

COUNSEL  
**For the Living**  
Occasioned from the  
DEAD  
OR  
A Discourse on *Job* III. 17, 18.  
Arising from the Deaths of  
**Mr. Fran. Bampfield**  
AND  
**Mr. Zach. Ralphson**

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By *Hercules Collins*, their Fellow Prisoner in *Newgate*.

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*The Lord looseth the Prisoners, Psal. 146. 7.*  
*Precious in the Sight of the Lord is the Death of his Saints, Psal. 116. 15.*  
*And hath brought Life and Immortality to light through the Gospel, whereunto I am appointed a Preacher and an Apostle, and a Teacher of the Gentiles, for the which Cause I also Suffer these things, nevertheless I am not ashamed for I know whom I have believed, 2 Tim. 1. 10, 11.*

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## Job III. 17, 19<sup>1</sup>.

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*There the Wicked cease from Troubling: and there the Weary be at Rest.  
There the Prisoners Rest together, they hear not the Voice of the Oppressour.*

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Holy *Job*, who according to Chronology liv'd Two Thousand Four Hundred Years from the Creation, was the Non-such<sup>2</sup> for Affliction, and Patience; none exceeding him in the former or latter, under the Old or New Testament, except our Saviour. Under his Agonie and Anguish the product of his depressing Trials from God, from *Satan* his Grand Accuser, Dear Relations, Friends and Enemies, (for he was the *Song* and *By-word* of the Children of fools and base men) he interrogates verse 11, 12. *Why he did not die from the Womb, and why the Knees did not prevent him, and the Breasts which he did suck, which implieth his desire it had been so; For then I should have lain still, and been quiet with Kings and Counsellors of the Earth, who build desolate places for themselves: There the Wicked Cease from troubling, there the Weary be at Rest; there the Prisoners Rest together, they hear not the Voice of the Oppressour.*

In these words we consider, first the *Subjects*; which are *Opressours* and *Oppressed*: Secondly, The Predicate, *They shall Rest*: Thirdly, the *Receptacle*, or place of Rest, that's the *Grave*; I shall note a few things by way Observation.

The first is, *Wicked men are troublesome men*. The Original **Rashagnim**,<sup>3</sup> translated *Wicked*, imports as much, and signifieth a great degree of Sin; there are other words which signifie a lower degree, as **Chata**,<sup>4</sup> the lowest Expression, which imports a *missing the Mark*; Gods Glory is that we should aim at in all our Undertakings. Now Sin is a misdoing and erring from the Rule: There's another word **Pashang**,<sup>5</sup> signifying Transgression, prevarication, *Prov.* 18. 19. there taken for an Offence; by Transgression in *Isa.* 1. 2. Translated Rebellion, much like **Marah**,<sup>6</sup> which is generally rendered Rebellion, provoking, irritating, imbittering, *Psal.* 5. 10. *Neh.* 9. 17. It hath properly the signification of changing and bitterness, but is applyed to Apostacy and Disobedience, *Deut.* 1. 26. and 43.<sup>7</sup> The word **Rashagnim**, *Wicked Ones*, signifyeth Wickedness in the highest; it's used to set forth an Ungodly Man, *Psal.* 1. 1. For one *which departs wickedly from God*, *Psal.* 18. 21. and also signifyeth Restless Turbulent; and is oppos'd to quietness, *Job.* 34. 29. such are without true peace themselves, and seek to break the peace of others: the Prophet *Isaiah* 57 *ult.* compares them to *the Restless Troubled Sea, which cannot Rest*; and because such men for their evil deeds are often brought to Judgment and Condemn'd, therefore is this name given unto Condemned Persons, *Psal.* 109. 7. *And when he is judged, let him be Condemned*; or as the Original is, *go out*; **Rashang**,<sup>8</sup> *Wicked or guilty*.

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1 This should be verse 18 as indicated on the Title Page [Ed.]

2 An unparalleled person or thing, and related sense. *rare and arch*. In later use. *Oxford English Dictionary* online.

3 רָשָׁעִים Collins has incorrect spelling. The *Biblia Hebraica Stuttgartensia* (BHS) renders is רָשָׁעִים [Ed.]

4 חָטָא

5 פָּשַׁע

6 מָרָה. Collins' spelling is incorrect. The correct spelling is מָרָה [Ed.]

7 Leigh Critica Sacra. Ainsworth on *Deut.* 4.8 and *Deut.* 1. 26 and 43.

8 רָשָׁע. Collins is missing a vowel, the correct rendering is, רָשָׁע [Ed.]

Let us inquire who they are Wicked Men trouble.

1. Themselves; their Consciences gripe them, galls them, and pincheth them for their oppressive acts, as  *Davids* did, when he Numbred the People;<sup>9</sup> and albeit they labour to muzzle its mouth, and deafen their own ear, and seek to stifle its Checks, and stop its motions, yet God will have a witness for himself in all men; *and if our hearts condemn us, God is greater than our hearts, and knoweth all things:*<sup>10</sup> We know more by our selves, then all the world knows by us, but God knows more by us, then we know by our selves; now if a Wounded Spirit be intollerable,<sup>11</sup> what will the scalding hot wrath of a Sin-revenging God be? If a Persecuting Betraying *Judas* cannot stand before the Judgment Seat of his own Conscience, but runs to hang himself under the horror of it,<sup>12</sup> who then can dwell with Everlasting Burnings.

2. *Wicked men are Troublers of Nations:* There would be little work for Magistrates, were it not for them: King *Ahab* was much out, when by his interrogation he supposed *Elijah* the Prophet to be *the troubler of Israel*; no saith he, I am not the man, *but it is thou and thy Fathers House, in that you have forsaken the Commandments of the Lord, and followed Balaam;*<sup>13</sup> because *Elijah* denounced the Judgments of God on him and his house for his Sin, he calls him his Enemy,<sup>14</sup> and declares he hates him,<sup>15</sup> he would have had him Prophesied Peace, when *Elijah's* Commission was War; he was all for tidings of Peace, but the Prophet might say to *Ahab*; as *Jehu* to *Joram*, *What Peace so long as the Whoredoms of thy Mother Jezabel, and her Witchcrafts are so many?*<sup>16</sup>

3. *Wicked Men are Troublers of the Church of God;* and of those we have two sorts; First, such as are under little or no Profession; of this fort was *Sanballat, Tobiah, Jeshem the Arabian*, in *Nehemiahs* time, who perplexed the Saints while the *Temple* was a building;<sup>17</sup> Secondly, there are others under a Profession of Religion, of those are two sorts, First such as are among the Saints in the true Church of God; Wicked Ones are a great trouble to them; *Achan* was so to the Church of the Jews;<sup>18</sup> the incestuous person also to *Paul* and the Church of *Corinth*;<sup>19</sup> and Christ and his Apostles could not be without their trouble, when they knew they had a Traytor among them.<sup>20</sup> *Corah, Dathan and Abiram* greatly disturbed the Church of old by their Pride, supposing the people were all holy, and in their undervaluing Gods Ministers, *Moses* and *Aaron*; but God troubled them as he did *Achan*, for his Wickedness;<sup>21</sup> one disorderly Church Member causeth more trouble in a Church then one hundred pious Souls, for such are a Comfort and Blessing where they are.

2. As those before mentioned were Professors, and Church-disturbers, yet none of them, except *Judas*, did it in the way of Persecution; but there are another sort of strict Professors in some things, who do, and have much molested the Church by Persecution. Who was a greater Professor then *Paul*, when he was a *Pharisee*? And who a greater Persecutor?<sup>22</sup> So the Devout and Honourable Women of Old, were stirr'd up by the *Jews*, together with the chief men of the City of *Antioch*, to raise Persecution against *Paul* and *Barnabas*, and expelled them out of their Coasts:<sup>23</sup> The Devout must do this, that their wickedness might be the more latent and hidden. VWho was it that *John*

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9 2 Sam. 24. 10.

10 1 John 3. 20.

11 Prov. 18. 14.

12 Mat. 27. 3, 4.

13 1 King 18. 17, 18.

14 1 Kings 21. 20, 21.

15 Chap. 22. 8. [that is 1 Kings 22. 8 Ed.]

16 2 Kings 9. 22.

17 Nehemiah 6. 1, 2.

18 Joshua 7. 25.

19 1 Cor. 5.

