not be contemned for the vessels, but regarded for their own worthinesse.

2. It shews us that teaching is not enough without learning. What good will the running of the Fountain doe, where is no mouth to drink? What good will an alms doe not taken? Giving is but offering if not received; and who ever thrived by offers?

3. Let parents especially be careful to teach their children piety, and justice, who brought them into the world ignorant. Else it will be an eternal grief to breed a childe for hell, and not seek to save him.

4. Let children learn, and as willingly receive instruction from parents, as they doe inheritances. This they may do, and not be tempted to desire to be rid of their parents, yea they may be saved with their parents.

*Doct.* A spiritual wisdom is required to guide all our actions. A wise man shews out of a good conversation his works with meeknesse of wisdom, *Jam.* 3. 13. See the like there, vers. 17. Wisdom is profitable to direct, *Eccles.* 10. 10. With the well advised is wisdom, *Prov.* 13. 10. Through wisdom is an house builded, and by understanding it is established, *Prov.* 24. 3.

*Reason.* 1. Because it is hard to know, what is to be done upon all occurrants.

2. If we want this spiritual wisdom, our passions will quickly blinde us, and lead us on to our own and others ruine.

3. Because of variety of means, some fit, some unfit, and some fitter then other. A wise choise of instruments, and matter wonderly furthers a building, or any other work.

4. Divers ends present themselves, and if the right end be not chosen all means are in vain, though never so good in them-



themselves. Though they could effect other things as good, yet not that. As meat may feed, yet not keep us warm, and fire may heat, but not cool. *Use.* Let us bewail the want of this spiritual wisdom both in good men and bad. Our actions doe not smell of it. By our indiscretion we oft give occasion to be ill spoken of, and make our Religion to be reproached.

2. Think it not enough to know things to be beleev'd, but learn out of Gods precepts, how to carry thy self in all things. That is it which must *win others* to love thee, and serve God, 1 Pet. 2. 12. 3. 1.

4. *Doct.* Every ones right must be preserved. *Render unto Cæsar the things which are Cæsars, Matth. 22. 21. Render to all their dues, Rom. 13. 7.*

*Reason.* 1. There are distinct rights. God hath his right, Superiours have their right, equals have theirs, inferiours have theirs, we have ours, and beasts have theirs.

2. This right is by the law of Nature, or Scripture, or laws, and customes of Nations.

3. This right must be preserved. And that 1. because the division is originally from God. 2. The preservation is commanded by God in all the Commandements. 3. Much mischief comes to our selves, and others by violating it. It breeds confusion in the greater world among the elements, and in the lesser world among our selves. If it were in heaven, neither God, nor Angels, nor Saints should have their right. On earth much wrong would be found in family, State, and Church. *Use.* It condemns those who take away others right unjustly, by fraud, or violence. So are they unthankful to God, discontented with their own condition, injurious to others.

5. *Doct.* Men must study to know, how to judge of interests. This is the study of Divines, of Lawyers, of private persons. It concerns every man, that he may not doe, or suffer wrong. *Use.* Study this point. It is very comfortable for soul, body, credit, and estate. Labour to know every ones right with a will to preserve it in thy calling, and then all will be happy, if every one doe it: Wars and contentions will be prevented, and a quiet state recovered, *Psal. 85. 10, 11. Glory*

will dwell in that land, where mercy, truth, and righteousness meet, and abide together.

6. *Doct.* Extremity of justice is not always to be used: moderation sometimes is to be exercised. As David did to Shimei, 2 Sam. 19. 23. David said, and sware he should not dye, though he well deserved it, and Abishai pressed David to do it. God is content to lose his right in the Shew-bread, when men are hungry. Abiathar the High Priest gives it to David, and his hungry followers, Mar. 2. 26 Much more should man Gods own Law, Deut. 22. 23, &c. might have been abused. A Virgin in some places in a City might cry long ere any could hear her, yet if forced, she must dye. A strumpet going willingly into the field, or seducing a young man, there might be naught, and never cry out, and yet escape. Much more need will there be of moderation in the execution of humane laws upon variety of circumstances. *Summum jus summa injuria.* The strictest sentence, though legal, may prove the greatest injury. *Use.* Take not all advantages against others, that Gods, or mans law allows, but win men by moderation, where it will prevail. A Chancery, or a Court of equity may doe well in some cases.

Verf. 4.

To give subtilty to the simple, to the young man knowledge, and discretion.

The common good to be gotten by these Proverbs hath been spoken of before in the 2. and 3. verses. The good that may come to particular persons by reading them follows. And that 1. To such as are unwise, in this 4. verf. 2. To such as are wise, in the 5. & 6. verses.

For the 1. in this verse, It may be objected thus, these Proverbs coming from Solomons deep wisdom, are not for every one to read, and being brief, and therefore the more obscure, had need of wise men to peruse them; simple men can look for little good out of them. The answer is in this verse: Men of the meanest capacity may get good by them, for though some of them are so deep, that they may exercise the wisest heads; yet some are so plain, that simple men may get profit by them. For the words.

To give. An elegant relation. Before he had shewed what we might receive, verf. 3. Now lest we should think the profit came from the Readers wit, and not the Writers, as wise men will gather wit out of other mens folly, and Physicians heal by poyson, he shews, that the profit flows naturally out of the Proverbs themselves, and so evidently, that simple men perceive it: These breasts hold out milk for children. These Proverbs hold out an easie way for a simple man to get subtilty. The Hebrew word נתן is used,

1. For delivering a thing into ones hand, as Gen. 39. 4. *All that the keepers had he put (Heb. gave) into Josephs hand.* Not to possesse, but to guide.

2. To put a thing in its place. *God set them in the Firmament,* Gen. 1. 17.

3. To suffer. *God will not suffer the destroyer to come in,* Exod. 12. 23.

4. To make. *I will make the land desolate.* Ezek. 61. 4.

5. To set over. *See, I have set thee over all the land of Egypt,* Gen. 41. 41.

6. To teach or give instruction. *Give to a wise man.* To wit, instruction, as is added in little letters to fill up the sense, Prov. 9. 9.

7. To account. *The Lord of the land took us for spies of the country,* Gen. 42. 30.

8. To expresse wishing. *Would God,* Numb. 11. 29. Heb. *Who will give?*

9. To bring forth. *Who can bring a clean thing out of an unclean?* Job 14. 4. *A good man is like a tree that bringeth forth his fruit in his season.* Psal. 1. 3. Here it is taken in the sixth sense, for teaching or giving knowledge to the minde.

ערמה Subtilty. The word is taken sometimes in an ill sense, for a crafty wit to deceive others. *Now the Serpent was more subtiler then any beast of the field,* Gen. 3. 1. *So God disappointeth the devices of the crafty,* Job 5. 12. Sometimes it is taken in a good sense, for understanding to prevent dangers, that crafty men might bring upon us. *O ye simple, understand wisdom,* chap. 8. 5. So it is taken here. Such will not easily be deceived, or deluded.

To the simple. From this word פתי comes *fatuus* in Latine,

a fool. Such, who being flexible like reeds, are *carried about with every winde of doctrine*, Ephes. 4. 14. It comes from פתה that signifies to allure or seduce one that wants understanding of God truths, and will, and so is easily allured to any error, or wickedness by good words, as giving credit to every thing, because not able to examine things for want of judgement. He falls into danger for lack of knowledge. *The simple believeth every word, or thing*, chap. 14. 15. It is opposed to ערמה subtilty, and healed by it, Prov. 9. 4. *Who so is simple, let him turn in hither*, saith Wisdome. The word signifies also one, who wants foresight to prevent danger. *The Lord preserveth the simple*, Psal. 116. 6. Both may be meant here. The *Proverbs* will bring wisdom to a simple man, shewing him how to prevent error, and danger.

נער *To the young man*. Some understand it of one young in knowledge, spoken of Ephes. 4. 14. But it may well be understood of one well in years, who for want of instruction, and experience, (though of better capacity then the former) is unskilful, and seldom troubled with serious thoughts. It comes from נער to shake out, *I shook my lap, and said, So God shake out every man*, &c. Neh. 5. 13. It signifies one, that hath, as it were, cast off parents and tutors, and yet is not well able to guide himself for want of experience, like the childish King, that brings a woe to the land, Eccles. 10. 16. It signifies an infant also as one cast out of the wombe into the world, *untill the childe be weaned*, 1 Sam. 1. 22. But here more properly it intends one free from Governours, yet wanting experience to govern himself, and more fit to take, then to give good counsel.

Knowledge. The principles, and beginnings of knowledge, such as first come into young mens mindes, when they are taught by others. Opposed to the next word מומה, *Discretion*. It comes from a word that signifies to conceive, and agitate things in the minde, and upon deliberation to be able to conclude aright, what is best to be done, or to be left undone. Not bare thinking, or devising, as Psal. 10. 4. *God is not in all his thoughts*, or determining, as Jer. 51. 11. *His device is against Babylon*, for both these nature teacheth, and it is not worth pains to learn. But more acute and subtil thoughts

thoughts are here intended. Young men doe things rashly without consideration, and therefore had need of thoughtfulness, or advisement, or discretion. Sometimes it is taken in an ill sense for plotting mischief, and bringing wicked devices to passe, Psal. 37. 7. So the root of it □ is taken, Deut. 19. 19. *Ye shall doe to him, as he had thought to have done unto his brother.*

Figures here are none. Note 1. the good that comes to men of mean capacity. 2. The benefit that accrues to young men.

In the first note 1. the effect of *These Proverbs*. To give. 2. The object, *Subilty*. 3. The subject. *To the simple*.

In the second note 1. the subject. *To the young man*. 2. A double adjunct. *Knowledge by others*. *Discretion by pondering on these Proverbs read, or expounded*.

1. *Doct.* The Scripture contains store of heavenly knowledge sufficient to inform simple persons.

In the prosecution of this point, note 1. The store of heavenly mysteries in the Scripture.

2. The clearnesse of them. For the store, see 2 Tim. 2. 15, 16, 17. *The holy Scriptures are able to make men wise unto Salvation, and are profitable for doctrine, reproof, correction, instruction in righteou'snesse, that the man of God may be perfect, throughly furnished unto all good works.* Two arguments are here couched to prove it.

1. The various uses of it, To inform mens judgements, shew them their sins, bring them to amendment, direct their lives afterward.

2. The effect. To make men more then worldly wise, wise unto salvation. Wise not to get wealth, but heaven. This requires store. Gods treasure mentioned, 2 Cor. 4. 7. is laid up here, and hence Gods Stewards fetch enough to make themselves, and others rich. In a treasury is much gold, and silver laid up. *The mouth of a righteous man is a well of life, Prov. 10. 11.* How much more Gods Word? So here. *Subilty* is to be had to prevent errours, and dangers. Knowledge of things needful. Discretion to guide men in safe wayes. There is then store of heavenly truths in Scripture.

For the second, the clearnesse of them. It is compared to a

light, and a lamborn, Psal. 119. 105. It gives light unto the simple, Psal. 119. 130. It makes wise the simple, and enlightens the eyes, Psal. 19. 7, 8.

*Reason.* 1. Many things are as plainly set down, as any man can speak, as the the History of the Creation, Gen. 1. Redemption in the Gospel. Precepts of holiness in the Epistles.

2. Heavenly things are set out by earthly similitudes for our capacity, as in many parables, Math. 13. These are spectacles to help our weak sight.

3. They are fitted by God to our capacity, not to his high wisdom in the manner of delivery. And who can speak plainer then God, or teach better?

1. *Use.* See the difference between Gods Word, and mens. Though Gods Word be much deeper, yet weak ones may draw water hence. A Lamb may wade, and an Elephant may swim in this river. It was writ over Pythagoras his school doores, Μὴδὲς ἀγνοῦντων εἰσέρτω. Let no man ignorant of Geometry enter. But God lets ignorant persons, and children come into his school and learn, 1 Job. 2. 14.

2. *Use.* Be encouraged notwithstanding your natural ignorance to goe to school to Gods Word to learn knowledge. There is store of matter, and clearness of delivery. If this book of *The Proverbs*, that is so deep, may serve to instruct simple ones, much more other plainer books of Scripture. Peter Martyr in his Epistle Dedicatory, before his Comment on the Epistle to the Romans, speaks strangely, yet truly, *Equidem scio multos esse, qui hoc non credunt, & non paucos qui ea rideant, nosq; insanire arbitrentur, sed istos rogatos velim, &c.* I wot well, there are many, that will not believe it, and not a few, that will deride those things, and think, that we are mad in ascribing so much to the Scriptures. But oh that they would be intreated, to make tryal a while, and to take to the reading of the Bible. *Male mihi sit (ita enim in tanta causa jurare ausim) nisi tandem capiantur: sentient deniq; quantum divina hæc ab humanis distent, &c.* Let ill befall me, (for so I dare swear in so great a cause) if they be not taken at length: they will perceive in the end, how far Gods writings differ from mens. Adde Erasmus his testimony in his Preface to the Gospel of Luke. *Expertus sum in meis, I can speak*

Speak it by experience, that there is little good to be gotten by reading the Bible cursorily, and carelessly: but doe it duly, and diligently, with attention, and affection, and you shall finde such an efficacy, as is to be found in no other book that can be named. Yet was *Erasmus* a great scholar, and knew the worth of books.

2. *Doct.* Subtilty for preventing of dangers is best learned out of Scriptures. They teach us how to countermine, and goe beyond our enemies plots, *Psal.* 119. 98. Serpentine wisdoms is required, *Matth.* 10. 16. Serpents prevent real dangers by folding the tails about the head to safeguard the chief part, and keep life. They prevent verbal dangers by laying one ear on the ground, and stopping the other that they may not be enchanted. *August.* in *Psal.* 57. that is, 58. with us. Also when they come to wholesome water, they drink not, till they have cast up their poyson, *Epiphan. Hares.* 37. There are in Scripture directions how to prevent evils that follow wantonnesse, *Prov.* 5. 1. &c. that follow suretiship, *Prov.* 6. 1. &c. Examples also are here to be found. *Joseph* would not be undone by his Mistresses daily solicitations, *Gen.* 39. 10. Nor would *Esther* endure to see the destruction of her people, *Esth.* 8. 6. Here are we taught the art of prevention of all sorts of dangers of soul, of body, temporal, spiritual, eternal. Use. Despise all Politicks in comparison of Scripture. Let *Machiavel* sleep, and learn of *Solomon*. Let *Aristotle* goe, and learn of *Paul*, how to scape hell. Else all other evils are escaped to no purpose. Good men had need to get policy from hence, because they have to do with politick enemies, crafty men, and devils, who will else sorely wound them, and quickly overthrow them.

3. *Doct.* We are naturally simple and easily led into error. Man is born like a wilde Asses colt, *Job* 11. 12. Man that is in honour, and understandeth not, is like the beasts, that perish, *Psal.* 49. 20.

It appears 1. by our falls into error. How easily doth every light objection draw us?

2. Into dangers. No warnings will keep us out.

3. By our ready hearkening to bad counsel, whereas good will hardly down with us.

4. By the disparity of our condition. Men of great birth run as wilde courses, as other meaner of education. It argues

a great stain in nature, that education cannot rub out. *Use.* It layes us low. A generation of silly creatures. If others will tempt us, we presently agree to undoe our selves, like children of great men, that make ill matches against their parents will. If none will tempt us, we will undoe our selves. We quickly erre in judgement, or practise. Ill opinions, or lusts will be sure to ruine us for ever, if we want grace, and if God keep us not better, then we can keep our selves.

4. *Doct.* The way to keep us from errors, is the right understanding of Scripture. From thence subtilty is gotten to prevent them. All errors, and lusts come either out of want of a perfect rule, or misapplying that rule that is perfect, or willingnesse to erre, or doe ill. Ours come not from the first. The Scripture is a perfect rule, *Psal.* 19. 7. and able to make us perfect, *2 Tim.* 3. 16, 17. God neither wants skill, nor will to give a perfect rule, as men doe. There was enough revealed in the Old Testament to guide men of that age. Therefore God forbids any to adde to it, or take from it, *Deut.* 4. 1, 2. or to goe aside to the right hand, or to the left, *Deut.* 5. 32. which they might have done had they not been strictly tyed to a perfect rule. It was impossible for them to erre then for want of a perfect rule, much more for us now, when it is more fully explained, and the charge of not adding nor diminishing backed with terrible threats of plagues to be inflicted, and the losse of eternal life, *Rev.* 22. 18, 19. To erre by misplying the rule is ordinary. *Unlearned and unstable men wrest the Scriptures to their own destruction*, *2 Pet.* 3. 16. So was *Pauls* preaching mis-interpreted to countenance lying and evill doing, *Rom.* 3. 5, 6, 7, 8. To erre willingly is shameful. As for a man that hath a true measure and weight, willingly to shorten his neighbour of his due. *Use.* It shews us, where the fault must be laid of errors, and lusts in our dayes; Not on God, for his rule is perfect, though many now disgrace it blasphemously, which have guided many thousands to heaven. The fault then must be in mans misapplying it, or willingnesse to wander out of Gods wayes.

2. *Use.* Study to apply the rule well, and rest satisfied with it. Leave it once, and never goe right.

5. *Doct.*



5. *Doct.* Most danger of going astray is in the time of youth. Young men are most subject to *walk in the wayes of their hearts, and sight of their eyes*, Eccl. 11. 9. Remember not the sins of my youth, Psal. 25. 7. As this was David's confession, so Paul seeks to keep Timothy from such errors. Fly youthfull lusts, 2 Tim. 2. 22.

*Reason.* 1. Because they are out of the conduct of Parents and Masters, that could guide them well. Like young birds newly fledged, forsaken by the Dams, and easily taken. Mens disposition is not known till then; *Dum Ætas, Metus, Magister prohibent*; Age, Fear, Master keeps them in awe. *Terence.*

2. They want experience to guide themselves. When the bridle is out of the Horse mouth, then he runs wilde. *Use.* Young men hearken to me. The Devil layes close siege to you, and beleaguers you round about. Ye are not free from God, though from Governours. Ye are strong to do evil, and have scarce learned to do good. Oh! be watchfull, lest like young prodigals ye run so far out, that ye never can recover all your life long. Yea, worse. They die beggers, ye will die damned wretches. Their debts are all paid by death, your greatest debt is to be paid after death, and never discharged to eternity.

6. *Doct.* Bare knowledge is not enough, but discretion must be laboured for also. *A good man will guide his affairs with discretion*, Psal. 112. 3. *Discretion shall preserve thee*, Prov. 2. 11. For knowledge is imperfect, and will need further augmentation by deliberation. And knowing men do things rashly oftentimes, being disturbed with passion. *Use.* Add to your knowledge discretion. Seek to learn both out of this and other Books of Scripture, and ye will not study in vain.

## Vers. 5.

*A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.*

The benefit that all men may get by these Proverbs, was set out before, *vers. 2, 3.* For simple men, and young men, *vers. 4.* Now for wisemen, whose gain is set out, *vers. 5.*

and their profit, *vers.* 6. For the first. Left any man should think, because these *Proverbs* bring benefit to simple men, and young ones, therefore they are good for none but children, and fooles, and may be contemned by wise men, as too low for them; he shews that they are good for wise men also, to encrease their knowledge. Though one main end of writing this Book were to instruct young ones, as appears by often repeating *My Son, My Son*, yet here is excellent matter, worthy also for wise men to learn.

For the words. *A wise man*, or, *That the wise man may hear*. And so it may go on to set out the true end of writing this Book, whereas your Translation carries the event onely, which may seem to some to come rather by the Readers care, then the Writers aim. So that is justly added by the Translators, *Psal.* 9. 20. *That the Nations may know themselves to be but men*. So we say, Know you are men; that is, Know that you are men. Or, if ye read it as it is in the Translation, it shews the readinesse of wise men to make use of this Book for increase of knowledge. Having invited simple ones, he makes no doubt but wise men will hear and learn. A wise man is one that hath already attained to a good measure of heavenly knowledge, yet is willing to get more by this Book.

*Will hear*. The word *שמע*, signifies,

1. To hear, as in hearing a report. *I have heard, that there is corn in Ægypt*, *Gen.* 42. 2.
2. To mark what is said, or attend to it. *The Lord hath heard, that I was hated*, *Gen.* 29. 33.
3. To understand what is spoken. *They knew not, that Joseph understood them*, *Gen.* 42. 23. *Heb. heard them*.
4. To grant what is asked. *As for Ishmael, I have heard thee*, *Gen.* 17. 20.
5. To beleeve a thing reported, to be true. *They bearkened not unto Moses*, *Exod.* 6. 9.
6. To obey what is commanded. *Abraham obeyed my voyce*, *Gen.* 26. 5. So *speaking* is put for *commanding*, *Est.* 1. 10. Here the word is used in the second sense, for marking and giving his minde to it. He will give heed to these *Proverbs*. To such, a blessing is promised, *Rev.* 1. 3. It signifies attending with ears of minde and body. *Wise men are willing to know more.*  
Fools

Fools desire it not. They know not the worth of learning.

*And will increase.* Heb. *Adde*; to wit, to that which he had before, and make it more, as an heap is increased by addition of stones or money. Hence *Joseph* had his name, Gen. 30. 24. *And she called his name Joseph, and said, The Lord shall adde to me another Son.* It may be understood of adding to others, as well as to himself; that not onely he will know more then he did before, but also be so full, that he will run over to teach others.

*Learning,* לקח. Received from others by hearing them, as the word imports, and as it were taken out of their knowledge, yet without losse to them, as one Candle takes light from another. *Homo, qui erranti comitèr monstrat viam, quasi de suo lumine lumen accendat, facit, Nihilò minùs ipsi lucet, cum illi accenderit.* *Ennius apud Cicer. offic. l. 1.* He that gently shews a wandring man his way, doth as if he lighted another mans candle at his. His shines neverthelesse when the others is kindled.

*A man of understanding.* He that understands these Proverbs well, or hath a better capacity then others, will gather very profitable Conclusions out of them. Such were the men of *Issachar, which had understanding of the times to know what Israel ought to do,* 1 Chr. 12. 32.

*Shall attain to.* The word קנה, signifies,

1. To get any thing by price or labour, or prayer, or any way of right. Thence *Cain* had his name, *I have gotten a man of the Lord,* Gen. 4. 1. And Gen. 25. 10. *The field which Abraham purchased,* Heb. got.

2. To possess a thing when a man hath gotten it. *The Lord possessed me in the beginning of his way,* Prov. 8. 22. Here it is taken in the first sense. He shall get by labour and industry in learning from others, and so have a right to it, and use of it, as a labourer at night hath to that which was another mans in the morning.

*Wise counsels,* החבולות. We want a word to expresse it, and are forced to use a Periphrasis, or circumlocution to set it out in two words, which is but one in the Originall. The derivations are two, but from the same root חבל, to govern a ship. Some derive it from the Governor that sits at

the Stern, called **חובל**, who must guide the ship wisely, or else all must be lost that is in it. *Sapientiâ suam Gubernator torquet navem, haud valentiâ. Titin. apud Nonium.* The Governor guides his ship by wisdom, not by strength. He is called the Ship-master, Jon. 1. 6. As the Mariner long rouls up and down thoughts in his minde, what to do in a storm; so this wise man to guide his actions, that he may choose the best upon deliberation. The word imports any accurate way of doing any thing, as Sea-men accurately guide ships between rocks and quicksands, especially in storms. Others derive it from **חבל**, a rope. As Sea-men clime up and down the ropes perpetually, yet fall not into the Sea: so wise men easily dispatch their affairs without damage, though dreadfull to others, as the former employment is to such as are fearfull or unskilfull. Or, it may be of preferment to places of command, to guide others, as a Pilot guides a ship by the sterne, and tackling, and rudder. In this last word may be a Metaphor taken from Ship-men, the rest are literall. In this *vers.* is first the augmentation of wisdom by reading these Proverbs. Secondly, the height of what is to be gotten.)

In the first note,

1. The agent, or cause, *A wise man.*
2. The action, or transitory effect, as building, *will bear.*
3. The thing made by action, as the house, *and will increase.*

Set out by the object, *learning.*

In the second note,

1. The agent, *A man of understanding.*
2. The effect, *shall attain unto.*
3. The object, *wise counsels.*

1. *Doct.* No man so wise, but he may learn more. And that both in Theoricall and Practicall knowledge, how to think, and how to do better. We are all children, while we are here, and *know but in part*, 1 Cor. 13. 11. Christ himself increased in wisdom, Luk. 2. 52. Before the Law they had but a few Revelations and Traditions. Under it, they had the truth in obscure shadows and sacrifices. After it, the darknesse of the understanding remained, though more light appeared. Adam in innocency might know more by reasoning and occurrents. Angels learn from Gods dealing with his Church.

**Church.** *Unto the principalities and powers in heavenly places, is made known by the Church the manifold wisdoms of God, Eph. 3. 10. Which things the Angels desire to look into, 1 Pet. 1. 12.*

**Reason, 1. Want of light.** The Sun of knowledge shines not so clear here as in heaven, clouds of ignorance come between. There are few clouds in *Ægypt*, whence comes want of rain, and they are forced to water their gardens with their feet, Deut. 11. 10. Seldome a cloud seen in *Japan*. But there are many clouds in the wisest mens brains, to keep them from understanding many truths.

**2. Want of sight.** We see here by the spectacles of Gods works. *Invisible things of God are seen from the creation of the world, Rom. 1. 20.* We see by the perspectives of Ordinances, and must so do till the day of judgement, Eph. 4. 11, &c. We cannot see so clearly here, as we shall in heaven.

**1. Use.** Be not content with that measure of knowledge ye have, but labour still for more. As men in trading finding the world come on them give not over, but go on to get more riches. Youth must learn, middle age increase learning, old age attain to wise counsels. Bodies grow old, Souls do not. *Solon* was wont to say, *Ἰνεδέλω δ' αἰεὶ πολλὰ διδύχαμαι* : *I grow old alwayes learning many things.* *Platon.* *Dialog. de Philosophia, & de Fortitud. & de Repub. l. 7. & in Cicer. de Senect.* *Marcus Antoninus* the Emperor went often to the house of *Sextius* the Philosopher, saying, *Καλὸν καὶ γυνέσκειν τὸ μωδύειν* : *It is good even for an old man to learn.* *Salvius Julianus* a most famous Lawyer was wont to say, *Eisē alterum pedem in sepulchro habere, adhuc addiscere vellem* : *Although I had one foot in the grave, yet I would learn still.* *Pandect. l. 4. Nulla dies sine linea*, said *Apelles* : *No day without a line.* And *Augustine* acknowledges himself both a Writer, and a Learner. *Ego ex eorum numero me esse profiteor, qui scribunt proficundo, & scribendo proficiunt* : *I professe my self to be of the number of them who write by profiting, and profit by writing.* *August. Epist. 7. Sapiens quamdiu vivit, tamdiu addit* : *A wise man adds as long as he lives.* *Ambrose.*

**Use 2.** It shews us what little hope we have of children and young men, that think they know enough already, when old men and wise men may learn. *Multi potuissent ad*

*sapientiam pervenire, nisi se putassent jam pervenisse: Many might have proved learned men, but that they thought they were so already. Senec. de Irang. c. 1. Ἡ ὀψιὸν ἐγχομένη ἐστὶν ἡ γνώμη, Opinion is the let of profiting. Diogenes Laertius l. 3. de Bionis vita. Ego senex à juvene, & Episcopus tot annorum a collega nec dum anniculo paratus sum doceri. August. apud Gratian c. 24. q. 3. I an old man, and a Bishop of so many yeers standing, am ready to be taught by a young man, and a Colleague scarce of one yeers standing.*

2. Doct. Much knowledge comes in at the ear. *We have heard him our selves, and know that this is indeed the Christ, Joh. 4. 42. How shall they beleve in him, of whom they have not heard? Rom. 10. 14. Hearing and Seeing are by Aristotle called the learned senses, because by these doores learning enters into the soul. Yea, and life also. Hear, and your soul shall live, Isa. 55. 3. David Chytreus, when he lay a dying, lift up himself to hear the discourses of his friends that sat by him; and said, that he should die with better cheer, if he might die learning something. Unto you that hear shall more be given, Mar. 4. 24. The ears are the Conduit-pipes of wisdom to convey it to us. Argentis, auroque non fiunt homines meliores, sed ditiores virtute ex sapientum dictis: Men are not made better by gold, and silver, but richer in virtue by wise mens sayings. Socrates apud Xenoph. l. 4. The Heathen man Cicero could say, Cujus aures clausæ sunt veritati, hujus salus desperanda est: He whose ears are shut against the truth, there is little hope of his safety. A man may learn that from another in an hour, which the other hath been studying many hours, & it may be himself could not find it out in many days. Therefore Christ bids not his Disciples read, or tels them onely where the Prophets speak of him, but expounds those places to them, Luk. 24. 27. So doth Philip to the Eunuch, Act. 8. 35. This is the very end of preaching, and conference, that men might be taught by the ear.*

1. Use. Blessè God for your ears. It is a great question, which is the greater losse of Seeing or Hearing. I suppose of Hearing, for a man that wants it, cannot reap any good by Sermons, Conferences, Discourses, nor converse comfortably with others, nor have others to read to him. But a man may have all these benefits, that wants his sight, and may have  
others

others to read to him also. A blinde man hath all these helps. A deaf man hath onely Gods works to see, and good books to read to help him to knowledge and comfort. The former may be helped by others, the latter must do all out of her owne head.

2. *Use.* Content not your selves with studying the Scriptures, but acknowledging the weaknesse of your brain, learn of others also, even of men that are meaner then your selves, whose pains or tryals may acquaint them with some particulars that ye need, yet know not. *Semper mos est sapientum, ut dictis majorum auscultent, aliquando minorum:* It is alwayes the custome of wise men to hearken to the sayings of their betters, sometimes of their inferiour. *Beda in text.* Not onely the Queen of Sheba could learn of Solomon, Paul of Gamaliel, and Nicodemus of Christ, but also Moses of Jethro.

3. *Doct.* The Scripture brings in increase of knowledge. *Aquila and Priscilla expounded unto Apollos the way of God more perfectly, Act. 18. 26. Give thy self wholly to them, that thy profiting may appear to all, 1 Tim. 4. 15.*

*Reason,* 1. Because it is the highest Book in the world. A Book of Gods owne making, who is most wise. When thou hast learned all thou canst out of mens Books, thou mayst learn more out of Gods.

2. All heavenly wisdome in other books comes from thence, as water in rivers from the fountain. *Use.* It taxes those that finde more delight in reading other good books, then the Scripture it self. It shews a double weaknesse, one in judgement, the other in affection. Rivers are profitable, but fountains more.

4. *Doct.* Scripture learning is the best learning. *Paul counted all things losse for the excellency of the knowledge of Christ, Phil. 3. 8. He buried his other learning in his preaching. I determined not to know any thing among you, save Jesus Christ and him crucified, 1 Cor. 2. 2.*

*Reason,* 1. It is the most profound knowledge. Above low Geometry, above high Astronomy. Above Philosophy, for it reaches above all creatures, and aspires to the knowledge of God.

2. It is most profitable. Other Arts shew how to live here for a while, this how to live in heaven forever, through Christ. *Use.* It reproveth our curious spirits, who count Scripture learning nothing worth. Rhetorick and Politicks are great with them. Not many so wise are saved, 1 Cor. 1. 20. What profit in wisdom that will not keep from eternall misery?

5. *Doct.* Naturall parts well used help much in Religion. Paul's learning was a great help to him, and Solomon's high reach.

*Reason,* 1. They may learn the things of God more easily, which others hammer long about, as dull ones in Schools.

2. They may get more in lesse time. Such a trade men generally look upon as will make men speedily rich. *Use.* If your children be pregnant, put enough into them. I remember I have seen a grave Doctor and a good Minister in this Nation, much pleased with Nurses that would talk to the children, using this expression, *It puts much spirit and livenesse into them, which the parents may afterwards turn to good.* Men can be content to fill Houses, Tables, Barns, Treasuries, Why not Children? Much ill may be kept out, much good put in, if ready ones be instructed betimes, and constantly.

6. *Doct.* It is a wonder what may be attained by industry, and Gods blessing upon it. See the great successe of Paul's preaching at Ephesus. Curious Books burnt, to the value of fifty thousand peeces of silver: *So mightily grew the Word of God, and prevailed,* Act. 19. 19, 20. The Churches were multiplied when the storm of persecution was blown over, Act. 9. 31. Ministers preaching much, and peoples hearing, increased the graces, and number of Saints. As in worldly things, men grow rich by Husbandry, or Merchandise. *Use.* It reproveth the sluggishnesse of Christians, who think a little knowledge and grace enough. Such may justly fear, their grace is not true. Pictures are idle, and grow not, living creatures feed, and grow.

-7. *Doct.* Much difference between a wise mans course, and a fools. The one orders his affairs well, the other carelessly.

Their



Their courtes are often opposed in Scripture. *The wise in heart will receive commandements, but a prating fool shall fall, Prov. 10 8. The way of a fool is right in his owne eyes, but he that hearkeneth unto counsell, is wise. A fools wrath is presently known, but a prudent man covereth shame, Prov. 12. 15, 16. Every prudent man dealeth with knowledge, but a fool layeth open his folly, Pr. 15. 16. The simple beleeveth every word, but the prudent man looketh well to his going. A wise man feareth, and departeth from evil, but the fool rageth, and is confident, Prov. 14. 15, 16.*

*Reason.* Because they work from different principles. A wise man follows the dictates of reason, a fool of will and affections. *Use.* Choose the wise mans course, which is far the better. He steers the ship of his life among all the waves of worldly troubles, and floods of worldly passions, to the heaven of happinesse. The World is like a Sea, up and down, rough and calm. So is mans heart and soul. *Basil. in princip. Proverb.* A wise man like a skillfull Pilot looks on the Sun by day, and stars by night, his eyes are still toward heaven. So he rids himself out of most intricate affairs, as *Solomon* did by wise discerning the right Mother, 1 King. 3. And others oftentimes, as the Pilot guides the ship safe to shore, when the rest sleep. Labour then for these wise counsels.

## Verf. 6.

*To understand a Proverb, and the interpretation; the words of the wise, and their dark sayings.*

The gain or increase of wise men in reading these Proverbs, was set out, *vers. 5.* The profit that comes by it, is set out here. It is sufficient for simple ones to learn so much subtilty out of the plainest of these Proverbs, whereby they may keep themselves from being deceived; but wise men will learn to understand the darkest of them, whereby they may get much more knowledge. For the words.

*To understand.* See on *vers. 2.* Not to read a similitude carelessly or cursorily, but observing what is meant by it. Some read it, *To make to understand,* or teach; and the word will bear it, and it suites well with what went before. The man was wise before, and as he may get more wisdom to

direct his owne wayes, *vers.* 5. so also to teach others; in this *vers.* So Eccl. 12. 9, 10.

*A Proverb.* See on *vers.* 1. Any Proverbial sentence, though difficult and obscure to others He that understands this Book, by reading it will be able to understand other Proverbs propounded by others, and to propound some himself.

*And the interpretation.* How do the understanding of a Proverb, and the interpretation differ? He that understands it, can interpret it. *Answ.* The first may be meant of understanding the words, or literall sense. The second of the mysticall. Or, *And* may be taken for *Even*, and so the latter be an exposition of the former. To understand a Proverb; that is, to know the interpretation of it. So *to understand a dream* is to be able to interpret it, Gen. 41. 15. So *And* is used, *Gods wrath slew the fattest of them, and* (that is, *even*) *(mote down the chosen men of Israel,* Psal. 78. 31. As the choise of the flock are the fattest cattle.

*The interpretation,* מְלִיצָה. *מְלִיצָה*, an Interpreter. One that can tell the minde of God, Job 33. 23. So here, to interpret a similitude, and shew what is included, more then appears at first sight. Not onely to understand easie Proverbs, but to know the meaning of hard ones. But especially to understand the hardest of these Proverbs by the easiest, yet it may be understood of other Proverbs also To understand the sense of mysteries or eloquent speeches, such as Embassadors use; for so the word is translated, 2 Chr. 32. 31. or such as Scoffers use; for so the word is used for scorning, Job 16. 20. Or it may be read, *And the sweetnesse thereof*; for men finde much sweetnesse in Proverbs, when they know the meaning of them. Otherwise they are more harsh then other sentences. From מֶלֶךְ, to be sweet. Whence the learned *Rivet* derives מֶלֶךְ and *mel* hony. See *Tr. ap.*

*The words,* דָּבָר. 1. signifies a word. *The word of the Lord,* Hof. 1. 1.

2. A thing; for that expresseth a mans meaning when it is done. *It came to passe after these things,* 1 King. 17. 17. Here it is used in the first sense. He speaks not of their actions, but sayings. Neither doth it signifie single words, but words knit

knit together in sentences. So the *Ten commandments* are called *Ten words* in the Originall, Exod. 34. 28. For several words without respect to others, do little good.

*Of the wise.* Of other wise men. Not onely ordinary Proverbs that are in all mens mouths, but the learnedest sentences that come from wisest men, and are approved for the authority of them, that spake them; like *Achitophels counsels esteemed as oracles*, 2 Sam. 16. 23.

*And their dark sayings.* Questions that can hardly be answered. Such as the *Queen of Sheba* put to *Solomon*, 1 King. 10. 1. Or, hard expressions, which often contain high mysteries in them, not easie to be perceived, till they be expounded, as *Sampson's Riddle*, and *Sphinx hers* to *Oedipus* of the creature that went first on four legs, then on two legs, lastly on three legs. And such are some speeches above the common reach. Such also were the *Ægyptian Hieroglyphicks*, as a staffe with an eye on it, to set out Gods providence, looking over all the world, and ruling it. This is well added, to prevent an objection. For it might be said, It needs no great skill to understand wise mens sayings, for some of them are plain. *Answ.* But (saith the Wise man) by reading these Proverbs ye shall understand the hardest of them also.

Figures none, except a figure of the part for the whole. A Proverb, that is, all kinde of Proverbs, even the darkest and hardest. As an Horse, for any Horse, Psal. 33. 17.

*Note.* 1. The act. To understand.

2. The fourfold object :

1. A Proverb.

2. The Interpretation.

3. The words of the wise.

4. Their dark sayings. He shall gather from hence ability to understand not ordinary sayings onely, but the most difficult that can come from wise men.

1. *Doct.* That measure of knowledge is not sufficient for a man of greater capacity; that may suffice one of meaner. *Solomon* that had so much knowledge, yet thought he needed more, Eccl. 1. 16, 17. *Paul* knew *Christ* well, yet desires to know more of him, Phil. 3. 8, 10.

*Reason, 1.* In regard of God, an account of talents is to be given to him. Greater account of greater talents, Matt. 5. 15, 20.

2. In regard of himself. A great capacity carries a great desire of filling it, else it were in vain.

3. In regard of others. There is a great expectation from men of great parts. *The eyes of all them that were in the Synagogue were fastned on Christ*, Luk. 4. 20.

4. In regard of the things, which being known in part, allure us to know more. *Ignoti nulla cupido: No desire of what is not known.* One profitable voyage eggs the Merchant to another.

1. *Use.* It reproves such as have wit to know much, but use it not. Remain Dunces, that might be Doctors, Heb. 5. 12. More things are to be known, and what we know, may be better known. Both afford more delight. *Maxima pars eorum que scimus, est minima pars eorum que ignoramus.* Aug. *The greatest part of the things we know, is the least part of the things we know not.*

2. *Use.* Put your capacity upon the tenters. The Clothier gets by it, and makes more of the same cloth. Else ye shal not enter into your Masters joy, Matt. 25. 21. but be shut out with the foolish Virgins, Mat 25. 10.

3. *Use.* Ye that be Ministers must stretch for it in point of knowledge. If ye have not greater capacity then ordinary men, why take ye that calling? If ye have, use it. It is enough for others to be full, ye must run over. It is enough for others to *save themselves from a crooked generation*, Act. 2. 40. Ye must *save your selves and others*, 1 Tim. 4. 16. That knowledge will not serve a Lawyer, or Physician, that may serve a private Gentleman for his own state or health. He engages for no more. And I hope I shall need to say no more in this Argument.

2. *Doct.* Reading Scripture without understanding, doth a man no good. This is the drift of Philip's Question to the Eunuch, *Understandest thou what thou readeest?* Act. 8. 30. Else it will do thee no good. The Jews could not profit by reading the Law, because *the veil was not taken off their hearts*, 2 Cor. 3. 1, 4.

*Reason*

*Reason 1.* Because the words of Scripture are no charm, which works, whether men understand it, or not.

*2.* Doing is required, which is more then understanding. *If ye know these things happy are ye if ye do them,* Joh. 13. 17.

*Use 1.* It condemns the practise of the Papists, who read the Scriptures in a strange language. They are sure beforehand the people cannot understand them, nor get any good by them.

*2.* It condemns the negligence of some, who think they do enough, if they cause their children to read sometimes a Chapter, but take no care that either they or their children understand it. If they should set bread before them, and not let it be broken, or cut, they might starve.

*3. Doct.* A man may get knowledge enough out of Scripture to teach others. The 32 Psalm was written to teach others, as appears by the title, *Dauids Masehil*, or *Instructor*. Hence comes that solemne charge for parents to instruct their children diligently at home and abroad, at up-sitting and down-lying, Deut. 6. 7. See the like charge, Psal. 78. 5, 6. The Scripture is a fountain of knowledge, we may drink our selves, and bottle up for others. A Sea wherein are fishes innumerable to feed us and others, Psal. 104. 25. And ships, that traffick for all mens good, *vers.* 26. there. A rich Store-house of all knowledge, and a wealthy Treasury. *Joseph's* Store-houses and *Solomon's* Treasuries had enough for multitudes.

*1. Use.* Let us blesse God for the store that is in his Word. Who would not praise him for plenty of mony and provisions, that might serve for him, his, and many more; or for a Fountain or Mine in his garden?

*2. Use.* Let us draw daily out of this Treasury. Though there be store of knowledge, yet few are so wise to draw enough for themselves. Most think a little enough. But if thou hast enough for thy selfe, draw for others. Men give not over their Trades when they have got enough to keep themselves, and theirs; but desire to have to give, Eph. 4. 28.

*4. Doct.* Hardest things in Scripture may be understood by labour. Many things are interpreted ready to our hands.

An Angel interprets the Vision to *Daniel*, Dan. 7. 16. So are the Stars and Candlesticks, Revel. 1. 20. *Isaiab's* prophesie of Christ, Act. 8. 35. The summe of the Gospel, Act. 10. 36.

*Reason*, 1. Because it is Gods aim in writing it, that it should be understood. For he writ it for the people. *I have written to him the great things of my Law*, Hof. 8. 12. Not to the Priests, but to the people of *Ephraim*. And if they to whom it is written cannot by labour and pains understand it, *the pen of the writer was in vain*, Jer. 8. 8.

2. God hath lest means in his Word to understand the hardest places, as searching the originall, coherence, parallel places; and plainer ones to give light to the obscurer.

*Use*, 1. It encourageth us to seek to understand the hardest things in Scripture, and not to be content with the easiest. So do all good Scholars in their Arts, and all that intend to thrive in their Trades.

2. It shews what a shame it is, if we understand not plain places, that might by labour understand difficult ones. Sure we shall never thrive by our Trade of Christianity.

5. *Doct.* Wise mens words carry great weight with them. *The words of the wise are as goads, and as nails fastened by the Masters of the Assemblies*, Eccl. 12. 11. *Bow down thine ear, and bear the words of the wise*, Prov. 22. 17. *The lips of the wise disperse knowledge*, Prov. 15. 7. The ground is, because every thing works by an internall principle, whether it be Naturall, Artificiall, or Reasonable. A fool cannot speak wisely, unlesse over-ruled he speak not of himself, Joh. 11. 51. A wise man will not speak foolishly unlesse unadvised. *Use*. It directs us how to choose our society. Choose those by whom ye may get most. Worldly men do so in the Exchange, Markets, and other times. *He that walketh with wise men shall be wise*, Prov. 13. 20.

6. *Doct.* There are difficulties to be found in Scripture that need exposition. In *Paul's* Epistles there are *some things hard to be understood*, 2 Pet. 3. 16. Not onely high matters and expressions, but also Parables, wherein is one thing spoken, another thing meant. And that to exercise mens wits. They had need of good heads to finde out the meaning. The

Disciples

Disciples ask and are shewed the meaning of the Parable of the Tares, Matth. 13. 36, 37. Wise men speak darkly sometimes, ut occultentur sententia eorum desidijs. aperiantur studijs; that their sentences may be hidden from sluggards, and opened to studious persons. All Gods oracles are dark to naturall men. As the Resurrection to the Sadduces. Te erre not knowing the Scriptures, nor the power of God, Mat. 22. 29. Regeneration to Nicodemus. How can a man be born when he is old? Can he enter the second time into his Mothers wombe, and be born? Joh. 3. 4. Living water to the woman of Samaria. Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Joh. 4. 11. The Gospel is hid to them that perish, 2 Cor. 4. 3. And in part unto godly men too. Now we see through a glasse darkly, now I know in part, 1 Cor. 13. 12. The perfect knowledge of them is reserved for them, till they come to the heavenly University. But yet some things are harder then the rest. Use. Think no time nor pains too much to understand Scripture. A Merchant spends store of both to get pearls.

## Verf. 7.

*The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.*

In the former verses he had shewed the uses, ends, and benefits of this Book; and how much good the Reader may get by it; and commended it from the excellency of the Work, and eminency of the Writer, to allure us to read it. Now in this *vers.* he sets before us what this wisdom is, and who are capable of it, and begins the first Proverb with the fear of God. After the inscription, Solomon's counsel to his Son:

1. In generall, in this *vers.*

2. In particular directions, to the end of the third Chapter.

For the word, *The fear of the Lord.* Fear of God [יראת] is used three wayes in Scripture.

1. For a fear of sinning against God, for fear of plagues here, and in hell. This ariseth out of the consideration of Gods

Gods infinite power. It is called servile or slavish fear, for slaves would offend, if they durst. So would wicked men fight against God with an high hand, if his judgements did not scare them. Thus the *Israelites* feared God, lest he should plague them, as he had done the *Egyptians*, Exod. 14. 31. And by this fear some of the *Egyptians* saved their cattle in their houses, when other mens perished in the fields, Exod. 9. 20.

2. For a fear of reverence, whereby a man sets up God in the highest place of his heart, being willing to please him out of love, and more unwilling to offend him then any other. This is called Filial fear, and proceeds out of our love to God, as childrens reverence to their Father doth. So the word is used, Mal. 3. 16. *Then they that feared the Lord, spake often one to another.*

3. For the true Religion, called by the *Greeks* *θεοσεβεια* and *εὐσεβεια*, and by the *Latines*, *pietas*; in *English*, *piety* or *godlinesse*. For it is a prime part of Gods worship, that he be feared. It keeps the affections, thoughts, words, and deeds in order. One of the Priests of *Samaria*, taught the people how they should fear the Lord, 2 King. 17. 28. that is, how they should worship him. That which is called their fear towards God, Isa. 29. 13. is styled their worshipping of him, Mat. 15. 9. In this place it is taken in the second sense.

**יהוה**, the Lord. That hath his being of himself, gives being to all others, and to his promises. It comes from **יהי**, To be, and hath a touch of all the Tenses. *Je* of the Future, *Ho* of the Present, and *Vab* of the Preter-tense. *He that is, was, and is to come*, Prov. 1. 8. The eternal God.

**התחלה**, the beginning. It signifies,

1. A beginning in time, as the foundation is the beginning of the house. *The beginning of his Kingdom was Babel*, Gen. 10. 10. And therefore it signifies the first-fruits, because first gathered, though not alwayes best. *The first of the first-fruits of thy Land, thou shalt bring into the House of the Lord thy God*, Exod. 23. 19.

2. First in dignity. *The chief of the things which should have been utterly destroyed*, 1 Sam. 15. 21. Here it is taken in the second sense. *The true fear of God is the chief point of wisdom.*



יָעַר, of knowledge. See on *vers.* 2. Some interpret the passage thus: The servile fear of Gods judgements makes men first look after knowledge, that never cared for it before, as the needle makes way for the thread. *August.* Others thus: The chief part of knowledge is that filial and awefull fear of God, that makes men carefull to please him, which tempers the servile fear with love, as wine and water do well together for weak brains: *Vinum nisi aqua mixtum non bibit debile caput*: A weak head drinks not wine unlesse mixt with water. *Beda.* But I take *Solomon's* meaning to be, that all heathen wisdom is but folly; but the choicest wisdom is the knowledge of the true worship of God, that so he might make man to study the Scriptures where it is to be found. All their former knowledge was but folly to this. The true Religion is better then all of it.

*But.* This word is not in the Original, but added, to shew an opposition to the former part of the *vers.* which being not in direct words, must be supplied thus out of each part. The chiefest wisdom is the knowledge of the true worship of God, and therefore good men love it; but fooles do not account it so, and therefore despise it.

אֲוִלִּים, *Fools.* *Object.* You set out this wisdom highly, but no body regards it. *Answer.* None but fooles despise it, who have no wit to judge aright of it. No matter what account they make of it, unlesse they were wiser. Hence comes our *English* word *Evill.* Fools here are evill men, and irreligious, as throughout the *Proverbs*, and *Psal.* 14. 1. *The fool hath said in his heart, There is no God, they are corrupt, &c.* Either Idolaters that professe a false Religion, or such as in shew onely professe the true. Such as want the chief part of wisdom, though otherwise politick enough. He spake in the singular number, *vers.* 5. *A wise man, &c.* Here in the plural, *Fools despise wisdom, &c.* There are more fooles then wise men in the world. Men are naturally foolish.

*Despise.* The word בִּזָּה signifies,

1. To set light by a thing, or contemne it, or make little account of it. *The daughters of Zion have despised thee, 2 Ki. 19. 21.*

2. To scorne or highly disdain. *Haman thought scorn to lay*

lay hands on Mordecai alone, Est. 3. 6. Here it is taken in the first sense, for all irreligious men are not scorers, Psal. 1. 1. but all despise true wisdom.

*Wisdom.* See on vers. 2. It is excellent, yet fools make no account of it.

*And instruction.* See on v. 2. They neither know the excellency of wisdom, nor the way of true safety in the true Religion, nor will learn it of others.

Figures none, unlesse a Metaphor in *Fools* taken for irreligious men, that want the best wisdom.

In the words note,

1. A commendation of Religion.
2. A description of fools. In the first note,
  1. The subject, *The fear of the Lord.*
  2. The adjunct, *the beginning of wisdom.* In the second note,
    1. The agent, *Fools.*
    2. The effect, *Despise.*
  3. A double object, *wisdom and instruction.*

The former proposition is famous, as being often used in Scripture, ch. 9. 10. Job 28. 28. Psal. 111. 10.

1. *Doct.* Religiousness, or a reverent fear of God is the best wisdom. *Keep therefore, and do them, for this is your wisdom, and your understanding in the sight of the Nations, which shall bear all these statutes, and say, Surely this great Nation is a wise and understanding people, Deut. 4. 6. This is the wisdom from above, Jam. 3. 17.*

*Reason 1.* Because it brings a man to acquaintance with God. Others acquaint us with trees, beasts, men, this with God. We are naturally strangers from God, and have most need of acquaintance with him. False Religions set up creatures openly, and worship them. *They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. 1. 23.* Naturall men not truly religious, though bred in the Church, make their owne will, or honors, or wealth, or pleasures, God. Men truly religious know God aright.

2. It teacheth us how to converse with God rightly by true worship and obedience. How can a man bred among clowns, know how to converse with a King at Court?

3. How

3. How to come to live with God for ever, which no Art else can teach. A trade is most esteemed that is most gainfull.

*Use 1.* To shew us the vanity of all false Religions, in which men cannot reverence the true God in their hearts aright, because they conceive amisse of him. In vain they worship, and worship they know not what. A great Politician was wont to say, The best policy is to be an honest man. So the best wisdom is to be truly religious, and to fear God. Heathen Sages, as *Seneca* and *Socrates*, were wise in their generations, and had many excellent gifts, but they missed of the main; like Alchymists, who misse of their end, yet find many excellent things by the way. These Merchants found goodly pearls, but the pearl of price they failed of, Matth. 13. 45, 46.

2. *Use.* To acquaint our selves with the Scriptures, where this true wisdom, how to fear and reverence God rightly, is taught, and no where else. We are sure those were writ by no private spirit, but came from the holy Ghost, 2 Pet. 1. 21. Private spirits and inward principles may be crosse one to another, and who shall judge then what is right? The Scripture. *Hereby we know the spirit of truth, and the spirit of error*, 1 Joh. 4. 2. If they quote Scripture, they confesse the Scripture to be above them, as *Marnixius* justly derides the Papists, who would prove by Scripture that the Church was above the Scripture. If not, then it is so, because they say so; and all the world will laugh at such a proof.

3. *Use.* To perswade Magistrates to set up, and to uphold true Religion, and to encourage such as truly fear God, by continuing Ministers, and discouraging such as oppose it. Such as quote *Gallio's* speech to shut Magistrates out of all matters of Religion, may as well quote *Rabshake's* speech for a warrant to fight against Gods people. *Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this Land to destroy it*, 2 King. 18. 25. For that is recorded in Scripture also. It is a poor proof that comes out of the mouth of an Heathen man.

4. *Use.* Let all that would be truly wise, get the fear of God into their hearts.

2. *Doct.* All being is from God. Therefore is he called *Jehovah*, because he gives being to all creatures. Who else made the world, and all creatures at first? Gen. 1. *Of him, and through him, and to him are all things*, Rom. 11. 36. *In him we live, and move, and have our being*, Act. 17. 28.

*Reason* 1. Because nothing can make it self, being must be before Working.

2. None had a being before the world but God, therefore he must give being to all.

3. There was nothing to make any thing of, and no creature can work without matter. It argues an infinite power.

4. No creature can put life into any thing. Therefore all living things must be from God, and what can dead things doe?

*Use* 1. To praise God for our being, as long as it lasts here, and in heaven, where our being will last to eternity. *While I live, I will praise the Lord (saith the Psalmist) I will sing praises unto my God, while I have any being*, Psal. 146. 2. All creatures attribute blessing, honor, glory, and power to God for ever and ever, Rev. 5. 13.

2. To use all our gifts and parts in Gods service; for as we have those parts from him, so likewise our very being, without which we could have had no parts, nor comfort.

3. *Doct.* Things of greatest worth should be of greatest account with us. *Covet earnestly the best gifts*, 1 Cor. 12. 31. *Above all these things put on charity, which is the bond of perfectnesse*, Col. 3. 14. *These things speak and exhort*, Tit. 2. 15. For the affections should ever follow the judgement well informed. *Use.* It blames those that make most account of meanest things, and lose gold for counters, eternall life for transitory pleasures. Such are worse then beasts, who will not neglect grasse and water for any thing.

4. *D.* Knowledge is a matter of great excellency. It is part of Gods image in man. Col. 3. 10. *Husbands must dwell with their Wives according to knowledge*, 1 Pet. 3. 7. As light is in the world. What is all the world worth without the Sun? What were all *Aegypts* pleasures and treasures worth in the three dayes darknesse? So is knowledge the comfort of the soul.

*Use.*

*Use.* Labour for it more then for riches. Spiritual things are more worth then temporall.

5. *Doct.* Irreligious persons are in Gods account the fools of the world. For they want Gods fear, as naturall tools want wisdom. *The foolish shall not stand in thy sight, thou hatest all workers of iniquity,* Psal. 5. 5. And Gods enemies are called *foolish people,* Psal. 74. 18.

*Reason* 1. Because they have not wisdom enough to scape hell.

2. Nor to attain to eternall happinesse.

*Use* 1. Envy not the policies and sleights of great men, and State-men, that have no religion in them. The world may chronicle them for wise men, but they are fools in Gods book. *Tamar tells Amnon, though a Kings Son, Thou shalt be as one of the fooles in Israel,* 2 Sam. 13. 13.

2. Be not proud of wit, or learning. If you have no true Religion, your wit is good for nothing but to carry you to hell. When one commended highly *Julian* the Cardinall to *Sigismund*, he answered, *Tamen Romanus est,* Yet he is a *Romane*. So may ye say of the greatest irreligious Politician, *Yet he is a fool. Loe, they have rejected the Word of the Lord, and what wisdom is in them?* Jer. 8. 9.

6. *Doct.* None despise heavenly wisdom, but such as know not the value of is. Such as *know not what they doe,* Luk. 23. 34. *Had they known it, they would not have crucified the Lord of glory,* 1 Cor. 2. 8. *The preaching of the Crosse is foolishnesse to men, yet Gods wisdom most seen in it,* 1 Cor. 1. 18, 23. Because the excellency of it is so great, that it would allure men to look after it, had they spirituall eyes to see it. It is so in other Arts also. *Scientia non habet inimicum, nisi ignorantem.* Knowledge hath no enemy but an ignorant man. Who is, *Asinus ad lyram,* as unfit for learning, as an Ass to play upon an harp. *Use.* Think never the worse of heavenly wisdom, because so many sleight it. The fault is not in the thing, but in their shallow brains. Who would sleight a jewel, because a fool prefers his bable before it? Such are carnal men, like *Esau*. A Messe of pottage is better then *Canaan* to them. Such fools were the rich man, Luk. 12. *Nabal,* 1 Sam. 25.

7. D. Wisdomeit self, though excellent, is despised by many. Fools hate knowledge, *vers.* 22, 29. And no marvell, for both God and Christ are despised by such. *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me,* Luk. 10. 16. *His wisdome is counted folly,* 1 Cor. 1. 25. *Use.* Let not us think much to be despised; Wisdome, Christ, and God are despised, who have deserved much better of the Sons of men.

8. *Do.* They that sleight the means of knowledge, sleight knowledge it self. See *v.* 22, 23, 29, 30. We account so in outward things. We ask sick men refusing physick, if they make no account of their lives? We tell idle persons, they care not for riches. *Use.* It lies sore on the consciences of many, who would be loth to think, they should answer for neglect of knowledge at the day of Judgement, yet they must. Else why sit ye at home, and lose so many good Sermons? your absence is a reall sleighting of wisdome.

Verf. 8.

*My Son, bear the instruction of thy Father, and forsake not the Law of thy Mother.*

In the rest of this Chapter, and the two Chapters following, *Solomon's* words, consisting of many exhortations and promises, do not well admit of any division, but by the Chapters. In the rest of this Chapter, there is,

1. A commendation of domesticall instruction, *v.* 8, 9.  
2. A dissuasion from hearkening to bad counsels, from *v.* 10, to *v.* 20.

3. Wisdomes exhortation to men, to follow her directions, from *vers.* 20. to the end of the Chapter. In the first ye have,

1. An exhortation in this *vers.*  
2. A promise in the next. For the exhortation, and first for the words.

*My Son.* See on *v.* 1. *Hear.* See on *v.* 5. Here it is taken for giving ear and heart to parents instructions, beleaving or obeying them, according to the nature of them. *Instruction.* The means to get learning. See on *vers.* 2.

Of thy Father, אב, a Father, from אבא, to wish well; for parents naturally bear good will to their children. *Amor descendit, non ascendit.* Love descends, but ascends not. They are part of them, and their care is great for them. The word is not alwayes used for naturall Parents, but sometimes for Masters, or elder persons, or men in authority, as Children for inferiors in the first Commandement, and elsewhere. *Solomon* was a Father, as a Ruler, Teacher, naturall Father. And it may be, that these Proverbs were written for instruction to his owne children, and so to be communicated by other parents to their children, as King *James* writ his *Basilicon Doron* for his Son. Yet *Solomon* chooseth the name of a Father, rather then of a King or Master, to perswade them to be the more willing to receive instruction from him, for Parents look to their childrens good, when Masters and Kings, having not that naturall band, look to their owne ends. Because *Solomon* took upon him principally to teach young men, therefore he takes to him the name of a Father, shewing withall that he desires nothing more then their spirituall good.

*And forsake not.* Hearing and not forsaking, must be applied to the instruction of both Parents, by the rule given in the last *vers.* For as a Childe must not refuse to hear his Father at first, so he must not be drawn away from the truth or good learned by his Father afterwards. And as he must not be drawn from his Mothers counsels afterwards, so he must not slight them at the first. Hearing is to be given to the Father, because Children are more ready to hearken to their Mothers, though the Fathers be for the most part best able to advise. And not forsaking looks to the Mothers Law, because Children taken from the Mothers care, and imployed by the Father, are ready to slight her, and to forget what she taught them in their childehood. אשׁוּט imports, not being drawn away by our owne corruption, or other mens perswasion from what we have learned of our godly Mothers. Others read, pluck not up, but that comes of אשׁוּט, and comes short of the other, intending a mans owne seduction by himself, and not so well forbidding seduction by others also. Enticement is set down more plainly, *vers.* 10.

*The Law.* The teaching, *הורה*, of *ורה*, to shoot, or rain, or teach. Precepts are dropt into young children, by pious Mothers by little and little, and as it were suckt in with their milk, and fastned by often repeating. Such teaching becomes Mothers and children. It is translated *Law* rather than *teaching*, because it bindes more, and children think themselves lesse bound to Mothers then Fathers, because Mothers are more tender over them, and familiar with them. Equals also may teach, but not command.

*Of thy Mother.* It is taken here for the naturall Mother, for *Solomon* begins with household instruction. Leave not the course of godlinesse wherein she bred thee. Figures none.

*Note 1.* The Childes duty to his Father.

2. To his Mother.

In the first note,

1. The agent, *My Son.*

2. The act, *hear.*

3. The object, *the instruction.*

4. The subject, *of thy Father.*

In the second note,

1. The act, *and forsake not.*

2. The object, *the Law.*

3. The subject, *of thy Mother.*

He had begun with Religion and duty to God, *vers. 7.* next he requires duty to Parents in this *vers.*

1. *Doct.* Next after the care of Religion, is the care of our duty to Parents. Therefore God hath placed the fifth Commandement in the beginning of the second Table. *Philo* thinks it was written in the border of both Tables, *Aben Ezra* placeth it in the first Table, but behinde. *Tindall* conceives it was written in the first Table, after the fourth Commandement; so that the first Table should contain all duties to Superiours, God, and Magistrates, and Parents, &c. and the second all duties to Equals. *Dis & parentibus nunquam satis fit: Aristotle.* God and Parents cannot be sufficiently requited. The Heathen punished injuries to God and Parents alike. *Valer. l. 1. Qui dubitat, utrum oporteat Deos revereri, aut parentes, non indiget ratione, sed pari pena. Aristot.*

*Topic.*



*Topic. l. 8.* He that doubts whether God or Parents be to be reverenced, needs not be confuted by reason, but by the same punishment. All fatherhood is from God. Men are fathers of some, God of all in some sense or other. Resisting them is in some sense resisting God, as resisting a Constant is resisting the King or supreme Magistrate. Parents are chosen in the first Commandement to expresse all Superiors, rather then Magistrates or Ministers; these are comprehended under Parents. The safety or ruine of Church and Common-wealth depends upon them, for families are seminaries of both. Divine right and naturall, give Parents power over Children.

1. *Use.* To inform us of what great weight this duty is, both in the Text and Decalogue set next alter our duty to God.

2. To reprove disobedient Children. This sin is next to impiety against God, and before sins committed against equals. Many have confessed at the Gallows, that God justly brought them thither for disobedience to religious Parents. And some have been troubled for their disobedience after their Parents death.

*Object.* Our Parents are testy.

*Answer.* Yet they must be born withall. *Multa ex quo fuerunt commoda, ejus incommoda equum est ferre. Terent.* We must bear with them by whom we get much. Love thy Parent if he be kinde, otherwise bear with him. *Ames parentem, si equus est, aliter feras. Mimus.* Servants must obey froward Masters, 1 Pet. 2. 18. Much more Children froward Parents.

2. *Doct.* The beginning of Christian knowledge and piety ariseth for the most part from domesticall instruction. Hence Solomon had his. *His Father taught him, ch. 4. 4. and his Mother, ch. 31.* Timothy's faith came by derivation from his Grandmother, and Mother, 2 Tim. 1. 5. He knew the holy Scriptures from a childe, 2 Tim. 3. 15.

*Reason 1.* There are prayers and good examples used in godly families, which are means of knowledge and grace, as well as the publick Ordinances. Men that fare well at home are fat, as well as they that feast abroad.

2. There be pull-backs from evill by discipline and correction,

rection, which bridle our corrupt nature from evil, as godly exercises are spurs to good.

1. *Use.* It teacheth us to live in good families, where godlinesse prevails. Yea, and Children should be willing to leave irreligious Parents houses, to live with godly Masters.

2. Parents should choose good Masters for their Children, and not altogether look at trading. Place them where they may learn how to live in heaven as well as here.

3. Blessè God if he give you godly Parents or Masters. It is a great mercy. Men do so for rich Masters, where they may live plentifully; or skillfull ones, where they may learn how to get an estate; how much more for such as teach us true wisdom?

4. Make hay while the Sun shines. Make a good use of domestickall instructions. God hath not given you good Parents or Masters for nothing. Ye may learn to be wise your selves, and teach yours to be so, when God honors you with families of your owne.

3. *Doct.* Parents are bound to instruct their Children in piety. *To bring them up in the nurture and admonition of the Lord,* Eph. 6. 4. As Captains train up their raw Souldiers, and exercise them in Arms. *Train up a childe in the way he should goe,* Prov. 22. 6. So did Abraham breed his Children, Gen. 28. 19. And David, Prov. 4. 3, 4. *Teach them thy Sons, and thy Sons Sons,* Deut. 4. 9. The like is required, Deut. 6. 7. & 11. 19.

*Reason* 1. Because men are much drawn by authority to give credit to what is spoken. Men look more, *quis dicat, who sayes*; then *quid dicatur, what is said*. Children will beleeve their Parents sooner then Brethren or Servants, because they exercise the first authority over them. Afterwards, when they grow wiser, they will hear reason from an equal or inferiour. Hence it is that Children and ignorant persons follow authority, but wise men follow reason. The Samaritans beleeve at first for the Womans words, afterwards for Christs owne sayings, Joh. 4. 39, 42. So Augustine at first beleeved the Scriptures for the Churches authority, afterwards for their owne. Divine authority is above all Reason. But among humane authority Parents is the first.

2. It is most prevalent, because Children see their Parents love from their youth. Parents therefore must not lose that opportunity of improving their Childrens good opinion of them.

3. Young yeers are fittest for instruction, and those they spend under their Parents. They are then easie to be ruled, and of quick capacity, not taken off with vices and cares. They are like young trees, easie to bow.

4. The good taught then may abide with them all their lifelong. *Quo semel est imbuta recens, servabit odorem, Testa diu, Horat.* The vessel keeps the savour of what it was first seasoned withall, a long time. When he is old he will not depart from what he learned young, Prov. 22. 6. It is harder to infuse truth or piety, when error or sin hath taken possession first. It is a double labour, first to empty the glass of filthy liquor, then to put in clean : first to pluck up the weeds, then to sow good seed.

*Use 1.* Woe be to those Parents that neither teach their Children themselves, nor yet put them to school ; only they labour to get money for them, which their ungrateful heirs spend to their owne destruction in sinfull wayes. *Deus disciplinam parentes jubet thesaurizare filiis, non pecuniam : Perennia præcepit, non peritura conferre. Salv. contra avarit.* God bids parents to treasure up instruction for their children, not money : He commanded to bestow on them lasting things, not perishing.

2. It reproveth such as marry before they know the grounds of Religion, and so may have children before they know how to breed them. I have heard, that *Horne* Bishop of *Winchester*, in *Qu. Elizabeths* dayes, upheld a Minister that was complained of for refusing to marry a young Gentlewoman for ignorance of the grounds of Religion, saying that he would have suspended him if he had done it, though he had a license from his owne Officers ; adding withall, What, should we have families of Infidels ? For how can they instruct their Children, that are so ignorant of the first principles of Religion themselves ?

3. It calls upon Parents to breed their Children wel. How can they hearken to their instruction, if they have it not ? Themselves would condemne Parents that should starve their childrens bodies ; what are they then if they starve their souls ?

4. *Doct.* Children are bound to give credit to, and obey their Parents good counsels. *Come ye children, hearken unto me, Psal. 34. 11. The Children of Eli hearkened not unto the voyce of their Father, because (Or therefore, as Pl. 116. 10. with 2 Cor. 4. 13.) the Lord would slay them, 1 Sam. 2. 25.*

*Reason* 1. Because they are the first teachers ordinarily, and therefore our ears should be open to them. The Parliament hears and rewards the first Messengers of good news.

2. They are the fittest teachers, for they seek the good of their children out of naturall love. Provide for them while they live, give them an inheritance when they die, desire their salvation. They will commend good things to their children out of love, Luk. 11. 13. Whereas Masters may do it out of respect to their owne peculiar profit. They require them not to lie or steal it may be, but let them be profane or irreligious.

3. Parents can more commodiously instruct them, being still at hand to observe their courses, and to resolve their doubts at any time.

4. They have experience, and know what is good for their children, who know not what is good for themselves; and whom should they hearken to rather, then to their own Parents?

*Object.* Parents may be Idolaters, and perswaders to be Papists. It is the Popish argument to be of their Fathers Religion.

*Answ.* If they be such as Solomon was, wise and godly, they will not perswade us to Idolatry. If they be Idolaters, we must not hearken to them.

*Object.* Parents may be wicked, and give ill counsell.

*Answ.* Yet it may be they may give good counsel to their children sometimes. Parents that have been bad in their youth, may give good counsell to their children in their age, for their own quiet. *Etiā pudicā vult meretrix filiā: A whore would have a chaste daughter.* And we are bidden to follow their precepts, not their examples, nor counsels neither, if they be naught.

1. *Use.* It shews the greatnesse of the sin of Children, that will not be taught nor ruled by godly Parents.

2. Let

2. Let Children hearken to such willingly, that they may obtain the *Reebabites* blessing, *Not to want a man of their posterity to stand before God for ever*, Jer. 35. 19. Children can hearken to their Parents worldly counsels, and remember them, when they are dead and gone. Much more account should they make of their spirituall advices.

5. *Doct.* Children must never be drawn from their Parents good instructions. They must *not forsake them if they live to be old*, Prov. 22. 6. *Abraham's* Children and household after him, must keep the way of the Lord taught by him, Gen. 18. 19.

*Reason* 1. Because Parents good instructions are a treasure, and men are very carefull of their treasures. Not onely to get, but to keep them till old age, against a time of need.

2. There is much danger of losing this treasure. Thine owne corruptions, Satans temptations, bad counsels, examples, like thieves, seek to rob thee of it.

*Use* 1. Take heed of seducers, and all that would mislead thee. Too many now have forgot their pious education, both by errors, and looseness of life, whose Parents would scarce owne them, if they were alive.

2. Ye that are children, lay up your Parents godly counsels, not in your brains onely, but in your hearts. Ye may have need of them in age and death.

6. *Doct.* Mothers must take pains to teach their children piety. Else how should they obey their Mother? *cb. 30. 17.* So did *Solomon's* Mother, *cb. 31. 1.* Mothers of good and bad Kings are named in *Kings* and *Chronicles*, as having a share in their childrens goodnesse or badnesse, by their education. Our first dayes are spent for the most part under our Mothers care, while our Fathers are busied in their calling, about matters of the Church or Common-wealth. She therefore should take advantage thereof, to teach us goodnesse.

*Use.* It condemns many fond Mothers, that are careful to provide all things needfull for their children, save onely good education and instruction. They lose an opportunity of doing much good to their souls. Children are more

ready to hear Mothers then Fathers, because they converse more with them, and they are lesse stubborne, then when they are bigger, and come to their Fathers care. We say, they speak the Mother-tongue.

7. *Doct.* Children must not slight their Mothers counsels. If they do, *their eyes shall be pickt out by ravens and eagles,* Prov. 30. 17. *Solomon* records his Mothers instruction, Pro. 31. 1. as well as his Fathers, *cb. 4. 4.* The fifth Commandement requires honor to Mothers, as well as to Fathers, Exod. 20. 12. *A foolish man despiseth his Mother,* Prov. 15. 20.

*Reason 1.* Because Mothers bear great affection to their children, and therefore ought to be heard.

2. They endure most pain in breeding and bearing them, and take most pains in nursing and tending them, in tender years, when they are least able to help themselves.

3. Instruction is attributed to the Father, which is accompanied with correction; but a milde law, such as good Subjects live comfortably under, or gentle teaching to the Mother. She teacheth more mildely.

*Use.* To blame children that will hearken to their Fathers for fear of correction, but account their Mothers instructions as words of weak and doting women, because they cannot or will not correct them. Though they be not so wise as men ordinarily, yet love will teach them to give good counsel; and women sometimes are wiser and better then their husbands, who *may be won by the conversation of their wives,* 1 Pet. 3. 1. And many are beholding to their Mothers for their best instructions, who as sometimes they are better, so oftentimes have more leasure then their husbands.

8. *Doct.* Mothers instructions agreeable to Gods Word, should be as a Law to children. The same words are repeated, Prov. 6. 20. *Forsake not the law of thy Mother.* Disobeyers of Mothers must be punished as Law-breakers. She may instruct well in precepts of life, though it may be not so fully in matters of faith. Now Laws concerning life are needfull also.

*Use.* Let good children look upon their Mothers instructions, as Laws not to be broken all their life long.

Verf.

## Vers. 9.

For they shall be an ornament of grace unto thy head, and chains about thy neck.

The reason to perswade Children to obey their Parents, and to encourage them, follows. And *Solomon* being to teach children, or simple ones like to children, takes therefore his argument from Garlands and Chains, that make a fair shew in the eyes of such persons, as suiting to their capacity and affections, to whom he speaks. They are delighted in them, and they please the vulgar much. Thus the Spirit of God accommodates himself to Childrens temper. They love shining things.

For the words.

*For.* The word carries not alwayes a cause with it, but a reason or motive for the most part, and often by way of promise. So it is used, *chap. 23. 17, 18. Fear the Lord, for surely there is an end, or reward.* For so the word sometimes signifies; and the sense requires it there. *Know thou the God of thy Father, &c. for the Lord searcheth all hearts, 1 Chron. 28. 9.*

*They.* The instruction of thy Father, and law of thy Mother, *vers. 8.* Mothers may help to preferre their children as well as Fathers.

*Shall be.* It is not in the Originall, and therefore is written in lesser letters, yet needfully added, for children must not look for such preferment or respect while they are young, but when learned and of yeers. Harvest follows Seed-time presently.

*An ornament of grace.* As, the note of similitude is wanting. *They shall be as an ornament of grace.* See the like, *Job 7. 7. My life is wind; that is, my life is as wind.* Heb. *An addition of favour, or joyning of grace.* Hence *Levi* had his name. Now at this time my husband will be joyned unto me; therefore was his name called *Levi*, *Gen. 29. 34.* But it must be an addition of ornament, not for nothing, nor for infamy, but for honor, or at least for acceptation. To make thee amiable or honorable before others, and comely in their eyes,

as Noah found grace in the eyes of the Lord, Gen. 6.8. As use-money brings an increase, and Conquerors had garlands given them.

Unto thy head, **וְ**, to, or for thy head, as this particule is rendred. Psal. 84. *A Psalm for the Sons of Korah.* This shews, that he means a garland or crown, such as Kings and Priests used to wear upon their heads, the highest member, and most looked at in token of honour, Zach. 3.5. & 6.11. The word **רֹאשׁ**, signifies,

1. The head, which is the beginning or highest part of the body. Job 19. 9. *He hath taken the crown from my head.*

2. The highest part of any thing which stands above the rest, as the head above the other members. *The top of the ladder reached to heaven,* Gen. 28. 12.

3. A Commander in war or peace, who is above the rest, and guides them by reason, as the head doth the members. Numb. 14. 4. *Let us make a Captain.*

4. The beginning of a thing. *In the beginning of the middle watch,* Judg. 7. 19.

5. The chief part of any thing, as the head is in the body. *Take thou also unto thee principall spices,* Exod. 30. 23.

6. The summe of things, which is the head of number. *When thou hast taken the summe of the children of Israel,* Ex. 30. 12. Here it is taken in the first sense, for the head of the body.

*And chains.* Wise men were wont to wear chains, in signe of honour due to them for their wisdom. *Pharaoh put a gold chain about Josephs neck* therefore, Gen. 41. 39, 42. Hence the *Giants* and *Anakims* had their names, from **אֲנָכִים** Men famous for strength, and either did, or were accounted worthy to wear gold chains, as men of note used to doe. Or it may be *Anak* their Father wore a chain, and they might have their name from him. The *Ismaelites* used to wear golden ear-rings in token of honor, Judg. 8. 24. And he saith *chains* in the plural number, for the more gold chains men wear, the greater is their honor.

*About thy neck,* Heb. *for thy neck,* as before, or *throat,* which is within the neck, Heb. *throats*; that is, both sides of the neck or throat, or because it consists of many roundels, like rings, one below another.

The



The summe of all is:

If for love to thy Father & Mother, and duty due to them, thou wilt not hearken to their pious instructions, yet let this motive prevail with thee, taken from that reward of approbation and honor, which good children attain unto, that hearken to their Parents counsels. That will make thee excellently adorned, like a man that hath a crown on his head, and chains on his neck.

Figures: Two Metaphors. One taken from a Garland, or Crown on the head; the other from a Chain on the neck, signifying popular approbation and preferment. Thou shalt be a man approved and honored.

Note 1. The coherence, by way of motive. For.

2. The sentence.

In it, 1. The cause, *they shall be.*

2. The effect, set out by two similitudes; one from a crown on the head, *an ornament of grace on thy head.* The other from a chain on the neck, *and chains about thy neck.* Both signes of approbation and honour.

1. *Doct.* Though God might alwayes command, yet he often useth motives to perswade. So in the preface to the Ten Commandements, and in the second, third, fourth, and fifth Commandements, many motives are used from Gods power, goodnesse, and promises. See the like Deut. II. all over.

*Reason* 1. Because God dealeth with reasonable men, and so presseth reasons. Every thing is to be wrought upon in its owne way, in ordinary course.

2. Because their owne reason will condemne them, if they hearken not to God; but if God gave no reason (as he need not) then must he condemne men out of meer authority, which (though just) would seem harsh.

3. Because of Gods infinite goodnesse. He useth all means for the good of men.

1. *Use.* To shew the justice of the condemnation of wicked men; they sin against the light of reason.

2. To perswade us to hearken to God, who deals with us in so low a way, that might have stood upon high terms, and given no reason for his command. Princes use to say, *Sic*

*velo, sic jubeo, stat pro ratione voluntas: So I will, so I command, and for a Law my will shall stand. Si regnas, jube: If thou be a King, command. Senec. Med.*

2. *Doct.* Though we owe God more then we can do for him, yet he woos us by rewards. By temporall rewards, Deut. 28. 1, &c. *Delight thy self also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord, and trust in him, and he shall bring it to passe, Psal. 37. 45. Psal. 128. all over. If ye be willing and obedient, ye shall eat the good of the land, Isa. 1. 19. Veluti pueris dant crustula blandi Doctores, elementa velint ut discere prima. Horat. Sat. 1. As kind Teachers give little cakes to boyes to make them willing to learn their A. B. C. Eternall rewards are promised, Matth. 10. 41, 42. A crown of righteousness, 2 Tim. 4. 8. A crown of life, Revel. 2. 10. A throne to sit on, Rev. 3. 21. The Spirit of God here accommodates himself to Childrens temper, who love rewards. So should men be taken with Gods promises.*

*Reason 1.* To shew Gods freeness, who though he might require more duty out of debt then we can perform, yet is pleased to reward our imperfect services; as if a Creditor should give a thousand pound to one that owes him an hundred pound, and paid but five pounds of it; or a Master give to a Servant that failed in many things (though he were honest) treble his wages.

2. To work upon our self-love. He knows that we look at our selves naturally, and he is willing to make use of this disposition of ours to encourage us to his service.

1. *Use.* This shews how great a sin it is not to hearken to Gods voyce. If he required all out of debt, and gave no reward, it were injustice to deny him. How much more when he offers so liberally? In so doing we justly deprive our selves of the good promised, and perish eternally.

2. *Use.* Let us willingly hearken to God, who deals with us upon so fair terms, as a City besieged yeelds gladly in extremity upon fair quarter, much more upon great advantage and rewards offered. *Moses had respect to the recompense of reward, Heb. 11. 26.*

3. *Doct.* Harkning to Parents instruction, is a means to bring

bring us to publick approbation. So it fared with *Solomon* himself. He got approbation by attending to his Parents precepts, and adviseth his Son to seek it by attending to his.

*Reason 1.* Because the people observe the carriage of other mens children, as well as of their owne; and if they finde them respective of their Parents good counsels, they expect much from them, but little from disobedient ones. Obedient children are comely in other mens eyes beside their Parents.

2. Because wisdom is gotten by hearkening to Parents counsels, and that makes men acceptable to others. Keeping Parents precepts is grace unto the neck, *ch. 3. 21, 22.* Wisdom made *David* esteemed as an Angel of God, *2 Sam. 14. 20.* *A mans wisdom maketh his face to shine,* *Eccl. 8. 1.* God who turns mens hearts whithersoever he will, *Prov. 21. 1.* makes wise men to be had in high esteem, even of fools, as if they were crowns and chains.

*Use.* Let not children think themselves too wise, and despise their Parents counsel, lest others set light by them. Whereas, if they hearken to it, men will willingly cast their eyes upon them, and have an high account of them; as *Joseph* pleasing his Father, had a parti-coloured coat, that others might see his Fathers great affection to him.

5. *Doct.* Harkening to Parents instruction is a great means of preferment. As in *Joseph*, who was the best, and best beloved Son of his Father. In well ordered Cities all men may not wear crowns or chains, but Nobles, and Magistrates, and men preferred for wisdom. *Pharaoh* put a gold chain about *Josephs* neck, *Gen. 41. 42.* *Belshazzar* caused a chain of gold to be put about *Daniels* neck, *Dan. 5. 29.* And this wisdom comes often by Parents instructions. Men will not preferre such to rule others, as would not be ruled by their Parents. Wise men are Noble-men, they have God to their Father.

*Use.* Behold the reward of hearkening to Parents instructions, and be encouraged so to doe. Great honor follows it many times in this world, but sure a crown of glory in heaven.

Vers. 10.

*My Son, if sinners entice thee, consent thou not.*

The Wise man proceeds in a very fit method; for having exhorted young men to hearken to their Parents, now in the ten verses following, he warns them to take heed of seducers, whereof for want of experience, and proneness to evil, they are in great danger. Such seek to extinguish the good counsels of Parents at home, by drawing them abroad to wickedness. For mans naturall corruption is ready to break forth, especially being solicited by others. Therefore he warns young men to take heed of wicked mens company, counsels, and wayes: Young men are more apt to hear other mens bad counsels, then their Parents good; by reason of ill disposition more powerfull in them then naturall affection. Therefore he bids them cleave fast to the one, resist the other.

For the words.

**בְּנִי**, *My Son*. For this word see on *vers. 1.* & *vers. 8.* Herein Solomon aimed principally at the good of his owne children, yet gives this counsell to every young man that shall hear or read these Proverbs, calling him his Son, as if he spake to him in particular, out of a paternall affection.

**וְאִם**, *If*. If such a thing shall happen. If you meet with seducers, as it may be ye may. Or *when*, as it is translated, Amos 7. 2. *When they had made an end of eating the grasse of the land.* For there is no question but young men will meet with enticers one time or other. Or *seeing*, as it should be translated, Est. 6. 13. *Seeing Mordecai is of the seed of the Jews.* For it is sure he was so.

**וְכֹל אֲדָמָה**, *sinners*. *Object*. All men are sinners born, and good men sin every day. *There is no man that sinneth not,* 1 King. 8. 46.

*Answer*. By sinners here are meant grosse sinners, as Luk. 7. 37, 39. such as live in a course of sin without repentance. Such are forward to draw others to be like them, but godly men seek to draw others to piety. So the word is used, Psal.

Psalm I. 1. *Nor standeth in the way of sinners.* And Job. 9. 31. *God beareth not sinners.* Such as make a trade of sin, 1 Joh. 3. 9. & 1 Sam. 15. 18. The word signifies to misse the mark. *Every one could sling stones at an hairs breadth, and not misse,* Judg. 20. 16. And secondarily, to misse the mark that God sets before us in his Word. Not to act according to his Law. But here it signifies not such as in some one act differ from the Law of God, but in the course of their lives, and that willingly, wittingly, and grossely, and so misse the mark of eternall glory, Phil. 3. 14.

**יפתוך**, *Entice thee.* Seek to perswade thee with fair words and rich promises to take part with them in their wickedness, to the hurt of others. *Malus bonum vult malum esse, ut sit sui similis.* Plaut. *A bad man would have a good man bad, that he might be like him.* The word is used sometimes in a good sense, to perswade men to good, and for their good. So some translate Gen. 9. 27. *God shall perswade Japhet.* And from this word Japhet had his name. But it is taken most commonly in a bad sense, as here. Hence פתוי, a simple man, easily drawn away, *vers. 4.* And hence comes *Fatuus* a fool in Latin.

**אל תבנה**, *Consent thou not.* A prohibition or charge, not to hearken to enticing sinners. The word signifies to bear good will. Such as parents bear to their children. Thence comes אב, a Father. See on *vers. 8.* And because men are willing to hearken to such as they bear good will to, it signifies also to consent. Sometime to good counsell, as *vers. 30.* Sometime to bad, as here. Say, I will not do what ye perswade me to. Give a short answer, give not the least ear or liking to their flattering perswasions. Be not ready to hearken to them with thine ear, much lesse with thine heart, least of all to admit them into thine hand, or act them. Keep thine ears from hearkening to them at first, as *David* kept his tongue, Psalm. 39. 1. and *Job* his eyes, Job 31. 1. Be so far from acting with them, that thou give no consent to them, nor keep no company with them, Prov. 4. 14. Be not won with their fair words, and large offers, but rather resist their solicitations. A *Meiosis*, as in the third Commandement, not holding him guiltlesse that taketh

Gods Name in vain, is holding him very guilty, and punishing him very severely.

The summe of all is, as *Solomon* should have said; Ye young men, whom I love as children, I know that wicked men will speak you fair, and make you large promises, to perswade you not to hearken to my good counsels here, or such as your godly Parents shal give you, and to draw you to their wicked wayes; but trust not to their promises, nor hearken ye to their counsels, for in stead of making you rich and happy, they will make you miserable. Figures none.

*Note* 1. A generall prescription in this *vers*.

2. Particular directions, to *vers*. 20.

In the first note,

1. The party spoken to, *My Son*.

2. The dehortation. And in it,

1. The danger.

2. The way of preventing it. In the danger,

1. The agent, *if sinners*.

2. The effect, *entice*.

3. The object, *thee*.

The remedy is, *consent thou not*.

For the coherence: He had perswaded the young man before to open his ear to his Parents good counsels, now he perswades him to stop it against the bad counsels of sinners.

1. *Doct*. Parents good counsels should keep out the bad counsels of sinners out of childrens hearts. Compare *cb*. 2. *v*. 1. with *v*. 12. & *v*. 16. there, and ye shall see that hiding Parents commandments within us, is a means to keep us from being hurt by the bad words of evill men or women. See the like, *cb*. 4. 4, 14, 20, 24. & 5. 1, 3, 7, 8, 9. & 6. 20, 24. & 7. 1, 5.

*Reason* 1. Because their parents should be deerer to them, then any other whatsoever. And men are most ready to hearken to them, that are deerest to them. Men are more ready to take notice who speaks, then what is spoken. They who slight others speeches will regard friends words.

*Use*. Let children, when they are tempted to sin by others, recall their Parents good counsels to the contrary. It will be a great preservative. Arms laid up in peace are produced in war for good.

2. *Doct*.

2. *Doct.* Such as undertake to teach others, must shew forth Parents affections. So doth *Solomon* here, and *vers.* 8. *eb.* 2. 1. & 3. 1. & 4. 1. And *David*, *chap.* 5. 1. & 6. 1. & 7. 1.

*Reason* 1. It is a winning way. Love wins more then authority. Therefore *Paul* useth it to win the revolted *Galatians*, *Gal.* 4. 19. *My little children, of whom I travell in birth again, unill Christ beformed in you.* See the like in *Paul's* dealing with *Philemon*, *Philem.* v. 7, 8, 9, 19. He intreats that might command, and promises payment to him that was more indebted to him, yea owed him his owne soul. *St. John* often useth this loving title, *My little children*, 1 *Joh.* 2. 1, 12, 13. & 3. 18.

2. It is a stopping way to prevent objections. If it be objected, we disgrace others, and bear them malice naturally, therefore they will not hear our counsels; we may answer, Parents bear no malice to their children, and are therefore worthy to be heard. If it be said, we seek our owne, and not others good, the same answer will serve, Parents do not so, but seek their childrens good, and their counsels are for that cause not to be rejected.

1. *Use.* For Teachers. Let Ministers season their reproofs with fatherly insinuations of affection, as Physicians give sugar after bitter pills. So let Fathers, Masters, Friends, teach with parentall love, if they would do any good.

2. *Use.* Let young men regard such Teachers as shew such affection. Assuredly they speak for their good, what ever their corruption suggests to the contrary.

3. *Doct.* Though all men be sinners, yet some remain in a sinfull estate, and so carry away the name from others. These are of two sorts:

1. All in their naturall condition. *While we were yet sinners*, *Rom.* 5. 8. *In the flesh*, *ch.* 8. 8. *In darknesse*, 1 *Thess.* 5. 4.

2. Grosse sinners, as the *Sodomites*, *Gen.* 13. 13. *The men of Sodom were wicked, and sinners before the Lord exceedingly.* *The sinners in Zion are afraid*, *Isa.* 33. 14.

*Use.* Get out of such a condition, both of naturall and customary sin, or rather keep out of the latter. Preservatives are better then healing physick.

4. *Doct.* Wicked men desire to make others as bad as themselves. So Harlots doe, Prov. 7. 13, 14. The strumpet kisses the young man, and inveigles him with fair words. So do drunkards. *Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant,* Isa. 56. 12.

*Reason 1.* Because some sins cannot be committed without company with any content, as wantonnesse and drunkennesse. *Nemo facile solus peccat. No man will easily sin alone.* *August Conf. l. 2.* Infected persons are said to have a desire to infect others.

2. That they may continue in sin the more boldly, when they have partners in sin to side with them.

*Use.* When men tempt you to evill, look what they are. Ye will find them wicked men themselves, and such as gallop toward hell, and would lead you thither with them. This thought will dead their temptations.

5. *Doct.* Wicked men have a notable insinuating faculty to deceive others. See the Harlots persuasions, Prov. 7. 13, &c. and the Drunkards, Isa. 56. 12. Both cited in the former doctrine. So after the text, Theeves seek to draw in others from hope of gain, and impunity.

*Reason 1.* They have oft-times ripe wits, and stretch all the veins of their understanding to deceive.

2. They study how to be nimble, and eloquent in deceiving. They make choise of most alluring baits, as Fishers and Fowlers use to do. *Fistula dulce canit, volucrum dum decipit auceps: The pipe sings merrily, while the Fowler deceives the bird. Flatterers like fisher-men, and fowlers willingly set that before the eyes of fishes and birds, which they think pleaseth them best. They know, that otherwise they lose their labour.* *Petronius.* The Serpent tempts Eve by fruit pleasant to the eyes, Gen. 3. 6. Syrens sing sweetly to deceive. The Dragon bites the Elephants ear, and then sucks his blood. So wicked men hurt us by our ears. *Trap in v. 11.*

*Use.* Labour to understand the drifts of tempters and deceivers, that ye may not be carried away with their fair words and promises. Answer as *Speusippus*: *Plato's Nephew answered a flatterer that praised him, Give over deceiving both*  
of



of us, draw not me from the knowledge of my self, and cease to heap cunning maliciousnesse on your self. *Nihil proficis, cum te intelligam*: I understand you so well that you cannot prevail. *Elenard in Chron.* *Malum hominem blandè loquentem agnosce tuum laqueum esse*: Take notice that a wicked man speaking fawningly is a snare to thee. *Seneca*. So the strumpets words bring the young man into a snare, *cb. 7. 23.* Christ was offered all the Kingdomes of the world by Satan, yet hearkened not to him; neither do thou to Papists, nor grosse finners, who offer offices or marriages to seduce. They are justly fooled, who trust them.

6. *Doct.* Enticers will set upon such as have good education. *Solomon* was set upon by his wives, *1 King. 11. 4.* His Son *Rehoboam* by his young counsellors, *1 King. 12. 8.* And no marvell, for the Devil durst set upon Christ himselfe.

*Reason 1.* They trust to their own skill to deceive, as if none were metall proof against it.

2. They judge others corrupt like themselves, though better bred. And they guesse shrewdly, for instruction cannot quite drive out naturall corruption; *Tindar* will take fire.

*Use.* Ye that have godly parents, expect seducers. They will soon set upon you, to deprive you of your Parents good counsels. Churches and Families have such. *Premuniti, premuniti*; forewarned, forearmed. Be not taken unawares.

7. *Doct.* Enticers cannot hurt us, if we consent not. Satan hurt not Christ, *Matth. 4.* Nor had hurt *Adam* and *Eve*, had not they consented.

*Reason.* Because thoughts of what is evill, are not evill thoughts, till some delight or consent come. *Ascending thoughts*, to wit, from our corruption, are sins; *thoughts sent in*, to wit, by Satan, are no sins, if they infect us not. *Andrews* on the tenth Commandement. Christ could not but think what it was that Satan tempted him to, yet sinned not.

*Use.* Deny consent, and no temptation can hurt thee; thou shalt be free from actuall sinning.

8. *Doct.* We must be firmly resolved against all sollicitations to evill. So Christ was, *Matt. 4.* and had Scripture ready.

*Reason.* Because they will else grow too hard for us. Trees are easiest pulled up at first.

*Use.* Resist temptation at first, and then Satan will fly from you, *Jan.* 47 and sin with him. Enticers are *faces Reipublicæ, the dregs of the Common-wealth.* Cicero. The sooner swept away, the better. *Majorem prædam in vidualis blandimenta eliciunt, quam tormenta.* Many proved unchaste by allurements, yet many Widows and Maids endured the fire. *August. de Verb. Dom. in Matth. Hom. 19 fin. Avunculus tuus querit animam tuam, qui jam perdidit suam. Promisit magna, sed ego majora; offert plura, sed ego plurima. Dimittes ergo pro terris cælestia, pro temporibus æterna?* Bern. *Epist. 2. ad Fulconem.* Thy Uncle seeks thy soul, who hath already lost his owne. He promises great things, but I greater; he offers very many things, but I far more. Wilt thou then let go heavenly things for earthly, eternall for temporary?

#### VERF. II.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent, without cause.

The Wise-man contents not himself to give general warning to the young man, but comes to particulars. In which you may note :

1. The Robbers speech, to *vers. 15.*
2. The Wise-mans antidote, from thence to *vers. 20.* In the first he sets down the particular allurements that wicked men use to draw others to evill. And that in the tempters owne words, to affect the young man the more. Robbers know that young men are much discouraged with fear of danger, and difficulty of the work, and therefore they labour first to dispossesse them of these prejudices, before they acquaint them with the gain to allure them. And the Wise-man to makethem the more carefull to avoyd evill counsels, sets before them no mean sinners, but Theeves and Robbers, who use to draw others to them, that they may be the stronger to work wickednesse. Not that such things are usually propounded by wicked men at first, but they will come to them at last, if they see young men willing to leave their Parents good counsel, to follow bad. He sets this example before

before them, because it is easie to conceive what wayes theeves use to draw others to them, which young men having prodigally wasted their owne estates, are ready to hearken to, that without labour they may live plentifully, as they did before. In this robbers speech note:

1. The plot they would draw them to act in, with some close arguments to drive fear and shame out of them, to *vers.* 13.

2. Gain set before them to allure them, to *vers.* 15. So the Husband-man first ploughs up weeds, then sows seeds. In the first note,

1. An argument from the safety of the attempt, *v.* 11.

2. From the easinesse of the accomplishing it, *v.* 12.

For the first. *Solomon* propounds not the thing as Theeves would do to Novices, for such grosse language at first would make Novices afraid to joyn with them, but rather shews whereunto their plots tend, and what they should say, if they would speak plain. Yet he interweaves their arguments of safety, and facility. For the words.

□□N, *If.* See on *vers.* 10.

וַיִּסְרֹר, *they say.* It they declare their meaning unto thee in words. So the word is taken, *Job* 3. 2. And *Job* spake and said. It is also taken for commanding or speaking imperiously, *Est.* 1. 10. *The King commanded Mehuman, &c.* For speaking proverbially. *As it is said to this day, In the Mount of the Lord it shall be seen, Gen.* 23. 14. For thinking, or speaking in heart. *The foole hath said in his heart, Psal.* 53. 1.

Come with us. The *Hebr.* word הֵלֵךְ, or rather הֵלֵךְ (for הֵלֵךְ is never read in the Preterperfect tense, and therefore it is likely לֵכֵךְ comes of הֵלֵךְ) signifies,

1. Going about something, although a man walk not. *And his Sons went and feasted, Job* 1. 4.

2. Going on in a continued way, or walking. *Laban went to shear his sheep, Gen.* 31. 19.

3. The passage of ships, and other livelesse things. *There go the ships, Psal.* 104. 26.

4. Passing out of the world, or dying. *Thou shalt goe to thy Fathers, Gen.* 15. 15. *And he passeth, Job* 14. 20.

5. Constancy in a condition. *I go childlesse*, Gen. 15. 2.

6. It imports a course of life good or bad. *Blessed is the man that walketh not in the counsell of the ungodly*, Psal. 1. 1.

Here it is taken in the second sense. Come with us, or go with us to rob others, and live by stealing. They shew their forwardnesse to sin, nor being content to sin themselves, but soliciting others also. Thou shalt not go alone, nor be the first, but we will lead thee, who are accustomed to such courses. So they seek to drive away the young mans shamefastnesse.

**נֹאֲרֵכָה** *Let us lay wait.* They call upon him to joyn with them. The argument is taken from secrecie, to put away shame, or from safety. We will lie in *ambuscado*, as Soldiers do in Woods unscen to catch enemies, and wilde beasts watching for prey. No man can there hurt us, prevent us, or reveal us, to bring us to punishment. We will not openly set upon them, but work craftily for their hurt, and our security. Young men are shamefast; as not used to suck wickednesse; therefore secrecie is promised. They are fearful to fight in open wars, therefore craft is added. We may be killed our selves if we set openly on them, but we will prevent that danger by ambushments.

**לָרֵם**, for blood: The word signifies,

1. The blood of living creatures. *Ye shall not eat any thing with the blood*, Levit. 19. 26.

2. Things like blood in colour. *The Moon shall be turned into blood*, Joel 2. 31.

3. Murder, or blood shedding, because the life is in the blood, and departs when the blood is shed. *The earth also shall disclose her blood, and shall no more cover her slain*, Isa. 26. 21. So it is taken here. And Deut. 17. 8. Psal. 5. 6. Let us kill them to get their goods, Mar. 21. 38. And to make them sure that they may not reveal us.

**בְּצִפְפָּנָה** *let us lurk privily.* The same thing in other words, to shew their earnestnesse in perswading, and confidence that their plot must take. If we cannot meet with him conveniently in the high way, we will wait in secret all we can, Psal. 10. 8. & 56. 6.

**לְנֶקִי**, for the innocent. It signifies primarily one cleer from  
fin

fin, or guilt, or pure, not filthy or defiled with iniquity. But here is meant one that carries himself fairly, goes quietly about his owne businesse, not seeking the hurt of any, nor fearing hurt from any, and so self-wary, and the more easily oppressed. But this innocent man must be rich, to v. 13. Else nothing is gotten by killing him.

**III.** *without cause.* It signifies,

1. Without pay or reward, or for nought. *Doth Job fear God for nought?* Job 1. 9.

2. Without successe, or in vain. *I have not said in vain,* Ezek. 6. 10.

3. Without cause, or wrongfully. *Thou movedst me against him to destroy him without cause,* Job 2. 3. And so here, we will kill them, though they have given us no cause to hurt them. The young man might object, They have not wronged us, why should we kill them? No matter for that (say the Seducers) we shall get wealth by it, v. 13. They sin out of covetousnesse, rather then out of malice. It cannot signifie in vain here, or without reward, for that became not the seducers to speak, nor would not encourage, but rather discourage the young man.

Figures none, unlesse a *Prosopopeia*, wherein *Solomon* speaks to them, as if the theeves themselves were present, and spake these words to the young man. And shedding of blood for slaying. A figure of the cause for the effect.

*Note 1.* A preface, *If they say.*

2. The counsel it self, in three exhortations. In the first note,

1. The act, *come.*

2. The company, *with us.* In the second note,

1. The act, *let us wait.*

2. The object, *for blood.* In the third,

1. The act, *let us lurk privily.*

2. The object, *for the innocent.*

3. The answer to a tacite objection, *without a cause.*

Although they have given us no cause, yet let not that discourage thee. We shall get wealth, let that encourage thee. For this cannot be an argument, Let us kill them, because they have done us no wrong. Therefore it is a pre-

vention of an objection. For the coherence. *Solomon* not onely warns young men in generall to take heed of seducers, but also acquaints them with their particular perswasions before-hand.

1. *Doct.* Young men are in great danger of being drawn away to sinfull courses. They have great need of *cleansing their way* *Psal.* 119. 9. See how the young man is encountred with the wily allurements of the strumpet, *chap.* 7. 7, &c.

*Reason* 1. Because they have not that grounded experience that others have, nor are so able to look through shews into substances.

2. Because they are wilfull and headstrong, and will follow their owne lusts, notwithstanding good mens perswasions. *Solomon* doth not give leave to the young man to *walk in the wayes of his heart, and in the sight of his eyes*, *Eccles.* 11. 9. but by an ironical concession foretells their inclination, and therefore God may justly give them over to be seduced, 2 *Thess.* 2. 10, 11, 12.

*Use.* Young men look about you. Young birds are catcht with chaffe. Take heed, lest for despising your Parents good counsel, God give you over to hearken to bad.

2. *Doct.* Wickednesse will not be kept in in the heart, but will break out. *The fool hath said in his heart, there is no God.* And his deeds shew it: *They are corrupt, they have done abominable works*, *Psal.* 14. 1. So the transgression of the wicked in his heart appears in that the words of his mouth are iniquity and deceit, *Psal.* 36. 1, 3.

*Reason* 1. Because sin is like fire, if any suell come to it, it will break forth.

2. The devil blows the bellows by temptations.

*Use.* Take heed of the company of wicked men. Though they carry themselves never so civilly for a time, yet their wickednesse will break out. *Tum tua res agitur, paries cum proximus ardet*: Look to thy self when thy neighbours house is on fire. Men flee from infected houses. So should we from sinners.

3. *Doct.* Secresie is a great bait to wickednesse. *The good man is not at home, he is gone a long journey.* A shrewd argument for adultery. *Joseph's* greatest temptation was when  
there

there was nine of the men of the house within, Gen. 39. 11.

*Reason* 1. Because shame is a bridle to keep men from open wickedness. Many are kept in by it, whom no counsel will keep from evil wayes.

2. Because fear of punishment is a bit that keeps others from sin. Things openly done will be questioned. *Quædam duo inveniuntur rationibus, pudor, & timor. Aster. Conc. de Filio prodigo.* There are two strong keepers of youth, fear, and shame. *Duo sunt custodes domestici nobis a Deo dati, pudor, & timor. August.* God hath given us two keepers at home, shame, and fear. *Timor Domini est janitor anime: The fear of the Lord is the doorekeeper of the soul. Bern.*

*Use.* Take heed of secret solicitations to secret evils. The fear of God must keep thee from these, as it did Joseph. Gen. 39. 9. *Set God alwayes before thee, Psal. 16. 8. Walk before him, Gen. 17. 1.* Be not worse then eye-servants, who will not offend in their Masters sight. Take the Heathen mans counsell. Suppose *Socrates*, or some grave man before thee, when thou art tempted to any secret wickedness. Yea, suppose God before thee. *Quæcumq; capeſſe, testes factorum stare arbitrare. Prof. Silius. Bell. Pun. l. 15.* What ere thou goe about, think God a witness of thy actions. *In omnibus, quæ agis, Deum præsentem cogites. Bern. Med. c. 6.* Think God present in all thou dost.

4. *Dost.* Covetousness makes men cruel. They say not, Let us lay wait for wealth, but for blood, yet wealth was their aim. We will kill rather then want. *Abah's covetousness brought Naboth to his end, 1 King. 21. 4, 13.* And *Judas* his desire of gain made him betray Christ, *Matth. 26. 15, 16.*

*Reason.* Many do not kill men out of malice, but 1. that they may enjoy their prey without resistance. 2. That they may not be discovered, and so punished. *Mortui non mordent. The dead bite not.* They would finde them out if they should live.

*Use.* Take heed of covetousness. Though thou intendest only to couſen men of their goods at the first, yet thou mayst be brought to kill *Naboth* for his vineyard.

5. *Dost.* Wicked men have many secret devices to bring their

their wicked purposes to passe. *Eſau* resolves to kill his Brother *Jacob* after his Fathers buriall, Gen. 27. 41. *Jezabel* can undoe *Naboth* by calling a Fast, 1 King. 21. 9. For it is their study day and night, Psal. 36. 4. Prov. 4. 16.

*Use.* It teacheth not to marvel that wicked mens plots prevail sometimes against better men then themselves. We should rather wonder they do not alwayes prevail, they are so restlesse, and have so many wayes to the Wood.

6. *Doct.* Wicked men promise themselves successe of their mischievous plots. They think they lurk so, as they cannot be prevented. *Eſau* made no doubt of slaying *Jacob*, Gen. 27. 41. *Saul* made sure reckoning to catch *David* in *Keilah*, 1 Sam. 23. 7. They think their Mine too deep for men to countermine, and look not to God that can go beyond them.

*Use.* To shew us how deeply sin is rooted in sinfull souls, so that they dare promise themselves good successe, not onely in lawfull, but also in sinfull affairs.

7. *Doct.* Wicked men promise themselves impunity. They lie so close, that they will have no witnesses to accuse them. And then they say, *The Lord shall not see*, Psal. 94. 7. And they say, *How doth God know*, and is there knowledge in the most High, Psal. 73. 11. They encourage themselves in an evill matter, they commune of laying snares privily; they say, *Who shall see them?* Psal. 64. 5. *Woe unto them that seek deep to hide their counsell from the Lord, and their works are in the dark, and they say, Who seeth us? and, Who knows us?* Isa. 29. 15. Security is the cause of it. They perswade themselves that God and men are blinde. As the *Ostrich* hides his head, and then thinks all the body safe. *Struthiocameli stoliditas mira, in tanta reliqui corporis altitudine, cum collum frutice occultaverit, latere se existimantis.* Plin. l. 10. c. 1. Great is the foolishnesse of the *Ostrich*, who though his body be very high, yet when he hides his neck under a shrub, thinks he lies hid.

*Use.* Let Magistrates put them out of that conceit by doing justice on Malefactors. *Impunitas maxima est peccandi illecebra: Impunity is the greatest bait to sin.* Sparing some is cruelty to others. *Henry* the Eighth his fool, when the King denyed a pardon to a Gentleman that had killed two men before,  
told



told him, that the Gentleman had killed but one, the King had killed the other, for if he had hanged him for the first, the second had been alive. *Bonis nocet, quisquis malis pepercecit.* P. Syrus. He that spares the bad, hurts the good.

8. Doð. Rich men, though innocent, are in danger. As Naboth, 1 King. 21. The inheritance made the heir in danger of his life, Mat. 21. 38. Their riches breed them snares. *Cantabit vacuus coram latrone viator: An empty traveller may sing before a thief.*

Use. To condemne the immoderate desire of riches. Our throats may be cut for them.

## Vers. 12.

Let us swallow them up alive, as the grave; and whole, as those that go down into the pit.

The former argument to perswade our Novice to joyne in theft, and murther, and unlawfull surprize of other mens goods and lives, was taken from the safety of the action. No danger. No man should see, to prevent it before, or to accuse after. This argument in this verse is from the easynesse of it. The Novice might object, The work is difficult, the successe doubtfull. They answer, No. It may be done without any trouble, with much ease, and little resistance. We shall as easily overcome them, as dead men are put into the grave, or a sop swallowed by a Dog.

For the words:

**נבלעם**, Let us swallow them up, or we will or shall swallow them. Joyn thou with us in the doing of it. They desire not onely consent and approbation of the work, but also assistance and help to effect it. Let us swallow them up as wilde beasts devour their prey, at a morsel; or as the greater fishes devour the lesser, whole, and make no bones of them. Hereby is intimated,

1. The greedy desire of wicked men, to destroy others for their goods, as beasts or fishes are greedy for their food, without which they cannot live.

2. The easynesse they conceive of effecting it. They can destroy them as easily as a Whale swallows a fish (as they

thinke ) that hath power to resist or escape.

3. The suddenesse of the danger. The party shall be destroyed before he know himself in danger, as a fish is suddenly swallowed.

4. The secrecie of it. None can tell what is become of that which is swallowed up. No signe of blood shall be left, nor any member, to avoyd all suspicion of murder.

5. The irrecoverablenesse of the losse. Things swallowed up are past recovery, unlesse by miracle, as *Jonas* came out of the Whales belly. There will be then no fear of revenge at all from them. By *them* he means the innocent parties; and such as never did them any wrong, mentioned *vers. 11.*

**חיים**, *alive.* This argues cruelty, to eat and devour living creatures, that are sensible of their pain and losse. Dead carcaffes feel not when they are devoured. This cruelty is expressed lively, *Psal. 124. 3. Then they had swallowed us up quick, when their wrath was kindled against us.* The word signifies,

1. Life. *God breathed into mans nostrills the breath of life, Gen. 2. 7.*

2. Living, or alive. *I will walk before the Lord in the land of the living, Psal. 116. 9.*

3. Lively, or strong. *The Hebrew women are lively, Exod. 1. 19.*

4. Men. *Eve was the Mother of all living, Gen. 3. 20.* Not of beasts, but of men.

5. Beasts, for they live also. *At the hand of every beast will I require it, Gen. 9. 5.*

6. Moving things, that have no sense. *A well of living waters, Cant. 4. 15.*

Here it is taken in the second sense, for *living or alive.*

**גֵּהֶנְמַת**, *as the grave.* The word is sometime translated *Hell.* *The wicked shall be turned into hell, Psal. 9. 17.* which is a receptacle for souls of wicked men after death. Sometimes it is rendred the grave. *I will go down into the grave, unto my Son, Gen. 37. 35.* That is, the receptacle of dead bodies. And sure *Jacob* meant not to go to hell, but into the grave, or state of the dead, for it is likely he thought his Son was not buried,

buried, but devoured by wilde beasts, as he was told. It is taken directly for the Grave, Prov. 30. 16. So it is taken here for the Grave. We will not stay till they be dead. We will be their grave, and hide them safe enough. It is not an allusion to *Dathan* and *Abiram* swallowed alive by the earth, as some would have it, for theeves would not willingly mention such a judgement. But the grave swallows dead men that they are no more heard of, so will we swallow living men. And it may be an allusion to any that are swallowed up quick, as multitudes have been upon breaches made by earthquakes, and hanging hills overwhelming Towns, as lately in the *Valtoline*. The name comes from **נָטַט**, to crave or ask. For the grave is never satisfied, but alwayes craving for more carkasses. *It never saith, It is enough*, Prov. 30. 16.

**וְחַמְסִים**. *And whole*. We will not hurt, nor maim them, nor cut off some members, but swallow them all up at once. The word sometimes signifies upright, or undefiled. *Blessed are the undefiled, or entire in the way*, Psal. 119. 1. So some read here. But that cannot be. For,

1. That is all one with *innocent*, vers. 11. And,

2. It suits not well with the words following, for most men go down into the pit defiled.

**כִּי יוֹרְדוּ**, *As they that go down into*. That descend into the earth by buriall; or otherwise, by casualty, as some falne into Marle-pits, and perished there, or into Cole-pits, as Psal. 140. 10. It is true literally, for pits and graves are in the bowels of the earth, and men are put down into them; or metaphorically, because the estate of dead men is a lower condition, then of those that live on the earth. *A living dog is better then a dead lion*, Eccl. 9. 4.

**בֹּר**, *The pit*. The word sometime signifies a pool digged to receive rain-waters in those dry Countreys, where water is wanting. *A pit wherein there is plenty of water, shall be clean*, Lev. 11. 36.

2. It signifies a pitfall digged to catch birds or beasts in. *He made a pit*, Psal. 7. 15.

3. A hole or dungeon, whereinto offenders are cast. *Unto the first-born of the captive that was in the dungeon*, Exod.

12. 29. Yet good men have been cast into such places, as *Jeremy* into a dungeon, and *Joseph* into a pit.

4. A grave wherein dead men are cast. *Thou hast kept me alive, that I should not go down into the pit*, *Psal.* 30. 3. Some understand it the second way, of men cast alive into some deep gulf, whence there is no recovery. Some in the fourth sense of the grave. Either sense will serve, for the thing is the same. An utter irrecoverable destruction is intended. They shall be like men cast into a grave, or a deep pit, never to be seen any more. *Mercer* and some others understand it of taking away their estates, not in part, but altogether, in the midst of their prosperity. Which agrees (they say) with the verses following, that speak of great riches to be gotten. But how doth it agree with blood-shed mentioned *vers.* 11. & *v.* 16? But our former interpretation suits well with both. To kill them that they may have their goods. Figures. Swallow. A Metaphor from great fishes swallowing the less. In the text note,

1. The actors, *Let us.*
2. The act, *swallow up.*
3. The object, *them.*
4. The manner:

1. *Alive.*

2. *At the grave.*

3. *Whole.*

4. *As they that go down into the pit.* Note from the

coherence.

1. Doct Innocent persons are the object of bad mens wrath. *Nocent Cain kills innocent Abel.* 1 *Joh.* 3. 12. *Because his own works were evil, and his Brothers righteous.* *Ismael* persecutes *Isaac.* He that was born after the flesh persecuted him that was born after the Spirit, *Gal.* 4. 29. *Joab* kills two men better then himself, 1 *King.* 2. 32. *Pii ab improbis tanquam exprobrantes, aspiciuntur.* *Severus Sulpitius.* The wicked look upon the godly, as upbraiding them for their wicked courses.

Reason 1. Contraries seek to expell one-another, especially the worst seek to drive out the best, as darknesse to expell light, and cold to drive away heat. Wicked men are contrary to innocent persons in judgement, will, affections, words,

words, actions, use of creatures. They are both men, and the Logick rule holds in them: *Species toti maxime sunt consentaneæ, sibi dissentaneæ. Particular kinds agree very much in the generall, and disagree as much among themselves* And therefore two contrary Kingdoms of Christ and Satan cannot agree.

2. Envy sets evill men on work to contemne inferiours, quarrel with equals, hate superiors. Satan envyes God, wicked men envy good mens present state, future happinesse.

