

A Clavis to the Bible.
OR A NEW
COMMENT
UPON THE
Pentateuch:
OR
Five Books of MOSES.

Wherein are

- | | | |
|-----------------------------------------|-----|----------------------------------------|
| 1. <i>Difficult</i> Texts explained. | } { | 6. Besides, <i>divers</i> Texts of |
| 2. <i>Controversies</i> discussed. | | Scripture which <i>occasional-</i> |
| 3. <i>Common-places</i> handled. | | ly occur, are fully opened. |
| 4. <i>Cases of Conscience</i> cleared. | | 7. And the whole so inter- |
| 5. Many Remarkable matters | } { | mixed with <i>pertinent</i> <i>Hi-</i> |
| hinted, that had by other <i>Inter-</i> | | stories, as will yeeld both |
| <i>preters</i> been omitted. | | pleasure and profit to the |
| | | Judicious, pious Reader. |

By JOHN TRAPP, Pastor
of Weston upon Avon in Gloucestershire.

Novemb. 16 LONDON,

Printed for Timothy Garthwaite, at the George in Little-
Britain, 1659. 1649.



TO
THE VVORSHIPFULL,
his highly honoured friend, *William Comb*,
Esquire, of Stratford upon Avon; Justice of
the Peace for the County of Warwick

Worthy Sir,



You may well wonder, not so much that I now dedicate this peece of my pains unto you, as that I did it not till now; considering how long I have known you, and how very much I am obliged to You. The truth is this; These Notes (upon *Genesis*) were the first, in this kind, that ever I finished; and You were deservedly among the first that came into my thoughts, for a Patron to them. But as *Pharez* once made a *breach* upon his brother *Zarah*, and gat into the world before him, so did those other *works* of mine (if at least, that name be not too good for them) deal by This, which now, with its *red thread*, (a sign of its intended seniority,) humbly implores Your patronage, and (if worth while) your perusal: I know you have somewhat else to do, then to read Commentaries; and yet I must needs know too, that You (that are so sedulous a searcher of the Scriptures, and so seriously inquisitive after the genuine sense of such and such dark Texts therein, as, in conference occasionally, You have oft proposed

Gen. 38. 29.

A. 2.

unto

The Epistle Dedicatory.

Dr. Cumber. unto me,) cannot but delight to be duely exercised in books of this nature. That Reverend Doctour of Cambridge, that (in the behalfof himself, and his whole Colledg, for a very good turn you did them,) presented You with the fairest great Bible that ever I beheld, saw something, surely, of your pious inclination to the study of that blessed Book: And, if to the better understanding thereof, this, or any thing else that I have yet written, may be any way servicable, I have that I sought for.

Panormitan. *Alphonfus*, King of *Arragon*, is said to have read over the Bible fourteen times, with *Lyra's* Notes upon it. And those English *Exiles* for Christ at *Geneva*, knew they could not present any thing more pleasing, to that Incomparable Queen *Elizabeth*, then their new Translation of, and marginal Notes upon the holy Bible; which Book of books she had received, with both her hands, from the Londoners, soon after her Coronation; and kissing it, laid it to her breast, saying, *That the same had been her chiefest delight, and should be the rule whereby she meant to frame her whole deportment.* Let it be still Yours, Good Sir, as hitherto it hath been; and let this poor piece of mine (if at any time you think good to consult with it) tell you, in my absence, what my sense is of such places, as wherein, with that noble Eunuch, (*Act. 8. 31.*) You may need an Interpreter. No more, Sir, at present, then to pray the *Father of lights* (who commanded the light to shine out of darkness,) to give You the light of the knowledge of the glory of God, in the face of *Jesus Christ*; That though You have this treasure presented to you in an earthen vessel, in a vile oyster-shell; as the Greek hath it,) yet You may partake of the excellency of the power that is of God, and not of Me, who preach not, present not, myself, but *Christ Jesus the Lord; and myself*

Your Servant for *Jesus sake,*

JOHN TRAPP.

על פירוש המשנה חומשי
תורה ביד יוחנן תרפ"ם
רעי ומירעי איש האלהי
נככר

האיש חנון פרש מקרה:
גם חומש משה בצורה:
לנו הוה חירת: חכמה
לחת לפתאים ועדמה:
הוא ספר ארצ נפלאות:
על ימים רבים נראות:
הוא גיה אל שרי אמרות
גם מקודים עדות מוצות
חקים משפטים: לשוח
יומם וילילה: בכוח
החדיר אל עברי חמוד:
על כן עליון הרור תמיר:

Thomas Richardson, Oxon:
Pastor Ecclesie de Newbold pace.

Ἰωάννης ὁ Τράππας.
ἀνάγξ.
Ναὶ πετιρ ὡς πίδα.

Τὸς ἀδελφούς ὄντας τῶν τῆς Ἐκκλησίας
Πάλαι μόνων, Βασίλειον, Χρυσόστομον,
Γρηγόριον ἀμρόπειρον, Κλήμεντ', Ἀθανάσιον,
Κύριλλον, Θεοδούλακτον, Θεοδώρητον, Βιτίλιον,
Ἰερώνυμον, τὸν Ἀγγεῖνον, καὶ τὸν Μακάριον,
Ἄλλους τε πολλούς, τὸς Πατέρας καλλιμάνους,
Τιμώνας, ὡς ἀνήκει, καὶ μακαρίζουσι.
Ἡδύσει ἵταν θεῶν κινήσεις λόγους,
Τῆς πίστεως ὑπεράσπιται ἐργασίαι,
Πλανῶν τυπῆσις ἀπιστοῦ, πειμνὴ τυπῶ,
Καὶ ἐκδοθέντων καλλίμων τῶν βιβλίων,
Ὅτι τῆς συνήλικης ἐνεργετῶν τῶν μεθόνων,
Ἄλλ' ἰσμήνους πάντας ὁ σὺς πανταχῶς.
Ναὶ, πάντα πάντα Τράππας, καὶ Ἐκκλησίας
Φῶς ὄντι ἡμετέρας: αἱ, Πατέρων φερτάτοις
Μαλ' ἱκαλῶ. καὶ υἱὸς μάλλον παῖσι.
Ἡμεῖς ἐκείνων τῶν μεθόνων τῶν Πατέρων.
Ἡμῶν δι' ἐκγονοὺς τῶν μεθόνων Πατέρων.

Tbo: Dugard. Art. Mag. Reitor Dorfordie.

LECTORI.



LECTORI.



Abes hic Lector presit quantis Librum ;
Prioribus * quos irivisti laus parem ;
Notas in Mosi Pentadem ; unde denno
Sic splendet ille, ut Monto quum descenderet,
Magni Tonantis inclytus Tabellio.
At nun ut olim Claritate terrivans.

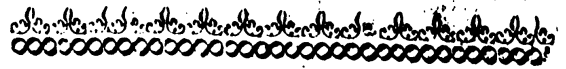
* Limatissimis
et lectissimis
illis Annotationibus in
Novum Testa-
mentum; unan-
cum locorum
combunium
decade; nec
non duobus
alitis, idiomate
etiam vernacu-
lo conscriptis,
quorum alteri
nomen, God's
Love-tokens,
&c. alteri, The
New Treasure,
&c.

Abegit accedentes, nunc parili modo
(Ne contremas) tibi prodit formidabilis.
Accede sis, et inturo; sentis.
Lucem stupendam, sed qua oculos beet tuos.
Tenebras fugari gestis? ecce Phosphorus.
Aenigmata solvi? te ponet est nunc Oedipus.
Gazas recludi? clavem cernis auream.
Tenebricosior est subinde Legifau;
Et Sphingis instar, et gazas premis suas.
Ast Trappus clarat, solvit, pandit omnia.
Trappi nil quicquam est invium solertia.
Nec Luce solim donat ut scientior,
Es auctior Capite, isa corde purior
(Modo tibi ne desis) hinc discedas. Vale.



Dugardus.

TO



TO THE BOOK.



Elcome sweet Babe into the Light:
A Light thy self to Him, whose sight
Was at twice sixty undecay'd;
Whose Infancy ravish'd a maid.

His wind-and-wave-rockt Cradle she,
That gracious Princess, needs would see;
And seeing, fell in love with him
Whose first three moneths were taught to swim.
As he to her, so thou to me
Art full of Amabilitie.

Exceeding fair and proper too,
He was, thou art; who can buy wooc?
Who can but fix on thee his eye?
And much affect thy compassy?
So sweet is thy discourse; where meet
Piety, Learning, Eloquence, wit;
Profit and Pleasure; Muse and Grace;
Maschil and Micham; here's the place
Where golden apples we may find
With silver pictures fitly joyn'd.
Were it not so, I durst profess,
That thou, sweet child, wer't nothing less
Than Son of Trappe; whose pregnant Head
So often hath us Treasured

With gallant Births: in which we see
Whatsoever can be said of thee.

Go now, sweet Babe, and certis
Thy Sire, his Readers Thoughts are high,
Of his enlighten'd Pentateuch;
And that they cannot chuse but look,
That Joshua Moses should succeed,
And then the rest; for Light all need.

Deut. 34. 7.

אשר נאמר
אח. 7. 20.
אשר נאמר
דור, Heb. 11.
23.

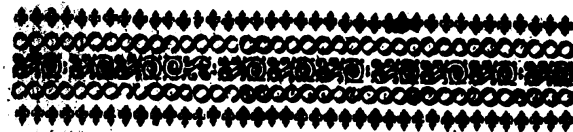
And

And *Moses* only Earnest is ;
 One draught, from whence their Thirst doth rise ;
 Which will not quenched be, untill
 Each Sacred Penman tastes his Quill.
 Tell him, his Readers do believe,
 While time shall be, his Sons will live.
 They only pray, his Sons may grow,
 In Number, and in Greatness too :
 For this defect is in them *All* ;
 Being so *Fine*, they are too *Small*.

Idem.



A Com-



A
 COMMENTARY OF EXPOSITION
 UPON
GENESIS.

WHEREIN
 The **T**EXT is explained, some Con-
 troversies are discussed, divers common places
 are handled, and many remarkable Matters hinted,
 that had by former **I**NTERPRETERS
 been pretermitted.

CHAP. I.

Verse 1. *In the beginning*]



Beginning there was then ; Whatever
Aristotle fancied of the Worlds eternity. *Ar. Physic. 1.8.*
 So true is that of a learned *Italian*, *Phi-* *Symphon. p. 11.*
sophy seeks after Truth, Divinity onely *Plin. lib. 1. c. 1.*
findes it, Religion improves it. But the *Veritatem qua*
 Philosopher would be yet better satisfied. *invenit Theol.*
 He had read (say some) this first of *Gen.*
Genesis, and was heard to say thereupon, *Jo. Picus Mi-*
rand.
Fregit diei domine Moses, sed quomodo probas? Well said, Sir
Moses ; how prove you, what you have so said ? An Ancient
 answereth,

D. Frid. e. Cabedra.

Crede, non probo. Augustin.
 Piscatorum credimus, non Di-
 lectick. Amb.
 Multo melius
 credendo intelli-
 guntur, quam in-
 telligendo cre-
 duntur. fidei
 Christiane
 my: aia, Rup-
 pert. Abbas
 Tuerlesis.
 Theologia non
 est argumenta-
 tiva. Alsted.
 Aristotelis se-
 pt., seu Theolo-
 gia, josphistica est
 omnium, qua li-
 teris unquam
 mandata sunt,
 maxime stulta,
 maximeque m-
 pta: Ramus in
 Theolog.
 Job 35. 10.
 Psal. 1. 9. 1.
 Eccles. 12. 1.
 Moses was read
 every Sabbath.
 Acts 15. 21.
 with a Lecture
 cut of the Pro-
 phets.
 Acts 13. 15.
 Psal. 33. 6.
 inquam q
 cu oegaa.
 Suidas.
 reonivisat.
 In Poemandro.
 Non hoc pro-
 phia est habit
 of God: They are
 foolishness unto
 him. The Cook
 on the dunghill
 verbi significa-
 tio. Jun.
 Irrides Galenus
 Mosen, et quod
 dicit, Deum ex
 nulla preexistente
 materia ventidisse
 mundum.
 Buchol. 1 Cor. 2. 14.

answereth, I believe it, I need not prove it. Another, We believe the holy Penmen, before Heathen wisemen. A third, The mysteries of Christian Religion are better understood by believing, then by reasoning. But best of all, the Apostle, Through Faith we understand, that the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear, Heb. 11: 3. Divinity doth not use to prove her principles (whereof this is one.) No, not Aristotles own Divinity (his Metaphysicks, I mean,) wherein he requires, to be believed upon his bare word: Albeit, (if Ramus may be judg) those fourteen Books of his, are the most idle and impious piece of Sophistry, that ever was set forth by any man. Thus, Professing themselves to be wise, they became fools, Rom. 1. 22. Behold, they have rejected the word of the Lord, and what wisdom is in them? Jerem. 8. 9. God created.] Heb. Dii creavit. The Mystery of the blessed Trinity, called by Elishu, Eloah Gnosai, God my Makers; and by David, The Makers of Israel; And remember thy Creators, saith Solomon. To the same sense, sweetly sounds the Haptrara or portion of Scripture, which is read by the Jews, together with this of Moses; viz. Isaai. 42. 5. And that 95th the Psalmist, By the Word of the Lord, were the heavens made, and all the host of them, by the breath (or Spirit) of his mouth: That is, God the Father, by the Son, through the Holy Ghost; created all. This, Trismegist an ancient Egyptian (for he flourished before Pharaoh) acknowledged, and thence had his name. The Hebrews also of old, were no strangers to this Mystery, though their posterity understood it not. R. Solomon Jarchi writing on that, Cant. 1. 11. We will make, &c. Interprets it, I and my Judgment-hall. Now a Judgment-hall in Israel consisted of three at least, which in their close manner of speech, they applied to God, who is Three in one, and One in three. Created] Made all things of nothing, in a most marvellous and magnificent manner, as the word signifyeth. This Plato doubts of, Aristotle denies; Galen derides, as a thing impossible, because, with Nicodemus, he cannot conceive how these things can be. The natural man (the meer animal, whose Reason is not elevated by Religion) perceiveth not these things of the Spirit of God: They are foolishness unto him. The Cook on the dunghill meddles not with these matters. Well might Saint Paul tell the men

men of Athens, (and yet Athens was the Greece of Greece, and had in it the most Mercurial wits in the world,) That God, that made all things of nothing, was to them the unknown God: And Lactantius fitly sayth of Plato (who yet merited the title of Divine amongst them,) that he dreamt of God, rather than had any true knowledge of him. He no where called God the Creator, but Διουργος, the Workman; as one that had made the World of a preexistent Matter, coeternal to himself. There were four Errors (saith a late learned man) about the Creation: Some affirmed, that the world was eternal; some, that it had a material beginning, and was made of something; some held two beginners of things: That one beginner made things incorruptible, and another made things corruptible. Lastly, Some said, God made the superior creatures himself, and the inferior by Angels. This very first verse of the Bible confutes all four. In the beginning, shews the world not to be eternal. Created, notes that it was made of nothing. The heaven and the earth, shews, That God was the onely beginner of all creatures. God created all: This excludes the Angels. In the government of the World, we grant they have a great stroke, Ezek. 1. 5. 6. &c. Dan. 10. & 11. Not so in the making of the World, wherein God was alone, and by himself; Isa. 44. 24. And lest any should imagine otherwise; the creation of Angels is not so much as mentioned by Moses, unless it be tacitely intimated in these words, The heaven and the earth, The world and all things that are therein, Acts 17. 24. Things visible and invisible, (Colos. 1. 16.) Whether they be cherubims or dominions, &c. called elsewhere, Angels of heaven; because (probably) created with, and in the highest Heaven; as Christs soul was created with, and in his body, in the Virgins womb, the self-same moment. The highest Heaven, and the Angels, were of necessity (say some) to be created the first instant, that they might have their perfection of matter and form together; otherwise, they should be corruptible. For whatsoever is of a preexistent matter, is resolvable, and subject to corruption. But that which is immediately of nothing, is perfectly composed, hath no other change, but by the same hand to return to nothing again. But if this were the Heaven, what was the Earth here mentioned? Quest. Not that we now tread upon (for that was not made till the third day.) But the Matter of all, that was afterwards

wards to be created; being all things in power, nothing-in act.

Verf. 2. And the earth was without form, and voyd.] That is, as yet it had neither essential nor accidental perfection. The Lord afterward did form it into Light, the Firmament, the Water, and the Earth: So beginning above, and building downwards (in the new Creature he doth otherwise;) and in three days laying the parts of the World; and in other three days adorning them. The Rabbins tell us, that Tohu and Bohu, do properly import Materia prima and privatio: and others of Tohu, derive Chaos; whence the ancient Latines called the World Chohnu, and borrowed their word Inchoo, &c. And darkness was upon the face of the deep.] That is, not of Hell, as Origen expounds it, but of the deep waters (see the like, Luke 8.31.) Which, as a garment covered the earth, and stood above the mountains, Psal. 104. 6. This darkness God created not, for it was but the want of Light. And to say, That God dwelt in darkness, till he had created Light, was a devilish sarcasm of the Manichees; as if God were not Light it self, and the Father of lights: Or, as if God had not ever been a Heaven to himself, Ere ever he had formed the earth and the heavens, Psal 92.2. What he did, or how he employed himself before the Creation, is a Sea, over which no ship hath sailed; a Mine, into which no spade hath delved; an Abyss, into which no bucket hath dived. Our sight is too tender to behold this Sun. A thousand yeers (saith a great Divine) are to God but as one day, &c. And who knoweth what the Lord hath done? Indeed, he made but one World to our knowledg; but who knoweth what he did before, and what he will do after: Thus he. As for Saint Augustine,

Prasul ad hac Lybicus, fabricabat Tartara, dixit
Eius, quos formari opus, mente juveni.

Excellently another, who wanted no wit: As in the element of fire (saith he) there is a faculty of heating and enlightning; whence proceedeth heat and light, unto the external neer bodies: And besides this faculty, there is also in it a natural power to go upward; which when it cometh into act, is received into no other subject, but the fire it self: So that if fire could, by abstractive imagination, be conceived of, as wanting those two transient operations, yet could we not justly say it had no action; forasmuch as it might move upward, which is an immanent and inward

Alfred. Lexic. Theol. p. 111.

ABUDG.

John 1. 5. James 1.

D. Prefson of Gods Attributes, p. 34.

Sabin. Poes.

Guff his Differ. of Ages, p. 22.

ward action: So, and much more so, though we grant that there was no external work of the Godhead, until the making of the World, yet can there be no necessary illation of idleness: Seeing it might have (as indeed it had) actions immanent, included in the circle of the Trinity: This is an answer to such as ask, what God did, before he made the World? God (saith Plotinus the Platonist) not working at all, but resting in himself, doth, and performeth very great things. And the Spirit of God moved, &c.] Or, hovered over, and hatched out the creature, as the Hen doth her chickens; or, as the Eagle fluttereth over her young, to provoke them to flight, Deut. 32. 11. Or, as by a like operation, this same holy Spirit formed the childe Jesus in the Virgins womb, in that wonderful overshadowing, Luke 1. 35. The Chaldee here hath it, The Spirit breathed: and David saith the same, Psal. 33. 6. He became to that rude dead mats, a quickning, comforting Spirit. He kept it together, which else would have shattered. And so he doth still, or else all would soon fall asunder, Heb. 1. 3. Psal. 104. 29. were not his conserving Mercy, still over (or upon) all his Works.

Verse 3. And God said, Let there, &c.] He commanded the light to shine out of darkness: He spake the word, and it was done. Creation is no motion, but a simple and bare emanation; which is, when without any repugnancy of the Patient, or labor of the Agent, the work or effect, doth voluntarily and freely arise from the action of the working cause, as the shadow from the body. So Gods irresistible power made this admirable Work of the world, by his bare word, as the shadow and obscure representation of his unsearchable wisdom, and omnipotency. And there was light.] This first light was not the Angels, as Augustine would have it; nor the Element of fire, as Damascen; nor the Sun, which was not yet created; nor a lightsome cloud, or any such thing: but the first day, which God could make without means, as Calvin well observeth. This light was the first ornament of the visible World, and so is still of the hidden man of the heart, the new Creature, Acts 26. 18. The first thing, in Saint Pauls commission there, was to open mens eyes, to turn them from darkness to light, &c. To dart such a saving light into the soul; as might enlighten both Organ and Object. In which great work also, Christs words are operative together with his commands in the mouths of his Ministers. (Know the Lord, understand O ye

brutish among the people. &c.) There goes forth a Power to heal, as it did, Luke 5. 17. Or, as when he bade Lazarus arise, he made him to arise: So here, the Word and the Spirit go together; and then what wonder, that the spirit of darkness falls from the heaven of mens hearts, as lightning, Luke 10. 18. So as that, they that erlt were darkness, are now light in the Lord, and do preach forth the praises of him, who hath called them out of darkness, into his marvellous light?

Ephes 5 8.
 1 Pet 2 9.

Subrellus.

Verse 4. And God saw the light that it was good.] Prævidet autem; so one rendereth it: he saw this long before, but he would have us to see it; he commends the goodness of this work of his to us. Good it is surely, and a goodly creature: Sweet, saith Solomon, Eccles. 11. 7. Comfortable, saith David, Psal 97. 11. Which when one made question of; That's a blinde mans question, said the Philosopher. What is it then to enjoy him, that is Light Essential? The Platonists (who were blinde in divinit, and could not see far off, yet they) could say, that he was a blessed man, who enjoyed God, as the eye doth enjoy the light. And God divided the light, &c.] Let not us confound them, and so alter Gods order by doing deeds of darkness, in a day of Grace, in a Land of Light. What make Owls at Athens? or such spots among Saints, as count it pleasure to riot in the day time? It was a shame that it should be said, There was never less wisdom in Greece, then in the time of the seven wisemen of Greece. It was a worse shame, that it should be said to the Corimbians, That some of them had not the knowledg of God; and that such Fornication was found among them, as was not heard of among the Heathen. For what fellowship hath light with darkness? Surely none. Our morning shadows fall as far as they can toward the West, Evening toward the East, Noon day toward the North, &c. Alexander having a souldier of his name that was a coward, he bade him either leave off the name of Alexander, or be a souldier.

πολλὰ τὸ ἴδιον. Aristot.
 Beatissime ho.
 minem Deo fru-
 entem, sicut ocu-
 lus luce. August.
 de Civitas. Dei.
 l. 8.
 2 Cor. 6. 14.
 1 Thel. 5. 6. 7.
 Σὺν τοῖς ἡμέ-
 ροις.
 2 Pet. 1. 13.
 Luffins.
 1 Cor. 15.
 1 Cor. 5. 1.
 2 Cor. 6.

Plusarch.

Verse 5. And God called the light Day, &c.] He taught men to call them so, Day, from the noise and hurry; Night, from the yelling of wild beasts. Darknesse he created not, but onely by accident; and yet not that, without some notable use. Much lesse that darknesse of affliction which he is said to create, Esa. 45. 7. Un- to the upright thine arifish light in darknesse, yea light by dark- nesse, as to Paul, whose bodily blindness opened the eyes of his minde. Opera Dei sunt in mediis contrariis, saith Luther, Gods

Pfal, 113. 4.

Gods workes are effected usually by contraries. And the evening and the morning &c.] Thales (one of the seven Sages) had learned this truth, by going to Schoole in Egypt. For being asked whether was first the Day or the Night? he answered, that the Night was sooner by one Day. As who should say, afore God had created the light, it must needs be confessed that out of him, there was nothing but darknesse. Evening seperates by darknesse, morning by light: so the one dis-joynes day from night, the other night from day. Onely this first evening seperated not, because light was then uncreated. Yet was it of God appointed (even then) to stand betwixt light and darknesse. In the first Evening was Heaven and Earth created, and in the first Morning the light, both which make the civill day, called *νυκτὴς ἡμέρας* by the Apostle. And this (which doubtlesse is the naturall order of reckoning the day, from evening to evening) was in use among the Athenians, and is to this day retained by the Jewes, Italians, Bohemians, Si esjans, and other Nations. Our life likewise is such a day, and begins with the darke evening of misery here; but death is to Saints the day-breake of eternall brightnesse. Morning lasteth but till morning: Nay, not so long; for, Behold at even-side trouble, and before the morning he is not, Esay 17. 14. It is but a moment, yea a very little moment, and the indignation will pertransire be overpast, saith the Prophet; so little a while as you can scarce imagine, saith the Apostle. If it seem other wise to any of us, consider; 1 That we have some lucida intervalla, some respites, interspirantes, breathing whiles. And it is a mercy that the man is not alwayes sweating out a poor living, the woman ever in pangs of child-birth, &c. 2 That this is nothing to eternity, of extreamity which is the just hire of the least sin. 3 That much good accrues unto us hereby, Heb. 12. 10. Yea this light affliction which is but for a moment, worketh out unto us that far most excellent and eternall weight of glory. Oh pray, pray, that the eyes of our understanding being enlightened by that Spirit of wisdom, and revelation, we may know what is the riches of the glory of his inheritance in the Saints, &c. Eph. 1. 17, 18.

Διὰ τὴν ἑσπέραν ἢ ἀπὸ τῆς ἡμέρας τῆς ἀπογευματινῆς, ἢ ἀπὸ τῆς ἡμέρας τῆς πρωιμῆς.
 Nequiang.
 Lærtius.

2 Cor. 11. 35.
 Phil. 1. 6. 7

Pfal. 30. 5.
 Esa. 16. 10.
 ἢ τὴν μικρὰν ἢ τὴν πολλήν.
 Heb. 6. 10. 37.

Gen. 3.
 Rom. 6. 13.
 2 Cor. 4. 17.

Verse 6. Let there be a firmament.] Yet not so firme, but it shall be dissolved, 2 Pet. 3. 11. That it is not presently so; that those winddwees of heaven are not opened, as once in the deluge, (having no better a bar then the liquid ayre) and we suddenly buried in one universall grave of waters, see a miracle of Gods mercy, and thanke him for this powerfull word of his, Let there be a firmament.]

ment.] *Bartholomae* tells us, that in the yeare of Christ, 1551. a very great multitude of men and cattell were drowned by a terrible tempest; the clouds suddenly dissolving, and the waters pouring downe againe, with such a strange stupendious violence, that the massive walls of many Cities, divers Vineyards, and faire houses were utterly destroyed and ruined. Clouds, those bottles of raine, are vessels as thin as the liquor which is contained in them. There they hang and move, though weighty with their burdens. How they are upheld (saith a Reverend Divine) and why they fall here and now, we know not, and wonder, *Job* 26.8. They water our lands, as we doe our gardens, and are therefore called *our heavens*, *Deut.* 33.28.

Verse 7. *Waters which were above the firmament.* That is, the clouds, and watery meteors above the lower region of the ayre, where Gods pavillion round about him is darke waters, and thicke clouds of the skies. These he weighes by measure, not a drop falls in vaine, or in a wrong place, *Job* 28.15. And this is the first heaven: As the second is the starry skie, which is firme and fast, as a molten looking glasse, *Job* 37.18. To this heaven, some that have calculated curiously, have found it 500 yeares journey. Others say, that if a Stone should fall from the eight sphere, and should passe every houre an hundred miles, it would be 65 yeares or more, before it would come to ground. Beyond this second heaven, *Aristotle* acknowledgeth none other. Beyond the moveable heavens (saith he) there is neither body, nor time, nor place, nor *Vacuum*. But we have a more sure word of prophesie. Gods blessed booke assures us of a third heaven, *2 Cor.* 12.2. called elsewhere the heaven of heavens, the Paradise of God, the bosome of *Abraham*, the Fathers house, the City of the living God, the Countrey of his pilgrims. A body it is (for bodies are in it) but a subtile, fine, spirituall body: next in purity to the substance of Angels and mens soules. It is also, say some, solid as stone, but cleare as chry-stall, *Rev.* 21.17. *Job* 37.18. A true firmament indeed; not penetrable by any (no not by Angels, spirits, and bodies of just men made perfect) but by a miracle; God making way by his power, where there is no naturall passage. It opens to the very Angels, *Job* 1.51. *Gen.* 28.12. who yet are able to penetrate all wth it. The other two heavens are to be passed through by the grossest bodies.

Verse 8. *And the evening, &c.* Here's no mention of Gods approbation of this second dayes worke. Not for that hell was then

Barthol lib. 2 de meteorib.

D.H. Contemp.

Plal. 18. 11. Jer. 10. 13.

Burton of Melancholly.

ἡ σὴν τοῦ θεοῦ κτίσις
κτίσις τοῦ θεοῦ
ἡ σὴν τοῦ θεοῦ κτίσις
ἡ σὴν τοῦ θεοῦ κτίσις
De Gale, 1629. 99.
Dout. 10. 14.
Luke 22. 42.
Luke 16. 22.
Job. 14. 2.
Heb. 11. 22.
Heb. 11. 14.

Tates his Model.

then ceated, or the reprobate Angels then ejected (as the Jewes give in the reason of it;) but because this dayes worke was left unperfected, till the next; to the which therefore the blessing was reserved, and is then redoubled. God delights to doe his workes, not all at once, but by degrees, that we may take time to contemplate them peece-meal, and see him in every of them, as in an opticke glasse. Consider the lillies of the field, saith our Saviour. Goe to the Pismire, show sluggard, saith Solomon. Luther wisht *Pontanus*, the Chancellour of Saxony, to contemplate the Star-chamber of Heaven (that stupendious arch-worke) born up by no props or pillars, and yet not falling on our heads: the thicke clouds also hanging often over us with great weight, and yet vanishing againe, (when they have saluted us but) with their threatning lookes. And cannot God as easily uphold his sinking Saints, and blow over any storme, that hangs over their heads? An Artificer takes it ill, if when he hath finished some curious piece of work, and sets it forth to be seen (as *Apelles* was wont to do) men slight it, and take no notice of his handy-work. And is there not a woe to such stupid persons, as regard not the work of the Lord, neither consider the operation of his hands? *Asino quispiam narrabat fabulam, as ille movebat aures*, is a proverb among the Greeks. Christ was by at the Creation, and rejoyced, *Prov.* 8.30. Angels also were by at the doing of a great deale, and were rapt with admiration. *Job* 38.4,5,6. Shall they shout for joy, and we be silent? Oh how should we vex at the vile dulnesse of our hearts, are no more affected with these indelible ravishments!

Verse 9, 10. *Let the waters under the heaven be gathered, &c.* The water, they say, is ten times greater then the earth, as is the ayre ten times greater then the water, and the fire then the ayre. Sure it is, that the proper place of the water is to be above the earth, *Psal.* 104.6. Saylers tell us, that as they draw nigh to shore, when they enter into the haven, they run as it were downe-hill. The waters stood above the mountains, till (at Gods rebuke here) they fled, and hasted away at the voyce of his thunder, *Psal.* 104.6,7. to the place which he had founded for them. This drew from *Aristotle*, *Lib. de mirabil.* in one place, a testimony of Gods providence, which elsewhere he denies. And *David* in that *Psal.* 104. (which one calleth his *Physicks*) tells us, that till this word of command, *Let the waters, &c.* God had covered the earth with the deepe, as with a garment: For as the garment in the proper use of it is above the body,

Kerm. uobis. 7
March. 6. 28.
Prov. 5. 6.

Propositi-
templam pul-
cherrimam cali
concomerationem
Nullis pite &
columnis impositam.
Annal. 276.

Esay 5. 12.

so is the sea above the land. And such a garment, (saith the divine Cosmographer) would it have been to the earth, but for Gods providence toward us, as the shirt made for the murdering of Agamemnon, where he had no issue out. But thou hast set a bound, saith the Psalmist, that they may not passe over, that they turn not againe to cover the earth. God hath set the solid earth upon and above the liquid waters, for our conveniency: so that men are said to goe downe (not up) to the sea in ships, Psal. 107. 23. See his mercy herein, as in a mirrour, and believe, that God (whose work it is still to appoint us the bounds of our habitations) will not faile to provide us an hospitium, a place to reside in, when cast out of all, as he did David, Psal. 27. 10. and Davids parents, 1 Sam 22. 4 and the apostles, 2 Cor 6. 10. and the English exiles in Queen Marias dayes, and before them, Luther, (who being asked where he thought to be safe? answered *Sub Caelo*) and yet before him, those persecuted Waldenses; after whom the Romish Dragon cast out so much water as a flood, but the earth swallowed it; and God so provided, that they could travell from Cullen in Germany to Millain in Italy, and every night lodge with hosts of their own profession. The waters of affliction are often gathered together against the godly, but, by Gods gracious appointment, ever under the heaven (where our conversation is, though our commoration be a while upon earth) and unto one place, as the Text here hath it. The dry-land will appeare, and we shall come safe to shore, be sure of it. The Rock of eternity (whereupon we are set) is above all billows; washt we may be, as Paul was in the shipwrack, drowned we cannot be, because in the same bottome with Christ, and kept by the power of God, through faith, to salvation.

Verse 11. 12. *Let the earth bring forth, &c. Grasse for the cattle, and herb for the use of man.* and both these, before either man or or beast were created. He made meat before mouthes. He fills for us two bottles of milke before we come into the world. Herbes and other creatures we have still *ad esum & ad usum*. Our land flowes not with milke onely for necessity, but with *hone* too, for delight. Nature amidst all is content with a little, Grace with lesse. Sing we merrily with him,

*Hoc mihi pro certo, quod vitam qui dedit, idem
Et velis & possit suppeditare cibum.*

*Σολ χάειν διδο Θεῷ ἰσπαλάγγω, ὅς μ' ἐδίδου
Ἐν βιοτῇ τι θανάτιν, ἐν θανάτῳ δὲ βίον.*

Verfo

Psal. 104. 6. 9.

Act. 17. 26.

Scultes Annal.

Rev. 12. 15.

Cale of the Church, p. 180.

Tarenta in loc.

Philip. 3. 20.

Esay 26. 4.

1 Pet. 1. 5.

Psal. 104.

Georg. Fabricius
Chemniscnsis.

Verse 12. *and the earth brought forth &c.* St. Augustine thinks *Aug de Gen.* that thorns and thistles, brambles and briars were before the Fall, though not in that abundance that now. Basil thinks otherwise, *ad incert. 1. 3. cap. 8.* and that till sin came in, the rose was without prickles. Its likely, there were such shrubs at first created, *non ut lederent hominem non peccantem, sed peccatum, saith Pareus.* Now since the Fall, all creatures are armed against man: as that sword which Hector gave Ajax; which, so long as he used against men (his enemies) served for help and defence: But after he began to abuse it to the hurt of hurtless beasts, it turned into his own bowels. *yielding fruit after his kind.* So that men doe not gather grapes of thorns, or figs of thistles. Luk. 6. 44. Can a fig-tree, saith St. James, bear olive-berries; or a vine, figs? that were monstrous. And should not every man, in like manner, bear his own fruit (proper to his kinde, to his calling?) doe his own work? weed his own garden, walk within his own house with a perfect heart, till God come unto him? Come he will, and look for fruit in its season. When he comes, he will turn up our leaves, and look that, like the tree of life, Rev. 2. 21. we bear fruit every moneth: or that we be like the lemmon-tree, which ever and anon sendeth forth new lemmons, as soon as the former are fallen down with ripeness. Or the Egyptian fig-tree; *unde pomum de curftris, alterum sine mora protuberat Sol.* which, saith Solinus, beareth fruit seven times in a year: pull off a fig, and another breaks forth in the place, shortly after. Now if we be found, like the barren fig-tree Luk. 13. that had leaves on; or the Cypress-tree which is said to be fair and tall, but altogether fruitless: or the Cyprus it-tree, of which Pliny affirmeth, *Plin. lib. 10.* that it is *natu morosa, fructu supervacanea, baccis parva, foliis amara, odore violenta, ac ne umbrā quidem gratiosa;* what can we expect, but that he should set down his basket, and, taking up his axe, hew us down, as fewel for the fire of hell? Spain is sayd to have nothing barren in it, or not some way useful; and why should Christs orchard, the Church? John 15. 2. *et cetera superet,* he pares and prunes our leaves and luxuriancies: Yea cuts and slashes where need requires; and all, that we may bear more fruit. Sincerity alone will not comfort a man, unless it grow up to fruitfulness; which, springing from the exercise of grace, hath a sweet reflection on the soul, as in sick Hezekiah; and sweetly seals up our calling to glory and vertue, as the budding of Aarons rod, did his calling to the priesthood: whereupon One the

In Hispania nihil Ig. aum. i. hil sterile Solin.

1 Pet. 1. 3.

Quest.

well observeth, that not only all the plants of Gods setting, but the very boughs cut off from the body of them will flourish.

Here some demand, were the trees so created at first, that if sin had never entered, they had ever flourished, laden with fruit? Answer is made by a worthy Divine, that the allusion, *Rev. 22. 2.* seems to intimate some such matter. And perhaps Christ would else never have cursed the fruitless fig-tree, such the time of figs was not yet come, *Mark. 11. 13.*

Verse 14. 15. *Let there be light*] The Sun, Moon, and Stars, are, as it were, certain vessels, whereinto the Lord did gather the light, which before was scattered in the Heavens. The Sun, that prince of planets, but servant to the Saints of the most High (as his name imports,) cometh out of his chamber, as a bride-groom; and rejoiceth, as a strong man, to run a race. This he doth with such a wonderful swiftness, as exceedeth the Eagles flight, more then it goeth beyond the slow motion of a snail: and with such incomparable sweetness, *Eccles. 11. 7.* that *Endoxus* the Philosopher professed, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so neer it, as to learn the nature of it. *Aeternum atri et terti sunt & habentur, qui non tam cute, quam corde Ethiopici, Solem, quò magis luceat, eò magis execrentur.* *Chrysostome* cannot but wonder; that whereas all fire tends upwards, the Sun should shoot down his rayes to the earth, and send his light abroad all beneath him. This is the Lords own work, and it ought to be marvellous in our eyes. *Deut. 4. 19.* It illuminates and beautifies all the orbis and heavenly bodies about it, yea it strikes through the firmament, in the transparent parts, and seeks to bestow its beauty and brightness, even beyond the Heavens. It illightens even the Opposite part of Heaven, (gliding by the sides of the earth,) with all those glorious stars we see shining in the night. Yea, it insinuates into every chink and cranny of the earth, and concurs to the making of those precious metals which lye in her bowels, besides those precious fruits brought forth by the Sun, and the precious things thrust forth by the Moon; *Deut. 33. 14.* For as the Sun by warmth, so the Moon by moisture, maketh the earth fruitful: whence also she hath her name in the Hebrew, *Yareach*, from refreshing the earth with her cool influences. She is here called a *light*, and a *great light*: therefore She hath some light of her own, (as the stars also have) besides what she borroweth of the Sun;

Sun;

An. w.
Brightm. on
Rev.

שמש of
שמש
Chald. Ministra-
vit. Pla. 19. 5.

Phisarch.

Herodot.
Chrysof. Hom.
8 ad pop. Antioch.

Bolt. walk with
God.

קרח

Sun, though not strong enough to rule the night without light from the Sun. *Galilæus* used perspectives to descry mountaines in the Moone; and some will needs place hell in the hollow of it. It is easie to discern that her body is not all alike lightfome (some parts being thicker, and some thinner then others) and that the light of the Sun falling on her, is not alike diffused through her. It is sufficient that the Church looketh forth (at first) as the morning or day-dawning, she shall be faire as the Moon at least (in regard of sanctification) and (for justification) cleare as the Sun, and therefore to the devill and his angels terrible as an Army with banners. Clouded she may be or eclipsed, but not utterly darkened, or denied of light. Astronomers tell us, that she hath at all times as much light as in the full; but often-times a great part of the bright side is turned to heaven, and a lesser part to the earth. God seems therefore to have set it lowest in the heavens, and nearest the earth, that it might daily put us in minde of the constancy of the one, and inconstancy of the other; her selfe in some sort partaking of both, though in a different manner; of the one in her substance, of the other in her visage.

Verse 16. 17. *He made also the stars,*] To be receptacles of that first light, (whence they are called, *Stars of light*, *Psal. 148. 3.*) and to worke upon inferiour bodies, which they doe by their motion, light and influence, *efficiendo imbres, ventos, grandines, procellas sudum, &c.* by causing foule or faire weather, as God appoints it. Stars are the store-houses of Gods good treasure, which he openeth to our profit, *Deut. 38. 12.* By their influence they make a scatter of riches upon the earth, which good men gather, and muck-wormes scramble for. Every star is like a purse of gold, out of which God throwes downe riches and plentiouesse into the earth. The heavens also are garnished by them, *Job 26. 13.* they are, as it were, the spangled curtaine of the Bride-grooms chamber, the glorious and glittering rough-cast of his heavenly palace, the utmost court of it at least: from the which they twinkle to us, and teach us to remember our and their Creator, who in them makes himselfe visible, nay palpable, *Aët. 17. 27.* his wisdom, power, justice, and goodnesse, are lined out unto us in the browes of the firmament; the countenance whereof we are bound to marke, and to discern the face of the heavens, which therefore are somewhere compared to a scroll that is written. The heavens, those Catholicke Preachers, declare the glory of God, &c.

Their

Cant. 6. 10.

D. Hakewell
Apolog. PrefacePsal. 19. 1.
Habac. 3. 3.
ψαλαρηται.

Cap
Rom. 10. 9.
1 Pet. 2. 16

Their line, saith *David*, their voice (saith *Paul*, citing the same text) is gone out throughout all the earth; they are reall postills of his Divinity. These (nay far meaner creatures) teach us, as *Balaams* Ass did that mad Prophet : to this Schoole are we now put backe, as idle truants, to their *ABC*. Onely let us not, as children, looke most on the babies on the backside of our bookes; gaze not, as they doe, on the guilded leaves and covers, never looking to our lessons; but as travellers in a forreigne Country, observe and make use of every thing; not content with the naturall use of the creature, as brute beasts; but marke how every creature reads us a Divinity Lecture, from the highest Angell, to the lowest worme.

Plin. l. 9. c. 3.
Ad quas nauta
appellentes non
nunquam mag-
num incurunt
discrimen Heid.
Plin. 3. c. 1.
Cur pisces vo-
cas reptiles? Re-
pere communiter
dicuntur omnia
a pedibus, vel qua
habent pedes
breviores, ut
in uret, &c.

Verse 21. *And God created great Whales,*] In creating where-
of, *creavit Deus vastitatus & stupores*. For, as *Pliny* writeth of
them, when they swim and shew themselves above water, *annare*
insulis putes, they seem to be so many Islands, and have been so
esteemed by sea-faring men, to their great danger and disadvan-
tage. Into the Rivers of *Arabia*, saith *Pliny*, there have come
Whales 600 foot long, and 360 foot broad. This is that *Leviathan*
that plays in the sea, besides other creeping, or mooving, things in-
numerable, *Psal. 104. 25*. This one word of Gods mouth, *Fiat*,
hath made such infinite numbers of fishes, that their names may fill
a Dictionary. Philosophers tell us, that whatsoever creature is
upon the earth, there is the like thereof in the sea, yea many that
are no where else to be found; but with this difference, that those
things that on the earth are hurtfull, the like thereunto in the
waters are hurtlesse; as *Ecles*, those water-snakes, are without
poyson, &c. yea they are wholesome and delicious food. *Piscis*
comes of *Pasco*: And in Hebrew the same word signifieth a pond
or fish-pool, and blessing. Many Islands are maintained, and people
fed by fish; besides the wealth of the Sea. The ill-favoured Oyster
hath sometimes a bright pearle in it. In allusion whereunto, we
have our treasure (that pearle of price, the Gospell) saith *S. Paul*,
ἐν ὀστρακίνοις ὀστράκισιν in *Oyster-shells*. And albeit now every creature
of God is good, and to be received with thanksgiving of them
which believe, yet under the Law, those fish onely were reputed
cleane, that had fins and scales. So, saith *St. Bernard*, are those
onely cleane in the sight of God, *qui squammas & loricam habent*
patientia, & pinnulas hilaritatis, that have the scales of patience,
and fins of cheerfulness. *And every winged soule.*] Birds were
made

2 Cor. 4. 7.
1 Tim. 4. 3.
Lev. 11. 9.
Deut. 14. 9.
Bern. Serm. 1. in
die Sancti
Andræ.

made of all foure elements, yet have more of the earth, *Gen. 2. 19*. And therefore that they are so light, and doe so de-
light in the ayre, it is so much the more marvellous. They sing
not at all till they have taken up a stand to their minde, nor shall
we praise God till content with our estate. They use not to sing
when they are on the ground, but when got into the ayre, or on the
tops of trees. Nor can we praise God aright, unlesse weanedly
affected to the world. It was a good speech of Heathen *Epicletus*,
Si Iuscinius essem, facerem quod Iuscinius. Cum autem, homo ratio- *Epist. Enchirid.*
nalis sim, quid faciam? Lauabo Deum, nec cessabo unquam,
vos vero, ut idem faciatis, hortor. But concerning the crea-
tion of birds, there is in *Macrobius* a large dispute and disquisi-
tion, whether were first, the egge or the bird? And here Reason *Macrobius l. 7 c. 16*
cannot resolve it, sith neither can the egge be produced without
the bird, nor yet the bird without the egge. But now both Scripture
and Nature determine it, that all things were at first produced in
their essential perfection.

Verse 22. *Be fruitfull and multiply.*] By bidding them do so,
he made them do so, for his words are operative. *Trismegist* saith
the selfe same things in effect that *Moses* here doth. God, saith he, *Morceus de ve-*
cryeth out to his works by his holy word, saying, *Bring yee forth* *rit. relig. cap. 9.*
fruit, grow and increase, &c. Note the harmony here (and in twen-
ty more passages) between *Mercury* and *Moses*. God hath not
left his truth without witness from the mouthes of heathen writ-
ters. We may profitably read them, but not for ostentation.
That were to make a calfe of the treasure gotten out of Egypt.

Verse 24. 25. *Let the earth, &c.*] Loe here the earth, in it selfe *AR. 16. 8.*
a dead element, brings forth, at Gods command, living creatures,
tame, wild and creeping: *Why then should it be thought a thing in-*
credible, that the same earth, at Gods command, should bring
forth againe our dead bodies restored to life, at the last day? *Surely*
if that speech of Christ, Joh. 11. 43. Lazarus come forth,
had been directed to all the dead, they had all presently risen. If
he speake to the rocks, they rent; if to the mountaines, they melt; if
to the earth, it opens; if to the sea, it yeelds up her dead; if to the
whole host of heaven, they tremble, and stand amazed, waiting
his pleasure. And shall he not prevaile by his mighty power, the
same that he put forth in the raising of his Son Christ, *Eph. 1. 19.*
to raise us from the death of sin; and of carnall, to make us a people *Es. 51. 16.*
created againe, *Psal. 102. 18?* Doth he not plant the heavens, and
lay

lay the foundation of the earth, that he may say to Zion thou art my people? Empty man would be wise (saith Zophar, Job 11.12.) though man be born like a wild asse colt. Mans heart is a meer emptines, a very *Tohuwabohu*, as void of matter to make him a new creature of, as the hollow of a tree is of heart of oake. God therefore creates in his people cleane hearts; and, as in the first creation, so in the new creature, the first day, as it were, God works light of knowledge; the second day, the firmament of faith; the third day seas and trees, that is, repentant tears, and worthy fruits; the fourth day, the Sun, joyning light and heat together, heat of zeale, with light of knowledge; the fifth day, fishes to play, and fowles to flye; so, to live and rejoyce in a sea of troubles, and flye heaven-ward by prayer and contemplation. The sixth day, God makes beasts and man, yea, of a wild asse-colt, a man in Christ, with whom *old things are past, all things are become new*, 2 Cor. 5. 17. And to whom (besides that they are all taught of God) the very beasts, *Esa. 1.2.* and birds, *Jer. 8.7.* doe read a Divinity Lecture. Aske now the beasts, and they shall teach thee, and the fowles of the ayre they shall tell thee, *Job 12.8.* The whole world is nothing else, saith One, but *God expressed*, so that we cannot plead ignorance; for all are, or may be *book-learned* in the creature. This is the Shepherds Callender, the Plowmans Alphabet; we may run and read in this great book, which hath three leaves, Heaven, Earth, Sea. A brutish man knows not, neither doth a foole understand this. They stand gazing and gaping on the outside of things onely, but asknot, *Who is their Father*, their Creator? Like little children, which when they finde a Picture in their booke, they gaze, and make sport with it, but never consider it. Either their mindes are like a clocke that is over wound above the ordinary pitch, and so stands still; their thoughts are amazed for a time; they are like a blocke, thinking nothing at all; or else they think Atheistically, that all comes by nature; (but hast thou not known, saith the Prophet? hast thou not heard, that the everlasting God, the Lord, the Creator? &c.) or at best, as the common passenger looks onely at the hand of the Diall to see what of the clock it is, but takes no notice of the clock-work within the wheels, and poises, and various turnings and windings in the work: so it is here with the man that is no more then a meer naturall. But he that is spirituall discerneth all things; he entreteth into the clock-

Psal. 50. 10.

Lighf. M^oscel.

Beoⁿ d^e x^o 701.
1 Theb^l 4.

Anson, Eremias
ap. Aug. lib. 1. de
doctr. Christ.
Niceph. 1. 8. c. 40
Glem. Alex.

Psal. 9. 29.

Esa. 40. 18.

1 Cor. 1. 15.

clock-house, as it were, and views every motion, beginning at the great wheel, and ending in the least and last that is moved. He studies the glory of God revealed in this great book of Nature, and prayeth his power, wildome, goodnes, &c. And for that in these things *He cannot order his speech, because of darkness.* Job 37. 38, 39. he begs of God a larger heart and better language, and cries out continually with David, *Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever and ever, and let the whole earth be filled with his glory. Amen and Amen.* Plal. 71. 18, 19.

Verse 26. *And God said, Let us make man.* Man is the masterpiece of Gods handy-work. Sun, Moon, and Stars, are but the *work of his fingers*, Psal. 8. 3. but man the work of his hands, Psal. 119. 14. He is *cura divini ingenii*, made by counsell at first, *Let us make, &c.* and his body, which is but the souls sheath, Dan. 7. 15. *Anime usgina* is still curiously wrought in the lowest parts of the earth; that is, in the womb, Psal. 139. 15. with Eph. 4. 9. as curious workmen, when they have some choice peece in hand, they perfect it in private, and then bring it forth to light for men to gaze at. *Thine hands have made me* (or took speciall pains about me) *and fashioned me*, saith Job. *Thou hast formed me* by the book, saith David, Psal. 139. 16. *Job 10. 8.* yea *embroidered me* with nerves, veyns, and variety of limbs, miracles enough, saith One, betwixt head and foot to fill a Volume. Man, saith a Heathen, is the bold attempt of daring nature the faire workmanship of a wise Artificer, saith another; The greatest of all miracles, saith a third. And surely should a man be born into the world but once in a hundred years, all the world would run to see the wonder. *Sed miracula assidue visescunt.* *Galen* (that prophane man) was forced upon the description of man, and the parts of his body only, to sing a hymn to the Creator, whom yet he knew not. I make here, saith he, a true hymn in the honour of our Maker; whose service, I beleeve verily, consisteth not in the sacrificing of Hecatombs, or in burning great heaps of Frankinsence before him, but in acknowledging the greatness of his wildome, power and goodnes; and in making the same known to others &c. And in another place, Now is he, saith *Galen*, which looking but only upon the skin of a thing, wondreth not of the cunning at the Creator? Yet notwithstanding, he dissembleth not that he had tryed by all means to find some reason of the composing of living creatures; and that he would rather have fathered the doing thereof upon Nature, then upon the very Authour of Nature.

B

Nature.

πάλιν ἐστὶν ἡ
πρὸς τοὺς
ἀγγέλους. Ἰρισ-
megist.
Σοφὴ τὴν κτίσιν
τοῦ ἀνθρώπου
Εὐριπ.
Ἐξ ὧν καὶ πρὸς
τοὺς ἀγγέλους
καὶ τὸν Χριστόν.
Miraculorum
omnium maxi-
mum Stoici.
Gal. lib. 3. de usu
partium.
Lib. 11. & 17.

Lib. 15. Nature. And in the end concludeth thus; I confesse that I know not what the soule is, though I have sought very narrowly for it. *Favorinus* the Philosopher, was wont to say, The greatest thing in this world is Man, and the greatest thing in man is his soule. It is an abridgement of the invisible world, as the Body is of the visible. Hence man is called by the Hebrewes *Gnolam hakaton*, and by the Greeks *Microcosmus*, A little world. And it was a witty essay of him, who stiled woman, *the second Edition of the Epitome of the whole world*. The soule is set in the body of them both, as a little god in this little world, as Jehovah is a great God in the great world. Whence *Proclus* the Philosopher could say, that the minde that is in us, is an image of the first minde, that is, of God. [*In our image, after our likeness.*] That is, as like us as may be, to come as neare us as is possible; for these two expressions signifie but one and the same thing, and therefore *vers. 27.* and *chap. 5. 1.* and *9. 6.* one of them onely is used: Howbeit *Basil* referreth *image* to the reasonable soule in man, *similitudo* to a conformity to God in holy actions. Some of the Fathers, had a conceit that Christ made mans body with his owne hands according to the forme and likeness of that body which himselfe would afterwards assume and suffer in. We deny not, but that mans body also is Gods image, as it is a little world, and so the *idea* or example of the world, that was in God from all eternity, is, as it were, briefly and summarily exprest by God in mans body. But far be it from us to conceive of God as a bodily substance, to thinke him like unto us, as we are very apt to doe. God made man in his owne image, and men of the other side, *quasi ad hostimentum*, would make God after their image. It was seriously disputed by the Monks of Egypt, *Anno Dom. 493.* (and much adoe there was about it) whether God were not a bodily substance, having hands, eyes, eares, and other parts, as we have? For so the simpler sort among them were clearly of opinion. And in the second Council of *Nise* under *Irene*, *John* one of the Legates of the Easterne Churches proved the making of Images lawfull, because God had said in this text, *Let us make man after our owne Image*. And it was there decreed that they should be revered and adored in as ample and pious manner as the glorious Trinity. But *God is a Spirit*, saith our Saviour, who best knew, for he came out of his Fathers bosome. And mans soule is a spirit likewise, indivisible, immateriall immortal, distinguished into three powers, which all make up

Molinus de eogn. Dei.
Fancius Chron. in Commensar.
Acad. abus.
D. Heylias 602. p. 533.
Joh. 4. 4.

up one spirit. Spirit signifies breath, which indeed is a body. But because it is the finest body, the most subtile and most invisible, therefore immateriall substances, which we are not able to conceive, are represented unto us under this name. Such is the soule of man, which (for the worth of it) the Stoicks called the whole of Man. The body is but the sheath of the soule saith *Daniel*; the shell of it, saith *Zoroaster*; the servant, yea the sepulchre of it, say others. Compared to the soule, it is but as a clay-wall that encompasseth a treasure, as a wodden box of a Jeweller; as a course case to a rich instrument; or as a mask to a beautifull face. He that alone knew, and went to the worth of soules hath told us that a soule is more worth then all the world besides, because infused by God and stamped with his image and superscription. Now if we must give to *Cesar* the things that are *Cesars*, *τὰ τὰ θεῶ τῶ θεῶ*, (three articles, for one in the former clause *Matth. 22. 21.*) *Cur non & nos animam nostram, Dei imaginem, soli Deo consignemus*, saith *Gaspar Euz?* Why give we not our soules to God, sith they are made in his image?

Verse 27. *So God created man in his owne image.*] There is a double image of God in the soule. One in the substance of it, whereof I have spoken in the former verse. The other in the qualities and supernaturall graces, of knowledge in the Understanding, rightness or straightness in the Will, and holiness in the affections: In all these, Man, when he came first out of Gods mint, shone most gloriously. But now *O! quantum hac Niobe, &c.* Oh think of this burnt Temple, and mourn, as they in *Ezra*, *Eber*, *candidissimum, adhibito igne, nigrescit.*

Verse 28. *Subdue the earth, and have dominion.*] Make it habitable by driving out the wild beasts, that infest and annoy it. Make it arable also, and usefull to your selves and yours. The creatures are mans servants and household-stuffe. God hath put all things under his feet, that he may raise himselfe thereby to God his Maker. A wise Philosopher could say, *That man is the end of all things in a semicircle*; that is, All things in the world are made for him, and he is made for God; to know and acknowledge him, to serve and expresse him, to say to him as *David*, and that Sonne of *David*. *Lord, a body (a soul) hast thou given me; behold I come to doe thy will O God.* The very Manichees, that denied God to be the Author of the body, fasted on Sundayes, and in fasting exercised an humiliation of the body. The Paternians are not worth speaking

Omnis nominis
Sebra libera
spiritualis;
us denotat De-
um esse spiritum,
Ailed.
Solum mentem
dignam esse qua
homo appetitur
Stoici statuunt,
Sic Plato scripsit
Oux dicitur vbi o-
nos τὸ ὁπίκουρον
Corpus sine cor-
por quasi cordis
por. i. e. puer sine
farmu. Came-
tar.
σῶμα quasi
σῶμα, ἄψυχα;
i. e. vinculum s.
anima Macrobi.
Som. Scip. l. 1.
611.
Extra 3. 12.

Pal. 8.
Qui dominari
in cetera possit.
Natus homo est.
Heb. 10. 5.

B 2 speaking

speaking of, who held this heresie (in the yeare of Christ, 387) that the lower parts of mans body were not made by God, but by the devill; and therefore allowing liberty of all wickedness to those parts, they lived most impurely. But if superstitious persons must reckon for it, that punish their bodies without commandement from God, where shall those beasts appear that defile their bodies, and damn their soule? How shall all the creatures, instead of serving them, take up arms for God, and serve against them? yea rise up in judgement and condemne them, for that when all other things keep their fit and proper places in the frame, and observe their peculiar ends and uses whereunto they were created, men onely (as so many Heteroclitcs and Irregulars) should prove unprofitable, unusefull, nay hurtfull to the whole frame, causing vanity and misery to the poor creature which groans under it, and so desiring the very visible heavens that they must be purged by the last fire, as those vessells were in the Law that held the sin-offering? As for those that are in Christ, these are restored to the priviledges of their first creation, as fellowship with God, dominion over the creatures. &c. as appears by comparing *Psal.* 8. 4. 5. with *Heb.* 2. 6, 7. &c. where whatever is spoken of man is applied to Christ, and so is proper to the Church, which is Christ mysticall, union being the ground of communion. Christ is married to his people in faithfulness; and as part of a joynture, he hath taken and bound over the best of the creatures to serve them, & bring them in provision, *Hof.* 2. 20, 21, 22.

Verse 19. *Behold, I have given you*] By this, *Behold*, God lifts up them and us to confidence, thankfulness and obedience to so liberal a Lord, so bountifull a Benefactor. And surely as iron put into the fire, seems to be nothing but fire, so *Adam*, thus beloved of God, was turned into a lump of love, and bethinks himselfe what to do by way of retribution. All other creatures also willingly submitted to Gods ordinance and mans service, well apaid of Gods provision, that great house-keeper of the world, that hath continually so many millions at bed and board. This is intimated in that last clause, *And it was so*. An undoubted argument surely of Gods infinite goodness, thus to have provided for so divers natures and appetites divers food, remedies, and armour, *Psal.* 104. for men especially, *filling their hearts with food and gladnesse, Ait.* 14. 17.

Verse 31. *Behold, it was very good*] Or, *extream good*, pleasant and profitable, a curious and glorious frame, full of admirable variety

riety and skill, such as caused delight and complacency in God, and commands contemplation and admiration from us; like as a great garden stored with fruits and flowers, calls our eyes on every side: Wherefore else hath God given us a reasonable soule, and a Sabbath day, a countenance bent upward, and, as they say, peculiar nerves in the eyes to pull them up toward the seat of their rest? besides a nature carried with delight after playes, pageants, masks, strange shews and rare sights; which oft are sinfull or vain, or at best, imperfect, and unsatisfactory? Surely those that regard not the works of the Lord, nor the operation of his hands, God shall destroy, and not build them up, *Psal.* 28. 4. which to prevent, good is the counsel of the Prophet *Amos*, & that upon this very ground, *Prepare to meet thy God, O Israel: For loe, he that formeth the mountains and createth the wind, &c. Amos* 4. 12, 13. when he had made man, he made an end of making any thing more, because he meant to rest in man, to delight in him, to communicate himselfe unto him, and to be enjoyed by him throughout all eternity. And notwithstanding the fall, he hath found a ransom, *Job* 33. 24. and creating us in Christ Jesus unto good works, *Eph.* 2. 10. he joyceth over his new workmanship with joy, yea he rests in his love, and will seek no further, *Zeph.* 3. 17. But what a mouth of madnes did *Alfonso* the Wise open, when he said openly, that if he had been of Gods counsell at the Creation, some things should have been better made and marshalled. Prodigious blasphemy!

Bodin. *T. bear.*
Natura.

Roderic. *In III*
Hist. Hisp. p. 4.
c. 5. 12. An. An.
natib.

CHAP. II.

Verse 1. *All the host of them.*]

His upper and nether forces, his horse and foot, as it were, all creatures in heaven, earth or under earth, called Gods Host, for their, 1. number, 2. order, 3. obedience. These the Rabbines call *magneleh cheloth* and *matteleh cheloth*, the upper and lower troopes ready prest. *Kinchi.*

Verse 2. *He rested*] That is, He ceased to create, which work he had done, without either labour or lassitude, *Esa.* 4. 28. He made all *וְהָיָה נַחְמָה* non motu.

Verse 3. *God blessed the seventh day*] i. e. made it an effectual means of blessing to him that sanctificeth it, as a rest from

Εκατος ημων
σαββατηστω
πνευματι
μαλατα υδους
χαριτων
Ignat. Epist. 3. ad
Magnesios.
Spec Europæ.

from bodily labour and spirituall idleness, as *Ignatius* exhorteth. And sanctified it] i. e. Consecrated and set it apart for holy use, as they sanctified (that is, appointed) *Kedesh* for a City of refuge, *Josh. 20.7.*

Verse 4. *Jehovah God*] *Moses* first calls God *Jehovah* here, when the universall creation had its absolute being. This is the proper name of God. The Jewes pronounce it not, we profane it, which is to them a great stumbling block. The first among the Christians that pronounced *Jehovah*, was *Petrus Galatinus*. But if ye would pronounce it according to the own letters, it should be *Jahno*, of *Jarmuth*, *Jagnakeb*.

Verse 5. *The Lord God had not caused it to rain*] And none but he can give raine, *Jer. 14. 22.* the means of fruitfulness, which yet he is not tyed to, as here. The Egyptians used in mockery to tell the Grecians, that if God should forget to raine, they might chance to starve for it.

Verse 6. *But there went up a mist*] The mater of raine: And hereby God tempered the mortar whereof he would make man, as he did the clay with spittle; wherewith he cured the blinde, *Iob. 9.*

Verse 7. *Formed man of the dust*] not of the rocks of the earth, but dust, that is soon disperst; to note our frailty, vility, and impurity. *Lutum enim conspurgat omnia, sic & caro.* But why should so glorious a soul (called here *Neshamab*, of affinity to *Shamajim*, Heaven, whence it came) dwell in this corruptible and contemptible body? For answer, besides Gods will, and for order of the universe. *Lombard* saith, that by the conjunction of the soul with the body (so far its inferiour) man might learn and beleve a possibility of the union of man with God in glory, notwithstanding the vast distance of nature, and excellence; the infiniteness of both in God, the finiteness of both in man. And breathed into his nostrils] *Quidam volunt metaphoram sumptam à vitrorum formatione.* The greatest man is but a little ayre and dust tempered together. What is man, saith *One*, but *Nēs kai ψυή*, soul and soyle, Breath and Body, a pile of dust the one, a puffed of wind the other, no solidity in either? And man became a living soul] *Dicaarchus* doubted of the soul, whether there were such a thing in *rerum natura*. He could not have doubted of it, without it, as man cannot prove logicke to be unnecessary, but by logicke.

Verse

Zuinglius.

Lomb lib. 2.
dist. 1.

Nazian.

Musc. quæst.

Verse 8. *And the Lord God planted*] Had planted (to wit, on the third day, when he made trees) for mans pleasure, a garden or paradise in *Eden* (whence *Eden*) in the upper part of *Chaldæa*, whereabout *Babel* was founded. It was destroyed by the Deluge; the place indeed remained, but not the pleasantness of the place, *cecidi rosa, mansit spina.* And yet that Country is still very fruitful, returning (if *Herodotus* and *Pliny* may be believed) the seed beyond credulity. He put the man whom he had formed] And formed him not far from the garden, say the Hebrewes; to minde him, that he was not here to set up his rest, but to wait till his change should come.

Δικαστη μιν
τη παρομπαν
αποδοδι Herod
1. 1. Plin. 16. c. 26
Donec à sp ad
speciem transiret

Verse 9. *Every tree, &c.*] The Hebrewes think, that the world was created in September, because the fruits were then ripe and ready, *Em'no.* The tree of life also] A symbolical tree; by the eating of the fruit whereof *Adam* should have had *Gains* his prosperity, his body should have been in health, as his soule prospered. The tree of knowledge of good and evil] So called not because it selfe either knew, or could cause man to know; but from the event, God Forewarning our first parents, that they should know by wofull experience, unless they abstained, what was the worth of good, by the want of it; and what the presence of evil, by the sense of it. In like sort the waters of *Meribah*, and *Kibroth Hattaavah*, or the graves of lust, received their names from that which fell out in those places.

Job. 2.

Verse 10. *And a river went out*] *Pliny* writeth, that in the Province of *Babylon*, there is burning and smothering a certaine lake or bog, about the bignesse of an acre. And who knowes, whether that be not a peeces of Paradise, now drowned and destroyed?

Plin. l. 2. c. 106.

V. 11. *Where there is gold*] Which (though never so much admired & studiously acquired) is but the guts & garbage of the earth. Gold is that which the basest element yeelds, the most savage Indians get, servile Apprentices work, Midianitish Camels carry, miserable muck-worms adore, unthrifty Ruffians spend. It is to be wondred, that reading upon the Minerals, we canot contemn them. They lye furthest from heaven, and the best of them in *Havilah*, furthest of all from the Church. *Adam* had them in the first paradise: In the second, we shall not need them. Money is the Monarch of this world, and answers all things: but in the matters of God, money bears no mastery, will fetch in no commodity, *Iob 28. 15.* Wife-

men esteemed it as the stones of the street, 2 Chron. 1. 15. children of wisdom might not possess it in their girdles, Math. 10. 9. Medea cared not for it, Esa. 13. 17. and divels were set to keep rich and pleasant Palaces, *verse 22*. So subject these mettals are to enslave and defile us, that God made a law to have them purified, ere he would have them used, Num. 3 1. 22, 23. and appointed the snuffers and snuffe-dishes of the Sanctuary to be made of pure gold, to teach us to make no account of that, that he put to so base offices, and is frequently given to so bad men. The Spaniard found in the mines of *America* more gold then earth. Hasten we to that Country where *God* shall be our gold, and we shall have plenty of silver, *Job 22. 25*.

Exod. 25. 18.

D. Heyl. Geogr. p 774.

Verse 15. To dresse it, and to keepe it] This he did as without necessity, so without paines, without wearinesse. It was rather his recreation then his occupation. He laboured now by an Ordinance, it was after his fall laid upon him as a punishment, *Gen. 3. 19*. to eat his bread in the sweat of his nose. God never made any, as he made *Leviathan*, to sport himselfe only; or to do as it is said of the people of *Tombutum* in *Affrick*, that they spend their whole time in piping and dancing; but to work either with his hands or his head (in the sweat of his brow, or of his braine) the thing that is good; and with how much the more cheerfulness any one goeth about his businesse, by so much the nearer he commeth to his Paradise.

Eph. 4. 18.

Verse 16. Commanded the man, saying] God hath given man dominion over all the sublunary creatures; and lest he should forget that he had a Lord whom to serve and obey, he gave him this command to keep. [*Of every tree of the Garden thou mayst freely eat*] The lesse need he had, to have been so licorish after forbidden fruit. *αερωθε ερημιαν his adhibet; quod misericordia est.* But stoin waters are sweet, *Nititur in vetustum, &c.*

Verse 17. But of the tree, &c.] An exploratory prohibition. God knew well where we are weakelt, and worst able to withstand; viz. about moderating the pleasures of our touch and taste, because these befall us not as men, but as living creatures. Here therefore he layes a law upon *Adam*, for the triall of his love; which, left to his owne free-will, he soon transgressed. *Thou shalt surely dye*] *Certissime citissimeq, morieris*, saith *Zuinglius*, thou shalt surely and shortly or suddenly dye. And without doubt every man should dye the same day he is born: the wages of death should

Arist. Ethic. 1. 3. c. 3.

should be paid him presently. But *Christ* begs their lives for a season. For which cause he is said to be the *Saviour of all men*, not of eternall preservation, but of temporall reservation. In which respect also, *God* is said so to have loved the world that he gave his only begotten Son. &c. It was a mercy to all mankind, that the *Messiah* was promised and provided, sealed and sent into the world, that some might be saved, and the rest sustained in life, for their sakes. *Symmachus* renders it, Thou shalt be mortall.

1 Tim. 4. 10.

Job. 3. 16.

Verse 18. And the Lord God said] Had said, to wit, on the sixth day when he made *Man*, and there was not a meet help found for him. Then *God* said, *It is not good, &c.* and so created the woman by deliberate councell, as before he had done the man. Only there it was in the plural, *Let us make*, here, *I will make*; to shew the unity of the Essence in the Trinity of persons. *It is not good for man to be alone*] It is neither for his profit, nor his comfort. *Optimum solatium sodalarium. I will make him a helpe meet for him*] or, *such another as himselfe*, of the same form for perfection of nature, and for gifts inward and outward; one in whom he may see himself, and that may be to him as an *Alter-ego*, a second-self, *Eph. 5. 28*. Such an one as may be a help to him both for this life, 1. By continuall society and cohabitation. 2. For procreation and education of children. And for the life to come, 1. As a remedy against sin, *1 Cor. 7. 2*. Secondly, As a companion in Gods service, *1 Pet. 3. 7*. *Nazianzen* saith, that his mother was not only a meet help to his father in matters of piety, but also a doctresse and a governesse; and yet he was no baby, but an able Minister of the Gospel. *Budens* (that learned French-man) had a great help of his wife in points of learning; she would be as busie in his study, as a Non tractat negligentius libros meos quam liberor. Daniels Chron. fol. 162.

εργον το κωδ, ευρον αυτινον. Αθενη in nuptiis diu solitum. Zeno. Provrb.

ου ουτε εργος μεδον, αλλ α κη α εσπυρος εβλεπε το Naz. in par. 1 pi. 149b.

Non tractat negligentius libros meos quam liberor. Daniels Chron. fol. 162.

Verse 19. To see what he would call them] If he had been permitted to name himself, it should have been probably, the *Sonne of God*, as he is called by *St. Luke* in regard of his creation. But *God*, to humble him, calls him first *Adam*, (and after the fall)

Luke 3. ult.

Enosh,

Enosh, that is, frail, sorry man, a map of mortality, a masse of misery.

Verse 20. *Adam gave names*] A sign of his Sovereignty, *Num. 32. 38, 41.* an argument also of his wisdom, in giving them names according to their natures, as Hebricians well know. *But for Adam there was not found, &c.*] God set all the creatures before him, ere he gave him a wife: 1. That seeing the sexes, he might desire to have a help in his kinde, and nature also. 2. That seeing no other fit help, he might the more prize her.

Verse 21. *And the Lord God caused a deep sleep*] It may be thought that *Adam*, observing that among all the creatures there was no meet match found for him, prayed in this deep sleep, or extasie, that such a help might be given unto him. This is *Peter Martyrs* note upon the text. *Isaac* went forth to pray, when he had sent forth for a wife; and it was but reason, *For a prudent wife is from the Lord.* And he that findeth a wife, findeth a good thing, saith the Wise-man. *A wife*, that is, a good wife; for every married woman is not a wife, unless she be a help to her husband, in the best things especially. The Heathen well saith, that every man when he marrieth, brings either a good or an evill spirit into his house, and so makes it either a heaven, or a hell. And it is a device of the Rabbines (but the morall is good) that in the names of *Ish* and *Ishah* is included *Jah*, the name of God; and that, if you take out *Jod* and *He*, whereof that name consists, there remains nothing *Efeh, Efeh*, fire, fire; the fire of dissention and brawl, which burneth, and consumeth to the fire of hell. It is not evill therefore to marry, but it is good to be wary, to marry in the Lord, as the Apostle hath it. He that marrieth in the Lord, marrieth also with the Lord; and he cannot be absent from his own marriage. A good wife was one of the first reall and royall gifts bestowed upon *Adam*; and God consults not with him, to make him happy. As he was ignorant while himself was made, so shall he not know, while a second selfe is made out of him; both that the comfort might be greater then was expected, as also, that he might nor upbraid his wife with any great dependence or obligation; he neither willing the work, nor suffering any pain, to have it done. The rib can challenge no more of her, then the earth can of him. *And he tooke one of his ribs*] The woman was made of a bone

(saith

Vs ei commendatum est Dei donum, Pet. Martyr.

Gen. 24. 63.

Prov. 19. 14. A bad wife is but the image of a wife, or (as *Lamech's* wives name was) a shadow of a wife, *if illis, umbra ipsius.* Mr. Gatake.

See Tater his Modell.

(saith a Reverend Writer) and but one bone, *Ne esset ossa*, lest she should be stiffe and stubborne. The species of the bone is expressed to be a rib (a bone that might be best spared, because there are many of them) a bone of the side, not of the head; (the wife must not usurp authority over her husband) nor yet of the foot; she is not a slave, but a fellow-helper. A bone, not of any anterior part, she is not *praelata*, preferred before the man: neither yet of any hinder part, she is not *post-posta*, set behind the man; but a bone of the side, of the middle and indifferent part; to shew, that she is a companion, and the wife of thy covenant, *Mal. 2. 14.* A bone she is from under the arm, to put man in mind of protection and defence to the woman. A bone not far from his heart, to put him in mind of dilection and love to the woman. A bone from the left side (as many think likely) where the heart is, to teach, that hearty love ought to be betwixt married couples:

Uxorem vir amato, marito pareat uxor;

Conjugis illa sua cor, caput ille sua.

Verse 22. *And the rib which the Lord God had taken,*] Matter, in the beginning of time, was taken from man, to make a woman: And matter, in the fulness of time, was taken from a woman to make a man, even the man *Christ Jesus*. And as out of the side of sleeping *Adam*, *Eve* was formed; so from the blood issuing out of the side and flesh of dying *Christ*, came his Spouse the Church. His chief care therein was to sanctifie and cleanse his Church, and therefore he came by water and blood. So should it be every husbands; then would not the devil so oft break his head with his own rib; or as *Saint Gregory* hath it, Climbe so oft by his rib to his heart, as by a ladder. A good wife doth him good, and not evil, all her days. But this is not every mans happiness. *Sylla felix, si non habuisset uxorem.* So *Job* and *Moses*, quorum conjugium, conjugiū. There is in molt, a propension to the nuptial conjunction. The man misleth his rib (say the Rabbines;) the woman would be in her old place again, under the mans arm or wing. *Then Naomi her mother in law, said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?* *Ruth 3. 1.* [Made be a woman,] Heb. builded, That is, created with special care, art, and fit proportion, in the manner of a house. A body hath God given the woman more capacious and roomthy, both for the conceiving and containing of her young babe, which dwells in her womb, as in its house; and hath all its household.

B. Kings Vitis Palatina.

A yokefellow standing on even ground with thee, though drawing on the left side. *Gush.*

1 Tim. 2. 5.

Ephes. 5. 26.

Diabolus per costam sanguam per scalam, ad cor Adams ascendit. Mor.

1. 3. c. 5.

Sic Phoroncus apud Brulon.

1. 7. c. 22.

Requiris vir costam suam, requiris semina sedem suam.

Hinc Ruth 3.

1. 9. *Annoni quærerem tibi requiem?*

Aben-uzra.

household-stuffe, as it were about it, till time produce it into the light of life. Adam was formed, Eve builded; her frame consists of rarer rooms, of a more exact composition then his doth. And if place be any priviledge, we finde, saith one, hers built in Paradise, when his was made out of it. [And brought her unto the man] Marriage then is of divine institution. The Saturnilian hereticks sinfully said, that it was of the devill. And the blemish will never be wiped off from some of the Ancients, who to establish their own doll of I know not what Virginitie, have written most wickedly and basely against marriage. Three things we have here out of Moses to say for it against whatsoever opposite, viz. Gods 1. Dixit. 2. Duxit. 3. Benedixit, Gen. 1. 28. God the Father ordained it. God the Son honoured it with his first miracle. God the Holy Ghost did the like, by overshadowing the betrothed Virgin, Papists and others that disgrace it, appear herein more like Devils then Divines, if S. Paul may be judge, 1 Tim. 4. 2 or Ignatius, who saith, If any call marriage a defilement, he hath the Devil dwelling in him, and speaking by him.

Habit in habitatore
Draconem
Apostolus
Ignat. Epist. ad
Philad.

Verse 23. *This is now bone of my bone, &c.*] This sentence (saith Tertullian, and after him, Beda) is the first Prophecie that was ever uttered in the world. And it is uttered in a way of admiration, which they that are taken with, do commonly use a concise kinde of speech; especially, if overjoyed as Adam here was upon the first sight of the woman; whom he no sooner saw but knew, and thereupon cried out, as wondering at Gods goodness to himself, [This now is bone of my bone, and flesh of my flesh.] Luther, the night before he dyed, was reasonably well, and sat with his friends at table. The matter of their discourse was, whether they should know one another in heaven or no? Luther held it affirmatively, and this was one reason he gave. Adam as soon as he saw Eve, knew what she was, not by discourse, but by divine revelation; so shall we in the life to come. All the Saints shall sit down with Abraham, Isaac, and Jacob, having communion with them, not only as godly men, but as Abraham, Isaac, & Jacob. And if with them, why not with others? S. Chrysostome saith we shall point them out, and say, Lo yonder is Peter, and that's Paul, & there are the Prophets, Apostles, &c. [She shall be called Woman] Or Mannes, of Man, as Ishah of Ish. He gave her her name, from his own, by taking away one numeral letter that stands for ten, and adding another that stands for five; to note her infirmity, and duty of submitting to her husband.

Melch. Adam.

Idem 3 m. 7. 1. 1. 1.
xj o πούλος.

husband, whose very naming of her notes her subjection.

Verse 24. *Therefore shall a man leave, &c.*] Whether these are the words of God, Adam or Moses, it is uncertain, and not much material. The husband is bound more to love his wife then his parents, in regard of domestical communion, adhesion and cohabitation, not in regard of honor, obedience and recompence. [And they two shall be one flesh.] Two in one flesh, not three or four, as the Patriarks of old through ignorance, or inobedience of that plain prohibition, Levit. 18. 18. It is possible they might mistake the word (sister) for one so by blood, which was spoken of a sister by nation, as those clauses (to vex her) and (during her life) do evince.

Paras ad lo-
cum.

Verse 25. *They were both naked, and not ashamed.*] Neither needed they. Sin and shame, as Papists say, hops and heretic, came in together. Cloaths are the ensignes of our sin, and covers of our shame: To be proud of them is as great folly, as for a beggar to be proud of his rags, or a thief of his halter. As the prisoner looking on his irons, thinketh on his theft; so we, looking on our garments, should think on our sins.

CHAP. III.

Verse 1. *Now the Serpent was more subtil, &c.*]

And so a more fit instrument of that old Serpent the Devil, that deceiveth all the world. Good natural parts abused, prove rather as press-money to impiety (as he phraseth it,) and *Cui Paulus* their wisdom *Culpa suavioris*, as Ambrose speaketh. Wit sanctified, is a fit tool for the devil to work withal: Neither is there a likelier Anvil in all the shop of Hell, whereon to forge mischief, then one that is learned and leud, *ingeniose nequam*, Silliness, sheep-wittily wicked. [And he said,] That is, the Devil in the Serpent, as the Angel in Balaams Ass. *Satan istius prime fabule* *Pactafuit*, *serpens histrio*. By the ear he brought death into the world: And God, to cross him, brings life in by the same door: *litatus*, Terul. For it is, *Hear and your souls shall live*. The Dragon bites the Elephants ear, and thence sucks his blood: Because he knows that to be the onely place, which he cannot reach with his trunk to defend. So here, that great red Dragon delt with miserable man-kinde,

Thcodotian.
Cor. 11. 3.
T. d. τλίστην
opposit, quam
mundus vocat
istius.
Revel. 12. 9.
Auctoramentu a
majoris infide-
litatis. Terul.
Plin. 1. 8. c. 25.

kinde, setting first upon the woman as the weaker vessel (where the hedg is lowest, there the beast leaps over) and so climbing by Adams rib to his heart, as by a ladder; as I said before, out of Saint Gregory. [*Tea, hath God said,*] In the Chaldee, *Is it true that God hath said?* A concise expression, implying, That this was not the first of their discourse: Something had been said before. It is not safe parling with the Devil. *Satan etsi semel videatur verax; millies est mendax, & semper fallax.* Halter him up therefore, and stop his mouth soon, as our Saviour did. Or do, as the French say in their Proverb, *When the Spaniard comes to parley of peace, then double bolt the door.* The Hollanders are said to make no conditions with the Spaniard, but such as are made at Sea, and sealed with great Ordnance, &c. He shoots with Satan in his own bowe, that thinks by parling with him to put him off. [*Hath God said, Ye shall not eat.*] Here, he began his assault upon our first-parents; here, upon Christ, *Math. 4. 3.* with *3. 17.* and here, he doth still upon us: Endeavoring to elevate the truth and certainty of Gods Word, and to weaken our Faith in his precepts, promises, and menaces. And here, if he take us out of our trenches, if he can but wring this sword of the Spirit out of our hands, he may do what he will with us. Get but the Heretickes (said that subtil Sophister) out of the paper-walls of the Scriptures, into the open field of Fathers and Councils, and ye shall soon do well enough with them.

Verf. 3. *Neither shall ye touch it*] This is of the womans own addition, and of a good intention doubtlesse. For afterwards, when she had drunk in more of the Serpents deadly poyson, from gazing upon the fruit, she fell to gaping after it, from touching to tasting. He that would not feed on fimsy meat, must beware of the broth; *keep thee far from an evil matter,* saith *Moses, Exod. 23. 7.* A good man dare not come near the train, though he be far off the blow: He dare not venture on the occasion, lest his tinder should take fire. It is ill playing upon the hole of the Aspe, or coming too near Hell-mouth: For by so doing, you may beleeve to drop in. *Watch therefore, and pray too, that ye enter not into temptation,* saith our blessed Saviour; and mark his reason, *The spirit is willing, but the flesh is weak, q. d.* Though the Spirit purpose otherwise, the flesh will faulter, and be foyled: Witness the woman here with her *lest ye die.* She held the precept in the utmost extent of it: But that which she failed in, was, That she minced the matter,

Vide simile Ruth 2. 21. in Hebraeo, & 1 Sam. 14. 30.

קטל דמיו.

Spee. bel. sacre. Trencbam.

Bristow his Motives.

Hausis urms peritura, & peritura peritura. Bern.

Circa serpente antrum possum non erit diti illud. Isidor.

matter, and opposed not the commination to the temptation; And see how the Devil works upon her weakness, as he watcheth for our haltings, and where to have us on the lip.

Verf. 4. *Ye shall not surely die,*] He saith not, *Dying ye shall not dye;* or, *Surely ye shall not die:* This had been too plain a contradiction to that word of God, that had threatned assured death. But, *Ye shall not die in dying;* That is, It is not certain ye shall die. And this latter is more nice and ambiguous. She seems to doubt of the certainty of what God had said. He plainly, and yet clearly impugnes it: Whereas had Gods Word abidden in her, she had overcome that wicked one, 1 *John 2. 14.* The word is compared to mustard seed, which being mixt with vinegar, is (they say) a sovereign medicine against Serpents.

Verf. 5. *For God doth know, &c.*] *Id quod enim Deum non laeas, sibi covet.* It is remarkable, that the devil here chargeth God with envy, which is his own proper disease: For ever since, he himself fell from Heaven, he cannot abide that any should come there; but of pure spight hindereth them, all that may be. Here he envyed that God should be served by man, and that man should be gifted and graced by God. So that he paints out and points out himself, in saying, That God envyed man the gift of Wisdom. There is nothing more usual with the wicked, then to muse as they use, and to suppose that evil to be in others, that they finde to be in themselves. *Caligula* (that impure beast) would not beleve there was any chaste person upon earth. And, I dare say (said *Bonner* to *Hawks* the Martyr) that *Cranmer* would recant, if he might have his living. So judging others by himself: For Papiests apply themselves (said our Protomartyr *Mr. Rogers*) to the present state; yea, if the state should change ten times in the yeer, they would ever be ready at hand to change with it, and so follow the cry, and rather utterly forsake God, and be of no Religion, then that they would forgo lust, or Living for God or Religion. [*Then your eyes shall be opened.*] There is an opening of the eyes of the minde to contemplation and joy: There is also an opening of the eyes of the body to confusion and shame. He promiseth them the former, but intends the latter, and so cheats them, as he doth thousands now adays, by the cogging of a Dye, (as *Saint Paul* hath it) giving them an apple in exchange for paradise. Thus of old he couzened *Abah* and *Craesus* with promises of victory; which when is fell out otherwise, he had a whole hole *Herod*.

Picherellus in Colmopza.

Do in Calig. A. B. & Mon. fol. 144.

Co m x b o i t.

1 King. 22. 15. Caelus Halyn

panamms mag-; para d i s p o l d e s

hole to creep out, and save his credit by an equivocation. Thus of latter time he gull'd Pope *Silvester* the second, assuring him that he should never dye till he came to say Mass in *Jerusalem*; He resolving never to come there, made no reckoning, but to live a long time. But it fell out somewhat otherwise: For as he was saying Mass in a certain Church in *Rome* called *Jerusalem*, fearing nothing, the Devill claym'd his due, and had it. For he was there, and then taken with a strong fever, and lying on his death bed, he sent for all his Cardinals, and declaring before them what a wretched bargain he had made with the devill (selling his soul for the Popedom, and deceived by him with promise of long life) he bitterly bewayld his own folly, and advised them to beware by his example. And was not *Leoline* the second Prince of *North-Wales*, as finely cheated? For consulting with a Witch he was told, that it was his destiny to ride through *London* with a crown on his head. Hereupon he growing burdensome to the English borders was in a battle overthrow. His head fixt upon a stake, and adorned with a paper-crown was by a horseman triumphantly carried through *London*: and so the prophesie was fulfilled, *Anno Domini* 1282. [*And ye shall be as Gods*] The Serpents Grammar first caught (saith *Damianus*) *Deum pluraliter declinare, erisis sicut Dii* This the woman understood of the Trinity, as appears, *vers. 22*: but the Devill might mean it of the Angels, (so our *Chaldee Paraphrast* translates it) which had sinned, and now had wofull experience of the good which they had lost, and the evil wherein they lay.

Verse 6. And when the woman saw] At this Cinque-port the devill entred. How many thousand souls have dyed of the wound of the eye, and cryed out, as *Eve* might here, *ut vidi, ut perii!* If we do not let in sin at the window of the eye, or the door of the ear, it cannot enter into our hearts. *Vitius nobis in Animum per oculos est via*, saith *Quintilian*. Wherefore if thine eye offend thee, pluck it out. In *Barbary*, 'tis death for any man to see one of the *Xoriffes* concubines; and for them too, if when they see a man (though but through a casement) they do not suddenly screeke out. [*She took of the fruit thereof*] Whatever it were, whether an apple (as *Bernard*, and others gather out of *Cant. 2. 3.*) or a fig, as *Theodoros*; or a pomegranate, as *Mahomet* in his *Alchoran*, or a peach (*Malum Persicum*) or *Pomum Paradisi*, as the *Syrians* call a kinde of fruit common amongst them: God created us of nothlog, and we of-

Concivus in Circulo
Intelligit e. a. d. abolo, amphibol. vocis, circumventum, aut inadvertis sibi moriendum esse pensum, Satanae reddendum, &c.

Heylins Geog. P. 493.

Ovid.

Quintil. declam.

Heyl. Geog. P. 106.

Porrexis Pomum
or surripuit paradisi.

sende

fended him for a matter of nothing. All the legions of the reprobate devills, saith one, entred into one beast, and by the *Pitbo* and *Tates* his *Mc-Snada* of that viperous tongue, crept into the bosome of *Eve*, as it were by all the Topick places in Logick, figures in Rhetoric, and other engines of guile and deceit, till they had brought her into a fools paradise, with the los of the earthly, and hazard of the heavenly. [*And gave it also to her husband*] It is probable (saith the same Author) that *Adam* stood by all the time of the disputation, therefore his sin was the greater, that he rebuked not the Serpent, &c. And again, I cannot believe, saith he, but that the devills in the Serpent did as well tempt *Adam* as *Eve*, though first they began with her, as a further means of enticing him. Others are of another minde, as that the tempter set upon the woman alone and apart from her husband, as she was curiously prying into the pleasures of the garden. That the Serpent crept into Paradise unseen of *Adam*, who was to keep bealls out of it; that he remained there without being espied of him, and crept out again when he had done his feat: That when she gave him the fruit, she gave him also a relation of the Serpents promise, concerning the force of that fruit, that it would make them wise as God, knowing good and evil, &c. whence he is said to have harkned to her voice, *vers. 17*. And surely, every *Adam* hath still his *Eve*, every *David* his *Bathsheba*, a tempter in his own bosome (his own flesh) where by he is oftsoons drawn away, and enticed as a fish by the bait, (beauty is a hook without a bait, as one saith) till when lust hath conceived (as here it did in *Eve*) it bringeth forth sin, and sin, when it is finished, bringeth forth death. *Sathan* hath onely a persuading sleight, not an enforcing might. It is our own concupiscence that carrieth the greatest stroke.

Verse 7. They knew that they were naked] Bereft of Gods blessed Image; no more of it left, then, as of one of *Jobs* messengers, to bear witness of our great los. I call it ours, because we were all in *Adam*, as *Levi* was in *Abraham*, or as the whole Country is in a Parliament man. He was our head; and if the head plot treason, all the body is guilty. Hence the Prophet *Hosea*; *O Israel, One hath destroyed thee, but in me is thy help*. So some read it. Had we been by when this wretched *One* destroyed us all; had we seen him stand staggering betwixt Gods Commandment, and *Eves* allure-ment, not yet resolved which way to incline, and could have foreseen the danger hanging over him and our selves, we would surely have

Tates his Mc-Snada

Parau.

Cantw. Calach.

Διαδεδεικται
αυτην
Jam. 1. 14. 15.
Διαδεδεικται

Hof. 13. 9.

C

Augustine.

have cryed out to him *Cave miser*, Take heed thou wretch. And why do we not the same to our selves, when sollicit to sin? *Alterius perditio tua si carnis*, saith *Isidore*: and *cavebis si parebis*, saith Another. There is a practical judgment still practised in our hearts. On the one side, is propounded the commodity of sin; on the other, the offence, whereby we provoke God. So that in the one end of the ballance, is laid God, in the other sin, and man stands in the midst, rejecting the command of God, and accepting the pleasure of sin. What is this, but to prefer *Paris* before *Paradise* with *Cardinal Barbon*, *Barabbas*, before *Christ*, a thing of nought before Heavens happiness? Our first parents were both with the royal Robe of Righteousness (as those *Porphyroganiti* in *Constantinople*,) but the devil soon stripped them of it (the same day, as some think) and so they became fore ashamed of their bodily nakedness, which therefore they sought to cover, by making themselves Aprons, to cover their Privities.

Purchas Pilgrim.

Quest.

But why did they (and do we still) so studiously hide those parts, rather then their eyes and ears, which they had abused to sin with?

Answ. Psal. 51. 7. Gen. 5. 3.

Because sin is become natural, and derived by generation. Therefore circumcision was also on that part of mans body; to shew, That that which was begotten thereby, deserved in like maner, as execrable and accursed to be cut off, and thrown away by God. Here some ground their opinion, That it is a sin against nature, to look on the nakedness of another. A foul shame it was for old *Noah* to lye so uncovered in the midst of his Tent: but far fouler for those whisperers of *Pridus*, (which *Jerome* and *Isidore* make to be that *Baal-Peor*, *Nim. 25. 5.*) that shamed not to say, *Nos, pudore pulso, stamit sub Jove, coelis apertis*, &c. But in mans soul is now a *quodam* id est the seed of all sin, though never so hainous or hideous: Neither by nature is there ever a better of us; but as in *Water face answereth to face*, so doth the heart of a man to a man, *Prov. 27. 19.* And as there were many *Cherims* in one *Cesar*, so are there many *Cains* and *Cainaphasses* in the best of us all. *Totum homo est inversus decalogus*. The whole man is in evil, and whole evil is in man. As the *Chaos* had the seeds of all Creatures, and wanted onely the Spirits motion to produce them: So our corrupt nature hath all sins in it, and wants but the warmth of *Satans* temptation to bring them into act,

Empedocle vocat. apud Arist.

act, if God restrain not. Sure it is, we can stay no more from sinning, then the heart can from panting, and the pulse from beating. The first man defiled the nature, and ever since the nature defiles the man. As poyson put into a cup of wine disperseth it self, and makes it deadly: so Original sin polluteth and poysoneth our whole man. And as the whitest ivory turns with the fire, into the deepest black, the sweetest wine becomes the sowrest vinegar: So here. The more unnatural any quality is, the more excrem will it be, as a cold wind from the south is intolerable, &c. So *Adam*, being in honor, was without understanding, and is now in worse case then the very beasts that perish: *Pecoribus morticipis*, saith *Tremel*: The beasts that die of the murrain, and so become carrion, and are good for nothing.

Verf. 8. And they heard the voyce of the Lord.] Either speaking something by himself of that which *Adam* had done against his command; as who should say, Hath he served me so indeed? or else, calling to *Adam* in a mighty thunder, as to *Pharaoh*, *Exod. 9. 28.* or in a terrible whirlwind, as to *Job*, *Chap. 38. 1.* the better to humble him, and prepare him for a Sermon of mercy and forgiveness. God poureth not the oyl of his grace, save onely into broken vessels. *Christ* came to cure not the sound, but the sick with sin: The Holy Ghost is poured out upon thirsty souls onely, that are scorched and parched with the sense of sin, and fear of wrath. As the way to *Sion* was by *Sinai*, so, unless we desire rather to be carnally secured, then soundly comforted, we must pass by *Baca* to *Berachab*, by a sight of our sin and misery, to a sense of Gods grace and mercy. [Walking in the Garden in the cool of the day.] God did not meet the man angrily, as he did *Moses* in the *Inc*, when he had much ado to forbear killing him; nor as the Angel did *Balaam*, with a drawn sword in his hand to destroy him: Neither did he rush upon him, as *David* ran upon *Goliath*, and cut off his head. But with a soft and slow pace, (as if he had no minde to it) he comes walking toward them, to do this his work, his strange work, of sentencing sinners; and that in the cool of the day too, or towards the evening, as *Saint Ambrose* to *Jo. 1. 21.* hath it after the *Septuagint*. Whereas to shew mercy, behold, he comes leaping upon the Mountains, skipping upon the Hills. Lo, this is the voyce, and the pace of my beloved. God was but six days in making the whole world, yet seven days in destroying one *Adam*, as *Chrysostom* long since observed. He scourgeth

התהלך גרסו גרלתורו. Ifai. 28. 21. Ad vesperam diei. Cant. 2. 8.

not his people, till there be no remedy, 2 Chron. 36. 16. He forbears us, though he cry like a travelling woman, to be delivered of his judgments. [And Adam and his wife, hid themselves.] Their covering of figleaves then, was too short; for, here they run with their aprons, into the thicket, to hide from God. A poor shift, God wot, but such as is still too much in use. If I have covered my transgressions as Adam, or after the maner of men, saith Job, then let this and this evil befall me. The bad heart runs from God, and would run from its own terrors, as the wounded Deer from the deadly Arrow that sticks in his side; but refusing ordinary tryal, it is in danger to be prest to death inevitably. We have no better refuge, then to run from God to God: Blood-letting is a cure of bleeding, a Burn of a burn: To close and get in, avoyds the blow, &c.

Verf. 9. *Where art thou?* Not, as if God knew not; for he searcheth Jerusalem with lights; yea, himself is the father of lights, the great eye of the world, to whom the Sun it self, is but a snuff. He hath seven eyes upon one stone; yea, his eyes run to and fro through the earth, and all things are naked and open: Naked (for the outside,) and open (for the inside) before the eyes of him, with whom we have to deal. Simple men hide God from themselves, and then think they have hid themselves from God; like the *Struthiocamelus* they thrust their heads into a hole, when hunted, and then think none seeth them. But he searcheth (so one may do, yet not finde) and knoweth, *Psal. 139. 1. He seeth* (so one may do, yet not observe) and pondereth, *Prov. 5. 21. Though men hide their sins, as close as Rachel did her idols, or Rahab the spyes: Though they dig deep to hide their counsels, God can and will detect them, with a wo to boot, Isai. 29. 15. For hell and destruction are before him; how then can Saul think to be hid behinde the stuff, or Adam behinde the bush? At the voyce of the Lord he must appear, will he nill he, to give account of his fear, of his flight. This he doth, (but untowardly) in the words following.*

Verf. 10. *I heard thy voyce.* So he had done before his fall, and feared not. *Are not my words good to the upright? Micah 2. 7. Excellently Saine Austin, Adversarius est nobis, quamdiu sumus & ipsi nobis: Quamdiu in tibi inimicus es, inimicum habebis Sermonem Dei. Yea, but I was naked, and therefore hid my self. This also was non-causa pro causa. There was another: pad*

in the straw, which he studiously conceals; viz. The conscience of his sin. *Hic vero non factum sum, sed Dei factum in semetipso reprehendit, saith Rupertus.* He blames not himself but God, for making him naked; and so verifies that of Solomon, *The foolishness of man perverteth his way; and then (to mend the matter) his heart fretteth against the Lord. O silly simple!*

Verf. 11. *Who told thee?* His own conscience awakened and cited by Gods voyce, told him (as the woman of Samaria said Job. 4. of our Saviour) all that ever he did. Before and in the acting of sin, we will hear nothing; but afterwards, Conscience will send forth a shrill and sharp voyce, that shall be heard all the soul over; such as was that of Remben to his brethren. Did not I warn you, saying, *Sin not against the childe, &c.* The Books of our Consciences are now sealed up, and the woful contents are not read by the Law: They remain as Letters written with the juyce of Oringes or Onions, which are onely to be made legible by the fire of Gods wrath. Then shall the wicked run away (but all in vain) with those words in their mouths, *Who amongst us shall dwell with this devouring fire? Who shall abide by these everlasting burnings? Then shall they tire the Mountains with their hideous out-cries, Fall upon us, hide us, crush us in pieces, grinde us to powder. But how can that be, when the Mountains melt, and the Rocks rent asunder at the presence of the Lord, at the presence of the God of Jacob?*

Verf. 12. *The woman whom thou gavest.* Here he rejects the fault upon the woman, and thorow her, upon God, who gave her to be with him, or before him; or such another as himself, (with reference to that *Lenegdo, Chap. 2. 20.*) or a help meet for him. This she might have been to him, had he been (that he ought to her) a manly guide in the way to Heaven. He should have rebuked her, as Job did his wicked wife, for transgressing Gods Law, and tempting him to the like. Then had her sin been personal, rested upon her self, and gone no further, had not he hearkned to her voyce. But he not onely not did thus, but instead of agnizing his fault, seeks to transfer it upon God: That sith he could not be like unto God in the divinity, which he aymed at, he might make God like unto himself in iniquity, which was to fill up the measure of his sin, that wrath might have come upon him to the utmost; but that Gods mercy was then, and is still over all his own good, and our bad works.

Vers. 13. And the woman said, The Serpent.] Thus the Flesh never wants excuses: Nature need not be taught to tell her own tale. Sin and shifting came into the world together; never yet any came to Hell, but had some pretence for coming thither. It is a very coarse Wool that will take no Dye: Sin and Satan are alike in this; they cannot abide to appear in their own colour. Men wrap themselves in excuses, as they do their hands, to defend them from pricks. This is still the vile poyson of our hearts; that they will needs be naught, and yet will not yield, but that there is reason to be mad, and great sense in sinning.

Hesiod.

Vers. 14. And the Lord God said to the Serpent.] The Serpent was not examined, because God would shew no mercy to him: But presently doomed, because of meer malice, he had offended.

The Heathens called certain Devils κήρυκες ήμισυ ανθρώου

ήδη κακή σὺν τῷ βλάσφημῷ τοκίτι.

Evil beset him, that evil bethought him: As Balaam that advised evil against Israel, was slain by the sword of Israel. The Serpent also hath his part in the punishment, because instrumental to the Devil. Both Authors, Actors, and Abettors of evil, shall rue it together. The Serpent here, is, first cut shorter by the feet, and made to wriggle upon his belly; secondly, confined to the dust for his diet; which is also, saith an Ancient κατέσπευε τῷ ἐχθρῷ the Devils diet: For your Adversary the Devil (that Ruler of the darkness of this world) as he dwells in dark hearts, as so many holes and caverns. So, Behemoth-like, he eats grafs as an Ox; yea, dust as a Serpent, continually seeking whom he may devour, 1 Pet. 5.7. And is therefore cursed above all Creatures. He hath swallowed down souls, and he shall vomit them up again: God shall cast them out of his belly, Job 20. 15. He sinneth every day the sin against the Holy Ghost, and shall lye lowest in Hell. Every soul that he drew thither by his temptation, shall be as a millstone hang'd about his neck, to hold him down in the bottomless lake.

Ephes. 6. 12.

Job 40. 10.

Vers. 15. And I will put enmity,] Instead of that amity and familiarity, thou hast lately had with the woman. And here begins the Book of the Lords wars: His hand is here upon his Throne, he hath solemnly sworn, that he will have war (not with Amalek onely, but) with the whole Serpentine seed, from generation to generation. There is also a capital antipathy (saith

Exod. 17. 16.

(saith Bodinus) between the woman and the Serpent: So that in a great multitude of men, if there be but one woman amongst them, he makes at her, and stings her about the heel. Pliny lib. 2. also tells us, That the fasting-spittle of a man, is deadly to Serpents; and that if a Serpent wound a man, he is no more entertained by the earth, or admitted thereinto. Others tell us, That a Snake fears and flies from a naked man, but pursues him when clothed or covered. Put on Christ, and thou art safe. His blood, as Polium, is a preservative against Serpents, Revel. 12. 9. Plin. lib. 2. c. 10. [It shall bruise thy head.] And so kill thee quite; as a Serpent is not killed dead, till knocke on the head; which he therefore carefully saves with the hazzard of his whole body. To elude, or elevate at least, this sweet promise (this grand Charter of our Salvation) the Devil, no doubt, devised, and by his Factors, the Poets divulged that frivolous fable of Hercules his clubbing down the Lernaan Serpent, and cutting off his many heads. But Christ alone is that stronger man, that, drawing the Dragon out of his Den, hath crackt his crown, destroyed his works, made him to fall as lightning from the heaven of mens hearts, and will tread him also under our feet shortly, as he hath already done under his own, when spoiling these principalities and powers, he made a show of them, openly triumphing over them on his cross, Colof. 2. 15. As in the mean while, till this be fully done, nibble he may at our heel, but cannot come at our head. Achilles is said to have taken his death, by a wound in his heel. But he that is begotten of God keepeth himself, and that wicked one (the Devil) toucheth him not, 1 John 5. 18. That is, Tactu qualitate, saith Cajetan, with a deadly touch; he thrusteth not his sting so far into him, as to do him to death. For Christ (who is our life, Colof. 3. 4) can as soon die at the right hand of his heavenly Father, as in the heart of a faithful Christian; sith our life is hid with Christ in God; his life is bound up in his Childes life. He shall make the broken horns of Satan to be the Trumpets of his glory, and the Cornets of our joy. [Thou shalt bruise his heel.] Not both his heels, but one onely: So that he shall stand upon one, though hurt in the other; or if overthrown, yet he shall rise again, and be mira then a conqueror, or over overcome him that overturned him. He is the Victor, that breaketh the head: When as he that bruisseth the heel (though he be an enemy) yet he lyes along, and can do no great mischief there. And hereto,

Bodin. Theat. lib. 3.

Plin. lib. 2. cap. 63. & lib. 7. c. 2.

Sphinx Philof.

Revel. 12. 9.

Plin. lib. 2. c. 10.

Rom. 16. 1.

ὕπερβικτου. Rom. 8.

the Prophet seems to refer, when he saith, *Why should I fear in the days of evil, when the iniquity of my heels* (that is, when the punishment of mine iniquity that reacheth but to the heels) *shall compass me about? God will redeem my soul from the hand of hell;* Psal: 49. 6. 16. I conclude with that memorable saying of a holy Martyr: *If we had a lively feeling of the Serpents poyson, we could not but rejoyce in our Captain, Who hath bruis'd his head.* What though the Serpent shoot his sting into our heel, and make us halt; yet let us go on, though halting to Heaven; Yea, run with patience therace that is set before us; looking at Jesus, the Author and finisher of our Faith, &c.

Bradford.

Heb. 12. 1, 3.

Duces in bello mori mallem quam parere vel semel adire.
Euripid.

Job. Maalili, *loc. com* p. 124.

Liberi sunt dulcis acerbitas, seu ut Tertul. loquitur, amarig voluptas.

Verf. 16. *I will greatly multiply thy sorrow.*] The greatest sorrows this is, as we are given to understand, both out of divine, and humane Writings. *I had rather dye in battle ten times over, then bring forth but once onely,* said Medea in the Tragedy. But we have a better example in the Ecclesiastical History, of a Roman Lady, called *Sabina*; Who being great with childe, was callt in prison for the Profession of Christs Truth. Now when the time came, that she should be delivered; and she cryed out for extremity of pain; the Keeper of the prison asked her, *Why she made such a stir now? And how she would, two or three days hence endure to dye at a stake, or by the sword? She answered, Now I suffer as a woman, the punishment of my sin; but then, I shall not suffer, but Christ shall suffer in me. In peace-offerings there might be oyl mixed, not so in sin-offerings. In our sufferings for Christ, there is joy, not so, when we suffer for our sins.* [In sorrow thou shalt bring forth.] And in sorrow shalt thou bring up, after the birth, as Gen. 50. 23. Children are certain cares, but uncertain comforts. Eve had a great catch of it, when she had got a manchilde of the Lord, she call'd him *Cain*, a possession, as *David* did *Absolom*, his Fathers peace. But

Fallitim: augurio spes bona saepe fito.

Excellently *Saint Gregory*, *Ante partum liberi sunt onerosi, in partu dularosi, post partum laboriosi.* [And he shall rule over thee.] Yet not with rigor. She must (though to her grief and regret) be subject to all her husbands lawful, both commands and restraints. But he must carry himself as a man of knowledge towards her; and make her yoke as easie as may be. It is remarkable, That when the Apostle had bid *Wives submit to your*

במה

Colos. 3. 19.

ovm.

own husbands, &c. He doth not say, *Husbands, rule over your wives,* (for that they will do fast enough without bidding,) *but husbands love your wives, and be not bitter unto them.*

Verf. 17. *Because thou hast hearkned to the voice of thy Wife.*] Our English Historian, relating the deadly difference that fell out betwixt those two noble *Seymours* (the Lord Protector, and the Admiral his Brother, in Edward the sixth time) thorough the instigation of their ambitious wives, passionately cryes out, *O wives! The most sweet poyson, the most desired evil in the world, &c. Woman was first given to man for a Comforter, saith he, not for a Counsellor, much less a controller and director. And therefore in the first sentence against man, this cause is expressed, Because thou hast obeyed the voice of thy Wife, &c. [Cursed is the ground for thy sake.] Hence the Greeks and Latines borrow their words for ground of the Hebrew word that signifieth that no man hath enough, though never so much of it. The curse also of barrenness, or unprofitable fruits, whose end is to be burned, Heb. 6. 8. The whole earth and the works therein, shall be burnt up. It was never beautiful, nor chearful, since Adams fall. At this day it lyes bed-rid, waiting for the coming of the Son of God; that it may be delivered from the bondage of corruption, Rom. 8. 20.*

Verf. 18. *Thorns also and thistles.*] *Obi veritas dixit, quod terra homini spinas & tribulos germinaret subintelligendum fuit, ait Petrarca, & rusticos tribulis omnibus asperiores.* The Clowns of *Midian* drove *Jethros* daughters from the water they had drawn. *Rudeness* hath no respect, either to sex or condition. Those Churls of *Succoth*, were worthily threshed with thorns of the Wilderness, and with bryars, and thereby taught better manners. [Thou shalt eat the herb of the field.] And no longer feed on these pleasant fruits of Paradise, which by thy sin thou hast forfeited. Thus man is driven from his dainty and delicate dyet, to eat husks with hogs, as the Prodigal, or at least, grasse with the Ox, as *Nebuchadnezzar*, and be glad of it too; as our Ancestours, who though they fed not at first on acorns, as the Poets fable, yet if they could get a dish of good green herbs, they held themselves as well provided for, as if they had all.

V. 19.

Vicherellus in Cosmop.

Verse 19. *In the sweat of thy face*] Or, of *thy nose*, as One rendreth it, that sweat that beginning in thy brow runs down by thy nose, through thy hard labour. This is a law laid upon all sorts to sweat out a poor living, to humble themselves by just labour, to sweat either their brows or their brains (for this latter also is a *fore occupation*, *Eccles. 1. 13.* and the Ministers toyl is compared to that of those that cleave wood, or work hard in harvelt, *1 Thess. 3. 5. Math. 10. 1. 1 Cor. 9. 14. &c.*) [*Shalt thou eat bread*] Not herbs onely as *vers. 18.* And here take notice of an elegant gradation, together with a mercifull mitigation of mans misery. Thou shalt eat *carth*, *ver. 17. herbs, vers. 18.* and now here, Thou shalt eat *bread*, that stay and staffe of mans life under his hard labour. [*Until thou returns unto the ground*] *O earth, earth, earth, beare the word of the Lord, i.e.* Barth by creation, Earth by corruption, Earth by resolution. This is the end of all men, and the living should lay it to heart. In this third of *Genesis* we find Mans *Exodus*. This is the first text of mortality, and all comments, yea all dead corpses concur to the exposition of it. [*For dust thou art*] Think on this, and be proud, if thou canst. We were created *ἐκ τῆς γῆς*, but now we live *ἐν τῇ γῆ* saith *Agapetus*. Had we so sweet a generation as that little creature *Scaliger* speaks of, that is bred in sugar, we might have had some ground of boasting; but now we may sprinkle the dust of humility on our heads, as the Ancients used to do, in token that they had deserved to be as far under, as now they were above ground. [*And to dust thou shalt return*] By this limitation God restrains mans death here threatned, to that earthy part of him, his body. The forest death is when a man dyes in his sins, as those *Jewes* did, *Joh. 8. 51.* (better dye in a ditch a fair deal) when he is killed with death, as *Jesabels* children, *Rev. 2. 23.* this is the second death. The condemned person comes out of a dark prison, and goes to the place of execution; so do many from the womb to the tomb, nay to that tormenting Tophet, to the which death is but a trap-door, to give them entrance.

Verse 20. *And Adam called his Wives name Eve*] That is, *Life, or Living*. Not, *per antiphrasim*, as some would have it, much lets out of pride and stomach, in contempt of the divine sentence denounced against them both, that they should surely dye, as *Rupertus* would have it; but because she was to be mother of all living, whether a naturall or a spirituall life; and likewise for a testimony of his faith in, and thankfulness for that lively and life-giving

See my true nature. *Κοινωνία τῆς ζωῆς*

Panem dicitur voluit a nov Isidor. 1. 20.

Jer. 22. 29.

Estim muna eius mans cadavera. Basil.

Exercit ad ad Cardan.

giving oracle, *vers. 15.* [*The mother of all living*] Have we not all, as one father, *Mal. 3. 10.* so, one mother? did we not all cumble in a belly? why, do we then deale treacherously every man against his brother? *ib.* This one consideration should charm down our rising and boyling spirits one against another, as it did *Abrahams*, *Gen. 13. 8.*

Verse 21. *Coats of skins and clothed them*] God put them in leather, when yet there was better means of cloathing, to humble them doubtless, and draw them to repentance. Whether God created these skins anew, or took them off the backs of sheep and goats killed for sacrifice, to mind man of his mortality and mortification, it much matters not. Our first parents, who even after the fall were the goodliest creatures that ever lived, went no better cloathed: no more did those Worthies of whom the world was not worthy, *Heb. 11. 37.* And surely, howsoever our condition and calling afford us better array, and the vulgar like a *Berberian* cur fawn upon every good suit. (*purpuram magis quam Deum colunt*.) yet we must take heed that pride creep not into our cloaths, those ensignes of our sin and shame, sith our fineness is our filthiness, our neatness our nastiness. It is a sure sign of a base minde, though in high place, to think he can make himself great with any thing that is lesse then himself, and win more credit by his garments, then his graces. *St. Peter* teacheth women, (who many of them are too much addicted to over-much fineness) to garnish themselves not with gay cloathes, but with a meek and quiet spirit as *Sarah* did, and not as those mincing dames, whose pride the Prophet inveighs against, as punctually as if he had viewed the Ladies wardrobes in *Jerusalem*. Rich apparell are but fine covers of the foulest shame. The worst is Natures garment, the best but follies garnish. How blessed a Nation were we, if every silken suit did cover a sanctified soul: or if we would look upon our cloathes, as our first parents did, as love-tokens from God;

Nam, cum charissima semper

Munera, sunt e Author que pretiosa facit,

How could they but see it to be a singular favour that God with own hands should cloath them, (though he had cast them out of Paradise for their mixture) a visible Sacrament of his invisible love and grace concerning their soules, in covering their sins, and so interesting them into true blessedness, *Psal. 32. 1. 2.*

Verse 22. *The man is become as one of us*] A holy irrision of mans vain

ἀβία ζῶντων. ἡ ἐ. ζωοποιῶσα

The dogs that kept *Vilcans* temple would tear those that came in tattered clothes. *Hospitalian.*

Vestium curiositas, deformitatis mentium & morum indicium est. Bernard. 1 Pet. 3. 3, 4.

Esa. 3.

vain affectation of the Deity. *Quod Deus loquitur cum visu, tu lo-
gas cum sicut.* Howbeit Sr. Aug. is of opinion that God speaks
thus, not by way of insulting over Adam, but deterring others
from such proud attempts. *Discite iustitiam moniti, &c.* [And
take also of the tree of life] And so think to elude the sentence of
death pronounced upon him by God; which yet he could not have
done, had he eaten up tree and all. He should but have added to
his sin and judgement by abuse of this Sacrament; which would
have sealed up life unto him, had he held his integrity. *Mul-
ti etiam hodie propter arborem scientia amittunt arborem vite: In ter-
ris manducant quod apud inferos digerunt.*

Aug.

Verse 23. *Therefore the Lord God sent him forth*] He gently
dismissed him, as the word signifies, placed him over against Pa-
radise in the sight thereof (as *Stella* observeth out of the Septua-
gint) that, by often beholding, the sorrow of his sin might be in-
creased, that his eye might affect his heart. Yet lest he should be
swallowed up of over much sorrow, and so Satan get an advantage
of him (for God is not ignorant of his devices) Christ the prom-
ised seed, was by his voluntary banishment, to bring back all be-
lievers to their heavenly home; to bear them by his Angels into
Abrahams bosome, and to give them to eat of the tree of life, which
is in the midst of the Paradise of God, *Rev.* 2. 7. Our whole life
here is nothing else but a banishment. That we like it no worse is,
because we never knew better. They that were born in hell, saith
the Proverb, think there's no other heaven. The poor posterity of
a banished Prince take their mean condition well-aworth; *Moses*
counts *Egypt* (where yet he was but a sojourner) his home; and
in reference to it calls his son, (born in *Midian*) *Gershom*, that is,
a stranger there. Oh how should we breath after our heavenly
home, groaning within our selves like those birds of Paradise, Na-
turalists speak of! stretching forth the neck, as the Apostles word
importeth, waiting for the adoption, even the redemption of our bo-
dies, *Rom.* 8. 23. glorifying God, (mean-while) with our spirits
and bodies, devouring all difficulties, donec à spe ad speciem trans-
eamus, till Christ, who is gone to prepare a place for us, returne
and say, *This day thou shalt be with me in Paradise.*

Verse 24. *So he drove out the man*] The Hebrews say, God
led *Adam* gently by the hand, till he came to the porch of Para-
dise, and then thrust him out violently, who hung back, and plaid
loth to depart. That he went out unwillingly, as I wonder not, so
that

that he should strive with God about his going out, I believe not.
This garden planted nicely for his pleasure, and all the benefits
created for his use and service in six dayes, he lost in six houres say
some; in nine, say others; the same day he was made, say All, al-
most: What cause then have all his sinfull posterity to distrust
themselves? And how little cause had that blasphemous Pope to
set his mouth against heaven, when being in a great rage at his
Steward for a cold Peacock not brought to table according to his
appointment; and desired by one of his Cardinals, not to be so
much moved at a matter of so small moment, he answered: If
God were so angry for an apple, that he cast our first parents out
of Paradise for the same; why may not I, being his Vicar, be angry
then for a Peacock, sith it is a greater matter then an apple? Is not A. & Mon.
this that mouth of the Beast that speaketh great things and
blasphemies? *Rev.* 13. 5.

CHAP. IV.

Verse 1. *I have gotten a man from the Lord*]

OR, that famous *Man* the Lord, as if she had brought forth
the *Man* Christ *Jesus*. These were *verba spei, non rei*; for *Cain*
was of that wicked one, the Devill, *1 Joh.* 3. 12. as all reprobates are,
1 Joh. 3. 10. *Cain* the Authour of the City of the World, saith
Augustine, is born first, and called *Cain*, that is, a possession, be-
cause he buildeth a City, is given to the cares and pomp of the
world, and persecutes his brother that was chosen out of the
world. But *Abel*, the Authour of the City of God, is born se-
cond; called *Vanity*, because he saw the worlds vanity, and is there-
fore driven out of the world by an untimely death; so early came
martyrdome into the world: the first man that dyed, dyed for
Religion. In a witty sense (saith *Hugh Broughton*) *Cain* and *Abel*
contain in their names advertisements for matter of true continu-
ance and corruption. *Cain* betokeneth possession in this world:
And *Abel* betokeneth one humbled in minde, and holding such
possession vain. Such was his offering, sheep-kinde, the gentlest of
all living beasts, and therefore the favour of God followed him.
And the offering of *Cain* was of the fruit of the earth; as he loved
the possession of this world, and the service of the body (which
yet

Filius 3.

Aug. de civit.
Dist. 1. 15. c. 1.H. Broughton of
the 10 patr. ex:
Rab. Bochai.Aug. de Gen. ad
litteram. 1. 11.
c. 35.

Stella in Luc. 7

Iisdem, quibus
videmus, oculis
flemus.
Lam. 3.
2 Cor. 2. 7. 11.Aub. Paradisi
Geter.ὁ πτωχὸς ἄδουλα
Rom. 8.

Yates his Model
of Divin.

yet can have no continuance) and followed after bodily lusts; therefore the blessed God favored him not. Thus far he out of the *Rabbines*. Another *English Divino* hath this note upon those words, *I have gotten a man from the Lord; Jehovah. Adam and Eve* were all about the composition of *Cain*. His soul was inspired pure and holy; yet as soon as the vital spirits laid hold of it, it was in the compound, a son of *Adam*. A skilful Artificer makes a clock of all his essential parts most accurately; only he leaves the putting of all parts together to his unskilful apprentice; who so jumbles together the several joynts, that all falls to jarring, and can keep no time at all, every wheel running backward-way. So God most artificially still perfects both body and soul; but our accursed parents put all out of frame, and set every part in a contrary course to Gods will. Sin is propagated and proceeds from the union of body and soul into one man. That phrase, *Warmed in sin*, *Psal. 51. 5.* is meant of the preparation of the body, as an instrument of evil, which is not so actually, till the soul come.

Verf. 3. *In process of time*] That distance of time between the Creation, and the general Flood, *Varro* the most learned of the *Romans* calleth *ADAMOR* obscure or unknown, because the Heathen had no Records of that, which we now clearly understand, to have been then done, out of the holy Scriptures. [*Cain brought of the fruit.*] They brought their sacrifices to *Adam*, the high Priest of the family, who offered them to God in their name. So in the *Levitical Law*, though a mans offering were never so good, he might not offer it himself, upon pain of death: But the Priest must offer it. And the Priest was to offer as well the poor mans Turtle, as the rich mans Ox: To teach, that none may present his service to God, how good soever he may conceit it, but in the hand of the high Priest of the New Testament *Jesus Christ*, the just one, who will not only present, but perfume the poorest performances of an upright heart, with his odors.

Verf. 4. *Of the firstlings of his flock.*] He brought the best of the best, not any thing that came next to hand, as *Cain* seems to have done holding any thing good enough, as did those rich wretches that cast brass-money into the treasury. But answered he that counseler, that hath a male in his flock, and offers to God a corrupt thing. Offer it now to thy Prince, will he be content with thy

Godw. Hebr.
Antiq. p. 27.

Reval. 5.

See Num. 18.
11. Fat taken
for the best of
all things.
Mark
8. 41.
Mal. 1.

thy refuse stuff? Behold, *I am a great King*, saith God; he stands upon his seniority, and looks to be honored with the best of our substance. *Mary* that loved much, thought nothing too much for her sweet Saviour. She brought an Alabastrer box of oymnt of *John 11. 9.* great price, and poured it upon him, and he defends her in it against those that held it waste. Among the *Papists*, their Lady of *Loretto* hath her Churches so stuffed with vowed presents of the best, as they are fain to hang their Cloysters and Church-yards with them. Shall not their superstition rise up and condemn our irreligion, our slubbing services, and dough-baked duties? The *Turks* build their private houses, low and homely, but their *Mosques* or Temples stately and magnificent. [*Hath respect to Abel and his offering.*] The eye of the Lord is still upon the righteous, and his ears are in their prayers: He looks upon such with singular delight, with special imitation of his love; he is ravished with one of their eyes lifted up in prayer, with one chain of their *Sir E. W. Sams* Relation of *Cant. 4. 9.* *graces*; when as he was no whit affected with the offer of all the worlds glory, *Matth. 4.* He saith of such to the wicked, as the Prophet said of *Jehosaphat* to the King of *Israel*. *Surely, 2 King. 3. 14.* were it not that I regard the presence of *Jehosaphat* King of *Judah*, I would not look toward thee, nor see thee: *Cain* here for instance.

Verf. 5. *But to Cain and his offering, &c.*] Because he brought non personam sed opus persona, as *Luther* hath it; who also calls those *Cainists*, that offer to God the work done, but do not offer themselves to God. Works materially good, may never prove so, formally and eventually. That which is fair to men, is abomination to God. He rejected the *Swan* for sacrifice, because under a white feather, it hath black skin. *Sordet in conspectu Judicis quod sordet in conspectu operantis*, saith *Gregory*. A thing may shine in the night from its rottenness.

Verf. 6. *Why is thy countenance sith?*] Why dost thou look so like a dog under a door? *Vultu saepe laditur pietas: Difficile est animum non prodere vultu.* He was discontented at God, and displeas'd at his brother. He looks but fowre and sullen upon him, and God takes him up for it. He so loves his little ones, that he cannot abide the cold wind should blow upon them. The Sun must not smite them by day, nor the Moon by night. North and South must both blow good to them. Better a mil. *Cant. 4. 11.* *Stoic, &c.* then offend one of these little ones, be it but by a frowne

Revel. 11. 5. frown or a fump. Better anger all the witches in the world, than one of Gods zealous witnesses: For there goeth a fire out of their mouths to devour their enemies.

Reffpicenti remiffio, pertinaci fupplicium imminet, idque proximum eſt pœniſſ. Jun. Nemo. ſ. dicitur Alphonſus, quod ut dicitur d. 7. nemo eam effugere poſſit.

Verf. 7. *Sin lies at the door.*] Like a great bad-dog ready to pull out the throat of thy ſoul, if thou but look over the hatch. Say this dog lie aſleep for a while, yet the door is for continual paſs and repaſs, and ſo no fit place for any long ſleep. Your ſin will ſurely finde you out (ſaith *Mofes*) as a blood-hound, and haunt you like a hell-hag, as the *Heathen* could ſay, *Nemo crimen gerit in peſtore, qui non idem Nemeſin in tergo.*

Rom. 1. 18. Verf. 8. *And Cain talked with Abel.*] What talk they had, is not ſet down. The *Septuagint* and vulgar Verſions tell us *Cain* ſaid, *Let us go out into the field.* The *Chaldee* addeth, that he ſhould ſay, *There was no judgment, nor judg. nor world to come, nor reward for juſtice, nor vengeance for wickedneſs, &c.* Certain it is, That thoſe that are ſet to go on in ſin, do lay hold upon all the principles in their heads, and imprifon them in unrightcouſneſs, that they may ſin more freely; they muzzle the mouths of their conſciences, that they may ſatiſfie their luſts without controul. But had *Zimri* peace that ſlew his maſter? or *Cain* that ſlew his brother? hath any ever waxed fierce againſt God and prospered? *Job* 9. 4. [*Cain roſe up againſt Abel his brother and flew.*] So, *Cain* was the devils Patriark, and *Abel* the Churches Protomartyr. It is not long ſince *Alphonſus Diazium* a Spaniard, an Advocate in the Court of *Rome*, came from *Rome* to *Neoberg* in *Germany*, to kill his own brother *John Diazium*, a faithful Profeſſor of the Reformed Religion, and a familiar friend to *Buwer*, who gives him an excellent commendation. But it is worth the obſerving, ſaith *One*, That the firſt quarrel about Religion aroſe propemodum inter media ſacrificia, in the midſt of the ſacrifices almoſt. Theſe *Theological* hatreds (as I may call them) are moſt bitter hatreds, and are carried on for moſt part, with *Cain-like* rage, and bloody oppoſition. No fire ſooner breaks forth, none goes out more ſlowly, then that which is kindled about matters of Religion: and the nearer any come to other, the more deadly are their differences, and the more deſperate their deſignes one againſt another. The *Persians* and *Turks* are both *Mahometans*, and yet diſagreeing about ſome ſmall points in the Interpretation of their *Alchoran*; the *Persians* burn whatſoever Books they finde of the *Turkiſh* Sect. And the *Turks* hold it more merito-

Al. & Mon. ſol. 8. 14.

Bucholz.

Turk. biſt.

1770

rious to kill one *Persian*, then ſeventy *Chriftians*. The *Jew* can better brook a *Heathen* then a *Chriftian*; they curſe us in their daily devotions, concluding them with a *Maledic Domine Nazareis*. The *Pope* will diſpenſe with *Jews*, but not with *Proteſtants*. *Lutherans* will ſooner joyn hands with a *Papiſt* then a *Calviniſt*. And what a ſpirit had he, that in a Sermon at *Norwich*, not long ſince, inveighing againſt *Puritans*, ſaid, *If a cup of cold water had a reward, much more a cup of ſuch mens blood? Moriturus eſt Cain, ſed utinam ille non viveret in ſuis filiis, qui clavam ejus ſanguine Abelis rubentem, ut rem ſacram, circumferunt, adorant & venerantur.* The place where *Cain* ſlew *Abel*, is by ſome thought to be *Damaſcus* in *Syria*, called therefore *Dameſec*, that is, a bag of blood.

Verf. 9. *I know not: Am I my brothers keeper?*] As if he had bid God, go look. Let not us think much to receive dogged answers and diſdainful ſpeeches, from profane perſons. When they have learned to think better, they will ſpeak better. As till then, pity and pray for them. Theſe churliſh dogs will be barking.

Verf. 10. *What haſt thou done?*] Here God appeals to the murderers conſcience; which is inſteed of a thouſand witneſſes. As oft as we feel the ſecret ſmitings of our own hearts for ſin, think we hear him that is greater then our hearts, ſaying to us as here, *What haſt thou done?* And that there is no good to be done by denying or dawbing, for he knoweth all things, 1 *John* 3. 20. and requireth that we ſhould ſee our ſins to confeſſion, or we ſhall ſee them to our confuſion. [*The voyce of thy brothers bloods*] The blood of one *Abel* had ſo many tongues as drops; and every drop, a voyce to cry for vengeance. *Give them blood to drink, for they are worthy.* *Charls* the ninth of *France*, Author of that bloody maſſacre of *Paris*, died of exceeding bleeding. *Richard* the third of this Kingdom, and *Q. Mary*, had the ſhorteſt raignes of any ſince the Conqueſt; according to that, *Bloody and deceitful men ſhall not live out half their days.* Anno 1586. *Walſh* Biſhop of *Oſſery* in *Ireland*, a man of honeſt life, with his two ſervants, were ſtabbed to death by one *Dulland*, an *Irish* old Souldier, whileſt he gravely admoniſhed him of his foul adulteries; and the wicked murderer eſcaped away, who had now committed forty five murders with his own hand. At length, revenge purſuing him, he was by another bloody fellow *Donald* Spaniab

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Spaniab

See D. Day on 1 Cor. 16. 9.

Bucholcer.

Revel. 16. 6.

Mr. Camdens Elijab. 165.

ſal. 55. 23.

Ibidem 241.

Spaniah shortly after slain himself, and his head presented to the Lord Deputy of Ireland.

Verf. 11. *And now thou art cursed.*] The Pope contrarily blefseth and sainteth Traytors to their Countrey, and murderers of their natural Sovereigns; as *Ravilliac*, and other his *Assasines*, those sworn sword men of the Devil. *Alphonfus Diarius*, who killed his own brother for the cause of Religion, as above said, fled to *Rome*, and was there highly commended for his zeal, and largely rewarded, as *Bucer* reporteth. But, driven thereto by the terrors of his own guilty conscience, like another *Judas*, he afterwards hanged himself upon the neck of his own Mule, for want of a better Gallows.

Verf. 12. *A fugitive and a vagabond, &c.*] The Patriarks were Pilgrims, and staid not long in a place. The Apostles also were hurried about, *Rom. 15. 19.* and had no certain dwelling place. But first, God *numbred their sittings*, *Pfal. 56. 8.* He kept just reckoning of them in his Count-book. Secondly, Their *hearts were fixed, trusting in the Lord*, *Pfal. 112. 7.* They could call their souls to rest, when they had no rest in their bones: And flie up to Heaven with the wings of a Dove, when hunted on Earth as so many Patridges. So could not *Cain* the caitiff. He was not more a fugitive in the Earth, then in his own-conscience: For he would have fled from the terrors of it, but could not, he was langold to it, and must abide by it. Hence the *Greek* translates this Text, *Sighing and trembling shall thou be on the earth*; and so the word here used is applyed elsewhere, to the trembling of the heart, *Isa. 7. 2.* to the walking of the lips, *1 Sam. 1. 13.* to the shaking of the Forest by a violent wind, *Isa. 7. 2.* to the leaping of the Lintel at the presence of the Lord, *Isa. 6. 4. &c.* And this (in all probability) was that mark, that God set upon him, *v. 15.* Not a horn in his forehead, as the *Jews* saie, but a *hornet* in his conscience, such as God vexed the *Hivites* with, *Exod. 23. 28.* stinging them with unquestionable conviction and horror. For assuredly a body is not so tormented with stings, or torne with stripes, as a minde with remembrance of wicked actions.

Verf. 13. *My punishment is greater then I can bear.*] Or, *Mine iniquity is greater then can be forgiven.* In either sense he sins exceedingly, and worse perhaps then in slaying his brother, whether he murmur against Gods justice, or despair of his mercy. *Mine iniquity is greater, &c. Mentris Cain*, saith a Father, *Cain* did not

Bucer in Pra-
fat ad Senar-
elai histor. de
morte Diar.
Lonicer.

a Cor. 4. 11.

Falsi sunt a
conde suo ingi-
ssivi, Tertul.

Cicer. orat. pro
Ros. Amer.

not say so, because it was so: But it was so, because he said so. Despair is Satans master-piece; it carries men head-long to hell, as the Devils did the herd of Swine into the deep; witness *Guar. Ab. & Moniacus*, *Bomelius*, *Latomus* of *Lovain*, *Johannes de Canis*, our sol. 1908. *English Hubertus*, a covetous Oppressor, who made this will, *I Gellus in dialog. secundo Chimerico*.
yield my goods to the King, my body to the grave, my soul to the devil.

Verf. 14. *From the face of the earth*] That is, of this earth, this countrey, my Fathers family; which in the next words, he calls *Gods face*, the place of his publike worship, from the which *Cain* was here justly excommunicated. And surely, *Saint Judes* will light heavy upon all such, as going in the way of *Cain*, and not willing to hear of their wicked ways, do wilfully absent themselves from the powerful preaching of the Word. They that will not hear the Word, shall hear the Rod, *Mic. 6. 9.* Yea, a sword shall peirce thorow their souls, as it did *Cains* here; in whom was fulfilled that of *Eliphaz*, *Job 15. 21, 22.* *A dreadfull sound was in his ears, lest in his prosperity the destroyer should come upon him. He believed not that he should return out of darkness, and he is waited for of the sword.* [Every one that findes me, shall slay me] *Quam Peron. male est extra legem viventibus: quicquid meruerunt semper expectant:* Fat Swine cry hideously, if but touched or medled with, as knowing they ow their life, to them that will take it. *Tiberius* felt the remorse of conscience so violent, that he protested to the Senate, that he suffered death daily: Whereupon *Tacitus Tacim.* makes this good note, *Tandem facinora & flagitia in supplicium vertantur.* As every body hath its shadow appertaining to it, so hath every sin its punishment. And although they escape the last of the Law, yet *vengeance will not suffer them to live*, (as *Acts 28. 4.* the *Barbarians* rashly censured *Saint Paul*) to live quietly at least. *Richard* the third, after the murder of his two innocent Nephews, had fearful dreams and visions; insomuch, that he did often leap out of his bed in the dark, and catching his sword (which alway naked, stuck by his side) he would go distractedly about the chamber, every where seeking to finde out the cause of his own occasioned disquiet. *Polydor Virgil* thus writes of his dream that night before *Bosworth-field*, where he was slain, that he thought that all the devils in hell, pulled and haled him in most hideous and ugly shapes; and concludes of it at last; *I do not think it was so much his dream, as his evil conscience,*
D 2 that

Daniels Chron.
continued by
Truffil. 149.

that bred those terrors. It is as proper for sin to raise fears in the soul, as for rotten flesh and wood to breed worms. That worm that never dyes is bred here in the froth of filthy lusts and flagitious courses, and lyes gnawing and grubbing upon mens inwards, many times in the ruffe of all their jollity. This makes *Saul* call for aminstrell, *Belshazzar* for his carousing cups, *Cain* for his workmen to build him a City, others for other of the Devills *anodynes*, to put by the pangs of their wounded spirits, and throbbing consciences. *Charles* the ninth, after the massacre of *France*, could never endure to be awakened in the night without musick, or some like diversion; he became as terrible to himself, as formerly he had been to others. But above all, I pity the loss of their souls, who serve themselves as the Jesuite in *Lancashire*, followed by one that found his glove, with a desire to restore it him. But pursued inwardly with a guilty conscience, he leaps over a hedge, plunges into a Marle-pit behinde it, unieen and unthought of, wherein he was drowned.

I buan. lib. 57.

M. Ward's Sermons.

Totum Cedreni opus est stabulum quisquiliarum &c. Scalig.

Ne semel morte defungeretur, sed ut aeterna totam moriendo exigeret. Philo.

Laetan. Instit.

Psal. 139. 7. Nisi esset Deus, quid dixi miser, sed ubi non est deus, Berni. A. R. 17. Coloss. 1. 17.

Verf. 15. *The Lord set a mark, &c.* Some say it was the letter *Tau*; others, some letter of *Jehovah*: probably, it was the perpetuall trembling of his hands, and whole body; the very sight whereof, made people pity him, till at length he was slain, say some, by his nephew *Lamech*. *Cedrenus* tells us (if we may believe him) that *Cain* took his death by the fall of a house in the year of the world, 931. the next year after the death of his father *Adam*. But however he dyed, sure it is, he had but an ill life of it. He was marked, saith *Philo*, but to his misery; he might not be killed by any, that he might every day be dying; having a hell in his conscience, and standing in fear of every man he met with. He that would not harken to God, so sweetly inciting and enticing him to doe well, *verf. 7.* hath now *Pavor* and *Pallor* for his gods, as *Laetantius* reporteth of *Tullius Hostilius*, who had prophanely derided the devotions of his predecessour *Numa*, as here *Cain* had done his brother *Abels*.

Verf. 16. *And Cain went out from the presence, &c.* But whither could he goe from Gods Spirit? or whither could he flye from his presence? From the presence of his power he could not:

Entor, presenter, Deus hic & ubiq; potenter.

God is not very far from any one of us, saith *St. Paul*. Not so far surely as the bark is from the tree, for all things consist in him: so that

that a wicked man cannot wag hand or foot, without his privity. But it was the presence of his grace, and use of his Ordinances that this wretch fled from; as did likewise *Jonas* (in that, as wise as he) so going out of the grace of God into the warm sun, as we say. God fetcht *Jonas* home again by weeping crofs, and made him feelingly acknowledge (for it had like to have cost him a choaking) that they that observe lying vanities, as he had done, forsake their owne mercies. But *Cain* seated himself in the land of *Nod*, and there fell to building and planting in contempt, as it is thought, of the divine doom denounced against him; or rather to drown the noise of his conscience, as the old *Italians* were wont to do the poise of the heavens in time of thunder, by ringing their greatest Bels, and letting off their greatest Ordnance.

Jon. 1. 3.

Jon. 2. 8.

Sigen.

Verf. 17. *And he builded a City*] So, many drown themselves either in secular businells, or sensull pleasures, and all to put by their melancholly dumps, and heart-qualms, as they call them; indeed, to muffle up the mouths of their horribly guilty consciences: So *Nicephorus Phocas*, when *Zimri* like, he had killed his master, he laboured like *Cain*, to secure himself with building high walls: After which, he heard a voice telling him, that though he built his walls never so high, yet sin within the walls would undermine all. Besides that, one small drop of an evill conscience troubleth a whole sea of outward comforts and contentments: a confluence whereof would no more ease conscience, then a silken stocking would doe a broken leg. Silly are they that think to glide away their groans with games, and their cares with cards, &c. [Called the City after the name of his son *Enoch*] That he might be stiled, *Lord Enoch of Enoch*. This is the ambition of worldly men; their names are not written in heaven; they will propagate them therefore upon earth, as *Nimrod* by his tower, *Abolom* by his pillar, *Cain* by his city, *Enoch* (which *St. Augustine* fitly maketh a figure of *Rome*, because both of them were built by a parricide.) Their inward thought is, saith the Psalmist, that their houses shall continue for ever, and their dwelling places to all generations; and therefore, they call their lands after their own names. They seek to immortalize themselves upon their possessions; but the third heire seldome ever owns them. Hence houses and lands, shift masters so oft; (*Olimi erant Menipi, nunc Spensippi, &c.* said that house in the Apologie.) God justly crosseth these inhabitants of the earth, as they are called, in opposition to the Saints, whose conversation is

Edi. 0; 015 τὸ πῆμα ἰσὺς ἕξαι- τὸ εἶδ' ἔδ' τὸ γὰρ τὸ ἐὼν λω- τὸ πῆμα, Cedren.

De mali quasi- vix gaudet ter- tium heres. Lucian.

Rev. 12. 1 Philip. 3.

in heaven, whereof they are Fellow-citizens. These know that they have here no abiding City, they look for one therefore above, not *Henochia*, but Heaven, whose builder and maker is God, Heb. 11. 10.

Verf. 19. And unto *Enoch* was born *Irad* &c.] *Cain* had a numerous offspring. Seven generations of his are here reckoned: *Set* is not yet born, that we hear of. The wicked are full of children, and leave the rest of their substance to their babes, *Psal.* 17. 14. They send forth their little ones like a flock, and their children dance. They dance to the clauirell and harp (as *Bete Sabid* and *Jabal* did) but they suddenly turn into hell, and so their merry dance ends in a miserable downfall.

Verf. 19. *Lamech* took w. to himself] As his own lust led him, not caring for consent of parents: And two wives; as little caring for the command of God, that two, and no more, should be the flesh, *Gen.* 2. 24. yea though he had the residue of the spirit; and so could have made many wives for *Adam*; yet made he but one, saith the Prophet: And wherefore one? but that he might seek a godly seed. *Solomon's* polygamy was punished with barrenness. We read not of any son he had but one; (and he none of the wives neither) *Rehobam*. This great King hath but one son by many house-fulls of wives, when many a poor man hath his house full of children by one wife. *Erythrus* tells us of a certain poor English crepple, lame in both legs, that married a blinde woman, and gave this reason, We shall the better agree, when neither can hit other in the teeth with our severall defects and deformities. *Nec fecit hominem judicium* saith he, It proved a happy match. They lived lovingly and cheerfully together, and God Almighty blessed them with a dozen lusty boyes, that had not the least deformity about them. *Surdus* tells us, that the old *Britains* would, ten or twelve of them take one woman to wife: Belike women were scarce amongst them. But yet that was better then the old Scots, of whom *St. Hierome* reports, that they took no wives; but satisfied their lusts up and down as they listed, and wheresoever they liked, after the manner of brute creatures. I have somewhere read, that not many hundreds of years since, they had a custome kept up amongst them, that the Landlord might demand the first night of his Tenants wife, as a thiefe rent. And *Mr. Fox* relates, that the Friars in *Germany* were grown to that height of impudency, as to requite the tenth night of every mans wife, as a tithie due to them.

Which

Which to prevent, the *Helvetians*, when they received any new Priest into their Churches, they bargained with him before, to take his Concubine, lest he should attempt any misuse of their wives and daughters. How much better were it, for the avoyding of fornication, if every man of them had his owne wife, saith *Paul.* 1 Cor. 7. Not so, saith *Cardinall Campeius*: for if comparison should be made, much greater offence it is, a Priest to have a wife, then to have and keep at home many harlots. For they that keep harlots, (saith he) as it is nought that they do, so doe they acknowledge their sin. The other persuade themselves they doe well, and so continue without repentance, or conscience of their fact. A fit reason for a carnall Cardinall. Such another was his brother, *Cardinallis Cremonensis*, who after his stout replying in the Council of *London*, against the married estate of Priests, exclaiming what a shamefull thing it was, to rise from the sides of a whore, to make Christs body, the night following was shamefully taken with a notable Whore. This was bad enough: but that was worse in humanity and honesty, that he set forth a book in Italian meeter, in commendation of Sodomy, saying, that he never used any other. This might better have become a Turk, then a Bishop. Sodomy in the *Levant* is not held a vice, so debauched they are grown. The Turkish *Bashaws*, besides their wives, whereof they have ten at least, each *Bashaw* hath as many, or likely more *Catamites*, which are their serious loves. For their wives are used but to drasse their meat, to Laundress, and for reputation. Onely when the great Turk gives his daughter or sister to any *Bashaw* to wife, 'tis somewhat other wife: For he giveth her at the same time a dagger, saying, I give thee this man to be thy slave and bed-fellow. If he be not loving, obedient, and dutifull to thee, I give thee here this cunhare or dagger to cut off his head: Yet can he not forbid him to marry more wives to vex her. (*Levit.* 18. 18.) and to fret her, as *Peninnah* did *Hannah*, yea to make her so stumler, as the word there signifies. For Turks may take as many wives, as they are able to maintain: Hence it is that in jealousy they exceed Italians, making their women go naked all but their eyes; and not suffering them to go to Church, nor so much as look out at their own windows.

Verf. 20. *Adah* br. a *Jabal*] *Jabal* a good husband; *Jabal* a merry Greek, whence the word *Jubilo* in Latine, and our Eng-

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Job. 21. 11, 12, 13.

Lamech polygamus unam conjugium in duas dividit. Hier.

Mal. 12. 5.

Heroum filii uxore.

Procreans ex isto conjugio 12. fratrum, nul. oq. navo deform. De instit. Matr. Deni duosonq. unam uxorem ducebant. De morib. gen. 1. 1. cap. 1. Vi cuiq. libitum fuerit, pecudum more lascivium. Twini Comment. de reb. Britan. ex Hieron. 118. O. 118. fol. 791.

1 Cor. 7.

Ibid. 79.

Ibid. 106.

Ibid. 147.

Blunts Voyage.

p. 79.

Ibid. 14.

Heyl. Geog.

p. 583.

1 Sam. 1. 6.

Ibid. 106.

lish *Jor. ill.* *Jaball* that dwelt in tents and tended the herds, had *Jubal* to his brother, the father of hard and wind musicke. *Jaball* and *Juball*, frugality and mirth, good husbandry and sweet content dwell together. *Virgil* makes mention of a happy husbandman in his time, who

Virg. *Georg.*

*Regum aquabat opes animis seraque re versus
Nocte domum, dispibus mensas onerabat inemptis.*

Verf. 22. *And Zillah bare Tubalcam*] Perhaps the same that the Poets call *Vulcan*. He was a cunning Artificer in brasse and iron. To oles they had before, and instruments of iron: how else could they have plowed the accursed earth? But this man, *artem jam inventam excoluit ornavitque*, saith *Lucretius*; and is therefore called, A whetter or polisher of every Artificer in brasse and iron. They had the art of it before: but he added to their skill by his invention, he sharply and wittily taught Smiths-craft; and is therefore by the heathens fained to be the god of Smiths saith another Interpreter.

Vide Natal. Com. Mythol. l. 2. c. 5.

Verf. 23. *And Lamech said unto his wives*] Who it seems were troublesome to him with their domestick discords, and led him a discontented life. He therefore gives them to understand in this set speech, what a man he is, if molested by them or any other; and what slaughters he can make, if provoked by an adversary. I would slay a man, if but wounded, &c. This revenge he counts man-hood, which indeed is dog-hood rather. So *Alexander Phereus* consecrated his javelin, wherewith he slew his uncle

Plutar. in *Pelopida*.

Nememoria tam proclara rei dilucensur.

All. & Mem.

Phil. 3.

New-Engl. first Inuit. p. 4.

Polyphron (as a monument of his man-hood) and called it his god *Tychon*. So *Sylla* caused it to be registred in the publicke Records, that he had prescribed, and put to death foure thousand and seven hundred *Romanes*. So *Stokefley* Bishop of *London*, comforted himself upon his death-bed with this, that in his time he had burned fifty Heretickes as he called them. Is not this to glory in their shame, and to have damnation for their end? Is it not the Devill that sets men a worke to do thus, as he did *Saul* to seek *David*'s life, and *Lamech* to domineer in this sort over his wives, seeking so to repress their strife? A certaine *Indian* coming into a house of the *New-English*, where a man and his wife were brawling, and they bidding him sit downe, he was welcome: he answered, he would not stay there; *Hobomack*, that is the Devill, was there; and so departed.

Verf.

Verf. 24. *If Cain shall be avenged sevenfold, &c.*] Thraso-nicall *Lamech* brags, and goes on to out-dare God himself. For it is as if he should say, If God will take vengeance on them that contemne him, why may not I on those that contemne me, wives or other? Nay, though God will forgive evils against him, yet will not I evils against me. He have the oddes of him, seventy to seven; so *Lucretius* interprets it. A desperate expression, and somewhat like that of Pope *Innius* the third, above-mentioned in the last note upon the former Chapter; whereunto may here be added, that the same Pope being forbidden by his Phisitian to eat Swine flesh, as being noysome and nought for his gout, he called to his Steward in a great rage, and said, *Ad. & Mon.* Bring me my pork-flesh, *al despito di dio*, In despite of God. O *Sh. 1417.* wretch!

Verf. 25. *She bare a son, and called, &c.*] *Sis uno avulso non deficit alter Aureus*. Dead bones may revive, and out of the ashes of a Phoenix, another Phoenix spring. *Jana jacet Phoenix nato Phoenix, &c.* The two witnesses that were killed, received the spirit of life from God againe, *Rev. 11. 11.* *John Baptist* reviveth in our Saviour, (*qui huic succenturiatus est*) and *Steven* in *Paul*: *John Hus* in *Luther* (the Goose in the Swan) and the suppressed *Waldenses* in the Protestants. The Papists gave out that when *Luther* dyed, all his sect would dye with him: and when Queene *Elisabeths* head was laid, we should have strange worke in *England*. A false Jesuit in a scandalous libell published it, that she wished that she might after her death, hang a while in the ayre, to see what striving would be for her Kingdome. But she both lived and dyed with glory: her rightfull successour came in peaceably, not a dog moving his tongue at him: The true Reformed Religion was established, and is hitherto maintained amongst us, maugre the malice of *Rome* and *Hell*. It was the Legacy left us by our Ancestours: the blood of those blessed Martyrs was the seed of our Church, of which I may say, as he of his City,

*Vista tamen vinces, ever saque Troja resurges:
Obruit hostiles illa ruina domos.*

When the Devill and his Imps had got *Abel* into his grave, and saw *Adam* without another in his room for an hundred and thirty years space, or near upon, what a deal of joy was there, think we, amongst them, and sending of gifts? But God in due time sets

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Virgil. The Duke of Florence gave for his Ensign, a great tree with many boughes, one of them being cut off, with this Poise, *Vno avulso, &c.*

Camdens *Elisab.*

up a Seth, instead of Abel, and so cuts the devils comb, confutes his confidence. He will have a Church, when all's done. The Pope could tell the Turk so much in a message,

Pius 2. ad Imperat. Turc.

Niteris incassum Christi submergere navem: Fluctuat, at nunquam mergitur illa ratis.

Verf. 26. Then began men to call upon, &c.] Publikey, and in solemn assemblies to serve the Lord; and to make a bold and wise profession of his name: shining as Lamps amidst that perverse generation of irreligious Carnites, who said unto God, Depart from us, &c. Job 22.17. This Job speaks there of these wicked, which were cut down out of time, their foundation was overflown with the flood, Verf. 16.

Phil. 2.

CHAP. V.

Verf. 1. This is the Book of the generations.]

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Sopher, a ciphering up of their names, acts, and accidents; that we might know, first, who were Chrills Progenitors; secondly, by whom the Church was continued; thirdly, how long the old World lasted, viz. one thousand six hundred fifty and six yeers. Whence some have grounded a conjecture, that the yeer of Christ one thousand six hundred fifty and six, will bring forth some strange alteration in the world. Others, think the world will be then at an end, and they ground upon this Chronogramme, *MUNDI Conf Lagrat Io.* [In the likeness of God made he him.] This is much inculcated, that it may be much observed, and we much humbled, that have parted with so fair a patrimony; striving as much as may be, to recover it in Christ, who being the express Image of his Fathers Person, is both apt and able to renew that lost Image of God in us, by his Merit and Spirit, by his Value and Vertue.

Alsted. Chron. p. 494.

α. π. ω. ρ. ο. σ. μ. ι. γ. δ. ε. ζ. η. θ. κ. λ. μ. ν. ξ. ο. π. ρ. σ. τ. υ. φ. χ. ψ. ω. Heb. 1. 3.

Blunts Voyage, p. 112.

Matth. 22.

Verf. 2. Male and female, created he them.] The Jews at this day have base conceits of women: as that they have not so divine a soul, as men; that they are of a lower creation, made onely for the propagation and pleasure of man, &c. And therefore, they suffer them not to enter the Synagogue, but appoint them a gallery without. Thus they err; nor knowing the Scriptures. See the Notes on Chap. 2. v. 22.

Verf. 3.

Verf. 3. Adam lived one hundred and thirty yeers, and begat] This was a great tryal to his faith, to wait so long for a better issue, when the Cainites spread amain, erected cities, and perhaps meditated Monarchies. [After his own image] Corruptus corruptum: For who can bring a clean thing out of an unclean, saith Job 14. 4. Job? That which is of the flesh is flesh, saith our Saviour, and we can say no better of it. This is hard to persuade men to; for each one is apt to think his own peny good silver: And a dead wontan will have four to carry her forth, as the Proverb hath it. The Pharisee, bad enough, though he be, yet is very brag of his good estate to God-ward: And *Nocutus* cries out, *Non habeo, Domine, quod tibi offeras.* How much better Saint *Augustine*, *Ego admisi, Domine, unde tu damnare potes me; sed non amisisti, unde tu salvare potes me.* One hath destroyed me, but of thee is my help; my safety here, and salvation hereafter. Lord I am Hell, but thou art Heaven, as that Martyr once said. &c. One R. Hooper. depth calleth upon another; the depth of my misery, the depth of thy mercy. Heaven denyes me, earth groines under me, Hell gapes for me: Help Lord, or thy servant perisheth. Wash me thoroughly from mine iniquity, and purge me from my sin; whether that imputed to me, inherent in me, or issuing from me. Psal. 51. 2.

V. 4. He begat sons and daughters.] Philo and Epiphanius give him twelve sons, Beda thirty sons, and as many daughters.

Verf. 5. Nine hundred and thirty yeers,] Till the fifty six yeer of the Patriark *Lamech*. In all which time, he (doubtless) instructed his good nephews, in all those great things, which himself had learned from Gods mouth, and proved in his own experience, what that good, and holy, and acceptable Will of God was. Moreover, out of his mouth, as out of a Fountain, flowed whatsoever profitable Doctrine, Discipline, Skill and Wisdom, is in the world: [And he dyed.] This is not in vain so often iterated in this Chapter; for there is in us by nature, a secret conceit of immortality, and we can hardly be beaten out of it. That all must dye, every man will yield; but that he may live yet, a day longer at least, there is none but hopeth. We can see death in other mens brows, but not in our own bosomes. It must make forcible entry, and break in violently: God must cut men in twain, and tear their souls from their bodies, ere they will yield to die. The best are too backward, and would not be unclothed, but clothed upon, if they might have their will. *Moses* himself praes,

Matth. 24. 51. 2 Cor. 5. 4.

Pf. 9. 12. prays, *Lord teach us so to number our days, that we may apply,* (or, as the Hebrew hath it,) that we may *cause our hearts to come to wisdom*: Cause them to come, wh. ther they will or no; for naturally they hang off, and would not come to any such bargain. How needful is it therefore to be told us, that *Adam* died, that *Setb*, *Enos* and *Cainan* died, &c. That this may be, as a hand-writing on the Wall, to tell us, That we must also dye, and come to judgment.

Verf. 9. *Enos begat Cainan.*] *Enos*, that is, *Sorry man* begat *Cainan*; i. e. A man of sorrows. Thus the Fathers, though long-lived, were not unmindful of their mortality and misery.

Verf. 20. *Nine hundred sixty and two years.*] *Rabbi Levi*, Genebr. Chron. citante Genebrardo, *longevitatem patriarcharum opus providentiae, non naturae appellat*. Their children also, that they waited so long for, were not more the issue of their bodies, then of their faith.

Verf. 23. *All the days of Enoch, were three hundred sixty and five years.*] So many years onely lived *Enoch*, as there be days in the year. But what he wanted in the shortning of his time, was made up in his son *Methuselah* the longest liver: Besides that, God took him to a better place, transplanted him, as it were out of the Kitchin-garden into his heavenly Paradise; which was not more to his own benefit, then to the comfort of the other Patriarks, that survived him, against the fear of death, and the crosses of life: Sith in *Enoch* (what discouragement soever they had in *Abels* death) they had an ocular demonstration, that there is a reward for the righteous, and that it is not altogether in vain to walk with God.

Verf. 24. *And Enoch walked with God.*] And so condemned the World: First, by his life; secondly, at his death. By his life, in that he kept a constant counter-motion to the corrupt courses of the times; not onely not swimming down the stream with the wicked, but denouncing Gods severe judgment against them, even to the extream curse of *Anathema Maranatha*, as *Saint Jude* tells us. Secondly, By his death he condemned them: In that so strange a Testimony of Gods grace and glory, in his wonderful translation, did not affect and move them to amend their evil manners. The *Heathens* had heard somewhat afar off, concerning this Candidate of Immortality, as the Ancients call him, and thence grounded their *Apotheoses*. *Eupolemon* saith, That their

Cant. 6. 2.
To gather Lilies, i. e. To transplant his people into Heaven.

Heb. 11.

Jude 14.

Alsted. Chron. p. 85.

Atlas

Atlas was *Enoch*, as their *Janus* was *Noah*. And how fitly are the Papists called *Heathens* by *Saint John*, *Revel. 11. 2.* Sith besides their *Atlas* of *Rome*, on whose shoulders the whole Church (that new heaven) must rest; there was at *Ruremund* in *Gilderland* a play acted by the Jesuites, Anno 1622. under the title of the *Apotheosis* of *Saint Ignatius*.

Verf. 27. *And all the days of Methuselah.*] He lived longest of any, yet wanted thirty one yeers of a thousand. *Oecolampadius* thinks there was a mystery in this; that they all dyed short of a thousand, which is a type of perfection; To teach us, saith he, that live we never so long here, and grow we never so fast in Grace, we cannot possibly be perfect, till we get to Heaven. *Enoch* lived long in a little time; and foreseeing the flood, named his son *Methuselah*; that is to say, *He dyeth, and the dart* (or flood) cometh. And so it fell out; for no sooner was his head laid, but in came the flood. The righteous are taken away from the evil to come: And their death is a sad presage of an imminent calamity. *Hippo* could not be taken, whiles *Augustine* lived, nor *Heidelberg* while *Parasus*. *Semen sanctum statumen terra*, *Isai. 6. 13.* The holy Seed upholdeth the State. *Absque stationibus non staret mundus*. The innocent shall deliver the Iland, and it is delivered by the pureness of thy hands alone, *Job 22. 30.* When, one sinner destroyeth much good, *Eccles. 9. 18.* *Ambrose* is said to have been the Walls of *Italy*. *Silico* the Earl said, That his death did threaten destruction to that Country.

Hic patria est, mirique urbis stant pectore in uno.
Verf. 29. *This same shall comfort us.*] Herein a figure of *Christ*. And *Peter Martyr* thinks that *Lamech* was in hope, that this son of his would have been the *Christ*: A pardonable error, proceeding from an earnest desire of seeing his day, whom their souls loved, and longed for: *Saluting the promise afar off*, *Heb. 11.* and *waiting for the consolation of Israel*, *Luke 2. 25.*

Verf. 32. *And Noah begat Sem, Ham, and Japheth.*] Twenty yeers he had heard from God, That the world should be destroyed, before he had any child. Here was the Faith and patience of this Sains. At length he hath *Japheth* first; though *Shem* be first named, because he was in dignity preferred, before his brother, to be grandfather to the *Messiah*. Now any relation to *Christ*, enobleth either place or person. If it were an honor to *Mark* to have been *Barnabas* his sisters son, what is it then to be allyed to the

Genes sunt An-
tribus cum
suis afflicti.
Pav. aus.
Jac. Revii hist.
Pontif. Rgm.
p. 305.

Namo patriarcharum mille annos complevit, quia numerus perfectionis. i. e. nulla perfectio pietatis.
Oecolampad.

Isai. 57. 1.
Finitus.
Terminus.
Paulin. Nolun.
in vita Ambros.
De Fabio Cun-
flatore, Silus.

Heb. 11.

Revel. 14.

1 Pet. 3. 19. 20. long ere I destroy. This long-suffering of God is celebrated by St. Peter, and well it may; for had he not been God, and not man, he could never have held his hands so long. Neither indeed did he; for so extream was the provocation, that he cut them off twenty yeers of this promised count: That all the earth might know to their wo, his breach of promise.

Verf. 4. There were Gyants. Gigantes, quasi Tityasti, Earth-sprung. They were of the earth, they spake of the earth, and the earth heard them. Heard them, I say, and fell before them; as the beasts of the field do before the roaring Lyon. Hence they are called in Hebrew Nephilim; such as being fallen from God, fell upon men, Job 1. 15. and by fear and force, made others fall before them. Thus they sought to renown and raise themselves, by depressing others, and doing violence. But this was not the way: For now they lie shrowded in the sheet of shame. To do worthily in Ephrata, is to be famous in Bethlehem, Ruth 4. 11. To be patiently perseverant in well-doing, is to seek for glory and honor; yea, to attain immortality and eternal life, Romans 2. 7.

Verf. 5. The wickedness of man was great in the earth. Which was now grown so foul, that God saw it but time to wash it with a flood; as he shall shortly do again with streams of fire. He destroyed the world then with water, for the heat of lust, he shall destroy it with fire, for the coldness of love, as saith Ludolfus. [And that every imagination of the thoughts,] Omne figmentum cogitationum: The whole fiction, or every creature of the heart, as the Apostle hath it, Hebr. 4. 13. speaking there of the thoughts, and intents of the heart. There is a general ataxy, the whole frame is out of frame. The understanding dark as hell, and yet proud as the devil. The will crofs and overthwart. The memory slippery and waterish, to receive and retain good impressions; but of a marble firmness, to hold fast that which is evil. The affections crooked and preposterous. The very tongue a world of wickedness, what then the heart? Si trabes in oculo, strues in corde. The operations thereof are evil, onely evil; Every day evil, saith this Text: And assigneth it for the source of the old worlds wickedness. David also resolves his adultery and murder, into this pravity of his nature, as the principle of it, Psal. 51. 5. so doth Job; Chap. 40. 4. Paul, Rom. 7. 24. Isaiah, Chap. 6. 5. The whole Church (Isai. 64. 6.) cries out, unclean,

Devils Christi
l. 2. c. 7.

All the thoughts extensively are intensively onely evil, and protensively continually.

Unclean, Unclean; and Chap. 53. 6. All we like sheep have gone astray. Now as no creature is more apt to wander, so none less able to return, then a sheep. The Ox knoweth his owner, the Ass his masters crib. The very Swine accustomed to the trough, if he goe abroad, yet at night will finde the way home again: Not so the Sheep. Loe such is man. Quintilian therefore was quite out when he said, It is more marvell that one man sinneth, then that all men should live honestly: sin is so against the nature of man. But he erred, not knowing the Scripture. For doe ye think, saith St. James (alluding to this text) that the Scripture saith in vaine, The spirit that dwelleth in us lusteth to envy? The civill mans nature is as bad as the world, not changed, but chained up: Truly said Tully, Cum primum nascimur in omni continuo pravitare versamur. We are no sooner born then buried in a bog of wickedness.

Verf. 6. And it repented the Lord, &c. and it grieved him. These things are spoken of God, ἀνθρωποποιῶν, after the manner of men; but must be taken and understood θεοποιῶν, as it beseebeth God. When Repentance is attributed to God (saith Mr. Perkins) it noteth onely the alteration of things and actions done by him, and no change of his purpose and secret decree, which is immutable. Gods repentance (saith another learned Divine) is not a change of his will, but of his work: Repentance with man, is the changing of his will: Repentance with God, is the willing of a change: Mutatio rei, non Dei; effectus, non affectus; facti, non consilii.

Verf. 7. I will destroy man. See here the venemous and mischievous nature of sin: It causeth God to make a World, and again to unmake it: it sets him against Man his Master-piece, and makes him (though he be δημιουργος) not onely to devise, but to delight in the destruction of his owne creature, to mock at, and make merry in his calamity, Prov. 1. 26. to deliver the beloved of his soule into the hands of the destroyer. Time was, when Christ, being by at the Creation, rejoiced in this habitable part of Gods earth, & his delights were with the sons of men, Prov. 8. 31. But since the Fall it is far otherwife; for he is of more pure eyes then behold sin with patience: He hates it worse then he hates the Devill: for he hates the Devill for sins sake, and not sin for the Devills sake. Now the naturall and next effect of hatred, is revenge. Hence he resolves, I will destroy man. [Both man and beast, the creeping

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creeping thing, &c.] Why, what have those poore sheep done? They are all undone by mans sin, and are (for his punishment) to perish with him, as they were created for him. This is a piece of that bondage they are still subject to; and grievously groan under, waiting deliverance, Rom. 8. 21, 22.

Verf. 8. But Noah found grace.] Because in Covenant with God; who of himself was a child of wrath, and saved by grace onely, though just and perfect in his generation. The Mercy-seat was no larger then the Arke; to shew, that the grace of God extends no further then the Covenant: As all out of the Arke were drowned, so all out of the Covenant are damned.

Verf. 9. Noah was a just man.] By a two-fold justice, 1. Imputed. 2. Imparted. By the former he was justified; by the latter sanctified: and note, that he found grace in Gods eyes, before he was either of these; for Grace is the foundation of all our felicity, and comprehends all blessings, as *Mannah* is said to have done all good taltes. [Perfect in his generation] At best in those worst times, which is a singular commendation; and perfect, that is, upright; aiming at perfection, willing in all things to please God; and yet not more desiring to be perfect, then hating to seem onely to be so. Or, *Noah* was perfect, compared to that sinfull generation; which yet gloried in the title of the sons of God, and children of the Church. But was not *Judas* called *Friend*, and *Dives* *Son*? Hath not many a Ship been known by the name of *Safeguard* and *Good-Spree*, which yet hath dashed upon the rocks, or miscarried by Pirats? External priviledges profit not, where the heart is not upright, but increase wrath. It was an aggravation to *Solomons* sin, That God had appeared unto him twice; and that he had been timely forewarned by his mother to beware of wine and women, *Prov.* 31. both which he was afterwards, nevertheless, most inordinately addicted to, *Eccles.* 2.