20 Mat. 26.

21 Numb. 16.

22 Phil. 3. 5, 6.

23 Acts 13. 15. [actually Acts 13:50. Ed.]

*Baptist and Christ called a Generation of Vipers, but such a sort of people the Devout Pharisees?*<sup>24</sup> As a Serpent begets a Serpent, so you are the successors of wicked Parents, ye are the Seed of the Old Serpent, Crafty, Deceivers, full of poyson, and infect others; *Ye fulfil the Measure of your Fathers Wickedness;*<sup>25</sup> as the Viper killeth its Mother, so have you the Prophets, by whom ye ought to have laboured to be begotten to God; as the Viper swells with poyson, so do you with Pride and Envy against God and his Children; as this Creature will stick on a man to his hurt, and kill with his tongue, *Job. 20. 16.* so do you; as it loveth none but his own kind, so you, none but such as will agree with you in killing the Lords Prophets; and as some write, this Creatures Teeth is buried in its Gums, that one might think them harmless, so seem you Pharisees, but full of Cruelty; you will make many and long Prayers, and yet devour VVidows Houses; *you Cleanse the outside of the Cup and Platter, but within full of Extortion and Excess;* as the Viper is beautiful without, as it were painted, yet full of venom within, so you Pharisees; for all your long Robes, your Phylacteries, your many Prayers, and compassing Sea and Land to make one Proselyte, all this makes you but as whited Sepulchres, which appear beautiful outwardly, but within full of dead mens bones and all uncleanness; you are a company of Hypocrites, *For you build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous, and ye say, If we had been in the days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets;* yet when I send Prophets and wise-men, and Scribes, some of them you kill and crucifie, some you Scourge, and Persecute from City to City, that *upon you may come all the Righteous Blood shed upon the Earth, from the Blood of Righteous Abel, to the Blood of Zacharias Son of Barachias, whom ye slew between the Temple and the Altar.*

That wicked men are troublers of the *Church*, appears from the sad complaint the *Church* makes in many places; *The Plowers have Plowed on our back;*<sup>26</sup> as they cut up and open the bowels of the Earth, so wicked men afflict Gods People, sometimes to the opening their very Bowels; so *Asaph, Thou feedest us with the Bread of Tears, and givest them Tears to drink in great measure;*<sup>27</sup> the Hebrew word is, **Shalish**,<sup>28</sup> a threefold measure, so that they were fed with Tears in the Plural, and that in a treble or large measure.<sup>29</sup> As the *Church* was in *Ægypt* among the Pots in the midst of the Fire and Smoak, in extream heat and burning affliction, as the very brick pots of old was burnt; yet shall not the *Church* be scorched, but shall come out of Trouble, as those did out of *Ægypt* with much beauty and glory; *As the Wings of a Dove covered with Silver, and her Feathers with yellow gold;* when God gives but the word for deliverance, in the conquest of the adversary, then many shall publish the praises of God: when *he Rebukes the Multitude of Spear-men,*<sup>30</sup> or as the Original, **Chaiah Baneh**,<sup>31</sup> the Beast of Reeds; Spear-men, or men of Armes, they are no more to God, the most valiant company of Spear-men, which the Reeds in the water do resemble, then those weak Reeds; for God can as easily bow them as a company of weak Reeds; according to the words of *Solomon, All Kings shall bow down before him,*<sup>32</sup> and *his Enemies shall lick the Dust;* so low shall they bow, they shall seem to lick the dust.

4. *Wicked men are troublers of God, God-provoking Sinners;* not that there are passions in God, as that he is capable of joy or grief, as man; but God is said to be Provoked and to Repent, when he doth such things as men do when they are Provoked or Repent; The Wicked are said to fret God,<sup>33</sup>

24 Mat. 3.

25 Mat. 23.

26 Psal. 129. 2, 3.

27 Psal. 80. 5.

28 שָׁלִישׁ

29 Psal. 69. 13.

30 Psal. 68. 30.

31 חַיַּת קִנְיָה misspelled in the original text [Ed.].

32 Psal. 72. 11.

33 Ezek. 16. 43.

elsewhere it's said, they *Rebelled, and vexed his Holy Spirit*;<sup>34</sup> and God is said to be *broken with an whorish heart*;<sup>35</sup> hence the Apostle exhorts, *not to grieve the Holy Spirit*:<sup>36</sup> It is the hardest and painfullest work men can go about, to grieve God and his Church; it's worse then to kick our naked Heel against the Pricks,<sup>37</sup> it's to run against the thick bosses of his Buckler,<sup>38</sup> *none ever hardened himself against God and prospered, for he shaketh the Earth out of its place, and the Pillars thereof tremble*;<sup>39</sup> our hearts cannot indure, nor our hands be strong, if God contend with us;<sup>40</sup> *shall we now provoke the Lord to Jealousie? Are we stronger then he?*<sup>41</sup> *That will put fear into the Nations, that they may know they are but men, Enosh*, weak sickly mortal men; God can put his Enemies in fear as he did the *Shechemites*, that they pursued not *Jacob*:<sup>42</sup> God made a noise in the Ears of the Host of the *Syrians*, like the noise of a great Host of Chariots and Horses, which filled them with fear, so as they left their Tents, their Horses, their Silver and Gold.<sup>43</sup> Who will adventure to set the Briars and Thorns against God? he will go through them all, and burn them together.<sup>44</sup> Wicked Men are compared to thorns, *He will take them away with a Whirlwind, as living as wrath*,<sup>45</sup> so the Original.

*By way of Use*. If Wicked men are troublesom men, then we may be informed such are Strangers to Gospel Principles to a Gospel Spirit, and Gospel Teachings; for that teacheth *to follow peace with all men*,<sup>46</sup> *and holiness*, to do by all men as we would they should do to us;<sup>47</sup> the Gospel Spirit is full of meekness, quietness, humility like our Lord, who taught us that *except we are Converted, and become as little Children*,<sup>48</sup> in peaceableness, humility, and without Revenge, *we cannot enter into the Kingdom of God*: Our Lord as readily reprov'd *James* and *John*, when he saw a hot spirit of Revenge in them against the *Samaritans*, in desiring fire might come from Heaven to destroy them; *but he turned and rebuked them, and said, You know not what manner of spirit ye are of, for the Son of Man did not come to destroy mens lives, but to save them*;<sup>49</sup> *our Lord doth exhort us to love our Enemies, bless them which Curse us, do good to them which hate us, pray for them that despitefully use us and Persecute us*.<sup>50</sup> Now if this be the Doctrine of the Gospel to Enemies, how much unlike a Gospel Spirit are they which are so far from doing this for Enemies, they will not do it to their Friends, and quiet peaceable Neighbours; but on the contrary Persecute them who make Conscience to pray for them, because our Lord Commands it. A Gospel Spirit is a Cool Spirit, a persecuting spirit is a hot spirit, which predominates in wicked men, and makes them troublesom; as when fire is put into water, or water thrown on fire, it makes a hissing noise, because of the Contrariety of their Nature; hence the word for a Persecutor, **Dalak**,<sup>51</sup> signifieth he was hot, he pursued, he burned; the Gospel teacheth us to be *harmless as Doves*,<sup>52</sup> and such a spirit there really is in all gossellized souls: *The Servant of the Lord must not strive, but be gentle unto all men, apt to Teach, patient, or forbearing, in meekness instructing those which oppose themselves*.<sup>53</sup>

Thus you see a persecuting spirit is not of a Gospel-complexion.

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34 Isaiah 63. 10.

35 Ezek. 6. 9.

36 Eph. 4. 30.

37 Acts 9. 5.

38 Job. 15. 26.

39 Job. 9. 4, 5, 6.

40 Ezek. 22. 14.

41 1 Cor. 10. 22.

42 Gen. 35. 5.

43 2 Kings 7 7, 6 [2 Kings 7:6-7. Ed.]

44 Isaiah 27. 4.

45 Psal. 58. 9, 10, 11.

46 Rom 12. 14 [should be Rom. 12:18, Ed.]

47 Mat. 7. 12.

48 Mat. 18. 3, 4.

49 Luke 9. 54, 55, 56.

50 Mat. 5. 44.

51 דַּלָּק

52 Mat. 10. 16.

53 2Tim. 2. 24, 25.

To Conclude, let the **Reshagnim**, or wicked Ones, take these following Scriptures, as a glass<sup>54</sup> to behold themselves in.

Such shall be made to confess their wickedness in not setting Gods People at liberty to Worship him;<sup>55</sup> they shall fall into mischief,<sup>56</sup> and be silent in darkness,<sup>57</sup> and turned into Hell,<sup>58</sup> with the Nations which forget God. Gods Curse is always in that mans house,<sup>59</sup> and he is snared in the works of his own hands;<sup>60</sup> his Name shall rot,<sup>61</sup> and his Heart is little worth;<sup>62</sup> God will search out their wickedness till there be none;<sup>63</sup> all of them shall be made as stuble;<sup>64</sup> this is the portion of a wicked Man, and the heritage of Oppressors, which they shall receive from the Almighty; if his Children be multiplyed, it is for the Sword, and his Off-Spring shall not be satisfied with Bread; those that remain of him, shall be Buryed in Death, and his Widows shall not weep; though he heap up Silver as the dust, and prepare Rayment as the Clay; he may prepare it, but the Just shall put it on, and the Innocent shall divide the Silver,<sup>65</sup> &c.