3. Shame sets them on work. Other mens good works shame their bad ones, in all times, places, companies. *Hoc tantum me male habet, quod justus ubiq; audit: This onely troubles me, that every one speaks well of him, and counts him a just man.* Spoken of *Aristides* by one that knew not his face, yet requested him to write his name in a shell, to passe his vote for his banishment.

*Use.* Let us not marvel at insurrections against, and oppressions of good men. If it be objected, that they give no cause, it is easily answered, Their goodnesse or wealth is the occasion. *Nec Milvo, nec Accipitri rete tenditur: Men lay not nets for Kites or Hawks. Terent.* But for birds that are harmlesse, and good to eat. *Da veniam corvis, vexat censura columbas: Men let Ravens go free, and vex Pigeons with their censures.* They often let go the offender, and punish the innocent.

2. *Doct.* Wicked mens spleen is often against them that do them no wrong. What wrong did *David* to *Shimei* or *Saul*? *Mephibosheth* to *Ziba*? Spleen overflows in such, as poison in a Toad, that spits venome on him that treads not on it; and fiercenesse in a Wolfe, which sets on him that passeth by, and thinks no harm.

*Use.* It shews a difference between wicked men and good. Ill men seek the hurt of friends, good men forgive enemies. As dogs bite them that strike them not, but sheep bite not them that strike them.

3. *Doct.* Evill men intend to go through with their plots. So did *Jezabel* in the businesse of *Naboth*, without any thought of, the danger of innocent blood. So *Judas* betrayed

Christ, without any thought of Christs kindnesse in preferring him to the Apottleship.

*Reason 1.* Their intention is frustrate else, as a Gardiners, if the tree bear no fruit; or a Builders, if the house be not finished.

2. All their labour is lost also, if their plots take no effect.

*Use.* It shews us the corruption of our nature, that is not content to be evill, think evill, plot evill, but is never quiet, till it act it. *Joseph's Brethren* were never quiet till he was gone. They regarded not their Fathers grief that would ensue.

4. *Doct.* Ungodly men are cruell men. *Their very mercies are cruell*, Prov. 12. 10. A good man regards a beafts life, they care not for a mans, but kill women and children, like *Hazael*, 2 King. 8. 12, 13. *They can dash the mother in pieces upon her children*, Hof. 10. 14.

*Reason 1.* Because we are naturally so degenerate, that we are compared by God, who best knows us, to the cruellst wilde beafts. To Wolves, to Lions, and Bears, Isa. 11 6, 7.

2. Because ungodly men have no fear of God to restrain their wicked disposition. Therefore *Abraham* feared the losse of his life in *Gerar*, because he thought *the fear of God was not in that place*, Gen. 20. 11. Therefore *Joseph's Brethren* needed to fear no hurt from him, because he feared God, Gen. 42. 18.

3. Because they are afraid to be revealed. *Τὸ δειλὸν φονικόν*, *Mauritius de Phoca*. *Fearfull men are murderers*.

*Use.* Marvell not then at insurrections, treasons, poysonings, cruel murdees. There will be such as long as there be wicked men left in the world.

5. *Doct.* Wicked men could wish, that there were no footsteps left of their iniquity. *Such is the way of the adulterous woman, she eateth, and wipeth her mouth, and saith, I have done no wickednesse*, Prov. 30. 20.

*Reason 1.* Out of shame. They know others will condemne their wicked courses, though they flatter themselves, Psal. 36. 2.

2. Out of fear, lest they should be called to account, as many

many wicked men have been strangely, and long after murders and wantonnesses committed.

*Use.* Let us be ashamed of those courses that wicked men themselves are ashamed of, and will one day wish that themselves, and their sins were at the bottome of the mountains.

6. *Doct.* Sinners want not pathetical expressions to draw others to sin. They have hony-words, and sugared baits. See the fawning speeches of the Adulteresse, Prov. 7. 14 &c. and of the Drunkard, Isa. 56. 12. For sin seen in its owne colours would be hated. Ill stuffe will not off without a good glosse.

*Use.* Do evill men want no pathetical expressions to move to sin? Let us then bewail our barrenness to perswade to good. If sinners have their *Come*, vers. 11. should not Saints have their *Come to the house of the Lord*? Isa. 2. 3. Should we not incite, intice, whet, and provoke one another? Heb. 10. 24. sharpen, and extimulate? Prov. 27. 17. rouse, and stir up each other to love, and good works? 2 Pet. 1. 13. God forbid. Yea, let us labour to go beyond them, our cause is far better.

## Vers. 13.

*We shall finde all precious substance, and shall fill our houses with spoyl.*

The Wise-man having shewed in the two former verses, how Theeves use to dispossesse Novices of fear of danger, and difficulty; now the train being laid, they blow up the Mine, and set upon them with an argument of profit, which they think is very prevalent with young men, and few have strength to resist it. Men will hear no reason against their profit. When we have killed the owner, we will enter into his possessions, and take away all he hath, Matth. 21. 38.

For the words.

**נִמְצָא**, *We shall finde.* The word signifies,

1. Finding without seeking. By accident, as we call it. *I am found of them that sought me not*, Isa. 65. 1. So did *Saul finde Christ*, Act. 9.

2. Fin-

2. Finding by seeking, or enquiry. *Seek ye the Lord while he may be found*, Isa. 55. 6. So Christ promiseth that *seekers shall finde*, Mat. 7. 7. Here it is taken in the second sense. We shall finde what we seek for, plenty of riches. We shall not need to work hard for it, as they did. It will come easily, as with one that findes eggs in a birds nest, Isa. 10. 14. It is laid up already for us, we need onely to look it out, and take it. None will resist us when the owner is gone. Finding here is obtaining by search. When we come into his house, we shall finde store of riches. They will offer themselves to us. What other men wrought hard for, we shall get with little labour.

**כָּל**, All Not all that is in the world, but of all sorts some. The word imports variety with plenty. We shall have abundance of riches of all sorts. So the word is used, Gen. 41. 57. *All Countreys came into Egypt to Joseph, for to buy corn*. That is, some out of all or most Countreys. So Mat. 4. Christs healing all sicknesse, is well translated *all manner of sicknesse*.

**הוֹן** Substance Riches. Property of gold and silver. Wealth. So it is translated, chap. 3. 9. & 13. 11. *Honor the Lord with thy substance. Wealth gotten by vanity shall be diminished*.

**יָקָר** Precious. The word signifies,

1. Honor. *The honor of his excellent majesty*, Est. 1. 4.
2. Precious, or rare. *The Word of the Lord was precious in those dayes*, 1 Sam. 3. 1.
3. Precious in value, or of great price. *With the precious stones*, 2 Sam. 12. 30. So it is taken here. We will leave mean things for poor theeves, and seise upon the best for our selves. We will not take trifles, things of no value, but the choycest things.

**נִמְלֵא** *We shall fill*. When it is spoken of a vessel or place, it signifies filling. *Replenish (or fill) the earth*, Gen. 1. 28. When of a time, or word, it signifies fulfilling. *My dayes are fulfilled*, Gen. 29. 21. Here it is taken in the first sense. We shall get store, not enough for necessity onely, but also to afford pleasure and delight.

**בְּחֵינוּ** *Our houses*. The word comes from **בָּנָה**, to build. Houses grow not, they must be built by mens labour. We shall



shall have enough to fill our houses with utensils, and ornaments, and to keep us and all ours with ease, and without that labour and pains that other men take. We will empty their houses to fill ours with what we have taken out of them, and not leave stealing, till our houses now empty be filled with good things. Every room shall have his stuffe and furniture. It is put sometime for a nest, the birds house. *The sparrow hath found an house*, Psa. 84. 3. Sometime for the household, family, nation, or posterity; as the house of *Jacob*, and of *Judah*. Ordinarily it is put for mans dwelling place. *Surely I will not come into the tabernacle of my house*, Psa. 132. 3. Hence comes the Chaldee word **לילה**, to lodge, or passe the night.. *The King passed the night fasting*, Dan. 6. 18. For men go abroad about businesse all day, but lodge at home all night.

**לל**, Spoil. Properly it signifies, *spolia, exuvias*, cloths taken off a mans body, or the skin off from a beast. *Put off thy shoes from off thy feet*, Exod. 3. 5. Figuratively, it signifies all things usefull, taken from others by violence, (as beasts take their prey) as household-stuffe, goods, &c. We will not work for our living, but as enemies and wilde beasts will live by prey. *Benjamin shall raven as a Wolfe, in the morning he shall devour the prey, and at night he shall divide the spoyle*, Gen. 49. 27. *And behold the servants of David and Joab came from pursuing a troop, and brought in a great spoyle with them*, 2 Sam. 3. 22. The precious things mentioned before, might be silver, gold, jewels. The spoyle here may be other things taken out of the house, as householdstuffe, garments, cattle. Every word hath an emphasis. We will take not shadows, but substance; not ordinary, but precious; not a little, but enough to fill our houses; not with some, but with all sorts to superfluity. And all this got not by hard labour, but with ease, as things found. As conquerors, when they take Cities, sack them, and carry away the spoyle to enrich themselves, Isa. 8. 4.

It is as if they should have said, Thou art a young man, and needest many things for thy pleasure. Joyn with us, and thou shalt want nothing. Thou knowest not how to labour, nor shalt not need. We shall have abundance of all things with ease, and without fear of losse of life, or credit, and

without any fear of danger. If an easie and free life do not move thee, yet think upon the greatnesse of the prey, and that will certainly allure thee. This is the last and greatest argument, the conclusion follows, *vers.* 14. *Cast in thy lot among us, &c.*

Figures none. For Parts : Note two promises that wicked men make to themselves :

1. Of great things.

2. Of abundance. In the first note,

1. The subject, *We.*

2. The adjunct. And in it,

1. The act, *shall find.*

2. The object. And therein,

1. The subject, *substance.*

2. The adjuncts,

1. Of quality, *precious.*

2. Of quantity, *all.*

In the second promise note,

1. The subject, *We.*

2. The adjunct. And in it,

1. The act, *shall fill.*

2. The containing subject, *our houses.*

3. The object, *with spoyl.*

1. *Doct.* Gain is the cause of abundance of mischief in the world. Here in the text it produceth the losse of mens whole estates and lives. *So are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof,* Chap. 1. *Ziba's covetousnesse lost Mephibosheth half his estate,* 2 Sam. 19. 29. *Gebazi's brought the leprosie on him, and his posterity,* 2 King. 5. 27. *Judas his brought Christ to his death, and himself to hanging and hell,* Mat. 27. 5. *Act. 1. 25. Simon Magus his brought himself to perish with his mony,* Act. 8. 20. Gain upholds idolatry, *Isa. 41. 6, 7.* as making Images upheld the Tradesmen of *Ephesus,* Act. 19. 25. It upholds Sabbath-breaking, *Neh. 13. 15.* As also perjury, and murder of parents, at least in heart. *Filius ante diem patrios inquiri in annos : The Son thinks the Father lives too long to keep him out of his inheritance.* It is the cause of other murders also, as of heirs, *Mat. 21. 38.* of adulteries, for whores are hired,

Deut.

Deut. 23. 18. The Popes get much by Stews at Rome. So theft and coufenage in the text are fruits of covetousnesse. False witness are set on work by covetous persons, as against Naboth, 1 King. 21. 13. Desire of other mens goods proceeds from that root, 1 King. 21. 1. So doth idolatry. Matth. 6. 24. *Ye cannot serve God and Mammon.*

*Use.* Take heed you set not up the Idol of gain in your hearts. A man that rides a journey must not overload his horse, nor he that runs a race overload himself. Gain will make good men fordid. *Dulce lucrum è re qualibet : Gain is good out of a dungbill.* The Emperour *Vespasian* imposed a tribute upon Urine. *Sueton. in Vespas. c. 23.* And *Michael Paphlago* the Greek Emperour, upon the Air. *Cuiac. observ. 10. c. 7.* Gain made *Balaam* forwarder then his Ass to curse Gods people. Those that count all good fish that comes to the net, in the end will catch the devill and all.

2. *Doct.* Worldly things are very precious to carnall eyes. They are counted the onely good. *Who will shew us any good?* Psal. 4. 6. *Nebuchadnezzar* knows no other heaven but *Babylon*. Dan. 4. 30. *Is not this great Babylon that I have built for the house of the Kingdome, and for the honor of my Majesty?* *Agrippa* and *Bernice* came with great pomp, *Act. 25. 23.*

*Reason* 1. Because there is some proportion between worldly eyes, and carnall objects. Men are naturally covetous.

2. They know no better things. They are blinde in spirituall and heavenly matters. He that never saw the Sun, would think the Moon a glorious creature.

*Use.* It teacheth us not to marvel that young men are carried away with worldly objects, when old men, if carnall, are taken with them. They have little, and need much to satisfie their lusts. No wonder then if they be catcht.

3. *Doct.* Plenty is desired by ill men, not caring how they come by it. *The love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows,* 1 Tim. 6. 10. Therefore must rich men weep and howle for the miseries that come on them, for their ill-gotten goods, Jam. 5. 1, &c. The wayes wicked men use for gain prove it. They will swear, lie, put off bad and

light ware, use false lights and measures, weights and witnesses, and cheating devices to deceive others.

*Use.* Let us shew that we are not such wicked men, by being content with a moderate state, and not using ill means to get more. Else we shall *consult shame to our houses, by cutting off many people, and sinning against our souls*, Hab. 2. 10. He that brings home a pack of plaguy clothes, hath no such great booty of it.

4. *Doct.* Wickednesse will brag and boast. The devil offers all the Kingdomes of the world to Christ, Matth. 4. 8, 9. *Why boastest thou thy selfe in mischief, O mighty man?* Psal. 52. 1.

*Reason 1.* Wicked men hereby shew forth the pride of their heares, that are not content to be evill, unlesse they boast and triumph over others.

2. That they may draw others to them, for great words and fair promises prevail much with wicked men.

*Use.* Suspect bragging persons, that they intend to draw you to some evill. Good men are modest. Bad men divide the Bears skin before the Bear be dead. They oft fall short of what they brag of, and lose life and all, when they promise themselves and others great riches, as in the Powder-treason, and in the invincible Navy in 88. and later Insurrextions.

5. *Doct.* Wicked men care not, if all men be empty, so themselves be full. Theeves will take away clothes and all, as from him that went down from *Jerusalem to Jericho*, Luk. 10. 30. *They crush the poor*, Amos 4. 1. *They swallow up the needy, and make the poor of the land to fail*, Amos 8. 4.

*Reason 1.* Because they have no love in them, but self-love. Likethe unrighteous Judge, that *regarded no man*, Luk. 18. 2.

2. As they know not what belongs to humanity, so much lesse to communion of Saints. It is no Article of their Creed.

*Use.* It teacheth us to look for little kindnesse from ungodly men. They are strangers to their owne blood. Friends can look for little from them, and godly men for lesse.

6. *Doct.* Wicked men dream of no want nor crosses in their ungodly

ungodly courses. Satans first temptation put such thoughts into Eves heart. *Ye shall not die*, Gen. 3. 4. *Soul thou hast much goods laid up for many yeers, take thine ease, eat, drinke, and be merry*, Luk. 12. 19.

*Reason 1.* Because they have no sound forecast, but look onely at the present, as a foolish Merchant, having had one good Voyage, adventures all next time, and loses all.

2. Because they are bewitched with lust and prosperity. Their eye is in their heart, not in their head. They beleve they shall not want, though they waste, because they would have it so.

*Use.* Build not on worldly prosperity. Least of all in bad wayes, Pfal. 62 10.

Verf. 14.

*Cast in thy lot among us, let us all have one purse.*

Ye have heard the Theeves arguments and allurements before, now follows the conclusion: *Cast in thy lot, &c.*

For the words

*Cast in*, Heb. *make to fall*, תפיל. There are divers wayes of casting lots, which seem to be hinted in Scripture. The first was by the casting of a dart or arrow into the air, and the parties or things being divided, that on which, or neer which it fell, was taken. So שילך is used Josh. 18. 10. *Joshua cast lots for them*. And ירה, to cast or shoot, Joel 3. 3. to shew the casting of it up, as נפל Ezek. 24. 6. *Let no lot fall upon it*. To shew the falling of it down, which did determine the controversie. So *Jonathan was taken*, 1 Sam. 14. 42.

A second way was by a rod, which the Tithing-man had in his hand to strike the tenth sheep, as it came out of the fold, for the Lord, to avoyd partiality, Lev. 27. 32.

A third way was by putting names or stones into a mans lap, or a pot, and he that drew out the right had the prize, as in our Lotteries. *The lot is cast into the lap*, Prov. 16. 33. As there is used טול, to cast in; so יצא, to come out. *In the place where his lot falleth*, Numb. 33. 54. Heb. *cometh out*. And עלה, to come up. *On which the Lord's lot fell*, Heb. *came up*. Lev. 16. 9.

A fourth was by setting a stick or an arrow on end, to see which way it would fall, as the King of *Babylon* did to know which way he should go, to *Jerusalem*, or to *Rabbah*; though others think it was the first way, by shooting an arrow upright, as if he would ask God, and be resolved by the fall of the arrow which way he should go, Ezek. 21. 21. Much like our casting Crosse and Pile.

These different wayes are reckoned up by some learned Writers, let the Reader judge of them as he please.

*Thy lot.* The word לַוְוֹל is taken,

1. For the thing cast up, or in, or set to determine the controversie. *The lot is cast into the lap*, Prov. 16. 33. The paper or stone is put in.

2. For the thing obtained by lot, be it land, office, wealth, &c. As, the lot of *Judab*, Josh. 15. 1.

3. For an estate got by labour, or from Parents, or otherwise, because things were anciently divided by lot. *Thou maintainest my lot*, Psal. 16. 5. And so it is taken here. For the young man tempted had not his means by lot, but by gift or labour.

*Among us*, Heb. *in the midst of us*. Thou shalt be put to no worse then we are, nor fare no worse. There may be much odds in setting one before or behinde, in war or robbery, the safest place is in the midst.

Some interpret the words thus: Bring in thy goods to us, to make a joynt stock. We will be Partners. But Theeves need no stock to set up withall. Others thus: Thou shalt take that share of the prey that falls to thee. We will cast lots to avoyd partiality. But that crosses the common purse in the end of the *verse*. It is rather to be taken for joyning with them in their trade, which was as their lot, and brought in living, as others lived on their inheritances, which at first were divided by lot. So lot is taken for a joynt trade or course of service or living. *His lot was to burn incense*, Luk. 1. 9. *He had obtained a part of this ministry*, Act. 1. 17. Joyn with us. We will have one way of living, & that an easie one too, and live well upon it.

*Let us all have*, Heb. *there shall be to all us*. It rather should be translated, *We will all have one purse*. We have a common  
stock

ſtock already. If thou wilt live as we do, thou ſhalt have as good a ſhare of it as any of us, and never want, while we be worth an half-penny. So that it is their offer of a ſhare in the common ſtock with them.

*One purſe.* Some derive כִּסִּי, a *purſe*, of כִּסָּה, to *number*, or *gather tribute*. For Tribute-money and other monies are firſt told, and then put into the bag to be kept. Hence coms our *English* word *Cheſt*, ſuch as we put money into. When he ſaith *one purſe*, he doth not mean but one, to refrain it, as Mal. 2.10. *Have we not all one Father?* But a common purſe, in which he ſhould have as good a ſhare as they. They would communicate out of it alike to all. Our expences ſhall all come out of one purſe. We will live in common, we will never quarrel about diviſion of ſhares, but fetch thence what we want. One purſe here is the ſame purſe. And by a figure of the ſubject for the adjunct, the meaning is, The ſame money ſhall maintain us all. It is an answer to a tacite objection which the Novice might make. Ye are more then I, and acquainted with the trade, and ye will expoſe me to the danger, as much and more then your ſelves, and give me but a ſmall pittance of the gain, as the Captains in war expoſe their ſouldiers to moſt perill, but take the greateſt part of the ſpoils to themſelves. No, ſay they, thou ſhalt venture no farther then we, and live as plentifully as we upon the common ſtock. All this while they ſay nothing of puniſhment, or loſſe, which muſt be borne equally in partnership, becauſe they feared it not, nor would not ſpeak any thing, that might diſcourage the Novice, but all that might encourage him. As if they had ſaid: Forbear not our company, becauſe thou art young, and not uſed to fighting. Though raw ſouldiers uſe to have but a ſmall ſhare in the ſpoils, thou ſhalt fare as well as we, that are thy leaders.

Figures. Lot for a Share in in their courſe of life. The cauſe for the effect. Purſe for money. The ſubject for the adjunct.

In the words note,

1. An invitation.

2. A promiſe. In the firſt note,

1. An act, *Caſt in*.

2. The

2. The object, *thy lot.*
3. The adjunct, *among us.*

In the second note,

1. The subject, *we will have.*
2. The adjuncts, 1 of number, 2 of gain, *one purse.*

1. *Doct.* There is a communion of wicked men, as well as of Saints. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with the adulterers, Pſal. 50. 18. They assemble themſelves by troops in the Harlots houſes, Jer. 5. 7. Company of Robbers and Pirates trade as well as Merchants and Citizens.*

*Reason 1.* Because of likenesse of nature and qualities. They are the seed of the Serpent. Bad men combine with bad, as good with good. So wise men converse with the wise, fools with fools, old men with old men, young with young. Birds of a Father fly together.

2. Hope of gain unites them together. The more Partners drive a trade, the more hope of large income. A cipher alone is nothing. A figure alone is little, but figures and ciphers together make great summes.

3. Their common hatred of good men, and such as fear God. With this vice ungodly men are tainted. The seed of the Serpent bears enmity to the seed of the woman, Gen. 3. 15. The rule is, *Quæ in aliquo tertio conveniunt, inter se conveniunt: Those things which agree in some third thing, agree among themselves.* Husbands and Wives love their Children, and love one another also. So wicked men hating Gods people, love one another the more.

4. Safety and impunity in wicked wayes. They can the better bear out one another in evil courses, because they are many. *Vis unita fortior: Force knit together is the stronger.* Therefore *hand joyns in hand, that the wicked may be unpunished, Prov. 11. 21.*

*Use.* Take heed with whom ye joyn in a league, or in society, for all friendship is not good. There be brethren in evill, and they get a curse, Gen. 49. 5, &c.

2. *Doct.* Evill doers are very ready to receive, yea to invite others into their society. So did the Pharisees *compasse Sea and Land to make one Profelyte, Mat. 23. 15.* So do Popish Idolaters, Drunkards, Adulterers.

*Reas.*



*Reason 1.* That they may have encouragement in sin. *Solamen miseriis socios habuisse dolores.* It is a comfort to men in misery to have companions in their grief. So it is a comfort to sinners to have partners in their sins. If their sins be objected, Why? others (say they) are as bad as we. A yoke is easier borne by two, then by one.

2. That they may have help to act sin. Some sins are not committed with pleasure without partners, as drunkenness and adultery. Others not with ease or safety, as theft and murder.

*Use.* It teaches us to bewail the wickedness of our nature, that are not onely naught our selves, but also content to spoyl others at an easie rate. Merchants will look for a joynt stock, before they admit of partners. Sinners admit, nay invite men to come in for nothing.

3. *Doct.* Much gain is gotten by unlawfull means. Many men by covetousness set their nest on high, Hab. 2. 9. Riches are called *Mammon of unrighteousness*, Luk. 16. 9. Because most commonly gotten by ill means.

*Reason 1.* Because of Gods forbearance, who suffers mens wits to work strangely, and though by unlawfull means, yet to raise a great estate. Sometimes bastards prosper more then legitimate children, as *Jephthah* did, Judg. 11. 1. So ill means thrive sometimes more then good.

2. Out of Gods indulgence, who is pleased to give to bad men, who make no conscience of bad means, a large portion, as intending them no more. *Men of the world have their portion in this life*, Psal. 17. 14. *The rich man in his life time received his good things*, Luk. 16. 25. So *Abraham* dealt with the Sons of the Concubines, Gen. 25. 6. And the Father with his prodigall Son, Luk. 15. 12, 13.

*Use.* Take heed how ye get riches. Trades-men use once a year to cast up their Books. Would they would then consider how they get the overplus. Thieves may be rich. Little comfort in ill got goods. Children will spend it as fast. *De male questis non gaudet tertius heres: Ill gotten goods joy not the third heir.*

4. *Doct.* There is sometimes not onely just, but also liberrall dealing in robbers among themselves. *Have they not sped?*

Have they not divided the prey, to every man a damofel or two? Judg. 5. 30. Though they be false to others, they will be honest among themselves.

*Reason 1.* To allure others to their society. Who might object, We must venture life and blood, What shall we get?

*Answ.* As much as we. I, but how will you be true to me, that are false to others? They answer, We are not so among our selves. We will be just and free to thee. Thou shalt fare as well as the best of us.

2. To cover their sin. Their smooth dealing among themselves is a fair Visard to cover their harsh dealing with others.

*Use.* To blame those that would be thought to be honest men, and yet will cheat their neighbors, friends, and kindred. Better dealing then this is to be found among theeves, and robbers.

5. *Doct.* They that draw others to sin, speak the best, and hide the worst. *Jeremiab's* enemies tell others of hope to prevail against him by slander and reproaches, but never tell how God will protect his Prophet, *Jerem.* 18. 18. *David's* enemies encourage one another to rejoyce in his ruine, never telling that God would raise him up again, *Psal.* 41. 8.

*Reason 1.* Because this would spoyle all the plot. Bad purposes prevail not, where the issue is foretold.

2. Because else they should bewray their owne folly, that will do things themselves, and perswade others to do them, the inconvenience whereof their owne hearts know, and their owne tongues witnesse.

*Use.* Take heed of those counsels guiled all over with fair pretences. They that mean well will tell inconveniences as well as conveniences. So doth Christ promise salvation to all beleivers, *Joh.* 3. 16. Yet requires taking up the crosse, and following him with self-denial, *Matt.* 16. 24. Beleeve not them that talk much of wealth, and nothing of hell. *Pœna non separat, quos crimen conjunxit. Una pœna implicet, quos unus amor in crimine ligat.* *Bern. Medit. c. 3.* Let not the punishment divide those, whom the fault hath joyned together. Let one punishment fold them up together, whom one love knits together in a fault.

## Verf. 15.

*My Son, walk not thou in the way with them, refrain thy foot from their path.*

Ye have the Robbers reasons to allure the young man to their course, now follow *Solomon's* reasons to dissuade him from joyning with them. Herein note,

1. A dehortation in this *vers.*
2. The reasons, to *vers.* 20.

For the first, and first for the words :

*My Son.* See on *vers.* 1. & v. 8.

*Walk not.* A counsel just opposed to theirs. They say, *Walk with us, v. 11.* (for it is the same word in the Original) he saith, *Walk not with them.* Walking argues a continued action. It is not taking a step or two. So in the literal signification, *Laban went to shear his sheep, Gen. 31. 19. He shall go after the Ark, Josh. 3. 3.* So in the figurative sense it signifies going on in a wicked way. *Blessed is the man that walketh not in the counsel of the ungodly, Psal. 1. 1.* Walking then is continuing. Have not converse with them. *Go not in the way of evil men, Prov. 4. 14.* Accustome not thy self to do as they do. Sometimes it signifies the course of livelesse things, as of a ship. *There go the ships, Psal. 104. 26.* Here it is taken for joyning with them in their wicked courses.

*In the way.* As the former word signifies a continuance, so this word דרכ, signifies a distinct course from others, as the way to one Town differs from the way to another. So in a literal sense. *We went up the way to Bashan, Deut. 3. 1.* And in a figurative sense, for a distinct course of life, good or bad. *The Lord knoweth the way of the righteous, but the way of the wicked shall perish, Psal. 1. 6.* Some take it here, for not joyning with thieves and robbers in their unlawfull courses. Others, for not joyning with them in company or friendship, for fear of infection, though they be employed about lawfull things. Not to delight in their company, unlesse nature, or our callings binde us, or hope of doing them good. Much lesse have one stock, or common table with them, as they would have thee do. Here it is taken in the

first sense, as appeareth by the next *vers.* Walk not in their evill wayes with them, for they go to shed blood. It comes from **רָרַר**, to tread, because wayes that men commonly walk in, are more trodden then other parts of the earth. A foot-path, or high-way is easily discerned.

*With them.* With those robbers, that seek to draw thee to ill courses of life.

**כַּנְעַ**, *Refrain.* Set not a foot in their wicked wayes. Be so far from continuing in them, that thou do not so much as enter int them. *Ch.* 4. 14. *Enter not into the path of the wicked.* Or, it may be the same with the former, and the thing doubled, to make the dissuasion the more vehement. It may be understood literally, Go not with them to rob, no not once. But rather metaphorically. Do not so much as try their courses. Forbid thy foot to enter. Suffer it by no means to do so.

**רַגְלֵךָ**. *Thy foot.* It may be taken literally, not to go in the way with them to rob. Or metaphorically, not to use their affections (which are as the feet to carry the soul to any thing desired) to spoyl and rapine. So *vers.* 16. *Their feet run to evil.* See the like, *ch.* 5. 5. & 6. 18.

**מִנְרֵיבָתָם**, *From their path.* From going in it. It is used sometimes of a path in Woods, where snares are laid to catch wilde beasts. *Shel. Jarchi.* So *Job* 18. 19. *A trap is laid for him in the way.* If thou enter into their way, thou wilt be taken either into a course of theevry, or danger, or both. Therefore follow not their steps. It may be **רָרַר** may here signifie a high-way, and **נְתִיבָה** a foot-path. Neither go in their high-ways, nor by-ways, for robberies are committed in both.

The summe of all is, as if he should have said, O my Son! sinners will entice thee with these or such like words and promises; and lay such snares for thy unexperienced youth; but remember that thou art my Son, and not theirs, and therefore hast more reason to hearken to me, who speak to thee out of a fatherly affection. Hearken not therefore to their counsels, flatteries, or promises. Shew thy self so strange to them, that thou wilt not so much as enter into their way, much walk in it.

For figures. The *vers.* is wholly metaphorically, taken from

from travellers, that walk in one way to one Mart or Countrey for gain, as Merchants used to do in those Countreys, Gen. 37. 28. So theeves rob together.

For the division of the words, note,

1. The person spoken to, *My Son*.
2. A double exhortation:

1. Not to walk with them, or use their trade.

And therein,

1. The act forbidden, *Walk not thou*.
2. The object, *in the way*.
3. The adjunct, *with them*.

The second exhortation is to keep out of their way.

And therein observe,

1. The act, *refrain*.
2. The object, *thy foot*.
3. The subject, *from their path*.

1. *Doct.* Children should rather hearken to their Parents good counsell, then to others bad. They must attend to their Fathers wisdom, that they may not be seduced by the strange woman, *cb. 5. 1, 3*. To their Mothers, rather then to wanton womens, *Prov. 31. 1, 3*.

*Reason* 1. In regard of the efficient. We are more ingaged to Parents, then to any other, for life, education, pains, and means.

2. Of the matter. The counsels are good that come from godly Parents, but bad, that come from bad men or women. *I give you good doctrine, Prov. 4. 2*. So saith Solomon to his Son. But the strumpet solicits the young man to wantonnesse. *Let us take our fill of love, cb. 7. 18*.

3. In regard of the form, or manner. Parents good counsels are given in love, and come out of naturall affection; bad mens counsels do not so.

4. Of the end. The former are for our good. The latter for our destruction.

*Use* 1. Behold another glasse to see the wickednesse of our nature. We are readier to hearken to others, then to our Parents, to bad men, then to good Parents; to bad counsels from them, then to good from Parents. We violate the bands of nature, and grace. If we fall into misery by bad

counsels, how can we look our Parents in the face, or look for comfort and relief from them whose good counsels we have slighted?

2. *Doct.* Young men had need to labour for knowledge to discern between good counsell and bad. If he wil clense his way, he must take heed thereto according to Gods Word, Psal. 119.9. *Rehoboam* lost his Kingdome for lack of such knowledge. He forsook the counsel of grave men, to follow the advice of young giddy heads, 1 King. 12. 8. The *Rechabites* flourished by preferring good counsel before bad, Jer. 35. 18, 19.

*Reason* 1. Because they shall be often put to it Where God hath a Church, the Devil hath a Chappel. If Parents give good counsel, youths of our age, and such as live by sin, will give bad. Young men stand between both as *Hercules* in his dream, between Virtue and Vice, solicited by both. They had need therefore weigh whose reasons be best, as a woman having many Suitors, had need be careful which she takes.

2. There are fair pretences for all sins. Gluttony is called the free use of the Creature; Drunkenesse, Good fellowship; Prodigality is called Liberality; Covetousnesse, Thrift; Lust is intituled Love; Pride goes for Handsomnesse. It needs a good Touch-stone to distinguish between Gold and Copper, well guilt over. No lesse skill is needfull to distinguish between true and apparent good.

*Use.* Ye young men, think it not enough to seek for knowledge when ye grow elder, the Devil will set upon you when ye are young. If you know not good from evill, your corrupt nature will certainly lead you into evill. Take two directions:

1. Weigh things by the light of Reason left in you. That wil acquaint you with many things in morality, and tell you, that theft, adultery, murder are naught, else have ye no assurance of your owne goods, wives, lives.

2. Look higher to the light of Scripture. That will inform you in many higher things; yea, thoughts themselves. In a dark shop men will not be content with a candle, but bring things forth to the day-light. Those things are sincere that can bear the light of the Sun. There is need of knowledge and judgement to approve things, or to discern things that differ, or that

that are excellent, that men may be sincere, Gr. εὐλακειῶς, Phil. 1. 10. judged by the Sun. So men try wares. And so the Eagle tries her young ones, if they look upon the Sun, else she throws them down for bastards.

3. *Doct.* Allurements to sin are no excuse for sin. Eve cannot justly lay her fault on the Serpent, nor Adam on Eve, Gen. 3. God will take it off, and lay the curse on them. Saul's provocation by the people would not bear him out for his sin against God. He must lose his Kingdome, 1 Sam. 15. 15, 26. The young man, though solicited by the Harlot, Pro 7. 14, 21. yet hath a dart strike through his heart, v. 23. there.

*Reason* 1. Because allurers have no power to compel. They may and ought to be refused. The will may be enclined, by convincing or coufening the understanding, but cannot be compelled by Angel or Devil. *Debilis est adversarius diabolus; nisi volentem non vincit: The devil is a weak adversary, he overcomes none but such as are willing to be overcome.* God can alter it, but not compell it.

It is a signe of folly in us to be allured by fair pretences to that that would undoe us. *He goeth after her as a fool to the correction of the stocks, Prov. 7. 22.*

*Use.* It condemns their folly, who lay their faults upon others, and look to be pityed, because allured. As if a bird should say, I saw the corn, but not the pit-fall; or a fish complain, that it saw the bait, but not the hook. Take heed before ye sin. It is too late to complain after. Bought wit is deer.

4. *Doct.* Company excuses no man in his sins. This knew David, and therefore would not come in company with ungodly persons, Psal. 26. 4, 5. And vers. 9. there he prays, *Gather not my soul with sinners.* A good Gentlewoman troubled in conscience when she was to die, cryed out, *O Lord, let me not go to hell, where the wicked are, for Lord thou knowest I never loved their company here.* God objects it as a vice: *thou hast been partaker with adulterers, Psal. 50. 18.*

*Reason* 1. Company cannot alter the nature of things. It cannot make good, evil; nor evil, good.

2. There is choyce of company, else were it a sore temptation to evil, if all were bad, because man is a sociable creature.

*Use.*

Use It blames those that lay the fault of their own naughtinesse upon their company. I had never been drunk or wanton, but that I fell into drunken or wanton company. This is no excuse, yea although we have store of company in our sinfull wayes. *Thou shalt not follow a multitude to do evil*, Exod. 23. 2. Neither will company of great or wise men excuse us, for God hath not chosen many such, 1 Cor. 1. 26. Nor of teachers. They may perish as *workers of iniquity*, Matt. 7. 22, 23. Nor of good men. It was no excuse to *Barnabas* his dissimulation, that he had *Peter's* company, Gal. 2. 11, 12, 13. Company may draw our corrupt nature to sin, but cannot excuse us for sin. Take heed then of bad company. Keep not company with bad men, no more then may be for thy good, or theirs, or then Gods Law binds thee. Eagle, Hawke, and Raven, ravening fowles might not be eaten in the time of the Law. It signified no incorporating into wicked mens society. Their example will corrupt. Horses treading in the steps of Wolves, catch much harm, and abate of their swiftnesse. *Plin. Hist. l. 28. c. 10. Claudum facit vicinus claudus: A lame neighbour may make a man lame. Dum spectant oculi lefos, leduntur & ipsi: Sore eyes make other mens eyes sore. Ovid. Plato's friends did imitate his swelling or crookednesse. Aristotle's stammering was imitated. Alexander's shrill voyce. Plutarch. Malus ipse fiet, si malis convixeris. Aristot. Moral. 9. Thou wilt be made evill, if thou converse with evill men. Touch pitch, and be defiled. Sumuntur à conversantibus mores, & ut quedam in contactu corporis vitia transeunt, ita animus mala sua proximis tradit. Seneca de ira. l. 3. c. 8. Manners are taken from those with whom we converse; and as some diseases of the body are communicated by the touch, so doth the minde deliver her evill qualities to her neighbours. Drunkards make more in love with wine, Wantons with women, covetous men with money. As on the contrary, good company brings others to good, as a good soyl and air brings health. And wilde beasts are tamed, being fed by men, and conversing with them. If ye will sin with them, ye must suffer with them. Non minus ardebit, qui cum multis ardebit. August. He burns nolesse, that burns with company.*

5. Doct. Continuance or walking in sin is dangerous. It brought destruction on Priests and people, 2 Chr. 36. 14, &c. and Hof. 11. 2.

Reason



*Reason 1.* It is a signe of an hard heart to continue in sin. The mouth of the conscience is stopt.

2. It makes the heart more hard still. Custome will make a man not start at greatest sins. *Consuetudo peccandi tollit sensum peccati*: A custome of sinning takes away the feeling of sin. They cannot cease from sin, 2 Pet. 2. 14.

*Use.* Break off sin by repentance, Dan. 4. 27. Time past was too much for sinfull wayes, 1 Pet. 4. 3.

6. *Doct.* The very entrance into sinfull wayes is full of danger, like a downfall. No stay till ye come to the bottome. Prov. 4. 14. The young man is there advised to passe away, and not to come nigh it, as men go far off from infected houses, Prov. 5. 8. Ye will hardly ever get out again. Like suretiship set out by a man entring into the wide end of a horne, and sticking in the narrow end.

*Use.* Keep out of evill wayes, or get out quickly. *Non diuturnus, qui periculo proximus.* Cypr. He is not long safe that is neer danger. *Nolo vicino Serpente dormire. Fieri potest, ut me mordeat; fieri potest, ut non me mordeat*: I will not sleep neer a Serpent; perhaps she may bite me, perhaps she may not bite me.

## Verf. 16.

For their feet run to evil, and make hast to shed blood.

The Dehortation was in the former *vers.* the Reasons follow. That it might appear that he had more weighty reasons to dissuade them, then the Theeves had to perswade. Wherein note,

1. The arguments, v. 16, 17, 18.

2. A generall conclusion out of them, *vers.* 19.

The arguments are very strong, not onely in their owne weight, but *quoad hominem*, fit to convince them, as being all taken out of their owne confessions.

1. From the cruelty of their intentions, *vers.* 16. out of *vers.* 11.

2. From the causelesnesse, out of *vers.* 11. also. For they sought innocent blood without cause.

3. From the craftinesse of their plots, *vers.* 18. out of v. 11. From laying wait, and lurking privily.

The conclusion follows, *vers.* 19. that not onely Robbers, but

but also Cheaters, and all other sorts of covetous persons will fall to shedding of blood in the end.

For the words.

*For.* See on v. 9. This the word of coherence, and ushers in a reason of the former dehortation. They may give thee good words, and colour over their bloody intentions, as if they meant onely to enrich themselves out of other mens estates, and not to meddle with their persons. But these are but fig-leaves. They will not stick at blood, rather then lose their booty. Therefore joyn not with them, for they are not onely covetous, but cruel also.

*Their feet.* See on v. 15.

**רוצו**, *Run.* The word *running* intends not onely aiming at it, as at a goal, or prize, but also making haste to attain it, 1 Cor. 9. 24. It signifies out of a readinesse of minde, and great desire of the prey, to make haste to obtain it. The same words (all but one) are used, Isa. 59. 7. Here feet run, but Psal. 68. 31. hands are said to run, or soon to be stretched out to God, to shew the great haste of those Nations to embrace Religion. Their mischievous intention is here amplified by the haste they make to effect it, and by their violent prosecution of it. They hasten with both feet.

**לרע**, *To evil.* It is taken sometime for evill of sin. *I have done this evill in thy sight*, Psal. 51. 4. Sometime for evil of trouble. And that,

1. To themselves. *Woe be to him that coveteth an evill covetousnesse to his house*, Hab. 2. 9.

2. To others. *If it please my Father to do thee evill*, 1 Sam. 20. 3. So it is intended here of evill to others, as appears by the words before, *vers. 11. Let us lay wait for blood.* And by the words immediately following to the same purpose. It may be meant either of rapine, or of murder. Both are evill.

**וימהרו**, *And make haste.* This shews the meaning of the former word *running*. *Their feet are swift to shed blood*, Rom. 3. 15. The word signifies,

1. To doe a thing quickly, or speedily. *Their sorrows shall be multiplied that hasten after another God*, Psalme 36. 4.

2. To

2. To give a dowry to one. *He shall surely endow her to be his wife, Exod. 21. 16.*

3. To do a thing rashly, as things done in haste lightly are. *The counsel of the froward is carried headlong, Job 5. 13.* Here it is taken in the first sense, to set forth speed in accomplishing their evil designs.

דָּמָה, *To shed.* Not to let out some part of the blood for good, but to pour it out abundantly, till one be dead; for *the life is in the blood, Gen. 9. 4.*

*Blood.* See on *vers. 11.* Some understand it of their owne blood. They rob, till they come to the gallows. And sometimes falling out about dividing their prey, they kill one another. *Stobæus tit. 10. de Avar.* quotes *Aristotle*, saying, that eight theeves falling out about the division of the prey, four of them first killed the other four. Then two of them which were left, killed the other two. Lastly, of the two yet left, one killed the other. There was no end of slaughter, til one only was left. But here it is meant of others blood, as appears by *v. 11. & v. 18.*

This is the first reason, and a strong and powerfull one to dissuade the young man from joyning with them, or so much as entering into their way, because they minde nothing that is honest, but breath out bloodshed, and horrible sins against nature, which may make them and their courses justly odious to all men. Few beasts will kill others of the same kinde. Much lesse should men that have reason. This is a very great wickednesse. Therefore thou must not look so much at the riches and spoils they promise thee, as at the grosse evill they provoke thee to, which even nature it self abhors.

Thus ye see the strength of *Solomon's* first reason to dissuade the young man from joyning with evill men in their sinfull wayes.

*Figures. To shed blood.* To commit murder. A figure of the cause for the effect.

*Note 1.* The coherence, *For.*

2. The sentence. And in it;

1. A generall accusation.

2. A particular. In the generall,

1. The agent, *their feet.*

2. The act, *run*.

3. The object, *to evil*.

In the particular,

1. The act, *they make haste*.

2. The object, *to shed blood*.

1. *Doct.* Good counsels must be backt with reasons. God must be praised by righteous men, because it becomes them, and God deserves it, Psal. 33. 1, &c. We must not fret at evill men, because they shall be cut off, Psal. 37. 1. So Prov. 1. 8, 9. & 3. 1, 2.

*Reason* 1. To draw mens affections; for it is not enough to inform the judgement. The will and affections are more corrupt then it. The Heathen woman could say, *Video meliora, probosq; , deteriora sequor* : I see and like the best, but follow the worst. It is not the least work of a Teacher, to move the affections. There may be light, but no life without this. What had the Sun been good for, if God had made no living creature to behold it? *Vela damus, quamvis remige puppis eat*. *Ovid.* Tide, and oars, and sails are needfull on the water. So are Doctrines, Reasons, and Uses in a Sermon.

2. To dead objections, and oppositions, as mud-wals dead bullets. The devil will have something to object against all Theoretical and Practical truths. We must have some solid reasons to weigh down his seeming arguments.

*Use.* It shews the need, and justifies the practise of Ministers, in not onely laying down, but also backing truths with reasons, that they may work both on head and heart.

2. *Doct.* There is no member of the body so vile or mean, but may be an instrument of sin and mischief. *Ye have yeilded your members servants to uncleannesse, and to iniquity unto iniquity*, Rom. 6. 19. So many use their throat, tongues, lips, mouth, feet, Rom. 3. 13, 14, 15. As birds use their beaks and talons; wilde beasts, their teeth, claws, and tails; tame beasts, their horns and hoofs to do hurt. And men have eyes for adultery. As *David*, 2 Sam. 11. 2. and ungodly men, *Having eyes full of adultery*, 2 Pet. 2. 14. Others have eyes for covetousnesse, as *I saw a goodly Babylonish garment, &c. Then I coveted them*. And *Ahab* had eyes to covet *Naboth's vineyard*, 1 King. 21. 1. Men have

have ears ready to hear wanton songs, slanders, &c. Tongues for swearing, lying, flattering, back-biting, called the third tongue in *Chaldee*, because it hurts the speaker, hearer, and person spoken of. Hands to strike, kill, steal. Feet to carry the whole body to mischief.

*Use* 1. It teacheth us to bewail the spreading of corruption in us. It cannot be enclosed in the soul, but runs over every member of the body. No Physician can tell all the diseases of the eye, much lesse the sins of it.

2. It shews us our great account, that besides secret sins, have so many to answer for in every member.

3. It calls upon us for suspicion of, and watchfulnesse over every member. Not of the Eye, or Ear alone, but of all.

3. *Doct.* Wicked men have a great affection, desire, and pronenesse to wickednesse. As men have to those things they run after, who yet hate those things from which they fly. *Wickednesse is sweet in his mouth, he hides it under his tongue. He spares it, and forsakes it not, but keeps it still within his mouth,* Job 20. 12, 13. *Why boastest thou thy self in mischief, O mighty man?* Psal. 51. 1. And sure men greatly affect what they boast of.

*Reason* 1. Because it is pleasing to their corrupt nature. The Iron follows the Loadstone by a naturall sympathy. So do wicked men pursue sinfull courses.

2. Custom makes it dear to them. Men are pleased with customes without a reason.

*Use.* Hence may we discern the vilenesse of our nature. It were a stain to it to be drawn to sin, but to love that which is evill, and delight in it, and run to it, without sollicitation, argues a desperately corrupted nature.

4. *Doct.* Sin is truly evill and hurtfull. *I have done this evil in thy sight,* Psal. 51. 4. *Evill shall hunt the violent man, to overthrow him,* Psal. 140. 11. Sin is evill by name, and evil by nature. For it is *ανομία*, a breach of Gods Law, or an unlawfull act, 1 Joh. 3. 4. It may be said of sin as *Abigail* speaks of her Husband, *Nabal (or fool) is his name, and folly is with him,* 1 Sam. 25. 25. So evill is the name of sin, and evill is in it. It is the brood of that evill one. It is evill before God whom it

dishonors, and who cries out against it. Before men, who make laws against it. Hurtfull to others, as all sins against the second Table, being hurtfull to mens lives, wives, children, states, liberty, credit. Sin will pull down Church and Common-wealth. It is hurtfull to our selves, bringing down many judgements on us. It is evill privatively, depriving us of much good. Evill positively, inflicting much sorrow. Evill spiritually, bringing spirituall judgements on the soul. Evill corporally, bringing much pain to the body. Evill eternally, making soul and body for ever miserable.

*Use 1.* Hate all sin, God is the object of love: Evill, of hatred. *Ye that love the Lord, hate evill, Psal. 97. 10. Amas Deum? d:bes odisse quod odit: Lovest thou God? then must thou hate what he hates. Auguſt.*

2. Beware of acting sin. It is a disgrace to thee, and matter of danger.

5. *Doct.* Sinners are very nimble and industrious about finfull actions. *Jzabel* quickly findes a way to get away *Naboth's* vineyard, 1 King. 21. 7, &c. And *Judas* to bewray Christ, Mat. 26. 15.

*Reason 1.* From an internall principle of love of sin. Men are very nimble about what they love.

2. From an externall principle of custome. It is their trade, and men are very nimble about their trade, that gully about other things. They are in their element. *Elementum in loco suo non ponderat: An element is not weighty in its own place.* How swift is water in the river? How dull out of it?

*Use.* Marvell not at sudden villanies, as robberies, murders, treasons. Wicked men are quick at such things.

6. *Doct.* Great sins are readily swallowed by ungodly men. As murder, and oppression. *Abab* can swallow *Naboth's* vineyard and life at a morsel, 1 King. 21. And *Judas* can digest the murder of Christ, and thirty pieces of silver to boot, Matt. 26. 15. Some are so wicked they can murder Father and Mother, 1 Tim. 1. 9. *Cain* killed his owne Brother, Gen. 4. 8.

*Reason 1.* They see not the evill of them.

2. They

2. They foresee not the danger of them.

*Use.* Marvell not at great wickednesses, while there be wicked men in the world. Fire will burn down, water overflow all before it.

Verf. 17.

*Surely in vain the net is spread in the sight of any bird.*

We come now to *Solomon's* second argument, to dissuade the young man from joyning with these sinners. And that is taken from the injustice of their course. They wrong others without provocation by them, or merit of evil in them. It may be the young man might object against the first argument, peradventure they had just cause to take the rich mens lives, as well as their goods. It may be that they have committed some great evil, or done them much wrong. No, saith *Solomon*, they had no cause at all to proceed so cruelly against them neither for any wrong done to themselves, nor others. It proceeds meerly from their owne covetous, and cruel disposition. They have given them no more cause then the bird doth to the fowler, to take away his life.

For the words.

כִּי, *Surely*. So it is translated. *Surely we will return with thee*, Ruth 1. 10. And then it is an earnest asseveration of the truth of what is said. It is as sure, thieves kill without a cause, as that fowlers kill harmlesse birds. It may be read *For*, as it is, v. 9. & v. 16. And then it ushers in a second reason, to dissuade the young man from joyning with them, v. 15. because they are unjust as well as cruel. For it cannot be a reason of the *Theeves* cruelty, mentioned v. 16. for they are not cruel because they have no cause, but though they have no cause.

הִנֵּן, *In vain*. So our Translation and some others read it. Some take it to be in vain in regard of the bird, which will take no warning, but will fly to the meat, although it fall into the net. So will *Theeves* go on till they come to the gallows, notwithstanding examples of others hanged before, or counsels of friends. They will rob, though they be hanged, and for present content, they will adventure future  
ruine,

ruine. Their eyes are dazeled with the sight of gain, so that they see not the danger. Others take it to be in vain in regard of the fowler, who is not alwayes sure to catch the birds, for many times they spy the net, and flie away. And this some apply to the Theeves alluring the young man. They often misse the precious things they aim at, the owners espying their evill intentions, and preventing them. Therefore joyn not thou with them, upon hope of uncertain gain. Others apply it to the young man himself, as if *Solomon* had said, If birds have wit to see and avoyd snares, thou my Son being a reasonable creature, shouldst much more (especially being warned by me) see the danger of these evill mens counsels, and not dare to joyn with them. But the word should rather be translated *without cause*, as it is *v. 11.* As fowlers kil birds taken in the net, though they never wronged them, that so they may feed on them, so do these most unjustly kill them they rob, as *ver. 11. & 19.* shew. The one saith, they lie in wait for them causelessly, and the other, that they take away their lives. So the word is also used, *chap. 3. 30.* *Strive not with a man without cause, if he have done thee no harm.* Object not, that they will not be so cruell, though they be covetous, for though mens riches may do them good, yet they have given no cause to take away their lives. No more hath the bird to the fowler. But as the fowler cannot feed on the bird, unlesse he kill it, no more can they rob sometimes without killing.

**רשת**, *The net.* It is taken,

1. Literally, for an engine to catch birds, beasts, or fishes. *Ye have been a net spread upon Tabor,* *Hof. 4. 1.*

2. For net-work, made like a net. *Thou shalt make for it a grate of net-work of brasse,* *Exod. 27. 4.*

3. For devices to entrap men. *In the net which they hid is their own foot taken,* *Psal. 9. 15.* Here it is used in the first sense, yet the third intended in the application of the similitude, as appears, *v. 18.*

*Is spread.* Laid abroad at length, that it may catch the bird, if it come within the verge of it.

*In the sight.* Heb. *in the eyes,* **עין** signifies,

1. The eye, in which is placed the Sense of seeing. *The eye is not satisfied with seeing,* *Eccl. 1. 8.*

2. The



2. The sight which is by the eye. *The heavens are not clean in his sight*, Job 15. 15. So here, where the bird either doth see it, or may see it, if he will look about him; or, where birds use to haunt.

כָּל, *Of any*. Not of every bird, but of any bird. So it signifies here, and that without a negative particle with it. A thing not observed in Grammars and Dictionaries. So Job 8. 12. *It withereth before any other bearb*. For the word see on v. 13. on the word *All*.

*Bird*. Heb. *owner or possessour of a wing*. That hath a wing at command to fly withall. Thus God distinguisheth birds from beasts and fishes. *A bird of the air shall carry the voyce, and that which hath wings shall tell the matter*, Eccl. 10. 20. So the Owner is in the Originall called *the possessour of riches*, v. 19. And the Ram that had two horns, is called, *The possessour of two horns*, Dan. 8. 6. The Hebr. word כָּל, signifies,

1. An owner or possessor of a thing. *The Master of the house shall be brought unto the Judges*, Exod. 22. 8. that is, The owner or possessor of it. He that dwels in it.

2. A chief or honorable man. *The Priest shall not defile himself, being a chief man among his people*, Lev. 21. 4.

3. An husband. *If he were married*, Exod. 21. 3. Hebr. *if he were the husband of a wife*.

4. An Idol, called Baal. *He brought him up into the high places of Baal*, Numb. 22. 41.

5. A Lord. *Call me no more Baali*, that is, *My Lord*, as in the marg. Hof. 2. 16.

6. An inhabitant. So it is rendred, *The men of Shechem*, Judg. 9. 20.

Here it is taken in the first sense, for the possessor of a wing, that is, a bird. The word כָּנָף, signifies,

1. A wing. *Every winged fowle after his kinde*, Gen. 1. 21.

2. It is put for the swiftnesse of the wind, which seems to fly, it is so quick, and carries ships away apace. *He did fly upon the wings of the wind*, Psal. 18. 10.

3. For the utmost part of any thing. As,

1. Of a garment. *They shall make them fringes in the borders of their garments*, Numb. 15. 38.

2. For the sails of a ship, which are spread like wings,  
Q and

and make ships as it were to fly. *Woe to the Land shadowing with wings*, Isa. 18. 1. That is, sending forth ships with sails, as appears v. 2. there.

3. For the wings of an Army. *The stretching out of his wings shall fill the breadth of thy Land, O Immanuel*, Isa. 8. 8.

4. The farthest part of the earth. *From the four corners of the earth*, Isa. 11. 12.

5. The springing of the morning light, which begins far from us. *The Sun of righteousness shall arise with healing in his wings*, Mal. 4. 2. Here it is used in the first sense, for the wing of a bird.

Figures none, except eyes for sight. The cause for the effect.

Note 1. The manner of speaking, *Surely*.

2. The matter. And in it,

1. The subject, *the net*.

2. The adjuncts. 1 *Is spread*. 2 *Without cause*.

3. The object. *In the sight of any bird*.

1. *Doct.* Variety of reasons are needfull to dissuade from evill. See how many curses are threatned against it, Deuter. ch. 27. & 28.

*Reason* 1. Because of our privative unbelief. We are hardly drawn to beleve any spirituall truth, and divine. *O fools and slow of heart, to beleve all that the Prophets have spoken*, Luk. 24. 25. A weak house must have many props, else it will fall.

2. Because of our positive unbelief. We are opposite to matters of faith and holinesse, and can reason strongly against our owne salvation. We had need of many bullets to beat down this fort.

3. Because of mens different dispositions. One affects wit, another credit, another profit, another pleasure. All these must be wrought upon accordingly. A fisher must have severall baits for severall fishes, worms for one, flies for another, paste for another. One man is loving, another harsh; one stout, another fearfull; one fed with hopes, another affected onely with things present. Perswaders to good, or from evil, must proceed accordingly. *Decet veritatem, totis viribus uti suis, non ut laborantem: It becomes truth to use all her forces, not as if it had much adoe to uphold her self*. *Tertull. advers. Marc. l. 3.*

4. To

4. To confirm our selves in the truth, else we shall never work well upon others.

*Use.* To perswade us to study the Scripture well, if we would be able to give counsell to others to draw them to good, or from evill; for there is the storehouse of truth, and abundance of reasons, and stronger then either nature or art can afford, to work upon mens judgement, or affections.

2. *Doct.* Reasons brought to confirm truth must be solid ones. So Christ confutes the Sadduces by a sentence out of the Law. *I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living,* Matt. 22 32. It is conceived the Sadduces believed only the five Books of *Moses*, and therefore our Saviour out of them brings his proof, that could have brought plainer out of the Prophets, if he had pleased, as Dan. 12. 2. *Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt.* So he confuteth the Pharisees, who maintained that a man might swear by the Temple, but not by the gold of the Temple, by an undeniable argument; *Ye fools and blinde, for whether is greater, the gold, or the Temple that sanctifieth the gold?* Matt. 23. 17. So Paul reproves fornicators, in that *they make the members of Christ the members of an harlot,* 1 Cor. 6. 15. So he confutes communion with Idolaters, because therein they have fellowship with devils, 1 Cor. 10 20.

*Reason* 1. Because nothing but truth should come from an informer, else he may be a blinde guide, and fall, and lead others into the ditch.

2. Reasons ought not onely to be true, but also to bear up other truths. All stones in a building should be firm, but especially the foundation stones. What is a lying witness worth, or a beggerly surety? The Rabbins say of a weak argument, *עֵבֶר עֵרְבָנָה צִיר*, *Your surety wants a surety.* And the Logicians cry out, *Incertum per incertius: Ye prove an uncertainty by a greater uncertainty.*

3. Else we cannot satisfie our selves. And how should a man think to perswade others by that which perswades not himselfe?

4. Our reasons should not onely satisfie others, but be so strong, that they may convince them, and stop their mouths. *A minister must be able by sound doctrine both to exhort and convince the gainsayers, Tit. 1. 9.* Therefore their reasons had need be strong.

*Use.* Let us weigh our arguments well in our owne souls, before we present them to others. So men measure their corn at home, before they bring it to Market, that it may not fall short. Else we cannot hope to perswade others to good, or dissuade them from evill, if our arguments prevail not first with our selves.

3. *Doct.* There is a world of injustice in the world. As in Heathen *Niniveh. The Lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravine, Nah. 2. 12. Woe to the bloody City. It is all full of lies and robbery, the prey departeth not, Nahum 3. 1.* So in idolatrous *Israel, Abab must have Naboth's vineyard, 1 King. 21.* It is full of lying, killing, stealing, *Hos. 4. 1.* In *Judab* also professing Religion in *David's* old dayes. It is like *Absalem* had some colour of complaint, by reason of officers oppression. *No man is deputed of the King to hear thee, 2 Sam. 15. 3.* And in *Israel, in Samuel's* old dayes. *His Sons turned aside after lucre, and took bribes, and perverted judgement, 1 Sam. 8. 3. Samuel could say, Whose ox have I taken? or whose asse have I taken, &c. 1 Sam. 12. 3.* But his Sons could not say so.

*Reason 1.* Because men have different humours, and affections; some spleenful, some fearfull, some covetous, some ambitious.

2. They have divers degrees. Some are great, and think they may do what they will with mean ones. Some low, and do wrong for need. *They are poor, and steal, Prov. 30. 3.* Some of a middle rank, who envy superiours, slight inferiours, and wrong both.

*Use.* Let us be just in the midst of an unjust generation, as *Noah* was, *Gen. 6. 9.* and as *Paul* would have the *Philippians* to be, *Phil. 3. 15.* and as the middle region of the air is cold, being between the upper region hot, as being neerer the Sun; and the lower hot by reflexion.

*The net is spread.* Fowlers have nets, and spread them to take innocent birds, that they may be sure they may not escape.

4. *Doct.* Wicked men have cunning devices to doe mischief. As *Asalom*, to get away the hearts of his Fathers Subjects by flattery, 1 Sam. 15. 3. And *Ismael* by tears to call them to *Gedaliah*, whom he had slain before, and so to kill them, Jer. 41. 2, 6, 7.

*Reason* 1. To expedite the business the sooner, that they may quickly effect their desires. They long to be rid of their mischievous designs, as a woman with-child of her burden. *Behold, he travaileth with iniquity*, Psal. 7. 14. As the Mathematician that made an Engine to convey a Ship into the Sea with one hand, which others could not do with much help, was a cunning man. So have wicked men curious fetches to hurt others.

2. To remove all impediments, which requires much skill.

*Use.* Take heed of ungodly mens plots. Use the Doves innocency, but with the Serpents subtilty, Matth. 10. 16.

5. *Doct.* God hath put some visible distinction between visible creatures. Birds are distinguished from Beasts by wings. He made birds to fly in the air, fishes to swim in the sea, beasts to go on the earth, Gen. 1.

*Reason.* To shew Gods wisdom, that hath set a several mark on all creatures, in their several kinds.

*Use.* Let us in beholding the variety of the creatures, give God the glory of his wisdom, Rom. 1. 20, 21.

6. *Doct.* Creatures have a lawfull power over their members. A bird is Master of a wing.

*Reason.* God gives them this power.

*Use.* Honor God then with your members. *Yeeld your members servants to righteousness unto holiness*, Rom. 6. 19.

Verf. 18.

*And they lay wait for their owne blood, they lurk privily for their owne lives.*

Here the Wife-man proceeds to a third argument, to disswade the young man from joyning with these robbers. The first was from their cruelty, *v. 16.* The second, from their injustice, *v. 17.* The third in this *vers.* from their craft and indirect dealing, to bring their wicked ends to passe.

For the words.

*And, or So.* For thus this word is translated, *Pro. 25. 23. The North-wind driveth away rain, so doth an angry countenance a back biting tongue.* It sets forth a reddition to a similitude. So it may do here. As the Fowlers without provocation, lay wait to kill the harmlesse birds, that they may devour them, so robbers without provocation lurk privily to kill men, that they may deprive them of their riches.

*They lay wait.* See on *v. 11.*

*For their own.* It may be translated *their,* or *their own.* And therefore the word *owne* is in a little letter, as not necessarily included in the Originall word. They that take it for *their owne,* understand it thus. These robbers, that are so solicitous to draw thee into their society think to undoe others, but indeed undoe themselves in the end. They come to the gallows. They doe as it were hold a pistoll with a dark lantern in their hand, and when they think to kill others, shoot themselves to death. *Quæ rapinâ sublata sunt, raptorem rapiunt. Ab Ezr. Things unjustly snatcht away, snatch away the snatcher.* Some hold on the comparifon, and read it *their,* not *their owne,* and understand it of the birds, which the fowlers are not content to take, but kill them also. And they make the reddition, *v. 19.* But the best way is to read it *their,* and apply it to the rich men whom the theeves would rob. And so it is a part of the application. As Fowlers lay wait to kill birds, so theeves to kill men. The reasons to inforce this interpretation, are these.

1. They that are to be killed are those whose blood they laid wait for, *v. 11.* which was not their owne, but such as they

they would rob. And swallow up alive, v. 12. And finde riches in their houses, v. 13.

2. Because the other interpretation agrees not with the similitude, v. 17. for fowlers run no danger themselves in catching or killing birds. No law layes hold on their lives. So it should be a dissimilitude rather than a similitude. Though fowlers get no harm by killing birds, yet thou shalt perisht with murdering theeves, if thou joyn with them. But this agrees not with the words.

3. Because it agrees not with v. 19. They seek the life of the owners of those riches, and not their owne lives. To conclude, the dehortation is not taken from the hurt that might befall the young man, if he joyn with them, but that might betide others by his joyning with them in their crafty wayes, which will not onely be the losse of their estates, but of their lives also sometimes, which the young man, not used to blood and fraud, would startle at in likelihood, though the seducers used to it could shed blood without remorse.

*Bloud.* See on v. 11. *They lurk privily.* See on v. 11.

*For their owne.* Rather for *their.* That is, for to kill those whom they rob. See before in this *vers.*

**נַפְשׁוֹתָם**, *Their lives.* Heb. *Their souls.* The word signifies,

1. The breath. *His breath kindleth coals,* Job 41. 21.
2. The life, which cannot be without breathing. *But flesh with the life thereof, shall ye not eat,* Gen. 9. 4.
3. The soul, the cause and fountain of life. *Man became a living soul,* Gen. 2. 7.
4. A living body. *Let the earth bring forth the living creature,* Gen. 1. 24.
5. A man. *The souls, that came out of the loynes of Jacob,* Exod. 1. 5. That is, the men.
6. The body of a man. *He was laid in iron,* Psal. 105. 18. Heb. *His soul came into iron.* As in the marg. of your Bibles. Yet it was the body of *Joseph* onely, for his soul could not be bound in iron.
7. A dead carcase that had once a soul in it. *Who so toucheth any thing, that is unclean by the dead,* Lev. 22. 4. Heb. by a soul.
8. The

8. The heart, minde, or desire of a man. *Ye know the heart of a stranger*, Exod. 23. 9. Heb. *the sul*.

9. For God himself, as the soul of man was taken for the man himself, in the fifth signification. *The Lord God hath sworn by himself*, Amos 6. 8. Heb. *by his soul*.

Here it is taken in the second sense, for the life, because as the breath is the signe of life, so the presence of the soul is the cause of life, and the absence of it the cause of death. Faulkeners if they catch birds in the net, kill them. If not, they shoot them. So do robbers with men. They kill them with the sword, or with the gun. Thus the Adulteresse seeks a mans life, *ch. 6. 26. & 7. 22, 23*.

Figures. Blood for life, and soul for life. The cause for the effect. The same thing is doubled in divers words, to shew the certainty of it, that this is indeed the intention of robbers, what ever they pretend to the young man. So Pharaoh's dream was doubled, to shew, that *the thing was established by God, and God would shortly bring it to passe*, Gen. 41. 32. And Kimchi on those words, Isa. 1. 2. *I have nourished and brought up children*, saith, *The doubling of the word is to confirm the thing in divers words, though the matter be all one*, וְכִמְנֵהוּ חֵן חֶמֶק רַבִּי בְּמִקְוֵי רַבִּי. And such is the custome of the Scripture in many places.

For the division :

Note 1. The efficient, *They*, the robbers.

2. The act, *lay wait, lurk privily*.

3. The object, *for their blood, for their lives*. To murder such as they rob. It agrees with the former *vers*. thus. As fowlers lie hid themselves, and lay their nets, where birds come, to catch and kill them, though they never hurt them; so these robbers lie hid privily to entrap them that hurt them not, and to kill them for their goods.

1. *Doct*. Similitudes rightly applyed are of great use. They are much used in the Scriptures of the Old and New Testament. As by *Moses*, Deut. 32. 11, 12. Where Gods care of his is set out by the Eagles tender care of her young ones. By the Prophets, Isa. 49. 15, 16. which sets it out by the Mothers respect to her young children. By *Christ*, Matt. 13. who take families from Sea, Land, Trade, Husbandry, to  
teach



teach all sorts of men piety. By the Apostles, Jude v. 12, 13. where the like are taken from Bodies of men, Heaven, Earth, Sea.

*Reason 1.* Because they help the understanding much. For earthly things are better known to us then heavenly. They are glasses, in which we may see better things. The eyes convey much knowledge to the soul.

2. Similitudes help the memory, for things seen are tokens of things unseen, as a thread on the finger of an errand. The act of memory lodges one thing in one corner of the room, another in another.

3. They help the will. When we see the willingnesse of beasts to provide for their young, it puts Parents in minde of their duty.

4. They help the conscience. A similitude helped *David* to see his sin quickly, 2 Sam. 12. 1 &c. He could soon condemne him that killed his neighbours Ewe-lamb, that would hardly else have condemned himself for killing his neighbor, and abusing his Wife.

5. They help the affections. The attractive ones are helped by similies taken from things liked; the abstractive by similies taken from things disliked.

6. They help to amend our lives. The Ant can teach the Sluggard to labour.

*Use 1.* Treasure up store of similitudes. All places afford plenty of them. Sea, land, shop, house, streets, fields, are not barren. What can you doe that may not teach you some good lesson for your souls?

2. Be sure to apply them right, else they may doe much harm. As that parable, Mat. 18 23. where the Lords revoking his pardon, *vers. 34.* is applied to falling away from grace, contrary to Christs interpretation, *vers. 35.* God wil not forgive you, unlesse you forgive others. *Simile non currit quatuor pedibus: No similitude runs on four legs.* If it agree in some things, it must differ in others, else it were not the like, but the same. And what application can be better, then that which leads to the scope of the propounder? *Theologia symbolica, non est argumentativa.* Similitudes making nothing true, but illustrate things that were true before. The absurdest

thing in the world might be proved by some similitude. As that Parents need take no more care for their children, then the Ostriches do for their eggs, Job 39. 13, &c. But what childe will allow of such a proof? Therefore apply similitudes carefully, lest ye run into error.

Before, v. 11. they say, *Let us lay wait, &c.* Here *Solomon* affirms that they do so.

2. *Doct.* A wicked man, as he perswades others to evil, so he acts it himself. So *Judah* counselled to, and joyned in the selling of *Joseph*, Gen. 37. 26, &c. *Judas* did the like in bringing *Christ* to his end, Matt. 26. 14, 15.

*Reason* 1. To shew their reall approbation of the work. For it is pleasing to their corrupt nature. They give bad counsel out of love to evill, as their deeds declare.

2. To encourage others to mischief. For deeds draw more then words, examples then precepts.

*Use.* To blame many, who give good counsel to others to be just, yet prove unjust themselves; and to be patient, yet are impatient themselves. Like *Pharisees*, they lay heavy burdins on mens shoulders, but they themselves will not move them with one of their fingers, Mat. 23. 4.

Fowlers have cunning pates to invent traps, and strong hands to lay them.

3. *Doct.* As wicked men have heads to invent, so have they hands to execute mischief. So *Ishmael* contrived and executed *Gedalia's* death, and others, Jer. 41. 1, &c. So did *Joab*, *Abner's* and *Amasa's* death, 2 Sam. 3. 27. & 20. 9, 10.

*Reason* 1. Because mens hands are naturally corrupt, as well as their heads.

2. Because else their plots will come to nothing, if their hands be not nimble to execute, as well as their heads to invent.

*Use.* It reproves such as have good heads, and know well what they should doe, but finde many rubs in the way, when they should go about any good duty. These are sluggards, and cry, *Alion in the way*, Prov. 6. 13.

New words come to be expounded in every verse.

4. *Doct.* Much pains is needfull to understand Scripture aright. Continuall pains. Continue in them, 1 Tim. 4. 16.

Searching

Searching pains. *Search the Scriptures*, Joh. ch. 5. verſ. 39.

*Reason 1.* Because of the manner of writing. Some things are plain, but other things are figurative; as, *I am the true vine, and my Father is the husband-man*, Joh. 15. 1. Some direct, but others ironical; as, *Rejoyce, O young man in thy youth*, &c. Eccl. 11. 9. Some like Iſlands and Promontories, as marks of good example to guide; ſome like rocks, and quick-ſands, as ſtoories of bad example, to avoyd.

2. Because Miniſters which have more gifts then others, yec labour hard to underſtand Scripture.

*Uſe.* Let us take pains to know the meaning of Gods Word, as Miners do, that dig for gold, ſilver, or jewels; or men that draw water out of deep wells, even out of *the wells of ſalvation*, Iſa. 12. 3.

If open oppoſing will not ſerve to rob and kill, ambuſhes muſt.

5. *Doct.* Many ſnares are laid for innocent men. As for *David* by *Saul*, that he might be killed by the *Philiftins*, or any other way. So for *Daniel*, by the Princes of the Kingdome by enquiring into all his wayes, and by new projects, Dan. 6. 4, 5.

*Reason 1.* Because of the malice of ungodly men againſt them.

2. Because of their ſubtilty. If they were not malicious, they would not lay ſnares for good men. If not ſubtil, they could not do it, to prevail.

*Uſe.* Judge not them evill, that have many ſnares laid for them. Nets are not laid for Kites, but for Pigeons.

For *their ſouls*; that is, for their lives. For they cannot come at their ſouls to hurt them.

6. *Doct.* The naturall life depends upon the preſence of the ſoul, 1 King. 17. 22. *The ſoul of the childe came into him again, and he revived.*

*Reason 1.* Because there is no life in the infant [in the wombe, till the ſoul enter into it. This we call quickening in the Mother, a diſtinct act from conceiving.

2. Life continues not, if the ſoul depart.

3. It ends then. Souls departure from the body brings death.

4. Continuance of life in the soul after the death of the body, shews, that the life of the body depends upon it.

5. The souls returning at the resurrection brings life to the body.

6. It brings eternall life to it also. The soul continuing with the body to eternity, that body then can never die.

*Use.* Be most careful of your souls. Then your bodies will live also. Else both perish. No life without the soul. The body will live if the soul live. And the body will live as the soul lives, happily or miserably to eternity. If the soul be damned, say, Farewell all bodily comfort for ever. *What is a man profited, if he shall gain the whole world and lose his owne soul?* Matt. 16. 26.

Verf. 19.

*So are the wayes of everyone that is greedy of gain, which taketh away the life of the owners thereof.*

Solomon's three arguments being handled, whereby he seeks to draw the young man from bad company, and ill courses; now he proceeds to raise a larger conclusion, to keep him not onely from robberies, but from covetousnesse, the root of it. He tells him, that not these grosse sinners onely, but all that are covetous, will be drawn to shed blood, rather then to lose gain. Here in a patheticall conclusion, all that hath been said before, is shut up, with a vehement acclamation, and applyed to more then robbers and murderers, even to all covetous persons. See the like collections or conclusions, with enlargements. Psal. 128. 4. *Behold, thus shall the man be blessed that feareth the Lord.* Not onely with precedent blessings of successe and children, but with consequent also, of the Churches peace, and lasting posterity, *vers. 5, 6.* And Psal. 144. 15. *Happy is that people that is in such a case; yea, happy is that people, whose God is Jehovah.*

For the words.

So. The word signifies,

1. The foot, or lowest part of a thing. *The laver, and his foot,* Exod. 30. 28.

1. A place, or office. *Pharaoh shall restore thee unto thy place.* Gen.

Gen. 40. 13. *Me be restored unto mine office.* Gen. 41. ver. 13.

3. Right or true. *The daughters of Zelophehad speak right,* Numb. 27. 9.

4. So. And that sometimes in the reddition of a similitude. *As the heavens are higher than the earth, so are my ways higher than your ways,* Isa. 55. 9. — And sometimes without a similitude. *And it was so,* Gen. 1. 7. God effected what he spake. Some take it here as a reddition to the similitude, *vers. 17.* but it is rather a conclusion of *Solomon's* dissuasion of the young man from joyning with robbers and covetous persons, not in regard of the unhappy event likely to befall themselves, but in respect of their cruelty to others, whom they deprive of goods and life.

**וַחֲוֹר**, *The wages.* It signifies,

1. A way or path in which men walk. *Dan shall be a serpent by the way, an adder in the path,* Gen. 49. 17.

2. A company of travellers going together in the way for safety, as the *Turkish* Caravans doe. *A company of Ishmaelites came from Gilead with their camels, &c.* Gen. 37. 25.

3. A custome or manner of doing, in which men are as constant as travellers in their way. *It ceased to be with Sarch after the manner of women,* Gen. 18. 11. *Lest thou learn his ways,* Prov. 22. 15. And so it is taken in this place for the constant customes of covetous men.

**כָּל**, *Of everyone.* He doth not say, of some of them, but of every covetous person. Not a barrel better herring. For the word, see on v. 13.

**בַּצֵּעַ בַּצֵּעַ**, *That is greedy of gain,* Heb. *that gaineth gain.* That makes it his greatest employment to thrive, and makes truth and equity to yeeld to gain. The word signifies,

1. To cut, or wound. *Cut them in the head, or wound them,* saith the marg. Amos 9. 1.

2. To be covetous, or greedy of gain; for such will cut and wound others in their bodies sometimes, as robbers do. So the word is used. *He that is greedy of gain troubleth his owne house,* Prov. 15. 27.

3. To finish a thing. *When the Lord hath performed his whole work,* Isa. 10. 12. for covetous or greedy men are very desirous to finish their work.

Here it is taken in the second sense, and it is observed, that in that signification it is never taken in a good sense, for a lawfull desire, or lawfull gain, but alwayes in an ill sense, for being so greedy of gain, that they use unlawfull means to get it.

*Which.* This word is not in the originall. It may be left out, and read, *He taketh away the life of the owners thereof.* That is, the covetous man doth it. Some would read, *It.* That is, gain, or riches, for many lose their lives for their wealth. But it is rather to be understood of the robber, or covetous man, who will not onely deceive or couzen, but also kill men for their money.

**קח**, *Taketh away.* See on v. 3. on the word *Receive.* The *Hebrews* have no compounds, and therefore the word signifieth to take away, as well as to take.

*The life.* See on vers. 18.

*Of the owners thereof.* See on v. 17. Some understand it of the theeves, intimating, that when they had gotten wealth, they should be never the richer, it would bring them to the gallows. But it is rather to be interpreted of rich men, whom they would couzen or rob; and if they finde them too strong for them, or likely to reveal them, then they will kill them. This agrees with all the former verses, especially the eleventh. The word sometimes signifieth an husband that hath right to his wife: So here it signifies lawfull possessors, that have right to their goods, and have onely authority to dispose of them.

The summe of all is: They take away that which belongs to others (which they have nothing to do withall) and the owners lives withall.

*Figures.* 1. Wayes for Customes. A Metaphor.

2. A figure of the cause for the effect. Soule for Life. Mark,

1. The note of coherence, *So.*

2. The matter. And therein,

1. The cause. 2. The effect.

In the cause note,

1. The subject, *He that is greedy of gain.*

2. The adjunct of number, *Everyone.*

The

The effect is set out,

1. In generall, *The wayes.*

2. In particular. And therein,

1. The action, *He taketh away.*

2. The object, *The life.*

3. The subject, *Of the owners.*

4. The adjunct, *Thereof.* Of that gain, or those riches.

He saith not, *So is the way.* But, *so are the wayes.*

1. *Doct.* There are many wicked wayes in the world. Three are mentioned, Psal. 1. 1. *The counsell of the ungodly, the way of sinners, the seat of the scornfull.* Many, Hof. 4. 2. *Swearing, lying, killing, stealing, adultery.*

*Reason* 1. From particulars. There are wayes of error concerning God, his Word, Christ, the Sacraments. Wayes of impiety, as swearing, blasphemy. Wayes of injustice, as fraud, robbery, false sentences, false witnesses. Ways of uncharitablenesse, not giving, not lending to the poor, not setting them on work, or giving them lesse then their work is worth. Wayes of gluttony, drunkenness, and uncleanness.

2. Because there are divers corrupt principles within, and devices, which break out in evill wayes.

*Use.* Let us be circumspect and carefull to keep the right way, having so many by-wayes before us. As a bird that hath many snares, or a fish that hath many baits laid for it, had need be wary. If the devill cannot draw a man to Atheisme, he will draw him to Idolatry; if not to Profaneness, then to Superstition; if not to Pride, then to base Flattery; if not to Covetousness, then to Prodigality.

*Of every one, &c.*

2. *Doct.* As there are many evill wayes, so there are many that walk in them. These evill wayes are not like the high-wayes in the dayes of *Jael*, unoccupied, Judg. 5. 6. *All flesh had corrupted their way,* Gen. 6. 12. *Many there be which go in the way of destruction,* Mat. 7. 13.

*Reason* 1. From particular evill wayes. Many walk in the way of Idolatry. *All the world wondered after the beast,* Rev. 12. 3. In the way of covetousness. *All seek their owne,* Phil.

2. 21. Of wantonnesse. Every one neighed after his neighbours wife, Jer. 5. 8. Of deceitfulnesse. With a double heart do they speak, Psal. 12. 2.

2. Because there is no way so bad, but it is pleasing to any wicked men; and what men delight in, that they pursue.

Use. It confutes the Papists, that make Universality a note of the true Church. It may be a note of their malignant Church, for many follow evill wayes. Major pars meliorem vincit. Seneca. The greatest part overcomes the better. Nunquam cum rebus humanis tam feliciter actum est, ut meliora pluribus placerent. Senec. de vita beata. Mens affairs were never in so happy a condition, that the best things pleased most men

3. Do. Many in the world are greedy of gain. For from the least of them, even unto the greatest of them, every one of them is given unto covetousnesse, Jer. 6. 13. Her Prophets have taken the treasure and precious things. Her Princes in the midst thereof are like wolves ravening the prey to shed blood, and so destroy souls, to get dishonest gain. The people of the land have used oppression, &c. Ezek. 22. 25, 27, &c.

Reason 1. Because it is the means of a comfortable life. Rich men can command plenty of the best food, apparell, dwellings, Eccl. 2. 4, &c.

2. It raises men to honour, and makes others to attend and observe them like demi-gods.

Use. To teach us to labour to be free of this common disease, as men fly from infected Cities. Let us not follow the swinge of the world.

4. There is a propriety of goods in this world. It appears in the parable of the Vineyard. Is it not lawfull for me to do what I will with my owne? Mat. 20. 15. And in the parable of the talents, The Master delivers unto the servants his goods, Matt. 25. 14. And because Parabolically divinity proves not, look into Act. 5. 4. While it remained, was it not thine owne? Render therefore to all their dues, Rom. 13. 7.

Reason 1. The Law of nature confirms it. Beasts that live promiscuously have common pastures. It is not fit for men so to doe, that may marry, and have children.



2. The Law of Nations. The *Barbarians* have distinct dwellings, and cattle.

3. The Law of trading by exchange, or money, confirms it, Gen. 23. 16.

4. The Law of God, else were there no eight Commandement. No man could be guilty of theft, if there were no propriety of goods.

*Use.* It affords us comfort in what we enjoy by Gods law and mans. Propriety is a great comfort. *Luther* was wont to say, There was much divinity in Pronounes. Men love some children better then others, because they are theirs. It is the great comfort of godly men, that God is theirs. *My work is with my God*, Isa. 49. 4.

5. *Doct.* Wicked men seek to break this propriety of goods. *Abab* would have *Naboth's* vineyard, 1 King. 21.

*Reason* 1. Because they envy any good that others enjoy.

2. They would live easily and plentifully.

*Use.* It blames those that take other mens goods where they come, without any order from God or man.

6. *Doct.* Deceitfull and covetous persons will kill others rather then lose their prey. *Abab* will kill *Naboth* for his vineyard, 1 King. 21.

*Reason* 1. Because of inbred covetousnesse.

2. Because of inbred cruelty.

*Use.* Take heed of giving way to deceit or covetousnesse, lest ye end in blood. Love of gain will draw blood. Some expound all *Solomon's* counsell by way of hurt to the evill doers, thus. My Son, go not in, nay enter not into their wayes, for though they devise mischief for others, they will bring evill on themselves, and as fowlers oft-times lay nets to no purpose for birds, so will they for others. Their craft will tend to their owne destruction. They are greedy of gain, and when they have gotten it, it will procure their ruine. But it rather aims at the hurt of others, thus, My Son, take heed of their courses, for they are cruell, and seek the hurt and death of others, and that unjustly, without any wrong done them, and by crafty and subtil means. So will all covetous persons seek the life of others, that they may get from them with ease, what they have gotten with much labor.

For the first interpretation it is objected, that the net is said to be laid in the sight of any bird, and therefore the meaning is, *in vain*, not *without cause*. That is, the bird sees the danger, and escapes.

*Ans.* The meaning may be, nets are laid, where birds are. As in the first Commandement, Thou shalt have no other gods before my face; that is, before me.

2. *Object.* There is no antecedent to tell whose lives are meant.

*Ans.* The antecedent follows sometimes in Scripture language. As Psal. 87. 1. *His foundation is in the holy mountains.* Whose? *A. v. 2. The Lords.* So here, *For their lives;* that is, *For the lives of the owners of those riches,* which they would take away, *v. 19.*

For the second interpretation, the words are the same with *v. 11.* There they are clearly spoken of the lives of others, not of the robbers. So *v. 16.* They lust to shed other mens blood, not their owne. And the owners, *v. 19.* are those whose blood and life is sought, *v. 18.* The former intimates no successe, this signifies a bad event. The former to themselves, this to others. There being more difficulty in the former interpretation, lesse in the latter, let the indifferent Reader judge which is the better.

Verf. 20.

*Wisdomne cryeth without, she uttereth her voyce in the streets.*

Solomon like a good Physician, having first shewed the danger of the disease, to make willing to take physick; and like a good Chirurgion, having used corrosives, now gives curing medicines, and lenitive plaisters. Or, having before given antitodes to keep men from ill courses, now he gives cordials to encourage them to good. Having forewarned the young man to take heed of bad company, now he brings in Wisdom inviting him to her school. So the *Psalmist* first dissuades them from ungodly wayes, and then invites men to delight in the Law of the Lord, Psal. 1. 1, 2. First *depart from evil*, then *do good*, Psal. 34. 14. This is the way to *dwell for evermore*, Psal. 37. 27. He had shewed the arguments of sinners before

before to seduce men, and answered them; now, that his admonition might have the more weight, he by a *Prosopopeia* brings in Wisdome her self to the confusion of foolishnesse and ignorance, soliciting him to good wayes. If the young man should say, that he desires nothing more then to avoyd the society of sinners, and follow the dictates of wisdome, but he is discouraged by the difficulty of attaining it. No, saith *Solomon*, it is easie to attain, it is not hidden any where, nor far off to be sought after, but offers it self to all, rich and poor, &c.

For the words of Wisdome note,

1. A preface, v. 20, 21.

2. The speech it self, to the end of the Chapter.

In the preface note,

1. The beginning of Wisdomes proclamation. In the fields and villages, v. 20.

2. The progresse of it in more publick places, as in walled Towns and Cities, v. 21.

For the words of this vers.

*Wisdome*, Heb. *Wisdomes*. For the word it self, see on v. 2. But why *Wisdomes*, in the plurall? Some think the reason to be, because it includes all true wisdome in it, and all beside this holy wisdome is but folly. And because it gives us divers and many documents for the good of our souls. It contains many things to direct us in faith and life. So seven Spirits are mentioned, Rev. 1. 4. to set forth the manifold graces of Gods Spirit. Or, it is called *Wisdomes*, because it is the most excellent wisdome, divine, heavenly wisdome, which teacheth us how to attain eternall life. So *Bebemoth* is put for a great beast, Job 40. 15. Thus this word may be used here for principall wisdome. As also chap. 9. 1. *Wisdomes hath builded her a house*. And Psal. 49. 3. *My mouth shall speak of wisdomes*. Some would read, *wisdome of wisdomes*. So some read for *Bebemoth*, the beast of beasts, Job 40. 15. And, *Remember to remember to keep holy the Sabbath day*, in the fourth Commandement. And, *The Song of Songs*, Cant. 1. 1. that is, the best Song, as appears by Gods choyce, who preserved that when all the rest were lost. Hereby is meant the highest wisdome, called by St. *James*, the wisdome from above,

Jan. 3. 17. Wisdome is brought in here as some great Lady or Princeffe, the word is feminine, calling on young men as her growing Subjects, to hearken to her godly counsels. And the word is plurall, as God is called אלהים, and אדני in the plurall number, to set out his state and majesty, so may Wisdome. Others take it to be meant of Christ, the eternall wisdome of God the Father. And so it is commonly interpret'd, *ch.* 8. 1. And may be here. For he did cry before he was born, even in the dayes of Noah, 1 Pet. 3. 19, 20. And he is called Wisdome here, because he is the eternall wisdome of God, and also to fit the title to the matter. As God is called the Father of mercies in promises, to comfort afflicted ones; and the just God in threatnings, to scare sinners; and the Lord in commandements, to move to obedience: so here, Christ may be called Wisdome, to counsel simple ones.

**תרה**, *Cryeth*. The word signifies a strong cry, such an one as Souldiers use to send forth in the beginning of a battle, or after a victory. Thus men cry out in singing for joy, or weeping for sorrow; in prayer, or praise; in teaching, or admonishing others, as here. She speaks not low, but loud, that all men may hear, and to shew forth her earnestnesse. It may be meant either of this proclamation of Wisdome here, and in other places of Scripture left on record to be published all the world over; or of Christ speaking by his Ministers in all ages, and inviting men to look after saving wisdom.

**בחוץ**, *Without*. Some take this to be all one with the words following, to shew, that Wisdome speaks, and that boldly to, in all places. But more particularly the word signifies sometimes the streets of a City, which are without in respect of the houses. *Jeremy* must have a piece of bread out of the Bakers street, *Jer.* 37. 21. Sometimes, the Countrey villages and fields, which are out of the walled Townes, and lie open to all comers. *The suburbs of the City shall reach from the wall of the City, and outward, a thousand cubits round about*, *Numb.* 35. 4. So here, for all other places are mentioned after. Countrey-men as well as Citizens may hear Wisdomes voyce.

*She*

*She uttereth*, Heb. *she giveth*. That is, she giveth out, or putteth forth her voyce. The *Hebrews* want compounds. For the word, See on v. 4. *Wisdom*, as she speaks loud, that all may hear, so she speaks freely, plainly, and distinctly, that all, even the meanest, may understand.

*Her voyce*. The word קול, sometimes signifieth a voyce, or sound in generall, though not articulate. *That there be no more thunders*, Heb. *voyses of God*, Exod. 9. 28. Sometimes it signifies words distinctly spoken. *In all that Sarah hath said unto thee, hearken unto her voyce*, Gen. 21. 12. So is it used here.

**ברחוב**, *In the streets*. The Hebrew word hath its originall from רחב, *to be broad*, as πλατεια in Gr. because streets of Towns and Cities are wide, for men, horses, and carts to passe by one another. She cries not in a corner, or within doores onely, or in fields or villages alone, but in the streets of Towns and Cities, where houses are neerer then in the Countrey, that so all men may hear, City and Countrey ring of her instruction.

*Figures*. *Wisdom*, either a *Prosopopeia*, if it be meant of *Wisdom* it self; or a *Metonymie* of the subject for the adjunct, if spoken of *Christ*, the fountain of wisdom. *Voyce* Heb. *Sound*. A *Synecdoche* of the generall for the speciall. A sound for a voyce, which is the best sound. More is to be gotten by mens words then by lowing of oxen, or bleating of sheep. The beginning of *Wisdomes* speech in villages is in the beginning of this *vers*. The progresse of it,

1. In Streets, Cities, and Towns, in the end of this *vers*.
2. In other places there, *vers*. 21.

In the beginning of the speech note,

1. The Cryer, *Wisdom*.
2. The act, *cryeth*.
3. The subject place, *without*.

In the Country Villages, and unwall'd Towns. In her progresse in the streets, note,

1. The act, *she uttereth*.
2. The object, *her voyce*.
3. The subject place, *in the streets*.

1. *Doct.* Heavenly wisdom is worth the looking after. As things publickly cryed and proclaimed are worth taking notice of. Hence the search of it is so much pressed, and the worth of it so much set out in this Book, *chap. 2. 2. & 4. 5, &c.* The hear, heart, voyce must be used, as men do to get silver, and hid treasures. This wisdom must be gotten, and not forgotten, and kept as the principall thing.

*Reason 1.* In regard of the excellency of it. It excells all humane arts and sciences, more then gold doth iron.

2. In regard of the lasting of it. All objects of humane science perish, but the object of heavenly Wisdom lasts for ever in another world.

*Use.* Choose these studies then. *Discamus ea in terris, quæ nobiscum manebant in cælis.* Hieron. Let us on earth learn those things which may remain with us in heaven. It is a fools part to look after bables, and neglect serious things. *Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?* Prov. 17. 16.

2. *Doct.* This heavenly wisdom is to be found only in Jesus Christ. *In whom are hid all the treasures of wisdom and knowledge,* Col. 2. 3. *The onely begotten, which is in the bosome of the Father, he hath declared him,* Joh. 1. 18. *Neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him,* Matt. 11. 27.

*Reason 1.* Because as the Son of God he knew the Fathers will from eternity.

2. Because God spake by him even before his incarnation, as in the delivering of the Law. *Christs voyce then shook the earth,* Heb. 12. 26. Therefore he is called λόγος, the Word, or Speech, Joh. 1. 1.

3. Because God hath given him the Spirit beyond measure, Joh. 3. 34. He hath more wisdom and holinesse then any man or Angel. He is the most lively image of God, Heb. 1. 3. And a principall part of Gods image is knowledge, Col. 3. 10.

4. All wisdom that others have in heavenly things is from him. *Christ of God is made unto us wisdom,* 1 Cor. 1. 30. No Philosophy can teach it. They had good Morall precepts, but wilde ones in Divinity.

*Use.*

*Use.* Go to the right shop for heavenly knowledge. To Christs school. Search not on earth, for it is vain. Neither man, earth, nor sea can afford it. Neither gold, silver, nor precious stones can purchase it, Job 28. 12. Seek it then from the Lord Jesus Christ, who is the wisdom of God, 1 Cor. 1. 24.

3. *Doct.* God is very desirous men should get heavenly wisdom. Therefore he cries loudly, earnestly, affectionately, *Understand, O ye brutish among the people, when will ye be wise? Psal. 94. 8. God hath written to the people the great things of his Law, and will be angry if they be counted as a strange-thing, Hof. 8. 12.*

*Reason 1.* Because as he gives light naturall in creatures, and arts, so supernaturall in Scripture revelations.

2. He gives sight of such things ordinarily by reason, extraordinarily by illumination, and common graces.

*Use.* To admire why men are poor in this heavenly knowledge, seeing God is so willing men should have it. Who would starve where a Prince keeps open Court to entertain all comers?

4. *Doct.* This heavenly knowledge is offered to the meanest. It is preached in villages. *The poor have the Gospel preached to them, Mat. 11. 5. God hath hid these things from the wise and prudent, and hath revealed them unto babes, Mat. 11. 25. Bring in hither the poor and the maimed, and the halt, and the blinde, Luk. 14. 21.*

*Reason 1.* To shew that God respects no persons, Act. 10. 34. A thing that brings much hurt in the world.

2. To binde them the more to God, as a begger-woman without bloud, or portion, married to a King, is the more engaged to him.

*Use* To perswade mean ones to get this heavenly wisdom. They cannot get Arts perhaps for want of means of breeding. This is offered freely. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money: Come ye, buy, and eat; yea, come buy wine and milk without money, and without price, Isa. 55. 1.*

5. *Doct.* The way to this heavenly knowledge is plain, and easie. It is cryed about the streets. It is taught in all languages.

guages. Knowledge is easie to him that understandeth, Pro. 14. 6. That is, that gives his minde to understand it. Parthians, Medes, &c. We do hear them speak in our tongues the wonderfull works of God, Act. 2. 9, 11. It is taught by earthly similitudes, as in parables abundantly, Matth. 13.

Use. Seek earnestly for it then. The way is easie, and the end profitable.

6. Doct. Means of salvation are offered to great Towns. To Chorazin and Bethsaida, Mat. 11. 21. To Capernaum, Mat. 11. 23. To Corinth, Act. 18. 1, 4.

Reason 1. Because much good may be done there, as much fish may be catcht in the Sea.

2. God may have much work to do there. Therefore Paul must preach boldly at Corinth, because God hath much people there, Act. 18. 9, 10.

Use. Blessè God for the means here. The Gospel is more plentifully preached, then in other places. Walk worthy of it.

#### Verf. 21.

She cryeth in the chief places of concourse, in the openings of the gates, in the City she uttereth her words, saying,

The text is a part of the preface of Wisdomes speech. Her beginning in the Countrey villages was set out in the beginning of the former *vers.* And her progresse to the streets of walled Town in the end thereof. Now follows her further progresse in this *vers.* And that,

1. To Market-Towns.
  2. To Shire-Towns, or places of Judgement.
  3. To Cities, or chief places in a Kingdome or Nation.
- For the words.

Wisdomè like some great Queen cries out, calling her Subjects from bad courses to good. **קרא**, It is a most fruitfull word, having abundance of significations in the Scriptures.

1. It signifiesto cry, or make a noyse. Isa. 58. 1. Cry aloud, spare not, lift up thy voyce like a trumpet. From the Hebrew word **קרא**, comes our English word, Cry.

2. To



2. To proclaim or publish a thing. *I will proclaim the Name of the Lord before thee*, Exod. 33. 19.
3. To exclaim, or cry out. *I lifted up my voice and cried*, Gen. 39. 15.
4. To read. *Heread all the words of the Law*, Josh. 8. 34.
5. To impose a name. *She called his name Reuben*, Ge. 29. 32.
6. To call one by his name. *The Lord called Samuel*, 1 Sam. 3. 4.
7. To call upon, or pray to God. *Call upon me in the day of trouble*, Psal. 50. 15.
8. To call one to him. *As they called them, so they went from them*, Hof. 11. 2.
9. To invite to a feast. *To morrow I am invited to her with the King*, Est. 5. 12.
10. To call into judgement, or call to account. *And the Lord God called unto Adam*, Gen. 3. 9.
11. To meet with one. *Joseph went up to meet Israel his Father*, Gen. 46. 29.
12. To happen, or come to passe unexpectedly. *As I happened by chance upon Mount Gilboa*, 2 Sam. 1. 6. Here it is taken in the second sense, for proclaiming or publishing, as appears by the speech following.

*In the chief place*, Heb. *the head*. For the word, see on v. 9. Here it is taken for the chief place of meeting. Some would take it for an higher place, wherein the Preacher stands above others, that he may be heard. But that agrees not well with the rest, which all mention the place of the hearers, rather then of the speaker.

*Of concourse*, Hebr. *of tumults*, or *of such as wake a noyse*, הומויות, In Market-Towns and Fairs, where great concourse of people is, and abundance of noyse and business. It is called a place of tumults and tumultuous persons, because men speak not there by order, as in other meetings, but all will be heard. The word is feminine, because women are frequent in Markets: But principally, to hold on the Metaphor, and to make the hearers like the speaker, for חכמות, *wisdomes*, was plural and feminine, v. 20 as הומויות, *concourses*, is here.

*In the opening of the gates.*

T

1. Enquire,

1. Enquire what is meant by the gates.

2. What by the openings of the gates.

For the first, **שַׁעַר**, of the gates. The word signifies,

1. The gate of a Town or City, where men goe in and out for trading, and therefore much people may quickly be gathered there to hear. *And Hamor and Shechem his Son came unto the gate of their City, and communed with the men of their City, Gen. 34. 20.*

2. The Town or City that hath gates, and lies not open to the fury of the enemies. *I will fanthem with a fan in the gates of the land, Jer. 15. 7.* That is, in the Cities, or walled Towns.

3. The place of Judicature, that used in those dayes to be neer the gates, that all comers in and out might be witnesses of the just proceedings there. *Thou shalt bring forth that man, or that woman unto thy gates, Deut. 17. 5.* That is, to be judged, as appears by the production of witnesses and execution of justice there mentioned. So it is taken here, for places of justice, where many meet to see justice done, and that both Citizens and Countrey people, goers in, and comers out, and therefore should be ready to hear good counsel there. Seats of Instruction may be where seats of Justice are.

For the second, **פֶּתַח**, the openings. It signifies,

1. The opening of a gate, or dore. *Keep the dores of thy mouth from her that lyeth in thy bosome, Mic. 7. 5.* Reveal not thy secret thoughts to her. *The entrance of thy words giveth light, Psal. 119. 30.* That is, the opening of them.

2. A dore of an house or tent. *Abraham sat in the tent dore, Gen. 18. 1.* Here it is taken in the first sense, for justice is done, when gates are open, that all may hear; and not when the gates are shut, and the people kept out. As soon, or when the gates are open, especially for judgement, Wisdom speaks, as some would have it; but the place it self is rather meant, as in the rest of the vers.

*She uttereth her words, Heb. she saith her sayings.* She uttereth what she hath to say, **הֵאמַר אֲמַרֶיהָ**. What her words are, appears afterwards; words of Reproof, and of Instruction.

עיר, *In the City.* The word comes from *אור*, to *awake*, or *stir up*, because a City is a building awaked, as it were, or stirred up out of the dust, as a man out of sleep. It is put,

1. For the City it self. *The men of the City, even the men of Sodom,* Gen. 19. 4.

2. For the inhabitants of the City. *The Lords voyce cryeth unto the City,* Mic. 6. 9. Here it is taken in the first sense, for a City, or chief place in a Kingdome or Nation. Some take it all to be meant of the same place. *Wisdom* cryes without in the skirts of the City, within in the Streets, Market-places, Courts, and any other place in the City where people meet. But I cannot restrain it to Cities alone, but rather take it to be an elegant gradation of heavenly *Wisdom* revealing it self by severall degrees, first in the Villages, then in greater Towns, after that in Market-Towns, then in Shire-Towns, and places of Judgement; and lastly, in Cities, the chief places in Kingdomes and Nations.

*Figures.* She. A *Prosopopeia*, bringing in *Wisdom* her self as some great Queen speaking to affect the more. Mens owne words affect far more then other mens relations of them. So *Judg.* 9. 8. the Trees are brought in speaking. Or the adjunct for the subject. *Wisdom* for wise men, godly Prophets, Apostles, Ministers, or Christ himself, as *vers.* 20. Head, for chief place. A metaphor, for streets have no heads. Tumults, or tumultuous persons, for concourse; the effect for the cause; concourse breeds tumults. Gates, for the places of Judicature; the subject place for the adjunct business done there.

*Parts.* Note 1. The agent, *She*, *Wisdom*.

2. A double act, *cryeth, uttereth her words.*

3. A threefold place, *in the chief place of concourse, in the openings of the gates, in the City.*

*Saying*, is added in other letters to usher in the speech.

1. *Doct.* Common reproofs should be publick. *Wisdom* reproves in the chief places of concourse.

*Reason* 1. That grosse sinners may be ashamed. Private reproofs will hardly work shame in them. *Rebuke them sharply, that they may be found in the faith,* Tit. 1. 13.

2. That others may fear, even the stoutest of sinners. 1 Tim. 5. 20. *Them that sin, rebuke before all, that others also may fear.* It is good to strike the Dog before the Lion.

*Use* 1. To reprove saint hearted Ministers, who are more afraid to reprove then others are to sin. Wisdome reproves here openly, *vers.* 22. So did *Elias* reprove King *Abab*, and *John Baptist* King *Herod*. And the Prophets reprov'd sinfull people. So God commands, *Show my people their transgressions, and the house of Jacob their sins,* Isa. 58. 1. If Ministers reprove but faintly, and by the by, sinners are so sound on sleep that they will not be awaked. *Have no fellowship with the unfruitfull works of darknesse, but reprove them rather,* Eph. 5. 11.

2. To reprove open sinners, that cannot endure open reproof. They would be content that we should damne themselves and us by silence. *When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand,* Ezek. 33. 8.

2. *Doct.* Common instructions should be publick. So are *Wisdomes,* v. 23. *Jesus went about all Galilee, teaching in their Synagogues,* Mat. 4. 23. *I ever taught in the Synagogue, and in the Temple, whither the Jews alwayes resort, and in secret have I said nothing,* Joh. 18. 20.

*Reason* 1. To shew that we are not ashamed of the Gospel, but professe it openly, Rom. 1. 16.

2. That we are not afraid to suffer for it, if we be called thereunto. This was *Paul's* resolution, *I count not my life dear unto my self, so that I may finish my course with joy, and the Ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God,* Act. 20. 24.

*Use.* It condemns the enemies of the Gospel, that can bear any thing better then a powerfull preacher. These are *Bats* and *Owls*, that cannot endure the light.

3. *Doct.* No place is unfit to do good in. *Wisdome* cries in *City* and *Countrey*. *Christ went about doing good,* Act. 10. 38. He taught at *Jacob's Well,* Joh. 4. 6. Among the *Samaritans,* Joh. 4. 40.

*Reason* 1. Because God is in every place, and looks for some good from us there.

2. Be-

2. Because we are allowed to do evil in no place.

*Use.* It shews the folly of ignorant people, who think they may do what they will, except they be in a Church.

4. *Doct.* Ignorant persons are inexcusable. For Wisdome cries to them in all places. *He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes,* Luk. 12.

48. *Christ will take vengeance on them that know not God,* 2 Thess. 1. 8.

*Reason 1.* Because Wisdomes voyce is every where to be heard. In Villages, Towns, &c. Yea, in places of greatest concourse to make men inexcusable. As proclamations are made in great Cities to binde a whole Kingdome or Nation; because all come there to Market, or may hear of them by such as come there, so that no man can pretend ignorance.

2. Because no man is so ignorant, but acts sometimes against knowledge.

*Use.* It takes away the foolish plea of the people, that under means of knowledge excuse all their sins by ignorance. *Christ will say to them at the day of Judgement, Out of thine owne mouth will I judge thee, O thou wicked servant,* Luk. 19. 22. *Thou heardest my word, but wouldst be ignorant, therefore thou art justly condemned.*

5. *Doct.* Men may be known by their words. Wisdome utters her words, words besitting her, favouring of wisdom. A good tree must bring forth good fruit, and a good man speak good words, *Matt. 12. 33, &c.* A treasure of wise thoughts is in a wise mans heart, and he is willing to vent it, *Mat. 12. 35.*

*Use.* Be wary of your words if you would be well esteemed. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned,* Mat. 12. 37.

6. *Doct.* All opportunities must be taken to do good. *Preach the Word, be instant in season, out of season,* 2 Tim. 4. 2. *Ester takes occasion at a banquet to set on foot her Petition for the good of Gods Church,* Est. 5. 7, &c.

*Use.* Lose no opportunity of doing good.

Verf. 22.

*How long ye simple ones will ye love simplicity? and the scorers delight in scorning, and fools hate knowledge?*

Here begin the words of Wisdome, and last to the end of the Chapter. In which there is,

1. A reproof or exhortation, in this *vers.*
2. An exhortation to repentance, *v.* 23.
3. A promise to enforce it, *Ibid.*
4. A variety of threatnings, from *v.* 24. to *v.* 33.
5. The conclusion, *v.* 33.

For the first, the reproof. Wisdome begins with a great deal of earnestnesse, as willing to perswade. She out of a Motherly affection bewails mens continued errors, and kindly invites them to reformation. See the like, *Psal.* 4. 2. *O ye Sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?*

For the words.

*How long.* Ye have continued too long in these wicked courses. It is high time to think of returning to God.

*Ye simple ones.* Wisdome doth not tell others of their simplicity, who may tell them of it again, but falls directly upon them, and calls them simple ones to their faces. Wisdome cannot flatter. She chides those that keep childish manners, when they be men. The word signifies such as are easily drawn to beleve any thing that comes into their heads, or that others suggest to them, though never so erroneous. *The simple beleeveth every word,* *Prov.* 14. 15. See for the word on *v.* 4.

*Will ye love.* Will ye be carried away with worldly vanities, as men in love? It is a weaknesse to be simple, but to be in love with ones own simplicity is a madnesse. *Mala sua amare malorum ultimum est: For a man to love his owne evils is the worst of all evils.* *Sen.*

*Simplicity.* The same word as before. See on *v.* 4.

*And the scorers.* See on *v.* 6. upon the word *Interpretation*, where we shewed that the word signifies to interpret, to speak cloquently, and to scoffe at one in scorn.

**רצונו**, *Delight in.* Count it a thing very pleasing to them to scoffe at goodnesse. So the word is used, Gen. 2.9. *Every tree that is pleasant to the sight. It is a sport to a fool to doe mischief,* Prov. 10. 23. or *desire it for themselves,* as Josh 7. 21. *Then I coveted them;* Heb. *Then I desired them for my self.* As if they thought it portion or religion enough for themselves to be able to scoffe at others. The word may signifie either way here, or include both; for the things we desire, when we want them, we delight in when we have them. Yet delight being a fuller affection then desire, it is well translated *Delight in.*

*Their scorning,* Heb. *scorning for themselves.* The former is usually expressed by the affix. And the latter sometimes is a *Pleonasmus*, so that *scorning for themselves* is no more then *scorning.* As Gen. 12. 1. *Get thee out of thy Country,* is no more then *Go out of thy Country.* Or it may be read, *Delight themselves in scorning.* But it cannot be read, *Desire themselves in scorning.* And the charge is then more full. Men may desire some things that they dislike when they come to passe. But delighting in a thing, argues full content and pleasure.

*And fools.* So **לִסְוִי** is translated. *A foolish man despiseth his Mother,* Prov. 15. 20. Elsewhere it signifieth a star, called *Orion.* Which maketh *Arcturus, Orion, &c.* Job 9. 9. Because as fools are very inconstant, scarce an hour together in one minde, so that star brings uncertain weather. Here it is taken in the first sense. Fools are such as have an habit of folly or wickednesse in them, because they seek not after knowledge, as being above their capacity or beleeve. Such as know not true wisdom, though learned otherwise. Men that are not righteous, that is, *right wise,* as the *Saxons* writ it. So *Cicero*, one of the wisest of the Heathen, is reported to cry out at his death, *O me unquam sapientem! Alas! I was never wise.*

**יִנְיֹוּ**, *Hate.* The word signifies,

1. To hate so as to seek ones destruction. *Esau hated Jacob,* Gen. 27. 41.
2. To contemne, as men despise things hated. *If the later husband hate her,* Deut. 24. 3.
3. To love one lesse then another. *When the Lord saw that Leah*

Leah was hated, Gen. 29. 31. that is, loved lesse then Rachel, vers. 30.

Here it is taken in the first sense, for hating knowledge. For three sorts of sinners are here reprov'd in three severall degrees, like steps of a ladder, where men step from the one to the other, and each step argues greater wickednesse then the former. It is bad to love simplicity, worse to scoffe at piety, worst of all to hate knowledge.

**מִן**, Knowledge. See on v. 2. & 4. Figures none.

Note 1. The charge of simple ones.

2. Of scorers.

3. Of fools.

In the first note,

1. The persons accused, *ye simple ones.*

2. The act, *will ye love.*

3. The adjunct of time, *how long.* Which also is understood in the other parts.

4. The object, *simplicity.* A thing unworthy of any love.

In the second note,

1. The persons indited, *and the scorers.*

2. The act, *delight in.*

3. The object, *their scorning.* To wit, of goodnesse, which should be honoured.

In the third note,

1. The persons complained of, *and fools.*

2. The act, *hate.*

3. The object, *knowledge,* which deserveth love.

Wisdom had long forborne them, before she did thus sharply reprove them.

1. *Doct.* Reproof must not be sharp at first. Such was Peter's reproof, 1 Pet. 4. 3. *The time past of our life may suffice us to have wrought the will of the Gentiles. The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient,* 2 Tim.

2. 24.

*Reason* 1. To try if gentle means will prevail. So Physicians give gentle purges first. *Of some have compassion, making a difference,* Jude v. 22.

2. To shew our love to the persons reprov'd, that our words may work the more with them for their good.

*Use.*



*Use.* It blames them that are all vinegar, and cannot mingle kind words with reproofs, that put no difference between weak, and obstinate sinners. *Non sanat qui vulnerat, non monet qui mordet: He heals not that wounds, he admonishes not that bites.*

2. *Doct.* Sharp reproofs must follow, if gentle ones will do no good. So here Wisdome calls them simple ones, scorners, fools. The Pharises are sharply reprov'd by Christ, *Woe unto you Scribes, and Pharises, hypocrites,* Matth. 23. 13. *Elymas by Paul, O fall of all subtilty, and all mischief, thou childe of the devill, thou enemy of all righteousnesse, &c.* Act. 13. 10.

*Reason 1.* Because of their long continuance in sin. A hand hardened by labour must be strook hard, before it can feel. Custome in sin hardens.

2. Because they stop their ears against goodnesse. He that is in danger of death, and will not open his mouth to take physick, must have it poured down his throat by violence.

*Use.* It blames those that have no vinegar at all in their reproofs, that mildly reprove greatest and longest sinners. *Eli broke his neck for dealing so mildly with his Sons, that were so wicked.*

Here are three sorts of sinners mentioned one above another.

3. *Doct.* There be degrees of sinners, some worse then others, though all in their naturall estate be in the way to Hell. There are *ungodly, sinners, scorners,* Psal. 1. 1. There are *empty clouds, withered trees, raging waves, wandring stars,* Jude v. 12, 13.

*Reason 1.* Because corruption spreads more in some then in others, by their giving more way to it, as poyson spreads in the body where the joynts are not bound.

2. Some are more restrained then others by outward objects of fear and shame. A fierce horse may be kept in by a bridle.

3. Some are more violently tempted then others, and therefore sin more, as an horse spurred will run fast.

*Use.* It reproves those that are Pharisees in religion, that *thank God they are not like other men,* Luk. 18. 11. These have but *Sodoms justification,* they are not so bad as *Jerusalem,* Ezek. 16.

4. *Doct.* We are by nature so simple that we love simplicity. *Man is born like a wilde Asses colt*, Job 11. 12. The *Laodicean* Angel flatters himself in his ignorance, Rev. 3. 17. being spiritually poor, he thinks himself very rich.

*Reason* 1. Because our simplicity is our owne, and men love their owne children.

2. Because naturally we know no better. The Moon is a fine light to him that never saw the Sun. *Mantua* was a brave City to the shepherds that never saw *Rome*. *Virgil. Eclog* 1.

3. Because we look in a deceitfull glasse, that makes things look more beautifull then they are. And so simplicity seems lovely to us.

*Use.* Let us bewail our naturall condition, that not only are simple, but love simplicity. To be sick is ordinary, to love sicknesse is unusuall, yet we love simplicity.

5. *Doct.* Some are so bad that they scorn and scoffe at all goodnesse. So *Sanballat* and *Tobiab* scoffe at the *Jews* buildings, Neh. 4. 2, 3. *Peter* prophesies of scoffers in the last days, that should scoffe at the very coming of *Jesus Christ* to judgement, 2 Pet. 3. 3, 4. Such scoffe,

1. At good men, because the good lives of them condemne their bad ones. This moved one to give his vote to banish *Aristides*, *Hec tantum me male habet, quod justus ubiq; audit.* This onely troubles me, that every man counts him a just man.

2. They scoffe at good Ministers, because they reprove their sins, and so perplex their consciences.

*Use.* Let us expect scoffs. *Oibers* had triall of cruell mockings, Heb. 11. 36. *Isaac* the heir of *Abraham*, and Son of the promise, could not scape. *Ishmael's* mocking *Isaac* is called persecution, Gal. 4. 29. No, nor *Christ* himself the Son of God. They laughed him to scorn, Matt. 9. 24. Scorners have a chair, Psal. 1. 1. but it is but a chair of pestilence, as the *Vulgar Translation* reads it.