Verf. 11. The earth also was corrupt before God.] Or, rotten, putrid, and stanke againe. Sin is an offence to all Gods senses; yea to his very soul, as he complains, *Esa.* 1. 1. to 16. Oh that it were so to ours! then would we not hide it under our tongues (as a child doth sugar) and harbour it in our hearts; yea let it eat of our meat, and drink of our cup, and lye in our bosomes, as the poor mans lamb did in *Nathans* parable. Lult was but a stranger to *David*, as the Prophet there intimates, *vers.* 4. At other times, and when himself, I hate vain thoughts, saith he, *Psal.* 119. 113. yea

Justitia
Impunita,
Impunita.

Ecclesiasticus.

62. 09 766
Heb. 13. 18.

Math. 26.
Luk. 16.

1. King. 11. 9.
Prov. 31. 3. 4.

1 Sam. 11. 3

yea every false way, &c. as the vomit of a dog, as the devils excrements, as the putrifaction of a dead soul, dead in trespasses; dead and rotten, as here, stinking worse before God, then *Lazarus* did or could doe, after he had lain four dayes in the grave.

Verf. 12. All flesh had corrupted his way.] General defection precedes general destruction; as here all sorts and sexes were fallen from God. All kinde of sins were common amongst them. In the family promiscuous lusts, unlawfull marriages, &c. In the State tyranny, violence, injustice: In the Church contempt of Gods word, abuse of his patience to presumption; of his bounty to security in sin. For they eat, they dranke, they married, they planced, they builded, &c. And all this they did constantly and pleasantly, passing from eating to drinking; from drinking to marrying; (for *Pennis in vinis*, and gluttony is the Gallery that wantonnesse walks through) from marrying to planting, for the use of posterity, as *St. Luke* sweetly sets forth by an elegant *Asyndeton*. All this they did, and God was silent, therefore their hearts grew fat as brawn, and they knew nothing, saith our Saviour, nor would know, till the very day that the flood came: Into such a dead lethargy were they cast by their sins, which were therefore grown ripe, and ready for the sickle.

Verf. 13. The end of all flesh is come before me.] I will surely, and swiftly destroy them. A like threatening there is used, *Ezek.* 7. 2, 3, 6. against *Israel*, when onwe their sins were full ripe, and hang'd out for mowing, as we say, *The end is come, is come, is come,* and so some ten or twelve times, *is come, is come, q. d. destruction* is at next doore by, and *Noah* must know it too: Not by his skill in Astrologic, as *Berosus* beleyes him, but by divine pramonition. For shall I hide from *Noah* (from *Abraham*) that thing which I doe? No surely; they shall know all: they shall be both of Gods *Count* and *Commell*; For the secret of the Lords is wisht them that feare him. And the Lord will doe nothing (of this nature) but he will first reveal it unto his servants the Prophets. And even to this day, the more faithfull and familiar we are with God, so much the sooner, and better do we foresee his judgements, and can foretell them to others; as those that are well acquainted with them, know by their looks and gestures that which strangers understand not, but by their actions. As finer tumours are more sensible of the changes of weather, &c. [I will destroy them]: I will

102209, 5709,
172007, &c.
Luke 17. 27.

Certissime ei-
rissimeque.

Gen. 18. 17.
Psal. 25. 14.
Amos 3. 7.

will corrupt them. (so the Hebrew hath it) I will punish them in kinde, pay them in their own coyn, corrupt them from the earth, as they have corrupted themselves in the earth, which also now is burdened with them, and cries to me for a vomit to spue them out.

Mr. Ainsworth. Verf. 14. *Make thee an Ark*] Or chest, or coffin. And indeed by the description here set down, the Arke, in shape, was like to a coffin for a mans body, six times so long as it was broad, and ten times so long as it was high: And so fit to figure out (saith an Interpreter) Christs death and buriall, and ours with him, by mortification of the old man: as the Apostle applies this type to baptisme, 1 Pet. 3. 20, 21. whereby we are become dead and buried with Christ, Rom. 6. 3, 4, 6.

Heb. 5. ult. Verf. 16. *A window shalt thou make*] The Arke had little outward light, so the Church, till she become triumphant. There could not but be much stench among all those creatures, though shut up in severall rooms; so here, there is much annoyance to those that have their senses exercised to discern good and evil. Compare the estate of Prince Charles, in his Queen-mothers womb with his condition at full age, in all the glory of his fathers Court, there is a broad difference. And it may fitly resemble (saith One) the difference of our present and future estate; while the Church doth here travell of us, we are pent up in darke cloysters, and annoyed with much stench of sinne, both in our selves and others; but when we come to heaven, we shall see and enjoy the light of life, our feet shall be as hindes feet, upon the everlastling mountaines.

Baines Lett. Verf. 17. *And behold I, even I*] *Verba stomachatis, & confirmantis veritatem comminationis sue.* Abused mercy turns into fury. God will not alway serve men for a sinning-stock. *Crudeles medicus intemperans ager facit.* [Every thing, that is in the earth, shall dye.] A dismall doom; and God is now absolute in his threatning, because he will be resolute in his execution: Ob tremble and sin not; while others sin and tremble not. *Kisse the Son, lest he be angry; Who knoweth the power of his anger? Surely according to our fear, is his wrath.* It is a jult presage and desert of ruine; not to be warned. God hath hang'd up the old world in gibbets, as it were, for our admonition. Worthily are they made examples, that will not take them. Who pittie the second Captaine, consumed by fire with his company, 2 King. 1. sith he had a fair warning.

warning, but would not beware by it. Behold the day of the Lord commeth, that shall burne as an Oven. This last day was foretold by Enoch, before the deluge was by Noah. Longer it is before it comes, but shall be more terrible when it is come.

Verf. 18. *Thou and thy sons*] Yet Ham, soon after, degenerated: for the present he concealed his wickedness from men, from God he could not. He beares with hypocrites in his visible Church for a season, till the time of separation. *In area Augustin.* nobiscum esse possunt, in horreo non possunt. He will thoroughly purge his floore. The Canaanite shall not be in the land any longer; nor the unclean spirit, Zach. 13. 2. *O felicem illam dieclam!*

Verf. 20. *Two of every sort shall come unto thee*] For they are all thy servants, saith David, they wait upon thy word. This Noah might make good use of, and did, no doubt. See how sequacious these poor creatures are to God their Centurion. If he bid them come, they come; if go, they go. And shall not I obey God, and follow his call, be there never to many Lions in my way?

Verf. 21. *Take thou unto thee of all food*] God could have kept them alive without either food or arke. But he will have us serve his providence, in use of lawfull means; and so to trust him, as that we do not tempt him.

Verf. 22. *Thus did Noah, according to all, &c.*] The wicked world could not flout him out of his faith; but that moved with fear, he preacheth, and buildeth, and finisheth; every stroke upon the Arke, being a reall Sermon (as Nazianzen hath it) to forewarn them to flee from the wrath to come; which yet they did not: No not the very Ship-wrights that made the Arke, but were all buried together, in one universall grave of waters.

CHAP. VII.

Verf. 1. *For thee have I seen righteous before me*]

Not onely before men, as Pharisees, Luke 16. 15. and civill Justitaries, Rom. 2. 29. but before me who see the inside, and love truth in the hidden man of the heart. And here Noahs sincerity prevailed with God for his safety, as did likewise Lots, whom

whom God hid in Zoar; and *Abrahams*, to whom God was a shield to save him from the deadly thirsts of destruction, when he pursued the four Kings and foyled them, because he *walked before him, and was upright*, *Gen. 15. 1.* with *Gen. 14. 15.* So true is that of Solomon, *He that walketh uprightly, walketh safely*, as if he were in a tower of brass, or town of war. And again, *In the fear of the Lord is strong confidence, and his children have a place of refuge.* The old Rock is still ready to relieve them. [In this generation.] Called by Saint Peter, a world of ungodly ones, far worse, no doubt, then those in *Henochs* days. The greater praise was it to Noah, that (by an holy *Antiperistasis*) he kindled from their coldness; and became nothing the worse, but much the better (as it is the nature of true goodness) by their oppositions. It was an invincible Faith, whereby he both conquered the world, and condemned it. What else could have carried him over to many difficulties, as he must needs encounter? Well might the Apostle say, *By faith he prepared an Ark.* For if he had been led by sense, he would have fled as far as *Jonas* did, ere ever he had gone about it.

Verf. 2. *Of every clean beast, thou shalt take by sevens.*] Three pair for generation, and a single one for sacrifice, after the flood was past, as *Chap. 8. 20.* God must have a moyety, and good reason. But that two onely of a sort, of the unclean hurtful creatures, were preserved, note his fatherly providence. To this day we see, though sheep and birds be so killed up for mans use, yet there are far more of them, then of other unferviceable or cruel creatures. Besides, the weaker creatures go in herds together, the stronger and savager go alone. For if they should go in multitudes, no man, nor beast could stand before them. This you shall finde set down to your hand, *Job 37. Psal. 104. Ammianus Marcellinus* writeth, That in *Chaldea* there are a huge number of Lyons, which were like enough to devour up both men and beasts, throughout the Country. But withal, he saith, That by reason of the store of water and mud thereof, there breed yearly an innumerable company of gnats, whose property is to flee into the eye of the Lyon, as being a bright and orient thing: Where biting and stinging the Lyon, he teareth so fiercely with his claws, that he puts out his own eyes: And by that means many are drowned in the rivers, others starve for want of prey; and many the more easily killed by the inhabitants. *Bodin* telleth us, That

Prov. 10. 9.
Prov. 14. 26.
Isai. 26. 3.

2 Pet. 2. 5.

Heb. 11. 7.

Bo: in Theat:
110. lib. 3.

the Wolf never seeth his sire, his dam, nor his young: For that, the herd of Wolves sets upon, and killeth that Wolf, which by the smell they perceive to have coupled with the she-wolf; which unless they did, what a deal of mischief would be done by them every where among cattle?

Verf. 4. *For yet seven days, &c.*] God could have destroyed them by water, or otherwise, in a far shorter space: But, of his Free-grace, he gives them yet seven days further, and then rains upon the earth forty days, as not willing that any should eternally perish, but that all should come to repentance, *2 Pet. 3. 9.* The Hebrew Doctors (as they are very injurious to Noah, because we read not that he prayed for the old world, but onely took care of himself, and his own family, censuring him therefore of self-love and hard-heartedness; so they judg very uncharitably of those that perished in the flood; sending them all to hell, and wresting some Scriptures thereunto: As, that in this present verse, God saith, *He will destroy them, or blot them out;* That is, (say *R. Menachem*; they) out of the land of the world to come, the land of the living. I deny not, but many of their spirits are in prison, so saith Saint Peter, *1 Pet. 3. 19.* But withal, in the next Chapter, the same Apostle tells us, That for this cause, the Gospel was preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. Compare these words with those *1 Pet. 3. 18, 19, 20.* and it will appear, the Apostle speaks of these *Antediluvians*. All were not saved that were in the Ark, nor all damned, we may well think, that were out of it. Could they see their foundation overflown with a flood (as the phrase is, *Job 22. 16.*) and not lay for themselves a good foundation by laying hold on eternal life? *1 Tim. 6. 19.* Saint Ambrose conceiveth, that Noah was seven days in the Ark, afore the flood came: That as God was six days in creating the world, and rested the seventh; so these perishing persons, admonished by the number of the days of the Creation, might remember their Creator, and make their peace. *Nunquam sero, si sero.* *Eccles. 11. 1.*

Verf. 5. *And Noah did according unto all.*] This (*All*) is a little word, but of large extent. He doth not his matters, but his own will; that doth no more then himself will. A dispensatory conscience is an evil conscience. God cries to us, *Quidquid propter Deum fit, acquiescit.* He will have universal obedience, both for subject and object. We must be entirely willing in all things to please God, or we utterly

GEN. 13. 22.

Psal. 119. 6.

Jo. Wooveius in Polymath.

Zeph. 3. 5.

Vexatio dat in intellectu.

Luke 20. 16.

Prov. 14. 16.

Prov. 12. 3.

Bradford.

utterly displease him. Herod did many things, and was not a but-
ton the better. *Ishu's* golden calves made an end of him, though
he made an end of *Baal's* worship. He that doth some, and not
all Gods wills, with *David* (in desire and affection, at least) doth
but as *Benhadad*, recover of one disease and die of another: yea,
if he take not a better course for himself, he doth but take pains to
go to hell. Then shall we not be ashamed, when we have respect
(at least) to all Gods Commandments.

Verf. 7. *And Noah went in and his sons, &c.*] Not till he
was compelled by the coming in of the flood, say the Jews:
Of no good will, but because there was no other remedy. Thus
they belye the good old Preacher. Let no man think much
to be misjudged. *Novit sapiens ad hoc scomma se productum,
ut depugnet cum iis, qui maledicis aluntur, ut venenis
caprea.*

Verf. 9. *There went in two and two,*] Of their own accord,
by divine instinct. *Noah* was not put to the pains of hunting after
them, or driving them in. Onely he seems to have been six days
in receiving, and disposing of them in their several cells, and fetch-
ing in food. When God bids us do this or that, never stand to
cast perils; but set upon the work, yield the obedience of Faith,
and fear nothing. The creatures came in to *Noah*, without his
care or cost. He had no more to do, but to take them in, and
place them. The Prophet alludes hereto, *Isa. 11. 6, 7.* all bloodi-
ness and rapine laid aside.

Verf. 10. *The waters of the flood were upon the earth,*] God is
as faithful in his menaces, as in his promises. The wicked think
them but wind, but they shall feel them to be fire, *Jer. 5. 14.*
Your fathers where are they? Did not my words (though never so
much slighted) *lay hold upon them? And they returned* (that is,
changed their mindes, when they smatted) and said, *Like as the
Lord thought to do unto us, so hath he delt with us, Zach. 1. 5, 6.*
There wanted not those in the old world, that held all the threats
of a flood to be in *errorem* onely; and, when they heard *Noah*
thundering, put off all, as those in the Gospel with, *God forbid.*
We cannot get men to believe, that God is so just, or the devil so
black, or sin so heavy, or hell so hot; till it hath even closed her
mouth upon them. *The fool rageth and is confident, passeth on
and is punished,* and will not be better advised. But what said the
Martyr, *They that tremble not in hearing, shall be crushed to
pieces*

pieces in feeling. Gods wrath is such as none can avert or
avoid.

Verf. 11. *In the second month,*] In *April*, as it is thought;
then wherenever thing was in its prime, and pride, birds chirping,
trees sprouting, &c. nothing lcs looked for then a flood; then
God shot at them with an arrow suddenly, as saith the *Psalmist*: *Psal. 64. 7.*
So shall sudden destruction come upon the wicked at last day, *1 Thel. 5. 3.*
when they least look for it. So the Sun shone fair upon *Sodom*
the same day, wherein, ere night, it was fearfully consumed.
What can be more lovely to look on, then the corn-field a day
before harvest, or a vineyard before the vintage? *All the fountains
of the great deep, &c.*] So, we live continually betwixt two
deaths, the waters above and below us. *Serve the Lord with fear.*
*Nos quasi med-
os inter duo se-
pulebra posuit.*

Verf. 13. *In the self same day,*] Things are repeated, that
they may be the better observed, and the greatness of the mercy
the more acknowledged; that God should single out so few, and
save them, &c.

Verf. 16. *And the Lord shut him in.*] A mean office, one would
think, for God to shut the door after *Noah*. He could not well
do it himself, (the door doubtless being great and heavy,) and
others that were without would not do him so much service. God
therefore doth it himself, and therefore it could not but be well
done indeed. In a case of necessity, we need not question Gods
readiness, to do us any good office, so long as we keep close to him
in a holy Communion. In a Letter of *B. Hooper's*, to certain good
people, taken praying in *Bowe Church-yard*, and now in trouble,
thus he writes. *Read the second Chapter of Luke; there the shep-
herds that watched upon their sheep all night, as soon as they heard
Christ was born at Bethlehem, by and by they went to see him.*
*They did not reason, nor debate with themselves, who should keep the
Wolf from the sheep in the mean while; but did as they were com-
manded, and committed their sheep to him, whose pleasure they
obeyed. So let us do; now we be called, commit all other things to
him, that calleth us. He will take heed that all things shall be well;
he will help the husband, comfort the wife, guide the servants, keep
the house, preserve the goods: yea, rather then it shall be undone, he
will wash the dishes, and rock the cradle. Cast therefore all your care
upon God, &c.* Thus he.

Verf. 17. *It was lift up above the waters,*] Afterwards, it
went upon the face of the waters; till at last, the highest hills
were

Pfal. 69. 15.

were covered with waters, the Ark floating upon the surface of them, and not swallowed up by them. In reference whereunto David prays, *Let not the water-flood overflow me, neither let the deep swallow me up.* The true Christian may be tossed on the waters of affliction, yea, drownd over head and ears: and as a drowning man, sink twice to the bottom; yet shall up again, if out of the deep, he call upon God, as *Jonah* did. Then *I said, I am cast out of thy sight,* (there you may take him up for dead) *yet I will look again toward thy holy Temple,* (there he revives, and recovers comfort:) yea, though Hell had swallowed up a servant of God into her bowels, yet it must, in despite of it, render him up, as the Whale did *Jonas*; which, if he had light upon the Mariners, would have devoured and digested twenty of them in less space.

Jonas 2. 4.

Verf. 19. *And all the high hills.*] So high, some of them, that their tops are above the clouds and winds. And yet as high as they were, they could not save those from the flood that fled to them. Surely, (might they say) *in vain is salvation hoped for from the mountains,* *Isaiah* 3. 23. Well for them, if (taught by their present distress and danger) they could go on with the Church there, and say, *Surely in the Lord our God is the salvation of Israel.* Happy storm, that beats us into the Harbor!

Verf. 21. *And every man died.*] Now these mockers behold that Ark with envy, that er't they beheld with scorn; they wish themselves in the darkest corner of it, that lately laughed at it; and perhaps did what they could, to hinder the finishing of it. Yea some, likely, to save them from drowning, caught at and clang as fast to the outside of the Ark, as *Joab* for the same cause, did to the horns of the Altar. But all in vain: For

Verf. 22. *All in whose nostrils was the breath of life died, of all that was in the dry land.*] This last clause exempteth fishes; though the *Jews* would needs persuade us, that these also died; for that the waters of the flood were boiling hot. But rain-water useth not to be hot, we know; and therefore we reject this conceit as a Jewish fable.

CHAP.

CHAP. VIII.

Verf. 1. *And God remembered Noah*]

HE might begin to think that God had forgotten him; having not heard from God for five months together; and not yet seeing how he could possibly escape. He had been a whole year in the Arke, and now was ready to groan out that dolefull *Uſquequò Domine*: Hast thou forgotten to be mercifull, &c? But forgetfulness befalls not the Almighty. The Butler may forget *Joseph*, and *Joseph*, his fathers house: *Ahabſueroff* may forget *Mordeai*, and the delivered City, the poor man that by his wisdom preferred it: The *Sichemites* may forget *Gideon*; But God is not unfaithfull to forget your worke and labour of love, saith the Apostle. And there is a book of remembrance written before him, saith the Prophet, *for them that feare the Lord.* A metaphor from Kings that commonly keep a Callendar or Chronicle of such as have done them good service; as *Ahabſueroff* and *Tamerlain*, who had a catalogue of their names and good deserts, which he daily perused, oftentimes saying that day to be lost, wherein he had not given them something. God also is said to have such a book of remembrance. Not that he hath so, or needeth to have: for all things both past and future, are present with him: he hath the *Idea* of them within himself, and every thought is before his eyes, so that he cannot be forgetfull. But he is said to remember his people (so he is pleased to speak to our capacity) when he sheweth his care of us, and makes good his promise to us. We also are said to be his *remembrancers*, when we plead his promise, and presse him to performance. Not that we persuade him thereby to do us good, but we persuade our own hearts to more faith, love, obedience, &c. whereby we become more capable of that good. [*God made a Wind*] So he worketh usually by means, though he needeth them not. But manytimes his works are, as *Luther* speaketh, *in contrariis mediis.* As here he asswageth the waters by a wind, which naturally listeth up the waves thereof, and intrageth them. *Pfal.* 107. 25. *Jon.* 1. 4. God worketh by contraries, saith *Nazianzen*, that he may be the more admired.

Verf. 2. *And the raine from heaven was restrained*] These four keys (say the Rabbinces) God keeps under his own girdle; 1. Of the

Fuit in arca per annum integrum et decem dies.
Piscator.

Eccles. 9. 15.

Heb. 6. 10.

Mal. 3. 16.

Eſth. 6. 1.

Turk. hist.

p. 127.

Pfal. 139. 16.

Eſa. 62. 6.

*Sed tibi dicitur
quod dicitur
et dicitur tibi
in eadem sententia
dicitur tibi.*

*Verisimile est
non abstinuisse
manu ab opere
surbande.*
Piscat.

Revel. 3.

the Womb: 2. Of the Grave: 3. Of the Rain: 4. Of the heart. He openeth, and no man shutteth; he shutteth, and no man openeth.

Verf. 3. *And the waters returned continually.*] Or, *hastily.*

חולף ישיב

Heb. *In going and returning; or, heaving and strooving,* with all possible speed to return to their place, at Gods appointment. See a like cheerfulness in Gods servants, *Zach* 8. 21. *Isai* 60. 3. *Psal.* 110. 3.

The Presbyters travels by Job. Curmwright. p. 31. Joseph. Antiq. lib. 1. cap. 5.

Verf. 4. *Mountains of Ararat.*] On the tops of the *Gorduan* Mountains (where *Noahs* Ark rested) we finde many ruines, and huge foundations (saith the *Preacher* in his travels) of which no reason can be rendered, but that which *Josephus* gives; That they that escaped the flood, were so astonished and amazed, that they durst not descend into the Plains, and Low Countries, but kept on the tops of thole Mountains, and there builded.

Isa. 18. 16.

Verf. 5. *The waters decreas'd.*] Not all on the sudden, but by little and little, for exercise of *Noahs* faith. *He that believeth, maketh not haste.* God limiteth our sufferings for time, maner, and measure. *Joseph* was a prisoner till the time came. *Smyrna* was in tribulation for ten days. *Phylick* must have a time to work, and *Gold* must lye some-while in the fire. *In the opportunity of time,* saith *Peter,* *God will exalt you.* Prescribe not to him, with those *Bethulians* in *Judish:* but wait his leasure, and let him do what is good in his own eyes. He waits a fit season to shew us mercy, *Isai.* 30. 18. and thinks as long of the time, as we do.

עו יתקו. 1 Pet. 5. 6.

Verf. 7. *And he sent forth a Raven*] Which when it is made tame, though it delights in dead carcases, whereof *Noah* knew the earth was now full; yet doth not easily forget its station, but returns thereto, when nature is satisfied. [*Which went forth so and fro.*] Fluttered about the Ark, but kept out of it. *Manes foris cum voce corvina, qui non habet simplicitatem columbinam, August.*

Isa. 60. 8.

Verf. 8. *Also he sent forth a Dove.*] A bird that being swift and simple, willingly flies back to his Windows, through love and faithfulness to his mate and young. Besides, he fleeth a long while together, and very near the ground, and so was fitter for this service. *Josephus* saith, That he came into the Ark with his feet and wings, wet and dirty, which could not but be good news to *Noah.*

Verf.

Verf. 9. *And the Dove found no rest*] No more doth mans soul (Gods Turtle) till it rest in God. *Domine,* (saith *Saint Augustine*) *fecisti nos ad te, ideoque cor nostrum inquietum est, donec requieverit in te. Hic finis nostrae formationis,* saith another, *ut homo sit templum Dei. & Deus ara hominis.* How oft doth the good soul cry, *Oh that I had the wings of a Dove, &c.* Or, if that *Oh* will not set him at liberty, she takes up that (wo) to express her misery: *Wo is me that I sojourn in Meshec, &c.*

Psal. 18. 10. My heart pants Merchants run from Country to Country. Buch. 1c.

Verf. 11. *In her mouth was an olive-leaf.*] *The olive never casteth her leaf, and is greenest in the spring,* saith *Pliny.* It might very well continue so under water, during the flood. It may also very well, by an allegory, set forth that Grace and Peace by *Jesus Christ,* brought in the mouth of his Ministers in this Evening of the World, *Rom.* 10. 15. The Dove returned at first without her errand; but sent again, she brought better tidings. The Man of God must not onely be apt to teach, but patient, in meekness instructing those that oppose themselves; proving, if at any time God will give them repentance. All are not sent into the vineyard at the same hour of the day. Holy *Melancthon,* being himself newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel. But after he had been a Preacher a while, 'tis said he complained, *That old Adam was too hard for young Melancthon.* And yet, he wanted not afterwards the Seal of his Ministry. For, among many others converted by him, was that sweet Saint, *George Prince of Anhalt,* whose house was *Ecclesia, Academia, Curia;* and whose heart was so upright with God, his life so laudable amongst men, that *Melancthon* once, (publicly defending the certainty of our future felicity by this Argument, that godly men must be hereafter rewarded, wicked men punished,) he named this pious Prince, as an unquestionable example of such a man, as might assuredly expect the promised Crown of Life eternal, which God the righteous Judg will give to all his, *2 Tim.* 4. 8.

Διδουκω δε, ανευκατος. 1 Tim. 2. 24. Απειχετι δε πικ. Epictet.

Melch. Adam. Sculpt. ex ore Bucholceri, qui Melancthonis fuit auditor.

Verf. 16. *Go forth of the Ark*] Learn we of this holy Patriark, to do all by Gods direction, and not dare to attempt any thing without his warrant; approving our selves to him in our comings in, and goings out. He hath charged his Angels with us so long as we keep the Kings high way: But if we go out of his precincts, we go out of his protection. Take counsel at his mouth, and then we may safely say, *Lord, if I be deceived, thou hast*

Psal. 91. Jer. 20. 7.

hast deceived me. This, as at all times we have need to do, so now especially, when there is (as 2 Chron. 15.5) no peace to him that goeth out, nor to him that cometh in, but great vexation upon all countries. Nation being destroyed of Nation, and City of City, &c.

Verf. 19. Every beast after their kinde.] Heb. after their families: That is, not confusedly and pell-mell (as we say) but distinctly and in order: The Lyon with the Lyons, &c. every male with his female, she clean by themselves, and the unclean by themselves. And as these latter came to the Ark unclean, and unclean they departed; so do millions now-adays, to the Ordinances. A Preacher hath as much joy to see them there, as John Baptist had to see the Pharisees thronging to his Baptism, when he cryed out, O generation of vipers, who sent for you? who hath forewarned you, &c?

Verf. 20. And Noah builded an altar to the Lord.] This was his first care, and so it was Abrahams where-ever he came: It must be also ours, after great deliverances especially. Gods mercies are binders: Beneficium postulat officium. He is content we have the comfort of his blessings, so he may have the praise of them. This Pepper-corn is all the rent he looks for. O cover we Gods Altar with the calves of our lips, giving thanks to his name. This will please him better than an ox that hath horns and hoofs. Onely let it be done, the first thing that we do, after the receipt of a benefite, which else will soon wax stale and putrifie as fish. No part of the thank-offering might be kept unpent to the third day. Hezekiah wrote his song the third day after his recovery. Noah was no sooner out of the Ark, but he offered on his new-built Altar; as well for testification of his thankfulness, as for confirmation of his Faith, in that Lamb of God, slain and sacrificed from the beginning of the world. God was now also in Christ reconciling this new world to himself.

Verf. 21. And the Lord smelled a sweet savour.] Heb. a savour of rest. Greek, *ivodias*, which the Apostle followeth, saying; That Christ gave himself for us an offering, and a sacrifice to God, for a smell of sweet savour, Ephes. 5.2. All our sacrifices are accepted for thus of Christ, which otherwise would be turned off, with who required these things at your hands? The sacrifice of the wicked is abomination to the Lord; yea, though he should bring thousands of rams, and ten thousand rivers of oyl, with those mifercreants in Abicah, that by their munificence would faine have purcreants

Matth. 3.

Heb. 13. 15.

Pfal. 69. 31.

2 Cor. 5. 19.

Minimo capi- sur tauris honore Dew. εἰς ὀσμὴν ἰσως. Jac. Itai. 1.

Micah 6. 7.

chased a dispensation to sin: whereas Noah with his Oxe, Ram, He-goat, Turtle, and young Pigeon, laid in for him by God himself for this same purpose, is highly accepted in that beloved One, as Christ is called, Eph. 1. 6. [The Lord said in his heart] All his promises are heart-sprung, the issue of a most faithfull and righteous will, void of any the least insincerity and falshood: whatsoever he speaks, he speaks from his heart; we may write upon't. The Eternity of Israel cannot lye, 1 Sam. 15. 29. [I will not again curse the ground, &c for the imagination of mans heart] As who should say, Man doth but his kind now, in committing evill before me. He hath by his fall brought upon himself a miserable necessity of sinning, so that he cannot but *due wickedly with both hands earnestly*; which though it be no excuse, but an aggravation rather of his actual sin (that he doth it out of the pravity of his nature) yet I will not take advantages to deal with him after his deserts; for then there would be no end of making worlds, and unmaking them againe. I will not curse, I will not smite any more. Where note, That Gods smiting his creature, is a fruit of sin, and a peece of the curse. And unless men returne to him that smiteth them, all that they suffer here, is but a typical hell. Here the leaves onely fall upon them, the trees will fall upon them hereafter.

Verf. 22. While the earth remaineth] Heb. All the dayes of the earth. The earth then (though Solomon in some sense say it endureth for ever) hath its set and certaine number of dayes appointed it by God. For the earth also, and the works therein shall be burnt up, 2 Pet. 2. 10. And this the Heathen had heard of, and hammered at; as Lucretius who disputes the matter out of naturall causes. So doth Tully, de nat. Deorum, lib. 1, 2. And Ovid. Metamorph. 1. Esse quoque in fati meminit, &c. There he hath also a large relation of the generall flood in Deucalions dayes; so he calleth Noah. Lucian hath the like in his book, de Dea Syria. And Plutarch speaketh of the sending forth of the Dove, and of her return unto Deucalion into the Ark. But we have a more sure word of Prophesie. [Cold and heat, and summer and winter, &c.] Lopez de Gomara, saith that the Kings of Mexico, when they are consecrated, use to take their oath after this manner: I swear that the Sun during my life shall bold on his course, and keep his wonted glory and brightnessse, and that the clouds shall send down rain, the rivers shall run, and the earth bring forth all manner of fruit, &c. But can any of the vanities of the Heathen give rain, &c?

Propter anima- lia multa vel grandia non placuit. Peter. εἰς τὴν ἡμετέραν

Mic. 7. 3.

Esa. 9. 13.

Dialog. de in- dustr. animal.

Lopez de Gom.

CHAP. IX.

Verf. 1. *Be fruitful and multiply*]

Here God reneweth the world by the same word wherewith he had created it; and being reconciled to mankind, he blefseth them in like manner, as before the Fall. Sin once pardoned, is as if it never had been committed. Christ tells his returning *Shulamite*, that she was as amiable in every point as she had been before her relapse, *Chap. 4. 1.* her haire, teeth, temples, all as faire, and well featured as ever.

Cant 7. 1.

Verf. 2. *And the feare of you, &c.*] *Timor, quo à bestiis timeamini, & terror quo bestias terreatis. Piscat.* This is a peece of Gods Image yet remaining in man, that every nature of wild beasts, birds, creeping things, and things in the sea is tamed, and hath been tamed of the nature of man.

Jam. 3. 7.
Monoceros inter-
vimi potest, capi
non potest Solin.

Verf. 3. *Every moving thing that liveth shall be meat for you*] God of his goodness grants here to mankind, after the flood the use of flesh and wine, that the new and much-weakened world might have new and more strengthening nourishment. For it is not to be doubted, but that by the deluge, a great decay was wrought both in the earth with its fruits, and also in mans nature. Divers wales and scarres as it were, of Gods wrath and malediction did abide and appear in the earth. Sundry maladies also and infirmities befell mans body, not felt before the flood. God therefore in great mercy provides, *penn quoddam & pharmacopolium mundo senescenti*, new food and physick for the languishing world. *Every moving thing that liveth, &c.* Onely, as the green herb have I given you all things. That is, as you may use them as freely as you used to do herbes, to you must use them soberly, and without curiosity; taking such things as are at hand, and eating to live, not living to eat, as the rich glutton, that fared deliciously every day;

Horat.

Ingluvies, & tempestas, barathrumque macelli.
Verf. 4. *But flesh with the life thereof, the blood*] Blood was forbidden, first, as not so whollome food. Secondly, lest by being flesht in blood, they should become bloody minded. Thirdly, blood, the organ of life, is holy to God the authour of life (who was also to be pacified by the blood of his Son) and therefore they should not pollute or prophane it, by devouring thereof.

Verf.

Verf. 5. *Your blood of your lives will I require*] i. e. I will punish it either by the Magistrate, or (if he faile to do his office) by mine own immediate hand; as he did in *David, Charles* the ninth of *France, Richard* the third of *England, Felix* Count of *Waterburg*, and others, that either were above Law, or escaped the lash of it. See for this, *The Thunderbolt of Gods judgements, lib. 2. cap. 4, 5, 16. Richard* the third, used the instruments of his bloody plots, as men do their candles; burn the first out to a snuffe, and then having lighted another, tread that under foot.

Daniels Chro.
continued by
Truffel.

Verf. 6. *Who shall shed mans blood*] Some are of opinion, that before the flood, the punishment of murder and other capitall crimes, was onely excommunication, and exclusion from the Church and their fathers family. And that now first, God made murder to be a matter of death. The first-born had power, at first, over their own families, to blefs, curse, cast out, disinherit, yea and punish with death, *Gen. 3. 8. 24.* even in case of adultery: as some will have it thus among the people of God. But what a madness was that in the *Egyptians* to make no conscience of murder, that they might enjoy their lust? And what a blindness to make less account of murder then adultery? *Gen. 12. 13.* I have seen (saith the Preacher in his travels) the King of *Persia* many times to alight from his horse, onely to do justice to a poor body. He punisheth theft and man-slaughter so severely, that in an age a man shall not hear either of the one, or of the other. A severity fit for *France*; where within ten years, six thousand Gentlemen have been slain, saith he, as it appears by the Kings pardons.

Godw. Heb.
Antiq.

The Preachers
Travels by
Jo Cartwright.

Les ombres des
defunz scieurs
de Villemor &
de Fontaines.
P 28. 46.

Verf. 9. *And I, behold I establish my Covenant with you*] This Covenant God had made with them before the flood; but here he renews it for their further confirmation; for he knows our infirmities, and therefore seals againe. This Covenant is said to be made with an oath, *Isa. 54. 9.* yet we finde no such thing here expressed, because Gods bare word, is as sure as an oath. So God is said to have sworn to *Abraham*, that which he said to him onely, *Exod. 32. 13.* with *Gen. 12. 7.*

Verf. 10. *And with every living creature, &c.*] Note this against Anabaptists, who exclude Infants, for that they want the use of reason. And yet that was but a foolish reason of the *Canonist*, that Infants are therefore to be baptised, because the Disciples brought to our Saviour, not the Assie onely, but the Foal also,

Sphinx Philof.
pag. 219.

F

Verf.

Verf. 12. *This is the token of the Covenant, &c.*] See here the antiquity of confirming mens faith, by outward signs, as by the two trees in Paradise: and here, the Word and Sacrament go together. And as God, in *Noah*, made a Covenant with his posterity also, and confirmed it with a sign, so doth he in *Christ* with the Church, and ratified it with the Sacraments; besides, witness we have three in heaven, and three in earth, &c.

Verf. 13. *I doe set my bow in the cloud, &c.*] There it was before, but not till now as a token of the Covenant; as still it is applied for a sign of grace from God to his Church, *Rev.* 4. 3. and *10. 1. Ezek.* 1. 28. It is planted in the clouds, as if man were shooting at God, and not God at man. This bow with both ends downward, and back to heaven, must needs be an emblem of mercy; for he that shooteth, holdeth the back of the bow from him. Of Gods bow we read, but not of his arrows, saith *Ambrose* on this text. *He hath bent his bow, and made it ready,* saith *David* (but if he ordain his arrows, it is not, but against the persecutors. If he shoot at his servants, it is as *Jonathan* shot at his friend *David*; to warn them, not to wound them. They are arrows of the Lords deliverance, which therefore he multiplies, that they may compass him about with songs of deliverance. If he bend his bow like an enemy. *Lam.* 2. 4. yet in wrath he remembereth mercy.

Verf. 14. *The bow shall be seen in the cloud*] In this heaven-bow, there are many wonders: First, the beautifull shape and various colours; In which respect *Plato* thinks the Poets feign *Iris*, or the Rainbow, to be the daughter of *Phaonias*, or admiration. The waterish colours therein signifie (say some) the former overthrow of the world by water. The fiery colours, the future judgement of the world by fire. The green, that present grace of freedom from both, by vertue of Gods Covenant, whereof this bow is a sign. Next, the Rainbow hath in it two contrary significations, viz. of rain, and fair-weather; of this in the evening, of that in the morning, saith *Scaliger*. Adde hereunto, that whereas naturally it is a sign of rain (and is therefore feigned by the Poets to be the messenger of *Juno*, and called *imbrifera*; or showry) yet it is turned by God into a sure sign of dry weather, and of restraint of waters. Let us learn to look upon it, not onely in the naturall causes, as it is an effect of the Sun in a thick cloud; but as a Sacramentall sign of the Covenant of Grace; a monument of Gods both Justice in drowning the world, and Mercy in conserving it from

Ambros.
Psal. 7. 12, 13.

2 King. 13. 17.
19.
Psal. 32. 7.

Esa. 54. 9, 10.

from the little calamity. The *Jews* have an odd conceit, That the name *Jehovah* is written on the Rainbow. And therefore, as oft as it appeareth unto them, they go forth of doors, hide their eyes, confess their sins, (that deserved a second deluge,) and celebrate Gods goodnes, in sparing the wicked world, and remembering his Covenant. Set aside their superstition, and their practice invites our imitation. *Tam Dei meminisse opus est quam Bern. respirare.*

Verf. 15, 16. *I will remember*] That is, I will make you to know and remember by this visible Monitor

*Securis irritant animum demissa per aures,
Quam qua sunt oculis commissa fidelibus.*

The Rainbow is a double Sacrament, answering both to Baptism and the Lords Supper; and declares by its colours (saith *One*) how *Christ* came by water and blood; *1. John* 5. 6.

Verf. 17. *This is the token of the Covenant.*] This is often repeated, that it may be the better observed, and we full assured; as *Moses* dream was for this cause doubled. God goes over the same thing often with us; as the knif doth the Whetstone, which is the Scripture-allusion. He well knows how slow of heart we are, and how dull of hearing; and therefore whets and beats things of high concernment upon us, that we may once apprehend and embrace them; *Revel.* 10. 1. *Christ* is said to have a Rainbow on his head; to show that he is faithful and constant in his promises, and that tempests shall blow over. Let us see Gods love in his corrections, as by a Rainbow we see the beautifull image of the Suns light, in the midst of a dark and waterish cloud;

Verf. 20. *And Noah began to be an husbandman*] *Veteres si quem virum, bonum colonum appellarent, amplissime laudasse existimabant.* Cic. *Nunquam vilior erat annona Roma, reserente Plinio, quam cum terram colerent iidem qui Remp. rogerent; quasi gauderet terra laureato vomere, scilicet, & Aratore triumphandi.* See 2 *Chron.* 26. 10. [And he planted a vineyard.] Hence *Berosus*, and the Poets call him *Jannus Oenotrius*. *Jannus*, of the Hebrew *iajin vinum*, and *Oenotrius* of *vin*, whence our English word *Wine*.

Verf. 21. *And was drunk.*] For his own shame, but our learning. *Instruum nos patres sum docentes sum labentes.* The best have their blemishes, and a black-part, as that cloud had, that conducted *Israel* out of *Egypt*; which while the *Egyptians* followed,

Maimony.

Deut. 6. 7.
Exodus ca. 12
est, accuratior
commoissimè
Inculcabit. Bux-
torf. Lexic.

Revel. 10. 1.
exp.

Augustin.

Heb. 12. 1.
followed,

lowed, they fell into the Sea. [And was uncovered within his tent.] One hours drunkenness bewrayes that, which more then six hundred yeers sobriety had modestly concealed. Well might Solomon say, Wine is a mocker: For it mocked Noah with a witness; and exposed him to the mockage of his own bosom-bird.

Verf. 22. And Ham, the father of Canaan, saw] The Hebrews say, That Canaan first saw it, and then shewed it to Ham his father, who looks upon it with delight, *Ut vultures admale olentia feruntur*, saith Basil, As carrion-kites are carried after stinking carcases. [And told his two brethren without.] Sic & impii hodie ex Ecclesia tragediis comedias componunt. How glad are the wicked, if they can but get any hint to lay hold on, whereby to blaspheme, and blaze abroad the Saints infirmities. Report, say they, and wee'l report: yea, rather then want matter against Gods people, they'll suck it out of their own fingers ends. But if such a thing as this fall out, that Noah be drunk, though but once in an age, the banks of blasphemy will soon be broken down, and the whole race of Religious persons must rue for it; among these Canaanites some also will be found to excuse them in it, as Scaliger doth Ham.

Verf. 23. And Sem and Japhet took a garment.] Ham had no hand in this good work; which shews, what a good one he was, and how far from being of that good Emperors minde, who said, and how far from being of that good Emperors minde, who said, That if he should finde a Bishop committing adultery, he would rather cover that unclean act with his imperial cloak, then suffer it to come abroad to the scandal of the weak, and the scorn of the wicked.

Verf. 24. And Noah awoke from his wine.] And returned no more to it. Once was enough: the time past may well suffice, to have walked in excess of wine, saith Peter. Wee'l buy repentance so dear no more. It is expressly noted of Judah, that he knew Tamar again no more. And we may be well assured, That Noah was never drunk again. Solomons drunkard cries, When shall I awake! I will seek it yet again. As Swine break their bellies, so do such men their heads, with filthy quaffing; yea, *Wboredom and wine, and new wine, take away the heart*, saith the Prophet: They besot and insatuate, yea, rob a man of himself, and lay a beast in his room. Our drunkards say, as the Vine in Joshams parable. *Non possum relinquere vinum meum. Take away my liquor, you take*

Opera recludit.

Jerc. 20. 10.

Constant. Mag. Theodoret. lib. 1. Eccles. hist. cap. 11.

1 Pet. 4. 3.

Gen. 38. 26. Prov. 23. 35.

Hof. 4. 11. Malle se vitam quam vinum eripi. August. de temp. serm. 131.

take away my life. How often (saith a grave Divine) have I seen Mr. Harr his vermine sucking the drunkards blood, as fast as he that of the grape and mault, yet would he not leave his hold, or loose his draught! Some be buckt with drink, and then laid out to be sun'd and scorn'd. [And knew what his younger son had done unto him.] It is probable, That finding himself covered with a cloke, he asked his wife and children how he came covered? and that then Sem and Japhet told him all the matter; which moved him to bless them. It is our wisest way, to do what good we can to others. And though they, for present, being drunk with malice, or rash anger, know it not, yet a waking-time may come, when they may see the good, and bless us for it, as David did Abigail, 2 Sam. 25. 33. When he had slept out his drunken passion, he saw cause to bless God, to bless her, and to bless her counsel. Master Gilpins plain-dealing with the Bishop of Durham how well it succeeded; See his life written by Bishop Carleton, pag. 58.

Verf. 25. And he said, Cursed be Canaan.] Because an imitator, and abettor of his fathers sin: Neither good egg, nor good bird, as they say. God himself hath cursed such caytiffs with a curse Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out, and the young eagles shall eat it. Now they are cursed with a witness, whom the Holy Ghost thus curseth, in such emphatical manner, with such exquisite terms. Their parents also through their unnaturalness are compell'd to curse them, as Noah here: As Oedipus of old, and our Henry the second, who seeing a few hours before he died, a list of their names, that had conspired with the King of France, and Earl Richard (his son and successor) against him; and finding therein his son John to be the first, falls into a grievous passion, both cursing his sons, and the day wherein himself was born; and in that distemperature, departs the world, which so often himself had distempered. The causeless curse indeed (though from a parents mouth) shall not come, Prov. 26. 2. Such as was that, that hefel Julius Palmer Martyr, who when he asked his mother blessing, Thou shalt, said she, have Christs curse and mine, wheresoever thou goest. He pausing a little, as one amazed at so heavy a greeting, at length said, O mother, your own curse you may give me, which God knoweth I never deserved; but Gods curse you cannot; for he hath already blessed me, and I shall be blessed.

Effusus oculos vore atro gutture corvus. Catul. Per conservatos pores domus im-pia lustrum. Oedip. apud Ovid. Daniels Chron. pag. 112.

blesed. As for money and goods, said she, which thou suest to me for, as bequeathed thee by thy father, I have none of thine. Thy father bequeathed nothing for bareticks: Faggots I have to burn thee; more thou gartest not at my hands. *Masher*, said he, where-as you have cursed me; I again pray to God to bless and prosper you, all your life long. And so he departed, and shortly after, valiantly suffered for the truth, at *Newbury* in *Barkshire*, having sometimes been Fellow of *Magdalen* Colledge in *Oxford*; and all King *Edwards* days an obstinate Papist. Thus for the causeless curse of parents. But where it is just, it lights heavy. The very complaint of a parent makes a loud cry in Gods ears, *Judg. 9. 56.* It is said, That God, by cutting off *Abimelech*, rendered the wickedness that he did to his father. And who can read with dry eyes that pitiful supplication of the old Emperor *Andronicus*, to his young nephew of the same name, *Turk. hist. fol. 172.* But when it proceeds to a curse, lamentable effects have followed. *Lamard* son of the Lord *Dacres* (one of the Rebels in the North against Queen *Elizabeth*) whose father prayed God upon his death-bed, to send him much sorrow for his disobedience, drew forth a most poor life in the *Netherlands*, whither he escaped, living upon a very slender pension from the *Spaniard*. That Rebellion (like the bubbles which children blow up into the ayr,) was no sooner blown up, then blown out; and fell into the eyes of those, which with the blasts of ambition, and superstition held it up. But most remarkable is that, and apposite to our present purpose, that *Marlinus* reports of a certain mother, whom he and many others had seen leading about her miserable daughter, who was possessed by the devil upon her cursing her, and bidding the devil take her. *Luther* and others prayed publikely for the Girl; and when *Luther* said to the Devil, *The Lord rebuke thee Satan*, the Devil answered, muttering through the Maids lips, *Incepit, increpat.* Another like example, the same Author hath, of a certain angry old man, in the Town of *Friburg* in *Alsina*; Who bidding his son do some business for him, and he making no hast to do it, nor stirring from the place he stood in; the father cursed him, and without he might never stir alive from that place. God said *Amen* to it; and although he lived seven yeers after, yet there he stood, leaning upon a desk while he slept, eating little, and speaking not much. When he was asked how he did? he would answer, That he was chastised justly by God, in whose hand it was, what should

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Art. & Mon. fol. 1755. & 1761. The wilde Irish inflict an heavy curse on all their posterity, if ever they should sow corn, build houses, or learn the English tongue. *Heyl. Geog. 508.* *Camdens E. Sab. p. 116.* 117.

Joh. Manlii. loc. tom. 228. *Involes in 10 diabolum.* *Incepit et De-*

idem ibidem.

at length become of him here. But of his eternal salvation by the merits of Christ alone, he nothing doubted; being chastised of the Lord, that he might not be condemned with the world. The prints of his feet are to be seen in the pavement, where he stood to this day, saith the Historian. After seven yeers suffering, he departed in the true Faith of Christ, with good hopes of a better estate in Heaven, *September* the eleventh, *Anno 1552.* [*A servant of servants shall he be to his brethren.*] In which title, the Pope of *Rome* (not without the providence of God) will needs be his successor. A servant of Gods servants, he will by all means be called. And yet he stamps upon his coyn, *That Nation and Country that will not serve thee, shall be rooted out.* What pride equal to the Popes, making Kings kiss his Pantofles, (upon which he hath Christs Cross shining with Pearls and precious stones, *Us plenis faucibus crucem Christi derideas?*) Sands his Religion of West. *relig. sect. 11.* What humility greater then his, shriving himself daily to an ordinary Priest? One while he will be titled, *Servus servorum Dei*; another while, *Dominus regnorum mundi*; which is one of the Devils titles; yea, *Dominus Deus noster Papa*, taking upon him a power to excommunicate the very Angels also; yea, lifting up himself above Christ, who is called *Pontifex Magnus*, *Hebrews 4. 14.* but the Pope calls himself *Pontifex maximus*. *Gregory* the Great was the first that stiled himself, *A servant of servants*; in opposition forsooth, to that proud Prelate of *Constantinople*, who affected to be called *Universal Bishop*. But after the death of *Mauricius*, when *Phocas* the Traytor came to be Emperour, this *Gregory* clawed him shamefully, and all to attain that dignity and dominion, that he so much condemned in another. The Pope of *Constantinople* could not bear a superior, nor the Pope of *Rome* an equal. The one sought to subdue to himself the East, the other East and West; and thence grew all the heat betwixt them. See the like ambition under the colour of zeal for their Religion in *Selymus* the Turk and *Hismael* the Persian, *Turk. histor. folio 515.*

Verf. 26. Blessed be the Lord God of Shem.] *Shem* seems to have been the chief actor and perfwader of that reverent behavior; and therefore, as he is first named, *Verf. 23.* before his elder brother *Japhet*; so here he hath the first and chief blessing. It is good to be first in a good matter, yea, prompt and present to

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every

Tit. 3. 1.

2 Sam. 5. 7.

every good work, as Paul hath it. [And Canaan shall be his portion.] This curse was not fulfilled of many hundred years after; till the sins of the Amorites were grown full, and then it was accomplished. Gods forbearance is no acquittance. He can also turn a curse into a blessing, as he did this to Araunah the Jebusite; of the worst and most stubborn of the Canaanites: For they held the Tower of Jebus from the posterity of Sem, after all the rest had yielded: Yet he became a godly Profelyte, and gave as a King his free-hold to King David, to build an Altar on, 2 Sam. 24. 18. And this deed of his was long after remembered. Zach. 9. 7. The like may be said of the Gibeonites, who are called Nethinims in Ezra and Nehemiah. They were made servants to the Shemites, drawers of water to the Temple, as a kinde of punishment. God made this Cross a Mercy. Their employment so near the house of God, gave them fit occasion to be partakers of the things of God. And the Lord, we see, did wonderfully honor them; the nearer they were to the Church, the nearer to God. It is good getting in to his house, though to be but a door-keeper with David, or a tankard-bearer, with these Gibeonites. Stand but in Gods way as he passeth, and thou shalt be preferred.

Verf. 27. God persuade [apiter] Formone else can do it. Men may speak persuasively, but to persuade, is proper to God alone. He speaks to the heare, Hof. 2. 14. we to the ear onely. He persuadeth and allureth not onely by a moral persuasion, but by an irresistible inward drawing. Acts 11. 17. In the Hebrew there is a sweet persuasion, q. d. God shall persuade the persuasible. He shall draw them to faith and obedience, Monendo potius quam vincendo; docendo quam ducendo, saith Saint Austin, by informing not enforcing. He brings in his Elect by a merciful violence. He sent forth at first not swordmen, but fisher-men; and prevailed by them in those places; where the Romans could never come with all their forces. Elisha could do more with a kiss then his man could do with a staff, in raising the dead childe. Let him kiss me with the kisses of his mouth, Cant. 1. 2. And then follows, Draw me, we will run after thee. [And he shall dwell in the tents of Sem.] The Churches abode here, is but in tents: She hath no continuing City on earth, but seeks one to come. This, whether prophecy or prayer, was fulfilled when God manifested in the flesh, was preached unto the Gentiles, and believed on in the world, some thousands

Britannorum inaccessa Roma ubi lo. a. Christo tamen subdita. Tertul.

Heb. 13. 14. 1 Tim. 3. 16.

thousands of yeers after. The Gentiles were converted by vertue of this prayer (as Paul was by Saint Stephens.) and as we enjoy the Gospel by Latimers yet once more, and the prayers of other Martyrs.

Verf. 28, 29. And Noah lived after the flood, &c.] This man, if ever any that was born of a woman, had a long life, and full of misery. He saw the tenth generation after him before his death. But oh how oft was he occasioned to get under the Juniper-tree with Elias, and desire to dye? Before the flood, what a deal of wickedness and disorder beheld he in family, Church, and Commonwealth, and all this punished by the deluge to his unspeakable heart-break? Soon after, he was mockt by his own son, and despised by almost all the rest of his posterity; whose unheard-of hardiness in building the Tower of Babel, he was volens volens, forced to see and suffer; and then shortly after, the confusion of tongues as their just punishment. What should I speak of their so many and so great cruelties, insolencies, tyrannical usurpations, effusions of innocent blood, wars, stirs, strifes, superstitions, and abominable idolatries under Nimrod, Jupiter Belus, Semiramis, Zoroaster, (the Magick-Master,) and other Emims and Zammims of the Earth? Of all which, and a great deal more, this good old Patriark was, to his sorrow, not onely an ear but an eye-witnes? All which considered, it must needs be granted, that, living so long, never any Martyr or other, out of Hell, suffered more misery then Noah did. And the like may be said of Ashavaeus, of whom Master Hooker witnesseth, That for the space of forty six yeers, from the time of his consecration to succeed Alexander Archbishop of Alexandria, till the last hour of his life in this world, his enemies never suffered him to enjoy the comfort of a peaceable day. Was not he to be reckoned a Martyr though he dyed in his bed? Cur veriar Chrysostrorum ap. pellare Martyrem? saith Erasmus. And why may not any man lay as much of Luther, &c.

Job 14. 1.

Vix mihi persua- deo vitum ex humire misero- rem natum fuisse quum Noah. Functi Chron. fol. 17.

Erasm. in vita

CHAP. X.

Verf. 5. *By these were the the Isles of the Gentiles.]*

Ευρώπη ex
εὐρέα & ἴα,
quasi dilatata.
תִּיבֵי הַיָּם יְגִמְךָ
Domini. Q.
Curiam fāth of
Darius, that he
called upon the
sacred and e-
ternall fire.

That is, the Countries of *Europe* and *Asia* the less, inhabited by *Japheth's* posterity. *Europe* hath its name, in Greek, from the latitude, and large surface of it; which answers well to the name of *Japheth* (signifying enlargement) who together with his off-spring, was by Gods appointment, to rule there far and wide toward the West and North. *Asia* hath its name from two Hebrew words that signifie the fire of the Lord, which in *Persia* and other parts thereof, they superstitiously deified. *Asia* the less, was so called first by *Attalus* King of *Pergamus*; who being the last of that name, and race, made the *Romans* his heirs by will. They turned his Country into a Province, and called it *Asia* by the name of the Continent; as devouring, doubtless, in hope, that whole part of the world, by this small beginning. Hence, likely, came that first distinction of the lesser *Asia*.

Verf. 8. *Nimrod, he began to be a mighty one.]* His name signifies a *Rebell*: he was the chiefe *Babel-builder*, and there began to be a mighty one, a Giant, saith the Greek (such another as *Goliath* was in his generation, 1 *Sam.* 17. 5 1. where the same word is used) a Magnifico, a Grandio, such a one as sought to make himself great even to a proverb, *vers.* 9. But there is a double greatness: First, *Genuine*. Secondly, *Bellhime*. This latter is no such commendation; a beast in this may, and doth exceed us; as in the latter, we exceed our selves, and others.

Verf. 9. *He was a mighty hunter.]* Of men, whose lives he sacrificed to his lust, not of beasts for sacrifice to the Lord, as *Aben-Ezra* will have it, and takes occasion thereupon highly to commend him. But there wanted not those that commended *Cain* also for killing his brother, and were therefore called *Cainites*. Of others we read, that extolled the *Sodomites*, *Core* and his complices, *Judas* the Traytor. Yea there was one *Bruno* found, that wrote an Oration in commendation of the Devill, who hath given him his Guerdon, no doubt, by this, unless he recanted that monstrous madness.

Verf. 11. *Out of that land went forth Assur.]* Either because wickedness dwelt there, *Zach.* 5. 1 1. for *Assur* was a son of *Sem*; and

Egyptian. *vers.*
38.

and might have so much goodnes in him, *vers.* 22. Or else he was hunted there-hence by *Nimrod*, who made himself the first Monarch, and had *Babel*, in the land of *Shinar*, or *Chaldea*, for the beginning of his Kingdome.

Verf. 12. *The same is a great City.]* As consisting of three Cities, and having more people within the walls, then are now in some one Kingdome. See the greatness of this City set forth in the *Preachers Travels*, pag. 89. The greatest City in the world at this day, is said to be *Quinsai* in *Tartary*, which is a hundred miles about, as *M. Paulus Venetus* writeth, who himself dwelt therein, about the year 1260. *Cambalu* the Imperiall City, and seat of the great *Cham* of *Tartary* is in circuit twenty eight miles about. *Nineveh* was three dayes journey in *Jonah's* dayes: Now it is destroyed (as was long since prophesied by *Nahum*) being nothing else then a sepulchre of her self, a little Town of small trade, where the *Patriarch* of the *Nestorians* keeps his seat at the devotion of the Turk. As *Susa* in *Persia*, once a Lilly (as the name signifies) for the sweet scite, and so rich, as afterwards is reported, (*cap.* 11. *vers.* 30.) is now called *Valdac* of the poverty of the place.

Verf. 20. *These are the sons of Ham.]* More in number, and more sweetly situated, then the posterity of either *Shem* or *Japheth's* thirty sons and nephews of curled *Ham* are here recited and registered; when of blessed *Shem* we finde but six and twenty, and of *Japheth's*, but fourteen. And for their Countries, *Canaan* hath the navell of the world (*Sumen totius orbis*, as one calls that Country) a land that floweth with milk for necessity, and hony for delight; where the hardest rocks sweat out hony and oyl, *Deut.* 32. 13. *Exod.* 3. 17. *Nihil mollius calo, nihil uberius solo*, as *Florus* saith of *Campania*; a land that God had spied out among all lands for his own peculiar people, yea for himself to dwell in. Lo this was *Hams* possession; when his two better brethren, dwelt in the more barren waste Countries of the East and West. God deals by his people here, as the host doth by his guests, who lets them have the best meats, and fairest lodgings, but reserves the inheritance for his children. The Lord holds his servants to hard-meat many times (but then they have it of free-colt) whereas the wicked eat of the fat and driak of the sweet, but their meat in their bowels is turned into the gall of aspes, God shall cast it out of their bellies, *Job* 20. 14, 15. In fattening them he doth but fit them for destruction, as he did these *Canaanites*, whose pleasant land he afterwards

Paul. Venet.

Turk. hist. fo. 75

Nab. 1. & 3.

*Preachers Tra-
vels, 88.*

L. Flor. l. 1. c. 16
See Deut. 8. 7,
8, 9, & cap. 11.
11, 12.

wards made a spoyle to his own *Israel*. They grew a burden to that good land, which therefore for their wickedness spued them out, *Lev. 18. 25.* after they had filled it from corner to corner, with their abominable uncleannesses, *Ezra 9. 11.*

Verf. 25. *Peleg, for in his dayes was the earth divided*] *Eber* (of whom came the *Ebrews* or *Israelites*, *Exod. 1. 15.*) that he might have before his eyes a perpetuall monument of Gods just displeasure against the ambitious *Babel-builders*, calls his sonne *Peleg*, or *Divison*, because in his dayes was the earth divided. It is good to write the remembrance of Gods worthy works whether of mercy or justice, upon the names of our children, or otherwise as we can best, to put us in minde of them; for we need all helps, such is either our dulness or forgetfulness. What was it else that made *David* so often to put the thorn to his breast? *Psal. 103. 1, 2, 3.* And why would God have the plates of the censers of those sinners against their own souls, to be a covering to the Altar, but to be a memoriall to the children of *Israel*, that no stranger come near to offer incense, that he be not as *Corah* and his company, &c? *Numb. 16. 38, 40.*

Verf. 26. *Jokan begat Almodad, &c.*] This man with his sons may seem to have seated in the *East-Indies*. But fallen from *Hebers* faith to Hethenisme, they are written in the dust: there's little mention of them in the Scriptures. They have lost their Genealogie, as those degenerate Priests, who in the time of the captivity took scorn to be in the register, and were therefore worthily afterwards rejected by the *Tirshata*.

Ezra 2. 61.

CHAP. XI.

Verf. 1. *And the whole earth was of one language*]

Unity without verity, is no better then conspiracy. A legion of Devils could accord to get into one man; and, though many, yet they speak and act as one in that possession. That infernall Kingdome is not divided against it self. A shame for Gods Saints to be at difference: What should sheep do snarling, like dogs, one at another? The children of this world are wiser, a fair deal, in their generation; they can combine and comply, as here, though their society be as unfavoury as the slime and filth that

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is congealed, when many Toads and other Vermine meet together.

Verf. 2. *In the land of Shinar*] Which was a part of the garden of *Eden*, as most Geographers think, fat and fruitefull still above beliefe, *Herodot. 1. 1. c. 193. Plin. 1. 6. 26.*

Verf. 3. *And they said one to another*] One broached this counsell, and the rest soon consented. Let us consider one another to what on to love and good works: One live-coal may set a whole stack on fire. When *Silas* came, *Paul* burned in spirit, and preached lustily. [*Let us make brick, &c.*] Thus, wanting stones they devised matter for their cursed building. Good cause hath the Church to be as ingenious and sedulous in building Stair-cases for heaven, as the Devill and his Imps, in digging descents to hell. [*And they had brick for stone, and slime for mortar*] And yet though the walls were high and huge, this City was taken first by *Cyrus*, afterwards by *Alexander*, and plundered at severall times by many other enemies. *Shusa* in *Persia* was first built by *Tithonus* and his son *Memnon*, who was so exceeding prodigall, that, as *Cassidorus* writeth, he joynd the stones together with gold; so rich it was, that *Aristagoras* thus cheered up his souldiers that besieged it: This City if you can take, you may vye with *Jove* himself for wealth and riches. Here *Alexander* found 50000. talents of gold, besides silver. But what is all this to the heavenly *Jerusalem*, whose pavement is pure gold, and her walls garnished with ail precious stones? *Rev. 21. 19.* Why do we then labour in the fire, to load our selves with thick clay? Why doth not this Kingdome of heaven suffer violence by us, with the violent take it by force, or make a prey, a prize of it (so *Hilary* rendreth it) as souldiers do of a City they have taken? Oh that we could say of heaven, as *Sixtus Ruffus* doth of *Cyprus*, *Cyprus famosa divitiis paupertatem populis Rom. ut occuparetur, sollicitavit!* This Island was anciently called, *Macaria*: Heaven more truly.

Verf. 4. *Let us build us a City and a Tower*] This Tower raised a head of Majesty, 5164. paces from the ground, having its basis and circumference equal to the height. The passage to goe up, went winding about the outside, and was of an exceeding great breadth; there being not onely room for horses, carts, &c. to meet and turn, but lodgings also for man and beatt, and (as *Tersestan* reporteth) grasse and corn-fields for their nourishment. [*Let us make us a name*] This is a disease that cleaves to us all, to

receiv

Heb. 3.

Cov. 1. 5.

Act. 18. 5.

Inu. 1. 5.

Ezra 1. 5.

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Ezra 1. 5.

receive honour one of another, and not seek the honour that cometh from God only, Job. 5.44. A rare man he is surely, that hath not some Babel of his own, whereon he bestows pains and cost, onely to be talked of. *Ho ego primus vidi*, was *Zabarellas* inuitor. *Epicurus*, would have us believe, that he was the first that ever found out the truth of things. *Rulaman* gave out, that all learning was born, and would dye with him. *Aratus* the Astrologer, that he had numbred the Stars, and written of them all. *Archimedes* the Mathematician, that if he had but where to set his foot, he could move the earth out of its place. *Herostatus* burnt *Diana's* Temple for a name: And *Plato* writes of *Protagoras*, that he vaunted, that whereas he had lived sixty years, forty of them he had spent in corrupting of youth. *Tully* tells us, that *Gracchus* did all for popular applause; and observes that those Philosophers that have written of the contempt of glory, have yet set their names to their own writings, which shews an itch after that glory, they perswaded others to despise. These two things (saith *Tully* somewhere of himself) I have to boast of, *Optimum artium scientiam, & maximam rerum gloriam*, my learned works, and noble acts. *Julius Caesar* had his picture set upon the globe of the world, with a sword in his right hand, a book in his left, with this Motto, *Ex utroque Caesar*. *Vibius Rufus* used the chair wherein *Caesar* was wont to sit, and was slain; he married also *Tullies* widow, and boasted of them both, as if either for that seat he had been *Caesar*, or for that wife an Oratour. When *Maximus* dyed in the last day of his Consulship, *Caninius Rebilis* petitioned *Caesar*, for that part of the day, that he might be said to have been Consul. So many of the Popish Clergy have with great care and cost procured a Cardinals hat, when they have lain a-dying, that they might be entituled Cardinals in their Epitaph, as *Erasmus* writeth. But for mens enobling themselves by building, those seven wonders of the world were made meerly for a name. *Pharos* a watch-tower in *Egypt* (being one of the seven) was built by *Ptolomie Philadelph*, all of white marble; the chief Architect was *Sostratus* of *Gnidus*, who engraved on the work this inscription, *Sostratus* of *Gnidus*, son of *Dexiphanes*, to the Gods protectours, for the safeguard of *Saylers*. This Inscription he covered with plaister, and thereon engraved the name, and title of the King the founder: that (that soon wasted and washed away) his own that was written in marble, might be eternized to posterity. This Tower, saith

saith *Wickham*, is a known story. And *Phidias* the famous carver so cunningly enchaied his own countenance into *Minerwa's* shield at *Athens*, That it could not be defaced, but the shield it self must be disfigured. The *Hague* in *Holland* hath two thousand households in it. The inhabitants will not wall in, as desiring to have it counted rather the principle Village of *Europe*, then a lesser City. And *Seneca Marinus*, being once offended with his Neighbor, invited him to be his guest, for two days together. The first of those two days he pulled down his Neighbors Farm-house; the next, he set it up again, far bigger, and better then before. And all this for a name, that his Neighbors might see and say, *What good or hurt he could do them at his pleasure*.
 Ver. 5. And the Lord came down] *Non motu locali, sed actu judiciali*. To see the City, &c. that to his sentence grounded not upon hear-say, or uncertain information, might be above all cavillation or exception. A fair precedent for Judges. *Caiphus* first sentenced our Saviour, and then asked the *Jessors* what they thought of it? The chief captain first commanded *Paul* to be scourged, and then examined, Act. 22. This was proposterous. God though he knew all before, yet is said to come down to see. Let his actions be our instructions. No man must be rashly pronounced a Luper; And the Judges must make diligent inquisition, Deut. 19. 18. as flints they must carry fire, but not easily express it. *Potiphar* was too hasty with *Joseph*, and *David* with *Mephiboseth*. *Aneas Sylvius* tells us of some places, where theeves taken but upon suspicion, are presently trussed up, and three days after, they sit in judgment upon the party executed. If they finde him guilty, they let him hang, till he fall. As if not, they take down the body, and bury it honorably at the publike charge. This is not God-like, nor a point of wisdom; for *Nervus est sapientie non temere credere*. [Which the children of men builded.] *Nimrod* chiefly, with his fellow *Chamites*. But that some of *Shems* and *Japheths* posterity had a hand in it, is more then probable, by their common punishment, the confusion of tongues, *Heber* and his, had nothing to do with them; and therefore retained the Hebrew tongue, callad thenceforth the *Hebrens* Language, Isai 36. 11. Until they were carried captive to *Babylon*, where grew a mixture amongst them of *Hebrew* and *Chaldees*: Whence came up the *Syrinck* tongue common in our Saviours time, as appears by many *Syrinck* words in the Gospels.

Verf.

Verf. 6. Behold the people is one, &c.] This benefit they abused to their pride and ambition, which they should have used to the help of humane society, and common intercourse. They built, and God bare with them for a time, that he might make fools of them in the end. And this he doth daily.

Verf. 7. Go to, let us go down] Go to, say they: Go to, saith he. Let us build to Heaven, say they: Let us go down and see it, saith he. Let us make us a name, say they: Let us confound their Language, that they may not so much as know their own names, saith he. Let us be scattered, say they: Let us scatter them abroad the world, saith he. Thus God words it with them, and confutes their folly from point to point. Thus he sets himself in battle-ray against the proud, as Saint James hath it, and overthrows them in plain field. He delt more severely with David for numbring the people, then for the matter of *Uriah*. He turned *Nebuchadnezzar* a grazing among beasts, for pruning and priding himself upon this *Babel*. Is not this great *Babel*, that I have built? Why no, *Nimrod* built it, and *Ninu*, and *Semiramis*: *Nebuchadnezzar* onely beautified it, or, at utmost, enlarged it. But pride detracts from God and man, and is therefore justly hated and scorned of both. [And there confound their Language.] When men began once *θεωμοχετι*, they were compelled by God *λογομαχετιν*.

διηρηθησαν, Jam. 4.7.

Bring me, quoth one, a trowel quickly, quick
One brings him up a hammer; hew this brick,
Another bids, and then they cleave a tree;
Make fast this rope, and then they let it see.
One calls for plank; another mortar lacks:
They bring the first a stone, the last an ax.

Dubartas.

Neither is there any better understanding and agreement among the *Babel*-builders at this day, (*Babylon enim altera, nempe propinquior atque recentior adhuc stat, cito iidem casura, si essetis viri, sait Petrarch long since*) witness their many sects and deadly dissensions among themselves, of which, read the *Peace of Rome*, *Rhemes* against *Rome*, and divers other *English* Treatises to the same purpose. *Bellarmino* teacheth, *That the bread in the Sacrament is not turned into Christs body productive, but adductivè*. And this saith he, is the opinion of the *Church of Rome*. This *Suarez* denies, and saith, *It is not the Churches opinion*. Thus these great master-builders are confounded in their Language, and understand

De rom. usque fors. diid. 118.

Cade of the Church. 247.

not

not their own Mother. The greatest Clarks amongst them, cannot yet determine how the Saints know our hearts and prayers: Whether by hearing or seeing, or presence every where, or by Gods relating or revealing mens prayers, and needs unto them. All which ways some of them hold, as possible or probable; and others deny and confute them as untrue.

Motions Ap. geal lib. 2. cap. 12. sect. 5.

Verf. 8. So the Lord scattered them abroad] Which was the evil they feared, and by this enterprize, sought to prevent. But there is neither counsel, power, nor policy against the Lord. *The fear of the wicked shall come upon him, Prov. 10. 24.* As it befel those wretched Jews. *Iohn 11. 48. The Romans shall come, &c.* and come they did accordingly. *Pilate* for fear of losing his Office, delivered up *Christ*, and was by *Caius* kickt off the bench.

Verf. 9. The Lord did there confound the Language.] A fore cross and hinderance of interchange of commodities between Nation and Nation. This great labor also hath God laid, hereby, upon the sons of men, that a great part of our best time is spent about the shell (in learning of Language) before we can come at the kernel of true wisdom; Scripture-wisdom especially. Our Saviours Epitaph written in Hebrew, Greek and Latine, as it sets forth *Christ* unto us to be, First, The most holy (for the Hebrew tongue is called the holy Tongue.) Secondly, The most wise (for in Greek, is all humane wisdom written.) Thirdly, The most powerful (for the Latines were Lords of the earth, and propagated their tongue amongst all Nations.) So it signifies that God would have the dignity and study of these three tongues, to be retained and maintained in the Churches of *Christ* to the worlds end. *Hebricians* (saith *Reuchlin*) drink of the Fountains, *Grecians* of the Rivers, *Latinists* of the standing pools onely. There were that mocked at the multitude of tongues, *Acts 2. 13.* And the Monks were mad almost at such *Camilli literarii*, as chased out barbarism, and brought in the learned Languages. But let us acknowledge it a singular gift of God, as for the gathering of the Church at first, *Acts 2.* So still for the edifying of the body of *Christ*, till we all come unto a perfect man, to speak the Language of *Canaan*, in the Kingdom of Heaven. [And from thence did the Lord scatter them.] The *Hebrew Doctors* say, That at this dispersion there were seventy Nations with seventy sundry Languages. *Epiphanius* saith, That their one Language was divided into

Lafson bacca do/b.

Hebrai bibunt rivos, Latini paludes. Reuchl. Joh. Manlii. loc. com. p. 130.

Ephes. 4. 13.

R. Menahem in Gen. 11.

G

seventy

seventy two; for so many men were then present, and each man had his several dialect, and went his several way with it. *Cleopatra* is famous in history for her skill in tongues: She could give a ready answer to Ambassadors that came; whether they were *Ethiopi-ans*, *Hebrews*, *Arabians*, *Syrians*, *Medes*, or *Parthians*: Yea, she could tune and turn her tongue, as an instrument of many strings. (saith *Plutarch*) to what language soever she pleased. This minde me of those cloven tongues, and of that utterance the Spirit gave them, *Acts* 2. *Parthians*, *Medes*, *Elamites*, strangers of *Rome*; *Jews* and *Proselytes*, *Cretes* and *Arabians*, heard the *Apostles*, speak in their own tongue the wonderful works of God, to the singular advantage of the Church, that was then out of all Nations to be collected, and that by a like means, as these Rebels were scattered.

ἢ γὰρ ἴδαν ὁ-
σπερ ἕρμανον
τι πολυγλωσσῶ,
ἐν παντί ἡρε-
σισσα πρὸς τὴν
βέλτοιο δα-
λακτον. *Plut.*

Verf. 11. *And Shem lived after he began, &c.*] He saw ten generations, and lived till *Isaac* was fifty yeer old, who might well be his Pupil; which (if *Shem* were *Melchisedech*) is so much the more likely. *Hebr* also lived till *Abraham* was dead; a singular blessing to them both. This comfort the Patriarks had of their tiresome and tedious pilgrimage; that as *Shem* saw *Lamech*, so *Lamech* saw *Adam*, and *Isaac* saw *Shem*. Now, *ipse aspectus viri boni dabitur*, saith *Seneca*. How much more, when they that fear the Lord, speak often one to another, *Mal.* 3. 16. for mutual edification and encouragement. This the mad world calls faction, and capriciousness. But what saith *Tertullian* to it? *Cum boni cum probis coeunt, cum pii, cum casti congregantur, non est factio dicenda, sed curia: Et è contrario illis nomen factionis accommodandum est, qui in odium bonorum & proborum conspiciunt.*

Tert. Apol. ad-
vers. gentes,
cap. 39. n. 520.

Verf. 28. *And Haran died before his father Terah.*] The *Hebrews* say he died a Martyr, being burnt with fire by his Countrymen the *Chaldees*, because he would not worship the Fire, which they had made their god. Martyrdom came early into the world, as we know in *Abel*; who as he was the first that died, so he died for Religion. Now if this be true of *Haran*, as the *Jew* Doctors will have it; then he had, for ought we know, the maidenhead (as a certain Martyr phrased it) of that kinde of Martyrdom. The first that were burnt for Religion, since the Reformation, are said to be *Henry* and *John*, two *Augustine* Monks at *Brussels*, Anno 1523. under *James Hogestrain* the *Dominican*

Domician Inquisitor. The executioner being demanded, whether they recanted in the flames, he denied there was any such thing: But said, That when the fire was put to them, they continued singing the Creed, and *Te Deum*, till the flame took away their voyce. All this *Erasmus* testifieth, though he were no *Lutheran*; and thereupon maketh this good, but wary note, *Damnari, dissocari, suspendi, cruci, decollari, piii cum impiis suis communia: damnari, dissocari, in crucem ageri, crucere, decollari, bonis judicibus cum piratis ac tyrannis communia sunt. Varia sunt hominum judicia, ille felix qui iudice Deo absolvitur.* Our Protomartyr in *Queen Maries* days was Reverend Master *Rogers*; he gave the first adventure upon the fire. His wife and children, being eleven in number, ten able to go, and one sucking at her brest, met him by the way, as he went toward *Smithfield*. This sorrowful sight of his own flesh and blood, could nothing move him, but that he constantly held out to the death, and so received a crown of life. Neither hath God left himself without witness among the very Heathens. For in the City of *Lima* in *Mexico*, not two moneths before our coming thither (saith *Captain Drake*) twelve persons were condemned by the *Spaniards* there, for profession of the Gospel: Of which, six were bound to one stake and burnt; the rest remained yet in prison, to drink of the same cup within a few days.

Erasm. lib. 24.
Ej. 4.

As. & M.
fol. 135.

The world en-
compassed by
S. Fr. Drake.
p. 19.

Verf. 30. *But Sarai was barren.*] Till she had prayed for a childe thirty yeers, and then she had him with abundance of joy. At first she believed not the promise, but laughed at the unlikelyhood: and was cheek for it. But when she had better bethought her self, *Through faith she received strength to conceive seed, because she judged him faithful who had promised*, *Heb.* 11. 11. She was, (when past age) delivered of a childe; who was not more the childe of her flesh, then of her Faith. Whether she were that *Israh*, spoken of in the verse next foregoing, the Doctors are divided. Some say, that *Israh* in *Chaldee* signifieth the same that *Sarai* in *Hebrew*. Others more probably make *Sarai* another woman, and the daughter not of *Haran* but of *Terah*: How else could *Abraham* say of her, *I but she was the daughter of his father, & names of his master*; *Gen.* 20. 12.

Es que droum
administrationis
tenet.

Verf. 21. *And Terah was 70 years old.*] Being admonished of the *Divine Oracle*, *Abh.* 7. 12. by his son *Abraham*, he rebuked him for charging him, upon his blessing, to abide in his native Country,

Country, as many a father would have done (for, what? was he wiser and better than his forefathers?) but abandoned his idols, and went as far as his old legs could carry him toward the Country that God should shew them. For as yet they went forth, not knowing whither they went. But having God by the hand, they knew they could not go amiss. This was a bless'd blinde obedience, not to dispute but to dispatch; to wink, and put themselves into Gods hand, to be led about at his pleasure; to follow him without self-ration.

Heb. 11.

Insuper caeci oculos clausit, ut caecumque Deum secutus est. Bucholcer.

CHAP. XII.

Verse 1. Now the Lord had said to Abraham]

But was not this to command him to do that which was against nature? No, but onely against corrupt nature, which must be denyed, and mortified, or there is no Heaven to be had. Father and friends must be hated, (that is, not loved, as Esau have I hated) where they hang in our light, or stand in our way to keep us from Christ, *Matth. 10. 37.* [Get thee out of thy Country] This is a hard saying to flesh and blood, for *Nescio qua natale solum, &c.* But hard, or not hard, it must be done, because God bids it; and difficulty in such a case, doth but whet on heroic spirits, making them the more eager and resolute. It pleased David well to be set to fetch a hundred foreskins of the *Philistines*. Gods Kingdom must be taken by violence. It is but a delicacy to dream of coming thither in a Feather-bed. Too many with *Joseph* dream of their preferment, but not of their imprisonment. He that will be Christs Disciple here, and coheire hereafter, must deny himself; that's an indispensable duty. *Abraham* was old-excellent at it. [And from thy kinred, and fathers house] Who set out fair with *Abraham*, as did likewise *Orphab* with *Ruth*: But settled in *Haran*, which was also in *Chaldea*, not far from *Ur*, and would go no further, after the old mans death. There they had feathered their nests, gathered substance, and got souls, that is servants, *vers. 4.* and therefore, there they would set up their staff, and afterwards turned again to Idolatry; *Gen. 31. 30. 53.* *Joshua 24. 2.* Many follow God as *Sampson* did his parents, till he light upon a honycomb; or as a dog doth his

his master, till he meet with carrion; and then turn him up. *Demas* forsook God, and embracing this present world, became afterwards a Priest in an Idol-Temple, as *Dorotheus* tells us. [Unto a land, that I will shew thee.] Yet told him not whither, till he was upon the way, but called him to his foot; that is, to follow him, and his direction, *Isai. 41. 2.* *Magnus est animus qui se Deo tradidit;* saith *Seneca.* *Emundum quocunque Deum vocarit,* saith *Another,* *Etiansi in ea loca migrandum esset*

—*Pigris tibi nulla lampas
Arbor assiva recreatur aura:
Quod latus mundi nebula malisque*

Jupiter urget:

Verf. 2. And I will make of thee a great Nation.] Why then should the scornful Jews call us Nations or Gentiles in contempt? yea, Heathen-bastards, Heathen-dogs, as they do at this day? Surely, either themselves are of this great God or Nation here mentioned, or else they have not *Abraham* to their father; chuse them which. [I will bless thee] As a father his children, with all spiritual comforts and earthly contentments; with the blessings of the right hand, and of the left; with the upper and nether springs, as *Caleb* blessed his daughter *Achsah.* He will give grace and glory, and (if that be not enough) no good thing will be withhold, *&c.* *Psal. 84. 11.* Hence *Moses* cries out, *Happy art thou O Israel: Who is like unto thee, &c.* *Dent. 33. 29.* [And make thy name great] A great name then is a great blessing. So *David* took it, *2 Sam. 7. 9.* And it was no small comfort to him, that whatever he did, pleased the people. Blessing and praise (or good name) is expressed by one and the same word in both Testaments, *Prov. 27. 21.* Onely (as it is in the same Text) it then proves a blessing, when it is to a man as the firing pot for silver, and furnace for gold; when it melts us, and makes us better; when it works in us a care to walk worthy of the praise is given us, to purge our selves from all filth, that we may be as pure vessels, meet for the Masters use, fit to be set upon the celestial shelf, as that *Martyr* phrased it. *Since thou hast been precious in my sight, thou hast been honorable, Isai. 43. 4.* Virtue is instead of a thousand *Escucheons.* [And thou shalt be a blessing.] That is, in a high degree blessed; or a common blessing to all, wherever thou comest, who shall fare the better for thee. Or, a publike pattern of blessing (so some Hebrews expound it.) Those that wish well to themselves, or others, shall pray God, that

G 3

Abrahams

Dorotheus.

*Parous in
Rom. 11. 25.
See my true
Treasure. f. 197*

*Eph. 1. 2.
Judg. 1.*

*ברכה
באלוהים.*

Act. & Mon.

*Vir bonus est
communis bonum.*

In execrationibus dicuntur Judaei sicut in his versibus. Sancti.

Abrahams blessedness may befall them. The contrary hereunto is now befall his unhappy posterity for their obduracy. A curse they are become among the Gentiles, as was foretold them, *Zach. 8. 13.* *Sanctus* upon that text tells us, That all over *Turkey* they have taken it up for a curse, *I would I might die a Jew then: And let me be a Jew if I deceive thee.*

Verf. 3. *And I will bless them that bless thee*] Some there are, that will curse those whom God blesteth, but nothing so many as they that will rise up and call them blessed. These are expressed here in the plural number, though in the singular onely. For *who is he that will harm you, if ye be followers of that which is good, 1 Pet. 3. 13.* But say there be some *Balaams* that would curse Gods *Israel*, or some *Esans* that could wish them unblest again; yet God will turn *Balaams* curse into a blessing, (which is reckoned as a great favor,) and he will tell *Esan* (if not in his ear, yet in his conscience) that *Jacob* is blest, and he shall be blest. If *Isaac*, drawn aside by natural affection, would go about to reverse the blessing, God will cause him to tremble very exceedingly, and so over-aw him, that he shall not be able to do it. But see here (as in a mirror) the wonderful love of God to his children: So dear they are unto him, that he cannot but love all that love them, and blest those that blest them. They have a powerful speech in *Spain*, *He that wipes the childes nose, kisseth the mothers cheek.* Surely, as natural parents take the kindnesses and unkindnesses, shewed to their children as done to themselves, so doth God. [*And in thee shall all families, &c.*] That is, *In thy seed*, as it is interpreted, *Gen. 22. 18.* To wit, In Christ that shall take flesh of thee, as both *Peter* and *Paul* expound it. Hence Christ is called *the gift, John 4. 10.* and *the benefit, 1 Tim. 6. 2.* by an excellency; and *the desire of all Nations, Haggai 2. 7.* sent a purpose to blest us, in turning every one of us from our iniquities, *Acts 3. 25.*

Verf. 4. *So Abram departed,*] He had now enough, having such precious promises, though he had had nothing else. He parted with his friends and kindred, but is now become the friend of God, and akin to Christ. Let their money perish with them, who esteem all the gold in the world worth one days society with *Jesus Christ*; and his holy Spirit, said that Noble *Marquess Galeacius Caracciolus*, who being Nephew to Pope *Paul* the fifth, and a Prince of great wealth and power, left all for Christ, living and

His life set forth by *Master Crasshaw.*

and dying a poor exile at *Geneva*, that he might enjoy the liberty of his Conscience, and serve God according to the truth of the Gospel. Remarkable is that which *Calvin* writes of him in his Dedicatory Epistle to him, set before his Commentary upon the first to the *Corinthians*. *Esti neque tu, &c.* [*And Lot went with him*] Herein *Abraham* was more happy then *Caracciolus*. For he being converted by *Peter Martyrs* Lecture on the first Epistle to the *Corinthians*, and resolving thereupon to leave all, and go to *Geneva*, opened his minde to some of his most familiar friends, and wrought upon them so far, as they promised and vowed to accompany him, &c. But when they came to the borders of *Italy*, and considered what they forsook, they first looked back with *Lots* wife; and then, without any intreaty, went back as *Orphab*; so going out of Gods blessing, into the worlds warm Sun, as *Ibid. p. 11.* they say, which yet they long enjoyed not. For they were after taken by the *Spanish Inquisition*, and forced to abjure Christian Religion, being neither trusted nor loved of one side nor other. [*And Abraham was seventy five yeers old when he departed*] So he continued a Pilgrim for a hundred yeers together, *Gen. 25. 7.* having ten sore tryals, and every one worse then other.

Verf. 5. *And Abraham took Sarai his wife*] The faithful companion of all his travels and troubles, One that did him good, and not evil all her days: And although she suffered much hardship with him, and for his sake, and was oft put too't, yet she was not afraid with any amazement, as many a woman would have been, *1 Pet. 3. 6.* A valiant woman she was, and no less violent then he, for Gods Kingdom, whereof *Canaan* was but a type.

Verf. 6, 7. *And the Canaanite was then in the Land. And the Lord appeared to Abram.*] The sight of those wicked *Canaanites* might discourage him, and unsettle his faith. But then the sight of God relieved him, (he is the first man that God is said to appear to) and the promise unto thy seed will I give this Land, could not but put spirits into him, and make his good old heart to dance *Levultoes* in his bosom. When the poor soul even sinks sometimes at the sight of these *Canaanites* (corruptions) and despairs almost of a Conquest, God lets in a beam of his own Light, and comforts it with some cordial promise, which is as *Boaz* was to *Naomi*, *A restorer of his life, and a nourisher of his old age, Ruth 4. 25.*

Verf. 8. *And there builded he an altar to Jehovah*] Although the Canaanite was then in the land. God hath promised when he cleanseth his Church, that the Canaanite shall be there no more, *Zach. 14. 21*. But while they are there, we must shine as lamps amidst a crooked and cursed generation, *Holding forth the word of life*, as an ensign, bearing up Gods name as a badge, or beacon, wearing his mark in our foreheads, *Rev. 9.* the place of open profession; setting up an altar even amidst Idolaters as *Abraham*, and calling it *Jehovah Nissi*, The Lord is my banner, as *Moses*, *Exod. 17. 15*. Some that seemed to wish well to *Edmund Allin* Martyr, bid him keep his conscience to himself, and to follow *Baruchs* counsell. *Chap. 6.* wherefore when ye see the multitude of people worshipping them behinde and before, say in your hearts, *O Lord, it is thou that oughtest onely to be worshipped*. These had more of *Nicodemus* in them, then of *Nathaniel*.

Verf. 8. *And he removed from thence*] Because his building altars to *Jehovah* was offensive to the Canaanites: Indeed it was a wonder they stoned him not; but God restrained them. [And there he builded an altar to the Lord] This was still his first care, where ever he came, and should be ours. We are a Kingdome of Priests, and have an altar, *Heb. 13. 10*. which is Christ, who sanctifies the offering, *Matth. 23. 19*. By him therefore let us offer the sacrifice of praise to God continually, *Heb. 13. 15*. *Imo aliare extrinsecum non lapideum, sed carneum in cordibus.*

Verf. 9. *Going on still toward the South*] As toward the Sun, whereby may be figured, saith an Expositor, his progresse in faith and grace, as *Prov. 8. 14. 2 Cor. 3. 18*.

Verf. 10. *Abram went down into Egypt*] Which the Hebrews much condemn him for, saying that it was out of distrust, and that for this fault of his, the *Israelites* suffered so long and hard bondage in *Egypt*. But that's but a rash judgement, and as weak an argument: For God, though he must be trusted, yet he may not be tempted. But tempted he is, First, when men are too much addicted to the means, as *Thomas*. Secondly, when they reject them, as *Ahaz*, who would not ask a sign, though offered him; it was not diffidence, but obedience in *Abraham* to go down to *Egypt* (that Granary of the world) when now by the want of food in *Canaan*, he found it was Gods will he should seek out.

Verf. 11: *Behold now I know that thou art a fair Woman*] And yet

yet she was now sixty five years of age; wherein she was a figure of *Jerusalem* the mother of us all, *Gal. 4. 26*. with *Cant. 8. 14*. and 4. 1. *Sarabs* chief beauty was that of the hidden man of the heart, as saith *St. Pet. 1 Pet. 3. 4. 6*. But outward beauty is very lovely and attractive. *Plato* calls it the principality of nature: *Aristotle*, a greater commendation then all Epistles: And being asked, whether beauty were amiable? He answered, That's a blinde mans question. The Poet could say, *Gratior est pulchro veniens in corpore virtus,*

That virtue hath a better grace,

That shined from a virtuous face.

Howbeit, *Seneca* saith, he was out in that saying; for that *Virtus* *Ipse magnum sui* needs no ornament more then she hath of her own, but beautifies her self sufficiently, and consecrates the body, wherein she dwels. But by the leave of so great a Philosopher, I am of the Poets minde: And although I grant that favour without grace, is but a

goldring in a Swines snout, as *Solomon* hath it, or ornamentum *in luto*, as another (so it was in *Alcibiades* for a man, and in *Andria* for a woman) yet surely, where they meet, they make a happy conjunction, and draw all hearts to them, as in *Germanicus* (for a man) in whom beauty and vertue strove for precedency: and *Artaxerxes Longimanus*, the son of *Esther*, who is said to have been of all men the most beautifull and most bountifull. So in *Esther* (for a woman) who obtained favour in the sight of all that looked upon her, *Esth. 2. 15*. And *Aspasia Miletia* the wife of *Cyrus*, who deserved to be stiled Fair and Wise, as *Ælian* relateth: As on the other side in *Vatinius*, deformity of body strove with dishonesty of minde, adeo ut animus ejus dignissimo domicilio inclusus videretur, saith *Paterculus*.

Verf. 12. *Therefore it shall come to passe, &c.*] Note here (saith *Peperius*) the raging affection of the *Egyptians*, that made no conscience of murder to enjoy their lust. 2. Their blindness, that made less account of murder then adultery. Note again (saith *Piscator*) that beauty exposeth a body to the danger of dishonesty, and that, as the Poet hath it,

Lis est cum formâ magna pudicitia.

Let those therefore that have beauty, look to their chastity, and possesse their vessels in holiness and honour;

The sanrum cum virgo, sumus vas fictile servet,

Ut caveat qua sunt noxia, sita time.

Filchi.

Philip. 2 15.

Ab. & Mon. fol. 1796.

ΤΟΥΤΑΝ ΤΗ
ΙΡΩΤΗ.

Salvian. *Salvian. Cuius præter formam nihil unquam, bona laudavit. Salust. Καλλιστος μὲν τῶ σώματι, δεύτος δὲ τῆς ψυχῆς ἐστὶν. Dio. Artax omnium hominum pulcherrimus. & Emit. Prob. & Ælian var. bist. l. 12. c. 1. Caveat ab hoc quem natura nonavit.*

Filthiness in a woman is most abominable; therefore is a Whore called a strange woman.

Verf. 13. Say I pray thee, thou art my sister. The truth was here not onely concealed, but dissembled. As the Moon hath her specks; so the best have their blemishes: A Sheep may slip into a slough as soon as a Swine, and an Apple-tree may have a fit of barrenness, as well as a Crab-tree.

Verf. 14. The Egyptians beheld the woman. Pleasure is blamed, in Xenophon, for this, that she ever and anon looketh back upon her own shadow, and giveth her eyes leave to rove and range without restraint. An honest man (saith Plautus) should have contented eyes, hands, and tongue. Nihil enim interest, quibus membris civitas sitis posterioribus an prioribus; said Archelaus the Philosopher to a wanton yonker. The eye (that light of all the members) is an ornament to the whole body. And yet that light-some part of the body, draweth too too oft the whole soul into darkness. This Job knew, and therefore made a Covenant to look to his looks; sith of looking came lulling. Charles the fifth, when the City of Antwerp thought to gratifie him in a Mask, with the sight of certain fair Maids brought in before him almost naked, he would not once look at them. The young Lord Harrington when he should meet with fair women in the streets, or elsewhere, would usually pull his hat over his eyes, as knowing that of our Saviour, He that looks upon a woman to lust after her, &c. where-upon immediately follows, If thine eye offend thee, &c. Eekins was sharply rebuked at a feast, by a modest matrone, for his uncivill glances, and carriages. In these words (as Melancthon relateth) Es tu doctor? Non existimo te in honesta familia, sed in lupanari educatum: Thou a Doctour? I do not believe thou wast bred any where else but in a brothel-house. See the Notes on Chap. 6.

Verf. 15. The Princes also of Pharaoh, &c. Flattering Courtiers please Princes humours; and serve their delights, though to the procuring of their plagues as here, and in young King Joash. If a ruler hearken to lyes, saith Solomon, all his servants are wicked Prov. 29. 12. Aulici sunt instar speculi, saith One. And Aulifica est sympathia; saith another; inter magnatos & parasitas. Herodotus writeth, that when Cambyses demanded of his Courtiers and Counsellours, whether it were not lawfull for him to marry his own sister whom he greatly desired? they answered: That they found

Deceit habere oculos continere. ver. manat et linguam.

Job. 31. 1.

Job. Manu loq. Com. p. 34. Sape clausi fenestram, ne inspicere formosiores suminus ego. De Casolo 5. Parens bist. pres. medul. pag. 508. Math. 5. 28, 29

Job. Manu loq. com. p. 327.

Ανδρ υν υν ται εεουμειναι υνεν τω βασι λευον τω σοφω εεουαι ποιε υ ο εν βασι τω. Herod. l. 3.

found no law to license such a match: but another law they found, that the King of Persia might do what he would. [And the woman was taken into Pharaohs house] Not for any worse purpose, then to get her good will to become his wife.

Verf. 16. And he entreated A. ram well for her sake. To the end, that he might sollicite his sister to yeeld consent; or might not be a back-friend, at least, out of displeasure, because they had taken away his sister from him to the Court. So K. Hen. 8. advanced all Anne Bullens kindred. &c.

Verf. 17. And the Lord plagued Pharaoh. Plagued him with plagues, saith the Hebrew: tormented him with torments, or set him on the rack, saith the Greek. And for this, he might thank his Court-parasites, who put him upon this rape. Chrysofome thinketh that Sarah was abed with the King; and that in the bed, God by his plague so restrained him, that she remained untouched. But we cannot gather by the text, that he intended to commit adultery, sed quod levitate & vaga libidine peccavit, but offended onely, in going after the sight of his eyes, and lust of his heart, as Solomon hath it.

Verf. 18. What is this that thou hast done unto me? God had reproved Pharaoh (according to that, He suffered no man to doe them wrong, but reproved Kings for them) and now Pharaoh reproves Abraham. It is a sad thing, that Saints should do that for which they should justly fall under the reproofe of the wicked: we should rather dazle their eyes, and draw from their consciences, at least, a testimony of our innocency, as David did from Sauls, when he said, Thou art more righteous then I my son David: Whose ox have I taken, saith Samuel? And which of you can condemne me of sin, saith Christ? Now the life of a Christian should be a Commentary upon Christs life, 1 Pet. 2. Ye are a holy nation, a peculiar people, that ye should preach forth his vertues, and not hang his picture (his image and graces) in a dark hole, but in a conspicuous place. Bucer so lived that neither could his friends sufficiently praise him, nor his foes justly blame him, for any miscarriage. And Bradford was had in so great reverence and admiration for his holiness, that a multitude which never knew him, but by fame, greatly lamented his death; yea and a number also of papists themselves wished heartily his life. But to have Egyptians jeer us, and that for sin, is threatened as a grievous misery, Hof. 7. 16.

Verf. 19. Why saidst thou she is my sister? He might have answered,

1 Pet. 2. 9.

All & Mon.

Ibid. 1458.

answered, because I was afraid. His fear it was that put him upon this exploit. So it did *David* when he changed his behaviour, and *Peter* when he denied his Master, &c. Men should rather dye then live. *Nec prodam, nec mentiar*, said that good Bishop in St. *Augustine*. And that was a brave woman in St. *Hierome*, that being on the rack resolved, and answered the tormentour, *Non ideo negare volo, ne peream, sed ideo mentiri nolo, ne peccem*. The Chamaeleon, saith *Pliny*, is the most fearfull of all creatures, and doth therefore turn into all colours, to save it self. So will timorous persons. See *Zeph. 3. 13*. Let us fortifie our hearts against this cowardly passion.

Verf. 20. *And Pharaoh commanded*] Thus God comes as it were out of an Engine, and helps his people at a pinch. *Abraham* had brought himself into the briars, and could finde no way out. Many a heavy heart he had, no doubt, for his dear wife (who suffered by his default) and she again for him. God upon their repentance provides graciously for them both: She is kept undefiled, he greatly enriched for her sake; and now they are both secured, and dismissed with the Kings safe conduct. Oh who would not serve such a God, as turns our errors and evill counsells to our great good, as the *Athenians* dreamt their goddess *Minerva* did for them.

CHAP. XIII.

Verf. 1. *And Abram went up out of Egypt*]

There must be likewise daily ascensions in our hearts, out of the *Egypt* of this world, to the heavenly *Canaan*, where Christ our altar is. The Church is compared to pillars of smoke ascending, *Cant. 3. 6*. Black she is as smoke in regard of infirmities, yet hath a principle to carry her upwards. Who is this that ascends out of this *Egypt* below with pillars of smoke, *elationibus fumi*, that is, with her affections, thoughts, desires, upward, heavenward? Our *Edward* the first had a mighty desire to go to the holy land; and because he was hindred, he gave his son a charge upon his death-bed, to carry his heart thither, and prepared 32000. pound to that purpose. The children of faithfull *Abram*, though their bodies be on earth, yet they take much pains, and are at great charge

charge to get up their hearts to heaven. Hence they are called *Eagles* for their high-soaring, and are said to have noses like the tower of *Lebanon*. for their singular sagacity in sensing and smelling after Christ the true all quickning carcase.

Verf. 2. *And Abraham was very rich*] All rich men therefore are not rejected of God, though it be hard for such to hit on heaven. Poor *Lazarus* lyes in the bosome of rich *Abraham* there. Riches neither further nor hinder in themselves, but as they are used: As a cypher by it self is nothing, but a figure being set before it, it encreaseth the summe. Wealth, if well used, is an ornament, an encouragement to duty, and an instrument of much good: All the danger lyes in loving these things. Have them we may, and use them too as a traveller doth his staffe to help him the sooner to his journey end; but when we passe away our hearts to them, they become a mischief, and (as the word here rendered rich, signifies in the originall) a burden. Let not therefore the bramble be King: let not earthly things bear rule over thy affections; fire will rise out of them that will consume thy Cedars; emasculate all the powers of thy soul, as they did *Solomon*, whose wealth did him more hurt then his wisdom good. How many have we now adayes, that when poor, could pray, read, &c who grown rich, resemble the Moon, which grown full, gets furthest off from the Sun, never suffers eclipse but then, and that by earths interposition. Let rich men therefore take heed how they handle their thorns; let them gird up the loyns of their mindes, lest their long garments hinder them in the way to heaven: Let them see to it, that they be not tyed to their abundance, as little *Lentulus* was said to have been to his long sword: that they be not held prisoners in those golden fetters, as the Kings of *Armenia* was by *Anthony*, and so sent by him for a present to *Cleopatra*; lest at length, they send their Mammon of unrighteousness, as *Crasus* did his fetters, for a present to the Devil, who had deluded him with false hopes of victory.

Verf. 3. *And he went on his journeys*] Many a weary step, and rested not, till he came to his old altar at *Bethel*. Lo here a pattern of great piety and singular zeal, in Father *Abram*. *Egypt* with all her plenty and pleasure, had not stoln away his heart so as not to hold his own in the promised Land. Neither had he so laden himself with thick clay, but that he went from strength to strength (as those good souls did, *Psal. 84. 7.*) he took long strides,

Math. 24. 28.
Cant. 7. 4.

Judg. 9. 15.

Socrates divitiis comparabit tunicis salaribus.
Quis generum meum ad gladium alligavit
Cic.
Dio in Augusto.
Herodot.

Firmus Episc.
Tostensis.

ad Tit. 1. 12.

AR. & Man.

rides, *perexis per professiones suas*, as it is here, He went journey after journey, till he appeared before God at his altar, there to sanctifie that good he had got in Egypt, and to give God thanks for it; yea to consecrate all to him the bestower of it. Oh! let us shew our selves children of Abraham indeed, by walking in these steps of our father Abraham, Rom. 4. 12. Otherwise our outward profession and priviledges will profit us no more then it did Dives in hell, that he could call Abraham, Father.

Luk. 16.

Vers. 4. *Unto the place of the altar, &c.*] There he had found God to his comfort, and there he looks now to finde him so again. It will be some help to us, for the strengthening of our faith in prayer, to hold our selves to the same place, to have a set Ordery.

Vers. 5. *And Lot also which went with Abram*] So he lost not all, by leaving friends and means, to go with Abram. They that side with the Saints, shall thrive with the Saints. God had promised to bless Abram, and he did it; for it is the blessing of God that maketh rich. God had promised again, to bless them that blessed Abram, or wished well to him, and did him any favour or furtherance. Let Lot speak now whether this were not made good to him in those flocks and herds of his (that is, in all kinde of riches) and tents, that is, servants dwelling in tents? Jer. 49. 29. 1 Chron. 4. 41.

Milia pecudes, et passeda suadoblicis oves significant.

Vers. 6. *And the land was not able to bear them*] This was sowre sawce to their sweet meat, lest they should surfeit of their abundance. All earthly comforts are disweetned with crosses, and there are pins in all the worlds roses. It is seldome seen that God allows any, though never so dear to himself, a perfect contentment. Something they must have to complain of, that shall give an unfavoury verdure to their sweetest morsels, that they may long after heaven. It could not but be a great cut to this good couple, to be now at length sundered, and deprived of mutual society.

Vers. 7. *And there was a strife between*] How oft do servants set masters at variance? But the devill is in it, when good folk fall out especially. He is restless himself, and doth what he can to disquiet others. He loves to sit in troubled waters, and well knows out of his *Urvellsch wifdom* (saith St. James) that where envying, and strife is, there is confusion, and every evill work. But what was it that made the herdsmen fall out, but penury of pasture? and

Jam. 3. 15, 16.

and what bred penury of pasture, but plenty of cattle? Great riches many times breed great brabbles. This the Heathen found, and therefore feigned that *Mors* was the son of *Juno*, because *Nasali Comes, Juno* is the goddess of riches, which prove the cause of strife, and stirs amongst many. [And the Canaanite and the Perizite was then in the land] This is added, either as a cause of their being straitned of fit pasture, because the *Canaanites* possessed the better grounds: Or else, to set forth how unseasonable and unfavoury it was, for such men to jar, and so to expose themselves to the scandal and scorn of such wicked neighbours, as desired no better sport then to see them falling out. This latter is *Lyra's* glosse, and I like it well. One of the main scandals the Jews take at this day from Protestants, is their dissentions. *Error condonari potest, modo scilicet. Annal. fides ad sit in Christum: discordiam, neq; si sanguinem fundamus, expiabilimus*, said Reverend *Ocalampadine* in a letter to the litigious *Lutherans* of *Sueveland*.

Vers. 8. *And Abram said to Lot*] Speech endeth anger, Silence nourisheth it. Much malice and grudge would be avoided, and the very poyson of it drawn out, did we but give it a vent at first, by reasoning with the party that wronged us, and expulating the injury, which, most times, is but a meer mistake. Now many (on the contrary) harbour this viper in their bowes, till it hath eaten to their hearts; they not onely let the Sun go down, but go its whole round upon their wrath, and cannot finde time from one end of the year to the other, to utter their mindes, and compound their discords. Not onely *Abram*, but *Aristippus* shall rise up in judgement against such *Pseudo-Christians*, and condemn them. For when *Eschines* and he had been at long debate; and there was, *I stout, and thou stout*, and neither could find in their hearts to go to other; *Aristippus* went at length to *Eschines*, and said unto him, Shall we not agree to be friends, before we make our selves a common scorn to the whole Country? Whereunto when *Eschines* answered, that he was content to be friends with all his heart; *Aristippus* replied, Remember then, that although I were the elder, and the better man, yet I first sought unto thee. In very deed, said *Eschines*, Thou art a far better man then I; for I began the quarrell, and thou hast been first in making up the breach. And thus, these two became fast friends for ever. [For we are brethren] This is a cooler; and should be like the Angell that staid *Abrams* hand, when the blow was coming.

Nisi Lyra ly. r. 1. 1. 1.

Sculter. Annal. Cyprianus in ex-piabilem discordia maculam marisii sanguinis abluat, et passione purgari negat.

Eph. 4. 26.

Plusarch. de co. bib. ira. La. r. 1. 2.

Vers.

Verf. 9. *Is not the whole land before thee*] Abraham chuseth rather to take wrong then to strive for his right, which he here parts with for peace sake. They that do otherwise, though they think they do bravely, and get the better of their adversary, yet (if St. Paul may judge) they sit down by the loss. For he purposely disgraceth their contentious courses, in standing for their utmost right, without respect to peace and quietness, by a word that signifieth disgrace, or loss of victory, 1 Cor. 6. 7. *Now therefore there is utterly a fault, or a defect of true manhood amongst you, because ye goe to law one with another: Why doe ye not rather take wrong? why doe ye not rather suffer your selves to be defrauded?* Aristotle by the dim light of nature, could see and say, that it is better to suffer wrong then do it. It was a brave speech of Calvin, Though Luther call me Devill, yet I will honour him as a servant of God. And when a fierce Frier, in dispute with Beza and his colleagues, called them Foxes, Ayes, All's, &c. Beza answered no more but this, *Nos non magis credere, quam Transsubstantiationem. In rixa is inferior est, qui victor est.* saith Basil. And Demosthenes when he was reproached by One, thought it sufficient to say, *Nolim tecum in hoc genus certaminis descendere, in quo qui vincitur, ipso victore est melior.* [Separate thy self I pray thee from me] Sometimes, and betwixt some natures, separation one from another better nourisheth friendship then nearer familiarity. There are that can never fadge together. [If thou wilt take the right hand, &c.] As who should say, We will not be far asunder, though we cannot be together) but still helpful one to the other, as the right hand is to the left.

Interdum

Alexander

Interdum dis-junctio melius alit amicitiam, &c. Bucholz.

Peterius.

The leper shewed his eyebrows to teach us to mortifie the lust of the eyes.

De Triboniano, Procopius.

Verf. 10. *And Lot lifted up his eyes*] This was the lust of the eye, St. John speaketh of, 1 Ep. 2. 16. as he afterwards fell into the lust of the flesh, Chap. 19. 33. his incestuous posterity into the pride of life. *We have heard of the pride of Moab, and the ambition of Ammon,* Jer. 48. and 49. Lot might not be suffered so much as to look at Sodome, while it was burning, as Abram might. God knew his weakness, and so prevented the temptation. He should have had the good manners to let his Uncle chuse first; but the dust of covetousness had put out his eyes, that he saw not what befelmed him for present, as afterwards he did, when God so crossed him, in that which he chose and so blessed Abram in that which was left him. Lot was a good man, but this, *quod non habet, quod non videt, quod non audit, quod non sentit, quod non gustat, quod non tangit, quod non olit, quod non audit, quod non sentit, quod non gustat, quod non tangit, quod non olit, quod non audit, quod non sentit, quod non gustat, quod non tangit, quod non olit,* somewhat obscured his vertues. [That it was well watered

watered every where] And so fruitful. Hence the inhabitants, through abuse of their plenty, became wholly drowned in fleshly delights. It faring with them in this respect, as with the Inhabitants of Oenoe, a dry Island besides Athens, who bestowed much labor to draw into it a River to water it, and make it more fruitful. But, when all the passages were opened, and the receptacles prepared, the water came in so plentifully, that it over-flowed all, and at the first tide, drowned the Island, and all the people. *They that will be rich,* saith the Apostle (that are resolved to rise in the world, by what means it matters not, these) *fall into temptation, and a snare, as Lot,* (that's the least evil can come of it) *and into many foolish and noysom lusts,* as his neighbors the Sodomites did, which desperately drown men in double destruction. [Like the land of Egypt.] Which was called of old *publicum orbis horreum*; The worlds great granary. A Country so fair and fertile, that the Egyptians were wont to boast, they could feed all men, and feast all the gods without any sensible diminution of their provision.

Psal. 66. 12. Psal. 107. 35. Una est ex terrapoli Attica. Steph. 1 Tim. 6. 9. Sublime. Ita immergunt, ut in aqua summitate cursiva non ebulliant.

Verf. 13. *But the men of Sodom were wicked, &c.*] See their chief sins set down, Ezek. 16. 49, 50. The Chaldee Paraphrast here translateth, they were first unrighteous with their Mammon, and secondly, sinners with their bodies, before the Lord. That unnameable sin had its name from them, who against nature were scalded in their lust, one toward another, Rom. 1. 27. The Apostle there gives it in of the Heathen Philosophers, many of whom were patrones of this abhorred filth; as Cicero complains of Plato; and Socrates was shrewdly suspected, to be no honestier then he should be with Alcibiades; nor Seneca with Nero. *The wisdom from above is pure,* saith Saint James; and in this wisdom is truth and purity, saith Solomon, Prov. 8. 7. Whereas all worldly wisdom is stained with error or leudness. God punisheth the pride of all flesh with some foul sin, and so sets a Noverint universi, as it were, upon the worldswifards, That all men may know them to be but arrant fools. [And sinners before the Lord exceedingly] They were grown so debauched, and impudent in evil, That neither fear of God, nor shame of men could restrain them. Though God looked on, they were no whit abashed or abased before him. God found not out their sins by secret search, Jer. 2. 34. he needed not to search them with lights. Zeph. 1. 12. *For the stem of their countenance did witness against them;* they could blush

Seneca delectatur exolestis, &c. Dio in Nerone. Jam. 1. 17.

blush no more then a sackbut: shamefulness sae in their foreheads; they declared their sins, even to a proverb, *Isai. 3. 9. They set them in open view upon the cliff of the rock, Ezek. 24. 7.* They faced the Heavens; and held their heads aloft; as if they deserved commendation, rather then else. This is a high degree of sin; and an immediate forerunner of destruction.

Verf. 14. *After that Lot was separated from him*]. Till Lot was departed; and the strife ceased. God appeared not. He is the God of peace; and hates contention; which as it indisposeth us to holy duties, 1 *Per. 3. 7.* so it keepeth God from us by his comforts and influences. They say of Bees, that stir and strife amongst them, is a signe their King is about to remove, to leave the hive; and to be gone some where else. God refuseth to be served till the matter be agreed; *Matth. 5. 24.* [*Lift up now thine eyes,*] Gods comforts are therefore most sweet, because most seasonable; *Abram* had now parted with *Lot*, to his great grief. God makes up that loss to him in his own gracious presence and promise: which he here repeateth, to teach us moreover, that the continual weakness of man needeth continual comfort from God!

Acs 7. 5.

Verf. 15. *For all the land which thou seest is thine.*] God gave him no inheritance in it, no not so much as a foot breadth; yet he promised, that he would give it to him: And that *Abram* took for good free-hold. Men use to reckon their wealth; nor by what ready money they have, onely, but by the good Bonds and Leases, they can produce. A great part of a Christians estate lyes in Bonds and Bills of Gods hand.

Moses his choice by Mr. Burr.

Verf. 16. *And I will make thy seed as the dust of the earth.*] Afterwards, *Gen. 15. 5.* God promiseth that his seed shall be as the stars of heaven. *Abrahams* seed, saith One, are of two sorts: Some are visible members of a Church, yet have earthly hearts; Others are as the stars of Heaven, for spiritual Light, motion, and influence.

Matth. 5. 5.

Verf. 17. *Arise, walk through the Land.*] Thus God rewards contented *Abram* with the whole Countrey. He never suffers any man to lose by an humble remission of his right, in a desire of peace. *The meek shall inherit the earth,* and have Heaven to boot; which was the chief thing here promised to *Abraham*, in this survey, *Heb. 11. 10, 16.*

CHAP.

CHAP. XIV.

Verf. 2. *That these made War.*]

WAR is the slaughter-house of mankind, and the hell of this present world. It hews it self a way through a wood of men, and layes heaps upon heaps, (as *Sampson* did, *Judg. 15. 16.*) not with a jaw-bone of an Ass, and one after another, but in a minute of time, and by the mouth of a murdering peccer. *Alphonius D. of Ferrara*, had two of these Cannons of a wonderful bigness; the one whereof he called *Archidiabolo*, the other, the *Earthquake*. The *Turks* battered the Walls of the *Rhodes*, with twelve *Basilisks*, so aptly named of the Serpent *Basiliscus*, who (as *Pliny* writeth) killeth man or beast, with his very sight. But before these bloody instruments of death were heard of in the world, men could finde means to slaughter one another in war; witness these five Kings, that came with *Chodor-laomer*, and smote the *Rephaims* or Gyants, the *Zuzims*, or *Zamzummins*, and the *Emims* or terrible ones, as their name importeth. These they slew by the way, besides what they did in the vale of *Siddim*, where they joyned battle with the five Kings, and cut off many. If we may judg of one battle by another, hear what was done in a bloody fight between *Amurath*, the third, King of *Turks*, and *Lazarus Despot* of *Servia*. Many thousands fell on both sides; the brightness of the Armor and Weapons was, as it had been the Lightning; the multitude of Launces and other Horsemens Staves, shadow the light of the Sun. Arrows and Darts fell so fast, that a man would have thought, they had poured down from Heaven. The noyse of the instruments of War, with the neighing of horses, and our eyes of men, was so terrible and great, That the wilde Beasts in the Mountains, stood astonied therewith; and the *Turkish* Histories, to express the terror of the day, vainly say, That the Angels in Heaven, amazed with that hideous noyse, for that time, forgot the heavenly Hymnes, wherewith they always glorifie God. In conclusion, *Lazarus* was slain, and *Amurath* had the victory, but a very bloody one, and such as he had no great joy of. For he lost abundance of his *Turks*; as did likewise *Adrian* the Emperor of his *Romans*, when he fought against the *Jews*, and had the better:

H 2

but

Peachams Valley of varieties.

Revel. 9. 17.

Fire, smoke and

brimstone seem

to note out the

Turks Guns

and Ordnance.

For the drawing of

that Gun that

Mahomet used

in besieging

Constantinople,

seventy yokes

of Oxen, and

two thousand

men were em-

ployed.

Deut. 2. 20.

Turk. bist. fol.

200.

but with such a loss of his own men, that when he wrote of his victory to the Senate, he forbore to use that common *exordium*, that the Emperors in like case were wont to use, *Si vos, liberique vestri valeatis, bene est: Ego quidem & exercitus valemus*. There was no such thing, believe it, nor but seldom is there. But as the Dragon sucks out the blood of the Elephant; and the weight of the falling Elephant oppresseth the Dragon, and both usually perish together; so doth it many times fall out with those, that undertake war. These four Kings beat the five; but ere they gat home, became a prey to *Abraham* and his confederates. The Low-Country-men are said to grow rich, (whereas all other Nations grow poor) with war. But they may thank a good Queen, under Cod (*Queen Elisabeth*, I mean) who first undertook their protection against the *Spaniard*. For the which act of hers, all Princes admired her fortitude: and the King of *Sweden* said, That she had now taken the Diadem from her head, and set it upon the doubtful chance of War. *Dul'ia sanè est Martis alea, nec rarò utriusque parti noxia*, saith *Bucholcerus*. And I cannot but (as the case stands with us, especially at this present, by reason of these unnatural, uncivil Wars stirred up amongst us,) go on, and give my vote with him. *Ideo pons aureus (ut vulgato proverbio dicitur) hosti fugienti extruendus est, & magno precio, precibus, patientia ac prudentia, alma pax redimenda, ne infelicitatis portæ, pacis tempore clausus, infaustum bellum aperiat*. War is sweet, they say, to them that never made tryal of it. But I cannot sufficiently wonder at *Pyrrhus* King of *Epirus*, of whom *Justin* witnesseth, That he took as much pleasure in War, as others do in Supreme Government. He might have learned better of his own Prophets (so *Saint Paul* calleth their Poets.) *Homer* (the Prince of them) ever brings in *Mars*, as most hated of *Jupiter*, above any other god, as born for a common mischief, and being right of his mother *Juno's* disposition, which was fierce, vast, contumacious, and malignant. We that are Christians, as we cannot but, with the Prophet *Isaiah*, count and call War a singular evil: So we must acknowledge with him, that it is an evil of Gods own creating, *Isaiah* Chap. 45. vers. 7. *I make peace, and create evil*, that is, War. *I*, is emphatical and exclusive, as who should say, *I and I alone*. Whence-soever the Sword comes, it is bathed

in Heaven, *Isaiah* Chapter 34. vers. 5. God is pleased for this, to stile himself *A man of war*, *Exodus* 15. 3. The *Chaldee* expresseth it thus, *The Lord and Victor of wars*, *Genesis* 17. 1. God elsewhere calleth himself, *El Shaddai*. *Aben-Eza* interpreteth *Shaddai* a Conqueror. And indeed the Hebrew word *Shaddai* significeth to dissipate and destroy: both which, he must needs do that becomes a Conqueror. Gods seems to glory much in his workings, about warlike affairs. Hence *Psalms* 24. 8. *Who is the King of glory? The Lord strong and mighty; the Lord mighty in battle*. He is in Scripture said to send the Sword, *Ezekiel* 14. 17. To muster the men, *Isaiah* 13. 4. To order the Ammunition, *Jeremiah* 50. 25. To bring up both van and rear, *Isaiah* 52. 12. To give wisdom, valor, and victory, *Psalms* 144. 1. *Ezekiel* 30. 24. *Ecclesiastes* 9. 11. The whole battle is his, *1 Samuel* 17. 47. And he oft thereby revengeth the quarrel of his Covenant. So he hath done already upon the *Jews* and *Germans*: so he is now doing, alas, upon *Ireland* and *England*. And here I cannot but insert that which I finde observed by a prime Preacher of our Kingdom. The late battle at *Edge-hill*, was fought in a place called, *The Vale of the Red Horse*; as if God had said, *I have now sent you the Red Horse, to avenge the quarrel of the White*, *Revel.* 6. 2. 4. The blood spilt at *Edge-hill* the same day of the moneth, in which, the Rebellion brake out in *Ireland*, the yeer before, *October* 23. Yea, and upon the self-same day (if our Intelligence be true) in which, that bloody battle was fought neer *Leipsick* in *Germany*: This Conjunction is a sad Prefage, That *England* is to drink deep in *Germany's* and *Ireland's* Cup. *Father, if it be thy will, let this Cup pass from us*. A Cup of trembling it is, surely, to my self, among many others; such as maketh my Pen almost to fall out of my fingers, whiles I write these things: and affecteth me no otherwise (when I consider of the many fearful convulsions of our Kingdom, tending doubtless to a deadly consumption,) then the siege of *Rome*, did *Saint Jerome*. For hearing that that City was besieged, at such time as he was writing a Commentary upon *Ezekiel*, and that many of his godly acquaintance there were slain; he was so astonished at the news, That for many nights and days, he could think of nothing. When I think of what should move the Lord to make this breach upon us, and notwithstanding that

Hec scripsi cor-
dibus do omi
August. 21.
1633.

Mr. Arrowsmith
ubi supra. 42.

Evaniimus, ac
ad nihilum uti-
les, nisi ad ex-
ternas ceremonias,
externaque
bona, &c.

Heyl. Geog.

Zach. 14. 11.

Tacit. hist. lib.
3. cap. 1.

Hist. of Councils
of Trent. 647.

Heyl. Geog.
Pag. 289.

Dio in vita
iustitii.

he hath been so earnestly besought; yet for all this, his anger is not turned away, but his hand is stretched out still: that of *Cajetan* comes before me; who then Commenting upon *Abraham*, when the French Souldiers having broken into *Rome*, offered all manner of abuse, and violence to the Clergy, inserts this passage into his N^o on *Matt. 5. 13*. *Te are the salt of the earth*, as my former Author alleadgeth, and rendereth him.

We the Prelates of *Rome*, do now finde the truth of this by woful experience, being become a scorn, and a prey, not to Infidels, but Christians, by the most righteous judgment of God, because we, who by our places, should have been the Salt of the Earth, had lost our savor, and were good for little else, but looking after the rites and revenues of the Church. Hence it is, that together with us, this City comes to be trodden under foot, this sixth of *May*, 1527. That City, till it became idolatrous, was ever victorious: But since it hath been the nest of Antichrist, it was never besieged, but it was taken and sacked. The God of Heaven purge out of our Church, daily more and more, that Land-desolating sin of Idolatry, and make good his promise, *That there shall be no more the Canaanite in the house of the Lord of hostes, no evil spirit left in the Land. Fiat. Fiat.* For of *England* we may now well say, as he once did of *Rome*: *Nunquam magis iustis iudiciis approbatum est, non esse curæ Deo securitatem nostram, esse vindictam.*

Verf. 8 *And there went out the King of Sodom, &c.* These five neighboring Kings, were combined against the four Kings that invaded them. It was not then a civile Dissension (that worst of Wars) such as was that of *France*, (and is now, alas, of *England*;) wherein the sons fought against their Fathers, and Brothers against Brothers; and even women took Arms on both sides for defence of their Religion. That was not more monstrous, That the *Suevici* women threw their young children at the *Romans*, their enemies, instead of darts, then that other was pitious, between the *Romans* themselves, those that were for *Pitellius*, and the other for *Vespasian*; That when the women brought the *Vesulians* victuals by night, into the Camp, they not onely refreshed themselves, but their adversaries also, with meat and drink. Each man called to his adversary by name, and said, *Accipe, mi commilla, ede*: *Non enim tibi gladium præbeo, sed panem.* *Accipe rursum & bibe*: *Non enim*

enim tibi scutum, sed poculum trado: ut si ve tu me interficias, si ve ego te, moriamur facilius; atque ut ne me, enervatâ atque imbecillâ manu occidas, aut ego te. *Ha nostra sunt exequia, nobis adhuc viventibus.* Thus they greeted over night, and the next day dispatht one another; they gave wounds and took wounds; they slew, and were slain, as the same Author hath it. Which as oft as I think on, I cannot but highly commend that Speech of *Otho* the Emperor to his Souldiers, a little afore he took his end: *I have civil wars, though I were sure to overcome.* I know not why any Englishman should love it; that shall call to minde, that in the civil Dissentions between the Houses of *Tork* and *Lantaster*, there were slain (ere the quarrel ended) fourscore Princes of the Blood Royal, and twice as many Natives of *England*, as were lost in the two Obsequies of *France*: *Was easily taken up* (saith the *Wife Historian*) *but not so easily laid down again*: Neither is the beginning and the end of a War, in any one mans power. If the *Scots* should come in on the one side, and the *French* or *Irish* on the other, What an *Abeldamæ* should we soon become; what an *Ire-land*, a seat of Wrath, because a seat of War? It is never to be forgotten by us, That the Dissension between *England* and *Scotland* consumed more Christian blood, wrought more spoil and destruction, and continued longer then ever quarrel we read of did, between any two people of the World. Our *Edward* the first, adjured his Son and Nobles, That if he dyed in his journey into *Scotland*, they should carry his Corps about *Scotland*, and not suffer it to be interred, till they had absolutely subdued the Countrey. A desire more Martial then Christian; a designe of revenge beyond his life: Such spirits are raised in men that delight in War, *Psalm 68. 30.* *O pray for the peace of Jerusalem.* So saith *David*, *Psalm 122. 6.* And so doth *David* in the next verse, *Peace be within thy walls, and prosperity within thy palaces.* The *Athenians*, when they had gotten the better at Sea of the *Lacedemonians*, were so overjoyed, That they then first set up Altars to the Publike Peace; and appointed a Cushion to be laid thereon, for that gods to rest upon. Oh *licet sum facta*, would the Lord, but once more grant us, that Righteousness and Peace might kiss each other, and Mercy and Truth meet in our Land; How happy should we hold our selves; how infinitely

ἐπιπροσόντες ἐπὶ τῷ πρῶτον ἑορταζόντες. Dio.

Μισοὶ πόλεμος ἐμφύλιον, καὶ κρατύ. Dio. In vita Otho- nis.

Daniels Chron. continued by Trussel. fol. 149.

Omne bellum sumitur facile, ceterum ager- rime desinit.

Non enim in ejusdem potestate est initium belli, ejusque finis. Salust. in Jugur.

Tum primum ara Paci pib.

Oh licet sum facta, etique Dea pui- nas institutum. Cornet. Nepos. Psal. 85. 9, 10.

obliged to sing *Servati sumus, ut serviamus!* How should we prize our restored Peace, and improve it as *Abraham* did here, to the paying of Tithes, in token of thankfulness; yea, to the setting up of Altars (not to Publike Peace, as those Heathens,) but to the God of peace, as *Abraham* after this did, when he had concluded a peace with King *Abimelech*, and his General *Phicol?* Gen. 21. 32, 33.

Verf. 10. *And the vale of Siddim was full of slime-pits.* Chosen therefore on purpose by the five Kings, who fled and fell there; or (as some understand the Text) made haste to fall down there; sculking and scouting, till their enemies should pursue them, and so perish in those Pits. But their cunning failed them: For as they had travelled with iniquity, and conceived mischief, so they brought forth a lye. They made a Pit and digged it, but fell into the ditch, that themselves had made, *Psal. 7. 15, 16. The way of this world (saith One) is like the vale of Siddim, slimy and slippery, full of Lime-pits, and Pit-falls, Springs, and Stumbling-blocks, laid by Satan to maim or mischief us; to procure our ruine or ruine. To defeat him therefore (as these four Kings did the five,) Let us tread gingerly, step warily, lift up one foot, till we finde sure footing for the other: Let us looke ere we leape. Alioqui saliens antequam videat, casurus est antequam debeat,* as Saint Bernard hath it.

Verf. 11. *And all their vittuals.* Fulness of bread was a part of their sin; and now cleanness of teeth is made a piece of their punishment, in Gods just judgment.

Per quod quis peccat, per idem puniatur & ipse.

Verf. 12. *And they took Lot* God passeth not by the sins of his dearest Saints, without a sensible check. *Lot* for his affecting the first choyce, had soon enough of it. Strong affections bring strong afflictions, as hard knots require hard wedges. Earthly things court us, that they may cut our throats: These Hoasts welcom us into our Inne with smiling countenance, that they may dispatch us in our Beds. Beware of the worlds cut-throat kindnes; consort not with *Sodomites*, lest ye partake of their plagues. *Hamath* lyes nigh to *Damascus* in place, and fares the worse for its neighborhood, *Zach. 9. 2. Lot* loseth his goods and liberty, *Jehosaphat* had well-nigh lost his life, for loving those that hated God.

Verf.

Verf. 13. *And there came one that had escaped* A *Sodomite* likely, but a servant to Gods good providence, for *Lots* rescue. *The Lord knoweth how to deliver his, &c. He that led captivity captive, can turn our captivity as the streams in the South.* 2 Pet. 2. 9. Eph. 4. Psal. 136. 4.

Verf. 14. *He armed his trained servants* Or, catechised, such as he had painfully principled both in Religion, and Military Discipline, tractable, and trusty, ready prest for any such purpose. It is recorded to the commendation of Queen *Elizabeth*, that she provided for war, even when she had most perfect peace with all men. *Camdens Elis. fol. 164.* Darts foreseen are dintless.

Verf. 15. *Smote them, and pursued them* *Abram* came upon them as they were, secure, sleepy, and drunken, as *Josephus* writeth. So did *David* upon the *Amalekites*, 1 Sam. 30. 16. and *Ahab* the *Syrians*, 1 King. 20. 16. The division of his company, and taking benefit of the night, watcheth the use of godly policies and stratagems.

Verf. 16. *And he brought back all the goods* The five Kings were deprived of the whole victory, because they spared not a man whom they should have spared. One act of injustice, off loseth much that was justly gotten. Beware (saith a Reverend Writer hereupon) of swallowing ill gotten wealth; it hath a poysonfull operation: and like some evill simple in the stomach, will bring up the good food together with the evill humours. *Mr. Whuebers Archetypes.* [And also brought again his brother *Lot*] Many a crooked nature would have thought of the old jar, and let *Lot* taste of the fruits of his departure. In a friends distress, let former faults be forgotten, and all possible helps afforded. [And the women also, and the people] The hope of this might haply move that officious messenger to address himself to the old *Hebrew*, *vers. 13.* little set by, till now that they were in distress. Generall *Vere* told the King of *Denmarke*, that Kings cared not for souldiers (no more did the King of *Sodome* for *Abraham*, and his Reformadoes), untill such time, as the Crowns hang on the one side of their heads. *Spec. belli sacri. 253.*

Verf. 18. *Melchizedek King of Salem* Whose this *Melchizedek* was, is much controverted; Some would have him to be the holy Ghost. Others, the Lord Christ in the habit of a King and Priest. The *Jerusalem Targum* saith, *Hu Shem Rabba*. This was *Shem* the Great; and of the same opinion are not a few of the *Hebrew* Doctours, and others. But what should *Shem* do in *Canaan*; which Country fell not to him, but to his brother *Ham*?

To

Celeriter se deiecerunt. Piscal. Eo consilio ut hostes ignari locorum, &c. Idem.

Bern. de bon. deser.

Ezek. 16. 49. Amos 4.

2 Chro. 18. 31. & 19. 2.

To this they answer; That by the instinct of the Holy Ghost, he left his own posterity now fallen away, for most part, to Idolatry, and came to the land of *Canaan*, a type of *Heaven*, and the place from whence peace and salvation should be preached to all people. If this were so, it might very well be; that *Amraphel*, who was of *Shems* lineage, and his fellow-souldiers, moved with reverence of this their great Grand-father *Shem*, might forbear to molest him at *Salem*, or invade his territories, when they wasted and smote all the neighbour-nations. But then, on the other side, if *Melchisedek* were *Shem*; why doth not *Moses* call him so; but change his name? 2. Why did not *Abram*, dwelling so near, visit him all this while, that was so near allied to him, and so highly respected by him, as it was meet? 3. Why did *Melchisedek* the Grand-father, take tithes of his Nephew, to whom he should rather have given gifts and legacies? 2 *Cor.* 12. 14. Most likely, *Melchisedek* was a *Canaanite* of the *Canaanites*; yet a most righteous King and Priest of the most High God, and so a pledge and first-fruits of the calling of the Gentiles to the knowledge and obedience of Jesus Christ, of whom he was a lively type, *Heb.* 7. 2. [*Brought forth bread and wine*] This he did as a King; as a Priest he blessed *Abraham*; which latter therefore the Apostle pitcheth upon, *Heb.* 7. 1. as being to treat of Christs Priesthood. The Papists think to finde footing here for their unbloody sacrifice in the Masse. *Melchisedek*, say they, as a Priest offered bread and wine to God; for he was a Priest of the living God. So they render it, or rather wrest this text, to make it speak what it never meant. *Cadem Scripturnarum faciunt ad materiam suam*, they murder the Scriptures to serve their own purposes, saith *Tertullian*. Where can they shew us in all the Book of God, that the Hebrew word *Mosif* here used, signifieth to *offer*? But any thing serves turn, that hath but a shew of what they alleadge it for. A *Sorbonist*, finding it written at the end of *St. Pauls* Epistles, *Missa est*, &c. brag'd he had found the Masse in his Bible. So another reading, *Joh.* 1. 41. *Invenimus Messiam*, made the same conclusion. A third, no whit wiser then the two former, speaking of these words I now write upon; *Rex Salem panem & vinum proposuit*, fell into a large discourse of the nature of Salt. Agreeable whereunto *Dr. Poynes* writes, that it was foretold in the Old Testament, that the Protestants were a Malignant Church, alleadging 2 *Chron.* 24. 19. *Misrobathno prophetas, ut converterentur*

Dr. Pridcaux
Lect. de Melchibij
p 95.

Tert. de Pra-
scrip. advers.
bares.

Bee-bive of
Rom. Church,
chap. 3. fol. 93.
Melancthon orat.
de eorum. elo-
quentia.

Pref. to his
book of the Sa-
craments.

terentur ad Dominum, quos protestantes illi audire volebant.

Verf. 19. *And he blessed him*] Lo here an instance of the communion of Saints: *Melchisedek* doth all good offices to *Abraham* (a beleever, though a stranger) not of curtesie onely and humanity, but of charity and piety.

Verf. 20. *And he gave him tithes of all*] Not of the *Sodomites* goods, which he restored wholly, *ver.* 23. but of the other lawfull spoyle he had taken from the foure conquered Kings; in testimony of his thankfulness to God the giver of all victory.

Verf. 21. *And the King of Sodom said*] He, that a few dayes since, faced the heavens, and cared not for foure Kings, can now become suppliant to a forlorn foreigner. Affliction will tame and take down the proudest spirits; they buckle in adversity, that bore their heads on high in prosperity. In their moneth you may finde these wild-asses. [*Give me the persons*] *Abraham* did so, *Jer.* 2. 24. and yet they were no whit amended by their late captivity, or former servitude; from both which now they are freed by *Abraham*, but still held captive by the Devill, who owes them yet a further spite, as we shall see *Chapt.* 19.

Verf. 22. *I have lifted up my hand*] A swearing gesture, *Dan.* 12. 7. *Rev.* 10. 5. 6. Neither doth he this rashly, but for very good reason; First, that by this oath, as by a buckler, he might fence himself against all covetous desires of the spoyle. Secondly, to shew that he did seriously remit of that which was his right, and went not to war for wages. Thirdly, hereby to profess his faith and Religion, in opposition to their superstitious vanities, &c. [*The possessor of heaven and earth*] The true and rightful proprietary, whose tenants at pleasure we all are, as *Philo* from this text well observeth. And here take notice how *Melchisedek* and *Abraham* conent in the very termes of professing their faith, *The most high God possessor of heaven and earth*. Whence unto *Abraham* add's *Jehovah*, by which name *Melchisedek* happily knew not God as yet; like as *Apollo* was ignorant of many needfull truths, till better instructed by *Aquila* and *Priscilla*, *Act.* 18. 26.

Verf. 23. *That I will not take from a friend*] *Melchisedek* from God had made *Abraham* heir of all things; for saith he, *I am the Priest of the most High God, possessor of heaven and earth*, who hath sent me with this bread and wine, as by turf and twig, as by an earnest, and a little for the whole, to give thee possession of both. Now therefore when the King of *Sodom*, presently after offers

offers him the goods he had taken, *Abraham* would none; he was grown too great to accept of such an offer; *God* was his exceeding great reward, Chap. 15. 1. *Aquila non captat muscas.* [Lest thou shouldst say, I have made *Abram* rich] Occasion must not be given to any to speak the least evill of us, lest *Christ* be dishonoured: For every Christian quartereth arms with *Christ*. And if *Abram* do any thing unbecoming himself, *Abrahams* God shall be blasphemed at *Solome*.

Verf. 14. *Let them take their portion*] In things indifferent, we may abridge our selves, we may not prescribe to others, as if they must needs be just of our make. *My brethren be not many masters*, Jam. 3. 1. as *Magistri nostri parisienses*. See 1 Cor. 9. 14, 15.

CHAP. XV.

Verf. 1. *Fear not Abram*]

Either as *Daniel* feared upon sight of a like vision, *Dan.* 10. 7, 8. Or as *Jacob* feared after the sack of *Shechem*, lest he should be set upon by those whom he had lately discomfited. Or, fear not lest thou shalt dye childless; which seemeth to be that that chiefly affrighted and afflicted him at this time. The heart is not in case to receive promises, till freed of false fears. These are quelled and killed by faith onely. [I am thy shield] From the envy of thy neighbours, and enmity of others, whom thou hast lately vanquished; yea I will deliver thee from all danger, as I have done from this. See a like promise to all beleevers, *Psal.* 115. 9, 10, 11. The shield is betwixt the body, and the thrust; so is *God* betwixt his and harm. He beareth them as on Eagles wings: The Eagle fleeth with her young on her back; there's no shooting them but through her body: no more can any devoratory evill (as *Tertulians* phrase is) befall the Saints, but through *God*. [And thy exceeding great reward] So that thou shalt lose nothing, by refusing the King of *Sodoms* offer. *God* is a liberrall pay-master, and his retributions are more then bountifull. A hundred fold here, and heaven hereafter. Not onely *Caleb* shall have *Hebron* for his valour; but *Nebuchadnezzar* shall have *Egypt*, as his pay, for his pains at *Tyre*. Never ask with *Peter*, *What shall we have?* you shall

Deut. 12. 11.
Aquila pullos suos in alis portant, alites reliquuntur pedes. Munster in Scho. ex Rab. Salom.

shall have whatever heart can with, or need require. The world gives hard wages; but *Gods* reward is exceeding great. He will also recompence our losses for his sake, as the King of *Poland* did his noble servant *Zelilau*; having lost his hand in his wars, he sent him a golden hand for it. So *Caius* gave *Agrippa* that had been imprisoned for his sake, a chain of gold as heavy as his chain of iron had been.

Verf. 2. *Lord God, what wilt thou give me, &c.*] *Dominator Jehovah. Adonai cum Camets sonat Dominator*: A stately stile. We must magnifie *God*, when we have got him into our hearts, and enlarge his room there, when we conceive of him, as much as may be: Do our utmost, and then say, *Claudicat ingenium, delirat linguaque, mensque.* [Seeing I goe childless] He had no great joy of his former victory, or the present promise, because childless. His mouth was so out of taste with the sense of this want, that he could relish no comfort. This was his fault, and is often ours: Like children, if we have not that peccer we would have, we grow fullen, and will have none. Had not *God* been to *Abraham* instead of ten children? Is he not All in All to his? [And the steward of my house] *Filius discurstationis, vel derelictionis domus mee* He that now runs about my business, and to whom I am likely to leave all. A faithfull steward he was, and fearing *God*, *Gen.* 24. 2, 3. &c. and therefore might look not to live long in a low place. [This *Eliezer* of *Damascus*] Or *Eliazar*, as *Exod.* 6. 25. Whence *Lazarus*, said in the parable to be in *Abrahams* bosome, *Luke* 16. 23. as dear to him, and set next him in heaven.

Verf. 3. *And Abram said, Behold to me, &c.*] He harps again upon the same string; when we fall upon crosses, we adde, we multiply, we rise in our discourse, we are eloquent above measure, and beyond truth sometimes. But how comes *Abram* to speak thus to *God* once and again? In former visions *God* onely spake, here *Abram* answers. It appears he grew in an holy familiarity with the divine Majesty, and an humble boldness, as *Cajetan* here observeth.

Verf. 4. *And behold the word of the Lord &c.*] *Abrams* *Behold* of griefe, is answered with *Gods* *Behold*, of grace. The *Greek* rendreth it, *And straightway*. *God* was straight at hand to help *Abrams* infirmity, and to raise up his faith that began to flag and hang the wing, as the best faith will, if long put to't. *Ad eo nihil est in nobis magni, quod non queat minui.*

Verf.

Verf. 5. *And he brought him forth abroad*] *Abram* having prayed a good part of the day within, is now drawn forth at night to receive the promise. *Pray that ye may joy*, saith *Christ*: And, if ye will rejoyce evermore, *Pray continually*, saith the *Apostle*. [*If thou be able to number them*] Then maist thou number thy posterity; and they, their privilegedges. It is *God* onely that counteth the stars, and calleth them all by names. *Psal. 147. 4.* No man can number them, *Jer. 33. 22.* And yet *Stratus* and *Eudoxus* vainly vaunted (saith *St. Augustin*) that they had callt up the stars, and could call them all by their names.

Verf. 6. *And he beleoved*] When thus the promise was repeated. So needfull it is, that the word should be often preached, and the sweet promises of the Gospell beaten to the smell; that Gods name being as an oynment poured out, *The Virgins may love him, beleve in him, and rejoyce with joy unspeakable, and full of glory.* [*And he counted it to him for righteousness*] This impuative righteousness the Papists scoffe at, calling it putative, or imaginary. This the Jews also fear at, to this day, as their Fathers did of old, *Rom. 10. 2, 3.* so do they. For being asked, whether they beleve to be saved by the righteousness of *Christ* imputed to them? they answer, That every Fox must pay his own skin to the Hecar. But is not *Christ* called, in their law, *Jehovah our righteousness*? And how so, but by means of that Imputation so often hammered on by the *Apostle*? *Rom. 4.* adding after all, that what is said here of *Abram*, is not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we beleve on him that raised up *Jesus*, &c. *Rom. 4. 24.* If *Adams* sin be mine, though I committed it not; why should it seem so strange, that the merit of *Christis* intire obedience should by the like means be mine, though I wrought it not? See *Rom. 5. 19. 2 Cor. 5. 19.* If he hath wronged thee ought, reckon that to me, said *Paul* to *Philemon*, concerning *Onesimus*; saith *Christ* to his Father, concerning us. And (to stop the Papists mouth.) If another mans faith may benefit Infants at their Baptisme, as *Bellarmino* affirmeth; why should it seem so absurd, that belevers should be benefited by *Christis* righteousness imputed?

Verf. 7. *I am the Lord that brought thee*] Let the remembrance of what I have done for thee, confirme thy confidence, sith every former mercy, is a pledge of a future. *God* giveth after he hath given, as the spring runneth, after it hath run: And as the eye is

Joh. 16. 24.
1 Thel. 5. 16, 17

Aug de Civ.
Dit. 1. 16.

Cant. 1. 3.
1 Pet. 1. 8.

Jer. 23. 6.

Philem. 18.

not

not weary of seeing, nor the ear of hearing, no more is *God* of doing good to his people. Draw out thy loving kindness, saith *Psal. 136. 10.* *David*, as a continued series or chain, where one linked draws on another to the utmost length.

Verf. 8. *Lord God whereby shall I know*] He desires assign, not that he beleved not before, but that he might better beleve. How great is *Gods* love in giving us Sacraments, and therein to make himself to us visible, as well as audible?

Verf. 9. *Take me an heifer, &c.*] Here *God* commands him a busie sacrifice, and then calls him into a terrible sleep; the better to prepare him to receive the ensuing oracle, and to teach him, that he may not rashly rush upon divine myteries. Heathens could say, *Non loquendum de Deo absque lumine*; that is, without pra-*Pythagoras* meditation and advised consideration.

Verf. 10. *Divided them in the midst*] *In signum exitus fedi- frago eventuri*: This was the federal rite both among Jews, *Per. 34. 18, 19.* and Gentiles, as is to be seen in *Kingil.*, describing the covenant of *Romulus* and *Tatinus*. *God* also threatned to cut the owill servant in twain, that forgetteth the Covenant of his *God*, *Math. 24.* These dissected creatures are the oppressed *Israelites*; the parts laid each against other, signifie, that *God* will make them up again, though dis-jected; the fowls that came down upon them, are the *Egyptians*; *Abrams* huffing of them away, is their deliverance by *Moses* after foure hundred years, signified by those foure kindes of creatures, as *Luther* interpreteth.

Verf. 12. *And when the Sun was going down*] *Heb.* when he was ready to enter, to wit, into his Bride chamber, *Psal. 139. 8.*

Verf. 13. *Know of a surety that thy seed*] Must first suffer, before they can enter; and so be conformed to *Christ* their Captain, *Heb. 5. 9.* who was perfected by sufferings, and came now to the Crown, viz. by the Cross. *Difficile estis profectibus bonis quis fructus & futuris; ut hic ventrem, illic mentem reficiat ut de deliciis ab illis tras- fect; ut in celo & in terris gloriosum appareat*; saith *St. Hierome*. *Erigit tibi ca- lam Ace, & solus ascen- dit.* *Constant. Mag.* Through many tribulations we must enter into heaven. He that will goe any other way, let him (as the *Empourer* said to the *Heretic*) erect a ladder, and go up alone.

Verf. 14. *Afterward they shall come out, &c.*] All the Saints abasements, are but in order to their advancement. As *God* brought forth his *Israel* with jewels, and other wealth; so the afflicted Church, and tossed with tempest, shall build her walls, and

and

and lay her foundations with Sapphires, and Agates, *Esa. 54. 11, 12. See Esa. 62. 3, 4.*

Verf. 15. *Thou shalt go to thy fathers*] The spirits of just men made perfect; all the court of Heaven shall meet thee and welcome thee into their society, that brave *Panegyris*, *Heb. 12. 22, 23.* [*In peace*] So *Josiah* did, though he dyed in battle, according to the promise, *2 Chron. 34. 28.* God made war to be peace to him [*In a good old age*] *Heb.* With a good hoar head, which is a Crown, when found in the way of righteousness.

Verf. 16. *The iniquity of the Amorites, &c.*] A metaphor from a large vessel filled by drops; as elsewhere, from an harvest ready for the sickle, and from the vine ripe for the wine-press. *Pererius* the Jesuit writing upon this text saith, If any marvel why *England* continueth to flourish, notwithstanding the cruell persecution of *Catholikes* there? (just execution of *Cacolikes* he should have said) Answers because *their sin is not yet full.* (God grant it, *Jer. 28. 6.*) *Sed vaniet tandem iniquitatis complementum,* saith he. A true Prophet, I fear me. That terrible text rings in mine ears, *An end is come, the end is come, it Watcheth for thee, behold it is come, it is come.*

Bellum, cui non infamata pax est, non bellum.
Zuingl. apud Melch. Adam. Prov. 16. 31.

Peter. in loc.

Ezek. 7. 6, 7, 10

CHAP. XVI.

Verf. 1. *Now Sarai Abrams wife bare him no children*]

God had foretold him of his childrens affliction, and yet gave him no child, but holds him still in suspense. He knows how to commend his favours to us by withholding them, *Cito data cito vilescunt*; we account it scarce worth taking, that is not twice worth asking. [*A handmaid, an Egyptian*] One of those maids, belike, that were given her in *Egypt. Gen. 12. 16.*

Verf. 2. *The Lord hath restrained me*] She faults herself, not her husband, as many a crank dame would have done. [*It may be that I may obtain children by her*] *Heb. Be builded by her,* as God made the midwives houses; that is, gave them children, for their mercy to the poor children, *Exod. 1. 21.* and as he promised to make *David* an house, that is, to give him seed to sit upon his Throne. *Saraies* ayme was good here, but the means she used naught. She was too hally, *Abram* too facile, both to blame for

2 Sam. 7. 11, 12

want

want of faith, and violation of wedlock. Albeit this might be a sin of ignorance in them, as was also polygamy. God had promised a seed to *Abram*, but not expressly as yet unto *Sarai*. Now, by the Law, bond-servants children were their masters, *Exod. 21. 4.* And among the Heathens, *Stratonice* the wife of King *Diotarus* being barren, gave secretly her maid *Eleetra* unto her husband, by whom she had an heir to the Crown.

Verf. 3. *After Abram had dwelt ten years*] The Rabbines tell us of a tradition that the Hebrews grounded from hence; That if a woman had no child in the first ten years, she might be held barren, and another wife taken. But this is like one of their ill glosses that marr'd so many good texts, *Math. 5.* and refuted by our Saviour the Law-giver, who best understood his own meaning.

Verf. 4. *Her Mistress was despised in her eyes*] *Heb. Allevata est, sive elevata est,* and so she was beaten with her own rod, and yet complains. Neither is it any wonder; For, *for three things the earth is disquieted,* saith *Agnr,* and two of them are, *For an odious Woman, When she is married, and an handmaid that is heir to her mistress. Asperius nihil est humili dum surgit in altum.* Set a beggar on horse-back, and there's no hoe with him.

Verf. 5. *Nay wrong be upon thee*] The greatest wrong-doers are the greatest complainers commonly, as *Exod. 2. 13, 14.* guiltiness is ever exceptions, and clamorous. Here be *verba stomachantis atque imprecantis.* Or as some think rather, *verba implorantis vindictam divinam seque consolantis* (the *defensionis divinae*). Take it which way you will, as a passionate person she pours out foolishness, and (besides the false charge she layes upon her husband) takes Gods name in vain. *Fret not thy self to do evil.* [*The Lord judge*] He must be sent for all in halte, to decide the controversy; who if he had come, you may soon see which of them would have had the worst of it. The best, we see, have their domesticall contentions; some household words will now and then pass betwixt them: we match not with Angels, but men and women. Two flints may as soon smite together, and not fire come forth, as two persons meet in marriage, and not offences fall out: *Pub. Rubius* (after was held a happy man among the Romans, that commanded it to be engraven upon his grave-stone, that he had lived three and forty years and eight months with *C. Innia* his wife, *sine quorela,* without the least quarrell. Another I have read of, that complained that his *conjugium,* was a continuall *conjugium;* and when

Prov. 30. 21, 23

Prov. 15. 2. Psal. 37.

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Legimus Roma
chaute Phil.
Camerar. com.
1.62.51.

he dyed, gave order it should be written upon his tombe, *Hem, Vnctus, miraculum l hic vir & uxor non litigant, &c.* This to prevent, *Alphonse King of Arragon* was wont to say, that to procure a quiet life, the husband must be deaf, and the wife blinde. But they say better that adviso to a mutuall forbearance, lest no offence be given on either side; or if given, yet not taken; the second blow makes the fray, we say. Be not both incensed together. If *Abraham* were to blame in conniving at *Hagar's* contempt of her Mistress, (as it may be he was somewhat) yet it was his wisdom to bear with *Sarah* when she was in her passion. Let two fires meet, and it will be hard quenching them. A cholericke couple being asked how they agreed so well? the husband made this answer, When my wives bit is on her, I bear with her (as *Abraham* did with *Sarah*) and when my fit is on me, she bears with me; and so we never chide together, but asunder. Those unkinde husbands had much to answer for, *Malach. 2. 13.* that caused their wives to cover the haunde alcar with tears, with weeping, and with crying out, so that he regarded not the offering any more. And those wives can never answer it to God, that live customarily in the sin of frowardnes, or rebellion against their husbands. Amongst all the infirmitie noted in any godly woman in the Scriptures, there is no example of any that did so. This of *Sarah* is but of one onely fact: And for that of *Zipporah*, the error seems to be as much in her judgement, as in her affections. Those couples that are ever warbling, can neither be at peace within themselves, *1 Cor. 7. 15.* nor pray as they should do to God, *1 Pet. 3. 7.* which if they did often, as *Isaac* and *Rebecca* did, they could not disagree. For either praying together would make them leave jarring, or jarring will make them leave praying; which the Apostle accounts no small hindrance.

Verf. 6. *Ann Abram (ait) Sarah, Behold, &c.* Here that of *Solomon* is verified, *A soft answer pacifieth wrath.* Hard to soft doth not hurt, as a bullet against a wooll-sack. *Uxoris vitium aut tollendum, aut tollendum,* said *Varro*, πῶσα γυνὴ χέλει ἐστὶ The woman is the weaker, and hath many provocations among children and servants that she can more doe with. This must be considered, and all bitterness abandoned. The Heathens when they sacrificed at their marriage feasts, used to cast the gall of the beast sacrificed out of doors. *Viperam vitium, obvenerationem nuptiarum, exanimis* (saith *St. Basil*): *ἐν τῷ δαίτην ἀνίμῳ, ἐν φερύχῳ, ἐν ἀνδραγαθίᾳ ἀνίμῳ*

Greenham.

St. Hieron.
Epist. 7.

undem reverentiam non deponis? What kin art thou to him whose name is *Wormwood*? *Rev. 8. 11.* [And when *Sarah* denis hardly with her] Beat her, belike: For a servant will not be corrected by words, *Prov. 29. 19.* and then he must have blows, and be buffeted, *1 Pet. 2. 20.* Not so a wife. *M. Aurelius* the Emperour, though a Heathen, could say to the shame of many Bedlams amongst us: *Uxor admonenda per sapia, reprehendenda raro, violentis manibus trahenda nunquam.* [She fled] This was her fault, *Eccles. 10. 4.* But our natures are refractory, and will sooner break then bend, till God subdue them.

Verf. 7. *In the way to Shur*] Which lay between *Canaan* and *Egypt*. So she was hying homewards to her own country. Oh that our afflictions might drive us heaven-ward!

Verf. 8. *Hagar Sarah's maid*] This was a good item to her, that she was out of her way, because out of her place. [Whence camest thou? and whither wilt thou go?] Such is the sweet and select voyce of Gods Spirit (that *Angelus Tinelaw's*, as I may say) in our hearts, when extravagant; so that we cannot do the evill we would, *Gal. 5. 17.* [I flee from the face of my mistress Sarah] Who haply had over-done, as we are all apt to do, when we are judged in our own causes, and concernments. She should have thought of that of *Job*, *obsp. 31. 15.* Did not he that made me in the womb, make her? and that of *Paul*, Have not I also a master in Heaven? *Colos. 4. 1.* But passion is heat-tong, and like heavy bodies, down sleep hills; once in motion, rest not till they come to the bottome. Look to it therefore, in corrections especially.

Verf. 9. *Return to thy Mistress*] When now she had smarted, she is in case to be counfelled. There's great skill in the choice of a fit time for admonition. It is not to give a man a purge in a fever-fit. [Submit thy self] Heb. *Afflict thy self*, or suffer thy self to be afflicted or humbled under her hands. The like counsell is given us all by *St. James*, *Be afflicted, and weep, and mourn, &c.* *Jam. 4. 9.* *Humble your selves under the mighty hand of God, and he will lift you up.*

Verf. 10. *I will multiply thy seed*] Thus God contemnech not poor servants: nay, if they be faithfull, he will give them the reward of inheritance, even a child's part, as *Hagar*, and her child had. We read not that she cryed to God; but her affliction spake for her; and he is oft (out of his meer *Phylanthropie*) found of them that sought him not. He heareth the young Ravens that

Psal. 147.9. cry to him onely by way of implication. *The Lord hath heard thy affliction*, saith the Angel in the next verse.

Verf. 12. *And he will be a wild-man*] Heb. *A wild-asse*, which is fierce, untractable, and untameable. And such by nature is every mothers childe of us, Job 11.12. A wild-asse-colt. An Ass is none of the wisest creatures, much less an Asses-colt; least of all, a wild-asse-colt. Lo such is man. [*His hand will be against every man*] This was first accomplished in his person, and then in his posterity. For himself, he was *ferus & pugnas*, ever quarrelling and contending. Now a quarrelsome man is like a Cock of the game, that is still bloody, with the blood of others, and of himself. As for his posterity, the *Saracens*, *Mahomet*, the mischief of mankind, had his generation from this wild-asse. And *Sarai* was utterly disappointed; for these *Agarens* were ever enemies, and so continue to be to her seed.

Vigimus, inque vicem prabemus tela sagittis.

Verf. 13. *Thou God seest me*] This shews she had been well trained and tutored in her Master *Abrams* house. Before, she told the Angel the plain truth, and lyed not, *vers. 8* And here she thankfully acknowledgeth Gods goodness in looking upon her forlorn solitariness, setting up a memorialis of that mercy to all posterity. The greater was her sin again, that being so well principled, she should have any thoughts of returning to *Egypt*, there to forsake her faith learn'd in *Abrams* family. [*Have I also here looked, &c.*] *q. d.* Have I found God here also in the wilderness, as I had done oft before in my Masters house? Or, am I yet alive, though I have seen God?

Gen. 32. 30.
Exod. 24. 11.
Ju' 8. 15. 21.

CHAP. XVII.

Verf. 1. *The Lord appeared to Abram*]

After thirteen years absence and silence, for ought we read; so that *Abram* began to conclude that *Ismael* surely was the promised seed, & all the sons he was likely to have to inherit the land: The Church then may erre, when she cleaves not close to the word; though God at length will direct her into the right way, as here he did *Abraham*, [*I am God All-mighty*] Or *Al-sufficient*, *Self-sufficient* (so *Aquila*), *Independent*, *Absolute*, the *Original*, *Univerfall* good.

ΑΥΤΑΡΚΗΣ ΙΣΥ-
VOC, Aquila.
ΑΥΤΟΘΕΟΥ, Plato
ΑΠΛΗΡΟΥΣ.

Aben-

Aben-Ezra interprets *Shaddai*, a Conqueror: Others a Destroyer, which a Conqueror must needs be. *Eundem victorem & vastatorem esse oportet*, saith *Cameron*. And to this the Scripture alludes, when it saith *Shod* shall come from *Shaddai*, Destruction from the Almighty, *Esa. 13. 6*. Some there are that derive *Shaddai* of *Shad* a dug, because God feeds his children with sufficiency of all good things, as the loving mother doth the child with the milk of her breasts. Hence the Heathen called *Diava*, (and likewise *Ceres*) *μηλυμαθον* or *Mammofam*, as if she were the Nurse of all living creatures. God is the onely satisfactory good, proportionable and fitting to our souls, as the dug to the childes stomach. [*Walk before me*] Heb. *Indefinenter ambula*, Walk constantly, step for step, and keep pace with me. *Austin* would not, for the gain of a million of worlds, be an Atheist for half an hour, because he knew not but God might in that time make an end of him. For can two walk together Am. 3. 3. and they not agreed, saith the Prophet? Ye cannot serve the Lord (saith *Joshua* to the people that promised fair) that is, unless ye will serve him entirely, walk uprightly, as *Abram* here; walk evenly, without halting or halving with him. Holiness must run thorough the whole life, as the warp doth thorough the woof: all the parts of our line of life must be straight before God. As for such as *turne aside to their crooked ways* (as the Planets steal back by a secret slow motion of their own, contrary to that of the *Primum Mobile*) *The Lord shall lead them forth with the workers of iniquity*, with openly profane persons (*Psal. 125. 5.*) *when peace shall be upon Israel*, upon all that are *Israelites* indeed, in whom there is no guile. Surely, as an unequal pulse shews a distempred body, so doth uneven walking an unfound soul, such as is not verily perswaded that God is All-sufficient, able and ready to reward the upright, and punish the hypocrite.

Verf. 2. *And I will make my Covenant*] This is now the fifth confirmation of the Covenant; which shews that it is the *prora* and *puppis*, the first, second and third of our salvation; and it is fit we should be well studied in it, and assured of our interest. For as the Mercy-seat was no larger then the Ark, so neither is the Grace of God then the Covenant. And as the Ark and Mercy-seat were never separated; so neither is his mercy from his people.

Exod. 25. 10. 17.

I 3

Verf.

Neb. 8. 5.
Euseb.
All & Men.

Verf. 3. *And Abram fell on his face*] 'Twas fit he should, now that God talked with him. Such a posture of body befits us at the hearing of the word, as may best express our reverence, and further our attention. *Balaac* is bid to rise up to hear *Balaams* parable. *Eglon* though a fat unweildy man, riseth up from his seat to hear Gods message from *Ehud*. The people in *Nehemiah* stood to hear the Law read and expounded. *Constantine* the Great, would not be entreated to sit down or be covered at a Sermon: No more would our *Edward* the sixth, whose custome was also to take notes of what he heard, which (together with his own applications of the word to himself) he wrote in Greek characters, that his servants might not read them. The Thesalonians are commended for this, that they heard *Pauls* preaching as the word of God, and not of man. Had *Samuel* thought it had been God that called to him (and not *Eli*) he would not have slept, but fallen on his face before the Lord as *Abram* here, who was no novice, but knew well; that though God loves to be acquainted with men in the walks of their obedience, yet he takes state upon him in his Ordinances, and will be trembled at in his word and judgements.

Verf. 4. *As for me*] *Ego esco*. An abrupt speech, to shew what haste God made to comfort and confirm *Abram*; now fallen at his feet. [*Thou shalt be a father of many nations.*] The Israelites, Ismaelites, Edomites, Keturites, &c. besides all Believers, Gal. 3. 28, 29.

Verf. 5. *Neither shall thy name any more, &c.*] This is reckoned for an high favour by those holy Levites, *Neb. 9. 7*. The Jews say, that for honours sake; God inserted one of the letters of his own incommuicable name *Yehovah* into the name of *Abram*, now *Abraham*. Sure it is, that by stiling himselfe the God of *Abraham*, he doth him more honour then if he had ingraven the word *Abraham* upon the firmament, or in the clouds in letters of gold.

Verf. 6. *I will make thee exceeding fruitfull*] Heb. *Fecundabo te valde valde*: And as oft as thou thinkest upon thy new name, thou shalt remember my promise; and rest assured of my performance. See how God of his grate, condescends unto us, and accommodates us.

Verf. 7. *For an everlasting Covenant*] Circumcision, the outward sign of it, was temporary, and changeable into baptism; but

but the Covenant of grace, thereby then, and by baptism now sealed up unto us, is eternal; being established and ratified by the death of the Testator, by the blood of the Arch-shepherd, *Heb. 13. 20*. Here it must be considered, that there is a twofold Covenant; 1. Single, such as God makes with children, when baptized; viz. If ye will repent, believe and walk with me, ye shall be saved. Now if they break the condition, God is freed, he is not bound any further. 2. Double, such as God makes with his elect only; and that is to perform both parts, viz. If you will believe, repent, obey, ye shall be saved. And further, I will give you a new heart, so that you shall repent, believe, &c. and be saved. Thus God undertakes for both parts, and so it becomes an everlasting Covenant; such as hath the sure or unfailable mercies of *David*. And here those, that are thus in Double-Covenant with God, are fitly compared to them that are gone in at a Church-door: some are further in then others, but yet all are in. So, though the weak in faith be not so forward, yet they may be in, though not so far in. [*And to thy seed after thee*] See the Note on the next Verse.

D. Preston of Gods Attrib.

ra' sa' ra' da' sid.

Verf. 8. *All the land of Canaan for an everlasting possession*] And yet now, for their inexpressible guilt, in putting to death the Lord of life, they are utterly dispossessed of that pleasant land. In *Jerusalem* itself there are not to be found a hundred households Breerewood of Jews. *Adrian* the Emperour drove them utterly out of *Jewry*, and commanded them by proclamation not so much as to look toward it, from any Tower or high-mountain: Yea long before this, the Lord, for their wickedness, counted them but usurpers, and called them sojourners in that land, *Ezek. 20. 38*, and *II. 15*. If men forfeit their priviledges, God may, at his pleasure, take the forfeiture and dis-priviledge them, as he did *Saul*, and *Judas*, who by transgression fell from his office, that he might go to his own place, *Act. 1. 25*. [*I will be their God*] This is a singular comfort for all beleiving parents. Their greatest care is for their poor little ones, what they shall do another day: why, cast them upon God, their God as well as thine: for is not he in Covenant with them too? It would be a great stay of minde, if God should say to us for our children, as *David* said to *Mephibosheth*, or to *Bazillai* for his son *Chimham*; *Chimham shall go with me, and I will do to him that which shall seem good unto thee, and what soever thou shalt require of me, that I will do for thee*. Behold God saith all this, and more to us, when he saith, *I will be a God to thee, and to thy seed after thee*. I

Functio.

2 Sam. 19. 38.

AR. & MOR.
1364.

remember a sweet passage of Mr. Saunders the Martyr in a Letter to his wife: *Though we do shortly depart hence, and leave our poor Infant (to our seeming) at all adventures, yet shall he have our gracious God to be his God: For so hath he said (and he cannot lye;) I will be thy God, and of thy seed. Yea, if you leave him in the Wilderness, destitute of all helps, being called of God to do his Will, either to die for the confession of Christ, or any work of obedience; that God which heard the cry of the little poor Infant of Hagar, and did succor it, will do the like to the children of you, or any other fearing him, and trusting in him.*

Verf. 9. *Thou shalt keep my Covenant.*] This is the stipulation on Abrahams part, by receiving the Sacrament of Circumcision, to avouch God to be his God, Deut. 26. 17. Now to the making the Lord to be our God, it is required that with highest estimations, most vigorous affections, and utmost endeavors we bestow our selves upon him. Thus if we chuse God for our God, Psal. 73. 25. We shall be assured, that he hath chosen, and avouched us for his people, 1 John 4. 19.

Verf. 10. *Every man-child amongst you.*] Infants were circumcised, to signify that we had better be stayed, and have our skin quite stripped off, then to have it as a skin-bottle hanging in the stoke of filthy desires, and blown full of unclean motions with the breath of Satan. That wretched Renegado that betrayed the Rhodes was well served. For his promised wife and portion were presented: but the Turk told him, that he would not have a Christian to be his son in law, but he must be a Mussie-man, that is, a beleaving Turk, within and without. And therefore he caused his baptized skin (as he called it) to be sleyed off, and him to be cast in a bed, strawed with Salt, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with shame and torment.