Observation. 2. *Some will never cease troubling, until they Cease Living. There the wicked cease from troubling;* as if the Spirit should have said, *Then, and not till then, will many cease from troubling;* the Original **Chadal**,<sup>66</sup> Rendered cease, is sometimes Translated *Leave*, as *Judges 9. 9. Gen. 41. 49.* So wicked ones must leave, and give over their troubling the Lords Interest; the same word is rendered *Fraile*, *Psal. 39. 4.* Holy David he Prayes to know how Fraile, how ceasing he was: *Let me know, O Lord! how subject I am to Cease and Dye, and come to nothing;* so the same Man Prayes that Gods Enemies might know themselves, to be what they are: *Psal. 9. 20. Let them know themselves to be but Men, or Enosh*,<sup>67</sup> the proper Name of Adams Nephew, *Gen. 4. 26.* which signifieth *Sorrowful*, and is Commonly given to Men, to signifie their Doleful State and Mortality: Hence Holy David admireth in *Psal. 8. 5.* God should Confer such Honour and Dignity upon Man; the word in the Original is *Enosh*, which signifieth Poor, Sorry, Fraile, weakly, Mortal, Corrupt Man.

The word for Troubling, **Ragas**,<sup>68</sup> is some-times Translated *Rage*, *2 Kings 19. 28.* So that ungodly ones are Raging ones, especially some of them against the *Church of God*; as once *Paul*, who himself Confesseth, being exceeding mad against them he; *Persecuted them even unto strange Cities*; sometimes Translated to *Vex*, *Psal. 2. 5.* There applied unto God, who will vex his and his Peoples Enemies, who do rage and set themselves against the Lord and against his Anointed; the same word is rendered *Trembling* in *Deut. 28. 65, Psal. 18. 7.* So that those wicked Men Endeavour by their hard speeches and cruel Actions, to make the Saints to tremble, as no doubt, but *Paul* did, when called *Saul*, in his unconverted State, *Acts 26. 11,* When he Compelled them to Blaspheme; but this is more then they can do to all, for some of the Lords Interest are as bold as a Lyon, and though a Converted *Paul* be informed of his being bound at *Jerusalem*; he is not so much as moved at it. Its a Glorious Promise made to the Church. *Psal. 46.* That when the waters roar and are troubled, and the Mountains shake with the swelling thereof, yet the Church shall not be moved, for God is her refuge: this is more then many wicked can say: How many trembling Hearts and Hands?

54 A mirror [Ed.]

55 Exod. 9. 27. Chap. 5. 1, 2. 3.

56 Prov 24. 16

57 1 Sam. 2. 9.

58 Psal 9. 17.

59 Prov. 3. 33.

60 Psal 9. 16.

61 Prov. 10. 7.

62 Prov. 10. 20.

63 Psal.10. 15.

64 Malachi 4. 1. Prov. 29. 2. [Prov. 29:2 does not seem to fit the context, Ed.]

65 Job 27. 13, 14, 15, 16, 17.

66 חָדַל

67 אֵנוֹשׁ

68 רָגַז



How many Pale-Faces have the wicked had, when they have come to disturb the Meetings of the Saints? How have some of our Ears heard some of them Complain of their work, and how full of horror they were in heart for it. There is a twofold ceasing; *First, A Partial Ceasing. Secondly, A Total. A Partial, as when God lay the Wicked Men upon Beds of Sickness*, that though they have a heart, affection, and Principle for Persecution; yet they want strength of Body: God he may strike one lame in his Limbs, as he did *Jeroboam*, whose Arm was withered in being wickedly used against the Lords *Prophet*;<sup>69</sup> another, God may strike and smite with Blindness, as he did *Elimas* the Sorcerer for a season, who sought to turn the Deputy from the Faith,<sup>70</sup> and as he did the *Sodomites*, who pres'd sore upon *Lot*, but were *smitten so blind that they wearied themselves to find the Door*;<sup>71</sup> others God may strike with fear and Terror in their Consciences, as he did the *Shechemites*, *so as they pursued not after Jacob*;<sup>72</sup> he restrains the hot Rage of Men, he girds it, and binds it, as he did *Esau's* against his Brother *Jacob*, and *Labans* also, who who had a charge, not to speak Good or Bad unto him; moreover rather than fail, God can find other work for his Enemies, as he did for *Saul* and his Army, when they had incompass'd *David*; *a Messenger comes and calls off Saul, for the Philistines had invaded the Land*;<sup>73</sup> upon which they made a retreat: He can set the *Egyptians* against the *Egyptians*, and one Enemy shall set on fire another, He can make the Hearts of the strong to fail, and be as weak as Women, they shall be afraid because of the shaking of the hand of the Lord;<sup>74</sup> they shall Fight every one against his Brother, and City against City, and Kingdom against Kingdom; He can make the Princes of *Zoan* Fools, the Counsel of the wise Counsellors made *Brutish*, and this may be onely for a time.

*But Secondly*, there is a Total Ceasing the wicked, and this is in a twofold way. *First*, by Conversion. *Secondly*, Dissolution. *First*, Conversion, when that is once wrought, the Spirit of Persecution Expires; when *Paul* was unconverted, he was a great Persecuter, but when he was Converted, he *Preached the Faith which he once destroyed*; and gave the Church Ground to Glorifie God on that account;<sup>75</sup> from whence we may learn, no Persecuter is a Converted Man, nor no Converted Man is a Persecuter:<sup>76</sup> this was one of the Charges *Paul* brought against himself, and made him admire free Grace in calling him, and *putting him into the Ministry*; *Who was before a Blasphemer, a Persecuter, and Injurious*,<sup>77</sup> &c.

*Secondly*, The dissolution of the Body brings in a Total Ceasing of the wickeds troubling, then a *Cains* Enmity must cease towards an Innocent *Abel*; and *Josephs* Brethren then Cannot Contrive against him any more, when a *Pharaohs* Chariot-wheels begins to fall off, and the Seas meet on him, he can no longer hinder the *Lords People* from his Worship, nor Impose hard tasks upon them: when *once the hand-Writing comes on the Wall*,<sup>78</sup> then a *Belshazzar* must cease from his Drinking, and quaffing in the *Vessels of the Temple*; *his Countenance will then change, his Thoughts trouble him, the Joynts of his Loines will be lossed, and his Knees smite one against another*: When this War comenceth against a *Nero* and an *Herod*, then no more *Pauls*, nor *John Baptists* Heads can they take off, the latter to gratifie the Lusts of two sorry Women, an *Herodias* and her *Daughter*. Though God be very long Suffering and Patient, yet sometimes he is very speedy and swift in his Judgments upon the *Wicked*; in *Psal. 58*. Judgment is threatned and imprecated upon the violent ones: *Let them melt away as Water which continually runneth; Let them melt as a Snail; and be as the untimely Birth of a Woman; before the Pots can feel the Thorns, he will take them away, both Living, and in*

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69 1 Kings 13. 4.

70 Acts 13. 11.

71 Gen. 19. 10 11.

72 Gen. 35. 5.

73 1 Sam. 23. 25, 26, 27. [In this section there is a marginal reference to Psal 67. 10. Psalm 67:10 does not exist and I cannot determine what the reference might be, Ed.]

74 Isaiah. 21. Chap. 26.

75 Gal. 1. 23, 24.

76 Gal. 1.

77 1 Tim. 1. 12, 13.

78 Dan. 5. 5.

*his Wrath, and as a Whirlwind*; how soon do Waters pass away, a Snail melt, or an untimely Birth pass away? How soon is a few dry Thorns under a Pot burnt, or a Whirlwind pass? All which sheweth the speediness and swiftness of Gods Judgments on the wicked; how soon was an *Herod Eaten with Worms* for his Pride and Cruelty? *Belshazzar* was soon dispatched after the *Hand-Writing on the Wall*: *Julian the Apostate* was quickly smote, and made to Confess, The *Gallilean* was too hard for him. Gods Judgments sometimes are so Apparent and swift on the Ungodly, that a Man shall be forc'd to Confess, There is a God which Judgeth in the Earth, as well as a Reward, for the Righteous. God threaten'd *Amalek* of Old for the Malice against his People, that he would **utterly** put out their Remembrance from under Heaven; the *Original* is, *in wiping away,*<sup>79</sup> *I will wipe away;* the same Word is Applied to Gods sweeping away the *Old World*, *Gen. 7. 23.*<sup>80</sup> And to Gods wiping away of Sin, Translated *Blotted*, *Isai. 43. 25.* Those which have the Spirit of *Amalek*, to trouble the Church of God, have worse things threatened, *for the Wicked and them which love Violence, God hateth; on such he will Rain Snares, Fire, and Brimstone, and a Burning Tempest; this shall be the Portion of their Cup.*<sup>81</sup>