6. *Doct.* Some grow worse yet, so that they hate knowledge it self. Every one that doth evill hateth the light, Joh. 3. 20. They say unto God, Depart from us, for we desire not the knowledge of thy wayes, Job 21. 14.

*Reason* 1. *Ratione acquisitionis laboriosæ.* Men are idle, and loth to take pains for knowledge.

2. *Ratione propria impletionis venenose.* They are full of bad liquor, and have no room for good.

3. Because they know not the worth of it, else would they love it, and choose it, *v. 29.*

4. Because it will not let them sin freely, but raises whirlwinds in their consciences. The evill doer *comes not to the light, lest his deeds should be reprov'd,* Joh. 3. 20.

*Use 1.* Wonder not if some will not be won by long and powerfull preaching. They hate knowledge.

2. Take heed of the height of evill. They shut reprovers out of doores, as naughty boyes doe School-masters. *Clem. Strom l. 7.* This damns many. *They have both seen and hated both me and my Father,* Joh. 15. 24. Wisdome is accused by bad men, but justified by her children, Mat. 11. 19.

## Verf. 23.

Turn you at my reproof; behold, I will pour out my spirit unto you,  
I will make known my words unto you.

Wisdom having searched into their sores, and discovered their diseases to them in the former *vers.* doth now apply plaisters to them, which may heal them. After a short rebuke of their folly and contempt, she administers good counsell in an exhortation. Having shewed them that they were out of the way, now she shews them how to get in again. She had blamed them before for staying so long in wicked wayes. Now she bids them turn speedily. And this exhortation is backed afterwards with threats and promises.

For the words.

חָשׁוּבָה, Turn you, or return. The word signifies,

1. To return to a place from which one went away before. *Abraham returned unto his place,* Gen. 18. 33.

2. To return from anger, or to be friends with one. *Surely his anger shall turn from me,* Jer. 2. 35.

3. To repent or return to God, from whom we are all naturally gone astray. *And shalt return unto the Lord thy God,* Deut. 30. 2.

4. To doe the same thing again. *Isaac digged again* (Heb. *returned and digged*) *the wells of water which they had digged*

in the dayes of Abraham his Father, Genetis ch. 26. v. 18.

5. To make to return, or bring back. *Then the Lord thy God will turn thy captivity,* Deut. 30. 3.

Here it is taken in the third sense, for turning from the wayes of folly to the wayes of true wisdom, from Satan to God. A similitude taken from travellers that are gone out of their way, or from children, servants, souldiers, or scholars, that run away from their governours, and undoe themselves. So *Hagar fled from Sarah, and is bidden to returne,* Gen. 16. 6, 9.

**לְרוּכָחַי**, *At my reproof.* The word signifies,

1. Verball reproving in words. *Thus she was reprov'd,* Gen. 20. 16.

2. Reall reproving, that is, correcting. *Oh Lord, rebuke me not in thine anger;* that is, as follows, *chasten me not in thy hot displeasure,* Psal. 6. 1. Here it is used in the first sense for the words of wisdom in the former *vers.* or such like. Seeing yeers have not brought you to discretion, nor ye have wit enough to return from your evill wayes of your selves, do it at my reproof.

**הִנֵּה**, *Behold.* She puts a note of admiration before the promise, because abundance of grace, especially in them, who have lived long in wickednesse, is a thing worthy to be wondered at by all, as it is for a Virgin to bear a Son. *Isa. 7. 14. Behold, a virgin shall conceive and bear a Son.*

**אֲבִיעָה**, *I will poure out.* It signifies abundance of grace to be given, as a fountain poures out plenty of water. It notes great fulnesse in wisdom, and great affection to others. I will willingly poure it out of a full heart, as water out of a fountain. So abundance of folly and evill is poured out of a wicked heart. *The mouth of fooles poureth out folly,* Prov. 15. 2. *The mouth of the wicked poureth out evill things,* Prov. 15. 28.

**רוּחִי**, *My spirit.* It signifies,

1. The wind. *There came a great wind from the wildernesse,* Job 1. 19.

2. Vanity, a thing of no substance, empty like the wind. *What profit hath he that hath laboured for the wind?* Eccles. 5. 16.

3. A corner, or place, or quarter of the earth, where the wind

wind may blow. In four quarters were the porters, 1 Chron. 9. 24.

4. The breath of a living creature, which is kinde of wind. Neither is there any breath in their mouths, Pſal. 135. 17.

5. A Spirit or Angel. Then a spirit passed before my face, Job 4. 15.

6. The soul of a man. The spirit of Jacob their Father revived, Gen. 45. 27.

7. The life. Thou hast granted me life, Job 10. 12.

8. The Holy Ghost the third Person in Trinity. The Spirit of God moved upon the face of the waters, Gen. 1. 2.

9. The gifts of the Holy Ghost. I will pour out my Spirit upon all flesh, Joel 2. 28. So it is taken here for spirituall graces. All three Persons are closely mentioned in this *ch.* The Father, called the Lord, *vers.* 7. The Son, called Wisdome, *v.* 20. The holy Ghost, called the Spirit, in this *vers.* Some take it for illumination onely, and gifts of knowledge. So it agrees well with the words, that follow. I will make known my words unto you. If ye hearken to my reproof, I will tell you more of my minde. Ye shal know more of heavenly truths. So that pouring out of the Spirit is emptying of the soul, declaring what Wisdome thinks, which is worth the knowing. And I will declare it as fully, as if it flowed out of a fountain. Others take it for sanctifying gifts of the Spirit. The former agrees best with the words following.

Unto you. By making my minde known unto you. By my words.

אודיע, I will make known. By pouring out my spirit, and declaring my whole minde unto you.

דברי, My words. It signifies,

1. A word. Hear the word of the Lord, Isa. 1. 10.

2. A thing. For things are revealed by words. The thing proceedeth from the Lord, Gen. 24. 50. Here it is taken in the first sense.

Unto you, Heb. I will make you to know my words.

The summe of all is. If ye will turn from your foolish wayes to hearken to me, I will fill you with true wisdome.

Not that men have power to repent of themselves, but these exhortations of Gods Ministers set home by Gods Spirit, are means to bring sinners to repentance.

*Figures. Turn.* A Metaphor from men out of the way, that must return or never come to their journeys end.

*Poure out.* A Metaphor from a fountain that poures out water abundantly.

*My Spirit.* A figure of the cause for the effect. The gifts of my Spirit, or meaning of it.

*Note.* 1. An exhortation.

2. A promise to encourage them.

He begins with a promise here, and ends with another, v. 33. and fills the middle with threatnings.

In the exhortation note,

1. An act, *Turn you.*

2. The motive to it, *at my reproof.*

The promise is double,

1. Of the Spirit.

2. Of knowledge.

In the first note,

1. The word of admiration, *Behold.*

2. The agent, *I.*

3. The act, *will poure out.*

4. The object, *my Spirit.*

5. The subject, *unto you.*

In the second promise note,

1. The agent, *I.*

2. The act, *will make known.*

3. The object, *my words.*

4. The subject, *unto you.*

1. *Doct.* Ministers must shew the way of healing, as well as the disease, Isa. 1. 4. with v. 16, 17. *Ab sinfull Nation, &c. Wash you, make you clean, &c.* Hos. 10. 9. with v. 12. *O Israel, thou hast sinned from the dayes of Gibeah, &c. Sow to your selves in righteousnesse, reap in mercy, &c.* Rom. 3. 9. with v. 21. *We have before proved both Jews and Gentiles, that they are all under sin. But now the righteousnesse of God without the Law is manifested, 1 Pet. 4. 3. with vers. 7. The time past of our lives may suffice us to have wrought the will of the Gentiles, &c. The end*

end of all things is at hand, Be ye therefore sober, and watch.

*Reason* 1. Because else they should be like *Job's* friends, *Physicians of no value*, *Job* 13. 4. Who cares for a Physician, that onely can tell him, he must die?

2. They could else do no good to men by their Ministry. He that tells a man he is in the wrong way, or that the enemy comes upon him, and cannot guide him in the right way, or to a safe tower, doth no good.

*Use*. Let Ministers teach men, as to cast off folly, so to hearken to *Wisdomes* voyce to come out of by-ways and darknesse, unto the right way, and light. Else they are like him that snuffs a lamp, and puts in no oyl.

2. *D. ō*. Reproof may turn some, that would never turn of themselves. The Angels speech made the *Israelites* weep, *Judg.* 2. 1, 4. *Peter's* speech pricked the *Jews* to the heart, and made them cry out, *Men and brethren, what shall we doe?* *Act.* 2. 14, 37.

*Reason* 1. Because we are naturally insensible of our dangers, as a man neer death oft-times feels no pain.

2. We are not inquisitive after wayes of escaping, as a mad-man never seeks to a Physician. No suspicion, no inquisition.

3. Reproof rouzes up mens consciences, and makes them look about them, as a roaring canon wakes a man out of a dead sleep.

4. It enflames their affections, and makes them to look after salvation. As pain felt makes a man look after a Physician, that slighted him before.

*Use*. Let us highly esteem of reproofs (it may be we should have gone on sleeping to hell else) So did *David*, *Psal.* 141. 5. *Let the righteous reprove me, it shall be an excellent oyl.* Giving ear to reproof is the high way to wisdom. *The ear that heareth the reproof of life, abideth among the wise,* *Prov.* 15. 31.

3 *Doct.* Wonderfull gifts are given by Gods Spirit. Therefore *Wisdom* saith, *Behold.* See a catalogue of them, *1 Cor.* 12. 4, &c. *Act.* 2. 17, &c. Gifts of knowledge, wisdom, healing, miracles, tongues, prophesie. See *Abraham's* admirable faith, *Heb.* 11. 9, 10. He had *Canaan*, yet like a stranger looked

looked for heaven. See *Job's* strange patience, *Job* 1. Wonder at *David's* hearty thankfulness, whereof the *Psalms* are witnesses, and *Solomon's* vast wisdom set out in his rare *Proverbs*. These could not grow in the Wilderness of corrupted nature, and therefore must come out of a garden planted by Gods Spirit.

*Use.* Acknowledge God in the gifts of his servants. Nature, Art, Experience, cannot produce those admirable effects, and gifts, which some men have attained. Though *dayes may speak, and multitude of years may teach wisdom*. Yet, *there is a spirit in man, and the inspiration of the Almighty giveth them understanding*, *Job* 32. 7, 8.

4. *Doct.* Abundance of spirituall gifts are given to believers. A fountain is poured out on them. *The water that I shall give him, shall be in him a well of water springing up into everlasting life*, *Joh.* 4. 14. This well is opened, *Joh.* 7. 39. *This spake he of the Spirit which they that beleve on him should receive.*

*Reason* 1. Because the persons are many, yea many thousands. An hundred forty and four thousand *Israelites*, besides an innumerable company of believing *Gentiles*, *Rev.* 7. 4, 9. And if every one had but one several gift, they must needs be many.

2. Every one of these hath many gifts, as knowledge, holiness, righteousness, meekness, sobriety, patience, magnanimity, faith, hope, charity, &c. All then must needs mount to an huge summe.

*Use.* Pray for abundance of spirituall gifts, they are the best treasure. Lose nothing for asking.

5. *Doct.* They that will turn to God, shall not want the plentiful help of Gods Spirit to direct them. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self*, *Joh.* 7. 17. *The Spirit of truth shall testify of me*, *Joh.* 15. 26.

*Reason* 1. Because they will pray for Gods Spirit, and God will give the Spirit to them that ask it, *Luk.* 11. 13.

2. Because God is so free, that he gives the Spirit to them that go away from him; as to *Paul*, *Act.* 9. Much more will he give it to them that return to him. Christ that seeks the lost sheep, will give his Spirit to the returning sheep.

*Use.*



*Use.* It encourages men to turn to God, for then they shall have his Spirit for their Instructor, Sanctifier, Comforter.

*6 Doct.* The Spirit and the Word must go together to guide. Both are joynd in this *vers.* *The comforter shall bring all things to your remembrance, whatsoever I have said unto you,* Joh. 14. 26. The Spirits must be tryed, whether they be of God, 1 Joh. 4. 1. How shall that be known? By hearing Gods Word. *Hereby know we the Spirit of truth, and the spirit of error,* 1 Joh. 4. 6.

*Reason 1.* Because else contradiction, untruth, double dealing, is put upon God. For if his Word say one thing, and his Spirit another, he contradicts himself, and must needs speak falsely in one of them, for contraries cannot be true. If it be day, it is not night. If a man bid his servant before men to do one thing, and whisper the contrary in his ear, Is not this double dealing?

2. Because there is no other sure way to distinguish between a true speaking and a false speaking Spirit.

*Use.* It reproves those that crosse the Word under pretence of the Spirit, and revelation, and so set God at daggers drawing with himself, and make him inconstant to say and unsay. God in his Word bids read the Scriptures, hear the Word, saith, *Paul the great Apostle knew but in part.* Men deny all these by the Spirit. A lying spirit it must it needs be, that contradicts Gods plain Word. *To the law, and to the testimony; if they speak not according to this Word, it is because there is no light in them,* Isa. 8. 20.

Verf. 24.

*Because I have called, and ye refused; I have stretched out my hand, and no man regarded.*

In the two last verses, Wisdome hath perswaded wicked men to repentance by expostulations, exhortations, and promises; now she declareth the miserable estate of wilful persons, with comminations, menaces, and threatning. Seeing notwithstanding the plenty of means, many would not get

knowledge, Wisdome threatens great mischiefs to them, and shews the cause to be their rejecting wholsome counsels, diligently given to them. Here is a threefold threatning, and all very sore.

1. Wisdomes derision of them in their miseries, *vers.* 24, 25, 26.

2. Her denying audience and help to them in their extremity, *vers.* 27, 28.

3. Self-destruction, without hope of repair, *vers.* 29, 30, 31, 32.

In the first threatning note,

1. Their obstinacy in sinfull wayes, *vers.* 24, 25.

2. Their heavy punishment, *v.* 26.

In the first she opposeth their unkindnesse to her kindnesse, in four particulars. Two in *vers.* 24. The other two in *vers.* 25.

In the first opposition note, 1. Her call, and 2. their refusing to come in.

In the second, Her stretching out her hand, and their disregarding it.

In the third, Her giving good counsell, and their despising it.

In the fourth, Her reprovng them for their evill wayes, and their rejecting it. She had been every way kind to them, and they were every way ungratefull unto her.

For the words.

*Why, Because.* This word doth not give a reason of what went before, but of what follows after, to wit, of the destruction of ungodly men, spoken of *v.* 26. It is a word used onely in retribution of good or evill. *Because thou hast done this thing, &c. in blessing I wil blesse thee, &c.* Gen. 22, 16, 17. *Because thou hast desited my Sanctuary, &c. I will also diminish thee, &c.* Ezek. 5. 11. The cause of the judgement is set down first, that Wisdomes kindnesse to them, their unkindnesse to her, and the justice of their destruction might the more fully appear, and so God get glory. So David gives glory to God, *Against thee, thee onely have I sinned, and done this evill in thy sight; that thou mightest be justified when thou speakest, and be cleer when thou judgest,* Psal. 51. 4.

*I have called.* See on verſ. 21. There it ſignified crying, here it notes out-calling or inviting to come to Wiſdome, that they might be inſtructed by her, and obey her precepts.

*And ye refused.* Ye refused to come to me, that ye might hear, learn, and obey.

**נְטִיתִי**, *I have ſtretched out.* The word imports,

1. Holding out, or ſtretching out a thing at full length. *I will redeem you with a ſtretched out arm,* Exod. 6. 6.

2. To decline, or go downward. *My dayes are like a ſhadow that declineth,* Pſal. 102. 11. For ſhadows grow longer in the declining of the day, and then ſuddenly vaniſh away. *The day goeth away, for the ſhadows of the evening are ſtretched out,* Jer. 6. 4. Here it is taken in the firſt ſenſe, for ſtretching out.

**יָדִי**, *My hand.* The word ſignifies,

1. That member of the body ſo called. *Thine hand upon thine head,* Jer. 2. 37.

2. Strength, or power. *When he ſeeth that their power is gone,* Heb. *their hand,* Deut. 32. 36.

3. Counſell and advice. *Is not the hand of Job with thee in all this?* 2 Sam. 13. 19.

4. A ſtroke or plague. *Withdraw thine hand far from me,* Job 13. 21.

5. A place. *Thou ſhalt have a place alſo without the camp,* Deut. 23. 12.

6. Power over a thing, or poſſeſſion of it. *Behold he is in thine hand,* Job 2. 6.

7. Action, which for the moſt part is done with the hand. *He that hath clean hands,* Pſal. 24. 4.

8. An inſtrument, for the hand is the inſtrument of many actions. *From men which are thy hand, O Lord; or with thy hand,* Pſal. 17. 14.

9. Bounty. *Besides that which Solomon gave her of his royall bounty,* 1 King. 10. 13. Heb. *hand.* For men give with the hand.

10. Labour. Which is done by the hand. *If a ſtranger waxe rich by thee,* Heb. *if the hand of a ſtranger get; that is, if he thrive by his labour.*

The word is taken here literally, but the phrase is figurative. *Stretching out* is literal, and *hand* is literal, yet *stretching out the hand* is figurative. So in the Sacrament of the Lords Supper, *This is my body*, Mat. 26.26. *This* is literal, and *my body* is literal, yet *this is my body* is a figurative speech. The figure is not in the words severally, but in the joyning of them together in a sentence. Stretching out the hand imports,

1. To strike, or punish, for men stretch out the hand to give the greater blow. *I will also stretch out my hand upon Judah*, Zeph. 1. 4.

2. To call one to us. *I stretch out my hands unto thee*, Psal. 143. 6. As we call on God to come to help us in our miseries, so Wisdome calls simple ones here to come to her for help and instruction. As if she had said, Ye were as deaf men, or men far off, that could not hear my voyce; therefore I gave you a signe to come to me. The meaning is, I left no outward means of calling you uneffected.

*And no man regarded*, Heb. *and there was no regarder*. Not, that none at all did hearken to Wisdomes voyce, but the generality did not. So Joh. 3. 32. *No man receiveth his testimony*. They that attended to it were as none in comparison of the multitude who slighted it, or none of you regarded it.

Figures. Stretching out the hand, for beckening one to us. A figure of the signe or adjunct, for the thing signified, or subject.

Note two charges in this *vers*.

In the first note,

1. The call.

2. The refusall. In the call note,

1. The illative particle, *Because*.

2. The person calling, *I*.

3. The act, *have called*.

In the refusall note,

1. The persons refusing, *and ye*.

2. The act, *refused*.

In the second charge note,

1. The invitation.

2. The rejection.

In the invitation note,

1. The party inviting, I.
2. The act, *have stretched out my hand.*

In the rejection note,

1. The party rejecting. *And no man* Every one, or most men rejected Wisdomes invitation.

2. The act, *regarded.* They gave no heed to it.

1. *Doct.* Threatnings follow lost exhortations and reproofs. Because Wisdomes words are not regarded in this *vers.* therefore she threatens, *vers* 26. This method is observed, Deut. 8. 11. with *vers* 19. Destruction is there threatened to those that forget Gods words. See the like, Deut. 11. 26. where a blessing and a curse is set before the people, according as they prove obedient or disobedient.

*Reason* 1. Because God is willing to use many means of ture before he destroy sinners. *The axe is laid to the root of the trees,* before they be cut down, Mat. 3. 10. This is Gods method, to exhort, dissuade, threaten, before he destroy.

2. He will not fight before he proclaim war, nor come as an enemy cowardly before warning given, or behinde a mans back. He threatens *Nineveh* before he would destroy it, *Jonah* 3. *Cur minatur Deus, antequam puniat? Sc. ne puniat.* *Chrysost.* *Minatur, ne cadat: He threatens that he may not strike.*  
*August.*

*Use.* It is good to know Gods method or manner of proceeding in his Court, as well as mens in their Courts. Men know not else how to prepare for tryal, or prevent danger. Threatning is the last help. if men slight that, the threatned judgement will follow. Else God were not true, neither would his threats be at all regarded.

2. *Doct.* Gods judgements never come without a cause. They never did so, as appears,

1. In Gods letting man lose his image, who had so shamefully abused it. So rebellious Citizens lose their priviledges.

2. In laying the curse on man and his posterity. The ground is cursed for *Adam's* sin, Gen. 3. 17. So traitors and their posterity are tainted in blood, and their lands confiscated.

3. In the destruction of the old world by the flood. The cause was, because *the earth was filled with violence*, Gen. 6. 13.

4. In the destruction of *Sodome* by fire and brimstone from heaven, because *their sin was very grievous*, Gen. 18. 20.

5. In *Jerusalems* destruction by the Romans, for *killing the Prophets*, Luk. 13. 34, 35.

6. In the ruine of the seven Churches of *Asia*, Rev. 2. & 3. Neither will Gods judgements ever fall on any without just cause. The fall of *Babylon* will be very just. Rev. 18. 24. For *in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth*. So will the destruction of Antichrist and Poperie be most just, for deceiving many, Rev. 19. 20. The end of the world, and losse of all worldly comforts, Luk. 17. 26, 27. Hell it self will justly fall upon unmerciful men, that relieve not the poor, Mat. 25. 41, 42.

*Use.* Let us give God the glory of his justice in all his judgements. So doth the Psalmist sing, *Righteous art thou, O Lord, and upright are thy judgements*, Psal. 119. 137. So the Emperor *Mauritius* confessed in the same words, when he saw his children murdered before his face, and was himself after them to be slain by *Phocas*. Many can do it in generall, and for judgements on others, that are loth to do it in their owne case in particular. But Gods people stick not to shame themselves, to honour God. *O Lord, righteousness belongeth unto thee, but untous confusion of faces*, Dan. 9. 7. *The Lord is righteous, for I have rebelled against his commandement*, Lam. 1. 18.

3. Doct. God callus to repentance many wayes.

I. By verball wayes; as,

1. By admonitions, shewing us, we are out of the way. *Ye have not obeyed my voyce. Why have ye done this?* Judg. 2. 2.

2. By reproofs, chiding them for their sins. He makes them worse then Oxen and Asses, and calls them a sinful nation, with other opprobrious names, Isa. 1. 3, 4.

3. By dehortations, calling them from their sinfull wayes. *Wash you, make you clean, put away the evill of your doings from before mine eyes, cease to do evill*, Isa. 1. 16.

4. By dissuasions, urging them by reasons to forsake their

their fins. *I have no pleasure in the death of him that dyeth, saith the Lord God: wherefore turne your selves, and live ye,* Ezek. 18. 31.

5. By threats terrifying them. *I will not drive them out from before you, but they shall be as thorns in your sides,* Judg. 2. v. 3.

6. By promises alluring them. *I should soon have subdued their enemies, and turned my hand against their adversaries,* Psal. 81. 14.

II. By spirituall wayes. As,

1. By checks of conscience. *Their conscience bearing witness, and their thoughts accusing one another,* Rom. 2. 15.

2. By monitions of his Spirit. *Behold, I stand at the dore, and knock: if any man hear my voyce, and open the dore, I will come in to him, and will sup with him, and he with me,* Rev. 3. 20.

III. By reall wayes. As,

1. By examples. *I obtained mercy for a pattern to them which should hereafter beleve,* 1 Tim. 1. 16.

2. By judgements on others. *Abolab is delivered into the hand of her enemies, that Abolibab might be warned,* Eze. 23. 9, 10, 11. So Gods judgements on the rebellious Israelites in the Wildernesse are examples to us, upon whom the ends of the world are come, 1 Cor. 10. 11. *Belsazzar must be slain, because he knew what befell his Father, yet repented not,* Dan. 5. 22.

3. By judgements on themselves. *I have diminished thine ordinary food, and have delivered thee unto the will of them that hate thee,* Ezek. 16. 27.

4. By mercies. *I drew them with cords of a man, with bands of love, and I was to them, as they that take off the yoke on their jaws, and I laid meat unto them,* Hos. 11. 4.

Use. Let us bewail the desperatenesse of our natural condition, whom none of these calls will draw to God.

4. Doct. Many refuse Wisdomes call. Three grounds to one are naught, Matt. 13. 4, &c. The invitation to the heavenly Kings Sons wedding is slighted by those that were invited. *But they made light of it, and went their wayes, one to his farm, another to his merchandise,* Matth. 22. 5.

Reason 1. Because some are in love with their owne inventions.

ventions. *This evil people, which refuse to hear my words, which walk in the imagination of their heart, Jer. 13. 10.*

2. Because others are in love with worldly pleasures, profits, or preterments.

*Use.* Let us not follow the multitude in refusing Gods call. Say not, I will not be singular. Why should I regard it more then they? I shall scape as well as my neighbours. Consider who calls. God, who is great and good, can and will prefer thee. He may say more truly then *Balak*, *Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?* Numb. 22. 37. Consider to what he calls. To holinesse, which is most commendable; to happinesse, which is most profitable. Follow holinesse, without which no man shall see the Lord, Heb. 12. 14.

5. *Doct.* We are by nature far out of Gods way. A call will not be heard, nor a beck regarded. *They are all gone aside, Psal. 14. 3. They are all gone out of the way, Rom. 3. 12. The Ephesians were once without God in the world, Eph. 2. 12. Yea, the Fathers of the Patriarchs were Idolaters, Josh. 24. 2.*

*Reason* 1. Because we are gone clean out of hearing. We regard not Gods Word.

2. We are gone clean out of sight, which is further out of the way, for men cannot hear so far as they can see. We regard not Gods works.

3. We are gone far in the wayes of the world. The further in a by-way, the further out of the high-way.

4. We are gone far in the wayes of Satan. The further men go in a contrary way, the further are they out of the right way.

*Use.* Let us blesse God the more for bringing us into the right way, when we look upon other mens dangerous errors. *Such were some of you, 1 Cor. 6. 11. Yea, all of us: We our selves also were sometimes foolish, disobedient, &c. Tit. 3. 3. Such we should have been still, if God had not wonderfully reclaimed us. Insult not then over others, but pity them, and pray for them, and thank God heartily for reducing you.*

6. *Doct.* The generality of men regard not the signes, whereby



whereby God calls them to repentance. They regard not outward means, as rain and fruitfull seasons, Act. 14. 17. Jer. 5. 24. nor the sending of Christ to save them. *He was in the world, and the world knew him not*, Joh. 1. 10. Not onely strangers, but *Jews* refused him. *He came to his owne, and his owne received him not*, Joh. 1. 11. Neither do the most receive the Gospel preached. The wise *Athenians* mock at it, Act. 17. 32.

*Use.* It informs us of the unreasonableness of following the generality. Most men go in the broad way, and will lead their followers to hell. *Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat*, Mat. 17. 13.

## Verf. 25.

*But ye have set at nought all my counsell, and would none of my reproof.*

Wisdom proceeds in setting down the cause of the great judgement threatned, v. 26. which was obstinacy and perverseness in them, illustrated by her kinde dealing with them, and their ingratitude towards her, and contempt. This was set out in two particulars in the former *vers.* Her call, and their refusing to come; her beckening, and their disregarding. In this *vers.* it is amplified by two more. She not onely calls and beckens, but also gives good counsel, which they set at nought. And when that was slighted, she chid and reproved them, as she had just cause, but they would none of that neither.

For the words.

1, *But*, Heb. *And*. Yet it is often translated *But*, and carries with it an opposition to what went before, with an aggravation. As ch. 10. 14. *Wise men lay up knowledge, but the mouth of the foolish is neer destruction*. See the like, ch. 12. 12. and in most verses of that Chapter. So here, though ye refused to come to me when I called you, and would not hearken when I made signes to you, yet I neglected nothing fit for me to doe. I might have let you go on and perish. But

I was more carefull of you, then ye were of your selves. I came to you, and gave you good counsel, which ye despised. Yet, I went further and reproved you, but ye would not regard it neither. See more on ch. 2. 22.

**הפרו**, *Ye have set at nought.* The word signifies,

1. To reject a thing, as esteeming it not worth the looking after, or receiving. *Poverty and shame shall be to him that refuseth instruction, ch. 13. 18.*

2. To go back from a thing spoken, as if it were not worthy to be performed. *I the Lord have spoken it, it shall come to passe, and I will do it; I will not go back, &c. Ezek. 24. 14.*

3. To make one naked, and liable to shame, fit to be contemned. *Aaron had made the people naked unto their shame among their enemies, Exod. 32. 25.*

4. To revenge and destroy men, as esteemed not fit to live any longer. *Praise ye the Lord for the avenging of Israel, Judg. 5. 2.*

5. To make to cease, or to be idle *Wherefore do ye Moses and Aaron let the people from their works? Exod. 5. 4.*

Here it is taken in the first sense for rejecting a thing as vile. The *Latins* call it *despicere*, to look down upon a thing as beneath us, lying on the ground, and not worthy of a look from us; as on the contrary, *susplicere*, to reverence, is to look up at a thing, as above us, and worthy of reverence from us. We set a thing at nought, when out of contempt we never look after it. Others presse the word further, to the deriding of good counsel, but I doubt whether the word will carry so much or no. And there be other words for that, as **לויץ**, *vers. 22.* **לעג**, *vers. 26.* Yet this implyes more than bare refusing; ye counted it of no value at all.

*All. See on ch. 1. 13.*

*My counsell.* Some take it for advice, how to do well; and reproof, for dissuasion from evill. But Counsel here is to be taken for all the wholesome precepts and admonitions given by Wisdome, whether to do good, or avoyd evill. And reproof is chiding men for not hearkening to counsell. I would by my counsell have kept you from much evill, and done you much good. I shewed you how to escape hell, and attain heaven. But ye regarded not my counsel at all, though  
given

given for your good. It is a fault to refuse good counsell given by any, though by a simple man; but a greater fault to refuse Wisdomes counsell, which alwayes gives good counsel. It is a fault to refuse any of Wisdomes counsels, a greater to refuse all.

*And would none of,* Heb. *would not have.* That is, ye rejected it, or ye resolved not to obey it. *Meiosis.* Some stretch it further, to refusing to hear. But the word properly signifies, to rest in a thing as well pleased with it, and being willing to follow it. And here is intimated the not liking of Wisdomes reproof, and resolving not to be amended by it. And this is more then slighting it, or counting it a thing unprofitable.

*My reproof.* Neither counselling nor chiding would mend you. For the word see on v. 23.

The summe is. Ye despised all my wholesome counsels which I gave you for your good, and continued in bad wayes that tend to destruction, that you might spend your time unprofitably, and take no pains to get wisdom, and therefore ye must needs perish.

Figures none. In the third charge note,

1. The note of opposition, *But.*  
2. The parties accused, *Ye.* Ye simple ones, scorner and fools, v. 22. for all these were guilty.

3. The act, *have set at nought.*

4. The object, *counsell.* Aggravated,

1. From the giver, *my.* Wisdomes counsell.

2. From the extent, *all.* Not some onely. This is a great slighting of Wisdom, as if she spake foolishly always, and were not worthy to be heard at any time.

In the fourth charge note,

1. The note of conjunction, which shews it to be a new charge, *And.*

2. The act, *would none of.* Ye utterly refused it.

3. The object, *my reproof.*

1. *Doct.* Good counsell is profitable to men in it selfe. Else would not Wisdom have blamed men for slighting it. Therefore Christ gives it to the Angel of *Laodicea.* *I counsell thee to buy of me gold tryed in the fire, &c.* Rev. 3. 18. *David*

praises God for it, though given him by a woman: *Blessed be the Lord God of Israel, which sent thee to meet me this day; And blessed be thy advice, and blessed be thou,* 1 Sam. 25. 32, 33. It is profitable,

1. To inform our ignorance. For no man knows always what is best for himself. A stander by may see more then a Souldier, and give good warning.

2. To cure our heedlesnesse. Many of the faults of Gods servants come from hence, and may by others good counsell be prevented.

3. To repair our falls; for we lie in sin sometimes till we be admonished by others. *Nathan tells David of his sin before he thought of repenting,* 2 Sam. 12.

4. To comfort our souls. As it is an ease to let out our sorrows, like corrupt matter, into our friends bosome, so to receive oyl of consolation from them.

*Use 1.* It should make us willing to give good counsell. This they may give that have no silver nor gold, and it is worth giving. And then may we say as *Peter* in another case, *Silver and gold have I none, but that which I have (good counsel, which is better) give I unto thee,* Act. 3. 6.

2. It should make us willing to take good counsell. We would take good money of any, why not good counsell, which is far better, though given by mean men?

3. It shews us the excellency of the Ministry, whose main end is to give good counsell to miserable men, yea the best counsel. We love them that will shew us the way to live with comfort here, much more should they highly be esteemed, that teach us the way how to live for ever. *How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* Rom. 10. 15. It is also one of Christs titles, he is called, *Counsellour,* Isa. 9. 6.

2. *Dost.* Though good counsell be very profitable, yet are some so bad, that they will not take it. So *Elie's Sons* hearkened not to the voyce of their Father, 1 Sam. 2. 25. So *Rehoboam* forsook the counsell of the old men, 1 King. 12. 8.

*Reason 1.* Because of love of sin. Men love not them that speak against their friends,

2. Because

2. Because of custome in sin. This stops mens ears to good counsels.

3. For pride of heart. They think it a disparagement to be guided by others, as if they were not wise enough to guide themselves.

4. For prejudice. Either they that counsel them are inferiour, and so thought not wise enough, nor good enough to advise; or such against whom they have taken displeasure, and so think they speak out of ill will; or else they are aged, and would have them grave before their time (as in Terence, *Volunt nos illico nasci senes*; They would have us old men, as soon as we are born.) Or lastly, they are Ministers, and would bring all under their girdle.

*Use.* Let us like good counsell the better, because many despise it. The greater part are seldome good husbands for the world, much lesse for heaven. Wicked mens despising Gods law, made David love it the more. They have made voyd thy law, therefore I love thy commandements above gold; yea, above fine gold, Psal. 119. 126, 127.

3. *Doct.* It is a dangerous condition not to hearken to good counsell. Elie's Sons not hearkening to the good counsell of their Father, was a signe the Lord would slay them, 1 Sam. 2. 25. So saith the Prophet to Amaziab, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsel, 2 Chr. 25. 16.

*Reason 1.* Because it layes a man open to spirituall evils, as to hardnesse of heart. My people would not hearken to my voyce, so I gave them up unto their owne hearts lusts; and they walked in their owne counsels. Psal. 81. 11, 12.

2. It layes a man open to temporall evils. So saith Jeremy to Zedekiab, If thou wilt not go forth to the King of Babylons Princes, then shall this City be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand, Jer. 38. 18.

3. It brings death here, as it did to good Josiah. He was warned to avoyd the danger, but would not, 2 Chron. 35. 21, &c.

4. It brings eternall death, 2 Theff. 1. 8. They that obey not the Gospel, must perish for ever.

*Use.* It reproves those that not only are naught of themselves, but also so bad that they are past all good counsell. They lay themselves open to many rocks and quicksands. Their condition is very bad, and well-nigh desperate.

4. *Doct.* Reproof, although it seem rough, is very profitable. *David* desires it as an excellent oyl, *Pfal.* 141. 5. *Paul* requires it for a good end, *Rebuke them sharply, that they may be found in the faith,* *Tit.* 1. 13.

*Reason* 1. Because it is a glasse to shew us our sins, when we cannot see them our selves, nor admonition will not make us look into our selves. If a Father telling wil not serve, he must chide.

2. It is a bridle to keep us from sin for time to come, when no warning will serve. For it carries anger with it in the reprovor, and shame in the reprovod.

*Use.* Let us not be offended at reprovers, but love them. Reproofs may work, when promises, exhortations, admonitions will not.

5. *Doct.* Though reproof be very profitable, yet many regard it not. *Uzziah* was wroth, when reprovod by the Priest, *2 Chr.* 26. 19. The *Jews* regarded not *Isaiab's* reproof, *Isa.* 1. 4, 5. *Asa* was wroth with the reprovng Seer, and puts him into prison, *2 Chr.* 15. 10. *They hate him that rebuketh in the gate,* *Amos* 5. 10. *Abab* cryes out to *Elijah,* *Hast thou found me, O mine enemy?* *1 King.* 21. 20. *Nulli grata reprehensio.* Reproof is a bitter pill, it goes down with few men.

*Reason* 1. Because it is a kind of disgrace unto them, and an accusation of folly. Had they done well, they needed nos to have been reprovod.

2. It crosses their dearest sins, and men cannot abide to be crossed in what they love.

*Use.* Let us shew our selves wise men, by looking rather, what is profitable for us, then what is pleasing to us. Intemperate persons feed on ill meats, and die; sober men forbear, and live. So must we in spirituall things. Look on reproofs as profitable, look off the bitterness of them, and be amended by them.

6. *Doct.* It is a dangerous condition to reject all reproofs. *Poverty and shame shall be to him that refuseth instruction, but he that regardeth*

regardeth reproof shall be honoured, ch. 13. 18. If the ear that beareth the reproof of life, abideth among the wise, Prov. 15. 31. then he that rejecteth it, must dwell among fools.

*Reason* 1. Because then Gods Word hath delivered them over to Gods sword, which is very sharp. If Gods Word be sharper then any two edged sword, Heb. 4. 12. (which yet can kill a man) how sharp is Gods sword then?

2. Such a man may take David's oath safely, *As the Lord liveth, there is but a step between me and death*, 1 Sam. 20. 3. Nothing but some heavy judgement between him, and hell. Little else likely to recover him. He is like a man at Sea, some three inches from death.

*Use*. It blames them that think they are safe, because no reproof will stir their conscience. This is their misery, not their liberty. No Canon will make a dead man afraid, yet a living man is far better. No danger will fright a mad man; yet a man in his wits is in a far better condition. Harken then to reproof, that ye may live in safety.

## Verf. 26.

*I also will laugh at your calamity, I will mock when your fear cometh.*

The causes of their miseries were expressed before, the grievousnesse thereof is expressed in these words, and those that follow. They should be comfortlesse, helpleffe, and ruined. God would shew himself righteously unmercifull to them. They had despised calls, becks, counsels, reproofs, and God would despise them in their miseries.

For the words.

**128, I.** The Pronoun is added in the Originall, for Emphasis sake, which else needed not, as being included in the verb. *I, even I will laugh*. Not onely men your enemies, but (which is far more grievous) I the wisdom of God will deride you.

**129, Also.** It imports a proportionable revenge. Ye scorned good counsel, and I will laugh at your calamity. This particule doubled, imports,

1. A distribution. *Neither by Prophets nor by dreams, 1 Sam. 28. 15.*
2. A conjunction of two things together. *Both the Prophet and the Priest, Jer. 14. 18.*
3. A comparison of things in a way of likeness or equality. *As Babylon hath caused the slain of Israel to fall; so at Babylon shall fall the slain of all the earth, Jer. 51. 49.*
4. An augmentation or increase of a thing. *Neither heretofore nor since thou hast spoken unto thy servant, Exod. 4. 10.*

**פְּנִינָה**, *Will laugh.* The word signifies,

1. Slighting of a thing. *He scorneth the multitude of the City, Job 39. 7.*
2. Smiling upon one in good will. *If I laughed on them, they beleev'd it not, Job 29. 24.*
3. Jestling or being in sport. *Whether he rage, or laugh, Prov. 29. 9.*
4. Deriding or laughing to scorn. *He that sitteth in the heavens shall laugh; the Lord shall have them in derision, Psal. 2. 4.* So it is taken here. Some by Gods laughing understand the pleasure that God taketh in the execution of his justice upon wicked men. But it rather intimates Gods strange carriage toward them, then any content in God. The anger of Wisdome comes from upbraiding unto threatening. Some take it for not pitying them in their misery, as men pity not those whom they laugh at. For God hath no face to laugh. *Ridere Dei est mille humanarum afflictionum misereri. Greg. Moral. l. 9. c. 15.* Gods laughing is not pitying mens afflictions. A similitude from Men. It is a misery to be in trouble, but a double misery to be laughed at by them who only can help. Others take it for deriding or slighting their counsels or projects for delivery, and leaving them helpless. Others take it for bringing them into so miserable a condition, that they should be a derision, and made a laughing stock to all men. But this is somewhat far fetcht. It is taken here for forsaking them utterly, and having no more compassion on them, then men have on one going to execution, when they laugh at him, and make sport at his torments.

*At, Heb. In.* But sometimes it notes the object or cause of a thing. *That they die not in their uncleanness, Lev. 15. 31.*

That



is, for their uncleanness. So here God will laugh, not onely in the time of, but at their calamity. Your trouble shall be my joy.

*Your.* Your calamity, who refuse all good counsell.

*Calamity,* מַלְאָכָה. The word literally signifies a cloud, or mist, as in a dark day. *There went up a mist from the earth,* Gen. 2. 6. Figuratively, it signifies calamity and affliction, which is uncomfortable and troublesome, like a foggy misty day. *The calamity of Moab is neer to come, and his affliction basteth fast,* Jer. 48. 16. So here it signifies affliction so fore that it darkens men like a cloud, and affords them no light of comfort, or hope of delivery.

*מַלְאָכָה, I will mock.* The meaning is, that as he that mocks another casts his former curses in his teeth with contempt, so God in their miseries will cause them to think of all their evill wayes with shame. This is a further addition to their misery.

*When,* Heb. ב, in the coming of.

*פְּחֹדֶיךָ, Your fear.* The word signifies,

1. Fearing, or the act of fear. *The fear of the Lord fell upon all the Kingdomes,* 2 Chr. 17. 10.

2. The person feared. *Jacob sware by the fear of his Father Isaac,* Gen. 31. 53.

3. The thing or evill feared. *Be not afraid of sudden fear,* Prov. 3. 25. So it is taken here. Wicked men are afraid of trouble, death, losse of goods, and life; and all these things shall come upon them. Which because it will be terrible unto them, and make them fore afraid, it is called by the name of fear it self. So Job 39. 22. *He mocketh at fear.*

*בָּיָב, Cometh.* The word signifieth,

1. Coming to a place. *When we came to the Inne,* Gen. 43. 21.

2. When it is spoken of the Sun, it signifieth the setting of it. *Because the Sun was set,* Heb. came, Gen. 28. 11.

3. When spoken of a Woman, it signifies carnall copulation. A modest expression. *After David had gone in to Bathsheba,* Psal. 51. in the title.

4. When it is spoken of dayes, it signifies old age. *Abra-*

ham was old, and well stricken in age, Gen. 24. 1. H.b. come into dayes. See the marg. there.

5. When it is spoken of words, it signifies the fulfilling of them. *Where is the Word of the Lord? let it come now,* Jer. 17. 15.

6. When it is spoken of Corn, and Fruit, it intimates the gathering of them. *Ye bring in little,* Hag. 1. 6. Heb. *ye have made little to come.*

7. When it is spoken of a congregation or society of men, it notes admission into, as a member to enjoy all the priviledges of it. *A Moabite shall not enter into the congregation of the Lord,* Deut. 23. 3.

8. When it is spoken of a Covenant, it signifies making of it, or accepting of it. *Which had entred into the covenant,* Jer. 34. 10.

9. When of going to Fathers, it signifies dying. *Thou shalt go to thy Fathers,* Gen. 15. 15.

10. When it is joyned with going out, it signifies administering an office in the Common-wealth, Church, or Family. *Which may go out before them, and which may go in before them,* Numb. 27. 17.

11. When it is spoken of a thing without life, it notes the coming to passe of a thing. *There came a great wind,* Job 1. 19. So here. When those things ye fear shall come upon you.

Figures. *Laugh at,* a Metaphor taken from Scorners. *Calamity,* a Metaph. from a Mist. *Mock,* a Metaph. *Fear,* a Metonymie of the adjunct for the subject. *Cometh,* a Metaphor from living creatures.

Note a double threatning in this *vers.*

In the first note,

1. The word of coherence, *Also.*
2. The agent, *I.*
3. The act, *will laugh.*
4. The cause, or object, *at your calamity.*

In the second note,

1. The act, *I will mock.*
2. The adjunct of time, *when your fear cometh.* In the time of your misery.

1. *Doct.* God payes wicked men in their owne kinde. Ye slighted my counsels, and I will slight your miseries. The old world was destroyed by a flood of water, for a flood of sins. *Sodom* by fire, for fiery lust. *Egyptians* children slain, for slaying the *Israelites* Children. *Joseph's* brethren hardly used for using him so. So they confesse that was the cause of their distresse, Gen. 42. 21. So *Adonibezek* that cut off the thumbs and great toes of threescore and ten Kings, had his owne cut off, and confesseth, *As I have done, so God hath requited me*, Judg. 1. 7. So *Shallum* and *Pekab* Kings of *Israel*, slew their predecessors, and were slain by their Successors, 2 King. 15. *As David* defiled *Uriah's* Wife, so *Absalom* defiles his Concubines, 2 Sam. 12. 10, 11.

*Reason* 1. That God may clearly declare his own justice before all men.

2. That men may clearly see their owne sin written, as it were in their punishment.

3. That men in greatnesse and power may take heed of wronging others, lest God should set up others to pull down them.

4. To set a pattern of doing justice before Magistrates, as God did in his Law. *Who so sheddeth mans blood, by man shall his blood be shed*, Gen. 9. 6. *Eye for eye, tooth for tooth, hand for hand, foot for foot, &c.* Exod. 21. 24.

*Use.* It serves to teach men that complain of hard dealing from others, to look back and see if they have not dealt ill with others in the like kinde. Ministers complain of peoples not hearkening to them: Have they hearkened to God? Magistrates complain of Subjects breaking their laws: Have they not broken Gods law? Parents complain of Children slighting their words: Have not they slighted Gods Word? Masters cry out of the falshood of Servants: Have not they been false to God? Let such as are guilty, give glory to God, who hath paid them in kind. *'Ov d'vra' mizov d'vra' r'is v'vra' Cadous?* Euripid. *Orest.* Should not they that do heavy things, suffer heavy things? *Non est injuria pati, quod prior feceris.* Sen. de ira, l. 2. c. 30. *'Pi'vovla' n' v' mediv' vovs.* It is fit a man should suffer what he doth. Pindar. *Nom.* 4. See Isa. 33. 1. *Qui praedam vult esse meritò fit prada:* He that will eat the prey, deserves to be made a prey. Aug. in Ps. 38.

2. *Doct.* God himself will shew himself an enemy to ungodly men. His anger will consume obstinate sinners. Deut. 29. 19, 20. *Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup,* Psal. 11. 6.

*Reason* 1. Because God hates wicked men, and that heartily also. *The wicked, and him that loveth violence, his soul hateth,* Psal. 11. 5.

2. He denounceth a perpetuall war against them. *The Lord hath sworn, that the Lord will have war with Amalek, from generation to generation,* Exod. 17. 16.

3. Nothing will satisfie him but their utter destruction. *I will utterly put out the remembrance of Amalek from under heaven,* Exod. 17. 14.

4. After their death he will never be reconciled to one wicked man, no not to eternity. *Who shall be punished with everlasting destruction,* 2 Theff. 1. 7.

*Use.* To reprove such as flatter themselves in their wicked wayes, under hope of mercy from God, while they continue in those wayes that God hates. Who would have so wise and powerfull an enemy? Nothing can follow but certain destruction. *For our God is a consuming fire,* Heb. 12. 29.

3 *Doct.* God will take no more pity of wicked men in their sorrows, then men that laugh at other mens miseries. *I will dash them one against another, even the Fathers and the Sons together, saith the Lord. I will not pity, nor spare, nor have mercy, but destroy them,* Jer. 13. 14. He bids his servant lay load on Babylon: *Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double,* Rev. 18. 6.

*Reason* 1. Because God is immutable. He hates wicked men, and cannot affect them, if they live and die so. It is against his nature.

2. His decrees concerning the end of wicked men are for eternity. He hath preordained all their misery, and cannot alter.

*Use.* It shews the vilenesse and venomous nature of sin, and abominableness of it, that provokes the great God, that hath more pity in him then all Angels and men, so to be displeas-

fed,

fed, that when the creature shall be in misery, he will let it abide so for ever, and shew it no more pity in hell then they that laugh at men in their miseries. *Quod Deus loquitur cum risu, tu legas cum fletu: If God laugh, thou hast good cause to cry.* August. It makes God merry at his creatures misery, who otherwise delights in mercy, Mic. 7. 18. **Trap.**

4. *Doct.* God will cast wicked mens sins in their teeth in their miseries. *Ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation,* Judg. 10. 13, 14. *Whosoever shall deny me before men, him will I also deny before my Father which is in heaven,* Matth. 10. 33.

*Reason* 1. Not that God will vouchsafe to speak to them in hell, but will cause all their sins to come into their memory; which is as much as if he from heaven told them of them, Psal. 50. 25.

2. Not onely their memories shall bring them to their remembrance, whether they will or no, but God will also sit in their consciences, and check them to eternity. The conscience shall never lose his force. Excuse it cannot in hell, therefore it will accuse for ever.

*Use.* Think of this ye that live in sinfull courses, your sins will never be obliterated. God will upbraid you to eternity. Men are ashamed to be mocked a few dayes; how much more for ever?

5. *Doct.* Wicked men live in fear. *Through the fear of death they are all their life time subject to bondage,* Heb. 2. 15. *I will send a faintnesse into their hearts, and the sound of a shaken leaf shall chase them,* Lev. 26. 36. *A dreadfull sound is in his ears,* Job 15. 21.

*Reason* 1. Because they think every thing threatens death to them, which besides the pain of it, is the losse of all good had and hoped for.

2. Their conscience tells them of, and makes them fear evill after death, even hell it self.

*Use.* See now if many wicked men be not grosse hypocrites. They speak stoutly, and brag, as if they were the most fearlesse men in the world; yet God that knows their hearts,

hearts, pronounces them timorous creatures. *Tulius Hostilius* worshipped Fear and Palenesse. *Laſt. Inſtitut. Cataline* was afraid at any sudden noyſe. *Saluſt. Richard the third*, after the murder of his Nephews, could never ſleep in quiet. *Daniel Ch: on.* Nor *Charles the ninth* after the *Paris Maſſacre.* *Thuan.* Theſe Tyrants became more terrible to themſelves then ever they were to others. *Trap.*

6. *Doct.* That which wicked men fear, will certainly come upon them. The *Romans* did come and deſtroy *Jeruſalem*, as the *Jews* feared, *Joh. 11. 48.* *The fear of the wicked it ſhall come upon him,* *Prov. 10. 24.* *I will bring their fears upon them,* *Iſa. 66. 4.*

*Reason 1.* Death will certainly come, which is moſt terrible to wicked men.

2. Hell will certainly come, with which their conſcience frighteth them here.

*Uſe.* It ſhews the groſſe ſelf-flattery that is in ungodly men. They make us beleve they fear not evils, and are confident they will never come on them, but they are deceived in both. *Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſſe thorow, it ſhall not come unto us: Your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand, when the overflowing ſcourge ſhall paſſe thorow, then ye ſhal be trodden down by it,* *Iſa. 28. 15, 19.*

#### Verſ. 27.

*When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind, when diſtreſſe and anguiſh cometh upon you.*

Wiſdome comes now to a ſecond judgement to be denounced againſt fools, that deſpiſe inſtruction. And that is helpleſſe. They ſhall cry to her for help, but all in vain. She will not hear, *v. 28.* The judgement is ſet down,

1. By the cauſe of their crying, to wit, the greatneſſe of their miſery, and grievouſneſſe of their puniſhment, in this *verſ.*

2. By the fruitleſſe of it. They ſhould cry in vain, and to no purpoſe, *verſ. 28.* The cauſe of their cry, and grievouſ-

grievousnesse of their punishment, is set out by foure similitudes.

1. From an enemy or flood, that sweeps all away.
2. From a whirlwind, which none can resist.
3. From bands that gird in a man, and pain him so as he cannot get out, or from a besieged City.
4. From a disease that cleaves to a man, so that he cannot be rid of it.

For the words.

*When your fear cometh.* See on vers. 22. it is called *their fear*, because they should have feared it, or did fear mischief in generall, though they went not the right way to work to prevent it. Hereby is meant especially death, for many wicked men fear not hell, though that be most to be feared. See on vers. 26.

**כִּסְפוֹ**, *As desolation.* The word signifies an utter laying waste of a Country in war by an Army of Souldiers, who lay heaps upon heaps, and leave not a stone upon a stone, Matt. 24. 2. or by a flood or storm coming with a great noyse and violence, and suddenly carrying all before it. *Therefore shall evil come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, thou shalt not be able to put it off, and desolation shall come upon thee suddenly, which thou shalt not know,* Isa. 47. 11. *They came upon me as a wide breaking in of waters, in the desolation they rolled themselves upon me,* Job 30. 14.

*And your destruction.* The same word that was translated calamity, v. 26.

*Cometh.* See on v. 26. This v. expoundeth the end of the last vers. before.

**כִּסְפוֹ**, *As a whirlwind.* Suddenly, and irresistibly, and with a terrible noyse, and fragor. It comes from a word that signifies to be consumed, or ended. It sets out a violent wind, that blows all away before it like chaffe, and consumes it. Hereby is intended death taking away all those lovely things, which men have been so long working for, and gotten with so much sweat. Sudden death like a grievous whirlwind will blow them out of the world. Some take it for a tempest at Sea, that riseth suddenly after a long calm, when men are secure, and lifts the waves up and drowns.

drowns the ship. *Aquila* takes it for an earthquake; and that suddenly shakes the earth it self, and throws downe Houses, and Castles; and swallows up men alive in the bowels of the earth. However, it sets out an unlooked for, and unavoydable judgement.

**בְּנוּא צָרָה**. *When distresse cometh*. It comes from a word that betokens to keep in, straiten, or besiege a man or a City, so that men have not room enough to breathe, or to get things necessary, Isa. 29. 2, 3. It imports any great grief or trouble of minde, whereby the heart is as it were straitned, and kept in, and oppressed. When ye are so distressed with troubles, that ye are straitned like men in a narrow way, in great danger, yet finding no way to get out.

**וְצוּקָה**. *And anguish*. It comes from a word that signifies cleaving fast to one, like a disease that cannot be parted from the body, though it pain a man sore. *An evil disease (say they) cleaveth fast unto him; and now that he lieth, he shall rise up no more*, Psal. 41. 8. It may be meant of bodily pain. Some think that both these words signifie the same thing, and two words of the same signification are used to heigh-ten the signification, and to signifie extreme trouble, great fear and grief shall accompany your destruction and death. As if one word were not sufficient to set out the horror of it. See the like, Job 14. 10, 11, 12. Where death is set out in divers phrascs. So many words and similies are used here to shew the grievousnesse of their destruction. It is called fear, because it will makethem sore afraid. Desolation furiously breaking in upon them. Destruction making an end of them. A whirlwind blowing away not onely light thngs, as chaffe, but also blowing down trees, hou- ses, and strong buildings. Anguish and distresse grievously afflicting both soul and body, and all to shew how sharply God will proceed against impenitent sinners. As if an enc- my came with a noyse to destroy a City, or a great house fell by a hideous earthquake, with a terrible noyse, or a ship sunk in a raging storm, or the corn were smote down with hail, or floods overran all the fields: So terrible will the destruction of wicked men be.

*Upon you*. On you simple ones, scorneres and fools, v. 22.

Figures.



Figures. *Cometh*, Befalleth you. A Metaphor, attributing a living action to a dead thing, as Job 1. 19. *There came a great wind from the wilderness.*

The misery to come upon these wicked ones, is set out,

1. Literally.
2. By similitudes.

In the first note,

1. The object, *When your fear.*
2. The act attributed to it, *cometh.*

The similitudes are taken,

1. From a Countrey laid desolate, *as desolation.*
2. From things thrown down by a tempest. And in it,
  1. The misery, *and your destruction.*
  2. The act, *cometh.*
  3. The manner, *as a whirlwind.*

The third similitude may be taken from a body straitned, or a City besieged, *when distresse.*

The fourth from a painfull disease cleaving to a man. And in it,

1. The evil, *anguish.*
2. The act, *cometh.*
3. The object, *upon you.*

As if it came down from heaven by the hand of God, who will lay on load as an enemy invading you.

The points we shall handle, shall be only of the conditions of wicked mens destruction, as they naturally arise out of the former similitudes. Enemies lay a place desolate quickly. Tempests soon throw down trees and houses.

1. *Doſt.* The destruction of wicked men shall be sudden and unexpected. *Sodoms* destruction was in a Sun-shiny morning when they expected comfort, but were soon destroyed, Gen. 19. 23, &c. The *Israelites* in the *Wildernesse* were destroyed *while the meat was in their mouths*, Psal. 78. 30, 31. So the old World was unexpectedly destroyed. *They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the Ark, and the flood came and destroyed them all*, Luk. 17. 27. *Nebuchadnezzar's* casting down, came suddenly, Dan. 4. and *Belshazzar's* death, Dan. 5. *When they shal say, Peace; and safety, then sudden destruction cometh upon them,*

as travail upon a woman with childe, and they shall not escape,  
1 Thess. 5. 3.

*Reason* 1. Because their sins hinder them, and blind them so, that they cannot see the danger, till it be upon them.

2. Their busineses hinder them, and leave them no time to think of danger.

3. Their pleasures so content them, that no fear of alteration can sink into them many times, and then lightly danger comes.

4. Their hearts will not let them think of danger, but soon cast out such thoughts, lest they make them melancholy.

*Use* 1. Let not wicked men flatter themselves. Danger may be nearest when they think it farthest off. It is more terrible to perish suddenly then by degrees. Trees, houses, ships, that are strong are suddenly overthrown by a rising wind. *As the whirlwind passeth, so is the wicked no more,* Prov. 10. 25. *Thou breakest the ships of Tarshish with an East wind,* Psal. 48. 7.

2. Let them prepare for a better condition. They know not how soon they may lose this. Who would live a Tenant at will, that may get a Lease of yeers, or a Fee-simple? Make sure of heaven quickly, and then all will be well.

2. *Doct.* The destruction of wicked men is irresistible. Who can resist a strong invading enemy, or a whirlwind? *And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory?* Isa. 10. 3. *Therefore shall evill come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, thou shalt not be able to put it off, and desolation shall come upon thee suddenly, which thou shalt not know,* Isa. 47. 11.

*Reason* 1. Because their destruction comes from God, whose power and wisdom no man can resist.

2. He can goe beyond all their power and wisdom, though the greatest that is or can be in any or all the creatures.

3. He can disappoint all their friends, and all supplies.

4. He

4 He can set all creatures against them. And how can the strongest creature resist all other in heaven, earth, and hell?

*Use.* It shews the great misery of ungodly men, they cannot resist destruction. If an enemy come into a Land, or besiege a City, if there be force enough to resist, destruction will not follow; else all will be laid waste. Wicked men cannot resist God, therefore they must needs perish.

3. *Doct.* The destruction of wicked men shall be totall, or universall. An enemy layes all waste, Cities, Houses, Gardens. A whirlwind or flood sweeps all away.

*Reason 1.* It appears in particulars. Their credit will be gone. Not onely their good name shall decay, but their name it self shall be lost, as a rotten thing stinks and wears away. *The name of the wicked shall rot,* Prov. 10. 7. Their goods shall be gone. *Thou fool, this night shall thy soul be required of thee; then whose shall those things be, which thou hast provided?* Luk. 12.20. *Yea, Cujus eris tu? Whose shalt thou be?* saith Bernard. Their life shall be lost. *Whosoever shall save his life (by sinful wayes) shall lose it,* Mat. 16.25. *Yea, their soul and all shall be lost. What is a man profited, if he shall gain the whole world, and lose his own soul?* Mat. 16.26.

2. By the causes of it. Their sins are universall. Their thoughts, words, deeds, altogether sinfull. Humours that run over all the body, make all the body sick. They sin against all Gods commandements, and that wilfully and constantly, and therefore must perish wholly.

*Use.* Let wicked men labour to get out of this condition. A man would be loth to live in a trade wherein he should get nothing, more loth to live in a calling wherein he were sure to lose all, and spend his stock. This is the wicked mans condition, get out of it, else ye perish totally.

4. *Doct.* The destruction of wicked men will be irrecoverable. Such was the destruction of those two rich fools, Luk. ch. 12. & 16.

*Reason 1.* Because they are carried clean out of the world. Here a man may be poor one day, and rich another; after this life, poor once, and poor for ever.

2. They are carried to hell immediately after death, and out of hell is no redemption.

*Use.* Take heed of impenitency, lest it bring you to irrecoverable punishment. *Bajazer* the great Turk could say, *Repententia sera nulli unquam profuit*: Too late repentance never did any man good. Men inclining to a drop sic or consumption, will seek for cure before it grow incurable. Repent in time, lest ye perish for ever. *Ad Deum redeundum, aut per Deum pereundum.* Return to God, or perish by God.

5. *Doct.* The destruction of wicked men will be miserable. Such was the destruction of old *Babylon*, *Jerem.* 49. 25, &c. A sword upon men and beasts. Such of new *Babylon*, *Rev.* 18. 7, &c. Torment, death, mourning, famine, &c.

*Reason* 1. Because it is a helplese condition. Evil men cannot help others, if they would, for they are in the same danger, and need help themselves. Good men would not help them if they could, because they are Gods enemies, devoted by him to eternal destruction.

2. It is a comfortlesse condition. No ease or comfort will be afforded to them. Not a drop of cold water to cool the tongue, *Luk.* 16. 24.

*Use.* Let us blesse God, that frees us from so great a destruction, which we have deserved as much, yea more then many that are in hell. Should not we praise God for deliverance from so a great a destruction, who are in the same condemnation? *Luk.* 23. 40.

6. *Doct.* The destruction of ungodly men is lamentable. *Jeremy* takes the destruction of the people so to heart, that he wishes his head a fountain of waters, and himself in a wilderness, to weep his belly full alone, without interruption, *Jer.* 9. 1, &c. Kings and Merchants must weep and lament for the downfall of *Babylon*, *Rev.* 18. 9, 11. See the truth of it in two glasses, one here, the other hereafter. The one in the *Egyptians*, who haddomineered over the *Israelites*, yet at last the *Israelites* see them swimming dead on the Sea, *Ex.* 14. The other in hell, where their worm dieth not, and the fire is not quenched, *Mar.* 9. 44. This causeth weeping and gnashing of teeth, *Mat.* 8. 12.

*Use.* Remember the woe to them that laugh now, their state shall be lamentable, *Luk.* 6. 25. Wicked mens joy terminates in this world. Better weep for sin here, then for punishment in hell.

Verf.

Verf. 28.

*There shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me.*

Wisdom having set out their misery before, now removes all help from them in their misery. And their anguish is encreased by the fruitlesnesse of their prayers. A sad condition to be miserable and helpelesse, yet a most just punishment, that they that would not hear God, should not be heard of God. Ye heard the cause of their crying in the last verse, extremity of misery, now ye have the fruitlesnesse of it in this verse.

For the words.

**IN, Then,** In that moment when they see their destruction coming upon them. I called in their prosperity, and they would not hear. They shall call in their adversity, and I will not hear. There is both an Emphasis in that particle, and an Antithesis. Now I call, and they will not hear. Then they shall be glad to call to me, but I will not hear. When their hearts are full of distresse and anguish, then their tongues shall be compelled through extremity of torment and danger, to cry to me.

**They.** They, who have thus slighted me. Which slighting Wisdom takes so unkindly, that she will no more speak to them in all the Chapter. Onely, she tells other men what shall become of them. She speaks not in the second person, as before, but changes it to the third. No more ye, but still they; speaking at a distance, as if they were unworthy to be spoken to directly any more.

**Shall call.** They shall pray for help. For the severall significations of this word, See on v. 21.

**Upon me.** Whom they would not hear before.

**But.** See on v. 25.

**לֹא אֶעֱנֶה**; *I will not answer.* This word signifies,

1. To speak, or begin a speech. *And Job spake and said,* Job 3. 2.

2. To cry out, or speak aloud. *And the wilde beasts of the Islands shall cry,* Isa. 13. 22.

3. To sing. *Sing unto the Lord with thanksgiving. Sing praise,* Psal. 147. 7.

4. To speak for or against one, or bear witness. *Thou shalt not bear false witness,* Exod. 20. 16.

5. To hear what is said, or regard it. *Behold, I cry out of wrong, but I am not heard,* Job 19. 7.

6. To give an answer to what is said. *Then answered Bildad,* Job 8. 1.

7. To grant what is desired, which is a real answer. *They cryed, but there was none to save them; even unto the Lord, but he answered them not,* Psal. 18. 41.

8. To be afflicted. *I was greatly afflicted,* Psal. 116. 10.

Here it is taken in the seventh sense. I will not grant what they pray for, so that they shall pray to no purpose, and without success. And none else can help them, therefore their case is desperate, and they must needs perish, being forsaken both of God and men.

**וְשׂוֹרְרֵנִי**, *They shall seek me early*, Heb. *They shall seek me in the morning.* For then comes the light, by the benefit whereof things sought for may be found out. They shall seek me not coldly nor faintly, but as diligently, as men that rise betimes in the morning, as soon as they can see, to seek somewhat lost. The greatness of their distresses shall make them to seek me quickly, very diligently and carefully, they shall spare for no pains, they shall break their sleep in the morning to do it. So diligent men use to seek things they would finde. So the Israelites went early in the morning to seek for *Manna*. They shall seek me diligently, as men that begin in the morning betimes, and hold on till night.

But. See on v. 25.

*They shall not finde me.* They shall not finde me gracious and mercifull unto them in the time of their perplexities. Seeking here is praying, and finding is speeding. *Seek ye the Lord while he may be found, call ye upon him while he is near,* Isa. 55. 6. *Ask, and it shall be given unto you; seek, and ye shall finde,* Mat. 7. 7. For the word, see on v. 13.

Figures. *Call upon me.* A figure of the generall for the particular. The meaning is, Pray to me.

*Answer.* I will not grant what they ask. The same figure

as before. For a man may answer and deny. *Seek me early*, Pray earnestly to me, as men seek good things lost. So shall they pray fervently to me to deliver them. A Metaphor. *Not finde me*, Not have their desires of me, nor be satisfied, as men are that finde what they seek for. A Metaphor.

Note a double threatning.

In the first note,

1. Mans call.
2. Gods refusall.

In mans call note,

1. The adjunct of time, *Then*.
2. The act, *shall they call*.
3. The object, *upon me*.

In Gods refusall note,

1. The person, *but I*.
2. The act, *will not answer*.

In the second threatning note,

1. Mans endeavouring.
2. Gods rejecting.

In mans endeavouring note,

1. The persons, *They*.
2. The act, *shall seek early*.
3. The object, *me*.

In Gods rejecting note,

1. The parties, *They*. *They that seek me*.
2. The act, *shall not find*.
3. The object, *me*.

1. *Doct.* Affliction makes men seek to God, that slighted him before. So the Israelites did, *Their cry came up unto God by reason of the bondage*, Exod. 2. 23. When they were smitten down by their enemies they would pray, 1 King. 8. 33.

*Reason* 1. *Pœna aperit oculos, quos culpa tenebat clausos.* Greg. Men are dull sighted in prosperity, and quick sighted in adversity.

2. Because they know not where to get help else. As the prodigall child, when none else would relieve him, thought of returning to his Father, Luk. 15. 16, 17. Wicked men will try all wayes ere they will seek to God, he is their last refuge.

3. Suspicion begins to work when trouble begins to come.

come. Wicked men are often called *Fools* in this Book. Fools fear nothing, till they feel something, and then they fear more then needs.

4. Conscience then begins to terrifie them, setting sin before them in its colours, with death and hell attending it, Rev. 6. 8.

*Use.* 1. To mitigate our sorrows in our afflictions. They bring some good. They have honey as well as a sting. They oftentimes drive men to God. *Felix necessitas que cogit ad Christum: Happy necessity that drives men to Christ.*

2. To condemne those that keep aloof from God even in affliction. Men may keep out at Sea in a calm, but they that keep out in a storm are desperate. So are such as call not on God in trouble. Sea-men will pray in a storm, that swear in a calm.

2. *Doct.* Prayer is an invocation or calling upon God. *Call upon me in the day of trouble, Psal. 50. 15. They call not upon the Lord, Psal. 14. 4.* A man that in want or trouble calls upon his neighbour for help, 1 sees that he needs help, 2 desires to be helped, 3 sues to another for it, 4 to one that is able. So do we in prayer, confesse our want, desire relief, sue to God for it, who is able to deliver us, Heb. 5. 7.

*Use.* It instructs us in the nature of prayer. It is not with Papists or ignorant persons, mumbling over words we understand not, but spreading our wants before God, and suing for supply. *O Lord, I am oppressed, undertake for me, Isa. 38. 14.*

3. *Doct.* God will not give ease to them that never call on him but in trouble. *They cryed, but there was none to save them; even unto the Lord, but he answered them not, Psa. 18. 41. Though they cry in mine ears with a loud voyce, yet will I not hear them, Ezek. 8. 18.*

*Reason* 1. Because they had no acquaintance with God before. Men look after their acquaintance in time of trouble, not after strangers, that have no dependence on them.

2. Because they look meerly after their own ease for the most part, and have no love to God, else they would have regarded his service in their prosperity, Hof. 7. 14.

*Use.*



*Use.* It teacheth us to get interest in God betimes, even in prosperity, to follow *Solomon's counsell*, Eccl. 12. 1. Remember now thy Creator in the dayes of thy youth. We would be glad to have God to hear us in the troubles of old age. Let us then be mindefull of him in youth.

4. *Doct.* Affliction makes men earnest in prayer. In their affliction they will seek me early, Hof. 5. 15. When he slew them, then they sought him, Psal. 78. 34.

*Reason 1.* Because affliction is compared to fire. When thou walkest through the fire, Isa. 43. 2. and fire will heat. So doth affliction heat mens affections.

2. Because they finde much need of help, which in their prosperity they felt not. A begger wil pray earnestly.

*Use.* It condemns our cold prayers both in fasts and other times in these sad dayes. If ye will not pray earnestly now, when will ye? Wicked men will rise in judgement against you. They pray earnestly in trouble.

5. *Doct.* Prayer is a seeking of God. Neither do they seek the Lord of hosts, Isa. 9. 13. Seek ye the Lord, Isa. 55. 6.

*Reason 1.* He is as it were lost when he doth not help us. God is departed from me, and answereth me no more, 1 Sam. 28. 15.

3. He may be found an helper upon intreaty.

*Use.* No marvell if many never found God. They never sought him by hearty prayer in all their lives, and must quite lose him at their death.

6. *Doct.* There is a time when God will not be found of some men, though they seek him earnestly. Though they shall cry unto me, I will not hearken unto them, Jer. 11. 11. When ye make many prayers, I will not hear, Isa. 1. 15. Then shall they cry unto the Lord, but he will not hear, Mic. 3. 4.

1. For the time.

2. For the persons.

For the the time. That is twofold :

1. After a time of long calling on them to return, yet slighted by them. He that turneth away his ear from hearing the Law, even his prayer shall be abominable, Prov. 28. 9. Yea, true repentance then, though it may deliver from the curse, yet sometimes not from the crosse. God would destroy Je-

Jerusalem for *M. nass*: his sins, though he repented, and *Josiah* reformed, 2 King. 23. 26.

2. After this life. It is too late to cry for mercy in hell. Not a drop of water to be gotten, Luk. 16. God hears not impenitent sinners here, much lesse in hell. Here is time of repentance, there none. The dore of mercy is shut up for ever by death, Mat. 25. 10. When the golden time of life is gone, no trading for souls health. No phylick after death. For the persons, they are,

1. Impenitent sinners. *God heareth not sinners*, Joh. 9. 31. Prayer and repentance must go together, else no audience.

2. Unbelievers. The Word without faith doth no good. No more doth prayer. An unbeliever must not think that he shall receive anything of the Lord, Jam. 1. 7.

3. Hypocrites, that have no religion, but in shew, and pray accordingly. *Will God hear the hypocrites cry, when trouble cometh upon him?* Job 27. 9. Sure he will not.

4. Uncharitable men. A father will not hear them that are cruel to his children.

*Use 1.* It teacheth us to take heed of putting off repentance. We may be in hell in a moment; or God may be so offended with our peevish wayes, that he will not give us true repentance, nor hear us. A great revenge. It would vex a man that his friend would not hear him in extremity. If we follow not Gods instruction in our prosperity, he will not follow us with help in our misery. He that meant to say, *Lord have mercy on me*, cryed out at his death, *Horse and man, and all to the Devill*. Perkins government of the tongue.

2. Let us hearken to God in our prosperity, that he may hearken to us in our extremity, else we perish eternally. *Quid equius? quid justius? non respeximus, non respicimur; non audivimus, non audimur. Salu.* What more equall? what more just? we regarded not, we are not regarded; we heard not, we are not heard. I spake unto thee in thy prosperity, but thou saidst, *I will not hear*; this hath been thy manner from thy youth, that thou obeyest not my voyce. The wind shall eat up all thy pastours, and thy lovers shall go into captivity; surely then shalt thou be ashamed and confounded for all thy wickednesse, Jer. 22. 21, 22.

To

To conclude, God will hear a penitent sinner at any time; yea, even at the houre of death, as he did the penitent thief; but he often denies true repentance to those that slight the means of grace, and alwayes denies audience to those that cry *not with their hearts to him, when they howle on their beds for corn and wine*, Hos. 7. 14. Let not then an impenitent sinner ever presume, nor a penitent despair.

## Vers. 29.

*For that they hated knowledge, and did not choose the fear of the Lord.*

We are come to the third judgement denounced, wherein Wisdome first sets downe the causes of the judgement, v. 29, 30. Secondly, the judgement it self, v. 31, 32.

For the first, Wisdome repeats the former just causes, to justifie her accusation, yet with some elegant change of words and order, to affect the more with the variety of them, and to drive the causes of their ruine the more home to their hearts, that at length they might repent and prevent it. An usuall thing in humane judgements, that the sentence may appear to be just. The Clerk reads the causes of the condemnation, and the Judge oftentimes repeats them. Their plagues are fearfull, therefore Wisdome would have the causes of them well known. If any man should ask, Why Lord art thou so inexorable and hard toward them? The answer may be in the text, *For that they hated knowledge*. So the words may look backward and forward. Thus he shews that they did justly perish, and were justly neglected. Four causes mentioned before are here repeated. The two first in this *vers.* The two last in v. 30.

The first in this *vers.* is hating knowledge, mentioned *vers.* 22.

The second in this *vers.* also, is not choosing the fear of the Lord, intimated, v. 7.

The third in *vers.* 30. is rejecting Wisdomes counsel, mentioned v. 25.

The fourth in v. 30. also is despising Wisdomes reproof, mentioned likewise v. 25. And in an elegant order. For,

1. Knowledge is to be gotten.
2. The fear of the Lord.
3. Good counsell to be hearkened to, for direction of life.
4. Reproof to be regarded when we sin, that we may reform.

For the words.

**כִּי הָאָהָב**, *For that, Heb. In stead of that.* For their sin they shall be punished.

*They hated knowledge.* See on v. 2, 4, 22.

**וְלֹא בָחַר**, *And have not chosen.* To wit, in their prosperity; when they might and should have done it, they did refuse to doe it, or despise it, as v. 24, 30.

*The fear of the Lord.* See on v. 7.

Figures none. Foure causes of judgement are here set down. Two in this *vers.* Two in the next.

In this *vers.* 1. Hating knowledge.

2. Not choosing the fear of the Lord.

In the next, 1. Refusing counsell.

2. Despising reproof.

In the first note,

1. The word of coherence, *For that.*

2. The act, *they hated.*

3. The object, *knowledge.*

In the second note,

1. The act, *and did not choose.*

2. The object, *The fear of the Lord.*

The same things having been spoken of and handled before, *vers.* 7, 22, 25. I shall onely insist upon some generalls.

1. *Doct.* Repetitions in Scripture are usefull. Compare Phil. 3. 1. with Phil. 4. 4. *Rejoyce in the Lord, rejoyce in the Lord alway, and again I say rejoyce. I will not be negligent to put you alwayes in remembrance. I think it meet as long as I am in this Tabernacle, to stir you up by putting you in remembrance,* 2 Pet. 1. 12, 13. The same thing repeated in two verses.

*Reason* 1. They are great helps to the memory. Often reading imprints them deep there. Therefore in the Gospels, the same Histories, Miracles, Precepts, and Doctrine of Sacraments, are repeated. The same things are often

often found in the second Epistle of Peter, and Jude.

2. They are great helps to the understanding, because of some different expressions and additions. As in the doctrine of the Sacrament of the Lords Supper some things are added, 1 Cor. 11. which are not in the *Gospels*.

3. They are great helps to the affections. Every new reading with delight works more love, or joy, or sorrow, or fear. The oftener men view what they love, the more they like it.

4. They are great helps to practice. The more we see things in Gods Book, the more desirous we are to see them in our lives.

*Use 1.* It reproves the queasie stomachs of the people, that had rather hear falsehoods under a glittering colour of new truths, then the same things inculcated on their souls, though never so sound. They like the same meat again and again, especially if the sauce and dressing differ a little, and why not then the same points of religion?

2. It calls upon Ministers to presse the same truths. Religion follows not new fashions, as Clothes do. Hence come errors, for want of a good foundation. *Plantas sepius ad aquam conducit. Primas. Gardeners often water their plants with the same water.* God lays downe the reasons now the second time, why he destroyes these ungodly men.

2. *Doct.* God cleers himself abundantly in his Word, of the destruction of ungodly men. Had not God cause to destroy the old World? See Gen. 6. 11. *The earth was corrupt before God, and the earth was filled with violence.* God examines the cause of Sodom, and condemns them justly, Genesis 18. So he deals with Israel, 2 King. 17. with Judah, 2 Chr. 36. with the Church of Ephesus, Rev. 2. with Laodicea, Rev. 3.

*Reason 1.* Because sin the cause of it, is from us, and not from God. He neither compels, nor counsels, nor allures, nor consents to it, but forbids it, and threatens to punish it. *O Israel, thou hast destroyed thy self, Hof. 13. 9.*

2. It is justice in God to punish sin, and not cruelty, as in a Judge to condemne murderers.

3. God foretells their destruction in his Word, and by his Ministers.

4. He useth many means to prevent it. By mercies, judgements, ordinances, checks of conscience.

*Use* 1. It blames those who lay their dishonour upon Gods head. He will lay it back on theirs, *as Solomon did Joab's murder, and Shimei's curse. Their blood shall return upon the head of Joab, 1 King. 2. 33. The Lord shall return thy wickedness upon thine owne head, 1 King. 2. 44. God will say, as Paul, I take you to record, that I am free from the blood of all men, Act. 20. 26. In Sin-offerings, the persons hand that brought it, was to be laid on the head of it, and not the Priests, to shew that God was not the cause of death, but the sinner.*

2. Give God the glory of his judgements publick, or particular, on others, or our selves. He smites not without a cause. Say with the Church, *The Lord is righteous, for I have rebelled against his commandement, Lam. 1. 18. I will bear the indignation of the Lord, because I have sinned against him, Mic. 7. 9. Knowledge is put before the fear of God as a foundation.*

3. *Doct.* There is no fear of God where there is no knowledge. *Who knows the power of thine anger? according to thine anger, so is thy fear, Psal. 90. 11. Who is the Lord, that I should obey his voyce, to let Israel go? I know not the Lord, neither will I let Israel go, Exod. 5. 2.*

*Reason* 1. Because knowledge is the light of the soul. Men cannot work without light. Nor affections do their part without knowledge. *Ignoti nulla cupido. Men love not, desire not, fear not, hope not, without knowledge of the object.*

2. Knowledge is the guide and mover of the soul. It shews arguments to fear God, as well as whom to fear. So the great wheel of the Jack makes the rest to go; if it be still, the rest are so. There is then no fear of God without knowledge.

*Use.* No marvell that many are so destitute of the fear of God. They dare swear and lie. They are *Ignoramusses*. They know not Gods power, else they durst not do it; nor his goodnesse, else they would not do it.

4. *Doct.* Many care neither for the knowledge nor fear of God. *Israel doth not know, my people doth not consider, Isa. 1. 3.*

The

The unjust Judge did not fear God, nor regard man, as himself confesseth, Luk. 18 4.

*Reason 1.* Because knowledge and the fear of God are difficult to obtain. There are too many things to be known, and so high above Nature, and Art, that they are not easily reached. And the fear of God is harder to get than knowledge. For many get the one, and never come to the other.

2. They crosse our corruptions, and curb them. The fear of God keeps men from many sins, to which their corrupt nature would lead them. *Joseph* would not wrong his Brethren, for (saith he) *I fear God*, Gen. 42. 18. *But so did not I, because of the fear of God*, Neh. 5. 15. *Joseph* lacked not power nor opportunity, onely Gods fear kept him back. Knowledge flies in mens faces after they have sinned. Ignorant men are quiet after sin, because they know not that they have done amisse.

*Use.* Be not offended at hard usage from ungodly men. They want knowledge. *Had they known it, they would not have crucified the Lord of glory*, 1 Cor. 2. 8. Sure they want the fear of God, and then no good usage is to be expected from them. *I thought surely the fear of God is not in this place; and they will slay me for my wives sake*, Gen. 20. 11.

5. *Doct.* Knowledge should be the guide of our choyce. *Now we beleeve, for we know that this is indeed the Christ*, Joh. 4. 42. *We beleeve, and are sure, that thou art that Christ*, Joh. 6. 69.

*Reason 1.* It appears in *credendis*, in things to be beleeved. How can men without knowlege tell what to beleeve of the World, or of the Church, or of the world to come?

2. In *agendis*. In things to be done. How can men tell what is to be done toward God, men, themselves, if they have no knowledge?

*Use.* We see here the sad condition of an ignorant man. He must needs be an Infidel, and injurious to God and man, for he knows not what to beleeve or do. Knowledge is the eye of the soul. A blind man knows not, which way to take.

6. *Doct.*

6. *Dist.* They that choose not piety must be damned, as well as they that hate knowledge, and they that refuse Wisdomes counsels and reproofs as well as either. My people would not hearken to my voyce, and Israel would none of me: So, I gave them up unto their owne hearts lust, &c. Psa. 81. 11, 12. And what could follow then but damnation? Christ will come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Jesus Christ, 2 Thess. 1. 8.

*Reason 1.* Because these things stop up the way to heaven. Want of piety and the fear of God keep them out. So doth refusall of good counsels and rebukes. And he that goes not to heaven, must go to hell.

2. They shut them up in the way to hell, and leave them no breach, whereat they may get out. Some men begin to be frighted with the fear of God, when they think of his power, or judgements. Others, that have no such thoughts, are drawn out by the counsel of others that are escaped. Others that slight counsel, are moved with reproof. These slight all, and perish.

*Use.* Think not your selves in a good condition, because ye are not the worst of men, and hate not knowledge. Such as fear not God, nor regard counsell, nor reproof, must perish also. Though ye put not out the light, nor cast away physick, yet ye get no good if ye use it not well.

*Verf. 30.*

*They would none of my counsell, they despised all my reproof.*

The third and fourth cause of the following judgements are set down in this *vers.* which was all, but one word, interpreted before in v. 25. And in the translation there also is another word, the same in sense. Setting at nought, and despising, intend the same thing, though they be different words in the Originall. A little alteration there is. There counsell is despised and reproof refused; here counsell refused and reproof despised. To shew that wicked men do both refuse and despise both counsell and reproof, and so  
are



are in a desperate condition. For the words, see on v. 25. Their sin is aggravated, and riseth by degrees, to shew the justice of their punishment. They not onely rejected knowledge, but also the fear of God; and not that onely, but also his counsels; and not that onely, but also his reproofs. What remains, but that they eat of the cursed fruits of their owne labours?

There is but one word new to be expounded, *וַנְּסֵי*, they despised, which imports a contempt of a thing upon a light account of it. They had a small estimation of Wisdome reproof, and therefore would not be mended by it, and so are inexcusable. Let Wisdome chide, if she would, they cared not for it, but would do as they list.

Figures none.

Note 1. The third cause of the judgement,

2. The fourth.

In the third note,

1. The act, *They would none of.*

2. The object, *my counsell.*

In the fourth note,

1. The act, *They despised.*

2. The object, *all my reproof.*

The particular doctrines have been handled on v. 25. For the words are the same in effect, and well-nigh in syllables. The generall ones are to be seen on v. 26.

Verf. 31.

*Therefore shall they eat of the fruit of their own way, and be filled with their owne devices.*

The complaint was renewed in the two former verses. The commination follows. The cause there, the effect here. In their misery note,

1. The effect, in this vers.

2. Another cause, v. 32. Seeing ye have such an obstinate minde, and hard heart, that ye would admit of no cure, what remains, but that you be filled with those evils which your sins have deservedly brought upon you? God cleers his justice by a common proverb then in use. It

is just that men should eat out of their owne work, and reap what they sow. This proverb by way of similitude shews, that as it is just and equall that Planters or Plowmen should eat of the fruit or grain which they have laboured for, or sown; and if they have great encrease of fruit, or sowne much corn, or taken much pains about either, that they should be partakers of the labours of their hands plentifully; so it is just with God, that these should feel much sorrow and confusion, which their dissolute lives, and froward hearts deserve. They shall have plagues answerable to their sins, and bear the punishment of their evill counsels.

For the words.

ו, *Therefore.* So it is translated, Job 35.16. *Therefore doth Job open his mouth in vain.* And Prov. 6.34. *Therefore he will not spare.* Because they were sufficiently admonished, yet would not hearken unto me, but followed their own lusts, and walked in vanity, they shall see what they shall get by it, when their sins have brought irreparable losses upon them, when they shall be forsaken of me, as I was of them. As they have gone their owne wayes, so they shall suffer the wofull issue of them, because they refused my counsels and corrections.

יֹאכַל; *They shall eat.* The word literally signifies devouring of meat, as Exod. 34. 28. *He did neither eat bread, nor drink water.* Metaphorically it signifies devouring any thing else; even by senselesse things, as by the fire, *The fire of God hath consumed the sheep,* Job 1. 16. By the sword, *Shall the sword devoure for ever?* 2 Sam. 2. 26. By the earth, *The land eateth up the inhabitants thereof,* Numb. 13. 32. Also it is used for receiving things brought upon men by their own wayes, or procured by their works, be they good or bad. *A man shall eat good by the fruit of his mouth,* Prov. 13. 2. *Thou shalt eat the labour of thine hands,* Psal. 128. 2. So here. They shall receive a just reward of their wickedness. They shall eat as they baked, drink as they brewed. They that sow the wind of iniquity, shall reap the whirlwind of misery.

מִפְרֵי; *Of the fruit.* Not part of it, as this particule is used of the fruit of the tree, *ye shall not eat of it,* Gen. 3. 3. but seed upon it to the full, as follows in this vers.

**פרי**, signifies, 1. The fruit of a tree. *Of the fruit of the tree, Gen. 3. 3.*

2. That which proceeds from, or comes forth out of another thing, or is caused by it, be it good, as ch. 8. 19. *My fruit is better then gold. Give her of the fruit of her hands, ch. 31. 31.* Or be it bad, *I will punish the fruit of the stout heart of the King of Assyria, Isa. 10. 12. I will bring evill upon this people, even the fruit of their thoughts, Jer. 6. 19.* And so here. They shall have evill fruit of evill wayes. They shall be abundantly punished for forsaking my counsels, and following their owne. They shall be left to themselves till they perish, Psalm 81. 12.

*Of their owne way.* See on *vers. 15.* They have promised themselves much pleasant fruit out of their evill wayes, but they shall finde themselves deceived in the end, and finde bitter and deceitfull fruit far other then they expected. They shall bring destruction upon themselves by following their owne counsels, that would not be saved by following mine.

**וישבוע**, *And be filled.* The word properly signifies to be satisfied. In satisfaction there are two things, fulnesse and content. Therefore the word (especially when it is applied to evil things) signifies fulnesse alone; for no man is content with misery, but he may be as full of it to his endlesse sorrow, as they are of good things, who are fully satisfied with them. They shall be as full of those evils, their sins bring upon them, as a man well filled is of meat. They despised the pleasant fruits of wisdom, and shall feed on the bitter fruits of sin.

*With their owne devices,* **ממועציהם**. It signifies devices, counsels, or consultations. Though they could never make an end of inventing and practising evill, yet they shall be squatted at last, and surcharged with the evill effects thereof.

**Figures.** Eat, Receive. A Metaphor from Meats.

**Fruit, Effect.** A Metaphor from Trees.

**Way, Practice.** A Metaphor from Travellers.

*Be filled, Hebr. satisfied.* A figure of the effect for the cause.

*Devices*, for evill devices. A figure of the generall for the speciall. As, Isa. 1. 8. *They shall be as wool.* That is, as white wool.

Here are two similitudes to set out these mens miseries. The first is taken from Eating. The second from Fulnesse.

In the first note,

1. The word of coherence, *Therefore.*
2. The persons, *they.*
3. The act, *shall eat.*
4. The object, *of the fruit of their owne way.*

In the second note,

1. The act, *Be filled.*
  2. The object, *with their owne devices.*
1. *Doct.* Sins bring miseries upon men. *Ye have plowed wickednesse, ye have reaped iniquity, ye have eaten the fruit of lies,* Hof. 10. 13. *He that soweth iniquity shall reap vanity,* Pr. 22. 8. And that,

1. In a morall way, when God punisheth men according to their sins. The *Israelites* are slain, while the meat which they lusted for, was in their mouths, Numb. 11. 33. What more just, then that men should reap that they sow?

2. In a physicall or naturall way. And that,

1. When sins breed diseases, as drunkennesse breeds dropfies; gluttony, surfers; wantonnesse, foul diseases.

2. When God leaves men to their owne foolish courses, which ruine them.

*Use* 1. Let no man accuse God or others for his troubles or condemnation. His own sins bring them upon him. *Nemo leditur nisi a seipso: No man is hurt but by himself.* *Qui nolunt regi à prudentia Dei, necesse est, ut regantur ab imprudentia sua, & in multos errores, mala, damna labantur: They that will not be ruled by Gods prudence, must of necessity be ruled by their owne imprudence, and fall into many errors, mischiefs, damages.*

2. When troubles come upon us, let us look back to our sins, yea to the sins of our youth, that we may be humbled for them, as *David* was, Psal. 25. 7. *Remember not the sins of my youth.* And *Job*, ch. 13. 26. *Thou makest me to possess the iniquities of my youth.* Harvest follows long after seed-time. So may misery alter sin.

The fins mentioned before were not about matters of Justice, or Morality, but of Religion.

2. *Doct.* Sins in matter of Religion bring heavy judgements on men, yea on whole Nations. How costly was Idolatry in the Judges dayes? It made Gods people slaves to *Canaanites*, and many othe adversaries. What cost *Jeroboam's* Calves, *Abab's* Baal, *Israelites* Idolatry? Loffe of the Kingdome, and Captivity, 1 King. 17. The like effect had *Judas* slighting Gods Prophets, 2 Chr. 36. The seven golden candlesticks were ruined by impiety, Rev. 2. & 3.

*Reason 1.* Because duties of Religion more neerly concern Gods glory, therefore such sins more highly offend him, as being not against his image onely, but against himself, not mediately, but immediately.

2. Because Gods honour is of more weight then mans good; for God is far greater then man, and we far more engaged to him, then to any man.

*Use 1.* It discovers how different mens judgements are now adayes from Gods, how little love they have to God, how much self-love, that would have the least sin against man punished by the Magistrate, but not the greatest against God. They are like the Turks, who whip men for speaking against God, and kill them for speaking against *Mahomet*, saying, *God can revenge himself, Mahomet cannot.*

2. Take heed of impiety. Morall men may condemn injustice more, but God condemns impiety most.

3. *Doct.* Constant and continual evils come on sinners. See variety of judgements one in the neck of another, Lev. 26. 18, &c. Gods hand is still stretched out against them, Isa. 9. 12, 17, 21.

*Reason 1.* Because evill men are constant in sin. Now evill of sin is not barren. It breeds evill of punishment. *Raro antecedentem scelestum deseruit pede poena claudo*: Sin was never so quick-footed, nor punishment so lame, but that the latter cou'd overtake the former.

2. God is constant in justice. If they sin still, he wil punish still. A thief must be punished the second and third time, as well as the first.

*Use.* It shews us, that fools and wicked men are not in

vain confounded in this Book of the Proverbs, and the words promiscuously used. What are they but fools that heap sorrows on their heads, by continuance in sin, and will not give over till they perish eternally?

4. *Doct.* Wicked men drive a trade of sinning. They walk, stand, sit in wicked wayes, Psal 1. 1. They commit sin daily, as working in a shop, 1 Joh. 3. 8.

*Reason.* In a trade are two things considerable. Constant labour, and expectation of gain. Walking for health is no trade, nor expectation of gifts is no trade. A wicked man labours constantly in sin. He may stumble on a good action, as a good man on a bad, but his head and heart both labour in sin. Gain he looks for from it. His Motto is, *Dulcis odor lucri è re qualibet*: Gold smells well, though raked out of a dunghill. He can gain by wantonnesse, oppression, lying, flattery, &c.

*Use.* Here is an help to judge of our estate. Is our way a way of sin, or of goodnesse? We must not try our selves by one act, either to cleer our selves for one good act, or to condemne our selves for one bad one. Our course of life must cleer or condemne us.

5. *Doct.* Abundance of troubles shall come upon wicked men. *The backslider in heart shall be filled with his owne wayes*, Prov. 14. 14. *Many sorrows shall be to the wicked*, Psal. 32. 10.

*Reason* 1. Their sins bring on them store of spirituall evils, as shame, grief, despair, wherewith the mind is overburdened, as the stomach overprest with meat, and made sick of a surfet.

2. Bodily evils, as diseases, pains, &c.

3. Their ill life brings an ill death, violent or despairing.

4. Wicked men cannot be filled with sin here, but they must be filled with misery in hell. A way of sin here, and a way of eternal sorrow there.

*Use.* It declares to us what is the portion of sinners. They take great content in sinfull wayes, as if they were the onely free and happy men; but their end will be misery.

6. *Doct.*

6. *Doct.* Ungodly men have many devices to undoe themselves. So *Achitophel* and *Judas* were wise enough to hang themselves.

*Reason* 1. Because God overpowers them in their owne way, and beats them at their owne weapons, and takes them in their subtilty. He countermine, and voyds their mines. *He taketh the wise in their owne craftinesse,* 1 Cor. 3. 19.

2. Because their Wisdome is imperfect. They know not how to prevent all dangers.

*Use.* See the misery of wicked men. Their wittends to self-destruction.

## Verf. 32.

*For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.*

Wisdom having in the former *vers.* set out the effect; to wit, the destruction of ungodly men; here she concludes her threatnings with another cause of it. This *vers.* gives a reason why wicked men shall be so horribly and inevitably destroyed: And therein both expounds the former *verse,* and gives answer to a secret objection. It might be demanded, Who are they that shall eat of the fruit of their labours? The answer is in the text, simple ones and fools, that turn away from Wisdomes instructions. It might be further demanded, But how shall they eat of the fruit of their labors? The answer is in the Text again, They will slay them, and bring them to destruction. But then it may be objected, Wicked men thrive most, and they that slight Wisdomes counsels, grow richest. The answer is ready, It may be so, but yet it will turn to their destruction in the end, as the Oxe to be slain, goes in the best pastures. The Sunshine of prosperity ripens the sin of the wicked. *Bernard* calls it, *Misericordiam omni indignatione crudeliorem.* A mercy that he had no minde to, as being worse then all cruelty. What good is there in having a fine Suit with the plague in it? As soon may a man miscarry upon the soft sands, as upon the hard rocks.

For

For the words.

*For.* It gives a reason of what was said before. See on *v. 9.* They cannot justly complain of my severity, because they themselves are the cause of their owne ruine. They will not be taught how to escape it, though they have not wit enough of themselves to do it. Others read it *But*, as it is translated, ch. 9. 18. *But he knoweth not that the dead are there.* And then they understand the former *vers.* thus, God will suffer wicked men to eat of their labours, and prosper for a time, but will destroy them in the end by their owne prosperity. The former reading agrees best with the scope, which is neer threatning.

**משובה**, *The turning away.* Some take it to be meant of turning away from God and goodnesse, to error, and wickednesse of life. Others take it for their turning away from seeking after heaven to look after the world. So *Demas* forsook *Paul*, having loved this present world, 2 Tim. 4. 10. Others take it for turning away from Wisdomes counsels given before, which they are charged withall, *v. 25. 30.* An unwillingnesse to be taught by Gods Ministers. And that agrees well with what went before. When men will not be taught by Gods Ministers, destruction follows.

**פתי**, *Of the simple.* See on *v. 4. 22.*

*Shall slay them.* Shall destroy themselves.

**ושלום**, *And the prosperity.* The word signifies quietnesse and abundance, which useth to follow peace.

*Of fools.* See on *v. 22.*

*Shall destroy them.* Shall lay them open to death, temporal and eternall. This is Scripture language. *In the day thou eatest thereof, thou shalt surely die,* Gen. 2. 17.

*Figures.* *Turning away.* A Metaphor from a Traveller that misseth his way.

*Shall slay them.* Shall be the cause of their death. A Metaphor from an Executioner. So also in *Destroy them.*

Wisdom sets down two causes of their destruction.

The first is an averfenesse to instruction.

The second is, love of prosperity. These two concur in most sinfull men, and had before punishment answerable set down, to wit, Gods not hearing them, and their destruction.

In



In the former note,

1. The word of coherence, *For.*
1. The act, *the turning away.*
3. The agent, *of the simple.*
4. The effect, *shall slay.*
5. The object, *them.*

In the later observe,

1. The cause, *And the prosperity of fools.*
2. The effect, *shall destroy them.*

1. *Doct.* God is content to give a reason of his judgements, though he need not. Here are two things to be proved:

1. That God need not give a reason of his judgements.
2. That God will give a reason of them nevertheless.

For the first. God need not give a reason of his judgements. *Who shall say unto him, What dost thou? Job 9. 12. O man, who art thou that replyest against God? Rom. 9. 20.* The Potter need give no reason why one piece of clay is made a vessell of honour, and another of dishonour.

*Reason 1.* Because God is of supreme authority. Superiors need not give account to Inferiors of their proceedings: Inferiors must to Superiors.

2. He is infinite in justice. No doubt but his judgements are all just, though men do not alwayes understand the reason of them. A man may be mis-informed, or judge amisse out of passion, but God cannot.

For the second. God will give a reason of his judgements, though he need not.

*Reason 1.* Because of his love to man, being willing to inform him of his proceedings. God will not hide his proceedings about *Sodome* from *Abraham*, because he shall have a great posterity, and will acquaint them therewith, and bring much glory to God, *Gen. 18. 17, 18.*

2. For mans good, that he may bring him to repentance. How shall the Childe mend, if the Father tell him not why he strikes?

3. That God may cleer his owne justice.

*Use 1.* It ets out Gods goodnesse plainly before our eyes, who being above all, yet is pleased to make men acquainted with the reasons of his proceedings.

2. Let us make good use of this information. Let us observe the reasons of Gods judgements, recorded in Scripture, that we may avoyd the like sins, and prevent the like judgements, for God is as just now as ever. Did he punish *Adam* and *Eve* for disobedience, *Cain* for murder, the old *Word* for violence, *Sodome* for luxury? He will punish others for it now. They are examples to us, upon whom the ends of the world are com<sup>d</sup>, 1 Cor. 10. 11. Did he not spare *Noah*, nor *David*, when they sinned against him? neither will he spare his offending children now. Let us then be wise, and beware.

2. Doct. They are simple that do not hearken to heavenly instructions, v. 22, 23.

*Reason* 1. Because they are made acquainted with the greatest danger to their souls, that can be, and yet will not avoyd it. If a man were told of a pit in his way, out of which there were no escaping, and would for all that run into it, were he not a simpleton?

2. The way to attain greater good then all the world can afford them, and that for eternity, is made known unto them plainly, so as they cannot deny it, and yet will not look after it: As if a man were shewed an easie way to get a Kingdome, and yet would live a begger. Is not such a man very simple?

*Use*. It shews the great distance between Gods judgement and mans. Many of those that are of great account for wit and policy in the world, God accounts to be very simple, and so they will prove in the end. They must prove so, that will not hearken to the counsels of the God of Wisdome.

3. Doct. Not hearkening to good counsell brings destruction. They despised Gods words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldeans, who slew their young men with the sword, &c. 2 Chr. 36. 16, 17. They cast thy Law behinde their backs. Therefore thou deliverest them into the hand of their enemies, N. h. 9. 26, 27.

*Reason* 1. Because it brings many temporall judgements upon men. God will set the brand of his displeasure, and their disobedience, upon them, in letters of blood.

2. If it bring not violence upon their bodies, yet it brings both body and soul to perdition for ever. No man can invent a way to heaven. If he will not then go the way that God hath revealed, he must perish.

*Use.* Let this drive men to hearken to good counsell. If the odious name of simple ones will not do it, let fear of eternall wrath open our ears and hearts.

4. *Doct.* Men in prosperity will seldom hearken to good counsel. *I spake unto thee in thy prosperity, but thou saidst, I will not hear,* Jerem. 22. 21. *Woe to them that are at ease in Sion,* Amos 6. 1. The Prophet had little hope to doe good on them.

*Reason* 1. Because they think they are good enough already.

2. They think they shall continue so, and look for no change. *Because they have no changes, therefore they fear not God,* Psal. 55. 19. *David said in his prosperity, I shall never be removed,* Psal. 30. 6.

*Use.* Let rich men take heed, and not think themselves too good to hearken to good counsell. They are in more danger then meaner men. Their ears are stopt with their wealth.

5. *Doct.* Prosperity and folly go often together. Rich *Nabal* was a fool both in name and nature, 1 Sam. 25. 25. God calls the rich man fool, Luk. 12. 20.

*Reason* 1. Because wealth is not alwayes gotten by wisdom. It may come by gift or favour of Princes, or by inheritance, or by painful servants, as *Laban's* by *Jacob's* pains, *Potiphar's* by *Joseph's*.

2. Because rich men are from their youth cockered by parents, and flattered by others, which keeps them from the knowledge of the truth. Therefore said the Philosopher, *Great men learn nothing so well as to ride well, because the horse will not flatter.*

*Use.* Do not imitate rich men because of their wealth. They may be fools for all that, and then why should wise men be guided by them? An Ape of a Fool is very ridiculous. Prosperity and folly are well joyned together, for where is most wealth, there ostentimes is least wisdom.

6. *Doſt.* Prosperity is the ruine of many. As of those two rich men, Luk. 12. 16. & 16. 19.

*Reason 1.* It often makes men let go piety, and then as boys learning to swim, they let go their bladders, and sink. *Quando h. c. incautus non fuit ad disciplinam, quod ignis ad ceram, quod solis radius ad nivem, vel glaciem: Prosperity to unwary persons is like fire to wax, or the Sun beams to snow or ice.* Bern. de Consideratione, l. 2. c. 12. *Magnus est qui incidens in adversa, non excidit à sapientia, nec minor cui præſens felicitas si arrisit, non irrisit.* *Ibid.* He is a great man, who falling into adversity, falls not out of wisdom; and he is no lesse, on whom present felicity smiling, mocks him not.

2. It is harder to bear prosperity well, then adversity. The Dutch Proverb is, *The feet must be strong that carry prosperity.* *Δοκῆ μοι χαλεπώτερον εἶναι τ' αγαθὰ καλὰς εἶεν, ἢ τὰ κακὰ. Τὰ εὐφραδὺ ἔχειν τοῖς παιδοῖς, τὰ δὲ σφρασίοντι τοῖς πᾶσιν ἑμποροῖσι.* *Xenoph. Cyropæd.* It seems to me an harder thing to bear good things well, then bad; for the latter make many a laughing stock, but the former makes all men wiser. Peacocks let down their proud feathers when they see their black feet. *Hannibal's Army having overcome the troublesome Alps, was spoyled by the Italian dainties, Tribulatio probat unam patientiam; prosperitas verò omnes virtutes examinat.* *Anselm. in Sentent.* Adversity tries Patience onely, but Prosperity examines all virtues.

3. Prosperity layes men open to many sins. To injustice in getting it. *Qui agit semper feliciter, iniquè agit.* *Euripides.* He that doth alwayes prosperously, doth unjustly. *Quàm grave onus homo felix insipiens! nam stultitia germana est iniquitatis.* *Æschylus.* How great a burden is a rich fool? For foolishnes is sister to iniquity. *Fortuna quem nimium fovet, stultum facit.* *Whom fortune cockers, him she makes a fool.* *Mimus.* And our Saviour calls riches the Mammon of iniquity, because hardly gotten without it, Luk. 16. 9. It is often abused to sensuality. One rich man cryes, *Soul take thine ease, eat, drink, and be merry,* Luk. 12. 19. The other *was clothed in purple, and fine linnen, and fared sumptuously every day,* Luk. 16. 19. It makes men secure. *Living long in prosperity, they neither foresee, nor seek*

seek to prevent their ruine. It hardens men in sin, as it did Pharaoh.

4. It brings Gods judgements upon them. *Noverca virtutis prosperitas; sic bajulis sua applaudit, ut noceat. Convivis suis ab initio propinat dulcia, ut cum inebriati fuerint, lethale vulnus admisceat. Chrysol. Prosperity is the Step mother of virtue. She so applauds her porters, that she hurts them. She gives her guests pleasant cups at the beginning, that when they are drunk, she may give them a deadly wound. So Amnon was slain, when his heart was merry with wine, 2 Sam. 13. 28. Is he happy that is strong to kill himself, or that runs fast, and climbs high to break his neck? Like those that eating of the juyce of some poysonfull herbs, die laughing. It hastens and heightens judgement.*

*Use.* Dote not on prosperity, lest ye desire your ruine. I may say to you, as Christ to the two Disciples, with their Mother, *Ye know not what ye ask, Mat. 20. 22.* Are ye able to bear that burden? Rather use *Agur's* prayer to God, *Give me neither poverty nor riches, feed me with food convenient for me, Prov. 30. 8.* Many might have sailed safe to the shore, if they had not put out their top and top-gallant. Keep then the golden mean, and be safer.

## Verf. 33:

*But who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evill.*

Wisdom having sent forth three sore threatenings to terrifie ungodly men from following their vain and dangerous wayes, now concludes her speech with a comfortable promise to perswade them to hearken to her wholesome counsels.

For the words.

1, *But.* It often signifies *And*, and joyns like things together. But sometimes it is a note of opposition, as *vers. 25.* See there. The prosperous condition of those that hearken to Wisdomes wholesome counsels, is opposed to the ruine of those that despise them.

*Who so hearkeneth.* See on v. 5. Here it is taken for regarding Wisdomes counsell, and obeying it.

*Unto me.* To me *Wisdom*, and those counsels that I have given, or such like other given in Gods Word, or by his Ministers agreeable to it.

*Shall dwell.* Shall perpetually abide in safety. As a man that lives quietly in his owne house.

**בטח**, *Safely.* Free from danger, or *confidently.* Free from fear; as follows. Knowing he shall be safe, and therefore need fear no evill. After that he hath hearkened to my counsell, and gotten wisdom according to my advice, God will keep him safe within the compasse of his protection. He shall be out of danger of destruction.

**ששן**, *And shall be quiet.* The word signifies,

1. One that is quiet outwardly, and inwardly, in state, and minde. *One dieth in his full strength, being wholly at ease and quiet,* Job 21. 23.

2. One that lives securely in sin, and fears no danger, though he have cause. *Woe to them that are at ease in Sion,* Amos 6. 1.

3. One that is proud and insolent, for prosperity and quietnesse makes men secure and proud. *The scorning of those that are at ease, and the contempt of the proud, are joyned together,* Psal. 123. 4. Here it is taken in the first sense, for a good security or quietnesse.

*From fear.* See on v. 26. He shall lead a most quiet life, being free not onely from evill it self, but from the very fear of it. He shall not need so much as to fear adversity.

**רעה**, *of evill.* Sometimes it signifies evill of sin, which is committed by man. *Mans thoughts are onely evill continually,* Gen. 6. 5. Sometimes evill of punishment inflicted by God. *Shall there be any evill in the City, and the Lord hath not done it?* Amos 3. 6. So it is taken here. He shall need fear no hurt at all.

Figures none.

Note 1. The condition required. 2. A double promise.

In the condition note,

1. The word of opposition, *But,*
2. The person, *who so.*
3. The act, *hearkeneth.*
4. The object, *unto me.*

In the first promise note,

1. The thing promised, *Shall dwell.*
2. The adjunct, *safely.*

In the second promise note,

1. The good promised, *And shall be quit.*
2. The object, *from fear of evill.*

1. Doct. All men shall not be in a safe condition. *There is no peace, saith my God, to the wicked, Isa. 57. 21. When they shall say, Peace and safety, then sudden destruction cometh upon them, 1 Thess. 5. 3.*

*Reason 1.* Because many remain yet in their natural condition, as children unregenerate, and there is no safety in being born subject to Gods wrath, Eph. 2. 3.

2. Many are drencht deeper in that state of condemnation, by innumerable actual sins, as young men who follow the lusts of their owne eyes, and consume the cream of their time in vanity.

3. Men are deeper in it then they, as men that have made some shew of goodnesse, and afterwards either return with *Demas* to the world, 2 Tim. 4. 10. or *with the dog* to the vomit, or *the sow* to the mire, 2 Pet. 2. 21.

*Use.* Let us examine our selves whether our condition be safe, or no. There is no safety to be had, unlesse we be reconciled to God by Jesus Christ. It is not wit, nor wealth, nor strength that can save thee, nor multitude of friends. Onely Christ can shelter thee from Gods wrath. He shelters none but his owne members, and that not in profession onely, but in truth. Cyphers in his Arithmetick, neither advance themselves nor other numbers. Try if thou be a true member of Christ by these notes:

1. If thou have another heart, as *Saul* had, when God made him a King. That heart becomes not a member of Christ, that became a limbe of *Satan*.

2. What hast thou done or suffered to honour Christ? This was the *Philippian* mark. Your sufferings are unto you an evident token of salvation, and that of God. Phil. 1. 28. They must look for no spoils, that will not fight for their Generall.

2. D.D. Wisdomes counsels are worth hearkening to.

Hitherto

Hitherto tend Wisdomes earnest perswasions, *vers.* 22, 23. *ch.* 9. 4. In both which places simple persons are earnestly solicited to give audience to Wisdomes precepts. Hitherto tend her sweet promises of communicating excellent and right things, *ch.* 8. 6. & 9. 5.

*Reason* 1. Because they are safe. There may be danger in following other counsels. None in following Wisdomes. It is in Religion as in the State; folly ruling overthrowes it, and not wisdom. The foolish Pilot overthrowes the ship, not the wise.

2. All safe things are not honorable, but Wisdomes counsels are like *Achitophel's*, as if a man had enquired at the oracle of God, 2 Sam. 16. 23. or like *Solomon's wife sayings*, which men came from far to hear. And there came of all people to hear the wisdom of Solomon, from all the Kings of the earth which had heard of his wisdom, 1 King. 4. 34.

3. All things honorable are not profitable. Many die honorably in fighting for their Country, that get nothing by it; but Wisdomes wayes are profitable also. *Godlinesse is profitable to all things, having promise of the life that now is, and of that which is to come*, 1 Tim. 4. 8. Wisdom brings happiness, and many particular comforts, *Prov.* 3. 13, &c. We see wise men thrive in Trades, when fools spend their patrimony.

4. All things profitable, are not comfortable, as Matches made for money, but Wisdomes counsels are comfortable also. *Her wayes are wayes of pleasantness, and all her paths are peace*, *Prov.* 3. 17.

*Use.* Let us open both our hearts and ears to such counsels as these scattered in the Book of God, the fountain of wisdom. We are too prone to hearken to foolish counsels, as *Absalon* was to give ear to the unsafe counsell of *Hushai*, 2 Sam. 17. 14. And to the finfull counsell of *Achitophel*, to go into his Fathers Concubines, 2 Sam. 16. 21, 22. The whole world foolishly hearkens to the unprofitable counsell of some idle ring-leaders at the Tower of *Babel*, *Gen.* 11. 4. The *Jews* to the uncomfortable counsell of their Captains, to go back into *Ægypt*, *Jerem.* 43. 5. Let us for time to come, rather hearken to Wisdomes counsels, which



which are safe to the Soul, honorable to the Body, profitable to the State, comfortable to the whole man. And of such counsell we shall never need to repent. It is strange that the World should call, and men run; the Devill call, and men fly; but when God calls, they will not creep.

3. Doct. Constant safety is prepared for good men. *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed, Psal. 37.3. Great peace have they which love thy Law, and nothing shall offend them, Psal. 119.165. Thou shalt see the good of Jerusalem all the dayes of thy life. Yea, thou shalt see thy childrens children, and peace upon Israel, Pl. 128. 5, 6. For I, saith the Lord, wil be a wall of fire unto her round about, Zec. 2.5.*

Reason 1. Because they have a guard of Angels set about them by God. *He shall give his Angels charge over thee, to keep thee in all thy wayes, Psal. 91. 11.*

2. God himself is their guard. *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty, Psal. 91.1. Who are kept by the power of God through faith unto salvation, 1 Pet. 1. 5.*

Use. Let us learn spirituall policy in these dangerous times. Who would not be glad to be safe in these storms? Follow Wisdomes counsel. Labour for piety, and thou shalt be safe.

4. Doct. Quietnesse also is the portion of Gods servants. *When he giveth quietnesse, who then can make troubles, Job 34.29. 1. Quietnesse outwardly, if God see it fit for them. O that thou hadst hearkened to my commandements! then had thy peace been as a river, Isa. 48. 18.*

2. Quietnesse inwardly. *Being justified by faith, we have peace with God, Rom. 5.1. Quietnesse in life. The meek shall inherit the earth, and shall delight themselves in the abundance of peace, Psal. 37. 11. Quietnesse in death. Mark the perfect man, and behold the upright; for the end of that man is peace, Psal. 37. 37. In the grave, which is their bed. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness, Isa. 57. 2. After death for ever. None can passe the great gulf between them and hell, to molest them, Luk. 16. 26. They rest from their labours, Rev. 14. 13.*

Use. Woe to those that seek to disquiet the people of

God. They go about to crosse Gods will, and he will crosse theirs.

5. *Doct.* A good man need not fear any trouble. *Thou shalt not be afraid of destruction, when it cometh, Job 5. 21. Thou shalt not be afraid of the terror by night, nor for the arrow that flyeth by day, Psal. 91. 5. He shall not be afraid of evill tydings, his heart is fixed, trusting in the Lord.* This fearlesnesse proceeds,

1. From some inward principles. A good man may be like a ship at Sea, in such a storm, that he hath no anchor-room abroad, nor haven neer, all that sustains him must be within: As,

1. An equall and proportionable ballancing by ballast, or goods. So a good man may have peace of conscience, which may make him fearlesse. He that knows himself at peace with God, what need he fear the wrath of all the creatures? Such may *glory in tribulation, Rom. 5. 3.* and take delight in them, as in sweet smelling roses.

2. The skill of the Ship-master makes them not to fear. God gives spirituall wisdome to his, how to carry them in and get out of any trouble. Wisdome onely can teach men how to keep an eternall Sabbath of rest in the soul.