Verf. 11. *It shall be a token of the Covenant.*] It seals up nothing then to those that are not in Covenant. Circumcision to such is but as a seal to a blank. Unregenerate Israel was to God as Ethiopia, Amos 9. 7. Circumcision of it self, avails nothing, if the heart be uncircumcised. The Apostle distinguisheth of Circumcision, Colos. 2. 11. and tells us that the true Circumcision is made without hands, and is that of the heart in the Spirit, and not in the Letter, Rom. 2. 29. It is a wonderful work of the Spirit, wrought by the Word, upon the Saints in their first Conversion, whereby

Spec. bot. fac.
p. 137.

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whereby corruption of nature is wounded, beloved sins cast away with sorrow, and the sinner received into an everlasting communion with God, and his Saints. Labor this, or you are not a button the better for your Baptism. A man may go to Hell with Font-water on his face, if not baptized with the Holy Ghost, and with fire. Circumcision seals not up any Covenant of Grace to Turkes, as it did not, of old, to Ismaelites, Edomites, and Midianites, who yet would needs be circumcised.

Verf. 12. *And he that is eight days old.*] This warrants our baptising of Infants of both Sexes. See the Notes on Chap. 9. verf. 10.

Verf. 13. *He that is born in thy house,*] Householders must see to it, that their families fear God: They walk not in a perfect way, that do otherwise, Psal. 101. 2. that look not

Adibim in propriis, qua prava, aut recta gerantur.

[*My Covenant shall be in your flesh.*] That is, the signe of my Covenant (by a Metonymy of the Subject) seem it never so simple, and prove it never so painful and shameful. The foolishness of God is wiser then men, that cry *Credat Judaeus Apella, &c.*

Verf. 14. *That soul shall be cut off.*] From the Common-wealth of Israel: So shall those be from benefit by Christ, that are uncircumcised in heart; As hateful to him, as Goliath was to David. Pray therefore, that God will thrust his holy hand into thy bosome, and pull off that abominable fore-skin. He had much ado to forbear Moses, when he met him in the Inne; and we know why, Exod. 4. 24.

Verf. 15. *Thou shalt not call her name Sarai, but Sarah.*] The Chaldee Sarai, is made Hebrew Sarah: One of the four Letters of Jehovah being also added (as before in Abraham) that she may be absolutely a Lady or Princess.

Verf. 17. *Abraham fell upon his face, and laughed.*] Not as doubting, much less deriding, Rom. 4. 19. but as rejoycing and admiring the goodness and power of God. The narrow mouthed vessel of his heart not quickly capable of so great comfort, (for *Tarda solet magnis rebus inesse fides*) he fell upon his face and laughed.

Verf. 18. *Oh that Ismael might live.*] The life of grace here, and of glory hereafter: That he be not killed with death when he dies, as *Isabels* children were, Revel. 2. 23.

Verf. 19. *I will establish my Covenant with him.*] This was a far greater favor, then that bestowed on Ismael in the next verse.

Twelie

Twelve Princes shall he beget. Nothing so ennobles, as Christ, Graces, being in the Covenant, &c. *Isai. 19. 25. Assyria is the work of Gods hands, but Israel his inheritance.*

Verf. 20. And as for Ismael, I have heard thee. Faithful prayer may have any thing at Gods hands. It is but ask and have with Abraham: As Zedekiah said to his courtiers gloriously, God saith to his servants seriously; The King can deny you nothing. Let this encourage to pray for our selves and children; for by prayer we may take out of Gods treasury, plentiful mercy for our selves and ours.

Verf. 21. But my Covenant. This is the thirteenth time that the Covenant is named in this Chapter, saith an Interpreter; and hereby is meant the promise of Christ and salvation by him. A subject so sweet to every sanctified soul, that Saint Paul cannot come off it. He names the Lord Jesus Christ, ten times together in ten verses, *1 Cor. 1. 1. to 10.* It was to him *Mel in ore, melos in aure, jubulum in corde.*

Bernard.

Mr. John Hol-
land, Bach. of
Divin. See my
True Treat.
p. 373.

Verf. 22. And he left off talking with him. As a man with his friend. Such honor have all his Saints. *O speak in when I am gone, and preach it at my funeral,* God dealeth familiarly with man, said that heavenly Spark, how ready to be extinct. Saint Paul calls prayer *ἑντροπή*, an entreparance with God, *1 Tim. 2. 1.* and *ἑντροπή*, the confident intergatory or rejoynre of a good conscience toward God, *1 Pet. 3. 21.* The Persian Monarks held it a piece of their silly glory, to secrete themselves from their greatest subjects, *Esther 4. 11.* And Jupiters Image at Crees was made without ears. Plutarch gives the Reason, *Non enim convenit audiri ab eo quonquam, qui omnium rerum sit Dominus atque princeps.* A pretty plea for Baal. He is too great to talk with men. Our God thinks not himself so. He sollicites suitors, and loves to be, interchangeably, sollicited by them.

Verf. 23. Abraham took Ismael. To make the other more willing. [*Circumcised the flesh.*] Not regarding the affliction, danger, scandal, shame of the action in the eyes of the world.

Verf. 26. In the self same day. To shew his prompt and present obedience, without shucking and hucking, without delays and consults.

Verf. 27. All the men of his house. *Faciles se prabent in re ardua & ridicula.* An excellent pattern of a well-ordered family.

CHAP.

CHAP. XVIII.

Verf. 1. And the Lord appeared unto him

1. **U**T *praludium incarnationis.* 2. *Ex Philanthropia:* his delight is in the habitable part of Gods earth, *Prov. 8. 31.* [*And he sat in the tent-door*] He dwelt in a tent (let us be content though we dwell not to our minds) yet kept a good house. A very hearty householder he was. [*In the heat of the day*] The usuall time of rest and repast, when travellers wax faint and hungry.

Verf. 2. And he lift up his eyes and looked. As pursuing hospitality (that's the Apostles expression, *Rom 12. 13.*) and waiting an opportunity of doing good. Charity is no churle. The liberall man deviseth liberall things, *Esa. 32. 8.* he considereth the *Aug. in Psal. poor and needy, Psal. 41. 1.* *Præoccupat vocem petitori,* as *Augustin 103.* expounds it; he staves not till he is asked a good turn, he minitreteth to the uses, not onely to the necessities of the Saints, as the *Apollles word is, Rom. 12. 13.* And as Bishop Hoopers, and Dr. Taylours practise was. The one had his board of beggars sent for, and served every day with whole and wholesome meats, cre him self fate down to dinner. And the other went once a fortnight at the least to the Alms-house, and other poor men that had many children, and were sick, to see what they lacked, and to supply them. [*And bowed himself toward the ground*] Piety is no enemy to courtesie; it doth not remove, but rectifie it, that it be not onely complementall and ridiculous. *Potest Angur Angurem videre & non ridere?* So it may it be said of our common eringers.

Verf. 5. For therefore are ye come to your servants. He meaneth not, that they therefore came to him to taste of his chear; but that God by his providence, had so ordered that he should see them passing, and invite them to his house. How glad was this good man of an occasion to shew kindness, acknowledging Gods good providence! And how improvident are we for our selves, that will not offer a sacrifice, when God sets up an altar before us? [*So do as thou hast said*] The Angels needed not his courtesie, yet kindly accept of it. Good offers or offices, even from inferiours, are not to be rejected, but regarded, yea rewarded.

Verf. 6. Make ready quickly. *Habent ante sumum Cibus, Cibus,* saith One. So had Abrahams house here. He, she, the boy, and all

all hasted, and had their severall offices. The very expression it self here used, is concise and quick: Much like that of the Prophet in the case of returning to God, *If ye will enquire, enquire; return, come.*

Esa. 21. 12.
Siliu.

Præcipit a tempus; mors atra impendet agenti.

[Three measures of fine meal] Three pecks, for three mens dinners; and the best of the best too, fine meal, the fat calf, butter and milk, Gods plenty of all, and hearty welcome; the good-man himself standing by, and bidding them, *Go to*: which shews his humanity, and his humility also.

Dat bene, dat multum, qui dat cum munere vulum.

Verf. 9. *Behold in the tent*] David compares a good woman to the vines upon the walls of the house, because she cleaveth to her house. Others to a snail, that carrieth her house on her back. St. Paul reckons it for a vertue in a woman to keep at home; and Solomon for a sign of a lewd hufwife, that her feet abide not in her house.

Tit. 2 5.
Prov. 7. 11.

Verf. 10. *According to the time of life*] That is, when this time shall return again; this time twelve-moneth. See *vers. 14.* with the Note to it. [*Sarah heard it in the tent door*] She was listning, out of womanish curiosity. Yet some think, the Angel asked for her, on purpose, that she hearing her name mentioned might listen.

Verf. 11. *Now Abraham and Sarah were old*] So, when we were altogether without strength, according to the time of life, *Christ dyed for the ungodly, Rom. 5. 6.*

Verf. 12. *Sarah laughed*] Gods promises seem absurd and ridiculous, many of them, to humane reason, which therefore must be silenced, and shut out, as *Hagar* was; for it will argue carnally, as that unbeleeving Lord, *2 King. 7. 2.* storms at Gods offers as *Nauman* at the message, looks upon Gods *Jordan* with Syrian eyes, as he, and after all, cries out with *Nicodemus*, How can these things be? measuring God by its own modell, and casting him into its own mould. [*After I am waxed old, shall I lust?*] *Old and cold*, is our English proverb; and the Greek word for an old body signifies one, in whom naturall heat is extinct. It is a most undecent thing to see the pleasures of youth prevailing in times of age, among old decrepit goats. Were it not monstrous to behold green apples on a tree in winter? [*My Lord being old also*] This was the only good word in the whole sentence: God takes notice

ἡλικία: ἀ γῆρας.
ἡλικία.

tie of it, and by St. *Peter* records it to her eternall commendation, *1 Pet. 3. 6.* yea, he was so well pleased with her subjection to her husband, whom she here in her heart calleth Lord, that he is content to forgive her great sin of unbelief.

Verf. 13. *Said to Abraham, wherefore did Sarah laugh?*] The wives sin reflects upon the husband. But *Solomon* shews that some wives are so intemperate and wilfull, that a man may as well hide the wind in his fist, or oyl in his hand, as restrain them from ill-doing. *Prov. 27. 15, 16.* *Libertum arbitrium, pro quo tantopere contenditur, viri amiserunt, uxores arripuerunt,* saith *One* wittily.

Verf. 14. *Is any thing too hard for God?*] He can do all things possible and honourable. He cannot lye, dye, deny himself, for that implyeth impotency. He could not do any mighty work in his own Country because of their unbeleef, *Mark 6. 5, 6.* He could not, because he would not. He can do more then he will, as of stones raise up Churches, *Math. 3. 9.* Call for legions, *Math. 26. 53.* Create more worlds in an instant. But whatsoever he willeth, that he doth in heaven and earth, and none can say, *What dost thou?* Our God can deliver us, *Dan. 3. 17.* Lord: if thou wilt, thou canst make me clean, *Matth. 8. 2. & c.* [*I will return to thee according to the time of life*] He returned not personally, that we read of; but virtually he did, by making good his promise at the appointed time. That of *Doctour Sands*, afterwards Bishop of *Worcester*, is wonderfull, and worth relating. He departing the land for fear of *Q. Mary*, took his leave of his Host and Hostess who was childless, and had been married eight years. When the wind served, as he went toward the ship, he gave his Hostess a fine hand-kerchief, and an old royall of gold in it, thanking her much, and said, Be of good comfort, ere that one whole year be past, God shall give you a child, a boy. And it came to pass, that day twelve-moneth, lacking one day, God gave her a fair son.

Act & Mon.
fol. 1874.

Verf. 15. *I laughed not, for she was afraid*] And well she might; for as every body hath its shadow, so hath every sin its fear. Her sin she saw was detected, and her conscience she felt was troubled; hence her fear. [*Nay, but thou didst laugh*] A lye must be roundly reprov'd, and the truth asserted. She laughed but within her self, but as good she might have laughed out aloud; for God searcheth the heart. *I pray thee, O Lord, was not this my saying,*

ing, when I was in my Country? *Jon. 4. 2.* No, *Jonas*, it was not thy saying, it was onely thy thinking; but that's all one before him, who understandeth thy thoughts afar off, *Psal. 139. 2.*

Verf. 16. *To bring them on the way*] A special piece of courtesie, and much spoken of in Scripture, *3 Job. 6. Acts 20. 38. & 21. 5. Rom. 15. 24. 1 Cor. 16. 11. Tit. 3. 13.*

Verf. 17. *Shall I hide from Abraham*] My bosom-friend. He shall be both of Gods Court, and his Council. His secret is with them that fear him. The Kings of *Israel* had some one Courtier, called the Kings Friend by a speciality; to whom they imparted *arcana Imperii, State-secrets*. Such an Office had *Abraham* about God, who calls him *Abraham my Friend*. See what our Saviour saith to all his, *John 15. 15. This honor have all his Saigae.*

Verf. 18, 19. *Seeing thou Abraham, &c.*] Gods first motive here is, from his own antecedent love to *Abraham*, as the second from his consequence.

Verf. 19. *For I know him*] God hath a quick eye to see our good works. He weighs and rewards every circumstance. Christ could tell, that the people had come from far to hear him; that they had fasted three days; that they were in a Wilderness, where they could not cater for themselves; that if they should be sent home, so, they would faint by the way. What was it that he took not knowledge of? *I know thy works, and thy labor, in doing them, Revel. 2. 2.* [*Then he will command his children, &c.*] A good householder, what soever he gets abroad, he brings home to his family, as Bees bring all their hony to the hive. *The lips of the righteous feed many*, those under his own roof especially. Witness *Poperie* for that. Old folks will tell us, that when, in those days, they had holy bread given them at Church, they would bear a part thereof to those that did abide at home. The way to get more, is to communicate that we have, according to that, *Elabenti dabitur*. No man hath received ought from God for private use: Neither is any one born for himself, much less new-born. He that hid his talent, was soon shared of it.

Verf. 20. *Because their sin is very grievous*] Or, very heavy, such as the very ground groans under: The Angels too of the earth is ready to break under it. Sin is a burden to God, *Amos. 2. 7.* It was so to Christ; he fell to the ground when he was in his agony. It was so to the Angels, who sunk into Hell under it. It was so to

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Kore, and his company, the earth could not bear them. It was so to the *Sodomites*; they were so clogged with this excrement of naughtiness (as Saint *James* calleth it) that God came from Heaven, to give their land a vomit. *me. Siva. xi. 25. James 1. 23.*

Verf. 21. *I will go down now, and see, &c.*] The *Sodomites* sinned as freely and securely, as if God knew nothing. Now therefore he is come to know, that is, to give them to know, that he knew all, as well as if he had been in their bosoms.

Verf. 22. *Abraham stood yet before the Lord*] And without sack to stand and pray, the world could not stand: they bear up the pillars of it. Oh the price with God, and profit to men, of praying persons! God will yield something to such, when most of all engaged, *Matth 24. 20.* or resolved. *Lot* was saved for *Abrahams* sake, when all the rest perished.

Verf. 23. *And Abraham drew near*] A priviledg proper to such, as have a true heart, full assurance of Faith and a good conscience, *Heb. 10. 22.* *The hypocrite shall not come before him, Job 23. 16.* He must stand without as a vagrant at the gate, that knows not whether the matter is providing for him an alms, or a cudgel. But the upright comes into the Parlor; yea dwells in Gods presence, *Psal. 140. 13.* In the light of his countenance. [*Will thou also destroy the righteous?*] Single suites speed not: we must back them with sound Arguments, and Reason the caic with God concerning his judgments, *Iere. 12. 1.*

Verf. 24. *Peradventure there be fifty righteous*] Charity presumes the best, hopes the best. The Disciples could not imagine that *Judas* was so very a Traytor: each one suspects himself sooner than him: And when our Saviour said, *What thou doest, do quickly*; they thought he had meant of making provision, or giving something to the poor.

Verf. 25. *Shall not the Judge, &c.*] He fills his mouth with Arguments. Let us also: This will encrease Faith and Fervency.

Verf. 26. *If I find fifty righteous*] The Saints are the Salt of the earth, that keep the rest from rotting and putrefying.

Verf. 27. *Which are but dust and ashes*] *Gnaphthor ocephar, lapis & cinis*: None so humble as they that have nearest communion with God. The Angels that stand before him, cover their faces with two wings, as with a double scarf; *Isaiah, Chapter 6. verse 2.*

Verf.

John 6.

Prov. 10. 21.

Alfred.

Verf. 29. *And he spake unto him yet again*] *Cum in colloquium descendimus cum Deo, replicemus licet, duplicemur, triplicemur, & quadruplicemur.* The bolder we make, the better welcome.

Verf. 30. *I will not do it, &c.*] If God so yielded to *Abraham* interceding for wicked *Sodom*, will he not hear us for his laboring Church? *Jonah* never pleased *David* better, then when he sued to him for *Abolom*. What shall we think of God in like case? How angry is he with those that help forward the anger? *Zach. 1. 15.* How ready to answer those that speak to him for his Church, with good words, and comfortable words? *Zach. 1. 13.* Yea, should there be no praying Christians amongst us (as there are many thousands,) yet there is hope, if any of another Kingdom make intercession for us, as *Abraham* here did for *Sodom*, to the which he was a stranger.

Verf. 32. *Peradventure ten shall be found there*] Lo, all that slavery and misery they had sustained, hath not yet made ten good men in those five bad Cities. Till God strike the stroke, and work upon the heart, afflictions, Gods hammers do but beat upon cold Iron. The wicked are no whit better by them, but much the worse, as water becomes more cold after a heat, and naughty boyes more stubborn and stupid after a whipping.

Verf. 33. *And she Lord went his way*] *Abraham* hucked with the Lord so long, till he had brought him down from fifty to ten: And mark, that he left begging ere God left bating. Let us finde praying hearts, and he will finde a pitying heart.

CHAP. XIX.

Verf. 1. *Lot sate in the gate*]

NOT as a Judge (as the *Hebrews* will have it,) nor as a Merchant; much less as a Noveller, but as a good householder, looking for his herds, and as a good house-keeper looking for guests.

Verf. 2. *Nay, but we will abide in the street*] They would have done so, but for *Lot's* importunity. So our Saviour would have gone further, but that the two Disciples constrained him to stay. This was no simulation; or if so, yet it was onely exploratory without deceit or hypocrisie. And if *Solomon* sinned not in making

Luke 24.

making beleve he would do that which was unlawful to be done. *1 King. 3. 24.* It can be no sin to do the like in things indifferent.

Verf. 4. *Both old and young*] *Nulla atas erat culpa immunis, ideo nec exitii, Ambros.* Sin spreads as leaven, and is as catching as the plague; like the *Jerusalem Artichoke*, plant it where you will, it over-runs the ground, and chokes the heart.

Verf. 5. *That we may know them*] O faces hatcht with impudency! They shroud not their sin in a mantle of secrecy, but hang out these sowre Grapes to the Sun to ripen.

Verf. 6. *Lot went out*] So he exposed himself, to save his strangers, hoping to save them from that abominable violence. The right of strangers is so holy, that there was scarce ever any nation so barbarous, that would violate the same. When *Steven Gardiner* had in his power the Renowned Clark *Peter Martyr*, then teaching at *Oxford*, he would not keep him to punish him: but when he should go his way, as it is reported, gave him wherewith to bear his charges. But these *Sodomites* had not so much humanity left in them. They had put off the man, and were become dogs and worse, *Deut. 23. 18.* The price of a dog, that is, of a buggerer, saith *Junius* and *Deodatus*, on that Text. *And, Am I a dog*, saith *Abner*; that is, so given as dogs be to lust?

Verf. 7. *Do not so wickedly*] They were the first that fell into this foul sin, and were therefore worthily hanged up in gibbets by God for a terror to others; and besides, they suffer the vengeance of eternal fire, *Iude 7.* The Pope pretends to be Christs Vicar, and presumes to assume the title of Holiness. But how far he is from expressing God to the World, appears by his (if not committing, yet conniving at) this detestable sin of *Sodomy*. To speak no more of that debauched villain *Johannes a Casa* (that Printed a Poem in commendation of this wickedness, being at the same time Dean of the Popes Chamber, and Bishop of *Beneventum*.) One *Petro Alvegi Farnefs* committed an unspeakable violence on the person of *Cosmus Charini*, Bishop of *Fanum*, and then poisoned him. For which execrable action, he received no other chastisement of his father, Pope *Paul* the third, then *Hac vitia* me non commonstratore, didicit; He never learned these tricks of his father. But whom did the Cardinal of *Saint Lucia* learn it of? To whom and his whole family Pope *Sixtus quartus* permitted

AA. & Mon.
buggerd a
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by force. *Ignst.*
concl. 58.
Heyl. Geog.
PB 213.

Jacob. Revint
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ed, by licence, the excuse of this filthines, for the three hotter months of the year, June, July, and August; with that Apollonia of his, *Fiat ut petitur. Lupanar etiam utriusque veneris Romae annalis*, saith *Scrippa*. In the time of Pope *Nicolas* the second (when *Prichs* marriage was termed the heresie of the *Nicolaitans*) *Augustinus* reprehended *Sodomiticum scelus*, saith mine Author; *Sodomus* was held no sin (as at this day it is not among the *Turks*.) In *Adario* and those parts, Whoredom and *Sodomy*, those *Spanish* vices, are common without reproof. The Popes pardons being more rife there, then in any part of *Europe*, for these filthines, whereout he seeketh no small advantage. Notwithstanding, the *Indians* abhor this most loathsome living; shewing themselves in respect of the *Spaniards*, as the *Sythians* did in respect of the *Grecians*; whom they so far excelled in life and behavior, as they were shone of them in learning and knowledg. God hath delivered up these *Pagans* (as he did those *Pagans*, *Rom. 1.*) to reprobate sense, to vile affections, to dishonor their own bodies between themselves, for that they have worshipped, and served the creature more then the Creator, *Verf. 24, 25, 26.* Hence it is, that *Rome* is called *Sodom* in the *Revelation*.

Ibid. p. 119.

Blounts V. y. 286. p. 79.

The World encompassed by Sir Fr. Drake. p. 58.

Revel 11. 8.

Verf. 8. Behold now, I have two daughters] This was an inconsiderate motion, such as the best minds easily yield, when once troubled. It was proper to the Lord *Christ* to be subject to natural passions and perturbations, yet without sin: as a *Chrystal* Glas full of clear water remains still pure, howsoever it be shaken. The *Hebrews* think, That for this sinful offering to prostitute his daughters, he was given up by God, to commit incest with his daughters.

Verf. 9. Stand back, &c.] They set up the bristles at *Lots* admonition, a sure fore-runner of destruction, as in *Elies* sons.

Verf. 10. But the men] Thus *Lot* is rescued at a dead lift: that's Gods opportunity, who knows how, &c. *2 Peter 2. verf. 9.*

Verf. 11. With blindness] *Subito scotomate*, saith *Junius*: *With blindness both of body and minde*, saith *Aben-Ezra*: Such as tormented their eyes, as if they had been pricked with thorns, as the *Hebrew* word signifies. And yet they continue groping for the door, as if they were ambitious of destruction, which now was at next door by. *Dom quem destruit dementat.* So *Pharaoh*, when

when under that palpable three days darkness, rageth against God, and threatneth *Moses* with death. Though doomsday should be to morrow next, wicked men must and will serve their lusts. *Vale lumen amicum*, saith *Theotimus* in *St. Ambrose*, who chose rather to lose his sight then his sin.

Verf. 12. Hast thou here any, &c.] It is something for safety, to be *Lots* Kinsman. So the *Kenites* in *Sauls* time, receive life from *Jethro's* dust, many ages after his death, and favor from his hospitality. *1 Sam. 15. 6.*

Verf. 13. For we will destroy this place] Even the good Angels are Gods executioners. And the first execution they did in the world, that we read of, was upon these filthy *Sodomites*. So will it be (likely) at the last day. And *Saint Peter* seems to say as much, *2 Pet. 2. 9.* The Lord reserves the unjust to the day of judgment, to be punished, But chiefly them that walk after the flesh, in the lust of uncleanness. Mark that (chiefly.)

Verf. 14. But be seamed as one that mocketh] *Sed fuit habitus, sanguinis, non abundans.* Graceless hearts year when they should fear, and are senseless and secure, as if they were out of the reach of Gods rod, and needed not to fear his wrath. *Lot* here is counted but a *Loth* of his own sons in law, Wonder not, if we meet with the same measure.

Verf. 15. Lost thou be consumed] So *Revel. 18. 4. Come out of her, that ye receive not of her plagues.* *Musculi ruinas imminuunt* *pramigrans*, &c. *anani cum telis primi adun*, saith *Pliny*, *Plin. lib. 8. cap. 28.* Swine hie home, afore a storm.

Verf. 16. And while he lingered] Or distracted himself with much business, which *David* did not, *Psal. 119. 60.* [The Lord being merciful unto him] What is he then to us, in delivering us from this ungodly generation? Why save we not ourselves from this ungodly generation? Why see we not his mercy to us in our lasses and crosses? His hand, laying hold on us, when he takes away that, that may hinder us from Heaven?

Verf. 17. Look not behinde thee] As loth to depart. *Non minus disparet a deliciis Sodomorum abstinentes, quam campis a pulchra coena.*

Verf. 18. Alas, not for my hardy] But who shall prescribe to the Almighty? Or limit the holy One of *Israel*? Are we wiser then he? Have we a trick beyond him? He lets us sometimes have our way, but to our wo at last.

Ridetur cum suo Jehova: sed risus implorum est Sardonius. Par.

Acts 2. 40

Septuag.

Verf. 19. Behold now thy servants, &c.] We can receive and commend Gods favors, but be backward enough to obey him.

Verf. 20. Is it not a little one?] Let no man use this plea for his sin. Even the Philosopher tells us, That the smallest errors prove many times most dangerous. It is as much treason to coyn pence, as bigger pecces.

Verf. 21. I will not overthrow this City] Zoar, of all the five Cities, was preserved by Lots prayers, saith Jerome. See Deut. 29. 23. Isai. 15.

Verf. 22. For I cannot do any thing] Not that the execution of the divine decree, depended simply upon Lots remove to Zoar; but upon another decree, for Lots remove ere Sodom were destroyed.

Verf. 23. The Sun was risen upon Sodom] But ere night, there was a dismal change. Nescis quid serus vesper vehat.

Verf. 24. Then the Lord rained, &c.] Lot was no sooner taken out of Sodom, but Sodom was soon taken out of the world. The wicked are reprieved for the godlies sake; who, but for them, would suddenly be ruined. [Rained upon Sodom, &c.] Rained, not sprinkled; and not fire onely, but brimstone and fire for increase of torment, and for an Hell above ground, and aforehand, Jude 7. Hot fire they had for their burning lusts; and stinking brimstone for their stinking brutishness. *Charls* the second, King of Navarre, was much given to sensual pleasures, which so wasted his spirits, that in his old age, he fell into a kinde of Lethargy. To comfort his benumbed joynts he was bound and sewed up naked in a sheer, steeped in boyling Aqua vite: The Surgeon having made an end of sewing him, and wanting a knife to cut off the thred, took a wax candle that stood lighted by him. But the flame, running down by the thred, caught hold on the sheer; which, according to the nature of the Aqua vite, burned with that vehemency, that the miserable King ended his days in the fire.

Verf. 25. And he overthrew, &c.] Some footsteps of this overthrow, are to be read of in *Solinus* and *Tacitus*. *Josephus* tells us of the mock-apples of Sodom, and saith, That an Ox, having all his Legs bound, will not sink into the lake of Sodom, the water is so thick.

Verf. 26. But his wife looked back.] Whether out of curiosity, or foolish pity, or as loth to leave so sweet a Countrey, she turned

ed her about, and she was turned. Some think she was a Sodomite, and some tell us her name was *Tytea*. Her sin, seem it never so light, was a compound of many sins. And her punishment was part of the plague of Sodom, which was Brimstone and Salt, so that it became a Sea of Salt, Deuter. 29. 23. And all this to Season us, saith *Augustine*; to Caution us, saith our Saviour, that we look not back. The Fable of *Eurydice*, lost by her husbands looking back upon her, was devised by the devil to elude this holy History.

Verf. 27. And Abraham got up] So sollicitous he was for Sodom, that (as *Luther* thinks) he could not sleep all night. Lot was delivered by his prayers, though *Abraham* knew it not.

Verf. 28. And he looked.] *Abraham* might look upon the smoke of Sodom, Lot might not; because it would work more on Lots heart, then on *Abrahams*, who had more grace. [The smoke of the countrey] Nothing else was now to be seen of that fair and fruitful Plain. *Sic transit gloria mundi*. When we most greedily grasp earthly things, we embrace nothing but smoke, which wrings tears from our eyes, and soon vanisheth into nothing.

Verf. 29. God remembered Abraham, &c.] And shall he forget us, who have Christ to intercede for us?

Verf. 30. Lot went up out of Zoar, &c.] So he should have done at first; and so he had obeyed God, saved his wife, and prevented that sin of incest with his daughters.

Verf. 31. And the first born, &c.] Its dangerous to live in a wicked place: For though thy self mayst escape infection, thy children may be tainted, as Lots were.

Verf. 32. Come let us make our father drink.] She knew too well, that *Venus est in venis, ignis in igne furit*. It is like they had wine from Zoar: they sinned against conscience; and therefore intoxicated their father, who now forgets that he is a father, and does that in a drunken pang, that Heaven and Earth were afterwards ashamed of.

Verf. 33. Nor when she arose.] There is a tittle extraordinary in the Hebrew, to note that this is a thing incredible, *Caire super quasi inquam nescientem*. *Cajetan* and *Pererius* conclude it possible, and give Reasons for it. *Calvin* saith best, That it was not so much his wine, as a spirit of slumber sent upon him from God, for a scourge of his intemperance. *Luther* adds, *No nos abeamus in securitatem*, That we may watch against security.

K 3

Verf.

Αδμήματα
ἐλάττω τῶν
λαττω τῶν
Αριστ. Ρητορ.
lib. 1.

Isai. 30. 33.

Hyl. Grog.
Pag. 42.

Lib. 5. de bello
Jud.
Omne carnis
vicia in profun-
dam mergitur,
siquid vivum
ore aliqua im-
merserit super
orbem.

Tyteam didlam
volunt uxorem
Loti, &c.
Hic dicit.

So the great
Whore cometh
forth with a
Cup. Revel. 17.

Appinguz de
Caire super quasi in-
credibile; quast
in Genes.

Μηδὲ ἐπιθυμῶ
πατρὸς ἐπιθυμῶ
Athenam.

Verf. 35. *And they made, &c.*] *Decepit ebrietas Lotum, quem Sodoma non decepit*, saith *Origen*. Well might *Athenans* call drunkenness the metropolis of mischief.

Isai. 3. 9.

Verf. 37. *Called his name Moab*] That is, the begotten of my father: So *Bonammi*, that is, begotten of one of my near kinred, viz. her father. Thus they declared their sin as *Sodom*, they hid it not, but gloried in their shame. It is as hard to come from *Sodom*, and not taste of the sap of such a soyl, as to walk bare-fac'd in the hot Sun, and not be tanned.

CHAP. XX.

Verf. 1. *And Abraham journeyed from thence, &c.*]

Inde tam gravis
hæsitæ manat,
ut cum nulla
animalis
perferant, cujus
soto olfactu in-
tercant. Rom.
Olyff.

Ether as grieved at the sight of *Sodom*; or annoyed by the ill sayr thereof; or as loathing *Lots* incest; or driven out by a famine; or desirous of doing good to many. Whatever it was that occasioned his remove, we finde him ever and anon journeying from one place, and sojourning in another. Gods people are a brood of travellers. This was *Abram* the Hebrew, of *Heber*, which signifieth, Pilgrim or stranger. They look toward Heaven in their home, as *Vlysses* is said to do toward *Ithaca*, as a bird looks to her nest on the highest Rocks.

2 Chron. 19. 2.
& 20. 37.
Judg. 15. 20.
& 16. 1.

Verf. 2. *She is my sister*] This is the second time he thus sinned, both against Piety by distrust, and Charity, in exposing his wife to other mens pleasure, and his neighbor thereby to Gods displeasure. So *Jehosaphat* was twice taken tardy in *Abahs* amity. *Jonah* twice reproved for Rebellion, and *John* for Angel worship. *Sampson*, twenty yeers after he had loved the *Philistin* woman, goes down to *Gaza*, and went in to *Dalilah*. Let committed incest two nights together. Indeed the orifice of his lust was not yet stopped by repentance. But *Jonah* had surely repented of his former frowardness; and so had *Sampson*, *Jehosaphat*, and *Abraham* too, of his former dissimulation; which made the Lord to move *Pharaoh* to deal kindly with him, so that he had sheep and oxen, &c. *Gen.* 12. 16. But what shall we say to that example of the Apostles, *Luke* 22. 24. Amongst whom there was a strife who should be accounted the greatest? And this was not the first, but the third time they had thus

Non dubium,
quin Abram
pauitutive
ductus, &c.
Pareus in
Geo. 12. 16.

offended

offended by ambition; and ever, after our Saviour had discoursed unto them of his Cross. But this last time, most absurdly, and unreasonably, after that he had foretold his Passion to follow within two days; had taught them that he was anointed by the woman against the day of his burial; had administered to them the Sacrament, that Seal of Mutual Love; had washed their Feet, to teach them Humility and Charity, &c. Oh the incredible perverseness of corrupt Nature! How strongly do the best still smell of the old cask, taste of the old stock, though ingrafted into Christ, and though poured from vessel to vessel? *And this have ye done again*, saith the Lord, *Mal.* 2. 13. A great John 5. 14. aggravation; as numbers added to numbers, are first ten times more, and then a hundred, and then a thousand. How oft did Psal. 78. 40. they provoke him in the wilderness, and grieve him in the desert? A regenerate man may fall into the same sin again that he hath truly repented of: Nor can we define how oft, and into how hainous; but surely, not oft into the same, that is hainous and scandalous. That's a graceless person that hath eyes full of adultery, and that cannot cease to sin, 2 Peter 2. 19. An enemy to God, that goeth on in his trespasses, Psal. 68. 21. It is expressly noted, of *Judah*, *Gen.* 38. 26. that he knew *Tamar* again no more. [And *Abimelech* King of *Gerar*] A fit name for a King; and a common name to the Kings of this Countrey: It signifies *Father-King*. *I was a father to the poor*, saith *Job*. And Kings Job 29. 16. shall be nursing fathers to the Church, saith *Isaiab*. *Augustus* Isai. 49. 23. was stiled *Pater Patriæ*. And *Trajan* gloried most in his title *Optimus*. He desired more to be loved, then honored, and counted it a greater dignity, *Prodesse quàm præesse*. He tare his own Garment to binde up therewith the wounds of his Souldiers; and professed, That he would so carry himself to private persons, now that he was Emperor, as he wished, when he was a private man, that the Emperors should carry themselves toward him. *Titus*, for his sweet nature and carriage, was called the *Worlds darling*. *Scipio* the *Cities Sweet-heart*. *Julian* the *Apostate*, as he came not short of the greatest Philosphers for learning; so neither of *Titus* for Lenity, of *Antoninus* for Clemency, of *M. Aurelius* for Moderation, setting aside his Satanical hatred of Christian Religion. *Queen Elisabeth* ever accounted Devotion and Mercy, the brightest Stars in the Sphere of Majesty. She always thought it more fit to offend a man, then

Camd. Elis.
494.

then to hate him, saith Master Camden. In the year 1579. a young man discharged a peece out of a Boat, and shot one of the Barge-men in the Queens Barge (where she was then) through both his arms; who was soon apprehended, and led to the Gallows for a terror to him. But whereas he religiously affirmed, That he did it unwittingly, and thought no hurt, he could beleve nothing of her people, that Parents would not beleve of their children. This made her so beloved at home, and admired abroad. Queen *Elisabeth* was the most glorious and happy woman that ever ware a Crown, said that thrice Noble Princes *Anna Aestina*, the Mother of the Dukes of *Guise* and *Nemours*, as *Thuanus* hath Recorded it. Her Subjects were ready to say to Her, as the Senate said to *Severus*, All is well with us, so long as thou rulest well over us.

Verf. 3. And God came to *Abimelech* in a dream] Dreams are either natural, or supernatural. Natural dreams are not much to be regarded, *Eccles. 5. 7.* Diviners and Dreamers we are forbid to hearken to, *Jer. 27. 9.* *Cicero* confutes them that do, in his Books *de Divinatione*. That use there is of them, is in Physick, to discern our temperatures in Divinity, our beloved sins. Supernatural dreams are sent by God, and his Angels; and that either to comfort us, as *Math. 2. 19.* or to chasten us, *Job 7. 13, 14.* And these are, first, usually repeated, till they are regarded, as *Pharaohs*, and young *Samuels* dreams: Secondly, they do much affect us, and leave a certain perswasion, an inward sence of Gods presence in the soul; as *Daniels*, *Josephs*, and *Parvus* his dreams. In the *Calends* of *April* (saith he, in his domestical *Diary* or *Day-Book*,) 1618. I had a terrible dream at four of the clock in the morning. For methought, I saw all *Heidelberg* on a thick smoke, but the Prince his Pallace all on a light fire. *O Deus clementissime avertis sinistrum omen. & serva Sarcptam tuam a vastatione hostium intus & foris.* Thus that good man dream't, and thus he pray'd: but the decree was passed, and shortly after executed, according to his dream. There are also dreams diabolical. *Eusebius* tells us, that *Simon Magnus* had his dream-haunting Devils, *ὄνειδος*, his familiars by whom he deluded men in their dreams, and drew them into the admiration of himself.

These

Idem ibid. fol. 205.

Thuan. hist. lib. 129. πάντες πάντα καλῶς πιστεύοντες ἰσχυρῶς οὐ καλῶς ἀρραῖς. Dio.

Somnia ne curves, nam mens humana quod optat, &c.

Vidi Heidelbergem totam occulto incendio nudiquaque fumigantem, &c. Philip. Par. in vita Davidis Parci, operibus praesina.

These devilish dreams are either meer illusions, as that of *Eliphaz* is thought to be no better, *Job 4. 12, 16, 17.* Or else they tend to sin, as nocturnall pollutions, and other evill dreams; whereby the devill sometimes fasteneth that sin upon the Saints when asleep, that he cannot prevail with them to commit while awake. As for *Pilats* wives dream, some Divines think it was from the devill, seeking thereby to hinder the work of our Redemption. [For she is a mans wife] Adultery, even in Kings, is punishable by death. Emperors and Popes have been cut off by the just hand of God, in, and for this filthy sin. Society and the purity of posterity could not otherwise continue amongst men, if this crime were not capitall. At *Geneva* they punish fornication with nine dayes fasting; Adultery with death. God appointed that such should be stoned. He stoneth them, howsoever, with the stone in the heart, *Hos. 4. 11. Prou. 7. 22.* *Heiser* the Anabaptist was put to death for this sin at *Constance*: He being a learned man, and a preacher, insinuated himself into the familiarity of many women of good ranke and repute, and defiled them; when he came to execution, he confessed that he would many times have repented of that foul sin, but could not; so fast was he held in the devills bonds: and that now he was willing to dye, and accept of the chastisement of his iniquity. Howbeit, it is an opinion held and maintained by the Anabaptists, that Adultery is not to be punished by men, because the Scripture saith, *Whoremongers and adulterers God will judge.* Others would prove the same from those words of our Saviour (*Job. 8. 11.*) to the woman taken in adultery, *Neither do I condemne thee.* But they may as well say, That inheritances are not to be divided betwixt brethren, because Christ would not divide them, when required thereto, *Luke 12. 14.*

Verf. 4. But *Abimelech* had not come near her] Being hindred by sickness, *vers. 17.* Well might *St. Ambrose* call sickness, *The Morbos virtutum officinas vocat Ambros.* When men are fastened to their beds, and their bones made to rattle in their skin, lust will be laid asleep, and little leisure left for luxury. This made King *Alured* pray God to send him alwayes some sickness, whereby his body might be tamed, and he the better disposed to affectioned to God-ward. If it be painfull to the vine to bleed, 'tis worse to wither. Better be pruned to grow, then cut up to burn. *Otho tertius, Imperator, dielus miraculum mundi, amoribus periit.* How much happier he that sang, *Periissem nisi Periissem?* [Lord wilt thou slay also a righteous Nation?] For he

Mabury of Rent.

Moritur Paulus 4. nimio Veneris usu &c. Valentian. Imp. Hegl. Geog.

Job. Mantii loc. com. p. 22.

Ibid. 487.

Sum officinas vocat Ambros. Nuper me amicus cujusdam languor admonuit opimus esse nos dum infirmi sumus. Plin. Epist. 26. 17. Mant. loc. com. p. 667.

he knew, that whole Nations had smarted for the sins of their Rulers; this sin of Adultery especially, as we read of *Shechem*, *Troy*, &c. How were the Greeks plagued for the rape of *Chrysis*? and the *Lacedemonian* Common-wealth utterly overturned by *Epaminondas* in the battle of *Leuttra*, for a rape committed upon the two daughters of *Scedastus* by a couple of *Spartan* Gentlemen, traveling to *Delphos*: This might make *Abimelech* afraid, lest for his fault, wrath should fall upon his people also.

Verf. 5. *Said he not unto me, She is my sister, &c.*] Here *Abraham* and *Sarah*, though both famous, he for his faith, and she for not being afraid with any amazement, *1 Pet. 3. 6.* yet here they shew some trepidation. Sense (saith One) fights sore against faith, when it is upon its own dunghill, I mean in a sensible danger. Natures retraction of it self from a visible fear, may cause the pulse of a Christian that beats truly and strongly in the main point, (the state of the soul) to intermit and falter at such a time. [*In the integrity of my heart*] Great is the boldness of a clear conscience, be it but in some one particular, as here in *Abimelech*; a man that was *magis extra vitia quam cum virtutibus* (as *Tacitus* saith of *Galba*) rather not evill then good; one whose nature was not changed, but chained up onely. Civill men are but Wolves chained up, tame Devils, Swine in a fair meadow; and yet these are the worlds honest men, and as high a price set upon them, as was once upon a cab of *Doves* dung in the famine of *Samarina*. But these *Abimelechs*, these *Catoes*, these civill Justiciaries, they want sincerity in the first Table, and integrity in the Second; for they stand not upon the inward corruptions, nor lesser breaches of the Law. *Abimelech* (for all his confidence here) was to blame for his wandering rash lust. And *Cato*, that mirror of morality, was a griping Usurer, prostituted his wife, and slew himself. And yet *Paterculus* will tell you, that he was, *Homo virtuti similimus, & per omnia virtute Diis quam hominibus propior, &c.*

Verf. 6. *Yea I know that thou didst this, &c.*] God takes his excuse, and yet chastiseth him; to teach us, saith *Calvin*, *Non pro suis vacare culpa qui humano modo puri sunt.* He can finde flaws in that, for which we may look for thanks. This makes *Nehemiah* crave pardon of his zealous reformations; and *David* cryds out, *Enter not into judgement, &c. Sordes in conspectu judicis,*

cus, quod fulget in conspectu operantis, saith *Gregory*. Ye are they that justifie your selves before men (saith *Christ* to the Pharisees) but God knoweth your hearts: for that which is highly esteemed amongst men is abomination in the sight of God, *Luke 16. 15.* A thing which I see in the night may shine, and that shining proceed from nothing but rottenness. *But be not deceived* (or if ye be, yet) *God is not mocked.* When he comes to turn the bottom of the bag upwards (as the Steward did *Benjamins*) all our secret thefts will out, all our collusions come to light. His Law is a Law of fire, *Deut. 33. 2.* His tribunall of fire, *Ezek. 1. 27.* His pleading with sinners, in flames of fire, *Esa. 60. 15, 16.* The triall of our works shall be by fire; and God before whom is a consuming fire, *Heb. 12. 29.* Happy are they that are here purged by that Spirit of judgement and burning, *Esa. 4. 4.* These shall stand in judgement, yea dwell with everlasting burnings, *Esa. 33. 14.* [*For I also will hold thee*] Either by sickness, as aforesaid, or by a spirit of restraint, a gift that God gives to men, yea to the rebellious also, that the Lord God might dwell amongst them, *Psal. 68. 18.* in his Religion and worshippers; which else the wicked would never suffer. Thus God chained up *Laban*, and made *Saul* to melt over *David*, &c. Now many take this poor counter, (that is, I am not as some others are, so bad as the worst) and set it down for a thousand pound. Our Saviour indeed is said to have looked upon the young Pharisee, and to have loved him, because he saw him to be a tame man, free from foule crimes, and fit to live in a Commonwealth: But no otherwise then as we love pictures, which are pretty things to look on, and that's all they are good for. A better nature, if refted in, is but a beautifull abomination, a smooth way to hell. And yet, say what we can, this kinde of men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight again. They will trust in *Moses*, *Job. 5. 45.* and when they have sick fits and qualms of conscience, lick themselves whole by their repentance, and so rest in it: Which made *Austin* say, that Repentance dammeth more then sin. They seek not to be saved by the righteousness of faith, neither see they any necessity of growing from faith to faith. No, they are set, they are as good as ever they mean to be; they that outstrip them are too forward, they that fall short of them, are deeply censured.

Verf. 7. *Now therefore restore*] Let knowledge reforme what ignorance

Sacco soluto apparuit argentum.
Ambros.

Ma. k. 10. 21.

Rom. 4.
1 Pet. 3.

M. Viner his
Fast-Sermon.
Elias fulminator
ad Jereabab
minus trepidat.

Tac. l. 1. c. 12.

Hist. lib. 2.

ignorance offended in. *The times of ignorance God winked at, but now commandeth all men every where to repent, Act. 17. 30.* As a Master, when he sets up his servant a double light, expects more work and better. We have a priviledg not onely above the blinde Ethnicks, but above the Church of the Old Testament. The sea about the Altar was brazen, *1 King. 7. 23.* And what eyes could pierce thorough it? Now our sea about the Throne is glasse, *Rom. 4. 6.* like to Chrytall, clearly conveying the light and light of God to our eyes. God hath destroyed the face of the covering caill over all people, *Esa. 25. 7.* And we all with open face beholding, as in a glasse, the glory of the Lord, must see to it, that we be changed into the same image from glory to glory, *2 Cor. 3. 18.* If those good souls passed from strength to strength, travelling many a weary step, to see the face of God in *Sion*, in the obscure glasse of the Ceremonies; *et a torpori nostro*, wo to us, if now, that such a light is sprung up, we walk not as children of that light! To know heavenly things, is to ascend into heaven, *Prov. 10. 3. 4.* And to know our matters will is a great talent; of all other, there is a *much* in that, *Luke 12. 48.* But then, not to do his will so known, is to be beaten with many stripes. None so deep in hell, as your knowing men, because they imprisoned the truth (which is as a Prophet from God) in unrighteousness, *Rom. 1. 18.* they kept it in their heads, as rain in the middle region, not suffering it to warm their hearts, or work upon their affections; therefore came wrath upon them to the utmost. None are oftner drowned then they, that are most skilfull in swimming. So none sooner miscarry then men of greatest parts. [*For he is a Prophet, and he shall pray for thee*] The proper work of a Prophet, *Ier. 27. 18.* If they be Prophets, let them intreat the Lord; they shall be heard, when others shall not, as the fathers blessing is most effectual; as the child could not be raised till *Elisba* came himself, nor the sick be healed, till the Elders of the Church be called for, *Iam. 5. 14.* The Apostles divided their time betwixt praying and preaching, *Act. 6. 4.* So did the Priests of the Old Testament, *Deut. 33. 10.* They shall teach *Jacob* thy judgments, they shall put incense before thee. As with every sacrifice there was incense, so should every Ministeriall duty be performed with prayer. St. *Paul* begins his Epistles with prayer, and proceeds and ends in like manner. What is it that he would have every of his Epistles stamped with by his own hand, but prayer for all his people? *2 Thess. 3. 17, 18.* [*Thou shalt surely dye*] So dear

Psal. 84. 7.

Sapientes sapienter descendunt in infernum. Item.

to God are his Saints, that he grievously punisheth, even Kings for their sakes; as *Jehoram* in his bowels with an incurable disease, the two *Herods* by the lousie malady. *Maximinus* the Emperor, a cruell persecutor, cast upon his bed of sickness by God, was glad to crave the prayers of the Church, as *Eusebius* relates it. *Valens* being to subscribe an Order for the banishment of *Basil*, was smitten with a sudden trembling of his hand, that he could not: Afterward he was burned to death by the *Goths*, whom he had corrupted, by sending them *Arrian* teachers. The putting out of that French Kings eyes, which promised before with his eyes to see *Anne du Bourg* (one of Gods true servants) burned, who seeth not to be the stroke of Gods own hand? Then, his son *Francis* not regarding his fathers stripe, would needs yet proceed in the burning the same man. And did not the same God, give him such a blow on the ear, as cost him his life? As for *Charles* the ninth, author of the French massacre, though he were wittily warned by *Beza* to beware (upon occasion, of that new Star appearing in *Cassiopeia*, *Novem 1572.* which he applied to that Star at Christs birth, and to the infanticide then) with, *Tu verò, Herodes sanguinolentus, time*; yet because he repented not, God gave him blood to drink, as he was worthy; for the fifth moneth after the vanishing of this Star. *Constantis fama est illum, dum è variis corporis partibus sanguis emanaret, in lecto sepe volutatum, inter terribilissimam blasphemiarum diras tantam sanguinis vim projecisse ut, paucas post horas, mortuus fuerit.* This *Charles* the ninth, in the massacre of *Paris*, beholding the bloody bodies of the butchered Protestants, and feeding his eye upon that wofull spectacle, is said to have breathed out this bloody speech, *Quam bonus est odor hostis mortui!* Another great Queen, seeing the ground covered with the naked carcasses of her Protestant Subjects said, that it was the bravest peece of Tapestry that ever she beheld; but it was not long that she beheld it. Our Queen *Mary*, though non naturam sed Pontificiorum arte ferax (*Ipsa solum nomen reginam ferebat, caterum omnem regni potestatem Pharisaei possidebant*) dyed of a Tympany, or as some (by her much sighing before her death) supposed, she dyed of thought and sorrow, either for the loss of *Callico*, or for the departure of King *Phillip*. This King going from the Low-countries into *Spain* by Sea, with resolution never to remove thence, fell into a storm, in which almost all the Fleet was wracked, his household-stuffe of very great value lost, and.

2 Chion. 21. 18
Non dejunt qui ad phibitiam referunt, quo avna quoque ipsam Herod. mag. per. riu. Beza Annot. in Act. 12.

Orosium.
He procced. si. quam sui corporis partem Lutherianismo sciret in seclum revulsurum illud, ut longius serperet. Sleid. Comment. 9. Act. 12. 1914.

Camden. Elis. fol. 165.

Act. 12. 1914.

Spec. bel. fac p. 248.

M. Newcomen Fast Sermon. 27.

Like Hannibal O formosum speculatum.

De Alexandra Josephus.

Act. 12. 1901.

Hist. of Coun. of Trent. 417.

and himself haply escaped. He said he was delivered by the singular providence of God, to root out Lutheranism, which he presently began to do; protesting that he had rather have no Subjects, then Lutheran Subjects. Whether it was this Phillip or his successor, I cannot certainly tell. But *Cassiodorus* writes a lamentable story of one of those two *Phillips*. Hear him else; *Ulcorum magnitudinem, multitudinem, acorituram, facorem, hec tanquam dura cruce, gemituque, afflictione, ut in nullam posse commoveri partem possit, acres comminosisque non nisi paucis dolores, febrem febribus cum duplici pes amplexu, inerte igne, inania, adeoque & effusa medulla, depulsa concina graulissimam, & diorum dysenteriam, qua nec moram daret, nec deterisanam admitti rret, per pauca stomaehi fistula, nulla postea hinc medicamentum, capitis & postremo infans dolores, ingentem puris ex ulcers, in edundantiam, que hinc indicia, sic et hinc diuina patiente impleret. Super hinc malleuilloni, ueris grauiam, qua omnia illi somnum ademerat; hac inquam, Rex potuissimum longa tempore per se est.* So true is that of an Ancient, *Poronae pariter torquentur.* Be wife now therefore; O ye Kings; Kiss the son, lest he be angry. He shall break men with his iron Mace, and dash them in peeces as the potters vessels; *Argentis beneficia, argenti flagitia, ingenta supplicia,* as the Centurils have it. Christ shall reign, when Kings and Kcess shall lye in the dust. His name is King of Kings, and Lord of Lords; and this name is written upon his Vulture (that all creatures may see his power) and upon his Thigh, to shew the eternitie of his Monarchy in his children and posterity. This everlasting Father shall have an endless government, *Ala. 6. 7.* He shall see the seed (the fruit of his thigh) he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands, *Esa. 53. 19.* I shut up this Discourse with the story of *Ladislaus*, King of *Pollonia* and *Hungary*, who root unjully had caused *Ladislaus*, King to *Hannanders*, to be beheaded; and together with many other *Popish* Princes, had conspired to root out the true Christians in *Bobania*; which should have been put in execution at the time of his marriage; inmoderately before, in the midst of his great preparations he fell sick, and within thre six hours dyed of a pottent sore in his groin. Like as *Attila* that King of *Hunnes*, and scourge of Christendome, had dyed before, being suffocated in his own blood, at such time as he celebrated his wedding, having disempred; his body with excess in wine and venery, *adeo ut per verbis*

Psal. 136.

Rev. 19. 16. expounded.

But heere is Paul. 20. 13.

verbis deo dicitur sic; cum per eandem partem animam profudisse, Jacob. xviii. per gnum acciperat. He went out of the world the same way that he came into it; and sent his soul, as a harbinger to the devill, to provide room for his body

Verf. 8. Therefore *Abimelech* rose early, &c. He made haste, and delayed not to keep Gods Commandments, *Psal. 29. 60.* This is cleere to our dulles; who in so many extortions and meacres of Gods truth move not to amend: Some are *semper vitium*; as *Seneca* saith; they defer so long till the Draw-bridge be taken up, till the gale of Grace be blown over, till the Bridegroom go by, and to are shut out with the foolish Virgins, for their lingering and fetching: *Nolle verbum tempus in nunc revero, ut Cris, in illo, is auctior m- amdu. a. Fox erat Archie illi- us Thebanorum profecti.* *Seria, relectis in hilari comotatione, literis indicis hodie aduiter, proclare.* At the next puffe of breath thou mayst blow away thy life; or, by not discerning thy time, thou mayst lose thy soul, as *Emul* did his Kingdome. Opportunities are headlong. [And call- ed at his sebbam.] Nature taught us to take care of their own families. *Socrates* is said to have called Philosophy down from heaven to earth; that is, to have directed men to be good at home, and setting aside other studies, chiefly to munde, *Wahia in Trili- ani cab. Philo- sepb.*

Adibus in propriis que prava aut recta gerantur. *Emul* said that he could pardon all mens faules, save onely the faules of his own family. And *Augustus*, when he went about to restrain garish attire, and looseness of life in others, was scarted and upbraided at *Rome*, with the excesses and enormities of his own household. He had three untoward children whom he was wont to teare *tres vomica, trin carcinoma.* So many mattery impostumes, nletrous sores. His wife *Livia* was thought to be too familiar with her friend and Phylitian, *Endermum*; *Pliny* calls him her Paramour. *Tacitus* saith, he was *specie artis, frequens se- cretis.* All this might be without his fault, but not without his reproach. The malicious Pharisees could object it to our Saviour; Thy Disciples wash not, thy Disciples fast not, &c. As if he were much to blame for suffering such things. And surely, he is not a compleat Christian, walks not in a perfect way, that is not good at home, that is not relatively good. The fifth Commandment is called by *Philo*, *in modum*, a mixt Commandment; and made a part of the first Table. It is therefore set betwixt both Tables of the Law, saith Another, because all we get from God or men, we bring it home to our houses (as *Abimelech* here relates his divine dream

is auctior m- amdu. a. Fox erat Archie illi- us Thebanorum profecti.

Wahia in Trili- ani cab. Philo- sepb.

Cranti eu u- yonior karay, dyabav n- n- n- n- Dia in vita. Sueton in Aug. c. 65.

Psal. 101. 2.

dream to his servants) the place of well-employing it. [And the men were sore afraid] This fear freed them; for according to mens fear; so is Gods displeasure, Psal. 90. Cavebis si pavebis, Rom. 11. 21. But they that tremble not in hearing, shall be crushed to peeces in feeling, said that Martyr. This was a sign that the Israelites feared God, when they beleevved God, and his servant Moses, Exod. 4. 31. The best way of prevention is to tremble at Gods judgements, whiles they hang in the threatnings. But frequentissimum initium calamitatis, securitas, saith Paterculus. Sola igitur securitas est, nunquam esse securum, sed semper pavidum & tremens, saith another. Should servants fear their masters, because they have power over the flesh, and not we fear God, &c?

Bradford of Repent.

R. Groffbead. Coloss. 3. 23.

Et ego, quae potui forte non curavit, ad salu- tem pristinam aqua tepens reco- cavit. Greg.

Verf. 9. [What hast thou done unto me, &c.] Some warmth must be in a reproof, but it must not be scalding hot. Words of reviling and disgrace, they scald as it were; but words that tend to stir up the conscience to a due consideration of the fault (as here.) they be duely warm, and tend to make the physick work more kindly. How could Abraham resist this sweet and sovereign reprehension? How could he but be much ashamed, that he should give occasion to it? No oratory is so powerfull with good natures as that of mildness. Remember to reprove with modestly and moderation.

Verf. 11. [Surely the fear of God, &c.] The onely best curb to restrain from evill, and spur to incite to good. All honesty flows from this holy fear. It is a problem in Aristotle, why men are credited more then other creatures? The answer is, On thivc vovv kv uvov, Man onely reverenceth God, therefore you may trust him, therefore you may commit your self to him. He that truly feareth God is like unto Cato, of whom it is said, He never did well that he might appear to do so, but because he could do no otherwise. You need not fear me, said Joseph to his brethren, for I fear God, and so dare do you no hurt. Ought ye not to have feared God, said Nehemiah to those usurious Jews?

Sed quia aliquid facere non potuit. Velleius.

Neh. 5. 9.

Verf. 12. [And yet indeed] See the Notes on Chapt. 11. 29. Verf. 13. [When God caused me to wander] Cum facerent Dii, when they, even God, caused me. The mystery of the Trinity, though Calvin interpret it of the Angels; as Curwright likewise doth that of Solomon, which Junius conceiveth to be spoken of the blessed Trinity, There bee higher then they, Eccles.

Mysterium Tri- adis. Jun.

Eccles. 5. 8. So. That Three in One, and One in Three.

Verf. 14. [And Abimelech took oxen] Great men should be bountiful to good men. Aeneas Sylvius was wont to say of learning (how much more may it be said of grace?) Popular men should esteem it as silver, Noblemen as gold, Princes prize it as pearls. Arcadius the Emperor gave his Schoolmaster Arsenes, (a holy man) the revenues of all Egypt, desiring him to pray for him. Pecunia non- Arsenes promised him his prayers, but refused his rich offer; saying, gere, quod mundo jam pridem mortuus es. Parci- hie profau. medul. pag. 495. Rom. 12. 17.

Verf. 16. [I have given thy brother] Not thee, to avoyd suspi- tion. Provide, we must, things honest in the sight of all men: and not onely keep a good conscience, but a good name as much as may be; learning this of the unjust Steward, by lawful (though he did it by unlawful) means. For our Saviour noted this defect, when he said, The children of this world, &c. Luke 16. 8. It was good counsel that Livia gave her husband Augustus, It behoveth thee not onely, not to do wrong, but not to seem to do so, &c. We must shun, and be shy of the very shew and shadow of sin, if either we tender our credit abroad, or comfort at home. The Church took it ill, that her veil was pulled off, and that she was judged to be a dishonest woman, Cant. 5. 7. As in the first Chapter, She prays her Spouse to tell her where she may come to him: for why should she be as one that turneth aside, or as one that was veiled or covered, a signe of lightness and dishonesty, Gen. 38. 14, 15. She was willing to eschew all appearance of evil. Some sense the Text thus: I have given thy husband mony to buy thee a veil, to cover thy face that all may know thee to be a married woman

Pecunia non- gere, quod mundo jam pridem mortuus es. Parci- hie profau. medul. pag. 495. Rom. 12. 17.

Δὲ οὐκ ἂν ἄν- δρωσιν ἀδικεῖν διὰ τὸ εὐσεβεῖν. Dio in vita.

Verf. 17. [So Abraham prayed, and God healed Abimelech] Here was that of Saint James verified. The prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him. So he is healed on both sides. The story of Luther is well known, how by his prayers he recovered Theodorus Vitus of a Consumption, after the Physicians had given him up for dead. The Saints are Gods favorites, they may have any thing of him. Sejanus found Tiberius so facile, that he needed onely to ask, and give thanks. He never denied him any thing, and oftentimes pre- vented his request. What shall we think of Gods good-will to his faithful servants and suppliants?

Δὲ οὐκ ἂν ἄν- δρωσιν ἀδικεῖν διὰ τὸ εὐσεβεῖν. Dio in vita. Jam. 5. 15. Melch. Adam in vita Luther. Life of Sejanus by P. de p. 5.

Verf. 18. [For the Lord had fast closed up all, &c.] In quibus peccamus, L

Eviq. lib. 1.

Tho. Gascon.
in Diction.
Theolog.
Act. & Mon.
1622.
Zonaras.

peccamus, in iisdem plectimur. God oft takes notice of the offending member. Dives was tormented most in his tongue, *Quia lingua plus peccaverat*, saith Cyprian. *Nestorii lingua vomibus exesa*. Archbishop Arundel was so smitten in his tongue, that he could neither swallow nor speak, for divers days before his death.

Atque id multi tum fieri putabant, quod verbum Dei alligasset, ne suo tempore predicaretur, saith the Historian. The like is reported of Steven Gardiner, *Fertur Heraclius Imp. inguine sursum converso faciem suam perminxisse, nisi urina (tabellâ imo ventri appostrâ) auerteretur. Idei accidisse creditum, ob incestum cum fratris filia coitum.*

CHAP. XXI.

Verse 1. *And the Lord visited Sarah*].

Plutarch.

Politicke dives
quilibet esse
potest.Tit. 1. 2.
Isai. 65. 16.

God payes not his people with words onely, as *Sertorius* did his Souldiers. He fools them not off with fair promises, as *Ptolomee* (surnamed therefore *Δαδνυρ*) did his favorites. But is real, yea, royal in his promises and performances. Of many promisers it may be said, as *Tertullian* of the Peacock, *All in changeable colours; as oft changed as moved.* Italians all; as *Aeneas Sylvius* said of Italy, *Novitate quadam, nihil habet stabile.* Not so their Ancestors, the Romans. They had a great care always to perform their word. Infomuch, that the first Temple built in Rome, was dedicated to the goddess *Fidelity*. *Great mens words*, saith One, *are like dead mens shoes: he may go barefoot that waits for them.* Not so good men, they will stand to their oath, though it tend to their loss, *Psal. 15. 4. They are children that will not lye, Isai. 63. 8.* Their Father is a God, that cannot lye. He is the God of Amen, as *Isaiah* calleth him; and all his promises, are *Yea and Amen* in Christ Jesus, the faithful and true witness, *2 Cor. 1. 20. Revel. 3. 14.* Judah would not break promise with the Harlot, lest he should be shamed, *Gen. 38. 23.* One of the laws of the Knights of the band in Spain was, That if any of them broke his promise, he went alone by himself, and nobody spake to him, nor he to any. When God serves any so, let him be so served. But the promises are ancient, *Tit. 1. 2.* And not any tittle of them

them, as yet, ever fell to the ground. Wherefore, gird up the loyns of your mindes, and trust perfectly on the Grace that is brought unto you, *1 Peter 1. 13.* Faithful is he that hath promised, who also will do it. *1 Thessalonians*, chapter 5. vers. 24.

Verse 2. *For Sarah conceived*] By the force of her Faith, though at first she faltered, *Heb. 11. 11.* [*And bare Abraham a son, in his old age*] *Beate senectutis & emerita fidei filium*, as *One well calleth Isaac*. St. Paul for this faith, he was born after the Spirit, *Gal. 4. 29.*

Verse 3. *And Abraham called the name, &c.*] A ridiculous name, but such as God had imposed. All Gods wayes are foolishnesses to the world, Christ and all. But (as old men use to say to young) They think us fools; we know them to be so. It will not be long ere they shall wail and howl out; *Nos insensati*, we fools held their life madness, &c. Say therefore with *David*, If this be to be vile, wee'l be more vile. God hath a barren womb for mocking *Michal*. He is a fool, we say, that would be laughed out of his coat; but he is a double fool that would be laughed out of his skin, that would hazard his soul, because loath to be laughed at. *Caligula focerum Scyllanum, molestum ei propter virtutem & affinitatem, ad mortem sibi consciscendam ludibriis adegit.* More fool him.

Verse 4. *And Abraham circumcised his Son*] At Circumcision (so as now at Baptisme) names were given. Let them be such as are significant, and may immind us of some good, either person or thing; all will be found little enough, *Optima nomina, non appellando, mala fieri, Alpius fenerator dixisse verissime fertur.* We read of a good woman, that had named her three daughters, *Faith, Hope, and Charity*. And when she was to be condemned by *Bonner*; My Lord, said she, If you burn me, I hope you will keep *Faith, Hope, and Charity*; noby my troth, will I not, quoth the Bishop; keep them who will, Ile take no charge of them. We read also of another, that courting an harlot, asked her name: she answered, *Mary*; whereupon, remembering *Mary Magdalen* that penitent harlot, he repented him of his evil purpose; and advising the curtisan, to repent by her example, departed, and lived honestly. We cannot have too many monitors to mind us of our duty.

Verse 5. *And Abraham was an hundred yeers old*] After twenty yeers praying, and waiting the fulfilling of the promise; besides, thirteen of those yeers silence, for ought we read, after

H. b. 10. 36.

Amoribus rem-
pore roma decer-
puit. Cyprian.

See my Lo-
tokens, pag. 94.

Prov. 10. 1.

Ac proinde stu-
dio inferasse
literam Nun,
suspensam sa-
men; in figuram,
eam adesse vel
abesse posse, ut
fi & filium
נשם vel
נשם istum
profapia, bujua
imitatione. Bux-
torf. Tiber.
δλον ενεδου-
πο την Κοιτη-
τινον, εμπε-
πον τις τις ος
παρως εναν-
τιστασιν.
Euleb.

the promise of a childe. This was a fore cryal; but God knew him to be armor of proof, and therefore tryed him thus with Masket-shot. Well might the Apostle say, *Ye have need of patience, that after ye have done the will of God (and suffered it too) ye might receive the promise.* The spoyleing of their goods required patience: but this waiting much more. Good men finde it easier to bear evil, then to wait till the promised good be enjoyed. This waiting is nothing, but hope and trust lengthened. Which they that cannot do, like children, they pull Apples afore they are ripe, and have Worms bred of them; as those halty Ephraim-ites, that set upon the *Philistims*, and were slain in *Gath*. They had indeed a promise of the Land, but the time was not yet come: They were weary of the *Egyptian* bondage, and would have thus got out; but they were too halty. *Fugientes ergo sumum, ineidebant in ignem, 1 Chronicles 7. 21, 22. Psalm 78. v. 9.*

Verf. 6. *God hath made me to laugh*] A wife son maketh a glad father. *Monstri autem simile est, quando pro risu sunt stetit, sunt flagellum.* And yet this is many a good mans case. How many parents are put to wish *Moses* his with, *Num. 11. 11.* Lord, If I have found favor in thy sight, kill me, that I behold not my misery. Had he lived to have seen, what ways his grand-childe *Jonathan* took, what a grief would it have been unto him! *Judg. 18. 30. Jonathan, the son of Gershom, the son of Manasseh, &c.* In the best Hebrew Copies, *Nun* is suspended in that name: whereupon the Hebrews descant, that this *Gershom* was the son of *Moses*; but because he and his posterity walked not in the ways of *Moses*, but rather of *Manasseh*, *2 King. 21.* and did his works; therefore the Penman of this Book, would not so far disgrace *Moses*, as to make him his son, as indeed he was, *Exod. 2. 1 Chron. 23. 14.* but rather of *Manasseh*, whom he imitated and resembled. How much better and happier had it been for them both, if they had expressed their fathers maners, as *Constantines* sons did: of whom it is said, That they had put on whole *Constantine*, and in all good things did exactly resemble him.

Verf. 7. *That Sarah should have given children suck*] So she had a double blessing, of the belly, and of the breasts. Milk she had at those yeers, and great store of it too: whence she is said to give children suck, not a childe onely. She could have nursed another for a need, besides her own. Note, that though she were a

great

great Lady; yet, she was a nurse. Let it not be niceness, but necessity that hinders any mother from so doing; lest she be found more monstrous then the sea-monsters, *that draw out their breast, and give suck to their young, Lam. 4. 3.* If the childe must be set out, let a fit nurse be looked after. *Quidam scrofa lacte nutritus cum esset, in caeno sese identidem volutabat.*

Sphinx Philo-
soph. p. 235.

Verf. 8. *And Abraham made a great feast*] A laudable custome, saith *Cajetan*, That the beginning of the eating of the first-born, should be celebrated with a feast. *St. Augustine* observeth here, That this solemnity at the weaning of *Isaac*, was a type of our spiritual regeneration: at, and after which, the faithful keep a continual feast. Let us keep the festivity, or holy-day, saith *Paul*, that feast of fat things full of marrow, of wines on the lees well refined, *Isai. 25. 6.* proceeding from milk to stronger meat, *Heb. 5. 12.* and being to the world, as a weaned childe. His mouth doth not water after homely provisions; that hath lately tasted of delicate sustenance.

supra quor-
1 Cor. 5. 7.
Αντις α γαδδς
παραν ηαι-αν
εσθην ηυαιται.
Diog. ap. Plur-
tarch.

Verf. 9. *And Sarah saw the son of Hagar mocking*] At that mystical name *Isaac*, as a gaud, or laughing-stock. At the feast also, made upon such a frivolous occasion. As who should say, *What care I, though this ado be made now about Isaacs weaning? I am the first-born, and beloved of my Father; who will not deny me the inheritance.* This *Sarah* had soon spied, or over-heard, *Liberorum curiosi sunt parentes.* The mother especially observeth the wrong done to the childe. And besides, Dislike soon spies a fault. A fault it was no doubt, and a great one too. Otherwise, the Apostle would not have called it *persecution*: nor God have punished it with ejection. *Machiavel*, that scoffing Atheist, rotted in the prison, at *Florence*. Jeering *Julian* had his payment from Heaven. *Sir Thomas Myor (qui scapicid & scabiose de Luthero & Religione Reformata loquebatur)* lost his head. Another lost his wits for mocking at *James Abbes* Martyr, as a mad man; for that having no mony, he gave his apparel to the poor; some to one, some to another, as he went to the stake. *What's truth?* said *Pilate* to our Saviour, in a scornful prophane maner. Not long after which, he became his own deaths-man. *Appian* scaffolded at *Circumcision*, and had an Ulcer at the same time, and in the same place. Surely, God is the avenger of all such: he calls it *blasphemy* in the second Table, and shews his wrath from Heaven against it, as that which proceeds from the very superfluity of malice (as here in *Ismael*)

Textor. epist.
Gal. 3.
A. & Men.
fol. 1904.
Job. 18. 38.
Josephus.

I. 3

and

wants l.

and tends to murder. The Hebrew word here used, signifies, that he not onely mocked Isaac, but also made others to mock him.

Verf. 10. *Cast out this bond-woman*] Who had been (likely) either an Author or Abettor of her sons sin, in ambitiously seeking the inheritance. Out they must therefore together: as all Hypocrites one day must be cast out of Gods Kingdom. Heaven is an undefiled inheritance: no dirty dog ever trampled on that Golden pavement. There is no passing *de cano in calum*. Heaven would be no Heaven to the unregenerate. Beetles love dunghills better then oynments; and Swine love mud, better then a garden.

Horat. epist. 2. *Paris ut vivat, regnetque beatus Cogi posse negat.* —

Verf. 11. *And the thing was very grievous, &c.*] See; there's grief sometimes betwixt the best couples, as above said, Chap. 16. 5. But why was it so grievous to cast out *Ismael*, when in the next Chapter, it seems no such grief to him, to slay *Isaac*? Surely for that, here, he hears onely his wives voyce: there he well understood it to be the will of God. *Veniat, veniat verbum Domini, & submittemus illi, sexcenta si nobis essent colla*, said that Reverend

Baldassar in epist. ad Oecolamp.

Dutchman. When *Abraham* came to know is was Gods will, as well as *Sarabs*, he soon yielded.

Verf. 12. *In all that Sarah hath said unto thee, &c.*] The wife then is to be harkned to, when she speaks reason. *Sampsons* mother had more faith then her husband: And *Priscilla* is sometimes set before *Aquila*. *Pauls* hearers at *Philippi*, were onely women at first, *Acts* 16. 13. And *Saint Peter* tells Christian wives, that they may win their husbands to Christ, by their chaste conversation coupled with fear. The Scripture is said to say, what *Sarab* here saith, *Gal* 4. 30.

1 Pet. 3. 1.

Verf. 13. *Because he is thy seed*] So bountiful a master is God, so liberal a Lord; that he blest his servants in their seed too. We count it a great favor, if an earthly lord give an old servant a country cottage, with some small annuity for life; but Gods love extends beyond life: as *Dauids* love to *Jonathan* preserves *Mephibosheth* from the Gallows, yea, promoteth him to a princely allowance, and respect at court. Your children shall finde and feel it, double and treble, (said that Martyr) whatsoever you do or suffer for the Lords sake.

AB of Mon. fol. 148.

V. 14. *And Abraham rose up early*] He was not disobedient to the heavenly vision, but set upon the execution of Gods will with expedition. *Voluntas Dei, necessitas rei*. A godly man sayes *Amen*

to

to Gods *Amen*, go it never so much against the hair with him: He puts his *Fiat*, his *Placet* to Gods; and saith, as *Acts* 21. 14. *The will of the Lord be done*, which was *Vox verè Christianorum*, as One saith.

Verf. 15. *And the water was spent in the bottle*] All creature-comforts will fade and fail us; as the brook *Cherish* dried up while the Prophet was drinking of it; as those pools about *Jerusalem*, that might be dried up, with the trappings of horse and horsemen, *2 King* 19. 24. But they that drink of Christs water, shall never thirst: For it shall be in them (as the widows oyl, or *Aarons* oymment) a well springing up to eternal life, *Joh* 4. 14. [She cast the childe, &c.] Whom till then, she had led in her hand, faint, and ready to dye for thirst; who erit lived at the full in his fathers house, but could not be contented: God loves to let us see the worth of his favors by the want of them: To chasten mens insolency with indignity, as he did the prodigal in the Gospel.

Cavendo potius quam fruendo.

Verf. 16. *Let me not see the death of the childe*] This, saith an Interpreter, was but poor love. Give me a friend that will not leave in the instant of death, *Gen* 46. 4. [She lift up her voyce and wept] As Hinds by calving, so we by weeping call out our sorrows, *Job* 39. 3.

Babington.

Expletur lachrymis, egeriturque dolor.

Verf. 17. *And God heard the voyce of the lad*] Weeping hath a voyce, *Psal* 6. 8. And as Musick upon the Waters sounds farther and more harmoniously then upon the Land, so Prayers joyn'd with Tears. These, if they proceed from Faith, are showres quenching the devils cannon-shot; a second Baptism of the soul, wherein it is rinsed anew, nay, perfectly cured: As the tears of Vines cure the Leprosie, as the lame were healed in the troubled waters. Whether *Hagars* and *Ismaels* tears were for sin, or for the present pressure onely, I have not to say. But God is so pitiful, that he hears and helps our affliction, as he had done *Hagars* once afore, *Gen* 16. 11. And as our Saviour raised the young man of *Naim*, though none sought to him, meerly because he was the onely son of his mother, a widow, the stay of her life, and staff of her old age. See a sweet place, *2 King* 14. 26, 27.

Lachryms angustie, exprimitur; Lachrymas penitentiae, peccatum.

Verf. 18. *For I will make him a great nation*] A Nation by himself, as he had promised to *Abraham*. This had not come to pass, had not she miikd of her way to *Egypt*, and wandred in this wildcrnes. God, by his providence, ordereth our disorders to his

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Gregor. own glory. *Divinum consilium dum devinatur, impletur: Humana sapientia dum relucetatur, comprehenditur.*

Verf. 19. *God opened her eyes &c.*] The well was there before; but she saw it not till her eyes were opened. So till God irradiate both the Organ and the Object, we neither see nor suck those breasts of consolation, *Isai. 66. 11.* We turn the back, and not the palm of the hand, to the staffe of th: promises.

Verf. 20. *And God was with the lad, &c.*] The fountain of Hagar (saith a Divine) lying between *Bared* and *Kadesh-barnea*, was afterward called *the well of the living God*; and seemeth mystically to represent Baptism, the faver of regeneration. For the Church like Hagar, with her son *Ismael*, travelling through the wilderness of this world, is pressed with a multitude of sins and miseries, &c. Wherefore they joyning together in Prayer, crave to be refreshed with the water of life. For Hagar signifieth a Pilgrim. *Ismael*, a man whom the Lord heareth; who travelling together with her Mother the Church in this World, fighteth against the enemies thereof, and shooteth the Arrows of Faith against all infernal and cruel beasts and lusts. Thus he.

Itinerar. script. fol. 95.

Verf. 21. *And his mother took him a wife.*] *Aded est juris non gentium, sed ipsius nature, ut parentes matrimonia liberis procurant.* Children are a chief part of their parents goods; therefore to be disposed of by them in marriage. When Satan had commission to afflict *Job* in his goods, he fell upon his children: Yet in the Church of *Rome*, Parents consent is not much regarded.

Verf. 22. *God is with thee in all that thou doest.*] Natural conscience cannot chuse but stoop to the Image of God stamped upon the Natures and Works of the godly. When they see in them that which is above ordinary, they are afraid of the name of God called upon by them. Their hearts even ake and quake within them.

Deut. 28. 9, 10.

Verf. 23. *Swear unto me here by God, &c.*] This visit, we see, was more of fear then of love (there can be no hearty love indeed, but between true Christians.) Kings then have their cares, Crowns their crosses: Thistles in their arms, and Thorns in their sides. This made one cry out of his Diadem, *O vilis pannus, &c.* And *Cannus* set his Crown upon the Crucifix. *Frederick*, the Elector of *Saxony*, is said to have been born with the signe of a Cross upon his back: and the next night after that, *Rodolphus Rufus* was crowned Emperor of *Germany*, *An. Dom. 1273.* over the Temple, where the Crown was set upon his head, a golden Cross was seen

Symbol. Annal.

to

to shine, like a Star, to the admiration of all that beheld it. These were the same Emperors Verses concerning his *Crowna Imperia*;

*Nobilis es factor, vtilisque onera a lapillis:
Innumeris curis sed comitata venis;
Quod bene si nosset omnes expendere, nemo
Nemo foret, qui te tollere vellet humo.*

Don. Pa. e. hist. profan. nicholls. 7: 3. & 728.

Verf. 24. *I will swear.*] *Abraham* quickly consents to so reasonable a request, from so honorable a person. The wisdom from above is easie to be intreated. The churl *Nabal* holds it a goodly thing, to hold off. It is but maners to reciprocate: very Publicans can finde in their hearts, to do good to those that have been good to them.

Jim. 3. 17. Math. 6.

Verf. 25. *And Abraham reproved Abimelech.*] Inferiors may reprove their superiors, so they do it wisely and modestly.

Verf. 26. *I wot not who hath done this thing.*] A fault it might be in *Abraham*, not to complain to the King. For many a good Prince, is even bought and sold by his Officers and Councillors, as it was said of *Aurelian* the Emperor; who might know nothing but as they informed him. As of another *German* Prince it was said, *Esset alius, si esset apud alios.*

V. 27. *Abraham took sheep and oxen.*] In token of true and hearty reconciliation. *Reconciliatio. es*, saith *Menander*, *sunt lupina amicitia* Let it be so among heathens. But we have not so learned *Christ*.

Bucbole. Menander.

Verf. 31. *They swore both of them.*] Or, they were sworn. The Hebrew is passive: To shew, that an oath is not rashly to be undertaken, but by a kinde of necessity imposed. It comes of a root that signifies *to satisfy*; because he, to whom we swear, must therewith be contented. *An oath is an end of strife*, saith the Apostle: The Greeks call it *ὀρκισμός*, a hedg, which a man may not break.

H. b. 7.

Verf. 32. *A Covenant.*] *Fœdus* *ῥαδὸν ἴστω θ' αἰ.*

Sic fides *ῥαδὸν ἴστω θ' αἰ.*

Verf. 33. *Abraham planted a grove.*] That he might have a private place, for prayer and meditation. And thus he improved and employed that late place, he had made with *Abimelech*. Oh that God would once more try us, and trust us with the blessing of peace! How should we now prize it, and praise him for it. *Bona a tergo formosissima.*

Verf. 34. *Many days.*] Twenty five yeers at least: for so old was *Isaac* when he went to be sacrificed. Some *Halcyons* God vouchsafes to his afflicted, and tossed with tempest: Some rest and repose to his poor Pilgrims. *Laud Deo.*

Isai. 54. 18.

CHAP.

CHAP. XXII.

Vers. 1. God did tempt Abraham]

Temptation is twofold; 1. Probationis. 2. Perditionis. The former is of God, the latter of the devill. God is said to tempt, when he puts us upon the triall of our faith and obedience, that he may *do us good in the latter end*, *Dout. 8. 26.* Satan ever seeks to do us hurt. He, when he comes to tempt, comes with his sieve as to *Peter*. Christ with his fan, *Matth. 3. 12.* Now a Fan casteth out the worst, and keepeth in the best; a Sieve keepeth in the worst, and casteth out the best. Right so Christ (and histrials) purgeth out corruption, and increaseth grace: contrarily the Devill, if there be any ill thing in us, confirmeth it; if faith, or any good thing in us, he weakneth it. Now the temptations of Satan are either, 1. Of seducement, *Jam. 1. 15.* Or 2. of buffetting and grievance, *2 Cor. 12. 7.* In seducement we are pressed with some lesser or darling corruption, whereto our appetites by nature are most propense. And here Satan hath his machinations, *2 Cor. 2. 11.* methods, *Eph. 6. 11.* depths, *Rev. 2. 24.* darts, *Eph. 6. 16.* fiery darts pointed and poysoned with the venome of Serpents, which set the heart on fire from one lust to another. In buffettings we are dogg'd with foulest lusts of Atheisme, self-murther, &c. such as Nature startleth at, and abhorreth; and these, if we resist, and be mercerly passive, are onely our crosses, Satans sins. For before a temptation can be a sin, it must have somewhat of coveting in it. And trialls are onely taps to give vent to corruption.

Vers. 2. *Take now thy son, thine onely son Isaac, &c.*] This was the last of Abrahams ten trialls, and the forest. All our troubles to this, are but as the slivers and chips of that cross, upon which this good Patriarch was crucified. *Origen* hence perswades parents to bear patiently the los of their children. *Latus offer filium Deo, esto sacerdos anime filii tui, &c.* Abraham was not onely to kill his onely son (which yet was more then to have torne out his own heart, with his own hands) but to cut him in peeces, to lay him orderly on the Altar, after the manner of a sacrifice, and to burn him to ashes; himself making and tending the fire, and putting him in, piece after piece, when any was out. A hard and heavy task; especially, since it directly crossed the promise, that in *Isaac*

D. Playser.

all nations of the earth should be blessed; and seemed to involve the utter ruine of all mankind. Here Reason was at a stand: It was faith onely that could extricate the perplexed Patriarch, by giving him to know that God was able to raise him up even from the dead, *Heb. 11. 19.* Hoc, *Abrahamum fecit, a morte sursum.* This was it that kept him from tripping. [*Get thee into the Land of Moriah*] Both Abrahams great temptations began with one strain *vade tibi*, Get thee gone, *Gen. 12. 1.* *Gen. 22. 2.* Here God led Abraham into temptation, but delivered him from evill. Have you not been tempted (saith a Holy man) in this or that kinde? It is because God in mercy would not lead you into temptation. Yea this is in some sort more to be acknowledged then victory, when you are tempted. For not to be tempted is more immediately from God, and less in mans power then to prevail against temptations: Sith nothing doth overcome us against our will: but without our will God doth lead us into triall: for he knoweth we would taste little of these if we might be our own carvers.

Vers. 3. *And Abraham rose up early, &c.*] To shew his prompt and present obedience. He neither consulted with his wife, nor with his own reason. She might have haply hung upon him and hindered him, as *Zipporah* did *Moses* to the hazarding of his life. He captivates all the powers of the soul to his Creator, goes after him without sciscitation, and so shews himself to be renewed in the spirit of his minde; that is, in his naturall reason: for that like an old Beldam, is the mother and nurse of all our distempers and outstrayes. *Cassianus* tells us of a young man that had given himself up to a Christian life: And his parents, misliking that way, wrote letters to dissuade him from it; which when he knew, he would not once open them, but threw them in the fire. Let us do so, by the suggestions of flesh and blood, and the counsell of carnall friends, or we shall never rest and feast in Abrahams bosome. I know not by what reason (said *Borthwick* the Scotch Martyr) they so called them my friends, which so greatly laboured to convert me (as they called it:) neither will I more esteem them, then the Madianites, which in time past called the children of *Israel* to do sacrifice to their Idols.

Vers. 4. *Then on the third day*] A great while for him to be plodding, ere he came to the place. But we must conceive that his brains were better busied, then many of ours would have been therewith. We must not weigh the cross, for then it will prove heavy:

Baines Letters.

Exod. 4.

Cassianus.

All & Mon. fol. 157.

heavy : we must not chew the pill , but swallow it whole, else it will prove bitter. We must not plod too much , but ply the Throne of Grace for a good use and a good issue of all our trialls and tribulations.

Verf. 5. *Abide you here with the Ass*] This the Hebrews use for a proverb, against such as are dull and uncapable. *Zophar* saith, That man is born as a *Wild-asses-colt*. As an Asses foal for rudeness, and a wild-asses for unruliness. It imports that he is untamed and untractable, till a new heart be put into him. *Agur* had not the understanding of a man, till he spake to *Ithiel* and *Ucall* for it, *Prov.* 30.1.2. He wants the *totum hominis*, that doth not fear God and keep his Commandements. *Eccles.* 12.12. *Tu & Asinus unum estote*, will not do it, which was the counsell given to a young Novice, entering a Monastery. [And come again to you] *Nesciens formam rei futurae, prophetavit sciens de eventu, prophetavit quod ignoravit*, saith *Amb.*

Verf. 6. *And laid it upon Isaac his son*] Who was herein a lively type of Christ, bearing the cross, whereon he was offered up. *Tō σάματι τῶν υἱῶν ἀλοῦτων ἔσσις ἐκδοῦναι τὸν ἑαυτοῦ σῶμα*, saith *Plutarch*, speaking of the Roman fashion of crucifying malefactors. And surely it was by a wonderfull providence of God, that the Jews brought our Saviour to *Pilate* to be put to death; sith they hated nothing more then to confirm or countenance the Roman tyranny among them, by any means. Hence *Gamaliel* gave counsell to dismiss the Apostles, *Act.* 5.38. And hence the chiefe Priests and Rulers took it so exceeding haynously, that *Paul* was taken out of their hands, by the chiefe Captain, *Act.* 23. But God had a hand in it, that this and other types and Scriptures might be fulfilled, that foretold the very manner of his death on a tree. Let the Jews stumble now at the cross, and fall backward. Let the Gentiles jeer us, as *Lucian* doth, for that we deny the multitude of their gods, and yet believe in a crucified God. Let us desire to know nothing but Christ, and him crucified; and if ever we desire to be Kings in heaven (and every man must be *aut Cesar, aut nullus*, a King, or a caytiffe.) Let us seek by the eye of faith to see the *Sinn of righteousness* in the West (as *Sirraotes* servant taught him:) Let us look upon Christ hanging on the cross, dying on that Altar, and we shall live for ever.

Verf. 7. *Where is the Lamb, for a burnt offering*] *Isaac* was not to be told now, what belonged to a sacrifice. He had been long

Job. 11.11.

Alex. Cech. his Abatement of Popish brags. Epist.

Ανασχολοπιμίην (boreo dicere) ουδενῶ περ κινῶντες In vita perigr. Omnis homo aut est cum Christo regnaturus, aut cum Diabolo cruciandus. Aug. Justin. 1.18.

long since taught by his father, what was to be done in the service of God. When I was young, my father taught me, saith *Solomon*, *Prov.* 4.4. so did his mother also, *Prov.* 31. in her *Lemuel's* Primas in Philip. Greg. Moral. 1.27.c.14.

Verf. 8. *God will provide himself a Lamb*] A pious and precious Proverb; much to be mused on, and made use of, when we are in an exigent, and see not whither to turn us. Then say, *Deus viderit*. God will with the temptation also give an issue, *1 Cor.* 10.13. *Necesse est adesse divinum, ubi humanum cessat auxilium*, saith *Philo*. *Sciam etiam Celsitudo vestra* (saith *Luther* in a letter to the Prince Elector of Saxony;) I would your Highness should well know, that busineses are far otherwise carried, and concluded in heaven then at the Diet at *Norinberg*, &c. And to *Phillip Melancthon* he writes thus: *Si nos ruemus, ruet Christus una, ille regnator mundi & efforuat. &c.* Sed scribo hac frustra, quia tu, se. *Scilicet. Annal cundum philosophiam vestram, has reservatione regere, hoc est, ut ait ille, cum ratione insanire pergis, & occidis teipsum; nec vides profus extra manum tuam & consilium positam esse causam, etiam extra curam tuam velle agi.*

Verf. 9. *And they came to the place*] Mount *Moriah* where the Temple was afterwards built. This was a little from *Salem*, as Mount *Calvary* also, was a little from *Jerusalem*. [And bound Isaac his son] Who strugled not, neither resisted, though able for his age (being twenty five year old, as *Josephus* makes him; others thirty three) to have overmastered his old father. He was acquainted with Gods counsell, saith *Luther*, whereon he rested. Yet he was bound, 1. For that the rite of sacrifices so required. (See *2 King.* 10.12.) 2. Lest any involuntary motion by pangs of death, should be procured. Whence divers of the Martyrs, as *Ridley*, *Rawlins*, &c. desired to be bound fast to the stake, lest the flesh should play its part. *Rawlins* when the Smith cast a chain about him at the stake, I pray you, good friend, said he, Knock in the chain fast; for it may be, that the flesh would strive mightily. But God of thy great mercy give me strength and patience, to abide the extremity. Nature of death will have a bout with the best, whether he dye as *Elisus*; slowly; or as *Elijah*, suddenly.

Verf. 10. *And Abraham stretched forth his hand, &c.*] What Painter in the world can possibly express the affection of *Abraham*.

Qui fixit alas papilionis, is curabit omnia.

Scilicet. Ann.

Scilicet. Annal

Chron. 3.1.

Ab. & Mon. fol. 145.

*Alfi e vultus
ecce meos, uis-
amque ceulos in
pelleris po es In-
scere. Sol Pho-
soni, apud Ovid
1 Cor. 3.*

ham, when thus he bound his son, and bent his sword? Surely that Painter that set forth the sacrificing of *Iphigenia*, would here also have drawn *Abraham*, as he did *Agamemnon*, with his face veiled; as not able to delineate his unconceivable grief. But a man in Christ is more than a man, and can do that that other men cannot reach unto. It was a matter of blame to the carnall *Corinthians*, that they walked as men: And our Saviour looks for some singular thing to be done by those that pretend to him, *Matth. 6. 47.* *Abraham* had denied himself in his beloved *Isaac*, and therefore went an end with his work, hard though it were. Another that hath not done so, shall finde a heavy business of it, an unsupportable burden. *Sozomen* tells of a certain Merchant, whose two sons being taken captives, and adjudged to dye, he offered himself to dye for them; and withall promised to give the Souldiers all the gold he had. They pitying the poor mans calamity, admitted of his request for one of his sons (which he would) but let them both scape they could not, because such a number must be put to death. The miserable man therefore, looking at and lamenting both his sons, could not finde in his heart to make choice of either (as overcome with an equall love to them both) but stood doubting and deliberating, till they were both slain. At the siege of *Buda* in *Hungary* there was among the *German* Captains a Noble-man, called *Erkims Raschachius*, whose son a valiant young Gentleman being got out of the Army without his fathers knowledge, bore himself so gallantly in fight against the enemy, in the sight of his father and the Army, that he was highly commended of all men, and especially of his father that knew him not at all. Yet before he could clear himself, he was compassed in with the Enemy, and valiantly fighting, slain. *Raschachius* exceedingly moved with the death of so brave a man, ignorant how near he touched himself, turning about to the other Captains, said, This noble Gentleman, whatsoever he be, is worthy of eternal commendation, and to be most honourably buried by the whole Army. As the rest of the Captains were with like compassion approving his speech, the dead body of the unfortunate son rescued, was presented to the most miserable father; which caused all them that were there present, to shed tears. But such a sudden and inward grief surprized the aged father, and struck so to his heart, that after he had stood a while speechless, with his eyes set in his head, he suddenly fell down dead.

Sozom. l. c. 14.

Turkish hist.

dead, *Anno Dom. 1541.* [And took the knife to slay his son] The *Apollie* saith, He did offer him up a slain sacrifice. God took it in as good part as if indeed he had done it, because he would have done it. Every man is so good before God, as he cruelly desires to be. *In vita libro scribuntur omnes, qui quod possunt faciunt, nisi quod debent, non possunt*, saith one Father. And another, *Tota vita boni Christiani sanctum desiderium est. Ambulus, si amus. Non enim Basil. passibus ad Deum sed affectibus currimus. Tantum velis, & Deus tibi praecurreret*, saith a Third.

Verf. 11. And said, Abraham, Abraham] Twice for haste sake: yet not at all, till the very instant. When the knife was up, the Lord came. God delights to bring his people to the Mount, yea to the very brow of the hill, till their feet slip, and then delivers them. He reserves his holy hand for a dead life. Only be sure you look to your calling; for it was otherwise with *Jeptia*, *Judg. 11.* whom *St. Augustin* calls *facinorosum & improbum*, a lewd and naughty man, in his questions upon the Old Testament. What then would he have said to *Thomas* the Anabaptist, who beheaded his brother *Leonard*, in the sight of his parents, at *Sangall* in *France*, *Anno 1526.* pretending the example of *Abraham*? As did likewise those odious Idolaters of old, that offered their children in sacrifice to *Moloch*, in the valley of *Hinnom*; which was so called because the poor child put into the arms of the red-hot image, was *nohem* that is roaring; or because the Priests comforting the parents said, *Jehehneh-Lach*. It shall be profitable or pleasant to thee, as *Kim-chi* hath it. So because *Abraham* planted a grove to serve God in, *Gen. 21. 33.* the Devil, Gods Ape, set the blind Heathens a work to plant a thicket near the altar of their god *Priapus*, whereinto his worshippers stepped, when the sacrifice was ended, and there, like brut beasts promiscuously satisfied their lusts, thereby, as they conceived, best-pleasing their God; which was the true cause, as it seems, that the true God commanded, that no Groves should be planted near the place of his worship; and if any were, they should be cut down.

Verf. 12. Lay not thine hand upon the Lad] As he was about to do, having armed his pious hand, not onely with the knife, but with faith that works by love; as had likewise *David*, when going against the Giant, he flies upon him, *perinde ac si funde sine tunicis non lapillum, sed Deum ipsum induisset a: implicasset.* [Now I know that thou fearest me] With a fear of love, *Hof. 3. 5.* And here

Heb. 11.

Bernard.

Augustin.

Basil.

Stumpf. l. 5.

Condimentum erit tibi.

Falkus in Jerem.

Bucholser.

Eulgentium.

here that of *Fulgentius* is true, and taketh place. *Deum si quis parum metuit, valde contemnit; huius qui non memorat beneficentiam, auget injuriam.* God knew *Abrahams* fear before, but now he made experience of it. *Nunc expertus sum*, saith *Iunius*. *Nunc omnibus declarasti*, saith *Chrysost.*

Verf. 13. *Behold behind him a Ram*] Belike the Angell called behinde him; which when he turned to listen to, he spied the Ram caught in a thicket, Heb. *Sablech*; which signifies the perplexity, winding or binding of a bush or briar. And to this both *David* seems to allude, *Psal. 94. 19.* and the son of *David* in that famous *Lammah Sabachtani* of his, *Mark. 15. 24.* [And *Abraham* went and took the Ram, &c.] How likely is it, saith One, that we will offer to God *Isaac* our joy, which will not sacrifice the Ram; that is, mortifie our sinfull lusts, and the desires of our flesh? God tempteth us now (saith Mr. *Philpot* Martyr) as he did our Father *Abraham*, commanding him to slay his son *Isaac*, which by interpretation signifieth mirth and joy; who by his obedience preserved *Isaac* unto life, and offered a Ram in his stead. Semblably, we are to sacrifice to God, our *Isaac*; that is, our joy and consolation; which if we be ready to do, our joy shall not perish, but live and be increased: although our Ram be sacrificed; that is, the pride and concupiscence of our flesh intangled, through sin, with the cares of this stinging world, for the preservation and perfect augmentation of our mirth and joy, sealed up for us in Christ. Thus he. And as God provided another sacrifice (saith a Third) for *Abraham*, that so he might save his Son, which was a Ram tyed and intangled in thornes: so God provided a sacrifice for the salvation of the world, Christ that immaculate Lamb; whose head being crowned with thornis, and hanging on the Cross, by his death opened unto us the door of life, and made us capable of eternall happines. It is probable, saith *Bucholcerus*, that *Abraham*, when he slew and sacrificed the Ram, looked up to heaven with new eyes full of divine light; and that being filled with the Spirit of God, and carried beyond himself, he thought of more things, he felt more, he seemed to see and hear more then was possible to be uttered. *Ipse Deus quodammodo expositorius, & declaraturus Abrahæ actionis presentis augustam significationem, & manna eum ducturus ad introspectenda huius sacrificii sui adyta, promissionem de Christo repetit, & iurejurando confirmat.*

Verf. 14. *In the mount of the Lord it shall be seen*] God will be found

found of his in fit time and place. *To him belong the issues of death*, *Psal. 68. 20.* None can take us out of his hands. He knows how to deliver his, and when, as *Peter* spake feelingly, *2 Pet. 2. 9.* with *Ab. 12. 11.* [And *Abraham* called the name of that place, *Jehovah Jireh*] To perpetuate the memory of Gods mercy, not of his own obedience, which yet was notable, and not to be matched again. If we honour God, we shall have honour; that's a bargain of Gods own making, *1 Sam. 2. 31.*

Verf. 16. *By myself have I sworn*] God swears for the further confirmation of our faith. For here he swore, not more for *Abrahams* sake, then ours, as the Apostle shews, *Heb. 6. 13, 14, 17, 18.* As when he spake with *Jacob* at *Peniel*, there he spake with us, *Hos. 12. 4.* and what he said to *Joshua*, he said to all, *I will not leave thee, nor forsake thee*, *Heb. 13. 5.* [And *Isaac* not with-held thy son, thine onely son] And yet what was this to that *Isaac* without a *scut*, that hyperbole; that excess of love in God, that moved him to send his Son to dye for our sins? He loved Christ far better then *Abraham* could love *Isaac*; and yet he gave him up freely, which *Abraham* would never have done without a command: and to dye as a malefactor, and by the hands of barbarous and bloody enemies; whereas *Isaac* was to dye as a holy sacrifice, and by the hand of a tender father. How much more cause have we to say, Now I know the Lord loves me; and to swear as *David* *Psal. 119. 106.* did, to keep his righteous judgements?

Verf. 18. *Because thou hast obeyed*] This (because) is not so much causall, as rationall. *Significat non causam meritoriam; sed subalternam, & sine qua non.*

Verf. 19. *Went together to Beer Sheba*] The Hebrews conceive, because here's no mention of *Isaac's* return, that he was sent by his father to *Shem*, or that he remained for certain years in *Mount Moriah*. But this is uncertain.

Verf. 20. *It was sold Abraham*] Good news out of a far Country; God usually cheers up his children after sharpest trialls; brings them, as once from *Marah* to *Elim*, &c.

Verf. 23. *And Bethuel begat Rebeccah*] *Rebeccah* is born; *Sarah* dyes: Thus one generation passeth, and another commeth. Our children are the Lanes that drive us out of the Country.

Baxter's Sermon
on Gen. 22. 1.

Act. & Mon.
1667.

Itinerar. Scrip-
tura, fol. 99.

Bucbolc. in
Chronol. p. 187.

CHAP. XXIII.

Verf. 1. And Sarah was an hundred, &c.]

It is observed by Divines, that God thought not fit to tell us of the length of the life of any woman in Scripture, but Sarah, to humble that sex, that because they were first in bringing in death, deserved not to have the continuance of their lives recorded by Gods Pen.

Verf. 2. And Sarah died] The Jews would persuade us that the Devill represented to her the offering of Isaac, wherewith she took a conceit and dyed. This is but a meer conceit of theirs; for Abraham then dwelt at Beerseba, now at Hebron. [And Abraham came to mourn for Sarah.] So she was the first, that we read of, mourned for at death; and it is mentioned as an honour to her. Solon: Mors mea ne careat lachrymis, is to be preferred before, Eunius his Nemo me decoret lachrymis. It is one of the dues of the dead, to be lamented at their funeralls; and the want of it is threatned as a curse in many Scriptures. It is a practise warranted by the best in all ages; and mourn we may in death of friends, so we mourn in truth, and not feinedly. 1. In measure, and not as men without hope. For the first, how grossely did Tiberius dissemble at the death of Augustus, and at the funerall of Drusus? Whereupon Tacitus makes this note, Vana & irrita vero & honesto fidem adimunt. So when Julius Cæsar wept over Pompey's head presented to him in Egypt, they that saw it, laughed in their sleeves, and held them no better then Crocodiles tears. So the mourning that Nero and his mother made over the Emperor Claudius, whose death they had conspired and effected, was deep dissimulation. This is no less hateful, then to mourn heartily, but yet immoderately, is unlawfull. Here Jacob forgot himself, when so overgrown with grief for his Joseph, and Rachel for the rest of their children, that they would not be comforted. So David for his Absalom; Alexander the Great for his friend Hephestion; when he not onely clipped his horse and mules hair, but plucked down also the battlements of the walls of the City, &c. The Souldiers of Pelopidas were no less excessive, when for grief of his death they would neither unbridle their horses, nor untie their armor, nor dresse their wounds. Something here may be yielded to nature, nothing to impatience. Immoderate

for.

Hinc vomiturus, & iusta defunctorum. Testamentum Augusti prolegit tanto simulato gemitu, ut non modo non fidet spiritum deficeret. Επιμνην τι παρρησιον τευτη γλαυτην δολοισαν. Dio Eum se lugere simulabant quem necroterant. Dio in Claud. Geo. 37. 35. Jer. 31. 19.

Pinar. in vita salop.

forrow for losses past hope of recovery, is more sullen then usefull: Our stomach may be bewrayed by it, not our wisdom. The Egyptians mourned seventy dayes for Jacob: Joseph (who had more cause, but withall more grace) mourned but twenty dayes. God flatly forbad his people those heathenish customes, of shaving their heads, and cutting their flesh, Lev. 21. intoken of mourning for the dead. We read in the Gospel of ministrs and people making a noise at the terming-house, as they call it, Matth. 9. 23. And the Jews that were comforting Mary, when they saw her rise up hastily, and go forth, followed her, saying, She goeth unto the grave to weep there, Job. 11. 31. Such customes, it seems, they had in those dayes amongst them, to provoke themselves to weeping and lamentation; which was (saith One) as if they that have the drop sic, should eat salt meats. How much better Father Abraham here, who came indeed from his own tent to Sarahs, to mourn for her (as good reason he had) but exceeded not, as the Jews think is signified by that one letter less then ordinary in the Hebrew word for weep (Libcothab) used here in the text. Baal-turim gives but a bald reason of it, parum flevis; erat enim vetula. Abraham wept not much for her, she being but an old-wife, and past her best. Buxtorfe gives a better, parum quia inlatus ejus fuit moderatus. And therefore also in the next verse it is said, that he stood up from before his dead (where in likelihood he had sitten a while on the earth, as was the manner of mourners to do, Job 2. 12, 13. Es. 47. 1.) to take order for her buriall, as having good hopes of a glorious resurrection. Excellent for our purpose is that of St. Hierome, Lugentur mortuus, sed ille quem Gehenna suscipit, quem Tartarus devorat, in cuius penam aeternum ignis aestuat. Nos, quorum exitum Angelorum turba comitatur, quibus obviam Christum occurret, &c. gravemur magis, si diutius in tabernaculo isto habitemus. Mourn for none, but such as are dead in their sins, killed with death, as those, Rev. 2. 23.

Verf. 3. And Abraham stood up from before his dead] So she is called eight severall times in this Chapter; to note that death makes not any such divorce between godly couples and friends, but that there remains still a blessed conjunction betwixt them, which is founded in the hope of a happy resurrection. Jobs children were still his, even after they were dead and buried. How else could it be said, that God gave Job twice as much of every thing as he had before, sith he had afterwards but

Mark. 5. 38. Αλλαδ(ορας vel. Ολοθυζο- νος. α. [α. 5. 1. Perinde ac si intereunte laborante saltem sa comederens. Cartwr.

Partus in loc.

Job. 42. 10, 13: his

his first number of children, viz. Seven Sonnes, and three daughters.

Verf. 4. That I may bury my dead out of my sight] She that had been the desire of his eyes, Ezek. 24. 16. the sweet companion of his life, is by death so defaced, that he loathed to look on her. This we are to think on in our mourning for the dead; to bewail the common curse of mankind, the defacing of Gods image by death through sin, &c. And yet to comfort our selves in this, that these vile bodies of ours, shall once be conformed to Christ's glorious body (the standard) in incorruption, agility, beauty, brightness, and other most blessed and unconceivable parts and properties.

Phillip. 3. ult.

Verf. 6. Thou art a Prince of God amongst us] That is, excellent or prosperous, as Gen. 21. 22. and it was their ingenuity and candor to acknowledge it: Gods people are Princes in all lands; Psal. 45. Kings they are in righteousness and peace; but somewhat obscure ones, as was Melchisedec, and therefore little set by, 1 Job. 3. 1, 2. Unkent, unkist, as the Northern Proverb is. So was Christ the heir of all. But we know that when he shall appear, we shall be like him; that's enough for us. In the mean space, the righteous is more excellent then his neighbour (let him dwell by whomsoever) and shall be more prosperous, if it may be for his good.

Verf. 7. Abraham stood up and bowed himself, &c.] It is very comely in Christians to salute willingly; and in words and gestures to shew civill respect even to wicked men. Abrahams behaviour to these Hittites may shame the most Christians; yea the very Hittites themselves, may teach them good manners. Even the savage Cannibal (saith a grave Divine) may receive an answer of outward courtesie. If a very dog fawn upon us, we stroke him on the head; and clap him on the side. Much less is the common band of humanity untied by grace. If Elisba bad his man, or our Saviour his Disciples, salute no man by the way, that was for haste sake; they should not hinder themselves in their journey by over-much courtesie. Our Saviour was sweet and sociable in his whole conversation, and the proud Pharisees upbraided him with it. He never refused to go to any mans table when invited, yea to Zacheus he invited himself: Not for the pleasure of the dishes, but for the benefit of so winning a conversation. Courtesie allureth mens minds, as fair flowers do their eyes. Pomponius Atticus so carried himself at Athens, ut communis infimis, par principibus videretur. Alexander the Great, got the hearts of his Foot-souldiers,

Corn. Nepos in vita Attici. Harpocrat. in voce τρεῖς.

by

by calling them ἀντιπῶν, his fellow-foot men. Aristotle, the better to insinuate into his hearers, read not to them (as other Philosophers used to do) from a lofty seat or desk, but walking and talking with them familiarly, as with his friends, in Apollo's porch, he made them great Philosophers. Vespasian was as highly esteemed by the people for his courtesie, as Coriolanus contemned and condemned of all for his rusticity. With one churlish breath Rehoboam lost ten tribes, whom he would, and might not recover with his blood. But whatsoever David did, pleased the people. What a deal of courtesie passed betwix Boaz and his reapers? The Lord be with you, said he; The Lord bless thee; said they, Ruth 2. 4. The Turks salutation at this day is, Salaam aleck; Peace be to thee; the reply is, Aleck Salaam, Peace be to thee also. The Romans had their salutatio and their salutatio, answerable to our Good-morrow, and Good-even. That finger, next to the thumb they called Salutaris, because they put that finger to their mouth (as at this day the Roman Dames do); when they saluted any. Charles the fifth is renowned for his courtesie: when he passed by John Frederick the Elector of Saxony; he ever put off his hat and bowed to him; though he were his prisoner, and had been taken by him in battle. And when he had in his power, Atlantibon; Pomerania and other Divines of the Reformed Religion, he courtously dismissed them. As hee's the best Christian that's most humble; so is he the truest Gentleman, that's most courteous. Your haughty upstarts, the French call, Gentle, villains.

τῶν διδασκάλων καὶ ἐπισημοῦ τε θεωροῦ. Dio.

Blounts voyage into the Levant

Dio in vita Adriani Berman. de Origin. in verbo Digina.

Pari Hist. profan. Medul. 9c b

Peabams Compl. Gentle.

Verf. 8. If it be your mind, that I should bury my dead] Alexander the Great, lay unburied thirty dayes together. His conquests above ground, purchased him no title for habitation under ground. So Pompey the Great,

Nudus pascit aves, jacet en qui possidet orbem; Exigua cella vis inopis est

Cicilian.

Us omi modo ad victoriam terra desuerunt, discesset ad sepulchrum, saith Paterculus. So Wil. the Conquerors corps lay unburied for three dayes; his interment being hindered by one that claymed the ground to be his. Abraham therefore doth well to make sure of a place of Sepulture for him and his; and this at Hebron, which signifieth society or conjunction: for there lay those reverend couples, Abraham and Sara, Isaac and Rebecca, Jacob and Leah, &c. These dyed upon the promised Land, and being there buried, kept possession, as it were, for their posterity; as those that are

Davids Chron. fol. 50.

is further added, as an honour, that he was buried in his own Sepulchre which he had digged for himself among the Kings of Israel in the City of David, and laid in the bed that was filled with sweet odours, &c. Of *Foram, Feas*, and *Abaz*, it is expressly noted in the Chronicles, that they were buried in the City of David, but not in the Sepulchres of the Kings of Judah: A worse place was thought good enough for them, unless they had been better. As of *Tiberius* the Emperour it is storied, that he was so hated for his tyranny, that when he was dead, some of the people would have had him thrown into the River *Tiber*; some, hang'd up at such another place as *Tiburum*. Others also made prayer to mother Earth, to grant him, now dead, no place but among the wicked. Contrarily when *Dio* died, the people of *Syracuse* would have gladly redeemed his life with their own blood; which because they could not, they buried him very honourably in an eminent place of their City. Whereas anciently (as *Lambinus* well noteth) Kings and Princes, in *Homer* and other Poets, are not read to have been buried, but without the gates, somewhere in the fields and gardens; as the Patriarchs also were, looking for the return of that everlasting Spring.

Scala Gemonia.
Quidam etiam
Terram matrem
orant, &c.
Pareus.
Cornel Nepos in
ultra Dionis.
Dionys. Lambin.
in Annot. ad lo-
cum,

CHAP. XXIV.

Verf. I. And Abraham was old.]

Beurer. in vita
Attici.

Non tam canis & annis, quam virtutibus & sapientiâ gravis, as One saith of *Atticus*. *Abraham* had a good gray head, as it is elsewhere said of him: Hence, so honored not onely at home, but of the *Hittites*, Chap. 23. *Cognita sunt yneq; & yeres* (ut H & i) old-age and honor are neer a kin in the Greek tongue. And God bids, honor the face of the old man, *Levit. 19. 32.* for the hoary-head is a crown, so that it be found in the way of righteousness. God is called the *Ancient of dayes*: and, because holy, therefore reverend is his name, as saith the *Psalmist*. But it is a poor praise to *Nectarius*, who succeeded *Nazianzen* in the Church of *Antioch*, that he was *venerandâ canitie & vultu sacerdote digno*, a comely old man, and of a Bishop-like visage, and that was all that could be said for him.

Pfal. 111. 9.
si proluxa factis
sapientem barba,
quâ. obstat
Barbasus posse
quin caper esse
Plato?
Baron. Annal.

Verf. 2. Put I pray thee, thy hand under my thigh] Either as a token

token of subjection, or for the honor of circumcision, *Que erat in parie femoris. q. d.* I adjure thee by the Lord of the Covenant, whereof Circumcision is a signe. Or (which is most likely) in reference to Christ, who was to come of *Abraham*, according to that phrase, *Gen. 46. 26.* The souls that came out of *Jacobs* thigh.

Verf. 3. I will make thee swear by the Lord] Who alone is the proper object of an oath, *Isaiah 65. 16. Jere. 12. 6.* Howbeit, in lawful contracts with an Infidel or Idolater, we may admit of such oaths, whereby they swear by false gods; as those of old, that swore by *God* and *Malcom*; and the Turks great oath nowadays, By the immortal God, and by the four hundred Prophets, by *Mahomet*, by his Fathers soul, by his own children, and by the sword wherewith he is girt, &c. [That thou shalt not take a Wife unto my son, &c.] Lest they should turn away his heart from following God, *Deut. 7. 3. 4.* as those Outlandish wives did *Solomon*, *Neh. 13. 26.* whom therefore God Almighty punished both in himself and his successor *Rehoboam*, his onely son (that we read of) by so many Wives and Concubines; and he was none of the wisest, nor happiest: *tam auspiciata sunt conjugia contra Dei legem contrabita*, saith the Divine Chronologer. Be not unequally yoked therefore, with any untamed heifer that bears not Christs yoke. If Religion be any other then a cipher, how dare we not regard it in our most important choice? I wish *Manoah* could speak so loud (saith a Reverend Divine) that all our *Israelites* might hear him: Is there never a woman among the daughters of thy brethren, or among all Gods people, that thou goest to take a wife of the uncircumcised *Philistines*? What's the reason, the Pope will not dispense in *Spain* or *Italy*, if a Papist marry a Protestant (yet here they will;) but in hope to draw more to them? For they well know what power wives many times get over their husbands, as *Jesabel* did over *Ahab*; the Hen was suffered to crow, and all went as she would have it. And therefore the Legats in the Councell of *Trent*, were blamed for suffering the Article of Priests-marriage to be disputed, as dangerous; because it is plaine, that married Priests will turne their affections and love to wife and children; and by consequence to their house and Country. So that the strict dependence that the Clergy hath upon the Apostolick See, would cease: And to grant Marriage to Priests, would destroy the Ecclesiasticall Hierarchy, and

Turk. Hist. fol. 345.

2 Cor 6. 14.

D. Hall.

Hist. of Counc. at Trent, fol. 680.

and make the Pope to be Bishop of Rome onely.

Vers. 4. *But thou shalt go into my Countrey, &c.*] *Nabors* stock were neither pure in Religion, nor precise in life, *Josh. 24. 2. Gen. 31. 30.* yet far better in both, then those cursed Canaanites. Some knowledge they retained of the true God, of whom they speak much in this Chapter, and concerning whom they hear *Eleazar* here relating, how he had answered his prayer, and prospered his journey. And for their manners, we finde them hospitable, and their daughter, though fair, yet a pure Virgin.

Now, *Lis est, cum forma, magna pudicitia.*

Like unto these are the Greek Church at this day, which is far greater then the Roman: And though in some points unsound, and in other very superstitious, yet holdeth sufficient for salvation. *Cyril* their good Patriarch of *Constantinople*, set forth the Confession of the faith of those Eastern Churches, Anno 1629, agreeable in all things for most part, to the Reformed Protestant Religion, but diametrically opposite to that they call the Roman Catholick. He is also busie about a generall Reformation among them, and hath done much good.

Vers. 9. *Peradventure the woman, &c.*] He swears cautelously; he doth not rashly rush upon his oath; he swears not in jest, but in judgement; so must we, *Jer. 4. 2.* duely considering the conditions and circumstances, as the nature of an oath, the matter whereabout, the person by whom, and before whom, the time, the place, our calling, and warrant thereunto, *Eccles. 5. 2. Be not rash;* the best that can come of that, is repentance, that fair and happy daughter of an ugly and odious mother. Swear not in heat and choller, as *David* did when he was going against *Nabal*; but soon after blessed *Abigail* for better counsell. Swear not in jest, lest ye go to hell in earnest, *Jam. 5. 12.* Swear not petty oaths, those civilised complements, and interjections of common talk, *Faith and Troth, &c.* Thou must not swear by thy hairs, thou canst not make one of them white or black; much less by *Faith and Troth*, that is more worth then hairs. Remember that large rowl, ten yards long, and five yards broad, full of curses against the swearer, *Zach. 5. 2.* And it re's upon his house, where he thinks himself most secure. When we are called to take a lawfull oath, we must be reverently affected (as this good servant in the text) according to the excellency of the duty, and greatness of the person, whom

we

Brookwoods Enquiries, p. 159. B. Wiers Sermon at Wansfleet. D. Field of the Church. Jac Revins de vis. Paris. p. 310.

עֲדָתָם מֵעַד הַיּוֹם, as the Romans in Plutarch said of Pompey.

we atrest and invoke. The ancient form of taking and imposing an oath was, *Give glory to God, Josh. 7. 19. Job. 9. 24.* And he that took the oath was said, to confesse to God, *Esa. 45. 23.* with *Rom. 14. 11.* Therefore also *St. Paul* in swearing, useth a word of attention, and faith, *Behold I speak it before God, Gal. 1. 20.* *Lewis* the French King was taken prisoner by *Meletifaka* the Sultan; and conditions of peace being concluded between them, for more assurance thereof, the Sultan offered to swear, that if he failed in performance of anything, to renounce his Mahomet; requiring likewise of the King to swear, if he failed in anything that he had promised, to deny his Christ to be God: which profane oath the King detesting, and wishing rather to dye then to give the same, the Sultan wondering at his constancy, took his word without any oath at all, and so published the League. As o'ther side, King *John of England*, being overlaid in his Barons Wars, when he sent Embassadors to the Monarch of *Morocco* for aid, offering to swear fealty unto him, and to receive the law of Mahomet, he grew into such dislike of our King, that ever after he abhorred the mention of him.

Vers. 6. *That thou bring not my son thither again*] Where yet he had never been, but in his fathers loyns. He would not, his son should part with the promised Land for any outward accommodations. Let us fear, lest a promise being left us of entering into Gods rest, any of us should seem to come short, to fall back, or be left behinde. Take we all heed, lest for our lingering and hankering after the flesh-pots of Egypt, God carry us back again into Egypt, which was the last & greatest curse, threatned against the people of Israel, and is the greatest misery can come upon this Nation, *Deut. 28. 68.*

Vers. 7. *He shall send his Angel*] There are myriads of Angels, and all sent out for the solace and safe conduct of the Saints. Oh the dignity and safety of a child of God! [*Thou shalt take a wife*] He argues from what God hath done for him, to what he will doe. Every former favour, is a pledge of a future. *Thou hast, thou wilt*, is a Scripture demonstration. See *Psal. 86. 1, 2, 3, 4* Six *Thou-hasts*, whereupon he infers and inforeth his, *Turn me O God of our salvation, &c.*

Vers. 8. *Onely bring not my son thither again*] This second time he layes charge on his servant not to do it. Better no wife, then displease God, then violate conscience. He purchaseth his pleasure at too dear a rate, that payes his honesty to get it. He hath

Turk. Hist.

Hyl. Geog. p. 714.

ועתה בא. Heb. 4. 1.

Dan. 7. Heb. 1. 14.

hath leste of the ballast, and more of the sayl, makes more haste then good speed, that thus speeds himself.

Gen. 14. 22. *Verf. 9. And the servant put his hand, &c*] That, and the lifting up of the hand to heaven, was the ceremony of old, as now it is, laying the hand upon the book. Let it be what it will, if not wicked; we need not scruple it. *Henry the Third of England* undertaking the croysade, in taking his oath laid his right hand on his breast (according to the manner of a Priest, saith the History) and after on the book, and kissed it as a Lay-man. The Moors, when they sweare to be faithfull to any, they put their sword to their own throats. At the siege of *Norwich* by *Kee* and his complices in *Edward* the sixths time, the Earle of *Murwick* General for the King, drew his sword, and caused others to do the like; and (according to a Souldery custome in cases of extremity) by exchange of a kiss by every of them upon the swords of others, they bound themselves; as by an oath, to maintain the place.

Verf. 10. Took ten Camels] Creatures that are famous for their swiftness, strength, hardiness; for they will travell, they say, three dayes together, without water; which, in those hot Countries, is in many places hard to come by. *Sir Francis Drake* in his Travels tells us of certain Sheep in *America* as big as a Cow; and supplying the room of Horses for burden or travell. The Mule, they say, must have the bag hang by his mouth; so must some; the pipe or the pot at their elbows.

Verf. 11. And he made his Camels kneel down] Or, rest themselves, as the Greek interprets it. A good man is mercifull to his beaſt; but the poor creature groaneth and travelleth in pain under our abuses.

Verf. 12. And he said, O Lord God] Begin we all our enterprises with prayer. God may give good success without, but it will be nothing so sweet; See therefore that.

Hoc primum repetas opus, hoc postremum omittas.
Verf. 13. And the daughters, &c.] So did *Rachel*, and those in *Deborahs* Song, that rehearsed the Acts of the Lord at the places of drawing Water, *Judg* 5. 11. and *Jetbro's* daughters, though he were Prince of *Midian*: Oh the simplicity and plainness of those times! They that plead *Rebecca's* ornaments for their gairish attire, would be loath to take her office, be at the pains that she was.

Verf. 14. Drink, and I will give thy Camels, &c.] This argued a good

good nature, a kinde courteous disposition; which therefore it may be singled out, as a token of a meet wife, as a thing especially to be looked at in a wife. Good dispositions sanctified, become more usefull, because more amiable; and so more graceful to the Gospel, and powerful with others. As if not yet sanctified, yet there is more hopes they may be. For where a good nature is, the Soul is a plain smooth board, whereon a Painter may more easily draw a Picture: and a harsh crabbed nature, is as a board full of knots, and rugged, whereon the Artificer cannot so well shew his workmanship. And though the power of God will shew it self, wherefoever he intends to make a vessel of Mercy, yet it is with more ado; and will cost a man the more sorrow, and him that hath the working of it, the more pains.

Verf. 15. Before he had done speaking] So quick is God, many times, in the answer of prayers, *Isai.* 65. 24. *Dan.* 9. 23. The Angel had even tired himself with flight, to tell *Daniel*, that his prayers were heard. *David* did but say, *I will confess my transgressions unto the Lord*; and before he could do it, *God* forgave the iniquity of his sin, *Psal.* 32. 5. [*Rebecca came out*] She took her name, saith *One*, as it may seem, from the expectation of eternal life. For *Rebecca* denoteth a woman, which expecteth a free delivery from all calamity, and an inheritance of eternal life. Therefore, she is a notable type of the Church, which is the Spouse of Christ shadowed in *Isaac*.

Verf. 16. And the damosel was very fair] *Καλή ἡ σὸν*, Fair and wise, as it was said of *Aspasia Milesia*. Here beauty was not ill bestowed, as a Gold-Ring in a Savines Snout, but (as the History reports of the Lady *Jane Gray*) adorned with all variety of moral Vertues, as a clear Skie with Stars, as a princely Diamond with Jewels. Beauty is of it self very attractive, as the Poet hath it. For which cause, *Heraclonas* the young Emperor of *Constantinople*, being sent into banishment, together with *Marina* his mother, had his nose cut off, lest his beauty should move the people to pity. And *Angli tanquam Angeli*, said *Gregory* the Great, of the English boyes presented to him. How much more when accompanied and accomplished with Chastity, as in this Damosel? [*A Virgin, neither had any man known her*] This latter clause is added, because many pass for Virgins that are not so; if that of the Poet be true, especially

Qua, quia non licuit, non facit, illa facit;

Ovid.
and

See Mr. Valent
Fast. Scrm.

Itinerar. Scrip.
148. 97.

Alian. var.
hist. l. 12. c. 1.

Life of Edw. 6.
p. 176.

Ovid. Met.
21. 20. 21.

Bunb. lect.

Apule ab

quod ab

revera.
tit. Sic castus
quasi castus or-
natus.

and that of the Orator, *Incesta est, & sine stupro, qua stuprum cupit.* The Romans cashiered a Vestal Virgin for uttering this Verse, *Falices nupta! moriar, nisi nubere dulce est.* The Strumpet when she eats stoln bread, hath such dexterity in wiping her lips, that not the least crum shall be seem to her shame. So that *Solomon* shews it to be as hard to finde it out, *As the way of an Eagle in the ayr, the way of a Serpent upon a Rock, the way of a Ship in the Sea, and the way of a man with a maid,* that is a close and chaste Virgin; one that should be haste at least, as being kept close from the access of strangers. [*Filled her picher, and came up.*] Here was no tarrying, gazing, gossiping. Not slothful in business, *Rom. 12. 11.* She had not been delicately or wantonly bred, but inured to hard labor, and she followed it close. *Thucydides scribit Lacedamonis matronas, & ad totam vitam suis artibus uti solitas.*

Prov. 10. 18, 19, 20.

Muffet. in locum.

Thucyd. lib. 2.

Verf. 20. *And ran again to the Well*] In the City of *Haran*, at this day, (saith *One*) there is to be seen a Well of very cleat water, where *Rebecca* gave drink to *Eleazer*, and his Camels; there likewise, *Rachel Labans* daughter, first spake to *Jacob, &c.* It is called by the Townsmen *Abrahams Well.* This water hath a very pleasant taste, and is a notable type of holy Baptism. For as the Patriarchs took their Wives by this Well; so *Christ* receiveth his Spouse the Church, by that Sacrament; which is, *Beerseba*, the Well of an Oath, where we pass into the Covenant, and are betrothed unto *Christ* in faithfulness, *Hos. 2. 20.* the Thistle to the Cedar, *2 King. 19. 4.*

Verf. 21. *The man took a golden Ear-ring*] Abiliment or Jewel, *Ut imponeret naso ejus,* saith *Junius*, to hang upon her nose, or forehead, as *vers. 47.* Each Countrey hath their fashions, and garnishes. In very many places of *America*, they have their lower lips bored through; as likewise, the upper parts of their ears, and something put into them. Which, as it seems to themselves to be a point of beauty; so it makes them appear to others, to be wondrous ugly.

Verf. 25. *She said moreover unto him, &c.*] It is well observed by an Interpreter, that in the Narration of this story (which yet seemeth to be of light and trivial matters) the Spirit of God is very exact and large; whereas other things wherein great Mysteries are infolded (as the History of *Melchisedech, &c.*) are set down in few words. That men might consider Gods Wisdom, and

Itinerar. Script. p. 83.

Archb. Abbots Greg. 278.

Ainsworth.

and Providence in things of least esteem amongst men. I adde, that all may see what delight he takes in the meanest actions and speeches of his dearest children; when the great acts and exploits of *Nimrod, Ninus*, and other Grandees of the world are not once mentioned, but lye shrouded in the sheet of oblivion or shame.

Verf. 26. *And the man bowed down his head*] See how he rellisheth of his masters house, and sheweth a gracious heart, ready to offer up a sacrifice of praise, wherever God shall please to set it up an Altar. The same word in Greek signifieth, Grace and Thanks; to shew, that as any man hath more grace, he is more grateful to God and man. It is observable also, that our Saviour sets these two together, *the unthankful, and the evil, Luke 6. 35. He is kinde to the unthankful, and the evil.*

Verf. 30. *When he saw the ear-ring and bracerlets*] These were the bones that *Luban* looked after; these drew the chard forth, and made him so courteous. Worldlings in serving God, serve themselves of God; they follow him for loaves, more then for love. *Vix diliguntur Jesus propter Jesum.* Hypocrites would use *Christ* as a brig to get to Heaven by; which if they could compass, let *Christ* sink or swim for them, they would not much care: Their love is meretricious, their obedience mercenary; they work onely for wages. *Fac me pontificem & ero Christianus,* said one *Pammachius* a Heathen, to the Pope. Those degenerate Priests would fain have had Priests places, when something was to be got, but might not.

Verf. 33. *I will not eat, till I have sold mine errand.*] He preferred his work before his food. So did our Saviour at the Well of *Samarita*, *John 4.* And another time, when he thought to have slaked his hunger at the barren fig-tree, and found nothing but leaves, he went on to *Jerusalem*; and forgetting his hunger, as he had before forgot his break-fast, he turned not into a victualing-house, but went to the Temple, and taught the people; and confuted the Elders all that day long, till the evening. *Jo* esteemed Gods word more then his necessary food; not onely more then his dainties or superfluities.

Verf. 35. *And the Lord hath blessed my master*] Ministers, *Christis* Paronyms, must likewise wo for *Christ*, by setting forth his great wealth; and not speak one word for *Christ*, and two for themselves, as those did, *Phil. 1. 15. John Baptist* was no such spokesman,

Luc.

These make earth their throne, Heaven their foot-stool. August.

Ezra 2. 62.

Math. 21. 18, &c. with Mark 11. 13, &c. Job 23. 12.

spokesman, *Job. 3. 29.* It is the special office of the Ministry, to lay Christ open, to hold up the Tapistry, and let men see him as he is set forth, *Heb. 1. 2. 3.* that they may be sick of love; for otherwise, Christ is like to have but a cold suit of it.

Verf. 39. Peradventure the woman will not] Here he leaveth out, in his discretion, *Abrahams charge, verf. 6.* For that would but have offended and irritated. Part of the truth may be concealed sometimes, as *Jer. 38. 27.*

Quid, quod, ubi, per quos, quoties, cur, quomodo, quando, Quilibet hac animo reputet, medicamina dando.

Verf. 44. The woman, whom the Lord hath appointed] God is the Match-maker, and Marriages are made in Heaven, as very Heathens have yeilded. The Governour of *Eski-chisar* hearing *Othomans* relation of a fair Lady, with whom he was in love, seemed greatly to like of his choice; saying, that she was by the Divine Providence (for so the Turks religiously use to speak) appointed onely for him to have.

Verf. 47. And I put the ear ring upon her face] So did Christ put upon his Spouse his own comeliness, which was as a jewell on her forehead, an ear-ring in her ear, and a beautifull Crown upon her head, *Ezek. 16. 12, 14.* whence she is called *Callab*, of the perfection of her beauty and bravery, *Jer. 2. 32.* And *Hephzibah*, *Isa. 62. 4.* of his delight in her; since he hath purified her, as *Esther*, sanctified her, *Ephes. 5. 26.* and so beautified her, that now he rejoiceth over her as a bridegroom doth over his bride, *Esa. 62. 5.* Yea he reflect in his love, and will seek no further; he joyeth over her with singing, as wel-apaid of his choyce, *Zeph. 3. 17.*

Verf. 53. And gave them to Rebecca, he gave also] Note that the custome was then, to give gifts to the bride and her friends. Now it is otherwise. Yet in *Hungary* their women have no portion (they say) but a new coat at their wedding. *Moris est apud Thracas* (saith *Solinus*) *ut nuptura non parentum arbitratu transeant ad maritos; sed que pro ceteris specie valent, subhastari volunt; & licentiâ taxationis admissâ, non moribus nubunt, sed pramiis.*

Verf. 54. And they did eat and drink] It is lawfull to be honestly merry, after business dispatch.

Verf. 55. Let the Damofell abide with us] Men promise in haste, perform by leisure.

Verf. 56. Hinder me not] Say we so to Satan soliciting

us

us to stay a while in our old courses and companies.

Verf. 57. And enquire at her mouth] *Eve* was not dragg'd, but brought by God to her husband. There must be a mutual consent, or it is not of God.

Verf. 59. And her nurse] *Deborah*, who was a great stay to *Jacobs* family, and her loss much lamented, *Gen. 35. 8.*

Verf. 60. Be thou the mother of thousands] *Vosum nuptiale, Hebrau solenne.* We wish them joy, we assure them sorrow, and that in the flesh, where they look for most felicity.

Verf. 61. They rode upon the Camels] A tiresome and tedious journey it was, but for a good husband. Suffer we with, and for Christ, that we may be glorified together, when the marriage shall be consummated. Heaven will pay for all. What though thou ride on a trotting Camell; it is to be married. He that rides to be crowned, will not think much of a rainy day.

Verf. 63. To meditate in the field] Or to pray; there he had his Oratory, there he used to pray secretly (but now more earnestly, upon so important an occasion) with deep meditation or soliloquy. *Domitian*, about the beginning of his Empire, usually sequestred himself from company an hour every day; but did nothing the while, but catch flies, and kill them with a pen-knife: Gods people can better employ their solitariness, and do never want company, as having God and themselves to talk with. And these secret meals are those that make the soul fat. It was a witty and divine speech of *Bernard*, that Christ, the souls Spouse, is bathfull; neither willingly commeth to his Bride, in the presence of a multitude.

Verf. 65. She lighted off the Camell] To meet him with the more reverence and submission; for which cause also, she veyled her self. Here that of the Poet hold not,

Fastus inest pulchris, sequiturque superbia formam. Ouid.

Verf. 66. And the servant told Isaac] Ministers also must give account of their Stewardship. Happy he, that can present his people as a chaste Virgin to Christ, with *Paul*, *2 Cor. 11. 2.* that can say with the Prophet, *Here am I, and the children that thou hast given me*; And with that Arch-Prophet, *I have glorified thee on the earth: I have finished the work which thou gavest me to do, Job. 17. 4.* Reverend Mr. *Stork* was wont to protest, that it was more comfort to him, to win one of his own charge, then twenty others.

*Abrab. decedf
by M. G. ut. k.*

N

Verf.

Turk. Hist.
fol. 136.

*Uxor splendet
radiis mariti.
A maxime in
the Civill Law*

Heyl. Geog.

Solin. cap. 14.

Verf. 67. *Isaac brought her into his mothers tent*] There to rest till the marriage-rides were performed; till he had got her good-will, till their affections were knit, and in some sort settled; till they had plighted their mutuall troth, fought God for a blessing, and performed such solemnities as the time required. Youth rides in post to be married: but in the end, findes the Inne of repentance to be lodged in. [And took *Rebecca*] Not as *Shchem* took *Dinah*, or *Amnon Tamar*, to desloure her; but as *Boaz* took *Ruth*, and *David Abigail*, to make her his wife by lawfull wedlock. [And he loved her] Not onely as his Country-woman, or his kinswoman, or a good woman, &c. but, as his woman, with a conjugall love. And he had reason: For 1. She was his wife, the proper object of his love. 2. A wife of Gods providing, a mate meet for him, none in all the world so meet. 3. She was love-worthy, because fair, courteous, vertuous: And as meat pleaseth us better in a clean dish, so doth vertue in comely persons, saith *Hugo*. 4. She forgat her fathers house, and forsook all her friends for him, &c. [And Isaac was comforted] If God takes away one comfort, he will give another. Cheer up therefore.

CHAP. XV.

Verf. 1. *Then again Abraham, &c.*

After *Sarab*s death, though *Calvin* thinks otherwise. His body dry and dead forty years before, is now, by Gods blessing, made lively and lusty.

Verf. 5. *Abraham gave all, &c.*] So *Esa. 19. 25.* *Assyria* is the work of Gods hand, and *Israel* his inheritance.

Verf. 6. *Abraham gave gifts*] So doth God to reprobates, but they are giftless gifts, better be without them. *Sape Deus dat iratus quod negat propitius.* God gives wealth to the wicked, non absteras siquis crumenam auro plenam lacrimae injiciat. The Turkish Empire (saith *Luther*) as great as it is, is but a crust cast to the dogs by the rich House-holder, or as *Josephs* cup, &c. [East-ward to the East-countrie] To both the *Arabia*s, which were Countries rough, but rich; looked rudely, but searched regularly, afforded great store of fine gold, pretious stones, and pleasant odours.

Verf.

Verf. 8. *Gave up the Ghost*] *Defecit, leniter expiravit.* Describit *Moses placidam & optatam quasi iudaeorum*, which in *Abraham* Gods friend, is no wonder. But how could that Apostate *Julian* say, *crow, Vitam repescenti nature, tanquam debitor bona fidei, rediturus, exulto?* Sure it was but a copy of his countenance, but not of his dying countenance; for no wicked man alive, can look death in the face, with blood in his cheeks. [Dyed in a good old age] Or with a hoar head, after a hundred years troublesome-pilgrimage, in the promised land. We, if for one year, we suffer hardship, think it a great business. *Non quia dura, sed quia molles patimur*, saith *Seneca*. [An old man, and full of years] The godly have oft a satiety of life: as willing they are to leave the world, as men are wont to be, to rise from the board, when they have eaten their fill,

Cum non sit plenus vita convivium recedis?

Said the Heathen Poet: and they feign that when *Tithonus* might have been made immortal, he would not, because of the miseries of life. This made *Plotinus* the Platonist account mortality a mercy, and *Cato* protest, that if any God would grant him, of old to be made young again, he would seriously refuse it. As for me, said Queen *Elisabeth* (in a certain speech) I see no such great cause why I should be fond to live, or afraid to dye. And again, whiles I call to minde things past, behold things present, and expect things to come, I hold him happiest, that goeth hence soonest.

Verf. 9. *And his sons Isaac and Ismael, &c.*] It is like, that *Abraham*, a little afore his death, sent for his two sons, and reconciled them. This joyning with *Isaac* in the burying of *Abraham*, some take for an argument of his repenance; whereunto also they adde, that his whole life time is recorded in holy Scripture (which cannot be shewed of any reprobate) and that he is said, when he dyed, to be gathered to his fathers. [Which is besides *Mamre*] Where, seventy six years before, he had entertained the Lord Christ, and heard from his mouth, the promise of the *Messiah*. Wherefore, in remembrance of that most amiable apparition, and for love and honour of the divine promise there uttered, he would there be buried, in full hope of a glorious Resurrection; and that his posterity might take notice that he even dyed upon the promise. As that brave Roman Captain told his Souldiers, that if they could not conquer *Britain*, yet they would get possession of it by laying their bones in it.

N 2

Verf.

Aug. de Civ. Dei, l. 4. c. 10. Siquis Deus mihi largiatur ut ex hac aetate repurascam, & in cunus vagiam, valde recusem. *Cato ap. Cic. de senect. camd. Elisabeth, fol. 325.*

Xiphilini.

*Ex hoc dicitur
dicitur in
divinitate. Soph.
Gesp. Ent.
Panic mica quam
dives pater-fa-
millias projecit
canibus.*

Verf. 13. *These are the names of the sons of Ishmael*] When Isaac was twenty yeers married, and had no childe; and afterwards, nothing so many as Ishmael, nor so great in the world. This is Gods usual way of dealing forth his favours: Saints suffer, wicked prosper. This made Pompey deny Divine Providence, Brutus cry out, Ὁ πάλμων ἀρετῆ: O miserable Vertue, slave of Fortune, &c. The Athenians, in Thucydides, when they had loit Nicias their good General, (who, together with his whole Army perished in Sicily) were at a great stand, and much offended; seeing so pious a person fare nothing better then those that were far worse. And what wonder, when Jeremiah and David stumbled at the same stone, ran upon the same rock, and were well-nigh shipwrackt? Jer. 12. 1. Psal 73. 3, 4. Neither they onely, but many other of Gods dear servants, as it is in the same Psalm, verf. 10. Therefore his people return hither; that is, are every whit as wise (or rather, as foolish) as I have been, to mis-censure and misconstrue Gods dealings on this manner; to repent me of my repentance, and to condemn the generation of the just, because waters of a swill cup are wrung out to the wicked. When David went into Gods Sanctuary, and there consulted his Word, he was better resolved: Then he saw, that the sunshine of Prosperity doth but ripen the sin of the wicked, and so fits them for destruction: as fatted ware are but fitted for the slaughter. What good is there in having a fine suit with the plague in it? Poison in wine works more furiously, then in water. Had Haman known the danger of Esthers banquet, he would not have been so brag of it. The prosperity of the wicked hath ever plus deceptionis, quam delectationis, saith One; more deceit then delight; able to entice, and ready to kill the ensangled: As cunning to do that, as the spirit that seduced Abab; and as willing to do the other, as the Ghost that met Brutus at the battel of Philippi. In which respect, David, Psal. 17. having spoken of these men of Gods hand, that have their portion in this life, &c. wishes them, make them merry with it, and subjoyns, As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness: As who should say, I neither envie, nor covet their happiness, but long after a glorious resurrection; and have, in the mean while, that which is sufficient to sustain me, I shall behold thy face in righteousness, that is, Besbeckinah, in Christ, as Rabbi Menachem expounds it. And one good look of God, is worth all the world.

λόγος ἀρ
ἕσθαι ἀλλως,
ἕγω δὲ σὺ οἶ
ἕρπον ἡσυχίας, οὐ
δ' ἀρ' ἰδ' ἀλευς
πυρρ. Dio
Cassius.
Ἀνδρῶν ὁρῶντες
θεορῶν, ὁδὸν
ἐπιμαστέ, ἢ πύ
ρρ' ἡρῶνται πύ
κακίστων. Thucy-
cid.
Psal. 73. 10.
expounded.
Ἐχοῦνται, sed
ἐκῆνται.
Hof. 14.

Menach. on
Levit. 10.

It

It is better to feel his favour one hour, then to sit whole ages, as these Ishmaelites did, under the worlds warmest sun-shine.

Verf. 14. *And Mishma, and Dumah, and Massab*] Out of these three names, (which signifie Hearing, Silence, and Suffering) the Masorites gather the three principal duties of man, in common conversation; viz. to hear, keep silence, and bear: these (say they) make a quiet and good life. Sustine & Abstine, is the Philosophers counsel: Video, Taceo, I see, and say nothing, was Queen Elizabeths Motto: and, I am for peace, was Davids; (or, as the Hebrew hath it, I am peace) He heard the slander of many, fear was on every side, Psal. 31. 13. but he as a deaf man heard not, and as a dumb man, so he opened not his mouth, Psal. 38. 13. Facile est in me dicere, cum non sim responsurus, said One once, to another that revild at him: Thou shalt fight without an adversary; for I will hear and bear, and say nothing. The best answer to words of scorn and petulancy, (saith learned Hooker) is Isaacs apologie to his brother Ishmael, patience and silence, no apologie. Πάνω ἀπολογείσθαι δεξιμύνειν. A man would not be bound to such a slavery, as to answer every calumny. Qui nescit ferre calumnias, convitia, injurias, nescit vivere, saith Chytræus. He that cannot patiently bear reproaches and injuries, may make up his pack, and get him out of the world; for here's no being for him. Vitus Theodorus sent to advise with Melancthon, what he should do when Oslander preacht again^d him: Melancthon per Deum Melch. Adam. obtestatur, ut taceret. & se ita gereret quasi non audiret: Melancthon besought him, for Gods sake, to say nothing in that case, but to carry himself so, as if he heard not. Vitus writes back, that this was very hard; yet he would obey. It is hard to swallow down Physical Pills: but better swallow them whole, then chew them between the teeth.

Αρχη & Αρχη.
Epicr.
Cim. Elisab.
Psal. 120. 6.

Verf. 15. *Naphish and Kelsamah*] Twelve in all, Princes of their Tribes, as was promised, Gen. 17. 20. See, saith One here, B. Babington. what God can do for a poor boy, sent out with a bottle of water on his back. God setteth the solitary in families, Psal. 68. 6. he raiseth the poor out of the dust, and lifteth up the begger from the dung-hill, to set them among Princes, &c. 1 Sam 2. 8.

Verf. 16. *These are their names by their towns*] which they called after their own names, as Cain did that first built City Enoch, after his sons name; that he might be stiled Lord Enoch of Enoch. So, the many Alexandria's, Casarea's, Augusta's, &c. See Psal. 49. 11.

N 3

Verf.

Verf. 17. *And he gave up the ghost, and died, and was gathered*] Sc. to the Congregation-house of all living, (as the grave is called, Job 30. 23.) and (for ought we know) to the Congregation-house of the first-born, (as heaven is called, Heb. 12. 23.) Abraham prayed, that *Ishmael* might live in Gods sight: *Ishmael* joyned with his brother *Isaac* in burying their father *Abraham*, verf. 9. of this Chapter. Here he hath his whole life-time recorded; (the like whereof cannot be shewed of any reprobate;) and at his death, he is said *gently to give up the ghost*, or yeeld up the spirit, (as *Abraham* also did, verf. 8.) and to be *gathered to his people*, as he. These are probable arguments, that (however he lived) yet he died in the faith of his father *Abraham*. He runs far, we say, that never turns. *Nunquam serò se serib.*

Verf. 18. *And they dwelt from Havilah unto Shur*] A large tract and territory; but nothing so large as his posterity the *Saracens*, (called more rightly *Hagarens*, Psal. 83. 6.) proved to be; whose Name and Empire notwithstanding is now swallowed up in the greatness of the Turkish Empire; which laboureth with nothing more, then with the weightiness of it self.

And he died] Or, *dwelt*, as some read it. Compare Chap. 16. 12.

Verf. 19. *And these are the generations*] That is, the affairs and occurrences.

Verf. 20. *And Isaac was forty years old*] He was not over-hasty to marry in the heat of his youth; but by hard labour, ardent prayers, and pious meditations, kept under his body, and brought it into subjection, as *Saint Paul* likewise did, 1 Cor. 9. 27. We are not *debtors to the flesh*, Rom. 8. 12. we owe it nothing but stripes, nothing but the blue eye, that the Apostle gave it.

Verf. 21. *And Isaac intreated the Lord for his wife*] He did it constantly and instantly, (as the word signifies) he multiplied prayer, which (as those arrows of deliverance, 2 Kings 13. 19.) mult be often iterated, ere the mercy can be obtained.

And the Lord was intreated of him] though it were long first, even full twenty yeers. God knows how to commend his mercies to us, and therefore holds us long in suspence. *Cito data, vilescunt.* Manna, lightly come by, was as lightly set by.

Verf. 22. *And the children struggled together*] Heb. They ran at tilt, (as it were) and justled one against another, even to bruising and hurting. *Esan* (that he might lose no time) began

multiplicat.

Turk. hist.

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Hibrosaisu.

gan to set against *Jacob*, before he was born.

If it be so, why am I thus?] A passionate abrupt speech: q. d. Better no children, then so troubled with them. See Chap. 27. 46. compare Chap. 3. 16. *I will greatly multiply thy sorrow, and thy conception.* This she should have born more patiently; but she presently bethought her of the best course; for she went to enquire of the Lord: she got into a corner, and prayed, and was answered. She prayed down her passions, (as a man sleeps out his drunkenness) and sets to work lustily, and so got the ensuing oracle.

Verf. 23. *And the Lord said unto her*] Either by an Angel, or a Prophet, or some divine answer in her own heart.

Two nations are in thy womb] So, what can a man see in the *Shulamite*, (in every sanctified soul) but as it were the company of two armies? Cant. 6. 13.) Every good man is a divided man: every new man, two men.

Verf. 24. *And when her days to be delivered*] Which fell out fifteen yeers before *Abraham*'s death, to his great comfort, no doubt. God doth for his, his best at last.

There were twins in her womb] See Cant. 4. 2. with *Isai.* 66. 8.

Verf. 25. *And the first came out red*] Red and rough, cruel and crafty, as that red old dragon, Rev. 12. 3. who inhabited in him, and both acted and agitated him. Eph. 2. 2. *ab ascensore suo demone perurgebatur*, saith *Bernard*. And so are those Romish *Edomites*, *Esamites*, *Jesuites*, &c.

And they called his name Esau] *Fallus & perfectus pilis*, a bearded man, one that had every thing more like a man then a babe; a manly childe.

Verf. 26. *And after that, came his brother out*] God could have brought *Jacob* out first, (for it is he that takes us out of the womb, Psal. 22. 9.) but he suffereth *Esan* for a time to enjoy the first-birth-right, till his own time came to set things to rights. God waits to be gracious; for he is a God of judgement, *Isai.* 30. 18.

And his hand took hold on Jacobs heel] As if he would have turned up his heels, and got to the goal before him.

And his name was called Jacob] *Calcanearius*, an heel-catcher, or supplanter, as he afterwards proved to *Esan*, who hit him also in teeth with it, Gen. 27.

Convenient rebus nomina sapè suis.

And Isaac was threescore yeers old] He lived twice threescore yeers

yeers after this, being an hundred and eighty, when he died, *Gen.* 35. 28. five yeers longer he lived, then his father *Abraham*, *Gen.* 27. 5. being bison for the last forty, *Gen.* 27.

Verf. 27. *And the boys grew*] Nature, Art, Grace, all proceed from less perfect to more perfect. *Grow in grace*, saith *Peter*: grow unto a perfect man, saith *Paul*, even unto the measure of the stature of the fulness of *Christ*, saith *Paul*, *Eph.* 4. 13.

And Esau was a cunning hunter] Like *Nimrod* and *Ishmael*, whom he chose to imitate, rather then *Abraham*, and those holy Patriarchs that had lived before him,

A plain man] Sept. ἄπλῆτος, without welt or gard, guile or gall. *Gregory* hereby notes the diverse dispositions of worldly and godly men.

Verf. 28. *And Isaac loved Esau*, &c.] Here (as likewise in *Manoah's* wife) more grace appears in the woman, then in the man; whose blinde and misplaced love, for carnal ends, commends and illustrates the divine adoption.

Verf. 29. *And Jacob sod pottage*] Pottage of lentiles, which was a kinde of pulse much like to Vetches or small Pease: so frugal and sparing was the diet of those precious Patriarchs, to the shame of our Luxury. *Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurret, nostris sepelitur ventribus.* We devour the wealth of earth, air, and sea.

Esau came from the field, and he was faint] *Labor est etiam ipsa voluptas.* Of carnal pleasures, a man may break his neck sooner then his fast. Nor is it want of variety in them, but inward weakness, or the curse of unsatisfyingness, that lies upon them. The creature is now as the husk without the grain, the shell without the kernel, full of nothing but emptiness; and so may faint us, but not fill us.

Verf. 30. *Feed me, I pray thee, with that red, red*] He doubleth it, (and could not, for haste and hunger, tell what to call it) to shew his greediness. And saith, *Feed me*, or let me swallow at once; as Camels are fed by casting gobbets into their mouth. He thought he should never have enough. Our proverb is, As hungry as a hunter: but this hunter hath no ho with him, and is therefore branded for a profane sensualist, *Edom*. The word used for a glutton, *Dent.* 21. 20, is used for a vile person, or a losel, *Jer.* 15. 19.

Verf. 31. *Sell me this day thy birth-right*] Which he knew, by the instruction of his mother, to be his by Gods appointment; and there-

Seneca.
Kivovv dnofoi
ii 3051p.

Geminatio indi-
cas vehementiam
appetitum. Pa-
recus.

Jer. 15. 19.

therefore takes this opportunity to get it. A well-chosen season, is the greatest advantage of any action.

Verf. 32. *What profit shall this birth-right*, &c.] *Pluris facio puticulam bonam, quam titulum inanem.* Sensualists look onely at the present pleasure, and sell their souls for it. Earthly things are present and pleasant; therefore we so cleave to them; striving (like the toad) who shall fall asleep with most earth in his paws.

Verf. 33. *Swear to me*] With fickle men, make all firm and fast.

Quo teneam vultus mutantem Protea nodo?

Horat.

And he sold his birth-right to Jacob] And with it heaven also, as the *Jerusalem* Paraphrast addeth, whereof the birth-right was a type and pledge. So his sin was in unthankfulness for such a dignity; in limiting it to this life; in selling it so light cheap: but especially, in his profane parting with a spiritual blessing, for a temporal. Such a foolish bargain makes every impenitent person, in the sale of his soul for a thing of nought: which *Christ* (who onely went to the price of a soul) saith, is more worth then a world. *Let there be no fornicator.* (as every worldling is, *Jam.* 4. 4.) or profane persons amongst us, as *Esau*, *Heb.* 12. 16. And that there may not, let not men take pleasure in pleasure, spend too much time in it, shoot their affections over-far into it. It is no wisdom, to go as far as we may. It was not simply a sin in *Esau* to go a hunting: but yet the more he used it, the more profane he grew by it, and came at length to contemn his birth-right. *Adrian* the Emperour was a great hunter, brake his leg in hunting; called a city that he built in *Alyssa*, by the name of *Adrians* huntings: but how little care he took for his poor soul, that *Animula vagula blandula* of his, abundantly testified. The maddest hunter that ever I read of, was *Mithridates*; who was so set upon it, that he came not into any house, either of city or country, for seven yeers together. To lawful delights and recreations, God allows men to stoop, for their bodies sake; as the eagle to the prey. or as *Gideon's* souldiers, to stoop their handful, not to swill their belly-full. An honest mans heart is where his calling is: such a one, when he is elsewhere, is like a fish in the air, whereunto if it leap for recreation or necessity, yet it soon returns to his own element.

Verf. 23. *He did eat and drink, and rose up, &c.*] *Hac congerie impenitentia Esau describitur.* Away he went, without shewing the least remorse or regret, for what he had done. *Lysimachus* soon

Dio in vita.
Adeo venandi
rabie perclusa
ut 7 continuis
an. h. nec urbis
nec ruris tello
sit u. u.

Piscator.

*O dii, quam bre-
vik voluptatis
gratia ex regē
me feci seruum!*

Blounts voy-
age, pag. 105.

soon repented him for parting with his Crown, for a draught of cold water, in his extreme thirst. Wine is a prohibited ware among Turks; which makes some drink with scruple, others with danger. The baser sort, when taken drunk, are often battinaudored on the bare feet. And I have seen some (saith mine Author) after a fit of drunkenness, lie a whole night, crying and praying to *Abimeet* for intercession, that I could not sleep neer them: so strong is confidence, even where the foundation is but imaginary; to the shame of many profligate professors, cauterized Christians.

XXVI.

Verf. 1. *Besides the first famine.*]

NEW sins bring new plagues. *Flagitium & flagellum, ut acm & filum.* Where iniquity breaks fast, calamity will be sure to dine, to sup where it dines, and to lodge where it sups. If the *Canaanites* had amended by the former famine, this later had been prevented; for God afflicts not willingly, nor grieves the children of men, *Lam. 3. 35.* *Polybius* wonders, why Man should be held the wisest of creatures, when to him he seemeth the foolish-est. For other things, saith he, where they have smarted once, will beware for the future. The Fox will not rashly return to the snare, the Wolf to the pitfall, the dog to the cudgel, &c. *Solus homo, ab uno ad eorum peccat ferè in isdem, & in isdem plebitur.* Onely Man is neither weary of sinning, nor wary of smarting for it.

And Isaac went to Abimelech] As *Abraham* had done before to *Pharaoh*, *Gen. 12. 10.* The trials of Gods servants, in several ages, are much alike: we suffer the same things that our betters have done afore us: which both *Paul* and *Peter* prefs as a lenitive to our miseries, and a motive to patience, *1 Cor. 10. 13. 1 Pet. 5. 9.* The same fable is acted over again in the world, as of old; the persons onely changed. *That which hath been, is now; and that which is to be, hath already been: and there is no new thing under the sun,* saith *Solomon.*

Verf. 2. *And the Lord appeared unto him*] God knows our souls, and our souls him, best, in adversity. See *Zech. 13. 9.* This famine was to the *Canaanites* in the nature of a curse, to *Isaac*, of a cure. *Hinc distinctio illa pœnam in conferentem & nocentem; sive*

*Eccles. 13 5.
and 1. 9, 10.*

in

in suffocantem & promoventem; item in pœnam vindictæ & pœnam cautela, sive in condemnantem & corrigentem.

Verf. 3. *Sojourn in this land*] Though it lay under the common lash; that he might see Gods power in providing for him, amidst greatest straits and difficulties. *Pœna duplicem habet ordinationem: unam ad culpam quæ præcedit, alteram, ad gloriam Dei quæ præcedit.* Alex. Ales. p. 3. q. 5. m. 1.

Verf. 5. *Because that Abraham*] His obedience was universal to all the wills of God; and is here alleadged, not as the meritorious cause, but as an antecedent, of the blessing. Our good works do truly please God in Christ, and move him, after a sort, to do us good; yet not as merits, but as certain effects of Christs merits alone, and such as testifie of his merit. Rolloc. de Vo- catione, p. 25.

Verf. 7. *She is my sister*] How apt are children to imitate their fathers infirmities! *1 Pet. 1. 18.* which yet is no excuse, *Ezek. 18, 14.* but an aggravation, *Dan. 5. 22, 23.* The Orator therefore was far wide, that said, *Me ex ea opinione, quam a Majoribus accipi, de cultu deorum immortalium, nullius unquam oratio aut docti aut indocti movebit.* *Isaac's* fault here, was greater then *Abraham's*, because he was not warned by domestical examples. Seest thou another make shipwrack of a good conscience? look well to thy tacklings. Sin is worse, after warning.

For he feared to say, &c.] Fear and infidelity is found in the most faithful. Corruption, in the best, will have some flurts, some out-bursts. As therefore *Luther* intreats his Readers, if they finde in his writings any thing, that smelleth of the old cask of Popery, to remember he was once a poor Monk: So when we see the Saints *humanum aliquid pari*, to play some mad pranks; we must consider, they were but lately cured of a spiritual phrensie.

Because she was fair to look upon] Beauty therefore is not much to be desired, or the want of it to be bewailed; because it creates so many dangers to them that have it, and their dearest husbands. The *British* virgins deformed themselves, that the *Danes* might not deslower them. *Sabina, cum ali- quando se non sicut bona forma in speculo cerne- ret, mori prius quam senectute optavit.* Dio. Prov. 5. 18, 19.

Verf. 8. *Sporting with Rebecca his Wife*] Or, *laughing and rejoicing*; according to that of *Solomon*, *Rejoyce with the wife of thy youth: let her be as the loving hinde, and pleasant roe, &c.* The *Hinde* and *Roe* are the females of the *Hart*, and *Roe-buck*. Now of the *Hart* and *Roe-buck* it is noted (saith a grave Divine) that of all other beasts, they are most enamoured (as I may so speak) with

D. Gouge.

with their mates, and even mad again with heat and desire after them. Which being taken in a good sense, doth set forth the lawful vehement affection that an Isaac may bear to his Rebecca; which may be such, as that others may think he even doats on her. And so much is imported in that which follows: Let her breasts satisfy thee at all times, and earn thou always in her love. Not but that a man may be out in this lawful error too; and exceed in love to his wife; as he in Seneca did, who, when ever he went abroad, wore his wives fillet on his bosom for a favour, would never willingly be without her company, nor drink, but when she drank to him; with many the like fooleries, in que improvida vis affectus erumpebat, saith he. The beginning of this love was honest; but the nimety was not without deformity. Est modus in rebus.

Verf. 9. Let I die for her] See the Notes upon Gen. 20. 11, 12, &c.

Verf. 10. Brought guiltiness upon us] Or, a shameful crime, subjecting us to condign punishment. This is more then many pseudo-Christians will yeeld; who hold adultery a light sin, if any at all, a trick of youth: being of the same minde with that old dotard in Terence: It is nothing for a young man to be found potting, piping, drinking, drabbing, swearing, whoring, &c. And this poisonous position passed (it seems) for currant at Corinthus; whence the Apostle Paul so strives to stock up by the roots that wretched opinion, by many arguments, 1 Cor. 6. And Chap. 10. 8, in stead of the cloke of heat of youth, he puts upon fornication a bloody cloke, bathed in the blood of three and twenty thousand.

Verf. 11. He that toucheth this man, &c.] So sweetly doth God, many times, turn even our sins to our safety here, and to our salvation hereafter. What is not God able to do for his?

Verf. 12. Then Isaac sowed in that land] In ground hired for his use, and managed by himself: for it was anciently a great commendation, saith Cicero, to be a good husbandman. M. Curius, after three triumphs, returned to the plow, and held it no disgrace; neither ever was there more plenty at Rome than then, saith Pliny; Quasi gauderet terra laurcato romæ, & Aratore triumphali. This good husband in the text, sowing in that barren land, and in a time of famine too, hath an hundred-fold increase; which is the utmost that our Saviour mentioneth, in the parable of the sower:

Non est, mihi crede, flagitium, adolescentium belluari, potare, scortari, fores effringere.

Petres si quem virum bonum calorum appetissent, amplissime laudasse extimabant. Cic.

Matth. 13. 23.

fower: And in reference hereunto, he elsewhere assureth such as Matth. 19. 29. part with all for his sake and the Gospels, they shall receive an hundred-fold here, and eternal life hereafter. That which Hero-^{Διόδοτος ἡν δὲ} dotus and Pliny report of Babylon, is beyond belief; That the land ^{ἠεροπολίτι} thereof returns two hundred-fold increase. But grant it were true, yet he that is a good husband for his soul, sowes in a better ground, and shall have a better return: For, he that sowes to the Spirit, shall, of the Spirit, reap life everlasting. Onely it is required, that he be not weary in well-doing: for in due season we shall reap, if we faint not. We must not look to sowe and reap all in a day, as he saith of the Hyperborean-people far north; that they sowe shortly after the sun-rising, and reap before the sun-set; because the whole half year is one continual day with them. We must waite, with the husbandman, for the precious fruit of the earth, and have long patience for it, until we receive the former and later rain, James 5. 7. And be diligent in the mean while, that when Christ comes, we may be found of him in peace, 2 Pet. 3. 14. Heaven will pay for all our pains and patience. He which soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully, even blessing upon blessing, as the word there signifies: he shall doubtless come again with joy, bringing his sheaves with him. ^{Her. lib. 1. Plin. l. 6. c. 26. Gal. 6. 8, 9. Heresbach. de re rustica.}

Verf. 13. And the man waxed great] Because the Lord blessed him, verf. 12. for it is his blessing that maketh rich. He sowed, and feared God, and the Lord blessed him. Godliness hath the promises of both lives, 1 Tim. 4. 8. Now the promises, are the unsearchable riches of Christ, Eph. 3. 6, 9. who is the heir of all, Heb. 1. 2, and hath made godly men his co-heirs, Rom. 8. 17, entailing upon them riches and honour, delight and pleasure, life and length of days, the blessings of both hands. Godly men, in Scripture, are read to have been richer then any; as Abraham, Isaac, David, &c. so they might be now, (likely) if they would be as godly. Bonus Deus Constantinum Magnum, tantis terrenis implevit muneribus, quanta optare nullus auderet, saith Augustine. If God deny gain to godliness, it is, that it may be admired for it self, as having an autarky, a self-sufficiency, 1 Tim. 6. 6. he makes up in the true treasure: and a grain of grace is worth all the gold of Ophir; a remnant of faith, better then all gay clothing. Achans wedge of gold served for no better purpose, then to cleave asunder his soul from his body; and the Babylonish garment but for

Her. lib. 1. Plin. l. 6. c. 26.

Heresbach. de re rustica.

Her. lib. 1. Plin. l. 6. c. 26.

Prov. 3. 16, 17. & 8. 18. Deut. 28. Psal. 112. 2, 3.

Aug. de civ. Dei, l. 5. c. 25.

Mt. 13. 23.

Prov. 31. 12. for a shrowd. But, contented godliness, like *Solomon's* good wife; doth a man good, and not evil, all his days: for it brings his minde and his means together, and makes him rest well assured of a sufficiency, though he miss of a superfluity.

Verf. 14. *And the Philistims envied him*] Envie is the constant companion of prosperity, as *David* felt, and complained. *Succoth* and *Penuel* contemn *Gideon*, out of envie of his victory; *Joseph's* brethren cannot abide him, because more favoured of his father. *Corah* maligneth *Moses*; *Saul*, *David*; and the Pharisees, our Saviour; their malice wilfully crossing their consciences. *Caligula* sacrificed to *Neptune* and Envie, *ne sibi, ut ipse dicebat, invidere-tur*. He thought other men sick (belike) of his disease, (as the devil accused God of envie, to our first parents;) for certainly, there was not a more envious person living, then he; witness his throwing down the statues of all famous men, and defacing their titles; forbidding any new to be set up, without his leave and liking. So, that *Tyger Tiberius* laid hold, with his spiteful teeth, on all the excellent spirits of his time: He put a Poet to death, for making an excellent Tragedy; and banished a certain Architect, for building a curious Porch at *Rome*, which he could not chuse but admire, and reward with money. *Nero* envied all men that were any whit gracious with the people. *Valentinian* hated all that were well apparelled, or well learned, or wealthy, or noble. *Fortibus etiam detrahere solebat, ut solus videretur bonis artibus eminere*, saith *Ammianus*. *Germanicus* had not any more deadly enemies, then his own ornaments; and his adversaries (as here *Isaac's*) had nothing to complain of him, more then his greatness. So true is that of *Salust*. *Difficillimum inter mortales est, gloria invidiam vincere*. *Hercules* had not more ado with *Hydra*, then a good man shall have with this beast. Envied he shall be of his neighbour, for his labour, and right work. *Eccles. 4. 4. This is also vanity, and vexation of spirit*.