Observation 3. *Many Wicked ones in troubling themselves and others, are wearied in strength*, The Original **Coach**,<sup>82</sup> which is not in the Translation, only Noted in some Margents, signifieth Strength, Vertue, Power, Might, not only of Body, but also mind, in Wisdom, Learning, Policy, so Honour and Estates; but properly the lively vigour and Native moisture of the Body, whereby Men are made strong. *Joshua 14. 11. Psal. 22 15.* then there is another word joyned to it, **Jagang**<sup>83</sup> signifying Labour, so Translated, *Job. 9. 29. Eccles. 10. 15.* It signifieth *Toil, Turmoile*, sore Labour, of Body or mind and consequently fainting and weariness, as in the Text its oppos'd unto Rest: *Lam. 5. 5.* So that wicked Men are wearied in their greatest strength, through sore Labouring and *Tormoiling* in it. Of such People the Prophet *Isaiah* speaketh, which *were wearied in the greatness of their way,*<sup>84</sup> being great in Sin, or great in Strength, or Power; albeit they were weary, *Yet they said not, There is no Hope:* We Read of some great in Power which *Solomon* mentioneth; *I returned and Considered all the Oppressions which were under the Sun, and behold the Tears of such as were Oppress'd, and they had no Comforter;*<sup>85</sup> *and on the side of the Oppressors there was Power.* In the Exercise of their Power they might, yea some many times do weary themselves in Oppressing the Heritage of God: *The Wicked*, saith *Job*, *Travelleth with pain all his Days;*<sup>86</sup> not only putting others to pain, but themselves also, as the Prophet *Jeremiah* saith of a People, *They have wearied themselves to commit Iniquity;*<sup>87</sup> Painful Iniquity! some weary themselves with Lyes, trusting in a false God which cannot help, as *Baals* Worshipers in *Elijah's* time, they Cryed, and waited, and cut themselves with Knives and Lances,<sup>88</sup> and no help came; Yet say they not, there is no Hope, nor, *is there not a Lye in our Right Hand?*<sup>89</sup> Though they feed on Ashes, and a deceitful Heart turneth them aside: Some have been *wearied in the multitudes of their Counsels,*<sup>90</sup> as *Babilon* of Old in contriving against Gods Interests, and to prevent Gods Judgments, but all was in vain: its said in the same Chapter, *God gave the People into their Enemies Hand, but they shewed them no Mercy: Upon the Ancients hast thou heavily laid the Yoke:* (as now Men of threescore, fourscore Years of Age, hurried to Prison for nothing else but for Worshiping their God; and how do many in the Exercise of their Power weary themselves in contriving against the Innocent, in sitting in Judgment against

79 Delendo מחה

80 Delendo מחה

81 Psal. 11. {} [Psa. 11:5-6, Ed.]

82 כָּחַ

83 יָגַע

84 Isaiah 57. 10.

85 Eccle. 4.1.

86 Job. 15. 20.

87 Jer. 9. 5.

88 1Kings 8. 28.

89 Isai. 44. 20.

90 Isai. 47. 13.



them, from morning until nine or ten a Clok at night, and then hurry them to Prison, Old and Young, Male and Female, Bond and Free, Poor and Rich; no doubt but *Paul* would have wearyed himself in his Journey from *Jerusalem* to *Damascus*, and in bringing them again back bound unto *Jerusalem*, from *Damascus*,<sup>91</sup> had not *God* prevented him, by Conversion: How many have wearied themselves to find out the places where *Gods* People *Worship*, and have been like the Men of *Sodom*, who wearied themselves to find *Lots* Door in their blindness?<sup>92</sup> Others that have been weariyed in strength, in breaking open the *Doors of Gods* People, and plundered their Houses afterwards, some have been so weariyed in this work, that they have been ready to sink in the place. And though the Head hath broken short off from the helve of their fledge; yet have not said, There is no Hope, *God* we see is against us; but rather with *Pharaoh*, will seek to patch on his Chariot-wheels, when *God* takes them off; and as it was in literal *Babylon*, they laid their Idols upon their Beasts, till they were weariyed; so the imposing of Spiritual *Babylon's* Inventions on the People of *God*, makes them, or is design'd to make them weariyed, either in the Penalties inflicted upon them for Non Observing them, or else to make them weariyed of the way and VVorship of *God*, as *Daniel* hath it of a certain King that shall speak great Words against the most High, and shall wear out the Saints of the most High, and shall think to change times and Laws.<sup>93</sup> He shall Endeavour to wear them out, either to wear out their Bodies, or make them weariyed of their Country, or if possible their Religion; wicked Men weariyed them-selves sometimes in one Sinful way, sometimes in another, some in gaming, some in uncleanness, some in Drunkenness, some in Persecuting, as its observed concerning *Antiochus Epiphanius*, that infamous troubler of the Church, that he undertook more Troublesome Journeys, and went more hazardous designs, to trouble, Oppose and vex the Church of the Jews, then ever any of his predecessors about any other Conquest or Noble Enterprize, he went further to do mischief, then some Saints to do good; and the story is concluded with this general Truth, *All such Wicked ones go with more Trouble to Eternal Death, then the Saints to Eternal Life*. Now this ariseth from inconsiderateness, they go on like an Ox to the Slaughter, and as a Fool to the Correction of the stocks,<sup>94</sup> till a Dart strike through his Liver; as a Bird hasteth to the Snare, and knoweth it not that it is for Life: Then he Mourneth at the last, when his Flesh and his Body is consum'd, and says, *How have I hated Instruction, and my Heart despised Reproof, and have not Obeyed the Voice of my Teachers, nor inclin'd mine Ear to them which instructed me?*<sup>95</sup> Then they will say as in the Apocripha, *We Fools accounted his Life madness, and his End to be without Honour;*<sup>96</sup> but how is he Numbred among the Children of *God*, and his Lot is among the Saints: then will they see that word fulfill'd in *Habakkuk* That they Labour'd in the Fire, and weariyed themselves for very Vanity; for notwithstanding all we have done, the Earth is filled with the knowledge of the Glory of the Lord, as the Waters cover the Sea;<sup>97</sup> the Apostle *Paul* tells us that he was *Injurious*, and *Persecuted the Church of God*, out of Ignorance, **Agnoo**,<sup>98</sup> Ignorantly, this with the Seventy is the same with **Asham**<sup>99</sup> in the Hebrew which signifieth guilt, wickedness; for Ignorance is an inlet to wickedness; but let all such remember that Christ will take Vengeance by Flaming Fire,<sup>100</sup> as well on them which are Ignorant, as on them which are Disobedient; *The Wicked shall be turned into Hell and all the Nations which forget God.*<sup>101</sup>

Observation 4. *The most Rest that ever a Wicked man hath, will be in the Grave*. All Mankind are born to Trouble as the Sparks flyeth upward,<sup>102</sup> naturally; man is naturally born to trouble, but as he

91 Acts 9. 1, 2.

92 Gen. 19. 11.

93 Dan. 7. 25.

94 Prov. 7. 22.

95 Chap. 5. 11, 12, 13.

96 Wisd. 5. 4.

97 Habak. 2. 13, 14.

98 ἄγνοῦν

99 אָשָׁם

100 2 Thessa. 1. 8.

101 Psal. 9. 17.

102 Job. 14. 1. [Job 5:7 is quoted. Ed.]

is a Wicked man, is obnoxious to more, for not only while he is alive is he troubled and tormented in Conscience, but after the Resurrection will be tormented Soul and Body for ever. In the Grave his Body doth rest, but it is not in hope as the Bodies of the Saints do, who have *hope in their Death*.<sup>103</sup> By *Rest* here, some understand it of the Saints, whom the wicked have troubled; but forasmuch as the next verse speaketh of the rest or sleep of the Oppressed, we may well conclude its spoken of the Wicked; for their Bodies do rest in the Grave also: as if the Spirit should say, The wicked as long as they live, will never rest, but be always troubling the Godly, they will never be quiet until I bring them to the Grave, but then they shall leave, and trouble mine no more, the Root **Ruach**,<sup>104</sup> here rendred *Rest*, is sometimes translated for any thing accepted, as *Gen. 8. 21 God smelled a sweet smell in Noahs Sacrifice, or a savour of Rest*,<sup>105</sup> as it was typical of the Great Sacrifice, Christ our Passover, was sacrificed for us,<sup>106</sup> this God cannot smell in a wicked mans Death; *But Precious in the Sight of the Lord is the Death of his Saints*:<sup>107</sup> Its also taken for the Churches resting from their Enemies, *Esther 9. 22.* and for the Souls resting in God, *Psal. 116. 7. Return to thy Rest, O my Soul*; its oppos'd to travel and labour, *Exod. 23. 12. Gen. 8. 9.* the Bodies of the **Reshagnim**, *The wicked one, shall rest in the grave, and be quiet*; but how? as an insensible hardened Malefactor, which is bound in Chains, and secur'd for Judgment and condemnation: and forasmuch as mans Soul is immortal, it must have a being, and a place after it is parted from the Body; and to imagine a wicked mans Soul to be then without any sense of torment, is to be in a better case then it was in the World, for now and then he had as it were an Hell within him; and every where the Scriptures of truth Represents a wicked man after the Death of the Body in a far worse condition then when alive, and a good mans far better;<sup>108</sup> and that the Souls of Just men are in glory, is undeniable, from the first of *Colossians*, verse 20th. *And having made peace through the Blood of his Cross, by him to Reconcile all things unto himself, by him I say, whether they be things in Earth, or things in Heaven*; Mark, it seems there are some things in Heaven Reconciled by the Blood of Christ; now what can or may those things be; it cannot be the good Angels there, for they never fell, so needed not to be Redeemed, however they may be Established; What then can it be in Heaven Redeemed by Christs Blood? Truly nothing else but the Souls of Believers:<sup>109</sup> If then their Souls be in Heaven, while their Bodies are in the Grave,<sup>110</sup> it cannot be rationally supposed, being Immortal Substances, that they can be without some feeling; if some feeling, it cannot be of Misery, none suppose that in Heaven; then it must be capable of some Joy and Blessedness: from the same Purity of Reason the Souls of the wicked must be in some Misery, and far Separated from that place of Joy, and under some Impressions of Gods wrath, though not to the full, as it shall when Soul and Body is Reunited; as a Malefactor, when Apprehended, Imprisoned, Fettered, and put in some dark Dungeon; this is a part of his Punishment, though not as yet tryed, judged, Condemned, nor Executed, only he may have been carryed before some Judge or Justice, as the Souls of all men return to *God* at Death,<sup>111</sup> and the wicked receive a Sentence of Commitment to Prison, to be bound in Fetters and Chains, and put in some dark Dungeon, untill his great and Final Tryal and Judgment for Life or Death Eternal.<sup>112</sup>