3. Labour of ship-men is needfull to preserve the ship. *Except these abide in the ship, ye cannot be saved, Act. 27. 31.* So God gives spirituall courage and grace to his, to hold up their heads in all troubles.

2. From outward helps: As,

1. Gods protection. *I will give peace in the land, and ye shall lie down, and none shall make you afraid, Lev. 26. 6.* They know that God who hath undertaken to deliver them, hath many wayes to doe it, and they rest upon that, and are quiet and fearlesse.

2. He hath a guard of Angels about him. *The Angel of the Lord encampeth round about them that fear him, and delivereth them, Ps. 34. 7.* But it may be objected, that good men have a passion of fear as well as others, and at some times are afraid of troubles. It may be answered, that because no man can perfectly obey Wisdomes counsels, they best in infirmity may be perplexed, but not quite overcome with fear; they will recover. *Fides non tollit omnem dubitationem, sed vincit eam.* Faith

takes

takes not away all doubting, but prevailing doubting. *Scotus in Sement.* He that walketh uprightly, walketh surely, Pr. 10 9. Perfect freedom from fear is reserved for them in heaven. Wicked men dwell in fear, as strangers; good men in hope, as inhabitants. Further it may be objected, Good men had need to fear troubles, for the world hates them, and doth often persecute them. *An sw.* Troubles may befall a good man, but he need not fear any hurt by them. *Surely in the floods of great waters, they shall not come nigh unto him,* Psal. 32. 7. They can detract nothing from his felicity. He shall be happy in prosperity and adversity. Trouble shall not be evill to him, but doe him good, and lead him to good. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory,* 2 Cor. 4. 17. It may be God may sometimes try his servants, but ordinarily they change their manners, before God changes their prosperity. *Fortunam sui cuiq; fingunt mores.* *Cornelius Nepos in vita Pompeij.* Every mans manners carve out his owne condition. *Fortune is a constant wife to good men, and an inconstant strumpet to bad men, said Heathen Plutarch.* *Apothegm.* She is nailed to good men, not well fastned to bad men. Evill mens troubles will be endlesse, good mens not so.

*Use.* Behold a great encouragement to hearken to Wisedomes counsels, and to be pious. We shall attain to a condition that need not fear any troubles. *I will not fear, though the earth be removed; and though the mountains be carried into the midst of the Sea. Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof,* Psal. 46. 2, 3. *Si fractus illabatur orbis, Impavidum ferient ruinae.* *Horat.* A godly mans Ark is pitched within, and without, tossed it may be, but not drowned; shaken, but not shivered. No Kingdome in the world, no Empire hath such a privilege.

6. *Doct.* Trouble is evill in it self. *The yeers wherein we have seen evill,* Psal. 90. 15. *Shall there be any evill in the City, and the Lord hath not done it?* Amos 3. 6.

*Reason 1.* Because it is evill to the body, helping to consume it by diseases.

2. It is evil to the soul, helping to vex it with grief and disquietnesse. It makes a man cry out, *Why art thou cast downe, O my soul, and why art thou disquieted within me?* P sal. 43. 5.

*Use.* Let us blesse God our heavenly Physician, that turns our troubles to our good, and makes an antidote of poyson.

CHAP.



## CHAP. II.

### Verf. 1.

*My Son, if thou wilt receive my words, and hide my commandments with thee.*

Solomon having before in the words of Wisdom threatened obstinate sinners with destruction, now in his own words falls to instruct such as are tractable. Now that these things are spoken in the words of Solomon, and not of Wisdom, appears by the title given to the young man in this verse, *My Son*. Which is also given him by Solomon, *ch. 1. 8*. But never by *Wisdom* in all this Book. And by *ch. 3. v. 13*. He saith, *Happy is the man that findeth wisdom. If Wisdom had spoken, she would have said, that findeth me.*

In this Chapter the Wise-man shews,

1. How to get true wisdom, to *vers. 5*.

2. What good is gotten by getting it, to the end of the Chapter. And that,

1. Positively, from *v. 5*. to *v. 10*.

2. Privatively, from thence to the end. And this latter,

1. By preventing danger from bad men, from *v. 10*. to *vers. 16*.

2. From bad women, from *v. 16*. to the end.

For the first thing, the way to attain true wisdom, it is,

1. By getting a docible minde, *v. 1*.

2. By learning it of them that are wise, *v. 2*.

3. By prayer to God for it, v. 3.

4. By our owne studies and endeavours, v. 4.

To return to v. 1. And first for the words.

*My Son.* See on *ch. i. 1, 8.* It is a title often repeated to beget attention and obedience.

*If thou wilt receive.* See on *chap. 1. 3.* If thou wilt bring with thee a willing minde to learn of me, and to receive my words into thy understanding, will, and affections. So *Lira* interprets it of a Scholar, docible, and willing to learn. *Hugo Cardinalis* takes it for a Metaphor from the earth, which being plowed and opened, receives the seed into it, and brings forth corn. So doth a docible Scholar. As on the contrary, *Petrarch Dialog. 41.* speaking to a Schoolmaster that had or might have an undocible Scholar, saith, *Discipulum indocilem habes? Perdis operam, litus aras, semina projecis, natura non vincitur. Terræ arida colonus es? Solve boves. Quid te torques? Hast thou an indocible Scholar? Thou loosest thy labour, thou throwest away thy seed, nature cannot be overcome. Art thou a tiller of a barren ground? Unloose thy oven. Why vexest thou thy self?* The word argues a greedinesse of hearing, as the dry earth gasps for rain, and drinks it in greedily, *Heb. 6. 7.* Others read it, *If thou wilt buy my words.* So the word *קנה* is used, *She considereth a field, and buyeth it, Heb. taketh it; to wit, by purchase.* For what men buy, they may lawfully take, *ch. 31. 16.* Now wisdom is bought by time and labour. *Metrocles dicebat res alienas pecuniâ, ut domum, & vestem, & alia; disciplinas autem emi tempore, atque labore.* *Metrocles* said, that other mens goods were to be bought with money, as houses, and garments, and other things; but arts were to be bought with time and labour. *Laert. l. 6. c. 6.* It argues a greedy desire of knowledge, sparing for no cost, time, nor labour to attain it. *Ab. Ezra* expounds it thus, *Thou shalt be my Son, if thou wilt receive my words.* But it is better to draw the coherence to *vers. 5.* thus, *If thou wilt receive my words, &c. then shalt thou understand the fear of the Lord, &c.*

*My words.* See on *ch. i. 21.* Some understand it of the words in the foregoing Chapter. But it includes all spoken by him in this Book.

*And hide,* Lay them up safe in thy heart, and memory, as men

men lay up treasures, v. 7. Or, as husband-men hide their corn in the earth to fructifie. Or, as men lay up jewels they would have kept. There is no safer place to keep good counsel in, than the chest of mans heart and memory. Then will it not be forgotten.

*My commandements.* Such as I have received from God, and enjoyned thee. These they must hide in their memory, that Satan beguile them not of the knowledge of them; but they may be ready for practise upon all occasions, as money in a Treasury, or victuals in a Storehouse.

*With thee.* Not from others, for thou must teach them, but lay up the knowledge of them for thy owne use. Some things are so dear to us, that we will not trust our chests with them, but carry them alwayes about with us. So must we doe with wise precepts. *Maximus* reports that *Euripides* the Philosopher seeing a young man buying many Books, said, *Non aræ, O adolescens, sed pectori: O young man, these are not to be put into thy chest, but into thy breast.* *Communium Sermonum* 17. I have heard that famous *Buchanan*, King *James* his Master, when a *Germane* Doctor coming into *Scotland*, desirous to see him, and observing his few books, and great learning, saluted him thus, *Salve Doctor sine libris: God save you Mr. Doctor without books;* going into *Germany* afterwards, and seeing in that Doctors Study a multitude of books, and thinking him little learned, retorted bitterly, *Salvete libri sine Doctore: God save you books without a Doctor.* Intimating, that few books well read; were better then many never looked upon. He is the first in the ship of fools, that buyes many books, and reads them not. To this purpose *Solomon* seems to speak to the young man here, as if he had said, I have and will do my part to fill thee with good instructions, see thou do thine in receiving them into thine heart, and keeping them there.

*Figurez.* *My Son*, a Metaphor. For *Solomon* meant others to be taught by him, as well as his Sons.

*Receive.* A Metaphor from the earth receiving seed.

*Hide,* a Metaphor from treasures locked up.

In the text there is,

1. *Auiditas auscultandi.* A greedy desire of hearkening.

2. *Assi.*

2. *Affiduitas memorandi*. A daily care of remembering.

In the first note,

1. The person spoken to, *My Son*.
2. The act required, *if thou wilt receive*.
3. The object, *my words*.

In the second note,

1. The act, *And hide*.
2. The object, *my commandments*.
3. The subject place, *with thee*.

Observations: *My Son*. This word is often repeated, because good children use readily to receive their parents counsels, as judging them alwayes to come out of love.

1. *Doct*. Men soonest hearken to counsels that come out of good will. Therefore, your cunning Orators, before they propound the matter they would urge, make a plausible preface first, to catch the hearers hearts. See how *Abigails* counsel wrought on *David*, 1 Sam. 25. 24. He blesses God for it, and blesses her, v. 32, 33. there. *Paul's* counsell to the *Corinthians* wrought in them sorrow to repentance, 2 Cor. 7. 8, 9.

*Reason* 1. Because all suspition of malice (which taints good counsell like a dead fly) is taken away.

2. All fear of disgracing us, is likewise gone. We conceive that these cannot dwell in a loving heart.

3. Love hath a sympathizing power. If it be in the heart both of the speaker, and of the hearer, it draws as the Loadstone doth the iron. *Magnes amoris amor: Love is the Loadstone of love.*

4. Love hath a creating or begetting power. It is a fruitfull tree, and can beget love where none was before.

*Use* 1. It shews us a reason why some mens counsels will not be swallowed. There is too much vinegar in them, little signe of love.

2. Let Ministers like wise Physicians, temper their bitter pills of reproof with sugared affections. Many look more at the good relish of physick, then at the event of it.

2. *Doct*. A docible minde must first be got by him that will be wise. The Apostles Christs best Scholars shew it, by asking much. *Why speakest thou to them in parables? Mat.*



13. 10. Declare unto us the parable of the tares of the field, Mat. 13. 36. And Nicodemus asks, How can a man be born when he is old? Joh. 3. 4.

*Reason 1.* Because else the work will go on very difficultly, like plowing on rocks, or as the *Ægyptian* chariots, when the wheels were off. God took off their chariot wheels, that they drave them heavily, Exod. 14. 25.

2. The work is as good as half done, where a docible heart is. Poure in knowledge, and the vessell will receive it.

3. Docibleness of heart will make a man painfull. Desire of knowledge sets a capable soul, and body on work.

4. It will bring a greater progresse, then a greater capacity in one not willing to learn, can produce. As in schools, boyes of mean parts, and great desires, get more learning then others of stronger parts, and lesse desires of it.

*Use 1.* It shews us, why many get no good by many good Sermons, they have no heart to it. It is hard rowing against the stream. Why is this? A price in the hand of a fool to get wisdom, seeing he hath no heart to it, Prov. 17. 16.

2. Get a docible heart, else all your owne pains and your Teachers is lost.

3. *Doct.* Good counsels not received do no good. The Word must be received with meeknesse, Jam. 1. 21. Else it profits not. The *Corinthians* had not been saved by the Word that *Paul* preached, had they not received it, 1 Cor. 15. 1, 2.

*Reason 1.* It appears in naturall things. The earth bears no corn, if it receive not the seed. In Civill things also. Men expect no gain where they put in no stock. In Medicines, Physick cures not, if not received.

2. Because two things are required to make good counsel profitable, that it be good, and rightly applied. Good meat not eaten nourisheth no more then bad.

*Use.* Be carefull to receive all good counsell, or look for no good from it. A man that would learn to paint, or build, when he hears a good Workman discourse well of such works, goes aside, and takes a tool, and draws a draught of it. Do thou so in Divinity.

4. *Doct.* Knowledge is very necessary. My people are destroyed for lack of knowledge, Hoſ. 4. 6. *Iſrael doth not know, my people doth not conſider,* Iſa. 1. 3. Solomon calls often on us to embrace it. Heathens prized it above all outward things. *Pro ſcientia emenda, omnia vendenda: All is to be ſold to buy knowledge.* *Pluto.* The wiſe Merchant ſold all to buy the pearl of price, and made no ill bargain, Matt. 13. 46. All things prove unprofitable or hurtfull to him that knows not how to diſtinguiſh good from evil, as he that knows not meat from poiſon, may ſoon periſh. *Woe unto them that call evil good, and good evil,* Iſa. 5. 20.

*Uſe.* Pity thoſe blinde ſouls, that prefer all things above knowledge. Their money will periſh with them.

5. *Doct.* Words of truth are worth laying up. *Mary kept all theſe things,* Luk. 2. 19. *Let thine heart retain my words,* Prov. 4. 4.

*Reason 1.* Because they are precious like jewels, or ſeed hidden in the earth.

Because of the good that comes by them. They ſhew the way to eternall happineſſe.

*Uſe.* Let us bewail our loſſe that have loſt ſo many jewels for lack of laying up. We doe not ſo with gold and ſilver. We leave them not on the benches, but lay them up in cheſts, that they may be ſafe and forth coming when we have need of them. To receive words of truth, and not hide them, is to take them with the one hand, and throw them away with the other.

6. *Doct.* Mans heart is the beſt place wherein words of truth may be hid. *Thy Word have I hid in my heart,* Pſal. 119. 11. *His Mother kept all theſe ſayings in her heart,* Luk. 2. 51. For there they are ſafeſt.

*Uſe.* Lay not up then holy inſtructions in a cheſt of ſilver, but in the cabinet of thy heart. So wilt thou finde them when thou haſt need of them.

## Verf. 2.

So that thou incline thine ears unto wisdom, and apply thine heart unto understanding.

We are now come to the second way of getting heavenly wisdom; namely, by learning it of them that are able to teach it.

For the words.

*So that.* This shews a dependence on the former words. Thou must be so willing to learn, and remember that thou employ both ear and heart to get knowledge.

*Incline thine ear,* Heb. *to make thine ear to hear, or regard.* So that there is no colour for Popish Commenters to descant of humility, as they do, and how it fits men to get wisdom. The word hath no such notion in it. And if it were *Incline*, yet that were token of humility, but of carefull hearkening. Here is nothing meant but applying the ear, not to hear onely, but also diligently to hearken and attend to things taught. As a Musician bowes his ear to tune his Lute, and the hearer afterwards, not in signe of any humility, but to hear the better. Yet the following word, **שׁוּן**, may seem to look that way, but that also signifies stretching out the heart to hear, rather then bowing it down. Others think it imports lifting up the ear to attend, as wilde beasts quicknesse to hear. Others, as *Piscator* reads it, *If thou encline*, taking *If* out of the former *vers.* and so carry the word straight on to the reddition in the fifth *vers.* and make this *vers.* to have no dependence on the first, and the things altogether severall running into the fifth *v.* as severall rivers into the Sea, to be swallowed up there. But the first way answers best to the Heb. text, yet may there be severall means to attain wisdom, although the first be an help to the second, as the lower steps in a ladder help to mount up to the higher.

*Thine ear.* The word **שׁוּן** in the Original, comes from a  
Ff 2 word

word that signifies to hear, which is the proper function of the ear. And it signifies,

1. The ear, the instrument of hearing. *Moses put of the blood upon the tip of Aarons right ear*, Lev. 8. 23.

2. The act of hearing. *Thou shalt read this Law before all Israel, in their hearing*, Heb. *in their ears*, Deut. 31. 11. Here it is taken in the first sense.

*Unto wisdom*. See on ch. 1. 2.

*And apply*, Heb. *Bow down*. For man is naturally proud, and scorns to stoop to instruction. *Omnes nati sumus in monte superbie: We are all born in the mountain of pride*. Eucherius. And as foolish as the wilde Asses there, Job 11. 12. Or, *stretch out*. For we are by nature far short of it, and unwilling to hear of it. For the word, see on chap. 1. 24. on the word *stretched out*. It may import a willing attendance on instruction, rather than humility.

לבב, *Thine heart*. The word is taken,

1. For that fleshly member, which we call by that name. *Joab thrust three darts through the heart of Absalom*, 2 Sam. 18. 14.

2. For the middle of any things, because the heart lies in the midst of the body. *Thou hast cast me in the midst of the Seas*, Jonas 2. 3.

3. For the soule it selfe, which brings life, and resides first and last in the heart. *Dauids heart smote him*, 1 Sam. 24. 5.

4. For the thought of the heart. *It may be my Sons have cursed God in their hearts*, Job 1. 5.

5. For the affection. *Is thine heart right, as my heart is with thine?* 2 King. 10. 15.

6. For knowledge or understanding. *He that heareth reproof, getteth understanding*, Heb. *getteth an heart*.

Here it is taken in the third sense, for the soule it selfe, which must be applyed in hearing, as well as the ear, and is more needfull also for learning.

*To understanding*. The same thing in divers words. Heavenly knowledge is set out in many terms in this Book.

The summe is: That thou mayst enjoy this excellent treasure, thy ears both of body and soule must be taken off from worldly

worldly and transitory things, and fully set to get true wisdom. The one will do no good without the other. Both together by Gods blessing may attain it.

Figures. *Apply*, a Metaphor from corporall things that are applyed to their objects by bowing them downe, or stretching them out. So much the Hebr. word imports. But the soul cannot be applyed to learning in that corporall way; but in a spirituall way, by giving heed to what is taught.

For the parts. Two means of attaining spirituall wisdom, are here prescribed.

1. An outward one. Inclining the ear.
2. An inward one. Applying the heart.

In the first note,

1. The act, *So that thou encline.*
2. The subject, *thine ear.*
3. The object, *unto wisdom.*

In the second note,

1. The act, *And apply.*
2. The subject, *thine heart.*
3. The object, *to understanding.*

1. *Dott.* The ear must be first employed in hearing, if we would get knowledge. *Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words, Act. 2. 14.* As if he had said, All I shall speak will do you no good, except ye hearken to it. *Who hath ears to hear, let him hear, Mat. 13. 9.*

*Reason 1.* In generall, because the ear is one fit instrument of learning from others, what our eyes cannot teach us. *Auris sensus disciplina: The ear is the sense of learning. Arist. Ethic.*

2. In particular. It is a quicker way of learning by hearing, then by any other sense, or any labour of our own. A man may teach that in a quarter of an hour, for which he hath studyed many dayes. Else Schools and Sermons were needlesse.

*Use.* Think not scorn to learn of others. Bless God for thine ears. *Faith cometh by hearing, Rom. 10. 17.* Man is like the Hart, of which *Aristotle lib. 9. de Histor. Animal.* writes,

that when he pricks up his ears he quickly hears the least sound, but when he hangs them downe, he is deaf, and taken and killed. So men stretching out the ear to hear, hear quickly, and escape, when dull and deaf ones perish.

2. *Doct.* The ear doth no good, if the heart attend not. *My Son, forget not my Law, but let thine heart keep my commandments, ch. 3. 1.* Else hearing helps not. *Let thine heart retain my words, keep my commandments, and live, ch. 4. 4.* *God opened the heart of Lydia, that she attended unto the things which were spoken of Paul, Act. 16. 14.*

*Reason 1.* Because it makes no change in man, if the word strike not on the heart. And without a whole change, no salvation is to be expected. *Except a man be born again, he cannot see the Kingdome of God, Joh. 3. 3.*

2. Else there will be no belief of the Word, nor submission to it, without which it doth the soul no good. *The Word preached did not profit them, being not mixed with faith in them that heard it, Heb. 4. 2.*

*Use.* Be sure to bring attentive hearts, as well as attentive ears. Be not hypocrites. Give not bodies without souls. Be not like the pillars of the Church, to be present, and get nothing. If the heart be not drawn off the world, no good comes by the Word.

3. *Doct.* We must not rest in hearing, till we come to compleat wisdom. As Preachers are to preach for the edifying of Christs body, till it be perfect, *Eph. 4. 11, &c.* So are we to hear, till we have attained to perfection of knowledge; that is, all our life long we must give heed to the sure word of prophesie, untill the day dawn, and the day-star arise in our hearts.

*Reason 1.* Because then, and not till then, ye understand things aright, *2 Pet. 1. 19.*

2. Else all your labour is lost.

*Use.* Be no more removed from Gods ordinances, then the Sun is from his course. So *Valerius Maximus, l. 5.* commends *Fabritius* and *Pyrrhus*, that the Sun might as soon be turned out of his way, as they out of the way of justice or virtue.

Verf.

Verf. 3.

*Yea, if thou cryest after knowledge, and liftest up thy voyce for understanding.*

The third help to get true wisdom follows, and that is, earnest prayer unto God.

For the words.

**יָא**, *Yea*. This word here adds an Emphasis to this means above the former. As if he had said, A docible nature is good, and instruction of men; but both these cannot beget knowledge without Gods blessing. Prayer therefore must be added. So this particle adds increase. *Yea, ten acres of vineyard shall yeeld one Bath*, Isa. 5. 10. & Psal. 21. 3. where it should be rendred, *yea thou preventedst him*. Thou not onely gavest him what he desired, v. 2. but much more, *vers. 3.* See more of this word, ch. 1. 9. on the word *For*.

*If*. See on ch. 1. 10.

*Thou cryest*. See on ch. 1. 21. Some understand this of an earnest desire of knowledge, as a Childe hath of the breast, when he cries for it. Others understand it better of prayer to God, which also includes the former.

*After knowledge, or for knowledge*, as it is translated in the end of the *vers. for understanding*. And that is neerer to the Hebr. text. For the word, see on ch. 1. 2. on the word *know*.

*And liftest up thy voyce*, Heb. *givest or utterest thy voyce*. See on ch. 1. 20.

*For understanding*. See on *vers. 2.*

**Figures**. *Cryest*. *Lifest up thy voyce*. *Synecd. generis*. If thou pray. For a man may cry and speak loud, and yet not pray. Hereby is meant the particular earnestnesse of a man in prayer for wisdom. The same thing is set out in two severall expressions. to shew the necessity of prayer for wisdom, and earnestnesse that should be in it.

In the first expression note,

1. The aggravation, *Yea*.
2. The act, *if thou cryest*.
3. The object, *after knowledge*.

In:

In the second expression note,

1. The act, *And listest up.*
2. The subject, *thy voyce.*
3. The object, *for understanding.*

As if Solomon had said, Though humane instruction and adocible disposition be needfull to get wisdome, yet they are not sufficient to get it. God must be sought to for a blessing.

1. *Doct.* There is more help from God to get wisdome, then from men. *Every good, and every perfect gift is from above, and cometh down from the Father of lights, Jam. 1. 17.* And sure wisdome is one. *I have planted, Apollo watered, but God gave the increase, 1 Cor. 3. 6.* *I am the Lord thy God which teacheth thee to profit, Isa. 48. 17.*

*Reason 1.* Because God is the principall cause, men but instrumentall. The chief builder in making a house, and the chief Pilot in guiding a ship, afford most help, and deserve most praise. The Husband-man can cast seed into the ground, but God must quicken it.

2. Because some grow wiser then their Teachers, therefore God gives them the overplus of wisdome. Men cannot give what they had not. Such a Scholar was *David, I have more understanding then all my Teachers, Psal. 119. 99.* And therefore, *David* prays so often in that Psalm, that God would teach him.

*Use.* Give God the praise, if thou get much wisdome. Look not with the Swine to the earth where the acorns lie, but up to the tree where they grow.

2. *Doct.* Prayer must be used for the getting of knowledge. So did Solomon, *Give thy servant an understanding heart, 1 Kin. 3. 9.* So St. *James* bids us. *If any man of you lack wisdome, let him ask of God, Jam. 1. 5.*

*Reason 1.* Because we are not able to root out the thorns, and dispel the clouds of errors in our hearts, which will hinder the good seed of the Word.

2. We are not able to bring in the light of truth. Pray then to God to doe it. It grows not in Natures garden, else we need not ask it, nor God would not bid us ask, if he meant not to give it, for he is not covetous to promise much, and give little.

*Use.*



*Use.* Add prayer to diligence. *Sine ope divina vacillat humanum studium. Without Gods help mans study faints. Valer. Max.* Pray before Sermon, and after, for a blessing.

3. *Doct.* Prayer for knowledge must be earnest. We must cry, and lift up our voyce, as if our voyce were consecrated to that work onely. We must ask, seek, and knock for it, Mat. 7. 7. The need is great and the benefit will be answerable.

*Use.* Add fire of vehemency to your incense of prayer for wisdom. A cold Suitor speeds not in the Court of heaven. *Wilson.*

## Verf. 4.

*If thou seekest her as silver, and searchest for her as for hid treasures.*

The Wise-man is now come to the top of the Ladder, which doth bring us to true wisdom. The lowest step was a docible heart, *v. 1.* The next, humane instruction, *v. 2.* The next above that, prayer to God, *v. 3.* The last, study and painfull endeavour through Gods blessing to obtain it in this *v.* We must not lie in a ditch, and cry, God help. We must not so trust to our prayers, that we give over our endeavours.

For the words.

*If.* See on *chap. 1. 10.*

*Thou seekest her.* If thou use all diligence, labour, care and cost to finde wisdom, as men do to finde things they have lost, or have need of. This word intimates,

1. A losse or want of something. Else men seek not for it.

2. A knowledge of this want or losse. Else men sit still.

3. Some goodnesse indeed, or in our opinion, in the thing lost or wanting. Men are or should be content to lose what is evill.

4. Some benefit to our selves in it. Else few will seek it, though good in it self.

5. An earnest desire to find it. Else men have no heart to seek it.

6. A constant enquiry after it, whereſoever there is any hope to finde it. Elſe we ſeek in vain. So it is in ſeeking after wiſdome, we muſt want it, and know that we want it, and ſee good in it, and that to our ſelves, and ſeek it earneſtly and conſtantly, if we would find it.

*As ſilver.* The word **קס**, comes from a word which ſignifies to *deſire*, becauſe all men deſire mony, and it can help them to all outward deſirable things, if they be to be had, as meat, drink, cloaths, &c.

1. It ſignifies ſilver in the oar, or lump. *The ſilver is mine,* Hag. 2. 8.

2. When it is joyned with words of number, it ſignifies ſilver coynd, or money made of ſilver. *Four hundred ſhekels of ſilver,* Gen. 23. 16.

Here it is taken in the firſt ſenſe. For the ſeeking here ſpoken of, is not taken from covetous men, toying to get money, but from Miners digging for ſilver oar, aſthe words following declare. This may be taken either for mens care in digging in divers places, till they find a vein of ſilver, or for their labour in digging to the bottome, when they have found it. So when men want knowledge, they will *wander from Sea to ſea, and from the North even to the Eaſt, they will run to and fro to ſeek it,* Amos 8. 12. *Many will run to and fro, that knowledge may be increaſed,* Dan. 12. 4. From one Book to another, from one Sermon to another, and they will be diligent in the uſe of all good means, till wiſdome be found out. They know, that *ſurely there is a vein for the ſilver,* Job 28. 1. Yet they are not ſatisfied with that, but enquire further, *Where ſhall wiſdome be found?* Job 28. 12. It may well be, that ſeeking for a mine may be meant by this firſt part of the *verſ.* Cunning men, when they ſee ſprings iſſuing from the bottome of mountains, know by the ſand, or by the taſte of the water, where ſilver mines are. So muſt men gueſſe by goodneſſe of doctrine and life, where wiſdome is likelyeſt to be gotten. Men are not content to ſeek in one place for a mine, but if they ſpeed not there, they dig in another. So muſt we for wiſdome.

*And ſearcheth for her.* The word **בדק**, ſignifies ſearching in generall, which yet is ſomewhat more then ſeeking. A

man may seek that looks onely in some likely places, but searching is looking in every room and corner of an house. *They shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away,* 1 King. 20. 6. This was a through search indeed, so must the search of knowledge be. Now there is no way to search for silver, but by digging. Miners dig on, till they have got all the silver out of the mine. So must we dig for wisdom as long as we live, for the vein of it is bottomlesse.

*As for hid treasures.* Not hid in the chests, which thieves hunt after, nor in the ground, to be saved in times of war from the enemy, which Souldiers search for, but in Mines, in the bottome of the earth, which men dig deep so. Such pains should we take for wisdom.

*Figures. Seek, Search.* Metaphors from men that hunt up and down for things missing. It intends to set out our continued pains, which we should take to get heavenly wisdom.

Here are two similitudes.

The first taken from Miners care to find veins of silver.

The second from their pains in digging it out of the earth.

In the first note,

1. The act, *If thou seek her.*
2. The manner of performing it, *as silver.*

In the second note,

1. The act, *And searchest for her.*
  2. The manner, *as for hid treasures.*
1. *Doct.* Heavenly wisdom is of great price. Like silver, and hid treasures. *More to be desired then gold; yea, then much fine gold,* Psal. 19. 10. *Yea, then jewels, or precious stones,* Job 28. 16, &c.

*Reason* 1. Because as wisdom is more excellent then riches, or strength, so heavenly wisdom far exceeds all other wisdom; yea, the most curious Arts. All things that excell other in their kinde, are of greatest price. Best books are dearest: Scholars know it. Best food is dearest: Citizens know it. Best clothes are dearest: Gentlemen know it.

So should the best knowledge be of best account. *All the earth sought to Solomon, to hear his wisdom,* 1 King. 10. 24.

2. It is most usefull. Other wisdom tends to, and ends in the comforts of this transitory life, for to get houses, food, apparell, which must perish. This wisdom looks after eternity.

*Use 1.* To prize this above all other Arts. Things of greatest price should be most prized, and of highest account with us.

2. To take most pains for it, as men do for things that are of greatest price. Scholars take great pains in the University for one Art. So do Trades-men in the shop for one Trade. How much more pains should we take for the chiefest wisdom?

2. *Doct.* Heavenly wisdom is far remote and hidden from us. As mines buried deep in the earth. It is hid from *the eyes of all living,* &c. Job 28. 20. *It is to the Jews a stumbling block, and unto the Greeks foolishnesse,* 1 Cor. 1. 23.

*Reason 1.* Because it is beyond our invention. Many witty things have been invented by men, but no man so wise, that could ever stumble upon the way to heaven. *No man hath seen God at any time; the onely begotten Son, which is in the bosome of the Father, he hath declared him,* Joh. 1. 18.

2. It is beyond our apprehension. Sense and reason without illumination cannot conceive of divine truths manifested to us in Scripture. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes,* Matth. 11. 25. *The naturall man receiveth not the things of the Spirit of God,* 1 Cor. 2. 14.

*Objecti.* The commandement is not hidden from us, neither far off.

*Answer.* It is neer in regard of Gods revelation, though not in regard of our acceptation, as the Sun shines on a blinde man, that sees it not.

*Use.* Blessè God for any measure of heavenly truth made known to thee. He gave both light and sight.

3. *Doct.* We must search for the means of obtaining heavenly wisdom. As they that will dig for silver, must get Mattocks, and Spades, and finde out mines. *Come, and see,* Joh.

1. 46. The people follow Christ by shipping to be taught, Joh. 6. 24.

*Reason* 1. Because God doth not work by miracle now, as he did, when he gave tongues, and healing power, Act.

2. 3, 4.

2. Because wisdom grows not every where. *Non omnis fert omnia tellus.* Severall Lands have severall Hearbs, Trees, living Creatures.

*Use.* Seek to live under godly Ministers, where Gods Word drops like dew from *Sion*, to make the valleys fruitful. There are the *Indies*, where mines of golden truth are to be found. And men spare for no cost to travell to the *Indies*, nor fear no perill.

4. *Doct.* We must use the means when we finde them. So men dig when they have found a mine. *Cornelius* is at cost to send to *Joppa* for *Peter* to instruct him, as God enjoyed him, Act. 10. 32, 33. *The next Sabbath day came almost the whole City together, to hear the Word of God, Act. 13. 44.*

*Reason* 1. Because God hath appointed them. And his will is a law to us, to use them, although we had no need of them, or thought other means better, as *Naaman* thought his *Syrian* rivers better then *Jordan*, 2 King. 5. 12.

2. Because we have great need of them, and cannot attain true wisdom without them.

*Use.* It cries down those that cry down Gods ordinances. They had need put this text out of the Bible. It will be a strong witness against them else at the day of judgement. Men will dig in Gold mines, yea in Coal mines, while any thing is left. They can never dig the Scripture dry. But men of this generation are wiser for the world, then for heaven.

5. *D.* We must take pains in the use of the means of knowledge. So do men in digging for silver. *We must watch daily at Wisdomes gates, and wait at the posts of her doores, ch. 8. 34. Give attendance to reading, 1 Tim. 4. 13.*

*Reason* 1. Because worldly men take so much pains for wealth, which is not to be compared to knowledge. Miners take great care, study, pains, and are at great cost, and spend much time to get gold and silver out of the earth, and after-

ward to purge it from the drosse. Merchants are at much cost, and run many dangers by storms and Pirats to get gain. All their heart runs after it. So should ours after wisdom. *Omnis cupidus in illam tendatur.* We should seek it with as vehement desire, as covetous men seek after money. Not that covetousnesse is to be commended, but that we should be ashamed not to seek after wisdom so earnestly, as they do after riches. See how patiently they that love money, labour and sweat for it, forbear pleasure, and delight, take all occasions of gain, avoid all occasions of losse. And we do not so much for heavenly wisdom, which is far better. For riches diminish by use, wisdom encreases. So Christs coming is set out by a theeve's in the night, 1 Theff. 5. 2. We are spoken to here after the manner of men, Rom. 6. 19. For wisdom should be sought with more diligence then riches.

2. Because though God could give it us without our labour, yet he will not, that we may the more esteem it, being hardly gotten. So Husbandmen, Shepherds, Gardiners, Labourers, Inkeepers, Merchants, learn Languages, Arithmetick, incur many dangers. *Per mare pauperiem fugiens, per saxa, per ignes, Impiger extremos currens Mercator ad Indos. Horat.* The greedy Merchant runs to the Indies through sea, rocks, and fires to avoyd poverty. The unjust Steward cannot dig. It requires no great skill, but is too great a labour for him, Luk. 16. 3.

3. Because we must not *fodere* only, but *effodere*; not only dig, but dig out. All the Diggers labour is lost, if he dig not till he dig the oar out of the ground. Yea, men dig till they dig it all out. So must we labour till we attain the height of knowledge.

4. The pleasure and profit will answer all the pains. It brings happinesse and better profit then merchandise of gold and silver, *chap. 3. 13, 14.* It will make amends if a man sell all he hath for it, Matth. 13. 44. The fruit is answerable to the labour. The treasure answers the Miners pains, and fills him with joy, when his labour is done. He fares the better for it all his life long.

*Use.* Let us be ashamed that we have taken no more pains in the use of the means to get heavenly wisdom. We may say of Knowledge, as *Simonides* said of Virtue, *Fectur in rupibus aditu difficilibus habitare*: It is reported to dwell in rocks hardly accessible. *Sudor ante virtutem positus*: Sweat goes before virtue. *Clem. Strom. l. 4.* A man must climbe or dig for it, if he will have it. Worldly men dig where they have hope of a Mine, though with much uncertainty. We may be ashamed of doing so little, where there is certainty of finding wisdom. *Viscera terræ extrahimus, ut digito gestantur gemma, quam petimus. Quot manus afferuntur, ut unus niteat articulus? Simili studio, industriâ, constantiâ, sapien tiâ inquisitioni incumbendum erat. Plin. l. 2. c. 65.* We draw out the bowels of the earth to get a jewell we desire to wear on a finger. How many hands are worn out, that one finger may shine? The like study, industry, constancy, sh. u'd we use in searching for wisdom. We may then marvell at, and bewail our slothfulnesse in seeking wisdom, who all our life long are so diligent to seek for wealth.

6. *Doct.* We must be constant in our pains in the use of the means of getting wisdom. So are men unwearable in digging for treasure. *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, Josh. 1. 8. The blessed man meditates in Gods Law day and night, Psal. 1. 2.*

*Reason 1.* Because the Ministers are to preach constantly. *Preach the Word in season, out of season, 1 Tim. 4. 2.* And if Schoolmasters must keep hours, it is fit Scholars do so also.

2. We shall not be perfect in knowledge while we live, no not if we had attained to *Paul's* stature. *We should know but in part, till that which is perfect come, 1 Cor. 13. 9, 10.* And we must not give over means, till we attain to a full measure of knowledge. As a sick man gives not over physick and diet. till he be fully recovered.

*Use.* Let such take it to heart, who have found sweetnesse in Gods ordinances, and now finde none. Where is their constancy? *Qui thesaurum effodiunt in mundo, licet infinitas capiant divitias, non prius abstant, quam totum exhausserint. Non enim ut multa tollant, sed ut nihil relinquunt hæc eos præcipuè cura tenere.*

tenerè solet. Multo magis hoc nos in divinis facere thesauris oportet tamdiu effodere quoad totum exhaurerimus apparens. Apparens autem dixi, quoniam omnia exhaurire non datur. Chrysoſt. in Homil. super orat. Annæ. They that dig out treasures in the world, although they get infinite riches, yet cease not till they have drawn the Mine dry: For this is their chief care, not to get out much, but to leave none behinde. Much more should we do thus, dig so long, till we draw out all that appears. Now I say that appears, because no man hath power to draw out all. *Arborem quam summa conspicias viriditate letari, nisi fimo & humore subterraneo foveatur, continuè exarescet, nec viror corticis quicquam valet, nisi virtus stipitis humorem continuum sibi trahat. Sic & homo, quantumcunque in sapientia virescat, si novum humorem continuè sibi non trahat per studium, acquisita viriditas faciliè exarescit.* Cassiodor. l. 2. The tree which thou seest enjoy the most greenesse, unlesse it be continually cherished with dung, and underground moisture, will be dried up; neither is the greenesse of the bark worth any thing, unlesse the force of the trunk draw moisture to it continually. So a man, how green soever he be in knowledge, if he draw not daily new moisture to himself by study, his greenesse gotten will easily be dried up. The cause why many get not saving knowledge, is, because discouragement makes them give over labour. But seek and ye shall find, Matth. 7. 7. Plantin the curious Printers Motto was, *Labore & constantia: By labour and constancy.*

But what are those means that we must use to get knowledge?

*Ans.* Light and sight. So in worldly things, light of the Sun, and our eyes must be used to distinguish objects. The light is manifold:

1. Of Creatures, which must be used by observation of Gods power, wisdom, goodnesse characterised in them. Rom. 1. 20. *The invisible things of God are seen from the creation of the world.*

2. Of Scripture used by reading. *Nihil invenitur, nisi quod per viam suam queritur: Nothing is found, unlesse sought in the right way.*

3. Of the Word preached, used by hearing.

4. Of the Sacrament of the Lords Supper, used by receiving.

5. Of



5. Of good parts given to others, used by conference.

6. Of principles in our selves, used by meditation.

The sight is twofold. As the body hath two eyes, so likewise hath the soul.

The first is Reason, whereby man must seek to understand all the former means of knowledge truly.

The second is Illumination, whereby he is made able to understand such things as Reason could not reach. This is the clearer eye of the twain.

These must be continually poring upon the former grounds, that we may understand the words of Wisdom. These are the means to attain true wisdom, a docible mind, instruction by others, prayer to God, and diligent study. Where all these are joyned, there is no doubt of good success. Use them all then, and fare well: one tool will never build an house.

Verf. 5.

*Then shall thou understand the fear of the Lord, and finde the knowledge of God.*

The way to true wisdom hath been set down before, now follow the benefits of it, to allure us to take pains, and observe the former directions to get it, and those are set down,

1. Positively, to *vers.* 10.

2. Privatively, to the end of the *chap.*

For the first. It contains promises of good things to be gotten by searching for wisdom. After the precepts and instructions, followeth the promise of good success to every one which is tractable, and perswaded to observe the directions proposed. Here is promised,

1. Wisdom to direct us how to carry our selves toward God, *v.* 5, 6, 7, 8.

2. Towards men. *v.* 9.

In the first part note,

1. The things promised, *vers.* 5.

2. The reasons why we may expect them.

1. From Gods liberality, *v.* 6.

2. From divine instruction, *v.* 6. also.

H b

3. From

3. From his plentiful provision, v. 7.
4. From his defence of them against errors and follies, v. 7. also.
5. From his direction in matters of truth, v. 8.
6. From his preservation of them that are his in practisall duties of Religion, v. 8. also.

The summe is : They shall understand how to know and fear God aright, because God will give them light and sight, and store of it; and power to avoyd errors in judgement and practise, and to keep truth and piety. For the things promised in this *vers.*

For the words.

*Then.* When thou hast used all the former means. But if thou go any other way to seek true wisdome, then God hath appointed, thou art sure to go without this heavenly treasure. For the word see on *ch. 1. 28.*

*Thou shalt understand.* See on *ch. 1. 6.*

*The fear of the Lord.* See on *ch. 1. 7.*

*And find.* See on *ch. 1. 13.*

*The knowledge.* See on *ch. 1. 4.*

*Of God.* The word **אלהים**, comes from a word that signifies power. For all power is from God. It is used,

1. For the true God. *In the beginning God created the heaven and the earth, Gen. 1. 1.* And it is the first name that is given to God in Scripture.

2. It is attributed to Idols, and false gods, as the picture of a man is called a man. So are they called gods, because they seem so to men, though they be utterly unworthy of that name, and have no divine power in them at all. *All the gods of the Nations are idols, Psa. 96. 5. They have cast their gods into the fire, for they were no gods, Isa. 37. 19.*

3. It is put for the images of the true God. *These be thy Gods, O Israel, Exod. 32. 8.* The Calf was made for an image or representation of the true God, as appears by what follows, *which have brought thee up out of the Land of Egypt.* Such were *Jeroboam's Calves*, not Images of *Baal*, but of the true God, *1 King. 12. 28.*

4. For the Angels, which are neerest to God in glory and power, far excellling all earthly and bodily creatures in both.

both. *Thou hast made him a little lower then the Angels,* Psa.

8. 5.

5. For men that come neereſt to God in ſtate and power, eſpecially Magiſtrates and Judges. *I have ſaid, Ye are gods,* Pf.

82. 6.

6. It is uſed to ſet out the greatneſſe or excellency of a thing, though unreaſonable, in that wherein it excells all other things of the ſame kinde, and ſo comes neerer to God then they do. *Nineveh was an exceeding great City,* Hebr. *a great City of God.* Here it is taken in the firſt ſenſe for the true God, for the knowledge of other gods will do us no good, without the knowledge of him, but hurt rather. *Their ſorrows ſhall be multiplied that haſten after another God,* Pſa.

16. 4.

The ſumme of all is: That he which conſcionably uſeth all the former means, ſhall experimentally be acquainted with true piety and religion, and ſoundly ſeaſoned with an holy illumination, and made judicious in Scripture truths, and matters of faith; ſo that he ſhall be well able to diſcern between light and darkneſſe, between truth and errors, in meaſure competent for his ſalvation.

Figures. *The fear of the Lord. Synecd. Speciei.* Hereby is meant true religion and piety, which beſides the fear of God requires many other graces, but this is one of the principall, and put for all the reſt.

*Finde.* A Metaphor from Seekers. The benefits to be gotten are two.

1. The fear of God.
2. The knowledge of God.

In the firſt note,

1. The time, *Then.*
2. The act, *thou ſhalt underſtand.*
3. The ſubject, *the fear.*
4. The object, *of the Lord.*

In the ſecond note,

1. The act, *And finde.*
2. The ſubject, *the knowledge,*
3. The object, *of God.*

Here the *Ifs* end, and the sentence is compleated thus: If thou do all the former things, thou shalt have heavenly knowledge.

*Then*, is to be taken,

1. Inclusively, when thou hast used all the former means, thou mayst expect it.

2. Exclusively. Never look for it, till thou have used them all.

1. *Dōct.* Men that conscionably use all means of getting true wisdom, appointed by God, may expect good successe from him. So did *Solomon* speed, who records his Fathers instructions, from *cb. 4. 4.* to *cb. 9. end*, and his Mothers, *cb. 31.* He also used study, and gave his heart to it, *Eccl. 1. 13.* He prayed for it, *2 Chr. 1. 10.* and so got a great measure of it. *Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all,* *1 Tim. 4. 15.*

*Reason* 1. Because else Gods promise is voyd, and then his truth will be questioned. Men may fail of performing promises, for want of wit to foresee inconveniences, and power to effect what they say. But God wants neither.

2. The means appointed by God would be slighted. Who would ever study Law or physick, if after all his pains he could not attain to the profitable knowledge of them?

*Use.* Let this encourage you to study for true wisdom. Here is a fair promise, God will not fail us, if we take pains to get wisdom. Many of the people foolishly complain, that they cannot know the way to true wisdom. Great Scholars cannot agree upon it. Sure if they sought as diligently by reading the Scriptures and Prayer, and other good means, as they and others labour for wealth, they would find wisdom. The rich young man came to Christ, as desirous to learn, yet preferring his wealth before true wisdom, went without it. When men see Merchants returne home rich, and Husband-men have great crops, they are encouraged to those Trades. So should we be encouraged to seek wisdom by what others have got. Try the means, and let what you get encourage you to seek for more; as men work still, and harder in their Trades, when gain comes. *Solomon* finding his *Ophir* trade for gold to thrive, *1 King.*

9. 28. sent thither every three yeers, 1 King. 10. 22. So let us be encouraged by what we have got already, to get more wisdom.

2. *Doct.* There is no expectation of attaining true wisdom, without a conscionable use of all good means. The Kings of *Israel* could not obtain true wisdom, nor the wicked Kings of *Judah*, because they used not the means prescribed to them to cause the Law to be written out for them, and to read therein all the dayes of their life, Deut. 17. 18, 19, 20.

*Reason 1.* Because God will not blesse their labours, that go not his way. They may as well expect strength without food, health without physick, warmth without clothes or fire, crops without plowing or sowing.

2. God will crosse those that go their owne wayes to get wisdom. For they ascribe to themselves a power above God, and a wisdom sutable, that pull down his way to set up another.

*Use.* It shews us a reason why many have not true wisdom, because they seek it not in Gods way, and God will not give it in theirs. They have no mind to learn it, hear seldome, pray seldomer, never study.

3. *Doct.* Much wisdom is needfull to find out the true religion. *Timothy* from a childe had learn'd the holy Scriptures, which were able to make him wise to salvation, 2 Tim. 3. 15. The wisdom that is from above, is first pure, then peaceable, &c. Jam. 3. 17.

*Reason 1.* Because it is high above us; sense nor reason cannot reach it.

2. There are many shews of false religions to deceive us. As voluntary humility, and worshipping of Angels; a shew of wisdom in will-worship, &c. Col. 2. 18. 23. All is not gold that glitters.

*Use.* Marvell not that men are so ready to imbrace false religions, Popery, Idolatry, Heresie. It is for want of true wisdom. They think themselves wiser then they are. *Vainman* would be wise, though man be born like a wild Asses colt, Job 11. 12. The name here given to God is *Jehovah*, which signifies being.

4. *Doct.* We must look upon God as the fountain of all being. *In him we live, and move, and have our being, Act. 17. 28. Of him, and through him, and to him are all things, Rom. 11. 36.*

*Reason 1.* Because this will be glorious to God when we see him in all things.

2. It will be pleasing to us, as to men, to read their genealogies; and to children, to see their parents love in their clothes, victuals, &c.

3. It will be profitable to others, and keep us from wronging others. He who made them, will right them.

*Use.* Let us, as see God in our being, so praise him while we have any being, *Psal. 146. 2.*

5. *Doct.* The knowledge of God is worth the finding. *Let him that gloryeth, glory in this, that he understandeth and knoweth me, that I am the Lord, Jer. 9. 24. I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, Phil. 3. 8.*

*Reason 1.* Because Acquaintance with good men brings much good; much more with God, who can do us more good then all the creatures can.

2. Heaven is not to be had without it. *This is life eternal, that they might know thee the onely true God, Joh. 17. 3.* No admission to live in a palace without the owners acquaintance. Heaven is Gods palace.

*Use.* Woe be to them that seek so much to get acquaintance on earth, but never look asfer acquaintance with God. They may seek it when it is too late. When they come to die, and would scrape acquaintance with God, he will say, *I never knew you: Depart from me, Matt. 7. 23.* Therefore acquaint thy self now with him, and be at peace, thereby good shall come unto thee, *Job 22. 21.*

6. *Doct.* We must look upon God as most powerfull. *God hath spoken once; twice have I heard this, that power belongeth unto God, Psal. 62. 11.*

*Reason.* Because we may have need of more then a created power, which is not to be found but in God.

*Use.* When men over-power you, look up to Gods power. This may ease your spirits.

## Verf. 6.

*For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.*

Here are the two first reasons, why they which conscientiously use all the former means, shall attain true knowledge. And they are taken from Gods liberality in giving wisdom inwardly to make the soul see the truth, and his outward instruction of things fit to be discerned by that wisdom wrought in the soul within. God gives sight and light. Both are necessary, and both from God.

For the words.

*For.* See on *cb. 1. 9.* Some tie these words to the third *v.* as giving a reason why we should pray to God for knowledge; because he is ready to give it. Others knit it to the fourth *v.* thus, by way of qualification. Though thou must use all diligence to get heavenly wisdom, yet know, that all thy wit and labour cannot reach it, but God must give it to thee, or thou wilt never have it. But it is best to knit it to the *vers.* immediately before. If any man should say, I despair of getting heavenly wisdom. My pains cannot reach it, and God will not hear my prayers. *Solomon* answers in the text, Despair not, for God is as ready to give, as thou art to ask it.

*The Lord.* See on *chap. 1. 7.* God gives true wisdom inclusively. He can do it. And exclusively. None else can do it.

*Giveth,* Heb. *will give;* to wit, if thou pray and labour for it, as before. For the word see on *cb. 1. 4.*

*Wisdom.* See on *cb. 1. 2.*

*Out of his mouth.* The word פה or פי; signifies,

1. That member which we call the mouth of the body. *They have mouths, but they speak not,* Psal. 115. 5.

2. The manifestation of ones mind by speech, or words which come out of the mouth. *According to thy Word shall all my people be ruled,* Gen. 41. 40. The word is in Hebr. *thy mouth.*

3. The round top of a well, or garment, or vessel, which

is like a mouth. *A great stone was upon the wells mouth,* Gen. 29. 2.

4. The edge of a sword which devours or destroys men, as the mouth doth meat. *And they slew Hamor, and Shechem his Son with the edge (Heb the mouth) of the sword,* Gen. 34. 26.

5. The end or corner of a place. *The house of Baal was full from one end to another,* Heb. *mouth,* 2 King. 10. 21.

6. A part or portion, as the mouth is a part of the face. *By giving him a double portion,* Heb. *mouth,* Deut. 21. 17.

Here it is taken in the second sense for the manifestation of truth by God in his Word, or by his Ministers.

*Cometh.* It is not in the Original, but added by the Interpreters fitly to make up the sense, and therefore it is printed in smaller letters.

*Knowledge.* See on *ch. 1. 4.*

*And understanding* See on *vers. 2.* of this *chap.* Some take *wisdomes,* *knowledge,* and *understanding,* to be all one here. As if the wise man bore so great affection to it, that he could not name it often enough, nor finde words sufficient to expresse the worth of it. *Baine* distinguisheth them thus, By *Wisdomes* is meant the knowledge of heavenly things; by *knowledge,* things needfull to be known here in the world; by *Understanding,* discretion to carry our selves well among men. But it is most likely, that they are *Synonymas,* and intend no more but knowledge of what we should beleve, and how we should carry our selves religiously, and so it answers well to the former *vers.* and gives a good reason to confirm it. *Thou shalt understand,* because God gives wisdom, &c.

*Figures.* Gods mouth is put here for his revealing truth.

1. By a Metaphor, attributing a mouth to God, and speaking of him after the manner of men, although he have no body, nor bodily members.

2. By a Metonymie of the cause for the effect. Hereby is meant Gods revealing his will, as men do by their mouths make their minde known, yet in another way more besitting Gods spirituall essence, by a sound from Heaven, or by Angels,



Angels, or by his Servants, Prophets, and Ministers; or inwardly, by his Spirit.

Note 1. Gods liberality.

2. His instruction.

In the former observe,

1. The word of coherence, *For*.
2. The person spoken of, *the Lord*.
3. The act, *giveth*.
4. The object, *wisdome*.

In the latter note,

1. The two gifts, *knowledge and understanding*.
2. The way of bestowing by divine information, *cometh*

*out of his mouth*.

1. God gives the soule eyes by illumination.

2. He gives light by revelation. We shall see the fruit of our labour in searching for heavenly wisdom, for God will give it.

1. *Doct*. What we cannot do in search of true wisdom, God will supply. So he taught *Moses* and *Daniel* what *Egyptian* and *Chaldean* wisdom could not teach them. So he taught *David* what his Teachers could not. So he confesses, *I have more understanding then all my Teachers, for thy testimonies are my meditation*, Psal. 119. 99. So he taught *Solomon* more then any of the children of the *East*, or all the *Wise men of Egypt* knew, 1 King. 4. 30. So he would teach the *Philippians*, what they could not teach one another. *If in any thing ye be otherwise minded, God shall reveal even this unto you*, Phil.

3. 15.

*Reason* 1. Because of Gods mercy. He will not leave his servants in the lurch. If he will have birds fly, he gives them wings. If he give an heart to seek for wisdom, he supplies by his Spirit where means fall short.

2. Because of Gods glory. He will perfect the work, that he may have the honour of the whole. *Jesus is the author and finisher of our faith*, Heb. 12. 2. He will not lose his glory for mens imperfections, but will supply what is wanting.

*Use*. This may encourage Gods people to labour for wisdom. If a boy willing to learn had a Schoolmaster, that

would say to him, Study hard; when you stick, I will help you out. My head is better then yours. Would he not study? So do ye. God will supply what ye want.

*Use 2.* When ye stick at difficulties, pray to God to resolve you. He will help you out of the ditch.

2. *Doct.* Wisdome is a free gift: If a man ask wisdome of God, it shall be given him, Jam. 1. 5. *I have given thee a wise and understanding heart,* saith God to Solomon, 1 Ki. 3. 12.

*Reason 1.* *A parte antiè,* from our condition before. We have no spirituall wisdome naturally, nor strength that can get it, nor wealth that can purchase it. We are born fools, and *dead in sins and trespasses,* Eph. 2. 1.

2. *A parte post.* We can give no requitall to God, who gives it. We cannot teach him wisdome. *Who hath known the minde of the Lord, or who hath been his counsellour, or who hath first given to him, and it shall be recompensed unto him again?* Rom. 11. 34, 35. Neither can we with all our wisdome, no not, when we are in heaven, add any thing to Gods happinesse, who is perfection it self. Poor Apprentices, when they get skill in their Trades, may help to make their Masters rich. We cannot do so to God.

*Use 1.* To teach us to receive wisdome being a free gift. There is none among us, which would not onely think himself to be out of his wits, if he should refuse a thing, which he could not want, but also would judge himself most unthankfull, if he did not receive it with hearty thanksgiving, when it was freely offered him. We would hardly purchase heavenly wisdome, if we will not receive it of free gift.

2. To teach us humility. If we get true wisdome, let us not attribute it to our own strength, nor crow over others. Fishermen got it, when Pharisees could not.

3. *Doct.* Wisdome comes from the Lord alone. Hither the Apostle James, sends us to beg it. *If any of you lack wisdome, let him ask of God, that giveth to all men liberally, and upbraideth not,* Jam. 1. 5. Solomon prayes to God for it, and obtains it of God, 1 Kin. 3. 9, 12. If (as a learned man saith) that all profitable learning in the world came out of Adam's mouth at first, as from a most wise teacher and fountain;  
how

how much better may the same be said of the *only wise God*? Jude v. 25. *who is wonderfull in counsell, and excellent in working,* Isa. 28. 29.

*Reason 1.* The Law, the most compleat rule of life came from him. No Laws of *Solon*, or of the wisest men come near it. No man could find out such.

2. The Gospel is from him alone. As he gave the Law by *Moses*, so the Gospel by *Christ*, Joh. 1. 17. Angels could not have found out a way to satisfie Gods justice, and save us.

3. All prophecies are from him alone. *The Word of the Lord that came unto Hosea*, Hof. 1. 1. *The revelation of Jesus Christ, which God gave unto him*, Rev. 1. 1. None can tell things to come, but God.

*Use 1.* Let us then not trust to the rivers, but go to the fountain for waters of wisdom. You may learn humane wisdom from *Plato* and *Aristotle*, but divine wisdom is not to be sought in the books of Heathen writers, and Infidels, but in those books which come out of Gods owne mouth. *Solomon* sends us thither for it, from whence he had it himself. *Origo fontium, & fluminum omnium mare est: virtutum, & scientiarum, Dominus Jesus Christus.* Bern. in Cant. Serm. 13. *The originall of all fountains and rivers is the Sea. The originall of all virtues and sciences, is the Lord Jesus Christ. Ad sapientem pertinet considerare causam altissimam, per quam certissime de aliis judicatur, & secundum quod omnia ordinari oportebit. Aristotle.* It belongs to a wiseman to consider of the highest cause by which he may most certainly judge of others, and according to which all things must be ordered. *Non Chaldeorum institutio, sed diviua gratia pueros intelligentes fecit.* It was not the instruction of the Chaldeans, but Gods grace which made the young men wise. *Theodor. in Dan. 1. 17.*

2. Take notice that our wisdom is not from our selves, but from God. It is not in our power to get it. Be not then proud of thy wisdom, as if God were a debtor to thee for using thy wisdom to his glory. He hath paid thee beforehand, he gave thee thy wisdom, and if thou use it to his glory, he will pay thee again with eternall glory. Proud persons then must be dumb, unlesse they make *Solomon*

a liar, who saith, *The Lord giveth wisdom.* What wisdom then soever we have, we must not praise our selves for it, as if we were something more than others, which are voyd thereof: but without advancing our selves, we must confesse with St. James, that every good, and every perfect gift is from above, and cometh down from the Father of lights, Jam. 1. 17. Otherwise we should well deserve to hear, *Who maketh thee to differ from another? And, what hast thou, that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?* 1 Cor. 4 7.

4. Doct. All manner of heavenly knowledge is from God. God, who at sundry times, and in divers manners, spake to our Fathers by the Prophets, hath in these last dayes spoken to us by his Son, Heb. 1. 1, 2. *Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven,* Mat. 16. 17.

Reason 1. Because none can teach us to know God, but God himself. Who can consider of the highest cause, but by influence from the highest cause? Who can see the Sun, but by influence from the Sun?

2. We cannot know heaven but by Gods revelation. As we know not what is in the Indies, but by relation of such as dwell or have been there.

3. We know not the way to heaven but by Gods direction. Mens brains may make a ladder to climbe to Kingdomes, but Jacob's ladder, where God stands at the top, can onely reach to heaven.

Use. Try your wisdom, whether heavenly or no, in divine things, by the originall of it. The conscience is troubled with the guilt of sin; God sets Christs blood alone before thee; Papists set merits, works of supererogation, Popes pardons, to help cleanse it. Gods way is the best. The soul is oppressed with filth of sin. God offers his Spirit to cleanse this soul stable. Papists talk of whippings, abstinence from flesh, yet are many of their votaries, *homines, quos si vel sano pasceres, lascivirent.* Erasmi vita. *Men that would be wanton, if they eat nothing but hay.*

5. Doct. Gods Word and Ministers must be regarded in the search of wisdom. *To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no light in them,*

them, *Iſa.* 8. 20. *Search the Scriptures, for in them ye think ye have eternall life, and they are they which teſtifie of me, Joh.* 5. 39. *Quench not the Spirit. Deſpiſe not prophesyings, 1 Theſſ.* 5. 19, 20.

*Reason* 1. Because the Scriptures are the fountains of heavenly wiſdome.

2. They are the touch-ſtone of divine truths. Spirits muſt ſubmit to be tryed by them, *1 Joh.* 4. 1, 2.

3. The Miniſters are the conduit-pipes through which God ordinarily ſends forth the waters of heavenly knowledge.

4. They are Goldſmiths, that know beſt how to uſe the touchſtone of the Word to try truths. It is their ſtudy and their trade.

*Uſe* 1. To ſhew us the vanity of thoſe men who truſt to revelations and their owne Spirits, in ſtead of Gods, and ſlight the Scriptures, and deſpiſe the Miniſters. Certainly they are far from true wiſdome.

2. To exhort us to read the Scriptures diligently, and to hearken to Gods Miniſters reverently. For though men muſt uſe their owne endeavours to get true wiſdome (elſe praying to God for it is but mocking of God) yet they cannot by any labour of their owne attain it. Therefore muſt our ears and hearts be enclined to our Teachers, *v.* 2. By them doth God open his mouth to give us wiſdome. We ſhould then reſort to the preaching of the Word, not ſlackly, or for cuſtome ſake, as hypocrites, ſuperſtitious perſons, and Idolaters do, but to the end that we may receive and learn wiſdome of God, through his grace and goodneſſe, whereby we knowing him, may walk in his fear. It is promiſed as a bleſſing, *Thine eyes ſhall ſee thy Teachers, Iſa.* 30. 20.

6. *Doct.* Inward capacity, and outward diſcovery come both from God. He gave *Solomon* wiſdome to comprehend many things, which others could not underſtand. He gave *Moſes* knowledge of the Creation of the world.

*Reason.* He gave man eyes to ſee withall, elſe he could not have had any comfortable view of the excellency of the creatures. He placed the Sun and Moon in the firmament, elſe eyes

would have done no good. Much more is there need of Christ's help for spirituall light and sight. *Quod lux est videntibus & visis, id Deus est intelligentibus & intellectis. Thalassius in Hecatomiade. That which light is to them that see, and to things seen, the same is God to understanding men, and things understood.*

Use. Seek both of God by his revelation of the truth in his Word, and illumination to conceive it in the preaching of it by his Spirit. Else no sound wisdome is to be gotten, nor no spiritual light nor sight.

Verf. 7.

*He layeth up sound wisdome for the righteous, he is a buckler to them that walk uprightly.*

The two next reasons follow, why right searchers shall obtain true wisdome. The one from Gods plentiful provision. The other from his protection from errors.

For the words.

*He layeth up, Heb. he hideth.* He had said before that wisdome must be sought like an hidden treasure, now he shews where it is hidden, not with men, nor in the bowels of the earth, but with God. Men lay up treasure, God layes up wisdome, and that in Christ, *in whom are all the treasures hid of wisdome and knowledge, Col. 2. 3. And who is the wisdome of God, 1 Cor. 1. 24.* Now, God doth not hide it to deprive men of it, but that as a treasure he may keep it safe, and bring it out to give to his children, as they need it. And it shews withall that God hath abundance of wisdome, enough to serve himself, and all creatures, because he layes it up as men do riches, who have much more then they have present use of. And he layes it up for the good of his, as he doth goodnesse. *O how great is thy goodnesse which thou hast laid up for them that fear thee! Psal. 31. 19.* So it is ready and at hand for them upon all occasions. So we keep things carefully, that we lay up for our children. As the men of *China* do hide matter to make *China* dishes, in the earth, to make portions for their children.

*Sound wisdome.* The word חושיה, signifies,

1. Essence, or being or substance of a thing. Hence may come

come the Greek word *δία*. That they are double to that which is, Job 11. 6. How hast thou plentifully declared the thing as it is? Job 26. 3. Thou dissolvest my substance, Job 30. 22. And so it stands in opposition to that which is not. So riches are described, *Wilt thou set thine eyes upon that which is not?* ch. 23. 5. Heaven onely hath a foundation, earth hath none, but is hanged upon nothing. *Abraham looked for a City which hath foundations*, Heb. 11. 10. But *God hangeth the earth upon nothing*, Job 26. 7. *Wisdom hath solid substance in it, and true worth, whereas opinion onely sets the price upon all outward things.*

2. The word signifies working or operation, which is an effect of essence. Things must be, before they can work, and are to small purpose, if they work not. *God is excellent in working*, Isa. 28. 29.

3. *Wisdom*, which is one of the most excellent things that have a being. *Keep sound wisdom*, ch. 3. 21. Other things passe away, when it remains and supports many things besides. *Sapientia essentiae appellationem sortita est, quod sit, atq; ad omnem aeternitatem duret.* Ab. Ezr. *Wisdom hath got the name of essence, because it is, and endures to all eternity.* It is also learned from things that have a being, and is excellently seen in them. Some take it in the first sense, and interpret it of that glorious being which God reserves for the righteous in heaven. But it is best to understand it of sound wisdom, which is said to be Gods gift in the former verse. *God is not like a bad Father, which wasteth his goods, but like a provident one, who layes up treasure for his children.*

*For the righteous.* He had shewed before what God gave, namely, *Wisdom*. Now he shews to whom he gives it, not to all, but to the righteous. He layes it up for them that will make a good use of it. *Rectus est, qui suam voluntatem divinae conformat volens de omni re id quod Deus vult eum velle.* Ambros. *He is right, who conforms his will to Gods, willing in every thing that which God would have him to will.* It may be translated, *For the upright.* So, *gladness for the upright in heart*, Psal. 97. 11.

*He is a buckler.* The Lord, mentioned before vers. 6.

Others

Others read, *which is a buckler*. To wit, sound wisdom, mentioned in the beginning of this *vers*. The former is the better. God as a shield sets himself between his, and all dangers, especially spirituall. It might have been objected, The godly are subject to many dangers and errors. The text answers, God will be their buckler to stand between them, and what might hurt them. The Hebr. word  $\text{קַוֵּי}$ , comes from a word that signifies to cover and defend. A Buckler defends men against blows and weapons. It signifies,

1. A shield or buckler, literally, such as are used in wars. *Was there a shield seen? Judg. 5. 8. There the shield of the mighty is vilely cast away, 2 Sam. 1. 21.*

2. By a Metaphor it signifies a protection or protector from dangers. *I am thy shield, Gen. 15. 1.*

3. Rulers, who are the protectors of the people. *Her rulers (Heb. her shields) with shame do love, Give ye, Hof. 4. 18. The shields of the earth belong unto God, Psal. 47. 9.*

Here it is taken in the second sense, and so God protects his from innumerable dangers, and so doth Wisdom also. But it may better be understood according to the coherence, that God will be a buckler to defend them against all sophistry and errors that would wound their souls, and rob them of that wisdom which God hath laid up for them. There is no want with God, neither is he sparing in giving wisdom to his. As he layes it up plentifully for them, so he will bring it out plentifully to them, and make it a buckler to keep them safe from all hurt of errors, especially such as might endanger their salvation.

*To them that walk.* See on *ch. 1. 15.*

*Uprightly, or aright.* Whose lives and actions are sincere and agreeable to Gods Word.

*Figures. He layeth up.* A Metaphor from parents laying up treasure, or portions for children, *2 Cor. 12. 14.*

*A buckler.* A Metaphor from War, wherein Souldiers use bucklers to prevent wounding.

*To them that walk.* A Metaphor from Travellers, to set out a constant course of piety.

*Note 1.* Gods provision.

*2.* Gods protection.



In the former note,

1. The person, *He*; that is, the Lord.
2. The act, *layeth up*.
3. The object, *sound wisdom*.
4. The subject, *for the righteous*.

In the latter observe,

1. The benefit, *He is a buckler*.
2. The persons to whom, *to them that walk uprightly*.

1. *Doct.* God hath store of wisdom. *His understanding is infinite*, Psal. 147. 5. *O the depth of the riches, both of the wisdom and knowledge of God*, Rom. 11. 33. Men have store of gold that can spare it to treasure it up. So hath God of wisdom.

*Reason.* It appears,

1. By Gods works. Of Creation. *In wisdom hast thou made them all*, Psal. 104. 24. Of Providence, in upholding the world, wherein there are are so many contrary dispositions in all sorts of creatures, that threaten ruine to it.

2. In his Writings. The Law and Gospel, Old Testament and New, the best books in the world, if mens eyes were open to see the mysteries of them. *Open mine eyes, that I may behold wondrous things out of thy Law*, Psal. 119. 18.

3. In his Scholars. *Bezaleel and Aholiab filled by God with understanding in all manner of curious works*, Exod. 31. 2, &c. *David by Gods Word made wiser then his enemies, teachers, ancients*, Psal. 119. 98, &c. The Prophets, Apostles. We count them best Schoolmasters, and wisest, out of whose Schools come rare Physicians, Lawyers, Divines. All learned men come out of Gods School. His is the heavenly Academy.

*Use.* Let us admire at Gods infinite wisdom, and seeing our owne small store, let us submit our judgement to his in all things, for he is wisest. It seems strange to flesh and blood to be saved by the Crosse of Christ. It seemed so to *Jews and Greeks* *Christ crucified is unto the Jews a stumbling-block, and unto the Greeks foolishnesse*, 1 Cor. 1. 23. That is, to all the wise men of the world. For the rest of the world had little learning then, and were counted *Barbarians*. Let us look for salvation no way else but from the Crosse of Christ. It

seems strange to us, that death should be destroyed by death, yet it is eate to God. It seems no lesse strange, that God should work by contraries. Yet he doth so. He brings light out of darknesse, and leads many to heaven through an hell of conscience. It seems strange to us that we should be sick or poor, when others are well or rich; but God in his wisdom sees some good in it to us, which we see not. Let us therefore be patient.

2. *Doct.* God provides wisdom for others. Parents, as they provide food and apparell, so also they lay up portions for their children. God hath wisdom sufficient for himself to guide the world, and layes up enough to make others wise. He layes it up,

1. In the Creatures. *The heavens declare the glory of God, and the firmament sheweth his handy work,* Psal. 19. 1.

2. In his Word. *These are written, that ye might beleieve that Jesus is the Christ the Son of God, and that beleieving, ye might have life through his name,* Joh. 20. 31.

3. In the Sacraments. They are mysteries, 1 Cor. 11. 23, &c.

4. In Christ. *He is made of God unto us wisdom,* 1 Cor. 1. 30. *And of his fulnesse we all have received, and grace for grace,* Joh. 1. 16.

5. In the government of the World. He brings down great men, disappoints their plots, delivers his people, Exod. 15.

6. In the government of the Church. He makes his people to increase under persecution, as the Israelites did in *Aegypt*, Exod. 1. 12. *Sanguis Martyrum semen Ecclesie.* *The blood of the Martyrs was the seed of the Church.*

7. In Heaven. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him,* 1 Cor. 2. 9.

*Use.* Despair not of getting store of knowledge, if ye dig where and how God appoints. We are ill keepers of wisdom. *Adam* soon lost it. Therefore God keeps it for us. Otherwise it would soon be lost out of the world. Witnesse barbarous times. Seek therefore for true wisdom in the Creatures, by Observation; in the Word, by Auscultation;

ration; in the Sacraments, by Meditation; in Chriſt, by Supplication; in the World, by Contemplation; in the Church, by Conſideration; in Heaven, by Premeditation.

3. *Doct.* Upright men ſhall not want neceſſary wiſdome. God hath laid up ſtore for them. *If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf, Joh. 7. 17. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe. The ſecret of the Lord is with them that fear him; and he will ſhew them his covenant. Or, as your marg. reads, And his covenant to make them know it, Pſal. 25. 12, 14.*

*Reason* 1. Becauſe God is liberal, and like to great Princes, uſeth not to give one gift alone unto his Favourite. They give riches and honour. He gives righteousneſſe and wiſdome. *He bleſſeth us with all ſpirituall bleſſings, Eph. 1. 3.*

2. Becauſe he knows, that they will uſe it well. To ſuch children as uſe clothes well, and other gifts, Parents give more. So doth God.

*Uſe.* It comforts Gods people. They have an heart to do well, but often complain, that they cannot underſtand what is right in many particulars. Be of good comfort, God that hath given thee that heart, will give thee convenient knowledge.

4. *Doct.* God will keep his from dangerous errors. So he kept the *Antiochians* by the Apoſtles and Councell at *Jeruſalem, Act. 15. 1, 2, 31.* The *Galatians*, by *Paul's* Epistle, *Gal. 1. 8, &c.*

*Reason* 1. Becauſe God would not be diſhonoured; nor have his way nor himſelf be evil ſpoken of by them. A Father had rather any ſhould think ill of him than his children.

2. He would not have them periſh. Men may periſh by damnable errors, as well as by wicked lives, *2 Pet. 2. 1.* A Father would not have his children take ſuch courſes as ſhould lead them to the gallows. God hath more care to keep his from hell.

*Uſe.* Let us praife God for keeping us free from the damnable errors of the time about God, his Word, Reſurrection,

rection, into which others run greedily. It is not our care, but Gods, that keeps us pure.

5. *Doct.* True wisdom is a great means to keep men from errors. So some read it, *which is a buckler*, meaning wisdom. By them is thy servant warned, Psal. 19. 11. What to do? To take heed of errors, which himself sees not, vers. 12. Beware, lest ye be led away with the error of the wicked. How shall we avoyd it? By growing in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 17, 18.

*Reason.* Because wisdom takes away those things that make us go out of the way. As,

1. Ignorance of the right way. This makes a Traveller take the wrong way for the right. *Ye do erre, not knowing the Scriptures*, Matt. 22. 29. Wisdom removes this, and shews us the right way.

2. Darknesse. He that knows the way best, may erre in the dark. So may Gods servants in difficult things, not so cleerly revealed in Scripture. Here also wisdom helps them out.

*Use.* It discovers to us a way how to discover errors, and avoyd them, which is by getting wisdom. *Verum est index sui, & obliqui.* Truth discovers what is right, and what is wrong. Men that have true weights at home, weigh things they buy, and are not coufened by false weights abroad. So wise men weigh opinions by the Scripture, and are not deceived.

6. *Doct.* Uprightnesse both of heart and life is needfull for them that would be kept from errors. Witnessse *David's* preservation, and *Solomon's* failing in religion.

*Reason.* Because God takes no care of keeping such who deny him heart or life.

*Use.* Behold another means of keeping you from errors, that may endanger your salvation. Get upright hearts and lives, and ye shall be safe.

## Verf. 8.

*He keepeth the paths of judgement, and preserveth the way of his Saints.*

Here are the two last benefits, or reasons, why such as use the right means, shall attain to the knowledge of God; to wit, Gods direction in matters of judgement, and preservation in matters of practise. He not onely shews that God will give that wisdom to his servants, which he hath laid up for them; but also what good fruit it shall bring forth in them. God provides sound wisdom for good men, which is a buckler to defend them, that they may walk safely in good wayes, and God preserves them therein.

For the words.

*He keepeth.* Some understand it of God in regard of himself, that he alwayes doth justly in what he doth. Others, of God, in regard of his people. He keeps them in right wayes, and will not suffer them to erre to perdition. But the words are, *To keep the paths of judgement*; that is, God layeth up wisdom in store for them, and gives it them, and gives withall understanding to discern errors, that they may judge rightly of divine truths; and not go astray from them.

*The paths.* The rules of truth. See on ch. 1. 19.

*Of judgement.* See on ch. 1. 3. Yet to handle it more fully, the Heb. word **שפט**, signifies,

1. The Law, or Word of God, by which judgement is to be given. *The judgements of the Lord are true, Pl. 19. 9.*

2. The suit or case to be tryed in judgement. *Moses brought their cause before the Lord, Numb. 27. 5.*

3. The sentence pass in judgement. *They gave judgement upon them, 2 King. 25. 6.*

4. The crime or cause of that sentence. *They whose judgement was not to drink of the cup, Jer. 49. 12.*

5. The punishment inflicted by virtue of the sentence. *So shall thy judgement be, 1 King. 20. 40.*

6. Justice, which ought to be in every sentence. *Which executeth judgement for the oppressed, Psal. 146. 7.*

7. The instruments of executing the sentence, or judgement. *When I send my four sore judgements upon Jerusalem, Ezek. 14. 21.*

8. The Judicial Law of God. *Remember the Law of Moses, with the statutes and judgements, Mal. 4. 4.*

9. Wisdom and discretion, which are very needfull in judgement. *The Lord is a God of judgement, Isa. 30. 18.*

10. Moderation, which is very requisite in judgement. *Else, Summum jus, summa injuria: The highest Law, the highest injury. O Lord correct me, but with judgement, not in thine anger, lest thou bring me to nothing, Jer. 10. 24.*

11. Righteous promises. *Quicken me according to thy judgements, Psal. 119. 156.*

12. The rite, custome, or manner of doing a thing, which should be done with judgement. *How shall we order the childe? Heb. What shall be the manner of the childe? Judg. 13. 12. that is, How must the childe be bred?*

13. The form or shew of a person or thing. *What manner of man was he? Hebr. What was the manner of the man? 2 King. 1. 7.*

14. Right or title to a thing. *This shall be the Priests due from the people, Deut. 18. 3.*

15. A pattern, according to which a thing is to be made. *And thou shalt rear up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount, Exod. 26. 30.* Here it is taken in the first sense, God keeps his in paths of truth agreeable to his Word.

*And preserveth.* The word *שמר*, signifies,

1. To preserve by keeping out of sin or trouble. *Keep me from the snare which they have laid for me, and the grins of the workers of iniquity, Psal. 141. 9. Thy visitation hath preserved my life, Job 10. 12.*

2. To keep in prison. *Am I a Sea, or a Whale, that thou settest a watch over me? Job 7. 12. Keep this man, 1 King. 20. 39.*

3. To watch exactly, what is done by our selves, or others. *I will keep my mouth with a bridle, Psal. 39. 1. All my familiars watched for my halting, Jer. 20. 10.* Here it is taken in the first sense, to keep from sin or danger.

*The way.* See on *cb. 1. 15.* Here is meant the business, or undertaking, or practical course of Gods Saints.

*Of his Saints.* It comes from a word that signifies *mercy* in the Original, *חסד*, from *חס*. Some gives this reason, because men come to be Saints by Gods mercy, not by their owne merits. Which is most true. But the word *חסד* signifying actively such an one as shews mercy, as *עדיק*, such as do justly, it may rather be that they are so called, because they are mercifull like God. *Be ye therefore mercifull, as your Father also is mercifull,* Luk. 6. 36. Hence comes *חסידה*, a *Storke*, a bird kinde to her aged parents.

**Figures. Paths. Way. Metaphors from Travellers.**

*Note 1.* Gods direction.

2. His preservation.

*Note in the former,*

1. The person, *He.*

2. The act, *keepeth.*

3. The subject, *the paths.*

4. The adjunct, *of judgement.*

*In the latter note,*

1. The act, *And preserveth.*

2. The object, *the way.*

3. The subject, *of his Saint.*

1. *Doit.* There is a certain path of truth. *This is life eternal, that they might know thee the onely true God, and Jesus Christ whom thou hast sent,* Joh. 17. 3. This path in Scripture is more sure, then if God should speak from heaven. There was a voice from heaven. But there was a more sure word of prophesie, 2 Pet. 1. 17, 19. Written statutes are more sure directions then words of Princes.

*Reason 1.* Because else there is a necessity that all the world may be deceived. If there be no certain knowledge in seeing or hearing, where there is no obstacle, then no man can tell whether another man be a man or a beast.

2. There is no comfortable converse with God, if we know not what to believe of his Mercy, Justice, and other attributes. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,* Heb. 11. 6. There is

is no pleasing a man without knowing his qualities.

3. There is no escaping hell without a certain rule of truth; for our nature being corrupt, and there being many wayes of error leading to hell, no man can escape damnation.

4. No more getting heaven then getting a Port at Sea, if there be no certainty in the Compasse.

*Use.* It shews the wildnesse of those that plead for liberty of conscience for all errors. As if a man should inform the State that there were no certain way to *London*, and petition that all men might go at all adventures, and no man be tied to go the ordinary way, but every one go what way he thinks to be neerest, over hedges and ditches, and over mens grounds and gardens. Ye will say this were injurious to men. But are not heresies and blasphemies more injurious to God? Are not mens consciences as corrupt as their wills and affections? Why then should not others petition for liberty of will and affections, to love whom they will, and hate whom they will? The best is, that the Text tells us, that God keeps his in the way of judgement. If men will not keep theirs within their bounds, God will keep his. However, there is a right way, and men ought to labour to keep themselves and theirs in it.

2. *Doct.* Good men must keep in the sure way of truth. *We have also a more sure word of prophesie, whereunto ye do well, that ye take heed, 2 Pet. 1. 19. Beware, lest ye be led away with the error of the wicked, and fall from your owne stedfastnesse, 2 Pet. 3. 17.*

*Reason 1.* Because of divine illumination, God shews the wayes of error, that we may avoyd them, as Mariners take notice of rocks at Sea.

2. Because of divine direct'on. He guides them in the right way, like a tender Father. *As many as are led by the Spirit of God, are the Sons of God, Rom. 8. 14.* God gave the Sun that men should see to avoyd wrong wayes, and follow right.

*Use.* It reproves all *Gallio's* followers, that look after right and wrong, but not after truth and error; after the world, not after heaven. Sure if God give light, he looks that men should make use of it.

3. *Doct.*



3. *Doct.* Heavenly wisdom is given to men by God to that end, that men may keep in the way of truth. To this end the Comforter (which is the holy Ghost) shall teach you all things, Joh. 14. 26. He is therefore called, the Spirit of truth, Joh. 15. 26.

*Reason.* So it is in all the senses. Eyes are given to distinguish colours, Ears to distinguish sounds, Nose to distinguish smells, Palates to distinguish tastes, Hands to distinguish hard things from soft. Much more is heavenly wisdom given us to direct in the way of truth.

*Use.* To reprove such as boast of heavenly wisdom, illumination, revelation, and yet maintain grosse errors, contrary to Scripture, that set Gods Word and his Spirit together by the ears. Woe be to those eyes that pronounce light, darknesse; and call darknesse, light: and to those palates, that call bitter, sweet; and sweet, bitter, Isa. 5. 20.

4. *Doct.* There is a right way for the Saints to walk in. That thou mayst walk in the way of good men, and keep the paths of the righteous, Verf. 20. I have led thee in right paths, ch. 4. 11.

*Reason 1.* Because else it were worse living in Gods Kingdome, then in any other Kingdome. For all Kingdomes have rules of safety, and of living.

2. God should be in a worse condition then the meanest Master of a family. He should have no certain service.

*Use.* Let us keep in the right way of the Saints. All other wayes, though never so specious, lead to hell. Therefore a cloud of witnesses that have walked in this way to heaven is set before us, Heb. 11. 1, &c. & 12. 1.

5. *Doct.* God onely can keep us in the right way. He will keep the feet of his Saints, 1 Sam. 2. 9. Hold up my goings in thy paths, that my footsteps slip not, Psal. 17. 5.

*Reason 1.* Because he onely can give light in his Word to discover the right way.

2. He onely can give light to discern it by his Spirit.

3. He onely can give might to walk in it, and to keep our feet from stumbling; otherwise Gods people would soon go aside on the right hand, or on the left, and soon fall into the way of sinners.

*Use 2.* When we are at a stand in the way for want of any of these, pray to God for direction and help. When all our strength and friends fail us, God will direct us. He sent food to *Elijab*, because the journey else *would have been too great for him*, 1 King. 19. 7.

2. Comfort your selves that have so good a guide, and so strong a keeper to guide and keep you in the right way. Well may they walk uprightly, that are so strongly supported. Gods hand is ever under his, they cannot fall beneath it.

6. *Doct.* Gods Saints are mercifull people. So was *Cornelius*, one that feared God, and gave much alms to the people, Act. 10. 2. So was *Zachew*, when he was converted, *The half of my goods I give to the poor*, Luk. 19. 8. A strange alteration, from covetousnesse to liberality, as well as from wickednesse to holinesse.

*Reason 1.* Because of our renewed nature, that takes away hardnesse of heart in part, and makes us pitifull, as the heaven is, that drops showers on the earth, and looks for nothing back again.

2. They love to be like their God, *who maketh his Sun to rise on the evill, and on the good, and sendeth raine on the just, and on the unjust*, Mat. 5. 45.

*Use.* I would make an use of tryal, but I scarce dare. I am afraid, if every one that hears me now, should faithfully try his estate, which he knows, laying it in one balance, and his good deeds in another, and God should hold the scales, as one day he will do, we should finde but a few Saints. Many would be found in *Belsazzar's* condition, *too light, when they are weighed*, Dan. 5. 27. Our abundance and finenesse in food and apparell, compared with the wants of the poor, would condemne us. In the Law, the Ministers had the tenth of mens profits: Now Ministers, Schooles, Poor, Churches, Education of our owne children in learning, have it not. Our note of Saints now is to rail upon carnall men, and do duties outwardly, and hold fast our purses. God amend it. They are hypocrites and no Saints, what shew of holinesse soever they make that are not mercifull. *Pure religion and undefiled, is to visit the fatherlesse and widows*

*widows in their affliction*, Jam. 1. 27. The sentence at the last Judgement, is according to mens mercifull or unmercifull carriage, Matth. 25. and they that shew no mercy now must look for none then, Jam. 2. 13.

Verf. 9.

*Then shalt thou understand righteousnesse, and judgement, and equity; yea, every good path.*

In this *vers.* the second benefit of Wisdome is set down, to teach us how to carry our selves wisely towards men. Having spoken largely concerning the former, and backed it with reasons, now he briefly propounds the latter, it being more easie to know how to carry our selves towards men, then towards God.

For the words.

*Then.* See on *ch.* 1. 28. These words must depend upon the first 4 *verses*, as the former *Iben*, *v.* 5. did.

The summe of all is, When thou hast used all the former means, then thou shalt know how to carry thy selfe towards men, as well as towards God. Others knit it to the words following, *Then shalt thou understand, &c. when wisdome entreth, &c.* But that particle *IN*, useth to follow, as *ch.* 1. 28. not to go before; and there is another reddition to that, *v.* 10. understood, *v.* 11. *Then discretion shall preserve thee.* Also, the mark in the beginning of *v.* 10. in our Translation, shews that the Interpreters conceived the sentence began there; and these words *v.* 9. depended on the words before.

*Shalt thou understand.* See on *ch.* 1. 6.

*Righteousnesse, and judgement, and equity.* For these words, see on *chap.* 1. 3. and for *judgement*, see on *vers.* 8. of this *cha.* We must do things lawfully, discreetly, and equally.

*Yea every good path.* A genus to the rest, and summe of all delivered in the conclusion, or an *&c.* as if he had said, In a word, if there be any good path that comes not within the compasse of these, yet thou shalt understand it. That I may comprehend much in few words, thou shalt not onely know the former particulars, but all honest wayes,

how to carry thy self towards men. For wise carriage to God was promised before, v. 5. Thou shalt increase in knowledge, and grow from the knowledge of those good things, to know all else needfull of that kinde.

For the word *Every*, see on chap. 1. 13. on the word *All*.

**טוֹב** *Good*. It signifies,

1. That which is right and just. See *thy matters are good and right*, 2 Sam. 15. 3.

2. That which is profitable. *Houses full of all good things*, Deut. 6. 11.

3. That which is pleasing. *Do what is good in thine eyes*. 2 Sam. 19. 27.

4. That which is full, and compleat. *Thou shalt be buried in a good old age*, Gen. 15. 15.

5. That which is joyfull and delightfull. A festivall. *We come in a good day*, 1 Sam. 25. 8.

Here it is taken in the first sense, for right and just wayes.

*Path*. **מַעְגַּל**. It signifies properly a Wheel-track, and because such are found in paths or wayes, therefore it signifies so too. In a Common the way is discerned by wheel-tracks. Thou shalt see the tracks wherein godly men have gone before thee, as a man may see the track of a Cart-wheel. It may be read, *every path of good*.

Figures. *Path*, or *Wheel track*. A Metaphor.

Note. 1. The adjunct of time, *Then*.

2. The act, *thou shalt understand*.

3. Three particular objects, *righteousnesse, and judgement, and equity*.

4. One generall object, containing all the rest of that kinde, that may be imagined, *yea every good path*.

*Then*. When thou hast painfully and carefully used all the former means.

1. *Do*. Pains must be taken to know how to carry our selves towards men. Therefore the Apostle gives many directions to that end, Rom. 12. 15, 16, 17, 18. 1 Thess. 5. 14, 15. See the places.

*Reason* 1. Because there are many commandments which concern

concern duty to men, as all the second Table, wherein are more commandements for number then in the first. So carefull is God for mans good.

2. There are many duties in every commandement that concerns men, as fear of offending unjustly, loving carriage, good example, counsel, liberality, patience, &c.

3. There are many faculties of the soul, and members of the body to be employed in every duty, as the Understanding, Will, Affection, Tongue, Hand, Foot.

4. There are many objects of duty to man. All sorts of men, friends, enemies, strangers. Men of all conditions, rich, poor, wise, foolish, whole, sick. In all things that concern them, to help them in their souls, bodies, states, chastity, good name, contentednesse. And what pains is sufficient to understand all these particulars?

*Use.* It serves, 1. To blame those who think all men should please them, and take no care to give content to others. These shorten Christs summe of the second Table, and make it, *Tbou shalt love thyself.* And leave out *thy neighbour.*

2. To reprove them that take no care to breed their children, so as they may know how to carry themselves towards others, but rather bear them out in wronging other men.

2. *Do&c.* God will give such wisdom to those that seek it, that they shall know how to carry themselves towards others. So God taught *Joseph* how to get respect among strangers, in *Potiphar's* house, in the prison, and in *Pharaoh's* Court, Gen. 39. 4, 21. 22. & 45. 16. God taught *David* how to get the favour of the people, 1 Sam. 18. 5, 6.

*Reason* 1. Because God loves concord among men. See how he commends it, and sets it out by excellent similitudes, of precious oynment, and dew, and pronounces a blessing upon it, Psal. 133. There can be no concord, where men know not how to offer right, nor suffer wrong.

2. God would have the praise of it, both of giving it, and of the fruits of it. Men agree not well whom God joyns not in affection.

3. All the comfort of the Common-wealth depends upon mens good carriage one towards another.

4. The Churches good depends upon the good carriage of every member, even of the meanest, as the Bodies do, 1 Cor.

12. God would have Church and Common-wealth to flourish, if mens sins hinder not.

*Use 1.* To reprove such as seek not this wisdom from God, but carry themselves proudly, and look that all men should do duty, and more then duty to them, but care not so much as to take notice of any respect they owe to others, or shewed to them by others. They are far from *Job's* minde, who did not despise the cause of his Man-servant, or of his Maid-servant, when they contended with him, *Job* 31. 13.

2. To blame such as have this wisdom given them from God, to carry themselves wisely and well towards others, but bring up their children so fondly, that they neither know what they owe to their parents, nor to any else. These ruine their parents estates, and prove the ruine of Church and Common-wealth. Such cannot look that God should give wisdom to them or theirs, nor look that any man should regard them.

3. *Doct.* Nothing is better then wisdom, it is here promised as a great favour, and blessing. It is worth asking, *Jam.* 1. 5. It was *Solomon's* great request, *2 Chr.* 1. 12.

*Reason 1.* Because it will help at a dead lift, when all humane power fails, as the poor mans wisdom did help to save the City, *Eccles.* 9. 14, &c. So a poor wise woman delivered the City *Abel*, when all the strong men in the Town could not do it, *2 Sam.* 20. 16, &c.

2. It will guide us to heaven, which no power nor force can reach.

*Use.* Let us with *Solomon* make it our great request to God to give us wisdom. We have more need of it to get to heaven, then he had to rule a Kingdom already gotten. Let other men pray for wealth, let us pray for wisdom.

4. *Doct.* Many things are required to good carriage towards men. Righteousnesse, judgement, and equity. Some things required of the people, some of the Pharisees, some of the Souldiers, *Luk.* 3. 10, &c. Some dues to Magistrates, some to People, *Rom.* 13. 1, 7, 8.

*Reas.*

*Reason* 1. In regard of different persons, which look for different duties. That will not besit an equall, that fits an inferiour; nor a superiour, that fits an equall; nor a stranger, that fits an enemy; nor a neighbour, that fits a stranger; nor a friend, that fits a neighbour.

2. Knowledge alone serves not, but Will and all the Affections are to be employed in counsel, observance, &c.

*Use.* It reproves such as never study Ethicks, the Scripture is full of them. How can they expect that others should behave themselves wel towards them, when they know not how to carry themselves as becomes them?

5. *Doct.* Men must grow from knowledge of some good duties to knowledge of others. They must go on till they know every good path. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 18. That ye may grow up, into him in all things, which is the head, even Christ, Eph. 4. 15.*

*Reason* 1. Because else Gods ordinances are bestowed in vain upon them, as soyl upon Corn-fields, Gardens, and Orchards, where nothing grows.

2. All our labour is lost in reading, hearing, meditating, and conferring; as a Scholars pains are lost that grows not in learning.

*Use.* Look to your growth more then to duties performed. See if they bring increase and profit. Else you drive a poor trade.

6. *Doct.* Our carriage to others must be just and right in every thing. That we may say with *Samuel, Whose Oxe have I taken? or, whose Ass have I taken? or, whom have I defrauded? &c.* And may be like *Ananias, who had a good report of all the Jews that dwelt in Damascus, Act. 22. 12. The grace of God teacheth us to live justly, Tit. 3. 11, 12.*

*Reason* 1. Because one spot blemishes a whole garment, or fair face. So one wilfull failing disgraces a mans whole life.

2. One miscarriage layes a man open to punishment, and all his former good actions cannot free him; as one murder layes a man open to death, though free every way else.

*Use.*

*Use.* Be watchfull over all your wayes all your life long. David is tainted for his unkinde carriage to *Mephibosheth*. Let good men take warning thereby.

Verf. 10.

*When wisdom entreteth into thine heart, and knowledge is pleasant unto thy soul.*

The Wise-man having formerly shewed the good that Wisdom would do to us to encourage us to get it; now he shews, what evill it will keep us from, when we have got it. And that,

1. In generall, v. 10, 11.

2. In particular.

1. To keep us from hurt by the society of bad men, from v. 12. to v. 16.

2. Of bad women, to the end of the chap.

For the generall; note,

1. The persons that are to be kept from hurt by Wisdom. They are such as cheerfully entertain it, v. 10.

2. The preservation it self, v. 11.

For the first. For the words.

*When.* Some read it *Because*. Intimating, the cause of their preservation to be the ready receiving of wisdom, and so make the words to depend on the former. Thus it is used *ch. 1. 9.* But it is rather to be read when, and referred to the latter, and shews the difference in point of preservation from sin, between wise men and fools. So it is used, *Deut. 7. 1. When the Lord thy God shall bring thee into the Land.* And the reddition, v. 11. confirms it, *Then discretion shall preserve thee.*

*Wisdom.* See on *ch. 1, 2.*

*Cometh.* See on *ch. 1. 26.*

*Into thine heart.* See on v. 2. of this chap. It must not enter into the head alone, but into the heart also.

*And knowledge.* See on *ch. 1. 2, 4.*

*Is pleasant.* It signifies such a pleasure as men take in beholding beautifull objects, which ravish the soul, and carry it away captive. It is translated *beauty*, *Psal. 90. 17. Let the beauty*  
*beauty*



beauty of the Lord our God be upon us. Hence Naomi had her name, Ruth 1. 20. Call me not Naomi (that is, pleasant, or beautifull) but call me Marah (that is, bitter) when knowledge shall appear ſo bright and lovely to thee, that thou receive and retain it in thy heart and ſoul, with wonderfull pleaſure and delight, as the palate delights in ſweet meat.

Unto thy ſoul. See on ch. 1. 18. upon the word Lives. For the word is the ſame in the Originall. But here it is taken for the ſoul, the fountain of life.

Figures. *Entreth.* A Metaphor from a ſtranger coming into the houſe, and joyfully entertained by the Maſter of the houſe, for his excellent parts, and the good that may be gotten by his ſociety.

*Is pleaſant.* A Metaphor from the content the eyes take in beholding beautifull objects, or the palate in pleaſing meats. *If ſo be ye have taſted that the Lord is gracious,* 1 Pet. 2. 3. So it is with the ſoul, when it begins to ſee the beauty of wiſdome, and take delight in it.

Note 1. The ſimilitude of a ſtranger entertained.

2. Of a delightfull object fed upon.

In the former note,

1. The ſtranger, *When wiſdome.*
2. The entertainment, *entreth.*
3. The entertainer, *into thine heart.*

In the latter obſerve,

1. The object, *And knowledge.*
2. The feeding on it, *is pleaſant.*
3. The feeder, *unto thy ſoul.*

1. *Doct.* Men are naturally voyd of heavenly wiſdome. *Man is born like a wilde Aſſes colt,* Job 11. 12. The Gentiles had their underſtandings darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart, Eph. 4. 18. Neither are we any better, being all by nature (Paul and all) children of wrath, even as others, Eph. 2. 3.

Reason 1. It appears in our carriage our thoughts are vain. *The Lord knoweth the thoughts of man, that they are vanity,* Pſal. 94. 11.

Obj. But his words are better.

*Answ.* No. Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of Asps is under their lips. Their mouth is full of cursing and bitterness, Rom. 3.

13. 14.

*Obj.* But their deeds are better. The Heathen man said, *Musa iocosa mihi, vita publica tamen*: Although my muse do jest and sport of chastity, my life's not short.

*Answ.* Their lives are answerable to their thoughts and words. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one, Rom.

3. 12.

2. It appears in their businesse. In worldly things they are born foolish. *Nemo nascitur artifex*: No man is born an artificer. Much more foolish are they then in heavenly things, which are further above their reach.

*Obj.* But in things of God which most concern them, I hope they are wise.

*Answ.* No. The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14.

*Objct.* But in matters that concern their salvation, they are wiser. Sure they will not damn their owne souls.

*Answ.* They are no wiser in such matters. All have sinned, and come short of the glory of God, Rom. 3. 23.

3. In their severall ages. In childehood they mind nothing but vanity. *Childhood and youth are vanity*, Eccl. 11. 10.

*Obj.* It may be for want of wit they may follow their pleasure then, but their manly age will reclaim them.

*Answ.* No. Then the world takes them up, profits down them. There are many thorny grounds in the world: In whom the care of this world, and the deceitfulnesse of riches choke the Word, and they become unfruitfull, Mat. 13. 21, 22.

*Obj.* But old age will surely teach them more wisdom.

*Answ.* They will learn none but the wisdom of the flesh, which is enmity against God, Rom. 8. 7.

4. The cause of it proves it. The losse of Gods image by *Adam's* fall, which makes us born without that wisdom, which *Adam* had by Creation.

*Use.* Let this humble us. Let not fools be proud of wisdom that have none. That have foolish thoughts, words, deeds, in worldly, spirituall, heavenly things; in youth, manly age, old age. And cannot without grace be any thing but fools, being born so. Remember Agur's speech, *Surely I am more brutish then any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy,* Prov. 30. 2, 3. Apply this to your selves.

2. *Doct.* We cannot attain to true wisdom by our owne strength. We cannot force it into our hearts, it enters of it selfe. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, Jam. 1. 17. *The wisdom that is from above, &c.* Jam. 3. 17.

*Reason* 1. Because those grounds that we have cannot reach it. Our ladder is not high enough. Sense, reason, common principles, humane instructions cannot attain unto it.

2. We have not the wings that should mount us up to this heavenly knowledge; to wit, revelation and illumination. *Ὁ ἐξ ὀρνίθου, ἐξ ἔδατος, ἔξ ἀνωθεν, dilabitur sapientia, non in hortulo nostro nascitur. Plantam hanc implantet Pater celestis necessum est, condus promus, & thesaurarius celestis in penum nostrum reponere debet. This wisdom slides down from abroad, from without, and from above, it grows not in our little garden. It is necessary that the heavenly Father plant this plant in us. The heavenly Butler and Treasurer must lay it up in our storehouse.*

*Use* 1. This should lay us yet lower in our own eyes. Though we be born without saving knowledge, yet if we could get it of our selves, it were something. Many a man born foolish for the world, poor, mean, yet by Art improving Nature, proves worldly wise, rich, great. But we cannot get heavenly wisdom so.

2. Get it of God by prayer, and go out of your selves, else ye will never attain it, as being naturally blinde and unable to see the way to heaven, Rev. 3. 17.

3. *Doct.* It is not enough that wisdom come into the head, unlesse it come into the heart also. So that thou incline thine ear unto wisdom, and apply thine heart to understanding, vers. 2. of this chap. Let thine heart keep my commandments,

chap 3. 1. Let thine heart keep my words, chap. 4. 4. His mother kept all these sayings in her heart, Luk. 2. 51. God opened the heart of Lydia, that she attended unto the things which were spoken of Paul, Act. 16. 14.

*Reason* 1. Because else truths will not be regarded, nor affected.

2. They will not be remembered, nor retained.

3. Neither will they be applied nor practised. In effect neither affections, memory, nor life will do their part.

*Use.* Let us then receive heavenly truths into the heart with joy, that we may be wise. Let us set open the doors of our hearts to let in the King of glory, Psal. 24. 9. It is not enough that truth come into thine ears by hearing, or touch thy heart by understanding, but it must enter into it by pleasing admision, and be received in love, 2 Thess. 2. 10. Wisdome must enter into thee, as a man into his own house. *Ab. Ezz.* taking possession of all the faculties of thy soul. Thou must not onely conceive a right of truth, but willingly receive it. There is an Emphasis in the word *Entring*, or *coming in*. Mans heart is a dark labyrinth. It is hard for the light to come in, but very usefull. It is needfull for all the corners of the soul. The Soul (saith *Macarius Horn. 5*) is a great shop, wherein are many rooms and ware-houses. There is the Trade of upright dealing in justice, &c. Every affection keeps shop by it self, and is very unruly. Much wisdome is needfull to direct every one, as much light in every corner of a shop. The outward light of the world may serve to direct the body, but wisdome must direct the soul. *Salazar.*

4. *Doct.* Knowledge is better then all outward riches. He doth not say, riches, or honour, but *knowledge is pleasant*. This dying *David* especially commends to living *Solomon*: *Thou Solomon, my Son, know thou the God of thy Father*, 1 Chron. 28. 9.

*Reason.* It will stand by us at death, when all outward comforts forsake us, and must be left.

*Use.* Labour more earnestly for it then for riches or honor, for which worldly men take so much care and pains.

5. *Doct.* There is much pleaſure and delight in knowledge. Gods judgements are ſweeter then honey and the honey-combe, *Pſal.* 19. 10. *How ſweet are thy words unto my taſte! yea, ſweeter then honey to my mouth,* *Pſal.* 119. 103. *Pleasant words are as an houeſ combe, ſweet to the ſoul, and health to the bones,* *Prov* 16. 24.

*Reason* 1. Be-cause it gives wonderfull ſatisfaction to mens expectation. And ſuch things are pleaſing to men.

2. It eaſes a mans minde in the mids of worldly cares and buſineſſes. It is as a *Noah* to *Lamech*: *This ſame ſhall comfort us concerning our work, and toyl of our hands,* *Gen.* 5. 29.

3. It ſweetens all worldly croſſes, which are very bitter to fools. It brings in *Chriſt* to help bear the burthen.

4. It ſweetens all worldly bleſſings, by teaching us how to uſe them aright. *I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed, both to be full, and to be hungry; both to abound, and to ſuffer need. I can do all things, through Chriſt which ſtrengtheneth me,* *Phil.* 4. 12, 13.

*Uſe.* We may well wonder then, why knowledge, which is ſo ſweet in it ſelf, is ſo bitter to many, and they will take no pains to get it. Surely it is not entred into their hearts. They are yet carnall. To good men it is ſweeter then all worldly comforts. *Fables* and *Tales* are pleaſing to others, but *Gods Word* and knowledge to theſe. It is like honey to them, and outward comforts like gall, in compariſon of it. As when a man hath taken honey, other things are bitter to him. *Exerciſe* makes that ſweet to one man, which is bitter to another.

6. *Doct.* Knowledge will raiſe up a drooping ſoul. The ſight of the Sun much rejoyceth dulleſ ſpirits; the knowledge of *Gods Word* much more. *The Law of the Lord is perfect, comforting the ſoul. The ſtatutes of the Lord are right, rejoycing the heart,* *Pſal.* 19. 7, 8.

*Reason* 1. Be-cause trouble of minde comes from a double ignorance.

1. We are ignorant of our nature, as if we were not ſubject to change. Not onely *Rivers*, but *Seas* ebbe and flow.

2. We are ignorant of the nature of things, who take things to be hurtfull, that are not. *Nu sunt omnia mala, quæ hominibus videntur mala. Nauta queritur silere ventos; mundum non ledit tranquillitas. Arnob.* All things are not evil, which seem evil to men. The Mariner complains, that the winds lie still; yet still weather hurts not the world. *Homines perturbantur non rebus, sed opinionibus. Si mors malum esset, Socrati ita videretur. Epicū cap 10.* Men are troubled, not with things, but with opinions. Had death been an evil, it would have seemed so to Socrates. *Me occidere possunt, sed ledere non possunt. Ibid. cap. 78.* They may kill me, but they cannot hurt me.

2. Knowledge gives grounds of comfort from the sugar of Gods promises, of profit, strength, singular deliverances.

Use. Love this knowledge better then ever ye did. What good will all the world doe you, if ye have troubled spirits? Knowledge onely can lay these storms.

#### Verf. 11.

*Discretion shall preserve thee, understanding shall keep thee.*

Now for the preservation it self of those persons that receive and entertain wisdom, in this *verf.* They shall be delivered from many spirituall and corporall dangers, which foolish men fall into, and they themselves are subject unto, by reason of the remainder of sin in them, and allurements of others, both men and women. As if he had said, God shall give thee such warinesse and understanding of the true nature of things, that thou shalt be carefull to keep thy self from all evils which would weaken thy whole life, by means of pot-companions, and strumpets, who will continually be ready to set upon thee in thy young and slippery age, to undoe thee, if they can. This preservation is a great benefit.

For the words.

*Discretion.* See on *ch. 1. 4.* It imports a carefull examining things in the minde before we do them, that we may avoyd evill. The *Syriack* reads, *a good thinking*; that is, to think well

well before-hand, whither thou goest, and what thou dost, shall keep thee from going and doing amisse. *Cogito, quasi cogito* Notat serietatem. *Berman.* To think, is to bring thoughts together in the minde. It notes seriousnesse. Such is the care of the Wife, how she may please her husband, 1 Cor. 7. 34. She casts this way, and that way, how she may give content. So every wise woman buildeth her house, ch. 14. 1. She studies in every businesse how to set every thing in order. So the Carpenter studies how to set every thing in joynt.

*Shall preserve thee.* As a buckler keeps from wounds, v. 7. or as a guard which Princes and great men are wont to have about them, for the safety of their persons. Their souls shall be as safe as the bodies of those great ones, who have a Band of men alwayes waiting on them. Or, as Cities that have a strong garrison to keep them from danger of assaults by the enemy. Discretion shall preserve thee from all enemies and disasters.

*Understanding.* Carefull examination will give thee understanding to see what is fit to be done, and what to be avoyded. For the word, See on v. 2.

*Shall keep thee.* See on v. 8. It shall keep watch and ward over thee. It brings delight and safety. The same thing spoken in the beginning of the v. in other words, for assurance, and to enlarge our affections to wisdom, as if no words could sufficiently set out this benefit of preservation by it, and to urge us to entertain it, and rejoyce in it, as in a most beautifull spouse. If we so do, it will shew us the way how to be free from sinfull courses.

*Figures: Preserve thee.* A Metaphor from persons or Towns kept by a guard. *Who are kept by the power of God through faith unto salvation,* 1 Pet. 1. 5. The word signifies kept as with a band of Souldiers in a garrison. The same benefit is twice inculcated.

*Note 1.* The preserver, *Discretion and understanding.*

2. The act, *shall preserve, shall keep.*

3. The person preserved, *thee.* He that joyfully entertains it, and takes pleasure in it, shall be kept by it.

1. *Doct.* Men are subject to many dangers till they get wisdom. *He goeth after her straightway, as an Oxe goeth to the slaughter,*

slaughter, or as a fool to the correction of the sticks. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life, ch. 7. 22, 23. Thou fool, this night shall thy soul be required of thee; then, whose shall those things be which thou hast provided? Luk. 12. 20.

*Reason 1.* Because their reputation is in danger, and men had as leewe lose their life as their credit, if they be generous. Folly will give occasion of disgrace.

2. Their goods and estate will be in danger, which is a great losse. How many lose them by folly, breaking out into unseemly words and deeds?

3. Their body and life is in danger, which are dearer then credit and goods. *Skin for skin, yea all that a man hath, will he give for his life, Job 2. 4. Is not the life more then meat, and the body then rayment? Mat. 6. 25.*

4. The soul is in danger, and lies open to eternall misery. Therefore sin which damns the soul is called folly. *He had wrought folly in Israel in lying with Jacobs daughter, which thing ought not to be done, Gen. 34. 7.* And wicked men that go to hell are chronicled for fools all over this Book of Proverbs. And this is the greatest danger of all. *What is a man profited, if he shall gain the whole world, and lose his owne soul? Matth. 16. 26.*

*Use.* It discovers to us the cause of many troubles and calamities in the world, want of wisdom to prevent the occasions. I say, not of all, but of many, for Gods servants are often persecuted without a cause, and for tryall of their graces; yet we may do well to attribute our sufferings to our folly, as *David* did. *My wounds stink and are corrupt, because of my foolishnesse, Psal. 38. 5.*

2. *Doct.* Young men are most in danger of allurement. For he speaks to his Son all along, *vers. 1, 2, &c.* He that is seduced by the Strumpet, is said to be among the youths, *ch. 7. 7.* Such are most subject to walk in the wayes of their heart, and in the sight of their eyes, *Eccl. 11. 9.*

*Reason 1.* Because they are more subject to be set upon by strumpets, riotous, theeves, as having least gravity to keep such off. *My Son (a young man) if sinners intice thee, ch. 1. 10.* Old men they will not set upon so soon. Nay, the thought  
of



of an old grave man present might keep men from secret sins; as the Heathen man said, *Think Socrates or Plato sees thee, and thou wilt not commit folly.*

2. Young men have least wit and experience to resist such temptations, and therefore *Solomon* writ his *Proverbs* to teach the young man knowledge and discretion, ch. 1. 4.

3. Because old men want fuel for many sins to be kindled by temptations and allurements. They cannot exercise wantonness, riotousness, robbing, killing, for want of bodily strength. *The grasshopper to them is a burden, and desire fails,* Eccl. 12. 5. *They cannot taste what they eat and drink, nor hear the voice of singing men, or singing women,* 2 Sam. 19. 35. Old men have seen the mischief that falls upon evill courses of life, and therefore are not easily drawn to them. Old birds will not be caught with chaffe.

*Use.* Take heed young men, you think your selves strongest, and you are weakest, your strength and heat of blood will soonest draw you to folly: for lust is strongest in young men, by reason of natural heat. Therefore *Paul* bids *Timothy*, *Fly youthfull lusts,* 2 Tim. 2. 22. Be not proud and carelesse, but humble and watchful.

3. *Doct.* When men get discretion and knowledge, they will be free from many enormities, into which others fall. So the prodigall Son, who fed on husks before, when he came to himself, found bread enough in his Fathers house, Luk. 15. 17. So the Angel of *Laodicea*, might be freed from blindnesse, poverty, and nakednesse, if he would follow Christs counsel, Rev. 3. 17, 18. Truth hath a freeing power. *Ye shall know the truth, and the truth shall make you free,* Joh. 8. 32.

1. Because Satan is daunted by repulses, as he was by Christ. *Then the devil leaveth him,* Mat. 4. 11.

2. Wicked men give over soliciting, when they see it cannot prevail, as *Joseph's* Mistressse did, who though she brought him to prison, could not bring him to adultery, Gen. 39.

3. Because men seeing the ugliness of sin, grow more wary, and so escape snares. A blinde man sees no rubs in the way, but follows his guide carelesly. He that sees, looks at stumbling-blocks, and goes beside them.

4. God watches over such, and men that have a guard are free from many dangers, into which others fall. If a Rulers word hath power, Gods Word hath more.

*Use.* It shews a reason why some escape those sins and dangers, that lay hold on other men, and themselves had formerly incurred; because they have got more discretion and true wisdom. They were once in much danger, now they are more free.

4. *Doct.* Wisdom is a great antidote and preservative against evill. *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou walkest, it shall talk with thee, ch. 6. 22.* Wisdom may keep thee from the strange woman, chap. 7. 5.

*Reason 1.* Because wisdom shews the right end we should aim at, the right means to attain that end, and the fittest time to use those means. And all these help to preserve us from sin, judgement, evill practises; from dangers, corporal, spiritual, and from hell it self.

2. It teaches a man how to make use of all times; of time past, else you lose your life; of time present, else ye live ill; of time to come, else ye lie open to all dangers. *Who so keepeth the commandment, shall feel no evill thing; and a wise mans heart discerneth both time and judgement. Because, to every purpose there is time and judgement; therefore the misery of man is great upon him; Eccl. 8. 5, 6.*

*Use.* Make use of this wisdom in carefull watchfulness for your owne preservation. Ye are encompassed with a thousand dangers. Ye are naturally careless, watchfulness will keep ye out of them. Thinking often of perill, is the way to prevent perill. Other virtues are armed souldiers in the field, ready to fight for the souls safety. Wisdom is the Watchman or Sentinel of the soul, to foretell danger. *Salazar.* Where wisdom enters not into the heart, there are no saving thoughts, nor counsels, whereby men may be safe; for the inconstancy of mans mind is wonderful, and the blindness and frailty of it great. Men think more frequently of vain and pernicious things, then of honest and godly; unlesse wisdom be present, which may supply hearty and heavenly thoughts, which may shut up the entrance against our

our enemy; as follows in the next *vers.* To deliver thee from the way of the evill man.

5. *Doct.* Preservation from sinfull wayes is a great benefit and blessing. So it is promised here as a choyce mercy. I withheld thee from sinning against me, therefore suffered I not thee to touch her, Gen. 20.6. It was a great mercy of God to keep Joseph from adultery, Gen 39. 10. David found not so much favour from God, 2 Sam. 11. *Tibi deputo peccata, quæ non feci. To thee (O Lord) I impute it, that I have not committed such and such sins. Aug.*

*Reason 1.* In regard of good mens account, who set a great price upon it, and pray earnestly for it. So doth David, Set a watch (O Lord) before my mouth, keep the dore of my lips. Incline not my heart to any evill thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties, Ps. 140. 4.

2. In regard of evils prevented, as Gods frowns, pangs of conscience, diseases, troubles, hell.

3. In regard of the cost of recovery. It cost Christ his heart blood to recover Gods favour to sinners. It will cost us many prayers and tears, as it did David, Psal. 51.

4. In regard of the scandall of our sins, whereby others may be drawn to hell, and which all our following good works will not wipe off.

*Use.* Let us blesse God, if we see others fall into grosse sins, and our selves kept from them, as we would do if all the houses about us were infected, and ours kept free. Rahab escaped when Jericho was destroyed. An antidote is better then a cure. It saves much pain both of disease and healing. Men must be made more sick ere they be healed. It is no small matter of little importance that is here promised, but safety and rest, which all the world cannot give us, though it stood armed round about us to defend us. Then give God great praise for it.