Verf. 15. *The Philistims had stopped them*] They deprived themselves of the benefit of those Wells, so that *Isaac* might not water at them. Envie doth nothing with reason. It is *vitium diabolicum*, saith *Augustine*. The devil, of pure spite, hinders men from heaven: he rageth and rangeth, roaring up and down, seeking whom to devour; and not caring to be double-damn'd himself, so that others may not be saved. We should be so far from envying at the happiness of others, that we should rejoyce in it.

This

Dio in vita Caligulae.

Sueton. cap. 3 & 4.
Lucano, quod ar-te poetica clarus erat, vetitum fuit, ne carmen faceret. Dio in Nerone. Seneca.
Dio in vita Tiberii.
Sueton. c. 53. Am. Marcell. lib. 30. cap. 29.
Tacitus.

Salust. in Catil.

Aug. in Psal. 39.

This were to be as the Angels of God; and the contrary, is to be like the devils of Hell: as *Saul* was; who, because he could not see *David's* heart, fed upon his own. Envie devours it self, as the worm doth the nut out of which it grows.

Verf. 16. *Go from us; for thou art, &c.*] *Isaac* ob *benedictionem Dei Ostracismus indicitur*. It was well, they had nothing worse against him. Of *Isaac* it may be more truly said, then of *Mithridates*, *Virtute eximius, aliquando fortuna, semper animo maximus*. *Αμωχρητα μιν ωεζας ἀγοιρητα οραδα*, as *Dio* saith Dio, lib. 41. of *Pompey*.

Verf. 17. *And Isaac departed thence*] was compelled to do so; though, not long before, the king of the country had charged all his people, on pain of death, not to disquiet him. *Ἐνθα τὸ ἡδὺ πλαν- Antipho. dox ἔτ' ἀμφοῖν*. So near neighbours are Prosperity and Adversity. Friends are very changeable creatures, saith *Plato*. *Friends, there's no friend*, saith *Socrates*; no fast friend. Faithful friends (quoth *Plato*, the Duke of *Buckingham* to Bishop *Morton*, in *Richard* the third's time) are in this age, all, for the most part, gone in pilgrimage; and their return is uncertain. *Sejanus* his friends shewed themselves (as did likewise *Hamans*) most passionate against him; saying, that if *Cesar* had clemency, he ought to reserve it for men, not use it toward monsters. Carnal friends were never true to any that trusted to them: whereas, trust in God, at length, will triumph, as we see in this Patriarch.

Verf. 18. *Isaac digged again the Wells, &c.*] Both for more certainty to finde water, a scarce commodity in those hot countries; and because the labour was the easier, and his right the better, such they had once been his fathers.

Verf. 19. *A Well of Springing Water*] Heb. *living*; so called, for their continual motion. Life consisteth in action: and the godly esteem of life, by that stirring they finde in their souls. *O Lord*; saith *Hzekiah*, *by these things men live, and in all these things is the life of my spirit*. And thus, many a man lives more in a shorter, then others in a longer time. *S. Jerome* tells of One, *qui in brevi visa spacio tempora virtutum multa replevit*. As *Seneca* of another, *qui non diu vixit, sed diu fuit*: *Non multum navigavit, sed multum jactatus est*. Oh live, live, live, (saith a Reverend man) quickly, much, long: else, you are but hitted, and kickt off this stage of the world, as *Phocus* was by *Heraclius*. Nay, many (as *Job 27. 23.* and *v. 15.*) who were buried before half dead.

Verf.

Verf. 20. *And the herd-men of Gerar*] Not content to have cast him out, they pursued him, with cruel hatred; and, by denying him water, went about to destroy both him and his herds. Crosses seldom come single, but in a croud. *James 1. 2. The clouds return after the rain,* and cluster against a new storm. See therefore, that ye keep your cloke close about you.

Verf. 21. *And he called the name of it Sitnah*] Of Satan; to hate deadly, as the devil doth. So the Preacher in his travels, tells us of a place called *The mouth of hell*. And we read of a Country called *Terra del fuego*. *Savoy*, for the strait passages infested with thieves, was once called *Malvoy*; till a worthy adventurer cleared the coasts, and then 'twas called *Salvoy*, or *Savoy*, *quasi salva via*. So, King *Alfred*, as he divided the kingdom into shires, so the subjects, in the several shires, into Tens, or Tythings; every of which should give bond for the good abearing of each other. The ancientest of the ten, was called the Tything-man. And the Kingdom was called *Regnum Dei*, and *Albion*, *quasi Albion*, happy; as *Angli quasi Angeli*; for that then, a poor girl might safely travel with a bag of gold in her hand, and none durst meddle with her.

Verf. 22. *And he removed from thence, &c.*] See here a pattern of a patient and peaceable disposition; not broken by the continual injuries and affronts of the Philistims, that malign'd and molested him. *I am peace*, saith *David*; and *I*, saith *Isaac*, and *I*, saith every son of peace, every childe of wisdom. How well might good *Isaac* take up that of *David*, and say, *My feet stand in an even place*, (now that he was at *Rehoboth* especially, and God had made room for him :) The scales of his minde neither rose up toward the beam, through their own lightness; nor were too much depressed with any load of sorrow: but hanging equally and unmoved between both, gave him liberty, in all occurrences, to enjoy himself. Our mindes (saith a Divine) should be like to the Adamant, that no knife can cut; the Salamander, that no fire can burn; the Rock, which no waves can shake; the Cypress-tree, which no weather can alter; the hill *Olympus*, higher then storm or tempest, winde or weather can reach unto; or rather, like mount *Sion*, *that cannot be removed, but standeth fast for ever*. Thus *Paul* had learned *how to abound, and to be abased*. *Bradford*, if the Queen would give him life, he would thank her; if banish him, he would thank her; if burn him, he will thank her; if condemn

Eccles. 1. 2.

Preach. trav. pag. 106. Heyl. Geog. 130.

Ibid. 474.

Polyd. Virg.

Pfal. 120. 7.

Pfal. 26. 12. Pfal. 4. 2.

Barthol. Westmer. in Pfal. 26.

Ambros. Hexam. 4.

Pfal. 105. 1. Philip. 4. 11. Act. & Mon.

demn him to perpetual imprisonment, he will thank her; as he told one *Cresnel*, that offered to intercede for him. *Praclara est aquabilitas in omni vita, & idem semper vulnus, eademque frons, ut de Socrate, idemque de C. Latio accepimus*, saith *Tully*, in his books of Offices; which book the old Lord *Burleigh*, Lord high Treasurer to Queen *Elisabeth*, would always carry about him, to his dying day, either in his bosom or pocket: And what use he made of it, take M. *Camdens* testimony: *Burleigh* Lord Treasurer was wont to say, that he overcame envie more by patience then pertinacy. His private estate he managed with that integrity, that he never sued any man, no man ever sued him. He was in the number of those few, that both lived and died with glory.

Verf. 23. *And he went up*] to the place of Gods worship. *Strabo* writeth, that the *Metapontines*, when they were enriched by a good yeer of corn, dedicated to *Apollo* a golden harvest.

Verf. 24. *Fear not*] for the continued opposition of the Philistims, or what ever other discouragement. The best mindes, when troubled for any long time, yeld inconsiderate motions, and suffer some perturbation; as water that is violently stirred, sends up bubbles. They cannot be so much master over their passions, as not otherwhiles to be disquieted: for, not the evenest weights, but at their first putting into the balance, somewhat sway both parts thereof, not without some shew of inequality; which, after some little motion, settle themselves in a meet poize. *Potissimum verò fidei murus, tentationum ariete durius aliquantò pulsatus & concussus, facile nutare ac ruinam minari incipit, nisi divinitus sustentetur*.

Verf. 25. *And called upon the Name of the Lord*] that had made room for him; and now, by his presence and promise, comforted him. Let the streams of Gods bounty lead us, as the water-course doth, either to the spring upward, or downward to the main Ocean, to the source and fountain whence they flow. Let God taste of the fruit of his own planting. Otherwise, it is no better then the refreshing of him that standeth by a good fire, and crieth, *Ah, ah, I am warm*. We are no better then brute beasts, if, contenting our selves with a natural use of the creatures, we rise not up to the Author; if, in stead of being temples of his praise, we become graves of his benefits. *Isaac* first built an altar, and then digg'd a Well.

Verf. 26. *And Abimelech went to him*] Not of any great love, but as 1. prickt in conscience; 2. to provide for posterity.

Elian. lib. 9. Solin. cap. 8.

Peachams comp. Gent. pag. 45.

Camd. Elif. fol. 495.

Dedisse in Delphi, 2000 sters.

Bucholcer. Chronol. 310.

Isai. 44. 16.

It was a mercy to him, howsoever, that strangers and Heathens should do him this honour: as it was to *Luther*, that when the Pope had excommunicated him, the Emperour proscribed him, two Kings written against him, &c. the Elector of *Saxony* should nevertheless stick to him; and that the Great Turk should send him word, not to be discouraged, for he would become his gracious Lord, &c. through *From such a Lord*, said *Luther*, good Lord deliver me.

Verf. 27. *Wherefore come ye to me*] Here was his magnanimity, and his modesty both, in expostulating the wrongs they had done unto him. He could not but be sensible of their discourtesies, though he dissembled them. A sheep feels the bite of a dog, as well as a swine, though she make no such noise. *Isaac* having now a fit opportunity, gives them the telling of it: and how forcible are right words! There is a real confutation of injuries: and we should consult, whether, in such a case, it be best to deal with the wrong-doers, at all, by words. Gods way is by works: and he must get an *Isaac*-like temperance and prudence, that thinks himself able to convince them by reason, and to set them down.

Verf. 28. *Let there be now an oath*] See here, saith *Chryostom*, how great the power of vertue is, and the might of meekness: For they that lately drove him out from amongst them, now come to him in courtesie, though a forlorn forraigner; and not onely give him satisfaction, but seek his friendship. Thus, *When a mans ways please the Lord, he maketh his enemies to be at peace with him*.

Verf. 29. *Thou art now the blessed of the Lord*] This they had observed, and therefore did him this honour. So the King of *Babylon* sent Ambassadors, and a Present, to *Hezekiah*, because he had heard of the miracle of the Suns going back for him. Now because the Sun, which was their god, had honoured him so much, the King of *Babylon* would honour him too, as *Abulensis* hath well observed.

Verf. 30. *And he made them a feast*] Not to mischief them thereat, as *Abulensis* did *Amnon*, as *Alexander* did *Philotas*, as the Great Turk doeth the *Balhaws* whom he intends to strangle; but to shew, there was no rancour, or purpose of revenge.

Verf. 31. *And they rose up betime, &c.*] The proverb is, *De sero convivium, de mane consilium*. It was the Persians barbarous manner, in the midst of their cups, to advise of their weightiest affairs,

Manh. loc. com.

Job 6.

Quanta virtutis potentia, quantum mansuetudinis robur, &c. Chryost. Hom. quinta. Prov. 16. 7.

Abulens. in 2 Reg. 20.

Turk. hist.

affairs, as *Pererius* here noteth: *Ardua negotia, praesertim in quibus iuramentum intervenit jejuno stomacho suscipi peragique debent*, saith *Piscator*. Weighty buinesses are best dispatched fasting.

Verf. 32. *We have found water*] As crosses, so mercies, seldom come single, but by troops; as she said, when her son *Gad* was born, *A company cometh*.

Verf. 33. *Ye Beershebah to this day*] So it was before; but the name was almost worn out, the Well being stopped up: *Isaac* therefore new names it, and so preserves it for a monument of Gods mercy to his father, and to himself. Gen. 21. 31.

Verf. 34. *And Esau was forty yeers old*] In an apish imitation of his father, who married not till that age; keeping under his body, and bringing it into subjection, as *Paul*, being inured by good education, to hard labour, prayer, and pious meditation. But *Esau* did not so, a pleasure-monger; he was a profane person, and, as the Hebrews say, a filthy whore-master. So much also the Apostle seems to intimate, when he sets them together, and saith, *Let there be no fornicator, or profane person, as Esau*, Heb. 12. 16. [He took to wife] Not consulting his parents, or craving their consent. This was *abdicationis prelude*; *Deus quem destruit, demeritat*.

Verf. 35. *Which were a grief*] because idolatresses, *Rev.* 2. 2. and untractable, because given up by God, *Hof.* 4. 17. *Rom.* 1. 28.

X XVII.

Verf. 1. *Isaac was old, and his eyes dim*]

Old age is of it self a disease, and the sink of all diseases. This *Solomon* sweetly sets forth, *Eccles.* 12. by a continued allegory, *Ubi quot lumina imò flumina orationis exserit?* saith *One*. In general, he calls it *The evil day, the yeers that have no pleasure in them*. In particular, the Senes all fail; the hands tremble; the legs buckle; the teeth cannot do their office, as being either lost or loosened; the silver cord, that is, the marrow of their backs, is consumed; the golden ewre, that is, the brain-pan, broke; the pitcher at the well, that is, the veins at the liver; the wheel at the cistern, that is, the head, which draws the power of life from the heart: all these worn weak, and wanting to their office: So that sleep

* *Sept. in uer- sleep faileth, desire faileth* * ; neither spring nor summer (signified
naes, quum & by the almond-tree and grasshopper) shall affect with pleasure : the
appetium & daughters of musick shall be brought love, as they were in old Bar-
Venerem irritat. zillai : the sun, moon, and stars are darkened, for any delight they
 take in their sweet shine : yea, *the clouds return after rain* ; a con-
 tinual succession of miseries, like *April-weather*, as one shower is
 unburthened, another is brewed, and the skie is still over-cast with
 clouds. Lo, such is old age : and is this a fit Present for God ?
 wilt thou give him the dregs, the bottom, the very last sands, thy
 dotage, which thy self and friends are weary of ? *Offer it now to*
thy prince, will he be pleased with thee ? The *Circassians* (a kinde
 of mongrel-Christians) as they baptize not their children till the
 eighth year, so they enter not into the Church (the Gentlemen
 especially) till the sixtieth year, but hear Divine Service standing
 without the Temple ; that is to say, till, through age, they grow
 unable to continue their rapines and robberies, to which sin that
 Nation is exceedingly addicted : so dividing their time betwixt sin
 and devotion ; dedicating their youth to rapine, and their old-age
 to repentance. But God will not be so put off: He is a great King,
 and stands upon his seniority, *Mal. 1. 14.* In the Levitical Law,
 there were three sorts of first-fruits : 1. Of the ears of corn, of-
 fered about the Passover. 2. Of the loaves, offered about Pente-
 cost. 3. About the end of the yeer, in Autumn. Now of the two
 first, God had a part ; but not of the last : to teach us, that he will
 accept of the services of our youth or middle-age : but for old-age,
vix aut ne vix quidem. Besides *Abraham* in the Old Testament,
 and *Nicodemus* in the New, I know not whether we read of any
 old man ever brought home to God.

Verf. 2. *I am old, I know not the day of my death*] No more
 doth any, though never so young. There be as many young scalls as
 old, in *Golgotha*. But, young men, we say, may die ; old men
 must die. To the old, Death is *pro januis* ; to the young, in *insidi-*
diis. Senex, quasi feminex. Old men have *pedem in cymba Cha-*
rentis, one foot in the grave already. Our decrepit age both ex-
 pects death, and sollicites it : it goes groveling, as groaning for the
 grave. Whence *Terence* calls an old man *Silicernium* ; and the
 Greeks, *γῆπορτα. ἰδὸν τὸ εἰς γῆν ὄραν*, of looking toward the ground,
 whither he is tending ; or (as others will have it) of loving earth
 and earthly things ; which old folk greedily grasp at, because they
 fear they shall not have to suffice them while alive, and to bring
 them

Ter. in Adelph.
 Vel quod curvum
 scilicet cernat
 vel quod max. si
 lenitibus umbra
 cernendum sit.
 Ἰδὸν τὸ εἰς γῆν
 ὄραν.

them honestly home (as they say) when they are dead ; as *Plu-*
tarch gives the reason.

Verf. 3. *Take me some venison*] It is some blemish to holy *I-*
saac, that he so over-loved *Esa*, and that because he did eat of his
 venison, or because *venison* was in his mouth, *Gen. 25. 28.* *All*
things are lawful for me, but I will not be brought under of any thing. 1
 It is a shame to a Saint, to be a slave to his appetite ; that it should
 be said of him, as it was of *Epicurus*, *Dum palato quid sit opti-*
imum judicat, cæli palatium non suspexit. Ennius.

Verf. 4. *That my soul may bless thee, before I die*] The words
 of dying men, are living oracles. It was the Patriarchs care, and
 must be ours, to leave a blessing behinde us ; to seek the salvation of
 our children whiles we live, and to say something to same purpose
 when we die, that may stick by them. So, when we are laid in our
 graves, our stock remains, goes forwards, and shall do, till the day
 of doom.

Verf. 5. *Esa* went to the field to hunt, &c.] But before he re-
 turned, the blessing was otherwise bestowed. *The hope of the hypo-*
crite shall perish. How many lie languishing at hopes hospital, as
 he at the pool of *Bethesda*, and no help comes ! they repair to the
 creatures, as to a Lottery, with heads full of hopes, but return with
 hearts full of blanks. Or, if they draw nigh to God, they think
 they take hold of him ; but it is but as the childe that catcheth at
 the shadow on the wall, which he thinks he holds fast in his hand ;
 but it vanisheth. The common hope is ill bottom'd. *Hope unsail-*
able, Rom. 5. 5, is founded upon *faith unfeigned*, 1 *Tim. 1. 5.*
Deo confisi nunquam confusi. He speaketh sweetest comfort to the
 heart, in the wilderness. Hof. 2. 13.

Verf. 6. *I heard thy father*] She over-heard what *Isaac* spake
 secretly. Women will be listening, as *Sarah* behinde the door ;
 when she laughed, and little thought to be questioned for it.

Verf. 7. *That I may eat, and bless thee*] Being cheared up by
 thy good cheer and wine, I may be the fitter instrument of the
 Spirit of God. So the Prophet called for a minstrel, 2 *Kings 3.*
 14, 15. *Plato* called Wine and Musick *μαλακία*, the mollifying
 medicines of humane miseries. Chearfulness is called for in all ser-
 vices.

Verf. 8. *Now therefore, my son, obey my voice*] Which yet he
 ought not to have done, because she commanded him that which
 was evil : and they that do thus, are *peremptores, potius quam pa-*
rentes ;

rentes; rather parricides then parents, as saith S. Bernard.

Verf. 9. *savoury meat for thy father*, &c.] She knew his diet, and could fit his tooth. The wife is to take care to please her husband; to use her wits, and busie her thoughts how to give him content in diet, and o:her things of the world, as the Apostle hath it, 1 Cor. 7. 34. It was devillish policie in *Agrippina*, (the mother of *Nero*; and it came home to her) to temper the poison that she gave her husband *Claudius* the Emperour, in the meat he most delighted in, and then to make a jest of it. Let us be sure to bring God such service as he loveth: He will eat, not onely our *honey*, but our *honey-comb*: he will drink, not onely our *wine*, but our *milk*. Cant. 5. 1. take in good part unperfect performances, so the heart be upright: But displeasing service is a double dishonour. The fat of rams was rejected with infinite disdain, where the hands are full of blood, the heart of sin. The Philosopher could complain of his country-men, that when they went to offer sacrifice to Health, they did then banquet most riotously against Health.

Verf. 10. *And thou shalt bring it to thy father*] Though this action, in the general intendment, was good, yet the execution of it wanted not particular error. Her course had been, rather, to have minded her husband of Gods promise to *Jacob*, and gently to have exhorted him to do nothing against it; and then, to have intreated the Lord, to bend his minde to the obedience of his divine will, though to the crossing of his own. But the Saints righteousnes (while here) is mixt; as light and darknes, dimnes at least, in a painted glass, dyed with some obscure and dim colour: it is transparent, and giveth good, but not clear and pure, light.

Verf. 11. *Esau my brother is an hairy man*] This, *Rebecca* thought not of. *Plus vident oculi, quam oculus*. Two is better then one; but wo be to him that is alone. We want much of our strength, in the want of a faithful friend, who might be our monitor: Whence *David* so bemoans the loss of his *Jonathan*; and S. *Paul* counted it a special mercy to him, that *Epaphroditus* recovered, *Phil. 2. 27*. This the Heathen persecutors knew, and therefore banished the Christians, and confined them to Isles, and mines, where they could not have access one to another. Doctor *Taylor* joyced that ever he came into prison, there to be acquainted with that Angel of God (so he calls him) *John Bradford*. While *Ridley* and *Latimer* lived, they kept up *Cranmer* from entertaining

conun-

Maeuvz.

Dixit Nero bo-
letor Om̄s Dep-
us chzu, quid
Claudius boletor
in numerum De-
orum relatus
esset. Dio.

Isai. 1. 11, 15.

Diog. Laert.

Cyprian. epist.

counsels of revolt. It was not for nothing, surely, that our Saviour sent forth his disciples by two and two: He knew by experience, that Satan is readiest to assault, when none is by to assist. *Aaron* may be for a mouth to *Moses*, *Moses* for a God to *Aaron*. Exod. 4. 16.

Verf. 12. *My father peradventure will feel me*] Our heavenly Father will certainly feel us, and better feel us; and we shall feel him too, in his fatherly corrections, before he blefs us. Suffer we must, or ere we reign: no coming to the Crown, but by the Cross. Christ himself was perfected by sufferings; and we must be conformed to his image. When *Ignatius* came to the wilde beasts, *Now*, saith he, *I begin to be a Christian*. *Qui non est Crucianus, non est Christianus*, saith *Luther*, on the 29 of *Genesis*: And in another place; I have no stronger argument, saith he, against the Popes kingdom, then this, that he reigneth without the Cross. [*And I shall seem to him as a deceiver*] So shall all complementing hypocrites to God, that pretend his service to their wicked or worldly ends and aims. They think, belike, to deceive him; but therein they are fairly deceived, (for he searcheth the hearts) and bring a curse, in stead of a blessing, upon themselves and their posterity. *The hypocrite in heart heaps up wrath. Nemo enim magis iram meretur, (saith a Father) quam amicum simulans inimicum*. Where shall we read of an hypocrite received to mercy. *St. Irenaeus nummularius Deus est nummum flum non recipit.* Bern. Job 36. 13. Bern.

Verf. 13. *Upon me be thy curse, my son*] A bold speech: but she respected the promise by faith; she relied on that oracle, *Gen. 25. 23*. which *Isaac* might mis-interpret, understanding it not of the persons of his sons, but of their posterity. *Bernardus non vidit omnia*. *Isaac* was not more blinde in his eyes, then in his affection to his first-born; and that might mislead him. But *Rebecca* saw further then he, and therefore made this bold adventure (not without some mixture of infirmity) to procure *Jacob* the blessing, against her husbands will and intencion. A wife is not to perform such blinde obedience to her husband, as *Plutarch* prescribeth; when he layeth it as a Law of Wedlock, on the wife, to acknowledge and worship the same gods, and none else, but those whom her husband honours and reposes for gods. Men be they pleased or displeased, God must not be displeased. *Plus Moral.* 318.

Verf. 15. *And Rebecca took goodly raiment*] The Priestly garments (some think) proper to *Esau*, had he kept his birth-right; but

but kept, not by *Eſau* or his wives, but by the mother of the family. The Hebrew calleth them, *Veſtes deſiderabiles*, garments of deſires, goodly, ſweet, precious; yet far inferiour to that rich and royal robe of Chriſts-righteouſneſs, that garment of our elder brother; wherewith arayed, we obtain the bleſſing. We read of *Solomons* bravery, of *Herods* cloth of ſilver, of *Alciſthenes* the *Sybarite's* cloke, ſold to the *Cartaginians* by *Dionyſius*, for 120 talents; of *Demetrius* his robe of eſtate, which, for the exceeding coſtlineſs of it, no Prince that came after him would ever put on. But all theſe were but rags to the robe of righteouſneſs, that *ſine white linen, and ſhining*, Rev. 19.

Verſ. 16. *And ſhe put the ſkins of the goats*] This, by ſome, is excuſed, as if it were onely *dolus bonus*, to keep her husband from wrong-doing; as, when the Phyſician deceives his Patient, that he may heal him. But howſoever that ſhe did may be extenuated, it can hardly be juſtified, albeit God ordered it to his own purpoſe.

Verſ. 19. *I am Eſau, thy firſt born, &c.*] Here he utters three lyes in a breath; beſides his intitling God to that he did, verſ. 20. ſo taking that Reverend Name in vain. This was his ſin, and he ſmarterd for it, to his dying day: for he had ſcarce a merry hour after this; but God followed him with one ſorrow upon another, to teach him and us, what an *evil and bitter thing ſin is*, and how it enſnares and enſnarls us. *Ariſtotele* could ſay, that a lye is in it ſelf evil and wicked. The Hebrews call it *Aven*, a great iniquity. And the Scripture reckons it among monſtrous ſins, Rev. 21. 8, and condemns it to hell; whether it be the officious, merry, or pernicious lye. Indeed every lye is pernicious to our ſelves, or others, or both; becauſe flatly forbidden of God, and becauſe it is againſt the order of nature, and for that *no lye is of the truth*, (as *S. John* hath it) but of the devil, who began, and ſtill upholds his kingdom by lyes. Contrarily, God is Truth, and his children are all ſuch as will not lye, *Iſai. 63. 8. Rev. 14. 5.* at leaſt, not get a haunt and a habit of lying, which *David* calls a *way of lying*: *Remove from me the way of lying*, ſaith he, that I make not a trade or common practice of it. We finde, that, *1 Sam. 21. 2.* he very roundly telleth two or three lyes together, (as *Jacob* here did;) and all deliberate. So that tale he told *Achiſ*, of invading the South of *Judah*, when he had been upon the *Geshurites* and *Gerarites*, I know not how it can be excuſed. But this was not *David's* way,

Athenæus.
Propter invidiam impendii magnificenciam.

Jer. 2. 19.
Ariſt. Ethic.
lib. 4. c. 7.

1 Joh. 2. 21.
Joh. 8. 44.

1 Sam. 27. 8.
10, 11.

way, his common courſe; pity it ſhould. *Honeſt* Heathens condemned lying: The *Persians* puniſhed it ſeverely in their children: *Xenoph. Cy-* *Homer* cenſures it in *Dolon*, *Ulyſſes*, and others. *Cliarchi hiſto-* *rici* (ſaith *Quintilian*) *ingenium probatur, fides infamatur. Nepos* reporteth of *Epaminondus*, that he ſo loved truth, that he would not once lye, no not in jeſt. A ſhame to many Chriſtians, who think the officious and ſporting lye to be nothing. Whereas, *Gal. 1. 10.* we muſt not ſpeak the truth to pleaſe men, much leſs lye. And for ſaving our ſelves, we muſt rather die, than lye: elſe *Peter* had not ſinned, in denying his Maſter. As for proſiting others, we may not lye, though it were to ſave a ſoul, *Rom. 3. 7.* We may as well commit fornication with the *Moabites*, to draw them to our Religion; or ſteal from rich men, to give to the poor; as lye to do another man a good turn.

Verſ. 20. *How is it that thou haſt found it ſo quickly*] A man may very well aſk our common Proteſtants this queſtion, concerning the Faith they ſo much boaſt of, but came by it too quickly, to be right. They were never yet in the furnace of Mortification, felt the ſpirit of bondage, the terrors of God in their conſciences. Their Faith is like *Jonah's* gourd, that grew up in a night; or a bullet in a mould, that's made in a moment. Let ours be like the water of *Bethlehem*, much longed for, and hardly come by, &c.

Verſ. 21. *That I may ſee thee, my ſon*] Here *Iſaac* uſed all his Senſes, and yet is cozened. *There is neither Wiſdom nor counſel againſt the Lord. Mihi hominum prudentia ſimilis videtur talpæ labori, non ſine dexteritate ſub terra fodientium, ſed ad lumen Solis cacucientium.* Gaſp. Ens.

Verſ. 22. *The voice is Jacobs voice*] *Jacob* muſt name himſelf *Eſau*, with the voice of *Jacob*. It is hard, if our tongues do not betray us, in ſpite of our habit, as it did the wife of *Jeroboam*.

Verſ. 24. *Art thou, &c. and he ſaid, I am*] Thus one ſin entertained, fetcheth in another; a lye eſpecially, which, being a tinkery bluſhful ſin, is either denied by the lyer, who is aſhamed to be taken with it; or elſe covered by another and another lye, as we ſee here in *Jacob*; who being once over ſhooes, will be over boots too; but he will perſwade his father, that he is his very ſon *Eſau*.

Verſ. 25. *Bring it neer to me*] *Divinum conſilium dum devitatur, impletur: humana ſapientia, dum relucetatur, comprehenditur*, ſaith *Gregory*, Here *Iſaac* doth unwilling and unwitting juſtice.

P

Verſ,

Xenoph. Cy-
top. lib. 1.
Iren. 4. 3. 1. 1.
la. 2. 2. 1. 1. 1.
on. 1. 1. 1. 1.
Cor. Nepos, in
vita Epam.

Arist. lib. de mirab. aufcult.

Verf. 27. *As the smell of a field*] Compare *Cant. 2. 13. & 4. 12, 13, 14.* Aristotle writes of a parcel of ground in *Sicily*, that sendeth such a strong smell of fragrant flowers, to all the fields and leazes thereabouts, that no hound can hunt there, the scent is so confounded with the sweet smell of those flowers. Labour we so to resent heavenly sweetneses, so to favour the things above, that we may have no minde to hunt after earthly vanities, &c. *Alexanders* body is said to be of such an exact constitution, that it gave a sweet scent where it went. Christ (the true carcase) smells so sweet to all heavenly eagles, that, being now lifted up, he draws them after him.

Math. 24. Joh. 12.

Eſau likewise hath the like, but not with a God give thee.

Verf. 28. *God give thee of the dew*] For that country was dry and thirsty: They had rain, say some, but twice a yeer; the former in seed-time, and the later rain in *May*. The blessings here bestowed, are plenty, victory, domestical preeminency, and outward prosperity. But beyond all these, some better thing was provided and promised. *Evant enim speculum, & pignus celestium.* The Church of *Rome* borrows her mark from the market-plenty, or cheapness, &c. she vaunts of her temporal felicity, and makes a catalogue of the strange victories which the *Catholikes* have had.

Bell. tom. 1. lib. 4. cap. ult.

Immo vix unquam fuerunt Hæretici superiores quando iusto prelio dimicatum est, saith *Bellarmino*. Upon one of the *Easter-holidays*, saith *George Marſh*, Martyr, *Maister Sherburn* and *Maister More* sent for me, perswading me much to leave mine opinions; saying, All the bringers up and favourers of that Religion, had ill luck, and were either put to death, or in prison, and in danger of life. Again, the favourers of the Religion now used, had wondrous good luck, and prosperity in all things. These wizards, these disputers of this world, as the Apostle calls them, *1 Cor. 1. 20*, either knew not, or believed not, that the Church is the heir of the Cross, as an Ancient speaketh; that Opposition is (as *Calvin* wrote to the French King) *Evangelii genius*, the bad genius that dogs the Gospel; that Truth breeds hatred, (as the fair Nymphs did the ill-favoured Fawns and Satyrs) and seldom goes without a scratcht face. Some Halcyons the Church hath here, as in *Constantines* time, (*Repugnante contra temetipsam tua felicitate*, saith *Salvian*, in his first book to the *Catholike Church*;) but grace she shall be sure of here, with persecution; and glory hereafter, without interruption. As for outward things, *ant advenit sanè, ant non oberunt*; either she shall have them, or be as well without them.

A. & Mon. fol. 1421.

Ecclesia hæreticorum.

Veritas odium parit. Ter.

them. God shall be her *Cornu-copia*, her All-sufficient, her shield, *sine Deo, omnis copia est egestas.* and exceeding great reward.

Verf. 29. *Let thy mothers sons bow down to thee*] That is, thy brethren; which are therefore denominated from the mother, *quod certior est a matre progenies, quam a patre*, saith an Interpreter. But this blessing is pronounced in an higher stile then ordinary; therefore sentences are doubled; and that kinde of speech is here used, which, with us, is either Poetical, or not far from it.

Verf. 30. *Eſau his brother came in*] All-too-late. Detained he was by the devil, (say the Hebrews) who not seldom makes a fool of hunters, and leads them about. A sweet providence of God there was in it, certainly, that he should come in as soon as *Isaac* had done, and *Jacob* was gone, and no sooner. Like as there was in that which *Maister Fox* reports of *Luther*, that on a time, as he was sitting in a certain place upon his stool, a great stone there was in the vault, over his head, which being staid miraculously so long as he was sitting, as soon as he was up, immediately fell upon the place where he sat, able to have crushed him in pieces. A Warrant once came down, under Seal, for the execution of the Lady *Elizabeth*; *Steven Gardiner* was the engineer, and thought he had been sure of his prey: But God pulled the morsel out of his mouth; *Englands Elizabeth*, by *Henry* to the Queen, who renounced and reversed it. Another time, while *Sir Henry Benningfield* her Keeper was at Court, one *Basset*, a Gentleman, and a great favourite of *Steven Gardiners*, came, with twenty men well appointed, to *Woodstock*, to have murdered her: But, by Gods great providence, *Sir Henry* had left so strict a charge behinde him, that no living soul might have access unto the Princess, upon what occasion soever, till his return, that they could not be admitted; whereby, their bloody enterprise was utterly disappointed. *The Lord knoweth how to deliver his: he keepeth all their bones, not one of them is broken.* *Psal. 34.*

Verf. 31. *And he also had made savoury meat*] *Eſau's* works here, are better then *Jacobs*. Election is not of works, but of grace, *Rom. 9. 11.* *Quis te discernit?* saith the Apostle. *Greevinchovius* the *Arminian* sawcily answers, *Ego meipsum discerno.* And surely, had the cause of our election been either by our faith, or good works foreseen (as the *Papists* and *Arminians* would have it) *Saint Paul* might have spared his question, or soon received a ready answer.

Verf. 33. *And Isaac trembled very exceedingly*] The fear of God reined him, in that he durst not reverse the blessing. (though haply he had a minde to it;) nay, he stablished it to *Jacob* here, and more adviſedly, in the next Chapter. *Noli peccare: nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, infernus cruciabit.* A reverend and religious man had this written before his eyes, in his Study, saith *M. Gataker*.

Non dolet de peccato venditionis, sed de damno perditionis. Par. Hof. 7. 14.

Verf. 34. *He cried with a great and exceeding bitter cry*] Not for his sin, in selling the birth-right; but for his loss, in missing the blessing: though, having sold the birth-right, he had no right to the blessing. This is the guise of the ungodly. He cries *Perii*, not *Peccavi*. If he howl upon his bed, it is for corn and oil, as a dog tied up howls for his dinner. It never troubles him, that a good God is offended, which to an honest heart is the prime cause of greatest sorrow.

Verf. 35. *Thy brother came with subtilty*] *Junius* observes, that *Isaac* here, to please his son, committeth some oversight, in transferring the fault upon *Jacob*. He might have seen how God chastised his seeking to cross the Oracle, in the sin of *Rebecca* and *Jacob*, who beguiled him. But our mindes are as ill-set as our eyes, neither of them apt to turn inwards.

Verf. 36. *Is he not rightly named Jacob*] He cavils and quarrels at his brothers guise, at his fathers store; (*Hast thou but one blessing, &c.*) but not a word we hear of his own profaneness. How apt are men to mistake the cause of their sufferings, and to blame any thing sooner than their own untowardness!

Verf. 38. *Esau lift up his voice, and wept*] Yet, found no place for repentance, Heb. 12. 17. that is, he could not, by his tears, prevail with his father, to reverse the blessing. See the fruit of Gods holy fear. *Moses* his rod was not so famous for being turned into a Serpent, (for even the Magicians did as much) as for devouring the Magicians rod: So the true fear of God is most eminent and effectual, when set in emulation or opposition to other fears, or carnal aims and affections.

Verf. 39. *Answered and said unto him*] *Dixit, non benedixit, quia potius fuit predictio futura conditionis, quam benedictio*, saith *Parvus*. And whereas we read, *Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven*; *Castalio* renders it thus: *Tua quidem sedes a terra pinguitudine, & a superno caeli rore aberit.* For *Mishmanne*, saith he, signifieth *ab pinguitudine*, *sive*

sine pinguitudine; as it doth also, *Psal.* 109. 24. *My flesh faileth from fatness*, (that is, for lack of fatness;) or, *Without fatness*. So the sence he sets upon this Text, is; Thou shalt dwell far from the fatness of the earth, in a barren country, &c. For *Isaac* could not give *Esau* what he had given *Jacob* afore: and this was that, that *Esau* so grieved at, and threatned his brother for. Or if he could, what cause had *Esau* so to take on? why should it trouble me, that another partakes of the sun-light with me, when I have never the less? &c. *Object.* But the Apollle saith, *Isaac* blessed *Jacob* and *Esau*. *Sol.* It was a blessing, no doubt, that *Edom* should shake off *Israels* yoke; as it follows, verf. 40. and fell out, 2 *Kings* 8. 20.

Verf. 40. *When thou shalt have the dominion*] *Cum planxeris*, saith *Junius*; when thou hast, for some time, undergone hard, troublesome, and lamentable servitude, the grief whereof thou dost greatly groan under; as in *Dauids* time, who cast his shoe over them, *Plal* 60. 8. The *Sodomites*, those worst of men, were the first that we finde in Scripture brought in bondage to others, *Gen.* 14. 4. When the *Danes* and other forraigners domineer'd in this Kingdom, was it not a lamentable time? were not mens dearest lives sold as cheap, as sparrows were among the *Jews*, five for two farthings? Did we but live a while in *Turkie*, *Persia*, yea, or but in *France*, (saith *One*) a dram of that liberty we yet enjoy, would be as precious, as a drop of cold water would have been to the rich man in hell, when he was so grievously tormented with those flames. Take we heed, lest for the abuse of this sweet mercy, God send not in the *Midianites* to thresh out our corn, the *Assyrians* to drink up our milk, to make a spoil of our cattel, *Ier.* 49. 32, and to cause us to eat the bread of our souls in the peril of our lives, as our fathers did in *Queen Marias* days.

Verf. 41. *And Esau hated Jacob, &c.*] Because God said, *Jacob* have I loved. And, as all hatred is bloody, he resolves to be his death. *The righteous is abomination to the wicked*, saith *Solomon*. *Moab* was irked because of *Israel*, or, did fret and vex at them, *Num.* 22. 3, 4. who yet passed by them in peace. But the old serpent had set his limbs in them, transfused his venom into them: hence that deadly hatred, that is and will be betwixt the godly and the wicked. *Pliny* speaks of the *Scorpion*, that there is not one minute, wherein he doth not put forth the sting: So doth that serpentine seed, acted by Satan. The Panther so hates man, that he

he flies upon the very picture of a man, and tears it to pieces. So doth Satan and his imps upon the image of God, in whomsoever they finde it. They *Satanically* bate me, saith *David* of his enemies. And feelt thou thy persecutor full of rage? (saith *Bernard*) know thou, that he is spurr'd on by the devil that rides him, that acts and agitates him, *Eph. 2. 2.* [And *Esau* said in his heart] *Effuiverat etiam minaces voces*; he had also bolted out some suspicious speeches, (as our Gunpowder- traitors did) whereby he was prevented. [The days of mourning for my father] No matter for his mother: yet God saith, *Ye shall fear every man his mother and his father.* The mother is first mentioned, because usually most slighted. *Luther* thinks, he threatneth his father also, in these words; as if he should say, I will be avenged, by being the death of my brother, though it be to the breaking of my fathers heart. A bloody speech of a vindictive spirit, whom nothing would satisfie, but to be a double parricide. [I will slay my brother] But threatned men live long: for even *Isaac*, who died soonest, lived above fourty yeers beyond this. *My times are in thy hand*, saith *David*.

Verf. 42. *And these words of Esau, &c.*] For he could not hold, as *Absalom* did; who, intending to murder *Amanon*, spake neither good nor evil to him. These still revenges are most dangerous, as a dog that barks not. That *Esau* vented himself in words, was a great mercy of God to *Jacob*. He thought nothing, (good man) but followed his calling, not knowing his danger. But his provident mother hearkened it out, and took course to prevent it. So doth the sweet fatherly providence of God take care and course for the safety of his servants, when they are either ignorant or secure. Masses were said in *Rome*, for the good success of the Powder-plot; but no prayers in *England*, for our deliverance: and yet we were delivered. A seven-fold Psalmody they had framed here, which secretly passed from hand to hand, with tunes set, to be sung for the chearing up of their wicked hearts, with an expectation (as they called it) of their day of *Jubilee*. The matter consisteth of railing upon King *Edward*, Queen *Elizabeth*, and King *James*; of petition, imprecation, prophetic, and praise. This Psalter is hard to be had, for they are taken up by the Papists, as other books be, that discover their shame. But *Mendoza*, that lyer, (*convenit nobis nomina sepe suis*) founded the Triumph before the Victory. That blinde Letter of theirs

Pfal. 35. 19.
Scio quia ab
ascensore suo de-
mone perunge-
tur. Bern.

Levit. 19. 3.

Vindicabo me
asserendo Patri
luctum, cade
fratris. Luth.

Pfal. 31. 15.

Spec. bell.
facri.

brought all to light, by the meer mercy of the Father of lights, who was pleased to put a divine sentence into the mouth of the King. *Sorex suo perit indicio. Hunc tibi pugionem mittit Senatus, dixit ille: detexit fucinus fatuus, & non implevit.* So here. See the like, *1 Sam. 19. 2. Acts 9. 24. & 23. 16.* [And she sent and called *Jacob*] Why did she not call both her sons together, and make them friends, by causing the younger to resign up his blessing to the elder? Because she preferred heaven before earth, and eternity before any the worlds amity or felicity whatsoever. The devil would fain compound with us, when he cannot conquer us; as *Pharaoh* would let some go, not all, or if all, yet not far. *Religiosum oportet esse, sed non religentem.* He cannot abide this strictness, &c. But we must be resolute for God and heaven. It's better flee, with *Jacob*, yea, die a thousand deaths, then, with the loss of Gods blessing, to accord with *Esau*.

Verf. 43. *Flee thou to Laban*] Flee then we may, when in danger of life; so it be with the wings of a dove, not with the pinnions of a dragon. God must be trusted, not tempted. Means must be neither trusted, nor neglected.

Verf. 44. *Tarry with him a few days*] Heb. *unos dies. Sed facti sunt viginti anni.* She reckoned upon a few days; but it proved to be twenty whole yeers: and she never saw *Jacob* again, as the Hebrew Doctors gather. Thus Man purposeth, God disposeth. Some think she sent *Deborah* her nurse, to fetch him home, who died in the return, *Gen. 35. 8.*

Verf. 45. *And he forget, &c.*] Whiles wrongs are remembred, they are not remitted. He forgives not, that forgets not. When an inconsiderate fellow had stricken *Cato* in the Bath, and afterwards cried him mercy; he replied, I remember not that thou didst strike me. Our *Henry* the sixth is said to have been of that happie memory, that he never forgot any thing but injuries. *Esau* was none such: He was of that sort, whom they call *μυροχολοι*, soon angry, but not soon pleased. His anger was like *coles* of *juniper*, *Psal. 120. 4.* which burn extremely, last long, (a whole twelve-moneth about, as some write;) and though they seem extinct, revive again:

Flamma redardescit, que modo nulla fuit. Ovid.

Verf. 46. *I am weary of my life, &c.*] A wise woman (saith an Interpreter) not willing to grieve her husband, she conceals from him *Esaus*'s malicious hatred of *Jacob*, and pretends another cause

Dio in Aug.

cause of sending him away, to take him a fit wife. Let women learn, not to exasperate their husbands with quick words, or forward deeds; but study their quiet. *Livia*, wife to *Augustus*, being asked how she could so absolutely rule her husband, answered, By not prying into his actions, and dissembling his affections, &c.

XXVIII.

Verf. 1. *Isaac called Jacob, and blessed him*]

Terent.

HE doth not rate him, or rail at him. Anger must have an end. The Prodigals father met him, and kist him, when one would have thought, he should rather have kickt him, kill'd him. *Pro peccato magno, paululum supplicii satis est patri.*

Verf. 2. *Arise, go to Padan-aram*] *Jacob* was no sooner blest, but banisht: so our Saviour was no sooner out of the water of Baptism, and had heard, *This is my beloved Son*, &c. but he was presently in the fire of temptation, and heard, *If thou be the Son*, &c. When *Hezekiah* had set all in good order, *2 Chron. 31.* then up came *Sennacherib* with an army, *Chap. 32. 1.* God will put his people to it; and often, after sweetest feelings.

Verf. 3. *And God Almighty blest thee*] Here *Isaac* stablisheth the blessing to *Jacob*, lest haply he should think, that the blessing so got, would be of no force to him. God passeth by the evil of our actions, and blesseth the good.

Verf. 4. *And give thee the blessing of Abraham*] Here he is made heir of the blessing, as are also all true Christians, *1 Pet. 3. 9.* *Cesar*, when he was sad, said to himself, *Cogita te esse Casarem*: so, think thou art an heir of heaven, and be sad if thou canst.

Verf. 5. *Isaac sent away Jacob*] with his staff onely, *Gen. 32. 10.* and to serve for a wife, *Hof. 12. 12.* It was otherwise, when a wife was provided for *Isaac*. But *Jacob* went as privately as he could, probably, that his brother *Esau* might not know of his journey, and wait him a shrewd turn by the way. *Theodore*t saith, it was, that the divine providence might be the better declared toward him, no better attended or accommodated.

Hof. 12. 12. he fled into Syria.

O. M. O.

Verf. 6. *When Esau saw, &c.*] But he was ever too late, and therefore that he did, was to little purpose. An over-late fight

is

is good neither in piety nor policy. They will finde it so, that are *semper victuri*; and never can finde time to begin, till they are shut out of heaven for their trifling. How many have we known taken away in their offers and essays, before they had prepared their hearts to cleave to God!

Seneca.

Verf. 7. *And was gone to Padan-aram*] Which was distant from *Beer-sheba* almost five hundred miles. This was the father of the brood of travellers; and his affliction is our instruction, *Rom. 14. 4. 1 Cor. 10. 11.*

Verf. 8. *pleased not his father*] Whether himself or they pleased God, or not, was no part of his care. God is not in all the wicked mans thoughts. That he strives for, is, to be well esteemed of by others, to have the good will and good word of his neighbours and friends, such especially as he hopes for benefit by. Thus *Julian* counterfeited zeal, till he had got the Empire: afterwards, of *Julian*, he became *Idolian*, as *Narsansen* saith he was commonly called, because he set open again the Idols temples, (which had been shut up by *Constantine*) and restored them to the Heathens.

Verf. 9. *Then went Esau unto Ishmael*] *Stulta hac fuit nauis India, & hypocrisis*, saith *Pareus* rightly. Apes will be imitating men: Spiders have their webs, and Wasps their honey-combs. Hypocrites will needs do something, that they may seem to be some-body: but, for want of an inward principle, they do nothing well: they amend one error with another, as *Esau* here; and as *Herod* prevents perjury by murder. Thus, while they shun the sands, they rush upon the rocks; and while they keep off the shallows, they fall into the whirl-pool. *Sed nemo ita perplexus tenetur inter duo vitia, quin exitus pateat absque tercio*, saith an Ancient.

Incidit in Scyllam, cupiens vitare Charybdim;

Verf. 10. *And Jacob went out from Beer-sheba*] A long journey; but nothing so long as Christ took, from heaven to earth, to serve for a wife, his Church; who yet is more coy then *Rachel*, and can hardly be spoken withal, though he stand clapping and calling, *Open to me, my sister, my spouse. Stupenda dignatio*, saith *One*; a wonderful condescending.

Verf. 11. *And he lighted upon a certain place*] Little thinking to have found heaven there. Let this comfort travellers, and friends that part with them. *Jacob* never lay better, then when he lay without doors; nor yet slept sweeter, then when he laid his head upon a stone. He was a rich mans son, and yet inured to take hard on.

Mali cubus suavis dormio & felicitate somniat.

Verf.

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Verf. 12. *Behold a ladder*] *Scala est. piorum in hoc mundo peregrinatio*, saith *Pavens*, after *Iunius*. But besides this interpretation, our Saviour offereth us another, *Ioh 1. 51*, applying it to himself, the true ladder of life, *per quem solum in caelum ascendere possimus*. He that will go up any other way, must, as the Emperor once said, erect a ladder, and go up alone. He touched heaven, in respect of his Deity; earth, in respect of his humanity; and joynd earth to heaven, by reconciling Man to God. *Gregory* speaks elegantly of Christ, *μεσότης*, that he joynd heaven and earth together, as with a bridge; being the onely true *Pontifex*; or *bridge-maker*. Heaven is now open and obvious, to them that acknowledge him their sole Mediator, and lay hold, by the hand of faith, on his merits, as the rounds of this heavenly ladder: These onely ascend; that is, their consciences are drawn out of the depths of despair, and put into heaven, as it were, by pardon, and peace with God, rest sweetly in his bosom, calling him *Abba* Father; and have the holy angels ascending, to report their necessities; and descending, as messengers of mercies. We must also ascend (saith *S. Bernard*) by those two feet, (as it were) Meditation, and Prayer: yea, there must be continual ascensions in our hearts, as that Martyr said: And as *Iacob* saw the Angels ascending and descending, and none standing still; so must we be active, and abundant in Gods work, as *knowing*, that our labour is not in vain in the Lord; and that, *non proficere, est deficere*; not to go forward, is to go backward.

Verf. 13. *I am the Lord God of Abraham, &c.*] What an honour is this to *Abraham*, that God was not ashamed to be called, His and his sons God! *Eusebius* the Historian, was called *Eusebius Pamphili*, for the love that was betwixt him and the Martyr *Pamphilus*, as *S. Hierome* testifieth. *Friend to Sir Philip Sidney*, is engraven upon a Noble mans Tomb in this Kingdom, as one of his Titles. Behold the goodness of God, stooping so lowe, as to stile himself, *The God of Abraham*, and *Abraham* again, *The friend of God*.

Verf. 14, 15. *And thy seed shall be as the dust*] Against his fourfold cross, here's a fourfold comfort, (as *Pererius* well observeth) a plaister as broad as the sore, and soveraign for it. Against the loss of his friends, *I will be with thee*: 2. of his country; *I will give thee this land*: 3. against his poverty; *Thou shalt spread abroad, to the east, west, &c.* 4. his solitariness and aloneness; Angels shall at-

M. Philpot.

Bern.

The old Lord Brook.

tend thee; and, *Thy seed shall be as the dust, &c.* And who can count the dust of *Iacob*? saith *Balaam*, that Spelman of the devil, as One calls him. Whereunto we may adde that which surpasseth and comprehendeth all the rest; *In thee, and thy seed shall all the families of the earth be blessed*. Now whatsoever God spake here with *Iacob*, he spake with us, as well as with him, saith *Hofea*, Chap. 12. 4.

Verf. 16. *And I knew it not*] *Viz.* that God is graciously present in one place, as well as in another. Our ignorance and unbelief is freely to be confessed, and acknowledged. Thus *David*, *Psal. 73. 22. Agur, Prov. 30. 2.* Pray for me, saith Father *Luther* to his friend; pray for me, I say: for I am sometimes so fearful, that I would creep into a mouse-hole. And in a certain Sermon; I my self, saith he, have used, in mine earnest matters, to say, *Yea by S. Mary*; which indeed is naught.

Verf. 17. *How dreadful is this place!* The place of Gods publick Worship, is a place of Angels and Archangels, (saith *Chrysostom*;) it is the Kingdom of God; it is very heaven: What wonder then, though *Iacob* be afraid, albeit he saw nothing but visions of love and mercy? *In thy fear Will I Worship toward thy holy temple*, saith *David*. The very *Turk*, when he comes into his Temple, lays by all his State, and hath none to attend him all the while. *Omnino oportet nos, orationis tempore, curiam intrare caelestem*, (saith *S. Bernard*) *in qua Rex regum stellato sedet solio, &c. Quanta ergo cum reverentia, quanto timore, quantà illuc humilitate accedere debet e palude sua procedens & repens vilis rannacula?* Our addresses must be made unto God, with the greatest reverence that is possible.

Verf. 18. *And set it up for a pillar*] The better to perpetuate the memory of that mercy he had there received; and that it might be a witness against him, if hereafter he failed of fulfilling his vow. It is not amiss, in making holy vows, to take some friend to witness, that, in case we be not careful so to fulfil them, may minde us, and admonish us, of our duty in that behalf. *Iacob*, that was here so free, when the matter was fresh, to promise God a Chappel at *Bethel*, was afterwards backward enough; and stood in need that God should pull him by the ear, once and again, with a *Go up to Bethel*, and punish him for his delays, in the rape of his daughters; cruelty of his sons, &c. *Gen. 35.*

Verf. 20. *And Iacob vowed a vow*] The first holy votary that

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ever

Num. 23. 10.

In his Letter to Ridley, &c. & Mon. 1565. Sermon. in 3. Sund. in Advent.

Tunc Assum. & Apollon. Ba. of the Div. office.

Psal. 5. 7.

Bern. de div. verf. 25.

ever we read of : whence *Jacob* also is called, *The father of vows* ; which, out of this Text, may be thus described A Vow is nothing else, but a religious promise made to God in prayer, and grounded upon the promise of God ; whereby we tie our selves, by way of thankfulness, to do something that is lawful, and within our power ; with condition of obtaining some further favour at the hands of God. Thus *Jacob* vows to God onely : he is the sole object of Fear, therefore also of Vows. See them set together, *Psal.* 76. 11. Next, he prays when he vows. *Exod.* & *Genosuxd* : a vow and a prayer are of near and necessary affinity. See *Psal.* 61. 6. *Judg.* 11. 30, 31. That was a blasphemous vow of Pope *Iulius*, that said, he would have his will, *al despito di Dio*. And not unlike of *Solyman* the Great Turk, in a Speech to his Souldiers : So help me great *Mahomet*, I vow, in despite of Christ and *John*, in short time to set up mine Ensignes with the Moon, in the middle of the Market-place in *Rhodes*. *Jacob*, as he vowed onely by the Fear of his father *Isaac* ; so he presented his vow in an holy prayer, not in an hellish execration. I adde, that it is a promise, grounded upon Gods promise : so was *Jacobs* here, in all points ; as is to be seen, if compared with verse 15 of this Chapter. Next, I say, that by this Vow we binde our selves, &c. Not as calling any new snare upon our selves thereby ; but rather a new provocation to the payment of an old debt. For what can *Iaco* b vow to God, that he owes him not before hand, without any such obligation ? This he doth too, by way of thankfulness ; as doth likewise *David*, *Psal.* 116. 8, 9. and other-where. And that which he voweth, is lawful, and possible : not as theirs was, that vowed *Pauls* death, *Acts* 23. or as *Iulian* the Apostata's ; who, going against the *Persians*, made this vow, that, if he sp'd well, he would offer the blood of Christians. Or as that Constable of *France*, who covenanted with God, that if he had the Victory at *S. Quintins*, he would set upon *Geneva*. These men thought, they had made a great good bargain with God ; but did not his hot wrath kindle against them ? So *Gerald* Earl of *Desmond's* Irish men were justly consumed with famine and sword, which had barbarously vowed to forswear God, before they would forsake him. Lastly, all this that *Jacob* doth, is on condition of some further favour : *If God will be with me, and will preserve me, and provide for me*, &c. All which he doubts not of, as having a promise ; but yet helps forward his faith by this holy vow ; then shall God have the utmost, both

A. & Mon.

Turk. hist.

A. & Mon.
1914.Camd. Elisab.
fol. 258.
A. D. 1583.

both in inward and outward worship : for God shall be his God ; and he will build him an house, and pay him Tythes, &c. [And will give me bread to eat] Having food and raiment, (saith the Apostle) let us therewith be content. Nature is content with little ; grace, with less. *Insania damnandi sunt, quia multa tam anxie Vir bonus paucis congruit, quum sit tam paucis opus*, saith *Lud. Vives*. *Ὁλιγοδιδος δ' ἄνευ κτ' indiget*. saith *Clem. Alex.* *Cibus & potus sunt divitiis Christianorum*, saith *Hierome*. Bread and water, with the Gospel, are good cheer, saith *Greenham*. *Cui cum paupertate bene convenit pauper non est*. *Seneca*. The disciples are bid pray for bread, not bisket : they dined, on a Sabbath-day, with corn rubb'd in their hands, with broiled fish, *Melch. Adam.* &c. *Luther* made many a meal of a herring ; *Junius*, of an egge. One told a Philosopher, If you'll be content to please *Dionysius*, you need not feed upon green herbs. He replied ; And if you be content to feed upon green herbs, you need not please *Dionysius*.

CHAP. XXIX.

Vers. 1. Then Jacob went on his journey]

Heb. lift up his feet : *indifessi cursoris instar* ; as it were a generous and manly horse, refreshed with his bait by the way, he went lightly on his long journey. The joy of the Lord was *Jacob's* strength : it became as oil ; wherewith his soul being supplied, he was made more lithe, nimble, and fit for action. He that is once soaked in this oil, and bathed, with *Jacob*, in this bath at *Bethel*, will cheerfully do or suffer ought for Gods sake. *Tua presenita Domine Laurentio ipsam craticulam dulcem fecit*, saith *One*. *Gauderet Crispina cum tenebatur, eum audiebatur, cum damnabatur*, *Aug.* in *Psal.* cum ducebatur, saith *Austin*. So did many of the *Mariam* Martyrs, as were easie to instance. *Bernard* gives the reason: The Cross is oiled, *Cruce enim unctus est, &c.* *Crucem multi abhominantur, erusum videntur, sed non videntes unctionem*. *Bern.* come to his beard, Ah, said he, what a small pain is this, to be compared to the glory to come ! Let us pluck up our feet, pass from strength to strength, and take long and lusty strides toward heaven.

Neh. 8. 10.]

heaven. It is but a little afore us ; and a ready heart rids the way apace.

Rev. 7. 16, 17. **Verf. 2.** *Three flocks of sheep lying by it*] Semblably Christ, the chief Shepherd, feeds and leads his flock to the lively fountains of waters ; commanding his under-shepherds, the Ministers, to roll away the stone, by opening the promises, that his sheep may drink water with joy, out of those wells of salvation.

Isai. 12. **Verf. 3.** *And he put the stone again upon the wells mouth*] To keep the waters clean and filth-free. The Turks had procured some traitor in *Scodra* (where *Scanderbeg* ruled) to poison the Town-well. The Pope hath endeavoured the like, by pouring out his deadly poison upon the rivers and fountains of water (the Scriptures) that they might become blood : witness that Heathenish Decree of the Council of *Trent* ; equalizing, if not preferring, the Apocrypha, to the Canonical Scripture ; the vulgar Translation, to the Original ; Traditions, to holy Writ : and affirming, that the holy Ghost himself is not to be heard, though he bring never so plain Scripture for himself, *nisi accedat meretricis purpurate effrons interpretatio*, saith a learned Doctor ; unless the Pope may interpret it. Horrible blasphemy ! Had not Gods servants need to see to the cleansing of this Well, and the keeping it free from the trappings and defilements of this foul Beast ? The Council of

Rev. 16. 4. **Constance** comes in with a *Non-obstante*, against Christs Institution ; withholding the Cup from the Sacrament. Before that the Gospel was corrected, amended, and expounded, (by the Canonists) there were many things permitted, (as Priests Marriage ;) which now, since the time is come that all things are made perfect, are clearly abolished and taken away. When the *Hussites* denied to admit any Doctrine that could not be proved by the holy Scriptures, the Council of *Basil* answered them, by Cardinal *Onfannus*, that the Scriptures were not of the essence of the Church, but of the well-being of it onely ; That the Word of God was so much the better taught the people, by how much it had less of the Scriptures in it : That the Scripture was to be interpreted according to the current Rite of the Church ; *quâ mutante sententiam, mutantur & Dei iudicium*. Can any hear this, and his ears not tingle ? This was then the Popes Express : for in Popish Councils, the Bishops and others have no more to do, but simply, *inclinato capite*, to say *Placet* to that, which in the Popes name is propounded to them : As nothing was resolved by the *Trent-Fathers*, but all in

Ro. 12. **Licit Christum, post cenam, instituerit, & suis discipulis administraverit, &c.** Caranza, Sum. Concil. sess. 13. Bee-hive of Rome, p. 12.

Tanid dignius verbum Dei i. a. di, quanto remotius ab omni scriptura : eam explicandam juxta currentem Ecclesiam, &c. Revius de vit. Pontif. p. 235.

Rome :

Rome : whence grew that blasphemous Proverb, which habbar to relate. This Council was that sea, upon which the second Angel poured out his vial, and it became as the blood of a dead man ; and every living soul died in that sea. *Cazete*.

Verf. 4. *And Jacob said*] These petty passages are recorded, when the acts of mighty Monarchs are unmentioned ; to show Gods dear respect to his poor servants. The Lion and Eagle were not offered in sacrifice, as the Lamb and Dove were. Master *Fox* being asked, whether he knew such an honest poor man ; answered, I remember him well : I tell you, I forget Lords and Ladies, to remember such. So doth God.

Verf. 6. *And behold Rachel his daughter*] Note, that our least and ordinary actions, are ordered and directed by God ; as *Nathanael's* being under the fig-tree, &c. Birds flying seem to lie at liberty, yet are guided by an over-ruling hand of Heaven : so are our thoughts, affections, actions. *Sic curat Deus universos, quasi singulos ; sic singulos, quasi solos*, saith *Augustine*. *Rachel*, by a divine providence, meets *Jacob* at the Well : so doth the Church (that shepherdess, *Cant. 1. 7. 8.*) meet Christ in his Ordinances, *Psal. 23. 2, 3.*

Verf. 7. *Neither is it time, &c.*] Time is a precious commodity, and must be thriftily husbanded. The common complaint is, We want time : But the truth is, we do not so much want, as waste it ; as the Heathen observed : which they that do, are wastefullest prodigals : for, of all other possessions, two may be had together ; but two moments of time cannot be possessed together.

This made the Philosopher so parsimonious of time ; *Nullus mihi per otium exit dies* ; I cannot afford to cast away a day ; *partem noctium studiis vendico* ; part of the night I take for my studies.

So did *Charles* the Great ; and after him, *Charles* the fifth, who (when at any time in the field against the enemy) spent what hours he could spare, in the studie of the Mathematicks. As if he had been of *Cato's* minde, That great men must be able to give good account, *non minus otii, quam negotii* ; no less of their leisure, then of their labour. His constant custom was, saith *Cicero*, to call to minde, at evening, what thing soever he had seen, read, or done, that day. King *Alfred*, that reigned here, *Anno Dom. 872*, is said to have cast the natural day into three parts : Eight hours he spent in praying, studie, and writing ; eight in the service of his body ; eight in the affairs of State. Which spaces, (having then

Hist. of Counc. of Trent, 497. Rev. 16. 3. Brightman.

Joh. 1. 48.

Non parum habemus temporis, sed multum perimus. Sen.

Senec. Epist.

He had, for that purpose, as his Instructor, *Turrianus* of *Cremona* ever with him.

Cato in Orig. Cic. de senect.

no

Dan. Chron. fol. 13. no other engine for it) he measured by a great wax-light, divided into so many parts; receiving notice by the keeper thereof, as the several hours passed in the burning.

Qui nescit quo vita modo volat, audiat horas:

Quam sit vita brevis, nos docet ille sonus.

Verf. 8. *We cannot, until all the stocks*] As we are not (by the example of these shepherds) to enterprize things above our strength, *Psal. 131. 1.* so neither to be discouraged by every difficulty; but to lend, and borrow help one of another; each man pleasing his neighbour for his good, and serving him in love, to edification.

Rom. 14. 2.

Divisa his opera, sed mens fuit unica, pavit

Ore Lutherus oves, flore Melancthon apes.

Verf. 9. *For she kept them*] *Leah* might be left at home, for the tenderness of her eyes. A man is to see, that all under his roof have a fit employment; as the Master gave each servant his task, his talent, according to his several ability, *secundum peritiam & potentiam.* And every one hath some excellency or other in him, can we but finde, and improve it. God hath dispensed his gifts diversly, for the common benefit. And as, in the same pasture, the ox can finde fodder, the hound a hare, the stork a lizard, the fair maid flowers: so there is none so worthless, but something may be made of him; some good extracted out of the unlikeliest. Yea, wisdom is such an *Elixir*, as by contaction (if there any disposition of goodness in the same metal) it will render it of the property.

Math. 25. 15.

Verf. 10. *Went neer, and rolled the stone, &c.*] If he did this alone, as the Text seemeth to say, it was very strange. He might put forth his strength, to gratifie *Rachel*, and to insinuate himself into her love.

Verf. 11. *Lifted up his voice, and wept*] For joy, that he had so happily light upon his kinswoman. It argued also his great affection, and passion of minde, for her sake: Love is extatical; *—nec juris se finit esse sui. Animus est ubi amat, non ubi animat.* He kisseth *Rachel*, as if he would have transfused his soul into her: and wept aloud; not as those vain lovers, who *ut fletent, oculos erudière suos*: Nor as the *Brasileans*, whose faculty is such, that tears are for a present salutation; and as soon gone, as if they had said, *How do you?* But as *Joseph* wept over *Benjamin*; the *Prodigals* father over him, &c.

Verf.

Ovid. Amor. lib. 2. Magin. in Geogr.

Verf. 12. *That he was her fathers brother*] And therefore made so bold with her, upon no further acquaintance. His kisses were not unchaste, but modest; such as were common among kinned. And yet here care must betaken, that Satan corrupt not our courtesie, or more intimate acquaintance, with never so near an alliance. Flycs may settle upon the sweetest perfumes, and putrifie them. *S. Paul* saw cause to exhort *Timothy*, (that mortified young man) ^{2 Tim. 5. 2.} to exhort the younger women, *as sisters, with all purity*; because, through the subtilty of Satan, and the deceit of his own heart, even whiles he was exhorting them to chastity, some unchaste motions might steal upon him. A great deal of caution doth no hurt.

Abundans cuncta non nocet.

Verf. 13. *He ran to meet him, and embraced him*] All in hypocrisie, as the Hebrews hold. There be many *Labans*; hot at first, cold at last; friendly in the beginning, froward in the end. A free friend at first, a kinde friend to the last, is *Rara avis in terris. Trust not in a friend, put not confidence in a brother, &c.* Look rather unto the Lord, as the Church doth there: he is the onely *Suresby*, as they say; and will never fail us: when the World, as *Lulavi*, will shew it self at parting, if not before. [*He told Laban all these things*] why, and how he came so poorly to him; when as *Abrahams* servant, coming upon a like errand, came far better attended and appointed: which was the thing that *Laban*, likely, looked after, when he ran out to meet *Jacob*.

Mic. 7. 5.

Verf. 14. *Surely thou art my bone, &c.*] Good words cost nothing, and the veriest carls are commonly freer of them, then of real courtesies. *Pertinax* the Emperour was surnamed *χρησίδωρος*, quod *blandus esset, magis quam benignus.* But that of *Nero* was abominable; who, the very day before he killed his mother, most lovingly embraced her, kissed her eyes and hands; and accompanying her, when she departed, used these sweet words; All happiness attend you, my good mother: for in you I live, and by you I reign. ^{Martyr. i. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.} *As a postheard covered with silver-drofs, so are burning lips, and a wicked heart, Prov. 26. 23.*

Dio in Ner.

Verf. 15. *Shouldst thou therefore serve me*] He pretends love and equity, to his covetous aims and reaches. Candid he would needs seem, (according to his name) and considerate. But as *Blackmoors* have their teeth onely white; so is *Labans* kindness from the teeth outward. He was as a whited wall, or painted sepulchre, or an *Egyptian* temple; fair and specious without; but within, some cat, rat, or calf there idolized, and adored. Hypocrites, whatever

Laban, est candidus.

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whatever they pretend, have a hawk's eye to praise or profit: they must be gainers by their piety or humanity; which must be another *Diana*, to bring gain to the crafts-master. The Eagle, when she soareth highest, hath an eye ever to the prey.

Verf. 17. *Leah was tender-eyed*] Purblind, or squint, as One interprets it. Now a froward look, and squint eyes, (saith the Historian) are the certain notes of a nature to be suspected. The Jerusalem *Targum* tells us, that her eyes were tender with weeping and praying. *Mary Magdalene* is famous for her tears; and Christ was never so near her, as when she could not see him for weeping. After which, she spent (as some report) thirty yeers in *Gallia Narbonensi*, in weeping for her sins. [But *Rachel was beautiful*, &c.] *Plato* calls beauty, the principality of nature: *Aristotle*, a greater commendation than all Epistles. See the Notes on Chap. 24 16.

Verf. 18. *I will serve thee seven yeers*] He had nothing to endow her with; he would therefore earn her, with his hard labour: which, as it shews *Laban's* churlishness to suffer it, and his baseness, to make a prize and a prey of his two daughters; so it sets forth *Jacob's* meekness, poverty, patience, and hard condition here, mentioned many yeers after by the Prophet *Hosai*, Chap. 12. 12. He was a man of many sorrows; and from him therefore the Church hath her denomination: neither were the faithful ever since called *Abrahamites*, but *Israelites*.

Verf. 19. *It is better that I give her to thee*] Indeed, he sold her to him, for seven yeers service. This was *Laban*, or *Nabal*, chose you which. Their names were not more like, than their conditions. *Laban's* daughters, and *Nabal's* wife, were also alike handled by their unkinde parents. *He hath sold us*, said they, and hath also quite devoured our money, Gen. 31. 15. And, He hath married me, might *Abigail* have said, to the money, and not to the man; and though he named me his joy, yet he hath caused me much sorrow. How many a child is so cast away, by the covetous parents! It was better with *Laban's* two daughters; but no thanks to their father.

Verf. 20. *And they seemed unto him but a few days*] And yet lovers hours are full of eternity. But love facilitated the service, and made the time seem short. Should anything seem hard or heavie to us, so we may have heaven at length? The affliction is but light and momentary; the glory massive, and for all eternity.

Hold

Non longa quibus mensuramica, atque longa videtur opus debentibus, et piger annus pupillae.

Hold out, Faith and Patience. Love is a passion, and seen most in suffering; much water cannot quench it. Nay, like fire, it devours all delays and difficulties; spending and exhaling it self, as it were, in continual wishes to be at home, to be with Christ, which is *far far the better*. Oh let the eternal weight of the Crown, weigh down, with us, the light and momentary weight of the Cross. *Phil. 1. 23.*

Verf. 21. *Give me my wife; for my days, &c.*] *Jacob* had served out his time, and now demands his due. *David* also is said to have served the will of God, for his own age; and *John Baptist*, to have fulfilled his course, (in the same Chapter.) *Moses* also was faithful in all God's house, as a servant. Yet these could not call for heaven, as their wages, because they were (as the best are, at their best) but unprofitable servants, and did not, in any measure, what their duty was to do. We have not a bit of bread of our own earning; and are therefore taught to pray, *Give us this day our daily bread*: we get our living by begging. Our best plea is, *Domine, non sum dignus, nihilominus tamen sum indigens*: Lord, I am not worthy, but I am needy, as *Pomeran* said. Then will God, of his free grace, supply all our necessities, and afterwards receive us to glory. He will bring us into the Bride-chamber of heaven, and there will he give us his loves. He will let our himself into us, to our infinite delight. Of all natural delights, that of Marriage is the most, because there is the greatest communication of one creature to another; and according to the degrees of communication, are the degrees of delight. Think the same in the mystical Marriage.

Verf. 22. *And made a feast*] Never more seasonable, surely, then at the recovery of the lost rib. The Wedding-day is called, *The day of the rejoicing of a mans heart*, Cant. 3. 11. Our Saviour grac'd such a feast, with his presence, and first miracle: He supplied them with wine, to glad their hearts: not with a little, for healths sake onely; but with a great quantity, for sober delight, and honest affluence. It is noted, as an absurd thing, in *Samson's* wife, that she wept all the days of the feast. A feast then there was, at *Samson's* wedding, and of seven days continuance. And so there was at *Jacob's*, as may be gathered out of verf. 27. *Fulfil her week*, saith *Laban*; to wit, of banquet or Bride-ale, as we call it: Onely that of *Chrysostom* comes here in fitly; *De nuptiis Jacobi legitur; de choreis & tripudiis, non legitur*: Of *Jacob's* Wedding-feast we read; but of dancing and dalliance, of tracing,

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and

and tripping on the toe, we read not. *In maxima libertate, minima licentia*, saith *Salvian.* Merry we may be, at such a time; but, in the Lord: eat and drink we may; but, before the Lord. The old world may be a warning to us: they fed without fear; and therefore perished, without favour. Let such look to it, as live in pleasure, and are wanton; that eat to excess, and drink to drunkenness; accounting nothing mirth, but madness; no bread sweet, but stollen; no such pleasure, as to have the devil their play-fellow: so nourishing their hearts as in a day of slaughter, or belly cheer, James 5. 5. and swallowing down those murdering morsels now, that they must digest in hell.

Deut. 12. 7. *Multis apud homines manducant, quod apud Deum digerunt.* Aug.

Jude 12. *Plerumque Deum servus legem talionis.*

James 5. *Verf. 23. He took Leah his daughter*] The elder, for the younger; by a like fraud as *Rebeccah* his mother had, not long before, in a cunning disguise, substituted him the younger son, for the elder. God pays us often in our own coyn, and measures to us again the self-same measure that we have meted to others. *Herod* mocked the Wise-men, and is mocked of them: And how oft do we see those that would beguile others, punished with illusion? God usually retaliates, and proportions jealousy to jealousy, provocation to provocation, *Deut.* 32. 21. number to number; *Isai.* 65. 11, 12. choice to choice, *Isai.* 66. 3, 4. device to device; *Mic.* 2. 1, 3. forwardness to forwardness, *Psal.* 18. 26. contrariety to contrariety, *Levit.* 26. 21. Even the righteous shall be recompensed in the earth, as was *Jacob*.

Prov. 11. 13. *Verf. 25. In the morning, behold it was Leah*] A foul disappointment: but so the world ever serves us. The Hebrews have taken up this passage for a proverb, when a mans hopes are deceived in a wife; or any thing else, wherein he lookt for content and comfort.

Verf. 26. It must not be so done in our country] A sorry excuse: but better, he thought, then none at all. A subtil fox he was, and far too hard for honest *Jacob*, who was simple to evil, but of a large reach for heaven. *The children of this world are wise in their generation*, and so is the Fox in his: but God will take them in their own craft, as wilde bealts in a snare, made and taken to be destroyed. Let us take heed how we deal with them; and make our bargains as wise as we can. *Crederet nobis, sicut Cicero, vaster illi Siculus insurrexerit. Epicurum cantilenam illam suam, Nites xai uamnon amestir.* We have not received the spirit of this world; we cannot skill of the devils depths: but we have received a better thing,

thing; the Spirit which searcheth all, yea the deep things of God. 1 Cor. 2. 10.

Verf. 27. We will give thee this also] See here the guile of wicked and deceitful men: when one fetch hath fadged to their mindes, they devise another; and make no end of over-reaching; there never wanting (as the Proverb hath it) a new knack in a knaves cap. They will search the devils scull, but they will finde out one slippery trick or another, to cheat, and go beyond those they deal with. But let them look to it; *God is the avenger of all such*, 1 Thess. 4. whose not not heads onely, but bellies prepare deceits, *Job* 15. 35.

Verf. 28. And Jacob did so] A mirrour of patience; which, in *Jacob* here, had line and rope, her perfect work; shewing him, to James 1. 2. be perfect and entire, wanting nothing. Godly people can bear wrongs best of any: compare them to go a mile, they'll be content, if it may do good, to go twain; yea, as far as the shoos of the preparation of the Gospel of peace will carry them.

Verf. 30. And he went in also unto Rachel] Which incestuous fact cannot ordinarily be justified, nor may at all be imitated. Wicked *Julia* soliciting *Caracalla* to incestuous marriage with her; when he answered, *Tolle si liceret*, replied impudently, (and is therefore, by very Heathens, condemned extremely) *Si licet, licet: an nescis te Imperatorem esse. leges dare non accipere?* &c. *Herod*, for marrying his brothers wife, was reprov'd, and punished.

Verf. 31. When the Lord saw that Leah was hated] That is, less loved and respected. So God hated *Esau*; and accounts the neglects of wife or husband, no better then hatred, *Eph.* 5. 25. [*But Rachel was barren*] God commonly croseth mens preposterous affections, that he may draw all love to himself. *Jonah* loseth his gourd, (and we our dearest delights) by over-loving them.

Verf. 32. The Lord said my husband will love me] This was her greatest care, (and every good wives) to please her husband, and to win his love.

Verf. 33. And she conceived again] God usually heapeth his favours upon those, whom others slight; and look aloof on.

Verf. 34. And she conceived again] So, what she wanted in beauty, she had in fecundity or fruitfulness; and this redounded to Gods greater glory, by *Leah's* thankfulness; who might say,

Si mihi difficilis formam natura negavit, Sappho apud
Laude Dei, forme, damna rependo, meo. Ovid. 1

Verf. -

Isai. 41. 10. **Verf. 35.** *Now will I praise the Lord*] So she had done before, at the birth of her other children : But now she would do it anew, upon the receipt of a new mercy : according to that, *Sing unto the Lord a new song.* A good woman she seems to have been ; and the better, because not so well beloved of her husband ; which she could not but see to be just upon her, for her consenting to the sin (with her father) of deceiving *Jacob.*

CHAP. XXX.

Verse 1. *Give me children, or else I die*]

Prov. 14. 30. **S**He was sick of the fret ; and could not live, unless *Jacob* could secure her. Envy is the rottenness of the bones, and ever devours it self first ; as the worm doth the nut out of which it groweth.

Verf. 2. *And Jacobs anger was kindled*] He that will be angry, and not sin, must not be angry, but for sin. Reprove thy wife, thou maist ; chide her, thou maist not, unless the offence be against God, as here, and *Job* 2. 10. And here a man may carry a severe rebuke in his countenance, as God doth, *Psal.* 80. 16. though he say nothing : he may chide with his looks onely. [*Am*] in Gods stead ?] who carrieth this key under his own girdle ; as is afore-noted. *Lo, children are an heritage that cometh of the Lord,* as *David* once sang for *Solomon*, who had the experience of it : for of so many wives, he had but one son, that we read of ; and he **Eccles. 2. 19.** was none of the wisest. This *Solomon* foresaw, and bewailed, as one unhappie bird, in his nest of Vanities.

Verf. 3. *Behold my maid Bilhah*] Given her by her father on purpose, it may seem ; that in case she proved barren, she might be built up by her. So *Stramice*, the wife of *King Driotarus*, being barren, gave secretly her maid *Elettra* unto her husband ; by whom she had an heir to the Crown, as *Plinarch* relateth.

Verf. 4. *And Jacob went in unto her*] Meerly to please his wife, he yielded to that which he could not but disallow, as evil. Heed must be taken, that the hen crow not, that the wife rule nor. This *Yuanan* was a part of *Jacob's* punishment.

Verf. 6. *God hath judged me, &c.*] A vile prophanation of Gods holy Name, under an opinion and pretence of piety. So they that, brow-bearing their brethren, better then themselves, said,

said, *Let the Lord be glorified* : and it grew to a Proverb. *In nomine Domini incipit omne malum.* The Conspirators in *Edward* the A.C. & Mon. sixth's time, indorsed their Letters with *Glory be to God on high, on wrathpence, &c.* A fair glove drawn upon a foul hand.

Verf. 8. *With great wrestlings*] Heb. with wrestlings of God ; that is, with excellent and most earnest wrestlings and endeavours, by storms of sighs, and showers of tears. Stupidity is the love extreme, like the dull earth. Despair is as much too high, as it were in the element of fire, which scorches up the spirit. The middle region of Air and Water, Sighs and Tears, is the best.

Verf. 14. *And found mandrakes*] Some render it, Lovely flowers ; others, Violets ; others, Lilies ; others again, Cherries of *Jury* ; the Greek, and most Interpreters, Mandrakes, or Mandrake-apples. It is a plant very amiable, (according to the name) both for sweetness of smell, *Cant.* 7. 13 ; the loveliness of the flower, resembling a man ; and for the peculiar vertue it hath, to cause sleep, affection, and conception. קריים
Vide Druf. in
fine com Ruth.

Verf. 15. *Therefore he shall lie with thee, &c.*] Thus he is bought and sold by his emulous wives : which was no small affliction to him, and a punishment of his Polygamy.

Verf. 16. *Thou must come in unto me*] These contentions (saith an Interpreter) were not meerly carnal, but partly also, for desire of Gods ordinary blessing in propagation ; and chiefly, for the increase of the Church, and obtaining the promised seed for salvation. Ainw.

Verf. 18. *God hath given me my hire*] Wherein she was much mistaken, as having not her senses exercised to discern good and evil. Here she rejoiceth, in that for which she should have repented ; and was in the common error, of measuring and judging of things, by the success ; as if God were not many times angry with men, though they outwardly prosper. Thus *Dionysius*, after the spoils of an Idol-temple, finding the winds favourable, *Lo,* said he, how the gods approve of sacrilege. Felix scelus
virina vocatus.
Tull. de divin.
lib. 2.

Verf. 20. *God hath endued me with a good dowry*] That is as it proves, though. Children are *dulcis acerbitas*, saith *One*, certain cares ; but uncertain comforts, saith *Another* ; yet all men desire them : How much more should we covet grace, and those things that accompany salvation ? These having gotten, we may safely and surely say, *God hath endued me with a good dowry.* Oportet pro
lari ac doli
Plutar. de pro-
lis amore.

Verf. 22. *And God remembered Rachel*] She began to think, that

that God had forgotten her, because she was so long suspended, and her prayers not answerd, This is a common fault. *David* bewails it in himself. *Basil* grew so weary of the *Arrian* persecution, that once he cried out, *An Ecclesias suas prorsus dereliquit Dominus? an novissima hora est? &c.* So the Church of old; *Where is thy zeal and thy strength, Lord? the soundings of thy bowels, and of thy mercies towards us? are they restrained?* Here we must check and chide our selves, for once questioning Gods kinde remembrance of us, whom we cannot forget; and learn and labour not to *waken our Welbeloved, until he please.* He waits to be gracious; and, when it is fit, will come leaping over the mountains of *Bether*, all lets and impediments.

Verf. 23. *God hath taken away my reproach*] That is, her barrenness, (with which she was often upbraided) when now she was sufficiently humbled; besides that her children (as the rest of those women that were long barren) are noted to have been the best, and most gracious: as *Isaac, Jacob, Joseph, Samuel, the Baptist, &c.* A child of many prayers cannot lightly miscarry, as he told *Monica*.

Verf. 24. *The Lord shall add to me another son*] A sweet and sure way of argumentation, God that hath thus and thus done me good, will not be wanting to me in any thing, that may conduce to mine eternal comfort; but will perfect that which concerneth me.

Verf. 26. *Let me goe*] Here *Jacob* was too hasty; as *Moses* was, in doing justice before his time, and therefore fled for it.

Verf. 27. *I pray thee, if I have found favour &c.*] This miserable muck-worm, so he may advance his own ends, abaileth himself to his servants, colloquing, or any thing, to curry favour, and compass commodity. But he that is swallowed up of the earth (as *Cove* was) his cares stopped, his heart stuffed, and all passages for Gods spirit obstructed by it, shall have earth enough, when he dyes: his mouth shall be filled with a spade-ful of mould, and his *Never-enough* quit with fire enough, in the bottom of hell. Such another courteous caitife as this in the text, was that *Plantianus* a rich

Dio in vita Se-Roman; of great authority with *Severus* the Emperour. *Omnia enim petebat ab omnibus, et cupiebat omnia*, saith the Historian. Herein only he differed from *Laban*; when he married his daughter to *Antonius* the son of *Severus*, he gave her as much portion, as would have sufficed for fifty Queens.

Verf. 30.

Verf. 30. *The Lord hath blessed thee since my coming*] Heb. *at my foot.* Hence grew that proverb used in *Africa*; *Homo boni pedis*; a man whose coming is prosperous; and is applicable to the Ministers of the Gospel; whose feet are beautiful and prosperous, if they faithfully feed the flock.

Verf. 21. *What shall I give thee?*] *Solent multum querere, qui cupiunt parum dare.* But *Laban* would know his price, that he might be out of his pain.

Verf. 32. *And of such shall be my hire*] As white and black sheep were most set by in *Mesopotamia*, so were the party coloured in *Palestina*, (*Jacob's* country) whence the shepherds there are called *Nochmidim*, (*Amos* 1.1) that is, *keepers of spotted cattel.* This might be a reason, why *Jacob* desires to be paid in such; and, perhaps, had learned that skill there, which he used in the following verses.

Verf. 33. *So shall my righteousness, &c.*] A good conscience fears no judge, no not God himself, in some particulars; as *Psal.* 7. 3. 4. That which *Jacob* did here, was of God, *Chap.* 31. 10. It was also a plain bargain between them; and *Laban* was handled in his kinde. Besides, the means *Jacob* used, was not fraudulent, but natural; not depending on mans skill, but Gods blessing: and all to recover out of the wretches hands, that which was but due to him for his hard service, and for his wives dowry.

Verf. 34. *Behold, I would it might be*] He was glad to have him on the hip for a bad bargain, but is fairly deceived himself. God will see to his servants, that they shall not lose all: though the world think it neither sin, nor pity, to defraud them of their due.

Verf. 36. *And he set three days journey*] Hoping so to disappoint *Jacob* of having any thing, and to make his own party good with him. For, naturally, the cattel would bring forth others like themselves; and so *Jacobs* part should be little enough. *Sed & hic fallitur sordidus impostor*, saith *Pareus*. *Laban* was utterly out in his count, and cross'd in his designe.

Verf. 38. *And he set the rods which he had pilled*] This was done, partly by the force of the phantasie, which is much affected with objects of the sight; or some other cogitation in the time of conception: partly, and chiefly, by the blessing of God: For, he that shall now try the same conclusion, shall finde himself frustrated.

Verf. 43. *And the man increased exceedingly*] So shall all those

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those do, (if it be for their eternal good) that depend upon God for success, and blessing upon their hard and honest labours. As for others, that will needs care and carve for themselves, being troubled about many things, but neglecting that *One thing necessary*, the Lord either gives the souls of such over to suffer shipwreck, or else strips them of all their lading and tacklings, breaking their estates all to pieces, and making them glad to go to heaven upon a broken plank.

CHAP. XXXI.

Verf. 1. And he heard the words of Labans sons]

These were chips of the old block, as they say: as like the father, as if spit out of his mouth. Avarice made them think, as *Sejanus* did, *Quicquid non acquiritur, datum*; all lost, that fell beside their own lips. As a ship may be over-laden with gold and silver, even unto sinking, and yet have compass and sides enough to hold ten times more: so, covetous men, though they have enough to sink them, yet have they never enough to satisfy them. [*Hath he gotten all this glory*] That is, all this wealth, which easily gets glory; and goes therefore joynd with it, *Prov.* 3. 16. & 8. 18. This *regina pecunia* doth all, and hath all here belowe, saith *Solomon*. Money beareth the mastery, and is the Monarch of this world. None so admired, or so soon admitted, as he that is well moneyed.

Tacitus.

Eccles. 10. 19.

The Chaldec word for money, signifies to do some great work. It was commonly said in Greece, that not *Philip*, but his money, took their Cities. And a certain Grecian coming to Rome, where the honour of a Lord was offered unto him, answered,

Plur. in Emyl. Manl. loc. com. P. 441.

Allis had a Cardinals hat there bestowed upon him by the Pope: but because his hat had so thin lining; he wanted wealth, I mean, to support his state, he was commonly called, *The starveling Cardinal*; and no body cared for him.

Verf. 2. And Jacob beheld the countenance of Laban] He said little, for shame, but thought the more; and could not so conceal his discontent, but that it appeared in his lowering looks. That which he had parted with in his riches, was, as it were, *raked out of his belly*, *Job* 20. 11. he had as lief have parted with his very heart-blood.

blood. And this was plain to *Jacob* by his countenance, which had been friendly, smoothe, and smiling; but now was cloudy, sad, spiteful. The young men were hot, and could not hold or hide what was in their heart, but blurted it out, and spake their mindes freely. This old fox held his tongue, but could not keep his countenance.

En, quam difficile est animum non prodere vultu.

Verf. 3. Return to the land of thy fathers] *Labans* frowns were a grief to *Jacob*; the Lord calls upon him therefore to look homeward. Let the worlds affronts, and the change of mens countenances, drive us to him, who changeth not; and minde us of heaven, where is a perpetual serenity and sweetness.

Verf. 4. And Jacob sent, and called Rachel, &c.] He consults with his wives; so should we in matters of weight, of remove especially. They are our companions, the Wives of our covenant, *Mal.* 2. 14. not our vassals, or foot-stools; and must therefore be both of our court and counsel.

Verf. 5. I see your fathers countenance, &c.] This is the worlds wages. All *Jacob's* good service is now forgotten. Do an unthankful person nineteen kindnesses, unless you adde the twentieth, all's lost. *Perraro grati homines reperiuntur*, saith *Cicero*. *Nemo beneficium in Calendarium scribit*, saith *Seneca*. And the Poet *Ansonius* not unfitly,

Sunt homines humeris quos siquis gestat ad urbem

Ansoniam, domiti que caput orbis erat:

Nec tamen ad portam placide deponat eosdem,

Gratia prateritis nulla laboris erit.

Verf. 6. With all my power I have served] The word translated power, signifieth that natural moisture of the body that maketh it lively and lusty, vigorous and valorous to do service. So it is used, *Gen.* 49. 3. *Psal.* 22. 15. Now if *Jacob* served *Laban* with all his might, should not we the Lord, a far better Master? *Baruch* repaired earnestly, *Nebem.* 3. 20. *Caleb* fulfilled after God, *Num.* 14. 24. *Nehemiah* traded every talent, with which divine providence had trusted him: He worketh, warreth, watcheth, commandeth, encourageth, threatneth, punisheth, &c. *David* danced with all his might, and did all the wills of God to his dying day; painfully serving out his time, to the last. Happie is he that can say, in a spiritual sense, as it was said of *Moses*, that, after long profession of Religion, he remits not of his zeal; his light is

2 Sam. 6. 14.

not waxed dim, nor his natural heat or force abated; that he is not slothful in business, but fervent in spirit, serving the Lord.

Verf. 7. *Changed my wages ten times*] And ever for the worse. The matter mended, with poor Jacob, as fowre ale doth in summer. *Laban* the churl, the richer he grew by him, the harder he was to him: like children with mouthes full, and hands full, who will yet rather spoil all, then part with any. It is the love, not the lack of money, that makes men churls.

Pfal. 75. 6.

Verf. 9. *Thus God hath taken away, &c.*] He is the true Proprietary, and gives and takes away these outward things at pleasure; as *Hannah* saith it, 1 *Sam.* 2. 7. And, *Promotion cometh neither from the east, nor west*, saith *David*; nor yet from the south, where the warm sun-shine is: much less from the north; (for, *Ab Aquilone nihil boni*;) But God is the Judge; he puts down *Laban*, and sets up *Jacob*: he spoiled the *Egyptians*, and enriched the *Israelites* with their jewels; which yet proved a snare to them, perhaps, in the matter of the golden calf; as riches always do, when sent in to men by Gods providence onely, and not out of his favour, (as here to *Jacob*) and by vertue of the promise.

Exod. 32. 13.

Verf. 10, 11, 12. *I saw in a dream, &c.*] Of divine dreams, such as this was, see the Notes above, upon Chap 20. 3.

Verf. 12. *I have seen all that Laban doth*] And am resolved to see him for thy hire. Gain ill got, will burn mens fingers, and burn thorow their purses. Yea, the greater wealth, the greater spoil awaits such Misers; as, a tree with thick and large boughs, every man desires to lop him.

Verf. 13. *I am the God of Bethel, &c.*] Here God pulls *Jacob* by the ear, as it were, and mindes him of his vow, which he had well-nigh forgotten: But the Lord looked for a performance, and afterward punished him for his slackness. Most mens practice proclaims, that, having escaped the danger, they would willingly deceive the Saint. And of those that vow against sin, how many have we, who, when temptations, like strong *Philistines*, are upon them, break all bonds of God? whereby foul breaches are made into their consciences, such as nothing can cure, but the Blood of that great Votary, that Nazarite, Christ Jesus. Vows are solemn services; and they have much to answer for, that care not either to make or keep them; that dally and play with them, as children do with nuts and gawds. When the Cardinals meet to chuse a Pope, they make

a Vow,

Sciapato il morbo, fraudato il Santo.

a Vow, Whosoever is chosen, he shall swear to such Articles as they make. And *Slcidan* saith, The Pope is no sooner chosen, but he breaks them all, and checks their insolencies; as if they went about to limit his power, to whom all power is given, both in heaven and earth. Is not this pretty collusion? But God is the avenger of all such.

Verf. 15. *Are we not counted of him as strangers?*] Well might that Father say, *Δενδς και πένταχο τις φιλοχρηματίας έρας*. The love of money is the root of all evil, as the Apostle hath it. This Kyte-footed corruption, wherefoever it seizeth and domineereth, it blasteth and banisheth all nobleness of spirit, natural affection, humanity, reason, discretion, manliness, mutual entertainment, intercourse of kindness and love: so that, for any fair dealing, a man had as good converse with a *Cannibal*, as with a cruelly covetous caitiff. Well might the Apostle set *covetousness*, and want of natural affection, together, as signes of a reprobate sense, *Rom.* 1. 29, 31. *Laban* sells his own daughters here, and devours also their price. And the covetous Pharisees taught children to starve their parents, to offer to the altar; that is, to their paunches and purses.

Match. 15.

Verf. 16. *For all the riches, &c.*] Here they speak the truth; but offend, 1. In that they utter it passionately, and with perturbation of spirit: 2. In that they seem somewhat to obscure Gods blessing; as though it were but their due, as daughters. In dealing with those that have done us wrong, it is hard not to offend, either in the matter or manner of our expressions. [*Now then, whatsoever God hath said, &c.*] Thus they prefer an husband to a father. So did *Michal*, though there was no great store of religion in her. And so Nature had taught that daughter of *Women* to do, *Dan.* 11. 17. *Antiochus* the Great gave *Cleopatra* his daughter to *Ptolomee Epiphanes*, thinking to use her as an instrument to destroy him: But she, contrary to his expectation, clave to her husband.

Verf. 19. *Rachel had stolen the images*] She was somewhat tackt with her fathers superstition, though somewhat reclaimed. *Little children, keep your selves from idols*, 1 *Joh.* 5. Nothing so natural to us, as Image-worship. Nothing so retained by us, when once entertained. After all that airing in the wilderness, *Micah's* mother smels of *Egypt*, and hath her molten & graven gods. *Judg.* 17. 3 *Rachel* also had her Mawmets long time after this, *Gen.* 35. 2, 4. The devil is

idolo-

Slcid. Comm.

Isidor. P. Jus. lib. 3. ep. 24. 1 Tim. 6. 10.

ειδωλοχαρις, saith *Synesius*, and so he would have us. Fence we therefore our selves and ours, against this abomination: the itch of it, once got, is hardly ever cured and clawed off.

Verf. 20. *And Jacob stole away*] Gods Saints are put upon the use of such means sometimes, for their own safety, as render them contemptible to worldly men. All whose contumelies they can bravely bear, so long as their consciences clear and cheer them: yea, then can rejoyce, and say, It is a mercy they know no worse by me. It is a great work of nature, to keep the filth of the body, when it is in man, from being unfavoury to others. But it is a greater work of God to keep the filth of the soul, that is so unfavoury to him, from the knowledge of those that wait all occasions to blaze and blaspheme us.

Verf. 21. *He passed over the river*] *Euphrates*; and so declined the ordinary way, that *Laban* might not overtake him; which yet he did. So God would have it, that he might have the greater glory of *Jacobs* deliverance.

Verf. 23. *And he took his brethren*] The wicked may band themselves, and bend their strength against the Saints; but they are bounded by God. He lets them have the ball on their foot, many times, till they come to the very goal, and yet then makes them miss the game. He lets out their tedder, and then pulls them back again, to their task.

Verf. 24. *Take heed thou speak not good or bad*] That is, that thou seek not, either by flattery or force, by allurement or affrightment, to bring him back. They write of the Asp, that he never wanders alone, without his companion with him. So the flattering promises of the Churches adversaries, go ever accompanied with cruel menaces, their tising tongues with their terrifying saws, *Heb. 11. 37. None of them shall want their mate*; as the Scripture speaks of those birds of prey and desolation, *Isai. 34. 16.*

Verf. 25. *Jacob had pitched his tent*] Seeing *Laban* so neer; he set himself in as good order as he could, fearing the worst, saith *Musculus*. But God was better to him, than his fears. He spake for him; and so he can, and doth oft, for us, in the hearts of our enemies. See *Isai. 41. 9. Charles* the fifth, (then whom, all Christendom had not a more prudent Prince, nor the Church of Christ almost a forer enemy) when he had in his hand *Luther* dead, and *Melancthon*, *Pomeran*, and certain other Preachers of the Gospel alive; he not onely determined not any thing extremely against them,

Ag. & Mon.
fol. 1784.

them, or violated their graves; but also, intreating them gently, sent them away, not so much as once forbidding them to publish openly the doctrine that they professed.

Verf. 26. *As captives taken with the sword*] No such matter; but that the old churl must have somewhat to say: for *Jacob* had their good-wills to go with him: and besides, they were now his, more then *Labans*. *Jacob* had them in Marriage, and not in bondage: he carried them not as his captives, but companions.

Verf. 27. *That I might have sent thee away with mirth*] A likely matter: but 'tis the hypocrites best now, to say the best. He durst do no other; for God had over-awed him, and put his hook into his nostrils. Hypocrites are likened to bull-rushes, which are green and smoothe; and he is curious to a miracle, that can finde a knot in them: but within is nothing, but an useles and spongie pith. Compared they are also to vipers, that are painted, as it were, without, but poisonous within: they have their teeth also buried in their gums, saith *Pliny*, so that one would think him to be harmles beasts, and that they could not bite: So hypocrites seem most innocent. Who would have thought otherwise of *Laban*, that had not known him; considering his contestation here with *Jacob*, his protestation, afterwards, of deep and dear love to his daughters; and lastly, his attestation, and raking God to witnesses for their good usage, and his heap of stones to witness (together with his heap of words to small purpose) calling it first *Jegar-sudutha*, as a witness betwixt man and man; and then *Alizpeh*, as a watch-tower or witness betwixt God and Man. Who could take *Laban* for les now, then a loving father, yea, and an honest man? But, as the Historian saith of another, so may we of him; *Palim composuit pudor, intus summa adipiscendi libido*. All this was but blanched hypocrisie, and coloured covetousness, as *Saint Paul* calls it.

Isai. 58. 7.

Math. 3. 7.

Tacit. de Seno.

1 Theff. 2. 5.

Perf.

Astiam vapi lo servat sub pectore vulpem.

Verf. 28. *Thou hast done foolishly*] And yet he had done no more then God bade him do. Wretched men dare reprehend that, which they do not comprehend. But if a wile man speak evil of thee, or to thee, endure him; if a fool, pardon him. Shake off reproaches, and hard censures, as *Paul* did the viper; yea, in a holy scorn, laugh at them, as the wilde ass doth at the horse and his rider. *Diotrephes* prates against us, saith *Saint John*, 3 Epist. 10. In the Greek it is, trifles against us with malicious words. Al-

φλαρσει.

though

though his words were malicious, and he a great man, yet all was but trifles, to a clear conscience.

Verf. 29. *It is in the power of my hand*] It was, he might have said, till God forbade him: though indeed it never was, (as our Saviour told *Pilate*, upon a like bravado, *Joh. 19. 10, 11.*) further then given him from above. *To God belong the issues of death*, whatever tyrants dream they can do. *Rideo, dicebat Caligula, Consulibus, quod uno nutu meo jugulare vos possim, & uxori tam bona cervix, simul ac jussero, demetur.* And *Cæsar* told *Mecellus*, that he could as easily take away his life, as bid it be done. But what saith our Saviour? *Fear not them that kill the body; to wit, by divine permission* He saith not, them that can kill the body, have power to do it at their own pleasure: for that's a royalty belongs to God onely. [*But the God of your fathers spake unto me, &c.*] Hypocrites forbear sin, as dogs do their meat; not because they hate the carrion, but fear the cudgel. These are as wicked, in their fearful abstaining from sin, as in their furious committing of it. *Lupus venit ad ovile: quarit invadere, jugulare, devorare. Vigilans pastores, latrans canes — Lupus venit fremens, redit tremens: lupus est tamen, & fremens & tremens, saith Augustine.*

Verf. 30. *Why hast thou stolen my gods?*] Goodly gods, that could not save themselves from the thief. See *Jer. 10. 5, 11, 15.* But *Jacob*, a just man, is here made a thief of. The best must look to be blasted; as *deceivers, and yet true*, *2 Cor. 6. 8.* Wicked mens throats are open sepulchres, wherein the good names of Gods innocent ones too oft lie buried: their breath, as fire, shall devour you, saith the Prophet. *Ioseph* suffered as a dishonest person; *Elisba*, as a troubler of the State; *Ieremiah*, as a traitor; *Luther*, as the trumpet of rebellion. Nay, in one of his Epistles to *Spalatinus*, *Prorsus Satan est Lutherus*, saith he; *sed Christus vivit & regnat, Amen.* He adds his *Amen* to it; so little was he moved at it. He had learned, and so must we, to pass thorough good and evil report, with *Paul*. *Epiphanius* saith, somewhere, that the Jews give out, that *Saint Paul* turned Christian for spite, because he could not obtain the high-priests daughter in Marriage. We are made *the filth of the world, the sweepings of all things*, saith *Saint Paul* of himself and his companions; who yet were the very glory of Jesus Christ, *2 Cor. 8. 21.* *Phagius* reports a story of an Egyptian, who said, The Christians were a company of most filthy lecherous people. And for the keeping of the Sabbath, he saith, they

Matth. 10. 28.

Aug. de verb. Apost. scem. 21

2 Cor. 6. 8.

Isai. 33. 11.

Tuba rebellionis

2 Cor. 6. 8.

Πεσχυματα

they had a disease upon them, and were therefore fain to rest the seventh day.

Verf. 31. *Because I was afraid*] Note the Patriarch's simplicity and veracity, without cunning or colouring. Truth is like our first parents; most beautiful, when naked. It was sin covered them, and so this, for the most part.

Verf. 32. *Let him not live*] This was a rash sentence. Harsh speech may work much wo. How sorry would *Jacob* have been, if *Laban* had found the images under *Rachel*, and taken him at his word! What a snare befel *Jephtah*, by his rash speaking! It is a Proverb among the Arabians, *Cave ne feriat lingua tua collum tuum.* He is a perfect man, that offends not in word, saith *Saint James*: *for the tongue is an unruly evil.* Sooner may a man teach a Camel to dance upon a rope, then bridle his tongue from evil-speaking. *Pareus* reckons up five vertues of the tongue, that perfect a man: but *Peraldus* recounts four and twenty several vices of it, that, if not restrained, will work his ruth and ruine. It should seem by that of our Saviour, *Matth 12. 37*, that a mans most and worst sins, are his words. And *Saint Paul*, making the anatomy of a natural man, stands more upon the organ of speaking, then on all the other members, *Rom. 3.* Let therefore thy words be few, true, and ponderous. An open mouth is a Purgatory to the master. Carry a pair of balances betwixt thy lips. *Nescit penitenda loqui, qui proferenda prius suo tradidit examini*, saith *Cassiodore*. *Jacob* might have learned of the Heathen Romanes, to speak warily in passing sentence on, or giving testimony of another. *Romani semper Videri in sententia, in testimonio Arbitrari, dicebant*, saith *Cicero*.

Verf. 32. *And Laban went into Jacobs tent*] Hypocrites are suspicious of others, better then themselves; and impudently inquisitive: *Curiosi ad cognoscendam vitam alienam, desidiiosi ad corrigendam suam*; as *S. Augustine* hath it. Those that are most inquisitive about other mens manners, are most careless of their own.

Verf. 34. *Put them in the camels furniture, and sat upon them*] Presumptuous sinners deal as homely with the dear mercies of Almighty God, pleading and pretending them to their wicked courses; and so kicking against his bowels; which are therefore fast closed against them.

Verf. 35. *For the custom of women is upon me*] A subtil, but sin-
T fid

Scal. Prov. A.

rab. Cent. 1.

Prov. 75.

James 3. 2, 8.

Veracitas, Con-

fessio, docili-

tas, facilitas,

urbanitas, Pa-

reus in Jac. 3. 5.

Perald. tom. 1.

pag. 264.

Cassiod. lib.

10. Ep. 4.

ful excuse, to shift a shame. Womens wits, we say, are best at pinch : but they must take heed they be not as C. Curio the Ro-

Velleius.

man, ingeniose nequam, wittily wicked. Wit will not bear out sin. Vers. 36. And Jacob was wroth, and chode] An angry expostulation ; but not without some error, in the heat of altercation. Be angry, and sin not, is (saith One) the easiest charge, under the hardest condition, that can be. It is difficult to kindle and keep quick the fire of zeal, (which is the best kinde of anger) without all smoke of sin.

Vers. 37. Set it here before my brethren] See the confidence of a clear conscience ! Happie is he, that can be acquitted by himself in private ; in publike, by others ; in both, by God. Lucrum in arca, sapere facit damnnum in conscientia. But all such as conceive with guile, by that time they have reckoned their moneths aright, though they grow never so big, shall bring forth nothing but winde and vanity. Yea, they that sowe the winde, shall reap the whirlwinds. Let that thou halt be well gotten, and thou needst not care whom thou lookst in the face ; thou shalt not be ashamed to speak with thine enemies in the gate.

Vers. 38. The rams of thy flock I have not eaten] A lively picture of a careful Pastor. He eats not himself, but feeds the flock ; he seeks not theirs, (neither sleece, nor flesh) but them ; and their welfare. He takes not to him the instruments of a foolish shepherd, Zech. 11. 15. that is, forcipes & mulctram, that he may carry away lac & lanam ; but feeds the flock of God, and takes care of the cure, as Peter bids ; not for filthy lucre, but of a ready minde, &c. About the yeer of Christ 1260, the People and Clergie of England (the Popes Ass, as it was called) opposed themselves to the Legat's exactions. And when Rustandus the Legat alleadged, that all Churches were the Popes ; Leonard, a learned man of those times, answered, Tuitione, non fruisse ; defensione, non dissipatione.

2 Cor. 11.

1 Pet. 5. 2.

Jac. Revius, de vitis Pontif. pag. 178.

Vers. 39. Of my hand didst thou require it] Which was against all right and reason, Exod. 22. 10, 13. but that weighed little with this covetous cormorant. God smiles his fists at such dishonest gain, as Balak did at Balaam, in token of extreme indignation, Ezek. 22. 13. And lest Laban, or any like, should object, that these were but great words, The Lord would not do it, They would deal well enough with the Lord for that matter ; he adds, in the next verse, Can thine heart endure, or can thine hands be strong,

strong, in the day that I shall deal with thee ? I the Lord have spoken it, and I will do it ; vers. 14.

Vers. 40. Thus was I in the day, &c.] Non-residents do none of all this, those Idol, and idle shepherds : they cry out, as he, Pan curet oves, oviumque magistros ; being herein not onely worse then this good shepherd in the text, but also then Ulysses his swine-hord, in Homer, who would not lie from his charge.

Vulg.

Ovidi orbem latus. ad hunc autem nos latus dicitur. Odyss. 5.

Vers. 41. I served thee fourteen yeers, &c.] If all this, to be son-in-law to Laban ; what should not we do, or suffer gladly, to be the sons of God ?

Vers. 42. The Fear of Isaac] God, the proper object of fear ; whence he is absolutely called, the Fear : Psal. 76. 12. Bring presents to Fear ; that is, to him, to whom all dread is due. The Chaldee Paraphrast rendeth Teraphim, (verse 32 of this Chapter) Labans fear. It was an atheistical speech of Statius, Primus in orbe deos fecit Timor. But it was a true saying of Varro, as Calvin

Qui primi deorum simulachra induxerunt, errorem auerunt, metum dempserunt. Val.

Vers. 43. These daughters are my daughters, &c.] All this is a flaut, or rather a flattery. Now he seeks to curry favour, where he could not exercise cruelty ; smoothing over the matter, as if he meant them no hurt : when he was meerly bridled, and could not do them that hurt that he desired. This is still the guise of hypocrites, and false brethren ; they would be taken for friends, and seek to build up themselves upon better mens ruines : as here Laban would render Jacob suspicious to his daughters, as one that would hereafter deal hardly with them, if not bound by him, in a covenant, to his good abearance toward them.

Vers. 44. Now therefore come thou, &c.] A fool is full of words, saith Solomon. Which odious custom of his, is expressed μωπικως, in his vain tautologies : A man cannot tell what shall be ; and what shall be after him, who can tell ? Ecclef. 10. 14. Laban likewise talks a great deal here ; and is up with the more, and down with the less, (as they say.) A Covenant he will have. a pillar he will have, and a heap he will have ; and that heap shall be a witness, and that pillar a witness, and God a witness, and a judge too, there's no end of his discourse ; as if, Domino-like, he cared not so much what, as how much he spake. The basest things are ever most plentiful. History and experience tells us, that some kinde of moufe breedeth an hundred and twenty young ones in

Qui non quill, sed quantum dicit, ponderare consuevit. Hieron. in Apol. ad Do-

one nest : whereas the Lion and Elephant bears but one at once. So the least worth, yeelds the most words.

Verf. 53. And Jacob sware by the fear of his father] The Chaldee Paraphrast sometimes useth the word Fear, or Terrens, for God, for the reason above-given, verf. 42. Hence Jacob, coming from Syria, and being to swear to a Syrian, swears here by the Fear of his father Isaac. Where note, that he riseth up no higher then his father ; whereas Laban the Idolater pretends Antiquity, appeals to the Gods of Abraham, of Nabor, and of their father Terah, who served strange gods, Job. 24. 2. Papists boast much of Antiquity, as once the Gileonites did of old shoes, and mouldy bread. A Gentleman being importuned by a Popish Questionist, to tell where our Religion was before Luther ; answered, That our Religion was always in the Bible, where your Religion never was. Mine Antiquity is Jesus Christ, saith Ignatius, and we with him.

Επισημ. οτι Ισραηλ Ισραηλ Ισραηλ. Ignat.

Verf. 54. Called his brethren to eat bread] And so overcame evil with good ; which is the noblest of all victories. God cannot but love, in us, this imitation of his mercy ; and that love is never fruitless.

Verf. 55. Laban rose up] Laban leaves him, Esau meets him, and both with a kiss. When a mans ways please the Lord, &c.

CHAP. XXXII.

Verf. 1. Angels of God met him.]

Sensibly and visibly, as servants meet their masters, as the guard their Prince. Oh the dignity and safety of the Saints ! who are in five respects, (say some) above the Angels. 1. Our nature is more highly advanced in Christ. 2. The righteousness whereby we come to glory, is more excellent then theirs ; which, though perfect in its kinde, is but the righteousness of mee creatures, such as God may finde fault with, Job 4. 18. such as may need mercy ; therefore the Cherubims are said to stand upon the Mercy-seat, and to be made of the matter thereof. 3. The sonship of the Saints is founded in a higher right then theirs ; viz. in the Sonship of the second Person in Trinity. 4. They are members of Christ, and so in nearer union then any creature. 5. They are the Spouse, the Bride ; Angels onely servants of the Bridegroom, and ministring spirits,

spirits, sent out (as here) to minister for them that shall be heirs of salvation. They meet us still, as they did Jacob : they minister many blessings to us, yet will not be seen to receive any thank of us : they stand at our right hands, Luke 1. 11. as ready to relieve us, as the devils to mischief us, Zech. 3. 1. If Satan, for terrour, shew himself like the great Leviathan ; or, for fraud, like a crooked and piercing serpent ; or, for violence and fury, like the dragon in the seas : yet the Lord will smite him by his Angels, as with his great, and sore, and strong swords, Isai. 27. 1. Angels are in heaven, as in their watch-tower, (whence they are called watch-men, Dan. 4. 10.) to keep the world, the Saints especially, their chief charge ; in whose behalf, they stand ever before the face of God, waiting and wishing to be sent upon any designe or expedition, for the service and safety of the Saints. They are like Masters or Tutors, to whom the great King of heaven commits his children : these they bear in their bosoms, as the nurse doth her babe, or as the servants of the house do their young Master ; glad to do them any good office ; ready to secure them from that roaring Lion, that rangeth up and down, seeking to devour them. The Philosopher told his friends, when they came into his little and lowe cottage, Εμπύδην εν ἀνάσσει θεοί, The gods are here with me. The true Christian may say, though he dwell never so meanly, God and his holy Angels are ever with him, &c. Math. 18. 10.

Verf. 2. This is Gods host] So called, for their number, order, obedience, strength, &c. God hath a compleat host of horse and foot. Angels, and heavenly bodies, are his horse, as it were ; horses and chariots of fire, 2 Kings 6. 17. yea, both horse and foot : for there are whole legions of them, Matth. 26. 53. Now a Legion is judged to be six thousand foot, and seven hundred horse. Daniel tells us, there be millions of Angels, Dan. 7. 10. yea, an innumerable company, saith the Author to the Hebrews, Chap. 12. 22. The Greek Poet could say, There were thirty thousands of them here upon earth, keepers of mortal men, and observers of their works : Some think they are meant in the Parable, by the ninety and nine sheep ; as if they were ninety and nine times as many as mankind, in number. All these, how many soever, pitch camp round about the godly, Psal. 38. 8. make a lane for them, as they did here for Jacob at Mahanajim, (which signifies a double camp ;) fight in battel-ray against their enemies, Dan. 10. 20. and convey them at death, as they did Lazarus, thorow their enemies country, the air, Luke 16. into

Τριεπί τριμύρια
αγγέλων
ἀσπίδες ἠδὲ θώρακες
ἐὶς ἑκάστην ἡμέραν
ἠσπάζοντες τοὺς ἄγιους
ἄνθρωπος. Hesiod.

into *Abrahams* bosom. So that all Gods children may call death, as *Jacob* did this place, *Mahanaim*; because there the Angels meet them. And as the palfie-man, in the Gospel, was let down with his bed thorow the tyling before *Jesus*. *Luke* 5. 18. so is every good soul taken up in a heavenly couch, (or coach, rather) thorow the roof of his house, and carried into *Christs* presence, by the blessed Angels.

Verf. 3. *And Jacob sent messengers*] Means, he knew, was to be used by him, though well assured of safeguard. God must be trusted, not tempted: means must be used, but not trusted. *Jacob* was as one that fled from a Lion, and a Bear mer him. *Laban*, as a Lion, had some shamefacedness, saith a Rabbi: *Esaü*, as a Bear, had none. *Jacob* therefore prays, and sends, and submits, and presents him; and all to pacifie him. He that meets with a Bear, will not strive with him for the wall, but be glad to scape by him.

Amos 5. 19.

Pirkei R. Eliez. c. 37

1 Sam. 24. 7. 9.

Josephus.

Verf. 4. *to my lord Esaü, Thy servants Jacob, &c.*] This was not baseness of spirit, much less a renouncing of his birth-right and blessing; but a necessary submission for a time, (such as was that of *David* to *Saul*) till the prophecie of his superiority should be fulfilled. That was baseness in the *Samaritans*, that in writing to *Antiochus Epiphanes*, that great king of *Syria*, because he tormented the Jews; to excuse themselves that they were no Jews, they stiled him, *Antiochus the mighty God*: the Scripture stiles him a vile person, *Dan* 11. 21. So was that also in *Terdates* king of the *Parthians*; who, with bended knee, and hands held up, worshipped *Nero*, and thus bespake that monster of mankind:

To thee I come, as to my god; and thee I adore, as I do the sun: what thou decreest of me, I will be, and do; for thou art, to me, both Fate and Fortune, &c. And what shall we think of those superstitious *Silicians*, who, when they were excommunicated by Pope *Martin* the fourth, laid themselves prostrate at his feet, and cried, O Lamb of God, that takest away the sins of the world, grant us thy peace. The *Venetians* also, being excommunicated by Pope *Clemens* the fifth, could not be absolved, till such time as their Ambassadour *Dandalus* had not onely fallen at the Popes feet, but lain also under his table as a dog, with an iron chain about his neck, feeding on such scraps as were cast unto him. Had this dog dealt by the Pope, as the Earl of *Wiltshire's* Spaniel did, he had served him but right. This Earl, with Doctor *Cramer*, and others, being sent Ambassadour to *Rome*, about King *Henry's* divorce;

* Hadræ...
vita Neronis.

Jac. Rev. de vitis Pontif. p. 198
Unde et Cæsar cognomen hunc apud suos. 1b.

verce; when he should have kissed the Popes foot, his Spaniel (as though he had been of purpose appointed therunto) went and caught the Pope by the great toe; which the Spaniel haply mistook for some kinde of repalt. But this by the way onely. What hard servitude Kings and Emperours were forced to undergo in former times, and how basely to avile themselves to the Beast of *Rome*, is better known, then that it need to be here related. *Henry* the second of *England* *Henry* the fourth of *France*, and *Henry* the fourth Emperour of *Germany*, for instance. This last came, in the midt of a fore winter, upon his bare feet, to the gates of the Castle of *Cannsum*; and stood there fasting, from morning to night, for three days together, waiting for the Popes judicial sentence, and craving his pardon: which yet he could not obtain, by his own or others tears, or by the intercession of any Saint, save onely of a certain harlot, with whom the Pope was then taking his carnal pleasure. The good Emperour mistook, who thought that the Pope could be pacified by fasting and prayer. This god required another kinde of sacrifice then these. And here that of *Solomon* was fulfilled, *Eccles*. 10. 7.

Act. & Mon. fol. 1690.

Brightm. upon the Revel. fol. 449.

Verf. 5. *And I have oxen and asses, &c.*] This, *Jacob* mentioeth in his message, that *Esaü* might not think, that he sought to him for any need; but onely for his favour. And this was something, to a man of *Esaü's* making; for such like not to hear of, or be haunted with their poor kinred. *Luke* 15. 20. *This thy son*, saith he, that felt no want: He saith not, This my brother: he would not own him, because in poverty.

A. 1207 in 005022
Et cum fortuna
suarque caditque
fides.

Verf. 6. *And four hundred men with him*] Four hundred cut-throats as appears, verf. 8. And here, good *Jacob* is brought again into the briars. When he was well rid of his father-in-law, he thought all safe; and his joy was completed, by the sight of that army of angels. Presently upon this, he is so damped and terrified with this sad message of *Esaü's* approach, and hostile intentions, that he knew not what course to take to. Out of heaven, he is thrust suddenly, as it were, into hell, saith *Pareus*. This is the godly mans case, while here. *Fluctus fluctum trudit*: one trouble follows in the neck of another. Ripen we apace, and so get to heaven, if we would be out of the gun-shot. The Ark was transportative, till settled in *Solomon's* temple; so, till we come to heaven, shall we be tossed up & down, and turmoiled: withm will be scars, without fightings, whiles we are in *hoc exilio*, in *hoc ergastulo*, in *hac*

Ex celo repens
quasi in infernum destruitur.

1b.

2 Cor. 7.

hac peregrinatione, in hac valle lachrymarum, as Bernard hath it; in this pilgrimage, in this purgatory, in this vale of tears.

Heb. 12. 5.

Verf. 7. *Then Jacob was greatly afraid*] This was his weakness, (and may be ours, in like case) as looking to the present peril, and forgetting the consolation (as the Apollle speaketh) that he might have drawn from the promise of God, and presence of angels. Faith quelleth and killeth distrustful fears: but Satan, in a distress, hides from us that which should support us, and greatens that that may appale us. But what faith the Spanish proverb? *The Lion is not so fierce as he is painted*; nor danger, usually, so great as it is represented. Some hold, that *Esaü* was here wronged, by being presumed an enemy, when he was a friend. *Pessimus in dubiis augur Timor*.

Verf. 8. *If Esaü come, &c.*] It is a point of prudence; if we cannot keep all, to save what we can.

Act. & Mon.
fol. 1553.

Verf. 9. *The Lord which saidst unto me*] Promises must be prayed over. God loves to be burdened with, and to be importuned in, his own words; to be sued upon his own bond. Prayer is a putting the promises into suit. And it is no arrogancy, nor presumption, to burden God, as it were, with his promise; and of duty to claim and challenge his aid, help, and assistance, in all perils, said *Robert Glover*, Martyr, in a Letter to his wife. Such prayers will be nigh the Lord day and night, 1 Kings 8. 59. he can as little deny them, as deny himself.

*Añp ἀμαρτωλῶν.
Luke 5. 8.

Verf. 10. *I am not worthy of the least, &c.*] In prayer, we must avile our selves before God to the utmost; confessing our extreme both indigency and indignity of better. *I am dust and ashes*, saith *Abraham*. *I am a Worm, and no man*, saith *David*. *I am more brutish then any man*, saith *Agur*. *I am a man, a sinner*, saith *Peter*. *I am not worthy to be called thy son*, saith the Prodigal. *Phariseus non vulnera, sed munera ostendit*: The proud Pharisee sets forth, not his wants, but his worth: *God, I thank thee, &c.* But if *David* were so humbled before *Saul*, that he called himself a flea, what should we do to God? Unworthy we should acknowledge our selves of the least mercies we enjoy, with *Jacob*; and yet not rest satisfied with the greatest things in the world, for our portion, as *Luther*. *Valde protestatus sum me nolle sic a Deo satuari*: he deeply protested, that God should not put him off with these poor things below. [*For With my staff I passed over this Jordan*] *Paupertatem baculinam commemorat*. *Jacob*, though now grown

Melch. Adam.
in vita Luth.

great,

great, forgets not his former meanness; but cries out, with that noble Captain, *Βεῆ δὴ οὐκ εἶς διατ*: From how small, to how great an estate, am I phierater. I raised I So did *Agathocles*, who, of a Potters son, became King of *Sicily*; yet, would ever be served in earthen vessels. And in the year of Christ 1011, one *Willigis*, Bishop of *Ments*, being son to a Wheel-wright, caused wheels, and such like things, to be hanged on the walls, up and down his Palace, with these words written over them, in capital letters; *Willigis, Willigis, recole unde veneris*. Excellent was that counsel that *Placilla* the Empress gave her husband *Theodosius*: Remember, O husband, what lately you were, and what now you are: so shall you govern well the Empire, and give God his due praise, for so great an advancement.

Siffridus Bu-
chole.

Hist. Trip.

Verf. 11. *And the mother with the children*] It seems to be a metaphor taken from birds, when fowlers take away the young and the dams together; which God forbad, *Deut. 22. 6*. See the like also of the ewe and the lamb, not to be slain in one day, *Lev. 22. 28*. But *Homo homini lupus*, nay *demon*. The Indians would say, that it had been better for them, that their country had been given to the devils of hell, then to the *Spaniards*, (such hath been their cruelty towards those poor creatures;) and that, if *Spaniards* went to heaven, they would never come there. Three poor women were burnt at the Isle of *Garnesey* for Religion; together with the infant-child falling out of the mothers womb, and cruelly cast back into the flames. Another sweet childe of eight or nine years old, coming to *Bonnors* house, to see if he might speak with his father, a prisoner in the Lollards Tower, was, for some bold answer that he gave the Bishops Chaplain, so cruelly whipt, that he died within four days after. At *Merindol* in France, besides other execrable outrages and butcheries there done by *Minevius*, one of the Popes Captains; the paps of many women were cut off, which gave suck to their children; which looking for suck at their mothers breasts, being dead before, died also for hunger. Was not this, to kill the mother with the children? And was not that a barbarous act of Pope *Honorius* the third, in the year of grace 1224, to cause four hundred *Scots* to be hanged up, and their children gelt I and all for the death of *Adam*, Bilhop of *Cahnes*, who was burnt in his own kitchin, by his own Citizens, for that he had excommunicated some of them, for non-payment of Tythes.

Act. & Mon.
fol. 1392.

Ibid. 1864.

Ibid. 868.

Jacob. Rev. de
vitis Pontif.
pag. 163.

Verf. 12. *And thou saidst, I will surely do thee good*] So *Jacob* interprets that promise, *I will be with thee*; which, indeed, hath

V

in

in it whatsoever heart can wish, or need require. This promise was so sweet to the Patriarch, that he repeats and ruminates it, rolling it, as sugar, in his mouth, and hiding it under his tongue. *God spake it once, he heard it twice; as David, in another case.* He sucks, and is satisfied with these breasts of consolation; he presses and oppresses them, (such a metaphor there is in that text, *Isai. 66. 11.*) as a rich man doth the poor man, till he hath gotten out of him all that he hath. A flye can make little of a flower; but a bee will not off, till he hath the sweet thyme out of it. The promises are precious spices, which, being beaten to the smell, by the preaching of the Word, yeeld an heavenly and supernatural scent in the souls of Gods people. Oh it is a sweet time with them, when Christ brings them into his banqueting house of the holy Scriptures, and there stays them with flagons of divine consolations, and bolsters them up with apples of heavenly doctrines. These, when by the Spirit they are applied to the love-sick soul; then is Christs left hand under their head, and his right hand (which teacheth him terrible things, *Psal. 45. 5.*) doth embrace them. All in Christ, is for their support and succour: his love also is displayed over them, as a banner. And this doth so fully satisfie their souls, and transport them with joy, that now they are content to wait Gods leisure for deliverance; and would not have their Beloved wakened, until he please. See all this, *Cant. 2. 4, 5, 6, 7.*

Verf. 13. *And took of that which came to his hand, &c.* Or, that was in his power. Such as he had, he sent. Silver and gold he had none; cattel he had, and of these he made no spare: for he knew, that *A gift* (such a rich gift, especially) *maketh room for a man, and bringeth him before great ones,* *Prov. 18. 16.* And here *Jacob* (for our instruction) takes a right course, observes a right method; which is, to pray, and use means; to use means, and pray. *Ora & labora,* was the Emperours Symbol; and, *Admot à manus invocanda est Minerva,* the Heathens proverb. *Why criest thou unto me?* (saith God to *Moses*;) *speak unto the children of Israel, that they go forward.* There was a fault: *Moses* craved help, but was not forward in the course, whereby to make way for Gods help. So, *Get thee up,* (saith God to praying *Josua*;) *wherefore liest thou upon thy face? Israel hath sinned, and thou must go search, &c.* So, he that would have knowledge, must not onely beg for it, but dig for it, saith *Solomon*, out of his own experience, *Prov. 2. 3, 4, 5.*

Verf.

Psal. 62. 11.

Reulner.

Exod. 14. 15.

Josh. 7. 10, 11.

Verf. 14. *Two hundred she-goats, &c.* A very great present for a private person to send. Five hundred and fifty beasts, of sundry sorts, for store. He spares for no cost, that he may buy his peace, and enjoy his birth-right. Heaven, he knew, (whereof *Canaan* was a type and pledge) would pay for all. (Yet but a Patriarchs eye, to see heaven afar off, and we shall be soon ready to buy it at any rate: The pearl of price cannot be a dear bargain, though we part with all, to purchase it. *Moses* was forty yeers old, (and therefore no babe) when he preferred the reproach of *Christ*, (the worst thing about him) before the treasures of *Egypt*. *Egypt* was a country rich, fruitful, and learned: Thence *Solomon* had his chief horses; thence the harlot had her fine linens, *Prov. 7. 16.* *Moses* might, in likelihood, have been king of *Egypt*, yea, and of *Ethiopia* too, as some think: but he had a better prize in his hand, and therefore slightes all the worlds flitting and flattering felicities. When *Basil* was tempted with money and preferment, he answered, *Pecuniam da que permaneat, ac continuo duret, gloriam que semper floreat.* This the world cannot do, nay it cannot keep off diseases, death, &c. *Non domus & fundus, &c.* When *Michael Paleologus*, Emperour of *Constantinople*, sent to *Nugas* the *Scythian* Prince, for a present, certain royal robes and rich ornaments; he set light by them, asking, Whether they could drive away calamities, sickness, death. No, no: this, nothing can do, but the favour of God, and interest in *Christ*. Wherefore should I die, being so rich? was the foolish question of that rich and wretched Cardinal, *Henry Beauford*, Bishop of *Winchester*, and Chancellor of *England*, in the reign of *Henry* the sixth. He quoth he, will not death be hired? will money do nothing? No, saith *Solomon*: *Treasures of wickedness profit nothing; but righteousness delivereth from death.* Many are loath to die, because they have treasures in the world; as those ten men had in the field, *Jer. 41. 8.* The Irish ask, *What such men mean to die.* But such men must die; nor can their riches reprieve them. Oh happie is he, that, with *Jacob*, lays hold on the heavenly inheritance, though with the loss of earthly possessions; that cares not to part with his cattel, so he may have his Crown; with his swine, so he may have his Saviour. This is the wise merchant, this is the true trades-man, that traffiques for heaven; looking upon the world as a great dung-hill, with *Paul*, *Phil. 3. 8.*

Verf. 16. *Every drove by themselves*] That *Esau*, having occasion

V 2

Συλλα, dogs dung.

Hcb. 11. 24.

2 Chron. 9.

Nunquid calamitates morbos, aut mortem depellere possent? Pachymer. hist. lib. 5.

A. & Mon. fol. 925.

Prov. 10. 2.

caſion of viewing the preſent, queſtioning the ſervants, and hearing *Jacob's* ſubmiſſion, might be ſomewhat mollified, and his anger abated. *Be wiſe as ſerpents.*

Ut fragilis glacies, occidit ira morâ.

*Frangitur ira
gravis, quando
eſt reſponſo
juavi.*

Verſ. 18. *They be thy ſervant Jacob's*] A ſoft answer turneth away Wrath, (Prov. 15. 1.) but grievous words ſtir up anger. And it is eaſier to ſtir ſtrife, then ſtint it. Still rain ſoftens the hard earth: and though nothing be more violent then the windes, *idem tamen imbribus ſopiantur*, ſaith *Pliny*.

Lenis alit ſtammas, grandior aura necat.

How daintily did *Gedeon* diſarm the angry *Ephraimites*, (Judg. 8. 1, 2, 3.) by a milde answer! [*It is a preſent ſent, &c.*] For a gift in ſecret, paciſieth anger, Prov. 21. 14. This proverb, in an abbreviation, after their manner, the Jews wrote upon their Alms-box. [*And behold alſo, he is behinde us*] He ſends not onely, but comes after us himſelf; to ſalute thee, and offer his ſervice unto thee. Thus, by all means, he ſecks to aſwage the wrath of that rough man.

Godw. Heb.
Antiq. ex Bux-
torf.

Verſ. 21. *And himſelf lodged that night*] *Bux* lay upon thorns, and had little reſt.

Etis diti ſervus, & dicitur.

The maſter is the greateſt ſervant in the houſe, and hath moſt buſineſs. This verſe did ſo pleaſe *Luther*, that he tranſlated it in certain Dutch rhymes.

Jo. Manlii
loc. com.

Verſ. 24. *And Jacob was left alone*] Purpoſely, for ſecret prayer: ſo the Church gets her into the clefts of the rocks, Cant. 2. 14. *Isaac*, into the fields; *Daniel*, to the rivers ſide; *Chriſt*, into the mount; *Peter*, up to the leads, or houſe top; that they might pour out their prayers, and ſolace themſelves with God, in ſecret. This an hypocrite way ſeem to do, either of cuſtom, or vain-glory: as the Pharifee went up to the Temple, to pray ſolitarily, as well as the publican; the Temple being there, in regard of Ceremonial holineſs, the place as well of private as publick prayer. But will the hypocrite delight in God? will he pray always? [*There wreſtled a man with him*] In a proper combat, by might and ſlight; to the raiſing of duſt, and cauſing of ſweat; as the word importeth. This ſtrife was not onely corporal, but ſpiritual; as well by the force of his faith, as ſtrength of body. He prevailed, ſaith the Prophet, by prayers and tears. Our Saviour alſo pray'd himſelf into an agony; and we are bidden to ſtrive in prayer, even to an

agony.

Hof. 12. 4.
Luke 22. 44.
Rom. 15. 30.
Ammonius ſay.

agony. *Nehemiah* prayed himſelf pale; *Daniel* prayed himſelf ſick; *Hannah* prayed, ſtriving with ſuch an unuſual motion of her lips, that old *Eli*, looking upon her, thought her drunk. *Elijah* puts his head betwixt his legs, as ſtraining every thing of his heart in prayer: *He prayed, and prayed*, ſaith *S. James*; and, by his prayer, he had what he would of God. Whereupon alſo he infers, (as a Conſectary) that the effectual prayer of a righteous man, avails much, if it be fervent, or working; if it be ſuch as ſets all the faculties awork, and all the graces awork, then it ſpeeds. Every ſound is not Muſick; ſo neither is every uttering petitions to God, a prayer. It is not the labour of the lips, but the travel of the heart. Common beggary, is the eaſieſt and pooreſt trade: but this beggary, as it is the richeſt, ſo the hardeſt. A man can with more eaſe hear two hours together, then pray half an hour, if he pray in the holy Ghoſt, as *Saint Jude* hath it. He muſt ſtrive with his own indevotion, with Satans temptations, with the worlds diſtraction: he muſt wreſtle with God, and wring the bleſſing out of his hands, as the woman of *Canaan* did: he muſt ſtir up himſelf to take hold of God, as the *Shunamite* did of *Eliſha*, as the Church did of her Spouſe; and not let him go, till he bleſs us. This is to wreſtle; this is to threaten heaven, as *Gorgonia* did, thus to be modeſtly impudent and invincible, as her brother ſpeaks of her; in beſeeching God, to beſeige him, and get the better of him, as *Jacob*; whoſe wreſtling, was by weeping; and his prevailing, by praying.

Verſ. 25. *And when he ſaw that he prevailed not*] He, that is, the Angel, (*Chriſt*) that redeemed *Jacob* from all evil, *Gen.* 48. 16. and here held him up with the one hand, as he ſtrove againſt him with the other; and yeilded himſelf overcome by the Patriarch's prayers and tears. *Deus ipſe, qui nullis contra ſe viribus ſuperari poteſt, precibus vincitur*, ſaith *Hierome*. [*He touched the hollow of his thigh*] That, if he would needs have the bleſſing, he might have ſomewhat with it, that might keep him humble, not aſcribing the victory to his own ſtrength. Pride is a weed that will grow out of any ground, (like Miſleto, that will grow upon any tree;) but, for moſt part, from the beſt. Like air in all bodies, it will have a being in every ſoul, and creeps into every action, either in the beginning, proceeding, or concluſion. Now therefore it is Gods care, to cure his people of this dangerous diſeaſe, as he did *Jacob* here, and afterwards *Paul*; who, if he had not been buffeted, had been exalted, and

Nehem. 2. 6.
Dan. 8. 27.
1 Sam. 1.
1 Kings 18. 42.

James 5. 17.
James 5. 16.
Ενεργητικόν.

Jude v. 20.

1 ſai. 64. 7.
2 Kings 4. 30.
Cant. 3. 4.

*Victoria non fit
ſine vulnere:
luxas nobis ſe-
mur: immittit
ſtimulum carni,
&c.*

2 Cor. 1. 2.

and carried higher in conceit, then ever he was in his ecstasie.

Verf. 26. *Let me go, &c.*] *Pugna summi finem, cum rogar hostis, habet.* Jacob, though lamed, and hard laid at, will not let Christ go, without a blessing: To teach us, as our Saviour did, by the parable of the importunate widow; to persevere in prayer, and to de-vour all discouragements. *Jacob* holds with his hands, when his joynts were out of joynt. The woman of *Canaan* will not be put off, either with silence, or sad answers. The importunate widow teacheth us, to press God so far, till we put him to the blush, yea leave a blot in his face, (as the word, there used, signifies) unless we be masters of our requests. *Latimer* so plied the throne of grace with his *Once again, once again, restore the Gospel to England*, that he would have no nay at Gods hands. He many times continued kneeling and knocking so long together, that he was not able to rise without help. His knees were grown hard, like camels knees, as *Eusebius* reports of *James* the Lords brother. *Paul* prayed thrice, that is, often; till he had his desire. Nay, *Paulus Aemilius*, the Roman General, being to fight against *Perfes* King of *Macedony*, when as he had sacrificed to his god *Hercules*, and it proved not to his munde, he slew twenty several sacrifices one after another; and would not give over, till in the one and twentieth he had descried certain arguments of Victory. Surely, his superstition, shames our indevotion; his importunity, our faint-heartedness, and shortness of spirit. Surely, as painfulness of speaking shews a sick body; so doth irksomness of praying, a sick soul.

Verf. 27. *What is thy name?*] As if the Angel should say, Thou art such a fellow as I never met withal: Titles of honour are not worthy of thee. Kneel thou down *Jacob*, rise up *Israel*: Thou art a conqueror, if ever any were. *Factus & seipso fortior, & Creatore tuo superior. O quam hic honos non est omnium!*

Verf. 28. *No more Jacob, but Israel*] That is, Not onely, or not so much *Jacob*, as *Israel*. Both these names he had given him, of striving and struggling. All Gods *Israel* are wrestlers by calling, *Eph. 6. 12.* and, as good souldiers of Jesus Christ, must suffer hard-ship. Nothing is to be seen in the Shulamite, but as the appearance of two armies, maintaining civil broils within her. The spirit would always get the better of the flesh, were it upon equal terms: but when the flesh shall get the hill, (as it were) of temptation, and shall have the winde to drive the smoke upon the eyes of the combatant, and so to blinde him; upon such a disadvantage, he is over-

Luke 18. 1.

Luke 18. 5.

A.G. & Mon.

Ibid.

2 Cor. 12.

Sabellicus.

Bucholz.

Nunquam bella
bonis, nunquam
discrimina de-
sunt.

overcome. For it is not flesh and blood onely, that we wrestle against, (whether we take the Apostles meaning, for the weaknes of our nature, or the corruption of it;) but against principalities, against powers, &c. against many, mighty, malicious adversaries, spiritual wickednesses in high places, that are above us, and hang over our necks. Wherefore, we have more then need to take unto us the whole armour of God, and to strengthen our selves with every piece of it: whether those of defence; as, the girdle of truth, *Eph. 6. 14.* the breast-plate of righteousness, the shoes of peace, and patience, the shield of faith, the helmet of hope: or those of offence; as, the sword of the spirit, and the darts of prayer. At no place must we lie open; for our enemy is a serpent: if he can but bite the heel, he will transfuse his venom to the heart and head. Gods Spirit, in us, sets up a standard, *Isai. 59. 19.* The Apostle sounds the alarm, *Arm, arm, Eph. 6.* The holy Scripture is our Armory, like *Solomons* tower, where hang a thousand shields, and all the weapons of strong men. God himself is the *Αγρονόμος*, that both ordaineth and ordereth our temptations with his own hand; as he dealt with *Jacob*. And the Lord Christ stands over us, (as he did once over *Steven*) with a crown upon his head, and another in his hand, with this inscription, *Vincenti dabo; To him that overcometh, Will I give, &c.* Fight but with his arms, and with his armour, and we are sure to overcome, before we fight: for he hath made all our foes our footstool, and hath caused us to triumph. Let there-fore the assaults of our already-vanquished enemies, not weaken, but waken us: let their faint oppositions, and spruntings before death, encourage us, or rather enrage us, to do them to death: we are sure to be more then conquerours, and to have *Victoriam Halleluanticam*, as the *Britains*, fighting for their Religion, had once against the *Saxons* and *Picts* in this kingdom. *D. Uffier. de Britan. Eccl. f. ptinoid. p. 332.*

Verf. 29. *And he blessed him there*] That was a better thing to *Jacob*, then to answer his curious request of knowing the Angels name. So when the disciples asked our Saviour, *Acts 1. 6.* *Wilt thou at this time restore again the Kingdom to Israel?* It is not for you to know the times, saith he; but ye shall receive the holy Ghost; that's better for you, &c. verf. 8. God, sometimes, doth not onely grant a mans prayer, but fulfil his counsel, *Psal. 20. 4.* This if he do not, because we sometimes ask we know not what; yet some better thing we shall be sure of. *Zech. 10. 6.* *I will strengthen the house of Judah, and they shall be as if I had not cast them off; and I will hear them.* Yes!

Cant. 4. 4.

A.G. 7.

Revel. 2.

2 Cor. 1. 14.

Verf. 30. *I have seen God face to face*] Christ would not tell *Jacob* his name, to lift up his minde above what he saw of him; and to insinuate, that his name was *Wonderful*, his essence incomprehensible. And whereas *Jacob* said here, he had *seen God face to face*; he means onely *presens presens*, as *Moses* spake with God mouth to mouth, *Num.* 12. 8. He saw not Gods Majesty and Essence: for he is a God that *hides himself*, and dwells in the *light unapproachable*. But he saw him more apparently and manifestly, then ever he had done before. We can see but his *back parts*, and *live*; we need see no more, that we may live. God that fills all, (saith *Nazianzen*) though he lighten the minde, yet flies before the beams thereof; still leaving it, as it is able, in sight, to follow him; draws it, by degrees, to higher things: but ever interposeth between it and his incomparable Essence, as many veils, as were over the tabernacle. Some created shape, some glimpse of glory, *Jacob* saw; whereby God was pleased, for present, to testify his more immediate presence; but not himself.

Verf. 31. *He halted upon his thigh*] Yet had the blessing. So Gods people are promised an hundred fold here, *with persecution*; that's tied, as a tag, to the profession of Christianity. No heaven can be had, without tribulation. Christ, our Captain, had a bloody victory of it. *Paul* bare in his body the marks, or scars, of the Lord *Jesus*; and glories in these infirmities, as he calls them. These are Gods gems, and precious ornaments, (saith *Munster* to his friends, pointing them to his sores and ulcers) wherewith God decketh his children, that he may draw them to himself. This he said, a little before his death. At death, (saith *Piscator*) God wrestles with his people, laying hold on their consciences, by the menaces of the Law. They again resist this assault, by laying hold upon God, by the faith of the Gospel: well assured, that Christ hath freed them from the curse of the Law, by being made a curse for them on the Cross. God yeelds himself overcome, by this encounter; but yet toucheth their thigh, takes away their life. Howbeit, this hindereth not the Sun of life eternal to arise upon them, as they pass over *Peniel*.

Verf. 32. *Therefore the children, &c.*] This custom, *Josephus* saith, continued till his time. A ceremony indifferent in it self, and good by institution, (in remembrance of that famous conquest) might become evil, by abuse, if it turned into superstition.

CHAP.

CHAP. XXXIII.

Verf. 1. *He divided the children.*]

Carnal fear oft expectorates a mans wisdom, and leaves him shiftless. But *Jacob*, after he had prayed, and prevailed, was not so moped, as not to know what to do in that great danger: he masters his fears, and makes use of two the likeliest means: 1. The marshalling of his wives and children in best manner, for the saving of the last, at least. 2. The marching before them himself, and doing lowe obeysance. So *Esther*, when she had prayed, resolved to venture to the King, whatever came of it. And our Saviour, though before fearful, yet, after he had prayed in the garden, goes forth, and meets his enemies in the face, asking them, *Whom seek ye?* Great is the power of prayer, to steel the heart against whatsoever amazements.

Verf. 2. *He put the handmaids, &c.*] Of children and friends, some may be better beloved then others: And whereas all cannot be saved or succoured, the dearest may be chiefly cared for.

Verf. 3. *And he passed over before them*] As a good Captain and Shepherd, ready to be sacrificed for the safety of his charge. So the Captain of our salvation, the Arch-shepherd, Christ. So should the under-shepherds, the captains, (as Ministers are called, *Heb.* 12. 5.) fight in the front, and bear the brunt of the battel; not loving their lives unto the death, so they may finish their course with joy; *de scuro magis quam de vita solliciti*, as *Epaminondas*. The diamond in the Priests breast-plate, shewed what should be their hardness, and hardness, for the peoples welfare.

Verf. 4. *And kissed him*] The word *kissed* hath a prick over every letter, in the Original: to note, say the Hebrew Doctors, that this was a false and hypocritical kiss, a *Judas-kiss*. *καταφιλήν* ἐν ὄφθαλμῶν, saith *Philo*: *Amor non semper est in osculo*. But our Interpreters are agreed, that this kiss was a signe, that his heart was changed from his former hatred; and that those extraordinary pricks do denote the wonder of Gods work therein: which is further confirmed, in that they both wept; which could not easily be counterfeit; though they were in *Ismael*, that notable hypocrite, *Jer.* 41. 6, and in the Emperour *Andronicus*, who, when he had injuri-

Qui probabilissimum loquuntur, aliquid esse in oculis, ut ait mi Esauici conversionem, An:

X

Turk. hist.
fol. 50.

Ibid. fol. 175.

Ibid. 5. 20.

Joh. Manl. loc.
com. 496.

Ibid. 483.

injuriously caused many of the Nobility to be put to death, pretended himself sorry for them, and that with tears plentifully running down his aged cheeks, as if he had been the most forrowful man alive. So the Egyptian Crocodile, having killed some living beast, lieth upon the dead body, and washeth the head thereof with her warm tears; which she afterward devoureth, with the dead body. We judge more charitably of *Eſau* here. And yet we cannot be of their minde, that here-hence conclude his true conversion and salvation. We must take heed we neither make Censures whip, nor Charities cloke too long: we may offend in both, and incur the curse, as well by calling evil good, as good evil. *Latomus* of *Lovain* wrote, that there was no other a faith in *Abraham*, then in *Cicero*. Another wrote a long Defence and Commendation of *Cicero*, and makes him a very good Christian, and true penitentiary; because he saith, somewhere, *Reprehendo peccata mea, quod Pompeio confisus, ejusque partes securus fuerim*. I believe neither of them.

Verf. 5. *The children which God hath graciously given*] Sept. *Exa-elawo*. For children are Gods gifts, as *David* taught *Solomon*, *Psal.* 127. It is well observed, that good *Jacob*, before a bad man, speaks religiously; (*God of his grace, &c.*) and *Eſau*, as bad as he was, makes no jest of it. There is no surer signe of a profane heart, then to jeer at good expressions; then which, nothing now adays is more familiar. Carnal spirits cannot hear savoury words, but they turn them off with a scorn, as *Pilate* did our Saviour, speaking of the truth, with that scornful profane question, *What's truth?* Shall these scoffers be counted Christians? Could any that heard *Elijah* mocking the service and servants of *Baal*, believe, that *Baal* was god in his esteem? Shall not *Eſau* rise up in judgement against such profane persons? And shall not *Jacob* disclaim all such profligate professors for having any relation to him, that dare not speak religiously, for fear of some *Eſau* in company? that are ashamed to seem what they are, with *Zedekiah*, lest they that are fallen to the *Chaldeans* should mock them?

Verf. 7. *After came Joseph near, &c.*] *Jussus accedere Joseph*, (saith *Junius*;) for he was but a little one of six yeers old; therefore he did nothing, but as his mother bade him; and, because he went before her, he is first named.

Verf. 8. *What meanest thou by all this drove, &c.*] He met it, but had not yet accepted of it: either that he might take occasion, at
their

their meeting, more mannerly to refuse the Present; or, that he might shew his brotherly affection frankly and freely, not purchased or procured by any gift or Present. *Utrunque liberale & civile est, oblata munera modestè recusare, præsertim si grandia sint, & eadem ab instante humaniter acceptare.*

Verf. 9. *I have enough, my brother*] Here's no mention of God: God is not in all the wicked mans thoughts: he contents himself with a natural use of the creature, (as brut beasts do;) the godly taketh all as from God; and findeth no such sweetness, as in tasting how good the Lord is, in the creature. *Tam Dei meminisse, opus est, quam respirare*, saith One. But prophane *Eſau* will neither have God in their heads, *Psal.* 10. 4. nor hearts, *Psal.* 14. 1. nor ways, *Tir.* 1. 16. nor words, *Psal.* 1. 2. 4. They stand in a posture of distance, nay of defiance to God.

Verf. 10. *As though I had seen the face of God*] I cannot but see God, and his goodness, in thy so unexpected kindness. The Lord hath done great things for me, whereof I am glad, and think my Present well bestowed.

Verf. 11. *I have enough*] Heb. *I have all*. *Eſau* had much, but *Jacob* had all, because he had the God of all. *Habet omnia, qui habet habentem omnia*, saith *Augustine*. *Eſau's* enough, in the Original, is not the same with *Jacob's*. There are two manner of enoughts: Godliness onely hath contentedness, *1 Tim.* 6. 6.

Verf. 12. *Let us take our journey*] The Hebrews note, that *Eſau* speaks in few, *Jacob* more fully: because it is the guise of proud stately persons, to speak briefly, and hardly to bring forth half their words. *The poor speaketh supplications*, saith *Solomon*; *Prov.* 18. 23. *but the rich answer roughly.*

Verf. 13. *If men should over-drive*] A pattern of a good Pastor, ever to have an eye to the weak ones; and so to regard all in his flock, as he over-drive not any. Who hath despised the day of *small things*? Weak ones are to be received, *but not to doubtful disputations*. Novices are not to be put upon the austerities of Religion, *Matth.* 9. 15. Christ preached as they were able to hear, *Mark* 4. 33. *Peter* was specially charged to look to the lambs, *Iob.* 21. 15. Christ bears them in his bosom, and gently leads those that are with young, *Iſai.* 40. 11.

Verf. 14. *Until I come to my lord, to Seir*] Which yet he never meant, say some: it was but an officious lye, saith *Tostatus*. Others think, that he did go to *Seir*, though it be not recorded. It is like he
pur-

Piscator.

יב-ל
יג-לZech. 4. 10.
Rom. 14. 1.

purposed to go, but was otherwise warned by God ; as the wise- men were, *Matth. 2.* or necessarily hindered, as Saint *Paul* was, in many of his intended journeys.

Verf. 15. *Let me finde grace*] That is, Condescend unto me, and leave none.

Verf. 16. *On his way, unto Seir*] Whither God had sent him aforehand, to plant, out of *Jacobs* way. He was grown rich, de- sired liberty, and saw that his wives were offensive to the old cou- ple ; therefore he removed his dwelling to mount *Seir*, and left better room for *Jacob* ; who, perhaps, had intelligence thereof from his mother, by *Deborah*, and so was the rather willing to re- turn.

Tuguis, a te- gendo dicta.

Verf. 17. *built him an house, and made boothes*] So did his po- sterity, at their going out of *Egypt*, *Exod. 12. 37.* and, for a per- petual memorial thereof, were appointed to keep a yeerly feast of boothes or tabernacles, *Lev. 23. 34.* made of green boughs of trees, in praise of God, who had now vouchsafed them better houses.

M. Th. Goodw.

And here one would wonder, (saith a Divine) that all along, dur- ing the reign of *David* and *Solomon*, (who gave a pattern of, and built the Temple) and all those succeeding reformers, there should something be omitted about this feast of tabernacles, till their return from *Babylon* : Yet so it was, *Neb. 8. 16, 17.* This feast was kept (as 'tis thought) by *Solomon*, *2 Chron. 7. 8.* and by these same Jews, *Ezra 3. 4.* yet not in this manner, *Neb. 8. 14.* Now they had learned, by sad experience, to keep it aright, in dwel- ling in boothes, by having been lately strangers out of their own land : to signifie which, and profess themselves strangers, (as this *Syrian* ready to perish, their father, was now at *Succoth*) was the intent of that feast, and that rite of it, dwelling in boothes. This is intimated, *verf. 17.* *They did read also out of the law, &c. verf. 19.* which, till then, they had not done.

Deut. 26. 5.

Verf. 18. *Came to Shalem*] Or, *came safe and sound to Shechem*, as the Chaldee interprets it.

sic pecunia, a pecude.

Verf. 19. *For an hundred pieces of money*] Heb. *lamb*s, (as we call *Angels, Jacobusses*) because stamp't with the image of a lamb. So *Job. 24. 32. Job 42. 11.*

Verf. 20. *And he erected there an altar*] 1. As a memorial of the promises, and a symbol of Gods presence. 2. As an external profession of his piety. 3. That he might set up God in his fami- ly, and season all his worldly affairs with a relish of Religion.

CH'AP. P.

CHAP. XXXIV.

Verf. 1. *Went out to see the daughters of the land.*]

VV Ho went abroad at this time, with timbrels, to play, say the Hebrews ; kept a solemn feast, saith *Iosephus*. Hence *Dinah's* desire to see them. But what saith *S. Bernard* ? *Si tu oriose specllas, otiose non specllaris : tu curiosè specllas, sed curiosius specltaris.* *Dinah's* wanton gadding, and gazing on others, gave occasion to the adulterer to look and lust after her. See the fruit of her needles jetting abroad, to see fashions and novelties. The name of a virgin, in the Original tongues, is derived from the כחולה of house, hiding, shadow, lockt treasure, apple of the eye : to teach חרה them to refrain ill company, and idle gadding. Young women עלמה of are taught to be keepers at home, *Tit. 2. 2.* As when they come אלה to broad among men, they must be, if not veiled, (as at *Venice*) yet hide טליתא clothed, and in their right mindes, (as that *Demoniack*, *Luk. 8. 35.*) of טליתא to And this not only in winter, that they take no cold ; but in the shadow. summer, that others take no heat from them, (which may rather חדר of burn them, then warm them) as *Shechem* here did. אביון,

Verf. 2. *saw her, he took her, and lay with her*] *Ut vidit, perit.* to lay up. By those windows of the eyes and ears, sin and death often enter : κόρη, a virgin, thorow them, the devil throws balls of wild-fire into the soul, and the apple sets all into a combustion. *Vifus, colloquium, contactus, osculum,* of the eye. concubitus, do too oft one succeed another. See to the Cinque. Mars vile ports, if ye would keep out the enemy. Shut up the five windows, bene, visanque if ye would have the house (the heart) full of light, saith the A. cupit, potiturque rabian proverb. *Ioseph's* mistress cast her eyes upon him ; but when Jer. 9. 6. she laid hands on him, she was the more inflamed, and set agog, as Bond. in Horat. it were. The viewing, touching, or familiar talking with a wo- man, either without necessary occasion, or then, without prayer Time well spent, for holy affection, is dangerous, saith a grave Divine. Thou maist by M. Ezek. not look intently upon what thou maist not love. *Democritus* the Culverwel, J Philosopher pulled out his eyes, that he might not look upon forbid- den beauties. This was no part of his wisdom: But it shall be ours, by 128. 53. mortification, to pluck the wanton eye out of old *Adam*, and to set it sober into the new man: to get that *oculum irretortum*, that well- ordered eye, that *Job* had, *Chap. 3. 1. 1.* that *Ioseph* had, that *Gregory Nazi-*

Sapē clausit fenestram, ut inspiceret formosiores feminas, &c. Parci hist. profan. p. 908.

Nazianzen had, who could *σποροποιεῖ τὰς ὀφθαλμούς*, tutor his eyes: that Charles the fifth, Emperour of Germany, had, who would shut the casements, when at any time he saw fair women afar off, or heard that such were to pass by his window. It is not safe, to pry into the beauty of a fair woman. Circe may inchant us, the Cuckatrice slay us with her sight: Let her not take thee with her eye-brows, saith Solomon; as larks, while they gaze in a glass, are taken in a day-net. See the Notes on Chap. 6. 2. and 26. 7.

Verf. 3. And his soul clave unto Dinah] He kickt her not out of doots, (as Amnon did Tamar, far sweeter to him in the ambition, then in the fruition;) but to make amends (as they call it) by Marriage, he seeks to go by the old Rule in that case, *Et dotet, & ducat*: Howbeit, Marriage (Gods ordinance) is not to be entred into thorow the devils portal.

Verf. 4. Get me this damosel to wife] This is praise-worthy in Shechem, as bad as he was, that he correcteth his base-born love, (or lust rather) by seeking to make her his wife; not without consent of parents on both sides; which, in the Church of Rome, is oft-times not regarded. Children are a principal part of their parents possessions, (as Job's children were accounted by Satan) yea, a piece of themselves, *Matth. 15. 22. Have mercy upon me, that is, upon my daughter*. Fit it is therefore, that they should by the parents be disposed of in Marriage.

Verf. 5. And Jacob heard] To his very great grief and regret: For she was his onely daughter; a damosel of not above fifteen yeers of age. The Hebrews say, she was afterwards given to Job in marriage: But that's not likely; for she is reckoned among those that went down to Egypt, Gen. 46. [And Jacob held his peace] He felt Gods hand upon his back; he therefore lays his own hand upon his mouth. And herein he did better in ruling his own spirit, then his sons did, that took the City, verf. 27. *He sitteth alone, and is silent*, saith the Prophet of the afflicted person. So was Aaron, so was David, so was the Lord Christ, as a sheep dumb before the shearer. The Romanes placed the image of their goddess *Angerona*, upon the altar of *Voluptas*, with her mouth shut, and sealed up: to signifie, saith *Macrobins*, that they that bridle their grief, and say nothing, shall, by their patience, soon attain to greatest pleasure. Patience in the soul, as the Town-clerk at *Ephesus*, sends away mutinous thoughts, as he did the many-headed multitude: it quiets the boiling spirit, as Christ becalmed the raging sea, with

Peace,

Prov. 16. 32.
Lam. 3. 28.
Levit. 10. 3.
Psal. 39. 10.

Macrob. lib. 1.
in Som. Scip.

Acts 19. 35, 16.

Peace, and be still: it makes a David dumb: a dumb shew, but a very good one: it says, *Cedamnu: leve fit, quod bene fertur onus*.

Verf. 6. And Hamor the father of Shechem] Unruly youth put their aged parents, many times, to much travel and trouble; as *Samsen, Shechem, Paris, &c.* Green wood is ever shrinking and warping; whereas the well-seasoned holds a constant firmness.

Verf. 7. The men were grieved, and very wrath] A pair of unruly passions, when combined, especially: they ride one upon the back of another, as kine do in a strait passage; and will make an Alexander kill his best friends, such as he would afterwards have revived, with the best and warmest blood in his own heart.

— qui non moderabitur iram

Infectum velis esse, dolor quod susseris, & mens.

Horat.

[Because he had wrought folly in Israel] That is, in the Church, where fornication should not be once named, much less committed, *Eph. 5. 3.* Sin is odious any-where; most of all, among Saints. A thistle is unseemly in a garden, filthiness in a vestal, baseness in a Prince. And yet, by the malice of Satan, there are, many times, more scandals in the Church, then elsewhere: such incest at *Corinth*, as not among Heathens; such folly in *Jacob's* family, as not at *Shechem*, or *Scir*. *Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters*, *Ezek. 16. 48.* This is lamentable.

Verf. 8. And Hamor communed with them] A fond father seeks to satisfy the lust of a loose son, whom he should severely have punished. Such parents are *perceptores potius quam parentes*, saith *Bernard*; like apes, that kill their young with culling them. They shew their love as little, as if, by clapping their hands on their childrens mouthes, to keep the cold wind from them, they should strangle them to death. A fair hand, here, maketh a foul wound; when correction would be a kinde of cure. *Severitas tamen non fit tetra, sed tetrica*, saith *Sidonius*. For, as a cur by trying waxeth fiercer; and as new wine breaketh weak vessels; so too much severity overthroweth, and quite spillet a tender minde.

Verf. 9. And make ye marriages with us] The world thinks, we may do as they; and what need we be so scrupulous and strait-laced? But Saints must walk accurately, by line, and by rule; not as unwise, but as wise; having their feet where other mens heads are: for the way of the wise is on high, saith *Solomon*; he goes a

higher

Sidonius, lib. 4. Ep. 9.
Aristot.,
Eph. 5. 15.
Prov. 10. 11.
Psalm.

higher way to work than others : he may not buckle, and stoop to their base courses. Singular things are conferred upon him, singular things are expected from him. An Israelite dare not yoke himself with any *Silemish* heifer, that bears not the yoke of Jesus Christ. Those that stood with the Lamb, had not defiled themselves with women, &c. *Rev.* 14. 14. *Nec aliunde noscibiles* (saith *Tertullian* of these Primitive Christians) *quam de emendatione vitiorum pristinorum*. They were distinguished from all others, by their holy behaviour.

Verf. 10. *And ye shall dwell with us, &c.*] Thus the world tempts the Saints, by offer of profits, pleasures, and preferments. *Sed furdo cantile.nam.* For they answer the world, as here, *We cannot do this thing*, verf. 14. or as the children of *Israel* bespake the king of *Edom*; *Let us pass, I pray thee, thorow thy country: We will not pass thorow the fields of profit, or vineyards of pleasure, &c. We will go by the kings high-way*, chalked unto us in the holy Scriptures: we will not turn to the right hand, or to the left, for any allurement or affrightment of thine, until we have passed thy borders, *Num.* 20. 17.

Verf. 11, 12] *Ask me never so much dowry*] Heb. *Multiply ye upon me, vehemently*. Unbridled affection spares for no cost, so it may be satisfied. *Judah* parted with his signet, bracelets, and staff, to the harlot. *Herod*, that old fornicator, bids the dancing damosel ask what she will, to the half of his kingdom. One there was, that would not buy repentance so dear, as the harlot demanded. But those miscreants in *Micah*, will give any thing for a dispensation to live in sin: they offer thousands of rams, and ten thousands of rivers of oil; yea, the sons of their body, for the sins of their souls.

Verf. 13. *deceitfully, and said, Because he had, &c.*] Therefore they thought, they had reason to do as they did. Satan doth so bewitch men, many times, that they think they have reason to be mad, and that there is some sense in sinning: whenas, indeed, our onely wisdom is, to keep God's Laws, *Deut.* 4. 6. All which are founded upon so good reason, that, had God never made them, yet it had been best for us to have practised them.

Verf. 14. *That were a reproach unto us*] And yet the world reproached them with nothing more, than with their Circumcision; as it is to be seen in *Horace*, *Juvenal*, *Tacitus*. *Appion* scoffs at it, and is answered by *Iosephus*. But, as he were a fool, that would

Tertull. ad Scapulam.

Gen. 38. 18.

Demosth.

Micah 6. 7.

would be mockt out of his inheritance; so he, much more, that would be mockt out of his Religion. *Ye have shamed the counsel of the poor*, saith *David*, because the Lord is his refuge; because he runs to God by prayer. But, to shew how little he regarded their reproaches, he falls presently praying, *O that the salvation of Israel, &c. Psal.* 14. 6, 7. So *Nazareth* was a reproach cast upon Christ; and he glories in it, *Acts* 22. 8. *I am Jesus of Nazareth*, whom thou persecutest. He saith not, I am the Son of God, heir of all things, King of the Church, &c. but, *I am Jesus of Nazareth*. *If this be to be vile*, saith *David*, *I will be yet more vile*.

Verf. 15. *That every male of you be circumcised*] Lo, herein was their deceit. How often is Religion pretended, made a stale and stalling-horse to worldly and wicked aims and respects! A horrible profanation: as when *Naboth* was put to death at a fast; *Henry* the seventh, Emperour, poisoned in the Sacramental bread, by a Monk. He pretends to worship Christ, intends to worry him, &c. *From such stand off*, saith *S. Paul*; or, if ye come near them, set a mark upon them. *Fenum habet in cornu*. 1 Tim. 6. 5.
Rom. 16. 17, 18

Verf. 16. *Then will we give our daughters*] Whether *Jacob* were present at this whole conference, it is not certain. It is probable, that he was not. For surely, he would either have dissuaded them from thus doing: or if he had consented, he would have said something more, to the *Shechemites*, for their better assurance: It is a Maxime in *Machiavel*; *Fidem raminu servandam esse, quamdiu expediat*. But *Jacob* had not known this depth of the devil: his sons better could skill of it. They seem to be somewhat akin to those *Thracians*, of whom it was anciently said, *Eos faders nescire*; that they knew no covenants: or the *Turks* at this day, whose Covenants, grounded upon the Law of Nations, be they with never so strong capitulations concluded, or solemnity of oath confirmed, have, with them, no longer force, then standeth with their own profit; serving, indeed, but as snares, to entangle other Princes in. There is no faith, say they, to be kept with dogs; that is, with Christians. And this, perhaps, they have learned of those pseudo-Christians, the Papists, who dealt so perfidiously with them, at the great Battel of *Favna*: Where *Amurat*, the Great Turk, seeing the great slaughter of his men, against the oath given him by King *Ladislaus*, (dispensed with by the Pope's Legat) and beholding the picture of the Crucifix in the displayed Ensignes of the voluntary Christians; he pluckt the Writing out of his bosom,

Y
wherem

Turk. hist.

Ibid. 755.

wherein the late League was comprised ; and holding it up in his hand, with his eyes cast up to heaven, said, *Behold, thou crucified Christ, this is the League thy Christians, in thy Name, made With me ; Which they have, without cause, violated. Now, if thou be a God, as they say thou art, and as we dream, revenge the wrong now done to thy Name, and me ; and shew thy power upon thy perjurious people, who, in their deeds, deny thee their God.* And it fell out accordingly : For God hates foul and faithless dealing, *Zech. 5. 4. Rom. 1. 31. Perjurii poena divina exitium; humana, dedecus.* This was one of the Laws of the twelve Tables in Rome.

Verf. 17. *But if ye will not hearken*] How often have men found treason in trult ; and murder, under shew of marriage l as *1 Sam. 18. 17, 25. Dan. 11. 17.* and in the Massacre of Paris.