Observation 5. *Death and the Grave puts an End to all Oppressions They hear not the Voice of the Oppressors*: There is Oppression in Voice and Oppression in Intention, and Oppression in Act; Oppression in Intention and Purpose, is accounted so by *God*; as well as Adultery, though never Acted;<sup>113</sup> as a good Mans Intentions, though many times never come into Act, is accepted: *It was*

103 Psal. 16. 9.

104 רִיחַ

105 Gen. 8. 21.

106 2 Cor. 5. 7.

107 Psal. 116. 15.

108 Luke. 16

109 Luke 23. 43. Acts 7. 59.

110 Mat. 10. 28.

111 Eccle. 12. 7.

112 Mat. 25. 46.

113 Mat. 5. 27.

well, God told David, it was in his Heart to Build him a Temple; so Jezabels Intention to destroy Elijah,<sup>114</sup> shall be accounted one day as if it had been done Actually.

The word for Oppression, **Nagas**,<sup>115</sup> is sometimes rendred *Taskmasters*, as in *Exod. 2. 7*<sup>116</sup>. *Arias Montanus* saith, *Exactors*, it signifieth in a special use one which Exacteth or Extorteth Money or *Tribute*, to the grievance of a Person, *2 Kings 23. 35.* in the *10 Zechariah 4.* Its rendered an *Oppressor*, so *Chapt. 9. 8. No Oppressor shall pass through the Land any more;* Its so used because those Exactors many times impose against Right and Equity Mulcts<sup>117</sup> and Fines upon the Subjects; as to be fin'd for Worshipping God according to the light of our Conscience, which is Consistent to a Peaceable and quiet Living in the Land, this is Oppression and Sinful Exaction, and against the very light of Nature; for no man that owns a God, and that he ought to be Worshipped, would be done so by: God prohibited *Israel* from Oppressing a stranger,<sup>118</sup> then to Oppress a Native, a Contry-man, a Subject, yea quiet and Peaceable Subjects, is far worse. May not God Expect, in a Land of Gospel-Light, Judgment and Justice? But if instead thereof, there should be a Cry,<sup>119</sup> yea, a great Cry of Oppression, how sad is this? For those Cries to Enter into the Ears of the Lord of *Sabbaoths*,<sup>120</sup> or Lord of Hosts. Let the Oppressor look into these Scriptures, as into a Glass, to prevent the Sin of Oppression for the time to come.

*Wherefore thus saith the Lord, because ye despise this Word, and trust in Oppression, and perversness, and stay there, therefore this Iniquity shall be to you as a breach ready to fall, swelling out in a high Wall, whose breaking cometh suddenly, on an Instant:*<sup>121</sup> O how many do trust to nothing else but Oppression, and the ruining of honest Families, contrary to that Prohibition, *Trust not in Oppression.*<sup>122</sup>

Such shall be fed with their own Flesh, and made Drunk with their own Blood, as with sweet wine:<sup>123</sup> Moreover a Woe is denounced against the Oppressing City;<sup>124</sup> yea, Christ shall break in pieces the Oppressor, in pleading the pors cause;<sup>125</sup> *They shall take them Captives whose Captives they were, and they shall Rule over their Oppressors*<sup>126</sup>

Let these following Scriptures be as a Comfortable Cordial to all the Oppressed in this day of *Jacob's Trouble.*

*God will be a Refuge for the Oppressed;*<sup>127</sup> yea, the Lord will exercise Righteousness and Judgment for all such.<sup>128</sup> *For the oppression of the Poor, and sighing of the Needy, now will 1 arise saith the Lord, and set him in safety from him which puffeth at him.*<sup>129</sup> The time is coming God hath promised we shall no more hear the voice of the Oppressor:<sup>130</sup> *Then shalt thou take up this Parable against the King of Babylon, How hath the Oppressor (or Exactor of Gold) Ceased?*<sup>131</sup> *And where is the*

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114 1 Kings 19. 2.

115 נָגַשׁ

116 This should be Exodus 3:7 (Ed.)

117 A fine imposed for an offence. Also occasionally in extended use: a compulsory payment, a tax, esp. an unfair or arbitrary one. Oxford English Dictionary Online.

118 Exod. 33. 9. (This should be Exodus 23:9, Ed.)

119 Isai. 5. 7.

120 James 5. 7. (This should be James 5:4, Ed.)

121 Isa. 30. 12

122 Psal. 62. 10.

123 Isai. 49. 26.

124 Zeph. 3. 1.

125 Psal. 72. 1.

126 Isa. 14. 2.

127 Psal 9. 9.

128 [Psal.] 103. 6.

129 [Psal.] 12. 5.

130 Job. 3. 18.

131 Isa. 14. 4.

*fury of the Oppressor?*<sup>132</sup> *They are Consumed our of the Land,*<sup>133</sup> *God Executeth Judgment for the Oppressed, and giveth food to the hungry; the Lord looseth the Prisoners.*<sup>134</sup>

6. Observation, *An Arrest by death, bringeth Rest to Prisoners, There the Prisoners Rest together:* That all must die, is the Statute-Law of Heaven;<sup>135</sup> it was threatned on *Adam*, and all his Posterity, *That in the day he did eat of the forbidden fruit, he should surely dye;*<sup>136</sup> or as the Original, *in dying thou shalt dye*, certainly, and all thy Off-spring, for thou art a publick head; I spoke in Truth, if thou eatest, thou dyest, and as thou shalt certainly die, so thou shalt die perfectly, Soul and Body, as *Austin* saith, as the Separation of the Soul from the Body is a natural death, so the Separation of the Soul from God is a Spiritual; hence all men by Nature are said to be *dead in Trespasses and Sins,*<sup>137</sup> and to be *without God in the World;* yea, *Strangers and Forreigners,*<sup>138</sup> in respect of any saving Spiritual Acquaintance. Moreover thou shalt die, or be in a dying condition, as soon as thou dost eat of the fruit, subject to sickness, weakness, Corruption, Pain, and Death; yea, thou and all thy Posterity must die Eternally, except Grace prevent; for as man hath an Immortal Soul, if he by Sin brings a spiritual death on the Soul, and separate it from God, it must for ever remain under Wrath, and at a distance from him unless he bring it near by the Blood of his Son,<sup>139</sup> and this God did promise after the Fall; the *Messias*, that is, the seed of the woman, should break the Serpents head;<sup>140</sup> take away his power which he had by the Fall over *Adam*, and his Posterity; so that now through Christ, death is no loss but a gain to Believers. Ye Believing Prisoners, the word which we translate Prisoner, **Asar**,<sup>141</sup> signifieth one bound and fastened, confin'd, *Numb.* 30. 3. there it refers to a being bound by a Vow, *Job.* 12. 18. *He looseth the Bonds of Kings,* &c. it's taken for that binding which is an act of coercive Authority, *Gen.* 40. 3. 42. 17, 19, 24. *Numb.* 15. 34. *Levit.* 24. 12. Death and the Grave will put an end to all Oppressions, and usher the Body into Rest; the Bodies of all, bad Prisoners, as well as good, shall hear the Voice of the Oppressor no more, we shall know no more Apprehendings, under the power of no more *Witnesses*, not hear no more of, Take him *Jaylor*, keep him until he be cleared by due course of Law; we shall have no more Bolts nor Bars then on us, no more looking for the Keeper then, nor speaking to Friends through Iron-grates; death is a debt we owe, and when that is paid, we shall receive an acquittance, a *Quietus est*; many Captives and Prisoners will have little Rest until they go to their Grave; some of Christs Prisoners have spent the seventh part of their time, some the sixth in Prison; the word **Fashan**,<sup>142</sup> translated *Rest* here in the Text, properly signifieth *Sleep*; in many places the word is so used, as *Psal.* 3. 5. In *Ezek.* 34. 25. we find it metaphorically taken, and used to set forth the Rest the Church should have from their Oppressors; it's translated *Rest* in the Text, signifying that as we have Rest in Sleep, being then out of all sence of care, trouble, pain, and all manner of distraction, so in like manner shall we be in the Grave.