6. *Doct.* There is need of understanding and care to keep us from evill. I said, I will take heed to my wayes, Psal. 39. 1. Thy word have I hid in my heart that I might not sin against thee, Psal. 119. 11.

*Reason 1.* There is need of much understanding. Else we may think, that we do very well, when we do very ill. I

verily thought (saith Paul) with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth, Act. 26. 9.

2. There is need of great care, else knowledge is in vain. Knowing men will sin negligently, or wilfully, if care be wanting.

*Use.* Provide these two wings still, and care to flee from evill. A watch-man must both wake and watch. So must we spiritually, if we will scape sin.

Verf. 12.

*To deliver thee from the way of the evill man, from the man that speaketh forward things.*

Here begins the deliverance from dangers that may come to us by evill mens society. The benefit is propounded in the beginning of this *vers.* The evill mans way from which he is to be delivered, is set out by divers effects.

1. In his words, in the end of this *vers.*
2. In his works, v. 13.
3. In his affections, v. 14.
4. In his obstinacy, v. 15.

For the words.

*To deliver thee.* The Heb. word **יָצַד**, signifies;

1. To spoyl a man or take his goods from him. *All the riches that God hath taken from our Father, Gen. 31. 16.*
2. To take away a man from trouble, or deliver him. *And delivered our houses, Exod. 12. 27.* So here.

*From.* So **יָצַד** is translated, *From the hand of all his enemies, and from the hand of Saul, Psal. 18. in the title.* Sometimes it is out of. *He hath delivered me out of all trouble, Psal. 54. 7.* Here it may be understood either way. Wisdome is good to deliver men from ill wayes, that they fall not into them; and to deliver them out of them, when they are fallen into them; to keep them out, or bring them out. But it is best to understand it in the first sense, as it is translated. For it is a greater mercy to be kept out of ill wayes, then to be brought out of them. As it is a greater favour to be kept in health, then to be healed. It agrees also best with the scope of the place, which

which is, to keep young men from entering into evill wayes.

*The way.* See on *ch. 1. 15.* It signifies their wicked courses of life, which as a wrong way leads to a bad end. Wisdome will keep us from following bad example, and delighting in the company of bad men, and so getting hurt by them. From walking in their way with them, or after them. From joyning with them in sin, or doing the like sins.

*Of the evill man; that is, of evill men.* The singular for the plural, as is expressed, *v. 13.* *Who leave the wayes of uprightnesse, or of evill; that is, from all evill wayes, or from the evill way; that is, from evill courses.* As appears by what follows by way of explanation in the words following. For the word, see on *ch. 1. 16.*

*From the man.* **WIN**, signifies,

1. A man by kind opposed to a beast, either male or female. *Whether it be beast or man, Exod. 19. 13.*
2. A male, or a man opposed to a woman. *There was a man in the Land of Uz, Job. 1. 1.*
3. An Husband, opposed to a Wife. *She gave also to her Husband, Gen. 3. 6.*
4. A great man, or a valiant man. *Art not thou a valiant man? 1 Sam. 26. 15.*

Here it is taken in the third sense, for a man opposed to a woman, *v. 16.*

*That speaketh.* That is, so full of wickednesse, that he cannot keep it in, but it breaks out in his words.

*Froward things.* Contrary to what he should speak. Crossed things to truth, holinesse or righteousnesse. That gives such untoward counsel as is mentioned, *ch. 1. 11.* *Come with us, let us lay wait for b'ood, &c.* Whereby men are seduced to evil. Words tending to the subversion of Gods honour, and mans good, temporall and eternall, whereby men are perverted. Such as speak distorted words, as if the upper lip stood where the neather lip should.

The summe is, as if *Solomon* should have said, Unlessse wisdome enter into thy heart as a keeper, how canst thou conversing amongst men, who for the most part walk in an evill way, be freed from the grossest errors, or most corrupt

rupt manners of them that speak perverse things, seeking to infect others by their subverting perswasions. Thus some do in matters of opinion. *Also, of your owne selves shall men arise, speaking perverse things, to draw away disciples after them,* Act. 20. 30. Others doe the like in matters of practise. *Let us eat and drink, for to morrow we die,* 1 Cor. 15. 32. Discretion then; and understanding deliver us from evill mens wayes, and words of perverse men; not by taking us out of the world, but by not suffering us to beleeve their evill words, or to follow their lewd courses.

Figures none.

Note 1. The deliverance.

2. The description of the person, from whom he is delivered.

In the former observe,

1. The act, *To deliver.*

2. The object, *thee.*

In the description of the person from whom he is delivered; note,

1. The danger, *from the way.*

2. The cause, *of the evill man.*

3. The effect, *from the man that speaketh.*

4. The object, *froward things.*

1. *Doct.* Young men are in danger of bad company. This lost Rehoboam his Kingdome, 1 King. 12. 8. *He consulted with the young men that were grown up with him, and which stood before him.* This was the undoing of the prodigall Son. *He wasted his substance with riotous living,* Luk. 15. 13.

*Reason* 1. In respect of the sociableness of their nature, which puts them forth to seek for company, as soon as they are fit for action. *Adam* could not be alone. *Man* loves to give, and to receive. *Homo est animal politicum: Man is a sociable creature.* *Arist.* Now, most are bad, and that makes men for the most part to light on bad company.

2. In respect of the necessity of their callings. He must buy, sell, trade with others. His owne calling cannot furnish him with all things needful. Now many are bad in all callings, and the skilfullest workmen oftentimes most given to drinking, by which others are spoiled that trade with them.

3. In

3. In respect of the band of their relations. Husbands, Wives, Parents, Children, Kindred, may be naught, and with them they must keep company, because they owe duty to them, and so may more easily be corrupted by them, then by strangers, whom they lesse love. *Jezebel Ahab's wife, stirred him up to work wickednesse,* 1 King. 21. 25.

4. In respect of the corruption of mans nature. Therefore *David* calls on a young man to cleanse his wayes, Psal. 119. 9. So are all others. And like will to like.

*Use 1.* Choose good company at first. So did *David*. To the Saints that are in the earth, and to the excellent, in whom is all my delight, Psal. 16. 3. I am a companion of all them that fear thee, and of them that keep thy precepts, Psal. 119. 63. Much good may be gotten by the company of such, for soul, body, estate, and credit.

2. Refuse all bad company, as far as thy calling and relations will permit, else thou wilt burden them in their sins, and learn to be like them. *Constantius the Arrian Emperor, desired the orthodox Christians to joyn with the Arrians, not onely in worship, but also in society. They answered, Arriani sunt mortui in delictis, & non possumus vivi cum mortuis conjungi: The Arrians are dead in sins, and we that are alive may not be joyned with the dead. Scultet. in Lucif. Carol. p. 376. Nazianzen perswades his Brother Cesarius to come out of Julian's Court, where he had an office, lest he did μίληται τῷ καπνῷ, ἐν ᾧ τῶ πυρὸς, smell of the smok, if not be burnt with the fire. He might be tainted, though not perverted.*

3. In conversing with such evill men as thou art eyed to by calling or relations; go not beyond thy bounds. Take heed of their sin. Be more ready to do them good then to get hurt by them.

2. *Doct.* Young men are in danger of bad example. *Joseph* not old, had learned in *Egypt* to swear by the life of *Pharaoh*, Gen. 42. 15. Therefore old women must be a pattern to young, and *Titus* in all things must shew himself a pattern of good works. Tit. 4. 7.

*Reason 1.* Because there is a multitude of bad examples in the world, in young men like them, in grown men, in old men. Among many snares one may take.

2. They,

2. They are more ready to be won by examples, especially of great ones, then by precepts, prohibitions, promises, threats. *The other Jews dissembled likewise with Peter, insomuch that Barnabas was also carried away with their dissimulation, Gal. 2. 13.*

3. Young men are more ready to be led by example then others, because they know their owne want of experience, and presume upon the knowledge of the ancient. *I said, Dayes should speak, and multitude of yeers should teach wisdom, Job 32. 7.*

*Use 1.* Be wary whom ye imitate. Do not imitate wicked men, nor civil men, but men truly godly.

2. Be wary how ye imitate them. Not in their infirmities, but take St. Paul's counsel. *Be ye followers of me, even as I also am of Jesus Christ, 1 Cor. 11. 1.* Follow them no further then the rule of Gods Word leads them.

3. *Doct.* Young men are in danger of bad counsell. Thus *Annon* was drawn to execute his wantonneffe by the counsell of *Jonadab*, 2 Sam. 13. 3, 5. Therefore *Solomon* advises his Son to take heed of bad counsel. *My Son, if sinners entice thee, consent thou not, ch. 1. 10.*

*Reason 1.* Because evill men will be continually provoking them to evill, for they desire to make others like unto themselves; as some say, that infected persons desire to infect others.

2. Wicked men are subtil, and can allure young men by flattering words, and crafty speeches, which like sugar go down quickly.

3. Evill men can take all advantage of time, place, disposition, occasions to seduce young men, and therefore are the more likely to prevail. They will dissuade them from fearing God, or trusting on him; and then all fear and hope being gone, young men may be easily drawn to any evill.

*Use 1.* Let young men labour to get heavenly wisdom, that they may be able to distinguish good counsel from evil. Else they cannot be safe.

2. Let them take heed of being familiar with bad men. What can be looked for from them, but bad counsel? What from



from a bad tree, but bad fruit? *A corrupt tree bringeth forth evil fruit, Mat. 7. 17.*

4. *Doct.* It is a great blessing to be kept out of evil wayes. *I withheld thee from sinning against me, saith God to Abimelech, therefore suffered I thee not to touch her, Gen. 20. 6. Blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, Psal. 1. 1.*

*Reason* 1. Because it keeps us from all the danger of the way, as he that scapes a theevish way, scapes robbing.

2. It prevents the danger in the end of the way. In the world, a man may have a foul way to a profitable Market. In the sea, he may have a stormy passage to a gainful Mart. Here the end is alwayes like the way, good or bad.

*Use.* Praise God that ye scape errors and sins that others fall into. So ye scape way-dangers, and end-dangers, that are eternall.

5. *Doct.* God sets characters on men whose wayes should be avoyded by us. Two notes are set out in the text, evill Livers, and evill Teachers. Such as walk in evill wayes, and such as speak froward things. So bad men are described, *They are all gone aside, they are altogether become filthy, there is none that doth good, no not one, Psal. 14. 3.* And so bad women are set out, *She is loud and stubborn, her feet abide not in her house. Now she is without, now in the streets, and lieth in wait in every corner, ch. 7. 11, 12.*

*Reason.* God doth this,

1. For the good of his people, that they may not be deceived by them, whereof they are in great danger. *If it were possible they would deceive the very elect, Mat. 24. 24.*

2. To make wicked men inexcusable. They might have known those that mislead them, and have avoyded them. For God gave them plaine characters of such in his Word.

*Use.* Let us study the characters of ungodly men set out in Gods Word, not to imitate them, but to take heed of them, as Sea-men seek to know rocks and quick-sands.

6. *Doct.* Some are so shamelesse, that they will give most lewd counsell. So do theeves. *Come with us, let us lay wait for*

innocent blood; ch. 1. 11. So do oppressors; Come, and let us cut them off from being a Nation, Psal. 83. 4.

*Reason* 1. Out of naturall inclination to undoe others, as Pirates are said to hang out false lights on rocks and sands, to draw ships thither, that they may have the spoyle of them.

2. Out of pride of their ownewit, that they may brag they have misled others.

*Use.* Take heed of such counsellours, count them wicked men, and hearken not to their words. Take *Solomon's* counsell, *Cease my Son to hear the instruction that causeth to erre from the words of knowledge*, Prov. 19. 27. Old men have been drawn away by bad counsell, as *Solomon* by his Wives, 1 King. 11. 4. *Joash* was drawn to Idolatry after *Jehojadab's* death, 2 Chron. 24. 17, 18. *Julian* is said to be drawn to Apostasie by *Libanius*. Young men then, and unfetled, had most need to take heed of bad counsell. Thoughts are not mentioned in this description, because we know them not. We must judge of men by their words and deeds, and embrace, or shun them accordingly.

Verf. 13.

*Who leave the paths of uprightnesse, to walk in the wayes of darknesse.*

The Wiseman now comes to the second note of wicked men, whose wayes are to be avoyded, and that is wickednesse of life. Neither doth he set them out by any one kinde of sin, but by such generall symptomes as are common to all wicked men, that all wicked wayes may be discovered. He shews his great care of our salvation, in continuing still to shew from what persons and from what dangers God doth deliver the children of wisdome.

For the words.

*Who leave.* He changes the number, and puts it into the plurall, to shew that there are many such wanderers in the world. The word imports an utter forsaking of good wayes, and having nothing to do with them, as a Whore that forsakes her Husbands house, and sets up a Stewes, 2. 17.

The

*The paths.* See on *ch. 1. 19.*

*Of uprightnesse.* The known and beaten wayes of equity agreeable to divine Laws, and the Law of Nature. For the word, see on *v. 7.*

*To walk.* See on *ch. 1. 11.* on the word *Come.*

*In the wayes.* See on *ch. 1. 15.*

*Of darknesse.* Wayes of uprightnesse are well opposed to wayes of darknesse, because they are in the light, and wayes of darknesse are crooked. By wayes of darknesse here are meant wayes disagreeable to Gods Laws and Nature, whether errors of judgement, or wickednesse of life, as appears by what was said before of the contrary wayes of uprightnesse.

The word *חַשְׁמַל*, signifies,

1. Darknesse of the night opposed to the light of the day.

*When it was dark,* Josh. 2. 5.

2. The grave, the dark habitation of dead bodies. *A land of darknesse,* Job 10. 21.

3. A secret place, where men cannot see what is done, no more then in the night. *In a dark place of the earth,* Isa. 45. 19.

4. Afflictions, which make men sad, and fearsfull, and ignorant, how to get out, as in a dark night. *He beleeveth not that he shall come out of darknesse, and he is waited for of the sword,* Job 15. 22.

5. Ignorance and sin, which is the night and darknesse of the soul. *The people that walked in darknesse,* Isa. 9. 2. So it is taken here, as appears by the opposition to the *paths of righteousnesse.*

*Figures.* A Metaphor from Travellers in the whole *vers.* who leave the high-wayes that are lightsome and right, to go through dark and crooked wayes. Now because many men are so cunning to hide their sins with fair colours, therefore Solomon gives further marks by which these Imposters may be known, that men may avoyd them.

*Note 1.* The high-way forsaken.

2. The by-way entertained.

*In the former note,*

1. The act, *Wholeave.*

2. The object, *the paths.*

## 3. The adjunct, of uprightnesse.

In the latter observe,

1. The act, *To walk.*

2. The object, *in the wayes.*

3. The adjunct, of *darknesse.*

1. *Doct.* Many are out of the right way. *Some have not the knowledge of God,* 1 Cor. 15. 34. The Apostle saith more elsewhere: *They are all gone out of the way,* Rom. 3. 12.

*Reason.* 1. Because naturall ignorance and corruption misleads many. Fire will burn if it meet with fuel.

2. Worldly pleasures mislead them. Baits take the fish, though there be hooks to catch them.

3. Profits will carry men away. Piracy thrives at a cheaper rate then Merchandise. Pleasures last but our lives. Profits last to childrens children.

4. The Devils sleights mislead thousands. Swords may be kept off with bucklers, bullets with mud-walls. No keeping off Miners. Satan works all under ground. Countermineing is uncertain, unless we could see where Satan digs.

*Use.* Take heed whom ye follow. *Major pars meliorem vincit: The greater part overcomes the better part.* Most are bad, if ye look on Persons, Families, Towns, Nations. *Thou shalt not follow a multitude to do evil,* Exod. 23. 2.

2. *Doct.* Some are so quite out of the right way, that they have cleane left it. *Rebabbam forsook the Law of the Lord, and all Israel with him,* 2 Chro. 12. 1. *Demas hath forsaken me, having loved this present world,* 2 Tim. 4. 10.

*Reason.* 1. To begin where we ended in the reasons of the last point. The Proverb is, *Heinust needs go, whom the devill drives.* Satan (like a skilfull Generall in the War) if he once scale the walls, plunders the City, layes siege to the Castle, gives not over, till he take it, that so he may command City and Countrey.

2. Because God hath forsaken them, when they leave the wayes of righteousnesse. He was wont to chastise them, while they kept the way, because they slipped sometimes; but if they once go out of the way quite, then he will chastise them no more, but let them have a joviall journey to hell.

So

So he saith by his Prophet, *I will not punish your daughters when they commit whoredome, nor your spouses, when they commit adultery; the people that doth not understand, shall fall, Hos. 4. 14. Why should ye be stricken any more? ye will revolt more and more, Isa. 1. 5. Nulla pœna, maxima pœna: No punishment is the greatest punishment. Greg. Magn.*

*Use.* Take heed of giving over the wayes of piety. It is likely thou wilt never return, God will forsake thee, and the Devil drive thee. If the sheep go out of the fold, ten to one, he never returns. Wolves will devour him, or ditches drown him.

3. *Doct.* Gods wayes are right wayes, in which men may walk safely. *I have led thee in the right paths, ch. 4. 11. The opening of my lips shall be right things, ch. 8. 6. Therefore Gods way is called the way, Rom. 3. 12. And, the way of peace, Rom. 3. 17. Intimating, that there is no other safe way, nay none worthy of the name of a way.*

*Reason 1.* There is no way leading to the right end but this, to Gods glory, and mans eternall salvation. Mens inventions lead to hell, not to heaven. All such are lying wayes, *Psal. 119. 163.*

2. It brings joy and comfort, when other wayes bring sorrow, and trouble. *The children of Israel said unto the Lord, We have sinned, Judg. 10. 15. This confession came from them when God had delivered them into the hands of their enemies, for their Idolatry, v. 6, 7. there.*

3. Gods servants have prayed to be directed in it; and they know best of all the world, which is the best way. *Teach me (O Lord) the way of thy statutes, Psal. 119. 33.*

*Use.* Let us keep in Gods way, else we lose much labour, and in the end are disappointed of our hope, which is a double vexation.

4. *Doct.* Many prefer bad wayes before good. *They hated knowledge, and did not choose the fear of the Lord, ch. 1. 29. Brethren, be ye followers of me; for many walk as the enemies of the crosse of Christ, Phil. 3. 17, 18.*

*Reason 1.* It appears in particulars. Let us anatomize the world. Substract Heathen, Turks, Jews, Papists; and among Protestants, Atheists, Hereticks, Blasphemers, Ignorant ones,

Worldly profane ones, Hypocrites. All these prefer bad wayes before good. Tell me then what is left.

2. It appears by the ground of it. All are naturally foolish, none wise but those few that are enlightened from heaven. Turn a company of fools to seek a way they know not, the most will take the worst wayes, for they look at the breadth and pleasure of the way, not at the end. They consider not *that broad is the way that leadeth to destruction, and many there be that go in it; but narrow is the way which leadeth unto life, and few there be that find it*, Mat. 7. 13, 14.

3. Because there are more bad wayes, then good, and it is hard to distinguish them.

4. Because bad wayes are more pleasing to our naturall corruption then good. As on the contrary, Gods wayes are irksome to our corrupt nature, wherein a man must as Hierom speaks, *interficere in se radicem suam, and mortifie his own root in himself*.

Use. Judge of your wayes ye should walk in, not by your company, but by the goodnesse of them. Keep not company with others in foul and sinfull wayes. Men will not walk with their friends in the dirt, but in fair wayes.

5. *Doct.* Wicked men do continue obstinate in evil doing. *They walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornfull*, Psal. 1. 1. So did Pharaoh till he was drowned in the sea. *I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brasse*, Isa. 48. 4. *That cannot cease from sin*, 2 Pet. 2. 14. *They wax worse and worse*, 2 Tim. 3. 13. So did Abaz, 2 Chr. 28. 22.

Reason 1. Because they are naturall to them, and come out of internall, corrupt, and fleshly principles, as folly is to a fool, which makes him constant in foolish actions. *Though thou shouldst bray a fool in a mortar among wheat with a pestil, yet will not his foolishnesse depart from him*, ch. 27. 22.

2. Because custome, which is another nature, hardens him in it. As many men cannot sleep without a pipe of Tobacco at their mouths, so wicked men take no rest till they do mischief, ch. 4. 16. Yea, some care not for sleep, but are so constant in their evil, that they sit up all night to game and drink. See the power of custome. *Can the Ethiopian change his skin?*

skin? or the Leopard his spots? then may ye also do good that are accustomed to do evil, Jer. 13. 23.

*Use 1.* To call upon us to beware of lying long in any known sin. It will harden the heart, recover thy self speedily by repentance. *Shall they fall, and not arise? shall he turn away, and not return?* Jer. 8. 4. *Peccatum, quod per penitentiam non deletur, suo pondere trahit aliud: Sin not repented of, draws on other sin.* Greg. Mag.

2. To teach us constancy in good duties. It is a shame that wicked men should continue in sinning, and we be inconstant in well-doing. We know that their work is in vain, yea hurtfull, but ours profitable, 1 Cor. 15. 58. Other creatures are constant in their wayes; Sun, Moon, Stars keep their course; Fishes swim in the water, Birds fly in the air, Fire burns, Wicked men sin. Should we onely be inconstant in good wayes?

6. *Doct.* Wayes of sin are wayes of darknesse. *The fool walketh in darknesse,* Eccl. 2. 14. They are called, *the unfruitfull works of darknesse,* Eph. 5. 11.

*Reason 1.* Because men choose the night wherein to commit adultery, and to be drunk, 1 Theff. 5. 7.

2. Because sinners fall into dangers before they be aware. In the day men can see stumbling-blocks, and avoyd them; in the night they cannot.

3. Because they that walk in sinfull wayes, erre and go out of the right way, for want of spirituall light to direct them.

*He that walketh in darknesse knoweth not whither he goeth,* Joh.

12. 35. We would be angry with them that should lead us out of the right way, more angry if they lead us into a Wood, to be robbed by theeves. So sin misleads us into woody, shady, perillous wayes.

4. Because they lead men into eternall darknesse, *into outer darknesse, where shall be weeping and gnashing of teeth,* Matth. 8. 12.

*Use 1.* Take heed of sinfull wayes, they may seem good, but they are stark naught. Wicked men, *Noctem habent in oculis.* Seneca. *They have night in their eyes.* They are like Owls flying in the dark, whom all birds whoot at when they see them in the day. So should we shew our dislike of ungodly men

in.

in their *ungodly* ways. Men love not to walk abroad in the dark night, then they lie in bed and sleep. Sinfull wayes are worse then dark nights. Therefore set not a foot out of dore toward them, much lesse walk in them, but bid them adieu for ever, that *ye may be partakers of the inheritance of the Saints in light*, Col. 1. 12.

Verf. 14.

*Who rejoyce to do evill, and delight in the frowardnesse of the wicked.*

The third note of a wicked man follows, which is the expression of his affections in the content he takes in doing evill, and joy in sinfull courses. The Wise-man counts them wicked, who are grown to such an height of impiety, that they take pleasure in the many and great sins they have committed, or do commit and triumph in grosse sins done by them, or by others at their perswasion, or in their sight or hearing. This disorder of affections much aggravates the naughtinesse of their words and actions. They not onely do evill, but come to it with much desire, and practise it with much delight. Men that have not onely a disposition to doe evil, but an habit also, and are hardned in sin. This is the reason why they leave good wayes to walk in bad, because they delight in doing evill. In the former *chap. vers. 10, &c.* he dissuades the young man from sinning for profit; here he warns him to take heed of sinfull pleasures. He had before set out the pleasure wisdom brings to keep us from the pleasures of sin. It is not enough that they do any mischief, but they rejoyce in doing those things that nature and reason forbid. They are in the dark, *v. 13.* and see not their danger. Yet rejoyce they in their deeds of darknesse. This aggravates their blindness, as well as their wickednesse.

For the words.

*Who rejoyce*, Heb. *rejoycing*. They plot, and practise sin with great delight, and without controll of conscience.

*To doe*. The Heb. word **עָשָׂה**, signifies,

1. To work, make or do a thing. *God saw every thing that he had made*, Gen. 1. 31.

2. To



2. To bring forth corne or fruit, or buds, or branches, or the like. *In the ſeven plenteous years, the earth brought forth by handſuls,* Gen. 41. 47.

3. To dreſſe or prepare. *He took the Caſe which he had dreſſed.* Gen. 18. 8. *M. phiboſbeth had not dreſſed his feet, nor trimmed his beard,* 2-Sam. 19. 24. *The Prieſt ſhall prepare his burnt-offering,* Ezek. 46. 2.

4. To keep or obſerve. *The children of Iſrael kept the Paſſe-aver,* Joſh. 5. 10.

5. To get or procure. *Of that which was of our fathers Jacob hath gotten all this glory,* Gen. 31. 1. *My power and the might of mine hand hath gotten me this wealth,* Deut. 8. 17. Here it is taken in the firſt ſenſe for *Doing*.

*Evill.* See on ch. 1. 16.

*And delight.* With ſo great delight, that they cannot keep it in, but ſhew it externally in geſtures by leaping, dancing, &c. The former word *rejoycing* intimates the inward joy of the mind: this word *delighting* ſets out the declaration of it outwardly in the body. *Lira.*

*In the ſrowardneſſe.* See on v. 12. Heb. *Frowardneſſe,* that is, Froward actions.

*Of the wicked.* Of the wicked man. For it is ſingular in the Originall. Figures none.

Note 1. Their internall joy in ſin.

2. Their externall triumph.

In the former note,

1. The act, *rejoycing*.

2. The object, *to do evill.*

In the latter obſerve,

1. The act, *delighting*.

2. The object, *in the ſrowardneſſe.*

3. The ſubject, *of the wicked man.*

1. *Doct.* Neither profit, nor pleaſure ſhould draw us to ſin. Pleaſure could not draw *Joſeph*, who ſlighted his Miſtreſſe her temptation, Gen. 39. 9, 10. Nor profit draw *Peter*, who deſpised *Simon Magus* his mony, *Act.* 8. 19, 20. Neither the pleaſures, nor treaſures of *Egypt* could move *Moſes* to forſake Gods people, *Heb.* 11. 25, 26.

*Reason.* Becauſe all the pleaſures, and profits of the

the world cannot countervaile the miseries that follow sin.

1. In regard of measure. The pleasures and profits of the earth are small, not great, short, not full. Never any man enjoyed all the world so, as to make use of all pleasures and profits in it. And if he had all, and could use all, it would not bring so much comfort, as there is misery in hell. What is a thousand pound to a thousand millions? What is a river to the Sea? *What is a man profited, if he shall gain the whole world, and lose his own soul?* Mat. 16. 26.

2. In purity. These profits and pleasures are mixed with losses and sorrows. Never any man found it otherwise. But there is no mixture of profit, or pleasure with hell torments. Nothing but comfort for *Lazarus* in heaven: nothing but torment for the rich man in hell, *Luk. 16. 24. 25.* What is water intermixed with wine to pure wine? or rather, what is it to deadly poyson? What is gold ore to gold purified by the fire? or rather, what is it to perpetuall fetters of iron?

3. In durance. These worldly comforts, and gain last but for a time. *Finem habent aut tuum, aut suum.* Augustin. *Either they have thy end, or their end.* Hell torments have no end. *These shall go away into everlasting punishment,* Mat. 25. 46. Who would live a King for a year, to be in a cauldron of scalding Lead ever after? What is a Lease to a fee simple? What is time to eternity?

*Use 1.* It condemnes such as are bewitched with the pleasures of the world, and seek to glut themselves with them in sinfull wayes. *Samson*, whom no force could overcome, was overcome by a *Dalilah*. This makes men carelesse of themselves, and of all others. Let their souls, bodies, states, wives, children, neighbours, sink or swim, be saved or damned; God be pleased or displeased, all is one. What care they, so they may follow their pleasures? We should remember that of *Cyrian*, *De bono pudicit. Voluptatem vicisse voluptas est maxima. Nec ulla major est victoria, quam ea que de cupiditatibus refertur.* To overcome pleasure is the greatest pleasure. Neither is there any greater victory then that which is gotten over pleasure.

2. It reproves such as follow the world so close for gain, that

that they will have it by hook or by crook, and so run themselves upon many rocks of sorrowes. So they fill their soules with cares, and fears, while they live. *Mens in terrenis occupata semper est in angustiis.* Bern. *De modo bene vivendi.* Cap. 8. *A minde employed in earthly things, is alwayes in straits.* They fill their bodies with labour day and night, trouble themselves, and all theirs, and go to hell for ever. The world is the sea, profit the wind, the soul the ship easily drowned.

2. *Doct.* Delight in sin drawes men from good wayes to bad. As it did *Sampson* the strongest man, and *Solomon* the wisest.

*Reason 1.* Because it drownes all pleasure men take in good wayes, as water quenches fire.

2. It sets men on fire to follow bad wayes. So many go from thirst to drunkenesse. *It is as a sport to a fool to do mischief,* Chap. 10. 23.

*Use.* It shewes us the reason why some that have made a shew of goodnesse grow very bad scandalls to Religion, grief to themselves, and to all their friends that fear God. Delight in sin hath made them cast off all goodnesse, and wallow in all wickednesse. *Facilis descensus Averni; It is easie to go down to hell.* They that run down a steep hill, cannot stay till they come to the bottome. When men cannot have their pleasure in a lawfull way, it is but an easie step over the bridge to unlawfull things. *Hircum lex non sacrificat, praterquam propter solam malorum ablegationem, quandoquidem voluptas est vitii metropolis.* Clem. Strom. 1.7. *The law did not sacrifice a Goat, except only for the putting away of evils, because pleasure is the metropolitane City of vice.*

3. *Doct.* Pleasure of wisdom should kill pleasure of sin in us. *Wherewithall shall a youngman cleanse his way? by taking heed thereto according to thy word,* Psal. 119. 9. *Thy word have I hid in my heart, that I might not sin against thee,* Psal. 119. 11.

*Reason.* Because wisdom affords us many daggers to stab sin to the heart. As prohibitions, which if we regard God our Kings authority, are very prevalent. Threatnings, which if we regard the power of God our Master, have great

force to kill sin in us. Promises, which if we regard the affection of God our Father are very persuasive not to offend him. Directions how to avoid sin, which if we regard God our Physician, will prevail with us to prevent sin, which is hurtfull to soul and body.

Use 1. It shewes us why many take so much pleasure in sin. Because they have no pleasure in wisdom. Therefore wicked men are called fooles frequently in Scripture.

2. Let us take so much delight in spirituall duties, that it may kill the pleasure of sin in us. *Car-nis amor spiritus amore superatur, desiderio restinguitur*, Hieron. *The love of the flesh is overcome by the love of the spirit.*

4. Doct. Many delight to do evil; and take singular pleasure in committing sin. They sleep not, except they have done mischief; and their sleep is taken away, unlesse they cause some to fall. They eat the bread of wickednesse, and drink the wine of violence. Chap. 4. 16, 17. *Woe to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hands. And they covet fields, and take them by violence; and houses, and take them away: so they oppresse a man, and his house, even a man and his heritage, Mic. 2. 1, 2. It is a sport to a fool to do mischief, Prov. 10. 23. When thou dost evil, then thou rejoicest. Jer. 11. 15. Some have pleasure in unrighteousnesse. 2 Thess. 2. 12.*

Reason 1. Because of their great desire of sinning. They are like a woman with child, at no ease till they be delivered of their wicked projects by word or deed. And then they are full of joy, when their lust is satisfied, like a longing woman, that hath what she longs for.

2. Because they find sin pleasing to their corrupted nature. In most sins there is fleshly pleasure, earthly profit, or worldly honour, which delight carnall men, as the bait doth the fish.

3. Because of custome in sinning, which makes harsh things pleasant, and brings a vicious habit which causeth delight in sin. *Signum habitus generati est delectatio in opere*, Aristot. Ethic. 2. *The signe of an habit gotten is delight in the worke.*

4. Because

4. Because of ignorance. They walke through darke wayes, v. 13. and know not whither they go. For if they did look upon the punishments to which their sinfull courses tend, they would stop their steps, and correct their harmefome mirth by wholesome tears.

*Use.* Here is a note of triall to discern our spirituall estate. Wicked men rejoyce in sin; good men sorrow more for sin, then for troubles, as being more offensive to God. *Abab* is sick till he have *Naboths* Vineyard, 1 *King.* 21. Good men rejoyce in doing good, like their Saviour, whose *Meat it was to do the will of him that sent him*, Joh. 4. 34. Wicked men are like them that are drawn in by cheaters, and lose all their money at play: or like the Grasshopper, that sings merrily a while, and then dyeth with hunger and cold. Of such an one saith *Nazianzen*, *Oblectarq; malis, mortemq; in pectore fixam Rideo Sardonico risu.* I am delighted in evils, and laugh at death by a *Sardonian* (or deadly) laughter. There is a certain herb, the juice whereof being taken makes a man laugh till he dieth; the like is also said of some touching certain poisonous spiders; that the leap and dance till they die, *Euseb. Emise.* These cannot be merry, unlesse the Devill be their play fellow. *Sed melior est tristitia iniqua patientis, quam leuitia iniqua facientis*, *Augustin.* But better is the sadnesse of him, that suffereth unjust things, then the gladnesse of him, that doeth them. I ye be such, flatter not your selves, but be assured ye are wicked men.

5. *Deft.* Many triumph in their evill deeds; and brag of them. Many mans glory is in their shame, *Phil.* 3. 19. *Why boastest thou thy self in mischief, O mighty man? Psal.* 52. 1.

*Reason* 1. Because they have no good to boast of. And men are naturally proud; and would boast of something.

2. Because they goe beyond others in wickednesse. *Simeou* the Sorcerer gave out, that himself was some great one. *Act.* 8. 9.

*Use.* It teacheth us to bewail the madnesse of those men, that brag of their wicked exploits, how many they have made drunke, &c. They shew their joy herein by leaping, dancing, and other outward signes. How can they chuse but be mad,

that boast of such things, as godly men are ashamed of? *Tale est quod facimus, quale cum rideat phrenetici. Nulla verior miseria, quam falsa letitia.* Bern. That which we do, is like the laughter of a frantick man. There is no greater misery then false joy. *Non dolere quod peccaveras magis offendit Deum, quam quod ante peccaveras.* Chrylost. Not grieving that thou hast sinned, offends God more then that thou hadst sinned before.

6. Doct. Many love to have others take notice of their sins. *Absolon went in unto his Fathers Concubines in the sight of all Israel,* 2Sam. 16. 22.

Reason 1. Because they think their sinfull courses to be a credit to them, shewing, that they dare do that, which others dare not.

2. Because they would have others know, that they fear no punishment from God or man, like the unrighteous Judge, *Which feared not God, neither regarded man,* Luk. 18. 4.

Use. Of all men in the world take heed of those. Trust not them, that will betray themselves to eternall wrath. They will not be afraid to ruine you to eternity.

Verf. 15.

*Whose wayes are crooked, and they froward in their paths.*

It is no wonder, that wicked men goe in crooked wayes. Where else can they go that leave the right way, which turnes not aside to the right hand, nor to the left? It is as if the wiseman should have said, Let no man think that he may converse with them, and yet go aright in the wayes of uprightness. It cannot be wisdom only will free thee from hurt by wicked men and from walking in their crooked wayes. The last mark of a wicked man is set down here in the text, which is obstinacy in evill paths. Here is a gradation. Every step exceeds the other. Ill words are naught, v. 12. Ill deeds are worse, v. 13. Boasting of sin worse, v. 14. Obstinacy worst of all, v. 15. Such are desperately incorrigible.

For

For the words.

*Whose wayes.* See on ch. 1. 19.

*Are crooked.* Swarve from the right rules of Gods word, and being compared with it, are found not to be strait.

*And they froward.* The word signifies going backward, or out of the way.

*In their paths.* See on v. 9.

Figures. A metaphor from travellers, who obstinately go on, and persist in wrong wayes.

Note 1. The wickednesse of their wayes.

2. Their obstinacy in them.

In the former note,

1. The subject, *Whose wayes.*

2. The adjunct, *Are crooked.*

In the latter observe,

1. The adjunct, *And they froward.*

2. The subject, *In their paths.*

1. *Doct.* The Scripture delights much in metaphors. *Cains* sin is like a dog lying at his door, watching for his going out to devour him, *Gen. 4. 7.* *Jotham* sets out the unkindnesse of the *Israelites* to his father *Gideon*, in preferring *Abimelec* a bastard before his lawfull sons, by the trees setting a bramble to rule over them, *Judg. 9. 14, 15.* *Jehoash* compares *Amaziabs* proud desire, to a thistles desire to marry his son to the Cedars daughter, *2 King. 14. 9.* The progresse, and profit of the Gospell preached, is by Christ compared to seed sown in a good ground, corn among tears, fishes taken in the net, bread leavened, treasure hid in a field, a pearl of price, *Mat. 13.* The difference betwixt Gods people under the law and under the Gospell, is set out by Allegories, of *Sarah, Hagar, Sinai, Zion, Gal. 4. 14.* &c. The flying and killing of Kings, and great persons under the similitude of Islands, and mountains vanishing away, *Rev. 16. 20.*

*Reason 1.* Because this is a great help to the understanding, as spectacles to the eyes. By worldly things which we know, we are taught heavenly things, which we know not.

2. It

2. It is a great help to the memory. Things that we forget (as we are very ready to forget things belonging to the soules good) are brought to our mind upon the sight, and hearing of those metaphors.

3. It works much upon the affections. Many outward things are very pleasing to us. By comparing spirituall things to those things we love, and take comfort in in the world, our affections are drawn higher. Therefore God is called a Father and an husband.

4. It workes upon the conscience. I am Gods servant, child, wife. When I see the carefulnesse of mine to do duty to me, my conscience smites me, and tels me, I am not so carefull to do duty to God.

*Use 1.* It condemnes the Papists, who in many points to confirme their erroneous opinions turn metaphors into a literall sense. As to prove that children, who die unbaptized, cannot be saved, they interpret that *Joh. 3. 5.* of outward water in Baptisme, which is spoken of the Spirit washing away the filth of sin like water. To prove the corporall presence of Christs body in the Lords Supper, they quote, *This is my body*, overthrowing the nature of the Sacrament, taking the signe quite away, and destroying the nature of Christs body by making it to be in many places at once. So that there is neither Sacrament, nor Christs body. To establish their feigned Purgatory, they interpret *1 Cor. 3. 13.* of naturall fire, which is spoken of the tryall of mens works by the judgement of Christ at the last day, when all mens works shall be revealed, as gold is tryed by passing the fire, and when their Purgatory will be at an end, as themselves confesse. To establish prayer to Saints, they urge the custome of Kings Courts, wherin men come to Kings by Nobles, not considering that Kings are ignorant, and in danger, and soon wearied by many addressees, and therefore must be informed, protected, eased by them, that are about them; but God need not. Yea they drive men from reading Scriptures, because of these metaphors taken from humane affaires, which God put in of purpose to draw men to it. So Mr. Fox in *Latimers* life, mentions a Priour in *Cambridge* that dissuaded men from reading the Scriptures, lest reading



*Luk. 9. 26. and 1 Cor. 5. 6.* Plow-men looking back, and Bakers leavening the bread too little should despair. To which *Latimer* answers, If a painter should picture a Fox in a Pulpit, in a Fryers coul, no Clown that should see it, would imagine, that the Painter thought a Fox could preach, but intended to signifie Fryers did preach like Foxes.

2. Let us labour to apply Metaphors aright, and then we shall profit by them. When we read *Job. 15.* see what sap we receive from Christ the spirituall vine, and whether we be his sheep. And so in other parables.

2. *Doct.* The same thing is set out by divers similitudes in Scripture. As the progresse of the Gospel, *Matth. 13.* Our union with Christ by a Vine, *Joh. 15.* a Grasse, *Rom. 11. a Body, 1 Cor. 12.*

*Reason 1.* Because variety is very pleasing. Many different strings make good musick.

2. It is very profitable. A fisher had need of many baits. If one take not, another may.

3. Man hath many affections, and some outward objects work more upon love and joy, others upon sorrow and hatred, others upon fear, others upon confidence.

*Use.* In every thing that concerns thy soul, make use of such similitudes in Scripture as may most affect thee. As of the love of Mothers, when thou doubtst of Gods favour. The store of sap the vine gives to the branches, may comfort thee, when thou seelest little grace in thee, and art grieved for it. And so mayst thou make use of other similitudes, according to thy need.

3. *Doct.* Wicked wayes are crooked wayes. Such as turn aside to their crooked wayes, *Psal. 125. 5.* They have made them crooked wayes, *Isa. 53. 8.*

*Reason 1.* Because they differ from the rule of Gods Word, which is a most straight rule for all mens actions, and from which men ought not to bow neither to the right hand, nor to the left.

2. Mens own affections bow their wayes and make them crooked. No wit of man can decypher the innumerable crooked paths, to which mens crooked affections lead them.

3. Mens mindes are bowed by earthly things, and their wayes must needs be crooked. Therefore the Apostle bids us, *Set our affections on things above, and not on things on the earth,* Col. 3. 2.

Use 1. Let us loath wicked wayes because they are crooked. Many men go aside like the Sea-crab. As the Wagoner seeks by-wayes to avoyd hillocks, lest he overturn his wagon: so wicked men seek perverse wayes to avoyd dangers. Yet such are self-condemned, for every man would have a straight way, that he may the sooner be at his journeys end. We like not crooked arrows, measures, bodiet. The woman bound by Satan was bowed together till Christ made her straight. Luk. 13, 11, 13. Satan hath made many crooked in their wayes. How justly may God say to such as the Crab in the Fabledid to the Serpent, when he had given him his death wound for his crooked conditions, and then saw him stretch himself out straight, *As oportuit, sic vixisse: It is too late now, you should have lived so.*

2. Let us take heed of apostasie, and back-sliding, for then we are sure to walk in crooked wayes. Such are all gone aside, they are altogether become filthy, Psal. 14. 3. They are returned aside like a deceitfull bow, Psal. 78. 57. Some there are that go back from the good things which they have practised. They have heard the Word, now they are proud, and above ordinances. They have prayed in their families, now they follow the world. They have been sober, now they haunt Taverns. They have been just, now they have learned to cheat and deceive. Others go from their former profession, and turn Papists, and Separatists from Gods people, forsaking Gods ordinances, that were formerly dear unto them. Others go from their promises, from their vow in Baptisme, and cleave to the world, and Satan; their Nationali covenant, promising reformation of themselves and their families, they are yet unreformed. Others go back from the duties they owe to God, as the duties of piety, sobriety, justice, which had they never practised, professed, nor promised, yet are they due to God by their Creation, & neither mans Fall, nor Redemption can free them from them; nay, Heaven will not to eternity. Let grosse wicked persons then (drunkards, adulterers, swearers,

rers,

rens, &c.) view their ugly condition. If we should say, they were turned Papists, Jews, Turks, Heathen, they would be angry; Apostata's and backsliders are as bad, although they cast not off the vail of Religion. They will continue in their crooked wayes, unlesse God deliver them miraculously. *Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder then a rock, they have refused to return,* Jerem. 5. 3. *Evill men, and seducers shall wax worse and worse, deceiving and being deceived,* 2 Tim. 3. 13. Custome in sin hardens them. How hard a thing it is for men to do good, that are accustomed to do evill; see Jerem. 13. 23. No words will alter them. *Some take Gods covenant in their mouth, that hate instruction,* Psal. 50. 16, 17. No blows will mend them. *When they are stricken, they will revolt more and more,* Isa. 1. 5. No kindnesse will reduce them. God used all loving means to reclaim the *Israelites*, but they refused to return, Hof. 11. 4, 5. No marvell then that Gods Ministers lose many exhortations bestowed on many of their people. It is not because they exhort not aright, but because the people are refractory, resolving not to amend, though their courses be damnable, and they like resty Jades, go backward when they are spurred; precepts, examples do no good, Ministers and friends are disheartened from dealing with them, as finding them incurable. So men thrust through the heart discourage Physicians and Chirurgeons. Men had need have no society with backsliders, unlesse nature or their vocation require it, and then also they had need beware of hurt by them, for they are desperate.

4. *Doct.* Obstinacy in sin is a great height of wickednesse. So God accounts it. *I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brasse,* Isa. 48. 4. So he punisheth it. *If ye will not for all this hearken unto me, then I will punish you seaven times more for your sins,* Lev. 26. 18.

• *Use.* Repent of sin quickly, lest ye grow obstinate. Wounds not healed at first grow incurable. Obstinacy in sin breeds hardnesse of heart, and that leads to eternall destruction. Be warned, beware, and be saved.

Verf. 16.

To deliver thee from the strange woman, even from the stranger which flattereth with her words.

The deliverance from evill men was described before; now follows the deliverance from evill women, which are as dangerous to him, if not more, in regard of their crafty allurements. Men presented unlawfull gain, *ch. 1. 11.* Women offer unlawfull pleasure here.

Note 1. The deliverance, *v. 16, 17, 18, 19.*

2. A generall application of good that may come, when counsels of evill men and women are forsaken, *v. 20, 21, 22.*

In the deliverance there is,

1. A description of the party that endangers the young man, *v. 16, 17.*

2. Of the danger if they be overcome, *v. 18, 19.*

The party is described,

1. By her condition, *v. 16.* She was a strange woman, and a stranger

2. By her conversation.

1. In her flattery, *v. 16.*

2. In her falshood to her Husband, *v. 17.*

For the first, and first for the words.

To deliver thee. The coherence stands thus: *When wisdom entreib into thine heart, v. 10. understanding shall keep thee, v. 11. To deliver thee from the strange woman, &c. To snatch thee out, as out of the hand of an enemy, or the paws of a Lion, as David was delivered, 1 Sam. 17. 37. or as a brand out of the fire, as Joshua was, Zec. 3. 2. For the word, see on v. 12.*

From the strange woman, אִשָּׁה, a woman; from אִישׁ, a man. She shall be called woman, because she was taken out of man, *Gen. 2. 23.* Because she had her body out of his, and therefore should be an helper to him in piety, and not an hinderer. By a strange woman here is meant the adulteresse, which being another mans Wife, God hath forbidden thee to touch or use as a Wife, and in that kinde should be a stranger to thee. So a strange God, *Pfal. 81. 9.* is one whom we ought not

not to worship. Strange fire was such as ought not to be used in Sacrifices, Lev. 19. 1. So men may dwell in a City, and yet be strangers for trade, if they be not Free men.

*Even from the stranger.* This is another word in the Original, and often signifies a woman of another Nation. For commonly strumpets were odious, and it is likely that few *Israelitish* women would be such, being so branded. *There shall be no whore of the daughters of Israel,* Deut. 23. 17. It may be strangers took the more liberty to be naught there, because *Israelitish* women durst not. And if any of *Israel* lived so lewdly, they were esteemed as *Gentiles*, and that was a good argument to move young men to avoyd them. Some bring in unmarried women that set up naughty houses for gain. But that is contrary to v. 17. which speaks plainly of married women.

*Which flattereth with her words,* Heb. *which maketh her words smooth.* Like butter and oyl, which will easily goe downe, Psal. 55. 21.

The summe is :

Heavenly wisdom, if thou embrace it, will give thee knowledge and strength, not onely to see and avoyd the snares of evill men, but also to keep thee out of, or bring thee out of the nets of wicked women, which are no lesse dangerous to young men unexperienced, and prone to lust, through the corruption of nature. Yea, and the more pernicious, because women are more skilfull in fugared words and have drawn away the wisest and strongest men, as *Solomon* and *Samson*.

Figures none, unlesse a Metaphor in the word *Making smooth.* As in smooth paths men stick not, but go on cheerfully, without any rub or let, so strumpets study to compose their words, that the young man that hath beauty to satisfie their lust, may stand at nothing, but readily hearken to their *Sirens* Songs.

1. Doct. There is a medicine in Scripture for every disease of the soul. Before there was a prescript against the venome of evill men, now, an Antidote against the 'poyson of evill women. *The weapons of our warfare are not carnall, but mighty through God to the pulling down of strong holds, casting down*

imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 COR. 10. 4, 5. The Word of God is quick and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4. 12.

*Reason 1.* Because the Scripture is Gods Word, who is the catholick Physician of the soul. Physicians keep prescripts for the cure of all diseases in a book. Apothecaries have medicines in their shops for all maladies. The Scripture is Gods book and shop. It is Gods Armoury, in which are spirituall shields, swords, and all manner of weapons to deal with all manner of enemies. See the whole armour of God described, Eph. 6. 13, &c.

2. An induction of particulars will prove it. See a shield against the three great Idols of the world. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof,* 1 Joh. 2. 15, 16, 17. Against pride in particular. *God resisteth the proud,* Jam. 4. 6. And they cannot escape whom God will ruine. Against covetousnesse. More is lost then gotten, if a man could get all the world, which never any one yet did. *For, what is a man profited, if he shall gain the whole world, and lose his owne soul? Or, what shall a man give in exchange for his soul?* Mat. 16. 26. Against voluptuousnesse. See the rich man in hell, Luk. 16. 23. All his wealth could not keep him out.

3. There is a fence against severall degrees of sin. Against evill thoughts. *Mens thoughts will accuse one another in the day when God shall judge the secrets of men,* Rom. 2. 15, 16. Against evill words. *Every idle word that men shall speak, they shall give account thereof in the day of Judgement. For by thy words thou shalt be condemned,* Matth. 12. 36, 37. Against evill deeds. This Joseph knew, saying, *How can I do this great wickednesse and sin against God?* Gen. 39. 9.

4. There are many remedies for the same sin. As, prohibitions, examples of good men avoyding it, threatnings against, and judgements upon such as do it. As, against Blasphemy. It is forbidden in the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.* It was avoyded by *Job*. When his Wife bids him, *Curse God and die:* *Job* said unto her, *Thou speakest as one of the foolish women speaketh,* *Job* 2. 9, 10. It was threatned and punished. *He that blasphemeth the Name of the Lord, he shall surely be put to death.* And so was the Blasphemer, *Lev.* 24. 16, 23. Sabbath breaking is forbidden in the fourth Commandment. *In it thou shalt do no manner of work, &c.* It is avoyded or prevented by *Nehemiah's* care, *Neh.* 13. 15, &c. He forbids it, and threatens punishment. The like is, *Ezek.* 20. 13. *My Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness to consume them.* It was punished by the *Babylonian* Captivity. *Untill the Land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath,* 2 *Chron.* 36. 21. God made the land keep Sabbath, because the people would not. Murder is forbidden in the sixth Commandment. *Thou shalt do no murder.* Avoyded by *David*. He would not kill *Saul* when he had him in his power, 1 *Sam.* 24. 4, 6. Threatned. *Whoso sheddeth mans blood, by man shall his blood be shed,* *Gen.* 9. 6. Punished in *Joab*, 1 *King.* 2. 31, 34. Adultery is forbidden in the seventh Commandment. *Thou shalt not commit adultery.* Avoyded by *Joseph*, *Gen.* 39. 9. Threatned with destruction, *Prov.* 6. 37, &c. Punished in *Zimri* and *Cozbi*, *Numb.* 25. 8.

*Use* 1. Let us observe our dispositions, and tentations, to seek for prevention or sicure. Else the medicine may be unfit for the sore; and do no good.

2. Observe those places of Scripture that make against those sins to which thou art most inclined or tempted. So men in Gardens and Apothecaries shops pick out what will cure their diseases!

2. Keep them in thy minde, as men do medicines for their owne infirmities in their houses, to be ready in time of need. A man may die that hath his medicine to seek.

4. Apply them when corruption or temptation works; as Christ did, Mat. 4. who had a place of Scripture ready to repell every temptation of Satan.

2. *Doct.* As we are in danger of evill men, so likewise of evill women. So was *Joseph* in danger of his Mistris, Gen. 39. 7. And the young man in danger of the Harlot, Prov. 7. 7, 10.

*Reason 1.* Because of their loose and wanton carriage, which is a bait to take mens naturall corruption, and suell for that fire.

2. Because of their impudent sollicitations, which may work on them that never intended wantonnesse, as fire may take an house in which it was not kindled.

*Use.* If you see light and wanton carriage in women, come not in their company. Hurt ye may get much, good ye can expect none. Either sin or a prison may follow, as in *Joseph's* case.

3. *Doct.* It is good for men to know all things dangerous for their souls. Therefore many sins are reckoned up, as Idolatry, adultery, cruelty, &c. Ezek. 18. 11, &c. Swearing, lying, killing, stealing, &c. Hof. 4. 2, &c.

*Reason 1.* Because they all are hurtfull to the soul.

2. A man can never be safe else. If one seen sin be escaped, another unseen will lay hold on him.

*Use.* Labour to know all sins, that thou fall into none. As a Mariner observes all rocks and sands at Sea, and a Traveller marks all stones and holes in the way, to avoyd them.

4. *Doct.* The danger from evill women is great. By means of an whorish woman a man is brought to a piece of bread; and the adulteresse will hunt for the precious life, ch. 6. 26. *Dalilah* deprives *Samson* of the eyes of his body, Judg. 16. 19, 21. Strange women deprived *Solomon* of the eyes of his minde, 1 King:

11. 1, 4.

*Reason 1.* Because as good women are modest, so Whores are unsatiabie in filthinesse. Witnesse the stews in other Countreys, where men goe in all the day long to one woman.



2. As good women are most tenderly affected, so are wicked ones most cruell. It is observed, that where women are in company, murder follows robbery.

*Use.* Come not neer women noted for wickednesse. Be wise, and see danger in their faces, and escape it. Foolish men see no danger in adultery, till they feel it. It is a troden path, and therefore they think it safe. Why then should the Wise-man tell us, that God gives us wisdom to keep us from the evill woman, if there were no danger? Believe God, and escape the evill woman.

5. *Doct.* There is a propriety of Husbands and Wives one to another, which no power on earth may violate. Therefore other mens Wives must be strangers to us. So they are called, *ch.* 5. 3. & 6. 24. & 7. 5. So *Joseph* accounted of his Mistress. *My Master hath kept nothing back from me, but thee, because thou art his Wife,* Gen. 39. 9.

*Reason* 1. Because else adultery were no sin, no more then theft, if there were no propriety in goods.

2. Else no man had a right in his Children, or at least could not know his right, if he had no propriety in his Wife.

*Use.* Infringe not this propriety. Remember that all but thine owne Husband and Wife are strangers to thee. To this end,

1. Refrain thy looks from thy neighbors wife. Adultery begins at the eyes. It creeps into the heart at those windows. Say with *Job*, *I made a covenant with mine eyes, why then should I think on a maid?* Job 31. 1. Commit not adultery with a woman in thine heart, by looking on her, to lust after her, *Matth.* 5. 28.

2. Keep thy tongue from soliciting her to sin. Say not as *Amnon* to *Tamar*, *Come lie with me,* 2 Sam. 13. 11.

3. Thy hands from laying hold on her, as *Amnon* did on *Tamar*, 2 Sam. 13. 11.

4. Banish her out of thy thoughts, as the tenth Commandement bids, *Thou shalt not covet thy neighbours wife.* So shalt thou not wrong thy neighbours bed, nor infringe his propriety.

6. Doct. Strumpets are full of flattering speeches. See the Harlots alluring words, *ch. 7. 14, &c.* and *Dalila's*, *Judg. 16. 6, 10, 13, 15.*

*Reason 1.* Because they live idly, and have time to study fine words.

2. Because they seek by flattery to accomplish their base ends.

*Use.* Take heed of being overcome by their smooth language. They will tell thee, they love none else, and that they cannot be hired by others, and that they will die for thee. But they love thy wealth or beauty, and will leave thee, when they fail. The Dutch Proverb is, *The Vintner hangs not out his bush for one guest.* Balaam perswades the Midianites, *Ut non viri sed mulieres cum Israelitis certarent, que armorum vice corporis venustate, & verborum illecebris essent præditæ.* Theod. *That not their men but their women should fight with the Israelites, who in stead of weapons were indued with bodily beauty, and emitting words.* And these got the victory, and made Israel to sin, and brought the plague upon them, *Numb. 31. 16.* Such womens lips are nets; their hands, bands; words, cords to draw a man, *as a fool to the stocks, or an ox to the slaughter, chap. 7. 22.* Be wise, and fly from the strange woman, though her lips drop as an honey-combe, and her mouth be smoother then oyl, *ch. 5. 3.*

Verf. 17.

*Which forsaketh the guide of her youth, and forgetteth the covenant of her God.*

We are now come to our second note, Her falshood to her Husband. Lest any Israelite should conceive that he did not offend, unlesse he dealt with idolatrous Heathen women, now he expounds what he meant by a strange woman. Another mans Wife, that dealt unfaithfully with her Husband. For the words.

*Which forsaketh.* The word signifies forsaking or failing one that is committed to our charge, or to whom we are tyed by any bands to be helpfull. See on *v. 13.* upon the word *Leave.* She forsakes her Husband, either by taking  
other

other Lovers to her privily, or seeking them abroad, or by leaving her Husbands house, and living from him, that she may more freely follow her lusts. *Potiphar's Wife*, had *Joseph* hearkened to her, had forsaken her Husband in affection, though she had stayed in the house with him. The Harlot (*ch. 7.*) kept in her Husbands house, though she took advantage of his absence (*v. 19.*) there. Few so impudent, as quice to leave their Husbands, for then all the world would take notice of their lewdnesse: but many deal falsely with them underhand.

**הלוך**, *The guide*. It comes from a word that signifieth to teach, for teachers are guides. *A guide of the blinde, and a teacher of babes* go together, *Rom. 2. 19, 20.* And women are required to learn of their Husbands at home, who are their guides, *1 Cor. 14. 35.* The guide here is the Husband. *The head of the woman is the man, 1 Cor. 11. 3.* Now we know, the head guides the body. Some understand it of God, who is called the *guide of Judah's youth, Jer. 3. 4.* And so they draw the words to Idolatry, which rather set out adultery, as appears by the words before and after the text. And this aggravates the sin of the adulteresse; shewing that she is not only unfaithfull, but also disobedient, rebellious, and unthankfull, in disobeying her ruler and guide.

*Of her youth.* The word contains infancy, childhood, youth, all our time till 25 yeers of age. But it is put for the time when they are first marriageable, and married young. And the Husband is called the guide of her youth, because she chooseth him to guide her, and promiseth to be guided by him, which guidance she hath most need of in her younger yeers, and he is set over by Gods appointment, as a guide, and therefore she ought to be guided by him. Here is meant the first Husband, to whom she is first married, and first love useth to be strongest. And she that will be false to him to whom she first gave her heart, will make no scruple to be so to any succeeding Husband. So a Husband loves the first Wife best commonly, being taught to *rejoyce with the wife of his youth, ch. 5. 18.* Affection is hottest in youth. Virgins use to be more ready to preserve faithful love, as *Virgin-wax* is purest. Yet this unchaste young wo-

woman leaving her guide and Husband, to whom she was married being a young Virgin; follows the adulterer. *Magnam impudicitia, & impudentie argumentum. Bain.* A great argument of impudicity and impudence.

*And forgetteth.* Negligently, as the word imports.

**ברית**, *The covenant.* It comes from a word which signifies to choose. It is an agreement between two choosing one another, and tying themselves by covenant one to another upon such terms as both parties like.

*Of her God.* Whom she professeth to worship. For *Solomon* writes to the people of God. For the word, see on v. 5: It is called the covenant of God,

1. Because God instituted marriage.

2. Because God is a witness of the mutual promise of fidelity which is made in marriage, and takes especial notice of the breach of it, to punish it, although the husband know it not. *The Lord hath been witness 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, Mal. 2. 14.* The sin of the adulteresse is aggravated by every word. She not onely fails in her duty to her Husband, but forsakes him, and deals falsely with him. She forsakes her guide that took care of her, and that in her youth, when she had most need of a guide. She quite forgets not onely a promise but a covenant, and that solemnly made, not onely in the sight of men, but of the great God, the instituter of marriage, witness of the contract, whereby she bound her self to cleave to him onely so long as they lived together, the judge and the avenger of the breach. But now without regard of the love and benefit past, or of the strong binding covenant of God she breaks thus shamefully out, not onely to the endangering of her own soul, but of them also that are allured by her. The young man also is here by strong reasons moved to take heed of her; for though she might flatter him, and professe much love to him, yet questionlesse she that had been false to her Husband, her first Love, and durst violate the covenant of her God, would never be true to him, but make use of him, till she had wasted his body and estate, and then leave him.

Figures none.

Note 1. Her sin.

2. The aggravation of it.

In the former note,

1. The act, *Which forsaketh,*

2. The object, *the guide.*

3. The adjunct, *of her youth.*

In the latter observe,

1. The act, *And forgetteth.*

2. The object, *the covenant.*

3. The adjunct, *of her God.*

1. *Doct.* There is no trusting of them that will fail God and their near friends. If *Abolon* abuse his God, and in duty fail his Father, 2 Sam. 15. the people that follow him perish. So in *Adonijah*. What got *Joab* and *Abiathar* by following him? 1 King. 2. *Naboth* is condemned by two false witnesses that dealt unjustly with God and him, 1 King. 21. 10.

*Reason.* Because they that have broken the greater bands, will not stick at the lesser. If they fail God, they will fail men for their advantage. If they fail friends, much more strangers or enemies. *Qui semel verecundia limites transilierit, graviter fit impudens: He that once is gone beyond the bound of shamefastness, becomes very impudent.* Tully. If *Samson* can carry away the gates of *Gaza*, he will make no bones of the beam and web, Judg. 16.

*Use* 1. It reproves such as keep company with those who are notoriously false to God, and their parents, or nearest friends.

2. Those who employ such in businesses of weight. What good can they expect from them? They will be left in the lurch.

3. Those that marry such persons. If they knew their falshood to God or their Parents before, it is in vain to complain afterwards of their falshood to them. Who will pity them?

2. *Doct.* No bridle will keep in wantonness, where it reigns. Neither fear of God, nor loving Husband in this *vers.* None will serve *Tamar* but *Judah* her Father in Law,

Gen. 38. None will serve *Amnon* but his Sister *Tamar*,  
 1 Sam. 13. None will serve *Her d* but *Herodias* his Brother  
*Philip's* Wife, Matth. 14. Neither Fathers counsell, chap. 5.  
 nor Mothers, chap. 31. will keep *Solomon* from strange wo-  
 men, 1 King. 11. The incestuous person must have his Fathers  
 Wife, 1 Cor. 5.

*Reason.* Because where lust reigns, it over-rules all civill  
 and naturall bands, as a great river overflowing hides all  
 the neighbouring streams. Such to satisfie their lusts, regard  
 not friends, kindred, parents, children. See Pope *Alexan-*  
*der's* strumpets Epitaph.

*Conditur hoc tumulto Lucretia nomine, sed re  
 Thais, Alexandri filia, sponsa, nurus.*

Within this Tombe *Lucrece* by name,

*Thais* indeed, here lies,

Pope *Alexander's* Daughter, Wife,

Daughter in law likewise.

*Use.* We need not marvell then to hear of *Adulteries*, *In-*  
*cests*, *Sodomies* in the world, where lust is let loose it breaks  
 all bands.

3. *Doct.* Many arguments may be given against *Adultery*.  
 Two out of the text. Unkindnesse to her Husband, and  
 falshood towards God, which shall be handled severally.  
 Add the breach of the Marriage-band, which should be a  
 strong band to chastity. She should go to no mans bed, but  
 to her Husbands. But *Adulterium, quasi ad alterum, or ad al-*  
*terius torum. Becman. To another man, or to another mans bed.*  
 The wanton never wants one, though her Husband be never  
 so near. Add also the defiling of her owne body, which  
 is a great infamy; the diseases that follow that sin, the  
 wants when all is consumed upon lust, death by partners  
 rage, or others violence; the disgracefull name of Bastards  
 stamped upon children, and Hell it self in the verses follow-  
 ing.

*Use.*

*Use.* Let these things scare men and women from Adultery, and bring such to hearty sorrow and repentance in time, who are guilty of it, lest they eternally destroy themselves and others. Many think adultery to be but a small sin, but they forget these many arguments against it. Let us remember the dangers, and take heed.

4. *Doct.* Adultery in a Wife is a great wrong to the Husband. Every one neighed after his neighbours wife, Jer. 5 8. The wrong done to God by Idolatry is set out by this similitude. *Thou hast gone a whoring from thy God, Hof. 9. 1.*

*Reason 1.* Because it wrongs him in his greatest propriety, dearer to him than friends or children.

2. It breaks the greatest obligation, for he is her guide. If he leave her, she is in perpetual danger. Her lovers having satisfied their lust will leave her.

3. It may put the Husband to labour to provide for other mens children, and is not that a great injury?

*Use.* Let women when they are tempted to wantonnesse, think what wrong they do their Husbands. So great, that though they may repent, and be pardoned by God, yet they can never make their Husbands amends. This is a sovereign antidote against Adultery.

5. *Doct.* The Wife should be guided by her Husband. *Wives submit your selves unto your own Husbands, Eph. 5. 22.* See the same words, Col. 3 18.

*Reason 1.* Because the Husband is the guide, as in the text.

2. He is the head, and the body must not rule. It were a monster in nature to see the body placed above the head.

*Use.* Let Wives be content to be subject. A man that being sober overturns the ship, and drowns the passengers, is not fit to guide it when he is drunk. If innocent *Eve* misled *Adam*, Wives now in the state of corruption are not fit to guide, but must be guided.

6. *Doct.* An adulteresse sins against God, as well as against her Husband. She breaks the seventh Commandement, where God forbids it, and separates those whom God the author of marriage hath joyned together, and joyn them together, and joyns them together whom God hath separated.

*Use.*

Use. Let Wives think of this, and of *Joseph's* carriage to prevent adultery; saying, *How can I do this great wickedness, and sin against God?* Gen. 39. 9. And if they be guilty, let them say with *David*, *Against thee have I sinned*, Psal. 51. 4. And repent, that they may be saved.

Verf. 18.

*For her house inclineth unto death, and her paths unto the dead.*

The Wise-man proceeds to shew the greatnesse of the mercy of preservation from evill women by the greatnesse of the danger, from which men are kept thereby. That is, from death it self, which is most terrible in the thoughts of wanton persons, and which, if often thought of, would keep them from wanton courses. This danger is set out,

1. In the kinde of it, in this *vers.* *Death. omnium terribilium terribilissimum: The most terrible of all terrible things.*

2. By the irrecoverableness or hardnesse to return, *v. 19.*

For the first. That the young man might see *Solomon's* counsel was not in vain, he sets down the great mischief that befalls such as follow the Harlots wayes, and enter into her house. And how great evils he shall escape that comes not there; is set out by the disorders of her house, and deadly wayes of them that live there.

For the words.

*For.* This is no reason of the last *vers.* why she wrongs her Husband, and sins against God. She did not do it that she might perish her self, and undoe others, but that she might satisfie her owne lust and covetousnesse. But those words depend upon the beginning of *v. 16.* to shew the young man what a great mercy of God it was to keep him from the strumpets acquaintance, and by consequence from utter destruction. The *Genevah* translation reads *surely*. As the same particle *וַיֵּן* is translated, *Surely in vain the net is spread, &c. ch. 1. 17.* And then it is an absolute sentence; as if he had said, Make account of nothing else, but utter ruine, if once thou enter into her house, and joyn in her wayes. *Bain* reads, *seeing*. And so ties it to the following *v.* as giving a reason why few return; to wit, because her house leads to death;



as if he had said to the young man, If thou wilt not hearken to me, but wilt enter into the Harlots house, thou wilt finde death there, and a great difficulty of returning.

*Her house.* The filthy manners, and wicked conversation used in her house. For the word, see on *ch. 1. 13.* Some understand it of the strumpet her self, which leaving her husbands poor house, lives with some adulterer in a stately house, or hires one to entertain her lovers, and thinks to live gallantly there; but leaving her Husbands house, hastens to the grave, the house of darknesse; and forsaking the covenant of her God, goes to eternall darknesse. But it is rather a caution to the young man to take heed of coming into her house, because he shall find nothing there but death and destruction.

*Enclineth,* Heb. *boweth downward.* Not onely tends that way, but with a descent and humiliation, and laying low. There is in her house a road-way to death and hell, and that downward, as men go down an hill apace, not staying till they come to the bottome.

*Unto death.* It brings speedy death unto men, both of soul and body.

*And her paths.* See on *v. 9.*

*Unto the dead.* It comes from a word that signifies to heal, or cure, by an *Antiphrasis*, because the dead are past skill and cure of the Physician. So a mountain, *mons à movendo*, because it moves not. And a Wood, *lucus à lucendo*, because it wants light. Wantonneffe takes men away from among the living, and brings them to the dead in body and soul, which have dyed before them, either by a naturall death, or by such like wanton courses as these men take. *Death* and the *dead* here must include both spirituall and temporall death, the grave, and hell. For it seems not a sufficient reason to keep men from adultery, and from Harlots houses, that they must die, for this is common to all men. A man may say, as mockers do, Let us commit adultery without any fear, for nothing shall befall us which doth not befall the chafest men. They must die as well as we. It must needs therefore include hell also, unlesse we should interpret it, of a violent or early death, which often befalls adulterers, and may scare others

more then hell. For the one they see; the other, they beleeve not. Many murders attend on adultery, and ruine of whole families. Others translate it, *unto the giants*. As the word is used, Deut. 2. 11. *which also were accounted giants*. And then it comes from רפּה, *to heal*, because they are strong and stout, and need no Physician; or רפּה *to be faint or weak*, because the very sight of them makes others faint as if they had the pangs of death upon them. And by these *giants* some mean the devils, the tormentors of adulterers in hell; others understand men of great might, and great rebels against God, such as those in the old world, who abused their strength to wickednesse and wantonnesse, whose bodies are now in the grave, and souls in the deepest place of hell. To both which places adulterers must descend, to keep such wicked wretches company in eternall misery, whom in their life they have imitated in sinfull courses.

The summe is: That all the courses that are used in the house of the adulterers tend to death both of body and soul; that so the young man, if he love the safety of his own soul and body, should take heed of coming there.

*Figures. Her house.* The sins comited in her house. The subject for the adjunct. *Her paths.* A Metaphor from Travellers, often used in this Book.

*Note 1.* The hurt gotten in her house. Death.

2. The bad company it brings men to. Dead, and damned men, worse then to bring men among Lazars in the Hospitall.

In the former observe,

1. The word of coherence, *For*.
2. The cause, *her house*.
3. The effect, *inclineth*.
4. The object, *unto death*.

In the latter note,

1. The way, *And her paths*.
2. The end, *unto the dead*.

1. *D. &.* Much hurt is gotten by conversing with lewd women. If *Samson* were alive, he would tell you how by *Dalilab's* acquaintance he lost his strength, liberty, sight, life, besides the danger of his soul. *Solomon* would inform you, how

how he fell from God to Idolatry by such company, and how thereby his posterity lost the greatest part of their Kingdom.

*Reason 1.* Because nothing can be expected from creatures but what their nature yeelds. Fire will burn, Seas drown, Ravenous birds feed on carcaffes, Wilde beasts devour them. Evil women are naught. Evil trees bring forth bad fruit, not good, Mat. 12. 33, 35. All the household of the adulterers, and all her wayes, tend to death temporall and eternall, as in the text.

2. All men and women speake according to their disposition and employment.

*Navita de ventis, de tauris narrat arator,  
Enumerat miles vulnera, pastor oves.*

Of Winds the Sea-man, of his Bulls  
The Plow-man speaks, his Wounds  
The Souldier reckons, of his Sheep  
The Shepherd talk propounds.

A covetous man speaks of bargains, a voluptuous man of games, a proud man of titles, an angry man of injuries, a strumpet of wantonnesse. *Evil communication corrupts good manners,* 1 Cor. 15. 33.

*Use.* Let us observe the carriage of women, and if we evidently see wantonnesse in their words and deeds, set a crosse upon their houses, with Lord have mercy upon them, as over houses infected. *Cum sceminâ semper esse, & non cognoscere sceminam plus est, quam mortuum suscitare.* Bern. in Cant. Serm. 65. To be alwayes with a woman, and not to know a woman, is more then to raise up a dead man. Touch not pitch, lest ye be defiled. Ye have fire enough in your owne natures, seek not fuell abroad. The young man when he grows acquainted with strumpets, hopes to spend his dayes merrily in fine houses, and is suddenly carried to death and hell. He looked for a storehouse of pleasure, fine gardens, &c. and behold desolation. The Heathen man could say, *Nolo tanti pœnitentiam emere: I will not buy repentance so deer.* And the Proverb is,

*Caveat emptor, Let the buyer beware.* It serves then to admonish us to take heed of haunting the company of Harlots, lest we defile our selves, and consent to their filthinesse. We would not willingly come neer a rotten and ruinous house, lest it should fall, and bruise or kill our bodies. There is more reason to avoyd the company of Harlots, whose society may not onely break our bones, but eternally damn our souls.

2. *Dei.* Many miseries attend upon adultery. It cost the *Israelites* and the *Benjamites* dear, the losse of many thousand lives, and almost the destruction of an whole Tribe, *Judg.* 19. & 20. & 21. It cost *David* dear, *2 Sam.* 12. The losse of his childe, the abuse of his wives, a lasting sword on his house, besides the rape of *Tamar*, and rebellion of *Absholon* and *Adonijah*, with the murder of *Amnon*.

*Reason* 1. Because it was death by Gods Law, and so it is now by ours. Lose life and lose all comfort.

2. It is infamous all the world over. No modest persons care for joyning with adulterous families.

3. It breeds many quarrels between the Husband and the Adulterers, Wives, and Strumpets, Adulterers one among another, and Strumpets also.

4. It brings many murders. *The adulterers will hunt for the pretious life, chap. 6. 26.* The Husband enraged will kill the Adulterer, *ch. 6. 34, 35.*

5. It brings bastards, which is a disgrace to posterity.

6. It procures disinheriting of Children, when men suspect their Wives want of chastity.

7. It breeds diseases in the body, and shamefull ones too, as characters of that wickednesse.

8. It brings poverty on the state, by Gods curse, or the Whores covetousnesse. *For by means of a whorish woman, a man is brought to a piece of bread, ch. 6. 26.*

*Use.* Think of the many mischiefs that attend upon adultery, when thou art tempted to it. A needfull theme, for we naturally look not at sin, as it is in it self, but as it is to us, not in its odious and filthy nature (as we should doe, though no danger followed it) but in its hurtfull effects, which is to fear the smoak more then the fire. Yet so to look at it, may be profitable to keep us from the sin; if not,

for hatred of it, yet for tear of the ensuing mischiefs. Think with thy self, there is great danger and much wickednesse in adultery, else God, which is so mercifull, would never punish it with a double death, temporall and eternall. Remember that all conversing with strumpets tend to destruction. And though she speak flattering words, yet shamefull death follows adultery, as well as theft or murder. In *Adrian's Gymnasium*, or place of exercise, *Venus* is set forth as the ancientest of the *Destinies*, not spinning the thread of life, but cutting it asunder.

*Quid Venus est queris? est antiquissima Parca,  
Filæque mox ressecans, at neq; nens eadem.*

Thou askest what *Venus* is? She is  
The ancient'st *Destiny*,  
That quickly cuts the threads of life,  
But knits them not truly.

*Plutarch* writes of a Temple inscribed, *Sacrum Veneri homicide*: Sacred to *Venus* the Man-slayer. *Chrysofome* on *Psal. 50.* saith, *What is an whorish woman, but a sepulchre? and the common burying place of mankinde is her house.* And in *Rome*, because old Harlots were not permitted openly, they harboured in caves of earth, called *Fornices*, from whence the word *Fornication* cometh; and in this regard, it is fitly said in the text, *Her house enclineth unto death, and her paths unto the dead.* To the grave, an hole in the earth, where the dead are laid. A dark place fit for sin, and fit for punishment. *Terence* calls Harlots *Cruces*, because they crucifie men. *Veneri* is deaths quickest Harbinger. *Pope John 12.* being taken with an Adulteresse, was stabbed to death by her Husband. *Alexander* the Great, and *Otho* the third lost their lives by their lusts. But how many (alas) by this means have lost their souls? fleshly lusts do in an especiall manner fight against the soul, *1 Pet. 2. 11.* And nothing hath enriched hell so much (saith one) as beautifull faces. Let the young man think on these great examples, and tremble.

3. *Doct.* Wantonnesse shortens mens dayes. Give not thy  
St 3 strength

strength unto women, nor thy wayes to that which destroyeth Kings, Prov. 31. 3. The adulteresse will hunt for the precious life, ch. 6. 26.

*Reason 1.* Because it wasts a mans strength, and when strength fails, life will fail. If suell decay, the fire goes out. And thou mourn at the last, when thy flesh and thy body are consumed, ch. 5. 11.

2. It breeds noysome diseases, which oft-times prove incurable.

3. It hath gluttony and drunkenesse for companions, which alone can shorten mens lives, much more accompanied with wantonnesse. *Plures gulâ, quàm gladio periisse certum est.* It is an undoubted truth, that more perish by the throat then by the sword.

4. Strumpets kill men in private, either for their money which they have about them, or for want of money, when all is spent, lest they should be a burden to them on whom they have spent it.

*Use.* Let us quench lust with this water. If our life be gone, all is gone. Men are at great cost to preserve life by physick. They forbear many pleasing meats, and keep a diet. But no physick nor diet will keep an adulterer long alive. Strumpets will waste more then those helps can do good. If they do not, yet may the Magistrates sword, or Gods judgement do it. The King of Babylon caused *Abab* and *Zedekiah* to be rested in the fire, because they have committed villany in Israel, and have committed adultery with their neighbors wives, Jer. 29. 22, 23.

4. *Doct.* He that will scape an Harlot must keep out of her house. Had not *Joseph* been in *Potiphar's* house, he had not been in his Mistresses danger, Gen. 39. *Joseph* escapes by getting him out of the house. The young man (Prov. 7.) is undone by going into the Harlots house.

*Reason 1.* Because her house is full of baits, ch. 7. 16, 17. Fine fare, and ornaments.

2. It hath locks, and keys, and private opportunities of sinning.

*Use.* If ye know such houses, keep out of them. Strumpets like Cocks, crow on their owne dunghills. They count all their owne that comes within their dores. Keep out then, and be safe.

5. *Doct.* The house of uncleannesse is the gatehouse of death. *Come not neer the dore of her house, lest thou give thy yeers unto the cruel.* ch. 5. 8, 9. *Her house goes down to the chambers of death,* ch. 7. 27.

*Reason 1.* In respect of spirituall death. For what life of grace can be expected in a stews?

2. In respect of corporall death, and that many wayes, as ye heard before. The Strumpets house is the Devils armory, wherein are weapons of a ll sorts to destroy men, for *the devill was a murderer from the beginning,* Joh. 8. 44.

3. In respect of eternal death both of soul and body. Her house is like *Sodom*. If *Let* go not out of it, he must be burned with fire and brimstone. His condition that convertes there, grows still worse and worse. His soul is dead, his body will be soon dead, and then no space for repentance, and so he dies eternally.

*Use.* Pity those gallants that pity not themselves, that go from their own houses into naughty houses, and from thence to the grave and hell. Out of a lesser and temporary fire into a greater, and eternall.

6. *Doct.* Adulterers go downward. *Her feet go down to death,* ch. 5. 5. And questionlesse her adulterer goes down with her. *Let not thine heart decline to her wayes, for she hath cast down many wounded,* ch. 7. 25, 26.

*Reason 1.* Because they go downward in their strength, as was shewed before.

2. In their estates. For much is spent upon strumpets, to the impoverishing of themselves and theirs.

*Use.* Let such repent quickly, lest they go so low that they never get up again.

### Verf. 19:

*None that go unto her return again, neither take they hold on the paths of life.*

The wounds gotten in the Harlots house which are deadly, were set out in the former v. The ordinary neglect of them, and irrecoverablenesse, is set out in this v.

For.

For the words.

*None.* Not onely her self, but also all her customers are in danger of perishing. Hebr. *not all*, which in Scripture language is *none*. As Psal. 143. 2. *In thy sight shall no man living be justified*, Heb. *not every one living*. See more on ch. 1. 24. on *No man*. Some of the ancientest have hence concluded, that adultery is an unpardonable sin. But they forget, that *all manner of sin and blasphemy shall be forgiven unto men, save onely the sin against the holy Ghost*, Mat. 12. 31. Not none of any condition, or none of all simply (though the word be used both these wayes in severall places) but none in comparison, or very few. So few return from adulterous courses; that in respect of them which do not return, they are as none. So, *None calleth for justice*, Isa. 59. 4. *There is none that calleth upon thy name*, Isa. 64. 7. That is, very few do so. He compareth them which are given to adultery, to Souldiers that go into the war, and there place and thrust themselves so forward, that they are slain. We say, *All the City went to see such a sight*; that is, the most of them. It may be some could not, and others would not. We know that *David* did repent of adultery, but we read of few more that did it. Some understand it, that none do or can return by their owne wit, or strength, have they never so good naturall parts; but by Gods extraordinary grace some may and do return. But the former interpretation is better.

*That go unto her.* That go in unto her to commit adultery with her. A modest expression of a secret or foul action, frequent in Scripture. *Jacob went in unto Leah*, Gen. 29. 23. *David had gone in unto Bathshebab*, Psal. 51. in the title. Or, that go into her house to converse familiarly with him. Or, that go into an untimely death by wantonnesse. Or, figuratively, that fall into her sinful wayes, and so are spiritually dead. *She that liveth in pleasure is dead while she liveth*, 1 Tim. 5. 6. That interpretation of few returners from adultery, is best, because he had spoken before of the sinful and deadly courses used in her house, v. 18. And now he intimates that her snares are like lime-twigs, they hold fast all that converse with her in her house, and so fast, that very few or none think of returning. So that this *vers.* is an explication of



men, because they are so bewitched with the unlawful pleasure of her house, that they scarce ever think of leaving those sinful wayes while they live. For the word *Gee*, see on *cb. 1. 26.* on the word *Cometh*.

*Return again.* Some understand it of returning to prosperity. Gods judgement follows them for the most part, and wastes them, and their estate, to the consumption of both. But it is rather meant of returning by repentance, leaving those sinful paths of death to walk in the good wayes of life, as follows in this *v.* For the word, see on *cb. 1. 23.* on the word, *Turn*.

*Neither take they hold of; or, touch.* They come not near them, or at least will not cleave inseparably to them.

*The paths.* See on *cb. 1. 19.* on the word *Wayes of life.* That lead to life. To a prosperous life here, or an happy one in heaven. This *v.* answers an objection that might have been made against the precedent *vers.* Some may say Adultery is not so deadly a sin, as you would make it. You threaten death, but we will repent before we go out of the world, and so help all. This is a common objection. But who doeth so, saith the Wiseman? Ye shall finde very few. or none that repent, if ye observe their courses, for commonly Adulterers go on impenitently till death.

*Figures. None.* That is, very few. Hyperbole.

*Take hold.* A metaphor from such as lay fast hold on a thing to keep it, for men lay not hold on wayes with their hands, but walke in them with their feet. It argues seriousnessse, and constancy.

*Paths.* A metaphor from travellers.

*Of life.* A metonymy of the effect or adjunct, that bring life or are signes of it, with a Synecdoche of the generall for the speciall. Life for eternall life.

Note 1. Their not returning.

2. Their inconstancy, if they begin to look back, they fall into a relapse.

In the former note,

1. Their easie entrance, *None that go in unto her.*

2. Their hard returning, *return again.*

In the second part observe,

1. The act, *Neither take they hold.*
2. The object, *of the paths of life.*

1. *Doct.* It is an hard thing for an Adulterer to repent. The prodigall son leaves not his harlots, till all be spent, nor returns to his Father, till swines meat be denied him. *Luke 15. Sarepion and Solomon* very hardly returned, if ever.

*Reason 1.* Because of the flattering tongues of strumpets, who have fine words at command to keep young men with them. The harlot hath such arts, and armes to hold them in, that her prisoners seldome break prison. They are so bewitched with the flatteries, and *Sirens* songs of Adulteresses, that they cannot see their own filchinesse: or if in part they do see it, yet the harlots flattering charmes are so strong, that they cannot leave them, as many have confessed, *The harlots heart is snares, and nets, and her hands as bands.* *Eccl. 7. 26. An whore is a deep ditch, and a strange woman is a narrow pit.* *Ch. 23. 27.* It is as hard then for the Adulterer to get out, as for a man fallne into a narrow deep pit, out of which it is as difficult a thing to come up, as for a dead man to come out of the grave. So saith *Chrylostome*, *It is as hard a thing to convert an whoremaster, as it is to raise one out of the grave, that is dead and buried.*

2. Because of those carnall delights wanton houses afford, as dainty fare, pleasing musick, lascivious pictures, decked chambers, &c. Such baits as they that have tasted of them, by reason of their corrupted nature, stick so fast to her, that they know not how to leave her. They so glut themselves with the thoughts of their unlawfull pleasures, that no reprooves can sinke into their heads. *They are like unto the deaf Adder, that stoppeth her ear, which will not hearken to the voice of charmers charming never so wisely.* *Psal. 58. 4, 5.*

3. Because of mans naturall unsatiablenesse in sinne, which drives him from one degree of wickednesse to another.

4. Because they are become slaves of sin, boared, as it were, through the ear to serve sin for ever. The Devill still stirs them up

up to to the remembrance of their former sin, all pleasures to lead them to further slavery.

*Ut ferrum magnes, sic carnalem trahit Agnes.*

As loadstone is by iron drawne,  
So carnall men by strumpets tane.

5. Such are dead in sins and trespasses. The harlots house is a grave. It is an hard thing to come out from thence. The resurrection of the dead is a miracle. So is it for a man entangled to get out of an harlots house.

6. Because Gods curse followes such men, women and courtes.

*Use.* Take heed then of Adultery, and lewd houses. The strumpets house is like the Lions den.

*Omnia te adversum spectantia, nulla retrorsum.*

We see all footsteps forward go  
To thee ward, none returning fro.

*Amor celerem habet ingressum, tardum regressum.* Love (or rather, lust) hath a quick entrance; but a slow return. Theophrastus. Thou wilt be so bewitched, that when thou art old, and past acting such sins, thou wilt delight thy self with thinking and speaking of such things as thou hast done, and so die in thy sins without Repentance in a contemplative Adultery, which is a kind of acting over their former sins. Thou wilt have thy sins still sticking in thy bones, and they will be like a wood burnt down, the smoke and stinke whereof still remains. This sin makes men sottish like brute beasts, *Whoredome, and wine, and new wine take away the heart,* Hof. 4. 11. *Who so committeth Adultery with a woman, lacketh understanding,* Ch. 6. 32. Seeing then there is so great perill in Adultery, and so much difficulty in returning, it is safest to keep out at first. Who would go that way out of which scarce ever any man returned?

2. *Doct.* Few return from adulterous courses. *Most go on till a dart strike through their liver, Ch. 7. 23.* It may be *one man of a thousand* may return, *Eccles. 7. 28.*

*Reason.* Because of the hardnesse of returning proved in the former doctrine. Few men adventure on hard things, as to travell to remote parts, to be excellent in Arts and Sciences.

*Use* 1. If any have entred into this course, let them think of a speedy return. The further men travell in dirty wayes, the worse to go back. Burning and mad lusts will in time so blind thy heart, that without great and rare grace, thou canst not repent. Better then to be of the number of the few, that repent; then of the many, that perish.

2. Let such as have returned from Adulterous courses, heartily blesse God for his especiall grace and favour in reducing them. Thou couldst not return of thy self, but by Gods helping and restoring grace, so great was the weight of thine iniquity to keep thee under in impenitency. Attribute not therefore the praise of thy return to thy self, but to Gods grace. Onely see that thy repentance be true. For many will profess repentance when they think they shall die, that prove as bad as ever when they recover. Such repentance is far from a true repentance.

3. *Doct.* The destruction of Adulterers without repentance is certain. *Whoremongers must have their part in the lake which burneth with fire and brimstone. Rev. 21. 8.*

*Reason* 1. Because all sin is mortall, and without the cure of repentance will bring men to hell.

2. Because God will be avenged for the abuse of his image, and Temple by wantonnesse, unlesse men submit and reforme.

*Use.* Here is a cooling card for wantons. They look at their present pleasure, not at their future pain. Fools look at things present in the way: wisemen foresee things future in the end. A green way to a robbing place, a calm passage to a rock, or quick sand is perilous. A riotous person wallowes in pleasure, and dies in a prison. Let Adulterers think of their end, and they will have little pleasure in their sin.

4. *Doct.*

4. *Doct.* The deſtruction of impenitent adulterers is general as well as certain. *Whoremongers and Adulterers God will judge, Heb. 13. 4* That may be ſaid to them, that is ſaid to impenitent ſinners, *Except ye repent, ye ſhall all likewiſe periſh, Luk. 13. 3, 5.*

*Reason.* Because the deſtruction of ſuch is certain, as was proved in the former point. And then it muſt needs be general. If it be certain, that man muſt die, then all men muſt die, except God extraordinarily diſpenſe with ſome. But this he never did to any impenitent ſinner. If it be true, that man hath a reaſonable ſoul, then every man hath ſo, though fools and mad men make little uſe of it. So if it be certain, that impenitent adulterers periſh, then it is generally, and all ſuch muſt periſh.

*Uſe.* Let no man ſtand upon priviledges of birth, wit, wealth. If he be an impenitent Adulterer he muſt die. Let no man preſume upon repentance. He may be killed in the act, as *Zimri and Coſbi* were, *Numb. 25.*

5. *Doct.* No hope of comfort from God here, or hereafter for wanton perſons till they repent. Not here, *They were as fed horſes in the morning: every one neighed after his Neighbours wife. Shall I not viſit for theſe things? ſaith the Lord, and ſhall not my ſoul be avenged on ſuch a Nation as this? Jer. 5. 8, 9.* Not hereafter, *1 Cor. 6. 9, 10. Fornicatours and Adulterers ſhall not inherit the Kingdome of God.* And God accounts them ſuch till they repent of their filthineſſe.

*Reason.* Because they live in a way of rebellion againſt God; and by conſequence make themſelves Gods, following their own will in all things.

*Uſe.* Let Adulterers give over their trade. Who will follow a courſe of life, that he were ſure to have no comfort of in life or death?

6. *Doct.* There are croſſe wayes in the world, paths of life and paths of death. Croſſe-wayes and gates. *Wide is the gate, and broad is the way that leadeth to deſtruction. But ſtrait is the gate, & narrow is the way which leadeth unto life, Mat. 7. 13, 14.* There is a way of ſinners, and a law of the Lord, *Pſal. 1. 1, 2.* Some walke in the one, and ſome in the other.

*Reason.* Because the ends are fully oppoſite. Eternall weale, eternall

eternall woe. These shall go away into everlasting punishment: but the righteous into life eternall, Mat. 25. 40. And sure the same wayes cannot lead to so different ends. They are not suitable to them.

*Use.* Let secure persons take heed. They think all shall go to heaven, none to hell. But they are deceived; most go to hell. The strait way is hardly found, and by few: the broad way easily, and by many. Mat. 7. 13, 14.

Verf. 10.

*That thou mayest walke in the wayes of good men, and keep the paths of the righteous.*

So much for the deliverance: Now for the generall application of all for the good that will come to those that avoid the society of evill men and women. Which is,

1. Set out in this *verse* to be a preservation in such wayes.

2. Illustrated,

1. By the benefit of such wayes, *vers.* 21.

2. By the miseries that contrary wayes bring, *v.* 22.

For the first in this *vers.* This is the last part of the Chapter, wherein *Solomon* having before exhorted the young man to the study of wisdome, now shewes the last benefit of it. The end of our study of wisdome should be to walke in good wayes. The benefit of all spoken before is here summed up together. So that this *verse* depends upon *v.* 11, 12, 16. in this manner wisdome will deliver thee from all evill wayes, words, men, and women, that thou mayest more freely converse with good men in good wayes, whereby much good may be learned.

For the words.

*That.* It teaches us, that *Solomons* end in teaching men how to get Wisdome to avoid all the former inconveniences, was not that they should be idle, but that they should go on in good wayes without interruption or incumbrances. So the word is used, *Josh.* 4. 24. *That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.*

*That*

*That thou mayest walke.* See on ch. 1. 15.

*In the way.* See on ch. 1. 15.

*Of good men.* That thou mayest follow the godly, and virtuous examples of Patriarchs, and Prophets, and others that fear God and walke in his wayes.

But, Where shall we finde these good men? Our blessed Saviour tels us, *There is none good but one, that is God,* Mat. 19. 17.

We answer, God'y men though they be not perfectly good, but have many imperfections, yet being sincere are good in Gods account. For men are counted good or bad in Scripture language, not according to some particular act, but according to th. ir constant course and scope.

*And keep.* See on v. 8.

*The paths.* See on ch. 1. 19. on the word *wayes*.

*Of the righteous; or, Of the just.* The word is taken,

1. For one perfectly just, that is not guilty of any sin before God. *How should man be just with God? Job 9. 2. God hath made man upright,* Eccl. 7. 29.

2. For one just or righteous in his own opinion, or the opinion of other men. *He that is first in his own cause seemeth just,* ch. 18. 17.

3. For one truly just, though not perfectly, who intends in all things to deal justly and righteously with God and man. And this is the common acception of the word in Scripture, for there are none perfectly just upon earth. So *Noah was a just man,* Gen. 6. 9.

4. For one just in some particular cause. *They turn aside the just for a thing of nought.* Isa. 29. 21. *She hath been more righteous then I,* Gen. 38. 26. Here it is taken in the third sense, for one truly just and righteous, though not perfectly.

Figures. *Walke, wayes, paths,* Metaphors from travellers.

*Keep.* A metaphor from Watch-men, arguing care and constancy in walking in Gods wayes. For men do not use to stand still to look upon wayes, but to go on in them. Therefore the same thing is set down in two different expressions of walking in, and keeping Gods wayes. In

In the former note,

1. The act, *That thou mayest walke.*
2. The object, *in the way.*
3. The subject, *of good men.*

In the latter observe likewise;

1. The act, *and keep.*
2. The object, *the paths.*
3. The subject, *of the righteous.*

1. *Doct.* Men cannot walke in good wayes, unlesse they leave bad. It is as hard for men accustomed to do evill, to do good, as for an *Ethiopian* to change his skin, or a *Leopard* his spots, *Jer.* 13. 23. *No man can serve two Masters. Ye cannot serve God, and Mammon.* *Mat.* 6 24.

*Reason* 1. In generall. Because good and evill being contraries the one will keep out the other. So cold keeps out heat, and heat keeps out cold till it be overcome. Foul water in a bottle keeps out good wine, till it be poured out.

2. In particular. Evill thoughts keep out all thoughts of doing good. The mind like the *Smith* can hammer but one iron at once.

3. Evill words draw from good actions, and corrupt good manners, *1 Cor.* 15. 33.

4. Evill deeds, and practises keep from good courses. They give a double impediment,

1. By satisfying corrupt nature they steal away the affection from all good.

2. By employing it in evill they leave no time for good, for men by nature never have pleasure enough in sin.

*Use* 1. For discovery. It shews us a reason, why many are strangers to all good wayes, because they are versed in evill, and cannot leave it. Can an husbandman look for a crop, if he plow not up thornes and thistles? Can a Gardiner look for good herbs, if he weed not his Garden? Will not Ivie, if it be let grow, overtop and kill trees? No marvell then, if evill doers follow not that which is good.



2. For direction. Let us by leaving evill wayes ſeriously ſhew, that we intend to do good. When one pulls down an old houſe, men think he means to build a new, not elſe, though he talk often of it. Who will believe, that a man means to live ſoberly, or chaſtly, that dayly haunts Taverns, and wanton places? Pythagoras his letter Y ſhewed, that men going alike in their childhood, afterwards, if they followed evill, forſook good; *ἡ τὴ ἁμαρτία σαφὲς ἀπέχει τὴν καλὴν ἀρετὴν ὁμοίως.* *Ceasing from evill is the beginning of motion to virtue, Chryſoſt.* *ἡ τὴ πορνικῆ ἀποστασίως ἡ πνευματικῆ ἀποστασίως.* *Alienation from evill is an appropinquation to good, Chryſoſt.*

2. Doct. It is not enough to avoid evill, but we muſt alſo do good. *Cease to do evill, learn to do well.* Iſa. 1. 16, 17. *Depart from evill, and do good.* Pſal. 34. 14.

Reason 1. Becauſe forſaking evill is but a foundation for a greater building, and no man can dwell in a foundation.

2. Juſtice in all Common-wealths requires as many good offices, as doing no harme. So alſo in Gods Church.

3. God gives us wiſdome as to direct us how to avoid evill, ſo to do good: and that is the principall office of wiſdome; elſe none ſhould be the better for it.

4. The reward for avoiding evill is but privative, eſcaping miſery: but the reward of doing good is poſitive, eternall happineſſe. A beaſt, nay a ſtone goes not to hell.

Uſe. Here is a leſſon of ſpiritual ambition to teach us not to be content only to leave ſin, but to be in love with good wayes. Not to be not miſerable, and avoid hell, but to lay up for our ſelves treaſures in heaven, Mat. 6. 20.

3. Doct. One chief and principall end of wiſdome is well-doing. *Keep therefore, and do them, for this is your wiſdome,* Deut. 4. 6. *Theſe Commandements the Lord commanded to teach you, that ye might do them.* Deut. 6. 1.

Reason 1. Becauſe elſe no bleſſing attends upon our knowledge, no more then upon a man that knowes what is

good to preserve his life, and by neglect thereof dies. So do knowing, and not doing men lose heaven. If ye know these things, happy are yee if ye do them, Joh. 13. 17. Not else.

2. Because a curse followes upon knowledge without practise. Cursed is he that confirmeth not all the words of this Law to do them, Deut. 27. 26. That servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luk. 12. 47.

Use 1. To blame those, that use their knowledge to do evil, they can never get good by it, but the more harme. They only know how to undoe their soules. So the Adulterer hath wit to be naught, which others want. Καὶ κλέειδ' ἠδὲ οὐ μωχλῆς· εἰδὼς ἑδὲ ἐἴς τινος ὄχλου ἕτας ἐπόνησεν δόξαν, ἢ ἢς γὰρ οὐ μωχλῆς ἐκ πείρησται. Apollodorus. And let the door be shut with barres. But no workman can make the door so strong, that a cat, or an Adulterer cannot enter. So the Adulterer takes advantage of day and night. In the darke they dig through houses, which they had marked for themselves in the day time, Job 24. 16.

2. To exhort us to make the best advantage of our knowledge for well doing. Then we hit the marke, otherwise we misse it. This is the conclusion of this Chapter, and shewes the end of the former Precepts of avoiding hurt by bad men, and women, that we might do good. *Artium omnium finis est bene vivendi disciplina, quam vitâ magis quam literis nobiles sunt secuti.* The end of all arts is the discipline of living well, which noble personages have followed more in life, then in learning. Tusc. qu. 1. 4. *Optimus quisque maluit facere, quam dicere.* Every excellent man had rather be doing, then talking, Salust. At Athens a graveman coming into the Theater, no man rose to give him place, though they knew, they ought to have done it by the City law. The Lacedæmonian Ambassadors being there, the old man coming toward them, they rise, and give him the chief place. At which the people gave a great shout, and one of the Lacedæmonians to their shame spake thus, *Ergo Athenienses, quid sit rectum sciunt: at illud facere ex toto negligunt.* Belike then the Athenians know, what

what is right: and yet altogether neglect to do it, Valer. 1. 10. c. 5.

4. Doct. Wisdome not only shewes a man how to avoid evill, but also how to do good. If thou encline thine ear unto wisdome, then shalt thou understand righteousnesse, and judgment, and equity, yea, every good path, Ch. 2. 29. I have set before you life and death, blessing and cursing; therefore chuse life, that both thou, and thy seed may live, That thou mayest love the Lord thy God, and that thou mayest obey his voice, &c. Dent. 30. 19. 20.

Reason 1. Because it perfectly shewes us the difference between good and evill, that we may not mistake the one for the other. So cannot naturall principles, civill education, nor morall Philosophy.

2. It shewes us the means of escaping the one, and pursuing the other, what occasions are to be avoided, or taken, what helpe to do both is to be had from Gods word and Spirit.

Use. Let us labour to get this true wisdome. Men give much money with their children, and children serve many years to learne a Trade to avoid poverty, and get wealth. We then should spare for no cost nor labour to get true wisdome to direct us to flie all evill, and doe all good.

5. Doct. It is safer to imitate good men, then bad. Looking unto Jesus the author, and finisher of our faith, who for the joy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God, Heb. 12. 2. Follow the faith of your teachers, considering the end of their conversation, Heb. 13. 7.

Reason 1. Because the way of good men, is better then the way of bad men. A fair way of piety excels a dirty way of licentiousnesse.

2. Their end is better. Heaven is far better then hell. Remember, There is no condemnation to them that are in Christ Jesus, who walke not after the flesh, but after the spirit, Rom. 8. 1.

Use 1. To condemne those that follow the worst persons, where they live. If but one drunkard, or strumpet in a parish, others will follow them, not regarding

such as live better, whose conversation is in heaven. Phil. 3. 20.

2. Shew that ye have the same spirit by following godly men, and walking in their wayes, that so ye may come to the same blessed end the salvation of your souls. And why shouldest thou not rather follow the example of *Abraham, Job, Joseph, David*, then of *Ishmael, Esau*, and other profane persons? Sheep will not follow wolves, but they will follow one another. So do thou follow good men to heaven, rather then bad men to hell.

6. Doct. Good example sometimes prevailes to draw others to piety. *The people served the Lord all the dayes of Joshua, and all the dayes of the Elders that outlived Joshua,* Judg. 2. 7.

Reason 1. Because shame is taken away by good examples going before.

2. Fear is taken away. If a man see another go over a frozen river, he dares go over the ice.

Use. Set the best examples before you to imitate. *Prudentis viri est magna mensurâ se metiri, atque ad excellentium virorum imitationem se componere.* Nazianzen Epist. ad Nicobul. It is the part of a wiseman to measure himself by a great measure, and to compose himself to the imitation of excellent men. *Ignari locorum eum solertibus viarum iter adoriri gestiunt.* Ambros. Offic. l. 4. c. 47. They that know not the places desire to travell with such as are skilfull in the ways. *Columbam avolantem sequuntur omnes, equum generosum totum armentum, ovem totus grex.* Chrysoft. de continent. Josephi. *All the doves follow one, that flies away, all the drove followes a generous horse, all the stock followes one sheep.* So should we follow the choicest examples for goodnesse.

Vers. 21.

*For the upright shall dwell in the land: and the perfect shall remaine in it.*

The Chapter is concluded with the reward of good and bad men. In this verse is set out a gracious promise to encourage men to walke in upright wayes. In the next a threatening to discourage them from bad wayes.

For

For the fiſt.

Here is a motive to follow the righteous, and not the wicked, by an argument taken from that which men naturally moſt deſire, long life upon earth, together with an eſtabliſhment in our poſſeſſions, and not through Gods judgments to be waſted, and decay in our eſtates, and ſo come to poverty, or to die ignominiouſly, and not to live out half our dayes. Withall he ſhews that we are not good and righteous, except we walk uprightly and ſincerely.

For the words.

For. See on *cb. 1. 9.*

The upright. See on *v. 7.*

*Shall dwell in the Land.* Solomon ſpeaks after the cuſtome of the Old Teſtament, wherein God purpoſing not ſo fully to reveal ſpirituall and heavenly things and bleſſings to his people, as now, did ſecretly ſhadow them under earthly comforts, and encourage his people to obedience by ſuch promiſes. As in the fiſt Commandement long life is promiſed to thoſe that honour parents. So many temporall bleſſings are promiſed to ſuch as obey Gods Law, Deut. 11. & 28. By dwelling in the land, is meant long life, and health, and ſtrength, and plenty of all good things in that Land of *Canaan* that flowed with milk and honey. It is not bare dwelling there that is promiſed, but accompanied with all things fit, commodious, comfortable and profitable. This is that ſafe dwelling, promiſed *cb. 1. 33.* And this God performed to the *Jews*, while they worſhipped him aright; and when they fell to Idolatry, he ſent them captives to *Babylon*. So that this *v.* ſhews who ſhall be kept from evil; to wit, juſt and upright men. Yet ſome enlarge this promiſe to ſignifie grace here, and glory in heaven, ſhadowed under the type of the Land of *Canaan*. Others take it more largely then for that Land, intimating, that ordinarily in any parts of the earth, where godly men live, God uſually bleſſes them, unleſſe he pleaſe to correct his people for their ſins, or to try their graces, or to call them out to bear witneſſe to his truth. If it be objected, that godly men ſuffer hardſhip and hunger here; it may be answered, that in that eſtate they

enjoy great tranquillity, content, and felicity, as seeing God in all, and depending upon him for help. It is well with them for the present, and it will be better hereafter. Heaven will make amends for all. If it be further objected, that good men sometimes live lesse while on earth then others; it may be said, that God makes them abundant amends in heaven, in the land of the living. If it be further urged, that this is no encouragement to godlinesse, because wicked men have as much, and oftentimes more in the earth, then godly men have; I answer, that these may have more comfort in what they have, as having not onely a civill title, but a spirituall one also, and so shall never be indited as usurpers at the day of judgement.

**¶** *The land, or earth.* Which last word may well come from it, the letters are so like. It signifies,

1. That part of the world, which is opposed to heaven, containing Sea and Land, wherein men dwell, and beasts and fishes lodge. *The earth is given into the hand of the wicked,* Job 9. 24. *The earth is the Lords, and the fulnesse thereof, the world, and they that dwell therein,* Psal. 24. 1.

2. The dry part of the world, opposed to sea and rivers. *The earth is full of thy riches, so is this great Sea,* Psal. 104. 24, 25.

3. Some particular Land or Countrey. *In the Land of Uz,* Job 1. 1.

4. For the inhabitants of the earth, or of some Land or Countrey in it. *The earth also was corrupt before God, and the earth also was filled with violence,* Gen. 6. 11. *For the transgression of a Land many are the Princes thereof,* Prov. 28. 2.

Here it is taken in the third sence, for the dry land, or more particularly for the Land of Canaan, wherein Solomon dwelt, and of which he spake; the plenty and comfort whereof they well knew to whom he spake, and might be much encouraged thereby to obedience.

*The perfect.* See on ch. 1. 12. on the word *whole*. Hereby is meant such as are perfect in heart, and sincere; and also perfect in parts having all needfull graces in them, as a childe hath all members, that a man hath, though not so large. For as for perfection of degrees, none on earth hath attained to it.

it. *Shall remain in it.* They shall not onely finde an abiding place there, but also when adulterers, and other wicked li- vers shall waste their estates, and shorten their dayes by their sinfull courses, and so be gone out of the land by death or exile, they shall live quietly and prosperously in it. An op- position to v. 18. & 22.

Figures none.

Note. 1. A comfortable dwelling promised to the righ- teous,

2. A constant abiding, even when others are cut off

In the former note,

1. The word of coherence, *For.*
2. The persons, *the upright.*
3. The act, *shall dwell.*
4. The object, *in the Land.*

In the latter observe,

1. The persons, *And the perfect.*
  2. The act, *shall remain.*
  3. The object, *in it.*
1. Doct. The Scripture gives many encouragements to men to walk in good wayes. As,

1. Precepts. All the ten Commandements, the most exact rule of a godly life, that ever was.

2. Exhortations. *I beseech you therefore Brethren, by the mercies of God, Rom. 12.1. Who would not be perswaded, when God himself exhorts by his Ministers, that might com- mand?*

3. Examples of the excellentest men that ever lived on the face of the earth. See store of them recorded and commen- ded, who lived before Christs incarnation, Heb. 11. Apostles afterwards. Yea, Christ himself the example of examples. *Be ye followers of me, as I also am of Christ, 1 Cor. 11.1.*

4. Rich promises. *If ye be willing and obedieat, ye shall eat the good of the Land, Isa. 1. 19. Blessed are the meek, for they shall inherit the earth, Mar. 5.5.*

4. The Gospel, which shews us a second and greater ground of of godly life, then the Law or Creation did. *The grace of God, that bringeth salvation hath appeared to all*

men, teaching us, that denying ungodlinesse, &c. Titus 2. 11, 12.

6. It sets out the help of the Spirit. Some walk after the Spirit, and are led by the Spirit, Rom 8. 1, 14. Without this help we might utterly despair of walking in good wayes. We could no more do it, then a man could choose, or walk in a fair way in the world, that had not a soul or spirit in him to direct him.

7. Gods acceptation is there set out. Our best actions are sinfull. God likes not such. And if they may not be accepted, who would lose his labour to do them? *Cornelius his prayers and almes-deeds, were come up for a memoriall before God, Act. 10. 4.*

8. Gods commendation. This is more then acceptation. When a Father proclaims to others what a good Son he hath, it shews abundance of love in him, and encourages the childe to please him. So God doth animate us, *I know thy works, Rev. 2. 2, 9, 13, 19.*

9. Gods preservation of us in good wayes, when our hearts are set upon them, and we are ignorantly in danger. So he kept *Abimelech* from touching *Sarah*, Gen. 20. 6.

*Use.* It should encourage Christians to be more carefull of their wayes then all the world besides. We should be brighter then others, as the stars are brighter then the firmament. Heathen have few encouragements in comparison of us. Turks have not much more. Jews want the New Testament. Papists may not read the Scriptures. We have all encouragements to good wayes. Let us therefore say with the Psalmist, *I will run the way of thy commandements, when thou shalt enlarge my heart, Psal. 119. 32.*

6. *Doct.* When wicked men are cut off, God sometimes spares the good. The truth will appear, if you compare this v. with the next. And also in *Noah's* deliverance from the Flood, and *Lot's* in *Sodom*. *When the wicked are cut off, thou shalt see it, Psal. 37. 34.*

*Reason 1.* To shew Gods special care and providence over them. *Joseph's* parti-coloured coat, and *Benjamin's* large messe, were signes of speciall love.

2. To



2. To draw men to piety. We are in part carnall. *Abram* hath *Canaan* and a numerous posterity promised him, to encourage him in piety.

*Use* 1. If we be preserved when others perish, let us acknowledge Gods favour to be the cause of it. We had sins as well as they, and deserved to be cut off as well as they.

2. Let us be encouraged to piety. If there be any way in the world to escape judgements, this is it. Landlords do not use to turn their tenants out of dores, while they keep covenants. Good men are said to inherit the earth, bad men onely to possesse it.

3. *Doct.* Uprightnesse is expected of those that expect Gods blessing. *Mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 37. 37. Light is sown for the righteous, and joy for the upright in heart, Psal. 97. 11.*

*Reason* 1. Because God hates hypocrisie. It is most contrary to the God of truth.

2. He hates evill ends.

3. He hates self-ends in men, who should all serve his ends.

4. He hates by-ends, when men aim at any thing that tends not to his glory.

*Use.* Try if ye be sincere. Else your hopes are like spiders webs, Job 8. 13, 14. Try it by these notes. An upright man is he,

1. To whom nothing is displeasing that God hath done.

2. To whom God is pleasing in all the good the man himself doth.

3. To whom God is not displeasing in any evill, that he suffers.

4. That doth not resist God his Father, when he goes about to mend him.

5. That beleeves God his Father in all he promises.

6. That layes all his sins upon himself.

7. He that attributes all his good deeds to God.

8. He that directs his will by Gods will, as the Clock is ordered by the Sun-dial.

9. He that doth all good from the heart.

4. *Doct.* Perfection is expected of them that look for Gods blessing. *Be ye therefore perfect, even as your Father, which is in heaven is perfect, Mat. 5. 48. I will behave myself wisely in a perfect way, O when wilt thou come unto me? I will walk within my house with a perfect heart, Psal. 101. 2.*

*Reason.* Because all perfections are required of such as expect happinesse. As,

1. Perfection of sincerity. This was proved in the former point. A sincere man is a perfect man. An hypocrite is but a picture of a man.

2. Perfection of parts. Every saving grace must be had and used. So a childe is a perfect man. A defective monster is not.

3. Perfection of integrity. When our obedience is universall to all Gods commandements.

4. Perfection of degrees. That is required intentionally, and shall be given us actually, before we come to heaven. So a childe is not a perfect man, till he come to his full growth.

*Use.* Be like good trees, sound within and without, in root, body, branches, and grow higher toward heaven still. Else look for no blessing from God.

5. *Doct.* God often gives good men a comfortable and quiet continuance in their habitations. As to *David*, after his troubles from *Saul* and *Abolon*. To *Solomon*, for a long time.

*Reason 1.* That they may have the more time to serve God, and do good. A breathing time, that *the Churches having rest, may be edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, may be multiplied, Act. 9. 31.*

2. That they may have the more encouragement to do it. Mens spirits are down in trouble, and have enough to doe to suffer patiently. They are freer for action in quietnesse. Where God looks for suffering, he puts not to action.

*Use.* Bless God for the quietnesse and comfort we have had in this City in all these dangerous times, both for soul and body.

body. Other parts, both beyond Sea, and in this Land, have not been dealt so bountifully withall. *He sheweth his 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 known them. Praise ye the Lord, Pſal. 147. 19, 20.* We have also had so much agreement between godly men of different judgements, as is scarce any where else to be found. Let God have the praise, as we have the comfort.

6. *Doct.* God many times makes good men thrive upon earth. As *Abraham, Isaac, Jacob.*

*Reason 1.* That it may appear that God doth not grudge earth to those to whom he will give heaven. *He that spared not his owne Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8. 32. Seek ye first the Kingdome of God, and his righteousnesse, and all these things shall be added unto you, Mat. 6. 33.*

2. That they may have the more means to glorifie God, having the larger talents.

*Use.* If God give any good man wealth and prosperity, let him use it well, that he may give a good account of it. He is but a factor. He must honor his Master, if he will enrich himself. This Gods bounty requires, and he that doth so, may look for comfort from God.

Vers. 22.

*But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*

If fair means will not serve, foul must be used. The Wiseman having given a promise to allure, now concludes with a threatening, to drive such as will not be drawn. The Writer proceeds in a right method, and having spoken many things of the differing wayes of godly and wicked men, now he concludes with their different ends. So he doth, *ch. 1.* onely he puts the end of wicked men first. *The turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evill, ch. 1. 32, 33.*

For the words.

7, *But*, Heb. *And*. It is used sometimes as a signe of connexion. *Righteousnesse, and judgement, and equity, vers. 9.* Sometimes as a signe of opposition. *But ye have set at nought all my counsel, ch. 1. 25.* Sometimes of assimilation. *As a man pleadeth for his neighbor, Job 16. 21.* Sometimes of augmentation. *I am their song; yea, I am their by-word, Job 30. 9.* A proverb or by-word is more, and goes further then a song.

Here it is taken by way of opposition. Good men shall flourish, and bad men perish in the end.