Verf. 18. *And their words*] See the force of love, and hope of profit l

Verf. 19. *And the young man deserved not, &c.*] Heb. *Neque distulit puer* ; The lad deferred not. He is called a lad or a child, that is, a fool ; because he was carried, not by right reason, but blinde affection, walking in the ways of his heart, and fight of his eyes, *Eccles. 11. 9.* And, verf. 10. the word used to signify youth, signifieth darknes ; to note, that youth is the dark age, hot, and headlong, indeliberate and slippery, such as had need to cleanse their ways, by cleaving to the Word, saith *David*, *Psal. 119. 9.* where the word for *cleansing*, properly signifies the cleansing of glafs ; which, as it is slick and slippery ; so, though it be very clean, yet it will gather filth, even in the sun-beams, and of it self : which noteth the great corruption of this age.

Verf. 20. *And Hamor and Shechem, &c.*] These great men easily persuaded, and prevailed with the people, to have what they would. Great need have we to pray for good Governours. When *Crispus* believed, who was the chief Ruler of the Synagogue, many *Corinthians* believed also, *Acts 18. 8.* *Paul* was loath to lose the Deputy ; because his conversion would draw on many others. As on the contrary, *Jeroboam* caused *Israel* to sin ; and generally, as the Kings were good or evil, so were the people ; in which, as in a beast, the whole body follows the head.

Verf. 21. *These men are peaceable, &c.*] Nothing more ordinary, with Politicians, then to cover private ends and respects, with pretence of publike good : As *Jeroboam* told the people, it was too much trouble for them to go up to *Jerusalem* to worship ; they should

Ibid. 297.

Heu miser, et si quis primo perjuriam celat, Sera tamen scitis pœna venis pedibus. Tibull.

¹Hic est of adu.
²As of Civ.

should take a shorter cut to *Dan* and *Bethel*. So *Jehn*, in all his reformations, had a hawk's eye to a kingdom ; his main end was, to settle the Crown upon his own head. The Turkish *Janizaries*, desirous to be rid of their Sultan *Osman*, pretended, and persuaded the people, that he was *Jaour*, that is, an Infidel ; and that he endeavoured to betray the Turkish Empire to Christian dogs, *May 18. 1622.*

Verf. 23. *Shall not their cattel, &c.*] Profit persuades mightily with the multitude : They all look to their own way ; every one for his gain from his quarter. *Who Will shew us any good ?* is *Vox populi*. And who begs not attention, or inoculates not his faithful endeavour into his friends Creed and Belief, with a tale of *uile* !

Verf. 24. *And every male was circumcised*] Many have lost their blood, and suffered so much trouble for their lusts, as, had it been for Religion, they had been Martyrs. But the Cause, and not the Punishment, makes the Martyr. *Samson* and the *Philistines* died together ; *sed diverso sine ac fato. Multum interest*, saith *Augustine*, *& qualia quis, & qualis quisque patiatur.*

Verf. 25. *On the third day*] Which is the worst day, to those that are wounded ; the critical day, as the Chirurgeons call it. Wicked men are witty, to take their opportunity to act villany.

Verf. 26. *And they slew Hamor and Shechem*] This is commended in Apocryphal *Judith*, Chap. 9. 2, for zeal ; which the Canonical Scripture condemneth for self-will ; and *Jacob*, on his death-bed, cursed it for cruelty, and blessed himself from their assembly, *Gen. 49. 6, 7.* *Quest.* But why doth he not more sharply reprove it here ? *Ans.* First, he considered Gods just judgement on the *Shechemites* ; who, without the knowledge and faith of God, had profaned the Sacrament of Circumcision. A sin that God suffereth not to pass without a sensible check, in his dearest children ; how much less in strangers and enemies ? The *Donatists*, that cast the holy elements of the Lords Supper to dogs, were devoured of dogs. He that came without his wedding-garment, was taken from the table, to the tormenter. Secondly, *Jacob* gave place, for present, to his sons rage and fury. Discretion in the choice of seasons for reprovng, is no less necessary, then zeal and faithfulness in reprovng. Good Physitians use not to evacuate the body, in the extremities of heat and cold. Good Mariners do not hoise up sail in every winde.

Verf. 27. *Because they had defiled their sister*] So it was just in God

Parei Hist. profan. Medul. 1176.

Ibid. 56. 11.

1 Cor. 11. 29, 30

God, though unjust in the instruments ; who were therefore cursed by *Jacob* ; but yet not rejected by God. His election is of free grace, and not of foreseen faith or works.

Verf. 28. *They took their sheep, &c.*] One onely sinned, all suffered. *A little leaven leaveneth the whole lump.* All the *Corinthians* were tacked with, and taxed for the incestuous mans offence, because they bewailed it not, repressed it not. He knew what he did. that prayed for pardon of his other mens-sins.

Verf. 29. *And all their wealth*] Or, power : For, in a mans wealth, is his power ; yea, it is his tower of strength, *Prov.* 18. 10, 11. and so much he is valued at, as he is able to disburse. See the Notes on Chap. 31. 1. [*And spoiled even all that was in the house*] So dealt *Minerius*, at *Merindol* ; *Charles* the fifth, at *Magdelung* ; the bloody *Papists*, at the *Parisian* Massacre. But when the Lord came to make inquisition for blood, he remembered them. He drew

Articles of enquiry against them, as strict, and as critical, as ever the Spanish Inquisition ; and dealt with them accordingly. *Cambyses* lighting off his horse, after he had been shewing great cruelty to them of *Athens*, his sword flew out of the scabbard, and slew him. If these brethren in iniquity sped better, they may thank a good God, whose terrour fell upon the adjacent Cities. For they did enough to undo, not themselves onely, but their father, and his whole family. It was good counsel to such, that *Tertullian* gives to bloody *Scapula* ; *Si nobis non parcis, tibi parce : si non tibi, Carthageni* : See thou undo not thy self, and thy City, by thy cruelty to Christians.

Verf. 30. *Ye have troubled me*] In minde, and state : and many such trouble-houses and trouble-towns there are abroad : All places are full of them, and so is hell too. There God will trouble them another while, as he did *Achan*, *Josh.* 7. 25. when he will shew mercy to such *Jacobs*, in whose families that is committed, that they abhor. [*I being few in number*] So the Saints were ever, a little flock, a poor few, to the many : Jewels, nothing so much in bulk, as lumber ; Strangers, few, in respect of home-dwellers ; sons of God, few, to common subjects. When Christ came to his own, his own received him not : He wondered at one good *Nathaneel*, and set an ecce upon him, as a rare bird.

Verf. 31. *Should he deal with our sister as an harlot ?*] Why no : But should you therefore speak so big to your father, and deal so cruelly with your Confederates ; whom you first cozened into a Covenant,

Gen. 49. 7.

1 Cor. 5. 2, 6.

Psal. 9. 12.

Justin.

Cum in animo,
sum in rationi-
bus. Jun.

Neshe mispar.

Joh. 1. 12.

Joh. 1.

Covenant, and then bately butchered, when not able to help themselves ? But anger is outrageous, and forethinks not what will follow hereafter, or becomes a man for present. Bridle it therefore.

CHAP. XXXV.

Verf. 1. *Arise, go up to Bethel.*]

This is not the first time that God tells him of that Vow, and calls for performance. See Chap. 31. 13. It is with us, as with children ; *Eaten bread is soon forgotten* : deliverances, commonly, are but nine days wonderment, at utmost ; and it is ten to one, that any leper returns to give praise to God. If any thing arrouze and raise up our hearts to thankful remembrance of former mercy, it must be the sense of some present misery, as here. *Jacob* was in a great straight, and fright : His fors had troubled him ; the country was ready to rise upon him, and root him out : God also was justly displeas'd with him, for his forgotten Vow ; yet chides him not, now that he was in heaviness ; but takes his opportunity, (for we are best, when at worst) and gently mindes him of what was his duty, and would be for his safety. *Numa* is said to have put so much confidence in his gods, that when he was sacrificing, and news came, that the enemy was at hand ; he laugh'd, and said, *At ego rem divinam facio*. Those *Philistims* were even ambitious of destruction, and ran to meet their ruine, that gathered themselves against *Israel*, whiles they were sacrificing, and serving the Lord, in their meet at *Alizpeh*. The Church, in her Worshipps, is terrible as an army with banners ; a cup of trembling to all the people round about ; a burdensome stone for all people ; a torch of fire in a sheaf, *Zech.* 12. 2, 3, 6. He is a mad man that will meddle with her, whiles she is upon good terms with Christ, her Champion. *Balaam* knew this, and therefore gave that villanous counsel. All *Germany* was in arms against that handful of *Issites* in *Bohemia* yet could not suppress them. *Germania*, a small people, inviron'd with enemies, and barred from aid of neighbours, yet faithful with God, hath been hitherto strangely upheld. At the siege of *Mountabone* in *France*, the people of God, using daily humiliation, as their service would permit, did sing a Psalm after, and immediately before their sallying forth.

With

Eγω δε θεω,
Plut.1 Sam. 7. 7.
Cant. 6. 10.

Isai. 37. 22.

Germani non-
lum, vi'oh. 3e,
Dani u' terrore
percuss' i'ffuge-
runt. Parcus,
Spec. belli
facri, 282.

With which practice the enemy coming acquainted, ever, upon the singing of the Psalm, (upon which they expected a sally) they would so quake and tremble, crying, *They come they come*, as though the wrath of God had been breaking out upon them.

Verf. 2. *Then Jacob said unto his household*] So Gedeon began his reformation at his fathers house. David also would walk wisely in the midst of his house; and this he calls a *perfect way*, a signe of sincerity, *Psal. 101*. This Psalm, Bishop Ridley read over often to his family, hiring them to learn it by heart; and taking care, that they might be a spectacle to all others, of vertue and honesty. [Put away the strange gods] Strange it was, that such Mawmets should be suffered among them. Calvin thinks, that Jacob winked at Rachel's superstition, of a blinde love to her; as Solomon gratified his mistresses of Moab. I should think rather, that they were the idols of Shechem, brought into the house, either by Jacob's sons and servants, or by the captive women. [Be clean, and change your garments] God is to be approached unto, with the best preparation we can make. Heathens saw, that God is not to be drawn nigh unto, hand over head; but preparation to be made at home. We wash us every day; but, when to dine with great ones, we wash us with balls, and put on our best.

Verf. 3. *And was with me in the way, &c.*] *Deducendo, reduciendo, fratrumque socero, fratri, finitimiisque Shechemi injiciendo, ne me illo pacto lederent*, saith Junius. All this called for thankfulness. Prayer and thanks, should be like the double motion of the lungs. The air that is sucked in by prayer, should be breathed out again by praises. God had heard Jacob, now he should hear of him.

Verf. 4. *And they gave unto Jacob*] Now they were in danger of destruction, they would do any thing. So those false Israelites, when God slew them, then they sought him, *Psal. 78. 34*. So many, when they are deadly sick, are wondrous good; as William Rufus, who vowed, upon his recovery, to see all vacancies furnished. In the sweating sickness, so long as the ferventness of the Plague lasted, there was crying, *Peccavi, peccavi*: the Ministers were sought for in every corner; You must come to my Lord, you must come to my Lady, &c. The Walnut-tree is most fruitful, when most beaten. Fish thrive best, in cold and salt waters. The most plentiful Summer, follows upon the hardest Winter. David was never so tender, as when hunted like a partridge; nor Jonah

fo

Psal. 101. 2.

Οὐκ ἐν τῷ οὐρανῷ
ἐθελοῦσαν, ἀλλ'
ἐπεισθησάντων.
Plur.
Heathens had
their sacrifices
before their so-
lemn sacrifices.
Godw. Antiq.

Daniels Chro. fol. 58.

Dike of deceit. pag. 217.

so watchful, prayerfull, as in the Whales belly. When men suffer for their sin, hands, and hearts, and all, are lift up to heaven; that before were *as without God in the world*, & thought they could do well enough without him. A Lethargie is commonly cured by a Fever; worms killed with aloes: so are crawling lusts, by bitter afflictions. *Israel* under the cross, will defile the idols that they had deified, *Isai. 30. 22*. and after that they were captives in *Babylon*, they could never be drawn to that sin, whatever they suffered for their refusal; as under *Antiochus*. I end with *S. Ambrose*: *Beata anima, que est instar domus Jacobi, in qua nulla simulacra, nulla effigies vanitatis*: Blessed is that soul, that, like Jacob's house, hath no Idol in it.

Verf. 5. *The terror of God was upon them*] The Hebrews tell us, that they pursued Jacob, and were beaten back by him: whereupon he saith, *Gen. 48. 22*, that he took that country out of the hand of the *Amorites*, with his sword, and with his bow. God might send a pannick terror upon them, as they were fighting against *Jacob*, and so bridle them from further attempts. The *Syrians* heard a noise of chariots and horses in the air, (made by Angels, likely; or whether it were but their own fancie, as *Judg. 9. 36*. and as the *Burgundians* took a field of standing corn for an army of fighting men) and fled for their lives. *Theodosius* the Emperour overcame the *Persians* and *Saracens*, by means of a pannick terror smitten into them by God; so that they ran into the river *Euphrates*, and above an hundred thousand of them perished in the waters.

Verf. 6. *So Jacob came to Luz*] Which was thirty miles from *Shechem*: a long journey for such a large family, who went it with hearts full of heaviness; for, without were fightings, within fears: but this was their comfort, they went to see the face of God at *Bethel*. As they that passed thorow the valley of *Baca*, though they took many a weary step, yet went from strength to strength, because they were to appear before God in *Zion*. Popish Pilgrims, though used hardly, and put to much expence and inconvenience; yet satisfy themselves in this, I have that I came for, viz. the sight of a dumb Idol, (as *Calvin* noteth.) What then should not we suffer, to see God in his Ordinances? *They shall bring your brethren as an offering to the Lord, upon horses, in chariots, and in litters*, saith the Prophet: that is, though sick, weakly, and unfit for travel; yet, rather in litters, then not at all.

Verf.

Vigilabas in celo
qui stercabas in
navi.

Lam. 3. 39, 41.

2 Kings 7. 7.

Alfred. Chro. nol. pag. 300.

Psal. 84. 6, 7.

Isai. 66. 10.

Verf. 7. *Behold there God appeared*] Heb. *Revelavissent Dii*: Not the Angels, but the sacred Trinity. See the Notes on Chap. 1. verf. 1.

Verf. 8. *But Deborah, Rebecca's nurse, die!*] A grave matron she was; of great use, while she lived; and much missed, when she died. This is not every mans case. Some have their souls, as swine, for no other use, then, as salt, to keep their bodies from putrefaction: And when they die, there's no more use of them, then of the sweepings of the house, or parings of the nails.

Verf. 9. *And God appeared, &c.*] A sweet allayment of his late heaviness for *Deborah*, and a gracious preparative to the ensuing loss of *Rachel*. The joy of the Lord is the Christian mans strength, *Neb. 8*. One sight of him, is enough to carry one thorow all conditions with comfort. As a man that hath his bones filled with marrow, and that hath abundance of good blood, and fresh spirits in his body, he can endure to go with less clothes then another, because he is well lined within: so it is with a heart that hath a great deal of fat and marrow, communion with God, and feeling of his favour; he will go thorow troubles, in the fail of outward comforts. And as the lily is fresh, and looks fair, though among thorns; so will he, amidst miseries.

Verf. 10. *And God said unto him, &c.*] It is usual with God, to revive and renew the promises, with fresh supplies of comforts upon the hearts of his faithful servants, for the further confirmation of their faith and hope. Thus he seals to us at every Sacrament, besides those sweet supplies of the Spirit of promise, whereby we are daily sealed to the day of redemption, as the merchants goods are signed with his seal.

Verf. 11. *I am God Almighty*] This is hardly perswaded; and yet it is the ground of all true comfort and spiritual security. We are apt to measure things according to our own model, as to think God so powerful, as our understanding can reach, &c. But, for a finite creature to believe the infinite All-sufficiency of God, he is not able to do it thorowly, without supernatural grace; nor can he be soundly comforted, till he comes to comprehend it. Of his will to do us good, we doubt not, till, in some measure, we doubt of his power to help.

Verf. 13. *And God went up from him*] Not by local ascension; (for he is every-where) but in respect of that visible signe of his glory, which he now withdrew from over, or from upon *Jacob*.
For

*Suiho peccati
anima pro sale.*

Ἐπισημιά.
Phil. 1. 19.
Eph. 1. 13.
Eph. 4. 30.

For the righteous are as Gods chariot, say the Hebrews on this Text. Confer *Cant. 6. 12*. [*Where he talked with him*] Prayer is a free and familiar conference or intercourse with God; a parling with his Majesty, as Saint *Paul* calls it; a standing upon inter-rogatories with him; especially when Satan, sin, and conscience accuse. It was a part of the *Persian* Kings silly glory, to keep their greatest subjects from coming near them, without special license, *Ezth. 4. 11*. To God we have free access, upon all occasions; and are bid to come boldly, *Heb. 4. 16*. If *Seneca* could say, *And aller Deum roges, nihil illum de alieno rogaturus*; how much more may the faithful Christian, sith All is his, God and all! *Moses* and *Luther* could have what they would of God. *Fiat voluntas mea*, saith *Luther*; and then he addes, *Mea voluntas, Domine, quia tua*: Let my will be done; but no otherwise mine, then as thine, Lord.

Verf. 14. *And Jacob set up a pillar*] Or, *had set up a pillar, had poured a drink-offering, &c.* to wit, Chap. 28. 18, 19. And now he either repeats it in the presence, and for the edification of his family; or else he repairs the pillar now ruined, and new consecrates it, by the old name *Bethel*.

Verf. 16. *She had hard labour*] Woman, of all creatures, bringeth forth with most pain and peril, as the Philosopher observeth, and experience confirmeth. Her onely way is, to send for Lady Faith, the best Midwife; and thereby, to repose upon him, whose voice causeth the hinds to calve, *Psal. 29. 9* which yet, of all brut creatures, bring forth with greatest trouble; bowing themselves, Job 39. 4, 6. bruising their young, and casting out their sorrows.

Verf. 17. *Thou shalt have this son also*] So she had children, according to her desire; but this last, to her cost, for a chastisement of her strong affections, which drew on strong afflictions; as hard knots must have hard wedges. They that would needs have a peny for their pains, had no joy of their peny: when the end of the day came, when they were to go into another world, they saw, that their peny was no such good silver; that preferment, profit, credit, were but empty things, and could not satisfie. It is best to be moderate in our desires after these outward things; and not so set upon't, as to indent with God for such, and so much: this may be dangerous.

Verf. 18. *As her soul was in departing*] *Viz.* To God that gave it. It is a spiritual, immortal substance, distinct from the body;
Z

Ἐπισημιά.
1 Tim. 2. 1.

1 Cor. 3. 21.

*Arist. de ani-
ma, l. 7.*

Matth. 20. 13.

Epicuræum est illud; Concupiscentia est discretum est, reliquæ nihil venerat, terra deorsum, spiritus, usum.

dy; and can subsist of it self; as the Mariner can, when the ship is broken. [For she died] In our birth, we rent our mothers, (to death sometimes) whom before we had burthened; so far Nature witnessing our viperous generation, because of sin, which we bring into the world. [But his father called him Benjamin] Let the former name should be a daily revival of his loss. Let men make their burdens as light as they can, and not increase their worldly sorrow, by sight of sad objects. It will come (as we say of foul weather) soon enough; we need not fend for it. What should dropic-men do eating salt meats?

Gulæ vitrum ex quo sponsus et sponsa biberunt, constringunt; us memores sint sponsi fragilitatis humane.

Verf. 19. *And Rachel died*] We forfeit many favours, by over-affecting them. Our jealous God will not endure us to idolize any creature: Let them that have wives, (or any other thing they hold most dear to themselves) be as if they had none. So love, as to think of loss. Let all outward things hang loose, as an upper garment, that we can throw off at pleasure.

Verf. 20. *And Jacob set a pillar upon her grave*] To testify his love, and continue her remembrance. Dead friends may be lawfully thus honoured with Monuments, *modo vitetur luxus & superstitio.*

Verf. 21. *beyond the tower of Edar*] Or, of the flock. This tower was built, it seems, for the safety and service of shepherds. There it was, probably, that those shepherds, *Luke 2.* watched their flocks. There also, *Helena*, mother to *Constantine* the Great, did afterwards build a Temple, for a memorial of the Angels that there appeared to those shepherds, carolling Christ into the world.

Verf. 22. *Reuben went, and lay with Bilhah*] A foul fault, in so good a family: but so it sometimes falls out, by the malice of Satan, for the discrediting of Religion. Such ugly incest was committed at *Corinth*, as was hardly heard of among Heathen, *that a man should have his fathers wife*, *2 Cor. 5. 1.* Some such there were among the Kings of *Egypt*; but not many. *Eitelbald*, King of *West-Saxons*, with great infamy marrying his fathers widow *Judith*, enjoyed his Kingdom but two yeers and a half. But how hateful is that *Spanish* incest, by Papal dispensation? King *Philip* of *Spain* might call the Arch-duke *Albert*, both Brother, Couzen, Nephew, and Son: for, all this was he unto him, either by blood, or affinity; being Uncle to himself, Couzen-german to his father, Husband to his sister, and Father to his wife. Abhorred filth! [And Israel heard it] And held his peace, because he

Selucus Syria rex tradidit filio Antiocho novemcam Sironicem, cuius amore ille decumbere.

Appian. in Syriacis.

Dani. Chron. pag. 12.

Sands his Relation of West-Religion.

saw God in it, chastising him for his Polygamy. The punishment is sometimes so like the sin, that a man may boldly say, Such a sin was the mother of such a misery. And here's a pause in the Hebrew, to shew *Jacob's* great amazement at this sad tidings. *Dolores ingentes stupent.* He was even dumb, and opened not his mouth, because God was in it, *Psal. 39. 9.*

Verf. 23. *Reuben, Jacobs first-born*] Who, though by his sin he fell from his birth-right, yet is here reckoned as a Patriarch; and afterwards, upon his repentance, not a little honoured, *Exod. 28. 21, 29. Rev. 21. 12.* God is not off' and on with his elect: their forwardness interrupts not the course of his goodness.

Verf. 24. *And Isaac gave up the ghost*] Twelve yeers after *Joseph* was sold, and fourty yeers after he first became blinde. Three special friends *Jacob* buries, in this Chapter. Crosses come thick: be patient.

CHAP. XXXVI.

Verf. 1. *This is Edom.*]

The name and note of his profaneness. A Stigmatical Belialist. It were a happines to the wicked, if they might be forgotten, *Eccles. 8. 10.*

Verf. 4. *Eliphaz*] *Job's* friend, say some: a good man; but much mistaken in *Job*, whom he so sharply censures.

Verf. 6. *From the face of his brother Jacob*] Or, before the coming of his brother *Jacob*; by a special providence of God, to make room for the right heir. It is he that determineth the bounds of our habitations, *Acts 17. 26.* It was he, that espied out this land for his peculiar people; and that kept the room empty all the time of the *Babylonish* Captivity, till the return of the Natives; though it were a pleasant country, left destitute of inhabitants, and surrounded with many warlike Nations. *Piscator* renders this text, *propter Jacobum*, and expounds it, Because he knew that the land of *Canaan* should be *Jacob's*, according to Gods promise made to him in his fathers blessing of him. But I doubt whether *Esau* would yeeld to him for any such reason.

Verf. 7. *For their riches were more, &c.*] And besides, mount *Seir* was fitter for a hunter. A good case it was to *Jacob*, who had

had little joy in his neighbourhood. God will not take the ungodly by the hand, Job 8. 20. no more will his people. When they are forced to be in ill company, they cry, 'Oh that I had the wings of a dove, that I might flee away! Or if that *Ob* will not set them at liberty, they take up that *W*, to express their misery; *W*o is me, that I sojourn in Messec, &c. It was once the prayer of a good Gentlewoman, when she came to die, being in much trouble of conscience; O Lord, let me not go to hell, where the wicked are: for, Lord, thou knowest, I never loved their company here.

Moses his
choice, by M.
Burr. pag. 330.

Verf. 11. *And the sons of Eliphaz*] See here the fulfilling of Gods predictions and promises, even to an *Esau*: will he be wanting to his obedient people?

Verf. 20. *These are the sons of Seir*] *Esau* was by marriage allied to this *Seir*; for he married his niece *Aholibamah*, verf. 2. yet the children of *Esau* chased away the *Horims* of *Seir*, and dwelt in their stead in mount *Seir*, Deut. 2. 12. Wicked men are void of natural affection, in their pursuit of profit or preferment. *Abimelech*, *Abfilom*, *Athaliah*, for instance; and that *Amida*, son of *Muleasses* King of *Tunes*, who rose up against his father, and possessing himself of his Kingdom, slew his Captains, polluted his wives, took the Castle of *Tunes*; and, after all, put out his fathers and brethrens eyes, like as *Muleasses* himself, before, had dealt with his own brethren.

Turk. hist. fol.
745 747. 642.

Verf. 24. *That found the mules*] By coupling divers kinds together, contrary to *Levit. 19. 19*. Neither did the world, till then, want any perfect kinde of creature; for the mule and the ass differ not, but only in degree. The Greeks call mules half-asses. See here (saith one) the busie curiosity of some mens natures, given to news, and strange inventions. So he that taught a Parrot in *Rome* to repeat the Creed, every Article in order, and by it self, distinctly. Another, that painted the whole story of our Saviour's passion (both for persons and things) upon the nails of his own fingers. Had not he little to do, that learned to write a fair hand with his feet? (*Heidfeld* saith he saw it, with wonderment.) And he as little, that enclosed *Homer's* *Iliads* written in a nut? which *Cicero* tell us, he saw with his eyes. These were *toisome toys*, *qua nec ignorantis nocent, nec scientens juvant*, as *Seneca* saith of Sophistry. Hard they are to come by; but of no use or worth: like an olive, or date-stone; hard to crack the one, or cleave the other: but nothing, or nothing worth ought, when crackt or cloven, within

**Huibus*.
B. Babington.
Fuit olim phisica
Roma aurech
centum comparata
na, &c. C.
Rhodig. l. 2.
c. 32.
Maïolus in
Cantic. colloq.
23.
Sphinx Philof.
pag. 785.
Plin. lib. 7.
cap. 12.

within either. This same foolish wittiness *Alexander* wittily scoffed, when he gave a fellow onely a bushel of pease, for his pains of throwing, every time, a pease upon a needles point, standing a pretty way off.

Verf. 31. *Before there raigned any king*, &c.] *Sicut herba telorum pracocem habet vigorem, sed citius arefcit. Exoriantur impii, sed exuruntur*. They are set up on high, but on slippery places, *Pfal. 73. 18*. advanced, as *Haman*; but to be brought down again, with a vengeance. This observation the Hebrews make upon this text. Whiles *Edom* raigneth and flourisheth, *Israel* groaneth under the servitude of *Egypt*. Iomp and prosperity, then, is no sure note of the true Church.

Verf. 40. *Duke Timnah, duke Aluah*] We had a Duke *d'Alva* lately in the *Netherlands*, Governour there for the *Spaniard*, infamous for his inhumanity. For he rosted some to death, starved others, and that even after quarter; saying, though he promised to give them their lives, he did not promise to finde them meat. This was a right *Romish Edomite*. The *Hebrews* think, the *Romans* came of the *Idumeans*. Sure I am, if they be not of the natural descent, they are of the spiritual, (or unnatural;) and so like, as, by the one, we may see the face, favour, and affection, of the other.

Grimston.
hist. of Ne-
therlands.

Verf. 43. *These be the dukes of Edom*] As the Principality of *Edom* began with Dukes, and rose to Kings; so it returneth to Dukes again, after the death of *Hadad*; in *Moses* his time, *1 Chro. 1. 51*. It is likely, (saith an Interpreter) that, upon the unkinde dealing of that *Hadad*, in denying to let *Israel* pass thorow his land, the Lord removed the dignity of Kings from that Commonwealth, and let it be ruled by Dukes again; whereof, eleven are here by name rehearsed. So sensible is God, and so severe, in punishing the least unkindness done to his people. *Julius Pflugius* complaining to the Emperour (by whom he had been employed) of great wrong done him by the Duke of *Saxony*, received this answer: Have a little patience, *Tua causa erit mea causa*. So saith God to his abused: He reproveth, yea deposeth even Kings for their sakes; and accounts, that the whole world is not worthy of them, nay, not worth one of them, how mean soever in regard of outwards; as *Chrystome* expounds that, *Heb. 1. 1. 38*.

CHAP. XXXVII.

Verf. 1. *In the land of his fathers sojournings.*]

THE Dukes of *Edom* had habitations in the land of their possessions, Chap. 36. 43. But *Jacob*, with his father *Isaac*, were pilgrims in the land of *Canaan*; content to dwell in tents here, that they might dwell with God for ever. *Iustin Martyr* saith of the Christians of his time; they dwell in their own countries but as strangers; have right to all, as Citizens; but suffer hardship, as forrainers, &c.

Παροδωρ, ολιγ.
ου ιδιαις, αμ'
αις σελουαι,
&c. Epist. ad
Diognetum.

Verf. 2. *These are the generations*] That is, events, begotten of time, after he came to live with his father *Isaac*, who also wept for *Ioseph*, verf. 5, as *Iunius*. [*With the sons of Bilhab, &c.*] It is thought, that these sons of the handmaids, for the baseness of their birth, were more modest than the rest; and that *Ioseph* therefore, out of his humility, sorted himself with them. Probable it is, they were more unruly than the rest, and ill conditioned, (as such are, commonly) whereof *Ioseph* made complaint, and was therefore hated. *Veritas odium parit*. Truth is a good mistress; but he that follows her too close at heels, may hap have his teeth struck out. *An expectus ut Quintilianus ametur?* said he. Those that are wakened out of sleep, are usually unquiet, ready to brawl with their best friends. So here.

Verf. 3. *Because he was the son of his old-age*] The Chaldee Paraphrast renders it morally, because he was a wise son, *in quo ante canos sapientia*: such a one as *Macarius* was, of whom *Nicephorus* saith, that, for his prudence and gravity, while he was yet but a youth, he was surnamed *παιδαιογερων*, *The old stripling*. *Iosephus* saith, He was very like his mother, *Rachel*; and therefore his father so loved him. But *Chrysostome* saith, better, that it was for his virtuous life, and godly disposition. Goodness is lovely in any, much more in an own child. *Iohn* was the best beloved disciple, because best conditioned. But otherwise, *Cavete*, saith *Ambrose*, *ne quos natura conjunxit, paterna gratia dividat*. Parents partiality, may breed heart-burnings, *Eph. 6. 4.*

Verf. 4. *They hated him*] There is a passion of hatred: This is a kinde of averfness, and rising of the heart against a man, when
one

one seeth him; so that he cannot away with him, nor speak to him, nor look courteously or peaceably upon him; but ones countenance falls when he sees him, and he even turns away, and, by his good will, would have nothing to do with him. 2. There is a habit of hatred: when the soul is so sowed with this leaven, so settled in this alienation and estrangement, that it grows to wish, and desire, and seek his hurt. And this is one difference betwixt Hatred and Envie: whom men hate, they will harm; but sometimes mens gifts are envied, against whom no hurt is intended.

Verf. 5. *And Ioseph dreamed*] Of divine dreams to be regarded as Oracles, see the Notes on Chap. 20. verf. 3. [*They hated him yet the more*] So the Jews did *Jesus*, for his parables; especially, when he spake of his exaltation.

Verf. 7. *We were binding sheaves*] This was fulfilled, when they came to him for corn into *Egypt*. Here *Ioseph* dreams of his advancement, but not of his imprisonment: So do many professors, which therefore prove apostates.

Verf. 8. *Shalt thou indeed reign over us?*] They rightly interpreted the dream, yet stubbornly resist the revealed will of God. This leaves sin without a cloke, *Ioh. 15. 22*, as it did in the Pharisees. They rightly interpreted that place in *Micah*, *Matth. 2, &c.* and yet, when *Christ*, to whom all their own signes did so well agree, came amongst them, they would by no means receive him; nay, they sent a message after him, saying, *We will not have this man to reign over us.*

Verf. 9. *Behold, the sun, and the moon*] The father of the family should be as the sun, full of heavenly light, and illighting all about him: The mother, as the moon, shining out in her husbands absence, and veiling to him, when he is in place. The children, as stars of light, or rather, as a heaven full of stars, as one saith well of *Ioseph*: *Fuit Iosephi vita celum quoddam lucidissimis virtutum stellis exornatum*. The people of God are called, *the host of heaven*, *Dan. 8. 10*: and are bid to shine as lamps, or rather, as those great lights of heaven, *Phil. 2. 15.*

Verf. 10. *And his father rebuked him*] Either as not yet understanding the mystery, or dissembling it. It is wisdom, at some time, and in some place, to pretend a dislike of another mans fact, (so far as we may with truth) for the preventing of envie. This, some think, was *Jacobs* drift here. And therefore he draws an argument, *ab impossibili & absurdo*; Shall thy dead mother rise and re-

reverence thee? A likely matter: and yet, as light as Jacob made of it, (to deonerate Joseph of the envie) he laid it to heart, vers. 11.

Vers. 11. And his brethren envied him] Envie is a filthy fruit of the flesh, Gal. 5. 25. and the devil; who is called, the envious man, Matth. 13. 20. and such wisdom is said to be devillish, Jam. 3. 15. The Pharisees, envying our Saviour, did the devils work, Joh. 8. So did Cain, the devils Patriarch, when he laid his cruel club on the innocent head of his brother Abel. And Saul, when seized upon by the evil spirit, (more then a melancholy humour) he envied David, and sought his death. For, this vice, as it makes the heart to boil with hellish venom; so it blisters out at the tongue, as here; They could not speak peaceably to Joseph, but scoff, and consult his ruine. It fits also looking out at the windows of the

Περί οὗτου τὸν ἐνε-
ρος ὡς ἐξ ἰσχυροῦ,
βασίλειον, ἰ. ἑ.
τοῖς, φάσει
ἡλίθιον.

eyes; and, as a Basilisk, blasteth the object. Hence *invidere*, to see with an evil eye, and naughty minde: And our English saith, to over-look a thing; that is, to bewitch it. This very looking upon others precellencies, whereby we are over-shined, so as to lust to have that light put out, that our candle might shine above it, (this is every mans sin;) though it act nothing, yet it is abominable, Lam. 4. 5. As on the other side, to rejoyce in the good parts of others, though it eclipseth our light; and this from the heart; this is indeed more then to excel others in any excellency, if this be wanting. For this, it is good to get the heart fraught with mercy, meekness of wisdom, fear of God, (whose providence cuts us out our several conditions and proportions) zeal for his glory, as Moses; humility, charity, (Love envieth not, 1 Cor. 13. 4.) And to take heed of strife, Rom. 13. 13. Envie and strife go coupled; they are brought in there by the brace: and as it were twisted together. Likewise, of pride, and vainglory, Phil. 2. 3. covetousness, Prov. 28. 22, logomachies, 1 Tim. 6. 4. self-love, ignorance, &c. all which, make the soul sick of the fret, and to pierce it self thorow with many sorrows. For this sin *killeth the silly one*, Job 5. 2, if it kill no other. Envie and murder go coupled, Rom. 1. Gal. 5. An he tick it is to it self, however; the same that rust is to iron, blasting to corn, or a moth to the cloth it breeds in. It drinketh the most part of its own venom, gnaws on its own heart, is consumed in its own fire, as *Nadab* and *Abihu* were; and, like the snake in the fable, licks off its own tongue, as envying teeth to the file in the forge. Socrates called it, The Saw of the soul.

Psal. 37.
Psal. 73.
φόνος ἢ φόνος.
φόνος, ὅφ
φόνος, ὅφ
sume.

Serram avime.

David

David compares it to fire in billets of Juniper, which burns vehemently; and continues, they say, more years then one. *Simul peccat & plellitur: expedita justitia*, saith Petrarch. Other sins have some pleasure; this hath none, but torment. It is a very hell-above-ground, and paves a way to the unpardonable sin, as in *Saul*, and the *Pharisees*.

Vers. 13. And he said unto him, Here am I.] Children obey your parents, (*quorum divina est dignitas*, saith Chrysostom: Our parents are Θεοὶ ἐπίστοι, saith Another; and *Philo*, for this maketh the fifth Commandement a part of the first table,) for this is right, Ephes. 6. 1. Blind Nature saw it to be so. For it is not fit (saith the Philosopher) to cross the gods, a mans own father, and his Tutor, or Teacher.

Μὴ γὰρ ἐστιν ἰσχυρὸν ἰσχυρὰ τοῖς Θεοῖς πατερὶ, καὶ πατρὶ ἰσχυρὸν ἰσχυρὰ. Aristot. Rhetor.

Vers. 14. Well wish thy brethren, and well wish the flock;] His first care is for the welfare of his children. Many a *Laban* is more sollicitous of his flock, then of his family. It was better being *Herods* swine, then his son, said *Augustus*. Hawks and Hounds are better tended and tutoured in some great houses, then children. Or if they be taught manners, and handsome behaviour, that's all that's cared for. But piety must be principally planted, where Gods blessing upon posterity is expected: the promise whereof, is therefore specially annexed to the second Commandment.

Macrobi.

Vers. 15. What seekst thou?] This was not the Angel Gabriel, (as the Hebrews will have it) but some courteous passenger, that thus offereth himself to wandering Joseph, and sets him in his way again. At Athens, there were publike curses appointed against such as shewed not those their errour, that were out of the way. See the like, *Deut. 27. 18. Brethren*, saith St. James, if any of you do erre from the truth, and one convert him, Let him know that he saves a soul from death; yea, he pulls him out of the fire of hell, saith St. Jude: for they that erre from Gods Commandments, are cursed, *Psal. 11. 21.*

Dion. Lambin. in Corn. Nep.

Jam. 5. 19, 20.

Jude 23. Ex igne gehennali. Patrus.

Vers. 16. I seek my brethren] He staid not at *Shechem*, whether his father sent him; but missing of them there, he seeks further, till he found them. This is true obedience, whether to God or man; when we look not so much to the letter of the law, as to the mind of the Law-maker; *Apices juris non sunt jus.*

Vers. 17. He found them in Dotban] That is, in defection; So found our Saviour his lost sheep, in utter defection, both of doctrine and manners: some four, or fewer, that looked for the consolation of Israel.

A a

Vers. 18.

Verf. 18. They conspired against him] So did the husbandmen against Christ, Luk. 20. 14 This is t e heir, say they, &c. The word is by one rendred, They craftily conspired. The Greek hath it malignantly: craft, and cruelty, go usually together in the Churches adversaries. The Devil lends them his seven heads to plot, and his ten horns, to push poor Joseph, that dreads no danger.

Verf. 19. Behold this dreamer] This Captain-dreamer, or, this Architect of dreams, A lewd scoffe, and withal, a cruel calumny. Envy, so it may gall, or kill, cares not how true or false it be, that it alledgeth: it usually aggravates the matter beyond truth, to do mischief, as here. Their hearts were so big-swollen with spite and spleen, that they could not call him by his name, but this dreamer. So the Pharisees called our Saviour, this fellow. And the Jews sought him at the feast, and said, Where is He? they could not find in their hearts to say, Where is Jesus? as Saul asked not for David, but for the son of Jesse, by way of contempt. Christ tells his Disciples, that men shall, in hatred of them call out their names for evil, for his sake, Luk. 6. 22. Their persons should be proscribed, and their names expunged, as unworthy to breathe on the common ay r. That like as we give names to new-born-babes; so when we cannot afford to mention a mans name, it shews, we wish him out of the world: *Nomine Christianorum deleto, qui Remp. exercebant.* So those bloody tyrants of the primitive times, founded the triumph before-hand, and engraved the victory they never got, upon Pillars of Marble; *Ubiunque invenitur nomen Calvini, deletur,* saith the *Index expurgatorius.* After Stephen Brune the Martyrs death, his adversaries commanded it to be cryed, that none should make any more mention of him, under pain of heresie. So in Queen *Maries* dayes, one *Tooly* hanged for felony, for defying the Pope, was, after his death, suspended and excommunicated; and strict charge given, that no man should eat or drink with him; or if any met him by the way, he should not bid him good morrow, or call him by his name. It was not for nothing, surely, that our Saviour, in token of hearty reconciliation, requires men to salute their enemies, and to call them friendly by their names, *Matth. 5. 47.*

Verf. 20. And we will say] So they consult, to cover their murder with a lie. One sin admitted, makes way for another. He that hath fallen down one round of Hells ladder, knowes not where he shall stop, till he break his neck at the bottome.

Verf. 21.

ver. 19.

Joh. 7. 11.

Sic apud Lat. nos dicebatur capite dimittentem pati, qui ex albo a censoribus expungebantur.

A. G. & Mon. fol. 820.

Ibidem. 1439.

Verf. 21. And he delivered him out of their bands] Josephus relates his Arguments, whereby he prevailed with them: As 1. That God would surely see them. 2. Their father would extremely grieve at it. 3. That Joseph was but a child, and their brother. 4. That they would bring upon themselves the guilt of innocent blood, &c. It was happy they hearkned to him. God would have it so: And he will ever have one *Reuben* or another, to deliver his. It is not in vain, for some one to stand for God and his people, against many adversaries. When the Pharisees had destined our Saviour to death, *Ioh. 7. Nicodemus,* though he had none in the Counsel to second him, spoke in his behalf, ver. 51. and for that time, frustrated their bloody intention. See the like, *Ier. 26. 24.*

Verf. 22. Shed no blood] Every drop of it hath a tongue to cry for vengeance. Well might *K. James* say, that if God did leave him to kill a man, he would think God did not love him. *David,* Gods darling, falling into that crimson sin, carried the bruise of that fall with him to his grave. Woe to those *Italians,* that blaspheme oftner, then swear; and murder more, then revile or slander.

Verf. 23. They strip Joseph out of his coat] For, 1. It was an eye-sore to them. 2. Therewith they would colour their cruelty. And this whiles they were doing, Joseph used many intreaties for himself, but they would not hear him, *Gen. 42. 21. Reuben* also pleaded hard for the child, but all to no purpose, *Gen. 42. 22.* their tender mercies were cruelties.

Verf. 24. They cast him into a pit] Where they meant he should pine and perish with hunger, which is a more cruel death, then to dye by the sword, *Lam. 4. 5.* Thus dyed *Drusus* by the command of *Tiberius*; meat being denied him, he had eaten the stuffings of his bed. I have heard of a certain Bishop (saith *Melancthon*) who having cast ten men into a dungeon for their religion sake, kept them there so long without all manner of meat, that they devoured one another.

Verf. 25. And they sate down to eat] To weep for their wickedness, they should have sate down rather. But the Devil had drawn a hard hoof over their hearts, that either they felt no remorse of what they had done, for present; or else, they sought to ease themselves of it, by eating, and merry-making. They drank wine in bowles; but no man was sorry for the affliction of Joseph. Nay, perhaps, they had so tyred themselves with making

A 2 2

Sands his Relation of West. Relig. Sect. 13.

Druso adeo alimentis subiecta, ut tomentum a culcitra sentaverit mandere. Tacit.

Joh. Manl. loc. com. 124.

Amos 6. 8. away

away their brother, that they were even spent again, and stood in need of some refreshing. The good providence of God was in it howsoever, that they should there sit down, till the Merchants came by from *Gilead*, which was a Mart for Merchants, *Ier. 8. 22. & 22. 6.* All things co-operate for good to them that love God, *Rom. 8. 28.*

Verf. 26. *What profit is it, &c.* [*Chi bono?* said that old Judge in *Rome*. This is a song that most men will listen to, As the *Profans* in *Strabo*, delighted with the musick of an excellent Harper, ran all away, when once they heard the Market-bell ring, save a deaf old man, that could take little delight in the Harpers ditties. But it were to be wisht, that whenever we are tempted to sin, we would ask our selves this question, *What profit is it?* &c.

Verf. 27. *For he is our brother, and our flesh*] This consideration should be, as the Angels call to *Abraham*, to stay our hand from striking another; 1. That he is our brother, in respect of God, for have we not all one father? hath not one God created us? *Mal. 3. 10.* Next, that he is our flesh, in regard of our first parents, *Act. 17. 26. Esay 58. 7.*

Verf. 28. *For twenty peeces of silver*] A goodly price; not all out the price of a slave, *Exod. 21. 32.* Here they sold the just one for silver, and the poor for a pair of shooes, *Amos 2. 6.* The *Hebrews* tell us, that of these twenty shekels, every of the ten brethren had two, to buy shooes for their feet. [*And they brought Joseph into Egypt*] Little knowing what a price they had in their hand, even the Jewel of the world, and him that should one day be Lord of *Egypt*. The Saints for their worth, are called *Princes in all lands*, *Psal. 45.* Kings in righteousness, though somewhat obscure ones; as *Melchizedek*, *Heb. 7.* They are called the world, *Joh. 3. 16.* every creature, *Mark 16. 16.* all things, *Col. 1. 20.* Gods portion, *Dent. 32. 9.* the dearly beloved of his soul, *Ier. 12. 7.* a royal Diadem in the hand of *Ichovah*, *Esay, 62. 3.* This the cock on the dunghill, the *Midianitish* muck-worms take no notice of. They could see no comeliness in *Christ*, (*though the fairest of ten thousand*) nothing more then a despicable man. How can this man give us his flesh to eat? God had hid him (in whom all the treasures of worth and wisdom were hid) under the Carpenters son: This pearl was covered with a shell-fish; so are all Gods precious people, for most part, abjects in the worlds eye; their glory is within; their life is hid; they are great heirs, but as yet in their non-age;

Cic. orat. pro
C. Rabir.

Pirke R. Elicz.
ch. 38.

Many righteous,
are many Kings. Compare
Match. 13.
17. with Luk.
10. 24.

Joh. 6.

Colof. 2.

non-age; Kings, but in a strange country, heads destinated to the diadem; but this the world knows not, *1 Joh. 3. 1.* Let it suffice us, that God, and all that can spiritually discern, know it; and so shall others: as *Ioseph's* brethren did him, in his bravery. For when *Christ*, our life, shall appear, we shall appear with him in glory.

Verf. 30. *The child is not, and I, &c.*] In an old Manuscript, I met with these words thus pathetically rendred;

Hec quid agam! perit puer ille, puer puer ille: Reuben was the eldest, and therefore thought he should be most blamed. Besides, he had not forgot how highly his father had been lately offended with him, for his detestable incest.

Verf. 32. *Know now whether it be thy sons coat*] One *Philip*, Bishop of *Beau-vien* in *France*, in the time of our *Richard* the first, being a martial man, and much annoying our borders, was by King *Richard* in a skirmish happily taken, and put in prison. The Bishop hereupon complained to the Pope, who wrote in the behalf of his son, as an Ecclesiasticall person, &c. The King sent to the Pope, the armour he was taken in, with these words engraven thereon, *Know whether this be thy sons coat, or not.* Which the Pope view-
ing, sware it was rather the coat of a son of *Alars*, then a son of the Church; and so bad the King use his pleasure. *Heyl. Geog. pag. 108.*

Verf. 33. *It is my sons coat, &c.*] The Lord may well say as much of hypocrites. Their outward form of godliness is the garb of my sons and daughters; but some evil spirit hath devoured them, who use it only in hypocrisy. They are fair professors, but foul sinners. And when the filthy sinner goes damned to hell, what shall become of the zealous professor? As the Churl said to the Bishop of *Cullen*, praying in the Church like a Bishop; but as he was a Duke, going guarded like a tyrant; Whither thinkst thou the Bishop shall go, when the Duke shall be damned?

Verf. 34. *Mourned for his son many dayes*] *Puerilitas est periculorum pelagus*; Few live to be old, for one evil beast or another that devours them: As for one apple, that hangs till it falls, many are cudgel'd down, or gathered off the tree. We should learn to bury children and friends, while yet alive; by acting their death to our selves aforehand.

Verf. 35. *And all his sons, &c.*] Oh faces hatcht with impudence! Oh hearts hewen out of a rock! Could they cause his wo, and then comfort him? Miserable comforters were they all; such

* Nulla infeste hominibus bestia ut sunt fidei ales plerique Christiani. Am. Marcell. l. 2. c. 2. A sad thing, that a Heathen should see cause to say so. Heb. 11. 34.

as the Usurer is to the young Novice; or the Crocodile that weeps over the dead body that it is devouring. These were the evil beasts that devoured Joseph. * [But he refused to be comforted] Wherein he shewed his fatherly love, but not his son-like subjection to Gods good providence: without the which, no evil beast could have set tooth in Joseph; whom he was sure also to receive safe and whole again at the Resurrection: which was a great comfort to those afflicted Jews, Dan. 12. 2. and those mangled Martyrs. [His father also wept for him] Jacobs father Isaac, saith Iunius; which might very well be; for he lived twelve years after this, and likely loved Joseph best, for his great towardliness.

Verf. 36. And the Midianites] Little knew Joseph what God was in doing. Have patience, till he have brought both ends together.

CHAP. XXXVIII.

Verf. 1. And it came to passe at that time]

BEfore the rape of Dinah, the sale of Joseph, and soon after their return from Mesopotamia. [Judah went down from his brethren] A green youth of 13. or 14. years of age, left his company, where he might have had better counsel. There is a special eye to perseverance, in the Communion of Saints. They that forsake the assembling of themselves together, are in a fair way for Apostacy, Heb. 10. 25. [To a certain Adullamite] There is a double danger of evil company: 1. Infection of sin, at least, defection from grace. 2. Infliction of punishment, Rev. 18. 4.

Verf. 2. And Judah saw there, &c.] He saw, took, went in, all in haste: Patre inconsulto, sorte etiam invito; His father neither willing nor witting. Hence, for a punishment, was so little mercy shewed to his sons. These hasty headlong matches, seldom succeed well. It is not amiss to marry, but good to be wary. Young men are blamed of folly, for following the sight of their eyes, and lust of their hearts, Eccle. 11. Sed, Leo cassibus irretitus dicit, Si praevisissim.

Verf. 3. And she conceived, &c.] St. Hierome tells us of a certain drunken nurse, that was got with child by her nursing, a boy of

Brufon. lib. 4. cap. 9.

of ten years old. This he relateth as monstrous, and takes God to witness, that he knew it to be so.

Verf. 6. And Judah took a wife for Er] When he was but 14. years of age (as appears by the Chronicle) seven years after the selling of Joseph. And here it is well observed, that though Judah took a wife without his fathers consent, yet he will not have Er to do so.

Verf. 7. Wicked in the sight of the Lord] A Sodomite, say the Hebrews; but this is hard to say. As an evil doer, he was soon cut off, Psal. 37. 9. God would not have such to be his Son Chrills progenitor. Too wicked he was to live: you may know him to be the son of a Canaanite. Partus sequitur ventrem.

Verf. 8. And Judah said unto Onan] At fourteen years of age likewise. For from the birth of Judah, to their going down to Egypt, were but 43. years. And yet before that, Perez had Hezrou, and Hamul, being married about the fourteenth year of his age; which was, doublets, too soon. Childhood is counted and called the flower of age, 1 Cor. 7. 36. And so long the Apostle would have marriage forborn. Whilst the flower of the plant sprouteth, the seed is green, unfit to be sown. Either it comes not up, or soon withereth. Over-early marriages, is one cause of our over-short lives. Venery is deaths best harbinger, saith One.

Verf. 9. When he went in unto his brothers wife] God, for the respect he bears to his own Institution of marriage, is pleased to bear with, cover, and not impute many frailties, follies, vanities, wickednesses that are found betwixt man and wife. Howbeit, there is required of such an holy care and conscience, to preserve between themselves, by a conjugal chastity, the marriage-bed undefiled; taking heed of an intemperate, or intempetive use of it: which by Divines, both Ancient and Modern, is deemed no better then plain adultery before God. Qui cum uxore sua, quasi cum aliena concubabit, adulter est, saith that Heathen; Onans sin here was self-pollution, aggravated much, by his envy that moved him to it, expressed in these words, Isth he should give seed to his decessed brother. And the more sinful was this sin of his, in spilling his seed; because it should have served for the propagation of the Messiah; Therefore the Lord slew him: As also; because he was not warned by his brothers punishment.

Verf. 10. Wherefore he slew him] God oft punisheth the abuse of the marriage-bed, either with untimely death, (It was well said of One, that Venus provideth not for those that are already born, but

Muculus.

In Heb. vi' anu est: a lusto seu uxor. o nomen, y erat ער: g. d. Er erat vigil percerus.

Intemperans in conjugio, uxoris suae adulter est. Aug.

In uxorem alienam cuius amiciturp est, in suam vero iimitur. Hieron. Seneca.

Hebraei inquit perinde ut homicidam, rem esse qui semere semen profudit. Meicer. in loc.

Custes Differ. of Ages. 106.

but for those that shall be born :) or else with no children , misshapen children, ideots, or prodigiously-wicked children, &c. *Cave*. Let this consideration be as the Angel standing with a drawn sword over *Balaam's* shoulders.

Verf. 11. *Lest peradventure he die also, &c.*] *Judah* lays the fault all on her, whereas it was in his sons. *Sarah*, on the other side, blamed her self onely for barrenness, *Gen. 16. 2.* Judge not, that ye be not judged: but if we judge our selves, we shall not be judged. In judging of the cause of our crosses, we are oft as far out as she was, that laid the death of her childe to the presence of the good Prophet.

Verf. 12. *The daughter of Shuah, &c.*] This was just, in God, upon *Judah*, for his fraudulent dealing with *Tamar*; whom he neither married to his son *Shelah*, nor suffered to be married to another. Sin is oft punished in kinde.

Verf. 13. *To shear his sheep*] And so to put by his sorrow, as *Jonathan* did his anger, by going into the field to shoot. At sheepshearings they had feasts, *1 Sam. 25. 8, 11.*

Verf. 14. *Covered her with a veil*] As they that do evil, shun the light. She was going about a deed of darkness. [*For she saw that she was grown*] She ran into this foul sin, partly for revenge, and partly for issue. But this excuseth her not: for the revenge she took, was private; and she should have sought a godly feed, by lawful wedlock, and not by abominable incest. Discontent is the mother of much mischief; as it was in *Judas, Haman, &c.*

Verf. 15. *He thought her to be a harlot*] Because she sate in an open place; first, *In vivo*, saith *Junius*, where there is liberty of looking every way; the guise and garb of harlots, *Prov. 7. 12.* and *9. 14. Ezek. 16. 24, 25.* Next, she sate covered: Whores were not altogether so shameless then, as now: they shun not to be seen, with bold and bare faces, breasts, and wrists. Such a sight may soon enflame a *Judah*; nay, occasion a *Job* to break his covenant, *Job 31. 1.* The *Ivie-bush* sheweth, there is wine within: which, though no evil follow upon it; yet the party shall be damned, saith *Hierome*, because she offered poison to others, though none would drink it. See *Isai. 3. 16.* [*Because she had covered her face*] Some read, Because she had coloured, or painted her face. But, that he knew her not by her voice, one would wonder. Surely, he was so set upon the satisfying of his lust, that he minded nothing else.

Hof. 2. 2. Let her take away her fornication from her face, and her adultery from between her breasts, laid out, and painted, or patched.

else. Lust is blinde; and if the blinde lead the blinde, &c.

Verf. 16. *Let me come in unto thee*] This is recorded, 1. To cut the comb of those *Jews*, that glory so much of their pedigree, and name of *Judah*. How could they say, *We be not born of fornication?* *Joh. 8. 41.* 2. To minde us, that there is no Church to be found on earth, without blot and blemish. 3. That we may consider and admire the utter abasement of our Lord Christ, who would be born, not onely of holy, but of impure parentage. And this, to shew, 1. That he borrowed no grace or glory from his progenitors: and as he needed not to be ennobled, so neither was he disparaged by them. 2. That by his purity and passion, all our sins are expiated and done away; like as the sun cleareth whatsoever filth is found in the air, or on the earth. Three women onely are mentioned in his Genealogie; *Rahab* the harlot, *Bathsheba* the adulteress, and this incestuous *Tamar*; to shew his readiness to receive the most notorious offenders, that come unto him with bleeding and believing hearts, *1 Tim. 1. 15.*

Verf. 17. *Wilt thou give me*] The love of money breeds noise and lusts. Harlots are *sordida poscinumia*, as *Plautus* hath it. *1 Tim. 6. 9.*

Verf. 18. *And he gave it her, and came in unto her*] He gave her whatsoever she desired; as the manner of such men is: and although he committed incest ignorantly, yet not through ignorance, but through heat of lust; which is brutish and boistrous, burning as an oven: whence the Greeks have named it: and *Plato* compares it to a head-strong horse.

Verf. 20. *By the hand of his friend*] His broker. He upon such *Adullamites*. Such cole-carriers as this, (saith *One*) be good to scowre an hot oven withal. Such another was *Jonadab* to *Amnon*. How much better that Heathen, that answered, *Amicus tibi sum, sed usque ad aras.*

Verf. 21. *Where is the harlot?*] The holy Whore, as the Hebrew word importeth; such as committed that filthiness, under a pretence of holiness. Such, among the Heathens, were the lewd worshippers of *Priapus*; (this is thought to be *Baal-peor*;) and *Venus* at *Cyprus*; where the maids, in honour of their goddess, prostituted their chastity to all that would, once a yeer. So in their *Lupercals* and *Bacchanals* at *Rome*, in quibus discurrebatur ad publicos concubitus, for like reason. Of such unclean persons, even by Gods house, we read, *2 Kings 23. 8.* and of such as sacrificed with harlots, *Hof. 4. 14.* who brought their hire for a vow; called there-

Sand herle homo voluptati obsequens Fuit dum vivit. Tarent. Heyl. Geog. pag. 96.

Espernce. de Continentia. lib. 3. cap. 4.

Nihil tamen avarè, nihil in-justè, nihil libidinose, nihil incontinens esse faciendum.

Tull. Offic. Si sitrem homines ignoraturus & Deos ignosciturus, tamen propter peccati turpitudinem peccare non vellem.

Sen. Quis dicit, Ego stit pro-missa, hoc mihi sufficit.

Dio. lib. 57. Verba Juda de- vultu comburio Tamara, non sunt Judicis, sed Claudius Accusatoris. Alred.

fore, the price of a salt bush, Deut. 23. 17, 18. *Vah propadium!* [There was no harlot in this place] Few places can say so. Every house in Egypt had a dead corpse in it; too many houses here have such, as, living in pleasure, are dead while they live, 1 Tim. 5. 6. Of this sort was that *Arlet*, a Skinners daughter in Normandy, whose nimbleness in her dance, made Duke Robert enamoured, &c. On her, he begat our *William* the Conqueror. In spite to whom, and disgrace to his mother, the English called all whores *Harless*. But who can read, without detestation, that in Rome a Jewels may not be admitted into the stews, unless she will be first baptized? as *Espernce*, an honest Papist, complaineth.

Verf. 23. *Left we be shamed*] His care was more to shun shame, than sin. How much better that Heathen I *Satis nobis* saith he, that although we could conceal the matter from all, both gods and men, yet we should do nothing covetously, nothing unjustly, nothing against chastity, or common honesty. Though I were sure, (saith another Philosopher) that all men would be ignorant of what evil I do, and that all the gods would forgive it me; yet, for the filthiness that is in sin, I would not commit it. *Plato* condemneth the Poets, for saying, that it were no matter though men did commit sin, so they could hide it. *Si non castè, pier peccati turpitudinem peccare non vellem.* How much better the Christian Poet *Turpe quid avertimus, se, sine teste, time.* Wherefore hast thou despised the commandment of the Lord, to do evil in his sight, though none else saw thee? saith God to *David*, 2 Sam. 12. 9. And *David*, in his sorrowful confession, saith as much to God, upon the matter, *Psal. 51. 4. Against thee, thee onely, have I sinned; viz.* in respect of the secrecy of my sin; therefore it is added, *And done this evil in thy sight.* [Behold, I sent this kid, &c.] He comforts himself, in the loss of his pledge, that yet he had been as good as his word: but not a word we hear of sorrow for his sin; which, if he can but keep secret, he feels secure. This is a piece of natural atheism; and it is general.

Verf. 24. *Bring her forth, and let her be burnt*] He was willing to be rid of her, for fear of losing his son *Shelah*; and therefore passeth a precipitate and savage sentence, to burn a great-bellied woman; which the very Heathens condemned, as a cruelty, in *Claudius*. Howbeit, there are, that take these to be his words, not as a Judge in the cause, but as an accuser. *Bring her forth, sc.* into

into the gates, before the Judges; and let her be burnt, if found guilty, according to the custom of the country. We read not of any that were, by Gods Law, to be burnt with fire, but the high-priests daughter onely, for adultery, *Levit. 24. 17*. Hence the Hebrews say, that this *Tamar* was *Melchizedek* the high-priests daughter. But it is more likely, she was a *Canaanitish* profelyte. Let us beware of that sin, for which so peculiar a plague was appointed, and by very Heathens executed. See *Ier. 29. 22, 23*.

Verf. 25. *By the man whose these are, &c.*] So his secret sin comes to light. All will out at length, though never so studiously concealed, *Matth. 10. 26. Ecclef. 10. 20. That which hath wings shall tell the matter.* It was a quill, a piece of a wing, that discovered the powder plot. [Discern, I pray thee, whose are these] So, when we come to God, though he seem never so angry, and ill set against us; can we but present unto him our selves his own; our prayer, Mediatour, arguments, all his; and then say, as he here to *Judah*, *Whose are these?* he cannot deny himself.

Verf. 26. *She hath been more righteous than I*] A free confession, joyned with confusion of his sin; for he knew her no more. This was, to confess and forsake sin, as *Solomon* hath it. Not like *Prov. 28. 13.* that of *Saul*; *I have sinned, yet honour me before the people;* or that of those in the wilderness; *We have sinned; we will go up;* they might as well have said, *We have sinned, we will sin, Dent. 1. 41.* The worse sort of Papists will say, When we have sinned, we must confess; and when we have confessed, we must sin again, that we may also confess again, and make work for new Indulgences and Jubilees; making account of confessing, as drunkards do of vomiting. But true confession goes along with hatred, care, apolo-gie.

Verf. 27. *Behold, twins were in her womb*] Betokening two peoples pertaining to Christ. The Jews first put forth their hand, as it were, willing to be justified by their works, and to regenerate themselves. For this, they were bound with a Scarlet thred, condemned by the Law: wherefore, pulling back their hand, they fell from God. Then came forth *Perex*, the breach-maker, that is, the violent and valiant Gentiles; who took the first-birth-right and kingdom by force: who when they are fully born, then shall the Jews come forth again, *Rom. 11. 11, 25, 26.* And that this is not far off, hear what a worthy *Divino* (yet living) saith: *DAN.* 12. 11, we have a prophetic of the final restoration of the Jews; Mr. Case, his Gods, wait: to be grac. pag. and 38.

and the time is expressed, which is One thousand two hundred ninety yeers, after the ceasing of the daily sacrifice, and the setting up of the abomination of desolation, which is conceived to be in *Julian's* time; who did assay to re-build the Temple of the Jews, which was an abomination to God; who therefore destroyed it by fire out of the earth, tearing up the very foundation thereof, to the nethermost stone. This was *Anno Dom.* 360; to which if you adde 1290 yeers, it will pitch this calculation upon the year, 1650. Before this *Babylon* must down, &c.

CHAP. XXXIX.

Verf. 1. *And Potiphar an officer of Pharaoh's*]

See here a sweet providence, that *Ioseph* should fall into such Shands. *Potiphar* was Provost-Martial, keeper of the Kings prisoners. And what could *Ioseph* have wished better then this, that, sith he must be a prisoner, he should be put into that prison, where he might, by interpreting the Butlers dream, come to so great preferment? *Chrysostome*, in his 19. Hom. on the *Ephesians*, saith; we must not once doubt of the Divine providence, though we presently perceive not the causes, and reasons of many passages. And this he sweetly sets forth by apt by similitudes drawn from the works of Carpenters, Painters, bees, ants, spiders, swallows, &c. Surely, as a man, by a chain made up of divers links, some of gold, others of silver, some of brass, iron, or tin, may be drawn out of a pit: so the Lord by the concurrence of several subordinate things, which have no manner of dependance, or natural co-incidency among themselves, hath oftentimes wrought and brought about the deliverance and exaltation of his children, that it might appear to be the work of his own hand.

Verf. 2. *And the Lord was with Ioseph, and he, &c.*] The Lord alio is with you, while ye be with him, *2 Chron.* 15. 3. and so long you may promise your selves prosperity, that of *Gains*, howsoever, that your souls shall prosper; and for most part also, your outward estates. If it fall out otherwise, it is, because God will have godliness admired for it self. If ungodly men prosper, it is, that ease may slay them, *Prov.* 1. 32. and that they may perish for ever, *Psal.* 37. 20. *Martinus Zacharias Papa, yetus pro Ecclesia salute & Apostolica*

See M. Renold.
on *Psal.* 110. 5.

lica sedis dignitate, non tam pie quam prosperè gestis, saith Sigonius. Sigonius. This was little to his commendation, that he was not so pious, as he was prosperous.

Verf. 3. *And his Master saw*] Though he knew not God, yet he acknowledged that God was the giver of prosperity, and that piety pleaseth him. This ran into his senses, but wrought not kindly upon his heart.

Verf. 4. *And Ioseph found grace in his sight*] This also was of God, who fashioneth mens opinions; and therefore *Paul*, though he went to carry alms, (and such are commonly welcome) yet prays that *his service may be accepted of the Saints.* [*And he served him*] As his Page, or Chamberlain; afterwards, he became his Steward. He that is faithful in a little, shall be master of more. *Rom.* 15. 33.

Verf. 5. *The Lord blessed the Egyptian*] There's nothing lost, by any love men shew to the Saints. God is not unfaithful to forget it, nor unmindful to reward it.

Verf. 6. *And he knew not ought he had &c.*] Some expound this of *Ioseph*, that he took nothing for all his pains, but the meat he eat; did not feather his own nest, as many in his place would have done; nor embezel his masters goods committed to his trust. But without doubt, the other is the better sense: *Potiphar* took what was provided for him, and cared for no more. This is few mens happinesse; for usually the master is the greatest servant in the house. [*And Ioseph was a goodly person*] But nothing so goodly on the out-side, as on the in-side. His brethren had stript him of his coat, but could not dis-robe him of his graces. Still he retained his piety and fear of God, his integrity and faithfulness toward his master, his chastity and modesty toward his mistress, his spiritual prudence and watchfulness over himself. How stoutly did he resist the Devil, despise the world, subdue the flesh? Many archers shot at him, but his bow abode in strength, and the arms of his hands were made firm by the hands of the mighty God of *Jacob*, *Gen.* 49. 23, 24. Of bodily beauty, see notes on *Chap.* 6. 2. *Pulchrior in luce cordis quam facile corporis.*

Verf. 7. *After these things*] After he had been ten or eleven years in that house; so long he was safe: Yet at length set upon. Learn we alwaies to stand upon our guard; to do, as it is reported of the bird *Noctrotalm*, that she is so well practised to expect the Hawk to grapple with her, that even, when she shutteth her eyes, she

The Divine Cosmographer pag. 94.

she sleepeth with her beak exalted, as if she would contend with her adversary. A man is to expect, if he live out his dayes, to be urged to all sins; to the breach of every branch of the ten Commandements, and to be put to it, in respect of every article of our Creed.

Non dicit Mo- ses, Vidit, affexit, &c. Hic fuit aspectus impudicus, Pareus in Me- dul. hist. profanæ, pag. 786. Hac fuit vocabatur virgines pro Christi nomine passæ, quo voluptatum gaudia non gustassent.

[His masters wife cast her eyes upon Joseph] She looked and lusted. See for this, Notes on Chap. 34. [And she said, Lye with me] An impudent harlotry, that could so barely and basely sollicite. Such a frontless propudium was that in the Proverbs, Chap. 7. 13, 18. Such were those insatiate Empreses, *Messalina*, wife to *Claudius*; and *Barbara*, wife to *Sigismund*, Emperour of Germany, *fœmina immense libidinis & procacitatis inverecunde, qua sapiens viros peteret quàm peteretur.* And such were those brazen-faced curtisians, that *Franciscus Junius* (that learned man) met with; and for their sakes, abhorred the company of all women ever after, as himself recordeth, in his own life.

Verf. 8. *But he refused* So would but a few have done of his years, (he was now about seven and twenty) and that might have committed this sweet sin, (as they wickedly call it) with so much security and secrecie, &c. The fear of God is both a vertue, and a keeper of other vertues. It is the bond of perfections, as *Paul* saith of Charity. It is the riband, or string, that ties together all those precious pearls, the graces; as *Peter* saith of Humility. It is, as *Basil* saith of the same grace, *ceterarum virtutum thesaurus*, the store-house of other vertues; and as *Chrysostome*, the mother, and root, and nurse, and foundation, and ligament of all good things in us. [Behold my master worshippeth me, &c.] *Beneficentia postulat officium.* To argue from bounty to duty, is but right reason: But to argue, as most do, from Gods liberality, to liberty in sin, is the Devils Logick. *Joseph* will not deal so basely with his master, though an *Egyptian*. To render good for evil, is Divine; good for good, is humane; evil for evil, is brutish; but evil for good, is diabolish. *Should we again break thy Commandements*, saith holy *Exra*, after so many mercies and deliverances? There is so much unthankfulness, and disingenuity in such an entertainment of mercy, that heaven and earth, he thinks, would be ashamed of it. Every blessing is a binder; and each new deliverance, a new tyo to obedience. *The goodnesse of God should lead us to repentance*, saith *Paul*: And this, *Peter* picks out of *Pauls* Epistles,

ἐπιμαρτυροῦν, 1 Pet. 5. 5. Μετὰ τὴν χάριν καὶ τὴν ἐλεῖσιν οὐκ ἐπιμαρτυροῦν, Chrylost.

Ezra 9. 14.

Rom. 2. 4.

Epistles, as one of the choicest sentences, and urgeth it upon those to whom he wrote, 2 Pet. 3. 15.

Verf. 9. *Neither hath he kept any thing back from me, but thee* As the beams of the Sun shining upon fire, doth discourage the burning of that; so should the shining of Gods mercies, or mans favours on us, quench and quell lust and licentiousness in us.

Because thou art his wife In primitiva Ecclesia Christiani animo Eufi, equus, mu- animaque inter se miscbantur, & omnia, præter uxores, indiscreta lic: cetera habebant, saith *Tertullian*. Community of wives is a monster in Religion. [How then can I do this great wickednesse, &c.] So he calls it, not a trick of youth, a light offence, a peccadillo, but wickedness, and great wickedness. Abhorred be that Religion of *Rome*, that licenceth it; nothing better herein, then that of the *Turks*, whose *Alchoran* tells us, that God did not give men lusts and appetites to be frustrated, but enjoyed; as made for the gust of man, and not for his torment, wherein his Creatour delights not. *Blunt's voyage into the Lev- ant. 82.*

[And sin against God] Who makes the marriage-covenant; and keepeth the bonds, *Prov. 2. 17.* Thus *David*, 1 *Sal. 51. 4.* *Against thee, thee only have I sinned, &c.* The trespass was against *Uriah*, but the transgression against God; who only can remove the guilt, remit the punishment. And here, though the iron entered into *Joseph's* soul, sin could not; because it was fraught with Gods fear. He had set God at his right hand, with *David*, and therefore was not moved by the importunate impudency of his wanton mistress. Satan knockt oft at that dooor, but there was none within to answer, or open. He struck fire, but upon wet tinder. *Joseph* in *Egypt*, like a pearl in a puddle, keeps his vertue still, wherover he came. *Pfal. 16. 8.*

Verf. 10. *And it came to pass, as she spake, &c.* A violent temptation valiantly withstood and vanquished; and that by the force of the fear of God, that powerful grace, where it may bear sway. *Alexander*, *Scipio*, *Pompey*, tempted with the exquisite-ness and variety of choicest beauties, forbore that villany: Not for conscience sake, or fear of God, whom they knew not, but lest thereby they should stop the current of their victories, and obscure the glory of their remarkable valour. But what saith *Cyprian*? As it is the greatest pleasure to have overcome pleasure, so there is no such victory, as that that is gotten over a mans lusts. This none but a *Joseph* fearing God, can do. For the fear of the Lord is pure, saith *David*, *Pfal. 19. 9.* it is to hate evil, not forbear it only, saith

saith *Solomon*: and he instanceth in inward evils, as *pride, arrogancy, &c.* so unchast thoughts, lustful longings, and hankering after strange flesh. These the fear of God purgeth upon, and represseth; not suffering a man to sin, though he could do it so closely and covertly, that the world should be never the wiser. Lo, this is Chastity: And it differs herein from Continency; (which is the best we can say for those Heathens aforementioned.) The Continent person refrains the outward act of uncleanness; either for love of praise, or fear of punishment, but not without grief; for inwardly he is scalded with boyling lust. Whereas the chaste man, (like *S. Paul's* virgin, 1 Cor. 7. 34.) is holy, both in body and in spirit; and this with delight, out of fear of God, and love of vertue. Now if upon such a ground, we can refuse proffered pleasures, and preferments; resolving rather to lye in the dust with *Ioseph*, then to rise by wicked principles, the trial is as sound, as if we had indured the tortures of the rack, Heb. 11.

[As she spake to *Ioseph* day by day] Satan will not be said with a little, nor sit down by a light repulse. A man must give him a peremptory denial again and again, as our Saviour did; and yet the tempter departed not, but for a season. He is called *Beelzebub*, that is the *Master-flye*, because he is impudent as a flye, and soon returns to the bait, from which he was beaten. He will be egging us again and again, to the same sin: and try every way to overturn us. Many times he tempts by extreams; as he did *Mr. John Knox*, on his death-bed; first, to despair, by setting before him his sins; and (when foyled there) afterwards to presumption, and challenging of heaven as his due, for his many good works, and zeal in the Scottish Reformation. So he dealt here by *Ioseph*: he first set upon him on the left hand, when he sold him for a slave. And when this prevailed not, he sets here a *Dalilah* to tickle him on the right side, and to tye him with the green wiches of youthful pleasures. *Sed pari successu*; but he lost his labour. *Ioseph* was *semper idem*; famous for all the four cardinal vertues, if ever any were. See here in this one temptation, his fortitude, justice, temperance & prudence; in that he shuns the occasion: (for he would not only, not lye with her, but *not be with her*, saith the Text;) And that a man is indeed, that he is in a temptation; which is but a tap, to give vent to corruption. [To lye by her, or to be with her]

Keep thee far from an evil matter, saith *Mosis*. Come not nigh the door of the harlots house, saith *Solomon*. Flee fornication, saith *Paul*.

And,

Exod. 23. 7.

Prov. 5. 8.

1 Cor. 6. 18.

Mr. Perkins.

Exod. 23. 7.

Prov. 5. 8.

1 Cor. 6. 18.

And, *flye youthful lusts*. Not abstain from them only, but flye them, as ye would do a flying Serpent. These are Gods commandments: and they are to be kept as the sight of the eye, Prov. 7. 2. The *Nazarite* might not only, not drink wine, but not taste a rafin, or the husk of a grape. The Leper was to shave his hair, and pare his nails. The good Christian is taught to abstain from all appearance of evil; and to hate the very garment that is spotted by the flesh. The Devil counts a fit occasion, half a Conquest; for he knows that corrupt Nature hath a *παρασπυρία*, a seed-plot of all sin: which being drawn forth and watered by the breath of ill company, or some other occasion, is soon set awork, to the producing of death. Satan cozens us, when he perswades us, its no conquest, except we beat away the temptation, yet keep the occasion by us. God will not remove the temptation, till we remove the occasion. And in such case to pray, *Lead us not, &c. but deliver us from evil*, is to thrust our finger into the fire, and then pray it may not be burnt. A bird while aloft, is safe; but the comes not near the snare, without danger. *Solomon* thought himself wise enough to convert his wives, & not be corrupted by them. But it came to passe, when *Solomon* was old; that his wives turned away his heart after other gods, &c. He that can shun, or remove the occasion of his own proper motion, as *Ioseph* did, hee's the Man; this is grace, here's a victory.

Verf. 10. To do his businesse] To look up his bills of account, saith the *Chaldee*. Idleness is the Devils opportunity, the hour of temptation. But let a man be never so busie about his lawfull employments, he is to expect assaults. As he is not idle, so neither is Satan: but walks about, and spreads his snares for us in all places, and businesse; speaking a good word also in temptations that come from the flesh, which are therefore called *his messengers*, 2 Cor. 12. 7. and by giving place to them, we give place to the Devil, Ephel. 4. 26.

And there was none of the men of the house within] *Iosephus* saith, that they were all gone forth to a fealt; and she only left at home, as faining her self sick. Sick she was (as likewise *Amnon*) with the hurt of concupiscence, which the Apostle calls *πάθος*; a disease, 1 Thess. 4. 5. such as those which the Phyticians say, are *corruptio totius substantie*; the body and soul, are both tainted and rotted by it. Other diseases consume only the matter of the body, but this, the holiness and honour of the body. Other sicknesses

Cc

nesses

2 Tim. 2. 22.

Numb. 7.

1 Thes. 5.

1 King. 11. 4.

Quod sanitas in corpore, sanitas in corde. Bern.

nesses sanctifie us, but this profanes us, and lets the divell into our hearts. *Behemoth* lyeth in the fennes, *Iob* 40.21. That is, the divill in sensuall hearts; as *Gul. Parisi.* applyeth it. And when the waters of the Sanctuary flowed, the miry places could not be healed.

Gul. Parisi.
Ezek. 47.11.

Verf. 12. And she caught him by the garment] By wanton touches and dalliance, mentall adultery is oft committed. He that toucheth his neighbours wife, shall not be innocent saith *Solomon*. This is the offensive right hand, that must be cut off, *Mat. 5.30*. The harlot caught the silly simple, and kissed him; and with an impudent face said unto him, *Prov. 7.13. till a dart struck through his liver, verf. 27. cogit amare jecur*

Prov. 6.29.

And he left his garment in her hand] This second time is *Joseph* stript of his garment; before, in the violence of envy, now of lust; before, of necessity, now of choyce: before, to deceive his father; now his master. Infamy and other misery he was sure to suffer, but that must not drive from duty, *2 Cor. 6.8*. The Church comes from the wilderness, that is, through troubles and afflictions, leaning on her beloved; chusing rather to suffer, then to sin. The good heart goes in a right line to God, and will not fetch a compass: but strikes through all troubles and hazards, to get to him. It will not break the h.d.g of any commandment, to avoid any piece of foul way. The primitive Christians chose rather to be thrown to Lyons without, then left to lusts within: *Ad leonem magis quam lenonem*; saith *Tertullian*. I had rather go to hell pure from sin; saith *Anselme*, then to Heaven, polluted with that filth. I will rather leape into a bone-fire (saith another of the Fathers) then wilfully commit wickedness against God. Of the Mouse of *Armenia* they write, that she will rather dye, then be dabled with any filth. Infomuch as if her hole be besmeared with dirt; she will rather chuse to be taken, then to be polluted: Such are or ought to be, the servants of God; unspotted of the world, undefiled in the way.

Cant. 8. c. expounded.

Mallet purus a peccato & innocens gehennam intrare &c.
Potius in ardentem rogum ipsi uero quam ullum peccatum in deum commiserit.

Bintus in Dan. Jam. 1. ult. Psal. 119.1.

2 King. 3. 13.

Verf. 13. And it came to pass, &c.] Incontinency is a breeder. It never goes alone (as some say the asp doth not) but hath many vices; Impudency, subtilty, treacherous cruelty, &c. that come of it, and accompany it; crying out, and calling to one another, as they once did; *Now Moab to the spoil.*

Verf. 14. See, he hath brought in an Hebrew] So she calls him, by way of contempt; as they called our Saviour *Nazarene*, and his

his followers *Galileans*. The *Arrians* called the true Christians *Ambrosians*, *Athanasians*, *Homousians*, &c. And at this day, the most honourable name of Christian, is, in *Italy*, and at *Rome*, a name of reproach: and usually abused, to signifie a fool, or a dolt.

S. Humph. Lynde. D. Fulk. Rhem. Test. on act 11 sect. 4.

Verf. 15. And it came to pass, &c.] How many innocents, in all ages, have perished by false accusation! Here, this vermine, accuseth her husband of foolishness, her servant of filthiness; which she first affirmeth, secondly confirmeth, by producing his garment, left in her hands. That accuser of the brethren set her on; as he did the malicious heathens, to traduce and denigrate those pure primitive Christians, (purer then snow, whiter then milke; ruddier then rubies; their polishing was of *Sapphire*, *Iam. 4.7.*) as so many murderers, man-eaters, adulterers, Church-robbers, traitors, &c. Which last, *Lipsius* calls *Unicum crimen corum, qui crimine vacabant*. So the *Waldenses* were spitefully accused of *Manichisme*, and *Catharisme*; and thereupon a *Croisado* was published against them, as common enemies. So, a little afore the *Massacre of Paris*, it was given out by the French Papists, that the Protestants in their conventicles plotted treason, acted villany, &c. And after the *Massacre*, there was a coyn stamped; in the fore-part whereof, together with the Kings picture, was this inscription; *Virtus in rebelles*: and on the other side, *Pietas excitavit justitiam*. Those that kill a dog, make the world believe, he was mad first: So the enemies of the Church, first ever traduced her to the world, and then persecuted her; first pulled off her veile, and then wounded her, *Cant. 5.6.*

Rev. 12. Tertullian. Arch. Vsser. de christ. Eccl. success. & statu. page 236.

Verf. 17. And she spake unto him, &c.] Here the adulteress hunteth for the precious life, *Prov. 6.26*. Her lust (as *Ammons*) turneth into extreame hatred. This is just the custome of a Curtisan;

Camd. Elisab. fol. 163. Qui son chien vult suer, la rage luy met sus. A French proverb.

Aut te ardentèr amat, aut te capitaliter odit. *Manwan.* Heathens tell us the like of their *Hippolytus*; that when *Phedra* his step-mother could not win him to her will this way, she accused him to his father *Thesens*, as if he had attempted her chastity; whereupon he was forced to fly his country. Likewise of *Belle-rophon*, a young Prince; with whose beauty *Sthenobwa*, Queen of *Argives*, being taken, solicited him to lye with her; which which he refused, she accused him to her husband, that he would have ravished her. This he believing, sent him with letters to *Iobates*, King of *Lycia*, to make him away; *Iobates* put him upon many desperate

Ovid. Metam.

Homer. Iliad. 1. 6. desperate services, to have dispatcht him. But finding him a valiant and victorious man, he afterward bestowed his daughter on him, with part of his Kingdom. Which when *Sthenobaa* heard of, she hang'd her self for wo. So perhaps did this huswife in the text, when she saw *Ioseph* so highly advanced by *Pharaob*. The death, howsoever, was too good for her.

Verf. 19. *His wrath was kindled*] Heb. *exascit nasus ejus*. Good cause he had; if all had been true that his wife told him, *Prov. 6. 34, 35*. It is well known how the rape of *Lucrece* was punished upon the *Tarquines*. *Valentinian* the Emperour defiled the wife of his subject *Maximus*. *Maximus* afterwards slew *Valentinian*, succeeded him in the Empire, ravished his wife, and forced her to marry him. She, to be revenged, sent for *Genfericus*, who seized upon all *Italy*, &c. But *Potiphar* was too light of belief; and should have examined the matter, ere he had condemned the man. Credulity is a note of folly, *Prov. 14. 15*.

Eudoniam Va-
leutiniani ux-
orem ut corrup-
sam, corpore
supplicis suis co-
gnitas.

Verf. 20. *And Iosephs Master took him*] It was a providence, that he had not presently slain him, upon that false accusation. The Devil is first a liar, and then a murderer: But he is limited by God. *Ioseph* is imprisoned in the round tower; where they hurt his feet with fetters, the iron entred into his soul. He, meanwhile, either pleads not, or is not heard. Doubtless he denyed the fact; but durst not accuse the offender. His innocency might afterwards appear, and thereupon, the chief Keeper shew him favour, *ver. 21*. But his Master should have been better advised. If he lived till *Ioseph* was advanced, he had as good cause to fear his power, as ever *Ioseph's* brethren did. Cardinal *Woolley* was first School-master of *Magdalen* School in *Oxford*; after that, benefited by *Marquess Dorset*, whose children he had there taught. Where he had not long been, but one *Sir James Paulet*, upon some displeasure, set him by the heels: which affront was afterwards, neither forgotten, nor forgiven. For when the School-master became Lord Chancellor of *England*, he sent for him; and after a sharp reproof, imprisoned him: A good president for men in authority, which work their own wiles without wit; not to punish out of humour, &c. *Discite justitiam moniti*, &c. Despite not any mans meanness, we know not his destiny.

Joh. 8.

Pfal 105. 18.

Negotiations
of Card. *Wolf*.
pag. 2.

Verf. 21. *But the Lord was with Ioseph*] A prison keeps not God from his; witness the Apostles, and Martyrs, whose prisons, by Gods presence, became palaces; the fiery furnace, a gallery of plea-

pleasure; the stocks, a musick-school, *Act. 16. 25*. *Bradford*, after he was put in prison, had better health, then before; and found great favour with his Keeper, who suffered him to go whither he would, upon his promise to return, by such an hour. to his prison again. *Act. & Mon. fol. 1489.* *Ibid. 1457.*

CHAP. XL.

Verf. 1. *Had offended their Lord, the King of Egypt*]

Vhat their offence was, is not expressed. The *Hebrews* say, *Pharaob* found a flye in his cup, and a litle gravel in his bread, and therefore imprisoned these two great Officers. But this had been, to kill a fly (as one said) upon a mans forehead with a great beetle. Some think they attempted the chality of *Pharaob's* daughters. Such a thing as this, made *Augustus* so angry against *Ovid*. But most likely it was, for some conspiracy; such as was that of *Bigthan* and *Tereb*, *Esth. 4*. The present government is, for most part, alwayes grievous; to some discontented great Ones especially, who know not when they are well: but are ready to drive a good Prince out of the world, and then would dig him up again, if they could; as the swain said of *Dionisius*. But what said *Alphonfus*, that renowned King, to this, in a speech to the Popes Embassadour? He professed, that he did not so much wonder at his Courtiers ingratitude to him, who had raised sundry of them from mean to great estates; as at his own to God, whom by every sin we seek to depose, nay to murder: for *Peccatum est Deicidium*, *Rom. 1. 30*. with *1 Joh. 3. 15*.

Verf. 2. *And Pharaob was wroth, &c.*] That had been enough to have broke their hearts: as a frown from *Augustus*, did *Cornelius Gallus*; and another from Queen *Elizabeth*, did Lord Chaneellour *Hutton*. *Camd. Elizab. fol. 406.*

Ut mala nulla feram, nisi nudam Casaris iram
Nuda parum nobis Casaris ira mali est?

saith *Ovid*. And again,

Omne trahit secum, Casaris ira, malum.

Verf. 3. *And he put them in ward, &c.*] See the slippery estate of Courtiers: to day in favour, to morrow in disgrace; as *Haman*, *Sejanus*, whom the same Senatours conducted to the prison, who had

had accompanied him to the Senate. They which sacrificed unto him, as to their god, which kneeled down to adore him, now scoffed at him, seeing him drag'd from the Temple to the goale, from supream honour, to extream ignomiay. His greatest friends were most passionate against him, &c. they would not once look at him; as men look not after Sun-dials, longer then the Sun shines upon them. [The place where Joseph was bound] Here was a wheel within a wheel, & zek. 1. a sweet providence; that these obnoxious Officers should be sent to Joseph's prison.

Tacit.

Verf. 4. And the Captain of the guard, &c.] This was Potiphar probably; who by this time, saw his own error, and Joseph's innocency: yet kept him still in prison, perhaps to save his wives honesty. Truth is the daughter of Time; it will not always lye hid. Splendet cum obscuratur, vincit cum opprimitur. Hinc ut pacis templum in media urbe extraxerunt olim Romani, ita Veritatis statuam in suis urbibus olim coluerunt Aegyptii.

Αληθεια ab ε & κηδεν. Causa in Ethic.

Verf. 5. And they dreamed, &c.] Of dreams natural, and supernatural, see the Notes on Chap. 20. verf. 3.

Verf. 6. And behold they were sad] Or, angry; and yet knew not how to help themselves. But carnal men digest their passions, as horses do their choler, by chewing on the bit. Pope Boniface being clapt up prisoner by Cardinal Columbus, tore his own flesh with his own teeth, and dyed raving. Bajazet the great Turk, could not be pacified in three dayes, after he was taken by Tamberlane; but, as a desperate man, still fought after death, and called for it. Vivere noluit, mori nesciit, as it is said of that Bishop of Salisbury, prisoner in King Steven's dayes.

Revius.

Turk. hist. fol. 220.

Roger Bishop of Salisbury.

Verf. 7. And he asked Pharaoh's officers, &c.] Vincula qui sensit, didicit succurrere vinclis. Joseph's tender heart soon earned toward them, upon the sight of their sadness: and unasked, he offers himself to them; as our Saviour did to the widow of Naim, and to those two doubting Disciples, Luk. 24. 17. S. Cyprians compassion is remarkable: Cum singulis peccus meum copulo, majoris & funeris pondera luctuosa participo: cum plangentibus plango, cum desolentibus desolo, &c. I weep with those that weep, and am like-affected, as if like-afflicted.

Verf. 8. And there is no Interpreter] The superstitious Egyptians did curiously observe their dreams; and commonly repaired to the sooth-sayers for an interpretation, Gen. 41. 8. Joseph calleth these Idolaters from their superstitious vanities, to the living God;

as Esay did those of his time, Chap. 8. 19, 20. and Daniel those of his, Chap. 2. 28. & 5. 18. He had consulted with God by prayer, and with the Scripture, which revealed sufficient direction to him, Ezek. 31. 1. to 12. and so, soon dispatched the interpretation of Nebuchadnezzars dream, Dan. 4. 10. So Joseph here; he suffered troubles as an evil doer, even unto bonds: but the Word of God is not 2 Tim. 2. 9. bound.

Verf. 9. Behold, a vine was before me] God, of his infinite grace and wildome, gives men such signs, as excellently answer and agree to the thing thereby signified. Those two Sacraments of the New Testament for instance; which the Greek Fathers (in the Apollles sense, Heb. 9. 24.) call *Arviva*, signs and symbols of better things, signified and sealed up thereby to the Believer. The Lord (saith Venerable Beza) knowing well the vanity of our natures prone to idolatry, hath appointed us two Sacraments only; and those consisting also of most simple signs, and rites. For signs, he gave us water, bread and wine. The rites are no more then to sprinkle, eat, drink, (things of most common use) and a very little of these too; that men may not too much dote on the elements, or external acts in the Sacrament: but be wholly raised up to the mystery, and by faith mount up to Christ thereby set forth and exhibited: and fetching him down, as it were, that we may feed on him. Hence the outward sign is no further used, then may serve to mind us of the inward grace. The Minister also stirs up the people, to look higher then to what they see, with *Sorsum corda*; Lift up your hearts. A-thing in use among the Primitive Christians.

Nempe nemisteri merites in istom. r. m. mysterium usu, in rebus tur. sicutus he. rant, & obstu. piscant, licet. Contell.

Sacerdos parat fratum mentes, dicendo, Sorsum corda. Cyprian.

Verf. 12. The three branches are three days,] That is, they signifie three days. So Chap. 41. 26. The seven kine, are seven years. So, *this is my body*; that is, this signifyeth my body, saith Zuinglius, after Augustine and Ambrose. Or, this is the sign and figure of my body, saith Calvin, after Augustine and Tertullian; whatsoever Bellarmine and Hannius, prate to the contrary. It is an ordinary Metonymy, whereby the name of a thing signified, is given to the sign, for the analogy that is betwixt them, and for the certainty of signification: Homer and Virgil have the like. As for those Christians that ate their God, let my soul be with the Philosophers, rather then with them, saith *deveroes* the learned Arabian; When it was objected to Niclas Shetterden Martyr, by Archbishop Harpsfield; that the words of Christ,

Hun. de Sa. eram. cap. 14. H. m. II. ad. 3. Falsitas quibus sic era sancte. ha tur. sicut. i. e. & l. x. 20. et. Virgil. sat. lere. dextram dixit. i. e. fidem, & iustitiam, quod dext. dex. tris concipitur.

When

when he said, *hoc est corpus meum* did change the substance, without any other interpretation, or Spirituall meaning; he answered. Then belike when Christ said, *this cup is my blood*, the substance of the cup was changed into his blood, without any other meaning; and so the cup was changed, and not the wine. *Harpssfeld* hereupon, was forced to confesse, that Christs Testament was broken, and his institution changed from that he left it; but he said, they had power so to do.

Verf. 13. *Tes within three dayes*] *Joseph* foresaw the time of the Butlers deliverance, he knew not the time of his own. In good hope he was, that now he should have been delivered, upon the restauration of the Butler, and his intercession for him; but he was fain to stay two years longer; till the time that Gods Word came: *the Word of the Lord tryed him*; by trying, as in a fire, his faith and patience in afflictions.

Verf. 14. *But think on me, &c.*] Liberty is sweet, and should be sought by all lawfull means, *1 Cor. 7. 21.* The *Jews* censure *Joseph*, for requesting this favour of the Butler; and say, he was therefore two years longer imprisoned. But *this is a hard saying*. Possible it is, that *Joseph* might trust too much to this man, and be over-hasty to set God this time, and no other; and so might be justly crossed of his expectation. It is hard and happy so to use the means, as not to trust to them; and so to wait Gods good leisure, as not to limit the holy One of *Israel*. We trust a skillfull workman to go his own way to work, and to take his own time. Shall we not do as much for God? He oft goes a way by himself, and gives a blessing to those times and means, whercof we despair.

Verf. 15. *For indeed I was stolen away*] *Joseph* inveighs not against his brethren, that he may clear himself; but hideth their infamy, with the mantle of charity: which is large enough to cover a multitude of sins. It is a fault to speak of other mens faults, unless it be in an ordinance. Infamy soon spreads. [Out of the land of the Hebrews] So he by faith calls the land of *Canaan*; which yet was detained from them, till the sins of the *Amurites* were become full, But Gods promises are good free-hold. *Jacob* disposeth of this land on his death-bed; though least master of it.

And here also I have done nothing, &c.] We may not betray our innocency by a base silence, but make reasonable apology; as did *Daniel*, *Paul*, *Iustin Martyr*, *Tertulian*, and other the primitive Apologists.

AA. & Mon.
fol. 1515.

Psal. 105. 19.

ΒΝΑ2α2 ωοδδ-
κκς. Sophocl.

DAN. 5. 22.
AA. 24. 12, 13.

Apologists. *Francis* King of *France*, to excuse his cruelty exercised upon his Protestant Subjects, to the *German* Princes, whose friendship he sought after, set forth a declaration to this purpose, That he punished only Anabaptists, that preferred their private revelations before the Word of God, and set at nought all civil government. Which brand, set upon the true Religion, and all the Professors thereof, *Calvin* not enduring, though he were then a young Divine, (of five and twenty years of age,) yet he compiled and set forth that admirable work of his, called, *The Institution of Christian Religion*; In commendation whercof, One writes boldly;

*Prætor Apostolicus post Christi tempora chartas
Huic peperere libro secula nulla pavem.*

Sculcer. Aghel.
P. 454.

Paul. Melissin

Verf. 16. *When the chief Baker saw*] So when hypocrites hear good to be spoken, in the Word, to Gods children, they also listen, and fasten upon the comforts, as pertaining to them: they receive the Word with joy: they laugh, as men use to do in some merry dream: they catch at the sweet-meats as children, and conclude with *Haman*, that they are the men whom the King means to honour. But when they must practise duty, or bear the cross, they depart sad; and Christ may keep his heaven to himself, if it be to be had on no other conditions.

Math. 13.

Verf. 17. *And the birds did eat them*] He seeth not that he did any thing, but suffereth only. He heareth therefore an unpleasing interpretation, saith *Pareus*.

Verf. 18. *And Joseph answered, &c.*] It is probable, he used some preface to this sad destiny he reads him; as *Philo* brings him in saying, *I would thou hadst not dreamt such a dream*: or as *Daniel* prefaced to *Nebuchadnezzar*; *My Lord, the dream be to them that hate thee, and the interpretation to thine enemies*. If Ministers, Gods Interpreters, must be mannerly in the form, yet in the matter of their message, they must be resolute. Not only toothless, but bitter truths must be told, however they be taken. *If I yet please men, &c.* *Gal. 1. 10.*

Utinam sale
sennium non
vidisses.
Dan. 4. 19.

Verf. 19. *And shall hang thee on a tree, &c.*] This was cold comfort to the Baker: so shall the last judgment be to the ungodly; when the Saints, as the Butler, shall lift up their heads with joy. But what a sweet providence of God was this, that the Butler should first relate his dream, and receive his interpretation, as good as he

D d

could

could wish? Had the Baker begun, the Butler would have been disheartned, and hindered, perhaps, from declaring his dream. And then, where had *Joseph's* hopes been of deliverance by the Butler? How could he have had that opportunity of setting forth his innocency, and requesting the Butlers favour, and good word to *Pharaoh*, for his freedom? See how all things work together for good to them that love God.

The birds shall eat thy flesh] Those that were hanged, among the *Jews*, were taken down, *Deut.* 21. 23. Not so among the Gentiles. A sore judgment of God threatened, in a special manner, against those that despise parents, *Prov.* 30. 17. and fulfilled in *Absolom*. *Abslon Marte furens, pensilis arbore obit.* *Greiser* the Jesuite, to shew his wit, calls that tree, a cross; and makes it a manifest figure of the cross of Christ. *Sed ô mirum & delirum figurativa crucis fabrum!* Our Lord indeed dyed upon the cross, and that with a curse. But that *Absolom* should, in that behalf, be a type of him, is a new Jesuitical invention. Some say, that in honour of Christ crucified, *Constantine the Great* abolished that kind of death, throughout the Empire.

Verf. 20. Which was Pharaohs birth-day] An ancient and commendable custome, to keep banquets on birth-dayes; in honour of God, our *Sustitator*, for his mercy in our creation, education, preservation, &c.

Verf. 21. So he hanged the chief Baker] Gods menaces, as well as promises, will have their accomplishment. Vengeance is in readines for the rebellious, *2 Cor.* 10. 6. Every whit as ready in Gods hand, as in the Ministers mouth.

Verf. 22. Yet did not the chief Butler] Too many such Butlers, that forget poor *Joseph*. What cares *Nabal* though *David* dye at his door; so he may eat the fat, and drink the sweet, &c? The Heathens picture of their graces, young and fresh, two looking towards you, and one from you, bids check to all ungratefull persons.

CHAP.

CHAP. XLI.

Verf. 1. At the end of two full years]

After the Butler was restored; by whose intercession, *Joseph* hoped to have been presently delivered, but was fairly deceived. So are all such sure to be, as depend upon living men, (never true to them that trust in them) or deceased Saints to intercede for them to God, *Deus O. M. pro ineffabili sua clementia dignetur, & in posterum Divo Kiliano intercessore, Amplitudinem tuam contra fidei & Ecclesie hostes tueri fortiter, & svere suaviter, saith Eckius*, in a certain Epistle to a Popish Bishop. Such a prayer begs nothing but a denial, with a curse to boot.

Verf. 2. There came up out of the river] *Nilus*: which, by overflowing, fatteneth the Plain of *Egypt*, filling it with fruits; and so fitly deciphering the seven years of plenty. So far as this river watereth, is a black mould so fruitful; as they do but throw in the seed, and have four rich harvests, in less then four moneths, say travellers.

Verf. 3. Seven other kine came out of the river] These, by their leanness, portended drought and dearth, though they came up out of *Nilus* also. This River, when it overflowes unto twelve cubits height only, causeth famine; when to thirteen, scarcity; when to fourteen, chearfulness; when to fifteen, affluence; when to sixteen, abundance, as *Pliny* tells us. The greatest increase ever known, was of 18 cubits, under *Claudius*: (we read of a general famine in his dayes, *Aff.* 11. 28. mentioned also by *Suetonius*, and *Josephus*;) The smallest, of five cubits; in the history of the *Pharsalian Wars*. Such a thing might fall out now, to cause this sore famine. Or the river, for their sins, might be dried up, as God threatens them, *Ezek.* 29. 3. 9. *Esay* 19. 5. 6. And as it fell out in the reign of *Cleopatra*, that prodigiously prodigal Queen, the river overflowed not for two years together, saith *Seneca*: as at another time it overflowed not, for nine years together, saith *Callimachus*; and after him, *Ovid*. How easie is it for God, to starve us all, by denying us a few harvests? In case of famine, let us enquire the supernatural cause; as *David* did, *2 Sam.* 21. 1. when he knew the natural cause to be the drought.

D d 2

Verf. 4.

Piscator.

Effusus oculos
vires auro gut-
ture coronus.Catull.
Lib. 1. de cruce.
c. 6.
Deut. 21. 22.Epist. dedicat.
ad Episcop.
Herbipotentf.Blunt's voyage,
page 37.Suet. in Clau-
dio.
Joseph. Antiq.
lib. 20. c. 2.
Luc. 1. 5. c. 9.Sen. nat. quest.
lib. 4. cap. 2.
Creditor
Egyptus car-
uisse juveni-
bus aiva
tribibus, atq;
annis sicca
fuisse novem.
Ovid. Art. 1. 1.

Verf. 4. *Did eat up the seven, &c.*] In famine is not only outward want, but a greedy dog-like appetite within, that an ordinary meal sufficeth not, *Esay 9. 20.* but men are ready to eat one another: as they did at *Potidea*, in the *Peloponnesian War*; at *Utiat*, when it was besieged by *Amilcar* the father of *Hannibal*; at *Jerusalem*, when it was beleagured by *Vespasian*; at *Tunes*, in the *African War*, when the souldiers were tithed; that is, every tenth man was cut in pieces and devoured. Such a famine there was at *Rome* in the dayes of *Honorius* the Emperour, that they were ready to eat one another; and this voyce was heard in the place of publike meeting. *Pone pretium humane carni.* At *Antioch* in *Syria*, many of the Christians, (in the holy war) through famine, devoured the dead bodies of their late slain enemies. At the siege of *Scottra*, they were well nigh put to this extremity, when horses were dainty meat: yea they were glad to eat dogs, cats, rats, and the skins of beasts fodd. It exceedeth all credit, to tell at what exceeding great price a little moutè was sold, or puddings made of dogs guts. And if our relations deceived us not, such things as these we heard of lately, to have fallen out in *Germany*. *Alterius perditio, tuacantio.* Seekest thou another man perish? see to thy self.

Verf. 5. *And dreamed the second time*] Divine dreams use to be repeated, and to take deep impresson, as this did, verf. 8. *Pharaoh's spirit was troubled.* Heb. *behammered.*

Verf. 7. *Behold, it was a dream*] That is, it was but a dream, and no more; yet a divine dream: whereof, see the Notes on Chap. 20. ver. 3.

Verf. 8. *All the Magicians*] Or, naturall Philosophers, that studied the secrets of nature, and could give a ready reason of every thing: *Magus* is a persian word, and hath affinity with the Hebrew מַגִּישׁ a contemplative person; *σοφος θεωρητικος*: Such as was *Aristotle* among the heathens, and *Augustine* amongst Christians; the greatest and accuratest of men, after the *Apostles*, in contemplation and argumentation, as many are of opinion. The *Grecians* were so delighted with his learned labours, that they have translated him wholly into their tongue. As for the deep *Theorems* of naturall Philosophy; they make one learned indeed, but seldome better, oft-times worse, meer Atheists; as these wise-men of *Egypt*, else where called enchanters, wizards, *Exod. 7. 11.* Of these were *Iannes* and *Jambres* that refilled *Moses*; learned they

Βασιλει.
Appetitus caninus.
Thucyd.
Polyb.
Joseph.

Manl. loc. com. 278.

Alsted. Chronol. pag 300.

Turk. hist. fol. 18.

Ibid. 426.

Plaudet cum transtulit annis aliquos ante Constantino. postm capiam.
Manl. loc. com. pag. 684.
2 Tim. 3. 8.

they were, and lewd, as were those Philosophers, *Rom. 1.* [But there was none that could interpret] Because God had smitten them with a spirit of dizziness, and made the wisdom of the wise to perish; for else, it had been easie for them, to have seen plenty in the fat kine, and penury in the leane, &c. But God had reserved that honour to *Joseph*, as a step or stirrop to further preferment.

Verf. 9. *I remember my fault this day*] *Oratio vere aulica*, saith *Parvus*, a right courtiers speech. He so relates the history of his imprisonment, that he takes all the blame thereof to himself; gives *Pharaoh* the full commendation of his justice and clemency. As for *Joseph*, he mentions him to the King; (lest if any else should have done it before him, he should have been shent for his silence;) but somewhat slenderly, and more for self-respects, then of any good affection to the innocent prisoner; whom he calls a young-man, a bond-man, and hebrew; in whose behalf he neither adviseth, nor entreateth that he may be sent for. So very little is it, that *Joseph* oweth to this Patron. And such, for most part, are court commendations. There you have *ἀναβολὴν καὶ μεταβολὴν*; as one said of old, delays and changes good store: every man seeking and serving his own aims and ends; but little minding the good of others, further then subservient to their own.

Verf. 10. *Pharaoh was wroth with his servants, &c.*] It is wisdom in a man to confess his faults, before the Prince whom he hath offended; and to commend his clemency in pardoning them: As *Tully* did *Cæsars*, as *Alphiboseth* did *Dauids*, &c. The Lord *Cobham*, the *L. Gray*, *Sir Griffin Markham*, being condemned for treason, about the beginning of King *James*, Anno 1603; and brought forth to execution: as they were upon the scaffold, the Sheriffe notified the Kings pardon, his Majesties warrant for the stay of the execution: at which unexpected clemency, besides the shonts of the people, the condemned wished, that they might sacrifice their lives, to redeem their fault, and to repurchase so mercifull a Princes love.

Verf. 11. *Each man according to the interpretation*] That is, no vain dreame, but significant, and deserving an interpreter.

Verf. 12. *And he interpreted to us our dreams*] And well you requited him: but better late then never; though a ready dispatch doubleth the benefit; howbeit God had an over-ruling hand in it, for *Josephs* greatest good: he turneth the worlds ingratitude, to the salvation of his servants.

Verf. 13.

Isai. 29. 14.

Orat. pro. M. Marcellio, & Q. Ligario, &c.

B. Carletons thankfull remembrance of Gods mercies. pag. 181.

Parfit sero quam nunquam.

Verf. 13. *As he interpreted to us, so it was*] Semblably, as Christ foretold the two theeves with whom he suffered, so it fell out; the one went to Heaven, the other to Hell. And so it shall fare with all men at last day, according to *Isai. 3. 10. 11.*

Verf. 14. *And they brought him hastily*] Heb. *They made him run*: who haply knew not, what this halte and hurry meant, but was betwixt hope and fear, till he came to the King. It is God that bringeth low, and lifteth up; that raiseth up the poor out of the dust, and lifteth up the begger from the dunghill, to set him among Princes, &c. *1 Sam. 2. 7, 8.* In the year of Grace 1622. The Turkish Janizaries (who have learned that damnable art of making, and unmaking their King at pleasure) drew *Mustapha*, (whom they had formerly deposed) out of prison: and when he begged for his life, they assured him of the Empire; and carrying him forth upon their shoulders, cryed with a loud voyce; *This is Mustapha, Sultan of the Turks, God save Mustapha, &c.* with which sudden change the man was so affected, that he fell into a swoon for joy, and they had much adoe to keep life in him: Our *Henry* fourth was crowned the very same day, that, the year before, he had been banished the Realm. [And changed his raiment, and came in unto *Pharaoh*] And should not we get on our best, when we are to come before God? Should we accost him, in the nasty tattered rags of the old *Adam*? and not spruce up our selves, with the best of our preparation.

Verf. 15. *I have dreamed a dream, and there is none, &c.*] So men send not for the Minister, till given up by the Physitian. Then they cry out with him in the Gospel: *Sir if thou canst do any thing, help us, &c.* Whereunto what can we reply, but as that king of *Israel* did to the woman that cryed to him for help, in the famine of *Samaria*; *If the Lord help thee not, whence shall I help thee? out of the barn-floor, or out of the wine-press? Did not I forewarn you, saying, touch not the unclean thing, &c. and ye would not hear. Therefore is this thing come upon you.* [And I have heard say, &c.] *Pharaoh* despiseth not wisdom, how meanly soever habited. *Sape sub atrivsa latitas sapientia vestes Pampertas est philosophia vernacula*, saith he in *Apulcius*: And *Enmolpus* in *Petronius*, being asked why he went so poorly apparelled, answered; the study of wisdom, never made any man wealthy. And afterward he addeth; however it comes to pass, poverty is the sister of piety, and vertue is forsaken of fortune. *Nudus opum, sed*

Mustapha subitua illa mutatione, qua ex carcere ad summam dignitatem & potentiam evectus erat, sua commotus fuit, ut animi deliquium pateceret, &c.
Pateci Medul. pag. 1165.
Dan. hist. of Engl. p. 48.

Mark 9. 22.

2 King 6. 27.

Gen. 42. 22.
with 2 Cor. 6.

17.
Amor ingenii neminem unquam divitiarum fecit.
Petron.
Nescio quomodo bona mensis soror est pauperis.
1b.

sed cui calum terraque paterent, saith *Silius* of *Archimedes*, that great Mathematician. And *Ælian* observes, that the best of the Greeks, *Aristides*, *Phacion*, *Pelopidas*, *Epaminondas*, *Socrates*, were very poor men: *Lactantius*, that Christian *Cicero*, as *Hierome* calleth him, was so needy, that he wanted necessaries. All that *Calvin* left behinde him, books and all, came scarce to three hundred French crowns: as *Boza* his colleague witnesseth.

Verf. 16. *It is not in me, God shall give Pharaoh, &c.*] This is the voyce of all that have true worth in them: they are humble, upon the knowledg of their perfections; they vilifie and nullifie themselves before God and men; like true balme, that put into water, sinks to the bottome: or like a vessel cast into the Sea, which the more it fills, the deeper it sinks. And this is the bottome and bosome of humility, and very next degree to exaltation, as here.

Verf. 25. *The dream of Pharaoh is one*] One in signification, but diverse, in respect of vision. Why it was doubled, see ver. 32. Repetitions in Scripture are not tautologies, but serve to set forth to us, the necessity, excellency, or difficulty of the thing so reinforced. To write to the *Philippians* the same things, to *S. Paul* it is not grievous, and for them it is safe, *Phil. 3. 1.* *Nunquam satis dicitur, quod nunquam satis discitur.* Away then with those nice Novellists, that can abide to hear nothing but what is new-minted. Ministers meet with many that are slow of heart, and dull of hearing; these mu't have precept upon precept, line upon line, &c. Many also of brawny breasts and horny-heartstrings; that as ducklings stoop and dive at any little stone thrown by a man at them, yet shrink not at the heavens great thunder, &c. Here a Minister must beat and iaculate; turn himself into all fashions of spirit and speech, to win and work upon his hearers. He must so long pursue and stand upon one and the same point, (saith *Austin*) till, by the gesture and countenance of his Auditors, he perceives they understand and assent to it. *Hear this, all ye people, give ear all ye Inhabitants of the world.* (saith the Psalmist) *Both low and high, rich and poor together. Quid dignum tanto feret hic promissor hiatu, will some proud spirit say? what so great matter is there delivered in this Psalm, that so much attention is called for? Is it not an ordinary argument, such as we have heard of an hundred times, viz. the happy and secure estate of the Saints, though in trouble, and the miserable and slippery condition of the wicked, though they*

Ælian. l. 2. Lactantius quod quidam flavius Tulliar. e. elo. quentis. Hieron.

Seneca. Occidit miseris crumbe repetita magistros. l. 1. ven.

Aug. de doct. Christ. & in Psal. 10. Psal. 49. 1. 2.

Horat.

they prosper in the world ?) True, saith the Holy Ghost ; this is the subject of this Psalme ; and this, how common a theme foever, is the great wildome, and the dark saying, that I will here open unto you. and that calls for your utmost attention.

Verf. 33. Now therefore let Pharaoh, &c.] This was good counsell, and it proved best to the counsellour. The Iewes injuriously charge him with ambitious self-seeking : So they did Noah (as is above noted); with hard-heartedness, and in compassionateness to the old world. These made the worst of things, and so condemned the generation of Gods Children. How much better had it been, to have followed that golden rule of Epiletus ? Take every man by that handle, whereby he may best be held ; as Virgill dealt by Ennius, Cyprian by Tertullian, Hierome by Origen, Augustin by Tichonius. If an action had an hundred several faces, we should alwaies cast our sight upon the fairest ; and make the best of every thing. What Joseph did here, he did doubtless, by divine direction.

Ei quemq; auferendū est qui commode teneri queat. Epist. Fran. de Sales c. 28.

Pakid. Episcopus] Such amongst the Romans were praefecti annonae.

Multa quae illi ordinem dicunt, omnium rerum in christianiſimo confusioem parant. Bell. Huf. ficum. pag. 9.

Bucholz.

Sueton. in Nerone.

Verf. 34. Let him appoint officers] Bishops or overseers. The word signifyeth, any such as have publike charge and office, whether in Church, or common-wealth. But how many of our Episcopi, are now become Apocopi, by-seers, rather than over-seers ; as Espencens long since complained ? Our land groans for some Moses, to take away the evil-Officers. Nam non unum tantum vitulum, sed multos habemus, as honest Ferns said of his times. And as John Hus, of his Church-men; Many things, saith he, which they call order, breed confusion of all things, throughout whole Christendome.

And take up the fifth part of the land] For so much money, as it is worth : the Egyptians might well spare it, and the King might as well buy it, sith he should sell it again, for very good profit. Neither would Joseph advise, nor Pharaoh be advised, to take his Subjects goods by violence. When Samuel tells the people, that their King, whom they called for, would take their fields and vineyards, the best of them, and give them to his servants, &c. loquitur non tam de jure quam de more, he speaks not of the right of Kings, (as if all were theirs, and no man had any thing of his own) but of the manner, and illimited power that some Kings take over their subjects goods ; as in Turkie, Persia, &c. Let it be the voyce of a Nero, whensoever he put any one in office, Scis quid mihi opus sit, & hoc agamus, nequis quicquam habeat : Of a Seleucus, to proclaim,

proclaim, that the Kings pleasure is the only law; as if it were not enough, to be above men, but above mankind : as those Princes would be, saith our English Chronicler, that would have their will to be law. Melancthon tells us of a certain Prince, in those parts, that extorted money from his miserable subjects, by knocking out their teeth. First he knockt out one tooth, threatening to do so by the rest, unless they brought him in such a sum, by such a time, as he demanded. The same Author elsewhere relates, that he was at a Sermon on the birth-day of our Saviour : The Preacher took his text out of Luk. 2. 1. There went out a decree from Caesar Augustus, that all the world should be taxed. And whereas the audience expected, that the Preacher should have discourgd of Christs Nativity, of the hypostatical union, &c. he spent his whole hour (the weather being extreame cold) in this subject, that Obedience must be yeilded to the higher powers; that they must have as much money given them, as they call for ; with a great deal of such like stuff, little to the purpose, but much to the pleasure of some Princes then and there present. Such Court-Parasites, many times, do much mischief in a State ; as well by seducing good Princes, (qui essent alii, si essent apud alios) as by kicking against them, when the world doth not favour them. When Edward the second, surnamed Carnarvan, was pursued by his Queen, and son, the Bishop of Hereford being to preach before her at Oxford, and to deliver the cause of her proceeding, took for his text, My head aketh, my head aketh ; and concluded most undivinely, that an aking and sick head of a Kingdom, was, of necessity, to be taken off; and no other-wise cured.

Verf. 35. And let them gather all the food] This text warranteth providence, in laying up for a rainy day. Solomon sends us to school to the pismire, to learn this lesson, Prov. 6. 6. And it is well observed, that our Saviour had a purse for common store for himself and those about him. Neither was this a penny-pouch, but a bag so big, as needed a bearer. God would have us to be good husbands, and see that Condus be fortior promo, our comings in, more then our layings out ; Parens must lay up for their children, 2 Cor. 12. 14. yea, leave inheritance to childrens children, Prov. 13. 22. playing the good husbands abroad and at home, Prov. 27. 26, 27.

Verf. 37. And the thing was good in the eyes of Pharaoh] The Devil, no doubt, by the Magicians and Politicians of those times,

E c

did

Δίξεν οὖν τὸ πρῶτον ἐπὶ τοῦ ἰσοῦ. Appian. Dan. hist. of Engl. f. 144. Primò unquam demittens Hebat, Manl. loc. com. 636. Eram aliquandò in die Natali, in cuiusdam concione, &c. Erant παρρησιαὶ quibus gratificabatur & assentiebantur quorundam avaribus, &c. Ibid. 479.

Dan. hist. of Engl. fol. 216.

did his utmost to hinder the Kings purpose of preferring *Joseph*; as he did here for *Cromwell*, that great Reformer, whom King *Henry* the eight, of a Smiths son, made Earl of *Essex*. But there is neither counsel nor wisdom against the Lord, *Prov. 21. 30.*

Act. & Mon.
1070.

Val. Max. lib. 9.
cap. 5.

Dan. hist. of
England,
contin. by
Truscl. 107.

Verf. 38. *And Pharaoh said unto his servants*] He would resolve nothing without the advice of his Counsel. He was not like the Persian Monarchs, who gave their Peers no freedom nor liberty of advice: Nor that wilful King *James* of *Scotland*, (that reigned in our *Edward* the fourth's time) that would seldom ask counsel, but never follow any: so wedded he was to his own opinion, (saith the Historian) that he could not endure any mans advice (how good soever) that he fancied not. *Pharaoh* heard what his servants could say to it; who all, at length, consented, when the ill-affected saw it was no boot to dissent.

Can we find such a man as this] Hence some collect, that *Joseph* preached many more things to the King, of God, his power, providence, goodness, &c. then are here recorded; and was therefore so admired, and advanced to the office of teaching his Senators wisdom. *To bind his Princes to his soul, and make wise his Elders, as the Original hath it.*

Pfal. 105. 22.

Verf. 39. *Forasmuch as God hath shewed thee all this*] *Pharaoh*, at first, took him for no other, then a cunning sooth-sayer, and conjecturer of dreams. Now he finds better worth in him, a spirit of wisdom and discretion: He seeth him to be a man spiritually rational, and rationally spiritual; one that seemed to see the insides of Nature and Grace, and the world and heaven, by those perfect anatomies he had made of them all. Briefly, such a heart so well headed, nor such a head better hearted, he had never met with. Wherefore he resolves to set him at the stern of the State; there being not any thing that makes a man so good a Patriot, as true Religion; which admits not of that distinction between a good man and a good Citizen.

Verf. 40. *Thou shalt be over my house, &c.*] *Pharaoh* prefers him, because he found good parts in him. They that bestow places of charge in Church or Common-wealth, upon undeserving persons, for by-respects, shall have *Pharaoh* to rise up in judgment against them. In King *Edward* the sixth's minority, Dignity waited upon desert, (saith the Historian) which caused it again to be waited upon by respect. Order also was taken, that no man should have any benefice from the King, but first he should preach before

The life of
King *Edward*
the sixth; by
Sir J. Heywood,
pag. 6.

before him. *Tamberlane* never bestowed his preferments upon such as ambitiously sought them; as deeming them, in so doing, unworthy thereof: but upon such, as whose modesty or desert, he thought worthy of those his great favours.

Ibid. 115.
Turk. hist. fol.
227.

Verf. 41. *See, I have set thee over all, &c.*] So *Antoninus* the Emperour, made *Perinax* (a mean man, but well qualified) Consul; which many murmured at. But he was afterwards made Emperour; and finding the publike treasure woefully wasted by his predecessor *Commodus*, he restored it by his good husbandry; which many Magnifico'es laughed at; *ceteri, quibus virtus luxuria potior erat, lau. labamus*, saith the Historian.

*Perinax ob res
preclare gestas
consul est factus:
eiusque causam
indignati sunt,
&c. Dio.
Idem in vita
Perinax.*

Verf. 42. *And Pharaoh took off his ring*] *Pliny* therefore is out, that thinks the use of rings came not up before the Trojan War. How happy had he been, (that was so great a book-devourer) had he light upon the Bible. He was in-sighted in all the secrets of Nature; as appears by his works; (which is *non minus verum quam ipsa rerum natura*, saith *Erasmus*.) He never read any thing but he excerpted it; neither in his library only, but in his couch; and while he was on horseback, he either wrote, or dictated somewhat to be written. When he saw his Nephew walk out some hours without studying, he said to him, *Poteras has horas non perdere*. He lived in the dayes of *Vespasian*; and was a great dealer under him. What pity it was, that neither by Jews nor Christians he came to the knowledge of the Scriptures; where he might have met with many Antiquities, (as this of the use of the ring, an ornament of honour) not elsewhere to be read of. But God had hid these things from the wise and prudent, because it so seemed good in his sight, *Matth. 11. 25, 26.* [*And put a gold chain about his neck*] Behold (saith a learned Interpreter) one hour hath changed his fetters into a chain of gold, his rags into robes, his stocks into a chariot, his jayl into a palace; *Potiphar's* captive, to his Masters Lord; the noise of his chains into *Abrach*; God commonly exalts his people to the contrary good to that evil, he had cast them into; as *Joseph*, here, of a slave, to be a Ruler; Christ judged, to be Judge of all. So *Caius*, so soon as he came to the Empire, the first thing he did, was to prefer *Agrippa*, (who had suffered imprisonment for wishing him Emperour;) he made him King of *Judea*, (this was that *Herod* that was eaten with worms, *Act. 12*) and gave him a chain of gold, as heavy as the chain of iron, that was upon him in prison.

bellus liberorum.

*Nihil unquam
legit, quin ex-
cerptet: nec in
Bibliotheca san-
tum, sed in lecti-
ca; sed equitans
quoque vel scri-
bebat vel scri-
bendum aliquod
distabat.*
Textor. Offi-
cina.

D. Hall.

Verf. 43. Bow the knee] Or, tender Father, because he was young in years, but old in wisdom, γεννηθης, as Macarius was called. Not the ancient are wise, but the wise ancient.

Verf. 44. I am Pharaoh] Of a root that signifieth to make bare, because (say some) he was to be bared, that is, sited and manifested by Joseph.

without thee shall no man lift up his hand] And yet the Egyptians (in Seneca's time however) were a proud peremptory people, apt to cast contempt and contumely upon their Governours, were they never so upright and unblameable. Joseph had said, without me, God shall answer Pharaoh; And now he heareth, without thee shall no man, &c.

Verf. 45. Zaphnath Paanech] That is, saith Idirome, the Saviour of the world. An high title; so the Greek, when Flaminianus, who had freed them from bondage, came amongst them, called him, Saviour, Saviour, with such a courage, that the birds that flew over their heads, amazed at the noise, fell to the ground. Hanniades, having overthrown Mesties, the Turks Generall, at his return into the camp, a wonderfull number of the poor captives came, and falling at his feet and kissing them, gave God thanks for their deliverance by him. Some called him Father, some, the Defender of his country; the soldiers, their invincible General; The captives, their Saviour; the women, their protectour; the young men and children, their tender father. He again, with tears standing in his eyes, tenderly embraced them, rejoicing at the publike good; and himself, giving most hearty thanks unto God, commanded the like to be done, in all the Churches of that province. [The daughter of Potipherah Prince of On] Called Aven. Ezek. 30. 17. that is, wickedness, because there they sacrificed to the Sun; whence it was called, Heliopolis. The chief ruler here, under Pharaoh, was Priest of the Sun; belike, Priests were no small men in those days, amongst the Egyptians. Among the Ethiopians (their neighbours,) the Priests of Jupiter were grown to that height of insolency, and had so bewitched the people with their superstitions, that they would sometimes take upon them to depose, and kill their Kings. This had been often done there; till at length, when they attempted the same upon Erganes King of that country, he slew them all, and took away their priesthood. O that God would once put into the hearts of Christian Kings, to deal so by that high-priest of Rome, who hath so long usurped

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Egyptus loquax & ingens, et in contumeliam profectum in qua quid videri culpam non effugit in famam. Seneca. Saluator mundi. Hier. noster. Plutarch.

Turb. his. fol. 269.

Nulla detrectante, donec ad Erganes regem pervenimus, qui omnes occidit & sacerdotium sustulit. Alex. ab Alexandro,

usurped authority, to depose and abuse them at his pleasure!

Verf. 46. And Joseph was thirty year old] This is mentioned, to shew what wonderfull graces he had attained, at those years; what rare endowments, both of piety and policy. Julius Caesar beholding the picture of Alexander, in Hercules his temple at Gades, wept, that he had done no worthy act at those years, wherein Alexander had conquered the whole world. Behold, Joseph at thirty, shewed more wisdom and vertue, then either of them; (as Pererius, on this text, well observeth;) and hath for his 13 years service, and imprisonment, fourscore years liberty, prosperity, and honour: God is a liberal pay-matter.

Verf. 47. By baskets full] Manipulavit. Every grain of corn yields a handfull of increase. Thus God filled their hearts with food and gladness; and to left not himself without witnesse, among those Infidels. Ex uno grano integer manipulus colligebatur. A. R. 14. 17.

Verf. 48. And laid up the food of the cities] He provided store-houses for every city; so they needed not to travel far. It is our happiness, that we have the Word, that bread of life, brought home to us. Yet some are so wretched, that unless God will let up a bulpit at the Ale-house door, they will not come to hear him. They will run to hell as fast as they can; and if God cannot catch them, they care not, they will not return.

V. 50. Asenath the daughter of Potipherah] This was not Potipherah, Joseph's Matter. Joseph would not marry the daughter of such a husband. Partus fratre sequitur ventrem. Ingenium ipsum atque insoles (veluti conclusio sequitur inferiorem partem) plerumque mirissat.

Verf. 51. Manifeste for God, said he, hath, &c.] He writes Gods mercies to himself, upon the names of his two children; that might be as so many Monitors to thankfulness and obedience. The Stork is said to leave one of her young ones where she hatcheth, as it were out of some instinct of gratitude. Doves, at every grain they pick, look upward, as giving thanks. [And all my fathers house] Even that toyland thof indignities that were offered me in my fathers house, (so Iunius;) the grief whereof, his preferment allayed and mitigated.

Verf. 53. And the seven years of plenteousness, &c.] All earthly felicities will determine; they are called a sea of glasse mingled with fire; that is, with affliction. Henry the sixth, that had been the most potent Monarch for Dominions, that ever England had, was, when deposed, not the master of a mole-hill, nor owner of his

Rev. 15. 2. Trulls Con- tinuation. f. 189.

his own liberty; so various are the changes and chances of this mortal life.

Verf. 54. According as Ioseph had said] Ioseph foresaw and foretold the famine, but caused it not : so Gods prescience, &c.

In all the land of Egypt] Such a revenue is thrift and parsimony. *Optimum veltigal parsimonia.* Cic.

Verf. 55. Cried to Pharaoh] Though they knew he had depu-
ced Ioseph : So 1 King. 6. 27. *10dewi hwar* ; We should be as Gods,
if we had not busineses, cares and feares , about any of our sub-
jects ; said Augustus to his wife Livia.

Verf. 57. All countries came to Ioseph, &c.] Forrainers also
should be relieved, so much as may be ; King Edward the 6. sent
5000 pound, to relieve Protestants beyond seas. Geneva received
our fugitives for religion, in Q. Maries time : and Strasborongh,
the poor banished Lorrainers, that were well nigh famished, be-
ing forced to feed on hips and hawes, &c.

in his 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Hi frandibus & gramine vesce. bantur. Saultes. Annal. pag. 315.

CHAP. XLII.

Verf. 1. Now when Iacob saw that there was corn]

A sale of Corn. Heb. *A breaking* : so called, either because
corn breaks famine; or, because it is broken and ground to
make bread of : or for that they made their bread in thin cakes,
and so broke it. Or lastly, because he that selleth it, breakes the
heape, and gives part to the buyer.

Why look ye one upon another?] As hopeles and helpless ; or, as
at your wits ends, and not knowing whither to turne you. Youth
is one while witleffe, another while sluff-lesse. Let dayes speake,
and multitude of yeares teach wisdome. Job. 32. 7. As at feasts,
so at other meetings, old men should be vowels, young men, Mutes;
or at most, but semi-vowels.

Verf. 2. Get you down thither] Here the Divine decree of Israels
sojourning and suffering in Egypt, begins to be fulfilled, by a won-
derful providence. The fulness of Iosephs barns invites Iacob, first
to send, and then to go thither himself, for relief. Shall not the
fulness that is in Christ, incite and entice us to come to him ; as
bees to a meddow full of flowers ; as Merchants to the Indies full
of spices and other riches ; as the Queen of Sheba to Solomon, full
of

Corvium sit simile Alphabe. 10, &c.

of wisdom ; as Iacob's sons to Egypt full of corn, in that extream
famine, that we may return full fraught with treasures of truth and
grace ? It pleased God, that in him should all fulnesse dwell. And his
fulness is not only repletive, but diffusive ; a fulness of plenty and
abundance, but of bounty also, and redundancy. He was anoint-
ed with the oyl of gladness, not only above, but for his fellows. *Joh. 1. 16. Colof. 1. 19. Heb. 1. 9.*

that we may live, and not dye] Saints have their share in com-
mon calamities. Iacob tasted of the famine, as well as his neigh-
bours the Canaanites ; so had Abraham and Isaac done before
him. Both the good figs and bad figs were carried captive, *Jer. 24.*
the corn, as well as the weeds, is cut down at harvest, &c.

Verf. 3. And Iosephs ten brethren went] Forty or fifty miles
anend : Austin saith three hundred. Should we think much to
go a few steps, (say it be miles) to get food for our souls ? Be-
ware that famine, *Am. 8. 11, 12.* The seven Churches of Asia,
Bohemia, the Palatinate, and many other parts of Germany, are
under it already. So is the large Region of Nubia in Africk ;
which had from the Apostles time (as 'tis thought) professed the
Christian faith ; but now embraced Mahometisme, through lack
of Ministers. For, as Alvarez hath recorded ; at his being in the
King of Habassia's Court, there were Embassadours out of Nubia,
to intreat him for a supply of Ministers, to instruct their Nation,
and repair Christianity, gone to ruine among them : but were re-
jected. O fearful ! *Alvar. hist. Ethiopic. cap. 137.*

Verf. 4. But Benjamin, Iacob sent not] Because best beloved ;
as last born, and likeliest to live longest ; and the least, and least
able to shift for himself ; and all that was left of his dearest Rachel ;
his only darling, that had been always at hand, and in the fathers
eye.

Verf. 5. And the sons of Israel came] God could have fed them
by a miracle, as he did Elisha by the ravens ; and Israel in the wil-
derness, (where he rained them down *Manna*, and set the flint
abroach) ; and Merlin (hid in a haymow in the Massacre of Paris) *Delitiis istis tui- am escatlem, & pccram aquati- lem. Ter tull.*
by a hen that came thither, and laid an egg by him, every morning.
But he worketh ordinarily by means, and will have them used, but
not trulted to. *Dikes Mich. & the drag.*

Verf. 6. And Ioseph was the Governour] Of the Hebrew word
here used, is made in Arabick, the title Sultan, given at this day to
the great Turk by his Subjects ; among whom the Arabick is now
the learned language. Their *Alchoran* is written in it, and prohib-
ited.

bited to be translated ; which both preserves the tongue, they say, and conceals Religion. [And Josephs brethren came and bowed] This, those mockers little thought ever to have done, to that Dreamer. But the will of the Lord, that shall stand.

Verf. 7. Spake roughly to them] To bring them the sooner to a fight of their sin. God also, for like purpose, writes bitter things against his people, stands afar off, hides his love, as Joseph, out of increasement of love ; fights against them with his own hand, as he threw his brethren into prison, &c. then the which there is no greater affliction, saith Luther ; and all to shew them their sin, and to bring them home to himself by repentance.

Verf. 8. But they knew not him] As being now altered in stature, voyce, visage, his present pomp, and haply also, by his former imprisonment and affliction. We read of a young man, that being condemned to dye, was turn'd gray-headed in one night, through fore-thought and fear of death, and was thereupon spared.

Verf. 9. Then Joseph remembered the dreams] Event is the best interpreter of Divine Oracles. The Disciples understood not many things at first, that our Saviour said to them ; as that, Job. 2. 22. Job. 12. 16. So John Baptists preaching wrought not, for some years after it was delivered, and then it did, Job. 18. 41, 42. The Spouse either heard not, or heeded not that speech of her Beloved, Open unto me my sister, my spouse, till some while after he was gone, Cant. 5. 2-6. [Ye are spies] This, Joseph speaks not, assertive, but retriative ; not seriously, but by a covert counsel : not as himself thought, but as the Egyptians suspected : or not absolutely, but conditionally ; ye are spies, unless you prove what ye have spoken.

Verf. 10. Nay, my Lord] The world is well changed, since they said one to another, behold his dreamer cometh. Then they could not finde in their hearts, to call him brother ; now they call him Lord. God, when he pleaseth, can change the note of our worst enemies to us. There is a promise, that they shall bow down to us, with their faces toward the earth, and lick up the dust of our feet, Esay 49. 23.

Verf. 11. We are all mans sons] Therefore no Spies ; for what one man would hazard all his sons at once, upon so dangerous a design ? [we are true men] Heb. Reli. The Popish Doctors reject those ancient Authors, that are alledged against them, with Non sunt Reli in Curia. Bellarmine saith ; To Irenam, Tertullian, Eusebius,

Nihil est tentatio vel universi mundi & totius inferni in unum confusa, ad eam qua Deus contrarius domini potest. Luther.

Exploratores depuo bimini meylomen dicit vestri. Aug.

De Christo lib. 1. cap. 4.

Eusebius, and Luther ; I answer, Omnes manifesti heretici sunt ; when any thing in the decrees likes not the Pope, he sets Palea upon it, &c.

Verf. 12. Nay but to see the nakedness] That is, the weakness, and where we may be best invaded ; as Num. 13. 19. By this wile he gets out of them, that which he much longed to hear of ; his father and brother Benjamins health and welfare. See verf. 9.

Verf. 13. And one is not] They tell Joseph, that Joseph is not. When God holds mens eyes, they see not the truth that lyes before them ; who is blind as my servant ? Isai. 42. 19.

Verf. 14. This is it that I spake unto you] He lays it hard to them still : As who should say, the longer I hear you, the worse I like you ; ere while ye said, ye were ten brethren of you : Now you acknowledg two more : lyars had need to have good memories, &c. Be we as jealous of Satan, and as watchfull against his wiles, when he comes to set out the nakedness of our souls ; that where the hedge is lowest, this beast may leap over ; watch him, I say, and learn out his haunts, for we have heard and felt, that he is very subtle ; as Saul said of David, 1 Sam. 23. 22.

V. 15. By the life of Pharaoh] Joseph, that he might seem enough an Egyptian, swears heathenishly ; Egyptians, partly of flattery, and partly of superstition, used to swear by the life, or, (as the greek here hath it,) by the health of their King. The Spaniards, in the pride of their Monarchy, are grown also now to swear by the life of their King. The Hebrews write, to this day, that he which falsly swears by the Kings head, in a money-matter, shall be put to death ; as Peverius upon this text tells us. This grew, doubtless, of that cursed custome of deifying their Kings ; as Antiochus surnamed,

Sands his relation of West. Relig. Osiris ; and Caligula would be titled Dominus Deus : as at this day the Popes Parasites call him Dominum Deum nostrum papam. To be sworn by, is an honour peculiar to God, Isai. 65. 16. Jer. 12. 6. That of Saint Paul, 1 Cor. 15. 31. Is not an oath but an obtestation ; or, a taking of his afflictions for Christ, to witness. That of the Spouse, Cant. 3. 5. is not an oath, but an adjuration : for he chargeth his Churches enemies not to trouble her ; and if they do, Roes and Hides shall testify against them ; which would not do so, had they but Reason. This of Joseph likewise, is by some said to be not an oath, but an earnest asseveration : as who should say ; as true as Pharaoh liveth ; or, so Pharaoh live. Be it what it will, Joseph cannot altogether be excused, for conforming him self

Mendacem oper- res esse memo. em

Non est forma juramenti, sed asseverationis scilicet, ut testationis. Some, etc.

self to the *Egyptians*. The place had somewhat tainted him; and he might well take up that of the Prophet *Isaiah*; *Woe is me, for I am a man of unclean lips*; and why? for I dwell amidst a people of unclean lips. Courts and great places are ill ayre, for zeal to breathe in: 'tis hard for such, not to remit somewhat of their former fervor, and contract filth of sin, which is as catching as the plague. As sheep among thornes lose part of their fleece; so do the Saints, part of their goodness, among the wicked.

Verf. 16. *By the life of Pharaoh, surely &c.*] See how easily sin entrencheth twice, where it had once entred. *Be not overcome of evil.* Rom. 12. 21. Some swear, and finde it not; they would be sorry their excrements should pass from them, and they feel it not. Oh, cross this ill custome; and though ye cannot so soon turn the streame, yet swim against it. It is the devill that saith unto thee, as those *Jewes* did to *Pilate*; *do as thou hast ever done*, Mark 15. 8. God also will answer such, when they plead for their swearing, that they have got a custome, and cannot leave it; as the judg did that therese, that desired him to spare him; for stealing, had been his custome from his youth: the judg replied, it was also his custome, to give judgment against such malefactours, therefore he mu'l be condemned. *Swear neither by heaven, nor by earth, lest ye fall into condemnation*, saith Saint *James*, to the converted *Jewes*. This they had learned of the *Pharisees*, to whom it was familiar, to swear by creatures, *Matt. 5. & 23.* And though now converted, they could not leave it: but they must, or be damned for it, chuse them which; as the *Apostle* there assures them. And whereas such kind of oaths, are now grown a picce of gallantry; and such as cannot swear them, are thought to want their tropes and figures, besitting a gentleman: God will deal with such, as that judg did with one that pleaded for his life, that he might not be hang'd, because he was a gentleman; he told him, that therefore, he should have the gallows made higher for him: So shall these have a deeper damnation, because better bred, and should have kept a better watch; as that Martyr, told the swearing Bishop *Bonner*.

Verf. 17. *And he put them all together into ward three dayes*] Not into close prison, but into some chamber, or private roome, where they might have opportunity of reflecting upon themselves, and repenting. I have heard of a grave Divine (lately living,) that did much good upon many, that came to him to crave almes; by

Isai. 65.

Barker on the command. lam. 5. 12.

Hoc verbum a judaismo convertis renaciter adhibebat Patrus in Jac. 5. 12.

You keep a good watch, my Lord. A.C. and Mon.

In conclave aliquod ubi custodiabantur. Piseat Doctor Chetwind Deane of Bridlow.

by shutting them up in a room by themselves, having first taken great pains with them by way of direction, what to do to be saved, joyning in prayer, setting them in a course of better living, and then providing for them fit services.

Verf. 18. *And Joseph said unto them the third day*] So God, after two dayes, will revive him; in the third day he will raise them up, and they shall live in his sight, *Hol. 6. 2.* The rod of the wicked shall not rest on the lot of the righteous, lest they put forth their hand to folly; lest their spirits fail before him: for others he cares not so much, as for the choyce spirits of his faithfull people: when we beat ordinary spices, we care not for every dust, but let some flye out, and fall on the ground. But if Bezoar-stone, or some such precious stuff, every little is lookt to. So here. [For I fear God] *Deum illum*, saith *Iunius*, that true God, the proper object of fear; and therefore you need not doubt of fair dealing. See the Notes, on Chap. 20. 11. Learn here, that confession of our faith is to be made as oft, as thereby God may be glorified, and our brethren edified.

Verf. 19. *Let one of your brethren be bound*] By binding *Simon*, he brought down *Benjamin* to himself. So doth God, by chastening our bodies, save our souls.

Verf. 20. *But bring your youngest brother unto me*] So saith God to all his worshippers, See that you bring your hearts with you, whatever you leave behind you. And as *David* sent to *Abner*, *Thou shalt not see my face, except thou bring Michal Sauls daughter*: so here. The poor widows heart, being put to her mite, gave it weight, above the greater, but heartles largesses of the *Pharisees*.

Verf. 21. *We are very guilty, &c.*] See here the force of Conscience, and fruit of affliction; to bring old sins to a new reckoning. Conscience, though for a while still, and seemingly asleep, yet is faithful in recording, and fearful in accusing. It writes bitter things, and will article against the sinner in the evil day. Therefore as *B. Latimer* took special heed to the placing of his words in his examination before *Bonner*, when he heard the pen walking in the chimney behind the cloth, and describing whatsoever he said; So should we; sith Conscience is not only Gods Spy, but Notary: And albeit it doth not alwayes execute the acts of accusing, yet hath alwayes the habit of it. And that we shall know, when trouble overtakes us; then shall we feel those darts of the Almighty, dagging

dagging at the heart, and those arrows of his, drinking up the spirit. Daniel chose rather to be cast into the den of Lions, then to carry about a Lion in his bosome, an enraged Conscience.

Vers. 22. *Spake not I unto you, &c.*] Fellows in sin oft fall out, and then all comes to light. *Mahomet* the great Turk, had with great rewards, procured two Turks, to undertake to kill *Scanderbeg*. These traytors came to *Scanderbeg*, making such a shew of the detestation, both of *Mahomet* his tyrannical government, and vain superstition, that they were, both of *Scanderbeg* and others, reputed to be indeed the men they desired to be accounted: And so, after they had learned the principles of the Christian Religion, were, by their own desire, baptized. But so it fell out by Gods good providence, that these false traytors, expecting nothing but opportunity to perform their devillish device, upon some occasion, fell at variance betwixt themselves; and in their heat, let some such words fall, as being taken up by some there present, drew them both into suspicion. And thereupon, being straightly examined, it was, at last, by them confessed, That they were sent for such a purpose; for which they were both presently executed, as they had well deserved. Evill men are as glasse that is soddered together; as soon as the fodder is melted, the glasse falls in picces, and all is discovered.

Turk, hist. fol.
400.

Vers. 24. *And wept, and returned, &c.*] The better any one is, the more inclined to weeping; as *David*, then *Jonathan*.

*Num faciles motus mens generosa capis.
Paulus non tam atramento quam lachrymis chartas inficiebat,* saith *Lorinus*.

And took from them Simeon, and bound him.] He is thought to have been the chief doer in the sale of *Joseph*; and is therefore singled out for punishment. *Judas Iscariot* is said to come of his tribe. Of a turbulent and restless spirit, *Joseph* knew him to be; and therefore detained him, saith *Musculus*, lest he should have hindered the motion of bringing down *Benjamin*.

Vers. 25. *Then Joseph commanded to fill their sacks*] This was the revenge he took upon them, for their many misusages. So *Josna* marched all night, and fought all day, for the *Gibeonites*, that had deceived him. So *Elisha* set bread and water before the *Syrians* that came to surprize him. So *S. Paul* bids, *If thine enemy hunger, feed him, &c.* Injuries are more bravely overcome with

benefits,

benefits, then recompenced with the pertinacy of a mutual hatred, said a very Heathen.

Vers. 27. *To give his Asses provender in the Inne.*] Their Innes then, were not so well furnished as ours are; but they were forced to carry their provender, which was a trouble.

Vers. 28. *My money is restored*] *Joseph* had stolen this benefit upon them, which they mis-interpret; their own misgiving hearts telling them, that Gods just hand was in it for their hurt. Conscience, being now awakened, meets them at every turn; till they were soundly humbled, and had made their peace. Better a sore, then a feared conscience; as, better a tormentful strangury, then a senseless lethargy. Bee-masters tell us, that those are the best hives, that make the greatest noise.

Vers. 29. *And they came to Jacob*] Who had looked many a long look for them, no doubt, and was now glad to see their faces, and full sacks. But this joy lasted but a little while; for no sooner had he heard them speak, but he was thunderstruck, as it were: so little stability is there in any worldly felicity. The Saints have all here their back-burdens of afflictions; yet some have more then some; as *Jacob*, who was seldom without: God not only gave him a draught of them, but made him a dyet-drink. Look how your refiners of sugar, taking sugar, out of the same chest, some thereof they melt but once; cther, again and again: not that it hath more dross in it, but because they would have it more refined: So is it here.

Vers. 35. *And it came to passe, as they emptied*] *Calvin*'s note on this text, is, that *Joseph* was herein overshot, and ill-advised; for that intending to succour his father, by sending back his money, he grieved and frighted him. But this might be *Jacob*'s fault, more then *Joseph*'s. We many times mistake God himself, through self-guiltiness; as if he meant to kill us with kindness, which is a great unthankfulness. See my *Love-tokens*, p. 32.

Vers. 36. *Simeon is not*] That is, As good he were not; for ye have left him prisoner, and unless ye return the sooner with *Benjamin*, (which I cannot yeild to) is like to be put to death, as a Spie. See here the pangs and passions of a parent, and how love descends!

Vers. 37. *Slay my two sons*] A simple and sinfull offer. *Reuben* was the eldest, but not the wisest. Age is no just measure of wisdom. Howbeit, of him we may learn, in our parents fear, so

be

*Speciosus aliquanto injuria
beneficium vincuntur, quam
munitodii per-
tinacia per-
tur. Val. Max.
lib. 4. c. 2.*

be hardy and hearty; in our brethrens distress, to be eager and earnest.

Verf. 38. *To shall bring down my gray haire, &c.*] To the state of the dead, not to hell, or *Limbus Patrum*. Many of the Ancients erroneously held, that mens souls were not judged, till the last day; nor rewarded, or punished, but reserved in some secret Receptacles, unto the general Judgment. *Belarmine* would hence prove Purgatory. *Luther* also seems to approve of that figment of the Fathers. For in his notes upon this text, he will have *Sheol* here translated *the grave*, to be an under-ground-receptacle of all souls, where they rest and sleep till the coming of Christ. But gray haire descends not further then the grave. And *Luther* somewhere intreats his Readers, that if they find any thing in his books, that smelleth of the old cask, they should consider, he was not only a man, but sometime had been a poor Monk, &c.

Bell. de Purg.
lib. 1.

CHAP. XLIII.

Verf. 1. *And the famine was sore in the Land*]

Drus. in Adag. **I**N the promised Land. Hold out faith and patience. *Os quod in sorte tua cecidit, redas*: Bear thy cross, and be content.

Verf. 2. *Buy us a little food*] They had learned to live with a little, which is a great skill; nature is content with a little, grace with less. *Epicurus* himself was wont to say, if he might have but *agnam & offam*, a draught of water, and a morsell of meate, he could live happily.

Paratum se esse
cum jove de salu-
citate contendere,
si aquam habe-
ret & offam.
Ailian.

Verf. 3. *Ye shall not see my face, &c.*] No acceptance without *Benjamin*, that son of sorrow: So, neither with God, without sound repentance. This is the rainbow, which if God seeth shining in our hearts, he will never drown our souls.

Verf. 6. *And Israel said, &c.*] Here he begins to outwrestle his fears, by resting upon God; and is therefore called *Israel*.

Verf. 7. *Could we certainly know, &c.*] Inferences many times are made, upon what we say or do, such as we never thought of, *Arbitror nonnullos in quibusdam locis librorum meorum opinarios, me sensisse quod non sensi, aut non sensisse quod sensi*, saith *Augustine*: And it fell out accordingly. For as *Baronius* witnesseth, after *Saint Austins* death, there arose up divers, who out

Aug. lib. 1. de
Trinit. c. 3. ad
finem.

of his writings wrestled and incontracted, brought in many errors; which they endeavoured to maintain, by the name and authority of *Saint Augustine*. And the like may be said of *Luther*.

Quicquid
scriptis male
perceptis compli-
tes in vixerunt
error. Annal.
tom 6. ad Ann.
450.

Verf. 8. *Send the lad*] A large lad, that was thirty year old, and had ten children. But he is so called, because the youngest son of them, and the fathers darling.

Verf. 9. *I will be surety for him*] Herein he was a type of Christ, (that came of him) who is both our surety to God, for the discharge of our debt, and duty; and Gods surety to us, for the performance of his promises, *Heb. 7. 22*.

Verf. 10. *For except we had lingered, &c.*] In the words of God there is not any hyperbole to be found. In the words of men, related by the Scripture, if we meet with such kind of expressions, as this, and that, *Joh. 21. 25*. it nothing derogates from the authority of the Scripture: as *Pareus* here noteth.

Verf. 11. *If it must be so now, &c.*] Perplexity is blind, and untractable. Let the mind but settle, and it will soon yeeld to a reasonable motion, if seasonable, especially; as this of *Judah* was: for, besides the weightiness of his words, necessity now spake for him, that most powerfull Oratour.

[*Take of the best fruits*] *De laudatissimis rebus*, saith *Junius*; Of *the verse or melody*, saith the Original; that is, of the most praise-worthy fruits; such as deserve to be commended in verse, and sung of, to the praise of God, the Giver.

Ex carmine, vel
melodia vel mo-
dulazione, vel
denique Psalmo,
Ezay 65. 8.

A little balme, and a little honey] Great men regard not the worth of the gift, but the will of the giver. If I had had more, I would have given more, saith that *Greek* to *Augustus*; and it was accepted. The poor *Persian* that met *Artaxerxes* with a handfull of water, out of the river *Cyrus*, went away well rewarded. So did the gardener, that presented the Duke of *Burgundy* with a rape-root; which when the master of his house observed, he presented his Lord with a brave palfrey, looking for like liberality, but was disappointed.

Et modo ei ego
malo id est.
Ailian.

Verf. 12. *And take double money*] *Invaluerat enim fames*, verf. 1. *ideoque annona pretium auctum erat*, saith *Junius*: It went hard with the inhabitants of *Samaria*, when an asses head, was worth four pounds.

[*Peradventure it was an over-sight*] Which called for restitution; we must buy and sell by that standard, *Mat. 7. 12*. *Whatever ye would that men should do unto you, do you the same*

same

*Qui nescit dif-
simulare, nescit
vivere.* same to them. Now no man would be cozened. Woe be to him that cries, *caveat emptor*; He that cannot lye, cannot live, &c. 1 Theſſ. 4. 8. God is the avenger of all ſuch.

Verſ. 14. *And God Almighty give you mercy*] Heb. give you bowells, the ſeat of mercy. Here God not only grants Jacob's prayer, but fulfillſ his counſel, gives him the very particular he prays for; ver. 30. Joſeph's bowells yerned upon Benjamin.

ERh. 4. 16. *If I be bereaved, I am bereaved*] This is like that of *Eſther*, committing her ſelf and her attempt to God, *If I periſh, I periſh*; and like that of thoſe Saints in the ACTS, *The Will of the Lord be done*; which is, ſaith One, *Vox verè Chriſtianorum*. Jacob prays for Benjamin's ſafety, but will be content his own will be croſſed, ſo that Gods Will may be accompliſhed. This is the right way of praying; this is to draw near with a true heart, Heb. 10. 22. Hypocrites ſeek God only out of ſelf-love; which is as little pleaſing to him, as if a woman ſhould ſtrive to content to her husband, not out of love to him, but to another.

Sen. Verſ. 16. *Slay and make ready*] Heb. ſlay a ſlaughter of beaſts, as at feaſts is uſual. *Quare nunc cur ſubito moriamur?* ſaith *Seneca*; *quia moribus vivimus*; What wonder we dye ſuddenly, that live by the death of others?

Shall dine with me at noon] After ſerious buſineſs diſpatcht in the morning. *Ariſtotle* diſpoſed of the morning in ſtudyng Philoſophy; Of the afternoon, in Eloquence, or whatever elſe he made his recreation.

Levit. 26. 36. Verſ. 18. *And the men were afraid*] Where no fear was; but that an ill conſcience haunted them, and ſo the ſound of a ſhaken leaf put them into a fright: As every body hath its ſhadow, ſo hath every ſin its fear; and fear, torment, 1 Joh. 4. 18.

Verſ. 20. *O ſir, we came indeed, &c.*] We muſt not lye wretchedly, under ſuſpicion of diſhonesty; but carefully clear our ſelves, as there is opportunity.

1 Theſſ. 5. 14. Verſ. 23. *Peace be to you, fear not*] The feeble-minded muſt be comforted; not cruſhed, or caſhiered, as the wounded Deer is by the whole heard. *David*, in the ſpirit of Prophecy, pronounceth a bitter curſe upon thoſe that *perſecuted him whom God hath ſmiſſen*, and talked to the grief of thoſe whom he had wounded. Joſeph's Steward had learned better things of his maſter.

Pſal. 69. 26. Verſ. 25. *And they made ready the Preſent*] For, a mans gift makes roomth for him, and bringeth him before great men, *Prov.*

18. 16. So it doth alſo before God, who looks for a Preſent, Pſal. 72. 10. and loves to hear from us, *Praise waiteth for thee, O Pſal. 65. 1. God, in Sion, and unto thee ſhall the vow be performed.*

Verſ. 29. *God be gracious unto thee, my ſon*] Governours ſhould temper clemency with ſeverity, ſo as to be at once loved & feared. Mercy is the brighteſt ſtar in the ſphere of Maſteſty. Q. *Elizabeth*, next to the bible, took ſpecial delight in *Seneca's tract, de Clementia*.

Verſ. 30. *And Joſeph made haſte, &c.*] He hid his affection, as a wife and valiant man, till he had once more beaten vehemently upon their guilty conſciences; and ſo brought them to a more found and ſerious ſight of their ſin, that they might repent, and make ſure work for their ſouls.

Verſ. 31. *Set on bread*] Which the Latines call *Panis* of *ωπάρ*, either becauſe all covet it, or becauſe whatever elſe the chear be, *Iſidor. l. 1. 10.* men alwayes ſet on bread.

Verſ. 32. *Because the Egyptians might not eat, &c.*] Such was their pride and ſuperſtition. Such was the hatred between the Jews and Samaritans: as is little at this day, between Papiffs and Proteſtants. If a Proteſtant give thanks at his meat, though this chafeth not a Catholick from his dinner, (which were to his loſs) yet he muſt forbear to ſay Amen to it. As on the other ſide, ſome *Romane* Catholicks will not ſay grace, though it be at their own table, when a Proteſtant is preſent; thinking it better to leave God unſerved, then what a Proteſtant joy in ſerving him. They hold us no better then dogs; worſe then Turks or Jews; damned Hereticks, curſed caytiſſes, unworthy to live on Gods ground, fit for nothing but fire and fagot. Certain it is, that whoſoever in this new faith and ſervice hath ended this life, is in hell moſt certainly, ſaith *Briflow*, in his 36. Motive. It cannot be, that a *Lutheran* ſo dying, can eſcape the damnation of hell, (ſaith *Cofter* the Jeſuite) *If I lye, let me be damned with Lucifer.* Are not Gods Hebrews an utter abomination now, to theſe *Romiſh Egyptians*? *Cofter. reſp. ad Enchirid. Oſiand. propoſ. 8.*

Verſ. 33. *And they ſate before him, &c.*] He maſſed them in their right rank and degree; and this amazed them. He made them an abſolute feaſt, ſuch as *Varro* deſcribes with theſe conditions; *Si belli convenient homines, ſi temporis ſit habita ratio, ſi locus ſit non ingratus, ſi non negligens apparatus.* This feaſt is of that ſort in uſe among the *Romanes*, that were called *χαιεſτα*, to which were invited none but kinſolks, to continue love, and ſeek reconciliation, *Val. Max. lib. 2. cap. 1.*

ciliation, where had been any breach.

Verf. 34. *And he took and sent messes*] So did *Cyrus* in *Xenophon*, to such as he favoured,

But Benjamins messe, &c.] Love will creep where it cannot go; and good blood will never belie it self. *Ambrose* makes it a type and token of *S. Pauls* excellent parts and gifts, above the rest of the *Apostles, &c.*

CHAP. XLIV.

Verf. 1. *And he commanded the Steward*]

P*Ecceata exirinfecus radere, & non intrinfecis eradicare, filio est,* saith *Bernard*. Humiliation for sin must be sound and soaking, or else it is to no purpose. Hypocrites hang down their heads as a bulrush, whiles some storm of trouble is upon them; but in a fair sun-shine-day, they lift up their heads as upright as ever. Something they do about sin, but nothing against it. As artificial jugglers seem to wound, but do not; or as Players seem to thrust themselves through their bodies, but the sword passeth only through their clot hes. This *Joseph* well knew; and therefore, that his brethren might make sure-work, and have their hearts leavened and sowed (as *Dauids* was, *Psal.* 73. 21.) with the greatness of godly sorrow; that they might mourn as men do, in the death of their dearest friends, *Zach.* 10. 12. that their sorrow might be according to God, *2 Cor.* 7. 10. deep and daily; like that sorrow, *2 Sam.* 13. 36. that waters of *Marah* might flow from their eyes, and their hearts fall asunder in their bosomes, like drops of water; he puts them to one more grievous fright and agony, before he makes himself known unto them. And this was an high point of heavenly wisdom in him. For had he presently entertained and embraced them as his brethren, they would sooner have gloried of their wickedness, then repented of it. Neither would a little repentance serve for a sin so ingrained, and such a long time layn in. Their hearts were woefully hardened by the deceitfulness of sin, their consciences festered; and had it been fit for him to scarfe their bones before they were set; and lap up their sores before they were searcht? *Repent ye,* saith *S. Peter* to those that had crucified *Christ*, and were now prickd in their hearts, *Act.* 2. 37, 38. He saith

Exay 58. 5.

καταθεῖν
ἀνάμ.

saith not; *Be of good cheer, your sins are forgiven*, now that you feel some remorse for them; but stay a while upon the work of repentance, and be thorough in it: leave not circumcising your hearts, till you finde them as sore, as the *Shechemites* felt their bodies, the third day. And this the *Apostle* said to such, as already felt the nailes, wherewith they had crucified *Christ*, sticking fast in their own hearts, and piercing them with horrour. Take we heed of laying cordials upon full and foul stomachs: the feeble minded only are to be comforted, such as are in danger to be swallowed up with grief. But some mens staines are so inveterate, that they will hardly be got ont, till the cloth be almost rub'd to pieces.

Verf. 2. *He did according to the Word*] *Servus est nomen officii.* A servant is not ἀυτάματος, one that moveth absolutely of himself, saith *Aristotle*; but the masters instrument, and ὄργανοῦ ἐκείνου, wholly his. Such was this servant of *Joseph*; and such should we all be to God.

Verf. 4. *Wherefore have ye rewarded evil for good?*] This, blind Nature saw, to be the summe of all sins. *Ingratum dixeris, omnia dixeris*: Some vices are such, as Nature smiles upon, though frown'd at, by divine justice; not so, this. *Hercules* is much condemned by the heathens, for killing his schoolmaster *Linus*; *Alexander*; for doing the like by his friend *Clitus*; *Nero* by his tutour *Seneca*: *Muleasses* King of *Tunes* is cryed out on, for torturing to death the *Maniset* and *Mesnar*, by whose means especially, he had aspired to the kingdome. *Philip* King of *Macedony*, caused a souldier of his, that had offered unkindness to one that had kindly entertained him, to be branded in the forehead, with these two words; *Hospes ingratus*: Unthankfulness is a monster in nature, a solecisme in manners, a paradox in Divinity, a parching winde, to dry up the fountain of further favour. *Benjamins* five-fold-meas, was no small aggravation to the theft, here laid to his charge.

Verf. 5. *And whereby indeed he divineth*] *Innius* reads it thus, *Et nonne ipse experimento certo didicerit per illum, quales sitis?* *g. d.* Hath he not by this fact of yours, found out your fraud and false dealing; whereby ye have hitherto sought to delude him? Is it not plain, ye are spyes, and naughty, packs? The *Ierusalem Targum*, seemeth to tax *Joseph* here for a sooth-sayer; or at least, a seeker to such; which God forbad, *Deut.* 18. 10. *Calvin* also thinks

thinks he did grievously offend, in pretending to be such an one; and did impiously profane the gift of the Spirit, in professing himself a *Magician*. But *pace tanti viri*, this is too heavy a censure, and a forcing of the text, saith *Iunius*. All that *Ioseph* did, was to sift his brethren, and to try their affection to *Benjamin*. And if he took upon him to be a Diviner, he did it not seriously; but made use of that conceit, the vulgar had of him: like as Saint *Paul*, made use of that superstitious custome, among the *Corinthians*; of baptizing over the dead, to prove the resurrection.

1 Cor. 15. 29.
Scalig. Not.

Verf. 7. *God forbid that thy servants should do*] Rapine and robbery was ever condemned, amongst very heathens, and severely punished. *Tamerlane* in his expedition against *Bajazet*, took such order with his souldiers, that none were injured; in somuch, that if a souldier had but taken an apple, or other thing of like value from any man, he dyed for it. One of his souldiers having taken a little milk, from a country-woman, and she thereof complaining, he ript up his stomach; where when he found the milk, he contented the woman, and sent her away, who had otherwise dyed, for her false accusation.

Turk. hist. fol.
213.

Verf. 9. *With whomsoever it be found, &c.*] Innocency is bold; but withall had need to be wise, for fear of further inconvenience. See notes on Chap. 21. 32.

Verf. 12. *And he searched, and began at the eldest*] The better to avoid suspicion; for he knew well enough, where to find the cup. So *Ionadab*, *Ammons* carnall friend, but spirituall enemy, could tell *David*, that not all the Kings sons (as the report ran,) but *Amnon* only was slain by *Abolon*. The devill also when he hath conveyed his cups into our sack, his goods into our houses, (as the *Russians* use to deal by their enemies, and then accuse them of theft,) his injections into our hearts; if we fancy them never so little, will accuse us to God, and claim both them and us too, for his own.

Heyl. Geog.
pag. 243.

And the cup was found in Benjamins sack.] *Sacco saluto apparuit argentum*, saith *Ambrose*. When God comes to turn the bottome of the bag upward, all will out. Sin not therefore in hope of secrecy; on the fair day, (at the last day) all packs shall be opened.

Verf. 13. *Then they rent their clothes*] In token of the renting of their hearts for their sins; which now had found them out, and they their sins; for misery, is the best art of memory; being like to that

that helve, *Elisba* cast into the waters, which fetcht up the iron in the bottome. Conscience is like a looking-glass, which while it lyeth all covered with dust, sheweth not a man his naturall visage; but when it is wiped, then it makes the least blemish appear. Never till now, could we hear these men confesse. Now, what shall we say unto my Lord? what shall we speak (saith *Indah* the Confessour, so his name signifieth?) Or how shall we clear our selves? God hath found out the iniquity of thy servants. Not this, that they were now charged with; (for why should they be false, to their own innocency?) but their crakly to *Ioseph*, and other like foul offences; for the which God in his just judgment, had now brought them to condigne punishment. How could *Ioseph* hold, when he heard all this; and not cry out, as *Paul* did, in a like case, to his disconsolate *Corinthians*? *Though I made you sorry with a letter*, (with a cup,) *I do not repent, though I did repent*: for I perceive that this same epistle (cup) hath made you sorry, though it were but for a season. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: For ye were made sorry, after a godly manner, that ye might receive dammage by us in nothing. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it hath wrought in you: yea what apology, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! in all things ye have approved your selves, to be clear in this matter.

Apologia, Satisfaction, saith the old Interpreter. It may be he meant a new life, to make amends thereby to the Congregation offended, saith *Bradford*, *Serm. of Repent.* 4. Dan. hist. fol. 51.

Verf. 14. *They fell before him on the ground*] Humble submission, they knew, if any thing, would make their peace, and procure their pardon;

Sic ventos vincit, dum se submitit arundo. It is no hoyling up sail in a storm, no standing before a Lion, &c. *William* the Conquerour often pardoned rebels, and received them into favour; as he held submission satisfactory for the greatest offences, and fought not to defeat them, but their enterprizes.

Verf. 15. *What deed is this that ye have done*] As *Ioseph* here, so Christ sometimes personates an adversary, when he intends most love: [Wot ye not that such a man as I, &c.] If that be true, that some conceive of *Ioseph*, that he here, and ver. 5. made himself a sooth-sayer, he was certainly too blame. The lip of excellency becometh not a fool, saith *Solomon*, but much less doth lying becom a worthy man. That is, It is naught when wicked men will be using.

using gracious words, to seem religious: But it is far worse, when good men will use the fashion of the wicked, that they may seem impious.

Verf. 16. *What shall we say, &c.*] An ingenuous and penitent confession, joyned with self-loathing, and self-judging; teaching us how to confess to God.

*Sit simplex, humilis confessio, pura, fidelis,
Atque frequens, nulla, discreta et, lubens, verecunda,
Integra, secreta & Lachrymabilis, accelerata,
Fortis, & accusans, & se punire parata.*

These sixteen conditions were composed in these verses, by the Schoolmen. And such a Confession is the sponge that wipes away all the blots and blurs of our lives, 1 *Joh. 1. 7.* Never any confessed his sin in this sort to God, but went away with his pardon. Wot ye what? (quoth King Henry the eighth, to the Duke of Suffolk, concerning Stephen Gardiner, when he had confessed his Popery, for which he should have been, the morrow after, sent to the Tower) he hath confessed himself as guilty in this matter, as his man; and hath with much sorrow and pensiveness, sued for my pardon. And you know what my nature and custome hath been, in such matters, evermore, to pardon them that will not dissemble, but confess their fault. How much more will God?

Act. & Mon.
fol. 1175.