There are several sorts of Prisoners; there are some justly so, *1 Tim.* 1. 9, 10. *Knowing this, that the Law is not made for a Righteous man, but for the Lawless and disobedient, for the ungodly and sinners, for unholy and prophane, for Murderers of Fathers, and Murtherers of Mothers, for Man-Slayers, for Whoremongers, for them which defile themselves with Mankind, for Men-stealers, for Lyars, for perjured persons, and if there be any other thing contrary to Sound Doctrine.* Secondly, there are Spiritual Prisoners, such as are in the Bonds, Fetters, Iron-Chains, and Prison of Sin.

132 [Isa.] 51. 13.

133 [Isa.] 16. 4.

134 *Psal.* 146. 7.

135 *Heb.* 9. 27.

136 *Gen.* 2. 17.

137 *Eph.* 2. 1, 2.

138 [Eph.] Chap. 2. 17, 19. (This should be *Eph* 2:12 19, *Ed.*)

139 *1 Thes.* 1. 10.

140 *Gen.* 3. 15.

141 אָסַר

142 יָשַׁן

which Christ hath promised to set free by the Preaching of the Gospel.<sup>143</sup> Thirdly, there are Prisoners for Christs sake; hence saith the Apostle, *Eph. 3. 1. For this cause I Paul, the Prisoner of the Lord, for you Gentiles, chap. 4. 1. I therefore the Prisoner of the Lord, (or in the Lord) beseech you that ye walk worthy of the Vocation wherewith you are called;* Therefore we are not to think strange of a Prison, we are not the first depriv'd of Liberty, air, mercies purchased by the Blood of Christ, and no doubt but an account must be given for depriving the Lords Interest of these mercies without just cause; should we be hindred of what is our Right by purchase, we should think it hard, unjust, yea, unmerciful, but we are not alone; *Joseph* was in Prison for as little cause, and his feet was hurt with Fetters, and his Soul, as the Hebrew is, came into Irons;<sup>144</sup> *Sampson* was made to grind in a Prison;<sup>145</sup> and saith *Ahab*, of the good Prophet *Micaiah*, *Put this Fellow in Prison, and feed him with the Bread of Affliction, and water of affliction, until I come in Peace;*<sup>146</sup> which indeed never was, for a certain man drew a bow at a venture the Original is, in his *Simplicity*, and God directed the Arrow, for it smote *Ahab* between the Joynts and Harness or Brest-plate, which was what the Prophet Prophesied of: Good *Jeremiah* is not without his share, for he was put into the Cells or Cabines, and let down with Cords into a dark dungeon, where was no water, but mire, wherein the Prophet sunk.<sup>147</sup> So *John Baptist*, because he Reproved *Herod* for Incest, in Marrying his Brother *Philip's* Wife, was Beheaded in Prison, without any cause assign'd, any Witness Judge or Juries, and all for to satisfie the Lust of a vain woman or two.<sup>148</sup> So *Paul* and *Silas* was put into the Inner Prison, and their feet made fast in the stocks,<sup>149</sup> *Peter* was bound in Prison, bound with two Chains,<sup>150</sup> but Prayer was made by the Church for him; which proved his deliverance; and the Apostles were put in the Common Prison among the Objects;<sup>151</sup> yea many of the Saints were shut up in Prison,<sup>152</sup> probably very close Prisoners they were, and could not see their nearest Relations; shall we think a Prison much, when our Lord and Saviour was taken from Prison, and from Judgment, in whom was no guile found.

'Tis necessary that we treat a little of Prison-Comforts, as well as Prison Confinement; how much of the Presence of Christ have they had to inable them to bear the Cross quietly, patiently, contentedly,<sup>153</sup> not like a Bullock unaccustomed to the Yoke,<sup>154</sup> and though some cannot boast of Raptures and Extasies, yet they have cause to bless God for making good that promise to them, *John 16. ult. That as in the world they have Tribulation, so in Christ Peace;* as that good man the last that died in Prison, upon a question I asked him on his Death-bed, what experience he had of Gospel Peace, made this answer, *My way is plain, and Evidences clear;* but the former, on his Death-bed, had a sentence which favoured something of a Rapture or Extasie: saith he, The Prophet *Habakkuks* belly trembled, and his lips quivered in the thoughts and hearing of the Approaching Judgments which were coming on the Church of the *Jews*:<sup>155</sup> but saith he, my belly trembles, and my lips quiver in the thoughts of the Approaching Glory that will be upon the Church of God. Though others dare not pretend so much to a being in the Mount of Raptures; yet they may may bless God for Contentedness in their Condition, though limited to one Room, which was our Kitchen, our Cellar, our Lodging-Room, our Parlour, yet through Grace had as much peace and satisfaction, as when we could walk in our houses, from one Room to another, from thence into the Garden, from thence into more open air, and go from house to house to visit friends. Blessed be God we have bread for the day; as the day so our strength hath been;<sup>156</sup> God is as good in Prison as

143 Isa. 61. 1.

144 Psal. 105. 18.

145 Judg. 16. 21.

146 1 Kings 22. 27.

147 Jer. 37. 16. chap. 38. 6.

148 Mark 6. 22.

149 Acts 16. 23, 24.

150 [Acts] chap. 12. 6.

151 [Acts] 5. 18.

152 [Acts] chap. 26. 10.

153 Isa. 53.

154 Jer. 31. 18.

155 Habak. 3.16.

156 Deut. 33. 25.



as out: we are content to be where our Father will have us be, for that place is best. If God will by his Providence open a door for Liberty, that is best, if God will shut the door, that's best; *I have learned* saith the Apostle *Paul*, *in every State to be Contented*:<sup>157</sup> Beloved, it is one thing to Read the Promises, another thing to trust upon God by them, and experience the truth of them;<sup>158</sup> some can say, As we have heard, so have we seen in the City of our God. The Promises God hath made to Prisoners, the consideration of them are Comfortable; *God will not despise his Prisoners*; though men may, and do, yet God will honour them which honour him;<sup>159</sup> the Sighs of the Prisoners shall be heard, and God will arise to set him at liberty, from him which puffeth at him;<sup>160</sup> let men and Devils do their worst, God will in his own time loose the Prisoners. Gods Church of old was in *Egypt* four hundred and thirty years, 'tis said they came out the very same day, yea, the very night, according to Gods Determination, a night to be observed unto the Lord, saith the word.<sup>161</sup> We shall none of us stay a night beyond Gods Determination; rather than we shall stay longer, God will work a Miracle for his, as of old for *Paul* and *Silas*, and *Peter*,<sup>162</sup> who made all the Prison-doors fly open, and every mans Bands were loosed, yea, God can make our very Prison-Keepers, to come to us trembling, and fall down, and cry out, *Sirs, what must I do to be saved?* our *God* whom we serve is able to do this, and much more; and he can, as of old, make his people grow so much the more as their afflictions abound, thinking people will conclude they must needs be the Lords, that suffer patiently under such apparent wrong.

Again, let us bless God, though we are in the Prison of man, yet that we are delivered from the Spiritual Prison of Sin and Satan, into the glorious liberty of the Children of God, and out of the Kingdom of darkness into the glorious light of the Gospel;<sup>163</sup> there is no such Prison as for a man to be bound and fettered by his Lusts and Corruptions, that stirs not a foot further then his Corrupt Affections suffer him; a man in liberty, in honour, may be in worse Bonds then a Bodily Confinement; lets bless God for bringing us out of this Pit by the Blood of the Covenant,<sup>164</sup> this was the great end of Christs coming into the world, and of his Divine Unction to Preach good tidings unto the meek, to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them which are bound;<sup>165</sup> the Prey shall be taken from the mighty, and the lawful Captive delivered; or as the Original, the Captivity of the Just; the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered:<sup>166</sup> those that were under the power of Satan, that Roaring Lyon, that great Red Dragon, shall be Rescued; for Christ hath led Captivity Captive,<sup>167</sup> Satan and all Evil Angels, Principalities and Powers, the Rulers of the darkness of this world, and made a shew of it openly in his his glorious Resurrection and Ascension,<sup>168</sup> so that now he having obtained the Conquest over Satan, Sin, the Grave, he will say to the Prisoners, *Go forth, and to them which are in darkness, Shew your selves*:<sup>169</sup> he hath *broken the Gates of brass, and cut the Bars of Iron in sunder*;<sup>170</sup> the darkness of a Material Prison is nothing to the darkness of a Spiritual one; Material Chains to Spiritual Chains; deprivation of the Bodies Liberty is not to be compared to the Souls being shut up from God, this is far worse then to be shut up from friends, being delivered from Spiritual Bonds: We may have Liberty in Bonds, light in Darkness, Peace in Trouble; Communion with God by the Spirit is a good Cordial to keep up the heart from fainting in this valley of tears, until we come to our Mount of Joy, where there is no limits of Joy and

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157 Phil. 4. 11.