*The wicked.* Restlesse and unquiet people. Such as are alwayes doing mischief. The Heb. word *רע*, comes from a word that signifies motion, or unquietnesse. *Who then can make trouble? Job 34. 29. The wicked are like the troubled Sea, Isa. 57. 20. Ahab, and such-like wicked men, accuse Gods people for troublers of Israel, 1 King. 18. 17. and of the City, Act. 16. 20. and of all the world, Act. 17. 6. But they may answer with Elijah, that wicked men are indeed the troublers of themselves, and of the world, 1 King. 18. 18.*

*Shall be cut off.* As a bough from a tree, so that it shall grow no more. Adulterers, and such like evill doers shall be destroyed. It signifies an untimely death, as a bough cut off before it withers. They shall be taken away in the midst of their prosperity, and that suddenly.

*From the earth.* Not onely out of that Land, but out of all the world. For the word see on, v. 21. on the word Land.

*And the transgressors.* The word signifies treacherous dealers. *They have dealt treacherously with thee,* Jer. 12. 6. So it is also translated, Isa. 21. 2. & 24. 16. For transgressors, that go beyond the bounds that God hath set them, deal treacherously with God, to whom they owe all subjection.

*Shall be rooted out of it.* If cutting them off will not serve to terrifie others, God will root them out, or pluck them quite out of the earth, and destroy their posterity also.

**Figures.** A Metaphor from a Tree, in the words *cutting off,* and *rooting out.* If a wilde tree, and offensive grow in a garden, and the Gardener cut off the top of it, if it send forth new sprouts, as bad as the former, he digs up the root it self. So doth God deal with wicked men. He takes them away; and if their posterity follow their courses, he proceeds to root out the whole name and family. *Cut off, Rooted out,* Metaphors from Trees.

**Note 1.** Gods judgement on wicked men.

**2.** On their memory and posterity.

In the former observe,

1. The word of opposition, *But.*

2. The subject, *the wicked.*

3. The adjunct, *shall be cut off.*

4. The object, *from the earth.*

In the latter note,

1. The subject, *And the transgressors.*

2. The adjunct *shall be rooted out of it.*

1. Doct. God will sometimes in this world, put a difference between good men and bad. Then shall ye discern between righteous and the wicked, Mal. 3. 18. So God made a difference between the *Israelites* and the *Egyptians*, in the darkness, and death of the first-born, and at the Red sea, Exod. 10. & 12. & 14. So did he distinguish between the *Israelites* and *Canaanites* in rooting out the one out of the Land, and planting the other in it, Josh. 10, &c. So he put a difference between *Micaiah* and *Zedekiah*, when the one durst shew his face, and the other hid his, 1 King. 22. 24, 25. Between *Jeremiah* and *Pashur*, when one was a comfort to himselfe and his friends, and the other a terror to both, Jer. 20. 4. Between *Abaz* and *Hezekiah*; the one made a prey to the enemy, the other delivered from *Senacharib*, 2 Chron. 28. 5. & 32. 21.

*Reason* 1. That men may see that there is a God. While they see no difference between good and bad men, they think there is no over-ruling God. The Heathen man confesses it. *Sollivitor nullos esse putare Deos: I am sollicited to think there is no God. Ovid.* In a Common-wealth, or in an Army, where no difference is made between good and bad people and souldiers, men think there is no Magistrate or Generall there. So in the Church. But when God puts a difference, they cry out, *Verily he is a God that judgeth in the earth*, Psal. 58. 11.

2. That men might see by this fore-running providence, a pattern and proof of the generall judgement to come.

*Use.* When God shall do so with us, let us acknowledge Gods mercy to us. He might destroy us like wicked men. *Are there not with you, even with you, sins against the Lord your God?* 2 Chr. 28. 10. See Gods distinguishing mercy in it, and proclaim it.

2. Doct. Wicked men are restlesse in evill. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*, Isa. 57. 20. *He deviseth mischief upon his bed, he setteth himselfe in a way that is not good, he abhorreth not evill*, Psal. 36. 4.

*Reason*

*Reason 1.* Because they have a body of sin in them, which hath many active members upon earth, fornication, uncleanness, &c. Col. 3. 5. A fountain will run, and fire will burn.

2. They have objects of sin in the world in abundance, in all places, to feed their eyes, ears, and all their senses. A fountain will run, if it find a river. Fire will burn, if it meet with fuel.

3. God hath not healed wicked men by his sanctifying Spirit. Bad humours will work in mens bodies, till they be purged away. And the more purged away, the lesse they work.

4. God is pleased sometimes not to restrain wicked men, but to let them run on to their own perdition, and the hurt of many others. So an unruly horse with the bridle out of his mouth runs furiously, till he overthrow himself, and his rider.

*Use 1.* Marvell not, that men are never weary of sinning. The drunkard is never weary of the Alehouse. The adulterer of places of wantonnesse. Is it marvell that birds fly, or fishes swim? why else have they wings or fins?

2. Let us be provoked to be restless in good. Else wicked men *the children of this generation* restless in their wayes to give themselves content, *are wiser then we*, that professe our selves to be *the children of light*, Luk. 16 8. And the Queen of *Sbeba*, who came so far to hear *Solemon's* wisdom, will condemne us at the day of judgement, Matt. 12. 42.

3. *Doct.* Wicked men lives are often cut short by their wicked courses. *Bloudy and deceifull men shall not live out half their dayes*, Psal. 55. 23.

*Reason 1.* Drunkennesse breeds dropfies, gluttony breeds feavers, wantonnesse foul diseases, all murderers, and shorten mens lives, as the flood drowned many young men in the world. When the strength of the body is worne by drinking and whoring, men must die. All the Physicians in the world cannot put in new marrow into dead bones.

2. Trouble of conscience sometimes ends their dayes. Sin of betraying his Master made *Judas* hang himself, *Spira* would have killed himself, and did waste his body to death for his Apostasie. Some in our times have ended their dayes in pangs of conscience for sin.

3. By Gods just judgements, who like a Gardiner pulls up weeds, roots out unfruitfull trees, and like a wind blows out the candle; or like a storm, lodges the corn before it be ripe.

4. By enemies, and those often of their owne stamp. One drunkard kills another in his drink, even his neereest friend, as *Alexander* murdered *Clitus*. One adulterer kills another, because the strumpet loves him better.

*Use 1.* Gaze not too much at the prosperity of sinners, lest thou be tempted to do like them. The common people are like boyes, who when they see knaves upon the stage, gorgeously appavelled, and acting Kings, think them happy, and could wish to be like them; but they consider not the poverty and misery that may befall them, when they are stript of their gay clothes. So the common people are bewitcht with the riches of sinners, not considering they may die, or lose all before their age.

2. Grudge not at their prosperity. They may die sooner then meaner men. *Every plant (saith our blessed Saviour) which my heavenly Father hath not planted, shall be rooted up, Mat. 15. 13.* Who would be a flourishing tree, to be rooted out? or an ox fattened, to be killed? *A brutish man knows not, neither doth a fool understand this. When the wicked spring as the grasse, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever, Psal. 92. 7.* They shall be cut off certainly, suddenly, utterly. *Turn ferè auferuntur à terra, cum [maximè velint vivere.* Then are they for the most part taken away from the earth, when they are most desirous to live in it. *Baine.* When they have feathered their nest, and reckon upon long life, as the fool in the Gospel, *Luk. 12.* God will destroy them, when they least look for it. Therefore, *Fret not thy self, because of euill doers,*



doers, neither be thou envyous against the workers of iniquity. For they shall soon be cut down like the gresse, and wither as the green herb, Psal. 37. 2.

4. Doct. Transgressors deal treacherously with God. The treacherous dealer dealeth treacherously, Isa. 21. 2. The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously, Isa. 24. 16. They are all adulterers, and an assembly of treacherous men, Jer. 9. 2.

Reason 1. Because they fail in the trust committed to them, as a Servant or Steward deceiving his Master is treacherous. So was he that had received one talent, though he had not spent it, because he did not improve it. Thou wicked and slothfull servant, &c. Mat. 25. 26.

2. Because they act against their trust, which is an higher degree of treachery. As if a Servant or Steward should rise up against his Master, in stead of obedience. So Judas is called the traitor, Luk. 6. 16.

3. Because they betray Gods honour, as much as in them lies. An Embassador is treacherous, that dishonors his Prince in stead of honoring him.

4. Because they labour to undoe Gods Church. Is not a servant treacherous, that should go about to poyson all the family? So are wicked men, endeavouring to ruine the Church by bad counsel and example.

Use. Let us hate all sinfull courses. Treason is odious. Men that love the Treason, hate the Traitor. God hates both it and them. Many fair promises are made by men to Traitors, but an Halter or an Axe is their end. So Satan promises much to finners, but will bring them to hell.

5. Doct. Sin roots out the posterity of wicked men. He shall neither have Son nor Nephew among his people, nor any remaining in his dwelling, Job 18. 19. So it did Jeroboam's. His posterity must lose the Kingdome, and his good Son must die, 1 King. 13. 34. & 14. 10, &c. So Abab's numerous posterity must die for his Idolatry, 2 King. 10. 7, &c.

*Reason 1.* Because sin goes by propagation; and no wonder then if the Serpents brood be cut off. We kill young Snakes for the poyson they have from the old ones.

2. Sin goes by imitation. If children of godly parents will imitate other men in evill, rather then their parents in good, no wonder if children of ungodly parents be evill like their parents, and perish with them. We read not of one good among all the Kings of the ten Tribes. All were idolatrous, like their predecessors.

*Use.* Hate sinfull courses, which God so much hates, that he will punish them in children to the fourth generation; as in the second Commandement. And no wonder if God hate sinfull courses, as being contrary both to his nature and will. Let us therefore shew our love to God, in hating what he hates. *Ye that love the Lord, hate evill,* Psal. 97. 10.

6. *Doct.* If men will not for their owne sakes forsake sin, they should do it for their childrens sake. God promises good to children, if their parents be obedient. *O that there were such an heart in them, that they would fear me, and keep my commandments alwayes, that it might be well with them, and with their children for ever,* Deut. 5. 29. Therefore they must take heed they bring not evill on their children by disobedience. *Manasseh* brings destruction on *Jerusalem* after his death, though he repented in his life. *Surely at the commandement of the Lord came this upon Judah, to remove them out of his sight for the sins of Manasseh, according to all that he did,* 2 King. 24. 3. And *Abab* brought Gods judgement on his posterity, though he humbled himself. *Seest thou how Abab humbleth himself before me? Because he humbleth himself before me, I will not bring the evill in his dayes, but in his Sons dayes will I bring the evill upon his house,* 1 King. 21. 29.

*Reason 1.* Because much evill may come on our posterity for our sins; as hereditary diseases, poverty, losses, crosses.

2. Our affection is great to our children. We prefer them before friends, and many times before our selves. Why then should we doe any thing to hurt them?

*Use.*

*Use.* It teacheth us to bewail the madnesse of those parents, that are so fond of their children, that they love the ground the better they tread on, and yet live in those sins that shorten their childrens dayes, and lay them under ground before their time by nature. They give them bad examples, and no correction for their sins, and so are necessary to their ruine. Let us be wiser, and give good example and correction to our children, and then may we look to see much good of them. Which God grant to all godly parents, through Jesus Christ our onely Lord and Saviour, Amen.

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## C H A P. III.

## V E R. I.

*My Son, forget not my law, but let thine heart keep my commandments.*

**T**He order of *Solomon* is to be observed; he had formerly exhorted the young man to seek after Wisdom, and shewed him what evils it would preserve him from; now he gives him some directions how to practise what he should be taught, and shews what good he should get by it: He had dissuaded him from cruelty in the first Chapter, and from adultery in the second; now he persuades him to piety and equity in this Chapter: and lest the keeping of so many precepts imposed upon the young man, should trouble him, he promiseth in general, and afterwards interlaceth in particulars, divers promises of good and sure rewards, to allure him to audience and obedience. *Solomon* had a floud, or a wood of words, a *Sylva Synonymorum*, and therefore urges the same things with elegant variation of phrase, as a Father often inculcates the same things daily in other words to affect his child the more, that so, what works not upon him at first, may at last. The two first verses are a general preface to the rest of the Chapter, wherein is, 1. an exhortation in the first verse: 2 ly. a promise to set it on, Verse 2.

For the words, *My Son*, see on *Chap. 1. 18.* He often useth the amiable name of a Son; intimating, that he speaks not as an Enemy, nor a Neighbour, or Friend, or Master, or King, but as a loving Father to his beloved child: And wel might he call the hearer or reader his Son, on whom he had bestowed so many godly instructions, and whom he goes onto instruct stil, like a Father.

*Forget not.* See on *Chap. 2. 17.* Let my law stick fast in thy memory, whatsoever thou forget, either children, businesse, or whatever els is deer unto thee, be sure thou forget not my Law: sooner forget musick and singing, as the godly Jews would rather forget them, then *Jerusalem. Psal. 137. 5. 6.*

*My Law.* See on *Chap. 1. 8.* Here it is taken for those good

instructions *Solomon* gave, and which are written in this book; Therefore he calls it his Law, which being agreeable to Gods Law, his children were tyed to observe. So Gods law is called *Moses Law*, *Mal. 4. 4.* This book is a Law how to guide our life, containing many excellent practical instructions.

*But.* See on *Chap. 1. 25. 2. 22.* an opposition between keeping and forgetting.

*Let thine heart.* See on *Chap. 2. 2.* The heart here may be taken for the memory, which is the chest of the soul; or rather for the wil, which is King in the Soul, and to which the understanding is councillor, and the affections are servants.

*Keep.* See on *Chap. 2. 11.* Keep them both in memory, and life. He speaks not of a bare remembring, but of a practical keeping also, shewing, that it is not profitable for us to have them in our heart, unlesse we also exercise them in our conversation. The sum is, that we must remember these precepts to *keep and do them*, *Dent. 7. 12.* For remembring the law in the heart without practising it in the life, will not bring the blessing annexed, *Ver. 2. Length of daies, &c.* Thou must remember them so, that thou heartily practise them, and that thy heart; not only have the knowledge of them ready upon all occasions, but also be ever studying for occasions, and how to do them.

*My commandments.* See on *Chap 2. 1.* Thou must not only look to this book in general, but have respect to every particular direction in it, that concernes thee; then shalt thou be like *Zechariah* and *Elizabeth*, *walking in all the commandments and ordinances of the Lord blamelesse*, *Luke 1. 8.* And maist conclude with the Psalmist, *Then shal I not be ashamed when I have respect unto thy commandments*, *Psalme 119. 6.* The sum is, as if *Solomon* had said, Thou hast heard, O my Son, that thou art not able by thine own pains and study to get *Wisdom*, but thou must get teachers, and accommodate the ears both of thy soul and body to their words; yet is not this enough to make thee wise, but thou must also retain those instructions in thy memory, ready for practise when opportunity shal be offered.

*Figures none.* Note. 1. A prohibition.

2. An Exhortation.

In the former note:

1. The person spoken to, *My son.*
2. The thing forbidden. *Forget not.*
3. The Object. *My Law.*

In the latter observe.

1 The opposition, or rather augmentation. *But, Or,* it may be read, *Yea, See on Chap. 2. 22.* Be so far from forgetting, that thou remember to practise my Commands on all occasions.

2. The agent, *Let thine heart.*

3. The Act. *Keep.*

4. The object. *My Commandments.*

1. *Doct.* Great affection ought to be in a teacher. He must look upon his hearers, as upon his Children. This is *Pauls* tone, *My little Children Of whom I travail in birth again.* Gal. 4. 19. *Wherefore? Because I love you not? God knoweth.* 2 Cor. II. 11. *I will gladly spend, and be spent for you, though the more abundantly I love you, the lesse I be loved.* 2 Cor. 12. 15. Spoken as by an indulgent Father. This is *Johns* tone, *My little Children, these things write I unto you, that ye sin not.* 1 Joh. 2. 1. This is *Christis* own tone, *O Hierusalem, Hierusalem, how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not.* Mar. 23. 37. Like a tender Father complaining of an unthrifty son, *We were gentle among you, even as a nurse cherisheth her children saith Paul.* 1. *Thef.* 2. 7.

*Reason.* 1. Because else his Ministry shall never doe any good. His directions will be slighted, his promises thought flatteries, his reproves disgraces, his threatnings, fruit of malice.

2. He doth else not imitate God, who hath more reason to take state; yet teacheth his with his abundance of sweetness.

*Use* 1. To reprove such teachers, as seldome converse with those, whom they take charge of, and shew small affection to them. It is fit Ministers should study. They can never dispense the bread of life well, if it be not well baked. A Physitian must study: Yet if the one visit not, nor converse lovingly with his people, nor the other with his patients, they will do little good.

2. It blames the criticall sort of the people, who say, if a Minister be familiar, and cheerfull with those, whom he teacheth, he loseth repute, discredits himself, and his calling. *At indignus tu, qui diceret tamen.* But yet it becomes not you to say so. Would you have your teachers strange to you? what comfort then can ye take in them, or what good will ye get by them.

2. *Doct.* Great respect in an hearer ought to be toward a teacher, As in a son to a Father. *Solomon* spake Proverbs, as well as writ them, and so had teachers, as well as readers. *He spake three thousand Proverbs.* 1 King. 4. 32. That of *Paul* proves it, cited out of the Prophets, as being the Doctrine of the old, and new Testament. *How beautifull are the feet of them that preach the Gospell of peace, and bring glad tidings of good things!* Rom. 10. 15. Such good respect *Paul* found from the *Galathians.* *Ye received me as an Angell of God, even as Christ Jesus. I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.* Gal. 4. 14, 15.

*Note.* 1. The end, why such respect should be shewed to our teachers.

2. The manners how.

For the first. The reasons are.

1. For Gods cause, because they are his Embassadors, and for the time of teaching represent his person.

2. For our sake, we will else not regard, nor get good by their words.

3. For their sake, that they may not be discouraged in their office.

4. For others sake, that our example may draw them to learn of them.

For the second. The manner how we must respect them.

1. By due respect to their persons, by reverencing them, and esteeming them very highly in love for their works sake. 1 Thef. 5. 13.

2 To their precepts by obedience: *Obey them, that have the rule over you, for they watch for your soules.* Heb. 13. 17.

3. By speaking well of them, *I ought to have been commended of you.* 2 Cor. 12. 11.

4. By



4. By dealing kindly with them, *Let him that is taught in the word, communicate unto him that teacheth in all good things, Gal. 6. 6.*

*Use* 1. For complaint of neglect of teachers, by their hearers. An heathen Prince seeing Gods Ministers set at the bottom of the Table by a Christian Emperor, said, *He would never be of that Religion, where the teachers were contemned.*

2. Let men shew all due respect to their teachers, especially in standing fast to truth taught by them, that they may be encouraged to teach Gods truth still.

*Doct.* 3. Precepts of Parents and Teachers, agreeable to Gods Law, ought to be regarded. *Solomon* spake and wrote both as a Father, and as a teacher, and he did regard his fathers instruction, *Chap. 4. 4.* his Mothers, *Chap. 31. 1.* and *Agurs, Chap. 30. 1.* It seems he regarded them well, that left them in writing for us.

*Reas.* 1. Because Parents should be teachers, and not breed their children like brute beasts.

2. Because teachers supply the defect of Parents, taking upon them to instruct us, when our parents cannot, for want of time or abilitie.

*Use* 1. It reproves ungracious children, that sleight the wholesome counsels of their own Parents; sure they will never regard any others instruction.

2. It blames unprofitable scholars, that make their parents cost, and teachers labour in vain.

*Doct.* 4. Such precepts ought never to be forgotten. *Let thine heart retain my words, decline not from the words of my mouth. Chap. 4. 4, 5. Remember the Law of Moses my servant. Mal. 4. 4*

*Ref.* 1. Because *Oblivio Mater, aut proles ingrati tudinis Senec. de beneficiis. Oblivion is the mother or child of unthankfulnesse.* Men remember what they think worthy of thanks, and forget other things; and thankfulnesse wil cause them to remember benefits. 2. It is the stepmother, or hinderer of spiritual profit: No good is gotten by things forgotten. *Sicut in unoquoque opere mater est constantia, ita universe doctrina invenitur oblivio noverca. Boet. de disciplin. Scholar.*

*Use* Think it not enough to learn good things, unlesse you remember them. It availles little to hear good instructions,

except ye keep them in memory: it is not sufficient to talk of Gods word with the mouth, unlesse we remember it in the heart. *Who among you wil give care to this, who wil hearken and hear for the time to come? Isa. 42. 23.* Say as *Genis* to her Lady *Antonia*, *Frustrâ Domina iussisti, hac enim, atque cætera omnia, qua mihi imperas, ita semper in memoria habeo, ut ex ea deleri non possint.* You need not, Madam bid me do your businesse, for these things, and all other which you command me, I have them alwaies so in my memory, that they cannot be blotted out of it. Deo or as another, *Iussa mihi iam velle sequi, quam posse, necesse est.* It is as necessary for me to be willing, as to be able so keep your commands. As the Ark kept the two Tables, and the Pot, the hidden Manna; so should we keep godly precepts in our hearts; els are we like many cunning Artists, that get much, yet live poorly, because they can keep nothing.

*Doct. 5.* Such precepts ought to be put in practise. *All the commandments which I command thee this day, shall ye observe to do, Deut. 8. 1.* The words of *Jonadab* the son of *Rechab*, that he commanded his sons, are performed. *Jer. 35. 14.*

*Reas. 1.* Because they are good seed for a spiritual crop; and men will be carefull to preserve seed corn, else they may starve. 2. Because they are lights to direct our steps, not only to see the way, but how to walk in it. *Thy word is a lamp unto my feet, and a light unto my path. Psal. 119. 105.* Men go not in the dark without a lanthorn.

*Use.* Draw out into practise what ye have learned by your parents and teachers. If a man had the Philosophers stone, if he used it not, he would have no gold. A known medicine helps not, if not taken; keep then good precepts actually, as wel as cordially: in deed, as wel as in heart; they that do not so, forget them, or at least keep them not: delight thy selfe with keeping them in thine heart, and honour thy God with observing them in thy life.

*Doct. 6.* Such precepts must be practised heartily. *Thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. 1 Chron. 28. 9.* *Servants, obey in all things your Masters according to the flesh, not with eye service, as men-pleasers, but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the*  
Lord,

Lord, and not unto men. Col. 2. 22, 23. *Ye have obeyed from the heart the form of Doctrine, which was delivered you* Rom. 6:17.

*Reason.* 1. Because the heart is the fountain of life. Dead services please neither God, nor men. It is like the speaking of Parrots. *Acceptable service to God must be reasonable service.* Rom. 12. 1.

It is like the Fountain of joy, and comfort, and therefore where it is not, men can have no comfort in any thing they do.

*Use.* See where your hears are, when ye do what Parents, and Teachers advise you. If ye do it unwillingly, it is not thank-worthy.

VERSE 2.

*For length of daies, and long life, and peace shall they adde unto thee.*

**T**HE Exhortation was in the former Verse. The promise to encourage us to obedience is in this. That men might with more courage endeavour to obey *Solomons* wife directions, God joynes the reward to the work, and promises those things, which all men, but especially young men most of all desire, and long for, and are most dear to men of tender years, to wit, a long, quiet, and happy life. Some distinguish the three things promised thus, That by length of daies should be meant a life on earth as long as may be drawn out by any strength of nature. By long life, or years, of life eternall life in another world. By peace, peace of conscience. But they may rather be understood thus, By length of daies may be understood a life that lasts long. By long life, or years of life an healthfull life. By peace a prosperous life.

For the words,

*For.* See on Chap. 19. A reason of the former Exhortation.

*Length of daies.* They bring a long life to a man, not beyond the time appointed by God, but as God hath determined, so by his blessing he gives long life to those that obey him. This is understood of bodily life here which the Law also promises in the first commandment. The word *דַּי* Day in Scripture is used.

1. For a naturall day, consisting of 24 hours. *Neither eat nor drink three daies.* Est. 4. 16.

2. For

2. For an artificiall day opposed to the night. *The greater light to rule the day, and the lesser light to rule the night,* Gen. 1. 16.

In the plurall for a long day, and circular, till that day come again: a full year. *This man went up out of his Citty ימים מיום ליום* From daies to daies: which ver. 7, is *שנה בשנה* year by year.

4. For a certain time, especially to come. *In that day shall this song be sung in the land of Judah.* Isa. 26. 1.

5. For a time of trouble. *Remember, O Lord the children of Edom in the day of Jerusalem: who said, Rase it, Rase it, even to the foundation thereof.* Psal. 137. 7. *Their day is come, the time of their visitation.* Jer. 50. 27. Here it is taken in the first sense for naturall daies.

*And.* See on Chap. 2. 9. 22. on the word *But long life.* Heb. *Years of life.* For *life* see on Chap. 2. 19. Lest any man should think, that long life may be miserable, he saith not years of sicknesse, or weaknesse, which are but puttings off, or rather years of death, but *years of life,* that is of health, and strength. *Non est vivere, sed valere vita.* It is not worthy the name of a life barely to live, but to be in health, and strength. So a life in Heaven is called eternal life, whereas a life in Hell which lasts as long, is called the second death.

*And peace.* Lest any thing should be wanting to a long, and healthfull life, peace is added. And well too, for the shortest life is best without peace? By peace is meant prosperity, riches, liberty. So the Hebrews use the word. *And he said unto them, Is he well?* And they said, *He is well,* Heb. *Is there peace to him? There is peace.* Gen. 29. 6, *Go see, if it be well with thy brethren?* Heb. *See the peace of thy brethren.* Gen. 37. 14. And indeed prosperity is the fruit of peace: adversitie of war.

*Shall they adde to thee.* They shall prolong the years of thy life, health, and wealth. Not forgetting, but observing Gods commands will do all this. The sum is, If thou slight not my commands, but observe them, thou shalt have a long, healthfull and prosperous life. Long life without health is troublesome, and health without other comforts of life cannot give content.

*Observe.*

*Figures none.* 1. The word of coherence. *For.*

2. The

2. The benefits. *Length of daies, and long life, and peace. A long, healthfull, and prosperous life.*

3. The means of procuring these is obedience. *Shall they adde unto thee.*

1. *Doct.* God might have required full obedience without rewards, yet he promiseth large ones. That he might require it without reward, appears in the preface of the commandements. Obey, for *I am Jehovah, that gave thee thy being, Thy God, in covenant with thee, That brought thee out of the Land of Ægypt. A great benefit. Out of the house of bondage.* A great deliverance. That he will give full rewards, appears in the end of the second, and fifth Commandements. Forake Idolatry, and worship me aright; For *I shew mercy to thousands of them, that love me and keep my Commandements. Honor thy Father, and thy Mother, that thy daies may be long in the land, which the Lord thy God giveth thee.* So he promises *Abraham to be his shield, and exceeding great reward.* Gen. 15. 1. For the first part, That God may require obedience without any reward, appears

1. Because hee is not any way indebted to us for our obedience. He hath all of himself, and nothing from us. Nor gets no addition of happinesse by our obedience.

2. We are indebted to him for all the good things we have, as Life, Health, Food, Goods, World Heaven; we have all from him, and that of free grace. And it is strange for a debtor to require mony of his creditor; wee cannot then merit any thing from him, that cannot adde any thing to him; neither doth he need any thing. Hee that merits of another, must some way supply his wants. Sacrifices could not do it. And if they could do it, he need not take them of us that owes all the cattell of the World. *Psal. 50. 9. &c.* And if God did need, how should we supply his wants, that cannot supply our own for soul or body? He that cannot keep his own Family, cannot relieve others.

3. Because God is absolute Lord over all, and may command what hee list without rewarding any creature in Heaven or in Earth. For the second, that yet he will give a full reward, appears.

1. Because he is mercifull, and stands upon his honor. And where justice will give no reward, mercy will. So Fathers

promise many things to their children, to encourage them to do their dutie: Here is long, and healthful years, and prosperitie; and what needs a man more in this life?

2ly. Because God is faithful, and hath promised a full reward to every good action, so that mercy and truth appear in it, though justice require it not.

*Vse 1.* To acknowledge, that if God blesse us in soul or bodie, it is of his free grace, not of the merit of our obedience. He might by his right over us, require service without pay: yet he is so merciful, that he wil not. So a father may look for duty freely from a child, yet he provides for him, and gives him an inheritance,

2ly. Let this encourage us to dutie: we owe it to God, therefore doe it; we shal have a full reward, therefore do it cheerfully: this is a double band, kindnesse useth to work more upon mens spirits, then dutie; so let it do with us toward God. This encouraged *Moses*, he knew he deserved nothing, yet, *had respect unto the recompence of reward. Heb. 11. 26*

*Doct. 2.* Gods rewards are such, as men like wel, ordinarily. He gives his people a land of brooks, fountains, wheat, barley, wines, fig-trees, &c. *Deut. 8. 7.* A land that had goodly houses, many herds of greater cattel, many flocks of lesser, much silver and gold, &c. *Deut. 8 &c.*

*Reas.* It appears, 1. in the particulars in the Text, God promises long life, peace, and plenty, what would man have more for his body? who loves not all these? Men love long life; for that end they are choice in meat, drink, apparel, baths, physick, they spare for no cost; so do worldly men dote on peace and plenty. These God promises. 2ly. it appears by the prayers of men; no doubt they pray for what they love best, and God often gives it, as he gave wisdom to *Solomon* to guide a great Kingdome, when he prayed for it. 3ly. By Gods additional gifes to *Solomon*, as honour, and riches, which he asked not, yet could not but like wel, when God gave them. So he gives a comfortable earthly passage to them, that seek for heaven: *seeke ye first the Kingdome of God and his righteousnesse, and all these things shal be added unto you. Mat. 6. 33.* Who likes not a good way, to a good end? It is a double mercy.

*Use.* Be careful to please God, and trust him for rewards; he will give such as thou likest, and canst no where else get: Gods precepts well kept, will be in stead of Diet, Physick, Guard, and other means of preserving life: If other means fail, God will preserve by these.

*Doct.* 3. Long life is a blessing. God gave *Abraham a good old age*, Gen. 25. 8. *The hoary head is a crown of glory*, &c. Chap. 16. 31. It is a sweet mercy, and generally desired. *What man is he that desireth life, and loveth many daies, that he may see good?* Psal, 34. 12. As if he had said, every man naturally doth desire it. Men love life, and abhor death! *With long life will I satisfie him*, Psal. 91. 16.

*Reas.* 1. Because life it selfe is a blessing, therefore the continuance of it is so.

2ly. Because God promiseth it to his servants, as in the first commandement; and God useth to promise good things, and threaten bad: And this promise Wisdom useth, as conceiving it wil much work upon the spirits of men; *for by me thy daies shal be multiplied, and the years of thy life shal be increased.* Chap. 9. 11.

3. It is a type of heaven, which had it all the perfections of joy it hath, yet were it not lasting, it could not afford full happinesse.

4. It is a resemblance of Gods eternity, who is called *The ancient of daies*, Dan. 7. 13.

5. Short life is accounted a curse. God theatens *Eli*, that *there should not be an old man in his house*, 1 Sam. 2. 31. Sure then the contrary is a blessing.

1. *Obj.* How is it a blessing, when wicked men often live long.

*Ans.* It is a blessing in it selfe, and to good men, who have the more time to serve God; though it may be none, yea, a curse to wicked men, who may sin the more, and have the more pain in hel.

2. *Obj.* Good men often have it not, but die soon, as *Josiah*.

1. *Ans.* It is in perilous times, when it is better to die, then to live. *From henceforth, blessed are the dead which die in the Lord*, Rev. 14. 13. It might have been a blessing to live long, before in the time of the Churches prosperitie, but not then, in the time of her persecution, then *the righteous are taken away from the evil to come*, Isa. 57. 1.

2. If in other times God take them away, they lose not, but get by it; they get by death a longer, and an happier, yea, an eternal life.

3. *Obj.* Men may live long in miserie, and that is a curse rather then a blessing.

*Ans.* God wil give his servants prosperity with their long life, if he see it fit for them; if not, he wil turn their afflictions to their good. *We know that all things worke together for good to them that love God. Rom. 8. 28.* A Physician can make an healing medicine out of poison, so can God make afflictions profitable to his.

*Use 1.* It shewes the folly of many men, who would have long life, yet look not after heavenly wisdom, the means of continuing life: Such shew themselves to be fooles, as by adultery, drunkeanesse, quarrels, kill themselves, or are killed by others, because they follow not wisdom, and holy directions; they might live longer, if they lived wisely, and godlily: Such complain in vain of shortnesse of life, which they bring on themselves.

2. It teaches us not to complain for the troubles of old age, but to blesse God for the comforts we have seen, more then others in the length of our daies. Remember that *God hath set the one over against the other. Eccles. 7. 14. Sicut una hirundo non facit ver, nec una linea Geometram: sic nec una dies, vel breve tempus reddit hominem felicem. Recuperus. As one swallow makes not a spring, nor one line a Geometrician, so neither one day, nor a short time makes a man happy.*

*Doct. 4.* Health in our daies is a great blessing also. So it is promised, *It shal be health to thy navil, and marrow to thy bones. verse 8. They are life unto those that find them, and health to all their flesh, Chap. 4. 22.*

*Reas. 1.* Because it gives a man much comfort in body, businesse, and societie of friends; yea and in Soul also, for the Soul hath a fellow-feeling of the bodies joy or sorrow, in regard of the neer conjunction of them.

2. From the contrary, because sicknesses, and diseases are threatned as crosses and sometimes as curses. See *Deut. 28. 29. &c. The leprosie of Naaman shall cleave unto thee, and unto thy seed for ever. 2 Kings 5. 27.*

3. Because



3. Because health fits us for duty to God and men, sickness makes us unserviceable to both.

*Use.* To inform us, that we may lawfully pray for health; because in it self it is a blessing. Spirituall blessings are best worth asking, yet temporall not to be despised.

5. *Doct.* Prosperity also is a blessing in it self, the Devill confesses it to be so to *Job*. *Thou hast blessed the work of his hands, & his substance is increased in the land.* Job. 1. 10. *Abraham's* servant confesses it in his Master. *The Lord hath blessed my Master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and Camells, and Asses.* Gen. 24. 35.

*Reason* 1. Because it is a gift of God. *I will give thee riches, and wealth, and honor.* 2 Chron. 1. 12.

2. He hath given it to some of his choicest servants, as to *Abraham, Joseph, David, Solomon.*

*Use.* Abuse it not to luxury, or oppression. To be naughty thy self more freely, or to hurt others more powerfully. Remember outward prosperity is Gods gift, use it then to Gods honor, and bless him for it. Take heed it proves not as *Tertullian* calls it, *Campus quo ambitio decurrat.* A field, in which ambition may run his course.

6. *Doct.* Long life, health, prosperity are sometimes the rewards of well doing and obedience. *If ye be willing, and obedient, ye shall eat the good of the Land.* Isa. 1. 19. *O that thou hadst hearkened to my Commandments? then had thy peace been as a river.* Isa. 48. 18 That is, thy prosperity; as was shewed in the exposition of the Text.

*Reason* 1. Because of Gods bounty, who besides Heaven often gives comforts to his here.

2. Because of mans frailty, who is by prosperity much encouraged to obedience, and discouraged by the contrary.

1. *Object.* Godly men oftentimes live but a while, and in much pain, and and poverty.

*Answ.* Besides what was said before on the third Doctrine,

I answer. 1. That their obedience is but in part, and the reward is answerable.

2. Promises of outward things are but conditionall. And God by short life, or sorrows keeps them from corruption, or persecution, and trouble.

3. God gives them a longer, and better life in Heaven. So God verifies his promise with advantage. As if a man should promise twenty shilling a week for a year, and at the first months end void the bargain, and give the party a thousand pound. What cause had the receiver to complain, either of falshood in the promiser, or of losse to himself.

4. Their short life have more sun-shiny daies, and true, and spirituall comforts there, then any wicked mans long life. Summer fruit may be as ripe as winter fruit, though gathered some months before.

*Use. 1.* It blames those, who think, that the study of wisdom and piety, shortens their childrens daies. They say, they are too wise, or too good to live long. Such bring up their children foolishly, and impiouly, and so shorten their daies, which they would prolong.

2. It encourages us to get wisdom and obedience. Ungodly men think, there is no better way in the world to make them live long, then to be merry, and to put away sorrow by letting slip the bridle to all manner of concupiscence: but let us remember, that a long, healthfull, prosperous life is the reward of obedience, and live accordingly.

### V E R S E 3.

*Let not mercy and truth forsake thee: bind them about thy neck, write them upon the Table of thine heart.*

**N**OW follow particular duties to be performed to God and Man, enterlarded with many excellent promises and rewards for encouragement to obedience. And first the wise man begins with two duties to men, setting the Exhortation to mercy and truth in this Verse, and the encouraging promise in the next.

For the words.

*Let not mercy and truth.* These two are oft enjoyned together in Scripture: and it is pittie, that they being so nearly joynd in themselves should ever be separated. Sometimes they are jointly

jointly attributed to God. *His mercy is everlasting, and his truth endureth to all generations.* Plal. 100. 5. *His merciful kindness is great towards us, and the truth of the Lord endureth for ever.* 117. 2. Sometimes to man. *Mercy and truth preserve the King.* Chap. 20. 28. When they are attributed to God, then Gods mercy is shewed in promising or giving man any good, that deserves nothing but ill of him. His truth is shewed in performance of his promises: When they are spoken of man, then is mercy seen in giving freely to the poor, who deserve nothing of us, yea to enemies, who deserve ill of us. Truth is manifested in doing what we owe by promise, or debt to men. *Misericordia est gratia, qua ex nostro libero animo benefacimus alteri, non ex debito, non ex passione. Veritas, qua exclusa omni fictione adequamus facta dictis, verba cordi, cordebitis: Gratia, qua gratuita, veritas, qua debita exhibemus.* Cajetan. *Mercy is favour, whereby out of our own free mind we do good to another man, not out of debt, not out of passion. Truth is that vertue, whereby shutting out all feigning, we do equall our deeds to our words, our words to our haart, our heart to our debts. Grace (or mercy) is, whereby we give free things; Truth, whereby we pay (or restore) things due to others.* Some interpret the Text here of Gods mercy and truth, and that two waies.

1. So carry thy self, that God may deal mercifully, and truly with thee. But this cannot be the sense. For though a man may so carry himself, that God will not deal mercifully with him; yet he cannot carry himself so badly, that God will not deal truly with him, for that were a blemish to God. If he be upright, God will perform his promises to him: if not, God will execute his threatnings upon him: whichsoever God doth, he shewes forth his truth.

2. By way of promise, not of exhortation. And they read it, *Mercy and truth shall not forsake thee.* And they tie it to the former words, if thou forget not my Law, &c. then God will deal mercifully with thee, and perform all his promises to thee. But

1. This crosses the ordinary sense of **78** for a prohibition, and that without need.

2. The words following are imperative:

3. In

3. In the first and second Verses ye have a prohibition, and promise. This method is also observed in the verses following: and most likly so here in this Verse, and the next. The word  $\text{רחמים}$  signifies,

1. Mercy or favour, *All the paths of the Lord are mercy and truth.* Psal. 25. 10.

2. By the contrary it is taken for reproch, or dishonour. *Sin is a reproach to any people.* Chap. 14. 34. So  $\text{ברכה}$  signifies to blesse, and curse: and other Hebrew words admit of contrary significations.  $\text{אמת}$  Truth comes from a word, that signifies to be firm, and stable; for truth will abide, when all lies fail. And the Hebrew word for believing, comes from the same root, for truth is worthy to be believed, and relied upon. *This is a faithfull saying, and worthy of all acceptation,* 1 Tim. 1. 15.

*For sake thee.* See on Chap. 2. 17. An Hypallage. For sake not thou them, for then will they forsake thee. A great elegancy in it, intimating

1. That their forsaking us is more then our forsaking them. Our forsaking them may come out of our weaknesse, but their forsaking us comes out of our wilfullnesse, and hardnesse of heart, in not entertaining them.

2. It sets out the easinesse of the losse of them through our corruption. *Fugax est natura boni, Good things naturally flye away.*

3. It sets out our great need of them. *Neque verò dixit, ipsas ne deserat, sed ne deserant te, ostendens nos esse, qui illarum egeamus, non ipsas nostri.* Chrysoſt. Hom. 1 in Philip. For he doth not say, *Forsake not thou them, but let them not forsake thee,* shewing, that we have need of them, but they have no need of us.

4. It imitates our great care, and paines needfull for the retaining of them. They are easily lost, but hardly kept. An Hawk must be well tamed, before he be let flye: else he will return no more. These graces must be as carefully kept as providently gotten, like riches. *Non minor est virtus, quam quærere, parva tueri.* It is no lesse vertue to keep wealth, then to get it. *Non dicit, semel facias, aut secundo, aut tertio, neque decies, neque centies, sed perpetuo, Non deserant te.* Chrysoſt. He doth not say,

*say, Be carefull once, or twice, or the third time, no nor ten times, nor an hundred times, but take care perpetually, that they forsake thee not. And both mercy, and truth must be kept for ever. Difficile est simul nos misereri, & sapere. Sen. It is an hard task for us to pity, and be wise both together. Else mercy may lie to do good, and truth may reveal without cause, what may do hurt. Therefore joyn both, as God doth, Mercy and truth are met together. Psal. 85. 10. Else Gods mercy would save all, or his truth damn all.*

*Bind them.* The word *לִקְבֹּץ* signifies.

1. To bind one thing to another, as a yoke is bound about an Oxes neck. *Thou shalt bind a stone to it. Jer. 51. 63.*

2. To bind men together in love. *His life is bound up in the lads life. Gen. 44. 30.*

3. To bind them together in a plot, or conspiracy. *The servants of Amnon conspired against him, 2 King. 21. 23.* Here it is taken in the first sense for putting them, and the neck together, yet not without a figure, as will appear anon. By *them* is not meant *the Law, and Commandments.* ver. 1. But *Mercy and truth,* as in this.

*About thy neck.* See on Chap. 19. Hereby is meant.

1. To have them fast, so that they may not be lost; as men tie their Jewels about their necks.

2. To have them ready to use, when occasion is offered, as a jewell about the neck, that hath vertue in it, is at hand for use.

3. To keep some externall memorialls to put us in mind of these vertues upon the beholding of them, as jewells on the neck, may put us in mind of busineses, being ever in sight.

4. To delight in them, as men doe in jewells which they hang about their necks.

5. To count it an ornament to us to deale mercifully, and truly with others. The children of Nobles, when they were little, were wont to wear some jewell about their neck, that they might be known to be of high birth. So should wee make our heavenly parentage known by works of mercy, and truth.

*And write them upon the Table of thine heart.* Have them in perpetual

all remembrance, as things not written in Tables of stone, as *Moses Law* was, but in thy heart, as in a Table of perpetual memory, as *Gods Law* was written at first in *Adams heart*, and as we write in our Tablebooks those things, of which we would keep a precise memorandum. They should be most dear unto us. So *Queen Mary* said, *They that should rip her, should find Callis at her heart.* Some have the images of their dearest friends in form of an heart, which they hang upon their breast the seat of the heart. So mercy and truth should have so deep an impression upon the understanding, that they never go out of the memory. Some understand by *binding them about the neck*, speaking of them, and teaching them to others, for the throat is the instrument of speaking. And by *writing them on the Table of the heart* thinking of them, and remembering them. But the former interpretation is more solid.

*For heart.* See on *ver. 1.* and on *Chap. 2. 2.* Here is one thing set out by divers similitudes in an eminent gradation like three steps of a ladder one above another. Mercy and truth are compared,

1. To companions, that must not depart from us.
2. To a chain about the neck, which is nearer then a companion.
3. To a thing written in a Tablebook, which is nearer to the book, then a chain, that hangs loose about the neck.

*Figures.* A double metaphor, wherein keeping mercy and truth, or exercising them outwardly is compared to tying a gold chain about the neck for Ornament. And retaining them in the heart is compared to things written in a Tablebook, that they may not be forgotten.

*Note 1.* The duty set down plainly.

2. Figuratively.

In the former note.

1. The double subject. *Let not mercy and truth.*
2. The adjunct. *For sake thee.*

In the latter note.

1. The similitude from a chain.
2. From a Tablebook.

In the first observe.

1. The

1. The act, *Bind them.*
2. The object, *about thy neck.*

In the second, note

1. The act, *write them.*
2. The object, *upon the table of thy heart.*

*Doct.* 1. Duties to men are to be made conscience of, as well as duties to God: See the first enjoyned, the second conjoyned. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thy selfe. Mat. 22. 37, 38, 39.* Though the Pharisees did durie to God, yet are they blamed for neglect of durie to men. *We unto you Scribes and Pharisees hypocrites, for ye devour widowes houses, and for a pretence make long prayer; therefore ye shal receive the greater damnation. Mat. 23. 14.*

*Reas.* 1. Because God hath a care of the preservation of his Image; In all the world, no creature so like God, as man.

2. God made laws to that purpose, as good rulers make laws, not for their own honour only, but for their subjects peace and wealth also.

3. God appointed Magistrates to execute those laws, to be *custodes utriusq; tabulae*, keepers of both tables: And he gave to them more honour and power then to other men, for that purpose.

4. He himselfe wil punish those wrongs done to men, at the day of judgment, which his deputies do not punish here, and wil punish them also for not doing it.

*Use.* To condemn hypocrites, who professe religion, but want humanity: of such the beloved Apostle saith, *If a man say I love God, and hateth his brother, he is a liar. And this commandment have we from him, that he who loveth God, love his brother also. 1 John 4. 20. 21.*

*Doct.* 2. Mercy and Truth should alwaies go together. *If ye wil deal kindly and truly with my Master, tell me, Gen. 24. 49. Lie not one to another. Put on bowels of mercies. Col. 3. 9. 12.*

*Reas.* 1. Because both are ornaments to us: Men wear lace on good clothes, so doth mercy adorn truth.

2. both are profitable to others: sometimes truth alone ties us to do good to other men, when we are by dutie or promise

mise, engaged to them : but certainly mercy will supply others wants, where no particular engagement is.

3. The want of the one, buries the commendation of the other; such an one is a merciful man to the poor, but there is no truth in him, no man can build upon his word; such a man is very just in all his dealings, but as hard as flint; he hath a good estate, but the poor fare never the better for it.

4. Both are together in God, else could we look for no favour from him, nor expect the performance of any promise made by him, for we daily give him cause to break them all.

*Use 1.* To blame such as brag of one of these, but want the other; one brags of his charity to the poor, and thinks at his death he must needs go to heaven for it, though he got all his wealth by fraudulent dealing: Another boasts of his just dealing, no man can say, black is his eye, though no poor man ever tasted of his cup: One is no sign of salvation, when the other leads to hel. In Logick, *Conclusio semper sequitur partem debiliorem*, The conclusion alwaies followes the weaker part. So here, hel claim her own.

*Use 2.* Be not content with one of these alone, make a marriage of them in your heart, and life: Those whom God hath joyned together, let no man put assunder; then may you say with David, *I wil sing of mercy and judgment, unto thee O Lord wil I sing.* Psal. 101. 1.

*Doct. 3.* Good must be done to them to whom we owe nothing. This is to be a true neighbour in Christs judgment, and mens; *which now of these three thinkest thou* (saith our Saviour to the Lawyer) *was neighbour unto him that fel among the Thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, go thou, and do likewise,* Luk, 30. 36. 37. *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.* Mat. 5. 42. This must be done,

1. For the creaturees sake, we are Gods creature, so are they, God would not have us neglect them, we should not do it.

2. For mans sake, they are not beasts; but men, as well as we; and while we are men, we may need others: no man can stand wholly on his own bottom.

3. For Gods sake, who requires it, and to whom we can shew no other real requital, for he needs not us, nor ours, but enjoynes



enjoyes us to do good to others freely, for his sake.

4. For pitties sake, every facultie of the soul must be exercised, else it is in vain placed there.

*Use.* To condemn hard hearted persons, who say to the poor, *what do I owe you?* These are *Cains* generation, who taught them their lesson long since. *Am I my Brothers Keeper?* Gen. 4. 9. And they may expect *Cains* reward, *A fugitive, and a vagabond shalt thou be in the earth.* Gen. 4. 12.

4. *Doct.* Truth is required in all our dealings. *Abimelech* expects it from *Abraham.* *Swear unto me here by God, that thou wilt not deal falsly with me.* Gen. 21. 23. God likes it, and abhors the contrary. *Lying lips are abomination to the Lord, but they that deal truly, are his delight.* Chap. 12. 22.

*Reason.* 1. Because then wee shall bee like God, who never breaks his word, though those he deales withall, deal falsly with him, as the best of men do. This is his glory, let us imitate him, and it will be our credit.

2. All men will be willing to deal with us, if they finde truth in our words, and deeds. Else they will more willingly deal with poorer men.

*Use* This serves to cry up the forgotten trade of truth, when men seek evasions to avoid contracts, and if themselves see but a finger of gain, care not for a handtull of truth.

5. *Doct.* We should have outward mementoes of our duties to men. *This heap be witness, and this pillar be witnesse, that I will not passe over this heap to thee, and that thou shalt not passe over this heap, and this Pillar to me for harme.* Gen. 31. 52. *Pauls* chain put him in mind of *Onesiphorus* his kindnesse. *Hee was not ashamed of my chain.* 2. Tim. 1. 16.

*Reason.* 1. The creatures may put us in mind of it. See how kind Heaven is to Earth, that affords it shine, and showers to ripen the fruits of it; yet gets nothing by it. Grasse feeds beasts; beasts feed us.

2. Mens faces, and habits put us in mind of true, and mercifull dealing with them. The poores ragges, and pittifull words, other mens kind lookes and carriage mind us of both.

*Use* Make use of such glasse, as these. How can ye look up to the Heaven, or down to the Earth, or the ragges of the

poor, or faces of the rich, and yet deal falsely, or harshly with others.

6. *Doct.* We must be hearty in duties to men. *Is thine heart right, as my heart is with thy heart.* 2 King. 10. 15. *The soul of Jonathan was knit with the soul of David.* 1 Sam. 18. 1.

*Reason.* 1. We would have men deal so with us: we care not for their out-faces.

2. We can then give a good account, not to men onely with whom we deal, but also to God, who knows, how wee deale with them.

*Use.* To blame such as doe good offices, but unwillingly, grudgingly, and as it were by constraint. These are dead, and heartlesse kindneses. Such forget, *that God loveth a chearfull giver.* 2 Cor. 9. 7. And therefore must not look for any reward from him.

#### VER. IV.

*So shalt thou find favour, and good understanding in the sight of God and man.*

**T**HE wise man having pressed two duties, that go against the hair in our corrupted nature, mercy, and truth, now he urges them with promises of rewards often inculcated elsewhere, and suitable to the things required. Hee that shewes mercy to men, shall find mercy with God. And he that deales truly with men, shall have understanding, how to manage his affairs wisely in the world: or to joyn them together. Hee that deales mercifully, and truly, shall be loved of God, and esteemed wise among men. These are two spurs to the former two duties. For the word

*So.* Heb. *And.* See on Chap. 2. 9. and on ver. 22. there on the word *But.*

*Shalt thou find.* Heb. *Find thou.* The imperative for the future. The commanding phrase for the promising. *So, Keep my Commandments, and live.* Chap. 4. 4. That is, *And thou shalt live.* For where God promises, mercy, there he commands a blessing. Psal. 133. 3. And all creatures must help to bring it. Thus the Poets speak also, *Si fetura gregem suppleverit, aureus esto Virgil.* *If thy flock bring forth abundantly, be thou a golden*

*den* (or, *rich*) *man*. That is, thou shalt be so. So on the contrary the future, or promising tense is put for the Imperative, or commanding, *Thou shalt have no other Gods*. That is, *Have not*. For Gods command ties us, as much as mans promise ties him. For *Find*. See on *Chap. 1. 13*. Some read it, *And find favour*. As if wisdom did admonish men to seek for favour by those vertues.

*Favour*. See on *Chap. 1. 9*. on the word, *Grace*. Thou shalt find comfort, kindnesse, liking, good acceptation. As men by their comely personage, or wise carriage, or good offices find favour with Princes.

*And good understanding*. Thou shalt be esteemed a wise man. *The Nations shall say, surely this great Nation is a wise, and understanding people*. Deut. 4. 6. For *Good*. See on *Chap. 2. 9*. For *understanding*. See on *Chap. 13*. on the word *Wisdom*.

*In the sight*. Heb. *In the eyes*. See on *Chap. 11. 17*. Of *God*. See *Chap. 2. 5*.

*And man*. *MAN*. Signifies.

1. A man in generall. *Man that is born of a woman*. Iob. 14. 1.

2. It was the name of the first man, that ever was. *Adams knew his wife*. Gen. 4. 1. Here it is taken in the first sense, yet collectively, *man for men*; as often else where. The last words admit of a threefold sense. Some understand them thus, Thou shalt know how to carry thy self well in all offices to bee done to God, or man. But that is onely toward God, and man. In the *sight* of them is more. As in the first Commandement, *Thou shalt have no other Gods in my sight*. It is a greater fault for a woman to lie with an adulterer in her husbands sight, then else where. Others thus, God, and man will favour thee, and acknowledge, that thou hast carried thy selfe wisely. Others thus, Thou shalt have good successe: For that the word will also bear. God will be so gracious to thee, and men so friendly, that thou shalt thrive wonderfully, and men shall take notice, and bear witness of it. The second way is best, and most agreeable to the common use of the original word. The sum is, if thou exercise mercy and truth toward men, God, and men will favour thee, and approve, and bear witness of thy great understanding.

*Figures*. A metaphor in *Find*. Thou shalt obtain it, as men get

get things they find. Another metaphor in the *eyes*, or *sight of God*. For God hath no eyes, yet will he take notice of it, as men do of what they see. *In the eyes of men*, that is, *in their sight*: for men take notice of those things that come within the reach of their eyes. The meaning is, they will look upon thee with delight: a metonymic of the cause for the effect.

*Note.* 1. The things promised which are two. 1. *So shalt thou find favour.* 2. *And good understanding.*

2. The large extent of them, *in the sight of God and man*. Some things please men, that offend God; other things please God, that offend men: thy waies shal please both. This is a great, but a rare blessing.

*Dott.* 1. Good things cannot be too often inculcated. This is familiar with *Solomon* in this book of the *Proverbs*, to urge the same things, though with some variety of words. *My son, hear the instruction of thy father. Chap. 1. 8. My son, if thou wilt receive my words, and hide my commandments with thee. Chap. 2. 1. My son, forget not my Law, but let thine heart keep my commandments. Chap. 1. 3.* This course is approved by *Saint Paul*. *To write the same things to you, to me indeed is not grievous, but for you it is safe. Phil. 3. 1.*

*Reas.* 1. Because of the dulnesse of our apprehension; matters of truth and holinesse may be spoken often, before we understand them.

2. Because of the deadnesse of our affections, that have no love to either, naturally.

3. Because we are more forgetfull of good things, then of other.

*Use.* It condemnes the nicenesse of men, that cannot endure to hear old fundamental truths often pressed, but are so pleased with new things, that they run into old errors: a Minister must bring forth old things for matter, new for manner. *Every Scribe which is instructed unto the Kingdome of Heaven, is like unto a man that is an house-holder, which bringeth forth out of his treasure things new and old. Mat. 13. 52. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word, which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him, and in you,*  
because

*because the darknesse is past, and the true light now shineth.*  
*1 John, 2. 7. 8.*

*Doct. 2.* God gives fit rewards, For good carriage to men, he gives favour with men: For *Nebuchadnezzars* service in taking *Tyrus*, God gives him the land of *Ægypt*. Son of man, *Nebuchadnezzar*, King of *Babylon*, caused his army to serve a great service against *Tyrus*. Every head was made bald, and every shoulder was peeled: yet he had no wages, nor his Army for *Tyrus*, for the service that he had served against it. Therefore thus saith the Lord God, behold I wil give the land of *Ægypt* unto *Nebuchadnezzar* King of *Babylon*, and he shal take her multitude, and take her spoile, and take her prey, and it shal be the wages of his army. I have given him the land of *Ægypt* for his labour, wherewith he served against it, because they wrought for me, saith the Lord God. *Ezek. 29. 18, 19. 20.* Those that honour God with their increase, God wil give to them a greater increase. Honour the Lord with thy substance, and with the first fruits of all shine increase, so shal thy barnes be filled with plenty, and thy presses shal burst out with new wine. *verse 9, 10.* of this Chap.

*Reas. 1.* To allure men the more to do good offices; suitable wages makes a servant diligent.

2. To shew Gods great approbation of them, by the likeness of the rewards to the duties.

*Use.* Observe the proportion of your rewards to your duties, see Gods mercy and wisdom in it, and give him glory.

*Doct. 3.* Mercy and truth find favour with God. So did *Joseph, Moses, David, Christ.*

*Reas. 1.* Because they are a part of Gods image, and that he likes, where ever he finds it: God doth good to all, he keeps his word, and likes them that do so.

2. Though God get no good by them in us, yet his Church doth: sometimes his people need mercy from men, sometimes truth in performances, and upright dealing in those with whom they have to doe. This God counts as done to himselfe. *In asmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mat. 25. 40.*

*Use.* Let us be encouraged to deal mercifully, and truly with all men: If others, or they with whom we deal regard it

not, God will, we shal have great need of his favour in death, and judgment, if we will not see what need we have of it now.

*Doct. 4.* Mercy and truth will find favour with Men. The former examples prove it.

*Reas. 1.* In regard of men, they love to be dealt mercifully and truly with all themselves, even they that deal not so with others, and therefore they commend it in others, and think well of them, and wish well to them out of selfe-love; as many an Adulterer likes a chaste Wife: And as other men, so especially they that get good by our merciful, and just dealing, will favour us, and speak well of us.

2. God will encline mens hearts to favour such, as deal mercifully and truly; yea, oftentimes God, who gives credit, and fashioneth mens opinions, and enclines mens hearts as he please, makes strangers, heathens, yea enemies, that use to hate all religion and goodnesse, by nature, and have particular quarrels with the persons of godly men, makes them, I say, to commend godly men, for their mercy and truth, and sometimes to do them much good. Thus *Saul* relents, and confesses *David's* innocency. *Thou art more righteous then I, for thou hast rewarded me good, whereas I have rewarded thee evil.* 1 *Sam.* 24. 17. This *Ezra* blesses God for; *Blessed be the Lord God of our fathers, which hath put such a thing as this into the Kings heart, and hath extended mercy unto me before the King, and his counsellors, and before all the Kings mighty Princes.* *Ezr.* 7. 27. 28.

*Vse.* Behold a second motive to merciful and true dealing: O, say they, men will not do so to us. We answer, they should do so, and if God see it fit, he will make them to deal so with you.

*Doct. 5.* Mercy and truth teach a man how to direct his waies before God. It is seen in the Centurion, *He loveth our Nation, and hath built us a Synagogue. Then Jesus went with him.* *Luk.* 7. 5. 6. And in *Cornelius*, who was a devout man, and one that feared God, which gave much almes to the people, and prayed to God alwaies. *Acts* 10. 1, 2.

*Reas. 1.* Because these things are pleasing to God, though done to men, and therefore he teacheth such, how to carry themselves wisely before himselfe also.

2. Be-

2. Because there is a chain of graces, and they love to go together. Like will to like.

*Use.* Lo a third motive to be merciful, and true dealing: wise carriage before God is to be got, as a reward of it. And that is a great mercy, such an one, as all people may wonder at, and and say, *Surely this great Nation is a wise and understanding people.* Deut. 4. 6.

*Doct.* 6. Mercy and truth teach a man how to direct his waies before men also. So they taught *David*. They taught him to behave himself wisely, so that *He was accepted in the sight of all the people, and also in the sight of Sauls servants.* 2 Sam. 18. 5. So it taught *Joseph*. When they heard that *Josephs brethren were come, it pleased Pharaoh well, and his servants.* Gen. 45. 16. His good carriage got this respect to himselfe, and his. So did *Abrahams* among the *Canaanites*. *Thou art a mighty Prince among us: in the choice of our Sepulchres bury thy dead.* Gen. 23. 6.

*Reason.* 1. Because they conduce much to direct us in our carriage in the world.

2. The want of either makes men noted for folly in their affairs.

*Use.* See a fourth argument to mercifull and true dealing. They that care not for obeying God, yet would with *Saul* be honoured before the people. Mercy and truth will be a good means to bring this honour from men, as giving us the serpens subtlety with the doves innocency.

VERSE 5.

*Trust in the Lord with all thine heart: and lean not unto thine own understanding.*

**H**ere follow certain precepts concerning our carriage to God, with promises annexed to some of them. In this Verse trusting in God, is commended to us: and self-confidence the contrary to it, is forbidden. For the words.

*Trust.* Put confidence in God, and rest on him, and repose thy self on this fatherly providence for deliverance from all evill, and the fruition of all good here, and hereafter. Trust may be opposed to doubting, and fear, and so may intimate

not onely relying on God, but waiting with assurance of a good event, especially if we wait upon the right person, and that upon good grounds. Some writers make a coherence here. Some of them tie it to the first verse; as if it had respect to the keeping of the Law, thus, Do not be affraid, that by reason of thy weaknesse thou canst not keep Gods commandments; neither think on the other side, that thou canst know them by thy naturall wit, or do them by thy natural strength: but trust in the commander, and hee will make thee able in some good measure to do what he enjoines: others knit these words to the third Verse. Because thou art not able to keep mercy and truth, trust in God, and he will make thee able: others tie it to the fourth verse. Shew that thou hast good understanding indeed by trusting in God, and not in thine owne wisdom. Others to the words following, If thou trust in God, and not to thine own wit, thou wilt wisely and readily perform all the duties following to God, and man. But it is better to take the words without any coherence according to the former interpretation. Believe that God will not fail thee in any necessity; but thy own wit may; and act accordingly. Some restrain this trusting in God to matters of salvation, but that is too strait, for we must trust in God for earth, as well as for Heaven.

*In the Lord. Heb. on the Lord.* Not in any creature. Faith, and confidence should have no meaner object, then God. For the word see on *Chap. 1. 7.*

*With all.* See on *Chap. 1. 13.*

*Thine heart.* Not in word onely, but in truth: not in part, but wholly. Not partly on Gods care, and partly on thine own wit; but altogether on him. For *Heart*, see on *Chap. 2. 2.*

*And lean not.* As a man leans upon a staffe to support him from falling. Presume not upon thine own wit. Trust not to it.

*Unto thine own understanding.* Think not thy self so wise, that thou knowest all means of providing good things, or freeing from evill. Some restrain it to carnall wisdom, which is corrupt, and sinfull. But it reaches also to naturall wit, deepe reach, and policy: which though it may lawfully be used, yet must it not be rested upon, so as to disparage Gods overruling pro-



providence. He mentions onely wisdom, or understanding, because men are more ready to lean to that, then to strength or riches. Yet these are excluded all so figuratively here, and expressly in other places of scripture from being objects of our confidence: neither must a man rest on any of them any more, then on understanding. And lesse reason to trust on them, for wit can do no more in war, or peace, then strength, or riches. For the word see on *Chap. 1. 2.* The sum is, Take heed thou be not high-minded, because of mens favour, nor arrogate too much to thy self, because of thy subtiltate: but think meanly of thy self, and trust in God, not faintly, nor in part, but with thy whole heart, and soul.

*Figures.* 1. A metaphor from an old, or sick man leaning on his staffe, who else must fall intimating, that if all our trust bee not in God, we are sure to perish. *Lean not, &c.*

2. A figure of the part for the whole, *The understanding* for all things, that men use to relie on, besides God.

*Note.* 1. An injunction.

2. An inhibition.

In the injunction observe.

1. An act. *Trust.*

2. An object. *In the Lord.*

3. The manner, *With all thine heart.*

In the inhibition note.

1. The act prohibited. *And lean not.*

2. The Object. *To thine own understanding.*

1. *Doct.* Our happinesse is not from our selves, but from God. Else needed we not trust in him. *O Israel, thou hast destroyed thy self, but in me is thy help,* Hof. 13. 9. *So then it is not of him that willet h, nor of him that runneth, but of God, that sheweth mercy.* Rom. 9. 16.

*Reason.* 1. It is not from our selves.

1. Because our unhappinesse is from our selves, therefore our happinesse is not. *No Fountain can both yield salt water, and sweet.* Jam. 3. 12. A bad husband that wasts all, cannot make himselfe rich.

2. We irrecoverably undoe our own selves in regard of our own help. We are not like a man, that makes himself lame,

OR

or sick, and may heal himselfe again, but like a man that puts out his eyes, or kills himselfe, who cannot recover his sight or life. It is from God.

1. Because no earthly creature can give happinesse. *Nil datur, quod non habet.* Nothing can give what it hath not. If the conduit pipe hath no water, it can give no water.

2. No heavenly creature can give it, for they are like standing pooles, top-ful of water, not like well-springs running over. Therefore God must give it, or we can never have it.

*Use 1.* Seek not for happinesse in any thing in your power, as in honour, wealth, pleasure: this is but to wash a black-Moor.

2. Seek to God for it, if you desire it, you must mount above earth and heaven, and sue to the throne of Grace for it, or never have happinesse.

*Doct. 2.* God is the only object of safe confidence. *O Lord of hosts, blessed is the man that trusteth in thee. Psal. 84. 12. Put not your trust in Princes, nor in the son of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Psal. 146. 3, 5.*

*Reas. 1.* Because all other confidence may fail us in some cases; as in deliverance from sin, pangs of conscience, hour of death and hel: put men or angels to it, they are at a stand, they can go no further then natural strength, sense, or reason wil reach, and all these are infinitely short in the former cases: if they had power, yet would fail sometimes, they might be so provoked, they would not do what they could, nor what they promised.

2. There is no case, in which God cannot, or will not help his: He need not fail his, because he is omniscient, and omnipotent: He will not, because he is merciful and true; we are certain, that God will not, nor cannot go against his promises of provision, and protection, and deliverance, made to his, for he is the infallible truth, and no power can let him to keep promise: He is the Almighty, who saith, *My counsel shall stand, and I wil do all my pleasure. Isa. 40. 10.*

*Use 1.* Let us not trust in wit, wealth, strength, friends, good intentions, merits; all these will fail us in things that concern this life, or a better: As no man can passe the Sea, without

without a light ship, that can sail over the waters, 'for if he walk on them, he will be drowned; so no man can escape perils of soul and body by his strength, he must have Gods spirit to make him light, that he may walk on these waters. *Macar. Hom. 44.*

2: Let us take notice, that all our strength is in God, in whom we may securely trust, and not in our own prudence, or ought else. Among the first precepts of wisdom, humilitie is commended, and confidence in God, whom to have alwaies before our eyes, and to call for his help is the highest wisdom, as on the contrary, to lean to our own prudence is the greatest folly. For *what hast thou that thou didst not receive? 1 Cor. 4.7.* Let us use means, but place all our trust in God, when all means in heaven and earth fail us, he wil supply us. If a man had a ship with sailes, mariners, all provisions needfull, yet if the wind fail, he cannot go on in his voyage. If that serve, worse tackling wil serve. So nothing can do good without Gods blessing, any thing wil do good with it. *Basil. Hom. de spirit. Sanct. Deo dante nil potest livor, eo negante nil potest labor. Greg. Naz. If God give, envy cannot hinder, if he deny, labour cannot further. Elinandus, Lib. 4.* mentions a tree, which protected creatures from Dragons while they were under the shadow of it; but when they went out, they were devoured. An emblem of Gods providence. *He that dwelleth in the most secret place of the most high, shal abide under the shadow of the Almighty. Psal. 91. 1. Valerius Maximus, lib. 3. c. de fiducia,* reports, that one telling a souldier, going to war against the Persians, that they would hide the Sun with their Arrowes, he answered, *We shall fight best in the shade.* Trust God for deliverance from troubles, and supply of help, when all means fail, he never fails his: confidence is the least, and yet the best we can render to the Lord; for hereby we acknowledge his sovereignty, and as it were, set the crown upon his head, if we put trust in his shadow. *Judg. 9. 15.* Remember then that of the Prophet, *In quietnesse, and in confidence shal be your strength. Isa. 30. 15.* And that of the Psalmist, *They that trust in the Lord shal be as mount Sion, which cannot be removed, but abideth for ever. Psal. 125. 1.*

*Doct. 3.* God must be rested on heartily. *My heart trusted in him. Psal. 28. 7.*

*Reas. 1.*

*Reas.* 1. Because God knowes the heart, which men does not.

2. If we only make shews of trusting in him, he will only make shewes of helping us, but fail us, as we do him. He will do to men as they beleve. *Mat.* 8. 13.

*Use* 1. To shew us that there are but a few that trust in the Lord as they ought, for the greatest part of the World, set their hearts on other things, by reason of their ignorance of the insufficiency of all creatures, and contempt of Gods word, which abundantly sets forth the sufficiency of the Almighty. The heart rules our words and deeds, and therefore an heartlesse profession of trusting in God is to no purpose.

2. Look that your confidence in God be hearty, and sincere, els look for no good from God; if you question his sufficiency, or fidelity, you shal get no good by either.

*Doct.* 4. God must be rested on entirely, and universally. *Blessed is the man that maketh God his trust. Psal.* 40. 4. *Thou art my hope O Lord God, thou art my trust from my youth. Psal.* 72. 5. To such as trust in God wholly, God is made their trust, and is their trust.

*Reas.* Because God will have all or none, as in our love, which must be *with all the heart, all the soul, and all the mind.* *Mat.* 22. 37. And with all our service, *Ye cannot serve God and Mammon. Mat.* 6. 24. So with all our confidence, and in all things: He will allow no partner, but will be trusted in alone; and *wil not give his glory to another, Isa.* 42. 8. nor have his sole-sufficiency questioned.

*Use.* See your confidence be not divided, part on God, part on men; such a confidence may keep you from the Lions, *2 King.* 17. 25. but it cannot keep you out of hel. An house built partly on firm ground, partly on sand, or propt on one side, not on the other wil fall. To trust on God then, is to be unbottomed of thy selfe, and of every creature, and so to lean upon God, that if he fail thee, thou sinkest.

*Doct.* 5. Selfe-confidence cannot stand with trusting in God. *Solomon* makes an opposition here between *leaning on our understanding,* and *trusting in the Lord.* *Say not in thine heart, my power, and the might of my hand hath gotten me this wealth. But Thou shalt remember the Lord thy God, for it is he that giveth thee*

their power to get wealth. Deut. 8. 17. 18. Cursed be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. Jer. 17. 5.

Reas. 1. Because it undermines our trust in God. For while we think we have help in our selves sufficient, we think it needlesse to look for help from God.

2. It opposeth trusting in God; self-confidence is an act of pride, trusting in God is an act of humility. We conceive God an enemy naturally, and who wil trust in an enemy?

Use. It shewes us the way that ruines many, that we may avoid it; they trust in themselves, and cannot help themselves; and God wil not help them, because they trust not in him.

Doct. 6. It is a dangerous thing for the wisest man in the world to trust in his own brain. Witnesse *Achitophel*, whose policy brought him to hang himself, 2 Sam. 17. 23.

Reas. 1. Because it is a staffe of reed, which wil both fail and hurt; as a man, or house falling, when staffe or props fail, are left helpelesse, and hurt themselves or others.

2. This was the great cause of Idolatry, leaving scripture direction, and leaning to selfe-understanding. A refined Idolatry, Saint-worship came in from Court-state.

Use. Take heed of this Rock of being selfe-conceited, as if thou thoughtst thy selfe the wisest man in the world, and all events of thine actions depended on thy brain: What a vanity, madnesse, dangerous error is it, for a man, mortal, subject to a miserable life, changeable in Soul and body, loaden with so many sins, in danger of so many temptations, and corruptions, and eternal pains, and by nature destitute of understanding, to trust to his own skill? He must needs fall, the fairest blossomes of mens endeavours wither, and the unproblest things come to passe, where men trust to their own wisdome: One saith of General Counscels, they seldome were succesful, because men came with confidence, leaning to their own understanding, and seeking for victory rather then verity. Take then the Apostles counsel, *Become a fool that thou maist be wise*, 1 Cor. 3. 18. A purse ful of counters must be emptied, before it can be filled with gold: A vessel must have water powred out that is in it, before it can be filled with wine: a Table-book must be cleared of all unprofitable scriblings, before learned

observations can be written in it: Thou must cast off all self-confidence, before thou canst depend on divine providence: Thou must pull down thy proud sailes of self-confidence: else they will sink thee in a sea of misery.

VERSE 6.

*In all thy waies acknowledge him, and he shall direct thy paths.*

CONFIDENCE on God was required in the last Verse, and that in the heart. Here homage to God is required, and acknowledgement of him in all our waies. And an encouraging promise is added of better successe, then we could otherwise expect. God will direct our paths to a better end, then we look for. For the words.

*In all.* See on Chap. 1. 13. Not in some one way, but in all.

*Thy waies.* See on Chap. 1. 15. Here is meant the actions of our life, in which we continue, and go on, as travellers in their way. It is seldom used for thoughts, which are internall, or words, but for deeds, or courses of life in scripture phrase; Yet is God to be acknowledged in them also.

*Acknowledge him.* See on Chap. 1. 2. on the word, *Know*. For those whom we will not acknowledge, wee make the world believe, we know them not. Some understand it of acknowledging God in the beginning of our works, or in the contriving of them. To acknowledge him, as a Catholick enjoyner, or director, and not to dare to goe about any thing not agreeable to his word, nor in any way disagreeable.

To take notice what God appoints to be done, and how, and to what end, and to proceed accordingly, and commit the successe to him, as a servant, or letter-carrier doth his business appointed, not taking care whether it be likely to prove well or ill. Others understand it of acknowledging God in the progresse of our works. And that either as a perpetual overseer, which will keep us from evill, and encourage us to good. So God bids *Abraham, walk before me, and be thou perfect.* Gen. 17. 1. Or as an enabler, without whom wee can do no good, nor get no good by what we doe, and therefore pray to him for

for strength to do what we undertake, and a blessing upon it : others interpret it of the successe of our workes, if it be good, then to acknowledge God the giver of it, or rewarder. If bad, then to acknowledge God the revenger, if we did ill, or trier of our graces, if wee did well, and speed ill. Under these heads come the many interpretations of commenters. It is hard to say precisely, which is intended. I conceive, Not the first, because he speaks not of the preparations for our journey, but of the journey it self. Nor the last, for that is the end of the way, not the way it self. Nor the first part of the second interpretation taking God as an overseer. But the second part of it, looking to him for all strength, which is a greater acknowledgment of him, as it is more to enable one to doe the work, then to look on, while he doth it. Also it agrees well with what went before. Trust in him onely, and no way to thy self, and so acknowledge all strength to be in him, and seek to him for it. It agrees well with what followes.

*And.* That is, Then, when thou hast so done, thou maiest boldly expect a good issue from him of all thou doest according to his will. So this particle is translated, *Then he is gracious unto him.* Job 33. 24.

*He shall direct thy paths.* For *paths* see on Chap. 1. 19. on the word *waies*. Some understand this of informing men, what they may lawfully doe, and what not. But it is better interpreted of relation to the end. He will make thy waies to prosper, and give a comfortable successe: So that here is not a bare reward, but a suitable one. Acknowledge thou all thy strength to come from God, and pray to him to assist thee, and he will blesse thy labours, that thou shalt effect more then thou couldst expect.

*Figures. Direct thy paths.* A metaphor from a guide, that leads an ignorant man in a right way to the place, to which he would go, but knows not, how to get thither.

*Note. 1.* A precept.

2. A promise.

In the precept observe.

1. The Act. *Acknowledge.*

2. The Object. *Him.* The Lord mentioned, ver. 5.

3. The Adjuncts.

1. Of quality. *In thy waies.*
2. Of quantity. *In them all.*

In the promise note.

1. The blessing, Gods direction. *And he shall direct.*
- 2 The objects, Mans waies. *Thy paths.*

1. *Doct.* A good mans life is a journey. It appears by *Peters* charge. *Dearly beloved, I beseech you, as Strangers and Pilgrims, abstain from fleshly lusts, which war against the soul.* 1 Pet. 2. 11. It appears also by *Pauls* profession, *Brethren I count not my selfe to have apprehended: but this one thing I doe, forgetting those things, which are behind, and reaching forth unto those things, which are before, I presse toward the mark, for the price of the high calling of God in Christ Jesus.* Phil. 3. 13, 14.

*Reason.* 1. In regard of the beginning of it. It begins as soon as grace is wrought in the heart. Then comes the first step of our spirituall journey; *Paul* converted went immediately about this journey, and conferred not with flesh and blood to delay him.

In respect of motion. He is ever moving from one good duty to another, as a traveller from one Town to another.

3. In regard of progresse. Hee grows in knowledge, and grace, as a traveller daily shortens his journey.

4. In respect of strangeness. Men marvell at a strangers habit, and carriage, and he at theirs. So in piety. Wicked men think it strange, that godly men run not with them into the same excessse of rior. 1 Pet. 4. 4. And godly men marvell as much at the extravagant courses of wicked men. *Paul* and *Barnabas* seeing the idolatry of the *Lystrians* rent their cloths, and cry out, saying, *Sirs, why do ye these things?* Act. 14. 14, 15.

5. In regard of perill. Strangers are exposed to dangers every where. So are godly men. The *Lystrians*, that would have worshipped *Paul* as a God, presently after at the perswasion of the *Antiochians*, and *Iconians* stone him. Act. 14. 19. He might well then by experience say, *We must through much tribulation enter into the Kingdom of God.* Act. 14. 22.

6. In respect of the aimed-at end, which is some rich, faire, or mart by the traveller, Heaven by the godly man.

*Use* 1. Let us resolve to bear all the inconveniences of the

way



way, wants, and affronts. The end will pay for all.

2. Let us mind our end, and be diligent in our way, that we may be at rest, and in happinesse. So a merchant labours and travells in his youth to have rest, and wealth in his age.

2. *Doct.* A good man hath many good actions of severall good kinds to do. So a traveller hath fair paths, and foule, green, stony waies, and good store of each to travell over. *Rom. 12.* All over contains severall duties. The Gospell teacheth us to live soberly, righteously, and godly in this present world. *Tit. 2. 11. 12.*

*Reason. 1.* Many duties to God are to be done, as praying, hearing Gods word, &c.

2. Many to our selves, as ruling our appetite, and anger.

3. Many to our fellow-travellers the Saints by the use of our spirituall, and temporall talents.

4. Many to strangers, as worldly men, through whose Country we travell. We must observe the rules of equity, and charity.

*Use 1.* Make no account of an idle life on earth. Many actions admit little rest, as in Governours in War, and peace. An husbandman plows, harrows, sows, gathers corn, threshes it, finds somewhat to do all the year long.

2. Please thy self with variety of imployments. Go from private duties to publick, from common to holy. Thou shalt have rest enough in Heaven.

3. *Doct.* A good man must look up to God for strength in his actions. *Make me to go in the path of thy Commandments. Incline my heart unto thy testimonies.* *Psal. 119. 35, 36.* Set a watch (O Lord) before my mouth: keep the door of my lips. *Psa. 141. 3.*

*Reason. 1.* Because the Fountain of all strength is with God. We are too weak to think of a good work, much more to effect it. This is to acknowledge God in all our waies, when we confesse we can do nothing without him, and therefore must in all things depend upon him, pray to him, and trust in him. *Iansenius.*

2. Because then we may look for good successe, and not else.

for God being neglected will crosse and blast our strongest endeavours.

*Use 1.* Be frequent in prayer to God for a blessing, though thy businesse be never so well contrived. Else thou wilt not thrive. If God drive not the Chariot of the soul, the horses the affections will be too unruly for any man to guide.

2. If any thing succeed well upon thy hearty prayer, and faithfull endeavours, acknowledge help found from God. So *Paul*, when he looks upon any good done by him, straitway cries out, *Not I, but the grace of God, which was with me.* 1 Cor. 15. 10. Let such thoughts be the ballast of the ship to humble thee in great atchievements. So the Bee carries what she gathers, or else little stones upon her wings, that the wind blow her not away. So *Paul* and *Barnabas* call men off from worshipping them to worship God. *Act.* 14. 15. *Ambros.* *Gregory* on *Revel.* 3. 10. sets out well the humility, and thankfulness of the Elders, *Sibi victorias non attribuunt, sed totum Deo ascribunt, qui vires ipsis ad vincendum suggestit.* They do not attribute their victories to themselves, but ascribe all to God, who, gave them strength to overcome *Plinie* reports, that the Roman Generall after a Victory, brought in his Garland, and laid it in *Jupiters* lap in the *Capitoll*. *David* doth the like, speaking of his great preparations for the building of Gods Temple, *Who am I, and what is my People, that we should be able to offer so willingly after this sort: for all things come of thee, and of thine own have we given thee.* 1 Chron. 29. 14. He ascribes all to the true God. *Non magnum est humil. esse in abjectione, sed magna prorsus, & rara virtus humilitas honorata.* *Bern.* in *Cant.* Ser. 33. It is no great matter to be humble in a low estate, but it is certainly a great, and a rare vertue for men in honor to be humble. *Non mirum est, si ventus pulverem secum ferat, & rapiat; Nos pulvis sumus.* *Anselm.* de *solitudine.* No wonder, if the wind carry and snatch away the dust with it. We are dust.

4. *Doct.* A good man must seek for strength from God, not in some of his actions alone, but in all, even in the least. *Without me ye can do nothing.* *Ioh.* 15. 5.

*Reason.* The strength to do the least things is from God, even to breath. *He giveth to all life, and breath, and all things.* *Act.* 17. 25. And he can take it away, when he please, and so spoile all

all our actions. *His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* Psal. 146. 4.

*Use.* It reproves those, who pray not to God for a blessing on their ordinary labours. Onely they seek unto him in difficult cases, when *they are at their wits end,* as Seamen pray in a storm. Psal. 107. 27, 28. It may be they pray not, before they work, and therefore God lets them be forty years, as the *Israelites* in the *Wilderneffe*, about that which might be done in fourty daies.

5. *Doct.* Such as seek for Gods help may expect Gods blessing. *Call upon me in the day of trouble, I will deliver thee.* Psal. 50. 14. *Jabez called on the God of Israel, saying, Oh that thou wouldest blesse me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him, that which he requested* 1 Chron. 4. 10.

*Reason. 1.* He will make thy waies right.

2. He will make them full, and compleat.

3. He will make them successfull.

*Use.* See the reason, why many mens waies prosper not. They go on in their own strength. *God is not in all their thoughts.* Pl. 10. 4. So *Pharaoh* went desperately into the Sea, and was drowned. *Ps. 136. 15.* They seek not for strength from God, and God will not blesse them.

6. *Doct.* The chief director of our waies for good is God. *I have raised him up in righteousness, and I will direct his waies: he shall build my City.* Isa. 45. 13. *I will direct their work in truth.* Isa. 61. 8.

*Reason. 1.* Because the wisest man in the world cannot direct his own waies so, as to make them alwaies succeed well. *O Lord I know that the way of man is not in himselfe: it is not in man, that walketh, to direct his steps.* Ier. 10. 23.

2. God hath wisdom enough to guide us through all difficulties.

*Use.* Do nothing without Gods direction in his word. A man that had an house to build, would in all things follow the direction of a skilfull workman, lest he lose his cost. So let us follow Gods guidance. Else all our labour is lost. None desires to go astray out of his way, except he be first gone out of his wits. Every man will rather take a guide to di-

direct him the right way, and give money to that end. If we be careful to acknowledge God in our waies, we shal not wander out of them, for we shal have a trusty guide, who offereth himselfe freely in the Text, to direct our paths. God led the *Israelites* through the wildernesse, not the shortest but the safest way; So wil God do for all them that make him their guide. The Athenians conceived that their Goddess *Minerva* turned all their evil counsels into good to them: the Romans thought their Goddess *Videlia* set them again in the right way, when at any time they were out. All this, and more then is undoubtedly done by the true God, for all that commit their waies unto him, and depend upon him for direction and successe. Then may we conclude, *This God is our God for ever and ever, he wil be our guide even unto death.* *Psal.* 48. 14.

## V E R. 7.

*Be not wise in thine own eyes, fear the Lord, and depart from evil.*

**I**N this verse is a scale of duties, consisting of three steps, Mans forsaking his own wisdom, leads him to the fear of God; and the fear of God keeps him from sin. A promise of health followes in the next verse; for the words, *Be not wise*, See on *Chap.* 1. 5. *In thine own eyes.* See on *Chap.* 1. 17. on the word *fight*. For the phrase, being wise in our own eyes, is being so in our own conceit, as the *Doway Bible* reads it; and it comprehends these particulars under it, that a man should not think himselfe sufficiently wise, so as by that he should be able to guide himselfe in all his actions, to know what is right, what wrong, what successe will follow, good, or bad, and that he hath a deeper reach then other men, and is able to dive into the greatest matters. *Solomon* doth not say, *be not wise*, for then should he contradict other scriptures, and himselfe too, that bid us labour for wisdom; his meaning is not then, that we should not seek to understand scripture, and to be able to give a reason of all we do, and know, when we judge aright of things, and when not; for that were to make a man a beast, but that he should not think himselfe wiser then other godly men, nor at any time oppose his own wisdom to God, & take

take heed alwaies, that his judgment be not blinded by natural ignorance, or selfe-love, it differs a little from leaning to our own understanding. *Verse 5.* This is the cause, that the effect, we lean to our own understanding, because we are wise in our own eyes. This is in the judgment, that in the affection of confidence; this is Theoretical, that is Practical. There may also be a Meiosis in it: think meanly of thy selfe, take notice of thine own ignorance, and think other men wiser then thy selfe.

*Fear the Lord.* See on Chap. 1. 7.

*And depart.* The word signifies, to turn away from a thing which a man dislikes.

*From evil.* It is put, 1. for evil of sin, which is the cause; 2. of trouble which is the effect: He that avoides the first, shal escape the last; the first is here meant. See more on Chap. 1. 33.

*Figures. In thine own eyes.* 1. A metonymie of the cause for the effect. *In thine eyes;* that is, *in thy sight.* So it is translated, Chap. 1. 17. *in the sight of any bird.* Heb. *in the eyes;* as the margin there shewes: and so it might have been translated here. 2. A metaphor. *In thy sight:* that is, *in thy judgment.* For the judicial faculty is the eye of the Soul: The Soul passes sentence on things by judgment, as the body by sight: so Gods eyes are on good men, though poor. *I wil look to him that is poor, and of a contrite spirit.* Isa. 66. 2. *The eyes of the Lord are upon the righteous.* Psal. 34. 15. So are Davids. *Mine eyes shal be upon the faithful of the land.* Psal. 11. 1. 6. It signifies approbation. *Depart.* A metaphor from a traveller, that being in a wrong way, leaves it, to go in a right path: So must we leave those sinful waies, in which we walk naturally. Note, 1. A lesson of humility; 2. of the fear of God; 3. of avoiding evil. In each of these is an act, and an object; in the first, the act is, *Be not wise,* the object, *in thine own eyes.* In the second, the act, *Fear;* the object, *the Lord.* In the third, the act, *And depart;* the object, *from evil.*

*Dost.* 1. A good man should look into his own condition, to know the truth of it; else, he may soon think better of himselfe, then there is cause. *Give diligence to make your calling and election sure,* 2 Pet. 1. 10, *Let him that thinketh he standeth, take heed lest he fall,* 1 Cor. 10. 12.

*Reas.* 1. Because there is a difference of mens conditions,

else no need of search: Some are in the broad way to hel, others in the narrow way to heaven.

2. We are all naturally in the worst condition, and should therefore take notice of it, and seek to get out of it.

3. It may be doubtful whether we be out of it or no, because of the likenesse between common and saving graces. There is in wicked men sometimes, some kind of repentance, and faith. *There is a way which seemeth right unto a man, but the end thereof are the waies of death.* Chap. 14. 12. Try which is right.

4. It is a difficult thing to discern, for a wicked man may go far in outward performances, and forward profession.

*Use 1.* To tax all such as have no mind to look into their spirituall condition; they are forward to cast up their books to know their temporal estates, and upon every distemper to advise with the Physician, for their bodies, for fear of a disease breeding in them; only the poor soul is neglected: we fear such as eat and drink any thing, and have no regard of diet, that they will be sick; and such as love not to look into their debt-bookes, that they will be bankrupts: So we may fear, that they are yet in their natural estate, that look not whether they be out of it or no.

2. To exhort us to be more diligent to search out our spiritual, then our worldly, or bodily condition, that we may not be deceived in our selves. To move us to seek to know our spiritual condition truly, let us think of these motives.

1. That the spiritual estate is best; we look more after health then wealth, because the body is better then the estate; the Soul is much more better then the body.

2. Because it is a more lasting estate. Every man prefers a fee-simple, before a lease: Heaven lasts longer then any fee-simple, infinitely more then it doth beyond a lease. Follow then Master Greenhams counsel, *Of a'l prisoners, often visite thine own soul.*

*Doct. 2.* A good man should not think highly of himself. David did not; he professed as much before God; *Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise my selfe in great matters, or in things too high for me.* Psal. 131. 1. He would keep none such in his house. *Him that hath a high look, and a proud heart wil I not suffer.* Psal. 101. 5. *Reas. 1.*

*Reas.* 1. Because an high conceit of our own wisdom and parts, cannot stand with the fear of God, which is required in this verse: And therefore this is set before it, as a removal of a great let of it, which is selfeliking; It wil never agree with Gods fear, which among other grounds, ariseth out of the sight of our own vilenesse, compared with Gods greatness and Majesty: such an opinion then of our own wisdom would make us rebels against God, and disobedient.

2. It cannot agree with departing from evil, which also is required in this verse, for it makes men secure in their actions, not trying them before hand, whether they be good or evil, because we trust too much to our own wisdom, and so bring them not to Gods Law to be examined, which is the only true touch-stone. Also it will make a man seek out witty shifts and devices, to excuse his sins, that so he may continue in them. So the Pharisees had their Corban to bring in gain from children by neglect of Parents. *Mark* 7. 11. 12.

3. It shewes and upholds ignorance in a man. It shewes it, because wisemen discern their ignorance, but fooles see it not. *Menedemus aiebat multos navigare Athenas, qui primum essent sapientes, deinde fieri sapientia amatores, deinde Rhetores, postremo idiotas. In Philosophia quo magis profeceris, eo minus targebis fastu. Plutarch. ut à Maximo citatur. Serm. de ignorantia. Menedemus said, that many sailed to Athens, who first were wise, (to wit, in their own eyes) and after that became lovers of wisdom, then Oratours, and last of all Idiots (they saw their own folly, which they could not discern before.) In Philosophy, by how much the more you profit, the lesse will you swell with pride. It upholds ignorance, because he that thinks himselfe wise, thinks it a base and unbecoming thing to learn of others. *Familiariter domestica aspiciamus, & semper iudicio favor officit; puto multos potuisse ad sapientiam pervenire, nisi putassent se pervenisse. Quis unquam sibi ipsi verum docere ausus est? Quis inter blandientium, adulantiumque positus greges plurimum tamen sibi ipsis assentatus non est? Senec. de ira, lib. 3. c. 36. We look familiarly at things at home, and favour alwaies hinders judgment. I suppose that many might have attained to wisdom, had they not thought they had attained it already. Who ever durst teach himselfe truth? Who being placed among the flocks of fawning and**

flattering companions, hath not yet most of all flattered himselfe? And therefore Solomon here desiring to have his precepts regarded, perswades the young man not be wise in his own eyes.

4. It is the cause of all errors and heresies, the broachers whereof are observed in Ecclesiastical histories to be learned men, proud of their wisdom, and in his qui sibi credunt, *Damon sapè propheta fit. Climachus. Grad. 3. In them, that beleieve themselves, the devil oftentimes becomes a Prophet. Many professing themselves to be wise, became fools. Rom. 1. 22.* Therefore Chrysostome compares the heart of a man wise in his own conceit, to a labyrinth; his own good opinion of himselfe leads him into it, but there are so many wandrings and turnings of error in it, that he knowes not how to get out of it. *Chrysost. Hom. 2. in Epist. ad Rom.*

*Us. 1.* To reprove such as are guilty of this over-weening conceit of their own wisdom, and so sooth up themselves in ignorance and evil. *Nunquam satisfacit arti cui semper artificium satisfacit. He never doth things wel, that is alwaies pleased with what he doth.* This cursed self-love infects our souls with the dangerous plague of pride. Every man, though a fool, thinks himselfe wise naturally; this engenders in him a great contempt of other men. *Bis desipit qui sibi sapit. He is wise a fool that thinks himselfe wise.* This selfe conceit spoiles all. *Socrates* was esteemed the wisest of men, because he said, *hoc scio, quod nihil scio; This I know, that I know nothing. Consilii satis in me mihi. I know wel enough how to advise my selfe,* may be the proud fooles posy. He that wil be wise must become a fool that he may be wise. *1 Cor. 3. 18. Intus existens prohibet alienum* A conceit of wisdom, barrs out wisdom. *Socrates* was wont to say, if a cryer should call all Taylors, and Shoemakers in a company to rise, they would rise, and other tradesmen would sit stil; but if he should bid all wise-men rise, no body would sit stil. The heathen man, *Cicero* could say, *Est illud maximum animo ipso animam videre; It is the greatest matter by the soul it self, to see the soul.* As it is an hard matter by the Suns light to see the Sun, it is easier to discern other things by it. *Simonides* hearing a man brag of his wisdom, bid him remember that he was a man. Take the Apostles counsel then, *Be not wise in your own conceits. Rom. 12. 16.*

Fear



Fear the woe of the Prophet, *woe unto them that are wise in their own eyes, and prudent in their own sight.* Isa. 5. 21. In the next Verse. Hee sends forth another woe against drunkards. *Woe unto them, that are mighty to drink wine, and men of strength to mingle strong drink.* Isa. 5. 22. As if men selfconceited were spiritually drunk. Remember that of *Augustine, Qui sibi placet stulto placet. He that pleaseth himself, pleaseth a fool.*

*Use 2.* Labour to cure this pride, and self-love, that makes thee think highly of thy self. To this purpose,

1. Measure thy thoughts by Scripture, that is, thy wisdom by Gods. Then thou wilt see, that thou art a fool.

2. Distrust thine own judgement, and be willing to hear other mens of every thing propounded. *Moses* was taught by God, yet was he content to hear *Jethro*; and thinkest thou, that thou hast need to hear nobody? He is wise in his owne eyes, who hearkens not to those, that rightly admonish him.

3. Examine thine actions past. *Respice velut in speculo actiones tuas, ut bonas augeas, & ornes, malas corrigas, & retractes Bias.* Look back upon thine actions as in a glasse, that thou maist encrease, and adorne the good, and correct, and retract the bad. Then wilt thou not be wise in thine own eyes.

3. *Doct.* A good man should think very meanly of himself, and of his own wisdom. So did *Paul, We know in part, wee see through a Glasse darkly.* 1 Cor. 15. 9. 12. So did *Agur, Surely I am more brutish then any man, and have not the understanding of a man.* Prov. 30. 2.

*Reason.* Because as in natural things men are not born workmen, so much lesse in Divinity, and things of God. Men that are quicksighted in other things, are blearyed in these. The best hath cause enough to think lowly of themselves.

*Use.* Acknowledge then your own ignorance, and bee humble.

4. *Doct.* A good man must nourish the fear of God in his soul. *The fear of the Lord is the beginning of knowledge.* Chap. 1. 7. See this Doctrine more largely handled there. *And unto man he said, Behold the fear of the Lord, that is wisdom.* Job. 28. 28. This is true wisdom, and who would not be wise?

*Reason.* 1. Because there is abundant cause in God, why wee should

should fear him. He is to be feared, for his truth, justice, power, wisdom, greatnesse goodness.

2. Much good comes to us by it. It guides us aright in our journey to Heaven, as a rider guides the horse, or as a Pilot guides the ship, and prevents many dangers in the way, as a watchman on a Tower. It is in the heart of the Text here, and is a way to make us think meanly of our selves, as it did *Joseph*, *It is not in me*. Gen. 41. 16. And it will also keep us from evill, as it did to *Joseph*, *How can I do this great wickedness, and sin against God*. Gen. 39. 9.

*Use*. See ye alwaies fear to offend God. A reverend and religious man had written in his study, *Noli peccare: Nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, infernus cruciabit. Sin not; For God sees, Angells stand by, the Devill will accuse, thy conscience will bear witness, Hell will torment thee. Blessed is the man that feareth alwaies*. Chap. 28. 14. Carnall security is naught in worldly affairs, but worst of all in matters of religion. If ye fear him not here in time, ye must feel him in Hell to eternity.

5. *Doct.* A godly man must take heed of every sin, and make a totall departing from evill. *Depart from evill*. Psal. 34. 14. *Cease to do evill*. Isa. 1. 16.

*Reason 1.* Because it is the beginning of true obedience to avoid disobedience, as of wisdom to get away foolishnesse. *Virtus est vitium fugere, & sapientia prima Stultitiã caruisse: Ver- tue it is to flye vice, and the beginning of wisdom to be without folly.* Ἀρχὴ τοῦ εἶναι τὴν ἀγαθὴν ἐστὶν ἀφεστῆναι τῶν κακῶν. *Basil.* *The beginning to the receiving of good things is the departing from evill things.* If men can keep their unruly affections from doing evill, they will be ready to do good. Fight then daily against sin, for this is an honest, and necessary War.

2. It is a notable prooffe, and effect of the fear of God, if it be generall, so that wee endeavour to refrain from all evill in thought, word, and deed.

*Use.* Take heed then of those baits, that lead thee to thy former sins, or any other, lest thou be insnared, and fall into new sins, or relaps into old.

6. *Doct.* We naturally chuse sinfull waies. Else the wise man would not bidus to depart from them. *In time past ye walked according*

according to the course of th's Wold. We all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh. Eph. 2. 2, 3. The Gentiles walk in the vanity of their mind, and have given themselves over unto lasciviousnesse to work all uncleannesse with greedinesse. Eph. 4. 17. 19. We our selves also were sometimes foolish, disobedient, &c. Tit. 3. 3.

*Reason.* 1. Because we have no better light to guide us, then corrupted reason, which is but moonshine at the most, and cannot serve well for curious works becomming the day.

2. Because even then also our corrupt affections oversway our judgements, and lead us to many evils, which the light of nature condemnes.

*Use.* Let us bee alwaies suspicious of our selves in all our waies. *Naturam expellas furcâ licet, usque recurret.* Nature will return, though driven out with a pitchfork. *Quo semel est imbuta recens servabit odorem Testa diu.* What savour the Vessell receives at first, it will keep long. Corruption will strive with grace, and sometime overcome it: Therefore take heed of sinfull waies betimes, lest ye repent too late.

VERSE 8.

*It shall be health to thy Navell, and Marrow to thy bones.*

THE promise follows to encourage us to the performance of the duties in the last Verse before. Some conceive it to be meant of spirituall health and strength; that under bodily health should be covered, and signified a right disposition of the soul. Others think prosperity of a mans estate to be shadowed out by it. I take it plainly for a promise of bodily health, for such did God give to his people plentifully in those younger times of the Law, whereas the Gospell is more full of promises of spirituall things. Some joyn this promise to Verse 5, 6, 7. as if God should promise those that acknowledge him in all their waies not onely to direct them in right paths, but also to give them health and strength to walk wisely in those paths. But they must remember, that this promise is made to other good duties. Verse 7. The sum is, humili-

humility, fear of God, and avoiding evil will bring bodily health.

For the words.

*It shall be, or So there shall be.* The former directions observed, shall bring health, and strength. **רפואה** *Health.* A recovery, or preservation from all sicknesses, and infirmities, which the want of those former duties had, or might bring upon thy body. So the word signifies, coming from another word that signifies to heal, as *health* doth in English. It shall be healthful to thee.

*To thy navil.* The child is nourished by the navil in the womb, and it knits the upper and lower parts together, and plaisters laid to it, cure many maladies, especially in little children. By the navil here may be meant all the internall soft parts of the body; as the heart, liver, lungs; if these be wel, the body is likely to be in health, and strength; else it is sickly and weak.

*And marrow.* Heb. *Watering and moistning.* For dry bones without marrow argue weaknesse, ful ones argue strength.

**וְעַל** *To thy bones.* The bones are the supporters of the body, if they fail all falls, as the house falls with the pillars. And as the bones grow bigger or longer, so doth the body *Albert, l. 16. de anima libus*, especially if those bones be ful of marrow, as in great fat Oxen. *Aristot. lib. 4. de animal.* But when the bones are ful of wind, not of marrow, then they break in pieces. *Avicen.* So sicknesse comes. By the bones here may be meant, all the harder and firmer parts of the body. The bones have their names from strength, for indeed they are the strongest parts of the body; or by the navil may be meant the external part, the flesh of the body, which is knit together by the navil, as with a button; and by the bones, the internal parts unseen, and by health in the navil, the health of the whole body; by marrow in the bones, the strength of it: The sum then is, that the former vertues mentioned, *verse 7.* will keep the whole body in perfect health, for when both these parts are wel, all is well: For our health depends upon the tender parts, which are vital, and the bones, which are the pillars of the body. So the strength of *Behemoth*, is in his navil, and in his bones, *His force is in the navil of his belly, his bones are as strong pieces of brass, his bones are like bars of Iron.* *Job 40. 16. 18.*

Figures.

*Figures. It shal be health and marrow.* It shal procure health and strength. A metonymie of the effect for the cause, *Navil*, and *Bones*, for all the tender and hard parts of the body. *Synech. Membri.* or for the whole body, of the outward parts, whereof the navill is the center, and of the inward, whereof the bones are the circumference,

*Note.* 1. A promise of health.

2. Of strength.

In the first,

*Note.* 1. The gift, *It shal be health.*

2. The object, *To thy navil.*

In the second,

*Note.* 1. The gift, *and marrow*, that is, strength; for without it, the strongest bones consume.

2. The object, *to thy bones.*

*Doct.* 1. A godly life is the best Physick to preserve the body in health and strength. Alas, sicknesse came after his distrusting God, and sending the gold of the Temple to *Benhadad*, and imprisoning the Seer, *2 Chron. 16.* *How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? Deut. 32. 30.* *If thou wilt give ear to the commandements of the Lord, I wil put none of those diseases upon thee, which I have brought upon the Egyptians for I am the Lord that healeth thee. Exod. 15. 26.*

*Reas.* 1. Because it is the safest Physick to prescribe: there may be danger in purges, and vomits, they may kill in stead of healing. But there is no danger in a godly life, no such man ever miscaried.

2. It is the easiest to take by them that are godly. *My yoke is easy, and my burden is light. Mat. 11. 30.* To some natures pills go so hardly down, they will rather adventure a dying then take them: But to good men, Gods Physick is very pleasing.

3. It works kindest: some physick works so strongly, it makes men deadly sick, before it heale them; this pleases a good man in the working, he likes the very motions and endeavours of good.

4. It is the surest in operation. Sinne hinders bodily Physick, and many a poor man fearing God, recovers of

dangerous Sicknesse without it.

5. It is the best Physick. Some things are good Antidots, that are not good recoverers: Some things good cordials, that are not good purges, and so contrary. This is all, Antidotes, Purges, Cordials, Cure, and all; it supplies all to the body to many a poor godly man, that cannot go to the cost of Physick, yet through Gods meicy this heals them.

6. It makes the most lasting cure; it may be bodily Physick may work more speedily, but the party may fall into a relaps and die, but this cure lasts longest, and in the end cures for good and all. *Job* marvailes at the fat and strength of the wicked. *Job* 21. 7. 8. *Wherefore do the wicked live, become old, yeas, are mighty in power? &c.* So doth *Asaph*. *Their eyes stand out with fatnesse. Psal.* 73. 7. *&c.* Yet he saw, *they were set on slippery places, &c. verse* 18. There is great odds between a Bullock, kept wel for labour, and an Oxe fatted for the slaughter; and between a body fat and flourishing by good meat, and an other swelled with tumours by bad. So *Joshua* and *Caleb* died in *Canaan* in a good old age, who obeyed God, when thousands of Rebels died in the Wildernesse.

*Use* 1. To reprove those that spend much money in Physick, and yet overthrow the health and strength of their bodies by sinful courses: they forget the Text, *A godly life is health to the navil, &c.*

2. To perswade us to use this new prescript for bodily health: Most men love to try new medicines; yet this new (perhaps to us) is as old as *Solomon*, and hath found many a *probatum est*, both in Scripture, and in after times. Physicians need not be angry with me for this prescript, for God would have their art used also, but this never to be neglected. There is none of us, but if we were assured the Physicians potion would heal, would take it, though troublesome and hard. We are wont to say, *There is nothing but I will do it, so I may recover health.* Use this direction, and thou shalt be sure either to have health here, or happinesse in heaven.

*Doct.* 2. Health is a great blessing. It is the first question we ask concerning our friends, *Art thou in health my brother?* *2 Sam.* 20. 9. *Is he wel? Gen.* 29. 6. It is the answer to the same question, *Thy servant, our father is in good health, Gen.* 43. 28.

*Reas.*

*Reason.* 1. No other earthly comfort is pleasing without it. Wee take no content in friends, children, wealth in sicknesse.

2. The contrary shews it. Great and lasting diseases are very burdensome.

*Use.* Praise God for it, that thou liest not groaning in thy bed sick of the stone, or gout, or some other painfull disease, but art able to goe about thy businesse, and take comfort in thine. Remember it is a great mercy and undeserved; be thankful for it, and walk worthy of it.

3. *Doct.* Bodily strength is a great blessing. It is commended in *Dauids* worthies, and in *Sampson*.

*Reason.* 1. It serves for a mans own defence. The weakest goes to the wall.

2. For the defence of our Country, which would bee overrun by cruel enemies, if stout souldiers did not defend it.

*Use.* It is then lawfull to pray for strength of body, so it bee with submission to the will of God.

4. *Doct.* The more full our health, and strength is, the greater is the blessing. *His hand was restored whole as the other.* Mar.

3. 5. *Immediately the man was made whole, and took up his bed, and walked.* Ioh. 5. 9. *Are ye angry at me, because I have made a man every whit whole on the Sabbath day?* Ioh. 7. 23:

*Reason.* Because it is so in all blessings spirituall, and corporeall: The greater measure, the greater blessing, if not abused.

*Use.* Let such as have compleat health, and strength, endeavour to do God more, and greater service, then weaker men. Else have they a greater account to give of these Talents.

VERSE 9.

*Honour the Lord with thy substance, and with the first fruits of all thine increase.*

**I**N this Verse is a costly commandment for the maintenance of Gods worship more heavy then the former, because it toucheth the purse. And lest men should think that

the way to beggar themselves, as many doe, he adds a suitable reward, Verse 10. a great, and unlooked for increase. So much doth Gods judgements differ from mans.

For the words.

*Honor.* Shew that due respect thou owest to God. Our cost for Gods worship must not be done for by-ends, or that wee may get glory, but that God may be honoured. And indeed, though God need it not, nor wee can adde nothing to him therereby; yet God counts himself honoured not onely by our humble confession of our own folly, and confidence in his bouny spöken of before, but also by using those outward means, which God gives us, to maintain his worship, and service. In maintaining whereof seek his praise, not ( thine ) e'se hee accounts, thou dost not honour him, but thy self.

*The Lord.* See on Chap. 1. 7.

*With thy substance.* With thy wealth. For the word see on Chap. 1. 13. Bain an English man, a Cambridge Scholer, but professour at Paris accurately distinguishes betweene *חן* *substance*, and *תבואה* *increase*. The former signifies Wealth, as Gold, and Silver, which we do not use immediatly for food, or apparell; and increase intends the yearly income of corne, cattell, fruit. All these are Gods blessings, and God must bee honoured with them all. But it must be *thy* substance; not other mens, gotten by thy labour, or by gift, or inheritance, not by defrauding or oppressing others.

*And with the first fruits.* See on Chap. 1. 7. on the word *Beginning*. It is the same word *תבואה* in the originall. It may be taken for the first, or for the best of our crops, or Harvest.

*Of all.* Not of some. See on Chap. 1. 13.

*Thy increase.* For the word see on the words before in this Verse. *With thy substance.* Some bring in here giving to the poor, and the vulgar Bible very boldly adds it in the Text, *Da pauperibus*, Give to the poor of the first of all thy corn, or fruits. But the translator forgot, that all the first fruits were for Aaron and his sons, and for them to eat, *Numb.* 18. 9, 10. And the poor might no more eat of them, then the rich. And here it is worth the noting, that the Doway Popish English translation, the Ape of the vulgar for the most part here leaves it, and reads, *Give to him*, that is, to the Lord. Here it is meant of

Levi-



Leviticall dues at the time of the writing of it, as tithes in the beginning of the Verſe, and first fruits in the end of it. And by the rule of equity requires cost for the maintenance of Gods worship, and the furtherances of it under the new Testament. For by these is God more immediately honoured, then by giving to the poor. Thus men doe homage to God in paying dues to Gods Ministers required by the Laws, where they live, and by gifts to pious uses in their life, or at their death.

*Figures none.* Note. 1. An Act. Honour.

2. The Object. *The Lord.*

3. The matter, wherewith God is to be honoured, which is double.

1. *With thy substance.*

2. *With the first fruits of all thine increase.* In which observe.

1. The Subject. *Of thine increase.*

2. The Adjuncts.

1. Of quality. *With the first fruits.*

2. Of Quantity. *All.*

1. *Doct.* Men must bee at cost to maintain the service God. *Bring ye all the tithes into the storehouse, that there may be meat in mine house.* Mal. 3. 10. See Davids resolution; *I will not offer burnt offerings unto the Lord my God of that, which doth cost me nothing.* 2 Sam. 24. 24.

*Reason.* 1. Because we owe so much to God: Had not hee given us bodily members, and put life into them, and given us reason to guide them, we could never have been rich. A prentise owes his Wealth originally to his Master, that taught him his trade, or to his friends, that stocked him. So wee owe ours to God, that gives us life.

2. Because this is a reall confession, that we have all from God by a second donation, who as he gives strength, so hee blesses our labours. Wee cannot make the Sun to shine, nor rain to fall upon our ground to make our corn grow. All our labour, and cost is lost, unlesse God *make his Sun to rise, and send rain.* Mat. 5. 45. God in the Law had the first fruits, and the tenths afterwards to shew, that hee gave strength to man, & beast to plow, and sow, and to the earth to bring forth. *He gives rain, both the former, and the latter in his season: he reserveth unto us the appointed weeks of harvest.* Jer. 5. 24. *Que Dei dono*

*done accepimus, ad Dei cultum referre debemus, et in ejus opere consumere, quæ ejusdem sumpsimus largitate. Salv. contra avar. l. 1. What we have received of Gods gift, we must use for Gods worship, and spend that in his work, which we have gotten from his bounty. Sicut à deo est, quicquid habemus et sumus, ita in Dei cultum expendere debemus. Hilar. As all we have, and are, is from God, so we ought to expend it on Gods worship. Husbandry, and Merchandice without Gods blessing are in vain; he gives wind and weather. Deo negante non proficit labor, eo danse non officit livor. Greg. Nazian. If God deny, labour cannot further, if he give, envie cannot hinder. The Apostles fish all night in vain, til Christ come, and then they catch a great draught. Luk. 5. 5. 6. Give God then of his own, and make David's confession withal, Of thine own have we given thee. 1 Chron. 29. 14. Yet God in mercycals it ours, to make us shew our love to him as freely, as if it were our own, we give.*

3. Because hereby we shal shew, that we are willing to give all to God again: for he that out of love gives much to God, would give all if need so required: So did the primitive Christians. Neither was there any among them that lacked, for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet, and distribution was made to every man according as he had need. Acts 4. 34, 35.

4. Because it is pleasing to God, to see, that we not only give him good words, but also of our goods: This argues real and strong love to God.

*Use 1. To reprove such as wil part with nothing for religion, or the service of God to uphold it; for pleasure, or friends, they wil part with any thing, nothing for God. Si usus rerum cuiuspiam alterius beneficio tribuatur, isq; inmemor illius avertere ab eo proprietatem conetur, nonne ingratus omnium hominum, atq; infidelissimus judicetur? Sic nos, si usum à Deo bonorum habentes, eum proprietate spoliare conemur. Salv. l. 1. contra avar. If the use of things be allowed to any man by the benefit of another, and he unmindful of his benefactor, should endeavour to take away the propriety from him, may he not be judged the most ungrateful, and unfair of all men? So may we, if having the use of good things from God, we seek to spoil him of his propri-*  
etic

*etic in th:m.* If a Tenant refuse to pay his rent, he is turned out of doores: So may God reenter, if we refuse to maintain his worship. We must lose all when we die, why do we not leave some to God while we live, before he take all away by death, which is no thank to us? Let us imitate the Stork, which (as travellers report) throwes one of her young ones down the chimney, for rent to her Land-lord. Worldlings are so wise in their own conceit, that they think it a good point of policy to pay as little as they can, toward the upholding of religion; yea, it may be none at all, nor any offerings of a free-will; they hold, that all is well spared, that is kept back this way, and a great loss to them and theirs which is given.

*Use 2.* To exhort us, to be careful for time to come, to be at cost for Gods service, while we live. Motives ye had before, *adde* that of the Jews *אין תמח אין תורה* *No meat, no law.* And that of *Chrysostom*, *take away the oyle, and the lamp wil out.* particu lars wil follow.

1. We should be free towards the maintenance of Schooles and learning. They that cannot read nor write, how can they know, or teach others how to worship God? His book is sealed to them, gifts of tongues are ceased, they do not pretend any thing to them, who claim other extraordinary gifts. *Julian* the Apostate is thought to have done more hurt to the Christian Religion, by forbidding the children of Christians school-breeding, then other heathen Emperours by fire and faggot.

2. Towards the maintenance of Universities, which stand in stead of the schooles of the Prophets, mentioned *2 King. 2. 3.*

3. Towards the maintenance of Ministers: these are they whom God trusts with all his publick work, Prayer, Praise, Word, Sacraments; they are taken off from worldly affairs, to attend on these: Gods publick worship sinks, if they sinke. The Papists were very forward to give to maintain Masses, men are not so forward now to give to maintain Sermons.

4. Towards necessaries for Gods service, as Bookes, Bread, and Wine, &c. Sacrifices were much more costly in the old Testament, yet freely and willingly given by Gods people.

5. Toward Churches and meeting places, where Gods people may conveniently meet to serve him: these things ought

to be done, though no law of man require it, and in a greater measure than mans law requires; besides enjoyed offerings, God expected free-wil offerings in the law. It is a shame to see how forward Papists were to maintain Monasteries, and idle Fryars. *Inania pondera terra, the empty burdens of the earth,* and how backward Protestants are to maintain Gods worship; what men do in this kind, must be done willingly, and cheerfully, else God regards it not. A cipher added, makes one to be ten. The good-wil of the poor widow makes her two mites to be more in Christs account, then the rich mens great gifts. *Luk. 21. 2. 3.*

*Dott. 2.* It is an honour to God for men to be at cost for his service. The Temple built by *Solomon*, is said to be built for the name of the Lord God of Israel. *1 King. 8. 20.* As niggardlinesse, in offering the blind and lame in sacrifice dishonours God, *Mal. 1. 7. 8.* so liberality for his service honors him. *Contrariorum contraria est regula, Contraries have contrarie rules.*

*Reas. 1.* Because it brings honour to God immediately, for it is an act of homage, or acknowledging his power over all things in the world.