Verf. 17. *But the man in whose hand, &c.*] This was the white that Joseph shod at in all this interdealing with them, to try the truth of their love to Benjamin; and whether they would stick to him in his utmost perill. God hath like ends in afflicting his children, *Ezek. 21. 21.* The King of Babylon stood at the parting way, at the head of the two wayes, to use divination. So doth God; he knows that the best divining of men, is at the parting way: there every dog will shew, to what master he belongs. God shoots at his servants, for triall, as men shoot bullets against armour of proof, not to hurt it, but to praise it.

Verf. 18. *For I have art even as Pharaoh.*] This he saith, the better to insinuate; for great men love to hear of their honour, and are tickled with their great titles. Paulus Jovius, writing of Pompey Colomia, Bishop of Reatina, saith, that when the said Bishop, by the means of many great personages, was reconciled again, and brought into favour with the Pope, whom he had formerly offended; and that when they signified so much unto him in a short letter, in whose superscription, Bishop of Reatina, by chance

was

P. Jovius.

was left out; he receiving the letter, threw it away, and bad the messenger go seek some other Pompeio, to whom the letter was directed.

Verf. 30. *Seeing that his life is bound up.*] God loved his Son Jesus infinitely more then Jacob did Benjamin; he exalts his love far above that of any earthly parent; which is but a spark of his flame, a drop of his Ocean. And yet he freely parted with him, to certain and shameful death, for our sakes. God so loved the world, that he gave his only begotten Son. &c. This is a Sic without a Sicur; there is nothing in nature whereby to resemble it.

Verf. 32. *For thy servant became surety.*] So did Christ for us; and therefore he must acquit us of all our sins, ere he could go to his father. Loe, herein lyes the strength of that reason, *Joh. 16. 10.* He shall convince the world of righteousness, because I go to the Father.

Verf. 34. *For how shall I go up, &c.*] Here love ascends, as fit it should. Judah (a man wise, and well-spoken) prefers his fathers life, before his own liberty. He could not live to see the death of his aged father. A certain Citizen of Toledo being condemned to dye, his son ceased not with prayers and tears to intreat, that he might be put to death instead of his father. This he obtained after much suite, and most gladly dyed for him. At Gaunt in Flanders, when a father and his son were condemned to dye together, the Earl desires to make trial, whether of the two were more loving, granted, that he should live, that would cut off the others head. And after much adoe between them, the father, by many arguments, perswaded his son, to be his executioner.

B. Fulgof.
lib. 5.

Philipp. Came-
rar. Cent. 1.
cap. 92.

CHAP. XLV.

Verf. 1. *Then Joseph could not refrain.*

NO more can Jesus, in the extrem afflictions of his brethren, *Nesay 42. 14.* he must cry like a travelling woman; which, though the bite in her pain for a while, cannot long contain. As Cræsus his dumb son burst forth into, *Kill not King Cræsus:* so when the Church is over-laid by Satan, or his instruments, his bowels work, he can hold no longer, but cries, Save my child, *Do the young man Absolom no hurt. I was but a little displeas'd, and they have*

*Ἀποκρυφ. καὶ
κατὰ τὴν ἱστορίαν,
Herodot.*

Zach. 1. 15, 16. *have helped forward the affliction. Therefore thus saith the Lord, I am returned to Jerusalem with mercies, or bowels; Their groans and moans, as every word of Judah's patheticall speech to Joseph, are as so many darts and daggers at his heart; he must take course for their relief and rescue. For he is a very tender-hearted Joseph, (said that Martyr) and though he speak roughly to his brethren, and handle them hardly, yea and threaten grievous bondage to his best beloved Benjamin, yet can he not contain himself from weeping with us, and upon us, with falling on our necks, and sweetly kissing us, &c. (as he sweetly goes on in a letter to his wife) pray, pray for us every body; we be shortly to be dispatched hence to our good Christ, Amen, Amen.*

M. Sanders
Act. and Mon.
1364.

Caufe every man to go out from me.] That he might weep his fill, and not discover his brethrens faults to strangers. It is wisdom, in plaistering the wounds of others, to clap our hand on the place, that the world may be never the wiser. *Mercer* thinks, that *Joseph* concealed from his very father, the hard dealings of his brethren with him; for if he had known, he would, likely, have set some note upon them for their cruelty, as he did upon *Simeon*, and *Levi*, for their bloody butchering of the *Shechemites*.

Verf. 3. *I am Joseph.]* What a word was that? At the hearing thereof, what a strange conflict of contrary passions fell out in the hearts of the *Patriarchs*? Wonder, doubt, reverence, fear, hope, guiltiness, joy, grief, struck them at once. Shall it not be so with the *Jews* at their glorious conversion, when they shall hear, *I am Jesus of Nazareth, whom ye have persecuted, and pierced.* See the Notes on Chap. 38. ver. 27.

Zach. 12. 10.
Rev. 1. 7.

Verf. 4. *I am Joseph, your brother.]* Therefore you are to expect no hard sentence from a brothers mouth. Christ is not ashamed, nor will be at last day, to call us brethren. He that was willingly judg'd for me, (said that good woman) will surely give no hard sentence against me. We may say boldly to him, as *Ruth* did to *Boaz*, *Spread thy skirt over me, for thou art a near kinsman,* Ruth, 3. 9.

Pattern of Pic-
ty.

Verf. 5. *Now therefore be not grieved, &c.]* See here a lively image of Christs love toward his enemies, for whom he prayed and dyed, to give them repentance and remission. *Act. 5. 31.* This Angel of the Covenant first troubles the waters, and then cures those cripples that step in. This Sun of righteousness first draws up vapours of godly grief, and then dispells them. A bruised reed shall

shall he not break, and smoaking wick shall he not quench, till he bring forth judgment to victory, that is, weak grace to perfection. *Mat. 12. 20.*

To preserve life.] *Animantis cujusque vita in fuga est,* saith the Philosopher; and must be maintained by means. Hence it is called the life of our hands, because upheld by the labour of our hands. *Isai. 57. 10.*

Verf. 7. *God sent me before you.]* He it is that by a powerfull providence, orders all the disorders of the world, by a certain counsell, to his own ends, and at length to his own glory. The hands that nailed Christ to the crosse, were wicked hands, *Act. 2. 23.* And *Judas* was sent to his place, for being guide to them that took *Jesus*. And yet they did no more, then what Gods hand and counsell, determined before to be done, *Act. 4. 28.* for his glory, and the salvation of his elect. This *Pliny* derides as a strange doctrine: but *Plato* hammers at it, when he saith, that God doth always *γανακτηρῶν*. Indeed he doth all, in number, weight, and measure, as the wise-man saith. He alters the property of his peoples afflictions, and, by an Almighty Alchymy, turns dross to gold, &c. As a skilfull Apothecary, he makes of a poisonfull viper, a wholesome triacle. *Irridendum verbis curam agere verum humanarum illa quitquid est summum. Plin. lib. 3. cap. 7.*

Verf. 8. *It was not you that sent me.]* *Joseph* makes the best of an ill matter, that they may not be over-welmed with grief, and so made a prey to the devill; *2 Cor. 2. 11.* *After I was made known to my self,* saith *Ephraim*, *I repented.* Get thee, saith *Mr. Bradford*, Gods Law, as a glass, to look in; so shalt thou see thy face foul-arraid, and so shamefull, saucy, mangy, pocky and scabbed; that thou canst not but be sorry, at the contemplation thereof, &c. Especially if thou look to the tag, tied to Gods Law, the malediction, which is such, as cannot but make us to cast our curriish tails betwixt our legs, if we believe it. But here, to cleer our eye-sight, and keep us upright, we must annoynt our eyes, with Christs eye-salve *Rev. 3. 17.* We read of a sensible eye-salve, made of Christs spittle and clay. *Ioh. 9. 6.* As it were, of the knowledg of Christ by his word, which proceedeth out of his mouth, as also of the knowledg of our selves; who being made of earth, do favour nothing else but earth. Both of these two knowledges, are to be joynd, and beaten together in a lump: else they help not. For our misery acknowledged, without Christ, breedeth desperation: and Christ, without sence of our vileness, presumption.

Verf. 9. *Come down unto me, carry not.]* Christ seemes to send
H h from

M. Bradf. Sermon
of Repent. pag.
26. 27.

Bright. in. loc.

from Heaven, and say unto us in like sort, God hath made me Lord of all; come up unto me, tarry not. Should the King call us to court, upon no other condition, then to have and enjoy the pleasures and treasures, there to be had; old Jacob never went so willingly into Egypt, as we should gladly accept, and embrace such a motion.

Verf. 10. Thou shalt be near unto me] So sweet a comfort to friends, that death it self, is called but a departure. This the heathen persecutors knew, and therefore banished the Christian Confessours far asunder. One man may be by his counsellor, an Angell to another, Ezra 10. 3. As Bradford was to D. Taylor in prison: communion with such, is the being bound up in the bundle of life, which was the blessing of Abigail upon David. St. John trusted to come unto the Elect Lady, and speak face to face, that their joy might be full. When one desired to see Alexanders treasure, he bid one of his servants shew him, not ἀγγυλιὶν τάλαυρα, but τῶν φίλων, not his wealth, but his friends. What an honour is that, that Christ should say to us; ye are my friends, if ye do whatsoever I command you: And should say to his Father; Father, I will that they also whom thou hast given me, be with me were I am; that they may behold my glory, which thou hast given me? what could Joseph say more, for his father and brethren?

Verf. 11. And there will I nourish thee] To requite parents, is good and acceptable before God. At Athens it was death, not to be kinde to parents, and cherish them. The Stork nourisheth her old sire and damme, with admirable piety, saith Pliny; and is therefore called by the Hebrews Chafidub, or Mercifull; and by the Latines Pietati-sultrix. The cuckooe, on the other side, is worthily hated, for that she cruelly devoureth her own damme, the hedge-sparrow, saith Melancthon: Mice are said to nourish their old ones, that cannot shift for themselves, insigni pietate.

Cornelius, among the Romans, got the name of Scipio, by his kindness to his blind father; to whom he was the staff of his old age; as Macrobius relateth. And Aristotle tels a strange story, how that, when from the hill Erma, there ran down a torrent of fire, that consumed all the houses thereabouts; in the midst of those fearfull flames, Gods special care of the godly, shined most brightly. For the river of fire parted it self; and made a kinde of lane for those, who ventured to rescue their aged parents, and pluck them out of the jaws of death. Our Saviour much dista-

Cyprian, epist.

1 Sam. 25.

2 Ioh. 12.

Liban. Progn. Chria. 1. Ioh 15. 14.

Ioh. 17. 24. 1 Tim. 5. 4.

Athenis capit. tale suis, parentibus optime non perfolvere. Melancth. Not. in Hestod. Plin. l. 10. c. 23. Propriam matrem crudeliter devorat, curruam filios. Melancth. Mures genitores suos alius insigni pietate Sphinx Philof. p. 230. Macrob. lib. 1. Satur. cap. 6. ἄσπιδος ἔστω ἡσπιδος ἡσπιδος ἡσπιδος. Ariston de Mundo, cap. 6.

distasted and detested that damnable doctrine of the Pharisees, teaching children to starve their parents, under pretence of devotion. Math. 15. on. And what would he have said to the Popish Pharisees, that say, that a Monk may not leave his cloister to relieve his father, but rather let him dye for hunger in the streets? Christ upon his Cross, though as full of sorrow as heart could cold, commanded his mother to be kept by the Disciple whom he loved, with Ἴδω ἡ μητὴρ οὐ, Joh. 19. 27. Agreeable whereunto, was that speech of the Samians, I give thee this woman for a mother, when to the richer of the Citizens, the Mothers of those who dyed in the wars, were given to be maintained by them. Σοὶ ταύτην διδομαι τῆν μητέρα.

Verf. 13. And you shall tell my father] So the Lord Christ bad Mary Magdalen tell his Disciples and Peter, (because he was most dejected for denying his Master, and in his dumps, he must know with the first.) I ascend unto my Father, and your Father, and to my God, and your God.

Verf. 14. And he fell upon his brother, &c.] Gods people are not senseless Stoicks, or flinty Nabals; but have natural affections in them, as others; yea above others, that have banished good nature, and can weep as little as witches. The enemy hath stooped the Wells, and staid the water-courses, as Holophernes: what should hinder him now from taking the town?

Verf. 16. It pleased Pharaoh well, and his servants] And therefore his servants, because Pharaoh. For, Aulici sunt instar speculis, saith Pareus. Courtiers are their Princes looking-glasses; If he laugh, so do they; where he loves, they love, in pretence at least; for all's but counterfeit. And here, Potest Augur Augurem videre, & non ridere? saith Cato in Tully. The Senate gave publike thanks to the gods, for all that Nero did, (even when he had killed his mother.) though they never so much abhor'd it. When he sang at any time, though it were never so ill, (for he had a small harsh voyce) his Courtiers would soothe him up, with, Quam pulcher Caesar, Apollo, Augustus, ἄς ὄς ἄς ἄς, μὰ ὄν καὶ ἄς ἄς ὄς ἄς. Dio in Neronae. &c. And because he hated the Senate, (notwithstanding all their Batteries) Varinius was greatly in favour with him, for saying, Odi te Caesar, quod Senator es. Parasiti principum spreta, instar canum lingunt.

Verf. 17. And Pharaoh said unto Joseph] Pharaoh is good to Jacob and his house, for Joseph's sake; so is God to us and ours, H h 2 for

for Jesus sake. As any man was intimate with *Sejanns*, so he found favour with *Tiberius*. As if any were at odds with him, they lived in continual danger and durance, saith *Tacitus*; so here.

O miserabilis humana conditio, & sine Christo, vanum omne quod vivimus, saith *S. Hierome*. Epitaph. Nep. tom. 1. p. 25.

O the misery of those that be without Christ in the world!

Verf. 8. *Come unto me, and I will give you &c.*] So saith Christ, Come unto me, and ye shall find rest to your souls, health to your bones, all the blessings of this life and a better. Say you meet with some trouble by the way, as haply *Jacob* had foul weather ere he came down to Egypt; *Non sunt condigne passiones ad prateritam culpam que remittitur, ad presentis consolationis gratiam, que immittitur ad futuram gloriam, que promittitur*, saith *Bernard*, sweetly. What is a drop of vinegar, put into an Ocean of wine? No country hath more venomous creatures then Egypt, none more Antidotes. So godliness, saith *One*, hath many troubles, and as many helps against trouble.

Verf. 19. *Take you wagons out of the land of Egypt*] Christ also will send his wagons for us, his Cherubims, and clouds to fetch us up to him to heaven, at the last day, *1 Thess. 4. 15.* as they did *Moses* and *Elias*, *Matth. 17.* This, *David* foresaw, and therefore envied not the pomp and state of those men of Gods hand, that are whirled here up and down in wagons and chariots, &c. *Psal. 17. 14, 15.*

Verf. 20. *Also regard not your stuff*] The same saith God to his; Care not for your lumber and trumpery, suffer with joy, the loss of your goods: Come, come away in your affections, I have far better things for you above; the good of all the land of the living is yours, &c. And should we not cheerfully follow the Divine call? Many ply *loth to depart*, because they have treasure in the world, as those ten men had in the field, *Ier. 41. 8.* But all that this world affords, is but trash to the truly religious: *Alexander* hearing of the riches of the *Indies*, divided his Kingdom of *Macedony* among his Captains and Souldiers. And being asked what he had left for himself? he answered, Hope. And should not the hope of heaven make us slight all earthly vanities? *Spes in terrenis incerta nomen boni: spes in divinis, nomen est certissimi*, *Heb. 11. 1.*

Verf. 21. *And gave them provision for the way*] So doth God give all his, meat that the world knows not of, joy that the natu-

rat:

Ut quisque se-
jano iustitia, ita
ad Casarum ami-
ciciam valuit
comira, quibus
in seculo esse,
metu ac fordidus
confestim abantur,
Tacit.
Matth. 11.

ral heart never tasted of, the white Stone, the hidden Manna, the continual feast, the foretaste of eternal life, to hold up their hearts till they come home to heaven. On the cates of a good conscience, he goes on feeding as *Sampson* did on his honey-comb, till he came to his parents; as *Josephs* brethren here did on their venison, till they came to their father *Jacob*.

Verf. 22. *But to Benjamin, he gave, &c.*] Gods gives his best ^{1 Tim. 4. 10.} blessings to his *Benjamins*. He is the Saviour of all men, but specially of them that believe. *The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down.* These are common favours; but behold a better thing, *The Lord loveth the righteous.* ^{Psal. 146. 8.} This is more then all the rest. Outward things God gives to the wicked also, but as *Joseph* put his cup into their sack, to pick a quarrell with them; or at best, as he gave them here change of raiment, so shew his general love to them: but three hundred silverlings, and five suites, none but a *Benjamin* shall have the honour and favour of. *Artabazus* in *Xenophon* complained, when *Cyrus* had given him a cup of gold, and *Chrysantus* a kiss, in token of his special respect and love, saying, that the cup that he gave him, was not so good gold, as the kiss that he gave *Chrysantus*. When *David* said to *Ziba*, *All is thine that pertained to Mephiboseth, Ziba* answered, *I humbly beseech thee, that I may find grace in thy sight:* ^{2 Sam. 16. 4.} As who should say, I had rather have the Kings favour, then the lands. *Valde protestatus sum*, said *Luther*, *me nolle sic ab eo satari.* He would not be put off with lands, and large offers. And *Moses* would not hear of an Angel to go along with them. He would have God himself, or none. ^{Psal. 134. 3.} The blessings that come out of *Sion*, are choyce, peculiar, even above any that come out of heaven, and earth.

Verf. 24. *Fall not out by the way*] Such a charge layeth Christ upon all his, to love one another; and to keep the unity of the Spirit in the bond of peace. *Si collidimur, frangimur.* If we clash, we are broken; according to the old fable of the two earthen-pots, swimming in the Sea. The daughter of dissention, is dissolution, said *Nazianzen*. And every subdivision, in point of Religion, is a strong weapon in the hand of the contrary party, as he upon the Council of *Trent*, wisely observed. *Castor & pollux*, if they appear not together, it presageth a storm.

Verf. 26. *Joseph is yet alive*] This was the joyfullest news that ever *Jacob* heard, and the sincerest pleasure that ever he had; which therefore

Hist. of Coun.
of Trent.
fol. 49.

therefore, God reserves for his age. How did his good heart, after he had recollected himself, dance *Levantes* in his bosome, to hear of *Josephs* honour, but especially of his life? what shall ours do, when we see Christ in his Kingdom? [*Jacobs heart fainted, for he believed them not*] They had told him a tale before; and he that once hath crackt his credit, is hardly, after, believed. Besides, he thought the news was too good, to be true. *Tarda scilicet magnis rebus inesse fides*: The joy of heaven is so great, that we must enter into it, it cannot enter into us. Enter into thy Masters joy.

Segnius irritant animos demissa per aures, quam que sunt oculis commissa.
Ουδ' ετις προσλαβεν ωτασις, τι αυθραπισταις τινος λεγει.

Mr. Ward's Sermon. The happ. of Paradise.

Virg.

Verf. 27. *When he saw the waggons*] Such assurance have deeds above words. *Nos non eloquimur magna, sed vivimus*, said those Primitive Christians. And no Christian is an ill-lived man, unless he be a pretender only to that religion, saith *Athenagoras*, in his Apology for them. For as one said of *Dauids* words, in the 19. Psalm, that they are *verba vivenda, non legenda*; so is Religion to be credited, by the power and practice of it. Christians should lead *convincing lives*; and, by their piety and patience, muzzle the malevolent, thrattle envy it self. I have read of a woman, who living in professed doubt of the God-head, after better illumination and repentance, did often protest, that the virtuous life of a knowing man in that town, did conjure up those damnable doubts in her soul. The difference betwixt Divinity and other sciences, is, that it is not enough to know, but you must do it; as lessons of Musick must be practised; and a copy not read onely, but acted. [*The spirit of Jacob their father revived*] How will our spirits exalt and triumph, when we shall hear the last trump, see the messengers and waggons sent for us? consider the crowns, scepters, Kingdoms, glories, beauties, Angelical entertainments, beatifical visions, sweetest varieties, felicities, eternities, that we are now to be possessed of? Surely, as *Aeneas* and his company, when they came within view of *Italy*, after long tossing in the *Mediterranean* and *Aegean Seas*, joyfully cried out,

Italiam, Italiam primus exclamant Achates;
Italiam socii lato clamore salutant;

And as when *Godfrey of Buloigne*, and his company went to *Jerusalem*; as soon as they saw the high turrets, they gave a mighty shout, that the earth rang; so when we shall see the battlements of the new *Jerusalem*, what acclamations will it ring of, &c?

Verf. 28. *It is enough, Joseph is yet alive*] *Jacob* rejoyleth more

more for his life, than his honour. *Why is living man sorrowfull?* Lam. 3. 39. yet he is alive; that's a mercy, amidst all his miseries.

before I dye] This he speaks after the manner of old men, whose song is: *My breath is corrupt, my dayes extinct, the graves are ready for me, Job 17. 1.*

CHAP. XLVI.

Verf. 1. *And came to BeerSheba.*

A Place, 1. Consecrated to Gods worship. 2. Where he and his fathers had met God, and received many mercies. 3. That lay in his way from *Hebron* to *Egypt*. But say it had been out of his way, yet it had been nothing out of his way to go thither, and seek God. A whet, is no let; a bait by the way, no hinderance; the oyling of the wheel, furthers the journey. As it is, *Tithe, and be rich*; so, Pray, and be prosperous. But say it should be some prejudice, Is it not wisdom, to make Gods service costly to us? Cannot he make us amends? give us much more than the hundred talents? Is any thing lost by his service? Prayer furthers thrift. The night of Popery will shame many of us; who in their superstitious zeal, had this proverb, *Masse and meat, hindereth no mans thrift*. The very Heathen offered sacrifices, when they took journey; as *Festus* witnesseth.

Verf. 2. *Here am I.*] *Josephus* tells us, he said, *Who is there?* He seems never seriously to have read the Bible; but only *in transcurso, & quasi aliud agens*. Is not that then a proper excuse for the Church of *Rome* her sacriledg, in robbing the vulgar of the holy Scriptures, that she allows them to read *Josephus*; where they may find the history of the old Testament more plainly and plentifully set forth, then in the Bible? But *Barclay*, that made this apology, was of the minde (belike) of *Walter Mapes*, sometimes Arch-Deacon of *Oxford*; who relating the gross simony of the Pope, for confirming the election of *Reginald*, bastard son to *Jocelin*, Bishop of *Sarum*, into the Sea of *Barbe*: concludes his narration thus. *Sit tamen domina materq; nostra Roma baculus in aqua fractus, et absit credere qua vidimus*. Howbeit, far be it from us, to believe our own eyes.

Verf. 3. *Fear not to go down to Egypt*] Cause of fear he might see

2 Chron. 25. 9.

Fest. lib. 14.

Lib. 1. Antiq.

Quod vero ad historiam Vct. Test. cum fise et magis ex vulgi intellectu in Josepho invenimus.
 Barcl. paræn.

D. Sanderson.

see sufficient: But God would have him not to look downward on the rushing and roaring streams of miseries, that ran so swiftly under him and his posterity; but stedfastly fasten on his power and providence, who was his God, and the God of his father. He loves to perfect his strength in our weakness; as *Eliab* would have the sacrifice covered with water; that Gods power might the more appear in the fire from heaven.

Verf. 4. *I will go down with thee*] That was as good security, as could be. For if *Cesar* could say to the fearful Ferry-man in a terrible storm, Be of good cheer, thou carriest *Cesar*, and therefore canst not miscarry; how much more may he presume to be safe, that hath God in his company? A child in the dark fears nothing, whiles he hath his father by the hand. [And I will also surely bring thee up again] So saith God to his dying people, when they are to enter into the grave. He will surely bring them back from the jaws of death, to the joys of eternal life. Yea by rotting, he will refine their frail bodies; as the Goldsmith melts a picture of gold, or bruised peece of plate, that's out of fashion, to make it up better. [And Joseph shall put his hand upon thine eyes] An ancient and an honourable custome, in use among the *Romanes* also; as *Pliny* tells us. The eyes are commonly open, lift up to heaven, when men are adying; unless they be such as that Pope was, who breathing out his last, said, Now I shall know whether the soul be immortal, or not. Or that desperate Advocate in the Court of *Rome*, mentioned by *Bellarmino*, who dying, used these words, *Ego propero ad inferos, neque est, ut aliquid pro me agat Deus*. But *Jacob* had hope in his death; and *Joseph* had the honour of closing up those eyes, that shall shortly see God again in the flesh, *Iob* 19.26.

Verf. 5. *And Jacob rose up from Beer sheba*] The word (*rose up*) is Emphatical, and imports, that his heart was lightened, and his joynts oyled, and nimble, as it were, with the heavenly vision. As when he had seen God at *Bethel*, he lift up his feet, and went on his way lustily, *Gen.* 28.1. so here, as fast as his old legs would carry him; as Father *Latimer* said to *Ridley*, when they were going to the stake. And as it is recorded of good old *Rawlins White*, Martyr; that whereas before, he was wont to go stooping, or rather crooked, through infirmity of age, having a sad countenance, and very feeble complexion, and withal, very soft in speech and gesture; now he went and stretched up himself, not only bolt upright,

Prope contra tempestatem fortis animo. Casarem fecit, fortunam Casarem.

Joh. 14. Sic Benedic. 9. Alexander 6. & Leo 10. Bell. de arte moriendi, lib. 2. cap. 10.

A. & Mon.

A. & Mon. fol. 1415.

upright (as he went to the stake,) but also bare, withal, a most pleasant and comfortable countenance, not without great courage and audacity, both in speech and behaviour. In like sort, *Jacob* here, having fought God, and received a gracious promise of his presence and protection, rose up merrily from *Beer sheba*, and doubts not to follow God, whithersoever he shall leade him.

Verf. 6. *And they took their cattle and their goods*] Though *Pharaoh* sent to them they should not, yet, not willing to be much chargeable, they brought that they had. It is a happiness to live with others, as not to be much beholden; but rather helpfull, then burthensome. He that receives a courtesie, we say, sells his liberty: And the borrower, is servant to the lender. Saint *Paul* glories in this, to the liberall *Corinthians*; that when he was present with them, he was chargeable to no man. *Ou κατεράπησα ε δνους*, I dunned no man, I was no mans trencher-fly. He was not of those, that served not the Lord *Jesus Christ*, but their own bellies, *Rom.* 16. The Duke of *Bavaria's* house, is so pestered with *Friers* and *Jesuites*, that, notwithstanding the greatnes of his revenue, he is very poor; as spending all his estate, upon these *Popish Parasites*. Such among the *Turks* are the *Derwislers* and *Imailers*, that under pretence of religion, live, like body-lice, upon other mens sweat and labours.

Verf. 7. *His daughters, and his sons daughters*] That is, by a *Synechdoche integri*; his neece *Serah*, and his daughter *Dinah*; who came down with the rest into *Egypt*, and therefore was not *Jabs* wife, as the *Jewes* would perswade us.

Verf. 12. *And the sons of Pharez were Hezron*] *Hezron* and *Hamul*, not yet born, are reckoned in stead of *Er* and *Onan*, who were dead before the descent into *Egypt*. See *Fuccijs* his Chronolog. Comment. *A. M.* 2273.

Verf. 26. *Which came out of his loynes*] Heb. *è femore ejus*, A modest description of generation, by the instrumentall and material cause thereof. And because it is said, that so many souls came out of *Jacobs* body; *Augustine* moves the question here, whether souls also are not begotten, as well as bodies? And when the learned Father demurred, and would not presently determine the point; a rash young man, one *Vincentsius Victor* (as *Chemnitius* relates it) boldly censured the Fathers unresolvedness, and vaunted that he would undertake, to prove by demonstration, that souls are created, *de novo*, by God. For which peremptory rashness,

non torpedo piscis, cuius est natura ut prope accedentes seque tangentes obstupescat. Hinc non mirum obstupescit cum aliquis incommodo pastor. Heil. Geogr. pag. 291. Turk. hist. fol. 477. 950.

Annon igitur anime propagentur ex utero? Argumenta post eriduum demum solus Melancthon. Chemnitius.

I have my joy. Sweet babe, let this song, serve for a lullaby to thee, and a funerall forme. O sleep, in my armes; and let me sleep in thy peace.

AA. 7. 56.

Because thou art yet alive] If this were so great a matter to *Jacob*, what should it be to us, that *Christ* was dead, and is alive; yea that he ever lives, to make request for us? and that he stands at the right hand of his father, (when any *Steven* of his is stoned;) as ready prest to interpose betwixt them and any hurt, that may thereby come unto them? If *Seneca* could say to his *Polybius*. *Fas tibi non est saluo Casare de fortuna tua queri*; how much less cause have we to complain, so long as *Christ* is a live? Can our hearts dye within us, whiles our head is the *Lord of life*? yea our life, as *Saint Paul* calls him.

Sir Jo. Heyw. in his Edw. 6.

Verf. 32. *The men are shepherds*] The truly vertuous or valorous, are no whit ashamed of their mean parentage, but rather glory in themselves, that their merit hath advanced them above so many thousands, far better descended. Doctor *Cox Almoner*, and *Sir John Cheek*, Tutor to King *Edward* the sixth, were men of mean birth, but so well esteemed (saith the Historian) for vertue and learning, that they might well be said to be born of themselves. So were *Iphicrates*, that brave *Athenian*, the son of a cobbler; *Eumenes*, one of *Alexanders* best Captains, the son of a Carter; *Agathocles* King of *Sicily*, of a potter, &c. And these would many times freely discourse of their beginning, and plainly relate their bringing up, and what their parents were.

Heb. 11. 37.

[*And they have brought their flocks*] As chusing rather a poor shepherds life in Gods service, then to ruffle it, as Courtiers, out of the Church. So did *Moses* afterwards, and *David*, 1 *Sam.* 84. 10. and the poor Prophet that dyed so deep in debt; and *Micaiah*, and those that wandered about in sheep-skins, and goat-skins, who haply might have rustled in silks and velvets, if they would have strained their consciences. *Origen* was contented to be a poor Catechist at *Alexandria*, every day in fear of death, when he might have been with his fellow-pupill *Plotinus*, in great authority and favour, if not a Christian. *Luther* was offered a Cardinalship, to have held his tongue. *Galeacius Caracciplus*, a great sum of gold, to have returned to his Marquedom in *Italy*, &c. God takes it kindly when men will go after him in the wilderness, in a land not sown, *Ier.* 2. 2. that is, chuse him and his wayes in affliction, and with self-deniall.

Verf. 33.

Verf. 33. *When Pharaoh shall call you*] At *Athens* every man gave an yearly account to the Magistrate, by what trade, or course of life, he maintain'd himself; which if he could not do, he was banished. By the law, *Mahomet*, the great Turk, himself is bound to exercise some manual trade or occupation, (for none must be idle;) as *Solyman* the Magnificent, his trade was, making of arrow-heads. *Achmat* the last, horn-rings for Archers, &c.

Lex illa Solonis inprimis commendatur, ut, quisque quotannis, &c. Textor Epist. Peacham.

Verf. 34. *Thy servants trade hath been, &c.*] They were not ashamed of their trade, though mean and despicable. *Malo miserandum quam erubescendum*, saith *Tertullian*; No lawful calling, but hath an honour put upon it by God; unlawful only, are shameful. Ask a poor scavenger, what his occupation is, he'll answer, I am a Scavenger, Tankerd-bearer, &c. Ask an Usurer, Gamster, &c. that question, and he will not say, I am an Usurer, &c. [That ye may dwell in the land of *Goshen*] Which as it

Tertull. de fug. Peisee.

was next to the land of *Canaan*, so it was most fat, fertile, and fit for their cattle. *Sumen totius regionis*, the like to *Egypt*, that *Campania* was to *Italy*; of which, *Florus* thus writeth; *Nihil mollius celo, nihil uberius solo, nihil hospitalius mari, &c. Liberi, Cercerisque certamen dicitur.* [For every shepherd is an abomination, &c.] An *Israelite* is still an abomination to an *Egyptian*, the righteous to the wicked, *Prov.* 29. 27. and will be to the worlds end.

L. Flor. lib. 1. cap. 16.

And there is no love lost betwixt them. The shepherds of *Israel* especially, are by profane great ones, thought scarce worthy to wait upon their trenchers; the baser sort make songs of them, and the subjects vilifie them. Papists make more of hedge-Priests, then most amongst us do of powerful preachers: A sad fore-runner of the departure of the gospel. If dishonour kept *Christ* from *Nazareth*, *Joh.* 4. 44. much more will it drive him thence, when he is come.

CHAP. XLVII.

Verf. 1. Then Joseph came and told Pharaoh]

This was great wisdom in him, to do nothing for his friends, (though he were so great a favourite) without the Kings privacy and approbation. There wanted not those that waited for his halting; envy attends upon honour; and always aymeth at the highest;

Scipiani obtreclabas Carbo, Alcibiadis Hyperbolus, Homero Zoilus, Ciceroni Clodius, Habuerunt et suos oculos omnes docti & heretici.

highest; as the tallest trees are weakest at the tops. Melancthon tells us, he once saw a certain ancient piece of coyn, having on the one side, Zopyrus; on the other, Zoilus: It was an emblem of Kings courts, saith He; where calumnies accompany the well-servicing; as they did Daniel, Datames, Hannibal, &c. Difficillimum inter mortales est gloria invidiam vincere, saith Salust. How potent that quick-sighted and sharp-fanged malignity is, we may guess by that question, Prov. 27. 4.

Manl. loc. com. p. 414. Cern. Nepos in vita Batamias & Hannib. Sal. in Cautilin.

Psal. 104. 26.

Verf. 3. What is your occupation? That they had an occupation, Pharaoh took for granted. God made Leviathan to play in the sea, but none to do up on earth. Turks and Pagans will rise up in judgment against the idle. See Notes on Chap. 46. 33. Perriander made a law at Corinth, that whosoever could not prove that he lived by his honest labour, he should suffer as a thief. The Apostle bids him that stole, steal no more, but labour with his hands the thing that is good, &c. Not to labour, then, with hand, or head, or both, is to steal. Every one must bring some honey into the common hive, unless he will be cast out as a drone. Thou idle and evil servant, saith our Saviour. To be idle then, is to be evil; and he shall not but do naughtily, that does nothing. God wills that men should earn their bread afore they eat it, 2 Thess. 3. 12. neither may they make religion a mask for idleness, ver. 12.

Eph. 4. 28.

Ignorantia suavis pccata, &c. Matth. 25.

Verf. 4. For to sojourn in the land are we come] And had they returned home again after the death of Joseph, they had taken a right course for themselves. But as God had otherwise decreed it, so they thought it best being there; and therefore, not without their own fault, they fell into servitude.

Herodot. lib. 4. Cromerus.

Verf. 5. And Pharaoh spake unto Joseph] Kind he was, and constant, to so good a servant, as Darius likewise was to his Zopyrus, whom he preferred before the taking of twenty Babylons; the King of Poland, to his noble servant Zelislans, to whom he sent a golden hand, instead of that hand he lost in his wars.

1 King. 11. 28.

Verf. 6. If thou knowest any man of activity] Or ability of body and mind; such as Jeroboam, a mighty man of valour, and fit for the work; prudent and diligent, ingenious and industrious, that hath a dexterity and handiness to the business. Such S. Paul would have all Christians to be, Tit. 3. 8, 14. Let them that have believed in God, saith He, be careful to maintain good works, or profess honest trades, for necessary uses, and that therein they be, their craftsmasters, and excell others, Αιδη δεσποβαυ ναι εαερεπαρ κημυραυ αιδωω.

Hom.

This

This was Cicero's pose from his youth, as himself witnesseth. And Plutarch tells us, that all his strife and drift was, all his life long, to leave others behind him, and to be the best at any thing he ever undertook. This should be every mans endeavour in his place and station, as that which is good before God, and profitable unto men, as the Apostle there subjoyneth. Solomon also assures us, that such shall stand before Kings, and not live long in a low place, Prov. 22. 29.

In mduu uel- for mxdm. Pluc.

Verf. 7. Jacob blessed Pharaoh] That is, he prayed God to bless him, both at meeting and parting. To salute, is comely, but see that ye be hearty, not frothy; prayerful, not complementall. We are heirs of blessing, and must therefore be free of it, 1 Pet. 3. 9.

Verf. 8. And Pharaoh said unto Jacob] This King took not pleasure (as those Persian Kings did) in a wild retiredness, or stern austeriky, but in a mild affableness, and heare-attracting courtessie. He shews not himself strange, or Stoicall; but sweet and sociable. So Atticus seemed in his carriage, communis infimis, par principibus. Adrian the Emperour would most courteously confer with the meanest. Vespasian was wont, not only to salute the chief Senatours, but even private persons; inviting them many times to his table; himself again going to their houses, especially, if he found them learned and vertuous. Pharaoh might find Jacob both these; and so make very good use of him, as his faithful Counsellour. Princes had learned men ever with them, called Monitours, or Remembrancers; as Dio, had his Plato; Scipio, his Polybius, &c. Abimelech made much of Abraham, and afterwards of Isaac; some think it was for their skill in Physick and Astronomy. Why might not Pharaoh find and favour the same worth in Jacob, and learn the same wisdom from him, that his Senatours, by his appointment, did of his son Joseph?

Cor. Nepos Spartan. Dio.

Μημωρες. Pauriarcha prae- cipe professiois acetic. studiosi fuerunt, ut Abraham, Isaac;

Verf. 9. The dayes of the years of my pilgrimage] All Saints here are Sojourners, all good people pilgrims and strangers, 1 Pet. 2. 11. Heb. 11. 13, 14. Far they are from home, meet with hard measure; as Israel did in Egypt, as those three worthies in Babylon, Dan. 3. Their manners, are of another manner: hence the world owns them not, Job. 15. 19. But God both owns, and honours them: he knows their whole way, Psal. 1. 6. Leads them in his hand, guides them with his eye, bears them in his bosome, when wayes are rough and rugged: provides mansions for them, where

Jacob: unde regibus grati, quos postea in doctri- na Christiana simul instituerunt. Melancth.

Isa. 63. 13.

Psal. 32. 8.

Isa. 40. 11.

Joh. 14. 3.

Ia. 57. 2.
Matth. 8. 11.
Gen. 25. 8.
Jer. 50. 4. 5.
Psal. 84. 7.
Ruth 2. 10.
Gal. 4.
Psal. 119. 63.
Neh. 2. 3.
1 Pet. 2. 11.
Philip. 3. 21.

where they shall rest in their beds; feast with *Abraham, Isaac, and Jacob*; walk arme in arme with *Angels, Zach. 3. 7.* Be gathered to their people, *Heb. 12. 23.* to their God, to their Christ, &c. Provided that in the mean while, they set their faces towards *Sion*; enquiring the way, that they walk therein, from strength to strength; that they take in good part any kindness, as *Ruth* did; that they put up any unkindness, as *Paul* did; that they make much of any company, send home by any hand, abstain from fleshly lusts, and have their conversation in Heaven; eating, drinking, and sleeping eternall life; so wishing to be at home, yet waiting the Fathers call: fighting out, when movcd to be merry; as the French King did, when prisoner here in England, in the days of King *Edward the third*: how can we sing songs, in a strange land?

Verf. 11. *In the land of Rameses*] That is, in the whole territory where *Rameses* was afterwards built, *Exod. 1. 11.*

Verf. 12. *And Joseph nourished his Father*] For which end, he was sent before by God: and for whose sake, so many thousands were preserved, that else would have perished. What fools then are they, that hunt out the Saints, their only safeguard! and hate them, to whom they owe all the good they have? This is, with the foolish decree, to cate up the leaves, that hid them from the hunter.

Verf. 13. *The famine was very sore*] Of this famine, mention is made by *Iustin*: lib. 1. and *Orosius*, lib. 1. cap. 8. [So that the land of Egypt fainted] *Furebat*, saith *Iunius*. The Egyptians in the fifth year of the famine began to rage, if they could have told at what; and were well-nigh mad. So *Mark. 3. 21.* Our Saviours friends, went out to lay hold of him: for they said, *he is besides himself.* Or, as some render it, *he will faint*: for, verf. 20. *The multitude came so together, that they could not so much as cate bread.* These Egyptians, whether they fainted or fretted, it was for want of bread. *Joseph* had foretold them, of this seven years famine: but saturity and security had so befottered them, that they feared nothing, till they felt it. Fulness bred forgetfulness; and now, they are ready to let fly at others; because pinched with that penury, that they might have prevented. *The wickedness of a man perverts his way, and his heart frets against the Lord.* See it in that furious King, 2 *King. 6. 33.*

Verf. 14. *And Joseph gathered up all the money*] There is something

See Prov. 26. 18.

ivl lltan
So Gen. 45. 26.
iltan va daniel.
Sept.

Prov. 39. 3.

thing then (besides grace,) that is better then money: though Misers will as easily part with their blood, as with their good: *Chaldee num.* *Constantinople* was lost, through the Citizens covetousness: the *num* *id est*, like is reported of *Heydelberg*. Worthy they were, in this name, *Sanguinem ap-* *pellant.* to have been served, as the great *Chaliph* of *Babylon* was, by the great *Cham* of *Tarsary*. He was set in the middelt of those infinite treasures, which he and his predecessors had most covetously amassed; and bidden to cate of that gold, silver, and precious Turk. hist. fol. stones, what he pleased, and make no spare. In which order, the covetous *Caytiffe* kept for certain dayes, miserably dyed for hunger: Money is a baser thing, then food and raiment: these if we have, let us be content. *1 Tim. 6. 8.*

Verf. 15. *Why should we dye, in thy presence*] When it is in thy power, to save us alive, in this our extreame indigency. *Qui non cum potest, juvat, occidit*, saith the Proverb. And is it lawfull on the Sabbath, to do good, or to do evil; to save, or to destroy a life? Intimating, that not to save, when we may, is to delstroy. The Egyptians therefore put *Joseph* to it: Money they had none, but must have answered, if now it had been required of them, as those Inhabitants of *Andros*, did *Themistocles*. He being sent by the Athenians for tribute money, told them, that he came on that errand accompanied with two goddesses; Eloquence to perswade, and violence to enforce them. Whereunto the *Andraans* made this answer; that they had on their side, also, two goddesses as strong; necessity (they had it not,) and impossibility, whereby they could not part with that, which they posselt not. *Ingenstelum. Necessitas.*

Verf. 17. *And Joseph gave them bread in exchange*] An ancient, and yet usual way of traffick, with *Savages* and *Barbarians* especially; as in *Virginia*, &c. Where they usually change, as *Glancus* did with *Diomedes*; *χρῖσθα γάλακτιον.*

Verf. 18. *We will not hide it from my Lord*] Confess we our pittifull indigence also to God, and he will furnith us, with food and seed. Say with learned *Pomeran*; *Eliamsi non sum dignus, nihi lominus tamen sum indigens.*

Verf. 19. *Buy us, and our land for bread*] It was their own desire, therefore no injury. Nay it was charity in *Joseph*, in remitting their services, and taking only their ands: yea liberallity, in reserving the fifth part, only, to the King; when husbandmen usually till, for halfe the encrease. And this the Egyptians thankfully acknowledg, Verf. 25.

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Verf. 20.

Homer. II. lib. 6

Verf. 20. So the land became Pharaoh's] Regi acquisivit imperium despoticum. This the Egyptians would never have yielded unto, but that stark hunger drove the Wolfe out of the Wood, as the proverb is. Philo Iudæus reports of an heathenish people, who in their warrs, used only this expression, to put spirit into their souldiers; Effote viri, libertas agitur. The contention was hot in this land, between Prince and people, for fourscore years together, about liberty, and property; and ceased not, till the great Charter, made to keep the beame right, bet wixt sovereignty, and subjection, was in the maturity of a judiciall Prince, Edward the first, freely ratified.

Verf. 21. And as for the people, he removed them] So to alter the property of their land, and to settle it upon Pharaoh; who with his own money, had bought it. See his prudence, and policy, for his Lord and Master. So Daniel, though sick, did the Kings business, with all his might. These were, as the Philosopher saith, τερράγονοι δόκοντες; few such now a dayes. Great need we have all to fly to Christ, who dwells with prudence. Prov. 8. 12. as Agur did, when he found his own foolishness: It was he, that made Aboliab wise-hearted.

Verf. 22. Only the land of the Priests, bought he not] Ministers maintenance, we see, is of the law of nature. Jezebel provided for her Priests; Micah for his Levite. Doe ye not know (saith that great Apostle,) that they which Minister about holy things, live of the things of the Temple; and they which waite at the altar, are partakers with the altar? Where, by holy things, Saint Ambrose understands the law of the Gentiles: by the Altar, the law of the Jewes. Before them both, Melchizedec de dextris, sithe Abraham; by the same right, whereby he blessed him, Heb. 7. 6. As after them, the Apostle rightly inferrs, Even so, hath the Lord ordained, that they which preach the Gospell, should live of the Gospell. But where hath the Lord ordained it? Mat. 10. 10. The labourer is worthy of his meate, saith Mathew; of his hire, saith Luke: of both, no doubt; as the labourers in harvest, who have better fare provided, then ordinary, and larger wages. See Nehemiah's zeal, for Church-maintenance; Chap. 13. 10, 14. He knew well, that a scant offering, makes a cold Altar; and that, ad tenuitatem beneficiorum necessariò sequitur ignorantia sacerdotum; as in Ireland, where, in former time, some of the Bishops had no more revenue, then the pasture of two milch-kine, &c.

In

Dan. hist. of Engl.

1 Cor. 9. 13.

1 Cor. 9. 14.

Panormitan. Heyl. Geog. pag. 504.

In the whole Province of Connaught, the stipend of the incumbent is not above forty shillings; in some places, but sixteen shillings. Melancthon complains of his Germany, that the Ministers, for most part, were ready to say with him in Plautus: Ego non servo libenter: herus meus me non habet libenter, tamen utitur me ut lipis oculis. Such use Micah made of his Levite; more fit to have made a Gibeonite, to cleave wood, then to divide the word; and yet he maintained him; and doubted not, thereupon, to promise himself Gods blessing. He is a niggard to himself, that scants his beneficence to a Prophet; whose very cold water, shall not go unrewarded. Many rich, refuse to give any thing to the Ministers maintenance; because they cannot be rich. But be not deceived; God is not mocked (saith the Apostle, in this very case, Gal. 6. 6, 7.) Let him that is taught in the word, communicate unto him, that teacheth, in all his goods. Such tribes as had more cities in their inheritance, were to part with more, to the Priests: such as had less, with fewer, Num. 35. 8. The equity of which proportion, is still in force. The Jewes, at this day, though not in their own country, nor have a Leviticall Priesthood; yet those who will be reputed religious among them, do distribute, in lieu of riches, the tenth of their increase, unto the poor: being persuaded, that God doth bless their increase the more; according to that proverb of theirs, iithe and be rich. But how is both the word, and the world, now altered amongst us? All's thought, by the most, to be well fayed, that is kept from the Minister; whom to deceive, is held neither sin, nor pitty. Fisco potius apud multos consulitur quam Christo, ac consensio potius gregis, quam attentioni; as one complaineth. Covetous Patrons, care not to sauce their meate, with the blood of souls; whiles by them, Ee succus pecoris, lac et subducitur agnis: Besides, they bestow their Benefices, non ubi optime, sed ubi quaestuosissime; being herein worse then these Egyptians, shall I say? nay then the traytour Judas. He sold the head, they the members: he the shepherd, they the sheep; he but the body, they the souls; like that Romish strumper, Rev. 18. 13. of whom they have learnt it. But let them look to it, lest they rue their wages of wickedness, with Judas. In the mean while, let them give us a just commentary upon that, Prov. 20. 25. and tell us, who hath authority to take that (from a Church shall I say? nay,) from God, that hath been once given him? We can tell them a sad story, of five servants

Manl. loc. com. 472.

Mat. 10.

Perstringit te nacer. Parcus.

Gddw. Heb. Antiq. 277.

Episc. Winton.

Virgill.

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of Cardinal *Wolsey's*, employed by him, *in tot priorum hominum, donariis intervertendis*, saith the *Annalist*, and came all to fearful ends. Two of them fell out; and challenging the field, One killed the other, and was hang'd for it. A third drowned himself in a Well. The fourth, from great riches, fell to extreme beggary, and was hunger-starved. The last, one Doctor *Alan*, being Archbishop of *Dublin*, was there cruelly murdered by his enemies. Now, if Divine Justice so severely and exemplarily pursued and punished these, that converted those abused goods of the Church, to better uses without question, though they looked not at that, but at the satisfying of their own greedy lusts: What will be the end of such Sacrilegious persons, as enrich themselves with that, which should be their Ministers maintenance? *Sacrum, sacrove commendatum qui clepserit rapseritq; parricida esto*, said the *Romane law*. It is not only faciledg, but parricide, to rob the Church.

Ex duod. tab.
Neand. Chron.

Verf. 25. *Let us find grace*] That is, do us the favour, to intercede for us to Pharaoh, that we may be his perpetual farmers, and hold of him. It seems that *Pharaoh* was no proper name, but common to the Kings of *Egypt*; as *Cesar*, to the Emperours of *Rome*; a title of honour, as (His Majesty) amongst us. Otherwise these poor people had been over-bold with his name.

Verf. 27. *Grew and multiplied exceedingly*] Here that promise, Chap. 46. 3. began to be accomplished. God dyes not in any mans debt.

Verf. 28. *Jacob lived in the land of Egypt seventeen years*] So long he had nourished *Joseph*; and so long *Joseph* nourished him; paying his *tributa* to the utmost penny. These were the sweetest dayes that ever *Jacob* saw. God reserved his best to the last. *Mark the perfect man, and behold the upright, for (be his beginning and his middle never so troublesome) the end of that man is peace.* A Goshen he shall have, either here, or in heaven.

Psal. 37. 47.

Verf. 29. *Bury me not, I pray thee, in Egypt*] This he requested, partly, to testify his faith concerning the promised land, heaven, and the resurrection; partly, to confirm his family in the same faith; and that they might not be glewed to the pleasures of *Egypt*, but wait for their return to *Canaan*. And partly also, to declare his love to his ancestors, together with the felicity he took in the communion of Saints.

Verf. 30. *Bury me in their burying-place*] That he might keep possession, at least, by his dead body, of the promised land. There they

they would be buried, not pompously, but, reverently, that they might rise again with Christ. Some of the Fathers think, that these Patriarches were those that rose corporally with him, *Matth. 27. 57.*

Verf. 31. *And Israel bowed himself*] In way of thankfulness to God, framing himself to the lowliest gesture he was able; rearing himself up upon his pillow, leaning also upon his third leg, his staffe, *Heb. 11. 21. In effata senecta, fides non effata.*

CHAP. XLVIII.

Verf. 1. *Behold, thy father is sick*]

And yet 'twas, *Jacob have I loved.* So, *Behold, he Whom thou lovest, is sick.* *Joh. 11. 3. Si amatur, quomodo infirmatur?* saith a Father. Very well, may we say. The best, before they come to the very gates of death, pass oft thorough a very strait, long, heavy lane of sickness; and this in mercy, that they may learn more of God, and depart with more ease, out of the world. Such as must have a member cut off, willingly yeeld to have it bound, though it be painful; because, when it is mortified and deaded with strait binding, they shall the better endure the cutting of it off: So here, when the body is weakened and wasted with much sickness, that it cannot so buittle, we dye more easily. Happy is he, (saith a Reverend Writer) that after due preparation, is passed thorow the gates of death, ere he be aware; happy is he, that by the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dyes like *Hennoch*, and *Eliab*; the other, like *Jacob* and *Elisba*; both, blessedly.

D. Hall. Con-
temp.

Verf. 2. *And Israel strengthened himself*] *Ipsè aspectus viri boni delectat*, saith *Seneca*; sure it is, that the sight of a dear friend reviveth the sick. One man, for comfort and counsel, may be an Angel to another; nay, as God himself. Such was *Nathan* to *David*; *B. Ridley* to King *Edward* the sixth; and that poor Priest to *Edward* the third, who (when all the Kings friends and favourites forsook him in his last agony, leaving his chamber quite empty) called upon him to remember his Saviour, and to ask mercy for his sins. This none before him would do, every one putting him still

Dan. hist. of
Engl. 255.

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in hope of life, though they knew death was upon him. But now, stirred up by the voyce of this Priest, he shew'd all signs of contrition; and at his last breath, expresses the name of Jesu.

Verf. 3. *God Almighty appeared unto me at Luz*] The truly thankful, keep calenders and catalogues of Gods gracious dealings with them, and delight to their last, to recount and reckon them up; not in the lump only, and by whole-sale, as it were; but by particular enumeration, upon every good occasion; setting them forth one by one, as here, and *Ciphering* them up, as *Dauids* word is, *Psal. 9. 1.* we should be like civet-boxes, which still retain the scent, when the civit is taken out of them. See *Psal. 145. 1, 2. Exod. 18. 8.*

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2 Cor. 6. 18.

Verf. 5. *As Reuben and Simeon, they shall be mine.*] God hath, in like part, adopted us for his dear children; saying, *I will be a father unto them, and they shall be my sons, and my daughters,* saith the Lord Almighty. This, *S. Iohn* calls a *royalty*, or *prerogative*, *Joh. 1. 12.* such as he elsewhere stands amazed at, *1 Ioh. 3. 1.* And well he may; for all Gods children are first-born, and so higher then all the Kings of the Earth, *Psal. 89. 27.* They, in the fulnesse of their sufficiency, are in straits, *Job 20. 22.* Whereas the Saints, in the fulness of their straits, are in an All-sufficiency.

Verf. 6. *After the name of their brethren*] That is, of *Ephraim* and *Manasseh*; as if they were not their brethren, but their sons. Thus *Jacob* transfers the birth-right from *Reuben* to *Ioseph*, *1 Chro. 5. 1, 2.*

Verf. 7. *And I buried her there*] He could not carry her to the cave of *Machpelah*; and he would not bury her at *Bethlehem* among Infidels. This he tells *Ioseph*, to teach him and the rest, not to set up their rest any where, but in the land of *Canaan*.

Verf. 8. *Who are these?*] Here *Jacob* seeing *Ioseph's* two sons, and now first understanding who they were, breaks off his speech to *Ioseph*, till the two last verses of the chapter, and falls a blessing his sons; teaching us to be ready to every good word and work; laying hold of every hint that God puts into our hands, accounting it a mercy that we may have opportunity.

Titus 3. 1.

Verf. 10. *They are my sons, whom God, &c.*] The Lord Christ in like sort, presents us to his heavenly Father with, Here am I, and the children whom thou hast given me. Whercunto the Father replies, as *Jacob* here, Bring them now unto me, and I will bless them.

Verf. 11.

Verf. 11. *I had not thought to see thy face*] God delights to out-bid the hopes of his people, and to be better to them then their desires, then their desires, yea then their faith, *Esay 64. 2, 3, 12, 14.* As it is storied of a certain Emperour, that he delighted in no undertaking so much, as in those that his Counsellors and Captains held impossible: And he seldom miscarried. So God, *Exod. 15. 11.*

Verf. 12. *from between his knees*] That is, from between his fathers knees, that he might place them right, to receive the blessing, presenting them again according to their age. This he did for the best; but *God only wise* had otherwise ordered it. We many times think we do well, when it proves much otherwise. *Lean not therefore to thine own understanding,* saith the Wise man, *Prov. 3. 5.* but make out to him, that dwells with prudence, *Prov. 8. 12.*

Verf. 14. *Guiding his hands wittingly*] *Cognoscebat palpando manibus suis,* saith *Iunius*: *Intelligere fecit manus* saith *Parlaus*. An emphaticall Metaphor: As if he should say: *Iacob* with his eyes, could not distinguish them, but his hands shall, therefore, do the office of his eyes. *Bartolus* writes of Doctour *Gabriel Ngle*, that by the only motion of the lips, without any utterance, he understood all men; perceived and read, in every mans countenance, what was their conceit. But that is far more credible, and no less admirable, that *Hierome* reports of *Didymus* of *Alexandria*; that though he had been blind of a child, little; yet he was excellently skilled in all the liberall arts; and had written commentaries upon the Psalmes and Gospels, being at this time, saith he, eighty three years of age.

Bartol. lib. 1.
de ver. oblig.
Hier. in Cata-
logo viror.
ilustrium.

Verf. 15. *God, before whom my fathers walked*] This is the highest praise, that can be given to ancestors: this is the crown of all commendation, to have walked with God, as a man walketh with his friend. This is better then a thousand escucheons. [*The God which fed me all my life long*] As a shepherd tends and feeds his sheep, *Psal. 23. 1.* & *80. 1.* *Jacob* looks beyond all second causes, and sees at once, at *Bethel*, God on the top of the ladder, *Gen. 28.*

Verf. 16. *The Angell which redeemed me*] Christ the Angell of the Covenant, the Mediatour of the new Testament, the Redeemer, the Lamb slain, from the beginning of the world. For we were not redeemed with silver and gold, but with the blood of Christ, as of a Lamb undefiled, *1 Pet. 1. 19.* Paid by that freedom,

dome, *Ab. 22. 28.* escaped whipping : we by this, the pain of eternall torment. [*And let my name be named on them*] Left any should think it to be some prejudice to them, that they were born in *Egypt*, and of an *Egyptian* mother, he adopts them for his own.

Verf. 17. *And when Ioseph saw that, &c.*] So great a Prophet and diviner, as *Ioseph* was, in this was out in his judgment. He seeth not, that mans dignity is *not by works*, or nature, but *grace and election*, *Rom. 9. 7. 8. 11. 12.*

Verf. 18. *Not so my father, &c.*] Here are a couple of Holy Prophets, differing in their judgments ; yet not about the substance of the blessing, but the circumstance of it : wonder not though such things still fall out in the true Church, and the Doctours be oft-soons divided, in points less materiall, and that touch not the foundation. *Luther* interprets those words of Christ, *this is my body*, *Synechdochiacally* ; *Calvin*, *Metonymicakly*. Hence the *Jesuites* kraight cry out ; the Spirit of God dissent not from it self : but these interpretations dissent one from another, therefore they are not of the Spirit. Now it were easie, to stop their foul mouths, by telling them of their own, far worse differences. But is it not a dolefull thing, that we should, with those birds, *agnoscere in nostris vulneribus nostras pennas*. *Brother goe to law with brother, and that before infidels* ? This is the divels malice, to sow tares, &c. Christ came to destroy his works ; yet never were so many posselt, as about that time.

Verf. 19. *And his father refused, and said*] Here are father and son devided, in matter of ceremony ; as Bishop *Babington* observeth. This hath been an ancient quarrell, from the very cradle of the Christian Church. The *Jewish* converts stood hard for a mixture, of Christ and *Moses* : their rites they called the *rudiments of the world*, *Coloss. 2. 8.* Because they held them as needfull, as the four elements of the world ; or as the first letters of the book, to school Gods people : Soon after, what a coyle was there, among the Primitive Christians, even unto blows, and blood-shed, about the time of keeping Easter ; and other like trifles, and niceties. Saint *Augustine* complains, that in his time the Church (which the mercy of God would have to be at liberty,) was wofully opprest, with many burthens and bondages. this way ; so that the condition of the *Jewes* was, in this respect, more tolerable ; for that they were held under, by legall injunctions,

See the peace of Rome.

Queritur Aug. suo tempore Elefiam, quam misericordiam dei esse liberam vult, &c. Pareus in Mat. 15. 2.

ons, and not by humane presumptions. What would this Father have said, to the following times, under the rise and raig of Antichrist ? wherein the formality of Gods worship, had utterly eaten up the reality of it, (as *Pharaohs* lean kine did the fatter) and gotten out the very heart, and life of it ; as the ivy dealeth by the oake it grows on. Our *Heroicall* reformers ; *Luther*, *Zuinglius*, &c. pruned and pared off these luxuriances, for the most part ; which caused *Iohn Hunt* a Roman Catholike, in his humble Appeale to King *James*, this to blaspheme. The God of the Protestants, is the most uncivile, and ill-mannered God of all those, who have born the name of gods, upon the earth ; yea worse then *Pan*, god of the clowns. which can endure no ceremonies, nor good manners at all. But yet, what a grievous stirr was there, about these indifferents, between *Luther* and *Carlostadius*, at *Wittenberg* ; between the Doctours of *Magdeburg* and *Leipswick*, Anno Dom. 1549. and between *Calvin*, and his Auditours of *Geneva*, about wafer-cakes, at the communion ; infomuch as he was compelled to depart the city, till he had yeelded they should be used, though he never liked them, but could have wished it otherwise. Who knows not what jars and heart-burnings were here between *Ridley* and *Hooper*, two godly Bishops, in King *Edward* the sixths time, about cap and surplis. They could never agree, till they met in prison ; and then misery bred unity ; then they could heartily bewaile their former dissentions, about matters of no more moment. *Peter Martyr* commends it to the care of Queen *Elizabeth* ; that Church-governours indeavour not to carry the Gospell into England, upon the cart of needles ceremonies. By his advice (among others,) in King *Edward* the sixths days, some people contending for one image, some for another ; the King took down all those *Balthams*-blocks. And the very self-same day and hour, wherein the reformation enjoyned by Parliament, was put in execution at London, by burning of idolatrous images ; the English put to flight their enemies, in *Mulleborough* field, as Mr. Fox hath well observed. We had Images and other like popish pultrement, pressing in upon us again, and amain, not long since : till God stirred up the spirit of our religious *Nehemihs*, to step between, and stop the torrent : whom therefore God, I doubt not, will crown with conquest, over all their and his Churches enemies.

Verf. 20. *And he set Ephraim before*] God, many times, sets the

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D. Sheldons Mark of the Beat. ep. dcd. Sculter. Annal.

Alsted. Chron. pag. 559.

Beza in vita

Epist. 36. ad Reg. Eliza-

Act. & Mon. 4

the younger, before the elder; makes the last to be first; and the first, last; to shew the freedom of his grace, and that, *he seeth not, as man seeth*, 1 Sam. 16, 7. The maids were first purified, and performed, before *Ahasuerus* chose one: But Christ first loves, and then purifies his Church, *Eph. 5. 25, 26.* and loves, because he loves, *Deut. 7. 7, 8.* And hath mercy, on whom he will have mercy, *Rom. 9. 18.*

Verf. 21. *Behold I dye*] This was a speech of faith, uttered without the least fear, consternation, or dismayment, As it was no more, betwixt God and *Moses*, but *goe up and dye*, so betwixt God and *Jacob*; but *behold I dye*. Death, he knew, to him should neither be *total*, but of the body only; nor *perpetuall* of the body, but for a season only. See both these set forth, by the *Apottle*; *Rom. 8. 10, 11.*

Verf. 22. *I have given thee one portion*] *Ioseph* had the double portion, (as *Judah* the dignity) from *Reuben*; who had forfeited both, by his incest. And here it appeareth, that the right of the first-born, to a double portion, was in force, and in use, before that law, *Deut. 21. 17.* as was also the Sabbath, circumcision, and the raising up seed, to a deceased brother [With my sword, and with my bow] That is, with the warlike weapons of my sons, *Simeon* and *Levi*, whose victory he ascribeth to himself; not as it was wickedly got by his sons; (for so he disavows and detests it, Chap. 49.) but as by a miracle from heaven, the *Canaanites* were held in from revenging that slaughter, and made to fear his force and valour. The *Chaldee Paraphrast* expounds it metaphorically; I took it with my sword and my bow, *hoc est, oratione & deprecatione mea*, saith He, by my prayer and supplication. Prayers, indeed, are *bombardæ & instrumenta bellicæ Christianorum*, saith *Luther*, a Christians best Arms and Ammunition. The *Jesuites* pretend and protest, that they have no other weapons, or ways to work, but *preces & lachrymas*. Whereas, it is too well known, that they are the greatest *Incendiaries* and *boutefeaux's* of Christendome; and their faction a most agile sharp sword, whose blade is sheathed, at pleasure, in the bowels of every Common-wealth; but the handle reacheth to *Rome* and *Spain*.

CHAP.

CHAP. XLIX.

Verf. 1. *Gather your selves together*]

This is *Jacobs* swan-like song, his last bequeath, his farewell to the world; and it is a most heavenly one. The wine of Gods Spirit is usually strongest, and best at last, in the hearts of his people: his Motions quickest, when natural motions are slowest; most sensible, when the body begins to be senseless; most lively, when holy men are adying. Look how the Sun shines most amiably toward the descent; and Rivers, the nearer they draw to the sea, the sooner they are met by the tide; so is it with the Saints, when nigh to death, when grace is changing into glory, they deliver themselves usually to the standers by, most sweetly. So, besides *Jacob*, did *Moses*, *Josuah*, *Paul*, and He, (in whose one example is a globe of precepts) Our Lord Jesus Christ, in that last heavenly Sermon and Prayer of his, *Ioh. 14. 15. 16. 17.* Whereunto, let me add that faithful Martyr, *John Diazius*, who was cruelly butchered by his own brother, *Alphonius Diazius*, and that meerly for his religion. See the Notes on Chap. 4. ver. 8. I remember (saith *Senarclaus*, his friend and bed-fellow, who wrote the history of his death) when he and I were at *Newburg*, the very night before he was murdered, he prayed before he went to bed, more ardently then ordinary, and for a longer time together. After which, he spent a good part of the night in discoursing of the great works of God; and exhorting me to the practice of true piety. And truly, I felt my self so inflamed and quickned by his words that when I heard him discoursing, methoughts I heard the Spirit of God speaking unto me. This, and much more, *Senarclaus* writes to *Bucer*; who at that time, had employed *Diazius* to over-look the right printing of a book of his, that was then in the Press. [That I may tell you that which shall befall you] But how knew *Moses* this last speech of *Jacob* being born so long after? Partly, by Revelation, and partly also by Tradition. For the words of dying men, are living Oracles; and their last speeches are long remembered. And the accomplishment of all these Prophecies in their due time, as the following Scriptures shew, adds much to

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Sicubi fata vo-
cant, ut ab-
scissus in herbis,
Ad vada Mæ-
andri concinit
alba olor.
Ovid. Epist.

Ego vero illius
oratione sic in-
cordebar, ut cum
eum visissem
audirem, spiritus
meus audiret verba
mea audiret exhi-
marum. 1b. d.
Quest.
21/w.

the authority of *Moses's* writings, and confirms them to be faithful and true, as He saith, Joh. 21.24.

Verf. 2. *Hear ye sons of Jacob, and hearken*] Draw up the ears of your souls, to the ears of your bodies, that one sound may pierce both at once. *Let him that hath an ear to hear*: hear: not only with that outward grille that grows upon his head, but with his utmost intention of mind, attention of body, and retention of memory, and of practice: also. He that hears the Word of God, must hear, as if he did (for so he doth) hear for life and death; he must, as *Jacob* bids his sons, hear, and hearken.

Virgil.

Verf. 3. *My might and beginning of my strength*] *Nate mee vires* —. The word here used, signifieth the training of the body forcibly, to effect a thing much desired; such as was that of *S. Paul*, Phil. 3. 13. and that of *Eliab*, 1 King. 18. 42. when he prayed and prayed, as *St. James* hath it, that is, with utmost intention of affection. [*The excellency of dignity, and the excellency of power*] That is, saith the *Chaldee Paraphrast*. *Excellens principatus & sacerdotio*. Both these he forfeited and fell from; so cannot *Christians*, Rev. 1. 6.

ισχυρισμους
ομοιωσις οου
συναγωγη
Jani. 5. 17.

Verf. 4. *Unstable as waters*] Easily drawn to sin, and suddenly down from his dignity. *Reuben*, for a short sinful pleasure, lost great privileges and blessings. So do all *Epicures*, that lose heaven for a base lust, their souls for their sin. As *Ambrose* reports of one *Theotimus*, that having a diseased body, and told by the Physician, that unless he lived temperately, he would lose his eyes; *Vale lumen amicum*, said he; if my eyes will not away with my lusts, they are no eyes for me. So here; Men will have their swing in sin, whatever come of it. They may so, and for a time, hear no more of it; as *Reuben* did not, for almost forty years after his incest was committed. But, *quod desertur non statim auferitur*. The Heathen Historian could see, and say, That, sooner or later, great sins will have great punishments from God. *Deus horrenda peccata horrendis poenis immutabiliter vindicat*, saith *Parvus* on this Text. [*He went up to my couch*] The fact was so odious to *Jacob*, that, abhorring the very thought of it, he turneth his speech from *Reuben* to the rest. *Hate as hell*, that which is evil, saith *Paul*. And, as for fornication, and all uncleanness, let it not be once named amongst you. Spit it out of your mouthes, as the Devils drivel.

ομοιωσις οου
συναγωγη
ομοιωσις οου
ομοιωσις οου

Rom. 12. 9.
Ephes. 5. 3.

Verf. 5.

Verf. 5. *Simeon and Levi are brethren*] *Nobile par fratrum*, not more in nature, then in iniquity. Here *Moses* blancheth not over the blemishes, of his progenitours, but wrote as he was inspired, by the impartial Spirit of truth. If it could be said of *Suetonius*, that in writing the lives of the twelve *Cæsars*, he took the same liberty to set down their faults, that they took to commit them: how much more truly may this be said of the holy pen-men; they spared not themselves, much less their friends. See my true treasure, pag. 21. [*Instruments of cruelty are in their habitations*] Or, are their swords. Barbarous and brutish persons they were, skilfull to destroy, *Ezek. 21. 31*. Such a one was *Dru-sus*, the son of *Tiberius* the Emperour; so set upon bloodshed, that the sharpest swords were, from him, called in *Rome*, *Drusians*. The *Spaniards* are said to try the goodness of their swords, upon the bodies of the poor *Indians*: and they suppose (saith *Sir Francis Drake*.) that they shew the wretches great favour, when they do not, for their pleasure, whip them with cords; and day by day, drop their naked bodies with burning bacon; which is one of their least cruelties.

Horat.
Metaphoræ et
sensu Aniancla-
fis. Piscat.

Est berate
suis Impera-
torum vitas, qui
suis vixit.

Makrah alii
reclamper Gra-
cam eccosa, Ma-
chaca eccosa
Pareus.

Deo.
The world en-
comp. by Sr.
Fr. Drake. pag.

Verf. 7. *O my soul come not thou, &c.*] *Jacob* here meaneth, that neither should any, neither would he approve of their perfidie, saith an Interpreter. And yet *Tha-us* writes, that the Pope caused the Massacre of *Paris*, to be painted in his Pallace. Another of them highly extolled in his Consistory the noble act of *Clement* the Monk, that killed the King of *France*. Our chief powder-plotter, had his picture set among the rest of their Saints, in the *Jesuites* Church at *Rome*. And *Cornel. à L. i- pides*, upon *Apocalyps. 7. 3.* crowns this traytour, with fresh *Encarniasticks*. [*In their anger they slew a man*] Yea, many innocents; and then cryed out, *O remregiam!* as *Valesius* did, when he had slain three-hundred: *O pulchrum speculum*; as *Hannibal*, when he saw a pit full of mans blood; *Quam lonus est odor hostis mortui!* as *Charles* the ninth, in the Massacre of *Paris*; where they poisoned the Queen of *Navarr*, pistold the Prince of *Conde*, murdered the most part of the peerecs Peeres of *France*, their wives and children; with a great sort of the common people, in divers parts of the Realm; 30000 in one moneth, 300000 in the space of a year. *Mahomet* the first, Emperour of *Turks*, was thought, in his time, to have been the death

Thuah.

Lucob. Revius
de vitis Pontif.
pag. 291.

Gr. r. Apol.
contra Iesuit.

Anfw. to Ca-
thol. Supplic. by
Gab. Powell.

to signifie plenty of spiritual blessings in heavenly things, *Esay 55. 1. & 25. 6.*

AG. 17.

Verf. 13. *Zebulun shall dwell.* &c.] It is God that appoints us the bounds of our habitations. Be content therefore; and although we have not all things to our minds, yet having God for our portion, let us cry out with David, *The lines are fallen unto me in a fair place,* &c. *Zebulun* is placed by the sea-side. Now shore men are said to be *horridi, immanes, latrociniis dediti, omnium denique pessimi.* Hence the Proverb, *Maritimi mores.* And hence, haply, that rash and harsh character that *Scal. ter* gives us, *Asyl. perfidi, inflati, feri, contemptores, stolidi, amentes, inertes, inhospitales immanes.* His bolt, you see, (saith One) is soon shot; and so you may haply guess at the quality of the Archer. Be it that our Ancestors were such, yet the Gospel hath civilized us at least whatever the more be. Christ left *Nazareth*, and came and dwelt at *Capernaum*, which is upon the sea-coast, in the borders of *Zabulon* and *Naphtali.* Ever since which, *The people which sate in darkness, have seen a great light,* &c. *Matth. 4. 13, 16.* And when *Gilead* abode beyond *Jordan*, and came not to the help of the Lord against the mighty, *Reuben* was busie about his sheep, *Dan* about his ships, *Asher* about his breaches, &c. *Zabulon* and *Naphtali*

Scal. de re Poet. cap. 16. Heyl. Geog. p. 468.

Judg. 5. 16, 17, 18.

are much commended, for a people that jeopardized their lives unto the death in the high places of the field; that studied and promoted the publike, more then their own particular interests. Oh, it is a brave thing to be of a publike spirit, and to study Gods ends more then our own. Surely, if God saw us to be such, we might have what we would, and God even think himself beholden to us. Shall

Cicero. Loc. 1.

a Heathen say, *Non nobis solum nati sumus,* &c. And again, *Mihi non minoris curæ est, qualis resp. post meam mortem futura sit, quam qualis hodie sit?* And shall Christians be all for themselves, looking only to their own things, and not to the things of one another, the common good of all especially? *S. Chryostome* upon those words, *1 Cor. 10. 33.* *Not seeking mine own profit* &c. saith, that to seek the publike good of the Church, and to prefer the salvation of others, before his own safety and commodity, is the most perfect Canon of Christianity, the highest pitch of perfection, the very gallant of Religion. And, I could not but love the man (saith *Theodosius* the Emperour, concerning *Ambrose*) who when he dyed, *Magis de Ecclesiarum statu, quam de suis periculis agebatur;*

ἡμεῖς οὐκ ἐπιζητοῦμεν τὸ ἑαυτοῦ ἀγαθόν, ἀλλὰ τὸ κοινὸν ὡς ἔγραψεν ὁ ἀποστόλος. ἡμεῖς οὐκ ἐπιζητοῦμεν τὸ ἑαυτοῦ ἀγαθόν, ἀλλὰ τὸ κοινὸν ὡς ἔγραψεν ὁ ἀποστόλος.

batur; was more troubled for the Churches troubles, then for his own dangers. This made the same good Emperour say, that he knew none that deserved to be called a Bishop, but *Ambrose.* He was called the walls of Italy, whiles he lived: As when he dyed, *Stilico* the Earl said, that his death did threaten the destruction of that whole country.

Ἀποστόλος ἐπὶ τῆς ἐκκλησίας ὡς ἐπὶ τῆς ἐκκλησίας. Paul n. Nolan. in vita Amb.

Verf. 14. *Issachar is a strong ass,* &c.] He so commends his strength, that withal, he condemns his dulness. This Christ can so little abide, that he said even to *Judas,* *That thou dost do quickly.* God utterly refused an ass in sacrifice. The fitting of an ass must either be redeemed, or have his neck broke. *Bellarmino* gives the reason, (and it is a very good one) *quis tardum & pigrum animal,* because it is a slow sluggish creature, *seguis quasi feignis,* without fire; heavy to action, which God, who is himself a pure act, cannot abide.

Verf. 15. *And he saw that rest was good*] He submitted to any burdens and hard conditions, for quiet life. This was a low poor spirit; and his posterity were, for the general, very unworthy and vile. For *Issachars* lot fell in *Galilee,* *Josh. 19. 18.* &c. Now, doth any good come out of *Galilee?* The best that we read of them, was, that they had understanding of the times, to know what *Israel* ought to do, and were therefore in great account with *David.* But for action, it seems they were heavy-spirited, dull-metall'd men; much like those potters, mentioned, *1 Chron. 4. 23.* that dwelt among plants and hedges; the base brood of their degenerated fore-fathers in *Babylon.* *Ho, ho, come forth and flee from the land of the North,* said the Lord unto them, *Zach. 2. 6.* *Cyrus* also had proclaimed liberty to all that would, to return to *Jerusalem.* But these dull drowns, because they got a poor living by making of pots for the King of *Babylon,* they thought themselves well as they were; and chose rather to stay under the hedges of *Babylon.* These are *res obsoletæ,* (so *Junius* renders the text there) things worn out, and forgotten, and indeed they deserve to be forgotten.

1 Chron. 12. 32

Verf. 16. *Dan shall judge*] Here is an allusion to his name in the Original; *q. d.* the Judger shall judge. This is an high honour, to sit in the seat of judicature, and no less a burden: *Fructus bonos oneris, fructus honoris onus.* They that are called to this office, must neither spare the Great for might, nor the mean for misery; as they must have nothing to lose, so nothing to get neither;

M m

ther; they must be above all price or sale; and straining out all self-affections, see to it, that Justice, justice, as Moses speaks, that is, pure justice, without mud, run down as a mighty torrent.

Deut. 16. 20.

Verf. 17. Dan shall be an adder by the way] He shall subtilly set upon his enemies, and suddenly surprize them: as they did the men of Laish; and as Sampson, of this tribe, did the Philistims. Moses saith, Dan is a Lions whelp. Deut. 33. 22. But when his Lions hide would not serve turn, he could piece it out with his fox-skin or serpents flogh; he could, if not outfight his enemies, outwit them: And,

Leonina pelli vulpinam affacit.

Virg.

— dolus, and virtus, quis in hoste requirat? Of Decebalus King of Dacians it is reported, to his singular commendation, that he could, optimè insidias facere, praelium committere, optimè uti victoriâ, et acceptam cladem ferre moderatè. All which were the parts and points, of an excellent wariour.

quid est virtus nisi virtus?

Dio in vita Domit.

Verf. 18. I have waited for thy salvation] A sudden and sweet ejaculation; either, as feeling himself faint, and spent with speaking, he desires to be dissolved, and so to be freed from all infirmities: Or else, fore-seeing the defection of this tribe to idolatry, and their many miseries thereupon; he darts up this holy desire to God for them, and himself, in them. Good Nehemiah is much in these heavenly ejaculations: And the ancient Christians of Egypt, were wont to use very short and frequent prayers, saith Augustine; lest, in longer, their fervour of affection should suffer diminution: Why cryest thou unto me, saith God to Moses? This was but a sudden desire darted up.

Ne per moras evanesceret et debetaretur oratio. Aug. Exod. 14. 15. Ioh. 16. 33.

Verf. 19. Gad, a troope shall overcome him, but] This is every good Christians case, in the Spirituall warfare; he conquers, but comes to it, through many conflicts and counterbuffs, Apoc. 13. 7. He made war upon the Saints, and overcame them: for a season it may be, according to humane conceit howsoever. But Chap. 12. 11. They conquered and overcame him, according to the truth of the thing, by the blood of the lamb, in whom they do overcome, and are more then conquerours, Rom. 8. This was fulfilled in the tribe of Gad, 1 Cbron. 5. 18, 19, 20.

Verf. 20. Out of Asher, his bread shall be fat] The kidneys of wheate, as the Psalmist hath it, Psal. 81. 16. Or choicest bread-corn. Moses expoundeth this; Asher shall dip his foot in oyle, Deut. 33. 24. That is, he shall dwell in the horn of the son of oyle, as the expression

expression is, Isai. 5. 1. Or in a very fruitfull corn-country, which was a singular blessing, according to his name, which signifieth blis and happiness. [He shall yeeld dainties for a King] Kings use to feed of the finest. Yet of Augustus we reade, that he was never curious in his diet, but content with ordinary and common viands.

He never drank but thrice at one meale, and lived near fourscore years. Queen Elizabeth of England, did seldome eate but one sort of meate, rose ever with an appetite, and lived about seventy years: King Edward the sixth, called her by no other name, then his sweet sister temperance. Contrarily, Sylla the Roman Dictator, by surfeiting and banquetting, at last gat a most miserable disease, and dyed full of lice. Surfetters either dig their graves with their own teeth: (The Grecians called the intemperate, ἀσώτους quasi ἀσώτους, as wanting health;) Or else they come to some untimely end, by the just judgment of God; as those monstrous Epicures, Caligula, Heliogabalus, Geta the Emperour, who was served in with dainties by the Alphabet. One while he would have anserem, anatem aprum. Another time, he would have phasianum, sarra, ficus: Sometime again, pullum, pavonem, perdicem, porcellum, piscem, pernam, &c. This was one of those Cap. 6. Caesars, who gat nothing by their honour, but at citius interficerentur.

New-landors cure by Sr. Edw. Vaughan. Camd. Elisab. Sabellic. Ænead. 2. Plures percunt guli quam gladio, Jancibus quam lanceis, crapuli quam Heidfeld.

Brufon. lib. 3. cap. 14.

Verf. 21. Naphtali is a hinde let loose] Swift of foot; and which when it stieeth, looketh behind it, saith the Chaldee Paraphrast, on Cant. 8. 14. This was fulfilled in Barac of this tribe, who went up on his feet, against Sisera's iron chariots; which were first a terrour, and afterwards a scorn, as Vegetius saith of chariots, armed with sithes and hookes. Origen observes, that in all the victories God gave his people in Canaan, he never used the help of horses. The adversaries, both Egyptians and Canaanites had chariots, and horses; not so Israel. A horse is a warlike creature, full of terrour, Job 41. 20. Prov. 21. 31. So swift, that the Persians (as Pausanias hath it,) dedicate him to their God the Sun; as the swiftest creature, to the swiftest God. But what saith David; An horse is a vain thing for safety, Psal. 33. 18. And to the same purpose, Solomon; A horse is prepared for the day of battell: but (when all's done,) salvation is of the Lord. This, Barac with his friend Deborah, found, and celebrated, in that famous song, Judg. 5. [He giveth goodly words] In the aforesaid Song. Christ also began to utter his words of grace, in the

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Leonina pelli vulpinam affuevit.

Diogenes Laertius. Dio in vita Domit.

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Brufon. lib. 3. cap. 4. Veget. lib. 1. cap. 24.

ὄπισθεν τάχιστα τὸ ταχύτερον θεῶν. Paus. Prov. 21. 31.

land of *Nephthali*, *Mat. 4. 13.* And this is the Reason, that as of the children by *Leahs* side, *Juda's* obtained the first place, among those that were sealed, *Revel. 7.* because Christ sprang of him; so of those on *Rachels* side, *Nephthali* is first named, because there he dwelt; (at *Capernaum* where he had hired a house,) and preached, *ut ubique supereminere ut Christi prerogativa*, saith a learned Interpreter. Compare with this text, *Deut. 1. 23.* and then observe, that good words do ingratiate with God and men.

Verf. 22. *Joseph is a fruitful bough*] Of the vine, saith the *Chaldee Paraphrast*. But it may be, *Jacob* meant it of the *Egyptian* fig-tree, whereof *Solinus* reporteth, that it beareth fruit, seven times in the year; pull one fig, and another presently puts forth, saith he.

Verf. 23. *The archers have sorely grieved him*] These were his barbarous brethren, that sold him; his adulterous mistress, that harlot-like, hunted for his precious life; his injurious Master, that without any desert of his, imprisoned him; the tumultuating *Egyptians*, that pined with hunger, perhaps, spake of stoning him, as *1 Sam. 30. 6.* and the envious courtiers, and inchanters, that spake evil of him before *Pharaoh*, to bring him out of favour: as the *Ierusalem Targum* addeth. All these arrow-masters, as the Hebrew here hath it, set against *Joseph*, and shot at him, as their but-mark; willing to have abused him, but that Gods grace, providence, and unchangeable decree (called here, *Joseph's bow and strength*, *vers. 24.*) would not permit them; as those cruel *Turks*, did one *Iohn de Chabas* a Frenchman, at the taking of *Tripolis* in *Barbary*. They brought him into the town; and when they had cut of his hands, and nose, put him quick into the ground, up to the wall, and there, for their pleasure, shot at him with their arrows, and afterwards cut his throat.

Verf. 24. *But his bow abode in strength*] He gave not place to them by subjection, no not for an hour. If thou faint in adversity, thy strength is small, saith *Solomon*. *Joseph* did not, but as it was said of old *Rome*; *Roma cladibus animosior*; and as of *Mithridates*, he never wanted courage, or counsell, when he was at the worst; so neither did *Joseph*: *Virtus lecythos habet in malis*. The sound heart, stands firme under greatest pressures, *2 Cor. 1. 9, 12.* Whereas if a bone be broak, or but the skin rub'd up, and raw; the lightest load will be troublesome; hang heavy weights, upon rotten boughes, they presently break. But *Josephs* were green and had sap.

By

Modes in
Apocalyps.

11mo anno septies
fructus sufficit.
Vnde pomum
decipit s. alte-
rum sine mora
protuberat.
Solin.

Turk hist. 756.

Gal. 2. 5.
Prov. 24. 10.
ut spiritus
dura est, et
vultu ferat. Plur.

By the hands of the mighty God of Jacob] It was said of *Achilles*, that he was *Styge armatus*; but *Joseph* was *Deo forti armatus*, and thence his safety. He used his bow against his adversaries, as *David* did his sling against *Goliath*. He slung, saith *One*, *perinde ac si funde sue tunicis non lapillum, sed Deum ipsum induisset ac implicasset*, as if he had wrapt up God in his sling.

Verf. 25. *Who shall help thee*] God hath, God shall, is an ordinary way of arguing; it is a demonstration of Scripture Logic, as *Psal. 85. 1, 2, 3, 4.* So *2 Cor. 1. 10.* Every former favour is a pledg of a future. [With the blessings of heaven above, &c.] God shall hear the heaven, the heaven shall hear the earth; and the earth shall hear the corn, wine, and oyl: the genealogy of all which is resolved into God, *Hof. 2. 21, 22.* [With the blessings of the breasts, and of the womb] Yet rather than *Ephraim* shall bring forth children to the murderer, the Prophet prays God to give them (as a blessing, as some think) a miscarrying Womb, and dry breasts, *Hof. 9. 13, 14.* And our Saviour saith. *Woe be to such as are with child, and give suck, in those dayes of war and trouble.* *Matth. 24. 19.*

Verf. 26. *Above the blessings of my progenitor*] Chiefly, because *Jacob* pointed them out the particular tribe, whereof, and the very time, wherein, *Shiloh* should come. This mystery was made known to the Church, not all at once, but by degrees. *Adam* was told, the seed of the woman should break, &c. but whether Jew or Gentile, he heard not a word. *Abraham* the Hebrew, long after was certified, that In his seed all nations should be blessed; but of what tribe Christ should come, till now, the world never heard. After this, *David* was made to know, that Christ should be a male; but that he should be born of a Virgin, was not known till *Esa's* time. Thus God crumbles his mercies to mankind; and we have his blessings by retail, (saith *One*) to maintain trading and communion betwixt him and us. So the cloud empties not it self at a sudden burst, but dissolves upon the earth, drop after drop.

unto the utmost bounds of the everlasting hills.] Spiritual blessings in heavenly things, whereof those temporals afore promised, were but types and pledges. Whence *David* doubts not to argue from temporals to spirituals, *Psal. 23. 5, 6.* God in the Churches infancy fed them, and led them along, by earthly to heavenly blessings, speaking unto them as they could hear.

Verf. 27. *Benjamin shall ravine as a Wolf*] There are that think, that this ought to be applied to *S. Paul* the *Benjamite*; who while

Sunt qui autem
hanc prophetiam
Paulo applicari debent.
Isc. Annot.
ad Act. 9. 3.

AA. 8. 1. 3.

Δρόμο, Philip. 3. 14. 2 Cor. 5. 13. with Act. 26. 11. Saul's his survey of West. Relig.

Heyl. Geog. pag. 714.

while he was Saul, not content to consent to S. Stephen's death, (though it be all one to hold the sack, and to fill it; to do evil, and to consent unto it,) he made havock of the Church, like a ravening Woolf; entering into houses also, and haling men and women to prison. Yea, Act. 9. 1. he lyes breathing out threatenings and slaughter, panting and windless, as a tired Woolf: and having recovered himself, is marching toward Damascus for more prey: But met by the chief shepherd, of a Woolf, he is made a Lamb, Esay 11. 6. not once opening his mouth, unless it were to crave direction; What wilt thou have me to do, Lord? After which time, he never persecuted the Saints so fast, as now he pursues and presses hard toward the high prize; and as mad every whit, he is thought to be for Christ, as ever he was against him. The papists, some of them, have censured him for a hot-headed person, and said, that there was no great reckoning to be made of his assertions. Is this blasphemy in the first or second table, say you? Porphyry, the Philosopher, could say, that it was pity such a man as Paul, was cast away upon our religion. And the Monarch of Morocco, told the English Embassadour in King John's time, that he had lately read Paul's Epistles, which he liked so well, that were he now to chuse his Religion, he would, before any other, embrace Christianity. But every one ought, said He, to dye in his own religion: And the leaving of the faith wherein he was born, was the only thing that he disliked in that Apostle.

Verf. 28. Blessed them every one according &c.] These hard blessings (to some of them especially) hindered not the covenant. Still they were Patriarchs, and heirs of the Promises. Afflictions, how sharp soever, shew us not to be cast awayes. If a man should be baited, and used as a dog or a bear, yet so long as he hath humane shape, and a reasonable soul, he will not believe he is either dog or bear. Let not crosses cause us to take up hard thoughts of God, or heavy thoughts of our selves, as if out of his favour; but account it a mercy rather, that we may scape so; and be judged here of the Lord, that we may not be condemned with the world. Jacob is here said to have blessed all his sons. He rather seemed to curse some of them. And for his welbelov'd Benjamin, Parum auspiciata & honorifera videtur hac prophetia, saith Pareus. But because they were not rejected from being among Gods people, (as Ismael and Esau were, for less faults perhaps) though they were to undergo great and sore afflictions, they are said to be blessed, yea

yea and they shall be blessed, as Isaac said to his whining son, Esau.

Verf. 29. I am to be gathered, &c.] That is, I am now going to heaven; whereof being so well assured, what wonder though he were so willing to dye? I know that my Redemer liveth, saith Job; I know whom I have trusted, saith Paul: And what shall become of my soul when I dye, let him see to it, who laid down his life for it, said Luther. Death may kill me, but cannot hurt me, said Another: This assurance of heaven is, as Mr. Laymer calls it, the sweet-meats of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet.

Ipse videris tibi anima mea man sura sit, qui profa sic sollicitus fuit, ut vitam pro ea posuerit. Luther

Verf. 33. He gathered up his feet] He quietly composed himself, as it were, to sleep in Jesus. He had stretcht out himself before (saith Musculus) as well as he could, for reverence to the Word of God, which he delivered, &c. [And was gathered to his people] To the general Assembly and Church of the first-born, whose names are written in heaven, Heb. 12. 23. In Jerusalem records were kept of the names of all the citizens, Psal. 48. 3. So is it in Heaven, where Jacob is now a denizon.

Occidere potest, la: cre non potest.

CHAP. L.

Verf. 1. And Joseph fell upon his fathers face]

AS willing to have wept him alive again, if possible; yet more moderate then his father had been in the supposed death of him, by an evil beast devouring him. But of mourning for the dead, see Notes on Chap. 23. 2.

Verf. 2; And Joseph commanded his servants the Physitians] Physitians (it seems) were formerly of no great esteem; perhaps it was, because, through ignorance, they many times officiously killed their patients. We know who it was that cryed out, upon his death-bed, Many Physitians have killed the Emperour. And it is grown to a Proverb; No Physitian can be his crafts-master, till he have been the death of thirty men. The Egyptians, to prevent this mischief, appointed for every ordinary disease, a severall Physitian; enjoying them to study the cure of that only. And eill then, the fashion was to lay the sick man at his door: where every passenger was bound to enquire the nature of his disease; that if either

Οερατω, famulor, curo. i. remedia morbo adhibeo. πολλοι ιατροι κητηναι αυτου βασιλια. Adrian. Imp. Tritum est, nullum medicum esse perituum, nisi 30 homines, Orco demiserit. Farewell Physick, was Chaucers Motto. Olim exponebatur ager obitio cuiuslibet sanandus.

Plutarch. Herodot. lib. 1.

Exod. 15. 26.

1^{an} 2^{an} 3^{an} 4^{an} 5^{an} 6^{an} 7^{an} 8^{an} 9^{an} 10^{an} 11^{an} 12^{an} 13^{an} 14^{an} 15^{an} 16^{an} 17^{an} 18^{an} 19^{an} 20^{an} 21^{an} 22^{an} 23^{an} 24^{an} 25^{an} 26^{an} 27^{an} 28^{an} 29^{an} 30^{an} 31^{an} 32^{an} 33^{an} 34^{an} 35^{an} 36^{an} 37^{an} 38^{an} 39^{an} 40^{an} 41^{an} 42^{an} 43^{an} 44^{an} 45^{an} 46^{an} 47^{an} 48^{an} 49^{an} 50^{an}

Herodot. Euterpe.

Plin. lib. 11.

cap. 27.

2 Chron. 16.

14. & 21. 16.

Βασιλειων, voce medici.

Heron. ad Julian.

Cic. de Finib. lib. 2.

Pareus.

either himself, or any within his knowledg. had recovered of the like, he might tell by what means, or stay to make tryal of that skill he had upon the Patient. Physick is, without question, the ordinance of God, Exod. 21. 19. He styles himself, *Jehovah Rophe*, the Lord the Physitian. And a Physitian is more worth then many others, saith the Heathen Poet. Use them we must, when there is need, Mar. 2. 17. 1 Tim. 4. 4. but not idolize them; as 2 Chron. 16. 12. [And the Physitians embalmed Israel] According to the custome of that county; concerning which, he that will see more, may read in *Herodotus* and *Pliny*. This custome continued also in after-ages, as well among Jews as Gentiles. But the Devil turned it, in time, into most vain superstition, both among the *Greeks*, whom *Lucian* frequently jeers for it; and among the *Latines*; witness that of *Emilius*, *Tarquini corpus bona femina lavit & unxit*. *Joseph* embalmed his fathers corpse, partly to honour him with this solemnity; and partly, to preserve him for so long a journey; but principally, to testifie his faith of the Resurrection, and that incorruption he hoped for at the last day. Some think the Apostle hath relation to this, in that, 1 Cor. 15. 29. and they read it thus; *Why do they then wash over the dead?* Confer Act. 9. 37.

Verf. 3. *All the Egyptians mourned for him seventy dayes*] Longer then *Joseph* mourned; they did it through ignorance, and as men without hope; (for both which, see 1 *Thess.* 4. 13.) *Joseph* could look thorow his own los, and see his fathers gain beyond it. Besides, he could say, as *Hierome* in like case, *Tulisti, Domine, patrem, quem ipse delevit: Non contristor quod recepisti; ago gratias, quod dedisti*. And if Pictures could comfort themselves in their greatest dejections, *ex prateritarum voluptatum recordatione*; How much more could *Joseph* now? not only by calling to mind this last seven years enjoyment of his dear father, beyond all hope and expectation; but chiefly, that happy change his father had made, from darkness to light, from death to life, from sorrow to solace; from a factious world, to a heavenly habitation, where he drinks of that torrent of pleasure, without let or loathing.

Verf. 4. *Speak, I pray you, in the ears of Pharaoh*] He spake not to the King himself, but set others awork. Not because he was fallen out of favour, (for he had the happiness to be favourite to five Kings, *Orus*, *Amasis*, *Chebron*, *Amenophis*, and *Mephiris*, in the eleventh year of whose reign, he dyed) but because he was now

a mourner.

a mourner; and such were not wont to come before Kings, *Esth.* 4. 2. though none but such as mourn, are suffered to come before God, *Matth.* 5. 4.

Verf. 5. *In my grave which I have digged for me*] An usual thing of old, 2 *Chron.* 16. 14. *Matth.* 27. 60. See the Notes on Chap. 23. verf. 9. *Quintillus Plantianus*, an ancient Senatour of Rome, in the dayes of *Severus* the Emperour, being wrongfully accused and condemned to dye, desired afore his death, to see those things that he had long since laid by for his burial. Which when he saw to be little worth with long lying, *Quid hoc rei est, inquit? itane cunctati sumus?* What a thing is this, said He? Have we made no more haste to dye then so?

Postulavit, ut ea que ad sepulturam suam comparaverat, videret, &c. et tunc est pariter sepelitus. Dio.

Ver 6. *As he made thee swear*] Oathes must be religiously kept, even those that are private, betwixt friend and friend. For although whatsoever is more then Yea and Nay, in our ordinary communication, is evil, *Matth.* 5. 37. yet a private oath, (as betwixt *Boaz* and *Ruth*) so it be sparingly and warily used, is not unlawful. For in serious and weighty affairs, if it be lawful in private to admit God as a Judge, why may he not as well be called to witness, and to avenge? But this only in case of necessity, when Yea and Nay will not be taken.

Verf. 7. *And with him went up all the servants*] That is, most of them; as *Matth.* 3. 5. In doing the Patriarch this honour, they stand renowned for thankful men; and such (saith One) are worth their weight in gold. *Blessed be he of the Lord, who leaveth not off his kindnesse to the living and to the dead*, *Ruth* 2. 20. But how bale (whose creature he had been) after his death; calling him the rankest heretick that ever lived, and that it had been good he had been dispatcht long ago? And Cardinal *Pool* plaid the unworthy man, in having an intent to raise up King *Henry* the eighth's body at *Windsor*, and to have burned it. This the Papists did to *Paulus Phagius*, a learned *German*, that dyed at *Cambridge*, being sent for over by King *Edward* the sixth. And although they never heard him speak, for he dyed soon after his coming into the Realm, having not time either to dispute, or preach here, yet they unburied him, and burnt his bones. Of all fowl, we most hate and detest crows; and of all beasts, those called Jackals, (a kinde of foxes in *Barbary*) because the one diggs up the graves and devours the flesh; the other picks out the eyes of the dead.

A. & Mon. 1089. Ibid. 1905. Ibid. 1789. D. Featly his Transubstant. exploded. 219.

Nn

Verf. 10.

Verf. 10. *And he made a mourning for his father*] Not seventy dayes, as those Infidels did, verf. 3.

Ob. But why mourned he at all, fith God had fignified his will?

Sol.

So far forth as something concurs with Gods Will, that is grievous to us, we may mourn moderately without offence.

Verf. 11. *Abel-Mizraim, which is beyond Jordan*] A gracious providence of God, (as *Piscator* well observeth) that for the confirmation of the *Israelites* faith, when they were to pass over Jordan, and afterwards, there should be a standing monument there, of the transportation of *Jacob's* body out of *Egypt*, into *Canaan*, for burial-lake. Thus all things work together for good to Gods beloved.

Rom. 8. 28.

Verf. 15. *Ioseph will peradventure hate us*] An ill conscience, we are sure, still haunts them as a hell-hag, and fills them with unquestionable conviction and horrour. Better be langold to a lion, then to an unquiet conscience. See Notes on Chap. 4. ver. 14. and Notes on Chap. 42. ver. 21. Such take no more rest, then one upon a rack, or bed of thorns. There were not many to kill *Cain* besides his father and his mother, and yet he cries, *Every one that finds me, &c.*

Verf. 16. *Thy father did command, &c*] It is a just question, whether there were ever a true word of all this. For *Jacob*, probably, never knew how ill they had used *Ioseph*, as is above-said: But if this had been his command howsoever, as they pretend, would not *Jacob* have spoken himself for them to *Ioseph*, afore he dyed? Fear of man causeth lying, *Zeph. 3. 13.* and fo'brings a snare to the soul.

Prov. 29. 25.

Verf. 17. *Forgive I pray thee now*] In this case a man is bound, not only to let fall all wrath, and desire of revenge, but to make a solemn profession of hearty forgiveness, *Luk. 17. 4.* If the wrong-doer say, *I repent*, you must say, *I forgive*; as ever you hope to be forgiven of God. Our Saviour, *Luk. 11. 4.* seems to make our forgiving our trespassers, the intervenient cause (that which they call *Sine qua non*) of Gods forgiving us. Mark this, lest we be constrained to do, as *Latimer* reports of some in his dayes, that being not willing to forgive their enemies, would not say their *Pater-noster*, lest they should therein curse themselves; but instead thereof, took their *Lady-Psalter* in hand, because they were persuaded, that, by that, they might obtain forgiveness of favour, without putting of so hard a condition, as forgiveness of their enemies.

mies. [For they did unto thee evil] *Ioseph* had long agonised their sorrow; never till now, heard their confession; and is abundantly satisfied. Think the same of God. Do but confess, and he must forgive, upon his Faithfulness, *1 Job. 4. 9.* In the Courts of men, it is the safest plea (saith *Quintilian*) to cry, *Non feci*; not so here. Take away the inquiry of thy servant, saith *David*; and to prove himself so, he adds, *For I have done foolishly*, *2 Sam. 24. 10.* Acknowledg the debt, and God will forthwith cross the book.

Forgive the trespasses of the servants of the God, &c.] Nothing should more persuade to unity, then religion, *Eph. 4. 3. 4. 5.* Others may cleave together, as the clay in *Nebuchadnezzar's* image; but the Saints only incorporate into each other.

Verf. 18. *Behold we be thy servants*] Oh that God might hear such words fall from us, prostrate at his feet! How soon would he take us up, and embrace us! *Deus redde nos sibi, non perire, desiderat*, saith *Chrysologus*, *πολλὴν δὴ βλάβην ἔποιεσεν*, saith *Basil*; *suffundere sanguinem quam effundere*, saith *Tertullian*. I agnized my sin, and the amends was soon made, saith *David*, *Psal. 32.*

Verf. 19. *Am I in the place of God?*] *q. d.* Can I hurt you, when God intends good to you? Is it for me to cross his decree?

Verf. 21. *I will nourish you*] To requite your kindness, that consulted to starve me, in the waterless pit. This was a noble way of revenging; this was heroicall, and fit for christian imitation. If thy enemy hunger, feed him.

Verf. 22. *And Ioseph lived an hundred and ten years*] Four-score of these, he lived in great wealth; and all of them, perhaps, in very good health; as *Pliny* reports of one *Xenophilus*, that he lived 175 years without sickness; which yet was a rare thing, and few mens happiness. Plin. lib. 7. cap. 5.

Verf. 23. *Brought up on Iosephs knees*] Who with great joy, danced and dandled them. So God is said to do his people, *Deut. 33. 3.* As some understand it. Pedibus suis infervit.

Verf. 24. *And Ioseph said unto his brethren, I dye*] A sad saying to them poor souls. For now began their misery and slavery in *Egypt*. When *Epaminondas* dyed, his whole country dyed with him; the *Thebanes* were never after known by their victories, but by their overthrowes. When *Augustus* dyed, the Sun seemed to the *Romanes*, to fall from heaven: such an alteration presently followed in that State. When *Lewis* the twelfth departed this world, Metaph. a pa. en-tibus qui filios suos quos caros habent, sic tractant. Cartw. hist. Christi, sic Shindier. Buxtorf.

Qui prius digi- world, (saith *Budam*) he that erewhile seemed to touch heaven
to caelum assin- with his finger, lay groveling, as if he had been thunderstruck. All
gere viscebantur, with his finger, lay groveling, as if he had been thunderstruck. All
nunc dum dere- *Israels* prosperity dyed with *Josiah*; and so did their liberty and
perante serpere fi- worldly felicity with *Ioseph*. His Nephews, the *Ephramites*, at-
deratos esse dice- tempted, before the time, their own deliverance, not long after
ret. Bud. *Iosephs* death, even whiles their father *Ephraim* was yet alive, but
 1 Chron. 7. 22. with ill success, to his great grief and regret. Hasty work seldom
 Psal. 78. 9. ends well: how this of mine will do, I know not, made up (as it
 might be) in little more then four-moneths space, amidst manifold
 feares and distractions, at spare-hours: and bearing date, from
 mine enlargement, Iuly the 11. that happy day, that saw me
 both a prisoner, and a free-man, by the good hand of my God,
 upon me; to whom be glory and praise for ever. As for this my
 book (made purposely, to testify my thankfulness to God, mine
 Almighty Deliverer, and to those, whom he was pleased to use,
 as instruments of my much-indeared liberty;) such as it is, *Ergo*,
spicatus; as he said of his *Rhetoricks*: and, if I shall cast in my
 verdict,

Anno Dom.
1643.

See mine Epist.
Dedicat. set
before my
Com. on the
four Evangel.

Ovid. de
Pont. Eleg 1. 6.

*Cum relogo scripsisse pudet, quia plurima cerno,
 Me quoque, qui scripsi, iudice, digna lini,*

Deo Soli Gloria.

FINIS.



A
 COMMENTARIE:
 OR,
 EXPOSITION
 UPON THE
 Second Book of *Moses*, called
 EXODUS.

CHAP. I.

Verf. 1. Now these are] Heb. And these are &c.



OR this Book is a continuation of the
 former historie: and this verf a repetition
 of what was before recorded. *Gen. 46. 8.* *J. Byris. Clauis.*
 The whole law (saie the Schoolmen) is
 but one copulative. The whole Scripture
 but *Cor & anima Dei* (saith a Father) *Luke 1. 70.*
 the Heart and Soul of God, uttered by
 the mouth of the holie Prophets which have
 been since the world began.

Verf. 5. And all the souls] That is persons; for souls are not
 begotten, but infused, being *divine particula ante.* *Ecclef. 12. 7.*

A

Aristotle

λεῖπαι), τὸν
νῦν μ. νοῦ δὲ
εἰσὶν ἑπτάκισσες
καὶ δύο ἰσθ
lib. 2. cap. 9. de
gene. ar.

Aristotle himself saw and acknowledged as much. *Were seventie souls*] More worth then the seventie nations of the whole world, saie the *Jews*: God reckon's of men by their righteousness.

Verf. 6. *And all that generation*] *Ea enim lege nati sumus ut moriamur*: God also maketh haste to have the number of his Elect fulfilled; and therefore dispatcheth away the generations.

Verf. 7. *Increased abundantly*] Heb. spawned and bred, swiftly as fishes. *Trogus auctor affirmat in Aegypto septenos uno uero simul gigni*. *Aegypt* is a fruitful Countrie: it is ordinarie there, saith *Trogus*, to have seven children at a birth; *Solinus* give's the reason, *quod fetifero potu Nilus, non tantum terrarum, sed etiam hominum fecundat arva*. The River *Nilus*, whereof they drink, make's men, as well as fields, fruitful. But this increaf of the *Israēlites* was also by the extraordinarie blessing of God, that they might become a mightie and populous Nation, *Deut.* 26.5.

Verf. 8. *A new King*] Called *Busris*, a most savage Tyrant, as *Heathen* histories report him. *Who knew not*] Nothing sooner perisheth then the remembrance of a good turn. The *Aegyptians* are renowned in histories for a thankful people; But it ill appeared in their dealing here with *Joseph*; who (had hee now been alive) might well have said to them as *Themistocles* once did to his *Athenians*, Are yee wearie of receiving so manie benefits by one man? But herein was fulfilled that of the Wise man, *Eccles.* 9.15.

Verf. 9. *More and mightier*] Hee speak's as if hee had looked through a multiplying glasse. See the Note on *Gen.* 31.1.

Verf. 10. *Com let us deal wisely*] So as the world's wifards use to do: But God taketh these foxes in their own craft, *1 Cor.* 3. 19. Your laboring men have the most and lustiest children. *Everie Oppressor is a fool*, *Pro.* 28. 16. *Lest when there fall out anie war*] It may seem by *1 Chron.* 3.21. 22. compared with *Psal.* 78. 9. That the *Ephraimites*, wearie of the *Aegyptian* bondage, and over-haltie to enioie the promised land, invaded the *Philistines*, and plundered them. But were pursued and slain by the men of *Gath*, to the great grief of their father *Ephraim*, and to the further exasperating of the *Aegyptians* against all the children of *Israēl*; which might occasion also this cruel edict and proceeding against them. It is a singular skill to bear bondage

Diod. Sicil.
Lib. 2.

εξαοίμω

daye or anie other burden wisely and moderately. They that break pri.on before God's gaol-deliverie, get nothing but more irons laid upon them.

Verf. 11. *To afflict them*] Becaus they would not serv God with gladnes of heart, *Deut.* 28. 47,48. For now they began to go a whoring after the Idols of *Egypt*, *Ezek.* 23. 8. and 20.5,7,8. *And they built for Pharaoh treasure-cities*] They built also those famous *Pyramides* (as som think) of which it is reported that for the great hight of them, a man cannot shoot an arrow so high, as the mid't of the lower tower, whereon the spire standeth.

Verf. 12. *The more they multiplied*] As the ground is most fruitful that is most harrowed: and as the wal-nut tree bear's best when most beaten. Fish thrive better in cold and salt-waters, then in warm and fresh. *And they were grieved*] Or irked, as *Moab* likewise was becauf of *Israēl*: they did fret and vex at them, *Num.* 22. 3, 4. Yet they were allied, and passed by them in peace: No other reason, but the old enmitie, *Gen.* 3. and that utter antipathie, *Pro.* 29. 27.

Verf. 13. *To serv with rigor*] Heb. *With fierceness*: so thinking to cow out their spirits, and to exanimate them. So deal's the Turk with the Christians.

Verf. 14. *Bitter with hard bondage*] Did wee but live a while (saith One) in *Turkie*, *Persia*, yea or but in *France*, a dream of that libertie wee yet enioie would bee as precious to us, as a drop of cold water would have been to the rich man in hell, when hee was so grievously tormented in those flames.

Verf. 15. *To the Hebrew Midwives*] In *Egypt* and *Greece*, the midwives of old had their schools; and som of them were great writers; I know not whether the Priests were then so officious to them as manie are now among the *Papists*; who saie they therefore studie *Albertus Magnus de secretis mulierum* that they may advise the Midwives: but I doubt it is for a worf purpose; to gratifie and greaten those abominable lults, where- with they are scalded.

Verf. 16. *Then yee shall kill him*] No greater argument of an ill caus then a bloodie persecution. *George Tankersfield* the Martyr was in King *Edward's* daies a verie papist, till the time Queen *Marie* came in: And then, perceiving the great crueltie used on the Popes side, was brought into a misdoubt of their doing

Bucholcer.

Turk. hist. fol.
544.

כפרך
Quidam cum
ferocia voce la-
tinā conserunt.
Metcer.

ἐναυμαλλίδος.
Rom. 1.

Act & Mon.
fol. 1535.

doing, and began, as hee said, in his heart to abhor them.

Verf. 17. *And did not as the King &c*] Wherein they did no more (though out of a better principle) then Nature it self dictateth. *Antigona* saith thus in *Sophocles*, *Magis obtemperandum est Dijs apud quos diuitijs manendum erit, quam hominibus, quibuscum admodum breui tempore vivendum est.* (See the Note on *Act. 4. 19*) Wee must rather obeie God then men.

Verf. 18. *Why have yee don this thing*] They might well have answered, as shee did in *Euripides*, *Obediemus Atridis honesta mandantibus: Sin vero inhonesta mandabunt, non Obediemus.* If you command things honest wee will obeie you; not elf. Or as that brave woman upon the rack, *Non ideo negare volo, ne peream: sed ideo mentiri nolo, ne peccem.*

Hieronym.

Verf. 19. *For they are livelie*] By that voice of the Lord, which maketh the bindes to calv. *Psal. 29.* *Ladie Faith* was their midwife: And shee hath delivered the graves of their dead. (*Heb. 11. 35.*) how much more wombes of their quick Children?

Verf. 20. *dealt well with the midwives*] God is a liberal paie-master: and his retributions are more then bountifull. See yee therefore stedfast and unmoveable, always abounding in the work of the Lord: sith yee know your labor is not in vain in the Lord. *1 Cor. 15. ult.* And the people multiplied.] *Sic divinum consilium dum devitatur, impletur: humana sapientia, dum reluctatur, comprehenditur,* as

Greg. Moral.

Prov. 19. 21.

Gregory hath it. There are manie devices in the heart of a man: but the counsel of the Lord, that shall stand. Among the *Romanes*, the more children anie man had, the more hee was freed from publick burdens. And of *Adrian* the Emperor it is storied, that when those that had manie Children were accused of anie crime, hee mitigated their punishment, according to the number of their Children. But these poor *Israëlites* were otherwise used.

Dio in Adriano.

Verf. 21. *Because the midwives feared God*] There is no necessitie of granting, that the midwives told the King a lie, see *ver. 19.* But if they did, *St. Austin* saith well. *Non remunerata fuit ijs fallacia, sed benevolentia; benignitas mentis, non iniquitas mentis.* Their lie was not rewarded, but their kind-heartedness. That hee made them houses.] *i. e.* hee gave them posteritie: Thus hee builded *David* an house. *2 Sam. 7.* And thus *Rachel* and *Leah* are said to have builded the house of *Israël*. *Ruth. 4. 11.* The parents

parents are as it were the foundation of the house, the children as so manie livelie stones in the building. Hence the Hebrews call a Son Ben of Banah to build, quod sit edificium & structura parentum, quoad generationem & educationem.

Verf. 23. *And Pharaoh charged*] *Imperio non tam duro quam duro.* This was a most bloodie edict: therefore when God came to make inquisition for blood, hee gave them blood again to drink, for they were worthie. The like hee did to *Nero* (*qui orientem fidem primus Romæ cruentavit*) to *Julian, Valens, Valerian, Atilas, Girzerichus.* *Charls* the ninth of *France*, and manie other bloodie Persecutors. See the note on *Rev. 16. 6.*

CHAP. II.

Ver. 1. *And took to wife*]

His own Aunt. *Exod. 6. 20. Num. 26. 59.* The Law against *Incest*, *Levit. 18. 12.* was not yet given, nor the state of *Israël* settled. But what excuse can there bee for that abominable Incest of the House of *Austria* by Papal dispensation? King *Philip* of *Spain* was Uncle to himself, Cousin-german to his Father, Husband to his Sister, and Father to his Wife. And what shall wee say of our Modern Sectaries, whose practising of Incest is now avowed publickly in Print? they shame not to affirm that those marriages are most lawfull that are betwixt persons nearest in blood, brother and sister, father and daughter, mother and son, uncle and neece. The prohibition of degrees in *Leviticus* is to bee understood, say they, of Fornication, not of Marriage. *Tamar* did not doubt to bee her brother *Amnon's* wife, but detested the act of Fornication, &c. Lo here, what Little Noon-day devils do now, in this unhappie open-tide, walk with open face amongst us.

See Mr. Bayly his distillation part. 2. and Mr. Edwards Gangr. par. 3.

Little Noon-day devils do now, in this unhappie open-tide, walk with open face amongst us.

Ver. 2. *A goodly child*] *Fair to God. Act. 7. 20.* See the note there. Art thou fair? bee not like an Egyptian temple, where some beast is worshipped: Art thou foul? let thy Soul bee like a rich pearl in a rude shell.

Act. 7. 20. See the note there. Art thou fair? bee not like an Egyptian temple, where some beast is worshipped: Art thou foul? let thy Soul bee like a rich pearl in a rude shell.

Ver. 3. *And shee laid it in the flags*] This shee did by the force of her Faith. *Heb. 11.* Casting the childe upon God, and under hope believing against hope.

Ver. 4. *And his Sister*] by a singular instinct of the holy Spirit,

rit, as appear's by the event. The steps of a good man are ordered by the Lord, *Psal. 37. 23.* Hee keepeth the feet of his Saints, *1 Sam. 2. 9.*

Ver. 5. *And the daughter of Pharaoh*] shee was brought hither at this time by a special providence, to do that which shee little dreamt of. So when *Heidelberg* was taken by the Imperialists, the copie of *Ursinus's* Catechism enlarged by *Pareus*, was among many other papers carried away by a plundering Souldier; but happily dropt in the streets, and found the next daie by a young Student: who knowing his master's hand, rettored it to his son *Philip Pareus*; who afterwards published that golden book, to the great Glorie of God, who had so graciously preserved it.

Vita David
Paves per: Phi-
lippum flum.

Ver. 6. *One of the Hebrews*] so called of *Heber*: see the Note on *Gen. 13. 14.*

Ver. 9. *And I will give thee thy wages*] The nurf expect's not her paie from the childe but from the parents. Ministers (in case their people prove unkinde or unthankful) must look up.

Ver. 10. *Shee called his name Moses*] Hee was also by the Egyptians called *Mneves*, as *Diodorus Siculus* relateth: and *Montos*, as *Aben-Ezra*. *Museus* calleth him *ὕδατος*, *Water-sprung*, becaus drawn (as *David* was afterwards) out of manie waters, *Psal. 118. ver. 17.*

Ver. 11. *When Moses was grown*] In stature and autoritie, beeing mightie in words and deeds, *Act. 7. 22.* beeing a great Orator, a great warrior. See the Note on *Heb. 11. 24.* Hee was (as *Plinie* saith of *Cato Censorius*) *optimus Orator, optimus Imperator, optimus Senator, omniumque bonarum artium magister*, a man everie waie accomplish't. *That hee went out unto his Brethren*] Associating himself to them, though afflicted, and refusing the pleasures and treasures of *Egypt*: for hee had respect to the recompens of reward, *Heb. 11. 26.* *Ἀσβλαστος* hee cast an eie, hee stole a look from glorie, when hee was on his journie, and so got fresh encouragement.

Ver. 12. *Hee slew the Egyptian*] This deed of his was heroïck and extraordinarie, and therefore not to be imitated by every *Bircher*, who by this example of *Moses* and that other of *Ehud*, persuaded himself it was lawful to kill such as oppose the truth of the Gospel: whereupon hee wounded *Hawkins*, slew his keeper, and thought hee had a calling to kill a great personage in

Camdens Elisa.
fol. 174.

in this Kingdom, whom hee took to bee God's enimie. The like madnes is reported of the Monasterian Anabaptists.

Verf. 13. *Behold two men of the Hebrews strove*] What pitie was it that brethren should strive and one Hebrew smite another; as if blows enow were not dealt them by the Egyptians! Still Satan is thus busie, and Christians are thus malicious. Thus wee have seen doves beat, and sheep butt one another.

Master Bay-
lies distwaf.
par. 2.

Verf. 14. *And hee said*] Yea hee thrust *Moses* awaic, *Act. 7. 27.* *Doing wickedly with both hands earnestly*, *Mich. 7.* This act of his is imputed to the whole people, who therefore were deprived of *Moses* for fortie years. So true is that of the wiseman, *One sinner destroyeth much good.*

Ecclef. 9. 18.

Verf. 15. *But Moses fled*] God by fortie years exile litted *Moses* for further light and advancement. Much hee had learned in *Egypt*, *Act. 7. 22.* but more in *Midian*. Master *Ascham* was a good Schoolmaster to *Q. Elisabeth*, but Affliction was a better. Men commonly beat and bruif their links before they light them, to make them burn the brighter. *Moses* had neither been so illuminate a Doctor nor so excellent a Ruler, if not first humbled, as here.

Verf. 16. *Now the priest*] Or Prince. The old Egyptians chose their Kings from among the Priests. *Samuel* was both a Priest and a Judg in *Israel*. The Emperor of *Rome* had for one of his Titles *Pontifex Maximus* the High-Priest. Among the *Turks*, the Judges at this daie are ever Ecclesiastical persons, whereby both Orders joined give reputation to one another, and maintenance. *And they came and drew water*] They were not so delicately bred as our daintie dames are now-a daies, but did earn it before they eat it.

Blunts voiage.
pag. 89.

Verf. 17. *And drove them away*] From the water that they had drawn, and so had most right unto. *Sic cedit viribus equum*, Might oft overcom's right, see here what wee ow to good laws well executed; No man elf should enjoie so much as his own water.

Verf. 18. *To Revel their father*] Indeed, their grand-father, *Num. 10. 29.* Old men are usually about hom and can do little elf but see to things, and advise.

Verf. 19. *Delivered us out of the hand*] *Moses* if hee may not in *Egypt*, hee will bee doing justice in *Midian*. Christ went about doing

doing good: the place is the better wherever a good man cometh: his trade, faith one, is a compound of charitie and justice.

Ver. 20. Call him that bee may eat bread] If the watering of a sheep were thus rewarded, how shall God recompens a cup of cold water given to those of his little Flock?

Λυγρον πυρρ-
καισιμα.
Lycophron.

Ver. 21. Zipporah his daughter] a peevish piece; a cold armful. Hee had better, haply, have been married to a quartan ague. *Sylla felix si non habuisset uxorem, &c.* It is not ill to marrie, but good to bee warie; lest wee make shipwrack in the haven.

Ver. 22. I have been a stranger] So wee are all, whiles here: Our own place is paradise: halte to it.

Ver. 23. Sighed by reason of their Bondage] They had changed their matters, but not their miseries, "Αυ το παρδν βαρδ. but seldom com's a better. Job's stroke was heavier then his groaning. chap. 23. 2.

Ver. 24. God heard their groaning] Yea their breathing. Lam. 3. 56. men's verie miserie cries to God, as Hagar's did.

Ver. 25. Had respect] Heb. Know them. Hee knew their souls in advertitie. P sal. 31. 7.

CHAP. III.

Ver. 1. To the back-side of the desert]

Alfred. Chron.

HERE it was that Moses wrote the book of GENESIS, (and that of Job too, as som conceiv) for the comfort of his poor oppressed countrie-men in Egypt, that they might lean upon, and live by faith in the promises made to the Fathers.

Ver. 2. And the Angel of the Lord] Christ that Angel of the Covenant, and of the great Counsel. [And the bush was not consumed] No more is the Church (whereof this is an excellent embleme) by the fire of tribulation. Isa. 43. 2. becauf of the goodwill of him that dwelt in the bush. Deut. 33. 16.

Ver. 3. I will now turn aside and see] Moses came out of curiofitic, but was called by God: so do manie to the ordinances for noveltie (as the Jewes did to John Baptist) or for som other sinister respect, to catch, it may bee, and are caught, as those Job. 7. 46. Or as Austin, who coming to Ambrose to have his ears tickled, had his heart touched. It is good to hear howsoever:

Com

Com, said Latimer, to the publick meetings, though thou comest to sleep: It may bee, God may take thee napping. Absence is without hope: what a deal lost Thomas by beeing but once absent? This great vision] Great indeed: there was a flame of fire, el' how was the bush burning? There was light, el' how did Moses see it? There was no heat: el' how was not the bush consumed? Yet in everie of God's afflicted (faith One) you may see this great vision. The voice of the Lord in his affliction (as in this fire) divideth the heat from the light, so that hee is not consumed by the heat (nay rather his infirmitie and carnal concupiscences are consumed thereby) but onely illuminated by the light. See the Note on chap. 2. 15.

Verf. 4. And when the Lord saw &c.] God meeteth him that rejoiceth and worketh righteousness. Isa. 64. 5. *Ati agimus.* The Miller cannot command a winde, yet hee will spread his sails, bee in the waie to have it, if it com. As our libertie (in external acts) is still som (as to com to church, to hear, to repeat &c.) so must our indevors bee answerable.

Verf. 5. Draw not nigh] Bee not rash, but reverent. Heathens could saie, *Non loquendum de Deo sine lumine.* God will bee sanctified of all that draw nigh unto him. Put off thy shoes] Of sensuality and other sins. *Quid pedes* (saith Erasmus) *nisi affectus? Quid pedes calceamentorum onere liberi nisi animus nullis terrenis cupiditatibus oneratus?* Affections are the feet of the soul; keep them unclogg'd.

Levit. 10. 11:

Verf. 6. Hid his face.] So did the Seraphims with a double scarf as it were. Esa. 6. 2. Let a man but see God, and his plumes will soon fall. For bee was afraid] Yea hee trembled and durst not behold. Att. 7. 32. This was his first meeting with God: When better acquainted, hee grew more bold.

Verf. 7. For I know their sorrows] That's a sweet support to a sinking soul, that God know's all, and bears a part. Your heavenlie Father know's, &c. That's enough.

Mat. 6.

Verf. 8. I am com down] *Hamamius dictum*, ut Gen. 11. 7. and 18. 21. See the notes there. Milk and honie] plentie and dainties; all things both for necessitie and delight.

Verf. 9. The oppressions wherewith] Wee are oft more beholden to our enemies infolencie, then to anie innocencie of our own. Deut. 32. 27.

Verf. 10. That thou mai'st bring forth] Which, though as unlikely

B

likely to be done as to remove a rock with his shoulder; yet, setting upon it in God's strength, hee effecteth it. *Tantum velis, & Deus tibi præoccurret.* Howbeit, let a man do what hee can naturally, and God will meet him graciously: There is no truth in such an assertion.

Verf. 11. *Who am I?*] Worth is modest: The proud man asketh, *Who am I not?* *πῶδα ποιῶν ἰδωδύλω, Cyri Majoris sepulcro inscriptum refert Arrianus.* Worth with modestie is *καλῶς*; nothing is so amiable.

Verf. 12. *This shall be a token unto thee*] So hee had a double sign for his fuller and further confirmation: that of the burning bush, for the present; this of serving God at *Horeb*, for the future.

Verf. 13. *What is his name?*] God is above all name, all notion. When *Manoah* enquired after his name; 'Tis wonderful said hee: that is, I am called as I am called, but such is thy weaknes that it surpasseth thy conception. *Afri vocant Deum ignotum Amon, id est, Deus tu, quis es?*

Verf. 14. *I am that I am*] Heb. *I will be that I will be.* The Septuagint render it *Εγὼ εἰμι ὁ εἶν* I am that Hee that is; Agreeably hereunto *Plato* calleth God *τὸ εἶν* and *τὸ εἶν ὄντως*. This name of God is fully opened *Rev. 16. 5.* It import's two of God's incommunicable Attributes: 1. his Eternitie when hee saith, *I will be.* 2. His Immutabilitie, when hee saith, *That I will be.* As *Pilat* said, what I have written, I have written; I will not alter it. But how far out was *Paulus Burgensis* in denying *Ebich* to be anie of God's names? Whether *Aph-hu 2 King. 2. 14.* be one, is far more questionable.

Verf. 15. *Unto all generations*] The Jews, to countenance their conceit of the ineffabilitie of the name *Jehovah*, did corrupt this text: and for *This is my name Legnolam* for ever, they read, *This is my name Legnalam* to be concealed.

Verf. 16. *The God of Abraham, &c.*] His friends, with whom hee had all things common. This was a greater honor don to these Patriarches, then if God had written their names in the visible heavens, to be read of all men.

Verf. 17. *I have said I will bring you up*] And now I am com to do it. This is som part of the import of *I am that I am*, the same yesterday, to daie, and for ever; *Ero qui eram*, I will be the same to you in my performances, that I was to your fathers in my

Chrysost.

Bede.

Victorinus.

Plutarch. de Isid. & Osride.

Irenæus.

Galatinus.

Heb. 13. 8.

my promises. *A Land flowing with milk*] *Sumen totius orbis*, as *One* calleth it, where the hard rocks did sweat out oil and honie. *Deut. 32. 13.* See verf. 8.

Verf. 18. *Hath met with us*] Of his own accord, and without our seeking. *Nolentem prævenit Deus ut velit, volentem subsequitur ne frustra velit.* I am found of those that fought mee not. *cap. 32. Isa. 65. 1.*

Verf. 19. *Will not let you go*] A sturdie Rebel hee was; but God tamed him and took him down by those ten plagues, comprised in these four verses,

Fit cruor ex undis, conspurcant omnia ranæ;

Dat pulvis cimices, postea musca venit.

Dein pestis, post ulcera, grando, locustæ, tenebræ:

Tandem prototoxos ultima plaga necat.

Verf. 20. *And after that, hee will let you go*] When hee dare hold you no longer: when I have sufficiently tam'd him and taught him, as *Gideon* taught the men of *Succoth* with thorns and briars of the wilderness. *Judg. 8. 16.*

Verf. 21. *I will give this people favor*] It is God that fashioneth men's spirits, and speaketh oft-times for them in the hearts of their greatest enemies.

Verf. 22. *Ye shall spoil the Egyptians*] By a special dispensation, which none could grant but the Law-maker. So *Ezek. 39. 10.* These Jewels did afterwards become a snare to the *Israelites* in the matter of the golden Calf.

CHAP. IIII.

Verf. 1. *They will not believ mee*]

They had formerly refused him, and thrust him away. *Exod. 2. 14. Act. 7. 27.* And so they might again, if hee had not somewhat to shew for his extraordinarie calling. In the year 434, the Jews of *Creet* were shamefully seduced by a *Pseudo-Moses*, who promised to divide the sea for them to bring them back to their own Countrie. Those that will not receiv the love of the truth, are justly given up to the efficacy of error. *2 Thess. 2. 10. 11.*

Verf. 3. *And it became a serpent*] So doth the word to those that cast away the care of it; it King's them with unquestionable

ble conviction and horror. With this rod *Moses* should guide the *Israelites*, sting the *Egyptians*. *Isai.* 14. 29. *Jer.* 8. 17. And *Moses* fled from before it] First flee from sin as from a serpent, saith one: But if thou halt taken this serpent into thy hand, rest not till, like *Moses* serpent, it bee turned into a rod again to scourge thy soul. Bee either innocent or penitent.

Verf. 4. Take it by the tail] which was dreadful to bee don, becauf of the antipathie and likely danger: but faith fortifie's the heart against the fear of the creature, and carrie's a man thorough the difficultie of dutie.

Verf. 5. That they may believ] Miracles are sufficient testimonies of an extraordinarie calling from God: provided that they bee true Miracles, (not such as *Deut.* 13) to confirm a calling that is agreeable to God's holy word, as here.

Verf. 6. Put now thine hand] Here was sign upon sign, as *Chap.* 3 12. So low ltoop's the most high to our meanness. And doth hee not the same favor for us by the often administration of the Lords Supper? Doth hee not seal again and again, &c? Was leprous as snow] Let us but laie our hand upon our hearts, thrust them into our bosoms to rife there, and wee shall bee sure to tike them out leprous, all of a tetter.

Verf. 7. As his other flesh] To shew him, that God by small means could bring about great matters, and that in a moment. See *Isai.* 66. 7, 8. Which yet was ill applied by *Card. Pool* to this revolting nation in *Q. Maries* daies.

Verf. 8. The voice of the first sign] God's signes have a voice, and words. *Psal.* 105. 27. They speak not onely to our eies, but ears; as those manie prodigies did before the last desolation of *Jerusalem*; as that terrible tempest at *Rome*, (*Anno.* 1516. The same year that *Luther* began to stir) that so struck the Church where *Pope Leo* was creating his Cardinals, that it removed the Childe *Jesus* out of the lap of his Mother, and the Keies out of *St. Peter's* hand. So the two Suns seen in *London* at the comming in of *King Phillip*, *Feb.* 15. 1553. The new star in *Cassiopeia*. *Anno.* 1572. The prodigious Comet. *Anno.* 1618, &c.

Verf. 9. Shall becom blood] In the year 874, at *Brixia* in *Italy*, it rained blood for three daies and three nights. *Anno.* 1505. There appeared in *Germanie* upon the garments of men and women, divers prints and tokens of the nails, of the sponge, of the spear, of the Lords coat, and of bloodie crosses, *Maximilian*

Baleus Centur. 8.

Οὐδ' εἰς κομι-
της ὄσις ἢ κα-
κὸν φέρει.

Funcc. Chronol.

Alt. and Mon. fol. 769.

milian the Emperor had, and shewed the same to *Francis Mirandula*, who thereupon wrote his *Staurastichon*, and therein thus.

Non ignota cano, Cæsar monstravit, & ipsi

Vidimus; innumeros prompsit Germania testes.

ibid. 1813.

In the third yeer of *Q. Marie*, *William Pikes* beeing at libertie after imprisonment, and going into his garden, took with him a Bible: where sitting and reading, there suddainly fell down upon his Book four drops of fresh blood, and hee knew not from whence it came. Whereat hee beeing sore astonished, and wiping out one of the drops with his finger, called his wife and said, in the virtue of God, wife, what meaneth this? Will the Lord have four sacrifices? I see well enough the Lord will have blood: his will bee don, and give mee grace to abide the trial, &c.

Verf. 10. I am not eloquent] Heb. Aman of words, a master of speech, as *Paul* was. *Act.* 14. 12. Hee had not (that first, second and third of an Orator) Elocution or Pronunciation. And yet God made choif of him rather then of eloquent *Aaron* to praie. *Exod.* 17. Not gifts but graces prevail in praier. Slow of speech] Of a letsom deliverie, word-bound.

Verf. 11. Who hath made man's mouth?] There is no mouth into which God cannot put fit words. *Balaam's Ass* was enabled by God to convince his Master, Whereas by a man, never so full and fluent, hee cannot bring forth his conceptions, without the obtetrication of God's assistance. *Prov.* 16. 1.

Verf. 12. I will bee with thy mouth] See the Note on *Matth.* 10. 19.

Verf. 13. By the hand of him whom thou wilt] Or shouldest send, By that excellent Speaker the Messiah, *cujus dicere est facere*. Thus when God had answered all *Moses's* objections, hee forwardly denie's to go notwithstanding, and bid's him send by his son, as one that was better fitted for the service, That which made *Moses* so unwilling, was (whatever hee pretended) the fear of his life: which rub when God had once removed, hee went on end, *vers.* 19, 20.

Verf. 14. And the anger of the Lord] And no wonder: *Patientia læsa fit furor*, Where God commandeth, there to ask a reason is presumption; but to oppose reason, is a kind of Rebellion. I know that hee can speak well] The gift of utterance is an high favor, a piece of a *Chrillian's* riches. *1 Cor.* 1. 5. See the Note there

there. Aaron (as Tully saith of Aristotle) had *aureum flumen orationis*, a golden gift of speech.

Ver. 15. *Will teach you*] See the note on ver. 11. 12.

Act. and Mo-
rum. p. 988.

Ver. 16. *And hee shal bee thy spokesman*] God hath made mee ill-favored in this world, and without grace in the sight of men (said Tindal to Friib) speechless and rude, dull and slow-witted: your part shal be to supplie that *wh* lacketh in mee: remembring, that as lowlines of heart shall make you high with God, even so meekness of words shall make you sink into the hearts of men. [In stead of God] To dictate unto him my minde and counsel. Such a God to every Christian, is his sanctified Conscience.

Ver. 17. *Wherewith thou shalt do signs*] God, of his free-will joining his operation thereunto; as likewise hee doth to the outward signs in the two Sacraments: and hence their energie, which elf would bee none.

Ver. 18. *Whether they bee yet alive*] which if they bee, though in a low condition, both they and I shall see cause to bee thankful. Lam. 3. 39. Eccles. 9. 4.

Ver. 19. *For all the men are dead*] Here the Lord laie's his finger upon the sore. This was that pad in the straw, the thing that made Moses hang off as hee did; however hee pretended the people's incredulitie, his own inabilitie, and this and that, neither did hee altogether dissemble: but self-love need's not bee taught to tell her tale.

Ver. 20. *Upon an Ass*] This may argue his povertie, as, Zach. 9. ver. 9. Especially if hee had but one Ass for the whole Familie.

Ver. 21. *But I will harden his heart*] with a judiciarie penal hardnes. And thus God is in this book eight times said to have hardned Pharaoh's heart: thrice it is said that hee hardned his own heart, and five times his heart is said to have been hardned viz. by the devil, through the just judgment of God.

Ver. 22. *Even my first-born*] And so higher then the Kings of the earth. Psal. 89. 27.

Ver. 23. *Let my Song*] God commanding Pharaoh to let go his people, and yet hardning his heart that hee would not let them go, is not contrarie to himself. For by so commanding him, hee requireth his obedience, and by so hardning him, hee punisheth his disobedience

Ver. 24. And

Ver. 24. *And sought to kill him*] to do justice upon him according to Gen. 17. 14. and as upon one that was an unmeet man to take care of the Church, having no better ordered his own house. 1 Tim. 3. 5. God passeth not by the sins of his best children without a sensible check, if scandalous especially and committed against conscience. Hee hath much ado to forbear killing us in such cases: Hee is even readie to have a blow at us, and crieth like a travelling woman (who bite's in her pain while shee can) to bee delivered of his judgments. Isa. 42. 14.

Ver. 25. *Surely a bloodie husband*] A peevish wife whose forwardness is either *tollenda* or *toleranda*, cured or carried patiently, *ne conjugium fiat conjurgium*. Shee was not so hot, but Moses was as meek.

Ver. 26. *A bloodie husband thou art*] This peal shee ring's oft in his ears, and so taught him patience.

Conjugium humane divina Academia vitæ.

Certain it is that wee are a bloodie spous to Christ: the Church is *Aceldama*, a field of blood.

Ver. 27. *And the Lord said unto Aaron*] To this religious Familie rather then to anie other, God appeareth: which mercie is remembred. 1 Sam. 2. 27. [Met him in the mount of God] His wife either had left him, or was sent back by him to her father. God suppli'es that comfort by the coming of Aaron.

Ver. 28. *And Moses told Aaron*] So clouds, when full, powr down, and the spouts run, and the eavs shed, and the presses overflow; Aromaticall trees sweat out their precious oils; and as Amber-greece is nothing so sweet in it self, as when compounded with other things: so good men are great gainers by communicating themselves to each other.

Ver. 31. *They bowed their heads*] An ordinarie gesture among the Jews then: as at this day, the reverence they shew is in standing up, and the gesture of adoration in the bowing forward of their bodies: for kneeling they use none, neither stir they their bonnets in their Synagogues to anie man, but remain still covered. Spec. Emrop.

C M A P.

CHAP. V.

Ver. 1. That they may bold a Feast]

Chap. 4. 23. That they may serv mee. Let us keep the feast. 1 Cor. 5. 8. which is the same with Let us serv God acceptably. Heb. 12. 28. It is a Feast and better for a good soul to converse with God. Psal. 63. 5. Isa. 25. 6.

Ver. 2. Who is the Lord?] God's attributes either shew what hee is, or who hee is. To the question of Moses, what hee is? God gave a short answer, I am. To this second by Pharaoh, Who hee is? God made a large replie, till Pharaoh was compelled to answer himself, The Lord is righteous.

Ver. 3. Three daies journie] viz. to mount Horeb. They made it three months journie e're they came there. Exod. 13. 17, 18. God lead's his people oft not the nearest, but the safest waie to their journies end.

Ver. 4. Let the people from their work] Moses talk's of sacrifice, Pharaoh of work. Anie thing seem's due work to a carnal minde saving God's service; nothing superfluous but religious duties: Seneca saith, the Jewes cast away a seventh part of their time upon a weekly Sabbath. To what end is this los? said Judas.

Ver. 5. The people of the Land are manie] & nihil agendo male agere discent. Iphicrates never suffered his souldiers to bee out of employment; but, if out of militarie services, hee set them to dig or lop trees, or carrie burdens, &c. to keep them from mutining or work doing.

Ver. 6. And Pharaoh commanded] Hee raged the more for the message of dismission: so wholesom admonitions make ill men work. Corruptions encreas and biggen by the Law. Rom. 7. ver. 8.

Ver. 7. Yee shall no more give the people straw] Speculum. tyrannidis semper augefcentis atque invalescentis. The matter mend's with us, said those Martyrs in prison, as sowe Ale doth in Summer.

Ver. 8. For they bee idle] I heard a great man once say (saith Luther) Necessse est otiosos esse homines qui ista negotia Religionis curant. They must needs bee idle fellows that are so much taken up

Exptal' audy.

Aug. de Civit. Dei.

in epistola ad Titum, in d'ev. d'ca. xlviii. &c. Polym. stratag. lib. 3.

Alts and Mon.

up about the business of religion. See the Note on vers. 4.

Verf. 9. And not regard vain words] Vain lying words. So this profane Prince calleth, and counteth the word of God. What's Truth? saith Pilat scoffingly.

Verf. 10. I will not give you straw] Cold comfort: things commonly go backward with the Saints before they com forward, as the corn groweth downward ere it grow upward. Hold out faith and patience; deliverance is at next dore by. Cum duplicantur lateres, venit Moyses. When things are at worst they'll mend.

Verf. 11. Yet not ought] Such hard service put's Satan his slaves to, and yet they rejoice in their bondage.

Verf. 12. So the people were scattered] So are most people now-a daies busied about trash and trifles, neglecting the one thing necessarie. In the inthronization of the Pope before hee put's on his cruple Crown, a wad of straw is set on fire before him, and one appointed to saie, Sic transit gloria mundi, the glorie of this world is but a blaze of straw or stubble, soon extinct. They that highly esteem it rejoice in a thing of nought, feed upon ashes &c. Amos 7. 8, 9. with 13.

Verf. 13. And the task-masters] Who were Egyptians, as the officers under them were Israelites, and beaten. verf. 14.

Verf. 14. Were beaten] It is the miserie of those that are trusted with autoritie that their inferiors faults are beaten upon their backs.

Verf. 15. Came and cri'd unto Pharaoh] They did not rail upon him to his face, as the Janizaries did in an uproar upon Bajazet the second their Prince, saying that they would by and by teach him, as a drunkard, a beast and a rascal to use his great place and calling with more sobrietie and discretion. Neither did they go behinde his back, and call him, as Sanders did Q.

Elisabeth, his natural Sovereign, Lupam Anglicanam, the English wolfe, or as Rhifon calleth her, leenam, omnes Abalias, Maachus, Jezabeles, Herodiades &c. superantem, a lioness worst then anie Abaliah, Maacha, Jezabel. A foul-mouthed Jesuite made this fals Anagram of her, Elisabeth, Jezabel. Tis omitted; the presage of the gallows, whereon this Anagrammatist was afterwards justly executed. Aretine, by a longer custom of libellous and contumelious speaking against Princes, had got such

Tuk. hist. fol. 444.

Rivetti Jesuita vapulans. page. 263.

Fuller's holy State. fol. 317.

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a habit, that at last hee came to diminish and disesteem God himself.

Verf. 16. *But the fault is in thine own people*] *Effugium corvi, vexat censura columbas.* As a man is iriended, so is his matter ended. And where the hedg is low, a man may lightly make large leaps. Or as the French man saith, *Qui son chien vult tuer, la rage lay met sus,* Hee that hath a minde to kill a dog, give's out that hee is mad. It was fault enough in God's Israel, that they would not bee miserable.

Verf. 17. *Yee are idle*] See the Note on *vers. 4,* and 8.

Verf. 18. *Yet shall yee deliver the tale of bricks*] Or bee miserably beaten, if but one bee mising. The Spaniards (besides other intolerable burdens and bondages that they laie upon the poor Indians) suppose they shew the wretches great favor, when they do not, for their pleasure, whip them with cords, and daie by daie drop their naked bodies with burning bacon. Regiment without Righteousness turn's into tyrannie.

Verf. 19. *In an evil case*] For their evil courses. *Ezek. 23. 8. 20. 5, 7, 8. Ios. 24. 14.* It is written as a heauey curse of God. *Leuit. 26. 17. If yee still trespass against mee, I will set Princes over you that shall hate you:* Mischeivous, odious Princes, odious to God, malignant to the people.

Verf. 20. *And they met Moses*] How readie are wee to mistake the grounds of our afflictions, and to cast them upon fall causes? The Sareptan told the Prophet that hee had killed her son.

Verf. 21. *The Lord look upon you*] Thus wee have seen dogs in a chafe bark at their best friends.

Verf. 22. *And Moses returned unto the Lord*] Hee turned aside, as it were to speak with a friend, and to disburthen himself into God's bosom. This is the Saints privilege. See the Note on *Matth. 11. 28.*

Verf. 23. *Neither hast thou delivered*] Here *Moses* himself was too short-spirited. Hee considered not, belike, that God's promises do manie times bear a long date, neither is it fit to set him a time, or to awaken him whom our soul loveth; untill hee pleas. Do but waite, saith the Lord. *Habac. 2. 3. You shall bee delivered; you shall bee delivered, you shall bee delivered, you shall; you shall;* So much that text in effect soundeth and assureth.

Chap. VI.

CHAP. VI.

Verf. 1. *Then the Lord said unto Moses.*]

PARDONING the faults of his praier, God grant's him a gracious answer, so hee dealt with *David.* *Psal. 31. 22.* For I said in my hart I am cut off from before thine eyes: Nevertheless thou heardst the voice of my supplication when I cried unto thee.

Verf. 2. *I am Jehovab*] *'Aolavids Scaliger's* word) that *Scalig. de Schol. Perefis* (*Gregorie's* word) that have beeing of my self, give beeing to all things else; and in special to my promises, to perform with my hand what I have spoken with my mouth, onely God expect's that men put his promises in suit by their prayers, as here, and burthen him with them, as that Martyr said. 1 King. 2. 15.

Verf. 3. *By the name of God Almighty*] See the Note on *Gen. 17. 1.* The sense is this, saith *Cameron,* *Quantum illis sufficiebat tantum indulsti, non indulsti quod erat summum.* Hee gave them enough, but not the main. *But by my name Jehovab*] That is, by the import of this his name, the full performance of his promises. God was known to the Patriarchs by this name *Jehovab quoad esse Dei,* but not *quoad esse rei.* Camer. de Eccl.

Verf. 4. *To give them the land of Canaan*] And a better thing with it, the Kingdom of Heaven. *Heb. 11. 10. 16.*

Verf. 5. *I have heard the groanings*] Hee heareth the young ravens that crie unto him but by implication onely, and with a hoarf voice unfit to move pitie: (whence also they have their name in the Hebrew) how much more his own covenanters? Psal. 147. 9.

Verf. 6. *And I will bring you out*] A great deliverance; but nothing to that which Christ hath wrought for us from the tyrannie of sin and terror of hell.

Verf. 7. *And I will bee to you a God*] This is the top of anie man's happiness, to have God for his God. What can such a man want? *Psal. 23. 1.* As hee in *Plutarch* said of the Egyptians, that though they had no musick nor vines amongst them, yet they had Gods. Plut. Cypri.

Verf. 8. *And I will bring you*] See *vers. 4.*

Verf. 9. *But they hearkned not*] The ear, which taste's words as the mouth doth meat, was so filled with choller, that they could

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St. Fran.
Drake World
encompas.
248. 73.

1 King.
27. 18.

could relish no comfort. It is ill sowing in a storm, giving phylick in a fever-fit. The easiest medicines, or waters are troublefom to sore eies : So here. *Quicquid recipitur, recipitur ad modum recipientis.*

Ezek. 2. 5. *Verf. 11. Go in speak unto Pharaoh] Whether hee will hear. or whether hee will forbear. Speak when God bid's us, though it may seem to little purpose : Wee have lost manie a worl labor. The man of God must bee patient (tolerant) to all yea to those that oppose, proving if at anie time God will give them repentance. &c.*

2 Tim. 2. 25.
Evangelizandv.

Verf. 12. Of uncircumcised lips] Or of an heavey speech, word bound, Thick-lipped: A thin lip is a sign of eloquence. Job. 12. 20. Pithe lie in such lips.

Verf. 13. And the Lord spake unto Moses] Notwithstanding his former tergiversation, and the peoples peevihness. Mens wickedness cannot interrupt the course of God's goodness.

Verf. 14. These bee the heads] This is a digression to shew the descent of Moses and Aaron. Digressions in divine discourses are not alwaies and absolutely unlawful. God's Spirit sometimes draws aside the doctrine, to satisfie some soul which the Preacher know's not : and sparingly used it quickeneth attention.

Verf. 15. The son of a Canaanites] whom it was not lawful for him to marrie; but hee was a head-long and head-strong, bold and fierce fellow. Gen. 34. 25. and 49. 7. Bound by Joseph Gen. 42. 24. As one that had been most forward to sell him to the Midianites Merchants. Simeon also is left out in Moses his blessing. Deut. 33.

Verf. 16. Of the sons of Levi] Upon this family hee insilt's, and therefore hasten's to it. Speak ever to the purpose.

Verf. 20. Jochebed, his father's sister] See Chap. 2. 1.

Verf. 21. Korah] That ringleader of Rebels. Num. 16. 1.

Verf. 23. Elisabetha] Or Elisabeth, a prince's sister Num. 2. 3. Our English Elisabeth, was by a French Dutchess said to bee the most glorious and most happie woman that ever swayed Scepter.

Verf. 30. Of uncircumcised] See the Note on verf 12.

Thuc. hist.
lib. 124.

CHAP. VII.

Ver. 1. And the Lord said unto Moses]

IN answer to his last exception, which yet hee had answered before. *chap. 4. ver. 16.* God bear's with our infirmitie. *A God to Pharaoh] Armed with mine autoritie, a Vice-God. Shall bee thy Prophet] i. e. Thy spokelman, and interpreter.*

Verf. 2. Thou shalt speak] Gods word must bee spoken how-ever it be taken.

Verf. 3. And I will harden] See the Note on chap. 4. 21. The Dutch have a proverb, Quem Deus excæcaturus est, hinc primum oculos claudit. When God will blinde a man, hee first closeth up his eies.

Verf. 4. And Pharaoh shall not hearken] This judgment God layeth upon manie of our hearers at this daie, of whom, after much paines-taking, wee may well complain as the herdsmen did in the Poet,

Heu mihi ! quàm pingui macer est mihi turus in aruo.

Verf. 5. And the Egyptians shall know] To their cost, when the Lord's hand that is lifted up in threatning, shall fall down in punishing. Lord (saith the Prophet) when thy hand is lifted up they will not see, but they shall see, &c. Isai. 26. 11. God will unseal their heavey eies with scorching plagues, and rouf them with horror enough.

Verf. 6. Did as the Lord commanded them] Mallem obedi e, quàm miracula facere, saith Luther. Their obedience yielded them more comfort, then their working of wonders.

Verf. 7. Four score years old] And so might saie to his countie-men and others, as old Augustus did to his mutinous soldiers, Audite senem inuenes, quem inuenes senes audierunt.

Verf. 9. Shew a miracle for you] A perswading wonder, an admirable work, above the power of nature, as beeing a kinde of creation, and, such as requireth omnipotencie. But Pharaoh's heart was such a nether millstone, as neither miracle, nor ministration, nor miserie, nor mercie could possibly mollifie. At the burning of Bainham the Martyr, when his arms and legs were half consumed, hee cried out to the standers by and said, O yee Papists, behold you look for miracles, here now you may see a

miracle: for in this fire I feel no more pain, then if I were in a bed of down, or of roses. Thus hee: *sed surdis fabulam.*

Verf 10. *And it became a serpent*] Or, a dragon, in token of desolation, if they disobeyed; and that their countrie should become a den of dragons. *Isai. 13. 22.*

Verf 11. *The wise men, and the forcerers*] Magick is either pure and natural, or impure and diabolical; which implyeth a compact with the devil, either overt or covert. The chief of these jugglers here were *Jannes and Jambres.* *2 Tim. 3. 8.* Whose names are also mentioned in the *Talmud.*

Verf 12. *And they became serpents*] Not really such, but in appearance onely. The devils miracles are mere impostures, phantasms, delusions. And this was the first plague that God inflicted upon *Pharaoh.* *Swallowed up their rods*] That is their dragons. so hath Christ (who is life essential) swallowed up death in victorie. *1 Cor. 15. 55.*

Verf 13. *And hee hardened Pharaoh's heart*] Not by bare preference, or permission onely, but by withdrawing his grace, directing the Tyrant's actions to his own glorie, irritating his corruptions by oracles and miracles, and delivering him up to Satan to be further hardened.

Verf 14. *Pharaoh's heart is hardened*] Heb. *heavie,* clogg'd with corruption, and held down by the devil: as on the contrarie, *Jehosaphat's* heart was light and lift up in the waies of the Lord. *2 Chron. 17. 6.* So were Doctor *Taylor's,* and *George Roper's* the Martyrs: the former fetch't a frisk, the later a great leap, when they came to the stake.

Verf 15. *In the morning*] It was in the night then that God appeared to *Moses.* But afterwards mouth to mouth apparently, by special privilege. *Num. 12. 6, 8. Exod. 33. 11.* As a man speaketh with his friend.

Verf 16. *Hitherto thou would'st not hear*] Indeed hee could not hear; as little as those *Jews* could believ *Christ's* miracles. *Job. 12. 37. Therefore they could not believ* (saith the Text) *because that Isaiah had said, hee hath blinded their eyes, and hardened their hearts, &c.*

Verf 17. *In this thou shalt know*] *q. d.* I shall really answer thee to that stomachfull question of thine. *cap. 5. 2.* See the Note there.

Verf 18. *Shall loath to drink of the river*] *Nilus.* God will confute

A& and
Mon. fol. 74.

A& and Mon.
1385. and
1629.

confute them in their confidences. The *Egyptians* use to brag of their river, and in mockerie to tell the *Grecians,* that if God should forget to rain, they might chance to perish for it: The rain they thought, was of God, but not the River: Hee therefore threateneth to drie it up, and here to bereave them of all comfortable use of it.

Verf 19. *Upon their ponds*] Fish-ponds are in *Hebrew* called *Berechoth,* Blesings. But how soon can God curt our blesings. *Mal. 2. 2.* And destroe us, after that hee hath don us good. *Job. 24. 20.*

Verf 20. *Were turned into blood*] To shew them (as in a mirror) their blood-guiltines: These bloodie and deceitful men had blood to drink, for they were worthie. *Revel. 16. 6.* See the Note there.

Verf 21. *And the Fish*] That was their common food. *Num. 11. 5.* The flesh of manie beasts they (through superstition) would not eat of, as One well noteth from *Exod. 8. 26.*

Verf 22. *Did so with their inchantments*] With their secret sights and jugglings, they seemed to do so. (See *vers 12.*) for *Pharaoh's* further hardening.

Ver. 23. *Neither did hee set his heart*] But to his iron sinews hee added browes of brasse. *Isai. 48. 4.* To his natural and hereditarie hardnes, adventitious and habitual.

Verf 24. *Digged round about*] If by drawing the waters they might purifie them, but they looked not to the maker thereof; they returned not to him that smote them. *Isa. 22. 11. and 9. 13.*

Ver. 25. *And seven daies were fulfilled*] So long, the plague continued that they might bee sensible of it: and not do as the dog, who getting out of the water, shakes his ears and there's an end. Surely if these *Egyptians* had believed the prediction of this plague, they would have don as *Plinie* saith *Camels* do. *Plin. lib. 8. Impletur cameli, cum bibendi est occasio & in prateritum & in futurum,* they would have drunk for hereafter also. *cap. 18.*

CHAP. VIII.

Ver. 1. That they may serue mee]

Alfred.

Eventus plagarum est alius per accidens, ut Simulata emendatio Pharaonis; alius per se, ut Dimissio populi.

Ver. 8. Behold I will smite] God usually (not alwaies) warn's before hee wound's, *ideòq; minatur, ut non puniat*, and therefore threateneth that hee may not punish his creature.

Ver. 3. And the river shall bring forth frogs] In stead of fishes. Thus the first and this second plague are about the water, the third and fourth about the earth, the five next about the air, and the last about man.

Ver. 4. And the frogs shall com up] Neither wals nor weappons could keep of the frogs from Pharaoh and his people. As neither could Hatto Arch-Bishop of Mentz bee possibly rid of that armie of mice, that God sent out against him for his cruelty to som of his poor subjects, till they had devoured him.

Ver. 6. And the frogs came up] with their hateful hearing of Breker, & ex coax, coax.

Ver. 7. And the Magicians did so] See the note on chap. 11. 22.

Ver. 8. Intreat the Lord] In extremitie an hypocrite will crie for help, as a pig under the knife, as a prisoner at the bar, as a drowning man will catch at that twig, which erst standing on the bank hee despised; *Joab* in distres run's to the horns of the altar; *Lord*, in trouble have they visited thee, they powred forth a charm when thy chastening was upon them, saith the Prophet of those hypocrits, that yet brought forth no better then winde. *Isai.* 26. 16, 18. But will the hypocrite praie alwaies as &c? *Job.* 27. 10. Did they at all fast unto mee, even to mee? *Zech.* 7. 5. I will let the people] For the present it may be, he purposed so to do. Good thoughts make but a thorough-fare of carnal hearts: they cannot settle there. *Thy goodness is as the morning dew* &c.

Ver. 9. Glorie over mee] Or jear mee, and reject mee, as thou hast don heretofore: but when thou hast so don, thou must bee beholden to mee for my praiers, or thou art like to lie under the plague, for ought that thy wifards can do to relieue and re-leaf

A muribus in
Reno consecutus
perijt. Anno.
923.

Aristoph. in
Ranis.

Hof. 6. 4.

leaf thee. In the river onely] For a Memento; that thou sinch Horat. not, nor forget thy promise. *Quo teneam vultus* &c.

Ver. 10. Tomorrow] *Cras vox corvina*. To daie if yce will hear his voice. Now is the daie of grace, &c. procrastination is perilous. *Annibal* when hee could have taken Rome, would not: when hee would, could not: So *eis avēon tā arōdūia* said *Pluta:ch* that fool. Let serious matters alone till to tomorrow: but hee was slain that night.

*Nemo tam divos habuit faventes,
Crastinum ut possit sibi solliciti.*

Ver. 12. And Moses cried unto the Lord] Not for Pharaoh's conversion; for hee knew hee was pati cure) but for his deliverance from the present plague, that the power of God might bee the more manifested, and the tyrants conscience the more convinced.

Ver. 13. According to the word] *Iste vir posuit apud Deum quod voluit*. *Moses* might do what hee would with God, as *One* laid of *Luther*.

Ver. 14. And the land stank] As once this land also did by those unclean frogs that came out of the Pope's mouth. *Revel.* 16. 13. But *England* is now no more a babe (said *K. Henric 8th.* *A& and Mon.* in his protestation against the Pope:) there is no man here but *fol. 990.* now hee know's that they do foolishly that give gold for lead, &c. Surely except God take awaie our right wits, not onely the Pope's autoritie shall bee driven out for ever, but his name also shall shortly bee forgotten in *England*, &c. Thus hee, and much more to like purpose. God hath promised to take awaie the unclean spirit out of the land. *Zach.* 13. 2. *Fiat, Fiat*. Surely the Societie of ungodly men (whether *Papists* or *Atheists*) is unfavourie and tedious, like the slime and filth that is congealed, when frogs and toads and other vermine join together.

Ver. 15. But when Pharaoh saw, &c.] *Heb.* A breathing or respiration: so fulfilling that of the Prophet *Esai.* 26. 10. In like sort *William Rufus*, beeing dangerously lick at *Glocester* in the 6th year of his raign, vowed upon his recoverie, to see all vacancies in the Church furnished: which hee did, but with so great a do, as shewed that having escaped the danger hee would gladly have deceived the Saint; like the man in *Erasmus* his *Naufragium*, who in a storm promised the *Virgin* a picture of wax as big as *S. Christopher*: but when hee came to shore would

Daniel's hist.
fol. 58.
Scaputo il
Murbo f avda-
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not give a tallow candle. Thus in the sweating-sickness ministers were sent for and large promises made of amendment: but no sooner were they recovered, but they returned to their old courses, as Mr. Bradford complaineth: Whence *Plinie* (in one of his *Epistles* to one, who desired rules from him how to order his life aright) I will saith hee, give you one rule, that shall bee in stead of a thousand, *ut tales esse perseveremus sani, quales nos futuros esse profitemur infirmi.* That wee go on to bee such when well, as wee promised to bee when sick. Men roar when upon the rack: but once got off, they think they may do as they list.

Verf. 16. *Stretch out thy rod*] Here's no warning given, which shew's great wrath. Impenitencie make's God wearie of repenting. *Jer.* 15. 6. Absolute in his threatnings (if anie) resolute in his executions as. *Deut.* 29. 19. 20.

Verf. 17. *All the dust of the land became lice*] Or gnats. *Quid ciniphe vilius* (saith *Philo*?) what so base and vile a creature as a louse, a gnat? and yet by this poor vermin God so plagued all Egypt, that fainting under it, they were forced to crie out, *This is the verie finger of God.*

Verf. 18. *But they could not*] Though they endeavourd it, as did the Juggler of *Amwerp*, who beeing required by the *English Merchants* there to plaie his feats and shew his cunning; after much sweating and toil, when hee saw that nothing could go forward, but that all his enchantments were void, hee was compelled openly to confesse, that there was som man there at supper which disturbed and letted all his doings. This was *Mr. Tindal* the Martyr; who hearing of this juggler, had desired certain of the Merchants that hee might bee present to see him plaie, &c.

Verf. 19. *This is the finger of God*] An act of Omnipotencie, as *Luke* 11. 20. *Psal.* 8. 3. The heavens are the work of *God's fingers.* *Deus disponit membra pulicis & culicis*, saith *Augustin.* [And hee hearkened not to them] Neither to *Moses*, nor to his own Magicians beeing a kin to the *Catadupes* that dwell at the fall of his river *Nilus*, and are deaf.

Ver. 20. *Rise up early in the morning*] *Sanctificat, sanat, dilatat quoq; surgere mane.* Early rising is good for health, wealth and Godliness. *David* prevented the dawning of the morning, &c. *Psal.* 119. 147. *Christ* rose up a great while before daie. *Mark* 1. 35. See the note there. Ver. 21. *Shall*

A Ct. & Mon. fol. 585.

Verf. 21. *Shall bee full of swarms of flies*] Of all the ten plagues this was the most troublesom; for that they never suffered men to rest: so worldly cares, *noctē ac diē non dabunt requiem*, as those Tyrants, *Jer.* 16.

Verf. 22. *And I will sever*] Heb. *Marvelously separate*, by setting upon them my *signum salutare*, *Ezek.* 9. so that the world that are shall return and discern betwixt the righteous and the wicked, *Mal.* 3. 18. See *Exod.* 23. 16. [In the midst of the earth] Not in heaven onely, whereunto *Aristotle* and other Atheists would confine his Providence. *Istippus* made *Alexander's* picture with this posie;

Iuppiter asserui terram mihi, tu asserere cælum.

Verf. 23. *And I will put a division*] Heb. *a redemption*; so *Luke* 1. 68. *Aristotle* reporteth, that when from the hill *Æma*, there ran down a torrent of fire that consumed all the houses thereabouts; in the midst of those fearful flames, the river of fire parted it self, and made a kinde of lane for those who ventured to rescue their aged parents. This extorted from him an acknowledgment of *God's* good providence for the godlie here on earth.

Verf. 24. *A grievous swarm of flies*] i.e. Numerous and pernicious; yet not so bad as those manie noisom thoughts that swarm daily in men's hearts. Here is that *Leviathan*; there are also creeping things innumerable. And these manie times marr and flie-blow our praiers, so as that they stink in the nostrils of *God.*

Verf. 25. *Sacrifice to your God in the land*] Persecutors, when they cannot conquer, would compound.

Verf. 26. *Will they not stone us?*] Superstition is cruel; witness the Popish Inquisition to *Lithgow*, who in ten houres received 70. severall torments: And the Massacre of *Paris*, wherein they poisoned the Queen of *Navarre*; murdered the most part of the pearles Nobilitie in *France*, their wives and children, with a great sort of the common people, an hundred thousand in one year in divers parts of the Realm, som saie three hundred thousand. So in *Ireland*, what havock have those breathing-Divels made of the innocent English &c? And what threatnings and slaughter do our desperate Malignants now breathe out against us.

Verf. 27. *As hee shall command us*] Manner as well as matter, D 2

Docuit Aristoteles Providentiam Dei ad cœlum Lunæ usque protendi, non ultra.

Εὐθα τὸ εἶς ἐπιβάν ἄλλο ἕξχασιτίονος τὸ δαυόνος, Arist. de Mundo cap. 6.

ter, circumstance as well as substance is to bee heeded in God's service; elf there may bee *malum opus in bona materia*, (as one faith) an evil work in a good matter.

Rufeb.

Verf. 28. *Onely yee shall not go verie far*] So loath was hee to loof his hold; fo is the Diuel. The Pope made large offers to Queen *Elisabeth*, as also to our King, when in *Spain*. [*In-treat for mee*] So *Simon Magus* in a fright begg's *Peter's* praies; fo *Maximinus* the persecuting Emperor sent to the Church for Praiers, when God had laid upon him a grievous diueaf. So *Ezra* 6. 10. *praie for the King's life, and for his Sons*.

Verf. 29. *Deal deceitfully anie more*] Som are fo slipperie, there's no believing of them. *Egesippus* faith of *Pilate*, that hee was *vir nequam, & parvi faciens mendacium*, a naughtie man, and one that made no conscience of a lie. No more did *Pharaoh*.

Verf. 30. *Intreated the Lord*] See the Note on Verf. 12.

Psal. 19. 11.

Verf. 31. *There remained not one*] Praier make's clean work; it can do wonders in heaven and earth. Saie thou with *David*, *Cleanf thou mee from secret faultis*, those that are of daillie and hourlie incurfion. Praier will scour the coast, clear the conscience of dead works. *Acls* 8:22.

Verf. 32. *And Pharaoh hardened*] All blows and pressures were fo far from mollifying him, that hee hardened and embarrbled more and more.

CHAP. IX.

Ver. 1. *Let my People go*]

De Doctrina Christiana.

The verie same message to a word, as before often. *Austin* perswade's God's Messengers fo long to insit upon the same point, beating and repeating of it in the same words, till they perceiv by the gesture and countenance of the hearers that they understand and embrace it. *Chrystom* at *Antioch* preached manie Sermons against swearing; and told the people (that seemed to bee wearie of that subject) that till they left their swearing, hee would never leav preaching against that sin; *ὁ μὲν ταῦτα ἀπαύει δὲ ταῦτα, said Secrates*.

Verf. 3. *Is upon thy Cattle*] Both those *ad esum*, and those

ad usum. Men sin, these suffer, and therefore groan. *Rom.* 8.