158 Psal. 69. 13.

159 John 12. 26.

160 Psal. 12. 5.

161 Exod. 12. 12.

162 Acts 12. 5. chap. 16.

163 Colos. 1. 13.

164 Zach. 9. 11. (*Zech 9:11. Ed.*)

165 Isa. 61. 1.

166 [Isa.] chap. 49. 24, 25.

167 Eph. 4. 8.

168 Col. 2. 15.

169 Isa. 49. 9.

170 Psal. 1. 7. (*This should be Psa 107:16, Ed.*)

Blessedness;<sup>171</sup> as the greatest Comforts and Estates of the greatest Monarchs here are; there's no mixture as in this world: Gods Providential Dealings with his people in this world, is like Chequer-work, there is the dark, as well as the light side of Providence, the most Refin'd and best State and Condition of the best Saints are mixed here; if we have some peace, we have some trouble; if we have large Comforts one day, we may expect a great degree of trouble another; least we should be exalted above measure, we must have a thorn in the flesh now and then;<sup>172</sup> but in Heaven there is no mixture, for there is all light without darkness, all life without death, all Riches without Poverty, all Content without the least Dissatisfaction; because we shall then praise and love God in so perfect a manner, as God will not demand more perfect Obedience then they will give, nor themselves desire to bless God better then they shall, for that were to suppose a kind of dissatisfaction in Heaven; which is contrary to Holy Davids word, *Then shall I be satisfied when I awake with thy likeness;*<sup>173</sup> are we sensible of Gods free grace to our Souls here, in delivering us from Spiritual Bonds? that is an infallible sign we shall admire free grace hereafter in the glorious Liberty of the Children of God, and shall be among that Multitude in *Revelations 7. 9, 10.* which none could number of all *Kindred, Nations, People and Tongues, that stood before the Throne and before the Lamb, clothed with white Robes, and Palms in their hands, and cried with a loud voice, Salvation to our God, which sitteth on the Throne, and to the Lamb.*

Again, This may be a Ground of Lamentation for the Church of *God*, that his Ambassadors which did use to bring us glad tidings of Salvation,<sup>174</sup> are not only shut up in Material Prisons for a time, the Prisons of men, but some of them are lodged in the Grave, and their mouths totally stopt, so as we shall not hear them sound the Gospel Trumpet any more. It's sometimes a sign of anger when the King calls home his Ambassadors; the Apostle saith in *1 Cor. 4. 1. Let a man so account of us as the Ministers of Christ; Uperetes,*<sup>175</sup> Ministers, the word imports labour, painful labour, and signifieth an Under-Rower, Gods Ministiers are thus called, because under Christ the chief Master, they do help forward the Ship of the Church toward the Haven of Heaven, through the many Rocks and Sands, Storms and Tempests, Temptations and Persecutions which they meet withal: they are called Fathers,<sup>176</sup> which signifieth instrumentality their begetting Souls to God, they are called Bishops or Overseers, this charge hath its name, **Pahad**<sup>177</sup> in the Hebrew, from visiting; and in the Greek *EPISKOPOS*,<sup>178</sup> from Over-seeing;<sup>179</sup> Applied to any which hath a charge Civil or Ecclesiastical, and they are so called of their watchfulness, care and labour for the good of his people; for they watch for their Souls, as they that must give an account, that they may do it with Joy and not with grief.<sup>180</sup> Again, they are called Pastors *POIMON*,<sup>181</sup> this is taken from Shepherds, and applied to Teachers, *Mat. 9. 36* to Christ the good Shepherd, *John 10. 11, 14*, the great Shepherd, *ARCHIPOIMON*,<sup>182</sup> *1 Pet. 5. 4.* these are some of his honourable Titles, this same word is applied to Kings, as in *Mat. 2. 6. Rev. 27. 7, 19. 15* but a word of a double signification is to be understood according to the subject matter spoken of, taken in *Mat. 2. 6.* for Ruling as a King, but in *Acts 20. 28.* for feeding as a Shepherd, *Feed the Flock of God, over which the Holy Ghost hath made you Over-seers.* Is not there cause of mourning when God taketh away our Fathers which begat us, our Ambassadors, which brings glad tidings and good news of Reconciliation and Salvation by the death of the Son of God, yea, our Ministers, which conducts, guides, and Rowes

171 Psal. 16. 11.

172 2 Cor. 12. 7.

173 Psal. 17. 15.

174 2 Cor. 5. 20.

175 ὑπηρέτης

176 1 Cor. 4. 15.

177 ἑπίσκοπος

178 ἐπίσκοπος

179 Phil. 1.1.

180 Heb. 13. 17.

181 ποιμήν

182 ἀρχιποίμην

the Ship of the Church as it were under Christ to Heaven? Yea, to lose our Pastors and Shepherds which did use to feed our Souls, this must needs be ground of mourning: the Jews had their signs of sorrow upon the death of friends, they Rent their Cloaths, they cut and prickt and made themselves bald,<sup>183</sup> by plucking, shaving; they went bare-footed and bare-headed, and cast dust upon their heads, also covered their Lip by casting the Lap of their Cloke over it,<sup>184</sup> they used Ministrils, who with sad tunes inclin'd the people to mourn, they had also mourning women, who were skilful for Lamentation;<sup>185</sup> now it's no matter for those outward signs, if we are but truly affected with the hand of God; our loss is a Spiritual Soul-loss, our mourning should be suitable to our loss. God complains that his dispensation of this nature was not considered, *Isa. 57. 1. The Righteous perisheth, and no man layeth it to heart*, it seems God would have such things laid to heart by those which are alive, and there is reason for it, if we consider the latter part of the words, *none considering the Righteous are taken from the Evil to come, or, from that which is Evil*; the death of good men seems to be a forerunner of some Judgment, therefore God would have us to lay such things to heart: Shall a *Moses and Joseph* die, and shall we not mourn, but give God cause to say of us, as of old, *The Righteous perisheth, and no man layeth it to heart?* God forbid.

*A Word of Consolation.* The time is a coming when the Prisoners of Christ shall have true Rest, and no more hear the Voice of the Oppressor; though now it may be said of the Lords Interest, as the Prophet *Isaiah* once said of Gods Heritage, *This is a People Robbed and Spoiled, they are all of them snared in Holes, and they are hid in Prison-Houses; they are for a Prey, and none delivereth; for a spoil, and none saith, Restore.*<sup>186</sup> But this shall cease and be over, the Prisoners shall in Gods time rest together, and then Men or Devils cannot disturb them, when once in the Grave. From hence we may learn that could not be the Real body of *Samuel* which the Witch of *Endor* brought up before *Saul*;<sup>187</sup> for first its very Improbable that God who had denyed to Answer *Saul* by *Ordinary meanes*, should now Answer by *Extraordinary*: Secondly, no Witch or Devil can disturb their Bodies or Souls which Dye in the Lord: Because they Rest from their Labours, as saith the Spirit:<sup>188</sup> Thirdly, had this been *Samuel* which had been Raised, no doubt but he would have Reproved *Saul* for Consulting with a Witch. This Rest in the grave, is a Fore-runner of Eternal Rest in the Saints union of Soul and Body with God.

Its with a godly Man in this Troublesome and uneasie VVorld, as it was with the Dove, which could find no Rest for the Soul of her foot, because of the swelling *Waters* of affliction; what from Sin and hot burning Persecuters, in dwelling Lust and Corruptions, which made Holy *Paul* Cry out, *O Wretched Man that I am!*<sup>189</sup> and elsewhere saith, *We that are in this Tabernacle, do Groan, being Burdened:*<sup>190</sup> Add unto all those the accusations of an accusing tempting Devil; and its no wonder a believer hath little Rest in this VVorld; if *Satan* will accuse God to Man, as did God to *Adam*, in telling him *God* forbids him Eating of the Tree of knowledge of Good and Evil for his hurt, to keep him in Ignorance, for if he would but Eat, he would be as a *God*, knowing *Good* and *Evil*;<sup>191</sup> so also he accuseth Man to *God*; so he did *Job* in representing him as an Hypocrite: Hence he is called **Satan**,<sup>192</sup> which signifieth an Adversary, an accusing Adversary, as *Psal. 109. 20.* when this Name is Applied as an Adversary to *Gods* People, it usually meaneth the *Devil*, as *Job 1. 6. Mat. 4.* but being spoken of an Adversary to the *Wicked*, and defender of the *Church*, its Applied to a good Angel, as *Numb. 22. 22.* The LXX usually Render it **Diabolos**,<sup>193</sup> which signifieth an accuser; so *Job*

183 Deut. 14. 1.

184 Micah 3. 7.

185 Mat. 9. 23.

186 Isaiah 42. 22.

187 1 Sam. 28. 14.

188 Rev. 14. 13.

189 Rom. 7. 24.

190 2 Cor. 5. 2.