2. Mediately by maintaining Gods Worship and Ministers, by which he is daily praised and honoured.

*Use 1.* To reprove such as are niggardly towards pious uses; they not only hinder religion, but also dishonour God: He can get no good, if we be never so liberal in this kind, honour is all he lookes for from us, and if that be denyed him, he gets nothing by us.

2. To teach us in all our cost for Gods service, to look at Gods honour, not at our own; his glory should be our principal intention. To encourage us hereunto, consider, that God takes it as an honour, when we are at cost for his service, though it be out of his own, and wil reward it, as if it were ours, and as if he got much by it, who indeed gets nothing at all.

*Dott. 3.* Our cost for Gods service must be out of our own goods, that God hath given us. *David* saith to *Ornan*, *I will not take that which is thine for the Lord, nor offer burnt offerings without cost. 1 Chron. 21. 24.* Thou shalt not bring the hire of an whore

whore into the house of the Lord thy God for any vow. Deut. 23. 18. Gods service must be maintained out of goods lawfully gotten.

*Reason.* 1. Because else we doe not maintain Gods service our selves, but force others to do it.

2. Because it is not thank-worthy to give of another mans, no more then to be patient in deserved troubles. 1 Pet. 2. 19. 20.

*Use.* It condemnes the cost of many bestowed on Churches, and Lectures, when they die, out of goods gotten by oppression all their life long. Men cannot buy out cosenage by giving part to God, *I the Lord hate robbery for burnt offering.* Isa. 61. 8. When the Athenians demanded mony for sacrifices, Phocion pointed to an usurer, to whom he ought mony, and said, *Puderet me, si vobis accessiones cederem, huic autem sua non redderem. Recuperus. I should be ashamed to adde to your offerings, and not pay this man his own. De substantia aliorum tollere, & Deo inde offerre, non erit utique offerre, sed more latronum. Patrocinium alterius quarere, & velle Deum violentie socium facere. Chrysost. Hom. 43. To take out of other mens substance and offer thereof to God, is not at all to offer, but as theeves doe, to seek the Patronage of another, and to be willing to make God a partner in our violence. Eleemosynam Deus detestatur, qua de Lachrymis alienis praestatur. Quid enim praestat, si unus benedicat, ubi plures maledicunt? August. L. de verb. Dom. God hates an almes, which is given out of other mens tears. For what gain is it, if one blesse, where many curse?*

4. *Doct.* The cost bestowed on Gods worship must be out of all our profit. Abraham gave Melchizedec tithes of all. Gen. 14. 20. Let him that is taught in the word, communicate unto him, that teacheth, in all good things. Gal. 6. 6.

*Reason.* Because all the good things wee have come from God: and therefore his service should fare the better for all.

*Use.* It reproves those, that care not how little they give for pious uses living, or dying. They have forgotten above half their lesson, They should honour God, not with some, but with all their substance. Such as can spend all on Haukes,  
H h h Hounds,

Hounds, and Harlots, leave nothing to maintaine Gods worship.

5. *Doct.* God must not lose his part of our first profit. *Whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine.* Numb. 18. 13. So saith God to Aaron his Priest.

*Reason.* Because it is good to remember God in the youth of our gain.

*Use.* It condemnes those, that will give nothing to good uses, till they die, They are like swine, that never do good alive, and dying give every one a pudding.

6. *Doct.* The cost bestowed on Gods service must be out of the best of our good: *All the best of the Oyle, and all the best of the wine, and of the wheat, the first fruits of them, which they shall offer unto the Lord, have I given thee.* Numb. 18. 12. *Abel brought the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering.* Gen. 4. 4. First fruits were most dear, and precious as the first born.

*Reason.* 1. Because that God, that gives the best, is worthy of the best.

2. To shew our willingnesse in giving to God. Men that willingly send presents to their friends, send of the best.

*Use.* To reprove such as think the worst good enough for God, and good uses. *Ye brought that which was torne, and the lame, and the sick.* Mal. 1. 13. God requires the best: the world is ungratefull, and hardly affords him the worst to maintaine his worship. They think Gods Ministers are indebted to them for meanes, when God saith it is his, and men owe it to him, and he requires it for his Ministers, and worship. The Apostle makes the people the greater debtors, *If we have sown unto you spirituall things, is it a great matter if we shall reap your carnall things?* 1 Cor. 9. 11.

## VERSE 10.

*So shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.*

**I**N this Verse is the suitable, yea, exceeding reward of those, that to their cost maintain Gods worship. It contains an answer to a secret objection. Many men are timorous, and fear, lest by this liberality, they should hinder themselves, and theirs, and not have enough left to maintain them in a comfortable fashion, and so may be much hindred, yea, it may be want necessaries for themselves, and after much hard labour for posterity, leave little to their children. The text answers by adding a sweet promise suitable to the duty. It shall be so farre from diminishing your estate, that God will fill your barnes, and Winepresses, so that ye shall receive far more then ye give away. Fear not what shall become of you, your Wives, and Children, God will give you much more to leave them. Thou needst not suspect, that thy pious liberality, will bring thee to want: it wil rather increase thy wealth, and fill thee with all things needfull, and comfortable. Seeing God cannot well be honoured in the way, that he hath appointed without cost, and no charge goes so neare a carnall heart, as that which is spent to maintain Gods worship, by reason of that naturall strangeness, and enmity that is between God us, & God gives us encouragement to bear this cost by a promise of a greater reward hyperbolically set out, intimating, that wee shall be so far from being impoverished by it, that we shall grow richer, and have as much corn, as our barnes can hold, and so much wine, that oue Winepresses, and Vessells cannot hold it, and other comforts answerable; and this is the sum of this Verse.

Now for the words.

*So. Heb. And.* The meaning is *Therefore*, or for that reason, as that particle often signifies, and *Lira* wel hints upon the text. See on *Chap. 2. 22.* on the word *But*.

*Shall thy barnes.* The receptacles of thy Corn, Barnes, or Granaries.

*Be filled.* More then formerly, so that thine eyes shall see that thy cost bestowed upon God is not in vain. For the word see on *Chap. 1. 13.*

*With plenty.* With abundance of Corn, so that both thine eye and thy belly shall be satisfied, and thy family plentifully nourished. In a word, Thou shalt have a very plentiful Harvest.

*And thy Presses.* Thy Winepresses, wherein the grapes are troden to scruze out the Wine.

*Shall burst out.* They shall be so full, that they shall run over. Thou shalt have so great a vintage, that thy Presses, and tubs shall not be able to hold thy wine. The wine shall burst out of the presses for abundance. The word  $\text{צָרַח}$  signifies

1. To break down a thing, as a wall or the like. *A time to break down.* Eccl. 3. 3.

2. To break out, or make a breach. Hence Pharez had his name. *How hast thou broken forth? this breach be upon thee. Therefore his name was called Pharez.* Gen. 38. 29.

3. To break forth into plenty, or multitude, as a river overflowing the banks, or a man having many children. *The flood breaketh out from the inhabitant,* Job. 28. 4. *And thy seed shall be as the dust of the earth, and thou shalt spread abroad (Heb. break forth) to the West, and to the East, and to the North, and to the South,* Gen. 28. 14.

4. To break out by way of urging, or compelling another. *And he urged him,* 2 King, 5. 23. Here it is taken in the third sense for breaking forth into plenty.

$\text{שָׂרַח}$  *With new wine.* It hath its name in the originall from a word, that signifies to expell, or possesse, for it drives all the wit out of the drunkards head, and takes possession of the fort of his heart.

*Figures. Plenty.* Heb. *Satisfaction*, which comes from plenty. A figure of the effect for the cause. *Burst out.* That is, run forth, as things do, that break out. A figure of the cause for the effect. Here is a double promise.

1. Of a plentiful Harvest.
2. Of an abundant Vintage.

In the former note

1. The Subject. *So shall thy barnes*
2. The Adjunct. *Be filled.*
3. The Object. *With plenty.* To wit, of corn, which useth to be lodged in barnes.



In the latter, note

1. The subject, *and thy presses.*
2. The adjunct, *shal burst out.*
3. The object, *with new wine.*

*Doct.* 1. To do, pay, or give what God appoints, is not the way to impoverish men, but to enrich them. This in general, if man obey Gods commandments, appears by the blessings following, *Deut.* 28. 1. &c. whereof these things are part.

1. If men do what God requires, they lose not by it, as in not hoarding up corn to make it dear, but selling it. *He that withholdeth corn, the people shal curse him, but blessing shal be on the head of him that selleth it.* *Prov.* 11. 26. *Vox populi, vox Dei, the voice of the people is Gods voice* in this kind, and God will curse them also.

2. In paying dues, and not denying, or putting men to trouble to sue for them. *Bring ye all the tithes into the storehouse, and I wil rebuke the devourer for your sakes, and he shal not destroy the fruits of your ground, neither shal your vine cast her fruit before the time in the field, saith the Lord of hosts.* *Mal.* 3. 10. 11.

3. In giving. *The righteous sheweth mercy, and giveth, for such as are blessed by him, shal inherit the earth.* *Psal.* 37. 21, 22.

*Reas.* 1. Because of Gods command, who doth not use to command his to their loss; or if to temporal losse, yet he requites it in grace, or in glory. *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels, but he shal receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.* *Mat.* 10. 29. 30.

2. Because of Gods promise, which he never failes to perform, in that kind, or a better, as in the place last quoted.

3. Experience proves it; we see many blest outwardly, that are conscionable in these things, and many undone, that doe otherwise.

*Use.* It condemnes those that make no conscience of hoarding up corn, till it be naught, to the endangering of many mens lives, whose blood they must needs be guilty of, and though it be the blood of poor men, yet God will require the

blood of poor men, as well as rich: *When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.* P<sup>sal.</sup> 9. 12. And such also are here condemned, as care for paying no debts without suits, nor to part with any thing for the poor: Oh, say they, what shal our wives and children do, if we be so free and conscientious? *Ans.* God wil give thee much more: So the Prophet answers *Amaziah*, asking, *What shall we doe for the hundred Talents? the Lord is able to give thee much more then this.* 2 Chron. 25. 9. All creatures have gotten much by him; no creature ever lost by him.

*Doct.* 2. To maintain Religion, and Gods worship with cost, doth not impoverish men, but enrich them. Witness *Dauids* costly preparations for building the Temple, and *Solomons* great charge in building it. The Jews daily cost in sacrifices encreased rather then diminished their cattle. *Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, & have left plenty; for the Lord hath blessed his people, and that which is left is this great store.* 2 Chron. 31. 10.

*Reas.* 1. Because this cost to maintain Gods worship, is a sanctified usury, it is a disposing of money in a lawful way, with expectation of great gain: other usury is unlawful, and often hurtful, this is lawful and profitable.

2. It is a blessed usury; for as in giving to the poor, *men lend unto the Lord*, Prov. 19. 17. so in maintaining Gods worship, God is the borrower, and he useth to pay with increase. *Vile est, quod datur, ubi tam grande est, quod recipitur, That is of little worth which is given, where so great a reward is received.* *Salv. contra. avar.*

3. It is a politick usury: Gods servants must be wise as serpents. Mat. 10. 16. This is the wisest way to bestow money, and brings in greatest increase, Gods glory must be our chiefe end herein, but we may also expect Gods blessing on our trading in this kind; and Gods people are the more likely to trade with us, and do us good, if we be at cost for Gods service: which they like as well as we: but this must be an inferiour end, least of all regarded.

*Use.* To exhort us to exercise this blessed usury, and to think nothing lost, that is lent to God. Riches and tithes have the same letters in Hebrew, they differ only by a stop on the top of

a letter, as appears in the Hebrew proverb **בשכול שחח עשר** *tiwy*, pay tithes that thou maist be rich. Augustin speaking of those who had their corn smitten with blasting, and mildew, who would not willingly pay their tythes, saith, *Reckon now, O covetous wretch: nine parts are withdrawn from thee, because thou wouldst not give the tenth*: And he addes this reason, *Dei enim iusta consuetudo est, ut si es decimam non dederis, tu ad decimam revoceris, novem partibus sc. detractis*. For this is Gods just custom, if thou wilt not give the tenth to him, thou shalt be brought to the tenth, nine parts being taken away. So Landlords enter on all, when their rent is not paid. Men take care how to use their money to their best advantage by sea, or buying land or cattle, or by usury, an easie trade: thy best trade will be to maintain Gods worship; the Jews have a proverb to this purpose, to wit, **מֵיִן מֵעֶשֶׂר מֵעֶשֶׂר** *Tithes are the hedge of riches*. Pirke Aboth. cap. 3. Fig. 13.

*Doct.* 3. Abundance of good things follow upon cost bestow- ed on Gods worship. *Bring ye all the Tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I wil not open you the windowes of hea- ven, and powre out a blessing, that there shal not be room enough to receive it.* Mal. 3. 10.

*Reas.* 1. Because God hath abundance and gives according- ly. Fountaines abound in water, and therefore communi- cate it more freely then standing pooles. It becomes great men to give largely, though receivers deserve it not.

2. God wil shew hereby what a great price he sets upon his worship, when he so liberally rewards the furtherers of it.

*Use.* Observe ye that are large in giving to pious uses, how God deals with you; Idoubt not but ye will find it in your books at the years end, if no sinful course of life make obstructions.

*Doct.* 4. Provisions of all sorts attend upon this cost. See the place quoted before, Mal. 3. 10. 11.

*Reas.* Because God is both able and willing to bestow all sorts of good things on them that love and maintain his worship.

*Use.* Observe what varietie of good things God bestows on you for upholding his worship, and be thankful.

## VER. 11.

*My son, despise not the chastning of the Lord, neither be weary of his correction.*

**H**ere is an answer to to an objection, that might be made out of the former verse. It might be said, good men have not alwaies the plenty you speak of, they are many times in want and poverty. *A.* Then must they be patient, if wants and crosses come upon them from God, for it is for their good: If God do not prosper, but crosse us, we must not be offended. Before *Solomon* had taught his son the doctrine of reverence, to have higher thoughts of God then of himselfe, Verse 5, 6, 7. here he teacheth him the doctrine of patience; he had before perswaded him to shew reall thankfulnessse to God in his cost for Gods worship, Verse 9: 10. now he moves him to shew his real patience in bearing crosses from God: That precept belonged principally to rich men, that want nothing; this to poor men, that live in want, or to such as are otherwise afflicted by the hand of God. For the words.

*My son.* A kind appellation to pierce the deeper into our hearts. To whom will he hearken that will not hearken unto his father? For the word, see on *Chap. 1. 18.*

*Despise not.* Count not sleightly of it, but observe well for what end it is sent; seek not to cast it off with contempt, and hatred, count it not a burden insupportable. Some serve God in prosperity, and leave him in adversitie: Therefore the wise-man exhorts him, whom he had before taught how to live in prosperity, not to faint in adversitie, that so when infirmity, or poverty, or the like triall comes, he may not lose that piety which he seemed to have in his tranquillity.

*The chastning.* See on *Chap. 1. 2.* on the word *instruction*: the same word in the original signifies both, and it belongs equally, to a loving father to instruct; or correct, as occasion is offered.

*Of the Lord.* See on *Chap. 1. 7.*

*Neither be weary.* Faint not under the burden of Gods correction; let it not be like meat upon the stomach, that overcharges

charges it, and the man is never well, till he be rid of it, and can endure no more of it.

*Of his correction.* Remember it is but correction, not wrath. See on *Chap. 1. 25.* on the word *Reproofe*, for it signifies both: The sum of this verse is, as if *Solomon* had said to the young man, My son, God will give thee prosperity, if thou obey him: but if God shall see it fitter for thee to give thee sicknesse for health, and dry bones for marrow, and make thee full of paines, and weakneses, do not make a light account of his correcting hand, neither if thou think his stroak to be too long, or heavy, be thou offended with him, but bear it patiently

*Figures none. Note. 1.* The Exhortation in this verse.

2. The reason inforcing it, verse 12.

In the former observe

1. The person spoken to. *My son.*

2. The speech, wherein note a double exhortation, or rather dehortation. And in the former.

1. The act dissuaded. *Despise not.*

2. The Object. *The chastning of the Lord.*

In the latter note.

1. The Act forbidden. *Neither be weary.*

2. The Object. *Of his correction.*

1. *Doct.* Arguments, or titles of love should often be repeated. *My little Children. 1 Ioh. 2. 1. Brethren. 1 Ioh. 2. 7. Beloved. 1 Ioh. 4. 1. 7. 11.*

*Reason. 1.* Because of all arguments they are the most piercing. They go from heart to heart. They will work, when arguments of terror will not.

2. Because as they quickly pierce the affection, so they last till death in the memory, and work love back again, as the sunbeams beating on a wall reverberat, and cause heat in the air near it.

*Use. 1.* To blame strangeness, and sharpness of carriage in Christians, especially in words, when reproofes, and admonitions favour rather of height of spirit, then of love. Little good comes by them.

2. To teach all superiours, Ministers especially to breath forth words full of affection, especially to those, that are god-

ly, though differing from them in matters of lesser moment. Loving carriage is glue, it will unite. Strangeness is a thaw, of a severing quality, and will breed enmity.

2. *Doct.* Afflictions come from God. *Shall there be evil in a City, and the Lord hath not done it? Am. 3. 6. The Lord hath troden under foot all my mighty men in the midst of me: hee hath called an assembly against me to crush my young men; The Lord hath troden the virgin, the daughter of Judah, as in a winepresse. Lam. 1. 15.*

*Reason.* 1. Because some are such as none else can inflict, as the plague, and deadly diseases, the infection of the air, pangs of conscience.

2. Because none else can bring any affliction on us without his leave. Satan cannot touch anything of *Jobs* without a commission from God. *Iob. 1. 12. 2, 6.* Nor the devills enter into swine, if Christ permit not. *Mat. 8. 31, 32.*

*Use* 1. It taxeth worldly men, who in their afflictions look altogether unto outward means, not cying God the striker, neither do they come to him for remedy. If they be sick, they blame their diet, or the air, and seek onely to the Physician for help. If they be wronged, they blame their neighbours, and fly to the Lawyer for help. If they be impoverished, they blame their oppressors, and flie to their rich friends for reliefe, but least see God in their affliction, upon whom they should most of all look. Therefore afflictions rather do them hurt, then good. They make them full of spleen against the instruments: they work confidence in men; but do not humble them before God, nor make them amend their waies. The end is like to be miserable. Afflictions are burdens, and whom they do not bow, they break: look up then to the first mover in troubles.

2. It teacheth good men in all their afflictions to look up to God. This will make us patient. Weak Christians, when they see wickd men prosper, and godly men afflicted, are tempted with impatience, as appears at large. *Psal. 73.* This Verse is an Antidote against such temptations. Wee must receive afflictions from the hand of God with all patience, as from him, that doth all things justly. This will make us cheerful in afflictions also, if we remember, they are Gods Physick to cure the diseases of the soul. Every wise man takes Physick willing-

willingly, as overlooking the bitterness of the pill, and fastning his eyes on the health ensuing. So should we do in afflictions sent by God. *O servum illum beatum, cujus emendationi Dominus instat, cui dignatur irasci, quem admonendi dissimulatione non decipit.* Tertullian. in lib. de Patientia. Oh blessed is that servant, for whose amendment God is earnest, with whom God vouchsafes to be angry, and whom he doth not deceive by concealing admonition.

3. Doct. Afflictions are ordinarily chastisements for sin, There is no soundness in my flesh because of thine anger: neither is there any rest in my bones because of my sin. Psal. 38. 3. When thou with rebukes dost correct a man for iniquity, thou makest his beauty to consume away like a moth. Psal. 39. 11.

Reason. 1. In respect of God, that he may shew forth his dislike of sin really, not in words alone, but in deeds. If he should never smite sinners, both they, and others would think, he liked their sinfull waies. *These things hast thou done, and I kept silence: thou thoughtst, that I was altogether such an one as thy self.* Psal. 50. 21. To drive them out of this foolish conceit, God threatens to reprove them, to make them see their sins, and to tear them in pieces, if they repent not. ver. 21, 22. there.

2. In respect of sinners, that they may be brought to repentance, as the prodigall child was by want. Luk. 15.

Use. Take your afflictions then as corrections. Look not upon them alwaies, as tryalls of grace, lest ye be proud: but ordinarily look at them, as chastisements for thy sins, and be humbled. Ransack thy life, look what thou hast done amisse, confesse with sorrow, give glory to God, and amend. So shall thy afflictions be both instructions, and corrections. *Wherefore doth a living man complain a man for the punishment of his sins.* Lam. 3. 39.

4. Doct. Such chastisements must not be slighted. *Behold happy is the man, whom God correcteth: therefore despise not thou the chastning of the Almighty.* Job. 5. 17. See the words of the text quoted. Heb. 12. 5.

Reason. 1. Because then God, himself is slighted, and his power, and justice contemned. God is to be feared in the least of his works, yea, in his word. He hath a whole Forrest of Rodds

to correct them withall, that sin against him, if few, or small ones will not work upon us.

2. Because they come out of love, and love-tokens should not be despised: The father strikes not the child to break a limb, or an arme, or to kill him, but to beat down his stubborn heart, not to make him run away, but return.

*Use 1.* To reprove such as sleight, not only mens blows, but Gods: Some take no notice of any judgment that lights upon them, as coming from God, but by chance, and therefore regard it not; they say with the Philistines, *It was a chance that happened unto us.* 1 Sam. 6. 9. Others attribute it to inferiour causes, and think them easie to be avoided, forgetting, that they have to do with the mighty God; others are sencelesse, and think it a goodly thing to bear out a cross by head and shoulders, as if they were armed against all Gods arrowes: of these a man may say with *Austin*, *Perdidistis fructum afflictionis, miserimi facti estis & pessimè permanistis.* *De civit. Dei.* l. 1, c. 33. *Ye have lost the fruit of affliction, ye are made very miserable, and ye remain very bad.* These are past shame, fear, or sorrow: especially, men are sencelesse in lesser blowes, which devour like a moth insensibly; and sometimes in greater. *Jonah* could sleep in a storm. Drunken men feel no blowes, these are spiritually drunk.

2. Let us not sleight Gods corrections, as things of no force or use, but rather stoop at the first, and least blow, and fear the very shaking of his hand at us; else we cause God as it were to lose his labour in nurturing of us. A child is gracelesse that sheds no tears, when he is corrected. It argues want of grace in us, if we melt not when God himselfe corrects us. A great mans anger is feared, Gods wrath is much more to be feared.

*Doct. 5.* Gods chastisements are for our correction and good. *Before I was afflicted, I went astray, but now have I kept thy word.* *Psal.* 119. 67. *It is good for me that I have been afflicted, that I might learn thy statutes.* *Psal.* 119. 71.

*Reas. 1.* It is for our good here, to draw us from sin to repentance. *Foris per flagellum tundimur, us intus in templum Domini disponamur.* *Greg. Past.* *We are beaten with the scourge without, that we may be made the Temple of God within.*



2. It is for our good hereafter, that we may not perish eternally. *When we are judged, we are chastened of the Lord, that we should not be condemned with the world.* 1 Cor. 11. 32.

*Use 1.* Be not over-fearful of afflictions; there may come more good to thy Soul, then by prosperity. Bitter physick is better then sweat-meats.

2. Here is ground for an exhortation to patience, a vertue very needful in this old age of the world, in which one breach followes another, like waves in the Sea; we are all impatient by nature, but grace should make us patient, when for our good we are corrected.

*Doct. 6.* We must not be weary of afflictions, though they be great and frequent. *Consider him that endured such contradiction of sinners, lest ye be weary, and faint in your minds; ye have not yet resisted unto blood, striving against sin.* Heb. 3. 4. *Thou hast borne and hast patience, and for my names sake hast laboured, and hast not fainted.* Rev. 2. 3.

*Reas. 1.* Because we are Gods creatures. He hath supream and absolute power over us, and therefore may lay on us what he will. Say with the Jews, *We are the clay, and thou our potter.* Isa. 64. 8.

2. Fainting makes us unfit for all good duties, either of religion or of our callings: we can do nothing truly good, or acceptable to God, without cheerfulness. A weary man cannot walk or work with comfort, his spirits are spent already.

*Use 1.* To reprove such as are weary and faint under afflictions, some bear little ones, or great ones a while, and then give over; some utterly despair of help, and conclude they are quite undone; others murmur against God; others seek freedom by unlawfull meanes, as *Saul* by a Witch. All these faint under Gods hand, and sin against him. This is the other extreame, we heard before that some made light of afflictions, and sleighted them; now we see that others despair & sink under them. *Non quia dura, sed quia molles parimur. Not because the things are hard, but because we that suffer are tender.* *Seneca.* Though it be profitable for us to be afflicted, yet our flesh is impatient, and desires nothing but pleasure and ease, and so discourages us under affliction, as if God intended to destroy us: the Devill tells us as much, and we are ready to believe him. But we should not forget the exhortation, which  
spe aketh

speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. Heb. 12. 5.

2. Resolve still to bear while God afflicts, remember it is for correction, not for confusion: And that we are naturally impatient, and had need of patience, which as *Naxianzen* calls it, is *Nervus anima, the sinew of the soul*. Say with *Tertullian*, *Totus mundus mihi pereat, dummodo patientiam lucis faciam*: Let me lose all the world, so I may get patience. *Lib. de patientia*. If that shrinks, all failes; if afflictions, like waves of the sea, come rouling one in the neck of another, expostulate not with God, but pray, and wait for deliverance: be such as the Apostle bids you to be, *Rejoycing in hope, patient in tribulation, continuing instant in prayer*. Rom. 12. 12.

### VER. 12.

*For whom the Lord loveth, he correcteth, even as a father the son, in whom he delighteth.*

**B**Ecause as it is a hard thing to part with our substance for God, so it is as hard, if not harder, to endure Gods correcting hand, which we are alwaies ready to suspect to come out of hatred; therefore *Solomon* takes away that thought, and assures us, that such corrections come from Gods love, and tend to our good. For the words.

*For*. See on Chap. 1. 9.

*Whom the Lord*. See on Chap. 1. 7:

*Loveth*. See on Chap. 1. 22.

*He correcteth*. The word *נָסַח* signifies,

1. To reason a case by arguments, and answers. *How forcible are right words? But what doth your arguing reprove? Job 6. 25 Should he reason with unprofitable talk? Job 15. 3.*

2. To convince, confute, or reprove such as are in the wrong. *Do ye imagine to reprove words? Job 6. 26.*

3. To correct, or scourge one for sin. *O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure. Psal. 6. 1.* And in that sense it is taken here. See more on Chap. 9. 7.

*Even as a father*. See on Chap. 1. 8.

*The son*. See on Chap. 1. 1. 8.

*In whom he delighteth.* With whom he is well pleased.

The sum of the verse is, as if Solomon had said, Thou must not despise, nor be weary of Gods correction, because it comes not out of anger, but from abundance of love. For as a godly Father seeks by correction to amend his child, or a wise Physician to cure his patient by bitter potions, so doth God use by afflictions to keep every one in order, whom hee loves, or to call him back, if he have sinned, lest he grow worse, and lose the comfortable sense of Gods favour. For as Parents according to the flesh use to correct their children according to their offence, when they neglect their duty, or do evil, so doth God exercise his children with crosses, that they may not be proud; or live loosely, but more warily, and wisely for time to come.

*Figures note.* Note 1. The truth nakedly set down.

2. By Similitude.

In the former note

1. The word of coherence. *For.*

2. The Agent. *The Lord.*

3. The Act. *Correcteth.*

4. The Patient, *Whom he loveth.*

In the latter note.

1. The Note of similitude. *Even as.*

2. The Corrector. *The Father.*

3. The corrected set out.

1. By his relation. *The Son.* Not the servant onely.

2. By his Fathers affection. *In whom he delighteth,* Abraham must offer Isaac, *whom he loves.* Gen. 22. 2. God offers up his Son Christ, *in whom he is well pleased.* Math. 3. 17. Though God chastise his children sorely, yet he takes pleasure in them.

1. *Doct.* God gives reasons of his proceedings, that need not give any at all. So in the preface to the commandemens. *Exod. 20. 1. &c.* Ye must obey, for I am *Jehovah*; that gave you your being, I am *your God*, in covenant with you, and I shewed my love to you *in bringing you out of Egypt.*

In the second Commandment God reasons from his jealousy to idolaters, and his kindnesse to true worshippers, and their posterity long after them. *For I the Lord thy God, am a jealous*

jealous God visiting the iniquity of the fathers upon the children, unto the third, and fourth generation of them, that hate me: And shewing mercy unto thousands of them that love me; and keep my Commandments. In the third Commandement hee argues from his judgements on such as abuse his name. For the Lord will not hold him guiltlesse, that taketh his name in vain. In the fourth from his liberall allowance of six daies to us for our own occasions, who may well therefore afford him one in seven. Six daies maist thou labour, & do all thy work. For so indeed it should be translated, being a permission, not a command: for labour in our callings belongs to the eighth Commandement. And from his own example, who after six daies worke rested one day. For in six daies the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it. In the fifth Commandment from the good that comes by honouring Parents; A long, and comfortable life, which all men desire, That thy daies may be long in the land, which the Lord thy God giveth thee. There are no reasons given for the rest, because mans reason can tell him, that his own life, the comfort of his marriage, his estate, his credit, his content are wrapt up in them.

*Reason. 1.* That God may work upon mans judgement, that so if his command will not work upon mans will, as it should, reason may convince their judgement.

2. That he may work upon their affections. Upon their love by recording former benefits, and promising more, as to David, I annointed thee King over Israel, and I delivered thee out of the hand of Saul, And I gave thee thy Masters house, and thy Masters wives into thy bosome, and gave thee the house of Israel, and of Judah, and if that had been too little, I would more over have given unto thee such, and such things. Wherefore hast thou despised the Commandement of the Lord. 2 Sam. 12. 7. &c. Kindnesse breeds love. God works upon fear by judgements, and threatening more. Upon hatred by setting out the ugliness of sin, and the hurt it brings on all the World, and in particular on our selves. Upon confidence by setting out his great power, and infinite mercy, which are the two main Pillars of confidence

*Use* To lament our wretched sinfull disposition, that have by nature so far cast off Gods sovereignty, that he is, as it were, forced to use reasons to perswade us to obey his Commands, which we should do without any reason given. Yea, which is more, that we will not be perswaded by a world of reasons laid down in scripture, but remain disobedient: who would keep a servant that neither of himself, nor by perswasion would be obedient? God keeps thousands of such in the World. Yea, the best of men are guilty of disobedience to the Commands of God against duty, and known reasons. *David* knew, that though he were a King, yet he might not commit adultery, nor murder, and therefore is said not to be ignorant of, but to despise Gods Commandment. *2 Sam.* 12. 9. And it cost him dear. Hee paid for it in both kinds by the sword, and the abuse of his own Concubines. Let every one of us lay it to his own heart, and mourne for his own known disobedience.

2. *Doct.* Teachers should not onely informe, but perswade also. So *Paul* exhorts wives to do their duty from their subjection to the husband, as to the head, and from the Churches example. *Wives submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of his body. Therefore as the Church is subject unto Christ; so let the wives be unto their own husbands in every thing.* Eph. 5. 22. 23, 24. Husbands are prest to their duty from Christs example. *Husbands love your wives, even as Christ also loved the Church.* Eph. 5. 25. From marriage union. *So ought men to love their wives, as their own bodies.* Eph. 5. 28. From leaving Parents for a wife. *For this cause shall a man leave his Father, and Mother, and shall be joynd to his wife, and they two shall be one flesh,* Eph. 5. 31. Children are urged to their duty from right, and Gods promise. *Children obey your Parents in the Lord: for this is right. Honour thy Father, and Mother (which is the first Commandment with promise) That it may be well with thee, and that thou maist live long on the earth.* Eph. 6. 1. 2. 3. Servants from reward. *Servants be obedient to them, that are your Masters, &c. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond, or free.* Eph. 6. 5.

8. Masters from their account to God. *And ye masters doe the same things unto them, forbearing threatenng, knowing that your Master also is in heaven, neither is there respect of persons with him. Eph. 6. 9.* See the like duties pressed with reasons, Col. 3. 18. and 4. 1.

*Reas. 1.* That the hearers may be brought to believe what is taught, which bare information will not do.

2. That they may be brought to obey it; perswasive arguments are weights to draw to obedience.

*Use.* Think not much that Ministers do not coldly deliver divine truths, but earnestly presse them, it were easier for them to do otherwise, but ye have need of it, and it is for your good.

*Doct. 3.* Correction comes from Gods love. *Thou shalt also consider in thine heart, that as a man chastneth his son, so the Lord thy God chastneth thee. Deut. 8. 5. As many as I love, I rebuke, and chasten. Rev. 3. 9. You only have I known of all the families of the earth, therefore will I punish you for all your iniquities. Amos 3. 2.*

*Reas. 1.* God doth it to prevent much evill that might otherwise befall them, and that is a sign of love, as not correcting is of hatred. *I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery, therefore the people that do not understand shall fall. Hof. 4. 14.* So a tender father by timely correction keeps his children from untimely ends. A Physician keeps his patient from death, by putting him to pain. Gregory the great afflicted with the gout, and other bodily infirmities, cries out, *In hoc mihi placent, quod nihil in hoc mundo placere permittunt.* Herein they please me, in that they suffer nothing in this world to please me. By correction, God keeps his children from many sins, or brings them to repentance. *Est in eo, qui corripitur a Domino aliquid, quod displicet, id sc: propter quod eum castigat, et quod emendatum cupit. Jansen. in Text.* There is in him, that is chastened by the Lord, something that displeaseth God, to wit, that for which he corrects him, and which he would have amended. God also by correction, keeps his from eternall perdition. Afflictions are a bridle, that keeps the horse from falling, and the rider from breaking his neck: So doth God by them, keep his

his children from many sins, that might bring on them speedy destruction. The child of God may say to God with *Augustine* in *Psal.* 98. *Et cum blandiris, pater es, & cum cedis, pater es. Blandiris, ne deficiam, cedis, ne peream.* Both when thou strokest, and when thou striketh, thou art a father: Thou stroketh, that I should not faint, thou striketh that I should not perish. And on the same Psalm. *Illi Deus irascitur quem peccantem non flagellat. Nam cui verè propitius est, non solum donat peccata, ne noceant ad futuram seculum, sed etiam castigat, ne semper peccare delectet.* God is angry with him, whom he doth not scourge for sin. For whom he favours indeed, to him he not only forgives sins, that they may not hurt him in the world to come, but also chastens him, that he may not delight to be alwayes sinning.

2. God corrects his children to do them Good; hereby he exerciseth and increaseth many graces in them, as faith, and patience: he also fits them for glory hereafter, as souldiers by pains and perills are fitted for spoiles, and trophies; and Merchants passing through many stormes get riches to live on in their old daies. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory. *2 Cor.* 4. 17.

3. That God may take more delight in them, when the drosse of their corruption is purged away by the fire of affliction, and they made wiser, purer, and better. So a tender father sends his son beyond Sea, that he may come home better bred, and be deerer to him.

4. It appears by Gods loving expression of himselfe to them, and smiles afterwards, like a kind father, shewing that his heart was with them before, though he frowned and smote them; he makes them to know, that he is the health of their countenance, and their God. *Psal.* 43. 5. *That he hath dea't bountifully with them, what ever they thought of him in their afflictions.* *Psal.* 116. 7.

*Use 1.* To reprove many good people, who as they take too much liberty in prosperity, so are too much dejected in adversitie, as if God had quite forsaken them. *Dnos habet filios pater, alter peccat, et non creditur, alter simulac movet ad peccandum, creditur. caso hereditas servatur, alter exharedatus dimittitur. videt pater enim non habere spem, et dimittit e-*

*um facere quod vult. Augustin. in P sal. 93. A father hath two sons, the one sins, and is not smitten, the other, as soon as he moves to any sin is smitten: the inheritance is kept for him that is smitten, the other is sent away disinherited: the father sees him hopelesse, and lets him loose to do what he list. Servus offendens dominum non flagellatur, sed domo ejicitur. Filius autem patrem offendens flagellatur, sed è domo non pellitur. Augustin. com. empl. l. 2. c. 21. The servant offending his Master, is not scourged, but cast out of doors; but the son offending his father, is scourged, but not turned out of doores.*

*Use 2.* Let us look upon afflictions as tokens of Gods fatherly love, and then we shall bear them comfortably, and get much good by them. This meditation will be oile to mollifie the pain of our afflictions: think with thy selfe, God corrects me for my sins, but lets others perish in their sins: What a mercy is this? Gods love is sweet to his children, even when they suffer the bitternesse of his chastning; the most tender father smites sometimes. *David* confesses, that *God had afflicted him in faithfulnessse. P sal. 119. 75.* The lesse reason we have to murmur at Gods correcting us, the more certainly we know that corrections are a pledge of his fatherly love toward us, for he corrects the son, *quem unicè diligit*, whom he loves above the rest. *Qui excipitur à numero flagellatorum, excipitur à numero filiorum;* He that escapes affliction may well suspect his adoption. *Theophylact.* So saith the Apostle, *If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Heb. 12. 8.*

*Doct. 4.* Gods proceedings may be seen in ours, he deals with us, as we do with our children. Hence comes it, that the names of men in office are given to God; he is called a Judge: Judges right such as are wronged, and punish such as do wrong. He is called an husband; husbands love their wives, yet be angry with them for their miscarriage. He is called a father; fathers correct their children for their faults, yet are tender over them, when they are sick; He is called a Master; Masters employ their servants, and provide for them.

*Use.* Let the world be our looking glasse, to see Gods way in the commendable courses of our superiors, for our direction in prosperity, and consolation in adversity.

*Doct. 3.* Parents correct their deereft children, else they love them



them not. *He that spareth his rod, hateth his son, but he that loveth him, chastneth him betimes.* Chap. 13. 24. They can do it, though they love them, yea they do it because they love them: So they force them to take bitter pills for their health, and regard not their tears.

*Use.* Children must not think their parents love them not; because they strike them; but commend their wise love, that strike them for their good.

*Doct.* 6. Correction, and dilection may go together. See the place quoted for the proof of the last Doctrine.

*Reas.* Because both are for the child's good.

*Vse.* To reprove fond Parents, who think it want of love to strike offending children.

VER. 13.

*Happy is the man that findeth wisdom, and the man that getteth understanding.*

**T**HOUGH this book of the Proverbs afford not every where a fit coherence of several verses, yet where it may conveniently be had, it is not to be neglected. *Solomon* had before perswaded to patience under Gods afflicting hand; now to perswade the more to it, he tells us, it is one way to get both wisdom and happinesse: as if he had said, faint not under affliction, for it is not an happinesse to be free from affliction, but to get wisdom: What though thou suffer chastisement, and that be bitter unto thee? if thou get wisdom by it, thou art happy; yet it must not be restrained to that way alone, for there are other waies by which wisdom may be gotten besides afflictions, as prayer, reading, hearing, meditation, conference, consideration of Gods works: which way soever a man get true wisdom, he is happy, and not unhappy, though it be by afflictions, he hath not only made a saving, but a gaining bargain. *Solomon* had before given some particular precepts of wisdom, and now to stir up our soules to seek earnestly after it, he sets out the praises of it, as being able to bring men to true happinesse, which they most desire, and no worldly wealth or greatnesse can bestow upon them. How blessed wisdom makes a man, may appear, by many promises going before, and many following after. The worth  
of

of wisdomes gain is largely set out, comparatively in the verses following, it is better then silver. *Object.* There are more pretious things then silver in the world. *Ans.* It is better then fine gold. *Object.* Yet Jewels and pearls may be better then that. *Ans.* She is more pretious then Rubies. *Object.* There may be better things then Rubies, though we know them not. *Ans.* Desire what thou canst, thou canst desire nothing so good as wisdom. Then he sets out the praise of wisdom simply without comparison, it brings long life. *Object.* what is a long poor life worth? *Ans.* She brings riches withall. *Obj.* Many a rich man is fordid and despised. *Ans.* She brings honour also. *Object.* Many have all these, yet live sadly by reason of sicknesse and pain. *Ans.* Her waies are pleasant. *Object.* war spoiles all comfort. *Ans.* All her paths are peace. *Object.* yet death will take away all these. *Ans.* She is a tree of life. Therefore I conclude as I began, with the happinesse of the man that finds wisdom: only I add this qualification, if he retain her, when he hath found her. For the words.

*Happy.* Or *O the happines of the man, &c.* He begins his commendation of wisdom with an exclamation, & admiration of the good it brings to men, which Gods people wonder at, though others be blind & see it not: he had spoken great things of the benefits of wisdom before, *ver. 2.* as bringing a long comfortable and peaceable life; but here he speaks in higher language, it will bring happinesse, which is an affluence, or rather confluence of all good things, and that for eternity. A man that hath some good things may want other to content him. If a man had all things that are good for him, but for a time, fear of losse will afflict him, while he hath them, and his grief will be the greater when they are lost, by reason of his former experience of the sweetnesse of them. A wise man is happy here, *spe, in hope,* he shall be happy hereafter, *re, in deed.* He doth not say, *blessed is the wise man,* but speaks by a circumlocution, *blessed is the man that findeth wisdom, and the man that getteth understanding.* So he compares the wise man to a man not left rich by his parents, but grown rich by Gods blessing on his labours. Men count them happy, that are grown rich by their own industry; God counts them happy that labour for wisdom and do obtain it.

*Is the man.* Heb. *Adam.* For the word see on Verse 4. It is taken from the Earth to put man in mind of his base Originall.

*That findeth.* Though the word sometimes signifie to find a thing by accident without looking after it, yet here it rather signifies getting it by labour, as was noted before, and appears by the end of the verse. And *Solomons* scope is to perswade men to labour for it, because of the worth of it in it selfe, and the good it brings to us. For the word, see on Chap. 1. 13. 2. 5.

*Wisdom.* True, and heavenly wisdom, not humane acts, and sciences: they canot make a man happy. One may have much insight in them, and yet go to Hell. For the word, see on Chap. 1. 2. By wisdom here may be meant Jesus Christ the wisdom of the father, as Chap. 8.

*And the man.* The same word in the Originall, that was before.

*That getteth.* The Hebrew word *קָדַח* signifies to draw out a thing, that lay hid before, as desires out of the heart by effecting them. *Further not his wicked device.* Heb. *Draw not out.* Psal. 140. 8. Or corn out of a Granary. *That our Granaries may be full affording all manner of store.* Psal. 144. 13. or drawing forth good will in the heart to plentiful reliefe with the hand. *If thou draw out thy soul to the hungry.* Isa. 58. 10. Some understand it here of increasing knowledge, and drawing out some further truths out of those grounds we know, by reason, or consequence. Others of drawing it forth into words to instruct others. Others of drawing it forth into deeds by practise. But it is rather to be understood of bringing it forth by study out of Gods word, and workes, wherein it is hid, as water in a well, or a treasure in the earth.

*Understanding.* See on Chap. 2. 3.

*Figures.* Two Metaphors. One from finding a thing by enquiry, the other from getting a thing by labour. Both shew, that travail, and paines are to be used to get wisdom. It will quit cost, nay, bring great advantage.

*Note.* 1. The Adjunct. *Happy.* Happinesse is a thing that all men desire, but most men misse.

2. The Subject, set out.

1. In Generall. *Is the man.*
2. In particular by two similitudes.

1. From seekers.

And therein note

1. The Act. *That findeih.*
  2. The Object. *Wisdom.*
2. From traders. And therein see.
    1. The Act. *And the man that getteth.*
    2. The Object. *Understanding.*

1. *Dott.* Wisdom may be gotten out of Gods corrections. *It is good for me, that I have been afflicted, that I might learn thy statutes.* Psal. 119. 71. *Blessed is the man, whom thou chastenest, O Lord: and teachest him out of thy law.* Psal. 94. 12.

*Reason.* 1. Because it teacheth us many things concerning God. And therefore it is called by *Patanus in Paren. ad pœnit. Repertorium divinarum, & inventarium cognitionis Dei.* It is an Index of divine things, and an inventory of the knowledge of God.

1. It is a repertory, or index of a Book, whereby the good things in the book are readily found. Else men may seek long enough, and turn over the whole book, and yet misse what they seek. So affliction brings to us many things of God, of which in prosperity we take no notice. An Almanack also is a kind of repertory, whereby men on the Earth see the Eclipses, and course of the Sun and Moon in Heaven. So wee in affliction see many things of God.

2. It is an Inventory. Lawyers require an Inventory of mens goods, wherein all particulars must be written, that they may the better judge of their estates. Afflictions make us look out, what good things there are in God for us to make use of, in time of need. And

1. They shew us Gods wisdom, and omniscience, that can find out our secret sins, and chastise us for them. *This Judah confesseth, God hath found out the iniquity of thy servants.* Gen. 44. 16.

2. They shew us Gods holinesse, that cannot endure iniquity, but will chastise his dearest children for sin.

3. Afflictions shew us Gods justice, that will punish men for sin.

4. His power, that can punish the greatest sinners.  
 5. His mercy, that brings many to repentance by afflictions, that they may be saved. So the prodigal son was brought home to his fathers house. *Luk. 15. 1.*

6. His truth, that to maketh good all his threatnings by his judgements.

2. Affliction teacheth us some good things concerning our selves. As

1. That we are sinfull: We think our selves very good in our prosperity for want of examination, Affliction is a glasse, that makes us see the ugliness of our sine, and to loath, and leave those sinfull courses on which we formerly doated.

2. That we are foolish, and like unwise children, that will not leave doing evil, till we bee whipt. They make us say with *David, My wounds stink, and are corrupt, because of my foolishness* *Psal. 38. 4.* And so afflictions compell us to goe to God, in prayer to teach us, what he would have us to doe, and to enable us to do accordingly.

3. Afflictions teach us some good things as in regard of others. As

1. That they must not be condemn'd for wicked men, because they are afflicted, for then must we go to Hell for company

2. That they shall be pittied, and relieved in their sorrows, as we would be in ours.

*Use 1.* It teacheth us to bear afflictions patiently, looking more at the good, that comes by them, then the paine, that comes from them. *No chastening for the present seemeth joyous, but grievous: nevertheless afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby.* *Heb. 12. 11.* So sick men, and wounded bear pills, and incisions in hope of recovery. Although we be afflicted, yet if we be withall instructed, it is well. *Vexatio dat intellectum. Bought wit is dear.* It may then be best prized. *Schola crucis schola lucis. Gods house of correction is his school of instruction.* They do well together, though seldom joyned by men. *Παθήματα μαθήματα. Correctiones correctiones. Passions are instructions. Chastisements are corrections.*

2. Let us take speciall notice, what good we get by afflictions: what wee know more of God, of our selves, or of others

others, and sin no more lest a worse thing come unto us. *John 5. 14.*

*Doct. 2.* Wisdome is to be admired. In God, *O the depth of the riches both of the wisdom and knowledge, of God. Rom. 11. 33.* In men. When the Queen of Sheba had seen *Solomons* wife orders in his house, *there was no more spirit in her. 1 King. 10. 4. &c.*

*Reas. 1.* We admire things for their nature, if it be more excellent then other things, it takes off our eyes from them to view it, and our mind to consider it: So the shining Sun is more excellent then grasse or flowers, we can see no beauty in them but by it. Thus wisdome is admirable, it can do more then wealth or strength, in taking townes, finding out secrets, guiding Soules to happinesse.

2. We admire things for their species or kind, if they be more excellent then other things of the same nature: so we admire heavenly lights, Sun, Moon, Starrs, more then earthly, as Fire, Glow-worme, Candles: So we must admire heavenly light in Gods word, more then all skill of Arts, though they also be good, and usefull in their kind.

3. We admire things more then others, according to their degree, though they be of the same kind: among heavenly lights we most of all admire the Sun, because it exceeds the Moon and Starres in brightnesse: so must we admire true-wisdome most, where there is most of it, as in antient Professors, grave Ministers, godly Magistrates, &c.

*Use.* It reproveth our folly. We admire to see a poor man to have wit to get a great estate, or a mean man to get honour by the warrs, but we make no account of such as abound in heavenly wisdome, therefore we get little or none of it our selves, for *intelligentia sapientie admirationem cieere solet, & admiratio desiderium eius investiganda, et investigatio adeptionem parit, et adeptio fruitionem, et ista fruitio beatos facit in suprema sorte humani fastigii constitutos. Recuperus, Understanding useth to stir up admiration of wisdome, and admiration breeds a desire of searching for it, and searching breeds obtaining, and obtaining brings forth fruition, and this fruition makes men happy, being placed in the highest condition of human preferment.* Let us no longer then measure a mans worth by his wealth, but by his wisdome: praise not him that sells lead, and buyes gold, but  
praise

praise him that parts with money for heavenly wisdom.

*Doct. 3.* What ever men think, God thinks wise men happy. *Who so findeth me, findeth life, and shall obtain favour of the Lord.*

*Chap. 8. 35.* Finding wisdom, is like finding treasures, yea, like finding life, without which treasures are nothing worth; yea like finding Gods favour, without which, life is nothing worth.

*Reas. 1.* Because Adam was both wise and happy before his fall, and foolish and miserable after it.

2. Because there is no way to get true happiness again, but by getting true wisdom.

*Use.* See the folly of men; some count rich men happy, that enjoy such treasures, as come within the compass of the senses; but happy is that people whose God is their Lord. *Psal. 44. 15.* Or rather, as it should be read, *whose God is Jehovah;* For other Gods cannot make them happy. *Si quid in opibus beatum foret, illis dii curare nollent. If there were any happiness in riches, the Gods would not want them. Seneca p. 74. Si ad naturam vivas, nunquam eris pauper, si ad opinionem, nunquam dives. idem ep. 61. If thou live according to nature, thou wilt never be poor, if according to opinion, thou wilt never be rich.* Others place happiness in honour or pleasure, but God places it in true wisdom. *Si honor beatus efficit, ubicunq; est dignitas, ibi esset beatitudo. At hoc falsum. Boet. de consol. l. 3. prof. 2. If honor make men happy, then wheresoever dignity is, there should be happiness: But this is false.* The conclusion easily follows, therefore honor brings not happiness.

*Doct. 4.* Man should often think of his base beginning. God rubs up his memory so soon as he had sinned, *Dust thou art and unto dust shalt thou return. Gen 3. 19.*

*Reas. 1.* Because it is a means to humble us, whereas looking upon us in our height, will make us proud. A beggar extolled, and forgetful, will easily lift up himselfe above others.

2. It is a means to make us thankful. A man raised from great poverty to great wealth, is the more thankful, if he look upon his former wants.

*Use.* It reproves those, who neither of themselves are willing, nor that others should mind them to think of their mean original. What! tell a strong man he was once as weak as dust; or a

beautiful woman, she was once as foul as dirt. This is petty Treason. But they shall know it, when they come to die, though now they will not.

5. *Doct.* Wisdom is hid from us naturally. *Professing t' emselves to be wise, they became fooles.* Rom. 1. 22. This was spoken of the wise Philosophers among the heathen.

*Reason.* 1. Because it is a punishment of the fall: Wee lost our wisdom, as we did our holinesse.

2. It appears by the variety of worships in the world, and the foolishnesse of many of them: some worshipping stockes, and stones, and some the Devill, that hee may not hurt them.

*Use.* Pitty poor ignorant creatures, that are wise to the World, and can get great estates, but are fooles to God. *Luk.* 12. 20, 21. And such were once not some, but all of you. Therefore have compassion on others.

6. *Doct.* Much paines must be taken to get wisdom. See much to this purpose on *Chap. 2, 3, 4.* and on *Chap. 4. 1.*

*Reas.* 1. Because of the worth of it. *Impiger extremos currit mercator ad Indo.* The diligent Merchant runs to the utmost Indies for Gold. But wisdom is more worth then all treasures, as will appear, when we come to the following verses.

2. Because of the difficulty of attaining it. Which appears in that, there are so few truly wise in the word.

*Use.* Double your files. Bee diligent in study of heavenly wisdom. And because your strength cannot reach it, draw it out of the Fountain of Gods word by study, and begge it earnestly of God in prayer. So shall ye bee both wise and happy.

#### VER. 14.

*For the Merchandise of it is better then the Merchandise of silver: and the gain thereof then fine gold.*

**T**HE good that comes by wisdom is set out.

1. Comparatively by preferring it before the best trading and commodities in the word. *ver. 14, 15.*

2. By the effects of true wisdom. *ver. 16, 17, 18.* In the former it is preferred.



1. Before silver and gold. *ver. 14.*

2. Before rubies, and all desirable things. *ver. 15.* The men of the world think their happiness to consist in store of gold, and silver. But God accounts it to be in wisdom, to which merchandise being compared, whereby pure silver, and shining gold is gotten, ought to be had in no account.

For the words, *For.* See on *Chap. 1. 9.*

*The merchandise of it.* The profit, that is gotten by it, or with it, as Merchants lay out their money to get gain by it, and by the commodities purchased with it. Merchandise is one of the most profitable trades in the World, and the dearer the commodities, in which Merchants trade, the greater is the gain. Therefore the gain gotten by wisdom here is compared to the richest merchandise, yea, preferred before it to draw mens affections to pursue more eagerly after spirituall, and heavenly wisdom. This word *סוּר* signifies a going about or compassing of Sea or Land to get wisdom, as Merchants do for gain. So the Pharisaicall Merchants did to get a Profelyte. *Math. 23. 15.*

*Is better.* See on *Chap. 2. 9.* on the word. *Good.*

*Then the Merchandise.* See before in this Verse.

*Of Silver.* See on on *Chap. 2. 4.*

*And the gain thereof.* It is translated, *Increase.* *ver. 9.* For Merchandise brings greater income, or increase, or benefit. then husbandry.

*זָרָה* *Then fine gold.* The word comes from *cutting* in the Originall, either because gold is, as it were, cut out of the Earth at first, or else because after it is purified by the fire it is cut to make rings or Coin.

*Figures.* Two Metaphors. One in *Merchandise:* The other in *gain.* Merchants lay out their money for gain: so may wisdom be improved to singular benefit.

*Note. 1.* The Trade.

2. The gain of it. Both set out by a comparison from precious things. A silver trade is very profitable; a trade of wisdom is more profitable. Gold is excellent; yet more is gotten by wisdom.

1. *Doct.* Men naturally seek still for encrease of what good things they have. So it is intimated in the text, that they who  
are

are wise, having obtained some wisdom desire to increase it, as he that hath gotten some worldly wealth by Merchandise, desires the same way to increase it. God shews it by Parables taken from men, as of the Vineyard. *Ia. 5. 1. 1.* &c Good fruit was lookt for from it. Of the talents *Luk 19. 11.* Gain was expected thence.

*Reason.* 1. Because God hath put into all living creatures a naturall principle of desire of increase, and growth, as in trees, and beasts.

2. Man hath more help to put this principle in practise by the benefit of reason.

*Use.* It condemns those that care not for increase in heavenly wisdom. It is an ill signe, that nature is strong in them, and grace weak. We would grow in the world, but not toward Heaven. We crosse *Solomons* scope here, which is to perswade us to labour for increase in true wisdom.

2. *Doct.* Wisdome drives the greatest trade in the world. *More to be desired are ( wisdoms precepts ) then gold, yea, then much fine gold.* *Pl. 19. 10. Wisdom is better then rubies: and all the things, that may be desired, are not to be compared unto it.* *Prov. 8. 11.*

*Reason.* 1. Because it trades in greater commodities, then any Merchant. In soules of men, the last, and greatest commodity mentioned, *Rev. 18. 12, 13.* one whereof is more worth then a world, and the losse of it not to be recovered by the gain of the whole world. *Math. 16. 26.* when the quintessence, and spirits are drawn out of herbs, and flowers, what are they good for? and how comfortable and profitable are those extracted spirits? So mens soules are immortall, their bodies without them are but dead carkasses.

2. This trade extends it self further, then any trade in the world. Silver will passe in all Countries, Trades, Professions: Merchants can trade with it by sea, and land, and all the world over. But wisdom trades in Heaven, and Earth. We by it trade with God by prayer; he with us by heavenly inspiration.

*Use.* To perswade all to become wisdoms scholars. If any man could tell you of a trade, that would in time put down all other trades, every man would be for it. This trade will do it. *Jesus Christ* will put down the four great Empires of the

the world, and wisdom will put down all worldly affairs in the end.

*Dost. 3.* Wisdom brings more profit then any worldly riches. *My fruit is better then gold (saith wisdom) yea then fine gold, and my revenues then choice silver. Chap. 3. 19.*

*Reas.* Because it brings better things then riches can. We esteem the goodnesse of things by their own worth, or our esteem, or desire, or their effects. The profit of wisdom is better then of riches.

1. In its own value. *Nil aliud sunt aurum, et argentum, quam terra rubra & alba. Gold and silver are nothing else, but red and white earth. Bern.* Wisdom is as much better then these things, for which men fight so stoutely, and which they seek to obtain with such huge labour, as the good things of the soul are better then outward things.

2. In mens esteem and account it is better, if they be wise. A dunghill Cock may prefer a barley corn before a pearl, a Jeweller will not,

3. In regard of desire: it is more desireable, and should be more desired then any thing in the world.

4. In regard of the effects of it.

1. It can quiet a mans mind, which no wealth can do. Rich men have many cares, and griefs; Crownes are crownes of thornes, nothing but wisdom can give tranquillity of spirit, and poize the ship of the soule in all tempests.

2. It affords a ladder to climbe to eternall things, like *Jacobs* ladder, that did reach from *Bethel* on earth, to *Bethel* (Gods house) in heaven. Men with their money may perish, *Act. 8.* so may houses, stiffe, fields, friends; but unperishable things may be gotten by wisdom, no possession then, how large soever, no store of gold or silver is comparable to wisdom.

*Use.* To engage us yet further in the search of true wisdom. We shall be rich in God. *Et quem ille divitem fecerit, nemo pauperem faciet. Cyprian. Epist. ad Donatum.* And whom God makes rich, no man shall make poor. *Si aliqua amisistis gaudia, negotiatio est aliquid amittere, ut majora lucremini. Tertul. ad Martyres. cap. 2.* If ye have lost some joyes, it is a good trading to lose somewhat; that ye may get greater matters. If men undergo so many labours, griefs, wants, dangers of life for seeming riches,

riches, & gilded pearles, what should we do for true riches? *Si tanti vitrum, quanti verum margaritam? Tertul. in Scorpiac. cap. 4.* If glass be so dear, what is the true pearle? Sure that is worth much more. We should think it no labour to take pains for wisdom. *Κερδόνοντες ἔκωνίωμεν*, saith a Father, while we gain, we feel no pain. Sing a song of profit, and men will hearken. The Jassians in *Strabo*, delighted with the musick of an excellent harper, ran all away assoon as the marken bell rang, save a deaf old man, and he went away also assoon as he heard of it. What is gold and silver, but the guts and garbage of the earth? And what is all the pomp and glory of the world, but dung and dogs meat? *Phil. 3. 7, 8* labour then more for wisdom, then for the choicest silver, or for the finest gold, and be rich to eternity.

VER. 15.

*She is more pretious then Rubies, and all the things thou canst desire, are not to be compared unto her.*

**T**He wisd man in the former verse had preferred wisdom before silver and gold. But some man might object, pretious stones may be better then wisdom. No, saith *Solomon*, wisdom is of greater price then they. It might be further objected, there may be more desirable things in the world then Rubies, though we know them not, and they may be better then wisdom. He answers, nothing can be more desirable then wisdom, of all things that can be imagined. For the words.

*She is more pretious.* . Of greater valew. For the word, see on *Chap. 1. 13.*

*Then Rubies.* A pretious stone of great price, and account, of a ruddy collour. It is likely our english word *Ruby*, comes from *rubedo*, rednesse in Latine. *Her Nazarites were more ruddy in body then Rubies. Lam. 4. 7.* If the mountaines were pearl, the huge rocks, rubies, and the whole globe a shining chrysolite, yet all this were not to be named the same day with wisdom.

*And all the things thou canst desire.* Heb. *And all thy desires.* That is, all that thou canst desire; or, any thing that thou canst desire

desire, be it the choicest thing in the world. So **ל** is used without a negative particle added to it, though not observed by any Grammarian, or dictionary, that I have met withall. *Surely in vain the net is spread in the sight of any bird.* Prov. 1. 17. *It withereth before any herb.* Job 8. 12. So that it is a climax from one particular thing desirable to another still better, and better; but not a generall sum of all things desirable. By desire here is not meant the act of desiring, but the thing desired, as the translation intimates. So faith is put for the thing believed, and hope for the thing hoped for: What is *the faith once delivered to the Saints,* Jude ver. 3. But the Doctrine of the Gospell, the Object of faith? And what is *the hope laid up for us in Heaven.* Col. 1. 5. but the glory of Heaven, the object of hope?

*Are not to be compared unto her.* They are not equall to her, much lesse of greater value. The value of things is best known by comparing them together. Wisdom will appear to be better then whatsoever is laid against it. *Figures. Desires.* Things desired. A figure of the adjunct for the object. Wisdom is preferred

1. Before jewells.

2. Before all other desirable things in the world, if there be any thing better then jewells.

1. *Doct.* Jewells and pearls are of great account among men. One may be better then a merchants estate. *The merchant sold all he had to buy one pearle of great price.* Mat. 13. 44, 46. Therefore are they called *pretious Stones.* Rev. 18. 12.

*Reas.* 1. Because of their beauty. They are of divers colours, and very specious.

2. Because of their vertue. They are good to stench blood, and heal diseases.

3. Because of their price. A little silver is worth more then much coyn. A little Gold then much silver. A pretious stone then much Gold.

*Use.* Let us see and admire Gods power, and wisdom, that hath put so much beauty, vertue, value into a little stone. A fly is more wonderfull then an Elephant. It hath eyes, wings, body, feet in a little compasse. In artificiall things many faces in a cherry stone are most admired, and such like other small things. It is a wonder to see so much vertue within a little

glasse of strong waters. Give the great God all the glory.

2. *Dott.* The best things in the world are not comparable unto wisdom, *How much better is it to get wisdom then gold? and to get understanding rather to be chosen then silver?* Chap. 16. 16. See *Job* 28. 15, 16, 17, 18, 19. verses.

*Reason.* 1. Because wise men have really so esteemed wisdom, and parted with all for it, as in the parables of the treasure, and pearle. *Math.* 13. 44, 45, 56. and in *Pauls* account, and praefise, *who had suffered the losse of all things for it.* *Phil.* 3. 7, 8. They would not cast away outward comforts, if they looked not for better in so doing. *Ye took joyfully the spoiling of your goods, knowing in your selves, that ye have in heaven, a better, and an enduring substance.* *Heb.* 10. 34.

2. Because it loseth nothing by communicating to others. The more mony we give, the lesse we have: but it is not so in communicating wisdom. It is like the Sun, that hath given light to all men since the world began, and is as bright still, as ever it was. Hence comes the Arabian Proverb, *Get Wealth in measure, but wisdom without measure.* Get as much wealth as may serve for this life, but get wisdom *in infinitum.*

3. Because it cannot be taken away from us, as wealth, honour, pleasures may: and therefore while we have it, wee are both rich and happy. *Omnia mea mecum porto.* *All mine I carry with me,* said *Bias,* giving a reason, why hee carried none of his goods out of his Country, as counting nothing his own, but his wisdom, which the Enemies could not take from him.

4. It alone can satisfie the soul. Wealth, and all worldly comforts cannot give content. *He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance with increase. This is also vanity.* *Eccl.* 5. 10. Wisdom containes all treasures virtually in it self. Rich men have not all good things. *Concupiscentia plus longè Stimulatur ab his, quas nondum peperit, quam partes expletur.* *Salazar.* *Concupiscentie is more stung with the things it hath not gotten, then satisfied with what it hath.* But men may say with *David,* *I have rejoiced in the way of thy testimonies, as much as in all riches.* *Psal.* 119. 14.

*Use.* To condemn the folly of those men, who endanger life, and soul for transitory wealth, and neglect that which is far  
more

more precious then any riches. This argues blindnesse, and blockishnesse. For such men see not that wisdom is more worth seeking, then all sublunary comforts. Delights, and riches are perishing comforts, and nothing in comparison of heavenly wisdom.

*Doct.* 3. Nothing can be imagined that is comparable to wisdom. So *Solomon* thought, who being put to his choice, desired nothing else of God. 2 *Chron.* 1. 7. &c. So *Paul* thought, who desired *not to know any thing save Jesus Christ* the wisdom of the Father. 1 *Cor.* 2. 2. A man may desire meat, drink, silver, gold, yea his fancy can imagine new worlds, but all is not comparable to true wisdom.

*Reas.* 1. Because none of those things man can imagine, or devise, or desire, can free him from Hell. No ransom can doe it, nor force. It is a warning from Heaven must direct us how to escape Hell: *Who hath warned you to flee from the wrath to come?* *Math.* 3. 7. Sure none but God.

2. No such thing can shew us the way to Heaven. Onely true wisdom out of Gods word can do it. *The scriptures onely can make a man wise unto salvation.* 2 *Tim.* 3. 15.

*Use.* Cease desiring, and imagining how to find out meanes of happinesse in the World, and labour for true wisdom, which onely can make thee happy. A diver that stops his breath longest, gets most pearles; so he that breaths least for the world, gets most wisdom.

VER. 16.

*Length of daies is in her right hand, and in her left hand riches and honour.*

**L**Est any man should think, that wisdom were needy and beggarly her self, and could not bestow upon her fellows the riches promised, she shews now, that she knows, what humane infirmity most needs, and what men most desire, and hath in a readinesse to bestow on them. Thou fearest death, poverty, dishonour. Wisdom hath long life, riches, honour to bestow upon thee, if thou entertain her. Wisdom, or the Lord *Jesus Christ* is here set out unto us like some stately *Queen*, sitting on a Throne with both hands full of good things to reward her faithfull servants. The particular rewards shall be expounded in the words.

*Length of daies.* A long life, see on Verse 2. This is the first thing promised, because it is the principall; and riches and honour are but accessaries, and can afford no comfort, if life be taken away, and but little, if life be short. And therefore also it is said to be in the right hand, as the principall gift she hath to bestow. Men most of all desire long life, and riches and honour in the second place; they could be content to live, though poorly, though in pain, rather then to die; they desire long life more then riches, and fear death more then poverty. There is no merchandise in the world, how good soever, nor pearles, how pretious soever they be, that can assure us of long life. But the greatest traders are most affraid to die, as having more to lose then other men; and their death is more desired then other mens: yea, many lie in wait to kill them, for their riches: But wisdome will bring long life with it.

*Is in her right hand.* This is said to be in the right hand, because the right hand is preferred before the left, and that for these reasons.

1. Because it is ordinarily, and in most men the strongest, and nimblest.

2. Motion begins at the right hand. Porters lay their burden on the left shoulder, because the right leg moves first. *Aristot. de gressu animal.*

3. The right hand is for defence, we fight with it.

4. It is the place of honour. *Bathshebah was set on Solomons right hand.* 1. King. 2. 19.

5. It is used as a token of faithfulness, we give it in marriage and contracts.

6. It is used to set out good success, as the left hand for bad. *Sape sinistra cava predixit ab ilice cornix.* The Raven often foretold left-handed (that is, bad) things from the hollow Oak. Though in the Greek *επιρριμος* the left be used, for good success. It seems the fashion of those countries was to prefer the left hand, as *Xenophon* reports, who saith, they used to place their guests at the left hand, as being neerest the heart. Now in the Law, earthly comforts were types of heavenly: So was long life to an obedient child in the fit commandement a type of heaven, else it were but a small blessing to live long here, and then go to hell for ever. *Longitudo dierum eternitas est.*



*Non enim hic aliquid longum esse potest in tanta brevitate. Length of daies is eternity. For nothing can be long here in so mach brevity. Recuperus. With long life will I satisfie him, and shew him my salvation. Psal. 91. 16. In fencelesse creatures, long continuance is but a continuance of being, not of comfort, as in man, but not in rocks; the one is eternitas, the other aviternitas. ἡ αἰδιότης οὐκ ἡ ἀνθρώπων, Isid. Pelus. l. 3. ep. 149 Eternity is eternal life. עוֹלָם is used.*

1. For a right hand. *Though Coniah were the signet upon my right hand. Jer. 22. 24.*

2. For power and strength, which is exercised commonly with the right hand. *Thy right hand, O Lord, hath dashed in pieces the enemy. Exod. 15. 6.*

3. For the South; because a man standing with his face to the rising Sun, hath the south on his right hand: And southern countries are more fertile, northern, on the left hand more barren. *Omne malum ex Aquilone. All evil out of the North. The North, and the South, thou hast created them. Psal. 89. 12.*

4. For Oaths or Covenants, which were confirmed with the right hand. *Their right hand is a right hand of falshood. Psal. 144. 8.* That is, they kept no covenants. Here it is taken in the first sense.

*And in her left hand.* Riches and honour are said to be in wisdomes left hand, because though usefull, yet not so usefull, or good, as life it selfe. The word חַיִּל signifies

1. The left hand. *Toward Israels left hand. Gen 48. 13.*

2. The North, because it is on the left hand, if ones face be toward the rising Sun. *On the left hand of Damascus. Gen. 14. 15.* that is, on the North side of it. Here it is taken in the first sense.

*Riches.* Money, and lands, and temporal possessions. These also are types of all sufficiency in heaven, as *Canaan*, the land flowing with milk and honey was.

*And honor.* The word כָּבוֹד signifies respect from others: it comes from a word that signifies to be heavy, or weighty, for honour, as it arises from the weight of good qualities in men, so it addes weight to men persons, and makes them of greater account then others; and this also may be a type of heavenly glory. Yet good men oftentimes neither have long

life, riches, nor honour. Temporall promises are conditional, and to be performed, as they may stand with Gods glory, and our good, and what is wanting, shall abundantly be made good in heaven. Wisdome doth not bestow these earthly blessings alwaies on her followers, yet oftentimes she doth: wisdome is the ready way to obtain these, and many thereby come from a poor & low estate, to a plentiful and high condition, and enjoy it long in this world. The sum of all is, God rewardeth his with both hands, promising eternall life, and competent means in this life. Christ, the wisdome of the Father is immortall, he hath overcome death, and with his immortall hand, holds forth immortality to us. If thou wilt have riches and honour, be wise, and he will hold out his left hand and bestow them on thee, if they be fit for thee.

*Figures.* The whole verse is metaphorical in the principall scope of it, though verified literally to some wise and good men: It intimates, that as a Queen hath greater or lesser rewards for her servants, so hath wisdome for hers: For she hath no right hand nor left, but diversity of gifts, some greater, some lesser, some in this world, some in the world to come.

*Note.* 1. The greater gift.

2. The lesser.

In the former observe

1. The gift. *Length of daies.* Long life.

2. The worth of it, *Is in her right hand.* It is a right handed gift.

In the latter, note

1. The gift it selfe, which is double, *And riches, and honour.*

2. The valew of it, *In her left hand.* It is a left-handed gift, usefull, but of lesser valew then the former.

*Doct.* 1. Many good things attend upon true wisdome. This is proved in this Chapter, from Verse 14. to verse 18.

1. Comparatively, it is better then silver, yea then fine gold, yea then Rubies, yea then any thing imaginable, or desirable.

2. Particularly, she brings long life, and riches to sweeten that, and honour to make it more acceptable, and pleasantness to comfort against crosses, and peace for quiet enjoyment of what we have; and life after death, when all worldly comforts fail.

3. Sum-

3. Summarily. It brings happineſſe, which contains all good things in it. So he concludes. *ver. 28.* as hee began. *ver. 13.* with happineſſe attending on true wiſdom, if it be not onely laid hold on, but retained.

*Reason.* Many good things attend on wiſdom.

1. By way of concomitancy. As beads, and pearles hang many on one ſtring, and many leſſer attend upon one greater, ſo other good things are joyned with, and attend upon wiſdom.

2. By what way of efficiency. Wiſdome hath a plotting head. If any good thing be to be had, it will find it out, and reach it.

3. By way of remuneration from God. So God rewarded *Solomons* deſire of wiſdom with riches, and honour. *2 Chron. 1. 7. &c.*

*Uſe.* Who would not enjoy many good things? Go then the neareſt way to the wood: get true wiſdom. Hee that knew, what would be dear, need be a Merchant but a year. If one told you of a commodity would make you rich, ye would get ſtore of it quickly. Do ſo of wiſdom.

2. *Doct.* Wiſdom brings long life. See on *ver. 2.* and on *ver. 8.*

*Reason.* 1. Because wiſdome foreſees, what is profitable to prolong, or hurtfull to ſhorten mens daies, and carefully provides the one, and avoids the other.

2. Because it rules our unruly paſſions of fear, grief, anger, which overrule many men, that want wiſdom, and bring them early to their grave, by murderers, robberies, wantonneſſe, gluttony, drunkenneſſe, ſurfets, paſſies, gout, pluſies, Apoplexies, and afterwards ſend them to Hell for ever. But wiſdom makes men ſtout, cheerfull, patient, which vertues help to prolong mens daies.

3. Because it teacheth a man temperance, and moderation, in the uſe of meat, and drink, which keeps men from ſurfet, and is the mother of health, and long life. Experience ſhews, that temperate men live longeſt.

4. Because of Gods promiſe of long life to ſuch as are wiſe, as in the text.

*Uſe.* Let this particular mercy alſo ſtirre us up to ſeek after true wiſdom. Long life is a ſweet mercy, and generally deſired

fired. Seek it in the waies of wisdom. Folly brings many to untimely ends.

3. *Doct.* Wisdom brings riches also. *Abraham Isaack, Jacob, Joseph, David* were both wise, and rich.

*Reason.* 1. Because wisdom teacheth a man to make conscience to labour in his calling, which is the high way to riches. He knows that God requires it, and his family, the Church; and the Commonwealth.

2. Gods blessing follows it. For when he gives one blessing, he gives another. If hee give wisdom, hee can afford riches.

*Use.* To blame those, that would be rich, but care not for being wise. Wisdom can make men rich; but riches cannot make men wise. It is often observed, that the elder brothers carry away the land, and the younger the wit. So God divides his gifts, when he please. They that seek mony before wisdom, count learning the way to beggery. But God reckons otherwise.

4. *Doct.* Wisdom brings honour also. Wee see it in *Joseph*, who for his wisdom was made ruler over the land of *Egypt*. *Gen.* 41. 38, 39. And *Daniel* for the same reason was made ruler over the whole Province of *Babylon*. *Dan.* 2. 48.

*Reason.* 1. Because God hath cut out such, and stamped them for honour, which he will not give to fooles, that know not how to use it, or to carry themselves suitably. *Honour is not seemly for a fool.* *Prov.* 26: 1. He will do hurt with it, as a stone in a sling. *Prov.* 26. 8.

2. God causeth great men, and states to advance such, for they know, they will be fit instruments for their service, and the publick good.

3. Good men will honour wise men, who know best, what belongs to honour.

*Use.* To blame those who look not after that honour, that wisdom brings, but seek to get honour by basenesse, flattery, and humouring others in sinfull waies. This honour hangs on a rotten bough. It will surely fall. Seek rather by wisdom to get honour, which will last for ever.

5. *Doct.* Long life is better then riches, or honour. Therefore it is mentioned as the greatest promise. *With long life will I satisfie him, and shew him my salvation.* *Psal.* 91. 16. This

crowns

crownes all the former mercies mentioned in that Psalme. This is commended in good men at their death, when no mention is made of riches, or honour: *Abraham died in a good old age, an old man, and full of years.* Gen. 25. 8. It is there doubled, yea, trebled in different expressions as a singular mercy, never to be forgotten.

*Reason.* 1. Because long life is the basis, and foundation of the comfort of both the other. Riches and honour doe little good, or bring little comfort, where life is short. Life is an internall principle, without which there is no comfort in externall things, no more then to a jewell set in gold.

2. Because long life may bee comfortable without either riches or honour. Many live very cheerfully too, and in old age, that never had any great means, or preferment.

*Use.* To comfort us against the crosses, and infirmities of old age. Many are dejected, because they are not so much respected, nor so rich as others. Think with thy self, long life is better. These could do thee no good, if life were gone, and thou maist have comfort without them.

6. *Dott.* Riches and honour are blessings in themselves, though by many abused. They are wisdoms gift. *Riches, and honour are with me.* Chap. 8. 18. They are Gods gift. *I will give thee riches, and wealth, and honour.* 2 Chron. 1. 12.

*Reason.* 1. Because they are reckoned up amongst those blessings, that God gives to them, that obey him. *Them that honour me I will honour.* 1 Sam. 2. 30. It comes in among blessings promised to Gods obedient people. *Deut. 28. 2. &c.*

2. The contraries are reckoned amongst Gods curses. *See Deut. 28. 17. 33. 44.*

*Use.* To reprove those, that turn blessings into curses: Of whom we may say, it had been good for them, if they had never been rich, nor honorable. *There is a sore evill which I have seen under the Sun, namely, riches kept for the owners thereof to their hurt.* Eccl. 5. 13. And the like had Solomon observed concerning honour, *There is a time, wherein one man ruleth over another to his own hurt* Eccl. 8. 9. Such riches and preferment be far from Gods people. *Amen.*

## V E R. 17.

*Her waies are waies of pleasantness : and all her paths are peace.*

**H**ERE is another motive to get wisdom: wouldst thou goe in pleasant waies, and live in peace, and quietnesse? All wisdoms waies are such. The man who gets wisdom, gets true happinesse, and delight. When Merchants go by Sea, or passengers by land, they are glad, when they find fair way, and a quiet passage. They desire not to be staid, nor hindred in their journey, but to go at ease without any disturbance, which yet sometime they misse. But such as walk wisely, find waies of pleasure, and peace. These words are fitly knit to the former, for long life, and riches, and honour are not sufficient to make a man happy. He may meet with many occasions of sorrow, and of War, and trouble, which may make his life very uncomfortable. Here therefore *Solomon* addes to the former blessings, pleasure, and peace, to shew, that nothing is wanting to a wise man. Hee had commended wisdom before *ex parte termini*, from happinesse in the end: now he commends it *ex parte medii*, from the comfort of the way. The allecitive power of wisdom is set out in this verse, the conservative in the next.

For the words.

*Her waies* Her precepts, or the walking in them. For the word see on *Chap. 2. 13.*

*Are waies of pleasantnesse.* Very pleasant waies, and such as men may walk in with delight, like green fields full of flowers, the pleasure whereof makes a man forget his wearinesse, and come to his journies end, before hee bee aware. They are no way tedious, though they be never so long. Wisdom is the true *Naomi* (for so the Hebrew word sounds) whose beauty may allure all to it: but never will bee turned into a *Marah*, bitternesse, as she was. *Ruth 1. 20.* For the word see on *Chap. 2. 10.*

*And all.* See on *Chap. 1. 13.* Or *Any.* Take which of them you will, even the hardest, you cannot chuse amiss: it will bring peace. See on Verse 15.

*Her paths.* See on *Chap. 1. 15.*

*Are peace.* Are paths of peace, that a man may walk in peaceably,

ceably, and that lead to true and lasting peace; thereby is meant, that they are not only pleasant, but also safe and prosperous. Many pleasant waies on earth may be unsafe, as robbing waies, and many safe waies unpleasant, as dirty waies; but wisdoms waies are pleasant and safe. *Kabvenari*. For the word, see on Verse 2.

*Figures.* A metaphor in *waies*, and *paths*, which signifie a constant course.

*Note 1.* A promise of comfort.

2. Of peace and prosperity.

In the first note.

1. The subject, whose waies are comfortable. *Her waies*. Wisdoms waies, not follies.

2. The adjunct shewing what they are, *Are waies of pleasantnesse*. Not profitable onely, but delightfull also.

In the second observe.

1. The Subject. *And her paths*. That is, the paths of wisdom.

2. The Adjunct of quantity. *All of them*.

3. The Adjunct of quality. *Are peace*. They are peaceable, and prosperous.

1. *Doct.* Nothing is wanting to a man truly wise. This text with the coherence proves it abundantly: what would a wise man have? would he have long life? Here it is. If riches, here also. If honour, it is ready for him. If pleasure, it is at hand. If peace, it is prepared for him. If health, loe here it is. If happinesse it selfe, the wise man offers it first and last. Verse 13. 18.

*Reason.* 1. Because of Gods favour. Wise men are Gods favourites. And what may not Princes favourites have in a Nation.

2. Because of Gods promise to *such as walk uprightly*, as wise men do, that *no good thing shall be withheld from them*. Pl. 84. 11. *To such as fear him, There is no want to them*. Psal. 34. 9. And that wise men do. *The fear of the Lord is the beginning of wisdom*. Chap. 1. 7. *Lions, strongest creatures shall lack and suffer hunger*; which if the world afford food, they will not do: but *they that seek the Lord* (as all truly wise do) *shall not want any good thing*. Psal. 34. 10. They can lack nothing that can] God give.

3. Because of their capacity, and industry to get good things. If any know how, and be willing to take paines to get good things, wise men do. They lie not in a ditch, and cry God help. They know, that will not do it.

*Use.* Here is a further encouragement to labour for wisdom. Who would not bee in such a state to want nothing that is good? *Jacobs* condition is better then *Esaus* in the originall, and better then your translation makes it, which makes them both alike, for in it both say *I have enough*. but in the Hebrew. *Esaus* saith, לִי אֵיךְ I have much, *Jacob* saith, לִי אֵלֵי I have all. Gen. 33. 9. 11. And so he had indeed for he had God, and all. An unwise man may have many good things; a wise man hath all.

2. *Doct.* Wisdom hath waies of her own. So had wise *Solomon* strange waies to the Queen of *Shebah*. She admires them. 1 King. 10. 5. And Christ had strange waies to the Jews, who much strange at them. *Matth.* 11. 9.

*Reason.* 1. It appears in humane wisdom. The waies of Lawyers, Physitians, Mathematicians, Architects, are strange to others.

2. And principally in heavenly wisdom. Her waies are strange to Philosophers, whose rules reach but to morality. Strange to Hereticks, who set up themselves, not God by all their practises, and opinions. Strange to carnall Gospellers, who must have pleasure, or profit with profession of religion. Strange to Hypocrites, who would be accounted godly, though they be Atheists in heart.

*Use.* Here is a touchstone to trie, whether we bee truly godly or no. Are our waies sinfull, and worldly, or holy, and heavenly. This will try us. We must not bee watermen in religion, looke one way and row another.

3. *Doct.* One wise action sufficeth not, but all must bee guided by wisdom; Else we shall shame our selves. *Dead flies* cause the ointment of the Apothecary to send forth a stinking savour: so doth a little folly him, that is in reputation for wisdom, and honour. *Ecc.* 10. 1. It was *Jehus* shame, that when he had destroyed Baal out of Israel, he departed not from the sins of *Jero-boam* the son of *Nebat*, who made Israel to sin. 2 King. 10. 28, 29.

*Reason.* 1. Because no man shall bee tryed at the day of judge-



judgment by any one act, but by the course of his life: so good men judge of mens estates here. An Hospitall built cannot save a murderer from the gallows.

2. Many foolish actions outweigh one wise one; a fool may speak or do wisely sometimes, yet is not therefore deemed wise.

*Use.* Here is a second tryall of true wisdom, if it appears not sometimes, but in the course of our lives, not in some one action, but in all, or in the most: one Swallow makes not a Summer, nor one good Apple, a good Apple-tree.

*Doct.* 4. There is much true delight in wisedomes waies. *My yoke is easie, and my burden is light. Mat. 11. 30. More to be desired are they then gold, yea then much fine gold; sweeter also then honey and the honey comb. Psal. 19: 10.* Some waies are pleasant in the passage, but bitter in the end, others foul in the passage, but comfortable in the end; wisedomes waies are pleasant in both.

1. In the way, and that 1. Spiritually. And therein.

1. Because *they are wrought in God*, and by Gods strength all along. *John 3. 21. Principium, vector, dux, semita, terminus item. God is the beginning, carrier on, guide, way, and end of good mens actions:* No marvell then if he give them comfort in them.

2. They are lovely in themselves, and have in them all things that may afford true delight, but nothing lothsome to raise dislike; sinfull foolish courses on the contrary, have much in them to affright, nothing to delight.

3. They have nothing truly difficult in them, though they may seem to men to have. Smooth waies have nothing in them to make men stumble, yet men may slip by carelesnesse in the smoothest way. Here is no offering up of children in Gods waies, which the heathen did to false Gods: yea, it is now smoother then the Jews way was in the old Testament; no painfull Circumcision, nor extream costly Sacrifices, no thousands of Rams, nor ten thousand rivers of Oile. *Mic. 6. 7.*

4. They have *premium ante premium, a reward before-hand.* Much comfort in wise actions, while they are in doing them, as in praying, singing, giving, &c. some degree of comfort followes every good action, as heat followes fire, as beams of light, and influences come from the shining Sun. The heathen

found some comfort in morall actions, Christians may find more in spirituall employments. *In keeping of them there is great reward. Psal. 19. 11.*

2. As in spirituall, so in temporall things, wise men find much comfort in their waies, when tooles bring sorrow upon themselves. Likewise in the end, as well as in the way, wise men find comfort; yea, more in the end then in the way: the hope of heaven makes the way comfortable, although it should be tedious in it selfe, and meet with many rubs.

*Use.* This should encourage us, not only to seek to know wisdomes waies, but also to walk cheerfully in them, in despite of all discouragements.

If any object, it is difficult to get the knowledge of those waies, and much more difficult to walk in them.

The answer is, there is pleasure in them as well as profit, and that will make them easie and delightfull. *Omne tulit punctum, qui miscit utile dulci. Joyn profit and pleasure together, and men will never talk of difficulty.* Now wisdom makes a marriage of profit with pleasure; her waies may seem difficult at first, by reason of the corruption of the flesh, but when the first brunt is over, they prove easie and pleasant, whereas the waies of folly are pleasant at first, and bitter at last. Let us therefore admire at wisdomes waies, get the knowledge of them, practise them, and rejoyce in them.

*Doct. 5.* Peace attends upon wisdomes waies. *Mark the perfect man, and behold the apright, for the end of that man is peace. Psal. 37. 37.* Now none but men truly wise, are perfect, and upright.

*Reas. 1.* They bring inward peace of mind, and quietnesse: Mens own follies do more distract them, then other mens malice, or plots against them. God gives wisemen quietnesse of mind, both in prosperity and adversity; it is contrary with worldly men, they have no rest in their minds, nor are not pleased in any condition, but godly wisemen are quiet in every estate.

2. They bring outward peace: wisdom teaches men how to avoid occasions of quarrells, by which foolish men are ruined.

3. They bring peace with God, which is best of all, for it brings

brings men to the knowledge of Christ, the onely reconciler of God and man, and so affords that peace, *which the world cannot give.* Ioh. 7. 27. and *which passeth all understanding.* Phil. 4. 7. and so drives all stormes out of the conscience, assuring beleivers, that *they have peace with God.* Rom. 5. 1. And that *there is no condemnation to them.* Rom. 8. 1.

4. Peace with our neighbours. For it teacheth us to give every one their own. And what ground have they then to quarrell with us? yea, if they do us hurt, it teacheth us to doe them good. And this is the way to quench all fire of contention.

5. It shews us the way to eternall peace by Christ our Saviour, that wee may walk on quietly to Heaven, while others contend for inheritances on Earth. Thus it brings peace externall, intermall, eternall, and makes not onely the end pleasant, but also the way. And as travellers in their weary journeyes comfort themselves not onely with thoughts of rest at night, but also with comfortable objects in the way, so do men truly wise joy here in the thought of Heaven hereafter.

6. They are waies prescribed by God, who is, *The God of peace.* Heb. 13. 20.

1. *Object.* How can wise, and godly men have externall peace, when *all that will live godly in Christ Jesus must suffer persecution.* 2 Tim. 3. 12.

*Answ.* 1. They have not alwaies times of persecution, but sometimes peace.

2. God gives them such a valiant spirit, that they overcome all opposition, as the Martyrs did the fire.

2. *Object.* How can they have internall peace, when as long as they live, they have civill wars within? *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.* Gal. 5. 17.

*Answ.* 1. These wars tend to peace: yea, they are a sure token of eternall peace, in the end: for there is no such combat in the soules of wicked fools.

2. In the midst of these wars there is peace with God: and then these conflicts may be counted as nothing, as when a man hath peace with Giants, and is at war with Figmies.

3. *Ob.* But how can they be sure of eternall peace in the end; when God sometimes frowns upon them, and they are forced to cry out, *Hath God forgotten to be gracious?* Psal. 77. 9.

*Answ.* This is but sometimes, when God will correct, or try them. But he brings them back again, and makes them to say, *This is mine infirmitie, O the years of the right hand of the most high!* Psal. 77. 10. This is more passionate, and emphaticall, then to adde, *But I will remember*, as the Translators do.

4. *Ob.* But we are alwaies in danger of temptations. Wee walk between two extreames of sin, and are way-laid by Devils, and ungodly men, like travellers, that passe between two Countries at war one with another, where the waies are full of robbers. How can our waies then be peaceable, walk wee never so wisely?

*Answ.* They are peaceable, not that they free us from all opposition; But

1. Because they keep us safe in the midst of all opposition. Country-Villages are subject to plundering in war, but strong Castles are safe, so long as they want not provision, nor ammunition.

2. Because they lead us to a quiet end for ever, when these storms are all gone, and over; who ever perished in these waies? A whole world died by foolish waies, as in the flood, when *Noah* walking in these waies escaped. *Gen. 6. 13, 14.*

*Use.* To shew us the vast difference between godly, and fleshly wisdom. The former brings lawfull pleasure, and certain peace. The latter brings sorrows, and troubles upon mens minds, bodies, estates here, and for ever by their own plots. True wisdom goes no where, but all her waies are strowed with pleasure, and walled in with peace.

6. *Dolt.* No way of wisdom breeds trouble in it self. See *Dauids* wisdom in ordering his for the preventing of trouble in his family, in the City, and in the Land. *Psal. 101.* It may be by accident trouble may attend on the wisest waies by reason of corruption in others, and our selves, for wisdom is imperfect in us, and them, but that comes not from wisdom, but from lack of it.

*Reason.* 1. Because the waies of wisdom are just waies

2. They

2. They are mercifull waies. Justice and mercy bring not troubles naturally, but injustice and cruelty.

*Use.* See the cause of all our troubles, want of wisdom. Bewail it, and beware for time to come.

VER. 18:

*She is a tree of life to them, that lay hold on her, and happy is everyone, that retaineth her.*

**S**olomon goes on to set out the commendation of wisdom, that he may allure men to seeke the more earnestly after her. He had set out her excellency by silver, gold, pearles, *She is silver to poor men, gold to Noble men, and Pearles to Princes.* *Aeneas Silvius.* See Acts and Monuments in the end of the reign of *Henry 6. 2. Edit.* Now he sets out wisdoms excellency

1. By comparing her to the tree of life.

2. By promising happinesse to them, that get, and keep her. For the words, *She.* Wisdom spoken of *ver. 13.* and compared to a rich, and beautifull Queen. *ver. 16.*

*Is a tree of life.* Like to a living tree, that brings forth store of pleasant fruit to delight and preserve the life of the eaters. Or more particularly, as most writers agree, it is an allusion to the tree of life in Paradise. *Gen. 2. 9.* which was a sign to *Adam,* that he should live for ever. *Gen. 22.* and that in health, strength, and comfort upon Earth, if he sinned not. So wisdom restores us to that we lost in *Adam,* eternal life, but in a better place in Heaven. The word *(V)* signifies]

1. Drie wood, such as we burn. *Behold the fire and the wood.* *Gen. 22. 7.*

2. A tree, from which wood useth to be cut. *He shall be like a tree planted by the rivers of water.* *Psal. 1. 3.*

3. A stick, or table of wood to write on. *Take thee one stick, and write upon it.* *Ezck. 37. 16.*

4. An Idol of wood. *Saying to a stock (or, wood) thou art my Father.* *Jer. 2. 27.*

5. A pair of gallows. *Pharaoh shall hang thee on a tree.* *Gen. 40. 19.*

6. A wooden vessell. *In vessells of wood.* *Exod. 7. 19.*

7. The staffe of a spear. *The staffe of whose spear was like a weavers beam.* 2 Sam. Sam. 21. 19. Here it is taken in the second sence for a green and fruitfull tree. חיים Life is the duall number, for there is a life here, and a life in heaven, as מים waters above the firmament, and below, and שמים the heavens starry and aery.

*To them that lay hold upon her.* The word חזק signifies a fast laying hold on a thing, as ones own, and as not willing to let it go.

*And. Or Then. Or Therefore.* A conclusion drawn from the former words. If she bring eternall life, then without question all that retain her are happy.

*Happy.* He shall walk on prosperously, for so much the word imports.

*Is every one that retaineth her.* Heb. *They that retain her, he is blessed.* A participle singular, with a plurall. That is, every particular man of them is happy. See the like, *Numb. 24. 9. Blessed is he that blesseth thee.* Wisdome doth not only preserve mens lives, as a tree of life, but also makes men happy: but this happinesse is not to every one, as fruit doth not do good to them that that look on it, or touch it, or smell to it, but that gather, eat it, and digest it: So wisdomes fruit doth no good to them that seek it sleightly, or think a little enough, but to them that take pains to get, and care to keep it, that will not let her go till they have found out the depth of her treasure, that observe all her commands, even the least, and persevere in so doing to the last. The word חזק sometimes to lay fast hold, so as not to part with a thing. *Judgment and justice take hold on thee.* Job 36. 17. Sometimes to uphold a thing. *Thy right hand upholdeth me.* Psal. 63. 8. Here it is taken in the first sence, for laying fast hold on wisdom, as meaning never to part with it: It cannot be taken in the second sence for upholding wisdom, for it upholds us, not we it.

*Figures.* A metaphor in *the Tree of life.* Wisdome is like it in the good fruits thereof. As also metaphors in laying fast hold on it, and retaining it, or locking it up safe, that it may not be lost, as men lock up fruit and treasures.

*Note 1.* A description of the excellency of wisdom:

2. The happinesse of the possessors of it.

In the former note.

1. What she is, *She is a tree of life.*
2. To whom she is so, *To them that lay hold on her.*

In the latter, observe

1. The adjunct, *And happy.*
2. The subject, *Is every one that retaineth her.*

*Doct.* 1. Scripture must be understood by Scripture. Wisdom is not only a living tree, but a tree that not alone signifies continuance of life, as the tree of life did, *Gen. 2. 9.* but also brings eternall life. So the one text gives light unto the other. A wise man is as it were restored into Paradise in this life, *Erat Adæ in lignis cateris alimentum, in ligno vita sacramentum sapientiæ, Adam had aliment in the other trees, but in the tree of life he had a Sacrament of wisdom,* saith a learned writer.

*Reas.* 1. Because they were written by an infallible spirit, and therefore the writers could not erre in giving their own meaning, or the meaning of one another.

2. None have an infallible spirit now, and therefore the best may erre in interpreting some place of Scripture.

*Quest.* How can we interpret Scripture by Scripture ?

*Ans.* 1. By consulting with the originall. As if children differ about their fathers legacy, *Non itur ad tumulum, sed curritur ad Testamentum, They go not to the Tomb, but run to the Testament.* Optat.

2. By observing the coherence with what goes before, and what followes; as we pick out the meaning of a friends letter by the Scope of it, and by the rest of the words.

3. By paralell places, as by comparing divers letters to one purpose.

4. By plain places or grounds of religion, to interpret the rest, that are built thereupon, as we do in Logick and other Arts.

*Use* 1. To blame the Papists, who submit the sense of the Scriptures to Fathers, Councils, and to the Pope singly.

2. To teach us to use this help in difficult places, and not to allow of any sense of any place of Scripture, not agreeing with other Scriptures. So about Baptisme, *Go teach all nations.* The originall is, *Make Disciples of all nations, Mat. 28. 19.* And that by *Baptizing,* as followes in the words,

and Teaching followes afterwards, *verse 20.* So that this place makes nothing against Infants baptisme. So about the resurrection, *1 Cor. 15. 50.* is pleaded against it, yet all the Chapter before and after pleads for it. The Apostle saith there, *Flesh and blood cannot inherit the Kingdome of God:* His meaning is, mortall, and corruptible flesh and blood cannot come to heaven, till it be changed: so he expounds himselfe in the end of that Verse, and the Verse following, *Neither doth corruption inherit incorruption.* And, *We shall all be changed.* Thus *John 14. 28.* is brought to disprove Christs divine Nature. Christ saith, *My father is greater then I:* This must be understood of his human nature, for in regard of his divine, the Apostle saith, *He thought it no robbery to be equall with God. Phil. 2. 6.* The Jews understood this, that *He made himselfe equall with God. John 5. 18.* which had been blasphemy indeed, had not he been true God. So for excluding bread out of the Lords Supper, *Mat. 26. 26. This is my body,* is cited by the Papists; but it must be understood figuratively, not literally: The meaning is, this is the sign of my body; for *Paul* calls it *bread,* when it is eaten, *1 Cor. 11. 26.* God cannot contradict himselfe.

*Doct. 2.* Wisdome affords true nourishment: Not for a time, as fruits of trees do, but for ever; therefore it is compared to *milk for babes, and strong meat for men. Heb. 5. 12, 13, 14.* And to *milk* again. *1 Pet. 2. 2.*

*Reas. 1.* Because it shews how to get, and dresse food for the body.

2. How moderately to exercise the body, without which food will not digest.

3. How to keep a cheerfull mind, without which, food will not be profitable to the body, nor nourish it.

4. It shews how the soul may be nourished by justification, through the blood of Christ, without which it pines away under the sense and of guilt of sin, and of the wrath of God.

5. How it may be nourished by sanctification, that so all sins, which are as obstructions, being killed, all the graces of Gods Spirit may be increased in us.

6. How it may be full fed to glorification, where it shall need no more food.

*Use.* Labour for this true wisdome, as men doe for food to nourish them: This is to be found in the word of God. Let others



others despise the scripture (as *Aeneas Silvius* speaks of coun-  
cills) so may we say of Gods word, *call bread stones, if you  
will, so you give it me to nourish me. Acts and Monuments, in the  
end of the reign of Henry the sixth. All the labour of man is for  
his mouth. Eccles. 6. 7.* Men plow, sow, plant, work, for bo-  
dily food; why should we not labour more for wisdom, that  
will feed the body here, and the soul to eternity? *Præclare  
Plato beatorum ait, cui etiam in senectute contigerit, ut sapientiam,  
verasque opiniones assequi possit. Cic. 5. de finibus. Plato excel-  
lently saith, He is happy that in his old age can attain wisdom,  
and true opinions.*

*Doct. 3.* Wisdom makes a perfect cure. *The leaves did heal  
the nations. Rev. 22. 2. The Scriptures are able to make us wise  
unto salvation. 2 Tim. 3. 15.*

*Reas. 1.* Because it cures hereditary diseases, which Physi-  
cians cannot, as the darknesse of the mind, perversnesse of the  
will, crofnesse of the affections, received from our Parents.

2. It cures infectious diseases, as sinfull courses received  
from others, by bad counsell or example.

3. It cures the thoughts of the heart, which no law of man,  
nor Physick can do.

4. It cures the tongue and words, and teaches how to  
speak wisely and profitably.

5. It cures the life, and teaches how to avoid temptations,  
and provocations to sin.

6. It cures the body too from some diseases here by Phy-  
sick, and other good means, and perfectly at the Resurrecti-  
on: Then, *God shall wipe away all tears from their eyes, and  
there shall be no more death, nor sorrow, nor crying, neither shall  
be any more pain, for the former things are passed away. Rev. 21. 4.*

*Use.* Praise God for communicating this wisdom to you  
in his word, especially, if ye have found good by this course  
of spirituall Physick already, it is Gods work; and he will  
finish it.

*Doct. 4.* Wisdom doth good to none, but to those that get  
it fully, and firmly. As fruit of trees doth no good to them  
that seek it only, or touch it; so the fruit of wisdom to none  
but those that eat, that is, obtain it; that seek it not sleightly,  
or think a little enough, but that take pains still for more:  
not that look over the precepts as men look over an Almanack,  
but

but as men seriously study good books, *John Baptists*, and Christs preaching did no good, but to them, that regarded it. *We have piped unto you, but ye have not danced, &c.* Mat. 11. 17. *Pauls Gospell is hid to them that are lost.* 2 Cor. 4. 3.

*Reason.* 1. Because there must be a conjunction of things, before there can be an operation of the one upon the other. The soul must be infused into the body, before it can work on the body to make the tongue to speak, the foot to goe, the hand to work. A man must be married to a woman before hee can take care for her, as for a wife. So must wisdom be joynd to the heart, before it can worke on heart, soule, or body.

2. Because it is so in all other gifts of God. A man cannot be liberal, to whom God gives no riches, nor fight stoutly, to whom God gives no strength, nor doe any good with wisdom, or get any good by it, to whom God gives it not.

*Use.* See the cause, why many get no good by the word of wisdom so long preached to them; Because they lay not fast hold on it. They hear many sermons, but regard them not. *The word preached did not profit them, not being mixed with faith in them that heard it.* Heb. 4. 2. Seed grows not, if the ground receive it not. Rain doth no good, till the earth be softened.

5. *Doct.* Wisdom must not onely be received into the heart, but retained there, as seed in the ground, till it bring forth fruit. They are the good ground, who *having heard the word, keep it, and bring forth fruit with patience.* Lu. 15. Many showers, and sun-shines must come, before the Corn bee ripe: The word must abide like a graft in a tree *Jam. 1. 21.*

1. *Reason.* Because things work not at first. Trees must grow before they bring fruit. Meat must be digested before it nourish. So must wisdom be retained, and gotten to a habit, before it can work well.

2. Because when it is left, it leaves working, as meat when it is cast out upward, or downward.

*Use.* To blame those, that entertain wisdom, but retain it not, give it a good countenance, and reject it, use it as a stranger, afford it a good meale, and turn it out of doors. So do the Hereticks, Apostates, Worldlings, men above ordinan-

ces, for sure Gods ordinances are full of wisdom.

6. *Doct.* Such as not onely receive wisdom, but retaine it, are happy indeed: *Blessed is the man, that heareth me, watching daily at my gates, waiting at the posts of my doors. For who so findeth me, findeth life: and shall obtain favour of the Lord.* Chap. 8. 34, 35. *Happy are thy men, happy are these thy servants which stand continually before thee, and hear thy wisdom.* 1 King. 10. 8. Wisdom doth good to them, that will not let her go, till they find out the depth of her treasure.

*Reason.* 1. Because true wisdom, and happineffe are inseparable. They are so in God. They are so in the Creature. *Adam*, while he was wise, was happy, His folly did undo himselfe, and the world. *Solomon* was happy, till he dealt unwisely, and was gulled by silly women. *When Solomon was old, his wives turned away his heart after other Gods.* 1 King. 11. 4. Therefore God rent his Kingdome from his Son, verse 11, 12. there.

2. Because such are Gods instruments to make others happy, and that not by accident, but out of an earnest desire in themselves. And God will reward them.

3. They have Gods word for it. *They that be wise, shall shine as the brightnesse of the Firmament.* Dan. 12. 3. That Word that made a world of nothing, and all the comforts wise men have in it, can make wise men happy.

4. They have God himself for their portion, who is the Fountain of all happineffe. How can he want water, that hath a perpetuall fountain? *David* was wise, and claimed this portion. *O Lord I said, Thou art my portion in the Lord of the living.* Psal. 142. 5.

*Use.* 1. To reprove such as lay a claim to happineffe, but without a ground, as they that despise wisdom, or that brag of it, but have it not, or have cast it off. They may bee rich; they cannot be happy.

2. To exhort us to take the right way to true happineffe. Studiously to seek true wisdom, and carefully to keep it, as the richest jewell in the world. Though thou be despised by the world, as a poor snake, or contemptible caitiffe, yet God counts thee wise, and will make thee happy.

## V E R. 19.

*The Lord by wisdom hath founded the Earth, by understanding hath he established the heavens.*

**I**N this Verse and the next, *Solomon* flies high, and commends wisdom from working by it, and from the things which he wrought. As if he had said, what need I say more in commendation of wisdom? The whole world, which yee see, was made by it. Here he shews, how it comes to passe that wisdom makes men happy. It was that, whereby God made the World, and therefore he can make men happy by it. Great things were attributed to wisdom before, but greater here. As if *Solomon* had said, O young man, thou hast heard many things in commendation of wisdom, now hear more, and greater, that thou maist bee the more inflamed with the love of it. It is not a wisdom found out by men, as the Philosophers imagined, who thought all wisdom depended upon their precepts, and might be gotten by humane industry. The wisdom, whereof I speak, is far antienter then the world, for the very foundations of the world were laid by it. Think not then this wisdom a thing feigned in the braines of men, and perishing with them, and therefore to be despised, but look upon her, as upon *Jesus Christ* the eternall son of God and Creatour of the World together with God the Father. *Solomon* doth not now set out wisdom by benefits to us, as before, but by the majesty thereof, and the greatnesse of the workes, that God doth by it. Among which the making of Heaven, and Earth, and all things therein is exceeding commendable: But it may be objected: *Solomon* had before commended wisdom, as it is in men: why doth hee now fore so high from wisdom in men to wisdom in God, there being so vast a difference? The wisest man on Earth is but a fool to God, and must never expect by his wisdom to do such great things, as God hath done.

Answer. 1. Because *Solomons* intention was to commend wisdom in generall, bee it in the Creator, or in the Creature.

2. Because wisdom in man hath some resemblance of that wisdom, that is in God, though it be farre short of it.

3. Because it is a little stream coming from that infinite Fountain

fountain of wisdom that is in God, yet not materially, for God hath never the lesse, but effectively, as wrought in us by it. When a man hath commended the stream, and shewed the vertues of it, it addes to the credit of it to shew the fountain, whence it comes, and the admirable effects thereof: So it is a commendation to mans exquisite wisdom, to shew, that it comes from the infinite wisdom of God, by which heaven and earth were made.

4. To prove it may well guide a man in all his affairs in the world, and make him happy ( as Verse 18. ) seeing it comes from that wisdom by which God made all things, the setting of solid things, as heaven, and earth, are set down in this verse, and of liquid things, as waters, and rain, Verse 20.

For the words.

*The Lord.* See on Chap. 1. 7.

*By wisdom.* See on Chap. 1. 7. Wisdom may be understood as of an attribute of God, for his infinite wisdom was used in the creation of the world: But it is better to understand it of Jesus Christ, the wisdom of the father, *By whom all things were made, & without whom, was not any thing made, that was made.* Job. 1. 3.

*Hath founded.* Hath laid the foundations of the earth so sure, that though it hang in the midst of heaven, yet it subsists of it selfe, remains unmovable, and upholds the rest of the world. It is like the rock upholding the house. *Mat. 7. 24, 25.* The earth is the lowest of all the elements, the center of the rest, upholding them all without any thing under it, to uphold it. Thus men and beasts have room, where they may live and breath: though it have no foundation, yet it stands as fast, as if it had a strong foundation, answerable to the greatnesse of it. The words may admit a double sense, either that God did at first by his infinite wisdom, so justly poise the earth, that it should be upheld by its own equall weight, and have no inclination to move upward, downward, or aside; or else, that Gods power immediately still without any thing wrought in the earth at first, upholds it, as a sure foundation, and makes it a lasting foundation to uphold all the visible world. God by his infinite wisdom so placed the earth as a foundation, that should never remove out of his place, lest the foundation failing, the rest of the building should fall and perish.

*The earth.* Not only the body of the earth, but also all the creatures

creatures that are, or live in it: for it is opposed to the heavens. He mentions the earth first, because it is the center of the heavens, and therefore saith, he hath founded it: But he is said to stablish the heavens above, which have the earth for a foundation beneath. For the word, see on *Chap. 3. 22.*

*By understanding.* God useth divers words to the same purpose, to shew, that all kind of wisdom is in God, and his Christ. For the word, see on *Chap. 2. 2.*

*Hath he established.* So fitted all the parts of heaven, that they continue fast together, and each observe their severall motions, as Planets, fixed Starres, first mover in their places, Orbes, or Sphæars. This must be understood of the visible Heavens, the beauty whereof we see, and admire at Gods wisdom in it. For unto us, *The heavens declare the glory of God, and the firmament sheweth his handy work* *Psal. 19. 1.* This word *בָּרָא* is translated, *fashioning.* *Did not one fashion us in the womb?* *Job 31. 15.* To wit, by fitting and framing all the members of the body in the womb: He covered the earth as it were with a roof, the heavens he adorned with many Starres: He hath not made the heavens unmovable like the earth, but unweariable in their motion, and not subject to diminution, or dissolution. This shews Gods infinite wisdom, for palaces built by men fail.

**וַיִּשְׁׁר** *The heavens.* The starry heavens, so it is used, *Gen. 1. 14. Let there be lights in the firmament of the heaven.* Though sometimes it be put for the Aire, for there are souls of heaven mentioned as well as starres of heaven, *Gen. 1. 20.* I find not the Hebrew word used at any time in the old Testament, for the invisible heaven, which was not then so plainly made known, although the Greek word in the new Testament be so used, *Our conversation is in heaven. Phil. 3. 20.* That is, heavenly, like the carriage of Saints, and Angells there: It hath its name in Hebrew from **וַיִּשְׁׁר** and **וַיִּשְׁׁר** *There are waters.* And it intimats two kinds of waters, one in the heavens above, the other in the earth beneath, which also may be intimated by **וַיִּשְׁׁר** being the duall number, and by **וַיִּשְׁׁר** of the duall number also, two visible heavens, Starry, and Airy.

*Figures, Founded.* A metaphor, for the earth hath no foundation under it, but God hath made it as fast, as if it had a strong foundation to uphold it. *Earth.* For the earth and all things

things in or on it. The part for the whole. So likewise in the word *Heaven*. The part put for the whole, comprehending stars and all.

Note. 1. The foundation of the earth.

2. The establishment of the heavens.

In the first observe

1. The Agent. *The Lord.*

2. The instrument. *By wisdom.*

3. The Act. *Harb founded.*

4. The Object. *The Earth.*

In the second note

1. The Agent. *He.*

2. The Instrument. *By understanding.*

3. The Act. *Harb. established.*

4. The Object. *The Heavens.*

1. *Doct.* The world had a beginning *In the beginning God created the Heaven and the Earth. Gen. 1.1. Through faith we understand, that the worlds were framed by the word of God. Heb. 11.3.*

*Reason.* 1. Because the world could not make it selfe, and therefore the maker must needs be before it. *Causa prior causato. The cause is before the thing caused.* A builder must needs be before a house in time.

2. Because it is compounded of Heaven, Air, Earth, Sea, Stones, Trees, Beasts, Men, Angells. Bodies are compounded of the Elements. Souls of faculties. Empires of divers people. A garment sewed together, had a beginning.

3. Because the world is mutable in all parts of it. Sometimes the Sun shines in Heaven, sometimes the Moon, sometimes the stars, sometimes none of them are seen. The air is sometimes clear, sometimes stormy. The Sea sometimes calm, sometimes tempestuous. The Earth sometimes dry, sometimes wet. Kingdomes one while in peace, another while in war. Living creatures one while well, another while sick. All mutable things had a beginning: Who can change that which is eternall?

4. Because it will have an end, as appears in the parts of it. Fishes, Birds, Men die. Sea eats up Earth, Beasts; Earth expells Sea by mans art, and labour. Some things had a beginning, which by the mercy, wisdom, and power of the Creator shall

be kept from having an end, who gives to all Creatures duration long or shorter, as he please. To men for their generations. To stars to the worlds end, to Angells, soules of men, and their bodies also after the resurrection for eternity. But nothing that hath an end, was without a beginning. It could not be at first without him, that can take the being of it away, when he please. If it were from eternity, it can keep it selfe to eternity.

*Use. 1.* It confutes those, who think the world to have been from eternity. Their owne bodies may teach them the contrary.

2. It confutes those that think not the world formally, but materially to be from eternity. I say with *Tertullian*, *Quod non lego, non credo. What I read not, I believe not.* Of it self it could not be so, being a dead thing: By God it could not be made so; For every thing hath his being before it produce any other thing. It were dishonourable to God to have any thing eternall beside himself. It would take away from him the credit of making the world, or at least of making it out of nothing, which is a divine priviledge. Singular priviledges are chiefest ornaments. It is some derogation, that others can do, what we can. The Magicians were put to silence by lice, and confessed, *This is the finger of God.* Exod. 8. 19. And this opinion will help to bring in the form from eternity too. For? some forme it had, if it had a being: and who can alter the form of that which is eternall. And so by consequence God made not the world. And scoffers will grow more bold, and say, *All things continue, not as they were from the beginning of the Creation.* 2 Pet. 3. 3, 4. But as they were before the Creation from eternity.

2. *Dact.* The world was made by God. *where wast thou, when I laid the foundations of the Earth;* Job 38. 4. *By the word of the Lord were the Heavens made: and all the host of them by the breath of his mouth.* Pl. 33. 6.

*Reason. 1.* Because it was not from eternity, as appears by the changes in it.

2. It made not it self. That were a contradiction. It could not be *in fieri, & facto;* made, and to be made both at one time. It must then work before it be.

3. There was none else before the world was, to make it but God



God onely. If an house be found in an Island, wherein never any man, but one was, hee must needs build that house.

4. None else had wisdom enough to do such a work, if there had been men, or Angells before the world. As no beast could build the foresaid house, if there had been many in the Island.

*Use.* Give God the glory of it, and of all the comforts ye enjoy here, or shall in heaven.

3. *Dock.* God sheweth wonderfull wisdom in making the world. *O Lord, how manifold are thy workes! in wisdom hast thou made them all.* Psal. 104. 24. *To him, that by wisdom made the Heaven.* Ps. 136. 5.

*Reason.* 1. Because he made this spacious world out of nothing. The wisest man in the world, or Angell in Heaven cannot work without matter. But God made the whole world of nothing; Onely his infinite wisdom could doe such a work.

2. That excellency, that is in the world shews the Makers infinite wisdom. What is the most curious picture of a man, beast, tree, star to the thing it self? Like a dark shadow to the shining Sun. So low do mens best works lie below Gods. This shews, that *the foolishnesse of God is wiser then men.* 1 Cor. 1. 25. For that work of God, in which he shews least wisdom, argues more, then that wherein the wisest man in the world shews most.

3. Because of the variety of these excellent workes, both of severall kinds, and of severall dispositions in each kind. Stars, Rivers, Trees, Beasts, Men, Angells, Hills, Vallies, what thousands of each? No created wisdom can number them, much lesse make them. How many thousands of men are in the world? yet every face differs from one another.

4. Because of their excellent order. The stars are above our heads to give light, the air about us to breath in, the Earth under us to tread on. Severall grounds for corn, pasture, gardens, orchards. What not?

*Use.* 1. Let us in the view of the creatures not onely take delight in the sight, and use of them, but also take notice of the wisdom of the Creatour, and praise him for it. The Earth is a Colledge built by God, that in it we may study his wisdom.