Ver. 4. *And there shall nothing die*] It is fair weather out with the Saints, when it is foulest with the wicked. God hideth his in the hollow of his hand. *Psal.* 91. till the indignation bee overpast. *Isa.* 26. 20. Hee giv's the like charge of them as *David* 1 *Sam.* 18. 5. did of *Abjolom*.

Ver. 6. *And all the cattle*] That is, a great sort of them, not all. *chap.* 9. 19. 25; And this was the fith of tho'e ten plagues, a number of perfection; to note that God therein did most perfectly administer and execute his judgments. Non utitur sicut ter sed communititer.

Ver. 7. *And the heart of Pharaoh was hardened*] like a Smith's anvil, hee grew harder for hammering. There was little need to saie to *Pharaoh* as the Smith did to the *Lantgrave of Thuring*, *Du-rescite, durescite, O infelix Langravi* Hee hardned fast enough. Pet. Nicol. Gelytramp.

Ver. 8. *Sprinkle's it toward the heaven*] in token that this plague should in a special manner bee inflicted from heaven: The *Philistims* by their golden emrods acknowledged, that the emrods in their flesh were from God. *Hippocrates* called the pestilence *τὸ θεῖον* the divine disease, as wee call the spots thereof *God's marks*. The Falling sicknes was antiently called *morbus sacer*, as an immediate hand of God. And what can wee conceiv less of the Sweating sicknes with which no stranger in *England* was touched: and yet the English were chafed therewith, not onely in *England*, but in other countries abroad: which made them like tyrants both feared and avoided wherever they came. Life of K E Edward 6. by Sir John Heywood, pag. 127.

Ver. 9. *A boil breaking forth*] this *Moses* threatneth to all disobedient persons. *Deut.* 28. 27. *Job's* boils were rather probational then penal. So were *Munster's* ulcers (medicinal they were howsoever) which hee shewed to his friend and said, *He sunt gemmae & pretiosa ornamenta Dei, quibus Deus amicos suos ornat, ut eos ad se attrahat*. These bee those gems and jewels wherewith God adorneth his best friends, that hee may bring them nearer to himself. Antii loc. com. pag. 127.

Ver. 11. *For the boil was upon the Magicians*] who were convicted, but not converted. *Exod.* 8. 9. They stood still to withstand *Moses*, as *Balaam* against the light of his own conscience, was resolved to curf howsoever; and therefore went not aside as at other times to speak with God, but set his face toward the wilderness; Like a head-strong hors that get's the Bit in his teeth and run's away with his Rider.

Ver. 12.

Ver. 12. *And the Lord hardened*] See ver. 7. and chap. 4. 21. &c.

Ver. 13. *Let my people go*] See ver. 1.

Ver. 14. *All my plagues upon thine hart*] Hart-plagues are the worst plagues of all. A hard Hart is in some respects worse than Hell: sith one of the greatest sins is greater in evil than any of the greatest punishments.

Ver. 15. *For now I will stretch out*] His former preservation was but a reservation: and hee hath hitherto escaped with his life; not for any love that God bare to him, but to shew his power on him. Wicked men may have common mercies and deliverances, but the Lord loveth the righteous. Psal. 146. 8.

Ver. 16. *Have I raised thee up*] Heb. *I have constituted and set thee up as a But-mark*, that I may let thee at thee and follow thee close with plague upon plague, till I have beaten the verie breath out of thy bodie. See Prov. 16. 4. Rom. 9. 17.

Ver. 17. *As yet exaltest thou thy self*] q. d. No amendment yet? A fore sign of a vessel of wrath fitted to destruction. It is ill with the bodie when physick will either not enter, or not staie with us.

Ver. 18. *Such as hath not been in Egypt*] Dio maketh mention of a shower of blood and of water, that fell in Egypt a little before it was subjected by Augustus, in *quæ loca ne strilla quidem aque antè ceciderat* saith hee, where never any drop of water (much less of blood) ever fell before.

Ver. 19. *Send therefore now*] Here mercie rejoiceth against judgment, if by any means hee might be wrought upon. *Sed Rhinoceros interimi potest, capi non potest*. It was past time of daie to do Pharaoh good.

Ver. 20. *Hee that feared the Lord*] As few will do till they feel his hand. But they that tremble not in hearing, shall be crushed to pieces in feeling saith that Martyr.

Ver. 21. *And hee that regardeth not*] This was (doubtless) the greater number, *Qualis Rex, talis grex*. This was a just presage and desert of ruin, not to be warned.

Ver. 22. *Stretch forth thy hand*] i. e. Thy rod in thine hand. ver. 23.

Ver. 23. *And the fire ran along upon the ground*] such hail-stones and coals of fire wee also read of Psal. 18. 13, 14, 15. Isa. 30. 30, 31. and in the Roman historie, when Marcus Antonius the Philosopher fought with the *Quades*, and by the prayers of the thundring

dering legion (as they were afterwards called) of the Christians rain was obtained to the refreshing of the Roman armie, *ingens grando compluraq; fulmina in hostes ceciderunt: Itaq; licebat videre in eodem loco aquam ignemq; simul de cælo cadere, atque ob eam causam, Romanos valere ac bibere. Quados exuri & penitus interire. i. e. A huge hail and many light-bolts fell upon the enemy: Fire and water fell at once from heaven, the Romans drank of the water and were relieved, the Quades were burnt by the fire, and perished.*

Ver. 25. *And break everie tree of the field*] Here was *strages & clades horrenda*, yet Pharaoh's heart is not broken, but remains obdurate. *Perdidisti fructum afflictionis*, was an heave charge. Ducklings stoop and dive at any little stone thrown by a man at them; yet shrink not at the heavens great thunder.

Ver. 26. *Only in the land of Goshen*] See the note on chap. 8.

Ver. 23. Dio reports further of the fire forementioned, ver. 23. That that fire from heaven either fell not at all upon the Romans; or, if it did, it was presently quenched: neither did the waters help the *Quades*, but inflamed them as if it had been oil, so that they called for water to cool them, when the rain fell upon them; and wounded their own bodies to quench the fire with their blood.

Ver. 27. *The Lord is righteous*] See the note on chap. 5. ver. 2.

Ver. 28. *I will let you go*] But though hee spake thus fair, believ him not: for there are seven abominations in his heart: No sooner was Pharaoh off the rack, but hee bite's in his confession, and retract's his promise.

Ver. 29. *I will spread abroad mine hands*] viz. In prayer; holding up and out the palmes of the hands, as those do that expect to receive an almes, in a having manner: So did Solomon. 2 Chron. 6. 13. See Psal. 143. 6. Ezr. 9. 9. [That the earth is the Lords] See the note on ver. 14.

Ver. 30. *That yee will not yet fear*] Howbeit I will pray for you, and you shall feel the fruit of it. Thus God is good to the just and unjust. Matt. 5.

Ver. 34. *But sinned yet more*] As iron is verie soft and malleable, while in the fire: but soon after returns to its former hardness. So here.

CHAP. X.

Dio in Aug.

Jam. 2. 13.
Solimus.

Bradford.

κλεγενοβελθ

C H A P. X.

Ver. 1. For I have hardened his Heart]

AS hee that bring's in a light, blinde's an Owl; or as hee that powr's on water kindle's the Lime whereupon it is powred: so the Lord by publishing his commands and by doing his miracles hardened the heart of Pharaoh; who, for his willful rebellion was justly forsaken of God, and delivered up to his own heart, which is somewhat worst them to be delivered up to the diavel.

Ver. 2. And that thou maiest tell] The memorie of God's (magnalia) great works must be transmitted to posteritie:

Ut nati natorum & qui nascentur ab illis,

that after-Ages may hear and fear this great God. See 1 Sam. 4. ver. 8.

Ver. 3. How long wilt thou refuse] God think's long of the time that men mispend and waste in wicked courses Jer. 4. 14. and 13. 27. It is a favorie saying of Bernard, *Totum vitæ meæ tempus perdidit, quia perdidit vixi*: the time of my loosness I have utterly lost.

Ver. 4. Els if thou refuse] Men should look up with David, and see the punishing Angel over their heads with a drawn sword, and submit. As if not Balaam's A's shal condemn them for their desperate Lewdness: for hee fell down before the Angel. [I will bring the locusts] God hath treasuries of plagues for the obstinate, neither can hee bee (as the Poet feared of his Jupiter) possibly exhausted.

Ver. 5. And they shall cover] For they go forth by heaps. Pro. 30. 27. and huge multitudes. Jud. 6. 5. [And shall eat everie tree] See Joel 1. 7. Plin. lib. 11. cap. 29.

Ver. 6. And hee turned himself] No man may turn himself to go out of the great Turk's presence, but must go backward till hee bee out of the room. Dissention talking out between Queen Elizabeth and the Earl of Essex about a fit man for Government of Ireland, hee uncivilly turned his back, as it were in contempt with a scornful look: Shee, waxing impatient, gave him a cuff on the ear; bidding him com again when shee sent for him, &c. But Moses may not be imagined to have so turned himself.

Ver. 7.

Ver. 7. And Pharaoh's servants said unto him] They were convinced and mollified, though hee was not. Whom Hee will God hardeneth. Rom. 9. 18. [How long shall this man bee a snare unto us?] Hee was not the snare, but their own sin. Pro. 29. 6. Howbeit hee must bear the blame. As if som fond people should accuse the Herald or the Trumpet as the caus of their war: or as if som ignorant prestant, when hee see's his fowls bathing in his Pond, should crie out of them as the causes of foul weather.

Ver. 8. And Moses and Aaron were brought, &c.] Somthing the tyrant would seem to yield to his Counsellors, and not to deal by them as the Persian Monarchs, who were wont to advise with their Peers: but if anie of them delivered that which was contrary to the King's minde, *flagris cedebantur*, they were whipped: which is a punishment also usually inflicted at this daie by the great Turk, even upon the greatest *Bassa's* of the Court, upon the least displeasure.

Kocherman.

Tu. k. Hist.

Ver. 9. For wee must hold a Feast] See the Note on Exodus 5. ver. 1.

Ver. 10. Let the Lord bee so with you] In cursing them, hee unwittingly blessed them. Exod. 12. 30, 31. and 13. 21, 22. See Psal. 109. 28. Cursing men are Cursed men. But God's people fare the better for beeing cursed. *Let them curse / ut do thou bless*, is not more a Prayer then a Prophecie.

Ver. 12. Even all that the hail hath left] How easily can God straiten, yea, starv us all, it hee but send forth his forraging Armies. Joel 1. 6.

Ver. 13. An East-winde] The proper and ordinarie office whereof is to purge the air.

Ver. 14. And the locusts went up] As a formidable armie: see a graphical description of a like plague threatned. Joel 2. 4, 5, 6, 7, 8, 9, 10, 11.

Ver. 16. I have sinned against the Lord] A faire confession, but forced and extorted. Thus the toad, if beaten on the bellie, will vomit up his venom, and the malefactor on the rack will utter all. But as water heated, if taken off the fire, will soon return to its natural coldness, yea becom colder after heating then before; so hypocrites heats are not kindly from the Spirit, but violent from the outward fire of God's judgments: therefore when that is out, these are gone.

Aristot. Meteor. 1. 12.

Ver. 17. Now therefore forgive] Moses must forgive his sin: God

E

God

Si quous peccent homines, &c.

Turk. Hist.

Camden's Elis. fol. 494.

God is not in all his thoughts. *David* crie's peccavi Pharaob perii: *David*, Against Thee, Thee onely have I sinned: Pharaob crie's to *Moses* to pardon his sin. Man may forgive the trespass, but God onely the transgression.

Ver. 18. *And hee went out*] The wisdom from above is gentle, easie to bee intreated, readie to everie good work. The Devils are called *Shugnirim*, rough and rugged.

Ver. 19. *A mightie strong West-winde*] *Rupertus* call's the windes mundi scopas, the beedoms wherewith God sweep's his great houf of this world: Like as his spiritual houf (the hearts of his people) hee sweep's off all foul lusts (those hellish locusts) with that rushing mightie winde spoken of. *Alf.* 2. 2.

Ver. 20. *But the Lord hardened*] See the Note on ver. 1.

Ver. 21. *Stretch out thy hand*] Here was no warning. See *Exod.* 8. 16. as good, the more unexpected, is the more weloom; so evil the more sudden, the more terrible.

Ver. 23. *They saw not one another*] That they might know the worth of light, by the want of it. One being asked whether light was pleasant? answered, That's a blinde man's question. Little do wee prize this excellent creature.

Ver. 24. *Called unto Moses*] viz. when the darkness was over: though som think that, even during the darkness, Pharaob (such was his madnes) raged against God, and menaced *Moses*.

Ver. 25. *Thou must give us also sacrifices*] God gave *Noah* of everie clean beast seven (for sacrifice likely) but of everie unclean two onely. *Gen.* 7. 2.

Ver. 26. *Not an boof*] God's Law must bee kept as the apple of our eye. *Prov.* 7. 2. A dispensatorie conscience is an evil conscience. Repentance make's clean work: as the Flood drown'd all, even *Noah's* friends also.

Ver. 28. *Get thee from mee*] Evermore when God's messengers are abandoned, destruction is at next door by. I know that the Lord hath a purpose to destroy thee. See 2 *Chron.* 36. 16.

Ver. 29. *Thou hast spoken well*] q. d. When I see thee next, do thy pleasure by mee. This was an act of faith in him, whereby hee feared not the wrath of the King. *Heb.* 11. 27. So when *Valerius* the Arrian Emperor threatned *Basil* with bonds and banishment, *Pueris illa terribilienta proponat*, said hee, Let them threaten boies with those fray-bugs. The Emperor may take away my life, but not my faith; my head, but not my crown.

Chap. XI.

CHAP. XI.

Ver. 1. *One plague more upon Pharaob*]

WHO, after the hardnes of his impenitent heart treasured up to himself wrath. *Rom.* 2. 5. God strike's still upon the thick bosses of his buckler. *Job.* 15. 26. When men are no whit better by afflictions, and worf with admonitions, God finde's it time to strike home.

Ver. 2. *Borrow of his neighbor*] This was an extraordinarie command, and may not bee made a president but in the same case, and upon the same warrant. The Law-giver onely can dispens with his own Law. Ordinarily it is the wicked that borroweth, and paieth not again. *Psal.* 37. 21.

Ver. 3. *Was verie great in the Land of Egypt*] Great hee was both in gift and autoritie; so that for his sake the *Israelites* might have what they would of the *Egyptians*: It was not here as once at *Rome*, *Calamitas nostra Magna est: Sic Mimus olim de Pompeio, plaudente populo Romano tam eleganti solacissimo.*

Ver. 4. *And Moses said*] scil. before hee went out of Pharaob's presence: for afterwards hee saw his face no more. *chap.* 10. ver. 29.

Ver. 5. *That sitteth upon his throne*] As co-partner in the Kingdom. Our *Henrie* the second crowned his eldest son *Henrie*, while hee was yet alive. But this young King, through discontent, fell into a fever, whereof hee died before his father; who cast him away first by his indulgence, and after by his rigor, not suffering him to bee what himself had made him. [*That is behinde the Mill*] The hand-mil, which they drove before them. *Judg.* 16. 21. *Isa.* 47. 2. *Mat.* 24. 41.

Ver. 6. *A great crie*] Because in everie house there shal bee a dead corps, and so a *Conclanation* est. They had made *Israel* crie: and God usually retaliate's spoil to spoil. *Exek.* 39. 10. number to number. *Isa.* 65. 11, 12. choice to choice. *Isa.* 66. 3, 4. crie to crie. *Jam.* 5. 1, 4. &c.

Ver. 7. *Shall not a dog move his tongue*] And yet how many dead dogs do now adays bark and snarl at the *Israel* of God? which, nevertheless, is not without God, 2 *Sam.* 16. 9, 10. who will one daie make iniquitie to stop her mouth. *Job.* 5. 16. Why should this dead dog curf? said *Abisbal*.

E 2

Ver. 8.

τύβλι το έρα
σημα.

ειδε γινωσκ
μοι νετο

Canina fenum
dia.

Ver. 8. *In a great anger*] Heb. *In heat of anger.* wherewith in the caus of God hee was blessedly blown up. Meekness here had been but mopishness.

Ver. 9. *That my wonders*] See the note on Rom. 9. 17.

Ver. 10. *Did all these wonders*] But all was worf then spilt upon him: he was even set in sin, and resolved never to remove; God had a hand in it.

CHAP. XII.

Ver. 1. *And the Lord spake*]

BEfore the slaughter of the first-born, ye before that plague was threatned. See Mr *Torspel* his design for harmonizing the BIBLE.

Ver. 2. *This moneth*] Called *Abib.* Exod. 13. 4. with us called *March* or *April*; when the daie lengthning, and the Sun ascending, each thing begin's to revive: To shew, saith one, that by the true passover Christ *JESUS*, not onely is our time and all other things sanctified, but also that wee should in recent remembrance of that benefit of our Redemption, all our daies and years bee thankful to our gracious Redeemer, and that by his death, true life and reviving unto mankind. [It shall bee the first moneth] viz. in respect of sacred, not civil affairs, as *Junius* here prooveth out of *Josephus*. The *Jubiles* began in September. Lev. 25. 8. Exod. 23. 16, 9, 10. The Creation of the world began then, as som will have it: but *Luther* and others think it was in the Spring rather.

Ver. 3. *In the tenth daie*] The Paschal-Lamb was taken up the tenth daie, but not sacrificed till the fourteenth, that they might so kill the passover as first to sanctifie themselves and prepare their brethren. 2 Chron. 35. 6. For which caus also it was a received tradition among the the Jewes, that during those four daies the Lamb was tied to their bed posts.

Ver. 4. *Shall make your count*] scil. of Communicants; that the whole may bee caten up, and everie one have enough, Spiritual blessings may bee divided in *solidum*, one may have as much as another, and all alike. The Gentiles also are called to fruition and feeding on the Lamb.

Ver. 5. *Without blemish*] Christ that immaculate Lamb of God

God was hereby typified. 1 Pet. 1. 19. See the Note there. [From the sheep, or from the goats] A lamb, to shew Christ's innocencie, meekness, patience, profitableness. Or a kid, to shew that hee was a sinner: 1. By Imputation, for God made our sins to meet upon him. Isa. 53. 6. 2. By Reputation, for hee made his grave with the wicked, ver. 9.

Ver. 6. *Until the fourteenth daie*] See the note on ver. 3. [In the evening] Christ came in the evening of the world. Heb. 1. 2. in the last hour. 1 Job. 5. when all laie buried in darkness; in the even-tide of our sin and death.

Ver. 7. *And strike it on the two side-posts*] Not on the threshold. Wee may not tread under foot the Son of God, or count the blood of the Covenant an unholy thing, Heb. 10. 29. but get our hearts sprinkled therewith by the hyfop-bunch of Faith from an evil conscience, that wee may serv the living God. Heb. 9. 14.

Ver. 8. *In that night*] By candle-light: so must wee feed upon Christ, *lumine supernaturali*: by his knowledg doth God's righteous servant justifie manie. [Roast with fire] Not raw: wee may not grossly conceiv of Christ, nor rashly receive him. Not boiled, but rost: to shew that Christ was rosted in the fire of his father's wrath: & sicut tostis cibariis non adhibentur alia, ut in elixis fieri consuevit: ita solum Christum debemus apprehendere fide, saith *Alsted.* an Interpreter. [And unleavened bread] See the Note on 1 Cor. 5. 7, 8. [And with bitter herbs] To teach, that looking upon Christ whom they have pierced men must bee in bitterness. Zach. 12. 10. and feel what an evil and bitter thing sin is. Jer. 2. 19. beeing readie to suffer hardship with Christ, though hee should feed us to the full with bitter herbs, and make us drunk with worm-wood. Lam. 3. 15.

Ver. 9. *His head with his legs*] To let us see our need of whole Christ, and our most perfect communion with Him.

Ver. 10. *And yee shall let nothing of it remain*] Wee may not presume to sin in hope of pardon. Christ will not stand us for a sinning-stock.

Ver. 11. *With your loins girt*] As prest and intent to the service: so wee should bee at all times, but especially when to depart out of the Egypt of this life, and to take heaven by force. Then, if ever, wee should hoc agere, gird up the loins of our minds, &c. 1 Pet. 1. [And yee shall eat it in haste] As not doubting of deliverance, and waiting a call out of life. [It is the

Lord's

Antiq. lib. 1.
cap. 4.

Hospin. de orig.
scil. cap. 5.

Lord's passover] A sacramental expression, like that of our Saviour, This is my bodie. *Mat. 26. 26.* see the Note there. The sacraments of the old Testament were both sacraments and types: but those of the New, are sacraments onely.

Ver. 12. *And will smite all the first-born*] This crosseth not that in *Ezek. 18.* The son shall not bear the iniquitie of his father: for God never punisheth the innocent, becaus all are guiltie before Him. These Egyptians had slain Israel God's first-born. And it is the observation of *Theodore*, that when God smote Pharaoh's first-born, hee drew blood of the arm for the cure of the head: which becaus it mended not thereupon, came also to confusion. [*and upon all the Gods of Egypt*] As hee did here upon the Popish Idols in the begining of the Reformation, by detesting their vanitie and laying their honor in the dust.

Ver. 13. *I will pass over you*] Or, over-skip you. So hee dealeth out by his, who should therefore keep a passover for our safetie.

Ver. 14. *By an Ordinance for ever*] Till Christ our pass-over should bee sacrificed for us; and then the Christian pass-over was to succeed.

Ver. 15. *Yee shall put away leaven*] All unsoundness in point of Faith, and insinceritie in point of Practice. See the Note on *1 Cor. 5. 7.*

Ver. 16. *An holie convocation*] This same word (in the Hebrew) signifieth the holie Scriptures; to teach us, saith one, that the Scriptures ought to be read in the Congregation, and holie Assemblies.

Ver. 17. *In this self-same daie*] Heb. *In the bodie or strength of this daie*: so the mid-daie is called. Art thou delivered, helped? write up the time and place.

Ver. 18. *Until the one and twentieth daie*] As *Austin* said of the feast of Pentecost, might these of the Passover, may wee of the Powder plot; *Gaudet produci hac solemnitas.* It were well if this holie-daie were a double-daie.

Ver. 19. *No leaven found*] See the Note on ver. 15. [*Shal bee cut off*] For a small fault, as it may seeme to some: but the less the master, the greater is the contempt in denying to do it. Keep therefore Gods commandment as the fight of thine eye. Look to those *mignitula Legis*, that yee may live.

Ver. 20.

Ver. 20. *Yee shal eat nothing leavened*] Watch carefully against corruption in life and doctrine: bee punctual in your preparation to, and participation of the Christian passover.

Ver. 21. *All the elders of Israel*] The masters of Families; who in this Familie-service were to kill and eat, and set before the rest of the household, as priests at home; and to shew them the meaning of that myterie.

Ver. 22. *A bunch of hyssop*] An herb of a purging propertie. See *1 Cor. 6. 11.* [*The blood that is in the bason*] The remembrance of Christ's bloodie passion must bee kept fresh in our hearts. [*Strike the lintel*] Profess Christ crucified, honor him by a holie conversation, minde him in your out-goings and in-comings [*None of you shal go out*] Bee not of those that withdraw to perdition, but of them that believ to the salvation of the soul. *Heb. 10. 39.* Mingle no more with the Egyptians.

*Tam recens mihi
nunc Christus ac
si hoc borâ sa-
disse sanguinem.*
Luth.

Ver. 23. *Will not suffer the destroyer*] Angels delight to bee executioners of God's judgments, and Saviors of his people.

Ver. 24. *For ever*] See the Note on ver. 15.

Ver. 25. *Yee shal keep this service*] yet with som variation of circumstance.

Ver. 26. *When your children*] Children are to bee carefully catechised and informed. *Eph. 6. 4.* See the note there. *Luther* scorned not to profess himself *discipulum Catechismi*, a Catechism Scholar.

Ver. 27. *Bowed the head*] In token of submission to the command and thankfulness for such a salvation.

Ver. 28. *Went away and did &c.*] They that will not timouf-ly obeie God's sweet precepts, shal one daie have no other command to obeie but that bitter, *Ite maledicti*, Go yee cursed, &c.

Ver. 29. *From the first-born of Pharaoh*] See ver. 12.

Ver. 30. *For there was not an house*] Neither is there an house amongst us (hardly) where not one, but manie are dead in trespasses and sins. Our land even stink's again with such, as Egypt did with the frogs.

Ver. 31. *And bee called for Moses*] That is, hee sent them to bee packing. See chap. 10. 29.

Ver. 32. *Bless mee also*] So *Maximus* the Persecutor being sorely diseased, sent to beg the prayers of the Church. In their moneth you shal finde these wilde asses. *Jer. 2. 24.*

Ver. 33.

Ver. 23. *Wee bee all dead men*] *Quis autem vult mori ? prorsus nemo.* Everie thing make's much of life, from the highest Angel to the lowest worm.

Ver. 35. *And they borrowed*] For their use at that solemn feast they were to keep in the wilderness: The Egyptians denied them nothing; as willing to bee rid of them upon anie terms.

Ver. 36. *Spoiled the Egyptians*] See the note on chap. 8. 2.

Ver. 37. *About 600000*] So that promise to Abraham was fulfilled. *Gen. 15. 14.* and that to Jacob. *Gen. 46. 3.*

Ver. 38. *And a mixed multitude*] Of strangers, that took hold of the skirts of these Jews and said, *Wee will go with you.* *Zach. 8. 23.* but afterwards turned tipper. *Num. 11. 4.* lusted greatly and greedily; and made Israel to sin. Coals touch'd, will either burn or sullie us.

Ver. 39. *And they baked unleavened cakes*] A memorial of which sweet mercie they kept on foot by that yearly feast of unleavened cakes. *Deut. 16. 3.*

Ver. 40. *Was four hundred and thirtie years*] scilicet, from the time that Abraham began to sojourn in the Land of Canaan, and to pass into Egypt. *Gen. 12. 10.* See *Gal. 3. 17.* with the Note there.

Ver. 41. *Even the self-same daie*] God (saith one) had well-nigh forfeited his bond; but e're the Sun went down hee paid the debt. His promises are good sure-hold. At midnight the first-born were slain, becaus then exactly the four hundred and thirtie years were expired.

Ver. 42. *This is That night*] That, with an accent. God expect's our returns should bee answerable to our receipts. God's blessings are binders; and of all things hee can least abide to bee forgotten.

Ver. 43. *There shall no stranger, &c.*] Strangers are excluded; to shew, that the faithful onely have fellowship with Christ; *contra quam Lutherani incipiunt*, saith one.

Ver. 44. *When thou hast circumcised him*] And so admiteed him into the fellowship of the faithful. A man must live before hee can bee nourished, bred, before hee can bee fed.

Ver. 45. *A forreigner*] Unless a Profelyte.

Ver. 46. *In one house*] To teach them unitie; which indeed is not anie where found, but in the Church. *Can. 6. 9.* *My Dove is but one, &c.*

Ver. 47.

Ver. 47. *Shall keep it*] or perish for their neglect. *Aut faciendum aut patiendum: either men must do it, or die for it.*

CHAP. XIII.

Ver. 2. *It is mine*]

BY right of Redemption also. Hee that is saved is not his Down, but his that saved him. *Servati sumus ut serviamus.* *Luk. 1. 74.*

Ver. 3. *Remember*] Heb. To remember indefinitely, q. d. Remember perpetually, and commemorate.

Ver. 3. *In the month Ahib*] The flowrie-moneth, as *Macarius* call's it. See the Note on chap. 12. 2.

Ver. 5. *A land flowing with milk and honie*] Where fulness may breed forgetfulness, satiric, securitie.

Ver. 6. *Seven daies*] Figuring our whole life.

Ver. 7. See the Note on chap. 12. 19. 20.

Ver. 8. *And thou shalt shew*] See the Note on chap. 12. 26.

Ver. 9. *And for a memorial*] See the Note on Mat. 23. 5.

Ver. 12. *The males shall bee the Lords*] This God did, that with the first-born son (commonly best beloved) hee might draw all the love to him'self.

Ver. 13. *And every firstling of an Ass*] This God would not have paid him in kinde, *ed quod Asinus tardum & pigrum animal,* as *Bellarmino* give's the reason. The zealous God hate's dulness. *Tardis mentibus virtus non facile committitur.*

Ver. 14. *That thou shalt saie unto him*] *Plantas tenellas frequentius adquare proderit:* young plants must bee often watered.

Ver. 17. *That God led them not*] Hee carefully chose their waie out of Egypt; not the nearer, but the safer. Hee tempt's not above what wee are able: but so order's the matter, that evils are not readie for us. till wee for them.

Ver. 18. *God led the people about*] *Philo* writeth that it was not much above three daies iourne from Egypt to Canaan the Tercol. next waie: *Sed Dei volu tas est summa necessitas.*

Ver. 20. *From Succot*] their first Rendezvous chap. 12. 37.

Ver. 21. *And the store*] See *Psal. 105. 39. Isa. 4. 5, 6.* God prot & directs and everie waie suit's the necessities of his people.

F

CHAP.

CHAP. XIV.

Ver. 1. And the Lord spake]

Necesse est adesse divinum ubi humanum cessat auxilium. Philo Jud. [IT was of God then, then that the people fell into such straits: that where humane help failed, divine might com in.

Ver. 2. *That they turn*] i. e. return. In passing the red Sea, the Israelites made a semicircle. Confer Exod. 13. 20. with Num. 33. 6. God must bee followed, though hee lead us through a maze or Labyrinth.

Ver. 3. *They are intangled*] Perplexed, intricated, they know not what to do, or which waie to turn. Enemies watch opportunities, but oft miss of their meaning.

Ver. 4. *And I will bee honored*] By subduing this sturdie Rebel, and bringing his violent dealing upon his own pate. *Psal.* 7. 16. When the Prophet cried to *feroboam's* altar, it clave presently asunder. But the mightie hammer of God's word, with ten miracles, gave ten mightie strokes at *Pharaob's* heart, and yet could finde no entrance. God will therefore now take another course with him.

Ver. 5. *That the people fled*] i. e. Ran quite awaie, without anie resolution ever to return. This troubled the tyrant: Crowns have their cares. Little *David* like's his hook the better ever since hee saw the Court.

Ver. 6. *Made readie his charet*] To meet his destruction.

Ver. 7. *600 chosen charets*] They fought of old out of charrets arm'd with sithes and hooks; which at first were a terror, and after a scorn.

Ver. 8. *With an high hand*] Bravelly, boldly, in battle-raie, (not as run-awales) in all comly equipage.

Ver. 9. *But the Egyptians pursued*] And God made fair waie before them, till they came into the red sea.

Ver. 10. *For they were sore affraid*] Becaus sorely distressed: they saw no waie to escape, unless they could have gone up to heaven: which becaus they could not, heaven came down to them (though unworthie) that God might get him a name. *Isa.* 63. 12, 14. The Israelites herein were far more happie then those antient Britains, who beeing greatly distressed by their Northern Enemies in the time of *Valentinian* the third, implored the aid of *Aetius* the Roman Prefect of *Gaul*, using these words:

Necesse est adesse divinum ubi humanum cessat auxilium. Philo Jud.

1 King. 13.

Jer. 23. 29.

Reges lib. 1. cap. 24.

words: To *Aetius* thrice consul the *sigb's* of the Britains: and after thus they complain. *The barbarous enemy beat's us to the sea; the sea beats us back to the enemy: between these two kindes of deaths, wee are either murdered or drowned.* But their implorations prevailed not: Neither found they anie other remedie then what the Prince of Orange shewed to his souldiers at the battle of *Newport*; when they had the sea on one side, and the *Spaniards* on the other: If, saich Hee, you will live, you must either eat up these *Spaniards*, or drink up this Sea.

Ver. 11. *Becaus there were no graves*] Thus they rebelled at the sea, at the red-sea, yet hee saved them for his names sake. *Psal* 106. 7. 8.

Ver. 12. *Is not this the word*] *Invalidum omne natura querulum.* Weak spirits are ever quarrelling and contending. *Seneca.*

Ver. 13. *Stand still and see the salvation*] Thus God heard their crye at the red-sea] *Neh.* 9. 9. Though it were not the crye of faith, but of fright and perturbation. So hee heard the voice of the lad. *Gen.* 21. 17.

Ver. 14. *Yee shall hold your peace*] i. e. Yee shall neither saie, nor do.

Ver. 15. *Wherefore criest thou unto mee?*] sc. with inward groanings, without anie audible voice. *Moses egit vocis silentium, ut corde clamaret.* And God was readier to answer, then hee to ask. [*Speak unto the children of Israel*] q. d. Ther's somthing more to bee don then to praie. *Ora & labora.* Wee must not onely crave God's help, but bee forward in the course, whereby to make waie for God's help. [*That they go forward*] Though upon a manifest danger. This is an act of strong faith, pure obedience. *August.*

Ver. 16. *But lift thou up thy rod*] This rod God make's use of, for the greater manifestation of his own power, and the gracing of his servant *Moses*.

Ver. 18. *When I have gotten mee honor*] Made mee a name as at this daie. *Neh.* 9. 10. For this hee was famous in far countries. *Jethro* (the first profelyte to the Jewish Church) was hereby converted, saie the *Rabbines*. And the *Philistines* crye *Woe unto us*, these are the Gods that smote the Egyptians with all the plagues in the *Wildernes*. *1 Sam.* 4. 8.

Ver. 19. *And the Angel of God*] Christ the Angel of God's presence. See chap. 13. 21. and 23. 22. [*Went behinde them*] So

So the glorie of the Lord was their reward. *Isai.* 58. 8. Hee will bee to his both Van and Rere. *Isai.* 52. 12.

Ver. 20. *A cloud and darkness to them*] See the Note on *Heb.* 12. 2.

Funç; Chroni Ver. 21. *And Moses stretched out his hand*] Of that *Pseudo-Moses* that cozeied manie credulous Jews of *Creet* into the mid'st of the sea, *Anno.* 434. See *Funccius* at that year. [*And the waters were divided*] So was that torrent of fire (if *Aristotle* may bee beleived) that ran from *Ætna*, consuming the countrie, and yet parted it self; making a kinde of a lane for those that ventured to rescue their aged parents.

De mundo.
cap. 6.

Ver. 22. *Were a wall unto them*] Everie main affliction is our red-sea (saith *One*) which, while it threat's to swallow, preserv's us.

Ver. 24. *In the morning watch*] God watcheth upon the evil to bring it upon his enemies, then when hee may do them a greatt mitcherit. *Dan.* 9. 14. Hee picketh his times for vengeance *Isai.* 33. 10. [*The Lord looked upon the host*] Hee set his eyes upon them (as *Paul* did upon *Elymas* the forcerer) with highest offence, and utmost indignation. After which lightening follow's that terrible thunderclap, wherewith hee troubled them and took off their wheeles. See *Psal.* 77. 18, 19, and 18. 15.

Ver. 25. *For the Lord fighteth for them*] Our late great successes have extorted the like acknowledgments from som of Satan's sworn swordmen: as at the dissolution of the seige at *Plimouth*.

Ver. 26. *That the waters may com againe*] By winde that God sent. *Exod.* 15. 10. The windes blow, the waters flow. *Psal.* 147. 18.

Ver. 27. *Returned to his strengtb*] For by beeing divided, it had been weakened. *si colidamur, frangimur.* The daughter of dissention is dissolution.

Ver. 28. *There remaind not one of them*] No more doth there of our subdued iniquities. *Mic.* 7. 19. *Peccata non redeunt.* Wee shall see them no more, anie otherwise then these *Israelites* did their enemies, dead upon the shore.

CHAP. XV.

Ver. 1. *Then sang Moses*]

PResently upon the deliverance, whiles their hearts were hot, and the mercie fresh. No part of the thank-offering might bee kept unspent till the third day. Benefits soon grow stale, and putrefie, as fish.

Ver. 2. *I will prepare him an habitation*] Or I will adorn him, I will give him ornaments and trimmings. Such God account's our poor praises.

Ver. 3. *The Lord is a man of war*] Yea hee alone is a whole Armie of men, Van and Rere both. *Isai.* 52. 12. Hee send's the sword. *Ezek.* 14. 17. Mutter's the men. *Isai.* 13. 4. Order's the ammunition. *Jer.* 50. 25. Give's the victorie; Whence hee is here styled by the *Chaldee.* *The Lord and Victor of wars.*

Ver. 4. *In the red sea*] So called haply from that red man *Esau* or *Edom*, who uturped the dominion of that sea, now called *Sinus Arabicus.*

Ver. 5. *As a stone*] So shall Rome. *Rev.* 15. 5.

Ver. 6. *Hath dashed in pieces*] It is a fearful thing to fall into the punishing hands of the living God. *Heb.* 10. 31. For who knoweth the power of his anger? *Psal.* 90. 11.

Ver. 7. *That rose up against thee*] Becaus' against thine. There is a league offensive, and defensive, betwixt God and his people.

Ver. 8. *And with the blast*] In celebrating God's favors, wee must bee punctual and particular.

Ver. 9. *The enemy said I will*] They made account all was their own, but were soon confuted, as were likewise *Sisera*, and *Sennacherib.* Where the begining of a buinefs is confidence, the end is confusion.

Ver. 10. *Thou did'st blow, &c.*] Here it was that the Arm of the Lord put on strength to cut *Rabab*, and wound the dragon. *Isai.* 51. 9.

Ver. 11. *Who is like thee*] One of the most stately descriptions of God that is found in holy-writ. God is to bee magnified: Wee must make room for him.

Ver. 12. *The earth swallowed them*] That is the sea, which compasseth the earth about as a girdle: God having set the solid earth upon the liquid waters. See *Jon.* 2. 6. *Psal.* 24. 2.

Ver. 13. *Unto thy holie habitation*] Canaan where God chose to dwell. This Hee is said alreadie to have don, becauf hee would certainly do it. God's promises are his performances, and everie former mercie a pledg of a future.

Ver. 14. *Sorrow shall take hold*] So it did. 1 Sam. 4. 8. [*Then the Dukes of Edom*] See Deut. 2. 4.

Ver. 15. *The mightie men*] See it fulfilled. Num. 22. 3. [*shall melt*] So they did. Iosh. 2. 9, 10, 11.

Ver. 16. *Till thy people pass over*] Over Jordan (as now they have don over the red sea,) into Canaan.

Ver. 17. *Of thine inheritance*] provided and purchased by thee for thy first-born, Israel.

Ver. 18. *The Lord shall reign*] *Gaudeo quod Christus Dominus est: alioqui totus desperassem*, write's Miconius to Calvin, upon the view of the Churches enemies. The Lord Christ reigneth. Or elf I had been out of all hope of better.

Ver. 19. *For the hors of Pharaob*] A good soul is altogether unsatisfiable in sanctifying God's name, and setting forth his goodness. Should I do nothing elf all the daies of my life (said that Martyr) yea as long as the daies of heaven shall last, but kneel on my knees and repete David's Psalms, yet should I fall infinitely short of what I ow to God.

A. B. & Mon.

Ver. 20. *And Miriam*] Souls have no sexes: And if souls follow the temperament of their bodies (as Philosophie saith they do) womens bodies consist of rater roomes, of a more exact composition then mens do.

Ver. 21. *Sing yee to the Lord*] This seem's to have been the burden of the song: as Psal. 136. 1.

Ver. 22. *And found no water*] Thirst and bitterness was their first handfel in their voiage.

Ver. 23. *They could not drink*] Water they now had, but what the better? God can give us blessings, but with such a tang, that wee shall have no great joie of them.

Seneca.

Ver. 24. *Murmured against Moses*] Hee must bear the blame of all. Publick persons are sure to have an ill life of it. *Qui vitaverit culpam, non effugit insaniam*.

Ver. 25. *Shewed him a tree*] A type of Christs sweet crosse, and easie yoke, that sweeteneth and facilitateth all our light afflictions.

Ver. 26. *And said if thou, &c.*] This God premiseth as a preface

preface to the law, to bee shortly after given in Sinai. [*I am the Lord that healeth thee*] Both on the inside, by forgiving all thine iniquities, and on the outside, by healing all thy diseases. Psal. 103. I am Jehovah the Phylician. And omnipotenti medico nullus insanabilis occurrit morbus. To an Almighty Phylician no disease is incurable.

Ver. 27. *And they came to Elim*] The Heathens slandered the Jews, that they found these fountains by the means of certain asses that guided them: Whence they are called *Asinarij* by Molon and Appion of Alexandria; who affirmed that for this cauf the Jews worshipped the golden head of an ass, &c.

Corn. Tacit. Annal. l. 11.

CHAP. XVI.

Ver. 1. *Unto the wilderness of Sin*]

SO called becauf it bordered upon the citie of Sin, whereof see Ezek. 30. 15. 16. With Ezek. 20. 35, 36. Or of the many brambles that grew therein.

Ver. 2. *And the whole Congregation*] The most part of the people. *Diaconos paucitas honorabiles fecit*, saith Hierom: sic & veros Israëlitas.

Ver. 3. *To kill this whole Assemblie*] Thus discontent will saie anie thing: neither careth it how true the charge bee, but how stinging and stabbing.

Ver. 4. *I will rain bread from heaven*] Not hell from heaven, as once hee did upon Sodom. If thine enemy hunger, feed him, as God here doth.

Ver. 5. *On the sixth daie they shall prepare*] The Jews preparation to the Sabboth began at three a clock in the afternoon. The best and wealthiest of them, even those that had manie servants, did with their own hands further the preparation: So that sometimes the masters themselves would chop hearbs, sweep the house, cleave wood, kindle the fire, &c.

Buxtorf. Synag. 2.

Ver. 6. *That the Lord*] And not wee without his autoritie: so that in-murmuring against us, yee have set your mouthes against heaven. *Caveant iura Dei* Grudg not, behold the Judg standeth before the doore.

Ver. 7. *Yee shall see the glorie of the Lord*] Shining in that wonderful work of his, the bread from heaven. Confer Num. 14. 21. Iob. 11. 40.

Jam. 5. 9. Ver. 8.

Ver. 8. *In the evening flesh to eat &c*] Never was Prince so served in his greatest pomp, as the rebellious Israelites. How good shall wee find him then to those that plea him?

Ver. 9. *For hee hath heard your murmurings*] Now then what will you do, sith God riseth up. And sith hee viuteth, what will yee answer? *Iob. 31. 14.*

Ver. 10. *Toward the wilderness*] Where the cloud was in the forefront of their armies.

Ver. 11. *And the Lord spake*] *i. e.* Hee had before spoken.

Ver. 12. *And in the morning*] They have their flesh at Even, and bread in the morning. God will bee waited on, and give the consummation of his blessings at his leisure. The cloud empirie's not it self at a suddain burst, but dissolve's upon the earth, drop after drop.

Ver. 13. *The dew laie round*] *i. e.* The Manna that came down in the dew, as Christ the bread of life doth in the Ministerie of the word. *See Deut. 32. 2.*

Ver. 14. *The dew that laie*] And covered the Manna: whence that promise of hidden Manna. *Revel. 2. 17.*

Ver. 15. *It is Manna*] *i. e.* *What shall I call?* *Herba Anonymus non inveniendomen, invenit, saith Plinie:* so Manna. Others interpret Manna, a portion, an admirable gift, or meat prepared.

Ver. 16. *Everie man according to his eating*] Thus they were inured *in diem vivere*, as *Quintilian* saith the birds do, to depend upon God for their daily bread.

Ver. 17. *Some more, some less*] *secundum proportionem arithmetican, sed non secundum proportionem geometricam.* as a man had more or less mouthes in his familie to feed.

Ver. 18. *Hee that gathered much*] See the Note on 2 Cor. 8. 15.

Ver. 19. *Let no man leav of it, &c*] It was to bee gathered in the morning, and not kept till the morrow. *I made haste and detained not, saith David. Psal. 119. 60.*

Ver. 20. *Left of it untill, &c.*] Either through distrust, or curiositie.

Verf. 21. *It melted*] Or putrefied, faded, dissolved. Some Papists derive their Mass from this root: and well it may bee *nam per eam omnis pietas liquefacta est & dissoluta, saith Rivet:* for it is the utter bane of all good, as beeing a mass of abominations.

Ver. 22.

Verf. 22. *And told Moses*] As fearing that the people had not don so well, as indeed they did: or as desirous of further direction.

Verf. 23. *Lie up for you &c.*] This is no plea for the Popish keeping of their breaden God in a pyx, for here was a command to do, lest the Sabbath should bee profaned: but for the other, there is none.

Verf. 24. *Till the morning*] The Sabbath-morning wherein it putrefied not, but continued sound and favorie by the special hand of God; that they might keep the Sabbath; as it appear's here they did, before the Law given at *Sinai*. Papists press the sanctification of the Sabbath as a meer humane institution in religious worship. Our Anti-sabbatarian Prelates took this text for an Anticipation onely, and made little account of the fourth commandment, which *Spalato* had taught them was don awaie, &c.

Ver. 25. *Eat that to daie*] So shall those that labor in the Lord rest, and feast in heaven. Thus the Rabbines moralize it.

Ver. 27. *And it came to pass*] See the Note on ver. 20. Some unrulie beasts (masterless monsters) will bee breaking over the hedg: but the Law will hamper them.

Ver. 28. *How long refuse yee*] The rulers are shent for the peoples unrulines. [*To keep my commandments*] For in breaking that one of the Sabbath, they had broken all: the whole Law is but one copulative. *See Jam. 2. 10.*

Ver. 29. *Hath given you the Sabbath*] And a great gift it was. *Nebe. 9. 14.* Were it not for the weekly sabbath wee should all run wilde. [*Abide yee everie man in his place*] Sabbath coming from *Shabath* to cease or rest, hath som affinitie with *Jasabb* to sit still, and with *Shabath* to worship and give praise, to shew, that this rest must be sanctified: for elf it is but *Asnorum sabbatum*, as One saith, the Sabbath of the Ox and Ass. for these also must rest.

Ver. 30. *So the people rested*] According to their custom, though probably intermitted for a season in Egypt, dureing their hard servitude. *Sed rationem reddat qui potest* (saith a learned Doctor) *quare, ante legem promulgatam, in die septimo cessavit Manna, nisi quia, ad exemplum Domini, ab ipsius mundi primordio invaluisse sabbati observatio.* This ceasing of Manna on the seventh day shew's that the Sabbath was kept from the beginning.

G

Verf 31.

D. prideaux.

Ver. 31. *And the taste of it*] It had not all manner of good tastes, according to everie man's appetite; as *Wisd.* 16. 20, 21. It is said, but as *Num.* 11. 8. Else why should the people lust and murmur, as there they did. *ver.* 4, 5.

Ver. 32. *Fill an omer*] Monuments and memorials of God's great mercies are to bee let up, lest (as it fare's with children) *Eaten bread bee soon forgotten.*

Strabo Geog.

Ver. 33. *Take a pot*] A golden pot. *Heb.* 9. 4. *Strabo* writeth, that the Metapontini (after a plentiful harvest which had much enriched them) dedicated to *Apollo* at *Delphos* χρυσῶν θεῶν an harvest of gold.

Ver. 34. *To bee kept*] For the use of succeeding ages, in the most holie places: so *Christi*, glorified in his humanitie, abide's for ever. *Heb.* 7.

Ver. 35. *Untill they came*] So till wee com to heaven, shall wee have need of Ordinances.

Ver. 36. *Of an Ephab*] Or of a bushel: a plentiful allowance: see the Note on *Iob.* 2. 7.

CHAP. XVII.

Ver. 1. *After their journeyes*] i. e.

After they had first been at *Dophcab*, and at *Alush*. *Num.* 33. 12, 13, 14. [*There was no water*] Bread they had from heaven, but wanted water. Our condition here is a condition of singular indigence: wee are ever wanting somewhat, or other.

Ver. 2. *The people did chide with Moses*] As they did before for bread. And as thirst is, the more eager appetite, so they are more eager and earnest for water, then they were for bread, [*Wherefore do yee tempt the Lord*] viz. Whether hee bee amongst you, and bee able by miracle to reliev you.

Ver. 3. *Murmured against Moses*] Magistrates have manie times a wearie life, with the mutinous multitude. *Seneca* observeth of *Egypt* (it proved true of this people newly com out of *Egypt*) that it was *loquax & ingeniosa in contumelian præfectorum provincia: in quas qui vitaverit culpam, non effugit infamiam.* That it was a province apt to prate against their Governours, and to cast a slur upon them, though never so well deserving.

Ver. 4. *Readie to stone mee*] Well might hee ask with our Savi-

Saviour, *For which of my good works do yee stone mee?* But the belie hath no' cars. *John* 10. 31.

Ver. 5. *Take with thee of the Elders*] As witnesses of this great work of God; which the people for their unbelief might not behold. God put's up their rebellion, and satisie's their thirst: but yet intimates his just displeasure, by denying them this privilege of seeing the rock smitten.

Ver. 6. *Upon the rock*] If God had not stood upon the rock, in vain had *Moses* struck it. Means must bee used, but God onely depended upon for success. It is hee alone that set's the rock abroach. [*Thou shalt smite the rock*] Here in a type of *Christ*, stricken of God and afflicted. *Isa.* 53. 4. *1 Cor.* 10. 4. [*And there shall com water out of it*] Not fire, (that had not been so miraculous,) but water. This cleaving the hard rock. *Psalms* 78. 15. This turning of the flint into a fountain. *Psalms* 114. 8. was a work of Omnipotence, and is therefore much celebrated. *Deut.* 8. 15. *Psalms* 105. 41. *Nobem.* 9. 15. *Dioscorides* tell's us of the stone *Galaticus*, quæd succum emittat lacrimam, that it yield's a kinde of moiture like milk: which, if it bee true, is verie strange. [*That the people may drink*] And so bee cooled and comforted in their weariness and wandrings. *Ho*, everie one that thirsteth, &c. *Isa.* 55. 1.

Ver. 7. *Is the Lord amongst us?*] As if that could not bee, and they athirst? But hee is most present, when hee afflict's: *Hee know's our souls in adversitie.*

Ver. 8. *Then came Amalek*] Not having the fear of God before his eyes. *Deut.* 25. 18. but carried on by the ancient enmitie: for *Amalek* was *Ejau's* grandchilde.

Ver. 9. *I will stand on the top*] Where the people might see him with that vessell in his hand, and bee encouraged, *Xerxes* used to pitch his tent on high, and stand looking on his armie, when in fight, for their encouragement.

Ver. 10. *Aaron and Hur*] This *Hur*, saith *Josephus*, was husband to *Miriam*, and *Moses* his Deputie. *Exod.* 24. 14. [*Went up to the top of a hill*] To pray together. *Psalms* 76. 2. 3. In the Congregation where the Saints are praying, there the arrow, shield, and spear are broken. *2 Sam.* 18. 3. From thence shalt thou help us; (said the people to *David*) that is, thy prayers shall prevail with God for our assistance. *Non tam præliando*

quàm precando. The King of Sweden as hee set foot in Germanie fell down to praier, and hee proved verie victorious.

Ver. 11. *When Moses held up his hands*] The push of *Moses's* praiers did more then the pikes of all Israël besides. *Moses orat & vincit, cessat & vincitur*, saith one. Great is the power of praiers. *Henricus Auceps*, the Emperor of Germanie, slew and put to flight a huge armie of the Hungarians, his souldiers all crying out with a loud voice, *Kyrie eleison, Kyrie eleison, i. e.* Lord have mercie upon us, Lord have mercie upon us. This was don before the citie of *Mersburg*.

Ver. 12. *But Moses's hands were heavie*] It is a praif proper to God, that *his hand is stretched out still*: As for men, even the best, though the spirit in them bee willing, yet the flesh is weak, and will not suffer anie long intention. [*And Aaron and Hur staid up his hands*] Neither did they onely raif up their hands, but their mindes with his. There are that here observ, that upon the fourtieth daie after their coming out of Egypt, *Moses, Aaron*, and *Hur* went up into the Mount, where *Moses's* hands are thus supported, while *Amalek* is discomfited; and that *Moses* the Prophet, *Hur* the Prince, and *Aaron* the Priest, all put together, were a type of Christ; who on the fourtieth daie after his Resurrection ascended into the Mount of Heaven; where, as our Prophet, Priest, and Prince, hee hold's up the hands of his Intercession for his Church Militant, whiles shee fight's with spiritual *Amalek*, Sin, Satan, Antichrist, World, Flesh, &c.

Ver. 13. *And Joshua discomfited*] How should hee do otherwise, when hee fought with such weapons? Praiers are the *bombardæ & instrumenta bellica Christianorum*, saith *Luther*: The great guns, and warlike weapons of the Saints. The Romans in a great distrefs were driven to take the weapons out of the Temples of their gods, and overcame. The Parliament souldiers at *Edg-hill*-battle falling on with courage, and crying out, *Now for the fruit of praier, Now for the fruit of praier*; prevailed mightily, slaying near ten to one, &c.

Ver. 14. *In a book*] Or, in the book that thou art now in writing: *viz.* the *Pentateuch*, the most antient book that is extant. [*I will utterly put out &c.*] The portion of wicked men is to bee forgotten in the citie where they had so don;
Eccles.

Bucholcer.
Chronol.

Idem ibid.

Eccles. 8. 10. their memorie die's with them: or, if it bee preserved, it stink's in keeping, and remain's as a curf and perpetual disgrace.

Ver. 15. *And Moses built an Altar*] As a lasting monument of God's great Mercie: in that first victorie. The Romans had a custom, that the Conqueror in his triumphant chariot rode to the Capitol, and offered a white ox to *Jupiter*.

Ver. 16. *Because the Lord, &c.*] Heb. *The hand upon the throne of the Lord.* God's hand is laid upon his own throne, as swearing to root out *Amalek*. Or *Amalek's* hand is lifted up against God's throne, that is the Church (called God's throne of glorie. *Jer.* 4. 21. and crown of glorie. *Isa.* 62. 3.) therefore hee will have perpetual war with him. *Tua causa erit mea causa*, saith the Emperor *Charls* the Fifth to *Julius Pflugius*, who, being his Agent, had received wrong by the Duke of *Saxonie*; so saith God to all that belong to him.

Liv lib 6.
Decad 3.

CHAP. XVIII.

Ver. 1. *Heard of all*]

And thereby was converted, (saie the Rabbins) beeing the first Profelyte to the Jewish Church that wee read of in Scripture.

Ver. 2. *After hee had sent her back*] Because shee was troublesome with her peevishness, and a hinderance to the good work in hand. *Chap.* 4. 25, 26. *Sylla felix fuisse ni uxorem duxisset; Adrianus ni imperitasset. Moses, both.*

Ver. 3. *In a strange land*] See the Note on *Chap.* 2. 22.

Ver. 4. *Eliczer*] Or *Lazarus*. Wee should write God's mercies upon the names of our children, or som other waies perpetuate the memorie of them.

Ver. 5. *At the Mount of God*] *Horeb*, whither they were removed from *Rephidim*, though the remove bee not mentioned.

Ver. 6. *And hee said*] That is, sent him word: Or God's messages to us are to bee received as his own immediate words. Hee that heareth you, heareth mee.

Ver. 7. *And did obeisance*] *Sr. Thomas More* Lord Chancellor, would in *Westminster-hall* beg his Father's blessing on his knees.

G 3

Ver.

Ver. 8. *All that the Lord hath don*] It is not enough to relate God's mercies to us in the lump, and by whole sale; but wee must instance the particulars both to God and men. [*That had com upon them*] Heb. *Had found them*; yet not without a providence. *Job 5. 6.* God cut's us out our several conditions: it is his hand that finde's us when wee suffer ought.

Ver. 9. *And Jethro rejoiced*] So must all Sion's sons, *Isa. 66. 10.*

Ver. 10. *And Jethro said &c.*] Cheerfulness make's thankfulness. *Luke 1. 46. Jam. 5. 13.*

Ver. 11. *Now I know*] See the Note on *Ver. 1.* So the people knew that *Jehovah* was God. *1 King. 18. 17. See 2 Cro. 33. 13.* [*Hee was above them*] God sit's in the heavens. *Psal. 2. 4.* where hee see's that their daie is coming. *Psal 37. 16.* and mean while scorneth these scornors. *Prov. 3.* Fright's them, as hee did those *Syrians. 2 King. 7. 6.* Over-aw's them, as hee did *Laban.* Diver't's them, as hee did *Saul, Senacherib,* &c. or otherwise defeat's them, as hee did *Benhadad,* disclosing their counsels, blasting their designs, &c.

Ver. 12. *Before God*] i.e. as in his presence, with reverence and godlike fear. To feed without fear is a foul fault. *Jude 12.* See my Common-place of *Abstinence.*

Ver. 13. *And the people stood by Moses*] Being haply (as the French are said to be) verie litigious, and therunto abutting *Moses's* lenitie: whereas had they been soundly whipped (as among *Mahometans* they are, that go to law for slight matters) there would have been but few and short suits amongst them. Sure it is, that if men's hearts were not digger then their suits, there would not bee half so manie.

Ver. 14. *What is this thing*] A man by good counsel may become an Angel; nay, a God to another. *Alexander* being requested by some Embassadors to shew them his treasures, shewed them his faithful Counsellors.

Ver. 15. *To enquire of God*] For a divine sentence is in the mouth of the Judge: therefore also the place of Judicature is called the *holie place. Eccles. 8. 10.* Let those that go to law inquire of God, and rest in his will.

Ver. 16. *When they have a matter*] In our ordinarie suits there is, for the most part more malice then matter. The late Judge *Dier,* if there came anie such tilling controversies to bee tried before

before him, would usually saie, That either the parties are wilful, or their neighbors without charitie; because their suits were not quietly compromised.

Ver. 17. *Is not good*] Wee commonly saie, Hee that receiv's a curtesie, sell's his libertie. But so did not *Jethro.*

Ver. 18. *Thou wilt surely wear away*] Heb. *Fading, thou wilt fade,* as a leaf that wanteth moisture. *Melanchthon* was wont to saie, that none labored so hard as Travelling women, Magistrates, and Ministers. *Politici & Ecclesiastici labores maximi sunt,* saith *Luther. Aterunt enim corpus, & tanquam ex imis medullis exhaustum succum.*

Ver. 19. *I will give thee counsel*] A *Midianite* counsel's *Moses:* God hereby teacheth him humilitie.

Ver. 21. *Out of all the people*] Magistrates must bee drained from the dregs, sifted from the bran of the ordinarie sort of people. [*Able men*] Able and active, strong and stout-hearted, wealthie also, and well underlaied. See *Jethro's Justice of Peace* in a Sermon by *Mr. Sam. Ward.*

Ver. 22. *So shall it bee easier, &c.*] How thankless is their labor that do wilfully over-spend themselves in their ordinarie vocations?

Ver. 23. *To their place*] To the promised land, Or to their own homes, well apaid, and with good content.

Ver. 24. *So Moses hearkned*] Of a meek man it is said that a childe shall lead him. *Isa 11. 6.* how much more so grave a counsellor as *Jethro?* *Augustus* τὰς παρρησίας τῶν φίλων ὑπερέχων Dio. in Au. was over-joyed with the plain dealings of his friends and counsellors: as of *Mecenas.*

Ver. 25. *And Moses chose*] Not without the peoples consent. *Deut. 1. 13, 14.*

Ver. 27. *Into his own land*] An honest man's heart is where his calling is: such a one when hee is abroad is like a fish in the air; whereinto if it leap for recreation or necessitie, yet it soon return's to his own element.

CHAP. XIX.

Ver. 1. Into the wilderness of Sinai]

A Place where were manie bushes and briars. Here they received the Law, which like briars and brambles pricketh and pierceth the consciences of evil livers. And this fell out 430. years after the Promise made to Abraham; not to disanul the Promise. Gal. 3. 17. but to advance it: and, that guilt being discovered, and everie mouth stopped. Rom. 3. 19. wee might acknowledg the riches of free Grace and Mercie.

Ver. 2. For they were departed] See the Note on Chap. 18.5.

Ver. 3. And Moses went up] See the note on Chap. 3. 6.

Ver. 4. On Eagles wings] The Eagle beat's her young ones out of their sluggish nest, that they may learn to flie: there was somewhat to do to bring Israel out of Egypt. The Eagle carrie's her young upon her wings (and not between her talons as other birds do) openly, safely, speedily: So did God his Israel, being choice and charie of them all the waie; securing them also from their enemies, who could do them as little hurt, as anie can do the Eagle's young, which cannot be shot but through the bodie of the old one. Som by Eagles here understand Moses and Aaron, who are so called (saie they) propter acumen intelligentie & altitudinem vite, for the sharpness of their understanding, and the loftiness of their lives. See the Note on Deut. 32. 11.

Ver. 5. If yee will obeye my voice indeed] As I am good to you indeed, and not in pretenc or profession onely. Nathanael was an Israelite indeed. John 1. 47. And Caleb fulfilled after God (or fully followed him) so did not Solomon. 1 King. 11. 6.

Ver. 6. A kingdom of Priests] A holie state, such as shall bee all satiated with fatness. Jer 31. 14. See the Notes on 1 Pet. 2. 9. & Rev. 1. 6.

Ver. 7. Laid before their faces] Or plainly proposed the minde of God: so did Paul. Acts 17. 3. So must Ministers.

Ver. 8. All that the Lord hath spoken] Sed, quid dignum tanto feret hic promissor dicitur? How casily over-ween wee our own abilities? Pollicitis dives quilibet esse potest. Words are good cheap.

Ver.

Munster. in Schol. in Deut. 32. 11. ex R. Solomon.

me Abbatis.

Ver. 9. And believ thee] Without suspicion of an imposture; such as was that of Mahomet.

Ver. 10. Sanctifie them to daie, and to morrow] Men must com before God with the best preparation they can get. Hee will bee sanctified in all them that draw nigh unto him. This the blinde Heathens saw, and therefore said, 'Ουκ εν ταειδα προσκυνηται, worship not God by the by, but with all possible preparation. Hence they had their cæna pura before their solemm sacrifices. Numa nihil rerum sacrarum civis voluit negligim agere. Hinc solemne illud, Hoc agite. The Minifters likewise in the Primitive Church prepared the people's mindes by saying, Sursum corda, Lift up your hearts; and the Deacons used to call upon the people in these words, Oremus, attendamus: Let us praie, let us attend.

Ver. 11. Against the third daie] That is, three daies hence, on the daie of Pentecost.

Ver. 12. That yee go not up into the Mount] God love's at once familiaritie and fear (saith a learned Divine) familiaritie with him in our conversation, and fear of him in his commands. Hee love's to bee acquainted with men in the walks of their obedience, yet hee take's itate upon him in his ordinances and will bee trembled at in his Word and Judgments.

Ver. 13. They shall com up to the Mount] i. e. To the bottom of the Mount, to the foot thereof. Vers 17. See the Note on Heb. 12. 20.

Ver. 14. And washed their clothes] In token of washing their hearts, and cleansing themselves from all filchiness of flesh and spirit. The Gentiles also washed, that they might go to sacrifice: and the Primitive Christians before Praier.

Ver. 15. Bee readie against the third daie] If the word of a Cominand expected such readiness, what shall the word of Promise? &c. [Com not at your wives.] For the Legal uncleanness that was in it. Lev. 15. 18. 1 Sam. 21. 4. figuring the filth of original sin.

Ver. 16. There were thunders and lightnings] The Law was delivered in this terrible manner; partly to procure reverence to the Doctrine of it, and partly to set forth the Nature and Office of it; which is to terrifie and thunder-strike offenders.

Ver. 17. To meet with God] Who came with ten thousands of his Saints, as Moses (that climbed up that hill, and alone

Plutarch.

Bucholcer.

Cyprian. de Oratione. Chyfoft. Basil.

D. Hall.

Plaut. in Alut. Act. 3. scen. 6. Terul. cap. 1. 1. de Orat.

H saw

law it) saie's. And if hee thus gave the Law, how shall hee require it at the last daie?

Ver. 18. *The Lord descended upon it in fire*] This fire wherein the Law was given, is still in it, and will never out. *Deut. 33. 2.*

Ver. 19. *Moses spake*] Yet not without horror. *Heb. 12. 21.*

Ver. 20. *And Moses went up*] As a Mediator between God and his people. *Gal. 3. 19.* with *Acts 7. 38.* A Mediator *Moses* was, not of Redemption (as Christ that Mediator of the new Covenant and suretie of a better Testament. *Heb. 7. 22.* and *9. 15.*) but of receiving the Law, and delivering it to the people, for which end here hee went up.

Ver. 21. *And manie of them perishe*] As the men of *Bethshe-mesh* did for prying into the Ark. *1 Sam. 6. 19.* *Arcana Dei, sunt Arca Dei*: God's secrets are his Ark. *Eorum que scire nec datur, nec fas est, docta est ignorantia; scientiæ appetentiæ, insanie species.* Not to know what is not fit to know, is a learned ignorance: to desire to know in that case is a kinde of madnes. Hee that curiously searcheth into God's Majestie, shall bee oppressed of his glorie.

Calvin.

Ver. 22. *And let the Priests*] The first-born of the familie, which before the Levitical Law, had the Priest-hood. [*Sanc-tissime themselves*] With a singular care, above that of the rest of the people. Much is required of Ministers.

Ver. 23. *The people cannot com up*] *i. e. Siquid ego aut capio, aut sapio, they cannot: that which I know not teach thou mee.*

Ver. 24. *Away, get thee down*] *Abundans cautela non nocet.* It is fit that men should know and keep their distance. [*Thou and Aaron with thee*] These onely (who were types of Christ's Princely and Priestly office) might com up unto the Lord.

CHAP. XX.

Ver. 1. *God spake all, &c.*

ALL the Ten are of divine autoritie. Papists disannulling the second, that yet they may retain the number of ten words (so loth are Hereticks to have their assaers seene) they divide the last, which yet is called the Commandment; not the Commandments. *Rom. 7. 7.* *Vasque* not able to answer our Argu-

Argument, saith, That the second Commandment belonged to the Jews onely.

Ver. 2. *Which have brought thee*] God's blessings are binders; and everie deliverance a tie to obedience.

Ver. 3. *Thou shalt have*] This *Thou* reacheth everie man. *Xenophon* saith of *Cyrus*, that when hee gave anie thing in command, hee never saide, Let som one do this; but, *Do thou this.* *Hoc tu facias.*

[*No other Gods before mee*] But know and serv mee alone with a perfect heart, and with a willing minde. *1 Chron. 28. 9.* *Hoc primo præcepto reliquorum omnium observantia præcipitur,* saith *Luther.* In this first Commandment the keeping of all the other nine is commanded.

Ver. 4. *Thou shalt not make unto thee*] *i. e.* For religious use; for civil they may be made. *Mat. 22. 20.* Howbeit the Turks will not indure anie Image, no not upon their coins, becauf of this second Commandment. The Papists by their sacrilegious practices have taken away this Commandment out of their vulgar Catechisim. This is a great stumbling-block to the Jews, and a let to their conversion: for ever since their return from *Babylon*, they do infinitely abhor Idolatrie. And for their coming to Christian Sermons, they saie, That as long as they shall see the Preacher direct his speech and praier to that little wooden Crucifix, that stand's on the Pulpit by him, to call it his Lord and Saviour, to kneel to it, to embrace it, to kifs it, to weep upon it (as is the fashion of *Italie*) this is preaching sufficient for them, and perswade's them more with the verie sight of it, to hate Christian Religion, then anie reason that the world can allege to love it.

Ver. 5. *Thou shalt not bow down*] Images came first from *Babylon*. For *Ninus* having made an Image of his father *Belus*, all that came to see it were pardoned for their former offenses: whence in time that Image came to be worshipped, through the instigation of the Divil, who is, saith *Synesius*, *ειδωλομαχης, one that rejoiceth in Images.* [*Am a jealous God*] Bee the gods of the Heathens good-fellows, saith one: the true God is a jealous God and will not share his glorie with another, nor be served by anie but in his own waie. They that wit-wanton it with God, may look to speed worf then that Citizen in *K. Edward* the Fourth's daies did; who was executed in *Cheapside* as a traitor, for saying hee would make his son heir of *Speed's Chron*

Xenophon.
Cyropæd.

Specul. Europ.

Speed's Chron

the crown; though hee onely meant his own houſe, having a crown for the ſign. [Viſiting the iniquitie] This ſecond Commandement is the firſt with puniſhment: becauſe men do commonly puniſh ſuch as worſhip God in ſpirit and truth. As therefore one fire, ſo one fear ſhould drive out another; the fear of God, the fear of men.

Ver. 6. *Unto thouſands*] Of ſucceeding generations. Perſonal goodneſſe is profitable to poſteritie. And this promiſſe though made to all, yet is more ſpecially annexed to this ſecond Commandement; to teach (ſaith one) that parents ſhould chiefly labor to plant pietie in their families, as they would have God's bleſſing intailed up on their iſſue.

Ver. 7. *The Name of the Lord*] That holie and reverend Name. *Pſal.* 111. 9. that *Nomen Maieſtativum*, as *Tertullian* calleth it, dreadful among the Heathen. *Mal.* 1. 14. The verie Turks at this daie chaſtiſe the Chriſtians that live amongſt them for their oaths and blaſphemies, dared up againſt God and Chriſt. The Jews alſo are much offended thereat, and it ſhould bee no ſmall grief to us to hear it. When one of *Darius* his Eunuchs ſaw *Alexander* the Great ſetting his feet upon a low table that had been highly eſteemed by his maſter, hee wept. Being asked the reaſon by *Alexander*, hee ſaid, It was to ſee the thing that his maſter ſo highly eſteemed, to bee now contemned, and made his foot-ſtoole.

Ver. 8. *Remember the Sabbath daie*] Hee ſaith not, *The ſeventh daie* from the Creation, but the daie of religious reſt; ſuch as is now our Chriſtian Sabbath, called a Sabbath-daie by our Saviour. *Mat.* 24. 20. who is *Lord of this Sabbath*; called therefore the *Lord's daie*, as one of our Sacraments is called the *Lord's Supper*, and the *table of the Lord*, becauſe inſtituted by him. Pope *Sylveſter* preſumed to alter the Chriſtian Sabbath; decreeing that *Thuſdaie* ſhould bee kept through the whole year; becauſe on that daie Chriſt aſcended, and on that inſtituted the bleſſed Sacrament of his bodie and bloud. And generally *Papiſts* preſe the ſanctification of the Sabbath as a mere humane inſtitution in religious worſhip; an ordinance of the Church; and do in their celebration more ſolemnly obſerve the *Festivals of the Saints*, then the *Lord's Sabbaths*, making it as *Bacchus's Orgies*, &c. that, according to what their practice is, it may more fitly bee ſtyled, *Dies demoniacus*
quàm

Diod. Sic. lib.
17.

Rev. 1.
1 Cor. 10.

Hofpin. de feſt
Chriſt.

quàm *Dominicus*. The divel's-daie then God's. [To ſanctifie it] Let everie one of us keep the Sabbath ſpiritually. (ſaith *Ignatius*) μελέτη νόμου χάριτων ἢ σώματων ἀνάσει, rejoicing in the meditation of *Chriſt's Law*, more then in the reſt of our bodies. The ox and aſſe muſt reſt, wee muſt consecrate a reſt: :s God on the ſeventh daie reſted not from his works of preſervation. *John* 5. 17.

Ver. 9. *Six daies ſhalt thou labor*] God hath reſerved but one daie in ſeven, (as hee reſerved the Tree of knowledg of Good and Evil. *Gen.* 2.) yet wretched men muſt needs clip the Lord's coin. In manie places God's Sabbaths are made the voider and dunghil for all reſuſe buſineſſes. The Sabbath of the Lord, the ſanctified day of his reſt (ſaith one) is ſhameleſly troubled and diſquieted. The world is now grown perfectly profane (ſaith another) and can plaie on the Lord's-daie without book.

Ver. 10. *But the ſeventh daie*] Or, a ſeventh daie. Not onely Hebrews, but alſo Greeks and Barbarians, did reſt from work on the ſeventh daie: witneſſe *Joſephus*, *Clemens Alexand.* and *Eusebius*. That which they tell us of the river *Sabbatius* it's reſting, and not running on that daie, I look upon as fabulous. [Thou ſhalt not do anie work] Onely works of Pietie, or Charitie, and of Neceſſitie may bee don on the Sabbath daie. Hee that but gathered ſticks was paid home with ſtones. The firſt blow given the *Germane Churches* was upon the Sabbath daie; which they careleſly obſerved. *Prague* was loſt upon that daie. [Thou and thy ſon, &c.] Everie mother's childe. The baſer ſort of people in *Swethland* do alwaies break the Sabbath, ſaying, That it's for Gentlemen to keep that daie. [Thy manſervant] There is an old law of the Saxon King *Ina*, If a villain work on *Sundaie* by his Lord's command, hee ſhall bee free.

Ver. 11. *For in ſix daies*] God took ſix daies to make the world in, to the end, that wee might bee in a muſe when wee think of it; and think on his works in that order that hee made them. [And reſted the ſeventh daie] Not as tired out, (for hee made all without either tool or toil; his *Fiat* onely did the deed) but to give us example, as *John* 13. 15. [Wherefore the Lord bleſſed, &c.] How God eſteemeth the ſtriſt obſervation of the Sabbath daie, may appear by the exact deliverie of it. For hee hath fenced it about, like *Mount Sinai*, with marks and bounds, that profaneneſſe might not approach it. 1. By his watch-

Epist. 3 ad
Magnetian.

B. King on
Jon. Le. 7.

Dike of Conf.
128. 276.

David's deſire
by R. Abbot.

Sr. H. Spelman
in Conſil.

watch-word, Remember. 2. By his bountie, Six daies, &c. 3. By his sovereignty, It is the Sabbath of the Lord thy God. 4. By the latitude, Thou and thy son, &c. 5. By his own example, And Pested the seventh daie. 6. By his benediction, as here, Hee blessed it, and ordained it to bee a means of much blessing to those that observ it. Add hereunto, that God hath placed this Command in the midst of the Decalogue, betwixt the two tables; as much conducing to the keeping of both. It stand's like the *sefus communis* between the inward and outward senses, beeing serviceable to both. [And halloed it] *Diem septimam opifex, ut mundi natalem, sibi sacravit.*

Bo lin. Theat.
Naturz.

Ver. 12. Honor thy father, &c.] Philo well observeth, that this fifth Commandment (which therefore hee maketh a branch of the first Table, and so divide's the Tables equally) is a mixt Commandment; and differ's somewhat from the rest of those in the second Table. They consider man as our neighbor, in nature like us: this, as God's Deputie by him set over us, and in his name, and by his autoritie performing offices about us. [That thy daies may bee long] A goodchilde lengtheneth his father's daies; therefore God promisseth to lengthen his. Ill children, as they bring their parents graie hairs, with sorrow to the graves; so they are manie times cut off in the midst of their daies, as *Abimelech* was: God *rending upon him the evil that hee did to his father.* *Judg. 13. 5.* Besides the pnnishment they have in their posteritie (to whom they have been *peremptores potius quam parentes.*) One complained that never father had so undutiful a childe as hee had: yes, said his son, (with less grace then truth) my grandfather had.

εσολη μωλι.

Bern.

Ver. 13. Thou shalt not kill] A crying sin. *Gen. 4.* For the which God make's inquisition. *Psaln 9. 12.* and strangely bring's it to light. It was a saying of King *James*, that if God did leav him to kill a man, hee would think God did not love him.

Ver. 14. Thou shalt not commit adulterie] Adulterie onely is named; becauf bestialitie, *Sodomie*, and other uncleannesses (though more hainous) yet they do not directly fight against the puritie of posteritie, and humane societie, which the Law mainly respect's.

εσολη μωλι
εσολη μωλι. Naz.

Ver. 15. Thou shalt not steal] i. e. Not rob or wrong another, either by force or fraud. *1 Thef. 4. 6.* See the Note there.

Basil

Basil chargeth the Divel as a thief of the truth, in that hee had decked his crows with her feathers. And it was of the Divel surely that Shee had learned her answer, who beeing charged by her mistress for stealing her linnens, and other things which shee found in her trunk, said, that shee stole them not: and when shee was asked, how came they to bee laid and locked up there? Did not you do this? No (said shee) it was not I, but sin that dwelleth in mee.

Light for
smoke. p. 85.

Ver. 16. Thou shalt not bear] Neither bear it, nor hear it; raise, nor receive wrong reports of another. *Deut. 19. 16.* Make a lie, nor love it when it is made. *Rev. 22. 15.* The truth must bee spoken, and that in love. *Dogg* had a fass tongue, though hee spoke nothing but truth against *David.* *Psal. 120. 3.*

Ver. 17. Thou shalt not cover] See the Note on *Rom. 7. 7.* and on *Heb. 13. 5.* [Thy neighbor's hous] Hous is here first set, as that which hold's and harbor's all the rest.

To these ten words written by God himself in the daie of the Assemblie, Divines have reduced those other Laws, Moral, Judicial, and Cerimonial, written by *Moses.* *34. 27, 28. Deut. 10. 4.* And herein *Alstedius* (that excellent Methodist) hath in his *Harmonia Musica* (as in all those brief but pithie Notes upon the Pentateuch) don the Church of Christ singular good service; whom therefore (for a Preface to that which follow's in the opening of this and the three next Books, and for the use of mine English Reader) I have abridged, translated, and the same here inserted.

SECT. I.

Of reducing all the Moral Laws to the Decalogue.

TO the first Commandment belong laws that concern Faith, Hope, and Love to God.

First, Faith: as, that there is but one God, and three Persons *Jehovah Elobim*; that hee will send them a Prophet greater then *Moses.* *Deut. 18.* that hee is to bee honored with our confidence, patience, and inward worship.

Next, Hope: of Favor, Grace, and Glorie.

Thirdly, Love to God with the whole heart; filial fear, humble praier, holie vows, constant care to avoid idolizing the

the creature, seeking to the Diuel, tempting of God, listening to Seducers, &c.

To the second Commandement belong laws made against gross Idolatrie, will-worship, &c. and for right worship.

To the third pertain laws for Praier, Thanksgiving, Oaths, Lots, Blasphemies, worthe walking, &c.

To the fourth; all laws of sanctifying the Sabbath.

To the fifth; of honoring and reverencing Parents, Princes, Elders, &c. and of punishing rebellious children.

To the sixth may bee reduced all laws concerning Murder, Revenge, Rancor, Smiting, Fighting, cursing the Deaf, laying a block before the blinde, &c.

To the seventh, all that is said against Fornication, Adulterie, Sodomie, Incest, wearing the Apparel of the other Sex.

To the eighth; Laws against Robberie, Rapine, Usurie, Sacrilege, detaining Wages or Pledges, removing Land-marks, accepting of Persons, taking of Gifts, falf Weights, &c.

To the ninth belong laws against Back-biting, Tale-bearing, Falf-witnesing, judging, not admonishing, &c.

To the tenth no laws are referred: becauf it is wholly spiritual, and hath no visible violations.

SECT. II.

Of reducing Judicial Laws to the Decalogue.

TO the first Commandement: It was death 1. to denie obedience to the Priest, who was a type of Christ. 2. To perswade Apostacie from the true God. 3. To seek to witches and wizzards.

It was likewise unlawful to make a covenant with the Canaanites, whom God had cursed; to make mixtures of divers kindes of creatures, &c. whereby they are taught sinceritie in Religion and conversation.

To the second Commandement: God commanded to abolish Images, Pictures, Idolatrous temples, Altars, Groves, &c. and forbad them, upon paine of death, to bow to Sun, Moon, or anie other strange gods; becauf Moses his politie could not consist of true worshippers, and professed Idolaters.

To the third Commandement: there were two kindes of blasphemie

blasphemie or cursing of God; (whether it were mediate or immediate, direct or indirect) One proceeding of infirmitie and impatience, the other of malice and obtinacie. This later was to bee punished with stoning: that former with som corporal punishment; as, beating, boring the tongue, &c.

To the fourth Commandement: The wilful profanation of the Sabbath was punished with death. Tithes, Offerings, First-fruits, Firstlings, and the like, were commanded by God, as part of the Priest's maintenance, due to them by the verie law of Nature. And the same custom is at this daie commendably kept up, there not being a more equal and easie waie of maintaining the Ministers of the Church, and so of upholding the Church's Ministerie.

To the fifth Commandement: Wrong don to a Parent (whether by striking or cursing) is parricide, and to bee punished with death: so is wrong offered to the chief Magistrate; this is treason. Parents had power to command and correct their children, yea, in som cases, to sell them to their brethren the Israëlites, and to sue out a Writ of Execution against them, if uncounsellable and incorrigible.

The Privilege of Primogeniture made for the honor of the familie, and prefigured Christ.

The chief Magistrate is both ordained and ordered by God. Deut. 17. Inferior Magistrates must neither bee strangers, nor eunuchs, nor bastards, nor Ammonites, nor Moabites. Deut. 23. But they must bee men of courage, fearing God, &c.

To the sixth Commandement: Four sorts of capital punishments were in use among God's people: viz. stoning, burning, beheading, and strangling. Execution was don either by the whole people, or elf som deputed thereunto.

Man-slaughter was committed either by man or beast. If by a man, either it was voluntarie; and that was punished with death: or involuntarie; and in that case, they had their cities of Refuge: these prefigured Christ, our sole Sanctuarie of safetie. But if by a beast, the beast was stoned, as also the master of the beast, if don by his default.

Blows that caused loss of limbs, were punished with the like loss; or if not, with a reasonable recompens.

Violence offered to a woman quick with childe, so as shee lost

lost her fruit, was death : but if shee were not quick, it was onely a monie-mulct.

God straitly charged them to abstain from the use of beast's blood ; that they might learn to abstain much more from shed-man's blood.

Lepers were to live apart, lest the sound should bee infected : and to intimate the contagiousness of sin.

A Jewish servant, if hee should not go free at the year of Jubilee, was to bee bored in the ear with an awl, and to live and die with his master.

Hereto also pertain their laws for War : as, that new-married men, timorous persons, and plough-men should bee excused ; that a souldier should bee twentie years of age at least ; that the General should desire passage through his brother's countrie ; that hee should send forth spies ; offer peace ; lead on his souldiers ; use stratagems ; spare fruit-trees, equally divide the spoil ; reserv a part thereof for God ; see that the Camp bee kept clean from sin, &c.

To the seventh Commandement : Adulterie was death : and, in the High-priest's daughter, Fornication was burning ; because hee was a special type of Christ, and therefore his familie should bee without blame or blemish.

Sodomie and bestialitie were likewise death : so was the flourishing of an espoused virgin, and a rape.

The Priest might not marrie anie, but a virgin.

The price of an harlot might not bee brought into the Sanctuary. Polygamie and Divorce were permitted onely, and not commanded.

Marrying with the brother's widdow was peculiar to the old Testament.

They were to marrie within their own tribes ; because our Lord was to spring of the Tribe of Judah.

Hee that defiled a virgin, was both to marrie her, and to endow her, so that hee had her parents consent thereunto.

Lcv. 18. & 20.

The prohibited degrees both of Consanguinitie and Affinitie are Moral, and grounded upon verie good reason.

To the eighth Commandement : Man-stealing, Sacrilege, and compound theft, were punished with death.

Ustrie is condemned by the Law of God.

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The Law for things borrowed, deposited, intrusted, lent, or found, is grounded upon this Rule. Hee that marreth another man's goods, robbeth him.

God would not have anie poor (that is, sturdie beggers) amongst his people.

To the ninth Commandement : Hereunto belong the laws for Ecclesiastical and Civil judgments.

SECT. III.

Of the signification of the Cerimonial Laws ; and first for holie Places.

THese Laws concern either holie Places, Times, Things, or Persons.

The general law for holie Places was ; That in that place onely that God should chuse, holie Services should bee performed. And this signified, 1. that through Christ alone wee must go to God in everie divine dutie. 2. That the time shall com, when wee shall inioie the immediate presence of God in heaven.

The special Law was, as touching the Tabernacle, a lively type of Christ, and of the Church, and of each Christian.

Now in the Tabernacle are considerable, 1. The causes, and 2. the parts thereof. The causes that concurred to the making of it up, are,

1. The Matter ; which was various, voluntarie, and sufficient : This figured that Free-will-offering, wherewith everie man ought to honor God, by trading with his talent, and by doing what hee is able for the maintenance of the Ministerie, and relief of the needie.

2. The Form : and so the Tabernacle was to bee made according to the pattern received in the Mount. To teach us, that God will bee served according to his own prescript onely, and not after man's inventions.

3. The Efficient, was everie skilful workman, and by name Bezaleel and Aholiab. These later figured out the Churches Chieftains, and Master-builders ; as those former, all gifted Ministers.

These were the causes of the Tabernacle : the parts thereof

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(as well containing as contained) follow. These all were. so framed, as that they might easily bee set up or taken down, and so transported from place to place: whereby was signified, that while wee are in this tabernacle of the bodie (which shall bee taken down by death, and set up again by the resurrection) wee are absent from the Lord: and that the whole Church not onely is a stranger upon earth, but also moveth from one place to another, as God disposeth it.

The Covering of the Tabernacle set forth; that the Church and her members do ever sit safe under God's protection.

The Court made up of divers pillars, signified, that the Church, in regard of the Ministerie therein, is the pillar of Truth; and that the offices and abilities of the several members ought to bee as props to the whole bodie.

The holie Instruments and implements served to set forth all the pretious gifts and ordinances of the Church; such as are the Word, Sacraments, Faith, Holiness, &c.

The Taches, whereby the Curtains were knit together, signified, that the several members of the Church Militant and Triumphant are but one Tabernacle.

The Covering of the Tabernacle was two-fold; Inward, and Outward; whereby was signified the internal and external estate of the Church.

The glorious gate signified the hearts of God's people made glorious by faith, whereby wee entertaine Christ.

The Tabernacle fitly knit together by it's joints, and rightely erected, signified the Church of Christ fitly compacted by that which everie joint supplieth, and making increas with the increas of God. *Ephes. 4. 16. Col. 2. 19.*

The Veil signified the flesh of Christ, whereby his Deitie was covered, and a waie paved for us to heaven.

The Veil was filled with Cherubims: to shew how serviceable the Angels are to Christ and his people.

The Holie of Holies shadowed out the third heaven, into the which Christ onely entred, and wee by him.

The Ark of the Covenant covered with gold, figured Christ, in whom the God-head dwelleth bodily; and in whom are hid all the treasures of wisdom, &c.

The Testimonie laid up in the Ark, signified Christ, the end of the Law; which also hath it's testimonie from him.

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The golden Censer signified, that all our services must bee perfumed, and perfected by Christ, before they can bee accepted.

The golden pot of Manna in the side of the Ark was a sacrament of that eternal life, that is laid up for us in Christ. *Col. 3. 3.*

Aaron's rod blossoming was a sign of God's fatherlie affection, whereby it com's to pass, that wee bloom and flourish under the crosses.

The Sanctuarie, or Tabernacle of the Congregation was the waie into the Holie of Holies; and signified the Church-Militant, through which wee enter into heaven.

The brazen Altar for Burnt-offerings shadowed out the humanitie of Christ, which is sanctified by his Deitie, and supported under all his sufferings for us.

The Altar of Incense signified, that Christ appeareth for us before his Father, and maketh all our services accepted by the sacrifice of himselfe, once offered for sin.

The Table furnished with so manie loaves, as there were Tribes in Israel, signified, that God keep's a constant table in his Church for all believers.

The golden Candlestick with his seven lamps figured the glorious light of the Gospel, whereby God hath shined in our hearts, to give the light of the knowledg of the glorie of God in the face of Jesus Christ. *2 Cor. 4. 6.*

The Laver wherein the Priests washed themselves before they ministred in the Tabernacle, signified, that wee cannot draw nigh to God in his services, without due preparation.

The outer Court signified the visible Church, wherein hypocrites also partake of external privileges.

Lo, these are the things typed out by the Tabernacle: and they cannot bee better understood then by God's own interpretation of them, when hee saith. *Exod. 25. Let them make mee a Sanctuarie that I may dwell in the midst of them.* For in those words (as learned *Junius* observeth) is contained an explication of all the above-said Cerimonies.

SECT. III.

Treating of Holie Times.

Concerning holie Times, the Law is either general or special.

The general Law is, partly, concerning the most strict rest from all servile works; and partly concerning the Sacrifices which were on those holie daies to bee offered. The former figured that Rest, whereunto God in his due time will bring us.

The later served not onely to exercise the Jews (prone to excess) with the hard yoke of great expens; but also, by the great charge they were at, to shadow out the great worth of Christ, far beyond all worldly treasures.

The special Law concerned, 1. holie Daies. 2. Holie Years. Holie-daies were either quotidian, or solemn. And these later were partly the New-moons, partly the Sabbath, and partly the Feasts; which Feasts were either more solemn; as the Passover, Pentecost, and Feast of Tabernacles; or less solemn; as the Feast of Trumpets, and the Feast of Attonement.

Holie years, were 1. the Sabbatical or seventh year. Or, 2. the Jubilee or fiftieth year.

The explication of all these is, as followeth.

1. The continual Sacrifice was offered twice everie daie; that the people might, everie morning and evening, bee admonished of their sin-guiltiness: and withal, might bee exercised in the remembrance and belief of the continual sacrifice of Christ for their sin. It signified also our daily service, or continual sacrifice of Praise and Holiness, offered up to God in the name of Christ.

2. The New-moon-sacrifice served to set forth, that all our time, and actions don therein, are sanctified unto us by Christ.

3. The Sabbath was a memorial of the Creation: it was also a type partly of Christ's resting in the grave, and partly of our rest in Christ; the beginning whereof wee have here, the perfection of it in heaven. And whereas special order was taken, that no fire should be kindled on that daie; it was to signify

signifie that Christ his rest, and ours in him, was, and should bee free from the fire of affliction.

4. The holie Feasts were (in general) appointed for these ends and uses. 1. To distinguish the people of God from other nations. 2. To keep afoot the remembrance of benefits already received. 3. To bee a type and figure of benefits yet further to bee conferred upon them by Christ. 4. To unite God's people in holie worships. 5. To preserv puritie in holie worships prescribed by God.

5. The Passover of those that were clean, celebrated in the beginning of the year, figured out the time, manner, and fruit of Christ's Passion. The Passover kept by those that had been unclean, signified, that Christ profiteth not sinners as long as they persist in their uncleanness: and so it figured out the time of repentance.

6. At the Feast of Pentecost, there was a daie of waving and of offering the First-fruits. The former signified, that the handful of our fruits, that is, our faith and good works are not accepted of God, unless they bee waved by Christ, our High-priest. The later, that God's blessings are to bee joyfully and thankfully received, and remembred.

7. The Feast of Tabernacles, besides that it brought to minde the Israëlites wandering in the wilderness, it did notably set forth the Church's pilgrimage in this present world; which yet is so to bee thought on, as that, with greatest spiritual joye, wee remember and celebrate our Redemption by Christ's death.

8. The Feast of Trumpets signified that continual cause of cheerfulness and thankfulness, that the Saints should have by Christ's death.

9. The Feast of Attonement signified, that the sins of God's people in their holie-meetings, and daily services, should bee expiated by Christ. Moreover, Attonement was also made for the most holie Place, and for the Sanctuarie. That signified, that the visible heaven also was defiled by our sin, and need bee purged by Christ's blood. This, that the Catholick Church is by the same blood of Christ made alone acceptable to God. By the application that was made for several persons, was set forth the applicatorie force of faith. Furthermore, that application and expiation was made by a live and a slain goat. Upon
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the live goat (called the scape-goat) were put the offenses of the Children of Israel; and the goat thus Cerimonially laden, was let go into the wilderness: the other goat was set apart for a whole-burnt-offering. The former Cerimonie signified, that the Son of God came down from heaven into the wilderness of this world, that hee might take away the sins of the world: The later shadowed out the blood of Christ, which alone cleanseth us from all sin.

10. The seventh-year-Sabbath had both an Ecclesiastical and a Civil use. For 1. it did set forth and commend to the people the spiritual Sabbath, which begineth in the expiation wrought by Christ. 2. It distinguished this Nation from others. 3. It exercised the people in confidence of God's Providence. 4. It much conduced to the fruitfulness of the fields, which, if exhausted with continual tillage, would have grown barren, and so an evil report would have passed of the holie Land.

11. The years of Jubilee had their Ecclesiastical, Political, and Chronological use. For 1. they signified the Jubilee of Grace and Glorie; both which Christ doth both proclaim, and confer upon his people. 2. They were a great help to the poor. 3. They preserved the distinction of Tribes. 4. They served to distinguish the times thence forth, from the division of the Land, in the year of the World 2050 to the destruction of Jerusalem. 5. They figured the Rest that the Land should have by the just judgments of God, for the sins of the people.

SECT. V.

: Treating of Holie Things.

Holie Things, were either Common, as Oil; or Proper; and these again were either Principal, or less Principal. The Principal things were Sacrifices; the requisites whereof were three: viz. fire, salt, and fat: the kinds of Sacrifices were six; viz. 1. A whole-burnt-offering. 2. An Oblation or Meat-offering. 3. A Peace-offering. 4. A Sacrifice for sin of Ignorance, or Error. 5. A Sacrifice for wilful wickedness. 6. A Sacrifice of Consecration. The less principal things

perpetained

perpetained either to all in general, as First-fruits, tithes, vows, &c, Or to the Priest peculiarly; as, Incense, Holie-water, Trumpets.

The application of these is thus.

1. Oil is said to be a most holie thing, because use was made of it in the consecration of the Tabernacles, Priests, and People. It figured out the oil of Gladness, that is, the gifts of the Holie Ghost, which Christ received without measure; and after that, by him, all the parts of the Church, both Pastors and all Christians; for all and onely such are anointed with the Oil of Gladness. Now this Oil was so made up of most pretious things, and the confession thereof by none to be imitated, as might best set forth, that reprobates are not consecrated with the anointing of God's children.

2. The fire that came down from heaven, and was to be continually kept alive signified four things. 1. The fire of God's wrath kindled and kept in by our sins. 2. The fire of God's favor, whereby our sins are consumed in Christ. 3. The fire of the Holie Spirit's operation upon all believers; but especially upon the Apostles and their successors. 4. Lastly, the fire of tribulation, which causeth us to aspire towards heaven.

3. The Salt of the Covenant was a symbol of incorrupti- on; that is, of perpetual continuance in the Covenant of God: And so it signified, that everie faithful Christian is so confirmed in the Covenant of God by Faith, that, by the salt of affliction, hee is preserved against temptations and assaults of all sorts.

4. The Fat of the Sacrifices was holie to God alone: and hereby was signified, that wee ought to consecrate our choicest things to God; that so wee may obtaine the fatness and sweetness both of Grace and Glorie laid up for us in Christ.

5. A Rite common to all Sacrifices offered up of living creatures, was, the sprinkling of the blood by the Priest upon the Altar. Hereby was signified the blood of Christ, who, is both our Priest, Altar, and Sacrifice. Those great drops of his blood, Isaie, are hereby signified, wherewith believer's hearts (which also are so manie altars) are sprinkled.

6. The whole-burnt-Sacrifice was an Offering whereby the Sacrificer testified that hee gave himself up wholly to Christ; and that hee believed, that Christ was his with all his benefits;

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as also; that hee was all of a light flame with the fire of Charitie.

7. In the Meat-offering, it was not lawful to offer leaven, or anie thing that leaveneth, as *honte*: whereby was signified, that corruption both in Doctrine, Life, and Discipline, is to bee put far away, if wee would offer up our selvs to God.

8. In Peace-offerings, leavened bread also was made use of: that together with our chearful praising of God, wee may remember our afflictions, the propertie whereof is to leaven the heart. *Psalm 73. 21.*

9. The Waving of som part of the Sacrifice in Meate-offerings and Peace-offerings, signified, the continual motion of our lips in Prayers and Praises.

10. The Sacrifice for Errors and Infirmities signified, that all our sins are mortal, and cannot bee pardoned, but through Christ alone.

11. The Sacrifice of Consecration shewed the difference between the Levitical Priests and Christ: *viz.* that they had need to offer for their own sins; but hee, for the sins of his people onely.

And these are the Cerimonial Sacrifices: all which signified the sacrifice of Christ, and the sacrifices of Christians; (such as are all their Moral works proceeding from Faith: *viz.* a contrite Spirit, Alms, Prayer, &c.) And lastly, that offering up of the Gentiles mentioned by the Apostle. *Rom. 15. 16.*

Furthmore, in all Sacrifices, clean things onely were to bee offered: whereby was signified the puritie of Christ and of all his members. Like as the offering of Doves signified, that dove-like simplicitie of Christ and his people: which simplicitie proceedeth from the Holie Ghost, who is also represented by the Dove.

12. First-fruits were holie to God: and thereby, all a man's substance also was made holie. This signified 1. that the holines of Christ was the holines of the whole Church. 2. That the children of believing parents are holie.

13. Tithes, by Divine Cerimonial right, belonged to the Priests for their maintenance: but by Moral right they were holie to God; who by this means required to bee acknowledged the owner and giver of all good things. In the New Testament, Tithes, though they bee not

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of necessitie, yet are they of perpetual equitie, as to the maintenance of the Ministerie.

14. The tenth of the Tithes (which the Levites out of their Tithes offered to the High-priest) signified the Prerogative of Christ; in whom wee are all tithed.

15. The Cerimonial Vow, and the Redemption thereof, was part of the Worship of God: yet without opinion of Satisfaction and Merit; this then make's nothing at all for those that now, adaires impose upon the people laws of Vows, and Redemption of Vows, with an opinion of Necessitie, Satisfaction, and Merit. Vows are a service pleasing to God, so they bee made and used freely; as, exercises of Pietie, and as helps. thereunto. The same may bee said of things devoted.

16. *Navals*, were the fruits of trees, which for the three first years being accounted as uncircumcised, were in the fourth year offered up to the Lord: to teach us, that all our food is uncircumcised unto us by reason of sin, but is circumcised by Faith in Christ; being received with Praying, and Thank-giving.

17. The holie Perfume figured the grace of the Holy Ghost, wherewith the services of the Saints are sanctified.

18. The holie water of Attonement was a figure of that blessed fountain of Christ's blood, ever running for the washing away of the filth of sin.

19. The burning of the Sacrifices, signified Christ burnt in the fire of his Father's wrath for our sins: but the burning of the garbage and excrements, shadowed out the crucifying of the old man. Lastly, those things that were not to bee burnt, noted the victorie of Christ, and of our faith.

20. The two Trumpets of silver were used by the Priest for causes Ecclesiastical and Civil. As to the former, they blew to call an Assembly, and to rejoice spiritually; and this they did without an alarm. As to the later, they sounded to go forward, or to go forth to battle; and this was don with an alarm. By all which was signified, the glorious instance and efficacy of God's faithful Ministers in reprovng of sin, in preaching the glad tiding of salvation, and in stirring men up to the spiritual warfare.

SECT. VI.

Of Holie Persons.

Holie Persons are considered either in general or more particular.

That which is to be taken notice of in the generally is, that God would not approve of anie work but what was done by a sacred person. To teach us, that good works please not God, unless the man that doth them be first justified.

More particularly; Holie Persons were either those that served at the Altar, or other holie Ones: Those that served at the Altar, were the High-priest, the rest of the Priests, and the Levites. Those other holie Ones were the Nazarites, and clean persons. Let us view them severally.

1. The office of the Priest was to offer Sacrifice, and to praise for the people: hereby was signified the Merit and Intercession of Jesus Christ.

2. The Consecration of the Priests, and their freedom from all bodily blemish, signified the holiness of Christ, both habitual and actual.

3. The holie Garments, and their stately braverie signified the beautie and braverie of Christ and his Church.

Psalm 45

4. The Anointing of the High-priest signified the anointing and appointing of Christ to his office of Mediator.

5. The holie Abstinence of the Priests signified the actual holiness of Christ.

6. The High-priest was a lively type of Jesus Christ, as the Apostle excellently sets forth in his Epistle to the Hebrews.

The other Priests represented our dignitie in Christ, and our dutie toward him: *1. Pet. 2. Apoc. 1. 5, 6*. The High-priest shadowed out both the Person and the Office of Christ. His Person, as hee was a man like unto other men, and yet superior to them in Office and Ornaments: which Ornaments did thus represent the three-fold Office of Christ. The bells and pomegranates hanging at the hem of his garment signified the Prophetical Office of Christ. The Plate of Gold, whereupon was engraven HOLINES TO THE LORD, signified his

Priestlie.

Priestlie Office. The Bonnet, Mytre, upon the High-priest's head, typified his Kinglie Office. Other ornaments common to the High-priest, with the rest of the Priests, signified, partly the gifts of Grace, and partly the Christian Armor, which the Apostle describeth. *Ephes. 6.* as consisting in the girdle of truth, the breast-plate of righteousness, &c.

7. Those twelvetious stones in the Breast-plate, were a type of the old and new Church; that consisting of twelvetribe, and this collected by twelvet Apostles. Those twopretious stones in the shoulder-piece, figured likewise those two Churches, as they have the two Testaments. Those twopretious stones in the Breast-plate of Judgment, the *Urim* and *Tumim* were a type of Christ, who is our onely Light and Perfection.

8. There was but One High-priest: there is but One Mediator betwixt God and man, the Man Christ Jesus.

9. The Priests onely did partake of the Sacrifices; so Christians onely have communion with Christ.

10. *Aaron* bore the Names of the Children of *Israel* before the Lord: So doth Christ his Church, and all the members thereof; for whom hee continually appears in heaven.

11. The binding of woven work strengthened the robe that it might not rent: This signified the righteousness and strength of Christ for the salvation of his people, and subversion of his enemies.

12. When *Aaron* entered into the holie Places, his bells gave a sound: Hereby was signified Christ's Intercession for us, the Spirits making request in us, and the dutie and propertie of all faithful Pastors.

13. The High-priest might not marrie anie but a virgin, from among his own people: This figured, that the Church was to be presented unto Christ as a pure virgin.

14. The High-priest was forbidden to lament or to rent his garments: So Christ, after his Resurrection obtained Glorie and Joie, without anie mixture of grief or ignominie.

15. The Priests and Levites that served at the Tabernacle, figured the Ecclesiastical Hierarchie; as it admits of divers Orders and Degrees.

16. The Nazarite's Vow was, to separate himself unto the Lord by a special holiness: Hereby was signified the

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puritie of Christ, and withal his countrie of Nazareth, by an allusion of name.

17. Those that were Legally unclean (either by meats, or carcasses of men, or leprolie) were first separated, and then cleansed. In like sort, all our sins of what size soever, do separate us from God, and som of them from his Church also; being all expiated in, and by Christ alone.

18. The uncleanness of childe-bearing-women, set forth the filth of natural corruption.

19. The casting of Lepers out of the Camp, was a figure of Excommunication.

20. The house and all the goods of Lepers were unclean, and therefore either burned or destroyed: To teach us to abolish all instruments of Idolatrie.

21. Lepers, after they were cleansed, showed themselves to the Priest, who was to pronounce them clean: This was a type of Church-Absolution.

22. The Leper being cleansed was to offer two little Birds; whereof the one was killed, the other was let go free. Hereby was figured the death of Christ, and the power of his God-head, in his Resurrection and Ascension.

23. Unclean meats were a part of the Jewish Pedagogie; and signified, that there is a mixture of clean and unclean persons in the Church. It further figured that distinction of Jews from Gentiles; which distinction is now taken away by Christ. *Acts 10.*

And hitherto *Alstedius*. Now let us proceed and go on, where we left, in explaining the Text.

Ver. 18. *They removed, &c.*] viz. From the hill-foot where they stood and trembled. *Deut. 4. 11.* They feared and fled. Man is *Gen. 2. 7.* a creature that would fain live.

Ver. 19. *Speak thou with us*] See here what a mercie it is to have the minde of God shade known by men like our selves; that may saie unto unto us as *Elihu* did to *Job*, *Behold, I am according to thy wish: I also am cut out of the claiie: Behold, my terror shall not make thee afraid, neither shall my hand be heavie upon thee.* *Job 33. 6, 7.*

Ver. 20. *Fear not*] And yet fear. Fear not this glorious appearance so much: but let it bring your cogitations to his future fearful appearance.

Ver. 21.

Aristot.

Ver. 21. *stood afar off*] Yea, God (tendering their infirmities) gave them leav to go home to their tents. *Deut. 5. 30, 31.*

Ver. 22. *From heaven*] For wheresoever God is, heaven is: as where the King is, there's the Court.

Ver. 23. *Ye shall not make with mee gods*] Saie wee of such petty Deities, as that Heathen did, *Contemno minutulos istos deos, modo Jovem (Jebovam) mihi propitium habeam.* I slight them all.

Ver. 24. *An Altar of earth*] In opposition to the costly shrines and services of those dazghil Deities. God care's not for outward pomp: Poperie is all for it, and scott's at our simplicitie. The God of the Protestants (saith a blasphemous Popeling) is the most uncivil and unmanner'd God, of all those that have born the names of Gods upon earth; yea, worse than *Pan* the God of the Clowns; which can endure no ceremonies, nor good manners at all.

Ver. 25. *Thou hast polluted*] Not polished it. So in preaching. *1 Cor. 2. 4, 5.* *Epistola ornamentum est ornamentis carere:* Politian. Plainness commend's an Epistle. *Nimio mundo studentes, ab im-* Col. rus. *mundo propius absunt.* Som mar all by over-doing.

Ver. 26. *That thy Nakedness*] Wee blush, when taken naked; as if the the blood would run forth to cover us; what beasts then were those Priests of *Priapus*, and those base *Bacchanalists*, that ran down naked? *Nos, pudore pulso, flamus colis a-cris; a publicos conc. bitus.*

CHAP. XXI.

Ver. 1. *Now these are the judgments*] i. e.

THE Judicial Laws, fitly annexed to the Decalogue, whereof the Civil Magistrate is the Lord-keeper. It was written upon the sword of *Charls* the Great, *Decem preceptorum custos Carolus.*

Ver. 2. *In the seventh year*] No longer might they serv, because they were God's servants. *Lev. 25. 25.* whose privilege see *Isa. 65. 13, 14.* Christi's free-men. *1 Cor. 1. 17.*

Ver. 3. *If hee com in by himself*] without a second-self, a yoke-fellow, standing on even-ground with himself, though drawing on the left side.

Ver. 4.

Ver. 4. *Have given him a wife*] viz. One of his Heathen hand-maids, whom to part with was no great punishment, becaus an unlawful couple.

Ver. 5. *I love my master*] A little better then hee in *Plautus* that said, *Ego non servio libenter; herus meus me non habet libenter, tamen utitur me ut lippis oculis.*

Ver. 6. *And shee shall serv him*] Beeing *δοῦλος ἡ ὄργανον ἡ δῶλος ἑαυτοῦ*, as *Aristotle* hath it, the master's instrument, underling, and wholly his. Hee doth his own and not his master's will, that doth no more then himself will: this is a hollidate servant as they saie.

Phil. 2.

Ver. 7. *Shee shall not go out*] But upon better terms. Hee that was to come in the shape of a servant, see what care hee take's of poor servant's welfare. Lawyers seldom speak but for great men, or when they may have great gifts. Christ is not of that humor.

Ver. 8. *Hee hath dealt deceitfully with her*] By not answering her expectation. This God tolerated for the hardness of their hearts, but approved not.

Ver. 9. *After the manner of daughters*] Not put her off (as they saie they do their daughters in *Hungarie*) without a portion, onely with a new coat at their wedding: much less, set her to sale as the *Thracians* did their young brides; *Que non moribus nubebant sed præmiis.*

Solin. cap. 15.

Ver. 10. *Her dutie of marriage*] See 1 Cor. 7. with the Note there.

Melancthon.

Ver. 11. *And if hee do not anie of these three*] *Picus est imago ingrati mariti, quia sub autumnum eicit conjugem ne cogatur per hunc mem nutrire: postea sub vernum tempus eam ad se blandè revocat, ac in consortium recipit.*

Ver. 12. *Shall bee surely put to death*] See the Note on *Gen. 9. 6.*

Ver. 13. *But God deliver him*] Who is the Lord of our lives, and to whom wee have frequently forfeited them; so that it is his mercie that wee are not consumed. *Lam. 3.* That wee are not cut off from the land of the living.

Ver. 14. *Thou shalt take him, &c. A man that doth violence to the blood of anie person shall see to the pit, let none staine him. Pro. 28. 17.* Where the word *Adam* rendered *Man* hath in the original a little *d*: to shew that a murderer is not wor-

thie

thie to bee called a man; hee is to bee drawn from the Altar to the slaughter.

Ver. 15. *Hee that smiteth*] By the law of God, of Nature, and of Nations, such a man should die. And herein, I think our laws are defective: albeit, I am not of *Carlostadius* his minde, who (if *Melancthon* misreport him not) held, that these Judicial Laws set down by *Moses* should bee still of force (and these onely) in Christian Common-wealths, and all other Civil and Municipal Laws abolished.

Ver. 16. *Hee that stealeth a man*] A kin to these are they that steal other men's books, and father them; setting them out in their own names. *Diagoras* was so served by a Plagiare, which when hee saw, and that the thief was not presently struck with a thunder-bolt, hee out of stomach turned Atheist. Thus of late *Fabricius* stole *Tremelius* his Syriack Translation. *Villavincencius* stole *Hyperius* his Treatise *De ratione studii Theologici.* And *Possevinus* stole *Dr. James* his *Cyprianus redivivus.*

Ver. 17. *And hee that curseth*] See the Note on *Vers 15.* and on *Mat. 15. 4.*

Ver. 18. *If men strive together*] This is counted man-hood, when indeed it is dog-hood rather: Heathens condemned it, and yet *Navarrus* a Popish Calvill, *Cædem relictè admitti putat, ut alapa vitetur, & ad honorem recuperandum.*

Immane verbum est ultio. Seneca Qui ultiscitur, excusatus peccat. Sen.

Ver. 20. *Hee shall bee surely punished*] At the discretion of the Magistrate, who is the revenger to execute wrath upon him that doth evil. *Rom. 13. 4.*

Ver. 21. *For hee is his monie*] And therefore hee hath power over his flesh. *Col. 3. 22.* Yet hide not thine eies from thine own flesh, saith the Prophet.

Iſa. 58. 7.

Ver. 22. *And no mischief follow*] i. e. No life bee lost. There is a time then, when the embryo is not alive; therefore the foul is not begotten, but infused after a time by God. *Insundendo creatur, & creando insunditur,* saith *Aug.* who at first doubted, till overcom by *Hierom's* arguments.

Augustin.

Ver. 24. *Eie for eie*] How the Pharisees had wrested that Text, See the Note on *Mat. 5. 39.* This kinde of law (in use among Heathens also) *Aristotle* call's τὸ ἀντιμισθοῦς, and was given against private revenge.

Ver. 28. *Then the ox shall bee surely stoned*] God requiring man's blood even of beasts. *Gen. 9. 5.* See the Note there.

L

Ver. 29.

Ver. 29. *Hee hath killed a man, &c.*] Since the fall, all creatures are armed against us; as that sword which *Heſtor* gave *Ajax*; which so long as hee used against men (his enemies) served for help and defence: but after hee began to abuse it to the hurt of hurtles beasts, it turned into his own bowels.

Ver. 32. *Thirtie shekels*] This same was that goodly price, that our Lord Christ was valued at by the vile Jews. *Zach.* 11. 12, 13. *Mat.* 26. 15.

Ver. 33. *And an ox or an ass*] Wee can hardly open the deep pit of God's bottomles, boundles mercie, but som sillie beatt will bee falling thereinto; *stumbling at the Word, being disobedient, whereunto also they were appointed.* *1 Pet.* 2. 8.

Ver. 36. *Ox for ox*] These were those right judgments, true laws, good statutes, &c. *Neb.* 9. 13.

CHAP. XXII.

Ver. 1. *When a man shall steal, &c.*]

The Preachers
Travels by
Cartwright.

THe *Persians* at this daie punish theft and man-slaughter so severely, that in an age a man shall hardly hear either of the one or the other. The Turk's justice will rather cut off two innocent men, then let on thief escape.

Ver. 2. *If a thief bee found*] So if an adulterers bee taken, as shee was. *John* 8. 4. *ἐν αὐτοῖς, in the verie theft.*

Ver. 3. *If the sun bee risen*] Chaldee hath it, If the eie of witnesses: if hee can raise the town, and call in aid.

Ver. 4. *Hee shall restore double*] In *Solomon's* time it was seven-fold. *Prov.* 6. 31.

Ver. 5. *To bee eaten*] By unadvised turning in of his cattle, through mistake or neglect.

Ver. 6. *Or the field*] The stubble.

Ver. 7. *Or stuff*] Heb. *Vessels*, instruments, ornaments, apparel, furniture, weapons, &c.

Ver. 8. *To see whether*] sc. by putting him to his oath *Ver.* 11. Som think that a private oath may bee in such a case as this lawfully taken for the satisfaction of another, if hee will not otherwise bee satisfied.

Ver. 9. *Before the Judges*] Heb. *the Gods*: So Judges are called,

called, if good especially. *Psal.* 82. 6. And the seat of Judicature is called the holie place. *Eccles.* 8. 10.

Ver. 10. *Or anie beast to keep*] As *Jacob* kept *Laban's* cattle. *Gen.* 31. 39.

Ver. 11. *An oath of the Lord*] Who is called in, as a witness and as an avenger: how hateful then is that Popish proverb and practise, *Mercatorum est, non regum, stare juramentis?*

Ver. 13. *Let him bring it*] A leg, or a limb of it, as *Amos* 3. 12.

Ver. 14. *And if a man borrow*] God hath so ordered humane condition that one man must bee beholden to another.

Ver. 15. *It came for his hire*] q. d. Hee shall paie the hire onely and no more, though the owner bee not by, when it miscarrieth.

Ver. 16. *Entice a maid*] Heb. *Over-perswade* with her, by fair words, which make fools faine.

Ver. 17. *Hee shall paie*] No mulct is laid upon her, becauf shee had nothing of her own; and shee had lost her honor, in losing her virginitie. *1 Theſ.* 4. 4. See the Note there.

Ver. 18. *A witch*] An enchantress, forcerefs, whose help was sometimes sought, in inticing young maids to follie. The man-witch also is here meant, but the woman-witch mentio. *Verab.* ned; both becauf women are more inclinable to that sin; and also becauf the weaker sex is not to bee spared for this Junius fault.

Ver. 19. *Fee put to death*] Heb. *Put him to die.* Gr. kill him with death, as God threatneth to do *Jezabel's* children. *Rev.* 2. 23.

Ver. 20. *Hee shall bee utterly destroyed*] As an execrable and accursed creature.

Ver. 21. *Thou shalt not vex a stranger*] The right of strangers is so holie (saith one) that there was never nation so barbarous that would violate the same. When *Stephen Gardner* had in his power the renowned Divine *Peter Martyr*, then teaching at *Oxford*, hee would not keep him to punish him; but when hee should go his waie, gave him wherewith to bear his charges. *Acts and Mon.* fol. 1783.

Ver. 22. *Or fatherless childe*] With God the fatherless findeth mercie. *Hos.* 14. 3. Widdows and orphans are God's clients taken into his protection.

Ver. 23. *And they crie at all unto mee*] A vine, whose root is uncovered, thrive's not: so a widdow, whose covering of eies

Mercer. in
Proverb.

is taken away, joie's not. In Hebrew shee is called *Almanach* of *Alam* to bee dumb; becauf shee hath none to speak for her. But if shee call and crie to God, hee will speak for her in the hearts of her oppressors.

Ver. 24. *Your wives shall bee widows*] God delight's to punish crueltie in kinde, as hee did in *Agag*. 1 *Sam.* 15. 33.

Ver. 25. *Thou shalt not bee to him as an usurer*] Heb. as an exacting creditor, *Qui nullum diem gratis occidere creditori permittit*. The usurer's monie is to necessitie, like cold water to a hot ague, that for a time refresheth, but prolongeth the disease. [*Lie upon him usurie*] Heb. *Biting usurie*. Usurers are men-eaters. *Psal.* 14. 4. Like pickrels in a pond, or sharks in the sea that devour the lesser fishes. These ostriches can digest anie metal, especially monie. *Aristotle* in one page condemneth the usurer and the dicer; and yet som Christians blush at neither.

Arist. Ethic.
lib. 4. cap. 1.

Ver. 28. *Thou shalt not revile the Gods*] Blaspheme dignities.

Jude 8.

This is blasphemie in the second Table.

Ver. 29. *Thou shalt not delaye*] True obedience is prompt and present, readie and speedie, without demur and consults, *Zech.* 5. 9. *wings and winde in their wings*. [*On the eighth daie*] When a Sabbath had once gon over it, saie the Hebrews.

Ver. 30. *Holie men*] Heb. Men of holiness, which should run through our whole lives, as the woof doth through the web.

CHAP. XXIII.

Ver. 1. *Thou shalt not raise*]

Neither raise nor receive it; neither bee the tale-bearer, nor tale-hearer: the one carrie's the divel in his tongue, the other in his ear. Not onely those that make a lie, but those that love it when it is made to their hands, are shut out of heaven. *Rev.* 22. 15. *Solomon* make's it an ill sign of a graceles man, to bee apt to beleeve scandalous reports of godlie persons. *Prov.* 17. 4.

Ver. 2. *Thou shalt not follow a multitude*] The waie to hell is broad and well-beaten. *Per viam publicam nō ingrediēde*, was one of *Pythagoras* his precepts: Do not as the most do, lest thou bee undon

undon for ever. *Argumentum turpissimum est turba*, saith *Seneca*. To live according to the court of the world is to bee acted by the divel. *Ephes.* 2. 2.

Ver. 3. *Neither shalt thou countenance*] Spare not the great for their might, nor the mean for their miserie.

Ver. 4. *Ox, or his ass going astrait*] How much more his soul? See the Notes on *Jam.* 5. 20. *Jude* 22, 23.

Ver. 5. *Thou shalt surely help with him*] So the Spirit help's with us; or litt's over against us. *Rom.* 8. 26. Hee look's *αὐταῖς μακρὰν ἀλὴν ἀγανύς*.

Ver. 6. *The judgment of the poor*] I have seen (saith one) the King of *Persia* manie times to alight from his horse, onely to do justice to a poor bodie. Causes are to bee heard and not persons: the *Athenian* Judges passed sentence in the dark. *The Preachers Travels by J. Cartwright.*

Ver. 7. *Keep thee from a fals matter*] Stand aloof of, keep at a distance. See *Isa.* 33. 15. A publike man should bee above all price or sale: and everie man should carefully keep himself from the occasions of sin. A good man dare not com near the train, though hee bee far off the blow.

Ver. 8. *And thou shalt take no gift*] Rain is good, and ground is good; yet *Ex eorum conjunctione fit lutum*, saith *Stapleton*: So giving is kinde, and taking is courteous, yet the mixing of them make's the smooth paths of Justice foul and uneven.

Ver. 9. *Thou shalt not oppress, &c.*] See the Note on *Exod.* 22. 21.

Ver. 10. *Thou shalt sow thy land*] Here the wise man's counsel would bee remembered, *Laudato ingenia rura, exiguum colito*. To bee called a good husbandman, was of old an high praise.

Ver. 11. *But the seventh year*] That they might learn to live by faith, and bee at good leisure to wait upon God. *Deut.* 31. 10, 11, 12. Let everie of us keep a spiritual Sabbath, saith *Ignatius*, *Μελέτη νόμου χάριτων, ἢ σάββατον ἀνάσσει*, Better apaid of the meditation of the Law, then of the relaxation and rest from labor. *Ep. 3. ad Magnes.*

Ver. 12. *Six daies*] See the Note on *Chap.* 20. 8.

Ver. 13. *Bee circumspici*] Or warie, keep you close to the rule, and up to your principles. See the Note on *Ephes.* 5. 15. [*Of the names of other Gods*] sc. Without dislike. The Primitive Christians would not call their daies of the week, *Dies Martis, Mercurii, &c.* as *Mercurius Trismegistus* had named them; but the first, second, third, &c. daie of the week, *Deastrorum nomina*

nomina nō nota quidem esse voluerunt inter Christi cultores, saith one. They desired that Christians should spit out of their mouths those dunghill-deities with utmost contempt, as David did. Psalm 16. 4.

Ver. 15. *Thou shalt keep the feast*] Let us also keep the feast, or *Holie-daie*. 1 Cor. 5. 8. See the Note there.

Ver. 16. *And the feast of harvest*] Pentecost, when their wheat-harvest came in. [In the end of the year] See the reason of this law. Deut. 11. 12. It was a land which the Lord cared for: the eyes of the Lord were alwaies upon it from the beginning of the year, even unto the end of the year.

Ver. 17. *All thy males*] The female are not required to appear, because they were weak, and not so fit for travel: they were also the house-keepers, and sanctified in their husbands. Howbeit manie of them came up to these feasts, as *Hannah*. 1 Sam. 2. 19. And the virgin *Marie*. Luke 2. 41. And this was well accepted as a Free-will-offering.

Ver. 18. *Of my sacrifice*] Especially of the Passover. See Exod. 34. 25. Lev. 2. 1, 2, 3.

Ver. 19. *The first of the first-fruits*] The best of the best is not to be held too good for God. His soul hath desired the first ripe fruits. Jer. 2. 2. [Thou shalt not seeth a kid] Hereby seemeth to be forbidden either crueltie, or curiositie to pleas the palat. See my Common-place of *Abstinence*.

Ver. 20. *Behold, I send an Angel*] i. e. Christ. Immediately after God had given the Law (by the rule and threats whereof God the Father in his government was to proceed, saith a Divine) and after they had transgressed it. Exod. 33. 2, 3, 4. hee could not go along with them, for hee should destroe them; but his Angel, that is, his Son, hee would send with them; who also would destroe them, if they turned not, nor repented according to the rules of his Law, the Gospel.

Ver. 21. *My name is in him*] i. e. Hee is of the same nature with my self. See Phil. 2. 6. Heb. 1. 3. with the Notes there.

Ver. 22. *An enemy to thine enemies*] There is a Covenant offensive and defensive betwixt God and his people. *Tua causa erit mea causa*, said that Emperor to his wronged friend: So saith God to his.

Ver. 23. *For mine Angel*] Heb. *Malachi*, which is by transposition of letters *Michaël*, as some Rabbins have observed.

Ver. 24.

Mr. Th. Goodwin.

Ver. 24. *Thou shalt utterly overthrow them*] As *Hen. 8.* began here to do in demolishing the Monasteries, and saying, *Corvorum nidos esse penitus disturbandos nō iterum ad habitandum convocent.* This *Sanders* relateth and exagitateth. Schism. Angl. lib. 1.

Ver. 25. *Bless thy bread*] God's blessing is the staff of bread and strength of water. See the Note on *Mat. 4. 4.*

Ver. 26. *The number of thy daies*] Thou shalt die; as *Abraham* did, with a good hear head: see *satur dierum* as *Job*, fall as a full-ripe-apple into the hands of God the gatherer.

Ver. 27. *My fear before thee*] Strike a panick fear into the hearts of thine enemies, so that they shall flee at the noise of a driven leaf, they shall be made à corde suo fugitivi, as *Tertulian* hath it.

Ver. 28. *Hornets before thee*] Understand it either literally as *Job. 24. 12.* or figuratively, of the stinging terrors of their self-condemning consciences.

Ver. 29. *In one year*] God's time is best: and to prescribe to him is to set the sun by our dial. His help seem's long, because we are short. Wait upon him, who wait's to shew us mercie. *Isa 30. 18.*

Ver. 30. *By little and little*] God crumble's his mercies to us; we have his blessing by retail. So the cloud emptie's not it self at a sudden burst, but dissolv's upon the earth drop after drop.

Ver. 31. *The sea of the Philistims*] i. e. the Mediterranean.

Ver. 32. *No covenant with them*] because devoted to destruction; and they will be drawing thee to Idolarrie, as it also fell out, *Judg. 1. & 2.*

CHAP. XXIII.

Ver. 1. *Worship yee afar off*]

Thus under the Law, but now by grace we draw nigh with boldness, and have access with confidence by the faith of Christ. *Ephes. 3. 12.* See the Note there.

Ver. 2. *But they shall not come nigh*] But half-waie onely. *Verf 19.* See the Note on *Chap. 19. 12.*

Ver. 3. *And told the people*] So hee became a Mediator. *Gal.*

Gal. 3. 19. *Non redemptionis sed relationis.* [Will wee do] God's people are willing. Psalm 110. 3. But weak through the flesh. Rom. 8. 3. See the Note on Heb. 13. 18.

Ver. 4. *An Altar*] Representing God on the one partie, as the twelv pillars did the people on the other partie. So here was a formal covenant.

Ver. 5. *Young men*] The first-born of the families. Exod. 19. 12.

Ver. 6. *Half of the blood*] Having mingled it first with water. Heb. 9. 19. See 1 John 5. 6. with the Note.

Ver. 7. *Will wee do, and bee obedient*] Christ will enioie his spouses love, by a willing contract, not by a ravishment.

Ver. 8. *On the people*] The representative people, the elders: or, as others will, the twelv pillars. See Vers 4.

Ver. 9. *And severie of the elders*] See Vers 2.

Ver. 10. *And they saw God*] A glimpse of his glorie. See the Note on 1 Tim. 6. 16.

Ver. 11. *Hee laid not his hand*] i.e. They came off without hurt, which is reckoned as a great mercie: lith no man (ordinarily) can see God and live: besides the infinite distance that is betwixt God, and the greatest Nobles. [And did eat and drink] i.e. They were much acheared and made merrie in the Lord. Others sent it thus: Though they had seen God, yet they turned again to temporal pleasures; they soon after ate & drunk at that idolatrous feast of the golden calf, and rose up to plaie. It is set as an aggravation of Solomon's sin that hee departed from God that appeared unto him twice. 1 King. 11. 9.

Ver. 12. *Tables of stone*] To shew 1. the stonie-hardness of the people's hearts. 2. The lastingness of the Law.

Ver. 13. *And Moses went up*] Joshua staid the while in som convenient place.

Ver. 14. *And Hur*] See the Note on Chap. 17. 10.

Ver. 16. *Six daies*] The people had but three daies of preparation to receiv the Law; Moses hath six. Singular holines is required of Minilters: the measures of the Sanctuarie were double to the ordinarie; as the shekel, cubit, &c. Minilters had need with, as *Elisha* did, a doubled and trebled spirit, that they may save themselves, and those that hear them.

Ver. 17. *Was like devouring fire*] So it is still. Heb. 12. 29. which so terrifieth the sinners in Sion, that they run away with these words in their mouths, *Who among us shall dwell with*

with the devouring fire? Who amongst us shall dwell with everlasting burnings? Isa. 33. 14.

Ver. 18. *Fortie daies*] All which time hee neither ate nor drank. Deut. 9. 9. and so better merited the surname of *Nestetes the Faster*, then that proud Prelate *John Bithop of Constantinople*.

CHAP. XXV.

Ver. 2. *That giveth it willingly*]

Virtus nolentium nulla est; God strain's upon no man. *If yee consent and obeie, &c.* If there bee a willing minde, God accepteth, &c. 2 Cor. 8. 11, 12.

Si desint vires, tamen est laudanda voluntas:
Hæc ego contentos auguror esse Deos.

Ovid.

Ver. 3. *Gold, and silver, and brass*] No mention of iron: Confer 1 King. 6. 7. & 8. 51.

Ver. 4. *And blue, and purple, and scarlet*] i.e. Wool died with these colors. Heb. 9. 19. To teach the Church, that both chemselfs and their actions should bee washed and died in the bloud of Christ.

Ver. 5. *Sbittim wood*] A kinde of cedar, that rotteth not. Gal. lib. 1. Antidit.
Ver. 6. *Spices*] As cinnamom, which in *Galen's* time was verie rare, and hard to bee found but in Prince's store-houfes.

Ver. 8. *That I may dwell amongst them*] But will God in verie deed dwell with men upon earth? What can hee do more to make them happie? As hee in *Plutarch* said of the *Scybiants*, that although they had no musick nor vines amongst them, yet (as a better thing) they had Gods: and as the Philosopher having little elf in his hous, yet could saie of it, *εἰθε ὃ ἐστὶ θεοὶ ἐστὶν*, Here bee Gods: so may everie good man boast of his hous, and of his heart, This is the habitation of the most High. As for the publick assemblie of Saints, *This is the bouf* 2 Cor. 6. 16. Gen. 28. 17. of God, *this is the gate of Heaven*.

Ver. 10. *An Ark*] Chest, or Cabinet, wherein to keep the two Tables of the Law; signifying thereby that Christ is the end of the Law, covering the imperfection of our works.

Ver. 11. *A crown of gold*] To set forth the Majestie of Christ's

M

Christ's

Christ's kingdom, or the eternitie of his Deitie; which, as a crown, or circle, had neither beginning nor end.

Ver. 14. *That the Ark may bee born with them*] The Ark was transportative, till settled in Solomon's Temple: so till wee com to heaven shall wee bee in a continual motion:

Ver. 15. *The staves shall bee, &c.*] That they might not touch it, for reverence sake, it beeing a visible sign of God himself amongst them.

Ver. 16. *The Testimonie*] Those tables of the Testimonie. *Exod. 31. 18.* That testified what God required of them; and would bee a testimonie against them, if disobedient. *Deut. 31. 26.*

Ver. 17. *A Mercie-seat*] Heb. A *Covering*, or *coffering* up of men's sins, the appealing of an angry God. (Confer *Gen. 38. 20.*) By Christ who is our propitiation or Mercie-seat. *Rom 3. 25. 1 John 2. 2.* [*Two cubits and a half, &c.*] Just so big everie waie as the Ark. *Verf 10.* Get into Covenant with God (saith one) for as the Mercie-seat was no larger then the Ark, so neither is the grace of God then the Covenant. And as the Ark and Mercie-seat were not asunder; so God is near to all that call upon him in truth.

Ver. 18. *And thou shalt make two Cherubims*] Golden winged images, made by God's special appointment, and set out of sight: Hence then is no warrant for the use of images in Churches. These here were to represent the holie Angels attendant upon God, looking intently into the myserie of Christ, as the Cherubims did into the Propitiatorie. *1 Pet. 1. 12.* and joined to the societie of Saints.

Ver. 19. *Even of the Mercie-seat*] Of the matter of it: to shew that the verie Angels have their establishment in, and by Christ: and that, if they need mercie, how much more do wee? Angels also are under Christ as a head of Government, of Influence, of Confirmation, though not of Redemption.

Ver. 20. *Toward the Mercie-seat shall the faces, &c.*] Angels in the Syriack are called פנים of the face; becaus they look ever on the face of God, waiting his commands.

Ver. 21. *Above upon the Ark*] The Ark covering the Law within it, the Mercie-seat upon it, and over them two Cherubims covering one another, did typifie Christ covering the curses of the Law, in whom is the ground of all Mercie; which

which things the Angels desire to prie into, as into the pattern of God's deep wisdoms.

Ver. 22. *From between the two Cherubims*] which covered the place from whence the Lord spake, to restrain curiositie.

Ver. 23. *Of Shittim wood*] Which corrupteth not. *Isa. 41. 19.* Christ's bodie could not putrefie in the grave.

Ver. 24. *Pure gold*] Pointing to the glorie of Christ's Deitie, and the Majestie of his Kingdom.

Ver. 25. *A golden crown*] To hide the joints, and for ornament. Christ also is said to have manie crowns. *Rev. 19. 12.*

Ver. 30. *Shew-bread*] See the Note on *Mat. 12. 4.*

Ver. 31. *And thou shalt make a candlestick*] called the candlestick of light. *Exod. 35. 14.* A Type of Christ, who is *Voluntas* light essential, and giveth light to everie man that cometh into the world. *John 1. 9.* See the Note there.

Ver. 37. *Seven lamps*] Signifying the manifold graces and diversitie of gifts in the Church. *Zech. 4. 2.*

Ver. 38. *And the tongs*] All of gold; betokening the puritie of Doctrine and Discipline in the Church.

CHAP. XXVI.

Ver. 1. *Thou shalt make the Tabernacle*]

A Type of Christ who dwelt among us, full of Graces and Truth. *John 1. 14. 2.* Of the Church built by Christ. *1 Cor. 3. 9. 3.* Of everie true Christian. *Ephes. 2. 10.*

Ver. 2. *Shall bee coupled together*] These curtains were coupled with loops; so should Christians by love. My dove is but one: the daughters saw her and blessed her. *Cant. 6. 9.* See *Ephes. 2. 21, 22. & 4. 16.*

Ver. 6. *With the faces*] So is the unitie of the Spirit in the bond of peace. *Ephes. 4. 3.* [*Shall bee one Tabernacle*] See those manie Ones. *Ephes. 4. 3, 4, 5.* with the Notes there.

Ver. 7. *Of goat's-hair*] The Tabernacle was goat's hair without, and gold within. God hid his Son under the Carpenter's son: The King's daughter is all glorious within. *Psaln 45. 13.* And all her sons are Princes in all lands. *Verf 16.* Howbeit they must bee content to pass to heaven as Christ their Head did,

did, as concealed men. Therefore the world know's us not, because it knew not him. *John 3. 1.* Our life is hid with Christ, *Col. 3. 4.* as the life of flowers in winter is hid in the root.

Ver. 14. *A covering for the tent*] Shadowing out God's protecting his people. *Isa. 4. 6.* and *25. 4.* *Psalms 27. 5.* as the ram's-skins covered the Ark from the violence of winde and weather.

Ver. 31. *With Cherubims*] To note the special presence and attendance of the holie Angels in the assemblies of the Saints. *Luke 1. 11.* *John 1. 51.*

Ver. 36. *An hanging for the door*] This shadowed him that said of himself, *I am the door.* The Cerimonial Law was the Jews Gospel, for it was Christ in figure; and to him it led them.

CHAP. XXVII.

Ver. 1. *Five cubits long*]

Solomon's Altar was four times as big as this: to teach, that as our peace and prosperitie is more then others, so should our service in a due proportion.

Ver. 2. *Horns of it*] To binde the beasts unto that were to be slain in sacrifice. *Psalms 118. 27.* And to signifie the power of Christ's Priest-hood. *Hab. 3. 4.* [*Thou shalt over-lay it with brass*] The brass kept the wood, so did the Deitie of Christ keep his humanitie from being consumed by the fire of God's wrath, wherein it was rosted.

Ver. 3. *His shovels and his basins*] These severall instruments figured the Ministerie of the word, saie som; the sundrie callings that Christ hath in his Church, saie others, for her edification.

Ver. 4. *A grate*] which served for an hearth, and represented Christ, bearing the fire of his Father's displeasure.

Ver. 7. *And the staves shall bee*] As ever ready to remove. Here wee have no assured settlement.

Ver. 9. *The court of the Tabernacle*] This outer court signified the visible Church; where hypocrites also com to the external worships. *Dove* may set his foot as far as *David.*

Ver. 10.

Ver. 10. *And the twentie pillars*] In allusion whereunto, the Church is called the *pillar and staie of truth.* *1 Tim. 3. 15.*

Ver. 20. *Pure oil olive*] Signifying the pretious gifts and graces of the Spirit in godlie Ministers, whose lips mult both preserve knowledg, and present it to the people.

CHAP. XXVIII.

Ver. 1. *Take thou unto thee*]

Christ also was taken from amongst men. *Heb. 5. 1.* to mediate and negotiate man's cause with God: And this honor hee assumed not up to himself, but it was given him from above. *Verf. 5.*

Ver. 2. *For glorie and for beautie*] *Prodit Airon à capite ad calcem, os humerisque Deo simili.* The High-priest was gloriously appaelled, to strike a religious reverence into the eies and hearts of the beholders; and to set forth the beautie and braverie of Christ and his Church.

Ver. 3. *That they may make, &c.*] *Vides, in Sacerdotibus nil plebeium reperiri, nil popolare,* saith *Ambrose.* Nothing in the Priests but what was above the ordinarie. The verie work-men are to be filled with the Spirit of Wisdom, to make their attire.

Ver. 5. *And they shall take gold and blue, &c.*] That cloke of *Alcibiades* the Sybarite (sold for 120. talents) that Parliament-robe of *Demetrius* King of *Macedonie*, (which no Prince after him would put on *propter invidiosam impendii magnificentiam*, for it's lately costliness) were but rags to *Aaron's* raiment.

Ver. 6. *The ephod of gold*] This the High-priest onely might wear, neither might anie imitate it; for that was the fall of *Gideon's* house. *Judg. 8. 26, 27.*

Ver. 12. *And Aaron shall bear their names*] To set forth Christ's uncessant intercession for all God's Israel, even when his back seem's turned upon them.

Ver. 14. *Fasten the wreathen-chains*] These chains wherewith the breast-plate and humeral were tied, signified (saith one) the perfect contexture of all heavenlie virtues, adorning Christ's humanitie: as also that true faith, whereby wee are girt unto him.

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Ver. 15.

Ver. 15. *The breast-plate of judgment*] So called, becauf the Priest was to put it on, when hee was to enquire and give sentence as from God. *Num. 27. 21.*

D. Tailor.

Ver. 17. *Four rows of stones*] According to the number and order of the twelv Tribes encamping about God's Tabernacle. In all which rows, a verie Reverend Writer hath well observed eight things: 1. The shining of the stones; pointing to the puritie of Christ and his Church. 2. Their price; of great value and worth: signifying what a price Christ valued his Church at. 3. Their place or situation; they are set in the pectoral, and Aaron must carrie them on his heart, signifying that Christ hath as much care of his Church, as if it were inclosed in his heart; let's out his blood to make room in his heart for them. 4. Their number; twelv; noting, that with Christ is plentiful redemption. 5. Their order; they stood in a comlie quadrangle. Christ hath stablished a comlie order in his Church; and wee must keep our ranks. 6. The figure; the four-square; signifying the stabilitie and firmness of the Church. Satan and all deceivers shall not pick one stone out of Christ's pectoral. Their use; that Aaron must bear them on his heart; signifying Christ's ardent affection to his, and constant intercession for them. 8. The quantitie: As all the names of Israel were gathered into a narrow compass; so Christ shall gather together into one all the dispersed sons of God, and present them before God as the most beautiful and precious parts of the world. *John 11. 52.*

Ver. 30. *The Urim and the Thummim*] A distinct thing from the stones and chains; made it was not by the Artificers, but given by God to Moses (as were the two Tables) and by him put into the breast-plate. The verie names of *Urim* and *Thummim*, i. e. Lights and perfections lead us to Christ, in whom is all fulness. [*When hee goeth in before the Lord*] sc. to consult with God, who answered the Priest by voice. *Num. 7. 89.*

Ver. 31. *The robe of the ephod*] Which signified the roial robe of Christ's righteousness, reaching down to the feet, large enough to cover all our imperfections.

Ver. 32. *That it bee not rent*] To shew that there should bee no rents or schisms in the Church. *1 Cor. 1. 10, 13. 1 Tim. 1. 3.*

Ver. 34. *A golden bell, and a pomegranate*] Shadowing out 1. The Prophetical office of Christ here, and his perpetual intercession

tercession in heaven. 2. The dutie of Ministers; which is, *Vivere concionibus, concionari moribus*: to live sermons, to bee fruitful as well as painful teachers: Not like him of whom it was said, that when hee was out of the pulpit, it was pitie hee should ever go into it: and when hee was in the pulpit, it was pitie hee should ever com out of it.

Ver. 35. *And his sound shall bee heard*] *Necesse erat ut Pontifex totus vocalis ingrederetur sanctuarium, ne forte non audito sonitu, morte lueret silentium.* A dumb dog is a childe of death. *Isa. 56. 10.* Ministers must bee both able and apt to teach upon all occasions.

Ver. 36. *Holiness to the Lord*] Hence it was not lawful for the High-priest (saie the Jews) to put off his bonnet to whomsoever hee met, were hee never so great a man; left the Name and Glorie of God (whose person hee sulteined) should seem to submit to anie man.

Ver. 37. *Upon the mitre*] Which had an holic crown with it. *Chap. 29. 6.* signifying the Deitie and Dignitie of Christ.

Ver. 38. *The iniquitie of the holic things*] Get the people's pardon. This Christ did indeed for all his. *1 John 2. 1, 2.*

Ver. 39. *Embroider the coat*] *Rev. 1. 13.* Christ is clothed with such a robe, as King and Counsellor of his Church.

Ver. 40. *Coats*] Linnen garments for innocencie. 2. Girdles for constancie and stabilitie. 3. Bonnets, for safetie from the rage of Satan and his instruments. 4. Breeches, for comliereverence in God's service.

CHAP. XXIX.

Ver. 1. *Take one young bullock*]

ALL sorts of Sacrifices (Sin-offerings, Burnt-offerings, Peace-offerings) were to bee offered for the Priests, becauf of the special holiness and honor of their calling.

Ver. 2. *And unleavened bread*] See *1 Cor. 5. 7, 8.* with the Notes there.

Ver. 4. *Wash them with water*] A type of Christ's Baptism, *Matth. 3.*

Ver. 6. *The holic crown*] See the Note on *Chap. 28. 37.*

Ver. 7.

Ver. 7. *The anointing oil*] Typing out that abundance of the holie Spirit powred upon Christ. *Isa. 61. 1.* and upon Christians. *1 John 2. 27. Psalm. 133. 2.*

Ver. 8. *Coats, &c.*] See the Note on Chap. 28. 40.

Ver. 9. *Consecrate*] Heb. *Fill their hands, &c.* with sacrifices: they were not to fill their own hands, as *Jeroboam's* Priests did. *1 King. 13. 31.* See *Heb. 5. 5.*

Ver. 10. *Shall put their hands*] As transferring the guilt of their sins upon Christ. *Isa. 53. 6.*

Ver. 11. *By the door*] Pointing to Christ, the door into heaven. *Heb. 10. 20.*

Ver. 12. *The blood of the bullock*] For without blood, there was no remission of sin. [*Beside the bottom of the Altar*] To lignifie the plenteous Redemption wrought by Christ.

Ver. 13. *All the fat that covereth*] God must have the verie best of the best; sith Christ offered himself, and the best parts hee had.

Ver. 14. *Without the camp*] See the Note on *Heb. 13. 12.* and on *Heb. 7. 27, 28.*

Ver. 15. *Thou shalt also take*] After the Sin-offering, other offerings: till sin bee expiated, no service is accepted.

Ver. 16. *Sprinkle it*] See *1 Pet. 1. 2.*

Ver. 17. *Wash the inwards of him*] This signified that intire holiness, that through sanctification. *1 Thes. 5. 23.*

Ver. 18. *The whole ram*] *Rom. 1. 1.* with the Note.

Ver. 19. *Put their hands*] Both their hands between the horns of the ram.

Ver. 20. *Upon the tip of the right ear*] To set forth the holie obedience required of them in all their senses, actions and motions. *John 13. 5, 6, 9.*

Ver. 21. *Of the blood, and of the anointing oil*] Signifying Christ's Merit and Spirit.

Ver. 22. *A ram of the consecration*] A Thank-offering to God for advancing *Aaron* to the Priesthood. See the like in *S. Paul. 1 Tim. 1. 12.*

Ver. 23. *Unleavened bread*] See *1 Cor. 5. 7, 8.* with the Notes there.

Ver. 24. *And shalt wave them*] As acknowledging God's Omnipresence: and that manie should com from East, West, North, and South, to partake of the Merits & Benefits of Christ, our true sacrifice.

Ver. 25.

Ver. 25. *It is an offering made by fire*] Christ in like sort having offered himself for a Burnt-offering, for a sweet savor before the Lord, ascended up into heaven, and gave gifts unto men.

Ver. 26. *It shall bee thy part*] Because hee did for this time extraordinarily execute the Priest's office.

Ver. 27. *The breast of the Wave-offering and shoulder*] To teach the Priests to serv the Lord with all their hearts, and with all their strength.

Ver. 28. *A Heav-offering*] Signifying the heaving of Christ upon the Cross, and the heaving up of our hearts to God for so great benefits.

Ver. 29. *Shall bee his sons after him*] His garments remained for ever, so doth the robe of Christ's righteousness. *Isa. 61. 10.*

Ver. 30. *And that son*] There were garments but for one: there is but one Mediator, the Man Christ Jesus.

Ver. 31. *And thou shalt take the ram*] i. e. The remnant of him.

Ver. 33. *And they shall eat those things*] Applie Christ's death by faith to their own souls. *John 6. 51.*

Ver. 34. *Thou shalt burn the remainder*] The Thank-offering was not to bee kept till the morrow, to teach us to bee prompt and present in praising God, and applying Christ.

Ver. 35. *Seven daies*] To teach the Priests to consecrate their whole lives to God's service.

Ver. 36. *Cleasf the Altar*] Which as well as the creatures, may bee defiled by man's sin. *Lev. 16. 16.*

Ver. 37. *Whatsoever toucheth the Altar*] See *Matth. 23. 19.* with the Note there.

Ver. 38. *Daie by daie continually*] When this dailie sacrifice was intermitted (as in the daies of *Antiochus* that little Anti-Christ) they counted it an abomination of desolation.

Ver. 39. *Thou shalt offer in the morning*] These two lambs were types of the Lamb of God, taking away the sins of the world, with a commemoration of whose benefits the daie was begun and ended. Wherefore, also from *David's* daies, and forwards, they sang the 22 *Psalm* at the Morning Sacrifice, and the 136 *Psalm* at the Evening.

Ver. 45. *And I will dwell*] See the Note on *2 Cor. 6. 16.*

N

CHAP.

CHAP. XXX.

Ver. 1. *An Altar to burn incens in*]

SHadowing Christ, as perfuming and presenting the Prayers of Saints. *Rev.* 8. 3. and 5. 8. and obtaining answer thereto from the four horns of the golden Altar. *Rev.* 9. 13.

Ver. 2. *A cubit shall bee the length*] That in *Ezekiel*, Chap. 41. 22. is much larger, as setting forth the service of God under the Gospel.

Ver. 3. *Overlaie it with pure gold*] Shadowing Christ's Deitie, yielding glorie to his humanitie. [*A crown of gold round about*] To shew, that Devotion is a rich roial virtue, best becoming the best Princes.

Ver. 6. *Where I will meet with thee*] To give oracles and answers of Mercie. God still meeteth him that rejoiceth and worketh righteousness. *Isa.* 64. 5.

Ver. 7. *Shall burn thereon sweet incens*] *Faciumt & vespe favos.* The Heathens had the like custom;

Virgil.

Verbenisque adole pingues, & mascula thura.

Ver. 8. *And when Aaron lighteth the lamps*] To shew, that our prayers must bee made according to the light and direction of God's Word, lest wee ask wee know not what, and worship wee know not how.

Ver. 10. *An attonement upon the horns of it*] Pardon must bee sought for the defects found in prayers; as *Nehemiah* craved mercie for his Reformatiōns.

Ver. 12. *That there bee no plague*] *David* in numbering the people, neglected this dutie: thence the plague.

Ver. 13. *half a shekel*] Towards the making of the Tabernacle; and as an amercing himself for his sin, that subjected him to utter destruction. *Perf.* 15.

Ver. 15. *The rich shall not give more*] They are both of a price, becaus in spirituals they are equal. *2 Pet.* 1. 1.

Ver. 16. *That it may bee a memorial*] A perpetual poll-monie, in token of homage and subjection to the Almighty.

Ver. 18. *Between the Tabernacle and the Altar*] The laver and Altar situated in the same court, signified the same; as the water and blood issuing out of Christ's side; viz. the necessarie

necessarie concurrence of Justification and Sanctification in all that shall bee saved.

Ver. 19. *For Aaron and his sons*] Here they were to wash; before they praised for the people. Wee must first make our own peace with God before wee take upon us to intercede for others. So did *David*. *Psalms* 25. 22. and *Psalms* 51. 18, 19. So wee are advised to do. *Lam.* 3. 39, 40.

Ver. 21. *That they die not*] Com not to an untimelic end, as they did. *Lev.* 10. 1, 2.

Ver. 26. *And thou shalt anoint the Tabernacle*] So to consecrate the same to God's service, and to set forth how joyfully and gladly men should serv the Lord.

Ver. 29. *Whatsoever toucheth them*] So are all those annointed holic, that by a lively faith touch the Lord Christ.

Ver. 30. *Aaron and his sons*] Those onely that succeeded him in the office of High-priest. *Lev.* 4. 35, 36. and 16. 32.

Ver. 32. *Upon man's flesh*] A Latine Postiller hence infer's, in an hyperbolical sens, that Priests are Angels, not having humane flesh.

Ver. 33. *Whosoever compoundeth anie thing like it*] Holic things must not bee profaned on pain of death. No people so abuse Scripture to common and ordinarie use as the Jews do.

CHAP. XXXI.

Ver. 3. *And I have filled him*]

God gife's whomsoever hee call's to anie employment.

Ver. 4. *To devise cunning works*] All skill in lawful callings, whether manual or mental, is of God. *Isa.* 28. 26.

Ver. 5. *And in cutting of stones*] *Moses* might well doubt where hee should finde fit work-men among those brick-makers for *Egypt*.

Ver. 6. *I have given with him*] Two is better then one; four is more then two: God usually therefore coupleth his agents. See the Note on *Mat.* 10. 2, 3. *Luke* 10. 1.

Ver. 13. *Verily my sabbaths yee shall keep*] *q. d.* Though this Sanctuarie-work is to bee don, yet it shall bee no Sabbath's-daies work. The good women in the Gospel forbare

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on the Sabbath to annoint the dead bodie of our Saviour, resting according to the Commandement. [For it is a sign] And withal an effectual means to conveigh holiness into the heart.

Ver. 14. For it is holie unto you] Hence the Hebrews gather (but falsly) that onely Israël was charged with the Sabbath-daie, and not the nations of the world. But the Sabbath was kept before Israël was born.

Ver. 15. Whosoever doth anie work] A certain Indian that had been taught by the English, coming by, and seeing one of the English profaning the Lord's daie, by felling of a tree, said to him, Do ye not know that this is the Lord's daie in Massachusetts (one of the English Plantations) much machet man, that is, verie wicked man, why break you God's daie?

Ver. 18. Written with the finger of God] Of the Decalogue, above all other holie Writ, God seem's to saie as Paul, Philem. 19. Behold, I have written it with mine own hand: i. e. by mine own power and operation.

CHAP. XXXII.

Ver. 1. Up, Make us Gods]

Aron might make a Calf, but the people made it a God, by adoring it.

*Qui fingit sacros auro vel marmore vultus
Non facit ille Deos; qui rogat, ille facit.*

Ver. 2. Break off your golden ear-rings] Hereby hee hoped to break their delign: but all in vain: for they were mad upon their Idols. Jer. 59. 38.

Ver. 3. Brake off the golden ear-rings] which they had got of the Egyptians. Exod. 12. 35. To make use of Heathen Autors for ostentation, is to make a Calf of the treasure gotten out of Egypt.

Ver. 4. A molten Calf] In imitation of the Egyptian Idol Apis, a Pied-bullock. A man may pass through Ethiopia unchanged; but hee cannot dwell there, and not bee discolored.

Ver. 5. A feast to Jehovah] Whom these Idolaters pretended to worship in the golden Calf, as did also Jehu. 2 King. 10. 16, 29. 2 Chron. 11. 15. and as the Papists at this daie: but with what

New Eng-
land's first-
fruits.

Marital.

what face can som of their Rabbins excuse this people from Idolatrie?

Ver. 6. Rose up to plaie] To dance about the Calf. Now, if they were so cheared and strengthened by those baneful bits, those murdering morsels; should not wee much more by God's spiritual provisions, to dance as David did, to do his work with all our might?

Ver. 7. For thy people which thou broughiest] God will own them no longer; they are now dis-covenanted. The Saints by gross sins may lose their *ius aptitudinale*, non *ius hereditarium*, their fitness for God's Kingdom; they may sin away all their comfortables.

Ver. 8. They have turned aside quickly] Moses's back was but newly turned, as it were. I marvel that you are so soon removed, &c. Gal. 1. 6. See the Note there. When wee have spent all our winde on our people, their hearts will bee still apt to bee carried away with every winde of doctrine.

Ver. 9. A stiff-necked people] And so they are still to this verie daie. Hieron complain's that in his time they thrice a daie cursed Christ in their Synagogue, and closed up their praies with *Maledic Domine Nazareus*. They are thought to advise most of that mischief, which the Turk put's in execution against Christians. They counterfeit Christianitie in Portugal even to the degree of Priesthood, and think they may do it, either for the avoiding of danger, or increasing their substance. There are verie few of them that turn Christians in good earnest: *Adco in cordibus eorum radices fixit pertinacitas*, So stubborn they are to this daie, and stiff-necked, their necks are wholly possest with an iron linew.

Ver. 10. Let mee alone] God is fain to bespeak his own freedom: As if Moses his devotion were stronger then God's indignation. Great is the power of Praier; able, after a sort, to transfuse a dead Pallie into the hand of Omnipotencie.

Ver. 11. Lord, why doth thy wrath] God offered Moses a great fortune. Ver. 10. Hee tendering God's glorie refused, and make's request for the people. It is the ingenuitie of Saints to studie God's ends more then their own, and drown all self-respects in his glorie.

Ver. 12. Repent of this evil] God's repenting is *mutatio rei*,

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Hieron. in Isa.
lib. 12. cap. 49.
tom. 5. & lib. 14.
cap. 42.

River. Jesuica
Vapul. 322.

non Dei effectus, non affectus; facti, non consilii; not a charge of his will, but of his work.

Ver. 13. *Remember Abraham*] Here *Moses* neither invoceth the Patriarchs, nor allegeth their merits, but mind's God of his promise to them, and presseth the performance. In the want of other Rhetorick, let Christians in their praies urge this with repetition, *Lord thou hast promised, thou hast promised.* Put the promises into suit, and you may have any thing, God cannot denie himself.

Ver. 14. *And the Lord repented*] See ver. 12. *Moses* here had a hard pull, but hee carried it.

Ver. 15. *Written on both their sides*] See the like in other mystical books. *Ezek. 2. 10. Rev. 5. 1.*

Ver. 16. *The work of God*] The greater was the peoples loss, brought upon them by their sin.

Ver. 17. *And when Joshua*] who had waited in som part of the Mount, the return of his Master.

Ver. 19. *And Moses's anger waxed hot*] Meekness in this case had been no better then mopingness. How blessedly blown up was *Moses* here. [*Hee saw the Calf, and the dancing*] One Calf about another. It was a custom among Papists, that men should run to the Image of *St. Vitus*, and there they should dance all daie, *usque ad animæ deliquium*, till they fainted and fell into a swoon.

Ver. 20. *And hee took the Calf*] Wee may all wish still as *Ferus* did, that wee had som *Moses* to take away the evils of our times: *Nam non unum tantum vitulum, sed multos habemus*, Wee have not one, but many such Calvs.

Ver. 21. *What did this people unto thee*] The people sinned by precipitancie; *Aaron* by popularitie.

Ver. 22. *That they are set on mischief*] The whole world is so. *1 Iob. 2. 16. and 5. 19. Quomodo Plautus, In sermone tota jacet uxor.*

Ver. 23. *Wee wot not what, &c.*] See the danger of non-residencie.

Ver. 24. *There came out this Calf*] A verie poor excuse. Something hee would have said if hee had known what. Here hee hid his sin as *Adam. Iob 31. 33.* beeing too much his childe.

Ver. 25. *Aaron had made them naked*] As *Aaron's* engraving instrument

Joh. Manli.
loc. com. 187.

instrument write's down his sin: so the Confession of other more ingenious Jews proclaim's the Israëlites, saying that *No punishment befalleth thee, O Israël, in which there is not an ounce of this Calf.* *Mof. Gerund.*

Ver. 26. *Let him com*] This word through haste and earnestness *Moses* omitteth. The Chaldee and Greek versions supplie it.

Ver. 27. *Slaine everie man his brother*] Not all that they met with, (for so they might have slain the innocent) but all that were chief in the transgression. In the war against the *Waldenses* in France, the Pope's great Armie took one populous Citie and put to the sword sixtie thousand, among whom were manie of their own Catholicks. For *Arnoldus* the Cistercian Abbat (beeing the Pope's Legat in this great war) commanded the souldiers saying, *Cædite eos: novit enim Dominus qui sunt ejus:* Kill them one with another: for the Lord knoweth who are his. This was fine Popish Justice. *Caesar. Heisterbuchensis hist. lib. 5. cap. 23.*

Ver. 28. *About three thousand*] Chieftains and ring-leaders.

Ver. 29. *Consecrate your selves*] Regain that blessing which your father *Levi* lost. *Gen. 49. 57.*

Ver. 30. *And now I will go up unto the Lord*] As angrie as hee was, hee could praie for them: As when our children, through their own fault have got som sickness, for all our angrie speeches wee go to the Phylician for them.

Ver. 31. *Made them gods of gold*] Sin must not bee confessed in the lump onely, and by whole sale, but wee must instance the particulars.

Ver. 32. *Blot mee I praie thee*] God never revealed his love to *Moses* more, then when hee thus earnestly praied for God's people. *Joab* never pleased *David* better, then when hee made intercession for *Absalom*.

Ver. 33. *Blot out*] Cut him out of the roll of the living.

Ver. 34. *I will visit*] I will paie them home for the new and the old.

Ver. 35. *They made*] See the Note on *Verf 1.*

CHAP.

CHAP. XXXIII.

Ver. 1. Which thou hast brought]

SEE the Note on Chap. 32. 7.

Ver. 3. *I will not go up*] *sc.* By those visible signs of my gracious presence, as heretofore.

Ver. 4. *They mourned*] As good cause they had: for we be unto thee when I depart from thee.

Ver. 5. *And consume thee*] God's threatenings are cordial, but conditional. *Minatur Deus ut non puniat. Furie is not in mee, Isa. 27. 4.* Hee punisheth not till there be no other remedie. *2 Chron. 36. 16.* as the bee stings not till provoked.

Ver. 6. *Strip themselves*] As in a daie of restraint.

Ver. 7. *Afar off from the camp*] In token of God's deep displeasure, and departure from them.

Ver. 8. *And looked after Moses*] To see what success, what acceptance: as David looked up after his praier, to see how it sped. *Psal. 5. 3.*

Ver. 10. *Rose up and worshipped*] Though obnoxious, they would not despair of mercie. See *1 Sam. 12. 20, 21, 22.*

Ver. 12. *See, thou saiest unto mee*] See (saith one) how Moses here encroacheth upon God. God had don much for him, hee must have more. *Vers 13. Shew mee now thy waie, &c.* This God grant's him. *Vers 14.* This serv's not the turn, hee must have more yet. *Vers 16.* Well, hee hath it. *Vers 17.* Is hee said? No, hee must yet have more. *Vers 18. I beseech thee shew mee thy glorie.* It's don. *Vers 19.* Is hee satisfied yet? No. *Chap. 34. 9.* God must pardon the sin of his people too; and take them and him for his inheritance: This fruit of his favor hee must needs be intreated to add to the rest, &c.

Ver. 13. *That I may know thee*] Moses knew more of God then anie man; hee was but newly com down from the Mount, and at the Tabernacle door God spake with Moses face to face, as a man speaketh unto his friend. *Vers 11.* The more a man know's of God, the more desirous hee is to know him.

Ver. 14. *I will give thee rest*] Full content of minde in the sense of my presence, and light of my countenance.

Ver. 15. *If thy presence go not with mee*] What is it to have the

the air without light? What was all Mordecai's honor to him, when the King frowned upon him?

Ver. 16. *So shall wee bee separated*] Heb. *Marvellously separated.* The separation of the Saints is a wonderful separation. See *Deut. 4. 7. Isa. 20. 6.* where Judea is for this cause called an *Isle.*

Ver. 17. *I know thee by name*] As Princes do their favorites, who easily forget others, as Saul did David. *1 Sam. 17. 55.*

Ver. 18. *Shew mee thy glorie*] None ever knew God's glories; our cockle-shell can never comprehend this sea, yet it may be apprehended that it is incomprehensible.

Ver. 19. *I will make all my goodness*] My glorious goodness. Thus Moses may have what hee will of God. The King is not hee that can do anie thing against you, said Zedekiah to his Courtiers. *Jer. 38. 5.*

Ver. 20. *Thou canst not see my face*] Otherwise then in his words and works. *Rom. 1. 20.* As wee cannot see the Sun in rota, in the circle, but in the beams. Som have been *Mercabah velo harocheb* (as the Hebrew's speak) the charret in which God rode, but not the rider in it: they saw som created Image, Glorie, whereby hee testified his more immediate presence, but not himself. [*No man shall see mee and live*] But bee opprest and swallowed up with Majestie: as the sight of the eie is dazled with the sun; or a crystal-glass broken with the fire.

Rab. Maimon.

CHAP. XXXIV.

Ver. 1. Which thou brakest]

NOT without a tincture of passionate infirmitie, as som conceive. Hee that was the meekest upon earth (saith one) in a sudden indignation abandon's that which hee would in cold blood have held faster then his life. But *Austin* crieth out, *O ira Prophetica, & animus non perturbatus, sed illuminatus!*

Ver. 2. *In the morning*] A sign of mercie. *Psal. 90. 14.* and *30. 6.* and *5. 4.*

Ver. 3. *Neither let anie man bee seen*] See the Note on *Exod. 19. 12.*

Ver. 4. *And hee hewed two Tables*] Moses hewed them. The first

first Tables were hewen out of the Saphir of the Thrones of God's Glorie, saie the Jewish Doctors.

Ver. 6. *The Lord, the Lord God, &c.* These glorious titles and attributes are those back-parts of God, Chap. 33. 23. None can see more then these and live: and wee need see no more then these, that wee may live. [*Long-suffering*] Heb. *Wide of nostrils*: not apt to frowne at small matters, but bearing with men's evil manners. This *Apeiros* the Atheist made use of as an argument against the Providence of God, and to prove that hee medleth with nothing below the Moon, because of his slowness to anger. [*In goodness and truth*] God's goodness, though great: yet here and elsewhere it go's bounded with his truth.

Ver. 7. *Forgiving iniquitie, transgression, and sin* i. e. All sorts of sins. 'Tis natural to him, as here. None like him for this. *Micah* 7. 18. It is the comfort of Saints, that they have to do with a forgiving God. *Neb.* 9. 21. that can multiply pardons, as they multiply sins. *Isa.* 55. 7. [*Keeping mercie for thousands*] The Hebrew word here translated *Keeping*, is written with a greater letter then ordinarie, to note the extraordinarie greatness of God's promise to his people and their posteritie: *Psal.* 25. 10. [*Clear thy guiltie*]. This last letter in God's Name must still be remembered.

Ver. 8. *And Moses made haste* It was time for him, The more anie man see's of God, the lower hee fall's in his own eyes: as hee that hath looked intently upon the sun, see's little when hee look's down again.

Ver. 9. *Let my Lord, I praie thee* See the Note on *Chap.* 33. 12.

Ver. 10. *Behold, I make a covenant* i. e. I re-establish it with this back-sliding people. God receiveth returning sinners with much sweetness: hee retaineth not his anger for ever, because mercie pleaseth him. His mercie (to us) is greater then his justice, though in themselves they are equal, yea, the same. [*I will do marvels*] See this fulfilled and recorded, *Iosh.* 10. 12, 13.

Ver. 11. *Observe them*. This is the condition of the covenant on man's part to be performed. With others God make's a single covenant onely, that they shall observe that which hee command's them: but with his Elect hee make's a double covenant; to perform both parts to work all their works in them, and for them, to put his fear into their hearts.

Nun rabbah
Misor.

hearts, and to cause them to keep his Commandements.

Ver. 12. *With the inhabitants* They were devoted to destruction, as having filled the land from one end to another with their uncleannets. *Ezra* 9. 11.

Ver. 13. *Break their images* The Popish Historians have blurred and blasted those zealous Emperors, *Zeno* and others, that were *Iconomachi* and *Iconoclastai*, as Sacrilegious. *Berne* was the first Town that after the Reformation was purged of Images; which *Augustin* saith cannot bee placed in Churches *Sine presentissimo idololatrie periculo*: without extreme danger of Idolatry. *Ephiphanius* saith, It is utterly unlawful and abominable, to set up Images in the Churches of Christians. *Irenaeus* reproveth the *Gnosticks*, for that they carried about the picture of *Christ* in *Plate's* time, after his own proportion: using also, for declaration of their affection toward it, to set garlands upon the head of it.

Ver. 14. *No other God* In the Hebrew word *Acher* rendered *Other*, there is a great *K.* to shew the greatness of the sin of serving anie other God.

Ver. 15. *And one call thee* Anie one of the Idolatrous root, if hee do but hold up his finger to thee, thou wilt easily follow him. *Ceruus in vitium flecti.*

Ver. 16. *And they make thy sons* Satan still work's upon *Adam* by *Free*. *Omnis hereses ex gyneciis.* It is the guile of *Hereticks* to abuse the help of women to spread their poisonous opinions. *Satan per colam, tanquam per scalam ad cor ascendit.* Satan climbe's up by the rib to the heart.

Ver. 17. *No molten gods* As the golden calf was. Goodlie gods that are molten: *Olim truncus eram.*

Ver. 18. *In the month Abi* So called from the new fruits, or ears of corn, then first appearing. See *Exod.* 12. 1. & 13. 4. God here repeateth divers Laws; It was a token of reconciliation to the people after their Apostacie, in that hee treat's with them again (after their repentance) about his solemn worship. So, for a testimonie of his reconciliation, to *Peter* after his foul fall, hee set's him a work in the Ministerie. *Iohn* 21. 15. So hee commen-ceth his Spouse *Abel*, after her drowlie decays, everie whit as amiable as shee was before her fall. *Cant.* 6. 5. with *Chap.* 5. 10, 11, &c.