191 Gen. 3.

192 ἰσὺς

193 διάβολος

1. 6. The Septuagint there, Render it so; *Satan* is the great Accuser and Callumniator<sup>194</sup> of the People of God, and all that use this *Diabolical* work are called by this *Diabolical* Name, 1 *Tim.* 3. 11. *Women*, saith the Apostle, *must not be Slandrous*, Diabolos, *not false Accusers*; this great Adversary doth not a little break the Peace of Gods People, but the time is hastening they shall all rest in their Beds, each man which hath walked in his uprightness,<sup>195</sup> and after the Resurrection comes the day of Jubile: in the Jubile of old, upon the sound of the Trumpet, they were every man to return to their Possessions; so when the great Trumpet shall sound, and the Dead in Christ Rise first, we shall take Possession of our Eternal Inheritance, which Christ is gone to prepare and secure for us: this Jubile was to return of old, but once in fifty years, but in Heaven in glory, it's all Jubile; in this year of Jubile, the Jews were not to Sow nor Reap, but it was to be a year of Rest unto them: O! when we enter upon our spiritual one, all our labouring under Sin, Suffering, Satanical Temptations, will have an end, and we shall Rest from our Labours.<sup>196</sup> This Temporary Jubile continued but a year, and then to their Toyl and labour again; Oh but the Spiritual Jubile will be an Everlasting Eternal one, that Rest which remains for the people of God will know no end: God promised *Israel* of old, when they were got over *Jordan*, he would give them Rest from all their Enemies; so when we are got well through the Wilderness, and safely carried through *Jordans* Swellings, we shall come to the good Land and be at Rest, where *the inhabitants shall no more say, I am Sick*,<sup>197</sup> *for all Tears shall be wiped away from our Eyes*,<sup>198</sup> and we shall sorrow no more, because Sin no more, *Israel* of Old thought it a great Mercy to be quiet and at Rest from their Enemies forty Years, but what is that to Eternity? To Conclude, let us all take the Counsel of the Apostle *Paul* to the *Thessalonians*, after he had been telling them of the Resurrection of the Saints, and that they should Rise first, also informing them of the coming of our Lord Christ, and that when he comes we shall all be caught up in the Clouds, to meet the Lord in the Air, and so be ever, with the *Lord*, now what is his Exhortation and Conclusion? *Comfort one another with these Words*.<sup>199</sup> While Sin, Satan, and an Unkind World is Discomforting you, do you in a lively Hope of the Resurrection of the Body, the coming of Christ, your Meeting of him, and continuing with him, cheer up and Comfort one another with these things.

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Reader,

*I will here adjoyn an Elegy on the Deaths of Mr. Bampfield and Mr. Ralphson, which (for the Substance of it) was first compos'd by a Friend of Mr. Ralphsons, design'd on him alone; but forasmuch as the preceding Discourse was occasion'd from both their Deaths, I have put it into that Order as the whole Elegy may be applicable to both, in all Respects; First, As they were Ministers of Christ. Secondly, As they were Sufferers for Christ. Thirdly, As to their Zeal against Anti-Christ. Fourthly, In Respect of their longing for Sions Welfare, and their mourning under Sions Calamities. Fifthly, In Respect of Soul-feedings, and Soul-supportings, by all the ways and means they were capable of in their Confin'd Estate.*

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*An Elegy on the Deaths of Mr. Bampfield and Mr. Ralphson, who Dyed Prisoners for Christ, in the Press-yard, Newgate.*

<sup>194</sup> Caluminator; one who calumniates; a slanderer. Oxford English Dictionary Online.

<sup>195</sup> Isaiah 57. 2.

<sup>196</sup> Heb. 4. 9.

<sup>197</sup> Isai. 33. 24.

<sup>198</sup> Rev. 7. 17.

<sup>199</sup> 1 Thess. 4. 1, 16, 17, 18.

May not all fear, when Heaven denounceth woes  
 Aloud by Signal and by Fatal blows,  
 Smiting the Shepherds, Calling Guides away,  
 That Flocks are left to wander, starve and stray,  
 Even when the Wolves, the Foxes, and the Boar,  
 Rage for the Prey, and harmless Lambs devour.  
 Was it for nought that Blustering Sparkling Rays  
 Of strange stupendious Comets did the Eyes  
 Of Earths inhabitants so long detain  
 In times but lately past? who can refrain,  
 Considering our Stroaks, so great, so sad,  
 Heightned with Circumstances dark and bad,  
 All saying, Sure these wonders did Presage  
 Some Future Tragedy to this poor Age?  
 Its Progress now makes many People think  
 The following things will make mens Spirits shrink,  
 Since many splendid Lights Extinguish'd are,  
 As now those Stars, those lovely shining Pair;  
 These are put out, and we Depriv'd of Light,  
 And left to stumble in so dark a Night.  
 By Tongue I cannot, nor by Pen Express  
 My Thoughts of them, and their great Worthiness.  
 Of their Refined Zeal, their Heart Contrite,  
 Of their Compassions, with a publick Sp'rit.  
 Their Liberal Souls were highly to be Priz'd,  
 Also their Stedfastness some Magnifies,  
 O Zealous ones, who in the Gap did stand!  
 True wrestling Watchmen to preserve the Land,  
 Striving with all the Gospel to promote,  
 Whose Trumpet sounds a true and certain Note.  
 In Faithfulness they duely warned all,  
 As did that Hand by writing on the wall,  
 Show *Belshazzar* his Sacrilege and fall.  
 Those Seers are both removed from their Station,  
 A signal Loss both to the Church and Nation,  
 Leaving now off their Cry'd, their Sighs and Groans:  
 Petitions, Pleadings, Tears, Complaints and Moans;  
 Their sublime Souls, in Prison Languishing,  
 Groan'd for Relief, Cries to their Heavenly King  
 Help *Sion*, Lord, her Controversy Plead,  
 Remove her Sorrow, and increase her Seed.  
 How long O Lord? When, when wilt thou relieve  
 Thy tossed Church? When wilt thou Freedom give?  
 VVhen men those Seers from Preaching Refrain,  
 Their Meeting-Houses clos'd up did remain;  
 Through Watch and Ward then none could entry take;  
 They thus depriv'd, by Life and Pen did make  
 Apologies, and worship true defended,  
 Which still doth Preach, although their Preaching ended.  
 After that they to Prison both were sent,



And finding divers Dishes, were content  
 To distribute what in their Basket came  
 From their Kings Table, and divide the same;  
 Gave through the Grate, that hungry Souls might share  
 With them, partaking of their Prison-fare.  
 What double Grief to their Seraphick mind  
 Was it, to be Imprison'd and Confin'd,  
 And so Restrain'd from serving of their Lord,  
 From Publishing and Preaching of his word;  
 While many Souls were crying out aloud,  
 Starved almost for want of Heavenly Food,  
 Of Gospel Springs and Ordinances pure,  
 The sadest loss that any can endure.  
 Come join and mourn with me; O come, O come,  
 And help me to express, now sitting dumb,  
 In Melancholy Muteness, and in Tears,  
 Sob forth our present loss, and ground of Fears.  
 But stop a little, though there's Cause to weep,  
 That those great Seers are both fallen asleep  
 Yet they Transported in Triumphant Fame  
 Rejoicing praise the great *JEHOVAHS* Name.  
 Free from all Cares, have now Eternal rest,  
 With such Delights as cannot be exprest.  
 Let none grudge this praise to their Memory,  
 No Pen is fit to write their Elegy:  
 Their works are finish'd, they have run their race,  
 And who's behind for to supply their place!  
 Since those *Elijahs* Heaven have ascended,  
 Convoy'd with Holy Angels, who attended  
 Their Souls to Glory, since they did defend  
 The Cause of *Sion* to their very End,  
 By Tongue and Pen the Deluge sought to stop,  
 And in ascending did their Mantles drop;  
 Let all her Children pray, yea plead and call  
 For some *Elishas* to appear, who shall  
 Their Mantles take, and with a double measure  
 Of Holy Wisdom and Celestial Treasure,  
 Supply their place; Truth teach, and Truth defend,  
 And haste the Scarlet Whore to her last end;  
 That so all these Terrestrial Kingdoms may  
 Christs Kingdoms be, let *Sions* Children pray.  
 For their work's finished, they're both set free,  
 Call'd from a *Prison* to *Felicity*.  
 To Heavens rich Mansions, to Salvations wells,  
 To Gods right hand, even where all fulness dwells.  
 Their Gracious Lord, mov'd by their Sighs and Groans,  
 Their Grievances, their Tears, and bitter Moanes,  
 Sends speedy Help, his Prisoners relieves,  
 And calls them thence out of a Den of thieves.  
 So Graciously Conveys their souls above,

To full fruition of his Matchless Love;  
Where they enjoy what no in in can express,  
Celestial Joy, Perpetual Happiness:  
VVith Living Streams, Solac'd without Cessation,  
Triumphant Glory, Endless Consolation.  
Joyning in Praises, Songs, and Heavenly Hymns,  
VVith Angels, Saints, Arch-Angels, Seraphims.

## FINIS.

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**Note:** In the original text, the Scripture citation were marginal references. The position of these citations as footnotes in this text were assigned by the transcriber and any inaccuracy in their positioning is his alone.

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