The Heavens a Common-wealth or Kingdom established by him. The Sun the King, the Moon the Queen, the Starrs the Nobility, Clouds the commons, Spheres the Provinces. So we see a mans wisdom in his workes and books, and God shews us his in the Heavens, and in his Law. *Psal. 19. 1, 7. Comparata omnia creata ad Deum, sicut artificia ad artificem. Recuperus. All created things compared to God, are as artificiall workes to the cunning workman.* As they shew the workmans wisdom, so do these Gods; Yea, much more. For if we admire a watch made by the art of man for the rare workmanship, and frame of the wheels and their motions, how much more should we admire the wisdom of God in making the glorious lights of Heaven with their revolutions, without which no watch could exactly measure time? And in the variety of earthly creatures, without which our lives could afford us no comfort?

2. *Use.* Take heed of finding any faults in the workes of God. They were all made in wisdom, though thy shallow brain cannot reach them.

4. *Doct.* God upholds the Earth strangely. *The world is established, that it cannot be moved.* *Pl. 93. 1.* No man can tell whereupon the Foundations of the Earth are fastned. God poses *Job* with this question. *Job 38. 6.* and may pose all the world. They must answer with him, *God hangeth the Earth upon nothing.* *Job. 26. 1.*

And that 1. Because there is nothing above it, or under it to uphold it. It is the lowest Element: and the Heavens above cannot uphold it.

2. Because it is above the power of nature to do it, or to know how it is done.

*Use.* When we tread on the earth, let us take notice who upholds it, and makes it able to uphold us. No creature can do it. The earth would sink under us, if God did not strangely uphold it for us. Give God the glory then of your sustentation.

5. *Doct.* God preserves the heavens, and heavenly creatures in their motion. It is God, that *in them hath set a Tabernacle for the Sun to run a race.* *Psal. 19. 4, 5.* *Thou makest the outgoings of the morning, and of the evening to rejoyce.* *Psal. 65. 8.*

*Reason.* 1. Because the Heavens, and the Sun, Moon, and Starrs have no principle of life in them, whereby to move themselves, much lesse of reason to direct them in their various courses.

2. Because no creature, either man or angell, hath wisdom or power enough to do it.

*Use.* Take occasion from the daily motion of the heavenly bodies to blesse God; our spirits are comforted, and bodies directed by them, they are watches to keep time for us, God keeps them in their motion, else would they deceive us, and deprive us of their light and comfort.

*Doct.* 6. All manner of wisdom is in God. It is expressed by divers words in the Text, *Wisdom*, and *Understanding*. We may well cry out with the Apostle, *O the depth of the riches, both of the wisdom and knowledge of God.* Rom. 11. 33.

*Reas.* 1. His word shews it to us, in which are the grounds of all arts and sciences, and higher things then they.

2. His works shew it, none hath wisdom to do the like.

*Use.* Be humble, and see thine own folly: be thou never so wise, thou art but a fool in respect of God, thou wantest some wisdom, he hath all: Thou mayest say of thy wisdom, as David of his age, *Psal.* 39. 5. *My wisdom is nothing before thee. Verily every man at his best state is altogether vanity. Selah.*

### VER. 20.

*By his knowledge the depths are broken up, and the clouds drop down the dew.*

**G**ODS infinite wisdom was set out in the former verse, by the higher parts of the world, *the heavens*, and by the lower, *the earth*; or, as was mentioned in the former verse, by settling solid substances there, and liquid ones here, and by ordering the two middle elements, aire, and water.

For the words.

*By his knowledge.* Not by our knowledge of God, as the word is taken for our knowledge of Christ, *Isa.* 53. 11. *By his knowledge shall my righteous servant justify many.* But by Gods own wisdom. The words are varied, to shew the plenty of scripture language. Here is Gods wisdom, understanding, knowledge. For the word, see on *Chap.* 1. 2. 4.

*The depths.* Some understand this of the springs and rivers, that break out of the earth continually, and run into streams, through many countries; and those oftentimes are strangely brought

brought out of rocky hills, God wisely and wonderfully opening a passage for them, being of themselves weak, and unable to passe through such difficult places, others understand it of the floud, which indeed was not a work of nature, but of God, who caused *all the fountaines of the great deep to be broken up.* Gen. 7. 11. But it is best to understand it of the works of God at first, Gen. 1. 9. in making room for the Sea, and for the rivers, that men might live on the drie land: for he speaks here of works of creation, as founding the earth, establishing the heavens, making the sea, rivers, and clouds: all this was done at the beginning of the world. It is a description of the great channels made at first, to hold all the waters, and the waters of the sea and rivers are included. So Gods wisdom is set out in stable and remaining things, as the earth, heaven, waters, clouds, which abide, and do not succeed one another, as men, beasts, trees do, whereof we may see the same that Adam did אֵינָן signifies

1. The whole inferiour globe of earth and water. *Darknesse was upon the face of the deep.* Gen. 1. 2.

2. The waters in the sea, or sea it selfe. *The fountaines of the great deep were broken up.* Gen. 7. 11.

3. Great misery and trouble, which drownes men in despair, as it were in the bottom of the sea. *Deep called unto deep.* Psal. 42. 7.

4. A thing that cannot be found out, no more then the bottom of the sea can be found out. *Thy judgments are a great deep.* Psal. 42. 7. Here it is taken in the second sense, for the sea and channells of waters.

*Are broken up.* Heb. *Cleft.* So that it seems at first the earth was circular, and fully round under the water, till God made, as it were, clefts for the sea, and rivers.

אֲנִי *And the clouds.* They have their name from thinnesse in the Originall, because they are so, and therefore Gods wisdom is the more seen in them, in that they hold the rain, till God send a commission to powre it down upon the earth; Yet sometimes the word is put for the skies, wherein the clouds are. 2 Sam. 22. 12.

*Drop down.* Or *Which drop down.* See the like addition, Psal. 104. *Bread which strengtheneth mans heart.* And the sense requires it: for Gods wisdom is not here commended for causing

sing the clouds to rain now, but for making them at first, which are still so usefull to us, as well as heaven, earth, sea: An act of creation, not of providence. The clouds supplie the driness of unwatered places; vapours drawn up from the waters, or moister places of the earth, fall down in rain to moisten the drier parts of the ground; and they are said to send it down by drops, for the comfort of the earth, and not to powre it down in streams to drown it, as in the deluge. So the Hebrew word **דַּוַּד** signifies to drop down like a still.

**The dew.** It hath its name from covering, because it covers the earth: It is taken for moisture falling from heaven. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion.* Psal. 133. 3. It may comprehend moderate rain also, and gentle showers, that do good to the earth.

**Figures.** Two figures of the part for the whole, one in *Depths*, for all waters below, the other in *Dew*, from all profitable moisture coming from above.

**Note 1.** The making of these.

2. Of the clouds.

In the first note

1. The efficient, *By his knowledge.*
2. The effect, *The depths are broken up.*

In the second observe

1. Another effect of Gods wisdom, *And the clouds.* Left earthly moisture should be wanting, God hath provided a store-house above, to supplie the driness of the earth.

2. The effect of these clouds, which are yet profitable in dropping down the rain gently, for the growth of herbs, trees, &c. *Which drop down the dew,* for so it should be read, as was observed before.

**Doct. 1.** The scripture often presseth the same things by various expressions. At Christs Incarnation, *God was manifested in the flesh.* 1 Tim. 3. 16. *The word was made flesh.* John 1. 14. *Of whom concerning the flesh, Christ came, who is God over all, blessed for ever.* Rom. 9. 5. *In him dwelleth all the fulnesse of the Godhead bodily.* Col. 2. 9. So in the sacrament of the Lords supper, *Take eat, this is my body.* Mat. 26. 26. *The bread which we eat, is it not the communion of the body of Christ?* 1 Cor. 10. 16. *As often as ye eat this bread, ye shew the Lords death untill he come.* 1 Cor. 11. 26.

*Reas.* 1. To shew the plenty of wisdome, and great variety of words, which are in the scripture, we much commend Oratours, that can expresse themselves variously to the same purpose.

2. To shew the truth of Scripture-principals, not only in their concord, but also because they who understand not one expression, may understand another.

3. To work upon mens affections, we are so dull, that once speaking will not raise them up, neither will often speaking in the same words do it, but rather dull us more, as meat often dressed the same way, pleaseth not the palat, but in different waies, and divers sauces, it pleaseth well: so do divers expressions, for somewhat more may be perceived in the one, then in the other.

Against *1 Tim. 3. 16. God manifested in the flesh*, it may be objected, so it may be, though Christ were not incarnate.

The answer may be out of *John 1. 14. The word was made flesh.*

*Ob.* So it may be, though Christ be not God.

*Ans.* *Rom. 9. 15. He is God over all, blessed for ever.*

*Ob.* It may be he is not essentially God for all this.

*Ans.* *Col. 2. 9. In him dwells all the fulnesse of the Godhead bodily.*

So for the Sacrament. *Ob.* *1 Cor. 11. 26. it is called bread, and bread will do our souls little good.*

*Ans.* *Mat. 26. 26. It is Christs body spiritually.*

*Ob.* Then belike the bread is turned into Christs body.

*Ans.* No, it is but a remembrance of it. *1 Cor. 11. 26.*

*Ob.* A remembrance of a thing past doth little good.

*Ans.* It is a communication of his body, and the benefits thereof. *1 Cor. 10. 16.*

4. To affect severall men, which have severall tastes; that dressing of meat pleaseth one man, which pleaseth not another, that bait takes one fish, which takes not another, that expression prevailes with one man, which prevailes not with another.

*Use.* Let us read the Scriptures with delight, in which is so much consent in truth, with so many various expressions. Divers men, at divers times, and in divers places, writing in divers expressions, yet delivering the same truths. Here is *utile dulci,*

*dulci* profit mixt with pleasure to alure the understanding reader.

2. *Doct.* God parted the Earth, and the water at the beginning. The one was within the other, till God separated them. *Let the waters under the Heaven be gathered together into one place, and let the dry land appear: and it was so, Gen. 1. 9. Thou coveredst the Earth with the deep as with a garment: the waters stood above the Mountains. At thy rebuke they fled, &c. Psal. 104. 6, 7.*

*Reason.* 1. Because Earth and Water being dead things, could not part themselves so as to bee confounded no more.

2. There was none else living then to make that separation. Light onely was created, and that might drive away darkness, but could not drive away waters. Neither had it heat sufficient to drie it away, that cannot now drie up the Sea, though gathered into the body of the Sun.

3. Had there been Angells, or men then created, they had not had strength sufficient to drive away the waters from off the face of the Earth.

4. Neither had they had wisdom enough to know where to imprison them, and keep them from returning.

*Use.* Let us acknowledge Gods goodnesse in this separation. It is long since it was done, but we enjoy the benefit of it this day. As may appear by villages drowned in the Sea.

3. *Doct.* Gods great wisdom appear'd in this separation of the waters from the Earth. *O Lord how manifold are thy works! In wisdom hast thou made them all. Psal. 104. 24.* When God had divided the waters from the earth, *God saw that it was good. Gen. 1. 10.* There is a particular acknowledgement of the goodnesse of that separation there.

*Reason.* 1. Because God shews great wisdom in all he doth, yea, when men think he worketh foolishly. *The foolishnesse of God is wiser then men. 1 Cor. 1. 25.*

2. Because thereby he provided a subsistence for men, and beasts, which cannot walk upon the waters without a miracle, as Christ did on the Sea. *Math. 14. 25.*

3. He provided for their breathing in the air, which they could not do in the water.

4. For their continuance of life, which the water would soon have taken away.

*Use.* Let us admire at Gods wisdom, that could find a way to do that, which neither men nor Angells could do, to disperse such huge waters, and to make places to receive them, and keep them in, *that they turn not again to cover the Earth.* Pl. 104. 9. The Philosophers themselves were forced to confesse this to be a work of Divine wisdom. Much more should we cry out with the Apostle, *O the depth of the riches, both of the wisdom, and knowledge of God!* Rom. 11. 33.

4. *Doct.* God made the clouds to be receptacles for ascending vapours. They are Gods clouds, as an house is his that builds it. *He bindeth up the waters in his thick clouds.* Job 26. 8. They are the bottles of Heaven, that hold the rain there. Job 38. 37.

*Reason.* 1. Because God made all other parts of Heaven: and who then should make the clouds but he? So hee that builds the walls of the house, laies the crosse beams to beare up chambers.

2. Because we see the clouds dark, and full before rain, like a woman with child, and after it a clear Heaven, like a woman delivered.

*Use.* Bless God, that besides the waters below hath provided another storehouse above, that may supply the earth, when moisture fails it. Else were it a great labour to water the earth with our feet, as they were forced to do in *Egypt.* Deut. 11. 10. Else must the corn and herbs perish.

5. *Doct.* God makes the clouds to send down rain: *Who causeth it to rain on the Earth, where no man is?* Job 38. 27. *Thou visitest the Earth, and waterest it; Thou makst it soft with showers.* Pl. 65. 9, 10.

*Reason.* 1. Because he provides it, and lodges the ascending vapours in the clouds; as in the former doctrine.

2. Because he onely hath the key to open the clouds, as well as to shut them. *Optatus* finding fault with the Donatists for swearing by men, bids them to call upon those men by whom they swear to bring rain. Hereby it might appear, whether they were Gods or no, and might be sworne by, or no.



*Use.* Bless God, that unlocks his storehouse, and gives rain in time of need, and doth not keep his treasure to the hurt of others, as covetous men do.

6. *Dott.* God shews his wisdom in sending seasonable raine. He giveth both the former, and the latter rain in his season. *Ier.* 5. 24. I caused it to rain upon one City, and caused it not to rain upon another City. *Am.* 4. 7.

*Reason.* 1. In the regard of the thing it self. Hee knows the Earth to be dry and cold, and therefore he causeth the Sun to warm it, and the rain to moisten it. *Math.* 5. 45. Therefore is God said by his knowledge, or fore-knowledge to send the rain, or make the clouds, that send it, as knowing what need the earth hath of it.

2. In regard of the time. Hee sendeth it, when the Earth most needs it. Former rain to bring forth the corn out of the Earth, and latter rain to bring forth the latter crop, hay, or grasse. An hermit being asked why his little ground thrived more then anothers greater, who prayed for rain, and faire weather, when he thought it needfull, answered, because I pray to God, who is wiser then I, to send such weather, as he please.

3. In regard of the manner. That it should drop down softly like water out of a still. For if it should come violently, it wou'd not refresh, but destroy the fruits of the Earth, as sometimes at Sea it hath faln so violently, that it hath sunk ships.

4. In regard of the measure of it, in sending what is needfull. Else lasting rain is a judgement, and causes dearth.

*Use.* Pray to God for rain when ye need it, and praise him, when ye have it in convenient time. As the key of the womb, of the grave of the earth is his, so is also the key of the clouds. He gives rain wisely. Trace his wisdom by steps in the former Verse, and this. See how stedfastly the earth is setled, so that it upholdeth great buildings, and high Mountains without removing. See how the heavenly bodies keep their course without shaking or wearinesse. See how the sea keeps her bounds without drowning the land. See how the clouds drop down raine yeerly, and make fruitfull seasons. Then say with the Psalmist again, *O Lord how manifold are thy works! in wisdom hast thou made them all.* *Psal.* 104. 24.

## VER. 21:

*My son, let not them depart from thine eyes: keep sound wisdom and discretion.*

**S**olomon having before mentioned the great effects of wisdom, now renews his exhortation, to remember all her precepts. Hee would not have men to have a low opinion of wisdom, whereof he had given so large commendations before, and gives more afterwards in this Chapter, propounding more benefits, that will come hereby. Wisdom is a treasure inestimable, wonderfull, profitable, and full of pleasure, as we have heard, and still may hear out of this book, when we see that *Solomon* is not content with the former praises, whereby he hath declared unto us the profit, and pleasure, that they have, which are possessed with wisdom, but doth admonish us in the text carefully to keep it.

For the words.

*My Son.* See on Chap. 1. 1. 8.

*Let not them.* Some carry it back to the words foregoing, and conceive that *Solomon* charges the young man to be careful to think often of Gods wisdom appearing in the Creation of Earth, Heaven, Water, and Air, *ver. 19. 20.* But it is rather to be referred to the words following in this verse, requiring him to remember such precepts of wisdom, and discretion, as *Solomon* had or should teach him in this book. His end being to bring the young man to get wisdom, hee urgeth this as a principall means. Thus the antecedent follows. *Psa. 87. 1, 2. His foundation is in the holy Mountains. The Lord loveth the gates of Zion.*

*Depart.* Be forgotten. For things forgotten by us, are departed from our minds.

*From thine eyes.* From the eyes of thy mind. Let them never step out of thy memory, no more then jewells, that hang in thy sight. *ver. 3.* Do not think of them onely at leisure times, but meditate of them continually. Keep wisdom once gotten as charily, as men do things, which they affect so much, that they will never let them go out of their sight, but watch them perpetually, as God doth *Zion, Behold I have graven thee upon the*  
the

*the Palms of my hands, thy walls are continually before me. Isa. 49. 16.* Let them be as the delight of thine eyes, on which thou canst never look enough, as the Prophets wife was to him, *I take away from thee the desire of thine eyes. Ezek. 24. 16.*

For eyes, see on Chap. 1. 17. on the word *sight*.

Keep. Constantly in thy memory, and ready for practise. For the word, see on Chap. 2. 8.

*Sound wisdom.* H. b. *Essence*, or *Being*. See on Chap. 2. 7.

*And discretion.* See on Chap. 1. 4.

*Figures.* A metaphor in *Eyes*, taken from the eyes of the body, and applied to the soul. Les thy heart look upon them by meditation.

Note 1. The negative part.

2. The affirmative.

In the negative, or prohibition, observe

1. The person spoken to, *My son*.

2. The action forbidden, *Let them not depart from thine eyes*.

Wisdome precepts must not be forgotten, as if they were out of sight, and out of mind.

In the affirmative, or injunction, note

1. The act, *Keep*.

2. The object, *Sound wisdom, and discretion*.

*Doct.* 1. Wisdome once gotten, must never be forgotten. This is one of the last lessons of the old Testament, *Remember the Law of Moses my servant, &c. Hof. 4. 4.* It is required in the new, *Remember how thou hast received, and heard, and hold fast. Rev. 3. 3.*

*Reas.* 1. Because of the excellency of wisdome shewed before, we do not easily forget things excellent, either for beauty or use: Who forgets the virgin he is in love withall? or the medicine that heals him?

2. For the profit of them: we easily forget things that bring no gain, but who forgets his gold, or trade, though he be old? *Sirs, ye know that by this craft we have our wealth. Acts 19. 25.*

3. Because of the losse, that followes on the losse of wisdome, which is very great, the losse of all those good things, which wisdom would procure for us, temporall, spirituall, or eternall; besides, the losse of memory it selfe, that when it hath unburdened it selfe of that which is good, will easily forget meaner things.

4. Because of the danger that followes this forgetfulnesse, it will bring all those evils in the world, which wisdome retained might prevent. He that forgets his medicine, must bea r his pain. It will also bring eternall misery in another world.

*Use 1.* To reprove such as have lost more knowledge, then they have left, whose blossomes were fair, but are fallen off: they are like many witty tradsmen, that spend money as fast as they get it.

2. To exhort us to remember the good things we have gotten.

*Motives 1.* Wisdomes precepts cost us much pain to get, and should not then easily be lost; we strove against natures streams to get it.

2. We look for much good by it, which will be lost with it.

*Means. 1.* Think often of wise instructions, especially the principall. So Archers think often of the mark, Pilots of the guiding starre, travallers of the marks of the way. The Jews wore Phylacteries to keep Gods commandements in their memories, *Numb.* 15. 38. 39. The way is hard to hit, and dangerous to misse.

2. Set your affections upon them, else other things will take you off from thinking of them. Children easily forget what they learn, play takes them off. Men are serious in what they like. As the stone on the still waters makes circles one after another, and so the former perish, so doth businesse put out wisdoms precepts.

3. Speak often of wise things. A Master learns by teaching scholars.

4. Practise them. No man forgets his trade, while he is able to work in it. To conclude this point, think how carefull worldly parents are to call upon their children to keep transitory riches, and take notice how gently, and often *Solomon* calls upon us in this book, not to forget wisdoms precepts, lest we lose spirituall profit here, and eternall glory hereafter offered to us, and so perish eternally, and then forget wisdoms precepts if thou canst.

*Dost. 2.* Wisdoms precepts must be dear to us. As dear as silver, and as precious, as *hid treasures.* Chap. 2. 4. Dearer then silver, gold, rubies. Chap. 8. 10, 11.

*Reas. 1.* Because they have been so alwaies to Gods people,

as the delight of their eyes, without which they could not be satiated, nor satisfied. So they were to *David*, *O how I love thy Law! it is my meditation all the day.* *Psal.* 119. 97. So to *Paul*, *I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord.* *Phil.* 3. 8.

2. Because they are so to them in all conditions: the pleasures of prosperity cannot take off their affection from them nor the crosses of adversity.

*Use.* To reprove those who set light by wisdoms precepts: many books will down with them, and human histories, but Gods word is sleighted by them.

*Doct.* 3. Wisdoms precepts must be carefully laid up by us. So did *David*, *Thy word have I hid in mine heart,* *Psal.* 119. 11. So did the *Virgin Mary*, *His Mother kept all these sayings in her heart,* *Luke* 2. 51.

*Reas.* 1. For direction in time of prosperity, for then our waies have much danger in them.

2. For consolation in time of adversity, of which we have much need.

*Use.* Let us do with wisdoms precepts, as worldly men do with needfull instruments, not throw them about the house, but lock them up, that they may be ready in time of need. Keep by meditation what is got by study.

VER. 22.

*So shall they be life unto thy Soul, and grace to thy neck.*

UNto the former exhortation are added many gracious promises of life and honour in this Verse, and of safety, Verse 23. 24. He shews hereby what good wisdom brings to the soul, body and estate: it brings life, honour, security: He had said as much before, verse 18. but in a similitude, *She is a tree of life:* here he speaks more plainly, she is life it selfe, and that to the Soul also. For the words.

*So shall they.* To wit, wisdom and discretion, well kept and followed. *Verse* 21.

*Be life.* Be the means to bring spirituall life into thy soul, and to keep it there. For life, see on *verse* 2.

*Unto thy Soul.* See on *Chap.* 1. 18. on the word *lives.*

*And grace to thy neck,* See on *Chap.* 1. 9. Only take notice,

of the strange note of the Popish English *Domay Bible*, which reads, *Grace to thy jaws*, and in the margin thus, *Merit for the words of thy mouth*. So willing are Popish writers every where to take a sleight occasion to set up mans merit, and pull down Gods grace; forgetting, that these two are contrary. If the reward be of *grace*, then *not of works*, if of *works*, then *not of grace*. *Rom. 11. 6*. So if of *grace* (as in the Text) then not of *merit* (as in the Popish note.) However, it is very strange to call *grace merit*.

*Figures. Life.* The cause or means of life unto the soul, the cause for the effect.

Note 1. What they bring to the soul.

2. What to the body.

In the former observe

1. The cause, *So shall they*. To wit, *Wisdom*, and *discretion*.

2. The effect. *Be life*.

3. The object. *Unto thy Soul*.

In the latter note

1. The gift. *And grace*.

2. The subject of it. *Unto thy neck*.

*Doct. 1.* A foolish Soul, is a deed Soul. *Having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*

*Eph. 4. 18.*

*Reas. 1.* Because there is no life in the Soul, till knowledge come into it. There was no living creature in the world, till light was made. God clears the understanding before he rectifie the will, and affections; he keeps the same method in the litle world, that he did in the great world. We are no better by nature then the Ephesians, of whom the Apostle speaks in the place newly cited. As the body is dead without the soul, so the Soul is dead without wisdom, which is the soul of the soul: Though the Soul be the life of the body, yet it selfe is dead, if without knowledge, and such a man differs not from a beast, unlesse it be in being subject to eternall miserie. That a man then may live spiritually, and not sensually like a beast, it is the gift of heavenly wisdom; and thy soul hath life with God if thou keep wisdomes precepts, although thy flesh be pressed down under the discipline of correction, or of the fear of death it selfe.

2. Be-

2. Because as the foolish soul hath no life, being without justification, so it can have no health nor strength, being without sanctification. Health is a second life, without which, the first is a burden: Better not to live, then to live in pain, or weaknesse.

3. It hath no spirituall breath, and without breath, no life; It cannot breath out prayers nor praises to God.

4. It hath no spirituall motion, and all living things move in one way or another; dead things do not. No motion to any spirituall duty, till wisdom take possession of the soul.

*Use 1.* Pity those thousands of poor souls, that walk in the world, yet are spiritually dead. Ignorant men think dead bodies walk, but we know dead souls walk. Many are like sepulchers, that have only the names of living men written on them.

2. See if thy soul be not one of these dead souls. If thou have not true wisdom, *thou hast a name that thou livest, and art dead.* Rev. 3. 1. It is not thy great birth, wealth, nor strength, that can make thee alive, it must be wisdom.

*Doct. 2.* Wisdom makes the soul live. *Keep my commandments and live.* Chap. 7. 2. *Hear, and your soul shall live.* Isa. 55. 3.

*Reas. 1.* From the confession of the heathen. *Is proprie, verique homo est, cujus omnis in anima rationali substantia existit. Qua propter quicquid extra hunc hominem sit, id ad se minime pertinet.* Plato in Alcibiade. He is properly and truly a man, all whose substance is in the reasonable soule; wherefore whatsoever is out of this man, that belongs not to him, in his own account.

2. From the contrary. Folly is the death of the soul; sin that kills it, is commonly called folly in Scripture.

3. From the beginning of life. Wisdom is, as it were, the seed of spirituall life.

4. From the Progress; it maintaines the life of the soul, as meat doth the life of the body.

*Use 1.* Take pains to get true and heavenly wisdom. What pains doth the Husbandman take, to get his seed into the ground? he plows, and sows. What pains do poor men take for food? they work hard early and late, and all, or almost all for the belly. So do thou for wisdom: And as the merchant runs through pain and perill for wealth, so do thou for understanding.

2. Spare for no cost to get it. The husbandman, Tradesman, Merchant, drive on their trades with great cost; wisdoms trade is better. It concerns eternity. Spare then no cost to get, and keep it.

3. *Deft.* Wisdom is a great grace to any man. *The wise shall inherit glory.* ver. 35. of this Chap. *They shall be an ornament of grace unto thy head, and chaines about thy neck.* Chap. 1. 9.

*Reason.* 1. Because it is a sign of worth and dignity in a man. Men nobly born, or in great place wear gold chains, and Jewells. Wise men are Gods children of the highest birth, and more honoured with spirituall graces, and holy behaviour, then any other can be with gold and silver, though never so rich & costly. They need not fear coming into Gods presence, nor disgrace from men, for good men will reverence them, though they be never so mean, and none will contemn them, but wicked men, which are themselves the most contemptible of all the creatures.

2. Because it doth adorn men as gold-chains do. Such as are beautifull themselves, are more beautifull in costly dressings. A wise man is more worthy to be looked at, then *Agrippa* with all his pompous train, that was but a fancy, as the Greek text calls it, He came *μετ' πολλῆς παντασίας* with much fancy. Act. 25. 23. A wise mans honour is reall.

*Use.* It discovers the blindness of worldlings, who cannot see this heavenly wisdom, as moles and earth worms see not the Sunshine. Let us then account those most honourable, that have most of this heavenly wisdom, though they want worldly honour. *Paul* was truly honourable with God, though made as the filth of the world, and the offscouring of all things. 1 Cor. 4. 13.

V E R. 23.

*Then shalt thou walke in thy way safely, and thy foot shall not stumble.*

**N**OW the wise man shews, how wisdom brings to a man security from all evils, and that at all times, and in all places, in this verse and the next. For all a mans time is spent either in businesse in the day, or rest in the night, at home, or abroad



abroad: and wisdom secures him in all these from evill of sin and punishment. Mans actions are waking, or sleeping. Having spoken of life before he goes on in the same way. Thou shalt neither be blind, nor carelessly stumble in the way. Wisdom secures a man waking, or sleeping. It makes him do his businesse quietly in the day, and afterwards to sleep securely at night.

For the words.

*Then.* When thou hast gotten, and while thou keepst and obeyest wisdom and discretion.

*Shalt thou walk.* Go on constantly. For the word see on *Ch.* 1. 15.

*Safely.* Confidently and boldly. Not onely without hurt, but without fear of hurt shalt thou go about thine affairs. See on *Chap.* 1. 33.

*And thy foot shall not stumble.* No stumbling block shall be in thy way. Nothing to hinder thee or hurt thee. Thou shalt comfortably effect all thy businesse. For *Foot*, see on *Chap.* 1. 15.

*Figures. Walk in thy way.* Do all thy businesse A figure of the part for the whole. For man hath many works to do besides travelling. And it is opposed to sleeping in the night: & therefore must comprehend all the businesse of the day. Else the enumeration is unperfect; and a wise man might be unsafe in some of his lawfull waies. *Thy foot.* Thou thy self. A figure of the part for the whole expressed by that member, which useth to stumble, As the eye is said to see, and the ear to hear; yet the man doth it by them. *The eye is not satisfied with seeing, nor the ear with hearing.* Eccl. 1. 8. *Stumble,* A metaphor. Thy businesse shall not be hindred.

*Note.* 1. The safety of the way.

2. The preservation in it.

In the former observe

1. The Agent. *Then shalt thou.*

2. The Act. *Walk.*

3. The Object. *In thy way.*

4. The Adjunct. *Safely.*

In the latter note

1. The Agent. *And thy foot.*

2. The Act. *shall not stumble.*

1. *Doct.* A godly wise man may be quiet in all conditions. *I laid me down and slept; I Awaked, for the Lord sustained me.* Psal. 3. 5. *God is our refuge, and strength: a very present help in trouble. Therefore will we not fear, though the earth be removed. and though the Mountains bee carried into the midst of the Sea. Though the waves thereof roar, and be troubled, though the Mountains shake with the swelling thereof. Selah.* Psal. 46. 1, 2, 3. And well might he put his *Selah* to it, for the least of these might make an other man tremble.

*Reason.* 1. Because he knows the worst, that can befall him, as sicknesse, poverty, death, and the like.

2. He knows how to bear all these, and to make a good use of them.

3. Hee knows they will have an end, and therefore is not afraid of them that kill the body, and after that, have no more that they can do. Luk. 12. 4.

4. He knows much good will come after, and that his light affliction which is but for a moment worketh for him a far more exceeding, and eternall weight of glory. 2 Cor. 4. 17.

*Use.* To shew us the vast difference, that is between the condition of the wise man, and the fool, the godly, and the ungodly. The one is like a flourishing tree that bears fruit in summer, and keeps leaves and greenesse all the winter: the other not so, but like chaffe scattered by every wind. Psal. 1. 3, 4. The one hath prosperous daies, and quiet nights, in this verse and the next: the other hath troublefom labour in the day, and unquiet rest in the night. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows. For he rightly giveth his beloved sleep.* Psal. 127. 2. So it should be translated, as the same particle *is* is used else where. *The daughters of Zelophead spake right.* Numb. 27. 7. The one hath peace of conscience to quiet him within, and Gods protection to secure him without. *Being justified by faith he hath peace with God.* Rom. 5. 1. *And he is kept by the power of God unto salvation.* 1 Pet. 1. 5. The other hath no peace within, nor safety without. *The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire, and dirt, There is no peace, saith my God, to the wicked.* Isa. 57. 20. 21. And if he say so, it must needs be so; chuse your condition. None but fooles will prefer the worser.

2. *Doct.* A wise man may boldly go about all his affairs. *I*

*am continually with thee, thou hast holden me by my right hand. Psal. 73. 23.* Why should not *Asaph* then go on boldly? *Thou shalt tread upon the Lion and Adder, the young Lion and the Dragon shalt thou trample under feet. Psal. 91. 13.* Why should such an one fear any danger?

*Reas. 1.* His integrity towards God and man gives him peace and comfort within, and so makes him bold in his waies; he goes on, like the water of a cleer fountain, that hath no dirt mingled with it. A foolish soul is like a pudly stream, it finds many impediments.

2. Lest any should say, though he give men no cause, yet wicked men may do him hurt, he hath God to protect him: so he hath a double guard, *Gods peace within to keep his heart and mind. Phil. 4. 7.* And *Gods power without. 1 Pet. 1. 5.* And his faith in these promises of God, confirms him against all doubtings, and againg all fear of dangers; and by staying him, selfe upon this word of God, he overcoms all lets, and rubs that the flesh, the world, or the devill can cast in the way.

3. He hath a guarc of Gods Angells, and though in unknown waies men fear many evils, yet he need not fear so much as *the dashing of his foot against a stone. Psal. 91. 11, 12.* If devills and ungodly men encamp against them, they need not fear, for *the angell of the Lord encampeth round about them that fear him, and delivereth them. Psal. 34. 7.*

4. He hath a smooth way, no rubs in it, while he keeps in *widomes way. The way of the righteous is made plain. Chap. 15. 19.* The enemy laies rubs close by the way, if he go never so little out of it, but there are none in the way: And therefore the promise of safety in the Text is made to us, while we keep in the right way, and if we go but out of that, it belongs not unto us.

5. He is in league with all creatures, defensive, and offensive. *Aidestruction and famine thou shalt laugh, neither shalt thou be affraid of the beasts of the earth. For thou shalt be in league with the stonnes of the field, and the beasts of the field shall be at peace with thee. Job 5. 22, 23.* What need he then be affraid to travail any where about his lawfull businesse?

6. He knows nothing can hurt him; for he hath such a command over all the faculties of his soul by Gods grace, and the wisdom given him from above, that he can make them harken unto reason.

*Use.* To encourage good men in troublesome times, to go about their affairs without fear. He that hath so many, and so strong guards, why should he fear? Let *Adam's* children fear, who are yet in their naked condition; but let the righteous be bold as a *Lion*. Chap. 28. 1.

*Doct.* 3. Nothing can hinder a godly wise man from good successe. *Whatsoever he doth shall prosper.* Psal. 1. 3. *He shall eat the labour of his hands.* Ps. 128. 2.

*Reas.* 1. In regard of the things themselves, there is great probability of good successe; for wisdom is of more force then power to effect any great design in peace or war. And diligence is not wanting to a godly wise man, who studies practicall divinity, as well as theoricall; and Gods blessing attends him, which crowns every good action.

2 In respect of the person; he is he unto whom God hath engaged himselfe to do good in the end, though he afflict him in the way. Speed well in the end, and speed well ever.

*Use.* to teach us a lesson of policy. Who would not have good successe in what he undertakes? Riches, strength, power, friends, carnall policy, may fail him, but godly wisdom will never fail him. Strange things have been effected by human policy, what may not be effected by heavenly wisdom? Good successe in the way may be crossed again, what is crowned with good successe in the end can never be crossed. Be therefore godly wise, and prosper to eternity.

VER. 24.

*When thou liest down, thou shalt not be affraid; yea, thou shalt lie down, and thy sleep shall be sweet.*

**A** Man awake walking, or working, can look to himselfe, and use means to avoid danger; he hath most need of a guard for safetic, when he is laid down to sleep, wisdom will watch over him then also, and keep him safe. For the words.

*When thou liest down.* As he had promised the wise man security in motion in the former verse, so here safety in rest. The particle **ON** ordinarily signifies *If*: but here it sets not out a condition, but a time, and is well translated *when*. So *when the Jubile of the children of Israel shall be*, Numb. 36. 4. כִּשׁ  
Lying down here is to sleep, or take rest; it is understood some-

sometimes of the sleep of death, *When thou shalt sleep with thy Fathers.* 2 Sam. 7. 12. but here of naturall sleep: for it is opposed to the motion and travells of the day in the former verse; and a man need not fear trouble, nor cannot feel sweetness, when he is dead, and laid in the grave.

*Thou shalt not be affraid.* See on Chap. 1. 26.

*Yea.* This word not only couples things together, but augment. Thou shalt be so far from being affraid, that thou shalt sleep continually, and sweetly without interruption, or frightings. *Thou shalt lie down, and none shall make thee affraid.* Job 11. 19.

*Thou shalt lie down.* See on this verse before.

*And thy sleep.* This shews, that the former lying down was for sleep.

*Shall be sweet.* Shall be very pleasing; no sudden accidents, nor dreams shall fright thee.

*Figure.* *Sweet.* A metaphor. It shall be as pleasing to thee; as sweet meat, or drink is to the tast.

Note 1. A promise of safe sleep.

2. Of sweet sleep. *Excludit timorem, includit saporem.* He excludes fear, he includes favour. Holcot.

In the first, note

1. The adjunct of time, *When thou liest down.*
2. The subject, *Thou shalt not be affraid.*

In the second, note

1. The adjunct of time, *Yea, thou shalt lie down.*
2. The subject, *And thy sleep.*
3. The adjunct of quality *Shall be sweet.*

*Dott.* 1. God affords us rest after labour. *Man goeth forth unto his work, and to his labour, untill the evening.* Psal. 104. 23. *For so (or rightly) he giveth his beloved sleep.* Psal. 127. 2.

*Reas.* 1. Because God is not an hard Master; as he requires store of work, so he affords sufficient time for rest, which covetous men do not to their servants.

2. To make men the more willing to serve him, every man is willing to offer his service to a kind Master.

3. Because he knows his service cannot be done, unlesse he allow his servants competent rest. Life and strength will fail for want of rest, as for want of food.

4. It would be uncomfortably done, and neither give content

tent to him, nor to his servants, as drouisie work gives no content to men.

*Use 1.* Let us blesse God, that takes care as well for our rest, as for his work.

2. Let us do his work with the more cheerfulness in the day, being refreshed with comfortable rest the night before, so may we the night following comfortably betake us to our beds gain, not to fall to immoderate sleep, but expecting good sleep from God, who allows it, and can only give it, and we must thereby be fitted for the service of so good a Master day by day.

*Doct. 2.* A godly wise man may go to bed without fear. *Thou shalt lie down, and none shall make thee afraid. Job 11. 19. Ye shall lie down, and none shall make thee afraid. Levit. 26. 6.*

*Reas. 1.* Because he carries himselfe so inoffensively when he is awake, that he gives no just occasion to any man living to hurt him, when he is asleep. *Neminem ledens neminem timebis. Senec. Hurt no man, and fear no man. Metus cum venit, raro lo um habet somnus. Mimus. Fear will seldome give way to sleep.* He that is quiet in his mind, by reason of the hope of a good conscience, treads underfoot cares and vexations.

2. Because God, who is his keeper, is alwaies awake, and watcheth to defend him, when he cannot defend himselfe. *Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. Psal. 121. 4, 5.*

3. Because he is a member of Jesus Christ, and he will lose none of his members. The Shepheard wakes, when others are asleep, that he may keep his sheep from the wolfe. So the heathen man describes a good Prince, he is one who wakes that others may sleep. *Securus dormit, et vigilat, et quiescit, et ambulat, qui se innocentem ante Deum meminit. He sleeps, wakes, rests, walks securely, who remembers that he is innocent before God. Gloss. Ordin.* Every member of Jesus Christ is so through faith in him. *Obdormit in Deo, et in statu salutis. Lyra. He sleeps in God, and in the state of salvation.*

4. Because if they be hurt, Christ accounts himselfe hurt. *Saul, Saul, why persecuest thou me. Acts 9. 4.* So doth God the Father also. *He that toucheth you, toucheth the apple of his eye. Zach. 2. 8. In all their afflictions he was afflicted. Isa. 63. 8.*

*Use.* Labour for godly wisdom. Who would not be in such

a condition, that he may, when he hath done his work, go to bed without fear? Such may sleep quietly, when the wind blowes abroad, when it thunders, and all the world is affrighted, as if the end of the world were at hand, they need not be frightened, as others, that know not what will become of them. So Peter feared not to sleep in prison, *Acts* 12. 6. so Master Rogers, our first Martyr in Queen *Maries* daies, could scarce be waked, when the keeper came to warn him to prepare for the fire, which warning he could but expect being condemned to be burnt alive. This shews the Philosophers observation to be false, that happy men differ not from miserable men half their time, to wit, when they are asleep. For a godly wise man is happy, when he is asleep: a foolish sinner is then miserable: wicked men alwaies fear that other men are laying snares for them for the evils they have done them. They know that enemies then are most ready to lay snares for them, and have most hope to prevail against them, when they are asleep. Also their covetous mind runs upon their treasure, being in continuall fear of losing their riches. Hence comes terrible affrighting fancies into their minds, and fearful dreams by reason of their ill conscience, and wickednesse, whereas godly wise men sleep quietly, being kept by wisdom which they have embraced. *Pertransseuntibus autem à vigilia, scilicet, ad somnum, meliora sunt phantasmata virtuosorum, quam quorumcunque.* *Aristot. Ethic. 1. 1.* When men go, to wit, from waking to sleeping, the imaginations of vertuous men are better then of any other.

3. *Dolt.* The sleep of a godly wise man is sweet, and pleasing. So *Jacob* sleeps sweetly on the cold ground. *Gen.* 28. 11. And had a pleasing dream. *ver.* 12, 13. there. Such was *Dauids* sleep. *I will both lay me down in peace, and sleep: for thou Lord onely makest me dwell in safety.* *Pf.* 4 8.

*Reason.* 1. Because they meditate of Gods word in the day time, which is a great comfort to them. And those things, that men muse on in the day, they often dream of in the night.

2. They are diligent in their callings, and so being wearied in the day, they sleep sweetly in the night. *Dulce sopor fessis.* *Sleep is a sweet thing to weary men.*

3. Because they empty themselves before they sleep, of all

that troubles them. *Pythagoras* his rule to his scholars was, *Non te prius somno tradideris, quàm diurna opera ter mente revolueris.* Betake not thy self to sleep; till thou have in thy mind gone thrice over the works of the day.

*Use.* See the difference between godly wise men, and foolish wicked men. The ones sleep is sweet: the others troublesome. *Richard* the third after the murder of his two nephews had fearfull dreams, and would leap off his bed, take his sword, and seek an enemy. *Charles* the ninth after the French Massacre was laid to sleep every night, and wakened by Musicians. Take heed of such wicked actions. Be wise, and fear God, and your sleep shall be sweet.

VERSE 25.

*Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.*

**T**HE wise man having shewed the benefits of wisdom before, now exhorts the young man to make such use of it, that though fearfull things, such as are most horrid to mortall men, as hostile incursions that lay all desolate and wast, all by fire and sword, to the great consternation of mens minds, should come suddenly, before wisdom could foresee them, yet he be not shaken thereby, and although such things should not onely come, but also prevail over wicked men, yet he startle not at it, as if he thought, he should be ruined by it also.

For the words.

*Be not afraid.* Some read, *Thou shalt not be afraid.* These make it a promise, and joyn it to the former words, intimating that wisdom will keep such fears away. But the common, and safest signification of 7N is imperative, not indicative: and that is to be followed, where it will stand well. Neither doth God here attribute it directly to wisdom, but charges us to use wisdom to that end, when we have gotten it. Nature will make a good man afraid of evils, and troubles; but hee must by wisdom so recollect his spirits, that he be not overcome by that fear, as if it should ruine him, but expect a sure deliverance from God. For the word, see on *ver. 7.*

*Of sudden fear.* Of troubles that come unexpectedly, and therefore affright men the more. For the word, *Fear,* see on *Chap.*



*Chap. 1. 26.* The word **סוּדָן** *Sudden*, comes from a word, that signifies a fool, for such do all things suddenly without any deliberation, as not having wit to forecast conveniencies or inconveniencies arising from their actions.

*Neither of the desolation.* Such troubles as lay all things wast, See on *Chap. 1. 27.*

*Of the wicked.* For the word, see on *Chap. 2. 22.*

*When it cometh.* Some understand it actively. Be not afraid, when wicked men lay all things wast, and seek to destroy thee: So the Doway Bible reads, *Dread not at sudden terror, and the power of the impious falling upon thee.* But it is better understood passively, when wicked men are destroyed for their sins, fear not thou, that thou shouldst perish with them. So the word used, is *Chap. 1. 2.* It may be read, *That it should come, to wit, on thee.* So **כֹּחַ** is used, *what is my strength, that I should hope? and what is mine end, that I should prolong my life?* Job 6.

11. Figures; *Fear*, For the thing feared. The adjunct for the subject. *Cometh.* A metaphor from living things, for troubles come not of themselves, but are brought on us by others.

*Note. 1.* An Assertion.

2. An Explication. The desolation of the wicked is that, which a good man should not need to fear. In the assertion note

1. The Act forbidden. *Be not afraid.*

2. The Object. *Of fear, or terrible things.*

3. The Adjunct. *Sudden.* That comes unexpected. In the Explication note

1. The Adjunct of quality. *Neither of the desolation.*

2. The Subject. *Of the wicked.*

3. Another adjunct of time. *When it cometh.* Thou needst not fear the like, not onely when it is threatned, or hangs over the heads of wicked men, but when it actually, and unexpectedly falls upon them.

1. *Doct.* A godly man ought not to fear ruine. *Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh.* Job 5. 21. *Thou shalt not be afraid of the terror by night: nor for the arrow that flieth by day. Nor for the pestilence, that walketh in darkness: nor for the destruction, that wasteth at noon day.* Psal. 91. 5, 6.

*Reason.*

*Reason.* 1. Because those things, that ruine men, come from God. And he will so order things, that whomsoever they undoe, they shall not ruine his. A good child fears not ruine by any thing, that comes from his father. Gods children know, that their enemies can go no further, then God permits, and therefore they fear nothing.

2. God will keep his children out of those troubles, that ruine others, if he see it fit, as he did *Noah*, and *Lor*: and that oftentimes strangely, and miraculously, as he did the three Jews out of the fiery furnace, which devoured their enemies. *Dan.* 3. And *Daniel* himself from the Lions, which consumed his adversaries. *Dan.* 6.

3. If God suffer them to come on thee, hee will keep thee, that they shall not ruine thee, though they undo wicked men. He will take away the poison of those snakes, and then we may play with them.

4. He will bring thee out of them, when thou art nearest to ruine, and when they fall thickest upon thee. Though thou fall seven times, yet shalt thou rise up again. *Prov.* 24. 16. And when they are gone from thee, they cannot hurt thee.

5. If thou die by them with wicked men, yet thou art not ruined with them. Their troubles are a gulf sinking them down into Hell: thine are a ladder mounting thy soul up to Heaven *Sæviant perse quendo, nihil in me moritur, nisi mortale: erit in me aliquid, ubi persecutor pervenire non possit, ubi Deus meus habet.* *August.* in *Psal.* 26. Let men be sharp in persecuting, nothing dies in me, but what is mortal: there will be something in me, at which the persecutor cannot come, where my God dwells.

*Use.* It serves to uphold the hearts of godly men in sad times. Ye may be troubled, ye cannot be ruined. Be not then cast down in thy spirit, but stand upright in all stormes, like the *Mount Zion*, which cannot be removed but abideth for ever. *Pf.* 125. 1. Sabeans rob *Job*, yet he fears not, but blesses God, and God gives him more then he lost. Let a *David* walk through a valley of the shadow of death, ye he will fear no evil. *Psal.* 23. 4. Dreadfull things in the Heavens will appear in the end of the World, yet they need not fear, whose redemption draweth nigh. *Luk.* 21. 28. *Quia dum finitur mundus, cujus amici non estis, propè sit redemptio quam quaesistis.* *Greg. Hom.* 1. in *Evang.*

Because when the world is ended, whose friends ye are not, the redemption draws nigh which ye have sought. It is not so with ungodly men, they may well fear ruine when troubles come; for fear is due unto them which have not the fear of God: they think themselves safe, because God forbears them for a time, but they shall be overtaken with evils, which they cannot escape, and this is the sudden fear: that good men need not be affraid of, but will overtake wicked men, as followes in the Text, *The desolation of the wicked, when it commeth.*

*Doct. 2.* Troubles often come unexpectedly. *Your destruction commeth as a whirlwind.* Prov. 1. 27. So shall the eternall destruction of ungodly men come at Christs second appearing. *The day of the Lord commeth as a thief in the night, For when they shall say peace and safety, then sudden destruction commeth upon them, as travail upon a woman with child, and they shall not escape.* 1 Thes. 5. 2. 3. This appears

1. In invasions by enemies, who come before looked for, and suddenly lay wast a whole country: and foes come often out of ambushes, and destroy stout men, overpowering them with multitudes, before they be aware. Thus the old world, and Sodom and Gomorrah, and Corah, Dathan, and Abiram perished.

2. In Gods judgments, as in the three former examples.

*Use.* In the Sunshine of your prosperity, get God to be your refuge, lest a sudden storm destroy you, then need you not fear any storm, else every storm will ruine you.

*Doct. 3.* Sudden troubles are very terrible to wicked men. So *Jobs* friends speak of him, conceiving him to be a wicked man. *Therefore snares are round about thee, and sudden fear troubleth thee.* Job 22. 10. When *Nabal* heard of the mischief intended to him, *his heart died within him, and he became as a stone.* 1 Sam. 25. 37.

*Reas. 1.* Because they come unexpectedly; for wicked men are fooles, and neither look nor prepare for changes, as godly men do, who are wise.

2. Because they have no sure refuge to fly to at hand, as godly men have.

*Use.* Wonder not that wicked men suddenly sink in troubles: they are neither forewarned, nor fore-armed.

## V E R. 26:

*For the Lord shall be thy confidence, and shall keep thy foot from being taken.*

**I**T being a great matter, and hard for a good man to do, to expect deliverance, when he sees wicked men ruined, in regard he hath naturall fear in him, as well as they; *Solomon* adds a strong reason, and very sufficient, to wit, the assistance of the great God, who, according to the hope of a wise man, resting upon him, will keep him from falling into snares; and well may such a man be confident, that it cannot be otherwise then well with him, as the first word of the Text intimates, *For*, which carries a strong reason with it. For that word, see on *Chap. 1. 9.*

*The Lord.* See on *Chap. 1. 7.*

*Shall be thy confidence.* Heb. *Shall be in thy confidence.* So **3** is translated *In*, *Chap. 1. 20: In the streets.* Or, *For thy confidence.* So it is translated, *For an inheritance.* *Numb. 36. 2.* The word **לִבְיָדָא** signifies *Folly*, or *Foolishnesse.* *This their way is their folly.* *Psal. 49. 13. 2.* Because they that want wit to order their own affairs, had need to trust others, it signifies confidence or hope of good from another. *That they might set their hope in God.* *Psal. 78. 7. 3.* It signifies the flank. *He maketh collops of fat on his flanks.* *Job 15. 27.* Some take it in the first sense, the Lord shall be with thee in thy foolishnesse, when thou hast brought thy self into trouble, and knowest not how to escape, God will deliver thee. Others in the third sense; the Lord shall be at thy flank, or side, as souldiers in the flank in battle, or as a guard to secure a man. Hence *latrones*, anciently souldiers of a Princes guard, *quasi laterones.* *Side-men.* And the vulgar reads it, *in latero tuo.* *Doway, at thy side.* But the second sense is best, and the word is frequently so used in scripture, *The Lord shall be thy confidence.* That is, one in whom thou maist safely confide in all dangers: He shall be to thee in stead of a shelter.

*And shall keep.* See on *Chap. 2. 11.*

*Thy foot.* See on *Chap. 1. 16.*

*From being taken.* He shall keep thee from the danger of the secret plots of thine adversaries; for wicked men are fowlers, and hunters, alwaies laying snares in the way to catch Gods people,

people, like birds, and beasts, by the feet. *The grin shall take him by the heel, the snare is laid for him in the ground, and a trap for him in the way.* Job 18. 9. 10. Which, though there spoken of wicked men, is often true of good men. So David praies, *Keep me from the snare which they have laid for me, and from the grins of the workers of iniquity.* Psal. 141. 9. But God keeps his out of those dangers they see not.

Figures. *Confidence.* A figure of the adjunct for the subject. God is he on whom thy confidence may safely repose it selfe.

*Thy foot.* A metaphor from beasts, or birds, taken by the foot in a snare.

Note 1. The ground of a godly mans safety.

2. The means of it.

In the first observe

1. The subject, *For the Lord.*

2. The adjunct, *Shall be thy confidence.*

In the second note

1. The act, *And shall keep.*

2. The object, *Thy foot from being taken.*

Doct. 1. The safety of Gods people, is not in their own power or care. *The name of the God of Iacob defend thee.* Psal. 20. 1. *Their own arme did not save them, but thy right hand,* &c. Psal. 44. 3.

Reas. 1. Because in some cases, no man in the world can help, as *Jonah* in the whales belly,

2. Because God can crosse the wisest mans cares, and the strongest mans diligence.

Use. To teach us to acknowledge our own weaknesse, and insufficiency to preserve our selves. What need the Lord be our confidence, if we had power to keep our selves from sudden fear, and misery? But if we be left unto our selves, we are like unto feeble beasts, which run into the net, and are taken in the snare, out of the which they cannot escape. Let us not then, being conscious of our own weaknesse, trust in our wit, strength, wealth, nor brag of kindred, leagues, castles; all these are but castles in the air, and may fail us. *Put not your trust in Princes, nor in the son of man, in whom there is no help.* Psalms 146. 3.

Doct. 2. The sure confidence of a godly man is in God. *The Lord sustained me.* Psal. 3. 5. *Thou Lord only makest me dwell in safety* Ps. 4. 8.

*Reas.* 1. Because of Gods great care of them. *He bears them on eagles wings. Exod. 19. 4.* The eagle carries not her young ones in her claws, as other birds do, but on her back, that they who will kill her young ones, must shoot through her. *Perirent justi, nisi Dominus inter eos et hostes se interponeret. Shel. Iarchi. in Exod. Just men would perish, if God did not interpose himselfe betwixt them and their enemies.*

2. Because of Gods infinite power: they that put their confidence in man, or Angell, may be deceived and perish; but Gods power is infinite, He is the Almighty, as appears in making the world out of nothing, with a world of creatures in it. When *Dauids* father and mother could not help him against *Sauls* cruelty, God could, and did so: he saith, *When my father and mother forsook me, then the Lord took me up. Ps. 27. 10.*

3. Because of Gods infinite wildome, who both knows the mischiefs intended against godly men, and how to prevent them: He is a compleat Phylician for soul and body; He is the Lord of hosts, and a wise Generall, to find out mines, and to countermine.

4. Because of the experience Gods people have had of Gods delivering them before, as *Jonah* out of the whales belly, *David* from the Lion and the bear, *Paul* from dangerous sickness, *when he had the sentence of death in himselfe, that he should not trust in himselfe, but in God, which raiseth the dead. 2 Cor. 1. 9.* Yea, that we our selves have had in many sicknesses, journeys, troubles every one of us, more or lesse.

*Use* 1. To comfort Gods people that have so sure a refuge: Not only *Solomon* tells us so, but the holy Scriptures are full of such witnesses, and examples. Having then so many proofs, that this help is so ready at hand, that *God is our refuge and strength, a very present help in trouble. Psal. 46. 1.* and that this help surmounts all heavenly, earthly, and infernall powers, we must in no wise fear, but hold an invincible assurance against all the afflictions of the world; otherwise we do not believe that God is on our side, and bely the scriptures, and do count the examples thereof to be but fables. Seeing the Lord is thy confidence, he will keep thee, who ever trusted in him, and was forsaken? He can keep thee from temporall and spirituall evils. Certainly this ought to be great consolation to godly people, that they have not only Angells, but God himselfe

tell for their keeper, not far absent from them, but alwaies present with them, as being in every place. Therefore their heart may rejoyce with *David*, and say, *I have set the Lord alwaies before me: because he is at my right hand, I shall not be moved.* Psal. 16. 8, 9.

2. To teach us if we be assured against sudden fear, and the miseries, that happen unto wicked men to attribute all to God, and to confesse it comes of the only help of God, and not to give any part of the glory to men, to meanes, to our selves.

3. *Dost.* God will prevent private plots against his people, as well as publick oppositions. *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.* Psal. 91. 3.

*Reason.* 1. That it may appear to be Gods work, when no finger of man is in it, as the lice in *Egypt* made the Magicians to confesse, *This is the finger of God.* Exod. 8. 19. So the discovery of the Powder-treason, and the discomfiture of the Spanish Armado were Gods work: for wee had no knowledge of them, nor preparation against them.

2. That it might appear to be a work of meer mercy in God, where man could not prevent the evill. As for a man to give to one, that never askes, or to heale one past his senses.

*Use.* Here is a cure for our jealousies. We fear invasions from abroad, insurrections at home. O that we would all fear God; and then he that hath, will still deliver us from the most secret plots of all our enemies.

VER. 27.

*withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*

*Solomon* having encouraged the young man to search for wisdom by setting out the great benefits it brings, now returnes to give him particular rules of wisdom to direct him how he may carry himself in the course of his life. As he had in the beginning of the *Chap.* instructed him how to carry himselfe towards men, Verse 3. and towards God. Verse 5. &c. so now hee teaches him how to forbear injuring men.

The words are variously read. The vulgar thus. *Forbid not him to do good, that can; but if thou canst, do good also.* And this way runne the Popish writers, but farre from the Hebrew words.

For the words in particular. *Withhold not.* Keep it not unjustly in thy hands, that belongs to another against the owners will. For the word see on *Chap. 1. 15.* on the word *Refreine.*

*Good.* Any thing profitable, which thou owest him. For the word, see on *Chap. 2. 9.*

*From them to whom it is due.* Heb. *From the Masters thereof.* That is, from them that have a right to it, and power over it to dispose of it. Most interpreters understand it of giving to the poor, and trouble themselves much to know, how the poor are owners of other mens goods. An hard phrase, and not to be found in Scripture in this sense, which usually calls it giving freely, and Almes, and poor men are taught to ask for mercy, not to demand it as due. And they who make them owners of other mens goods open a great gap to them to take it by foul means, if they cannot have it by intreaty, and to say, *May I not take mine own goods, where I find them? what should hinder?* Some say, poor men have an interest in other mens goods, because of their goods, because of their wants; others, that they have it by nature, being men as we are; others, because God bids us relieve them. But these titles will hardly make them to be masters of what is not theirs. The interpreters run this way, because the next Verse mentions giving to the poor. But as this interpretation answers not well to the Hebrew words, so it confounds two duties, paying debts in this verse, and giving to the poor in the next. Neither will it serve to say, This Verse requires giving, and the next doing it speedily, for the word, of *not withholding* in this Verse requires speedy payment: especially joyned to the words following, *when it is in the power of thine hand to do it.* I conclude therefore, that paying of debts to creditors, or labourers is here meant, who ought to have, what others injuriously keep from them. And this is a work of justice, not of mercy. For the word see on *Chap. 1. 17.* on the word *Bird.* Heb. *Master of a wing.*

*When it is in the power of thine hand to do it.* When thou art able



to pay it. For if God lay losses, and poverty on a man, hee cannot pay his debts then: neither is it his sin, if his losses came not by his own negligence. Others understand it, when thou hast power to keep it away from him. Do not cosen thy creditour, though thou couldst do it by force, or fraud. *The hand in the Heb. is used*

1. For the member of the body so called. *The one put out his hand.* Gen. 38. 28.

2. For power, and strength, for the hand is used in strong actions, *Whom God had delivered from under the hand of the Egyptians.* Exod. 18. 9.

3. Help, and assistance, which is often afforded by the hand. *Their hand also is with David.* 1 Sam. 22. 17.

4. A blow, or plague inflicted by the hand. *My stroke.* Heb. *hand, is heavier then my groning.* Job. 23. 2.

5. A place. *Thou shalt have a place also without the camp.* Deut. 23. 12.

6. The man himself, whose hand it is. *He leaneth on my hand.* 2 King. 5. 18. So here *In the power of thine hand, that is, int by power.*

*To do it.* The word signifies

1. To do a thing. *What hast thou done?*

2. To make a thing. *God saw every thing, that he had made,* Gen. 1. 31.

3. To bring forth. *The Earth brought forth by handfulls.* Gen. 41. 47.

4. To prepare, or dresse. *Hee hasted to dresse it.* Gen. 18. 7.

5. To advance, or make great, *It is the Lord that advanced Moses.* 1 Sam. 12. 6.

6. To get. *The soules, that they had gotten in Haran.* Gen. 12.

5. Here it is taken in the first sense for doing.

*Figures. Hand.* For the man. A figure of the part for the whole.

*Note.* 1. An A& forbidden. *Withhold not.*

2. The Object. *Good.*

3. The subject. *From them to whom it is due.*

4. The Adjunct of time. *When it is in the power of thine hand to do it.*

1. *Doct.* Outward comforts are good in themselves. It is reckoned

reckoned as a great favour for man to have dominion over the creatures, *Thou madst him to have dominion over the works of thine hands. Psal. 8. 6.* Sure it is then a blessing. And *Psalms 104.* begins, and ends with praising God for outward provisions. This is best proved by particulars. Aske a hungry man if meat be a blessing? He will tell you it is, otherwise he must die: Ask a thirsty man if drink be a blessing? He will say, he must choak else: So for clothing, cattle, fruits of the earth, and of trees.

*Use.* To blame those, that by abuse of these comforts, turn blessings into curses; so doth the glutton, and the drunkard. It is a sad thing for a man to go to hell for those comforts, which he may have and go to heaven.

2. These outward comforts may be lent, and conveyed from one man to another; lending is a Christian dutie as well as giving. *The righteous man is ever mercifull, and lendeth. Psal. 37. 26. Do good, and lend. Luke 6. 35.* So is trading, exchange, buying, and selling lawfull; *Abraham bought a field, and the trees of it. Gen. 23. 17.* The father of the faithfull thought it lawfull, and knew how to drive a bargain.

*Reas. 1.* Because we may have something to spare, that other men may need, and they may have somewhat we may need, which may be communicated from one to another without losse: And then, both humanity, and communion of Saints, teach us to communicate to others.

2. Men may want that at present, which afterwards they may repay, or requite, and need not to receive of gift.

*Use.* It teacheth us a willingnesse to lend to others, and to trade with others; the time may come, we may need to borrow of them, or trade with them; so we may help both them, and our selves.

*Doct. 3.* Conscience is to be made of paying debts, and restoring things to the right owners. *If a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. Exod. 22. 14. Render to all their dues. Owe nothing to any man, but to love one another. Rom. 13. 7. 8.*

*Reas. 1.* Because nature teacheth, that debts must be paid. Why do we look for dutie from children or servants, but because it is a debt? 2. Be-

2. Because else we prejudice others, with whom we have to doe, and expose them to want, who have by trading, or lending relieved our wants, which is to doe evill for good.

*Use.* It serves to cry out against unconscionable men, that make no conscience of paying debts; it will stick as a spot upon our religion; many among the Turks are said to be more just in this particular: I have heard a Turkey merchant of good Note say, that when he was to come away from *Constantinople*, some of the Turks came to him, not sent for, to pay their debts: And a *Morocco* Merchant affirming, that when the King died there, who traded much with the English Merchants, the Queen sent for them to Court, and paid them every penny, But especially, this should trouble their consciences, who, though rich, and able, yet detain poor labourers wages; they would be loth to be so dealt withall themselves, if they were in want. *Behold the cry of the laborers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabbath. I. me. 5. 4.* Conscience also is to be made of restoring things found, committed to our trust, or borrowed; and that with speed, without delaying men: for justice requires not only due payment, but in due season also, lest detriment come to the owners; and the Text requires it presently, *if there be power in thy hand to do it.*

VER. 28.

*Say not unto thy neighbour, go, and come again, and to morrow I will give, when thou hast it by thee.*

**I**N the former verse, *Solomon* had stirred up the young man to a work of justice, to pay his debts; now he stirs him up to a work of mercy, to do good to the poor, if he be able, and that speedily. When men are in want, pittiless men turn them away with the unprofitable almes of vain breath, that need speedy succour, saying, Friend, I cannot help you now, go away and come another time: yet they have no mind to help at any time, but only to put off at this time: this delay is here forbidden. For the words.

*Say not.* See on *Chap. I. II.* Put him not off with so vain an excuse.

*Unto thy neighbour.* The word  $\text{וְ}$  comes from feeding, and signifies such as are known one to another, as cattell that feed together; it is sometimes translated a friend, *O friends drink. Cant. 5. 1.* Sometimes a neighbour, *If I have laid wait at my neighbours door. Job 31. 9.* Yet it is not to be restrained to acquaintance, as if we were tyed to do good to them only, but extends to all in need, although strangers: So it is used in the ninth commandment, *Thou shalt not bear false witnesse against thy neighbour.*

*Go.* Depart for the present. See on *Chap. 1. 11.* on the word, *come*; it is the same in the originall.

*And come again.* Return another time. See on *Chap. 1. 23.* on the word *Turn*, the same word is used for turning, returning, and turning away. The Hebrews have no compound verbs.

*And.* See on *Chap. 2. 22.* on the word, *But.*

*To morrow.* Another time. But the neerest time is named to make him more willing to go away, in hope of speedy payment. Sometimes the word  $\text{מָחָר}$  signifies the next day punctually. *To morrow get you early on your way. Judg. 19. 9.* Otherwise it signifies time to come, long after. *When thy son asketh thee in time to come. Exod. 13. 14.* Here it is used in the first sense for the next day, else were it no encouragement for the man to go away, nor no direction, when to return.

*I will give.* I will relieve thy wants. For the word, see on *Chap. 1. 4.*

*When.* Heb. *And.* But it is thus translated else where. *When as yet there was none of them. Psal. 139. 16.*

*Thou hast it by thee.* Heb. *It is with thee.* Thou hast that in thy power, which he needs and desires; for it is no sin to deny that a man hath not to give. Some make these words a part of the deniers speech, *Go, and come again, and to morrow I will give, for thou hast it by thee.* As if he had said, why dost thou trouble me now? thou hast enough to keep thee at present; come another time when thou wantest, and I will relieve thee.

Figures none. Note

1. An uncomfutable repulse.
2. A requiring of a double labour:
3. A frivolous promise.

In the first, observe

1. The act prohibited, *Say not.*
2. The object, *To thy neighbour.*
3. The injunction, *Go.*

In the second, note, a reinvitation, including a double labour, *And come again.*

In the third, a ready offer, and therein

1. The time. *And to morrow.*
2. The act, *I will give.*
3. His hypocrisie, *When thou hast it by thee.* He might do it now, and should, but will not.

*Doct.* 1. There is an unwillingness in able men to give to the poor. It appears by this mans delaying here, and by *Nabals* churlish answer, *Who is David, and who is the son of Jesse?* *1 Sam.* 25. 10. *Lazarus*, ready to starve, could not get the crumbs that fell from the rich mans table. *Luke* 16. 21.

*Reas.* 1. Because we love the world too well, and would gladly keep as much of it as we can, and more then we need.

2. Because we love our lusts, and they are very costly; Nature is content with little, Grace with lesse, but gluttony, drunkenness, wantonness, cost much, and hinder us from relieving others.

3. Because we think it is enough to provide for our own, especially, if we have great families, then we think we are not tyed to supply others wants.

*Use.* Marvail not at rich mens backwardness in relieving the poor, it is a weed that growes in corrupted natures Garden, and will hardly be rooted out.

*Doct.* 2. We are ready to flatter our selves, and to excuse this our unwillingness. So doth he in the Text. *The wicked man flattereth himselfe in his own eyes.* *Psal.* 36. 2. This is true in generall of all wickedness, but in particular, *Nabal* thinks he doth right in denying *Dauids* suit, else he should maintain runaways, and fail his own labourers. *1 Sam.* 25. 10, 11. The excuses of covetous men will prove the point; one, though rich, objects the weakness of his estate, such an one worth much more then I, gives little or nothing; as if the others greater neglect could excuse his lesser. Another saith, the poor are idle, and he will not give to maintain them in their idleness; He forgets, that it is better to give to two that

need not, then to deny to one that needs. Another saith the times are naught, trading is dead, and he may live to want himselfe: as if he durst not trust God for the future, who never failed him in all his life. These things argue selfe flattery.

*Use.* Away with fond excuses. Flatter not thy selfe to maintain thy covetousnesse. Say with *Paul*, *Neither at any time used we flattering words, as ye know, nor a cloak of covetousnesse, God is witness.* 1 *Thess.* 2. 5.

*Doct.* 3. We are tied to relieve others speedily, according to their wants, and our abilities. *To do good, and to communicate forget not, for with such sacrifices God is well pleased.* *Heb.* 13. 16. Christ, the great judge, at the great day, will commend, and reward liberall givers, and condemn the contrary, *Math.* 25. 34. &c.

*Reas.* 1. We are tyed to relieve them, because we are Gods stewards; He gives us more then we need, that like conduit pipes, we might powre out to others.

2. We must do it speedily, for thou maicst suddenly die, or they, and then thou canst not do it. *Thou knowest not what a day may bring forth.* *Chap.* 27. 1. Or, they may be relieved by others, and that is no thanks to thee, and thou maist perish for thy neglect. So *Mordecai* tells *Hester*, that if she neglected to help Gods people, God would set up others to do it, and she, and her fathers house should be destroyed for neglecting so fair an opportunity of doing good, put into her hands by God. *Est.* 4. 14. A gift in season is best, and double worth to that which is long deferred. *Qui cito dat, bis dat.* Give quickly, and thou givest twice. *Gratia tarda ingrata est. Ingratum est beneficium, quod diu inter manus dantis habet.* *Seneca.* Slow favour is no favour. It is an unpleasing benefit that sticks long between the hands of the giver. As we have opportunity, let us do good to all men. *Gal.* 6. 10.

3. We must do it comfortably according to their wants; to give a dying man one meal, or a naked man one hose, will not keep him alive.

4. We must do it liberally, according to our ability. Plentifull fountains, give plenty of water. *To whomsoever much is given, of him shall be much required.* *Luke* 12. 48.

*Use.* It condemnes unwilling givers: For such 1. Put off all till death, like hogs good for nothing till they die. 2. They give

give sparingly, and with long intreaty, if at all. Often drawing makes the Well fuller, and sweeter. Standing still makes it stink. So in giving almes: *Basil.* Opportunity lost may be irrecoverable. Thou maist be as poor as *Job* to morrow, and have nothing to give. God gives the creatures *their meat in due season.* Psal. 145. 15. *Job* did not withhold the poor from their desire, nor cause the eyes of the widdow to fail. *Job* 31. 16. His almes was alwaies ready when they needed it. They need not wait long for it. Go thou, and do likewise. So maist thou expect, that God in mercy will not make thee wait long, but will soon answer thy prayers.

VER. 29.

*Devise not evill against thy neighbour, seeing he dwelleth securely by thee.*

**T**HE wise man having perswaded before to the payment of debts, and speedy giving to the door, now he dissuades from evill offices, as from mischievous plots in this verse, from contentious suits. *ver.* 30. From envy. *ver.* 31. Then gives reasons both why these good offices should be done, and why the bad ones should be avoided; and that to the end of the Chapter. The words run so, as if a man were allowed to plot mischief against a stranger, or enemy, because it forbids it onely against a neighbour. But this is set out as a grievous sin with its aggravations: yet the other not permitted. He doth not tolerate small sins, but set out greater, to make them the more odious. As if he had said, Though thou must not devise evill against any man, yet especially not against such as live near thee, and expect no ill from thee; Deceive not their expectation.

Fore the words.

*Devise not.* Plot not evill against him in thy mind. The word **אָרַב** signifies to plow, or fit the ground for the seed.

*They that plow iniquity.* *Job* 4. 8. And secondarily to imagine, and plot mischief in the mind, by thinking and studying, that so it may be ready for execution, when occasion is offered. Sometimes, but rarely, it is used for devising good things. *Mercy and truth shall be to them that devise good.* Ch. 14. 22. It signifies also to be silent. *O Lord keep not silence.* Pl.

*bene fidunt. We must deal faithfully with them, who faithfully put trust in us. It is a shamefull thing to lay snares for them, that suspect no evill from thee, and think thou lovest them. Thou dost egregiously dissemble, that under a fair face, and countenance to them, hidest a foul heart against them.*

2. Because they deserve no evill of us, and those ill offices are worst, that are done to such as neither deserve, nor fear ill from us.

3. Because such expect good of thee: and what can be worse, then to deceive him, that expects good from thee?

4. Because they deserve good of thee; and therefore thou shouldst not so much as cherish a thought of evill against them.

*Use.* It condemns those that plot evill against their nearest friends. These are traitors. 2 Tim. 3. 4.

*Judasses, that betray with a kisse. Such are dangerous enemies. Such we had need take heed of, as the Prophet warnes. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. Mic. 7. 5. These are the plagues of all meetings, societies, feasts, which are upheld by love, and faithfullnesse. Nulla pestis gravior ad nocendum, quàm familiaris inimicus. Lyra. There is no plague more hurtful, then a familiar enemy.*

### VERSE 30.

*Strive not with a man without cause, if hee have done thee no harm.*

**I**N the former verse, sinfull plot against others were condemned: here sinfull words and actions are blamed. In a word, all unlawfull contentions are forbidden. Here is a prohibition of all manifest violence, and secret deceitfulness.

For the words.

*Strive not.* Neither in judgement by suits of Law, nor by harsh words out of judgement.

*With a man.* See on ver. 13.

*Without cause.* Being provoked by no injury. This forbids not complaints or suits upon just grounds, but rash and causeless.



causelesse ones: For the word, see on *Chap. 1. 17.* on the word, *In vau.*

*If he have done thee no harme.* The word *לֹא* signifies to do good or evill, as well without desert, as with it. To begin, as well as to repay. Our translators take it in the first sense, as an exposition of those words, *without cause.* That is, if he have not first wronged thee. *Bain* a great Hebrician, and a learned Commenter takes it in the second sense, for requiting, and reads it thus, *If he do not requite thee.* And makes it the forme of an oath, understanding these words, *Then say, I am a liar, or believe me no more.* Meaning, hee will certainly be revenged on thee, and do like for like. Thou pickest a quarrell with him without a cause, and must expect the like measure from him. See the like expression, *If he do not curse thee to thy face.* *Iob 1. 11.* Then say, I am a liar. The meaning is, as it is well translated there, *And he will curse thee to thy face.* So it may be here, *Strive not with a man without a cause: then, or, else he will do thee harm.* To wit, if thou vex him causelesly. For harm, see on *Chap. 1. 33.* on the word *Evill.*

*Quest.* May wee then strive with a man, that hath done us harm?

*Ans.* Yes lawfully before a Magistrate, and without sharpe words. The sum of this Verse then is, Contend with no man, if thou canst chuse. But if necessity or publick profit require it, thou maist do it, yet take heed, thou exercise not publick or private contention with any man, that hath not offended thee, or done thee wrong.

*Figures none. Note.* 1. The Act forbidden. *Strive not.*

2. The Object. *With a man.*

3. The Adjunct of qualification, set out

1. Generally. *Without cause.*

2. Particularly. *If he have done thee no harm.*

1. *Doct.* Mans nature is very apt to contend causelesly. What cause had *Ahab*, or *Jezebel*, or the elders to contend with *Naboth*? *1 King. 21.* What cause have wicked men to contend with Gods people? Just as much, as Wolves have to contend with sheep. *Math. 10 16, 17.*

*Reason.* 1. Because men are naturally proud: and pride causeth contention. Yea there is some pride and desire of victory  
in

in every contentation. *Onely by pride cometh contention.* Chap. 13. 10.

2. Because we are naturally covetous: and we know, that earthly mindednesse breeds a world of suits, and contentions.

*Use.* It teacheth us not to wonder, that men love to go to Law without cause, especially with simple men, whom they think they can easily overcome. Such men are proud of their wit, and brag, that they can easily bring under others, though their cause be never so unjust. An *Abbat*, being asked, why he went to Law so often, especially knowing his cause was not alwaies just, answers, that hee did as boyes going by a nut-tree, who sling stones and sticks at it, to see what nuts will fall. It is as naturall for sinfull men to contend, as for birds to fly, or for worms to creep. And therefore it is no matter of admiration.

*Doct.* 2. Causelesse contention is not allowed by God, or wise men. *If I have rewarded evill to him that was at peace with me, let the enemy persecute my soul and take it. Psal. 7. 4, 5. Without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Psal. 35. 7. The Assyrian oppressed them without cause. Isa. 52. 4.*

*Reas.* 1. Because they know the iniquity and unfitnesse of it, and that there is no just ground of causelesse strife.

2. They know the danger of it; and neither God nor wise men will allow that in others, that brings them to utter ruine.

*Use.* To reprove those that are still in contentions, whether they have cause or no: they are like Salamanders, that cannot live out of the fire, they forget that *Consilium malum consultori pessimum*, ill counsells are worst for the counsellors. They think to ruine others, but are ruined themselves: As if a man should throw a stone at another, and it should recoile, and wound himselfe; or dig a ditch for another, and fall into it, *Psal. 7. 15, 16.* or hide a net for another, and himselfe be caught in it *Psal. 35. 8.* How many have been undone by needlesse lawsuits? How can they thrive, whose courses are abhorred by God, and all wise men?

*Doct.* 3. Contention without just provocation is a great sin

fin. David complains of it, *False witnesses did rise up, they laid to my charge things that I knew not. They rewarded me evill for good, to the spoiling of my soul. Psal. 35. 11, 12.*

Reas. 1. Because it is against the law of charity, which requires good to be done to others freely, much more not to hurt them by causelesse contentions.

2. It is against the law of equity: for such not only do not, as they would be done by, but do not as they are done by: they trouble others that trouble not them.

3. It is against the law of humanity, and society, which is preserved by concord, and destroyed by discord.

4. It is against the law of piety, which bids do good for evill, and then much more forbids doing evill without a cause. A Christian should abhor nothing more, then unprofitable contentions. *Non contentio, sed collatio debet esse inter christianos. There should be no contention, but communication among Christians. Recuperus. Infantis tutor, aut vindex est iudex, an certe Deus. The tutor, or revenger of the innocent man, is the Judge, or certainly God. Lapide. If the Judge will not right them, surely God will.*

Use. Take heed therefore for time to come of causelesse contentions. Continuance in known sins certainly damns men. The heathen man could say, *Cum pari contendere anceps est, cum superiore furiosum, cum inferiore sordidum. Seneca. To contend with an equall is a doubtfull businesse, to contend with a superiour a mad prank, to contend with an inferiour is sordid.* It is madnesse for a man to delight in needlesse contentions. It may become Papists to do so, as Cardinal *Wolsey*, when he was Lord Chancellor, paid home Sir *James Paulet* without any provocation then, onely because hee had laid him by the heeles, when he was a schoolmaster. *Cranmer* would not strive with them, that gave him cause, when hee was Archbishop. It was a proverb then, Do the Bishop of *Canterbury* a shrewd turn, and you shall have him your friend ever after. And *Robert Holgar* Archbishop of *York*, though he was a Papist, being when he was a Priest, sued by Sir *Francis Askew*, when he was Lord President of the *North*, shewed him all lawfull favour in a suit, saying, He was much beholden to him, for had not he been, hee must have lived a poor

hedge-Priest all the daies of his life: yet may a godly man by I which means keep off injury, maintain his right, and punish in. This is not causelesse contentiou.

VER. 31.

*Envy thou not the oppressour, and chuse none of his waies.*

**T**HE Dehortation is not needlesse. It comes to passe sometimes in the world, that many men thrive, and grow very rich by wicked plots. Then proud men envy them. Why should not I thrive, as well as they? They were of as meane Parentage as I, and it may be, of meaner. Covetous men imitate them. If these waies will make them rich, they will make me rich also. I am not a fool, I can paly my game as well as they to go beyond others. There was need therefore to warn the young man; that he erre not on the right hand out of pride, nor on the left hand out of covetousness. This precept is fitly joyned to the former. For as we must not abuse other mens simplicity, nor innocency to do them hurt, so wee must not abuse their prosperity to envy them, nor imitate their wicked waies of gain. For the words.

*Envy thou not.* The word נִסְיָ is taken sometimes in a good sense, and then it is construed with לְ for. *He was zealous for his God. Numb. 25. 13.* And then it signifies to grieve, that a person, or thing dear unto one, should be abused by another, and to seek to defend, or vindicate him, or it. Then it is translated *zealous*. Sometimes it is taken in a bad sense. *I the Lord thy God am a jealous God. Exod. 20. 5.* And then the verb is ordinarily construed with אֲנִי. *Rachel envied her sister. Gen. 30. 1.* And it imports a grieving, and envying, that another should enjoy what we desire, or think to belong to us. Then it is translated to be jealous, or to envy. And so it is taken here for envying, that others are richer then we.

*The oppressour.* or, *Be not envious against the oppressour.* So אֲנִי is translated. *Surely there is no enchantment against Jacob, Numb. 23. 23. Heb. The man of violence.* That is, an ungodly man, that grows rich by oppressing others. Men may dislike him for his cruelty, but they would not envy him, unlesse hee were

were rich. *Invidus alterius rebus macer: scit opimis.* The envious man grows lean to see other mens estates grow fat. Be not troubled, that wicked men thrive by wicked waies. Look not on such as happy men to be envied, nor applaud the courses they take, nor follow them to get wealth by those unlawfull waies. The word **UN** is used.

1. For a man by nature, whither male, or female, as opposed to a beast. *I am God, and not Man.* Hof. 11. 9.

2. For any man. *None shall deliver out of my hand.* Heb. *Not a man.* That is, not any man. Hof. 2. 10.

3. For a male opposed to a female. *The male, and his female.* Gen. 7. 2.

4. For an husband. *She gave also unto her Husband.* Gen. 3. 6.

5. For an excellent man, for strength, or nobility. *Art not thou a valiant man?* 1 Sam. 26. 15. Heb. *Art not thou a man?* Here it is taken in the first sense for a man opposed to a beast.

*And chuse none of his waies.* Do not do wickedly, as hee doth, that thou maist be as rich as he. Although some of his evill waies may be fairly covered over with vizards, that the evill of them may not be seen, or be more gainfull then other, yet shew, that thou hast more wisdom, then to prefer any way above good waies, or to chuse one wicked way, though thou refuse other, for they are all to be refused. Regard not worldly wickednesse joyned with greatnesse, neither bee wicked as they are, that thou maist be great as they are. Be not allured by the ungodly mans example, however he speed in the world, to follow him in the same steps. For as wicked mens prosperity makes other men to envy them at the first, so it makes them to imitate them at last, that they may be rich also. For *chuse*, see on Chap. 1. 29. For *None*, or *Not any*, see on Chap. 1. 13. on the word *All*. For *Waies*, see on Chap. 1. 15.

*Figures.* A Metaphor in the word *waies*. Men that oppresse, do not now and then do an unjust action, but walk on constantly in such courses to their death, as travellers do in their way, till they come to their journies end. Two sins are here forbidden

1. Envyng of evill rich men.

Xxx 2

2. Imitating

2. Imitating of them. In the first, note

1. The Sin forbidden. *Envy not.*

2. The Object. *The oppressour.*

In the second observe

1. The Sin forbidden. *And chuse not.*

2. The Object. *Any of his waies.*

1. *Doct.* Many live by oppressing others. So vild beasts and great birds and fishes live on the weaker, and smaller; *By reason of the multitude of the oppressions they make the oppressed to cry. Job. 35. 9. I considered all the oppressions, that are done under the Sun. Eccl. 4. 1.*

*Reason.* 1. Because it is an easie way of living, when men need not work themselves, but make others to work for them, as men go easily in a Coach, or by water, where they sit still, and others work: but it is harder, and more wearisom to go on foot.

2. Because it is a profitable way, for many things may be gotten by indirect waies, that cannot by lawfull means. There may be couzenage in Wares, Weights, Titles, and many other waies, that few can prevent, for no man is exercisid in all trades. And it is an easie thing for a skilfull seller to cosen an unskilfull buyer. It is the ones trade, not the others. And trades are called mysteries, as having many secrets in them concealed from others.

*Use.* Marvail not, that so many complain of injuries, and wrongs. Where there are many suits, there is much injury. And where there are many oppressours, there are many oppressed. There are many worshippers of Mammon in the World, and all his worship is false worship.

2. *Doct.* Men may grow rich by oppression. *They covet fields, and take them by violence, and houses, and take them away: so they oppresse a man, and his house, even a man, and his heritage. Mic. 2. 2. Some remove the land-marks, they violently take away flocks, and feed thereof. Job 24. 2. &c.*

*Reason.* 1. Because they quickly get away a great part of other mens estates. A poor man may labour long to get a little. An oppressour sweeps a way much at once.

2. They get all away from others, and great heirs are oftentimes wiped by them of all they have. That which is true of poor oppressours, is also true of many rich ones, who never think

think themselves rich enough, *Like a sweeping rain, they leave no food.* Chap. 28. 3.

*Use.* Take heed of oppression. If there were no bait, no bird, nor fish would meddle with an hook. If no gain, no man would oppresse.

3. *Doct.* Such as grow rich by oppression must not be envied by us. *David* the Father, and *Solomon* the Son joyn in this instruction. *Solomon* here in the text. *David* in the Psalmes. *Fret not thy self because of evill doer, neither be thou envious against the workers of iniquity.* Psal. 37. 1. *Asaph* confesses his fault, *I was envious at the foolish, when I saw the prosperity of the wicked.* Psal. 73. 3.

*Reason.* 1. Because hereby we shall wrong God, and censure his proceedings, as dealing better with bad men, then with good, whereas wee should acknowledge Gods wisdom in it, who gives the best things, as the graces of his spirit to good men, and riches, which will perish, hee gives often to bad men. Heaven he gives to godly men, and the world to ungodly. Fathers make them fare harder then strangers, for whom they provide an inheritance. Hereby he shows, that grace is good, sin evill, and riches of a middle condition, good, or bad, as they are used. *Hec bona ne putentur mala, dantur & bonis, ac rursus, ne putentur summa, dantur & malis. Item auferuntur ista bonis, ut probentur, & malis, ut crucientur.* August. Epist. 7. *These good things, that they may not be thought evill, are given to good men also, and that they may not be thought the chiefest good things, are given to evill men also. Again, these things are taken away from good men, that they may be proved, and from bad men, that they may be vexed. And what art thou, that by thy envy, and discontent censurest the deep wisdom of God?*

2. We shall condemn the generation of the righteous, and think wicknesse better then goodnesse. Psal. 73. 15.

3. We do not consider the end of these men, that God doth set them in slippery places, and will cast them down into destruction. Psal. 73. 17. 18. Gods curse will eat out all their substance. *Male parata, male dilabuntur.* Ill gotten goods are ill spent. *De male quaesitis non gaudet tertius haeres.* Of ill gotten goods the third heir never joyes. If they that get them, spend them not, their children will. The world runs upon wheelles. A covetous

tous

eous Father begets a prodigall Son. He that knows not with what pains it was got, knows with what ease it may be spent. Hadst thou rather have riches, that will end in poverty, or poverty, that will end in riches? No great wit needfull to chuse, yet envious persons shew themselves fooles in chusing the worst.

4. We look not at the great account they have to give for getting their goods by oppression, for deteining relief from the poor, or for prodigall spending what they have gotten by oppression.

*Use.* Let this pull down our spirits, that they rise not up against rich oppressours. Nature thrusts us forward to envy. *Do ye think the Scripture saith in vain, The spirit that dwelleth in us, lusteth to envy? Jam. 4. 5.* Wee think we are as good as they, and why should we not fare as well? The Heathen man could see this fault in morall men: *Socrates* being asked, what was most troublesome to good men? answered, The prosperity of wicked men. And grace cannot keep this envy alwaies out of good men, as was shewed before out of *Asaphs* case in *Psal. 73.* who shews by his own experience, what force there is in bad mens prosperity to trouble good mens minds; and how perilous this trouble is to pervert their waies, as appears in that Psalm at large. It is no easie thing then for good men to behold the prosperity of bad men without vexation. Take heed therefore of this envy; wilt thou envy a Potter, or an Ass, that carries heavy burdens of gold and silver, but is never the better for it in the end? wilt thou envy a viper, or a serpent, that is full of poyson? So riches prove to wicked men through their corruption. *Chrysost.* in *Rom. Hom.*

7. 44.

4. *Dost.* The Devill hath more waies then one to undo us. If he cannot get good men to envy at the prosperity of rich men, he will get bad men to follow their evill waies. Hee had three temptations for *Christ. Math. 4.* Many snares of persecution for *Paul. 2 Cor. 11.*

1. *Reason.* 1. Because he works according to mens predominant affections. He draws proud men to envy others, covetous men to imitate the waies of rich worldlings, angry men to revenge, loose men to wantonnesse. So hee puts fuell to the fire, which quickly takes.



2. Because of his long experience in temptation for five thousand years. If a souldier could live so long, hee would be very skillfull.

*Use.* Be alwaies suspitious, and watchfull. Hee that goes where many blocks are, or snares, had need look to his feet. A snake may bee among roses. A snare amongst the best things.

5. *Doct.* Men are ready naturally to follow bad exampler. So bad men do. *From the sins of Jeroboam the Son of Nebat, who made Israel to sin, Jehu departed not.* 2 King. 10. 29. So good men do. *Peters dissimulation carries away the other Jews, and Barnabas also.* Gal. 2. 13.

*Reason.* 1. Because of the corruption of nature, which remains in the best. Many dispositions not so bad as others are ruined by following others.

2. Because in those waies there is gain, pleasure, or safety. And all men look after some of these.

*Use.* Let us then set good examples before us, even the best, and be ashamed to follow those, that are worse then our selves.

6. *Doct.* None of the oppressours waies must be imitated, no not the most cleanly, pleasurable or profitable. One would think, it were safe to follow a multitude in evill; yet that is forbidden. *Exod. 23. 2. He that followeth vain persons, is void of understanding.* Prov. 12. 11.

*Reason.* 1. Because their waies, though never so pleasing to themselves, are perverse, and crosse to all men. They care not whom they wrong, so they satisfie their own lusts.

2. Because their waies are destructive. They undo many, and will lead us closely to hell, though men may approve of them.

*Use.* Regard not worldly greatnesse joyned with wickednesse, and be not wicked as others are, that thou maist be great as they are. Those waies may bring pleasure, or gain; and be cunningly carried, so that no man can see the iniquity of them, but God sees it, and will take pleasure to ruine them, whom men cannot ruine.

## V ER. 32.

*For the froward is an abomination to the Lord: but his secret is with the righteous.*

**T**HE reasons that follow to the end of the Chapter are by some writers applyed to the former precepts. *ver. 27. &c.* To wit, that we should not any way wrong our neighbour, because God will revenge it. Others tie them to *ver. 31.* as reasons why we should neither envy nor imitate oppressours, because God hates them. Rather follow good men, whom God loves, and to whom he reveales his secrets, and shews them, what misery he will bring on rich oppressours. In this verse and those which follow there is a fourfold opposition between good men, and bad set forth by divers names, curses, and blessings. The names, *Froward*, opposed to *righteous*; *Wicked* to *just*; *Scorners* to *lowly*; *Wise* to *fooles*. The curses, and blessings. *Gods abominating to reveiling his secrets. His curse on the family; to his blessing on it; Scorning, to giving grace; Inheriting glory to shame.*

For the words.

*For.* A reason of what went before. Envy them not, nor follow them, for theirs is but seeming felicity, God abhors them, and will certainly punish them. Do not thou lose thy labour. God will break them to pieces. Therefore thou hadst more need to pittie them, then to envy them, or chuse any of their waies. For כִּי see on Chap. 1. 9.

*The froward.* For the word, see on Chap. 2. 15. Here it may well be understood of the oppressour mentioned. *ver. 31.* For such are contentious persons, and common barators.

*תועבה.* An abomination. Extremely hated, as hatred it self. Not onely hated, but abominated, as a stinking carcase, that we cannot endure near us. It signifies a thing, which offends the senses, from which men turn away ears, eyes, nose, &c. It shews Gods utter dislike of the ungodly. *Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?* Exod. 8. 26.

*To the Lord.* Heb. *Of the Lord.* For the word, see on Chap. 1. 17.

*But.* See on Chap. 2. 22.

*His secret.* Some understand it of that secret, that God intends to destroy the oppressours, though he let them thrive for a time. Others of the way to Heaven, which is a secret to the world. Others of secret consolation. Though they meet with troubles abroad, God gives them store of comfort within. Others of Gods protection in times of trouble. They have Gods secret place, wherein to hide them, till the storm be over. *Psal. 91. 1.* But the beginning of this verse by way of opposition, and the next verse by way of exposition shews, that it is a description of friendship, and that God is spoken of after the manner of men, who dislike some men so much, that they will not admit them to secret familiarity, nor trust them with any private businesse: but they love others so well, that they will often converse in private, and communicate their secret intentions to them. So God hates and curses evill men: but loves, and blesses good men. The word **TD** signifies

A secret. A thing kept from others. *The secret of the Lord is with them that fear him. Psal. 25. 14.*

2. A plot devised privily to bring mischief on others, which is commonly kept secret, lest it should be prevented. *O my soul come not thou into their secret. Gen. 49. 6.*

3. An assembly of men, that lay their heads together to consult, for such consultations use to be carried in secret. *I will pour it out upon the assembly of young men together. Ier. 6. 11.* Here it is taken in the first sense. He acquaints them with what he keeps secret from others.

*With the righteous.* Such as fret not at the prosperity of wicked men, or rather such as do not imitate them in oppressing others, but deal justly with all men. For the word see on Chap. 2. 21.

*Figures.* An abomination for an abominable thing. The adjunct for the subject.

*Note. 1.* The portion of the wicked.

2. Of the godly. In the former observe

1. The word of coherence. *For.*

2. The Subject. *The froward.*

3. The Adjunct. *Is an abomination.*

4. The Object. *To the Lord.*

In the latter note.

1. The word of opposition. *But.*

2. The Adjunct. *His secret.*

3. The Object. *Is with the righteous.*

1. *Dott.* There is a great difference between the condition of a good man and of a bad. This is shewed at large. *Psal. 1.* and *Psal. 33.* all over. It is also proved by the particulars in the text, and after it.

1. Because God loves the one, and hates the other. And this appears in that he communicates his secrets unto the one, as to friends, but conceals them from the other, as from enemies in this verse. And

2. Because he curses the wicked, and blasts all their endeavours, and blesses the other in all they do enjoy. *ver. 33.* wicked mens comforts are cursed, and godly mens crosses are blessed to them.

3. Because he scornes, and contemns ungodly men; but he favours all that are godly. *ver. 34.* Now his favour is better then life, his anger worse then death.

4. Hee prefers godly men to glory, that will last for ever: but hee sends the wicked ashamed to Hell. *ver. 35.*

*U. e.* Labour with *Mary* to chuse the better part. Who would not rather be in a low condition with his Princes favour, that can raise him, then in an high one with his anger, that can pull him down, when he will?

2. *Dott.* God hates ungodly men. *They that are of a froward heart, are an abomination to the Lord. Chap. 11. 20. The way of the wicked is an abomination to the Lord. Chap. 15. 9.*

*Reason.* 1. Because though men flatter, and commend them, yet God alwaies speaks ill of them, and their waies, and hee alwaies speaks, as he thinks. Hee will not speak ill of them he likes, nor well of them hee likes not. Hee cannot dissemble.

2. Because hee is resolved to ruine all that live and die wicked. Men prefer and set up wicked men for their own ends: but if God do prefer them in the world, it is but to ruine them for ever. *Tolluntur in altum, ut lapsu graviore ruant. They are lifted on high, that they may have the heavier fall.*

*Use.* Contemne the prosperity of wicked men, for God will certainly ruine them, notwithstanding their wealth.

3. *Doct.* God intimately loves godly men. *The mercy of the Lord is from everlasting to everlasting upon them that love him. Psal. 103. 17. The Lord loveth the righteous. Psal. 106. 8.*

*Reason.* 1 Because he communicates his secrets to them; as in the text. Where Gods secret is, there is his heart, yea himself. He makes them of his privy counsell. *I have called you friends, for all things, that I have heard of my father, I have made known unto you. Ioh. 15. 15.*

2. Because he will have them with him for ever in Heaven: and wee love them well, whom wee desire never to part withall.

*Use.* Let us be godly, that we may be great in Gods books. No matter then, though the world count us base, afflict, and oppresse us. God will make us of his counsell here, and happy forever. *Psal. 73. 24.*

VERSE 33.

*The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just.*

**I**T might be objected against the former *ver.* that it doth not appear, that God lothes wicked men, and loves good men, for he makes evill men rich, when better men are poor. *Solomon* answers in this verse, that it may so come to passe sometimes, but yet, the plenty of evill men carries Gods curse with it, which, like a moth, eats it up, and the want of good men carries Gods blessing with it, which brings comfortable supply. So he confirms the former proposition by the effects of Gods hatred, and love.

Fore the words.

*The curse.* His plagues, and judgements are threatned, and prepared, and in time shall be executed on them. Some understand it of want, and the blessing, of plenty; for the one is threatned to the wicked, the other promised to the godly in the Law. Gods curse will bring the wicked rich man to poverty, and his blessing will bring the poor godly man to plenty.

ty This God often doth, but not alwaies: therefore the former interpretation is better.

*Of the Lord.* Sent by the Lord. For the word, see on Chap. 1. 7.

*Is in the house.* Though it bee never so stately a Palace: yea, on all in his house, as wife, children, goods, &c. For the word, see on Chap. 1. 13.

*Of the wicked.* See on Chap. 2. 22.

*But.* See on Chap. 2. 22.

*He blesseth.* His good providence watcheth over it for good.

The word בֵּרַךְ signifyeth

1. To bow the knee. *Solomon kneeled down upon his knees.* 2 Chron. 6. 13.

2. To bless. *Blesse the Lord, O my soul.* Psal. 103. 1.

3. To curse. *It may be, that my sons have sinned, and cursed God in their hearts.* Job 1. 5. Here it is taken in the second sense for blessing, as it is translated. Yet not for Verball blessing, as wee blesse God; but for a reall one, as hee blesseth us. *I will blesse thee, and make thy name great, and thou shalt be a blessing.* Gen. 12. 2.

בֵּית. *The habitation.* The word signifies a shepherds Cotage, and is used also for any house. If a godly man have but a poor Cottage, yet Gods blessings shall be on him, and on all his in it.

*Of the just.* See on Chap. 2. 20. on the word *Righteous.*

*Figures.* *House,* and *Habitation* for the dwellers in them. As, *The Lord blessed Obed Edom, and all his household.* 2. Sam.

6. 11. The subject place for the adjunct.

*Note.* 1. The extent of Gods curse.

2. Of his blessing.

In the first observe

1. The Author. *Of the Lord.*

2. The Action. *The curse.*

3. The Object. *Is in the house of the wicked.*

In the second note

1. The Author. *But he.*

2. The Act. *Blesseth.*

3. The Object. *The habitation of the just.*

1. *Doct.* Gods curse is on wicked men, in all their waies. See *Levit. 26. 14. &c. Deut. 28. 15. &c.*

*Reason.* 1. Because their poverty, losses, and crosses are not trials

trials as the afflictions of Gods people are, but beginnings of sorrows, and an earnest of Hell, assurances, that they shall have no true comfort here, nor hereafter

2. Because their wealth and outward comforts are turned in to curses; In enjoying them they meet with many crosses in wives, children, servants; and are forced sometimes to wish their wealth in the bottom of the Sea. In losing them they meet with much sorrow, and cannot bear want so well as they that never were rich. Gods curse consumes wealth, house, meat, drink, &c. Strumpets never are rich, though they have great gifts. Deceitfull tradesmen often break. The uses may be taken out of *ver. 31.*

1. *Use.* Envy not thou their worldly prosperity. Wouldst thou have their riches with Gods curses? It will weigh thee down to Hell.

2. *Use.* Imitate not their wicked courses to get wealth. They may enrich you before the world; but they bring with them the sting of Gods curte to ruine you for ever.

2. *Dost.* Gods blessing is on godly men in all their doings. See *Levit. 26. 3, &c. Deut. 28. 1. &c.*

*Reason.* 1. Because if they have but little, yet they have content with it, which wicked rich men have not with all their wealth. And he that hath content, hath enough in a journey. He may look for plenty when he comes home.

2. Because God will turn his poverty into plenty, if he see it fit for him.

*Use.* Embrace good waies. What canst thou have more, then Gods blessing, which brings content in the way, and happinesse in the end?

3. *Dost.* Whole families may fare better, or worse for good, or bad Governours. *Obed-Edom* was a godly man, and entertained the Ark of God, and the Lord blessed *Obed-Edom, and all his household. 2 Sam. 6. 11. The Lord give mercy to the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain. 2 Tim. 1. 16. David* had like to have destroyed all the males of *Nabals* family for their Masters charlishnesse. *1 Sam. 25. 22.*

*Reason.* 1. Because under good Governours they have good example to encourage them to do well, and good instruction to shew them, how to do well. *Happy are thy men, happy are these*

these thy servants, which stand continually before thee, and that bear thy wisdom, saith the Queen of Sh. ba to Solomon. 1 King. 10. 8. And under bad Governours they have bad example, and counsell.

2. Because although they should not regard either the one, or the other, yet God prospers them outwardly for their Governours sake sometimes, as *Cham* fared well in the Ark for *Noahs* sake, and the prisoners fared well, while *Joseph* guided there. So did they that lived in *Abrahams*, *Isaacs*, *Jacobs*, *Dauids*, *Solomons* family. And on the contrary, servants may suffer for bad Masters, as *Nabals* innocent servants had done, if God in mercy to them had not pacified *Dauids* rash anger by *Abigails* wise counsell.

*Use.* Take heed of living in bad families, and get into such, as have godly Governours. *There is a blessing in it, as in the cluster on the Vine.* Isa. 65. 8. *Evda 'y' sidon:* The Gods are within also, said the Philosopher of his poor cottage. Much more may the servants of the true God say, in whose houses God himself dwells, and in whose houses are Churches of God. *Philem.* ver. 2. Their cottages are better to dwell in, then royall Palaces. Dwell then in such with comfort, and expect Gods blessing.

### VER. 34.

*Surely he scorneth the scorers: but he giveth grace unto the lowly.*

**G**ODS severity against all kind of sinners was declared before. Now he shews, that God hath a speciall quarrell against scorers, and mockers at Gods word, and admonitions, his promises, and threatenings, his service, and servants. Wicked men deride those, that trust to Gods promises, or fear his threats: therefore God scornes them. Here are many names for wicked men; Froward, wicked, scorers, fooles. Many for good men; righteous, just, lowly, wise. Many evils threatened to the one, abomination, curse, scorn, shame. Many good things promised to the other, as knowledge of Gods secrets, his blessing, favour, glory.

For the words.

*Surely.* The word **EN** signifies



1. If, *I it be afore.* Ex. d. 1. 16.

2. It notes a question. *Am I a Sea?* Job 7. 12.

3. It signifies when. *When he went in unto his brothers wife.*

Gen. 38. 9.

4. Though. *Though thou detain me.* Judg. 13. 6.

5. Sath, or, Seeing. *But sith ye say.* Jer. 23. 38.

6. Surely. *Surely your turning of things upside down.* &c. Isa. 29. 16. So here. And then it may come from ~~NON~~ truth, the last letter being lost. And so our Saviour saith in a like word made Greek. *Amen, Amen. Verily, verily* Ioh. 1. 51.

*He scorneth the scorers.* See on Chap. 16, upon the word, *Interpretation.* God lightly esteems of those, that set light of his Ordinances, and scoffe at religion. And sometimes he shews them, that they are deluded by punishing them openly, and giving them over to be scorned by others, as *he poureth contempt upon Princes.* Iob 12. 21.

*But.* See on Chap. 2. 22.

*He giveth.* See on Chap. 1. 4.

*Grace.* Respect from himself, and men, as on the contrary, he scornes proud persons, and makes men contemn them also. For the word, see on Chap. 1. 19.

*Unto the lowly.* These are fitly opposed to scorers, who are proud. *Proud and haughty scorner is his name.* &c. Chap. 21. 24. Some read, *to the poor.* For such are often lowly, when rich men prove proud scorers. *Our soul is exceedingly filled with the scorning of those, that are at ease, and with the contempt of the proud.* Psal. 123. 4. But the former reading is better, for poor men are not alwaies lowly, nor rich men proud scorers.

Figures none. *Note.* 1. Gods opposition to the scorers.

2. His favour to the lowly.

In the first observe

1. The word of assurance. *Surely.*

2. The person. *He.* God scornes them.

3. The Act. *Scorneth.*

4. The Object. *The scorers.*

In the second note.

1. The word of opposition. *But.*

2. The Act. *Giveth.*

3. The

3. The Object of the thing, *Grace.*

4. The object of the person, *Unto the lowly.*

*Doct. 1.* Wicked men are called by divers bad names in scripture, and good men by divers good. It appears in the last verses of this Chapter, where ungodly men are called froward, wicked, scorner, fool, names of disgrace, and good men are called righteous, just, lowly, wise, names of credit: So in other places, ungodly men are called *Goats, Math. 25. 33. Dogs, Swine, 2 Pet. 2. 22. Foxes, Cant. 2. 15.* Good men are called *Gods peculiar treasure, Psal. 135. 8. His jewels, Mal. 3. 17. His Sheep, Math. 25. 33. His sons, Gen. 6. 2.*

*Reas. 1.* Because God thinks no one name bad enough to set out his dislike of wicked men, nor good enough, to set out his delight in good men.

2. Because there are many vices in evill men, and many vertues wrought by God in good men; yet one is predominant: we say, one man is cholericke, though he have other humors, because that prevails: So among wicked, some are froward to men, others are impious towards God, others scorner of piety, others foolish in their waies: Among good men, some are more righteous and just, some more lowly or wise then others, and some of these names may fit one good man, and some another.

*Use.* Seeing God declares his hatred of sinners, and love of Godly men by so many severall names, let us learn to shew our dislike of the one, and love of the other, by severall waies. *In our eyes let a vile person be contemned, but let us honour them that fear the Lord. Psal. 15. 4.* It becomes a Citizen of the heavenly Jerusalem, to be affected like God. If *Ahabsheroth* honour *Mordccas*, he expects the people should do it too, and therefore shews him in state to the people, with a proclamation, *Thus shall it be done to the man whom the King will honour. Est. 6. 9.* If he will disgrace *Haman*, his servants at the first word cover his face: *As the word went out of the Kings mouth, they covered Haman's face. Est. 7. 8.* So should we honour those whom God honours, and lightly esteem of others.

*Doct. 2.* God sets light by proud scornfull men. *If thou scornest, thou alone shalt bear it. Chap. 9. 12. He that sitteth in the seat of the scornfull, God will make him like the chaffe, which the wind driveth away. Psal. 1. 1, 4.*

*Reas. 1.*

*Reas.* 1. Because God hath more reason to scorn them, then they to scorn others: There is more difference between God, and the wisest, richest, strongest man in the world, then is between him, and the foolishest, poorest, weakest creature in the world.

2. Because nothing is more just, then *lex talionis*, the law of requestal. It was the Magistrats rule in the Law, *Life for life, eye for eye, tooth for tooth, &c.* *Exod.* 21. 22, 23. *Adonibezec* acknowledges it, *As I have done, so God hath requited me.* *Judg.* 1. 7. So with the froward, thou wilt shew thy selfe froward. *Psal.* 18. 26. And by proportion God will scorn scorers. This is a glasse to shew scorers how ill it becomes them.

*Use.* Take heed of scorning: If men dare not set you as light as you set them, God will. If your height make you despise others, God will either bring you low in this world, or take you out of it, and send you to hell, to shew, that he sets as light by you, as you do by others.

*Doct.* 3. God shews great respect to humble men. *He giveth grace unto the humble.* *Jam.* 4. 6. *1 Pet.* 5. 5.

*Reas.* 1. He gives to such grace and favour in his own sight. *I will look to him that is poor, and of a contrite spirit.* *Isa.* 66. 2. *Nihil est tam Deo gratum quam seipsum in postremis numerare.* *Chrysoſt.* Nothing is so pleasing to God, as for a man to reckon himselfe among the meanest.

2. Because he makes them to find favour with men, *Mansuetudo reddit hominem gratiosum non solum coram Deo. sed etiam coram hominibus.* Meeknesse makes a man gracious, not only before God, but also before men. *Lyra.*

*Use.* Banish all proud thoughts, and labour for true humility; such are pleasing both to God, and good men, and therefore though evill men scorn them, they shall be no losers. Humility is both a grace, and a vessell to receive grace. Men let the vessell down into the water to fill it in a river: so must he that will find favour with God, lie down in the dust, and cry, *Non sum dignus, at sum indigen.* *I am not worthy, but I am needy.* He shall then have cause to say, *I am poor and needy, yet the Lord thinkest on me.* *Psal.* 40. 17.

## V E R. 35.

*The wise shall inherit glory, but shame shall be the promotion of fooles.*

**H**ere is the last motive to stir us up to get wisdome, and forsake the waies of wickednesse, because the one brings glory, the other shame; and it is fitly knit to the former: for the humble, who are the only wise ones, go from grace to glory: and the proud scorner, who is the greatest fool, shall fall from honour to shame. Seeing humble men are counted simple, and proud men wise, and sin prefers many, and grace makes many contemned in the world, he therefore raises up the dejected heart of the one, and casts down the proud spirit of the other, by pronouncing the lowly wise, and the scorners fooles, and by promising honour to the one, like to men in a rising condition, and threatning disgrace to the other, as to men going down the wind. Glory follows fitly after grace, and shame after scorning; for men honour those they favour, and put them to shame whom they scorn.

For the words.

*The wise.* Godly men, who are wise indeed. For the word, see on *Chap. 1. 5.*

*Shall inherit.* Shall firmly enjoy it for continuance, as children enjoy their inheritance left them by their parents: they shall not have glory for a moment of time, but for ever, by an hereditary right. The Papists bring merit out of this word, but it rather concludes the contrary, for no child deserves his inheritance.

*Glory.* They shall be honoured by God and men. *Lyra* tells us, that the commentator on the first book of the *Ethicks* (I suppose he means *Aristotle*) saith, that reverence, honour, glory, exceed one another. I may reverence a man for any cause; yea, though it be but out of feare: but if I reverence a man for his vertue, then I give him honour, though it be in secret, and before a few: But when I commend him, or preferre him for vertue openly before many, then I give him glory, which is a cleer acknowledgment with praise: He addes, Wisdome makes a man honorable before a multitude, not only

ly in earth, but also in his heavenly country. For the word, see on verse 16. on the word *Honour*.

*But.* See on Chap. 2. 22.

*Shame.* Contempt from God and man, which may make them hold down their heads for shame. As the word *כבוד* that signifies *glory*, comes from a word that signifies *weight*, So the word *בושה* that signifies *shame*, in the original Text comes from a word that signifies *lightness*: For as there is weight in true honour, so nothing but emptiness in disgrace:

*Shall be the promotion of fooles.* Shall be the greatest honour wicked men can attain: They look for great honour by their wicked devices, but they shall end in infamy. Others read, *Fooles carry away shame*: they bear it away for their portion. And then it is a Noun plural, with a Verb singular, intimating, that it is the portion of every fool. Others thus, *Shame takesh away fooles*. That is, destroyeth them, and all their hope of good. Others thus, *The exaltation of fooles is shame*. That is, their honour ruins them, because they know not how to use it: The filthiness of their foolishness most appears when they are exalted, as the deformity of the Apes buttocks appears most, when he climbs up on high. For *fooles*, see on Chap. 1. 32.

Figures. *Inherit.* A metaphor: they shall have it as surely, as children their inheritance. *Promotion.* An hard metaphor, as *sperare, to hope, for timere, to fear*. Promotion for punishment. Note

1. The wise mans portion.
2. The fooles.

In the first, observe

1. The heir, *The wise*.
2. The act, *Shall inherit*.
3. The object, *Glory*.

In the second, note

1. The portion, *But shame*.
2. The bestowing of it, *Shall be the promotion*.
3. The object, *Of fooles*.

*Doct. 1.* God counts godly men wise, and wicked men fools. *Fooles because of their transgression are afflicted.* Psal. 107. 17. *The righteous shall see it, and rejoyce. Who so is wise, and will observe those things, &c.* Psal. 107. 42 43. *A wise man will*

*bear, and will increase learning. Chap. 1. 5. Fooles despise wisdom. Chap. 1. 7.*

*Reas. 1.* Because good men walk in the right way, which is a sign of wisdom: and wicked men misse the way to happiness, which is a sign of folly.

2. Because the former speed well in the end, and that for ever, whereas wicked men like fooles, undoe themselves eternally.

*Use.* Let not us think our selves wiser then God. Let us esteem simple good men righteous, or right wise men, for so the Saxons write it, and wicked men fooles, as Christ doth, though never so worldly wise. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matth. 11. 25.*

2. *Doct.* Honour is the wise mans inheritance. *They that be wise shall shine, as the brightnesse of the Firmament. Dan. 12. 3.*

*Reason. 1.* He hath a proper right to it, as the heir hath to his inheritance. Laws of men settle the one: Gods word who can perform it against all the world, settles the other. *The Scriptures are able to make thee wise unto salvation. 2 Tim. 3. 15.*

2. They have a perfect, and unquestionable right given them by God, who is possessor of Heaven, and Earth. *Gen. 14. 19.* And Gods gift is a sure title. No creature can question it: with this argument *Jephthah* pleads against the King of the *Ammonites*, *Wilt not thou possesse that which Chemosh thy God giveth thee to possesse? so whomsoever the Lord our God shall drive out from before us, them will we possesse. Iudg. 11. 24.*

3. They have it by perpetuall right, not for term of life only, but for eternity in another world. Wicked men may get honour here, but they lose it for eternity when they die.

4. They have a right to make use of all good respect from God, and men, both here, and hereafter.

*Use.* Which of you would not have glory both in this world, and that which is to come? Hee that would not, let him live, and die with shame, like a fool. He that would, let him shew himself wise in knowing, and coming to God, and walking according to his will. Then will eternall glory follow him, as the shadow doth the Sun.

3. *Doct.*

3. *Doct.* Shame is the fooles preferment. *My servants* ( who are wise ) shall rejoyce, but ye ( foolish sinners ) shall be ashamed. *Iſa.* 65. 13.

*Reason.* 1. Because if they do get promotion, it is but a shame to them, because they know not how to use it: *Stultus in gloria, simia in purpura. Lapide.* A fool in glory is an ape in purple.

2. Because their glory ends in their temporall infamy sometimes, but alwaies in eternall misery. There shall not be one fool in heaven.

*Use.* Envy not wicked fooles. Shamefull promotion is good enough for them, unlesse they were better. Honour here is a gibbet to send them to Hell hereafter. *Fret not thy self then because of evill doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grasse: and wither as the green herb.* *Plal.* 37. 1,2.

*Thus endeth the Exposition of Solomons Preface to his Proverbs. To God alone be glory through Jesus Christ for ever, and ever. Amen.*

**FINIS.**







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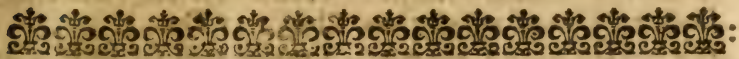
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