Aug. in Psal.
114.

Horat.

Greg.

Horat.

Ver. 21. *In earing-time and harvest*] Though most busie times, you may not make bold with God.

Ver. 24. *Neither shall anie man desire*] A wonderful providence, sith *Judea* was compassed about with such warlike adversaries; that they should not watch and catch at such opportunities. *Pompey* besieging *Jerusalem*, made his strongest batteries on the Sabbath-daie (whereon hee knew the superstitious Jews would not make their defence) and took it.

Ver. 27. *I have made a covenant*] Wee also have the Covenant, the Seals, Ministers, &c. But, alas! are not these blessings amongst us as the Ark was amongst the Philistims, rather as prisoners then as privileges? rather *in testimonium & ruinam quam in salutem*? Rather for our ruine, then reformation.

Ver. 28. *Fortie daies and fortie nights*] *Moses, Elias, and Christ*, (those three great Fathers) met glorious in Mount *Tabor*. Abstinence meritt's not; but prepare's the best for good duties.

Wcemf Exer. [Hee wrote] That is, God wrote, as som will have it.

Ver. 29. *The skin of his face shone*] God hereby assuring the people, that hee had inwardly inlightned him for their better instruction.

Ver. 30. *And they were afraid*] This was another manner of Brightness and Majestie then that which fate in the eies of *Augustus* and of *Tamerlan*; whose eies so shone, as that a man could hardly endure to behold them without closing of his own: and manie in talking with them, and often beholding of them became dumb: which caused them oft-times with a comlie modestie to abstain from looking too earnestly upon such as spake unto them, or discoursed with them.

Turk. hist. fol. 236.

Ver. 33. *Hee put a veil on his face*] And had more glorie by his veil, then by his face. How far are those spirits from this Christian modestie, which care onely to bee seen, and wish onely to dazzle others eies with admiration, not caring for unknown riches? This veil signified the Laws obscuritie, and our infidelitie.

Ver. 34. *But when Moses went in*] Hypocrites on the contrarie shew their best to men, their worst to God; God see's both their veil; and their face; and I know not whether hee hate's more their veil of dissimulation, or face of wickedness.

CHAP. XXXV.

Ver. 1. *And said unto them, These, &c.*]

HEE often go's over the same things, as the knife doth the whetstone. Good things must bee repeted, *sicut in accendo*. 'Tis *Moses* his own metaphor. *Deut. 6. 7.*

Ver. *Six daies shall work bee don*] This dutie is so oft inculcated, to shew the necessitie, excellencie, difficultie of well doing it.

Ver. *Ye shall kindle no fire*] *sc.* For the furtherance of the work of the Tabernacle: or at least, that is not of absolute necessitie. It might also signifie, that in the kingdom of heaven wee shall bee set free from all the fire and scorching heat of affliction.

Ver. 22. *And brought bracelets*] Glad they had anie thing of price to dedicate to God, and to seal up their thankfulness for this re-admittance into his love and favor. See the Note on *Math. 9. 10.* *Nazianzen* put this price upon his *Athenian* learning (wherein hee was verie famous) that hee had something of value, to part with for Christ.

Ver. 32. *And to devise curious works*] This also cometh forth from the Lord of Hosts, who is wonderful in counsell, and excellent in working. *Isa. 28. 29.* *Plinie* make's mention of som famous Painters, whose rare pieces were *Oppidorum opibus vendite*: Sold for so manie Towns-wealth. A certain artificer set a watch-clock upon a ring that *Charles* the Fifth wore upon his finger. King *Ferdinand* sent to *Solyman* the Turk, for a present, a wonderful globe of silver, of most rare and curious device; daily expressing the hourly passing of the Time, the motions of the Planets, the change and full of the Moon; lively exepressing the wonderful conversions of the Celestial frame. To which, I may well add that admirable invention of Printing, a special blessing of God to mankind.

Lib. 23.

Sphinx philos. pag. 90.

Turk. Hist. fol. 713.

CHAP. XXXVI, XXXVII, &c.

Ver. 2. *And Moses called Bezaleel]*

God qualified them, *Moses called them*. Ministers also must have an outward calling too. *Heb. 5. 4.* and bee sent ere they preach. *Rom. 10. 15.* And whereas *1 Cor. 14. 31.* It is said, *Ye may all prophesie*, the meaning is, All yee that are Prophets, may. *But are all Prophets? 1 Cor. 12. 29.*

Ver. 7. *And too much]* Thus in outward ordinances of service, and for the making of a worldlie sanctuarie. *Heb. 9. 1.* they could do and over-do. So *John 6. 28.* They said unto him, *What shall wee do that wee may work the works of God?* Men would faine have heaven as a purchase. I would swim through a sea of brimstone (said one) that I might com to heaven at last. But what said our Saviour to those questionists. *John 6?* *This is the work of God that yee believe in him whom hee hath sent.* And what said Luther, Walk in the Heaven of the Promis, but in the Earth of the Law; that in respect of Believing, this of Working? Manie poor souls can think of nothing but working themselves to life. Do wee must all righteousnes, but rest in none but Christ's.

Ver. 8. *And everie wise-hearted man]* Let no man look upon this and the following Chapter, as an idle repetition; nor saie as one said once, Did wee not know that all Scripture was divinely inspired, wee should bee readie to saie, *Quandoque bonus dormitat Homerus.* But know that here is set forth a Table, Index, or Inventorie, of what *Moses* and the workmen did in obedience to Gods command, for everie particular about the Sanctuarie. This Inventorie was taken by *Ithamar*, at the commandement of *Moses*, *Et sic in archivum Ecclesie relatum*, and so laid up in the chartèr-houf of the Church, for the use of posteritie.

See the Notes on *Exod. 26.* and consider that saying of an ancient. *Necessarium & utile est etiam que scripta sunt scribere, ne leve existimetur quod non frequenter arguitur.*

Pro'per. Epist.
ad Augustin.

CHAP

CHAP. XL.

Ver. 36. *The Children of Israël went]*

THe Jews conceiv that this Cloud that led Israël through the wildernes, levelled mountains, raised vallies, and laid all aflat: that it burnt up bushes, and smoothed rocks, and made all plain, &c. See *Luke 3. 5.* *Isa. 4. 5.*



A Com-





A
COMMENTARIE,
 OR
EXPOSITION
 UPON THE
 Third Book of *Moses*, called
LEVITICUS.

CHAP. I.

Verf. 1. *And the Lord called]*



Continuation of the former Historie, from the rearing of the Tabernacle, to the numbering of the people; being the historie of one moneth onely.

Ver. 2. *Bring an offering]* Whereby they were led to Christ: as the Apostle sheweth in that excellent Epistle to the *Hebrews*; which is a just Commentarie upon this Book.

Ver. 3. *Burnt sacrifice]* A whole-burnt-off ring. *Heb* 10. 6. purporting whole Christ, offering for us *Isa* 53. 12 and our sacrificing our whole selves to him, -s a reasonable service. *Rom* 12. 1

P

Ver. 4.

Ver. 4. *And hee shall put his hand*] As acknowledging his own guilt, and transferring the same upon Christ, resting upon him with full assurance of faith, handsfasting us unto him.

Ver. 5. *And hee shall kill the bullock*] The Priest shall kill it: for it was death for anie man to offer his own sacrifice; so it is still for anie to com to God, otherwise then in, and by Christ.

Ver. 6. *And hee shall stae the burnt-offering*] To shew the grievousness of our Saviour's sufferings; the cruel usage of his suffering Saints. *Micah 3. 3. Heb. 11. 35.* and the dutie of all that have benefit by him, to flea off the old man with his deceitful lulls. *Ephes. 4. 22.* dealing thereby as the Turk dealt by him that betrayed the *Rhodes*. Hee presented unto him his promised wife and portion: but withal told him, that hee would not have a Christian to bee his son-in-law: and therefore caused his Baptized skin (as hee called it) to bee flayed off, and him to bee cast into a bed strowed with salt, that hee might get a new skin. See *Mark 9. 49.*

Ver. 7. *Fire upon the Altar*] That fire from heaven. *Lev. 9. 24.* (which the Heathens apishly imitated in their Vestal fire.) Typing either the scorching wrath of God seising upon Christ, or the ardent love of Christ to his, and their zeal for him.

Ver. 8. *In order upon the wood*] Shewing, that Ministers must rightly divide, and dispose the Word of God. *2 Tim. 2. 15.* and evidently set forth Christ crucified. *Gal. 3. 1.*

Ver. 9. *Shall hee wash*] Shadowing Christ's perfect puritie. *Heb. 7.* and our intire sanctification. *Ezek. 26. 35. Heb. 10. 22.* [Of a sweet savor unto the Lord] The burning and broiling of the bealts could yield no sweet savor; but thereto was added wine, oil, and incens, by God's appointment, and then there was a savor of rest in it. Our prayers, as from us, would never pleas; but as indited by the Spirit, and presented by Christ, they are highly accepted in heaven.

Ver. 10. *A male without blemish*] But cursed bee that cosenor that hath in his flock a male; and sacrificeth unto God a corrupt thing. *Mal. 1. 14.*

Ver. 11. *On the side of the Altar, northward*] Not Eastward as the Heathen sacrifices: or to note the obscuritie of the Legal Cerimonies.

Ver. 12.

Ver. 12. *In order*] See the Note on *Vers 8.*

Ver. 13. *Hee shall wash*] See the Note on *Vers 9.*

Ver. 14. *Turtle doves, or young pigeons*] Old turtles and young pigeons are the best: God must have the verie best of the best, as beeing best-worthie.

Ver. 15. *Wring off his head*] Or, pinch it with his nail, that the blood might go out, without separating it from the rest of the bodie. This figured the death of Christ, without either breaking a bone, or dividing the God-head from the manhood. As also the skill that should bee in Ministers, to cut or divide aright the word of truth.

Ver. 16. *His crop with his feathers*] Or the maw with the filth thereof (that is, the guts which receiv the filth sent unto them from the maw) was pluckt out, and the blood strained at the side of the Altar: this signified those clods of blood wrung from our Saviour, before his oblation upon the Cross.

Ver. 17. *And hee shall cleave it*] That the inward part might bee laid on the fire. See *Psal. 51. 18, 19. Mark 12. 33.*

CHAP. II.

Ver. 1. Of fine flour]

NO quantitie is here prescribed, becaus it was a Free-will-offering: onely it must bee fine, no bran in it: to shew the puritie of Christ's sacrifice. *Heb. 7. 26.* and of our services through him. *Mal. 3. 11.* By means of the oil of his Spirit, and incens of his Intercession.

Ver. 2. *Shall burn the memorial of it*] Whereby God was in-mind (as it were) of the partie offering, and acknowledging all his store to bee from God.

Ver. 3. *Shall bee Aaron's and his sons*] As meat for them: hence it was called a Meat-offering; and sent them to Christ, the meat that endureth unto life everlasting. *John 6. 27.*

Ver. 4. *Unleavened cake, mingled with oil*] Sinceritie is the mother of serenitie; Truth, of tranquillitie.

Ver. 5. *Baken in a pan*] Afterwards parted in pieces, and oil powred upon it: signified the graces of God's Spirit wherewith

Christ was fully annointed within and without. *Psalm 45. 8.* and wherewith wee should bee tempered and annointed. *1 John 2. 27. 2 Cor. 1. 21.*

Ver. 6. *And pour oil thereon*] *Jacob* was the first wee read of that consecrated his offerings with oil. *Gen. 28. 18.* Probably hee had it from his predeceffors.

Ver. 7. *Baken in the frying-pan*] So, *My heart is frying of a good matter*, saith *David. Psalm 45. 1.*

Ver. 8. *Hee shall bring it unto the Altar*] God would have all their offerings brought to one Altar; both to figure out the one onely all-sufficient-sacrifice of Christ, and to teach all the faithful to consent in one and the same truth of the Gospel.

Ver. 9. *A memorial thereof*] Signifying the perpetual benefit of Christ's death to all believers.

Ver. 10. *Shall bee Aaron's and his son's*] Ministers maintenance.

Ver. 11. *Nor anie bonie*] Which hath a leavening virtue in it. Sweet sins are to bee abandoned: there will bee bitterness in the end. *Prov. 26. 26, 27.*

Ver. 12. *Ye shall offer them*] i. e. With the first-fruits yee shall offer both leaven. *Lev. 23. 17.* and honie. *2 Chron. 31. 5.* Both which are sometimes taken in the better part. *Mat. 13. 33. Cant. 4. 11.*

Ver. 13. *Shalt thou season with salt*] Called here the salt of Gods's covenant; as signifying the covenant of God, made with us in Christ, who seasoneth us, and make's all our services favorie. See the Note on *Mark 9. 49, 50.*

Ver. 14. *Green ears of corn*] To signifie that God should bee served with the first-fruits of our age, the primrose of our childe-hood.

CHAP. III.

Ver. 1. *Whether it bee male or female*]

IN Christ, there is neither male nor female, but all one. *Gal. 3. 28.* Souls have no sexes. In Thank-offerings, the female also might pass: to teach, that God look's not so much to the worth of the gift, as the honestie of the heart that offer's it. Leavened bread also in this case was accepted. *Lev. 7. 13.*

Ver. 2.

Ver. 2. *Upon the Altar round about*] This signified that plentiful redemption by the blood of sprinkling.

Ver. 3. *The fat that covereth the inwards*] Heartie thanks must bee given to God; such as cometh not from the roof of the mouth, but the root of the heart. An aërie, *God bee thanked*, profiteth not. *Sing with grace in your hearts*, is the best tune to anie Psalm. The voice which is made in the mouth is nothing so sweet as that which com's from the depth of the breast.

Ver. 4. *With the kidneys*] Those seats of Lulls. Earthlie members must bee mortified by the thankful.

Ver. 5. *Upon the burnt-sacrifice*] Which was first offered; to teach us, that sin must bee pardoned ere our Thank-offerings can bee accepted. It is therefore (ordinarily) best to begin our prayers with confession of sin, and petitions for pardon through Christ.

Ver. 8. *Laid his hand*] See the Note on *Chap. 1. v. 4.*

Ver. 9. *The whole tumb*] Which in those countrie-sheep is verie large; yet not so large as those in *America*, mentioned by *The worlders*. *St. Francis Drake*, as big as kine, and supplying the room of *compassed* horses for burthen, or travel.

Ver. 11. *It is the food*] That whereupon God himself seemeth to feed. *Psalm 50. 13.*

Ver. 12. *That yee neither eat fat, nor blood*] Neither bee carnal nor cruell, but let your souls delight in the samenes and sweetnes of Gods's ordinances.

CHAP. IIII.

Ver. 2. *Shall sin through ignorance*]

OR infirmitie; being suddenly surpris'd, preoccupied. *Gal. 6. 1.* See the Note there, and on *Heb 5. 2.*

Ver. 3. *A young bullock*] The same sacrifice that should bee offered for the sin of the whole people. *Ver. 14.* To note the hainoufines of the Priest's sin above others. The sins of Teachers, are the Teachers of sins.

Ver. 4. *Shall lay his hand*] Confessing his sin. *Lev. 5. 5.* and professing his faith in Christ the true sin-offering. *2 Cor. 5. 21.*

P 3

Ver. 5.

Ver. 5. *Shall take of the hullets blood*] See *Heb.* 5. 2, 3, and 7. 26, 27, 28. with the Notes there.

Ver. 6. *Seven times before the Lord*] Because in this case, there was need of much and great purgation.

Ver. 7. *Upon the horns of the Altar*] To signifie (saith one) that the preaching of the Gospel concerning the blood of Christ, should bee published and proclaimed to the four corners of the earth. To shew (saith another) that by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities pardoned and purged.

Ver. 8. *All the fat*] Because (among other things) it signified hard-heartedness and insensibleness of sin and danger. *Psal.* 119. 70. *Dionysius* the *Heracleot* felt not needles thrust into his fat bellie, saith the historia.

Ver. 9. *With the kidnies*] See *Chap.* 3. 4.

Ver. 11. *And the skin, &c.*] See the Note on *Chap.* 1. 9.

Ver. 12. *Shall hee carrie forth*] *Heb.* 13. 11, 12. See the Notes.

Ver. 13. *And if the whole congregation*] Particular congregations then may erre for a season; though not finally, fundamentally, if they bee the congregation of Saints. *Psal.* 89. 5. and not of Hypocrites. *Job* 15. 34. the Church malignant. [*And they have don somewhat*] Either by transgression or disobedience. *Hel.* 2. 2. on *1.* on or commision.

Ver. 14. *When the sin is known*] Sin may sleepe a long time like a sleeping dog, not talked for of manie years: but *Nulum tempus occurrit Regi*, God may send out a summons for sleepers, and punish our by-gone or secret sins.

Ver. 15. *And the Elders*] These as the representative congregation, took upon them the guilt of their common errors, as those did. *2 Chron.* 29. 23.

Ver. 16. *And the Priest that is annointed*] i. e. The High-priest a type of Christ, who was annointed, not with material oil, as they, but with the Spirit, that oil of gladness both above, and for his fellow-brethren. *Psal.* 45. *Heb.* 1. See 1 *Job* 2. 27. and *2 Cor.* 1. 21, 22. Howbeit his oil shine's brightest, and swim's a-loft above all others.

Ver. 17. *Seventimes*] A number of perfection; to note the most absolute sufficiency of Christ's death to purge and reconcile us to God; and that hee is able to save such to the uttermost that com unto God by him. *Heb.* 7. 25.

Ver. 18.

εἰς τὸ σωθῆ-
ναι.

Ver. 18. *Upon the horns*] See the Note on *Vers* 7. [*At the bottom of the Altar*] To let forth the plentie and sufficiency of Grace and Merit in Christ's death, for manie more then are actually saved by it.

Ver. 19. *And hee shall take all his fat*] Christ offered himself and the best parts ~~of~~ his self; suffering in soul and bodie.

Ver. 20. *As hee did with the bullock*] For even ignorance and infirmities are deadlie sins, direct fruits of the flesh. *Job* 3. 6. and such as for which Christ laid down his life, even for the not-knowings of the people. *Heb.* 9. 7.

Ver. 21. *Without the camp*] Pointing to Christ, who carried our sins out of God's sight. See *Heb.* 13. 12. with the Note.

Ver. 22. *When a ruler hath sinned*] Great men's sins do more hurt, 1. By imitation, for *Vita principis censura est, imò Cynosura*, according to these glasses most men dress themselves. 2. impu- tation; for *plectuntur Achivi*, the poor people paie for it; as they did for *David's*, whether ignorance or infirmities, in omitting that dutie enjoined. *Exod.* 30. 12, 13, 14, 15. thence the plague. *2 Sam.* 24.

Ver. 23. *Com to his knowledg*] As *David's* did. *2 Sam.* 24. who saw such volumes of infirmities, and so manie *Errata's* in all that hee did, that hee once cried out, *Who knoweth the errors of his life? Oh cleanse mee from secret sins.* *Psal.* 19. 12. This hee knew was the import of all these Levitical cleansings.

Ver. 24. *Laid his hand*] See the Note on *Vers* 4.

Ver. 25. *At the bottom*] See *Vers* 18.

Ver. 26. *All his fat*] See *Vers* 19. The fat was burnt (saith one) because (among other things) it signified duricordinn, hard-heartedness. *Psal.* 119. 70.

Ver. 27. *And if a soul sin*] As there is none that liveth and sinneth not. *2 King.* 8. 46. *Triste mortalitatis privilegium est licere aliquando peccare.*

Ver. 28. *Com to his knowledg*] By the check of his own conscience, awakened by the word or rod of God.

Ver. 29. *And staine the Sin-offering*] That is, the Priest shall: for no man might offer his own sacrifice upon pain of death; as is afore noted.

Ver. 31. *For a sweet savor*] See the Note on *Chap.* 1. *vers* 9. The death of Christ is ever in the sight of his heavenlie Father;

Ephor. *Angu-
sta nimis res est,
& nulli mortali-
um concessa
nisi ipsam errare.*

father: and hence it was, that those typical sacrifices, and all our performances are still accepted.

C H A P. V.

Ver. 1. *Hee shall bear his iniquitie*] i. e.

HEE shall suffer for his sinfull silence; because hee could, but would not help the truth in necessity, but stand as if hee were gagged by Satan, possessed with a dumb devil.

Ver. 2. *And if it bee hidden from him*] Debt is debt whether a man know of it, or not.

Ver. 3. *Then hee shall bee guiltie*] Guiltie hee was before ver. 2; but now hee shall see him self, and bee ready to saie as *Prov 5. 14. I was almost in all evil, in the midst of the congregation and the assembly. By the law is the knowledge of sin.* Rom 3. 20.

Ver. 4. *And it bee bid from him*] As is usual with your common swearers, who will swear that they swear not. If men had such distemper of bodie, as their excrements come from them when they knew not of it, it would trouble them; but they swear, and let go much filth, and it is hid from them,

To do evil] As David did to slaine Nabal 1 Sam. 25. 22.

Or to do good] As the same David did to do good to Mephibosheth and yet hee was not so good as his oath.

Ver. 5. *Hee shall confesse*] *Homo agnoscit, Deus ignoscit.* Man confesseth, and God pardoneth. In the courts of men it is the safest plea to saie, *Non feci* (quoth *Quintilian*) I am not guiltie: not so here; but *ego feci, miserere*, I did it, have mercie upon mee.

Per misericordie mei tollitur ira Dei.

Ver. 6. *For his sin which hee hath sinned*] Bending his thoughts upon that particular sin, it is charged upon Israel, *Ezek. 16. 22. that they remembered not that they laie in their blood.*

Ver. 7. *Two turtle Doves*] See the Note on Chap. 1. 4.

Ver. 8. *For the sin-offering first*] For till unbee expiated, no sacrifice or service can bee accepted. Therefore *Isa. 1. Wash you, & thus you, and then com and let us reason.*

Ver. 9.

Ver. 9. *Upon the side of the Altar*] The North-side, and not upon the East: 1. that *Israel* might not symbolize with the *Heathens*, who worshipped toward the East: 2. to signifie that they had no more under the Law then dark shadows of good things to com. *Heb. 10. 1. until the time of reformation.* *Heb. 9. 10.*

Ver. 10. *According to the manner*] That is, the forms and rites prescribed. So *Amos 8. 14. The manner of Beersheba*, i. e. the forms and rites of worshipping in *Beersheba*, as the *Caldees* paraphraseth it.

Ver. 11. *But if hee bee not able*] So low doth the most High stoop to man's meanness, that hee will accept of a verie small present from him that would bring a better, if it were in the power of his hand. *Lycurgus* enjoyed his *Lacedemonians* to offer small sacrifices, For God (said hee) respecteth more the internal devotion, then the external oblation.

Ver. 12. *Even a memorial*] This is spoken after the manner of men who have need of remembrancers. God sometimes seem's to lose his mercie, and then wee must finde it for him, as they *Isa. 63. 15. sometimes to forget, sleep, deliaie, &c.* and then wee must in-minde, awaken, quicken him. *Isa. 62. 7.*

Ver. 13. *And it shall bee forgiven him*] See a like promise made to our Ministerie. *Jam. 5. 15.*

Ver. 15. *In the holie things of the Lord*] Things consecrate to him, by robbing and wronging of God and his Priests; bee it but through ignorance or error. For to do such a thing presumptuously was death. *Numb. 15. 30.* and by the laws of the twelve Tables in *Rome*, such were to bee punished as parricides. *Sacrum qui elepserit, rapserit, ve, parricida esto.*

Ver. 16. *And hee shall make amends*] No remission without restitution. God abhors *holocaustum ex rapina*. And if yee make no restitution, ye shall cough in bell, said father *Latimer*.

Ver. 17. *Though hee wist not*] Ignorance, though invincible and unavoidable, well may excuse à tanto, but not à toto. *Luke 12. 48.*

Q

C H A P.

CHAP. VI.

Ver. 2. Against the Lord]

AS David in defiling his neighbours wife, and afterwards killing him, is said to have despised the commandment of the Lord, and to have don evil in his sight. 2 Sam. 12.9. which also hee penitently acknowledgeth. Psal. 51.4. Sin is properly against none but God, beeing a transgression of his law. Hence the manslaier was confined to the Citie of refuge as to a prison, during the lite of the high-Priest; as beeing (saith one) the chief God on earth. That was a true position of the Pelagians, *Omne peccatum est contemptus Dei*, that everie sin is a contempt of God. Prov. 18.3.

Godw. Heb.
Antiq. p. 98.

Job 8.20.
Dextram con-
jungere dex-
trâ.

Quid non
mortalia pe-
ccata cogit.

Auri sacra fa-
mes?

ἢ φιλοχρηματίζῃ
ἢ μίση κακότη-
τος ἀδωνος.

In fellowship] Heb. *In putting of the hand*. It is said in *Iob*, that God will not take a wicked man by the hand, *i. e.* hee will have no fellowship with him.

Ver. 3. And lieth concerning it, and sweareth falsly] Thorough inordinate love of money, that root of all evil; but such monie shall perish with them. *Zech. 5.2.*

Ver. 4. And is guiltie] Found guiltie by a self-condemning conscience; which now like *Samson's* wife conceal's not the riddle, but tel's all, as shee said of our Saviour. *Iohn 4.*

Ver. 5. In the daie of his trespass offering] Before hee compass God's altar. *Mat. 5.23.* with the Note there.

Ver. 6. With thy estimation] *i. e.* as thou shalt rate it. *Moses* did the Priests office for present. Hee was likewise a Prophet. *Deut. 18.15.* and King in *Ieshurun*. *Deut. 33.5.* and so became a type of Christ that true *Trisnegist*, the Priest, Prophet and Prince. *Dan. 9.25.*

Ver. 7. Shall make an atonement] Thorough the sacrifice of Christ. *Heb. 10.1, 4, 10, 14.*

Ver. 9. All night until the morning] God must be thought upon in the night season. *Psal. 4.4.* *David* willingly brake his sleep to do it. *Psal. 119.62.* The daie is thine, the night also is thine, saith hee. *Psal. 74.16.*

Ver. 10. Besides the altar] On the East-side, furthest from the Sanctuarie. *Levit. 1.16.* in reverence of the divine majestie.

Ver. 11. In a clean place] Because they came from the Lord's holie

holie houf. See the contrarie commanded concerning the stones and dust of a leprous houf. *Levit. 14.40.*

Ver. 12. It shall not bee put out] No more should our faith, love, zeal, (that flame of God as *Solomon* call's it. *Cant. 8.6.*) that should never go out; the waters should not quench it, nor the ashes cover it. *Cant. 8.10.* 2 *Tim. 1.6.*

Ver. 13. The fire shall ever bee burning] The Gentiles (by an apish imitation hereof) had their vestal fire, salted meal, and manie other sacred rites. *Basil* chargeth the diel as a thief of the truth, in that hee had decked his crows with her fethers.

Ver. 14. The law of the meat-offering] Besides what is set down: *chap. 2.1, 2.* Thus one text explain's another; as the diamond is brightened with its own dust.

Ver. 15. Even the memorial] See the Note on *Levit. 2.2.*

Ver. 16. Shall Aaron and his sons eat] See 1 *Cor. 9.13, 14.* with the Note there.

Ver. 17. It shall not bee baken with leaven] Which is, 1. fouring; 2. swelling; 3. spreading; 4. impuring.

Ver. 18. Shall bee holie] God will bee sanctified in all that draw near unto him—*procul hinc procul este profani.*

Ver. 20. When hee is anointed] *i. e.* When anie high-priest: for hee onely was anointed. *Exod. 29.7.* on the head at least.

Ver. 21. In a pan] Figuring out the sufferings of Christ, who was so parched with the fire of afflictions for our sins.

Ver. 23. It shall not bee eaten] To teach the high-priest to look for salvation out of himself.

Ver. 25. In the place] *i. e.* at the North-side of the altar: And why, see the Note on *Chap. 5.9.*

Ver. 26. Shall eat it] Except in that case. *vers 30.*

Ver. 27. Shall bee holie] This taught an holie use of the mysterie of our redemption: for the sin-offering in special sort figured Christ.

Ver. 28. But the earthen vessel] So contagious a thing is sin, that it defileth the verie viiible heaven and earth: which therefore must be likewise purged by the last fire, as the earthen pot which held the sin-offering was broken, and the brafen scoured and rinsed in water.

Ver. 30. And no sin-offering] Here the ordinarie glofs make's this obfervation, *Remissionem dare, Dei solius est, qui per ignem significatur*: That to pardon sin belong's to God alone, who is

a consuming fire. The *Rhemists* tell us of a man that could remove mountains : which they may assoon persuade us, as that their Priests have as full power to pardon sins, as Christ had. One of their Priests meeting with a man troubled in minde, told him that their religion afforded more comfort to the conscience then ours ; and that becauf it had, and exercised a power to pardon sin ; which our Ministers neither did, nor durst assume to themselves.

Rhem. Annot. in Jo. 1. 20. Sect. 3.
M. Ley his pattern of pietie. p. 145.

CHAP. VII.

Ver. 1. Of the trespass-offering] Heb.

A *Sham, Piaculum, quo peccatum expiatur.* How it differed from the sin-offering is hard to determine.

Ver. 2. In the place] See the Note on Chap. 1. 11.

Ver. 3. That covereth the inwards.] My son give mee thy heart. See *Psal. 51. 6. Jer. 4. 14.*

Ver. 4. And the two kidneys] See the Note on *Lev. 3. 4.*

Ver. 7. As the sin-offering is] They were distinct then. See *vers 1.*

Ver. 8. The Priest shall have to himself] It is a sign of gasping devotion, when men are so streight-handed to their Ministers, who should have part of all. *Gal. 6. 6.*

Ver. 9. And all the meat-offering] Which seem's to bee so called, partly becauf it went as meat unto the Priest (the laborer is surely worthie of his meat. *Mat. 10. 10.*) but principally as leading to Christ, whose flesh is meat indeed. *John 6.*

Ver. 10. Have one as much as another] In their father's house was bread enough. Put mee, I praie thee into one of the Priests offices, that I may eat a piece of bread. *1 Sam. 2. 36.* This the *Tirshata* would not suffer those turn-coats to do. *Ezra 2. 63.*

But how hard put too't was that poor Priest, that answer'd young *Parvus*, asking him an alms (according to the custom of those times) *Nos pauperi fratres, nos nihil habemus, an pisci primo oper: ton. mus, an caro, an panis, an misericordia habemus?*

Vita Patris per Philipp: solum, an pisci primo oper: ton. mus, an caro, an panis, an misericordia habemus? praefixa.

Ver. 11. Sacrifice of peace-offering] Or, Paie-offering. See *Psal. 116. 14. I will paie, or, I will perfect.* Fitly: for a vow, till paid is an imperfect thing.

Ver.

Ver. 12. Unleavened cakes] There must bee sinceritie in all our services: for elf God will not once look at them.

Ver. 13. Leavened bread] I. o. leavened bread will pass in a peace-offering: God for Christs sake reject's not the services of his Saints, though tainted with corruption. *Peccata nobis non nocent, si non placent.* Wine is not thrown awaie for the dregs, nor gold for the dirt, that cleav's unto it.

Ver. 14. For an heau-offering] So call'd, becauf it was heaved and lifted up before the Lord, in token that they received all from him, and did acknowledg all to be due to him.

Ver. 15. Eaten the same daie] Thanks must bee returned whiles mercies are fresh; lest, as fish, they putrefie with keeping. Eaten bread is soon forgotten. *Hezekiab* wrote his song the third daie after his recoverie. *Jehosaphat* gave thanks, first upon the ground where hee had the victorie, calling it *Eerachab*; and three daies after again at *Jerusalem*, *2 Chron. 20.* See *David's Now, Now, Now, I will paie my vows.* *Psal. 116. 14, 15.*

Ver. 17. On the third daie] Foreshadowing the resurrection of Christ on the third daie, whereby all legal Cerimonies were abolish'd, and had no use in the Church, but by accident; as hee who buildeth a vault, letteth the centrels stand till hee put in the keie-stone, and then pulleth them awaie.

Ver. 18. It shall bee an abomination] Kept beyond the time; and so uneatable, unsacrificeable, prophane, sinking.

Ver. 19. Shall not bee eaten] Becauf not fit to represent Christ.

Ver. 20. Having his uncleanness upon him] To the unclean all things are unclean. *Tit. 1. 15.* See the Note.

Ver. 21. Cut off from his people] Confer *1 Cor. 11. 27. 28, 29.*

Ver. 22. And the Lord spake unto Moses] This is oft repeated to draw attention and get autoritie. See *1 Thes. 2. 13.*

Ver. 23. No manner fat] See the Note on *Levit 3. 12.*

Ver. 24. Used in anie other use] Though not in Sacrifice. Mudwals may be made up of any refuse matter: not so, the wals of a Church or Palace.

Ver. 25. Shall bee cut off] i. e. Shall bee liable to God's judgments.

Ver. 26. Ye shall eat no manner of blood] This signified

Q 3

1. That

1. That wee should learn to honor hodie things, and not to make a mock of them by employing them to common use.
2. That wee should bee most careful not to shed man's blood, for the satisfying of our lust. See *Levit.* 17. 11, 12. wth *Gen.* 9. 4, 5. and *Deut.* 12. 13.

Ver. 29. *Unto the Lord*] Not kill it in the Camp, though there they might eat it.

Ver. 30. *His own bands*] Teaching them that they must live by their own faith. *Hab.* 2. 5.

May bee waved] Or, *Shaken to and fro*; which signified the shaking of our lips, in giving thanks to God. *Hos.* 14. 2. *Heb.* 13. 15, 16. which yet must bee fetcht lower then the lips, even from the bottom of the heart; the deeper the sweeter. The voice that is made in the mouth is nothing so sweet, as that which com's from the depth of the brest.

Ver. 31, 32. *The brest shall bee Aarons, and the right shoulder*] To note, that men must give their brests and shoulders, affections and actions, even their whole selves; first to the Lord, and then to us Ministers by the will of God, as those famous Macedonians did. *2 Cor.* 8. 5. that so they may bee *sani in doctrina & sancti in vita*, sound in doctrine, and holie in life.

Ver. 34. *For the wave brest, and the right shoulder*] This might further signifie (saith one) that Christ Jesus heaved up for us both brest and shoulder, that is, wisdom and strength to all his elect Priesthood, whose portion hee is. *1 Cor.* 1. 30. Or it might note (saith another) that Ministers should both take care (figured by the brest) and pains (signified by the shoulder.) And therefore the high-priest did to that end wear the names of the Tribes upon his shoulders, and upon his brest.

Ver. 35. *This is the portion of the anointing*] That is, of the anointed Priests; and that becaus they were anointed to the office. Here *Origen* (according to his manner) turn's all into allegories and mysteries, and tel's us of a three-fold sense of Scripture, 1. Literal. 2. Moral. 3. Mystical; comparing them to the gridiron, frying-pan, and oven, used in dressing the meat-offering, *vers* 9. of this Chapter. But this itch of allegorizing dark and difficult texts hath no small danger in it. And I may doubt of *Origen*, as one doth of *Hierom*, *Urim plus boni peritiam linguarum, quæ excelluit, an mali suis allegoriis, in quibus dominatus*

Allegorias
spumam scri-
pturæ vocat.
Luth. in Gen.
3. p. 67.

dominatus fuit, Ecclesia Dei attulerit; whether hee did more hurt or good to the Church. Amama
Ant. barb.

CHAP. VIII.

Ver. 1. *And the Lord spake*]

SEE the Note on *Lev.* 7. 22. And for the rest of the Chapter, read the Notes on *Exod.* 28. & 29. & 30.

Ver. 3. *And gather thou all the congregation*] Ministers are to bee ordained in the publick Assemblie. *Acts* 14. 22. that the people may shew their approbation, profess their purpose of obedience, and praise for God's Spirit to bee poured upon them.

Ver. 7. *And Moses brought Aaron*] They did not intrude themselves. See the Note on *Heb.* 5. 4.

Ver. 8. *Hee put in the brest-plate the Urim, &c.*] Hence (it may bee) God appointed the brest-plate to bee made double, that the Urim and Thummim might bee put within, and lie hid on everie side. This Urim and Thummim signified (saith one) that in Christ are hidden all the treasures of wisdom and knowledg. *Col.* 2. 3. and that hee hath all secret things most perfectly known and numbered out before him, which hee revealeth continually to his Church and chosen, as need requireth, by such means as himself hath sanctified. *Psal.* 25. 14, *John* 14. 21, 26. & 17. 14, 17, 26.

CHAP. IX.

Ver. 1. *On the eighth daie*]

THE verie next daie after the Priest's consecration, that no time might bee lost. *I made haste and delaied not*, &c. *Psalms* 119. 16. *Then said I, lo I com: in the volume of the book it is written of mee*, &c. *Psalms* 40. 7. *Live, live, live*, (saith one) quickly, much, long: let no water go by, no daie bee lost, &c. Preach, preach, bee instant, quick at work, &c.

Præcipitat tempus, mors atra impendat agenti.

Ver. 2.

Ver. 2. Take thee a young calf] In remembrance, and for the remission of Aaron's sin about the golden calf; as some Hebrews are of opinion.

Ver. 3. Take yee a kid of the goats for a Sin-offering] *Quia gravis odor peccati*, The smell of sin is grievous; it offendeth all God's senses, yea, his verie soul. *Iſa.* 1. 12, 13. &c.

Ver. 4. For to daie the Lord will appear unto you] And hee may not finde you emptie-handed, unprepared. See the Notes on *Exod.* 19. 10.

Ver. 6. And the glorie of the Lord shall appear unto you] so shall it one daie to us: yea, wee shall bee like him, and appear with him in glorie; and must therefore purifie our selves, as God is pure. *1 John* 3. 2, 3.

Ver. 7. Make attonement for thy self] See *Heb.* 5. 3. & 7. 27, 28. with the Notes there.

Ver. 8. Went unto the Altar] *i. e.* The braſen Altar; for hee had not yet access to the Altar of Incense. Wee must stae our corruptions, before wee present our supplications; wash our hearts from wickedness, and then compass God's Altar.

Ver. 22. Lift up his hands] Hee put the blessing upon them. A type of Christ. *Luke* 24. 50. with *Acts* 3. 26. *Ephes.* 1. 3.

Ver. 24. They shouted, and fell on their faces] The consideration of God's gracious acceptation of us in Christ, should make us to lift manie an humble, joyful, and thankful heart to God.

CHAP. X.

Ver. 1. And Nadab and Abihu]

These jollie young Priests, over-joyed haply of their new employment, and over-warmed with wine (as some gather out of *Vers* 9.) over-shoot themselves the verie daie of their service. *Vers* 19. and are suddenly surpris'd by a doleful death. So was that inconsiderate Priest of Naples, *Anno Dom.* 1457. of whom *Wolphius* report's, that when the hill *Vesuvius* had sent huge flames, and don great spoil; hee, to make proof of his pietie, read a Mass, and would need's go up the hill to finde out the cause of such a calamitie. But for a reward of his foolishness

Wolph. Mc-
morab. Lect.
Cen. 17.

hardiness, hee perished in the flames, and was never heard of anie more.

Ver. 2. And there went out fire] By fire they sinned; and by fire they perished. *Per quod quis peccat, per idem punitur & ipse: Nestorii lingua vermibus excisa est.* So Archbilhop Arundel's tongue rotted in his head. The Archbishop of Tours in France made suit for the erection of a Court called *Chambre Ardent*, wherein to condemn the Protestants to the fire. Hee was afterwards stricken with a disease called the fire of God, which began at his feet and so ascended upward, that hee caused one member after another to be cut off, and so hee died miserably. *A. A. and Mon. fol. 1911.*

Ver. 3. This is that the Lord spake] Where? and when? *Lev.* 8. 35. *Exod.* 19. 22. Or perhaps no where written, but at some other time spoken by God. *Moses* might but set down the short Notes of his discourses, as the Prophets used to do. [*I will be sanctified*] Either actively or passively, *Aut à nobis, aut in nos,* either in us or upon us; sure it is, that hee will be no loser by us. Sanctified hee will be, either in the sinceritie of men's conversation, or else in the severitie of their condemnation. Singular things are expected of all that draw nigh to God in anie dutie, but especially in the office of the Ministerie. Those that stand in the pretence of Princes must be exact in their carriage. God appointed both the weights and measures of the Sanctuary to be twice as large as those of the Commonwealth; to shew, that hee expect's much more of those that serve him there, then hee doth of others. The souls of Priests must be purer then the sun-beams saith *Chrysostom.* [*And Aaron held his peace*] Hee bridled his passions, and submitted to the divine Justice. The like did *David.* *Psalms* 39. 9. which words were taken up by *Du-pleſſis* in the loss of his onely son.

Ver. 5. In their coats] These were not burnt, as neither were their bodies: the fire, being of a celestial and subtile nature, might pierce their inward parts, not touching their outward: as the lightning kill's by piercing, not by burning.

Ver. 6. And Moses said unto Aaron] *Philo* reporteth, that the High-priest of the Jews, to keep alwaies his soul pure, never saw anie mournful object. *Tiberius*, counterfeiting grief at the funeral of *Drusus*, had a veil laid betwixt the dead and him, that hee might not see the bodie, because hee was (as the rest of the Emperors also were) *Pontifex Maximus*, or the High-priest; and

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Manlii Loc.
com.p. 215.

and therefore a sacred person. Mourning in *Aaron* might have seemed murmuring: hee is therefore forbidden it, and accordingly hee forbear's. So did *Luther* when hee buried his daughter, hee was not fenn to shed a tear. No more did reverend Mr. *William Whatelie* late Pastor of *Banburie*, when after hee had preached his own childe's Funeral upon this Text, *The will of the Lord bee don*: hee and his wife laid the childe in the grave with their own hands. [*Bewail the burning*] It's fit enough (ordinarily) that the bodie, when sown in corruption, bee watered by the tears of those that plant it in the earth.

Ver. 7. *For the anointing oil of the Lord is upon you*] This is everie true Christian's case, who should therefore carrie himself accordingly. There is a τὸ ἁγιαστικόν, a seemlie carriage belonging to everie calling. *You have an unction, &c.* 1 *John* 2.

Ex malis moribus
bonæ leges.

Ver. 9. *Do not drink wine, nor strong drink*] As som are of opinion *Nabal* and *Abihu* had don; which miscarriage of theirs occasioned this precept. The perpetual equitie whereof is, that Ministers bee no wine-bibbers or *Alestakes*. 1 *Tim.* 3. 3. Why should it bee said as of old, They have erred becauf of wine, and have gon out of the waie becauf of strong drink, even the Priest and the Prophct? *Isa.* 28. 7. Drunkenness is a crime in all, but it's a kinde of Sacrilege in Ministers. And if other drunkards deserve double punishments for their misdemeanours, (as *Aristotle* judgeth) first for their drunkenness; and then for the sin committed in, and by their drunkenness; what do drunken Priests? *Isa.* 56. 12.

διπλά τὰ ἔθνη.
τιμῶν. Arist.
Ethic. lib. 3. c. 5

Ver. 10. *And that yee may put difference*] Drunkenness take's away the heart. *Hof.* 4. 11. besot's and insatiate's; rob's a man of himself, and laie's a beast in his room.

Ver. 11. *And that yee may teach*] The Priest's lips should both preserv knowledge and present it to the people; even all the counsel of God. *Mal.* 2. 7. *Alis* 20. 27. *To give the knowledge of salvation by the remission of sins.* *Luke* 1. 77.

Ver. 12. *Take the Meat-offering*] q. d. Think not that God hath cashiered you, becauf hee hath corrected you; neither refuse your meat out of a sullen sownness; but fall to your Meat-offering, and take better heed another time. *Onely, eat before the Lord.* *Deut.* 12. 18.

Ver. 16. *And behold it was burnt*] Passion for their dead friends had so transported the Priests, that they knew not well what

what they did. Wee use to saie, *Res est ingeniosa dolor*: but then it must not bee excessive as here, and as 2 *Sam.* 18. 33.

Ver. 17. *To bear the iniquitie*] This the sinner doth subjectively, the Priest typically, the Lord Christ really.

Ver. 19. *Should it have been accepted*] God love's a cheerfull server. *Deut.* 12. 7. and 26. 14. Mourners bread is polluted bread. *Hof.* 9. 4. And *Mal.* 2. 13. those unkinde husbands are blamed for caulling their wives, when they should have been cheerfull in God's service, to cover the Lords altar with tears, with weeping and with crying out, so that hee regarded not the offering anie more. This *Aaron* knew, and allegeth for himself.

CHAP. XI.

Ver. 1. *Unto Moses and to Aaron*]

Magistrate and Minister must jointly see that God's laws bee duly executed. *Queen Elizabeth* once in her progress visiting the Countie of *Suffolk*, all the Justices of Peace in that Countie met her Majestie; having everie one his Minister next to his bodie; which the *Queen* took special notice of, and thereupon uttered this speech, that shee had often demanded of her Privie Council, why her Countie of *Suffolk* was better governed then anie other Countie? and could never understand the reason thereof; but now shee herself perceived the reason. It must needs be so, said shee, where *Moses* and *Aaron*, the Word and the Sword go together.

Ver. 2. *These are the beasts which yee shall eat*] These, and these onely; 1. That yee may bee at mine appointment for your verie meat, as who am chief Lord of all. 2. That there may bee a difference betwixt you and all other people. 3. That yee may bee taught to studie puritie, and know that the verie creatures are defiled by man's sin: 4. That yee may have these things as a shadow of things to com. *Col.* 2. 16, 17.

Ver. 3. *Whatsoever parteth the hoof, and cheweth the cud*] To teach them to think upon God's commandments to do them. *Psal.* 103. 18. cleansing themselves from all filchiness of flesh and spirit. 2 *Cor.* 7. 1.

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Ver. 4.

D. Hall's
Peace-maker.

Ver. 4. *The camel*] The foolish Jews when they saw *Mabomet* arising in such power, were straight readie to crie him up for their Messiah. But when they saw him eat of a Camel (saith mine Autor) they were as blank as when they saw the hoped issue of their late Jew with Virgin, turn'd to a daughter.

Ver. 5. *And the conie*] Which hath his name in Hebrew from hiding himself in holes. A weak, but a wise creature. *Pro. 30. 26.* And wisdom is better then strength. *Eccles. 9. 15.* The Hare that trust's to the swiftness of her legs, is at length taken and torn in pieces. When the Conie that fleeth to the rocks doth easily avoid the dogs that pursue her. See *Isa. 40. 30, 31.*

Ver. 6. *Because hee cheweth the cud, but divideth not*] Meditation must end in practice: as lessons of musick must be practised, and a copie not read onely, but written after.

Ver. 7. *And the Swine*] *Anima sui data pro sale, ne carnes putrescant*, saith *Cleambes*. The Swine hath his soul for salt onely, so hath the drunkard.

Ver. 8. *Of their flesh, yee shall not eat*] Not above the quantitie of an Olive, saie the Jew-Doctors, who will need's bee mending *magnificat*, adding to the Law.

Ver. 9. *Whatsoever hath fins and scales*] The fins of the fish are for steering of their motion, the scales for smoothness of passage, for safegard, for ornament. Those onely are clean in the sight of God, *Qui squamis & lorica habent patientie, & pinulas hilaritatis*, saith *Bernard*.

Ver. 10. *Of all that move in the waters*] And yet swim also in the aer. Like to these is the temporarie believer: for that seeming to mount up in spiritual joies, yet hee withall swimmeth, yea batheth himself in the waters of sensual delights.

Ver. 11. *They shall bee even an abomination*] To teach us, that nothing is lawfull, no not for our common use, unless it bee sanctified by the word of God and praier. *1 Tim. 4. 5. Acts 10. 35.*

Ver. 13. *The Eagle*] Which yet is counted and called the king of birds, and delight's in high flying. That which is highly esteemed amongst men is abomination before God. *Lu. 16. 15.*

Ver. 14. *And the vulture and the kite*] That feed upon carrion and dead carcasses, and are emblems of greedie grippers and oppressors.

Ver.

Ver. 15. *Everie raven*] Unnatural to his young, whom God himself heareth and feedeth. *Psal. 147. 9.* though they crie with a harsh note, and crie to God by implication; and though the raven bee an inauspicate bird, and a sign both of man's punishment and God's curse. *Isa. 34. 11.*

Ver. 16. *And the owl, and the night-raven*] Night-birds that hate the light, or flie against it, as bats do, are an abomination. Deeds of darkness are out of date, now in the daies of the Gospel especially. *Rom. 13. 12, 13.*

Ver. 17. *And the cormorant*] An unsatisfiable bird, that fitly resembleth the diel, who daily devour's souls, and yet enlargeth his desires as hell.

Ver. 18. *And the Swan*] Whose white fethers, but black skin under them, might serv to set forth the hatefulness of hypocritie.

Ver. 19. *And the Stork*] Which build's high. *Psal. 104. 17.* but feed's low on fishes, frogs and snakes; and so might bee the rather rejected, as unfit for food.

And the lapwing] Which is worthily made an hieroglyphick of infelicitie; because it hath as a coronet upon the head, and yet feed's upon the worst of excrements. It is pittie that the Saints that are brought up in scarlet should embrace the dunghill. *Lam. 4. 5.* that anie one that is wash't in Christ's blood, should bedabble his robe in the stinking puddle of the world.

And the Bat] Cast awaie either thy wings or thy teeth (saith *D. Hall* epist. *to W. L.*) and loathing this Bat-like nature, bee what thou art, either a bird or a beast.

Ver. 20. *All fowls that creep*] So all mongrels in religion, that (like the planet *Mercurie*) can bee good in conjunction with good, and bad with bad; that have *religionem Ephemeram*, *Hilar. fidem menstruam*.

Ver. 22. *The Locust, &c.*] All creeping fowls that go upon all four might not bee eaten, except *Arbe, Soleam, Cbargol* and *Cbargab*, names to us unknown.

Ver. 24. *Whosoever toucheth the carcass*] This and the like signified, that all, even the least sins are to bee purged through Christ, and carefully cast away.

Ver. 28. *Shall wash his clothes*] As having committed a greater sin, then hee that toucheth a carcass onely. All sin defileth not alike.

R 3

Ver.

Ver. 29. *And the Tortois*] Which hath it's name in Hebrew of a Coach or Wagon: The thick shell wherewith it is covered, is said to bee so hard, that a loaden Waggon may go over it, and not break it. And such is a hard heart, that cannot repent, or relent never so little.

Ver. 30. *The Chameleon*] A verie fearfull creature, and therefore easily turning himself into sundrie colours. Carnal tear put's men upon unwarrancable shifts. See *Zeph. 3. 13.*

Ver. 31. *Touch them when they bee dead*] There is no kinde of living creature that is defiled whiles it is alive, or that defileth whiles it is alive, save man onely, saith *Maimonie.*

Ver. 36. *Nevertheless a fountain*] Becaus it would cleane it self, and work out the uncleanness. So will Faith.

Ver. 37. *It shall bee clean*] Becaus of necessitie.

Ver. 39. *Of which yee may*] Confer *Psal. 49. 12. pecoribus mortuicinis. Tremel.*

Ver. 40. *Shall wash his clothes*] To teach them to hate, even the garment spotted by the flesh. *Jude 23.* all provocations and instruments of sin.

Ver. 44. *Yee shall bee holie, for I am holie*] Great men look to bee served like themselves: so the great God.

Ver. 45. *That bringeth you up*] This is often inculcated. God's blessings are binders; and everie new deliverance cal's for new obedience.

Ver. 47. *To make a difference*] Ministers also in their discourses should put a difference, and take out *the pretious from the vile.* *Jer. 15. 19.* as did *Zuinglius*; who when hee inveighed most vehemently against sin, would usually com in with this claus, *Probe vir, hec nihil ad te.* This is not intended to thee, thou godlie man.

CHAP. XII.

Ver. 2. *If a woman have conceived seed*]

Amam. Anti-barbar. 375.

OR yielded seed, as *Gen. 1. 11. Urgendum hoc adversus Anabaptistas; qui, ut suos de humane Christi nature origine errores stabiliant, feminas semen habere prefalsè negant.*

Then shee shall bee unclean] This signified that corruption of man's

man's nature, wherein hee is conceived. *Psal. 51. 5.* (being condemned as soon as conceived, *Damnatus antequam natus*) and the remedie wee have in Christ. *Augustin.*

Ver. 3. *And in the eighth daie*] See the Note on *Gen. 17. 13, 14.*

Ver. 4. *Shee shall touch no hallowed thing*] Preparation must go before participation of holie ordinances. *Hag. 2. 13.*

Ver. 5. *But if shee bear a maid-child*] To intimate, it may bee, the womans beeing first in the transgression. *1 Tim. 2. 14.*

Ver. 6. *And when the daies of her purifying*] The Virgin *Mary* also observed this Law. *Luke 2. 21.* not in conscience of anie particular sin, which in the conception of our Saviour, shee was free from; nor in shew, to satisfie the law; much less upon hypocrisie; but in conscience of her natural corruption; which by this oblation, according to the Law, shee did confesse holily and religiously before God and his Congregation, as one well observeth.

Ver. 7. *And make an attonement*] Whereby her faith was confirmed, that by Christ her sin was remitted, and the curse removed. *1 Tim. 2. 15.*

Ver. 8. *And if shee bee not able*] As the blessed Virgin was not. *Luke 2. 22, 24.* who now can despise anie one for want, when the mother of our Lord was not rich enough to bring a Lamb for her purification? Wee may bee as happie in ruffet, as in tiffue.

CHAP. XIII.

Ver. 1. *And the Lord spake*]

SEE the Note on *Levit. 7. 22.*

Ver. 2. *Like the plague of leprosie*] Leprosie is both an effect and type of sin; which is such a sickness of the soul, as those are of the bodie, which Physicians saie are *Corruptio totius substantia*, universal diseases, tending to the issues of death. It drie's up and draw's out the verie vital blood and life of the soul.

Ver. 3. *The plague in the skin of the flesh*] That is, the white, bright spot, *vers. 2.* Confer *Exod. 4. 6. Num. 12. 10.*

Is turned white] This might note such as have continu-
ed

ed long, and are aged in anie wickedness.

Bee deeper then the skin of his flesh] Compare *Numb. 12. 12. 2 Kings 5. 14.* Such are they, whose wickedness is not onely acted by their hands, but seated in their hearts, and sunk into their spirits: like the spots of the leopard, which no art can cure, no water wash off, becauf they are not in the skin, but in the flesh and bones, in the sinews and most inner parts. Ingrained diseases are not easily stirred, much less destroyed.

Ver. 4. Shall shut him up] For further trial of truth, that daughter of time. Wee may not precipitate a censure, but bee slow to speak, slow to wrath. The leper must bee shut up from week to week, till the thing were certain: So till mens perverseness bee made manifest. *2 Tim. 3. 9.* wee must suspend our censures. Manie are like candles whose tallow is mixt with brine; no sooner lighted, but they spit up and down the room.

Ver. 5. Spred not in the skin] So if men mend by admonition, and take up in time; if they refuse not to bee reformed, hate not to bee healed, as *Babylon. Jer. 5. 1. 9.* as *Ephraim. Hos. 7. 1.* *When I would have healed Ephraim, then the iniquitie of Ephraim was discovered, or brake out as a leprosie in his fore-head.* See *Ezekiel 24. 13.*

Ver. 6. It is but a scab] Such as may bee the spot of God's children. *Deut. 32. 5.* Sin make's wicked men the object of Gods hatred, the Saints of his pitie; as wee hate poison in a toad, but wee pitie it in a man.

And hee shall wash his clothes] The best cannot wash in innocencie, hee must therefore wash in tears. *Isa. 1. 16.* God also will set in and wash such with the blood of his son.

Ver. 7. But if the scab spread] So if sin bee gaining and growing still upon the sinner, even after admonition; or is scattered and spread to the infecting of others, it is a verie ill sign.

Ver. 9. Hee shall bee brought unto the Priest] Who was to discern it by the law of leprosie: so must wee finde out our sins by the moral law. *Rom. 3.* *The works of the flesh are manifest. Gal. 5.* Neicher need wee half so much caution or curiositie to bee persuaded of our spiritual leprosie, which is too too apparent: onely those manie ceremonies (as one well noteth) may put us in minde how much more exquisite our diligence ought to bee in finding and ferretting out our special sins,

Ver. 10.

Ver. 10. And there bee quick raw flesh] It is one of the most remarkable things in all this law (saith a learned Divine) that quick or sound flesh in the sore should bee judged leprosie, and the man unclean: whereas if the leprosie covered all his flesh, hee was pronounced clean, *vers 13.* Hereby, 1. May bee meant such as justifie them'selvs and their wickedness, as *Jonas* did his anger; whereas hee was judged himself, is like him who had the leprosie all over, and might bee declared clean. Or, 2. Such who sin against the light of knowledg, and the quickning, yea rawness of a galled conscience.

Ver. 12. And if a leprosie] So called, becauf so counted at first: but it prove's no more then a kinde of scurf or scab.

Ver. 13. Hee shall pronounce him clean] i. e. not infectiously or incurably unclean.

Ver. 14. But when raw flesh] Becauf it shew'd that there were still corrupt and poisoned humors in the bodie, not easie to bee expelled till death.

Ver. 15. It is a leprosie] Properly so called, a fretting soreness or scabbedness. The Greeks call it *Elephas* or *Elephantiasis*, when the skin grow's hard as the Elephant's skin. This the *Israëlites* brought (likely) out of *Egypt*; for it was bred onely about *Nilus*, and is therefore called the botch of *Egypt.* *Deut. 28. 27.*

Ver. 16. Turn again] *Viz.* to bee white like the rest of the bodie: so if a sinner stop or step back, &c.

Ver. 18. Was a bile and is healed] Seemed to bee healed, as apostates to have escaped the pollutions of the world through the knowledg of Christ. *2 Pet. 2. 20.* and to have known the waie of righteousness, *vers 21.* and yet the later end is worst with them then the beginning. They becom altogether filthy. *Psalms 53. 3.* Forsakers of the Covenant, yea, wicked doers against the Covenant. *Dan. 11. 30, 32.* These sin not common sins, as *Core* and his companie died not common deaths.

Ver. 22. And if it spread much abroad] So, if sin reign there is no pardon: rebel it may, reign it must not.

Ver. 23. But if the bright spot staie] Sin, if it reign not is not imputed; for wee are not under the law, but under grace. *Rom. 6. 12, 14.*

Ver. 25. A leprosie broken out of the burning] Seldom do passion

ons burn, but there is a leprosie breaking out of that burning; such as causeth the climate where such lepers live to be like the torrid Zone, too hot for anie to live neer them.

Ver. 30. *A yellow thin hair*] Which is a true sign of a skall.

Ver. 34. *Hee shall wash his clothes*] See the Note on ver. 6.

Ver. 35. *After his cleansing*] See the Note on ver. 18.

Ver. 37. *Black hair*] A sign of soundness. *Quod sanitas in corpore, id sanctitas in corde*, saith Bernard.

Ver. 39. *A freckled spot*] Or white-morphew. This made not a man unclean: no more do meier Infirmities make God abhorus.

Ver. 44. *His plague is in his head*] Such a leper is everie ignorant man; how much more the man that is an heretick? whom therefore after the first and second admonition wee must reject. *Titus 3. 10.* yea from such stand off. *1 Tim. 6. 5.* Keep aloof as from lepers, their verie breath is infectious; and like the dogs of Congo, they bite, though they bark not.

Purchas Pilgr.

Ver. 45. *His clothes shall bee rent*] To shew his sorrow for sin; the caul of his calamitie.

And his head bare] That men might not mistake him; and further to shew his humilitie, whereof this also was a cecimonie.

A covering upon his upper lip] His *Moucbaches*, that by his breath hee might not infect others: and to shew that God will not hear a good motion from an ill mouth.

Unclean, unclean] Saie wee the same in our humblest acknowledgments; but withall add that of the leper in the Gospel, *Yet Lord, if thou wilt, thou canst make mee clean.*

Ver. 46. *Without the Camp*] And that utterly, if incurable, as *Uzzias*. A livelie type of Excommunication, which the Apostle describeth. *2 Cor. 5. 11, 12.* and our Saviour. *Mat. 18. 17.*

Ver. 47. *The garment also*] A plague not anie where elf read or heard of: becaus nothing like clothes now-adaies infected with the plague, but far more strange and dangerous, whether it did spread or fret inward, the garment was to bee burnt with fire. This signified that all instruments of idolatrie, or of anie other sin are to bee destroyed, and made awaie. As the Law commandeth, *The graven images of their gods shall bee burn with fire.* *Dent. 7. 25, 26.* And Jude alludeth to it, when hee biddeth us

save

save som with fear, pulling them out of the fire, bating even the garment spotted by the flesh. *Jude 23.* See *Isa. 30. 22.* *Acts 19. 19.* Justiciaries also shall on daie finde, that though to the worldward they wash themselves with snow-water, and make their hands never so clean, yet God will plunge them in the ditch, and their own clothes shall make them to bee abhorred. *Job 9. 30, 31.*

C H A P. XIII.

Ver. 1. *And the Lord spake unto Moses*]

And to Aaron also though not here mentioned, as hee is, *vers 33.*

Ver. 2. *Hee shall bee brought unto the Priest*] To teach us to go to Jesus Christ the high-Priest of our profession, who healeth all our diseases. *Psalm 103. 3.* He cured the leprosie (to others altogether incurable) by a touch of his hand onely. *Mark 1. 41.* Yea hee sent his word and healed them. *Psalm 107. 20.* and so hee doth the souls of sinners that com unto him.

Ver. 3. *If the plague of leprosie bee healed*] As it was in *Simon* the leper that entertained Christ. Jealousie, Phrensie and Heretic are counted incurable diseases: not so leprosie; though the most carried it to their death, as *Gehazi*, *Azariah*, &c.

Ver. 4. *Command to take*] That the leper might shew his thankfulness to *Jehovah* his Physician, as hee is called. *Exod. 15. 26.* See *Mat. 8. 4.* Men praise and paie Physicians of their bodies, who yet do but *officiosè occidere* manie times. And shall God have nothing? Must hee ask as once, Where are the other nine? Shall wee not turn again with *Naaman* now cleansed, and offer our service, renounce our idols, dedicate all wee are and have to the God of Israel?

Two birds] Or sparrows, whereof two were sold for a farthing: to shew how lightly set by Christ is in the world, whose blood nevertheless is more worth then a thousand worlds.

Ver. 5. *Over running water*] Heb. *Living water.* Life consist's in motion, in action: hence waters that spring and run are, for their continual motion, called living waters. *O Lord,*

S 2

saith

saith Hezekiah, *By these things men live, and in all these things is the life of my spirit.* Isa. 38. 16.

Ver. 6. *That was killed over the running water*] Pointing at Christ, who came not by water onely, but by water and blood. 1 John 5. 6. See the Note there, and on 1 Cor. 6. 11.

Ver. 7. *And hee shall sprinkle*] This led them to that blood of sprinkling. Heb. 12. 23. applied unto them by that hyssop-bunch of faith, whereby the heart is purified.

And shall let the living bird loof] This figured (saie som) that neither Christ's deitie without the shedding of his blood, nor Christ's blood (but for the quickning life of the God-head, personally dwelling in him) could have been available for the purging of sin. Both which himself declareth. John 6. 53, with 63. And hither belongeth 2 Cor. 5. 19. Acts 20. 28. Moreover it figured, that Christ by his death conquered him that had the power of death. Heb. 2. 15. whilest hee fled as a bird to the everlasting mountains, from the jaws of death to the joies of heaven. Heb. 7. 26.

1 Tim. 6. 18.

Ver. 8. *Shall wash his clothes and shave*] This the leper was to do the first daie of his cleansing; to teach men to bee thorough in the practice of mortification, at the first conversion: laying a good foundation for the time to com, that they may laie hold on eternal life.

And shall tarrie abroad] Men must not bee too hastie at first to catch at comfort; but let humiliation have her perfect work, and our sorrows bee suitable to our sins.

Ezra 10. 13.

Ver. 9. *Even all his hair hee shall shave off*] To shew that repentance and mortification is not the work of a daie (as hee said in another case) but of a man's whole life. There must bee a daillie shaving and paring of lusts and superfluities; which are to the soul as excrements are to the bodie. Yea, the more a sinner is exercised in mortification, the more hee searcheth out his corruptions. Now hee shaveth off the hair not of his head onely, but of his beard and eie-brows.

Ver. 10. *Hee shall take two bee-lambs*] That by these sacrifices hee might bee taught to seek for the cleansing of his soul, together with the healing of his bodie; that there might bee *mens sana in corpore sano*, a cure don on both inside and outside too.

Ver. 11. *At the door of the tabernacle*] There God is to bee found,

found, viz. in the publick assemblies, and that wee are indeed (saith one) when wee are at the door of the Tabernacle.

Ver. 12. *And wave them*] This may note, 1. Christ's extreme sufferings. 2. The waving of Christ in the preaching of the Gospel. 3. The motion of the sinner's lips in confession and supplication.

Ver. 13. *It is most holie*] The waie of holiness, in and by Christ is an absolute waie, as ever was devised.

Ver. 14. *Upon the tip of the right ear*] To signifie that all Christ's sanctified ones have a hearing ear, an active hand, a nimble foot, to walk in the waie that is called holie.

Ver. 15. *Som of the loz*] Christ's comforts must bee warily propounded to men, and with good discretion.

Ver. 16. *Seven times*] This might note the perfection of the joies God hath for his, and our imperfection in believing it, in that it was so manie times sprinkled.

Ver. 17. *Upon the tip of the right ear*] To assure him of comfort, in hearing, doing, persevering.

Ver. 18. *Upon the head*] Everlasting joie shall bee upon the heads of Christ's ransomed ones. Isa. 35. ult.

Ver. 19. *And afterwards the burnt-offering*] Wee must bee reconciled by Christ (our sin-offering) before the sacrificing of our selvs (which is our reasonable service) can bee accepted.

Ver. 20. *And the meat-offering*] The meat-offering annexed to the burnt-offering shew's (saith one) either that Christians grow marvellously in this life, after they have full assurance of pardon of sin: or elf that Christ will bee their eternal food in heaven. Bisfeld on 1 Pet. 1. 21.

Ver. 21. *And if hee bee poor*] Here's a proviso for poor people: God make's no difference, but accept's of a little where much is not to bee had.

Ver. 32. *Whose hand is not able to get*] This is often urged, to shew, that the best can bee got mult not bee thought too good for God: and that if through carelesness or niggardice men do not their utmost, that's a just exception.

Ver. 34. *Plague of leprosie in a hous*] Such is the contagion of sin, that it will infect the verie hous wee dwell in, the garments wee wear, even all the creatures wee use, so as all things are

are to us impure. *Titus* 1. 13. even the houſe of God alſo. *Levit.* 16. 16. and his holie ordinances. The *Canaanites* had deſiled the land from one end to another with their uncleaneſſes. *Ezra* 9. 11. and ſo infected the air. This Law taught men; 1. Upon all occasions to ſhew their utter deteſtation of ſin, but eſpecially of idolatrie. 2. To take heed of deſpiling admonition, leſt they be utterly ruined, and that without remedie. *Prov.* 29. 1.

CHAP. XV.

Ver. 2. *A running iſſue*]

AN involuntarie flux of ſeed, ſuch as *David* imprecateth upon *Joab*, 2 *Sam.* 3. 29.

Ver. 3. *It is his uncleaneſſe*] Hereby they were taught the turpitude of ſin, of original ſin eſpecially, that *peccatum peccans*, as the Scholes call it; that ſinfull ſin, as *S. Paul* *Rom.* 7. 13. for ſo filthie it is, that hee can call it no worſe then by it's own name, as wanting a fitter Epithite.

Ver. 4. *Everie bed*] Sin is more catching then anie plague, and more deſiling then anie jakes. *Mark* 7. 23. *Paul* found it as noiſom to his ſoul, as a dead bodie to his ſenſ. *Rom.* 7. 24. or as the ſanies of a plague-ſore to a rich robe. *Job* abhor's himſelf for it in duſt and aſhes. *Chap.* 40. 4. And *Iſai.* ab look's upon himſelf as an undone man, by reaſon of it, *Chap.* 6. 5.

Ver. 8. *Spit upon him*] Noting the pollution that com's to men's ſouls by thoſe that ſpit hereties, and belch out blaſphemies.

Ver. 13. *Bathe his ſteſs*] This taught them to run to that open fountain, that Kings-bath. *Zech.* 13. 1. with *Ezekiel* 36. 29.

Ver. 15. *And the Prielt ſhall offer them*] This Prielt, and theſe ſacrifices led them to *Chriſt* who bore our ſickneſſes, and expiated our ſins. Seelt thou then the bloodie iſſue of thy corruptions alwaie running, and guſhing out at thine eies, ears, mouth, neſh? the iſſue of blood and water opened in *Chriſt's* ſide run's alwaie for waſhing it awaie.

seminifluus.

Ver. 16. *Go out from him*] By nocturnal pollutions, filthie dreams, &c.

Ver. 18

Ver. 18. *With ſeed of copulation*] Though lawfull in it ſelf, as being the ordinance of God. *Gen.* 2. 24. Sin is like copres, which will turn wine, or milk into ink; or leaven which turn's a verie paſſeover into pollution.

Ver. 24. *And if anie man lie with her*] Unawares, or ſecretly. For to do it preſumptuouſly, and upon publick notice, it was death. *Levit.* 20. 18. *Iſek.* 22. 10. And God often puniſheth ſuch unclean copulations now-a-daies, with monſtrous, deformed, or diſeaſed birch's.

Ver. 25. *Have an iſſue*] As ſhee had. *Mark* 5. 25.

Ver. 31. *That they die not*] Which is worſe then to die in a ditch.

CHAP. XVI.

Ver. 1. *After the death*]

THAT others might bee warned. *Lege* *historiam*, *ne ſis* *historia*, ſaith one.

When they offered before the Lord] A little ſtrange ſire might ſeem a ſmall matter in the eies of indifferencie: and yet it was ſuch a ſin, as made all *Iſrael* guiltie, as appear's by the ſacrifices offered for that ſin, ſet down in this Chapter.

Ver. 2. *That hee com not at all times*] Whenſoever hee pleaſeth, but when I appoint him, *i. e.* once a year onely. *Exodus* 30. 10. and then alſo with reverence and godlie fear. God, as hee lov's to bee acquainted with men in the walks of their obedience, ſo hee tak's ſtate upon him in his ordinances, and will bee trembled at in his judgments.

Ver. 3. *For a ſin-offering*] *viz.* For himſelf, and his familie, *ver.* 6. and 11. See the Note on *Chap.* 14. 3.

Ver. 4. *Therefore ſhall hee waſh*] As wee muſt bee alwaies holie, ſo then moſt, when wee preſent our ſelvs to the holie eies of our Creator. We waſh our hands everie daie: but when wee are to ſit with ſom great perſon, wee ſcour them with bals. See *verſ* 24.

Ver. 5. *Two kids of the goats*] Both of them types of *Chriſt*: who though hee died not for wicked goats, yet hee ſeemed reſected of God, and was reckoned among malefactor's, *Iſa.* 53.

Ver. 6.

Ver. 6. *And for his houſe*] Whereof a Miniſter muſt bee mainly carefull. *1 Tim. 3. 4.* left (as *Augustinus* doing juſtice on others) hee bee hit in the teeth with his own diſordered familie. *Aaron* had lately ſmartered in his two eldeſt.

Ver. 8. *Shall caſt lots*] To ſhew that nothing was don for us by *Chriſt*, but what *God's* hand and his counſel had determined, *Acts 4. 28.* *1 Pet. 1. 20.* See the Note. [*For the ſcape goat*] Which beeing a piacular or purging oblation, carried the peoples curſe with it: as did likewise thoſe *Obominales* among the *Grecians*; who, from this cuſtom of the *Hebrews*, borrowed their yearlie expiation of their cities: the manner whereof (ſomewhat like unto this) See in the Note on *I Cor. 4. 13.*

Ver. 9. *The goat*] A type of *Chriſt's* mortal humanitie (ſaie ſom) as the ſcape-goat of his immortal deitie: Or the one of his death, the other of his reſurrection. Others are of opinion that hereby was ſignified, that the Deitie of *Chriſt* dwelling in light inaccessible, gave to his humanitie ſufficient ſtrength for the induring of thoſe things, which no other creature could have com near, for the full expiating of our ſins. So hee telleth the *Jews* firſt, and (after) his diſciples, *Where I ſhall bee, you cannot com.* Ver. 22.

Ver. 11. *An attonement for himſelf*] That having firſt made his own peace, hee may be in caſe to atone for the people. This was *David's* method. *Pſal. 25. & 51.*

Ver. 12. *And bring it within the veil*] So to prepare the waie into the holie place. This incenſe ſmal-beaten might figure *Chriſt* in his Agonie, praying more earneſtly, before hee entred with his own blood into the moſt holie place of heaven:

Ver. 13. *May cover the mercie-seat*] And ſo bee as a ſkreen betwixt the *Prieſt* and thoſe everlaſting burnings: or as a cloud to darken the glorie of their ſhining, for the high-prieſt's ſafetie.

Ver. 14. *Upon the mercie-seat eaſtward*] This and the following verſes ſignifie (ſaith one) that even heaven it ſelf is defiled unto us by our ſins; until it bee made clean by the blood and obedience of *Chriſt*; who is entred thither, not by the blood of goats and calvs, but by his own blood, and thereby hath purified the heavenlie things themſelvs. *Heb. 9. 13, 27.*

Ver. 16. *In the miſt of their uncleaneſſe*] Which did cleave to the *Tabernacle*, as the ſins of ſpiritual *Babylon* are ſaid to bee glewed to heaven. *Revel. 18. 5.* Ver. 17

Ver. 17. *And there ſhall bee no man*] *Chriſt* will have no partner, and hee need's no co-adjutor. *Heb. 7. 25.* *Iſa. 63. 3.*

Ver. 18. *And hee ſhall go unto the Altar*] This ſignified (ſaith one) that everie Church-aſſembly is acceptable to *God*, onely through the blood of *Chriſt*, by the remiſſion of all their ſins.

Ver. 21. *All their tranſgreſſions, in all their ſins*] i. e. In their ſeveral circumſtances and aggravations: laying open how manie tranſgreſſions were wrapped up in their ſeveral ſins. This was to bring out their ſins (as they took the veſſels of the temple. *Ezra 8. 34.*) *by number and by weight.*

Ver. 22. *Shall let go the goat*] The *Hebrews* ſaie, that hee was to throw it down the rock, and ſo it died. The *Grecians* had a like cuſtom in their ſolemn expiations of their cities. They tumbled the perſons devoted from ſom rock, into the ſea; ſacrificing them to *Neptune*, ſaying, *Bee thou a propitiation for us.* *Suidas. A mulus Dei diabo. 111.*

Ver. 24. *Hee ſhall waſh his ſelf*] See what this taught them and us. *Heb. 10. 22.* That *Epistle* to the *Hebrews* is an excellent Commentarie upon this book of *Leviticus.*

Ver. 26. *Shall waſh his clothes*] To ſhew, 1. That it was for our ſins that *Chriſt* ſuffered. 2. That all that partake of his benefits muſt waſh their hearts from wickedneſſe. *Jer. 4. 14. 2 Cor. 5. 15.* and *7. 1.*

Ver. 29. *Ye ſhall afflict your ſouls*] With voluntarie ſorrows for your ſins, as *David* did. *Pſal. 35. 13.* and *Daniel. Cha. 10. 3, 12.* and ſo diſpoſe your ſelvs to obtain pardon and reconciliation. The *Lord's Supper* is with us a daie of attonement; at which time both the *Scape-goat* was let go, and affliction of ſoul was called for. This *Paſſover* muſt bee eaten with four herbs.

Ver. 31. *It ſhall bee a Sabbath of reſt*] An exact and carefull reſt, ſuch as is deſcrib'd. *Iſa. 58. 13.* which place of the *Prophet* ſom underſtand of this daie of attonement, and yearlie faſt, ſpoken of in the beginning of that Chapter.

Ver. 33. *For the holie Sanctuarie*] For all the ſins of your holie ſervices; it beeing the manner that either make's, or mar's an action.

Ver. 34. *For all their ſins once a year*] For whereas in their private ſacrifices they durſt not confeſs their capital ſins for fear of death, due to them by the Law. *God* graciouſly provided

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provided

provided and instituted this yearlie Sacrifice of attonement for the sins of the whole people, without particular acknowledgment of anie.

CHAP. XVII.

Ver. 2. *This is the thing which the Lord*]

WHo must bee readily obeyed without tergiversation, or sciscitation.

Ver. 3. *What man soever*] Whether Israélite or profelyte. *Verf* 8. unless by special dispensation from the Law-giver, as 1 Sam. 7. 9. and 11. 15. 2 Sam. 24. 18. 1 Kings 18. 22. and then they were to offer upon altars of earth, or rough stone, that might bee soon and easily throwne down. *Exodus* 20. 24, 25.

Ver. 4. *And bringeth it not unto the door*] To teach, that in the Church alone, and by Christ alone, *that is*, by faith in him, acceptable service can bee performed to God. Christ is the door of the sheep. *Iohn* 10. 7, 9. by whom wee com to the Father. *Iob* 14. 6. and may everie where lift up pure hands, without wrath, without doubting.

Syneſius saith the divel is, *ιδωλογαρις*, an Idol-lover.

Ver. 5. *Unto the Priest*] No man might offer his own sacrifice, though never so good, but must bring it to the Priest; and the Priest was to offer as well the poor man's lamb, as the rich man's ox,

Ver. 7. *Unto divels*] As they had don in *Aegypt*. *Ezek* 23. 8. *Deut* 32. 17. And as both Pagans and Papagans do. 1 Cor. 10. 20. *Revel* 9. 20. The word here rendred *divels*, signifieth *rough ones*, *Satyrs*. *Isa* 34. 14. Satan is a rough, rugged, harsh spirit: and such also are his imps, as *Eſau*, *Iſmael*, &c.

Ver. 9. *Shall bee cut off*] *i.e.* Destroyed, not excommunicated onely, as som do ſenf it.

Ver. 10. *That eateth anie manner of blood*] See the Note on *Gen* 9. 4.

Ver. 11. *And I have given it you*] I have set it apart for a sacred use: therefore you may not make food of that which is a figure of Christ.

Ver. 13.

Ver. 13. *Which hunter*] Though hee bee as hungrie as a hunter. See 1 Sam. 14. 32, 33, 34.

CHAP. XVIII.

Ver. 1. *And the Lord spake*]

SEE the Note on *Levit* 7. 22.

Ver. 2. *I am the Lord your God*] Your Maker and Master.

Ver. 3. *After the doings of the Land of Aegypt*] Where, and in *Canaan* these hainous sins are counted *peccadillo's*; as at this daie also they are in *Spain*, *Italie*, *Turkie*, where their *Catamites* are their serious loves, *Sodomie* is hardly held a vice, bestialitie was boasted of by *Mahomet* their prophet.

In their ordinances] The *Aegyptians* made it lawfull (so did the *Persians*) for brother and sister to couple together in marriage. Of this and the like ordinances it might bee rightly said, as once it was of the ceremonial Law, that they were statutes that were not good, and judgments whereby they should not live. *Ezek* 20. 25.

Ver. 4. *To walk therein*] Not to halt therein, nor to take a turn or two, or for awhile, as *Samson* went with his parents, till hee met with an honie-comb; but *indefinenter ambulabo*, as *David* saith, Walk, and not bee wearie; Run, and not faint, as those *Isa* 40. ult. So run, that yee may obtain, saith the Apostle.

Psal 116. 9. 1 Cor. 9. 24.

Ver. 5. *Hee shall live in them*] As the flame live's in the oil, as the creature by his food, so the spiritual life is mainteined by an evangelical keeping of God's commandments. As on the contrarie, everie motion of the soul out of this waie, tends to death; being as the motion of the fish out of his element.

Ver. 6. *None of you shall approach*] *viz.* To couple carnally with them. *Ezek* 18. 6. *Isa* 8. 3. Yea though it bee under a pretext of marriage: for by marriage they seem to justify their incest, which make's it the worst; saith *Tostatus*; whose reason here I better like then that of *Cardinal Campeius*, though it sound somewhat like. If comparison should bee made (said this carnal Cardinal) much greater offend it is, a Priest to

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have

AA. and Mon. fol. 790. have a wife, then to have and keep at home manie harlots. For they that keep harlots (said hee) as it is nought that they do, so do they acknowledg their sin: the other persuade themselvs to do well, and so persist without repentance or conscience of their fact.

Ver. 7. *Shee is thy mother*] And so it is against nature to lie carnally with her. *Aristotle* tel's of a Camel that killed his keeper for caulling him to cover his dam, and of an horf that cast himself down head-long after hee had don the like.

Hist. animal. 9 cap. 47.

Ver. 8. *It is thy father's nakedness*] For the wife hath not power over her own bodie, but the husband: and when her chastitie is assaulted, shee should saie (saith *Chrysofom*) *Non est corpus meum, sed mariti*, My bodie is not mine, but my husband's.

Ver. 9. *Or born abroad*] i. e. *base-born*, which our English laws call natural children, The Hebrews call them brambles, and *Mamzerim*, spots abroad, and *Sbatukim*, such as must saie nothing when others are praising their parents. The Greeks call ballards, *βεβδω*, becauf they are their father's reproach, and are subject to contempt and contumelies of others.

Ver. 10. *For their's is thine own nakedness*] Children are but the father multiplied; the father of another edition.

Ver. 14. *Of thy father's brother*] The nakedness of whose wife is called his nakedness, becauf man and wife are one flesh. *Mat. 19.6.* See the Note there.

Hist. Davidis Georg p. 28, 29. Little non-such, p. 5, 6, 7.

Ver. 17. *It is wickedness*] Wickedness with a witness, and yet avowed for lawfull by som odious upstart Sectaries, who teach, that those marriages are most laudable that are betwixt persons nearest in blood, brother and sister, father and daughter, mother and son, &c. This they shame not to set forth in print.

Ver. 18. *A wife to her sister*] i. e. Anie two women together: Compare *Ezekiel 1.9.* Here Polygamie is flatly forbidden. In which sin manie of the Patriarchs lived and died; not through anie impietie, the Lord testifying that their hearts were upright, but meerly through the mistaking of this text (as it may seem) taking the word [*sister*] for one so by blood, which was spoken of a sister by nation, as those clauses, *to vex her, and turning her life, do evince.*

Ver. 19.

Ver. 19. *Unto a woman*] See the Note on *Chap. 15.24.*

Ver. 20. *To defile thy self*] As *David*, how did hee moil himself with *Bathsheba*, and chased away that pure spirit. *Psal. 51.10, 11, 12. Casta Deus mens est.*

Ver. 21. *Pass thorough the fire*] Either to bee burned to death in honor of that abominable idol; or to bee consecrated thereto, by passing between two fires, which scorched them. See the Note on *Mat. 5.22.* [*Neither shalt thou prophane the name*] i. e. Caus't it to bee prophaned and blasphemed by others, as *Pro. 30.9.* & *1 Tim. 1.20.* with the Note there.

Ver. 22. *Thou shalt not lie with mankind*] The Sodomites sin. *Gen. 19.5.* See the Note there. This, saie the Hebrews, was *Hamãl's* sporting with *Isaac*: and this, saie others, was the sin of *Joseph's* brethren, the evil report whereof hee brought to his father. A sad report it was surely to our king *Henrie* the first, that was brought him concerning his eldest son *William*, who crossing the seas from *France* to *England*, was with manie other Gallants cast away by shipwrack, being *Sodomiticã labe infecti ferò omnes*, saith *Guliel. Parisiensis*, almost all of them infected with this abomination of going after strange flesh. *Jude 7,8.*

Ver. 23. *Neither shalt thou lie with anie beast*] See what a foul sink of sin man's nature is; who would think that anie such surpassing wickedness (so *Aristotle* call's bestialitie) should ever enter into man's heart? but there (as in the sea) is that *Leviathan* the divel, and there are creeping things (abominable and ugly lulls) innumerable.

Ver. 24. *The nations are defiled*] And yet are not the Scriptures defiled, by providing against such filthineses, no more then the Sun-beams are by shining upon a stinking lake.

Ver. 25. *And the land is defiled*] From one end thereof to the other. *Ezr. 9.11.* as the face of the old world was grown so foul, that God was fain to wash it with a flood.

Ver. 25. *Yee shall therefore keep*] Unless yee bee ambitious of a like destruction. *Luke 13.3.*

Ver. 28. *That the land spue not you out*] It is wisely said by *Herodotus*, That the destruction of *Troie* is a fit example of the rule, that great sins bring great plagues.

CHAP. XIX.

Ver. 2. *Yee shall bee holie*]

Ritually and really. See the Notes on *Levit. 11. 44. Mat. 5. ult. 1 Pet. 1. 16. 1 Jobn 3. 3.*

Ver. 3. *Yee shall fear everie man his mother*] The mother is set first, becauf usually most slighted. The daies of mourning for my father are at hand, then will I slaie my brother *Jacob*, said that prophane Iosef. *Gen. 27. 41.* As for his mother hee make's no reckoning of her, hee cared not to griev her. [*And keep my Sabbath*] To the which the honoring of good governors (who are to see the Sabbath sanctified by all under their roof) doth verie much conduce.

Ver. 4. *Turn yee not unto idols*] Heb. *Elilim deunculi, deastri*, Pettie-gods, dunghill-deities, of all which wee should saie, as hee did once, *Contemno minutulos istos Deos, modo Jovem (Jehovan) mihi propitium habeam*, I care for the favor of no god, but of the great God of Gods.

Ver. 5. *At your own will*] Or, *For your favorable acceptation*, that God may graciously accept you.

Ver. 6. *It shall bee eaten the same daie*] See the Note on *Chap. 7. 15, 17, 18, 19.*

Ver. 9. *And when yee reap*] See what provision the Lord maketh for his poor, commanding that the fuller cups of the richer sort may overflow into their emptie dishes: besides that *πλωχονδουρν* (as *Hierom* call's it) that poor man's tith appointed. *Deu. 15. 11.* *James* the sif of *Scotland* was for his charitie called, *The poor man's King*; much more may God.

Ver. 11. *Yee shall not steal*] See the Notes on *Ephes. 4. 28.* and *25.* and on *Exod. 20. 15. Levit. 6. 3.*

Ver. 12. *Neither shalt thou prophane the name*] By presuming rashly and lightly to blurt out this reverend name in an oath, or otherwise. The Grecians (as *Suidas* observ's) when they would swear by their *Jupiter*, out of the meer dread and reverence of his name forbear to mention him, breaking off their oath with a *μὲν τὸν*, as those that onely dare to ow the rest to their thoughts. And *Clinias* the *Pythagorean*, out of this regard, would rather undergo a mulct of three talents then swear.

Ver. 13.

Ver. 13. *The wages of him that is hired*] This is a crying sin. *Iam. 5. 3.* condemned by the verie light of nature. *Plato* would have him double paid, that is not paid in due time. *Lib. 10. de legibus.*

Ver. 14. *Thou shalt not curse the deaf*] So by analogie, the absent that cannot speak for themselves, or the dead. Of all fowl wee most hate and detest the Crows; and of all beasts the Jackals (a kinde of foxes in *Barbarie*) becauf the one dig's up the graves and devour's the flesh, the other pick's out the eies of the dead. [*But shalt fear thy God*] Who both hear's and see's all thy miscarriages, and will reckon with thee for all. *Deo obscura clarent, muta respondent, silentium confitetur*, saith an Antient. Night will convert it self into noon before God, and silence prove a speaking evidence.

Ver. 15. *Thou shalt not respect*] Spare not the great for their might, nor the mean for their miserie. Causes must bee heard, and not persons.

Ver. 16. *Up and down as a tale-bearer*] Heb. As a pedlar that first fil's his pack with reports and rumors, and then go's pedling up and down, dropping a tale here, and another there, to the taking away of the good name, and somtimes of the life of another. Hence it follow's here, *Neither shalt thou stand against the life of thy brother.* And agreeable hereunto is that of *Ezekiel 22. 9.* In thee are men that carrie tales to shed blood. Such a wretched pedlar was *Doeg*: and such is that backbiter spoken of. *Psal. 15. 3.* The word there used doth in the Hebrew properly signifie such an one as footeth and trottest it up and down, prying, and spying, and carrying tales and rumors. *2 Sam. 19. 21.*

Ver. 17. *Thou shalt not hate thy brother*] Most unkindeneses that fall out among friends grow upon mistakes and misunderstandings. Now, a friendlie reasoning the case, or, if need bee, a godly reproof cure's both the reprover, and the reprov'd; whereas the neglect of this dutie breed's dwelling suspicions: suspicions breed a verie habit of mis-interpretation: this breed's a lothnes to com to the light to shew the reasons of our dislike: this lothnes beget's a verie separation in heart, which at length turn's to down right hatred in heart. All which might have been better prevented by a seasonable venting our mindes in a reproof or admonition. [*Thou shalt in anie wise rebuke thy neighbour*] Neither is this anie argument of hatred, but

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an office of love. Friends (as Bees) are killed with the honie of flatterie, but quickened with the vineger of reproof. The Eagle though she loveth her young ones dearly, yet shee pricketh and beateth them out of the nest. [And shalt not suffer sin upon him] But save him with fear, pulling him out of the fire. Jude 23. Out of the fire of hell, as Hierom interpret's it, which sin suffered will bring him unto. Others read it thus, Lest thou suffer for his sin; which, by not opposing, thou makest to becom thine own. To withstand evil in thy brother, is the best waie to do him good, and thy self too. Others render it thus, Thou shalt not lift up his sin over him, as an ensign, by blabbing or blazing it abroad, to his just grief and disgrace; but clapa plaster of reproof upon the fore, and then (as Chirurgeons use to do) cover it with thy hand, that the world may see never the wiler.

Ver. 18. Nor bear anie grudge] Heb. Nor keep. There is nothing that a man is more readie to keep then his wrath. Therefore the Hebrews both here and Jer. 3. 5. Psal. 103. 9. put servare for servare iram; but wee must neither revenge nor remember; wee must not throw awaie the dagger, and keep the sheath, but both forgive and forget. [But shalt love thy neighbour] See the Notes on Mat. 22. 37--40. and on Rom. 13. 9.

Ver. 19. Yee shall keep my statutes] Even these next following, though they may seem to be but minutula legis, not worth keeping. [Thou shalt not let thy cattle] The Doctors of Doway, upon this Text, Here all participation (saie they) with hereticks and schismaticks is forbidden. Philip of Spain said, hee had rather have no subjects, then subjects of a divers religion. Our King Edward the sixth told the Popish rebels of Devonshire, who fought for libertie of Conscience (as they call it) that rather then hee would yield to them, hee would spend his own royall person, his Crown, Treasure, Realm, and whole estate; whereof wee assure you, said hee, of our high honor. But now (alas) what secret and subtile projects and practices are there amongst us of this Nation to bring in an universal, boundless, lawless, abominable and intolerable Toleration, which (as the London-Ministers affirm in their Testimonie to the Truth of Jesus Christ, now newly published to the singular praise of their exemplarie and seasonable zeal for God) will prove an hideous and complexive evil of most dangerous and mischievous

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chievous consequence, if ever (which God forbid) it shall be consented to by Autoritie. England shall be swallowed up with Sects, Schisms, Divisions, Disorders, Contentions and Confusions, and becom an odious sink and common receptacle of all the prodigious errors, lies, heresies, blasphemies, libertinism and prophanenesses in the world: so that Rome it self shall not be a more odious puddle and cage of all abomination and uncleanness. The godlie shall sit down and lament us. The wicked shall rise up and insult over us. All the Nations about us shall be amazed at us. All the reformed Churches shall be ashamed to own us. Thus, and much more to this purpose write those worthie Zealots, whose Testimonial to the Truth coming by a providence to my hand, even whilst I was writing upon this Chapter, I could not but here set my seal to it; and here insert this part of it, the whole beeing such as deserv's to be written in letters of gold upon a table of marble, for the use of all posteritie.

Ver. 20. Shee shall be scourged] Thus still (saith a grave Interpreter) the Lord debaseth bond-servants, to teach his children to hate the bondage of sin.

Ver. 22. Shal be forgiven] sc. By faith in Christ, whom these sacrifices did shadow and set forth.

Ver. 23. Three years shall it be as uncircumcised] And so to be cast away, as the fore-skin of the flesh was. The fourth year it was to be separate, to be offered to the Lord in sign of Thanksgiving: And then the fifth year to be eaten. This was to shew, that the verie fruits of the earth are, after a sort, polluted by man's sin, till purged by a new kinde of blessing. 1 Tim. 4. 5. Hereby also God would separate his own people from other Nations: and shew that they might with a better conscience feed upon the fruits of the earth, then others could. There are that set this mystical sense upon the Text. Christ for three years space planted the Gospel in Judea; but the foreskins were cast away for that time, that is, the Gospel was not preached yet to the uncircumcised Gentiles. In the fourth year these fruits were consecrated to God; that is, Christ in the fourth year of his Ministerie died for the sins of the world, rose again, ascended, and sent down the holie Ghost, whereby the Apostles and others were sanctified, being,

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as it were, the first fruits of the promised Land. In the first year, the fruits of the Gospel planted by Christ began to be common, preached to the Gentiles, believed in the world. 1 Tim. 3. 16.

Ver. 26. *Neither shall you use enchantment*] Or, observ fortune's conjecture by signs of good or evil luck, as some render it.

Herod. in Tob. 11. Ver. 27. *Ye shall not round*] Because the Arabians their neighbors did so, and they should not be conformed to idolaters. *Oleaster* a Popish Interpreter understandeth such a shaving here, as their Priests use to bear. But shaving is so bald a Cerimonia, that some Priests in France are ashamed of the mark, and few of them have it that can handsomely avoid it.

Consol. ad Apol. Ver. 28. *Ye shall not make anie cuttings*] Another Heathenish custom, of such as mourned without hope. *Plutarch* tells of some Barbarians that did tear their hair, rent their flesh, slit their ears and nose for the dead. *Jer. 16 6.*

Martin. Vival. in Candelabro cap. de confessione. Ver. 29. *Do not prostitute thy daughter*] As some of the Heathens did in honor of their gods. As the Papists do at this daie, in their Stews and Brothel-houses. Their Casuists complain of some harlots there so boldly lascivious, as to sollicit others, so as to prostitute themselves to all comers; yea in some Spanish Stews, to an unnatural filthiness. But what a shamefull thing is that which *Espenceus* a Papist reports with detestation, that in Rome a Jewish maid might not be admitted into the Stews of whoredom, unless shee would be first baptized. *Dici nequit*, saith hee, *quam incredibili Christianorum tum pudore, tum etiam eorum qui verè tales sunt, cordolio, ut Judæ filie scortari non liceat, Dei filie liceat.* What a shamefull and sad thing is this that a Jewels, unless shee turn Christian, &c.

Espence. de continent. lib. 3. cap. 4. Ver. 30. *Ye shall keep my Sabbaths*] Twice in this Chapter is this commanded, that it may be the better remembered: and that men may know that it is not enough to rest on that daie, but that rest must be sanctified by a reverent resorting to the Sanctuarie, and not prophaned by running into whore-houses and tipling-houses, as in Germanie; where *Alsted* complains and saies, that if the Sabbath-daie should be named according to manie mens observing of it, *Demoniacus potius quam Dominicus vocaretur.* [*And reverence my Sanctuarie*] Com we must

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must into the places of God's worship, with an inward awe and fear of his presence, and not as into a dancing-school, as *Hom. 36.* ad some do. *How fearfull is this place*, saith *Jacob*? It is the place of Angels and Archangels, the kingdom of God, it is heaven itself, saith *Chrysostom.* Away then with all careless negligence and carnal securitie.

Ver. 31. *I am the Lord your God*] What need you then run to the divel for direction? Is it because there is no God in Israel? Everie one that consults with Satan, worships him, though hee bow not: neither doth that evil spirit desire anie other reverence, then to be fought unto.

Ver. 32. *Thou shalt rise up*] *Cognata sunt* γῆρας & γῆρας, old age and honor are near a kin in the Greek tongue, *ut 29 & 29.* See *Prov. 20. 29. Lam. 5. 12.*

Ver. 33. *And if a stranger*] See the Note on *Exod. 22 21.*

Ver. 37. *And do them*] For they are *verba vivenda, non legenda.* Words not so much to be read as lived.

CHAP. XX.

Ver. 2. *That giveth anie of his seed to Moloch*]

SEE the Note on Chap. 18. 21. *Lactantius* reports out of *Pescennius Festus*, that the *Carthaginians* being overcome by *Agathocles* King of Sicilie, and tearing lest their slackness in the service of *Saturn* (who is thought to be the same with *Moloch*) was the cause, offered unto him for a sacrifice no fewer then four hundred young Gentlemen at once.

Ver. 3. *To defile my Sanctuarie*] Great sins do greatly pollute. See *Lev. 18. 21.*

Ver. 5. *I will set my face against that man*] See the reason. *Ezek. 16. 20, 21.* *Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to pass thorough the fire for them?* This was an enraging sin; such as God is absolute in threatening, and will be as resolute in punishing.

Ver. 6. *I will cut him off*] *Nemo cum serpente securus ludit, nemo cum diabolo jocatur impunè.* *Chrysolog. Scrm. 155.*

Ver. 7. *For I am the Lord your God*] And God that is holie should be sanctified in righteousness. *Isa. 5. 16.*

V 2

Ver. 8

Ver. 8. *I am the Lord that sanctifie you*] *Ut acti agatis*, that yee may trade with your talents, sanctifie the Lord God in your hearts and lives, and walk up to your principles.

Ver. 9. *For everie one that curseth*] See the Note on *Mat. 15. 4.* and on *Exod. 21. 17.*

Ver. 10. *Shall surely bee put to death*] Adulterie was death long before this Law. *Gen. 26. 11.* and *38. 24.* So it was afterwards among the *Greeks*, *Romans*, and manie other Nations. *Jer. 29. 22, 23.*

Ver. 15. *Yee shall slaie the beast*] Though innocent: this shew's the hainousness of the sin. See *Chap. 18. 9.*

Ver. 17. *And see her nakedness*] In the Pope's war against the *Albigenses* (those antient French Protestants) when the Bishops had taken a great Town yielded to them, they commanded the inhabitants both men and women to depart stark naked, *Partibus illis, que honestè nominari non possunt, sanctorum illorum cruciatorum oculis expositis*, faith *Rivet*, not suffering them to hide from the impure eyes of those Pope-holie fathers, those parts that nature would have covered. *David* that had faulted in looking lustfully on bathing *Bathsheba*, praie's hard, after hee had smarted for it, *Turn away mine eyes from beholding vanitie, &c.* *Cur aliquid vidi, cur noxia lumina feci?*

See *Hab. 2. 15.* Of looking com's lusting, especially when they do *συνωστειν* (which is the Apostle's word. *2 Cor. 4. 14.*) so look, as the archer at the mark.

Ver. 21. *They shall bee childlesse*] Either barren or bereft; for this is a sin, faith *Iob*, that root's out all a man's increas. *Chap. 3. 1. 12.* Hence that of *Hosea*, They shall commit whoredom, *velo iapparedu*, they shall not increas. *Pered* is a mule, which is a beast verie libidinous, but begetting nothing. *Solomon* had manie concubines, yet but one son and two daughters. So had our *Henrie 8.* Hee had uncovered his brother's nakedness, and was well-nigh childlesse by her. Afterwards hee married manie wives, and was blame-worthie for women, but left no more children then *Solomon*; for hee had *Reboboam* a man neither wife nor fortunate, as they call it: his daughters but obscure, and both of them subjects. But *Henrie* had a Peerlesse Prince to his son (*viz. Edward 6.*) and his two daughters were both Sovereigns of an imperial Crown.

Ver. 24.

Ver. 24. *Separated you*] With a wonderfull separation, such as was that of light from darkness at the Creation.

Ver. 25. *Between clean beasts*] How much more then shall you abstain from those unlawfull copulations, whereby men put off all manhood, degenerate into dogs? *Rom. 1. 27.* *Deut. 23. 18.* *2 Sam. 3. 8.*

Ver. 27. *That hath a familiar spirit*] As *Paracelsus* had one confined to the pummel of his sword, or elf *Eraustus* be-lie's him.

CHAP. XXI.

Ver. 1. *There shall none bee defiled for the dead*]

THis holie abstinence of the Priests in matter of mourning, marriage, &c. figured the transcendent holiness of Christ: The divels could call him *that holie One of God.* *Mark 1. 24.* He taught also both Ministers and people (who are a Kingdom of Priests) 1. Well to govern their passions, and to bee patient of patience. 2. Ever to keep such a *Sabbath of Spirit*, that by no dead works, or persons dead in trespasses and sins, they bee hindered in the discharge of the duties of either calling.

Ver. 2. *And for his brother*] The high-priest might not for anie of these, *ver. 10, 11.* nor might *Eleazar* and *Ithamar* for their dead brethren *Nadab* and *Abihu.* *Levit. 10. 6.* becauf in that case, mourning might have seemed murmuring.

Ver. 3. *And for his sister*] What? and not for his wife? Yes surely (though shee bee not mentioned) becauf shee is nearer then either daughter or sister. See *Ezek. 24. 16.* hee was a Priest; but that was an exempt case; an exception from what was ordinarily don.

Ver. 4. *Being a chief man*] A *vir gregis*, all whose actions were exemplarie, and have not an impulsive onely, but a compulsive power and propertie. *Gal. 2. 14.* *Why compellest thou the Gentiles?* His example was a compulsion.

Ver. 5. *They shall not make baldness, &c.*] So *Chap. 19. 27.* Howbeit in humiliation for sin the Lord God of hosts called them all, both Priests and people, to weeping and mourning.

V 3

Ioel

Jesuita vapulans. p. 331.

Ovid.

Jeel 2.17. yea to baldness and sackcloth. Isa. 22.12. Here wee cannot easily over-do.

Ver. 6. They shall bee holie] Heb. *Holiness, i.e. all holie, even as holiness it self, meerly spiritual.* [*Not profane the Name of their God*] Not do anie thing unworthie the majestie of the Ministerie : but suffer the dead to burie their dead. *Mat. 8. 23.*

Ver. 7. They shall not take a wife] Lest his function bee disgraced. That which *Hosea* was commanded to do against this prohibition. *Chap. 1. 2.* was but vilional. [*Or profane*] defoured, ravished. [*Put away from her husband*] Because of evil report.

Ver. 8. Thou shalt sanctifie him] *i. e.* Thou *Moses* shalt command him to bee sanctified, as *Exod. 19. 10.*

Ver. 9. Shee shall bee burnt with fire] A peculiar plague, to shew the hatefulnes of the sin.

Ver. 10. Shall not uncover his bead] So neither doth the *Musti* among the *Turks*, nor the *Pope of Rome* uncover to anie man : but this is their pride and stateliness.

Ver. 11. Nor desire himself] But appear impassionate, as it were, and more than a man.

Ver. 12. For the crown of the anointing] Noting thereby, that *Christ* now risen is crowned with glorie and honor. *Heb. 2. 7. Zach. 6. 12.* and so shall wee with him. *Heb. 2. 9, 10. 1 Cor. 15. 47, 48, 49.*

Ver. 13. In her virginitie] Such is *Christ's* wife. *2 Cor. 11. 2. Revel. 14. 4. Mat. 25.* not giving her love, or his worship to anie other.

Ver. 14. Of his own people] A Jewels of anie Tribe. *Ezek. 44. 22. 2 Chron. 22. 11.*

Ver. 15. Profane his seed] Disable them for the Priesthood by marrying such a wife as was forbidden him.

Ver. 17. That hath anie blemish] *Christ* was without blemish, so should all the *Saints* bee, but especially *Ministers*, of whom it should bee said as of *Abjalom*, that from top to toe there was no blemish in him. *2 Sam. 14. 25.*

Ver. 18. Hee shall not approach] Lest his Ministerie bee slighted for his personal defects and deformities : how much more for his ignorance, envie, indirect aims, uneven walking, injudiciousness, unheavenlie mindedness, &c. purported by these bodily imperfections ?

Ver. 22.

Ver. 22. Hee shall eat the bread] So might not the unclean Priests. *Levit. 22. 7.* Our involuntarie weakneses shall not debar us from benefit by *Christ*.

CHAP. XXII.

Ver. 2. That they separate]

THough Priests, yet they may not hold themselves privileged above others to commit sin, but are the rather obliged to dutie. Why should anie *Chrysoptom* have caul to saie? *Non arbitror inter sacerdotes multos esse qui salvi fiant;* I do not think that manie of our *Ministers* can bee saved: 'tis well if anie? Or anie *Campion* to exclaim? *Ministris eorum nihil vilius.*

Ver. 6. Unless hee wash his flesh with water] Whereby hee was led to the laver of *Christ's* blood, which is opposed to legal washings. *Heb. 9. 9.* Run wee to that open fountain. *Zach. 13. 1.* and bee everie daie washing and cleansing our selves therein from all filthiness of flesh and spirit. Everie Jew had his water-pots for daillie purification. *John 2. 6.* Wee have a far better *Bath.*

Ver. 7. Because it is his food] *Animantis cujusque vita in fuga est,* and must bee preserved by food.

Ver. 9. And die therefore] It is no dallying with *God.* Either do it wee mult, or die for it.

Ver. 10. There shall no stranger] The equitie of all this was, that *Ministers* should have a comfortable sublittence for them and theirs: and that the things that are appointed to that purpose should not bee converted to other uses. *1 Cor. 9. 13.* It is certainly a sad complaint that *Luther* make's. *Nisi superesset spoliū Aegypti quod rapuimus Papae, omnibus Ministris verbi sane pereundum esset, &c.* Were it not for such *Luther. in Gen. 47.* spoils of *Aegypt* as wee have won from the *Pope*, *God's* *Ministers* might starve and perish. And if ever it com to that, that they mult bee maintained by the people's benevolence, a miserable maintenance they are like to have of it. That little that wee have now diripitur à Magistratu is got from

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us by the great Ones, who rob our Churches and Schools, as it they meant to make an end of us with hard hunger. Thus hee. See Hag. 2. 14. All the water In Jordan, and the Cerimonies in Leviticus, cannot cleane a man so long as the polluted thing remain's in his hand.

Ver. 16. *Or suffer them*] From my other men's sins, Good Lord deliver mee, said One: Have wee not enough of our own to answer for? See 1 Tim. 5. 22. with the Note. That cannot bee wholsom meat, that is sauced with the blood of souls, and spiced with the wrath of God.

Ver. 20. *It shall not bee acceptable*] Nay, it shall bee abominable. Mal. 1. 7. God require's the best of the best, fine flour without bran. Levit. 2. 1, &c. and curseth that *cousener*, that having a sound or a fat male in his flock, bringeth to him a corrupt carrion, or a lean starvling for Sacrifice. Vers 14.

Ver. 23. *That maiest thou offer*] Though it have som kinde of defect, yet (in free-will offerings) it might pass. This was to signifie, that our imperfect obedience after that wee are once in Christ, is accepted by Christ, who is without all blame and blemish.

Ver. 24. *Neither shall you make anie offering*] No not a free-will offering. Religion love's to lie clean. God will take up with a poor, but it must bee a pure sacrifice.

Ver. 25. *Their corruption is in them*] As not having their hearts purified by faith; and therefore not in case to please God.

Ver. 27. *It shall bee seven daies*] As not beeing man's meat, till then: but legally impure, and in their blood, as were like-wife infants.

Ver. 28. *Ye shall not kill it and ber young*] Becauf it bear's a shew of crueltie, and of adding affliction to the afflicted. See Gen 32. 11. Hof. 10. 14.

Ver. 29. *Offer it at your own will*] God strain's upon no man. *Virtus nolentium nulla est.*

Ver. 30. *On the same daie*] See the Note on Chap. 7. 15.

Ver. 31. *I am the Lord*] Your rightfull Lord, and my reward is with mee, to give unto everie man according to his works.

Ver. 32.

Ver. 2. *My holie name*] Holie, and therefore reverend. Psal. 111. 9. Holines hath honor.

CHAP. XXIII.

Ver. 1. *And the Lord spake*]

SEE the Note on chap. 7. 22.

Ver. 2. *To bee holie convocations*] Not bare rests: as Plato ^{Αναπαυλάς} said, that the Gods, pittying men's labor, appointed their festivals to bee a remission of their labor. See the Notes on ^{των παρών. 2.} de legib. Exod. 20. 8, 9, 10, 11.

Ver. 3. *Ye shall do no work therein*] Save onely works of pietie, charitie and necellitie. These are allowed by our Saviour. Mark 2. 29. and 3. 4. and 3. 27. The Jews superstitiously hold, that it is not lawfull for a blinde man to lean upon a staff on a Sabbath-daie, as the lame may: That if a Flea bite a man on that daie, hee may take it, but not kill it: that if a thorn prick him in the foot on that daie, hee may not pull it out: That a Tailor may not carrie a needle, much less a sword; that a man may not spet, or bee taken out of a jakes, as that Jew of *Tewksburie*, who said,

Ranulph. lib. 7
c. 37.

Sabbata sancto colo, de stercore surgere nolo.

Whercunto the Earl of Gloucester replied,

Sabbata nostra quidem (Solomon) celebrabis ibidem.

Sir, reverence of the Sabbath keep's mee here:

And you Sir, reverence shall our Sabbath there.

In all your dwellings] Where you are to sanctifie this rest, and to repair to your Synagogues. Act. 15. 21.

Ver. 5. *In the fourteenth daie*] See the Notes on Exodus 12. 18.

Ver. 11. *And hee shall wave the sheaf*] This signified that they and theirs were accepted of God through Christ. [*On the morrow after the Sabbath*] Here the Lord's daie was prefigured (saith one) therefore prescribed, and instituted of God. This shake-daie-sheaf was a pregnant type of Christi's rising again, the first-fruits from the dead. It was fulfilled in Christ's resurrection, the daie after the Sabbath: And becauf this Sabbath

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bath

bath was chiefly meant of the Passover (which was an high Sabbath) it was a double Sabbath, wherein Christ rested in the grave. The verie next morning was Christ waked before the Lord; when, in the earth-quake, hee rose from the dead (the first fruits of them that sleep) and there-hence entered the everlasting gates as a King of glorie. *Psal. 24. 7.* which *Psalme* is in the Greek called, *A Psalm of David of the first daie of the week.*

Ver. 15. *Seven Sabbaths*] That is seven weeks; The Sabbath is queen of all the daies of the week; and therefore carri'es the name of the whole week.

Ver. 17. *Out of your habitations*] That is, out of the new corn (growing of the same land which God gave them to inherit) *not forrein.* [*The first fruits*] viz. of their wheat-harvest, as the sheaf-sheaf, *vers 10.* was of their barlie-harvest. Thus were they to express their thankfulness to God for those pretiolls fruits of the earth. *Jam. 5. 7.*

Ver. 22. *And when yee reap*] See *Chap. 19. 9.* In these wee entertaine Christum convivam; Christ a guest, faith Hieron.

Ver. 24. *Of blowing of trumpets*] This feast signified the spiritual joie and gladness of the Saints, that are redeemed by Christ, all their life long. *Isa. 33. 10.*

Ver. 27. *Also on the tenth daie*] See the Note on *Chap. 16. 31.* Thus they were kept in sorrow five daies, before they might keep their feast of joie. *vers 34.*

Ver. 34. *The feast of tabernacles*] It signified (the Prophet *Zacharie* being interpreter, *Chap. 14. 16, 17, 18, 19.*) that the remembrance of our redemption by Christ should bee perpetuated with all spiritual gladness.

Ver. 42. *Yee shall dwell in booths*] The siege of *Jerusalem* by the Romans lasted six moneths. It began at the Passover, and ended at this feast of *Tabernacles*: *Ita festum illud fuit finis istius poliie.*

CHAP.

CHAP. XXIII.

Ver. 2. *Beaten for the light*]

Ministers must beat their brains, and bend their utmost endeavors to give light to them that sit in darkness, and in the shadow of death, and to guid their feet into the waie of peace: as that *burning and shining light*, the Baptist did. *Luk. 1. 79.*

Ver. 3. *From the evening unto the morning*] In the morning it went out. *1 Sam. 3. 3.*

Ver. 4. *Upon the pure candle-stick*] Pure, because daily purified by the Priests: so must our consciences bee from dead works by daillie repentance.

Ver. 5. *Twelve Cakes*] See the Note on *Mat. 12. 4.*

Ver. 6. *Six on a row*] One by another, not one upon another, as they are commonly painted.

Ver. 8. *Everie Sabbath*] So must the bread of life bee everie Sabbath at least set before the Saints.

Ver. 10. *Whose father was an Egyptian*] His mother taught him to speak, his father to blaspheme. *Sirow together*] In the heat of contention, what will not men saie or do.

--- qui non moderabitur ira

Indictum velis esse, dolor quod suaserit, & mens.

Ver. 11. *Blasphemed the name, &c.*] Heb. bored it thorough, gored it, pierced it, as did those Syrians, slain by the fall of the wall of *Aphek*, *Ralsbakgh* that dead dog, *Julian* the Apostate, *Chosroes* the Persian, the raging Turk at the siege of *Scadra*, that foul-mouthed Papist that durst saie, *The God of the Protestants is worse then Pan* god of clowns, which can indure no ceremonies nor good manners at all. To these add *Paul Best*, who hath lately published blasphemous verses against the *Trinitie*. See the *London Minister's Testimonial* to the Truth of *Jesus Christ*. Ira. 36. 6.
Turk. Hist.
423.

Ver. 14. *And let all that heard him*] The Jews at this daie abhor the blasphemies of Christians, so openly and ordinarily darted up with hellish mouths against God. The Turks punish their prisoners sorely, when as, through impatience or desperation, they break out into them. Sheldon's
Mark of the
beast. Ep. dcd.
Spec. Europ

Ver. 16. *And hee that blasphemeth*] Swearers and blasphemers

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Lonicer-theat. hist.

toſs God's name to& fro with ſuch impietie and prophaneneſs, as if their ſpeech could have no grace, but in his diſgrace: as if *Augustus Ceſar* were dealing with ſom god *Neptune*; or the three ſons trying their archerie at their father's heart, to ſee who can ſhoot nightheſt. [*Shall bee ſurely put to death*] Though hee bee never ſo much provoked by others, as this blaſphemer was; that ſhall no whit excuſe him.

Ver. 17. *And hee that killeth anie man*] Though in hot blood; Scripture make's no difference between murder and manſlaughter. See the Note on *Gen. 9. 6.*

Ver. 19. *As hee hath don*] God love's to retaliate; it is his uſual manner of proceeding in puniſhing.

C H A P. XXV.

Ver. 2. *Then ſhall the Land keep a Sabbath*]

BY their weeklie Sabbath they professed that themſelves belonged to God (though *Seneca* jeer them for it, as thoſe that caſt awaie the ſeventh part of their time) by this ſeventh year Sabbath, they professed, That their Land belonged to God, and that they were onely his hindes, his tenants, and tith-men. Hence it is called, the Lord's land. *Hof. 9. 3.* and *Immanuel's. Iſa. 8. 8.*

Ver. 4. *A Sabbath of reſt unto the Land*] This and the Jubilee year shadowed our eternal reſt. *Col. 2. 16, 17.* *Heb. 4. 9.* 1. Everie ſeventh-daie they reſted from their labors. 2. Everie ſeventh year the ground reſted. Everie ſeventh ſeventh (as ſom reckon it) was the Jubilean Sabbath: at which time all debts were remitted, priſoners releaſed, morgages reſtored to the right inheritors. The great and eternal Sabbath comprehend's all theſe. How then ſhould wee breath after it, and even go forth to meet it (as the Jews do their weeklie Sabbath) begining it an hour ſooner then the Law required; and this they called their *Sabbatum*, or little Sabbath?

Ver. 6. *Shall bee meat for you*] Thus God taught and inured them to depend upon his providence, and to feed on faith, as ſom read that text. *Pſal. 37. 3.* For though the owner of the field might gather, even on that year, for the maintenance of himſelf

himſelf and familie, yet hee was neither to ſowe his field, there-by to greaten his harvelt, nor to hedg his field, or lock up his vineyard, &c.

Ver. 9. *In the daie of attonement*] Here began the Jubilee: this feaſt was founded in a faſt. They that ſowe in tears ſhall reap in joie: neither is there anie ſuch comfort as theirs, that have ſoundly ſoaked themſelves in godlie ſorrow.

Ver. 10. *And proclame libertie*] See this expounded by the Prophet *Iſaiab.* Cap. 61. 1, 2, with *Luk. 4. 21.* A moſt joitull Jubilee indeed. In the year of Chriſt, 1617, the Pope proclaimed a Jubilee for the peace of *Italie* and *Austria.* The Proteſtants alſo of *Germanie* did the like, in honor of God, and for joie of the Reformation begun by *Luther* in *Germanie*, a juſt hundred of years before.

Ver. 12. *Out of the field*] See the Note on ver. 6.

Ver. 14. *Ye ſhall not oppreſſ*] But proceed by that golden rule, *What ever yee would that men ſhould do to you, even ſo do yee to them.*

Ver. 17. *But thou ſhalt fear thy God*] And ſo depart from this evil alſo. *Gen. 42. 18.* *Joſeph* ſaid to his brethren (who feared hee would roul himſelf upon them) *This do and live, for I fear God. q. d.* I dare do you no hurt, though yee bee fallen into my danger. So his grand-father *Iſaac*, ſeeing that hee had don unwilling juſtice, durſt not reverſe the bleſſing, though hee had ſom minde to it, for God had overawed him. *Gen. 27. 33.* And ought yee not to have walked in the fear of the Lord, ſaid good *Nehemiah* to thoſe mercieleſs griping Uſurers? *Cha. 5. 9.*

Ver. 20. *And if yee ſhall ſaie*] A clear answer to a carnal objection. Uſually God conceal's the objection in Scripture, and meet's it with an answer, which is an act of grace.

Ver. 21. *Command my bleſſing*] Now if God ſend his *Mandamus*, who ſhall gainſtand it?

Ver. 23. *The Land is mine*] See *Verſ. 2.*

Ver. 25. *And if anie of his kin*] Chriſt is our near kinsman, and ſo by propinquitie (as a man) had the right of redemption. *Ruth 2. 20.* and *3. 9, 11, 13.*

Ver. 34. *May not bee ſold*] This Law laſted but during the pedagogie: for *Joſes* a Levite ſold his land, and brought the monie, and laid it at the Apoſtle's feet. *Act. 4. 36, 37.*

Ver. 35. *That hee may live with thee*] i. e. Live in good faſhion;

shion; for a necessitous life is a lifeless life. Thus shall yee sale to him that liveth. 1 Sam. 25. 6. So Job. 4. 50. thy daughter liveth.

Ver. 36. *Take thou no usurie*] God dispenseth with no usurie, but condemn's both *Nesbec* the biting, and *Tarbit* the toothless. In *Rome* at this date, all usurers are excommunicated monethly. The Jews indeed are permitted to strain up their usurie to eighteen in the hundred upon the Christian (for among themselves they no where use it) which causeth manie of the unconscionable Christians to use these Jews under hand in improving their unlawfull rents to the utmost proportion.

Ver. 43. *Rule over him with rigor*] As the *Aegyptians* did over the *Israelites*. Exod. 1. 13. Thy servant is made of the same earth with thee, and hath right to the same heaven with thee. See Gal. 3. 28. The servant paid the half shekel as well as the master. Stand not therefore on terms of inequality: but know that your felvs also have a master in heaven. Do therefore to them that which is right and equal. Col. 4.

CHAP. XXVI.

Ver. 1. *Yee shall make you no idols*]

SEE the Notes on Exod. 20. 4, 5. God knew the people's proneness to idolatrie.

Ver. 2. *Yee shall keep*] See the Note on Chap. 19. 30.

Ver. 4. *Rain in due season*] The best Almanack wee should relie upon for seasonable weather, is our obedience to God, love to our neighbour, care of our felvs.

Ver. 5. *Dwell in your land safely*] Confidently, fiducially, as boldly relying upon God's protection.

Ver. 6. *Neither shall the sword*] To devour and desolate it, to eat flesh and drink blood, without measure or satietie. A fire it is that feed's upon the people. Isa. 9. 19. a hungrie Wolf that snatcheth on both hands. Ver. 20.

Ver. 7. *And yee shall chase your enemies*] If forreiners invade you, you shall bee able to quel and quiet them quickly.

Ver. 8. *And five of you*] God strengthen's or weaken's the arm of either partie. Ezek. 30. 24. strike's a Panick terror of, as into

into those *Aramites* that heard an hurrie-nois in the air (made by the Angels likely) and fled.

Ver. 9. *And establish my Covenant with you*] This is more then all the rest. So Gen. 17. 20, 21. *I have blessed Isaac; twelve princes shall bee begot, but my Covenant will I establish with Isaac.*

Ver. 11. *I will set my tabernacle*] The Philosopher could comfort himself, that though hee had little els to trust to, yet *ὁ θεὸς οἰκεῖ με*, here are the gods with me, meaning his household-gods. And hee in Plutarch said of the *Scythians*, That though they had no mulick, nor vines amongst them, yet they had gods. How much more may the Saints glorie in God's presence? *Aug.*
habent omnia qui habent habentem omnia.

Ver. 12. *And I will walk*] See the Note on 2 Cor. 6. 16.

Ver. 13. *Which brought you forth*] This they often hear of, not by waie of exprobration. Jam. 1. 5. but to incite them to thankful obedience. Deut. 8. 11. Job. 24. *Servati sumus, ut serviamus.*

Ver. 14. *But if yee will not hearken*] Here wee may observ twice so manie threatnings as promisses; which serv's to set forth the baseness of our natures, that will do more for fear then love.

Ver. 16. *I will even appoint*] Put them in commillion, send them with such autoritie as shall bee irresistible. [*Terror, consumption, and the burning ague*] i. e. terrible sicknesses of all sorts, such as was the sweating sickness, called, *Sudor Anglicus, quia Anglia perpetuum malum.* It reigned here som fortie years together, and slew so manie, that strangers wondered how this Island could bee so populous to bear and burie such incredible multitudes. No stranger in *England* was touched with this disease, and yet the *English* were chased therewith, not onely in *England*, but in other countries abroad: which made them like tyrants, both feared and avoided, wherever they came.

Ver. 17. *They that hate you*] A hevie curse to anie people, to have mischievous malicious Princes set over them: odious to God, malignant to the people.

Ver. 18. *Seven times more*] God will have the better of us, and good reason: for is it fit that hee should cast down the bucklers first? *Illud quidem sic habeto*, said the Orator, *nisi sanatus animus sit, quod sine Philosophia fieri non potest, finem miseriarum nullum fore.* Bee sure of this; if thy minde mend not, there will bee no end of thy miserie.

Ver. 19. *Your heaven as iron*] Hard hearts make hard times.

En

*En quia jam nobis sint ferrea pectora, reddidit
Caelum etiam nobis durius ere Deus.*

*Et quia jam nummos gignant pro sanore nummi:
Antè ferax tellus desinit esse ferax.*

Bill. Anthol.
1 b. 2.

Ver. 20. *Your land shall not yield*] See this fulfilled. *Jer. 14. 1, 2, &c. and Joel 1. 12. Jer. 8. 13.* And yet their countrie was called, *Sumen totius orbis*, *Cornelius Tacitus* yield's it to bee a fruitfull countrie. So did *Rabshakeb* long before. *2 King. 18. 32.*

Ver. 21. *Contrarie unto mee*] Or, *Carelesly before mee*, as our un-
girt Christians. Profligate Professors do. [*Seven times more
playes*] God cannot bee exhalted, neither need wee fear as hee
did of his *Jupiter*,

*Si quoties peccent homines sua fulmina mittat
Jupiter, exiguo tempore inermis erit.*

Ver. 22. *I will also send wilde beasts*] As hee did, *Num. 21. 6,
2 King. 17. 25. 2 King. 2. 24.* See *Isa. 13. 21. Jer. 5. 6.*

Ver. 23. *Iee will not bee reformed*] Or, *Chastised*. God will
master us, but the wicked refuse to receiv corrections: like
naughtie boies they prove more stubborn or more stupid: they
siout it out, and will not stoop. When God's hand is lifted up,
they will not see; *bu they shall see, and bee ashamed, &c. Isa. 26. 11.*

Ver. 24. *Then wil. I walk contrarie*] God will bee as froward
as they for the hearts of them. *Pf. 18. 20.* Hee will *wrie with them*;
neither may they look to get anie thing of him by wriggling
and wrestling.

Ver. 25. *I will bring a sword*] God *make's peace, and create's e-
vil. i. e. war*, called *evil*, per *Antonomastiam*. Whencesoever the
sword com's, it is *batled in heaven*. *Isa 34. 5.* [*The quarrel of my
Covenant*] For breach whereof *Jerusalem* is long since laid waste,
those seven golden *Candlesticks* are broken in pieces, *Bohemia*
lie's still a bleeding, which was the seat of the first open and
autoriz. d Reformation. And what may wee think will becom
of us all, who like men have transgressed the *Covenant*. *Hof. 6. 7.* or
as *Junius* read's it, not *tanquam homines*, but *tanquam hominis, &c.*
Wee have made no more of breaking *Covenant* (alas! our Na-
tional League and solemn *Covenant*!) then if therein wee had
had to do with dust and ashes like our selvs, and not with the
great God; who is therefore whetting his sword, and subth-
ing it for slaughter, *Quod Deus avertat.*

Ver. 26. *And not be satisfied*] As sick of a bulimie, or dog-
like

like appetite, common in times of famine, such as was that of
Samaría, Saguntum, Jerusalem, Sancerre, &c.

Ver. 28. *Seven times more for your sins*] God will not ceas pur-
suing till *Sheba's* head bee thrown over the wall. Three times
in this Chapter God raiseth his note of threatning, and hee rai-
seth it by *sevens*, and those are discords in musick. Such sayings
will bee heavie songs, and their execution heavie pangs to the
wicked.

Ver. 29. *And yee shall eat*] As they did *2 King. 6. 29. Lam. 4.
19. Pone pretium humane carni*, was once heard open'y procla-
med at *Rome*, in the reign of *Honorius* the Emperor. A hard case
indeed. Here in *England*, in *Edward 2.* his time, *Anno 1316.* *Alsted. Chron.*
there was so terrible a famine, that horses, dogs, yea men and
children were stolen for food, and the theeves newly brought
into the *Gaol* were torn in pieces, and eaten presently half a-
live, by such as had been longer there. *Speed's Hist.*

Ver. 30. *Upon the carcases*] Or, *Stumps and shivers* of your
idols overturned. *Jer. 16. 18. Ezek. 4. 37.* Thus in *Ket's* conspi-
racie those rebels of *Norfolk*, that brought with them into the
field the *Pix* under his *Canopie* in a cart, not without masses,
crosses, banners, candlesticks, &c. All which trumperie, to-
gether with their breadden god was tumbled in the dirt, amidst
the carcases of their late idolatrous worshippers. *Act. and Mon.
fol. 1190.*

Ver. 39, 40, &c.] A special text touching the rejection and
conversion of the Jews.

CHAP. XXVII.

Ver. 1. *And the Lord spake*]

THis is oft premised and prefaced for autoritie's sake, and
that wee may learn to resolv all divine doctrines into *Deus*
dixit.

Ver. 2. *When a man shall make a singular vow*] *Votum eximium*
as *Vatablus* render's it, a personal, particular, voluntarie vow;
which, drawn by som peculiar reason, a man promiseth to God
of his own accord; It is a binding of ones self to God by an ho-
ly & religious promise, to do or not to do something lawful, pos-
sible, useful for our increas in godliness: As here of persons,
after-

afterwards of things: all which might bee redeemed (under such exception as the Law provideth) by the estimation of the Priest for certain shekels of silver, after the shekel of the Sanctuary: this was double to the ordinarie shekel. The aim and intent of these personal vows was (saie som) that the price of their redemption might bee imploied either for the maintenance of the Priests. *Numb.* 18. 14. or for the repair of the Sanctuary. 2 *King.* 12. 4, 5. Neither by such vows do wee cast anie new shaves upon our selves, but rather a new tie to the payment of an old debt.

Ver. 3. *Fiftie shekels of silver*] This was the greatest rate, because people are then in their prime; and yet no verie great one, lest they should think much to vow, or perform to the Lord their God.

Ver. 4. *And if it bee a female*] Shee is set at a lower valuation then the male; because les able for anie laborious or rational imploiment.

Ver. 5. *From five years old*] Childhood and youth is vantage. There is a bundle of follie in a child's heart. *Prov.* 22. 15. The same Greek word signifieth a fool, and a childe. And *Eccles.* 11. 10. the Hebrew word used to signifie youth, signifieth blackness or darkness, to note, that youth is a dark and dangerous age. Few Macariusses to bee found, who, for his gravitie in youth, was fir-named *μακαριωτης*, the old young man.

Ver. 8. *But if hee bee poorer*] Indulged hee shall bee, but not exempted. Vows (in things lawfull and possible) must bee performed, as wee can at least. If rashly made, that rashness must bee repented of, but the vow, if otherwise lawfull, must bee kept, without delais or diminution, to the utmost of our power. Men may not plaie with vows, as Monkes with their collars, which they can slip at pleasure. *Eccles.* 5. 3, 4. *Pf.* 76. 11. To vow is voluntarie, to paie is necessarie. And yet what more common in the world then ship-mens vows? As hee in *Erasmus*, who in a storm promised his Saint a picture of wax as big as *S. Christopher*, but when hee came to shore, would not give a tallow candle.

Ver. 10. *Then it, and the exchange thereof*] For a punishment of his instabilitie and lightness.

Ver. 28. *Notwithstanding no devoted*] Hitherto of things consecrate, now of things exsecrate (whereof see a command.

Deut.

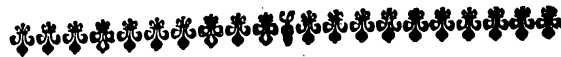
Deut. 13. 15, 17. an example. *Numb.* 21. 2.) These could not bee sold, nor redeemed, but must remain with the Priest: if it were a beast, then to bee put to death.

Ver. 30. *And all the tithe*] See here in this Chapter what a liberal maintenance God allowed the Priests: 1. Divers votive oblations, or their redemptions. 2. All the first-born, or their redemptions. 3. Everie devoted thing, unless devoted to som particular use. 4. All the tithes of what kinde soever. Besides first-fruits, oblations, portions of sacrifices, &c. And I see not (saith a reverend man) but that tithes at least, or som better thing should bee due to the Ministers of the Gospel by divine ordinance: and that those that take them from us should give us a better thing, as those here that had a minde to redeem their tithes, were bound by the Law to add to the price everie fifth pennie above the true value.

M. W. in his Debt-book.



FINIS.



via G.

Niceph.

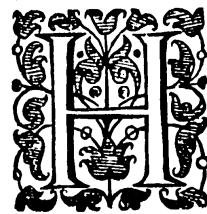
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A
 COMMENTARY OR EXPOSITION
 UPON
 The Fourth Book of MOSES
 CALLED
 NUMBERS.

CHAP. I.

Verf. 1. *In the WilderNESS of Sinai*]



ERE God held his people, well-nigh a twelve-moneth. Here they received the Law, both Morall and Ceremonial: the Morall, drove them to the Ceremoniall, which was then Christ in figure; as it doth now drive us to Christ, in truth. The Ceremoniall Law, saith one, was their Gospell. Wee must also pass by *Sinai*, to *Sion*; unless we like rather to be carnally secured, then soundly comforted. See the notes on *Exod. 19.1.*

Verf. 2. *Take ye the summe*] Hence this Book is named (in the Greek,) *Numbers.*

Verf. 3. *All that are able*] The people perceiving, how many hundred thousand strong they were, might go on, with more courage against their enemies. It is an ancient custome in *Scotland,*

A a a a

land,

Sr. Jo. Heywood in the Rife of King Edw. 6.

land, in cases of importance, to command the fire-crofs to be carried; that is, two fire-brands to be fet in fashion of a crofs, and pitched upon the point of a speare, and proclamation is thereupon made; that all men, above sixteen years of age, and under sixty, shall come into the field, to advance against the common enemy.

Verf. 4. *A man of every tribe*] These were men of renowne. *Verf. 16.* To do worthily in *Ephrata*, is the way to be famous in *Bethlehem*, *Ruth* 4.11. It is said of a great States-man, in Queen *Elizabeths* dayes, that he was in the number of those few, that both lived and dyed with glory.

Verf. 16. *Princes of the tribes*] These were those officers over them in *Egypt*, (saith an Hebrew Deftour,) that had been beaten for them, *Exod.* 5.14. Now they are raised to great preferment. *Sic per angusta ad angustum, per spinas ad rofas, per mortuum ad quietem, per crucem ad calicem contendimus.*

Verf. 17. *Which are expressed by their names*] And they are all excellent good names, and very significant; hereby is testified to posterity, that they forgot not the Name of their God, when they were in the iron furnace; but could say, as *Pfal.* 44.17. *All this is come upon us, yet have we not forgotten thee: Though thou hast sore broken us, in the place of dragons, &c.*

Verf. 19. *So he numbred them*] See the note on *Exod.* 30.12. At every generall muster, they paid poll-money; See *ib.* *vers.* 16. Such a taxation was first granted, in this kingdome, to *Edward* the third; but in the next reign, proved of ill consequence; the exactness receiving from the people no less summes of turkes, then of coyn; whereupon, also, followed the first and greatest popular insurrection, that ever was seen in this kingdome.

Verf. 47. *Were not numbred*] Because, by speciall priviledg, exempted from secular and military employments, that they may wholly devote themselves to the service of the Sanctuary. *Peter*, in like sort, must put up his sword; and *Timothy* not intangle himself with the affaires of this life, that he may please him who hath chosen him to be a souldier, of another nature, *2 Tim.* 2.4. But *Timotheus Herulus* that warlike Bishop of *Alexandria*, *Anno Dom.* 467, was a gallant fellow in his generation. And some of *Peters* pretended successours were, *viri biliosi et bellicosi*; cast the keys into *Tiber*, and took up *Saints Pauls* sword, and the Imperiall habit. So have divers of their dear sons done; as *Philip*, Bishop of *Beau-vien* in *France*; who, being taken in battell, by our

Theophilus Alexandria: Episcopus primus inter Christiani nominis episcopos, armatus astitit. Secret.

Daniels hist.

Camdens Eli. Lib.

Richard the first, in a skirmish, had his armour he was taken in, sent to the *Pope*, with these words engraven thereon; *Videntium filii tui tunica sit, vel non*; See whether this be thy sons coat or not.

Verf. 53. *Shall pitch round about*] As the living creatures; (the Ministers) are between the 24 elders, the congregation of the faithfull, and the throne, *Rev.* 4.

CHAP. II.

Verf. 1. *And the Lord spake*] He being the Lord of these Hoasts of *Israel*, *Exod.* 12.41. gives order for the marshalling of them, in such good array, and allcomely equipage, as made them as a city, that is compact together; *both beams full as the Moon*, and terrible, as an army with banners, *Pfal.* 122.3. *Cant.* 6.10. This *Balaams* beheld with admiration, *Nam.* 24.5.6.

Verf. 2. *Far off about the Tabernacle*] About it: The Emperourstent, is among his souldiers. *Xerxes* pitched his tent, not only among, but above his souldiers, that he might look on them, when in fight, for their encouragement. So the Lord; who as he is round about his people, *Pfal.* 125.2. so they are round about the Lord, *Pfal.* 76.12. *A people neer unto him*, *Pfal.* 148.14. Yet not so neer, but they must know, and keep their just distance; as here, they pitched far off, about the Tabernacle; a mile off, as is gathered from *Iosh.* 3.4. God, though he loves to be acquainted with men, in the walks of their obedience, yet he takes State upon him in his ordinances, and will be trembled at, in our addresses to his Majesty.

Verf. 3. *And on the East-side*] *Judah* encamped foremost. It was fit the *Lion* should leade the way. Better an army of Harts, with a *Lion* to lead them on, &c. This order in their march, shewed the principality that should continue in this tribe, till *Shiloh* came. *Judah* herein also was a type of *Christ*, who is the Captain of the Lords Hoasts, *Iosh.* 5.14. and of our salvation, *Heb.* 2.10. and goeth before his heavenly armies, *Rev.* 12.7.

Verf. 10. *And on the South-side*] The order proceedeth, from East to South, and so to the West, and North; according to the course of the Sun, and climates of the world, saith one. I may add, according to the course and progress of the Gospell: which

went out of *Indea*, (lying East) into *Greece*, which lyeth South. And from thence passed to the Western parts, the *Latine Church*, and so to us of the North. And because

*Vespera nunc venit, nobiscum Christe manetis
Extingui lucem nec patiare tuam.*

CHAP. III.

OF Aaron and Moses] Of Aaron by nature, of Moses by education, and instruction. See 1 *Cor.* 4.15. *Gal.* 4.19. with the Notes there. So the *Jesuites* call themselves *Padres*, and require of their *Novices* blinde obedience, which is more then ever Moses did.

Verf. 3. Which were anointed] And so should have walked, as became Gods anointed; leaving a sweet smell behind them every where: but they went out in a stench, they fell, as if they had not been anoynted with oyle, 2 *Sam.* 1. 21.

Verf. 4. And Nadab and Abihu] Such a cross had David, in his two eldest, Amnon and Absalon. See the Notes on *Levit.* 10.1. 2.

Verf. 9. They are wholly given unto him] Heb. they are given, they are given. So the Ministers of the Gospell, are called gifts, *Eph.* 4.8.11. *honouraries*, such as Christ bestowed upon his Church, at the day of his Coronation, and solemn inauguration into his throne, at his wonderfull Ascension.

Verf. 10. And the stranger] Though a *Levite*, yet if not of Aarons seed, *Num.* 18.3. *Heb.* 5.4. Let this be thought upon by our over-bold intruders into the work of the Ministry.

Verf. 13. Because all the first-born] So they were from the beginning: but here is noted a continuance of this ordinance; when it is said, that he sanctified the first-born to himself, what time he smote every first-born in *Egypt*. Now, the first born are said to be Gods, by a singular right, *Exod.* 13.2. and so they were types, 1. Of Christ, *Rom.* 8.29. to whom therefore we must give the honour, of his first-birth-right; all our sheaves must veyle and bow to his sheafe. 2. Of Christians; those first-born, whose names are written in Heaven, *Heb.* 12.23. Who are dear to God, as his first-born, *Exod.* 4.22. and so higher then the Kings of the earth, *Psal.* 89.27. for they are Kings and Priests unto God, *Rev.* 1.6.

to serve him day and night in his temple, *Rev.* 7.15.

CHAP. IIII.

Verf. 2. OF the sons of Kohath] Kohath, was not *Levies* first-born, but *Gershon*: and yet he hath the preheminence, and chiefe charge; as of the *Arke*, *Table*, *Candlestick*, *Altars*, &c. *Num.* 3.31.

Verf. 3. To do the work] The work of the Ministry, is, not an idle mans occupation, but a labouring even to lassitude; compared therefore to harvest-work, and to that of cleaving wood, digging in mine-pits, rowing with oares, &c. All the comfort is, that God that helped the *Levites*, to bear the *Arke of the Covenant*, 1 *Chron.* 15.26. will not be wanting to his weak, but willing servants, that labour in the word and doctrine, 1 *Tim.* 5.17.

Verf. 5. And when the Camp setteth forward] Which was not, till the cloud was taken up from off the *Tabernacle*, by the Lord. *Nun.* 10.11,12. who went before them. *Semper memento illud Pythagoricum*, *Εὐθεῖα*. Let God lead us, and we cannot miscarry. *Boetius*.

Verf. 8. And cover the same] It is well observed, that only the *Ark* (representing Christ,) and the *Table* with shew-bread, (representing the Church) had three coverings; all the other holy things had but two, for a covert from storm and from rain. Thus, *Esay.* 4.5,6. upon all the glory shall be a defence.

Verf. 13. The ashes from the Altar] The fire from Heaven, was also carefully kept alive, *Lev.* 6.12. though nothing be here said of it.

Verf. 15. Lest they dye] As *Yezab* did, 1 *Chron.* 13.10. [The burden of the sons of Kohath] Who as they had the honos, so the onns. See verf. 1.

Fructus bonos oneris, fructus honoris onus.

Verf. 16. And to the office of Eleazar] Called therefore Prince of the Princes of the *Levites*. *Num.* 3.32.

Verf. 18. Cut ye not off] i.e. Cause them not, by your default, to be cut off. Heed mu't be taken, that we neither give offence carelessly, nor take offence causelessly.

Verf. 20. But they shall not go in to see] The men of *Bethshe-mesh* paid for their peeping, 1 *Sam.* 6.9. Search not into Gods secrets: *hic oportet, non rimari*, *Deut.* 29.29. Remember that
saying

Plutarch.
de curiosit.

saying of *Xenocrates* the Philosopher; *Nihil interesse, pedesno quisquam, an oculos in aliena domo ponat*, It is as great unmanners, to pry into another mans house, as to pres into it.

Verf. 30. *From thirty yeares*] The Greek hath it, from 25 yeares: for then they began to be learners, and probationers; and at 30, they set upon the service: See *Num. 8. 24*. In their old age, they had leave to retire.

Verf. 32. *By name ye shall reckon*] That all might be ready and forth coming, when the Sanctuary was set up again. Christ knoweth and calleth all his by name; *Joh. 10. 3*. not the meanest of them is missing; *Joh. 17. 12*.

Verf. 44. *Three thousand, and two hundred*] By this diversity of number among the *Levites* families, God sheweth his wisdom, saith an Interpreter; in fitting men for the work, whereunto he hath appointed them, whether it requireth multitude or gifts. For *to one is given by the Spirit, the Word of wisdom; to another the word of knowledge, by the same Spirit, &c.* dividing to every man severally as he will. *1 Cor. 12. 8, 12*. It is reported, that in *Luthers* house was found written: *Res et verba Philippus, res sine verbis Lutherus, verba sine ve Erasmus*. *Melancthon* hath both matter and words; *Luther* hath matter, but wants words; *Erasmus* hath words, but wants matter. Every one hath his own share: all are not alike gifted.

Verf. 48. *Eight thousand, &c.* What a poor few were these to the other tribes? Gods portion is ever the least.

CHAP. V.

Verf. 2. *Put out of the Camp*] To shew, that sin unrepented of, throws us out of the communion of Faith, and Saints; shuts us out of the congregation of God, in earth and heaven. No fellowship, place, or reward with them. See *Rev. 21. 27*. with the note there.

Verf. 3. *Without the Camp shall ye put them*] Evill doers are to be suspended, excommunicated, *1 Cor. 5. 13*. which text sheweth plainly, the truth of this ceremony.

Verf. 6. *Any sin that men do commit*] For what man is he, that liveth and sinneth not? *I am a man, a sinner*, saith *Peter*, *Luk. 5. 8*. not more a man, then a sinner. Our lives are fuller of sin, then

ἀνὴρ ἀμαρτωλὸς:

the firmament of stars, or the furnace of sparks: we can as little cease to sin, as the hart to pant, pulse to beate, &c. The devill when he speaks lies, speaks of his own, *Joh. 8. 44*. so when we do evill, we work of our own, we walk as men, *1 Cor. 3. 3*. Sins are here called *humane sins*, as the Greek hath it.

Verf. 7. *Then they shall confess their sin*] So they were bound to do, all their sins, *Prov. 28. 13*. *Job 33. 27, 28*. *Confessio peccati est medicina peccati*, saith *Nazanzon*. A sin acknowledged is halfe-amended. And he shall recompence his trespass;] Restitution must be made of goods unjustly detained; or else you shall cough in hell, said *Mr. Larimer*. Our King *Henry* the seventh, in his last will and testament, after the disposition of his soul and body; he

Devised, and willed restitution should be made, of all such moneys, as had unjustly been levied by his officers. So did *Selyms* the great *Turk*, give order at his death, for the restoring and recompencing of the great treasure he had taken from the *Persian* merchants. Speeds hist. fol. 995.
Tunk. hist. 767.

Verf. 8. *Unto the Lord, even to the Priest*] The Priest is the Lords receiver. So *Heb. 7. 6, 7, 8, 9*. Tithes are due to the Ministers of Christ that lives, because due to him; and they are in his stead, *2 Cor. 5. 20*.

Verf. 9. *And every offering*] So liberally doth the Lord provide for his Priests. See the Note on *Levit. 27. 30*. And is not the right of lively-hood, as equall and due to the Ministers of the Gospel, whose Ministry is far more glorious? *2 Cor. 3. 8, 9*. even greater then that of *Iohn Baptist*, *Mat. 11. 11*.

Verf. 12. *If a mans wife goe aside*] *Ad alterum, vel ad alterius torum, unde dicitur adulterium*. If as a wanton, she want one, when she hath her own. But what wittals are the *Lithuanians*, who give way to their wives, to have their Italianes, (if *Maginus* belye them not,) and call such *connubii adjutores*; prizing them, far above all their acquaintances.

Verf. 13. *And it be hid from the eyes*] As *Prov. 30. 20*. Such a privity whore was *Livia*, the wife of *Augustus Cesar*; who, (though otherwise very observant of her husband,) yet lived in adultery with *Endemus* her Physitian: *qui specie artis frequens secretis*, saith *Tacitus*; who, under a shew of curing her, corrupted her. So do the *Jesuites* many dames at this day; being, as one saith of them, *Connubian Elifuga, clammeretri: itege*. The Priests are said to send men, whose wives are barren, in pilgrimage; Pliny.

to Saint *Joyce*, the patroness of fruitfulness, and meane while, to lye with their wives.

Verf. 14. *And the spirit of jealousy come upon him*] In the bathes at upper-Baden, in Helvetia, *cernunt viri uxores tractari, cernunt cum alienis loqui, et quidem solam cum solo*, saith *Munster*, and yet are not jealous. But the *Italians* are so jealous, that how many husbands, so many jaylours. And the *Turks* as far exceed the *Italians* herein, as the *Italians* do us. Therefore their women go muffled, all but the eyes: nor are they suffered to go to Church, or so much as look out at their own windows. In *Barbary*, 'tis death for any man to see one of the *Xeriffes* concubines: and for them too, if when they see a man, though but through a casement, they do not suddenly screeke out.

Verf. 15. *Barly-meal*] *Barly*, not wheat. She hath done the act of a beast, and her oblation is the meat of a beast, as *Sal. Jarchi* here noteth.

Verf. 16. *Set her before the Lord*] Whose the judgment was; that, if guilty, she might be scared, from submitting her self to this triall; sith God knows all our thefts.

Verf. 17. *Holy-water*] i.e. Water taken out of the holy laver: no warrant for popish lustrall water, and sprinkling of Sepulchres: for the ground whereof, *Cardinall Baronius* fairly refers us to *Juvenals* sixth Satyre.

Verf. 18. *Uncover the Womens head*] Because she stood, now, upon her justification, and thereupon laid aside, for present, this sign of subjection to the man, 1 *Cor.* 11. 7. [*The offering of memoriall*] Brought by her husband, *vers.* 15. who was now sick, of one of those three diseases, that they say are hardly cured; jealousy, frenzy, and heresie.

Verf. 21. *Thy thigh to rot, and belly to swell*] God takes notice of the offending member; as he did in those blasphemers, who gnawed their tongues, *Revel.* 9. *Absoloms* hair, *Jerobams* hand, the adulterers loyns, *Prov.* 5. 11. *Zimri* and *Cozbi*, thrust through the belly, *Num.* 25. 8. *Charles* the 2. King of *Navarr*: *Joane* Queen of *Naples*, &c. Suffered as they sinned.

Verf. 22. *Amen, Amen*] Twice; to shew the fervency of her zeal, the innocency of her cause, the uprightnes of her conscience, and the parity of her heart.

Verf. 23. *Shall write these curses in a book*] To shew, that the word written, should cause the water thus to work, according to the

Blunts voyage
into Levant.

Anna. ad an.
num. 44.

the cleanness, or uncleanness of the party. See 2 *Cor.* 2. 16. with the note there.

CHAP. VI.

Verf. 1. *And the Lord spake*] *Est Venus in vinis*: therefore after the law, for the privy harlot; here is a law given, for abstinence from wine, and strong drink; which some have called *lac Veneris*, *Rev.* 17. 4. The whore commeth forth with a cup, as with a fit instrument.

Verf. 2. *To vow a vow*] A voluntary vow, a religious promise made in prayer: hence *ευχὴ* a vow, *προσευχή* a prayer. [*To separate themselves unto the Lord*] As mirrours of singular sobriety and sanctimony, *Lam.* 4. 7. (especially required in such, as are separated unto the Gospel of God, *Rom.* 1. 1.) and as types of Christ, that great Votary, true *Nazarite*, holy, harmless, undefiled, and separate from sins, *Heb.* 7. 26. that holy thing, *Mat.* 1. 20. that holy of holies, or most holy, *Dan.* 9. 24.

Verf. 3. *He shall separate himself from wine*] Lest he should drink and forget the law, *Prov.* 31. 5. which he was to study diligently: but loaden bellies, make leaden wits; intemperance takes away the heart, *Hof.* 4. 11 overchargeth it, *Luk.* 21. 34. [*Moist grapes or dried*] Dried as raisins, currants, (or grapes of *Corinth*, whence they come, and are called.)

Verf. 4. *From the kernels, even to the husk*] Nothing that that might occasion, or tempt him to break his vow. All shadows and shewes of evil, must be shunned: *quicquid fuerit male coloratum*, as *Bernard* hath it; whatsoever looks but *ill-favoured*, 1 *Thess.* 5. 22. *Jude* 23. He that would not eat the meat, must not meddle with the broth. He that would not toll the bell, must not tuggle with the rope. He that would shun the blow, must keep aloof from the train.

Verf. 5. *There shall no razor*] In opposition to Heathens; *Votaries*, who nourished their hayr, to offer to their gods. The popish Priests also, cut and shave their hayr, that they may still look neate, and effeminate; which God allowed not in his *Nazarites*, *Amos* 2. 11.

Verf. 6. *At no dead body*] Christ was never defiled, by any person dead in sin, nor by any dead work: no more must we.

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Verf. 7.

Verf. 7. *He shall not make himself unclean*] In all changes, he must be unchangeable : so was Christ, so must we.

Verf. 9. *And if any man dye*] A figure of the involuntary and unavoidable infirmity of the Saints, which must be bewailed, as direct fruits of the flesh ; and for which there is, through Christ, a pardon of course.

Verf. 12. *And he shall consecrate*] He shall begin the world anew : so must we ; after some foul fall especially : repent and do thy first works. *Revel. 2.5.* as the *Shulamite* did, *Cant. 5.2.&c.*

Verf. 14. *And he shall offer his offering*] Though he had fulfilled his vow in the best manner, yet he must come with his sin-offering, &c. leading him to Christ, for pardon of failings in the manner ; and with his thank-offering, for what he had been enabled to do, before he could be released of his *Nazarite*-ship.

Verf. 18. *And put it in the fire*] To teach us, that the Lord so loveth his children, that he esteemeth the least hair of their head, as a precious gift.

Verf. 19. *The sodden shoulder*] *i.e.* The left shoulder ; for the right was due unto him raw, *Lev. 7.32.* This taught the *Nazarite* special thankfulness : dignity requires duty.

Verf. 20. *The Nazarite may drink wine*] The Popish *Potaries* will needs fetch colour and approbation for their superstitious vows, from this order of *Nazarites*. But the abolishing of this ordinance is declared, *Act. 21.25.* and they are so far from the abstinence of *Nazarites*, that they eat of the best, and drink of the sweetest : the most generous wine in *Lovain* and *Paris*, is known by the name of *vinum theologicum* : the Divines (those *Sorbonists*) do so whiffle it off.

Verf. 21. *Besides thus, that his hand*] *i.e.* Beside his voluntary devotion, according to his ability. This he may do, but that he must do, be he poor, or rich.

Verf. 23. *Ye shall bless the children of Israel*] Praying for them with hands first stretched out to Heaven, and then laid upon the people ; so putting the blessing of God upon them. So Christ did upon his *Apostles*, which was his last action upon earth, *Luk. 24.50.* And so must all Pastours do, that would do good on it, pray down a blessing on their people.

Verf. 24. *The Lord bless thee*] Here some observe the mystery of the holy Trinity. See it explained, *1 Cor. 13.14.*

С Н И Р.

Levit. 9.22.

CHAP. VII.

Verf. 2. *The Princes of Israel offered*] So they did at the making of the Tabernacle, and at the building of the Temple, *Exod. 35.27.* *1 Chron. 29.6,7,8.* which was but to give God of his own ; as *David* acknowledgeth with all thankfulness, *Verf. 14.* τὰ δὲ ἐκ τῶν οὐν οὐδ ἀποσπίραται. Of thine own we offer unto thee, said *Iustian*, when he had offered up, in the Temple of *Sophia*, at *Constantinople*, a communion-table that had in it, (saith the Authour,) all the riches of land and sea.

Verf. 8. *And four wagons, and eight oxen*] Double the number of what the *Gersonites* had, because their carriage was heavier ; God proportions the burden to the back : none of his shall be oppressed, though pressed down of measure, above strength, *2 Cor. 1.8.* as *Ioseph* was, whom the archers hated, and shot at : But his bow abode in strength, and the armes of his hands were made strong, by the hands of the mighty God of *Jacob*, ever reserved for a dead list, *Gen. 49.23,24.* *Mat. 8.17.* See the note there.

Verf. 9. *Bear upon their shoulders*] Therefore, when *David* carted the *Ark*, (as the *Philistines* had done before,) God was angry, and made a breach upon *Uzza*, because they lough him not in due order *1 Cor. 15.13.*

Verf. 11. *For the dedicating of the Altar*] No warrant, at all, for Popish dedications of Altars, Churches, religious houses built for superstitious uses, as appears in stories : as *pro remissione & re- A. & Mon. demptione peccatorum ; pro remedio et liberatione anima ; pro amore caelestis patriæ ; pro salute regnorum, in honorem gloriosæ virginis, &c.*

Verf. 12. *For the tribe of Judah*] *Ut ubique supereminet pravgativa Christi a juda oriundi.*

Verf. 17. *And for peace-offerings*] Sacrifices of all sorts they brought, whereby, having made their peace, they kept a feast with joy, before the Lord, for his mercy to them through the merits of his son.

Verf. 18. *On the second day*] Their offerings are severally and largely described ; to shew how highly accepted in Heaven.

Verf. 19. *And when Moses was gone in, &c.*] *Scipio Africanus* was wont, before day, to go into the Capitoll, in cellam jovis, and there

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there to stay a great while, quasi consultants de Rep. cum Jove, as Gell. lib.7.c.1. if he had advised with his god about the publike busineses.

CHAP. VIII.

Verf. 3. HE lighted the lamps] This Candlestick, on the South-side of the Tabernacle, over against the Table, figured the Law of God shining in his Church, Prov. 6. 23. 2 Pet. 1. 19. and the lighting of one lamp from another, shewed the opening of one text by another. The Rabbines have a saying, Nulla est obfctio in lege que non habet solutionem in latere; i. e. there is not any doubt in the law, but may be resolved in the context.

Kοτιών ααεζ
τι κόμην.

Verf. 4. Beaten Work] To shew, that Ministers must beat their brains, to beat out the sense of the Scriptures, as the fowl beats the shell, to get out the fish, with great vehemency.

Verf. 7. Sprinkle water of purifying, &c.] This taught, that none were meet for the holy Ministry, but by the free favour of Christ, and by the sanctification of his Spirit, 2 Cor. 2. 16. Gal. 1. 15. Ministers are fullones animarum, their office is to whiten others; themselves therefore should be as those Nazarites, Lam. 4. whiter then snow. [Shave all their flesh] As the Lepers did; Levites are by nature, no better then Lepers: Ministers, men subject to like passions as others, and liable to more temptations.

Verf. 9. The whole assembly] By their Representatives the Elders, or the first-born; figuring the Church of Christ, those first-born which are written in heaven, Heb. 12. 23.

Verf. 10. shall put their hands] Imposition of hands, is an ancient rite at the Ordination of Ministers.

Verf. 11. And Aaron shall offer the Levites] Heb: wave the Levites, with might figure ministers miseries, and afflictions, by Satans sifting them, and wicked mens turmoyling them; as Jeremy that man of contentions.

Jer. 15. 10.

Verf. 12. The one for a sin-offering] The sin-offering for actual sin; the burnt-offering for Original.

Eph. 4. 11.

Verf. 19. As a gift to Aaron] — Clarissima semper Munera sunt, Author que pretiosa facit; Ministers also are given, as an honourary to the Church.

Verf. 24. From twenty five years] See the Note on Chap. 4. 30.

CHAP.

CHAP. IX.

Verf. 2. K Eep the Passover] This Passover; for they kept no more but this, till they came into the land of Canaan, (Josh. 5. 10. with Exod 12. 25.) because of their often and uncertain removes. The feast of Tabernacles, likewise, was for many ages omitted; or at least, not in due manner observed; as by dwelling in bootes, reading the book of the law, &c. Neh. 8. 16, 17, 18. which a man would wonder at; but Vexatio dat intellectum: those Jews were newly returned from captivity.

Verf. 3. According to all the rites] It was a true saying of Socrates in Xenophon, Deum eo cultus genere coli velle, quem ipse instituerit, that God must be worshipped in his own way only. Whereunto agreeth that of Cicero, Deum non superstitione coli velle, sed pietate.

Verf. 5. And they kept the Passover] See the Notes on Exod. 12.

Verf. 6. They could not keep the Passover] Because they were to be unclean seven dayes, Numb. 19. 11. Now among the very Heathen, the Sacrificers were to purifie themselves some dayes before; they had their cana pura the night before, &c. and having expiated the company they cryed, τίς ἔσθι; who is here? to which they made reply, πολλοὶ καὶ ἀγαθὶ καὶ ἀγαστοί, Many and good are here. Demosth. Aristoph.

Verf. 7. And those men said unto him] Moses, they knew, was a meet man to resolve this Case of Conscience. He was a Messenger, an Interpreter, one among a thousand, to shew unto man his uprightnes, Job 33. 23. a Merchant to sell oyl and balm from Gilead; to cure consciences, Math. 25. 9. Others may write Cases, that is covers of conscience; but resolve none. Conscience is a Diamond, and will be wrought on by nothing but dust of diamond, such as contrition hath ground it to.

Verf. 8. Stand still, and I will hear] Moses was but the eccho of Gods voyce; John Baptist the voyce of one crying in the wilderness. St. Paul received of the Lord, what he delivered to the Church, 1 Cor. 11. 23. and took care, that the faith of his hearers might not be in the wildome of man, but in the power of God, 1 Cor. 2. 4, 5. Unwarranted doctrines come not cum gratia & privilegio. Verf.

Verf. 10. *Or be in a journey afar off*] This rendred a man unfit to partake; because either his head would be so taken up about his business then, or his mind so set upon home, that he would have little leisure or liberty to prepare for the Passover.

Verf. 11. *With unleavened bread*] Teaching them to purge out the old leaven, that fusty, swelling, frowning, spreading corruption of nature and practice. [*And bitter herbs*] Directing them to true humiliation and bitterness, for sin; without which, there can be no sweetness in the blood of Christ.

Verf. 12. *They shall leave none*] The Lord in his infinite wisdom, would hereby prevent all occasions of idolatry; which is easily admitted in the reservations of holy things; as in Popery, at this day.

Verf. 17. *And when the cloud*] This visible sign they had, of Gods presence, for their motion or station by night or by day, through all their pilgrimage. *In all thy wayes acknowledge God, and he shall direct thy pathes*, Prov. 3. 6. When thou sittest in darkness, the Lord shall give thee light, *Mic.* 7. 8.

Verf. 19. *Kept the charge of the Lord*] Or, *his watch*, viz. to be ready at any hour to remove; so must we alwaies watch and be in readinesse; as not knowing whether at Even, or at midnight, or cock-crowing, or in the dawning, Christ will come, *Mar.* 13. 35.

Verf. 23. *At the Commandement of the Lord*] This signified, that the Saints are to rest, or go on, at the voyce of Christ, *Joh.* 10. 3. 4. and that whatsoever they do in word or deed, to do all in the name of the Lord Jesus, *Colos.* 3. 17. to seek and finde all their perfection and defence in him alone.

CHAP. X.

Verf. 2. **T**wo trumpets of silver¹ Signifying, the voyce of the Law and Gospel, in the mouthes of Gods Ministers, who must lift up the voyce like a trumpet, with fervour, zeal, and courage; 1. To gather the people, and assemble the Elders, *Joel* 2. 16. 2. To put them upon their marchings and motions towards the heavenly *Canaan*; and here, to blow an alarm, — *sic clamet ut Sientora vincere possis*, (as that famous *Farellus*

Esa. 58. 1. *Ad ravim usque vocem intendit, nec vincit se à strepitu ullo profano est.* *Melch.* Adam, 114.

Farellus did, when the Fryers, to drown his voyce in the Pulpit, rang their greatest Bells; but he out-noysed them.) 3. To get them upon their battlements, and thence to blow an alarm likewise, upon the approach of spiritual enemies; taking the same liberty, to cry down sin, that men take to commit it; and to descry the Devils stratagems, that are so destructive to mens souls. They must cast away the inverse trumpets of *Furinus Fulvius*, which founded a retreat, when they should have founded an alarm: they must faithfully shew Gods people their transgressions, and the house of *Jacob* their sins, *Esay* 58. 1. yea all their transgressions in all their sins, *Levit.* 16. 21. Lastly, as the Priests were to sound the silver trumpets at their solemn feasts, for a monument of spiritual gladness before the Lord; so mult Ministers of the Gospel, publish the glad tydings of the Gospel; *Speak so the heart of Ierusalem, and cry unto her, that her warfare is accomplished, her sin is pardoned*, *Esay* 40. 2. make the people hear the joyful sound, that they may walk in the sense of Gods presence, and in the light of his countenance; yea, rejoice in his Name all the day-long, *Psal.* 89. 15, 16.

Verf. 7. *But when the congregation*] *Cenalis* Bishop of *Anranches* was hard driven, when, to prove the church of *Rome*, a true church he makes no mention at all of Ministers, or ordinances, but alledgeth that the *Catholikes* had bells, to assemble them together, whereas the *Lutherans* met, by the clap of *harquebuzes* and pistolets: And so he goes on, to triumph in a long *Antithesis*. The bells, saith he, do sound, the *harquebuzes* crack: The bells, give a sweet and melodious tune, but the *harquebuzes*, a foul and terrible noise. Bells open heaven, the other hell. Bells chase away clouds and thunder, the other gender clouds, and counterfeit thunder, &c. O the profound arguments of these doting Doctours!

[*But you shall not sound an alarm*] Or, a broken sound; but a continued equall sound, as fittell for their quiet assembling, to the service of God, and hearing of the law. The sound of Gods word, must not be broken or quavering; (*Pompall*, *Tertullian* calleth it) but downright and simple. *Non oratorum filii sumus, sed piscatorum: nec verborum in sermone, sed Spiritus in sermone*, &c. *1 Cor.* 2. 1, 4.

Verf. 8. *Shall blow with the trumpets*] A trumpeter (as one observeth,) winds his trumpet with his mouth, and holds it up with his hand: so should a Minister, both preach and practise; *vivere*

Suetonius *et liberate scripsit Imperatorum vitas quas ipsi vixerunt.*

Psal. 81. 4.

Act. and *Mon.* fol. 838.

Nazianz. ad *Libanium.*

vivere concionibus, concionari moribus.

Verf. 9. *Ye shall be remembered before the Lord*] Who will arise, as it were awakened, by this sound of the trumpet. See 2 Chron. 13. 12. with Isa. 51. 9. That is, by the prayer of faith; such as were the prayers of the Ministers of Angrogne in France, wherewith their enemies cryed out, they were so bewitched, that they could not fight. It was the custome of these poor persecuted Protestants, so soon as they saw the enemy approach, to cry all together, for aid and succour, to the Lord; and when the combate was ended, constantly to give him thanks, for the good success he had sent them. So at the siege of Mountabone, the people of God, using daily humiliation, as their service would permit, did sing a psalme after it, immediately before their falling forth: with this practice, the enemy comming acquainted, ever upon the singing of the Psalme, (after which, they expected a sally;) they would so quake and tremble, saying, *they come, they come*, as though the wrath of God had been breaking out upon them.

Verf. 10. *For a memoriall*] Or a sacred sign, to minde and assure them, that God will hear their suits, and accept of their services thus performed with joy of faith.

Verf. 12. *Out of the wilderness of Sinai*] Where they had dwelt long enough, Deut. 1. 6, 7, 8. It being a place of bondage, by reason of the law there given, Gal. 4. 24, 25. The law is a yoke of bondage, as Jerome calls it; and they who look for righteousness from thence, are like oxen, who toyl and draw, and when they have done their labour, are fatted for slaughter.

Verf. 25. *The reward of all the Camp*] Called the gathering Holt, Iosh. 6. 9. Because to their charge was committed the care of gathering together the lame, faint, and feeble, and to look that nothing was lost, or left behinde. And to this David seems to allude, Psal. 27. 10. Confer Isai. 58. 8. & 52. 12.

Verf. 29. *And Moses said*] Or, *Moses had said*, viz. Exod. 18. 1, 2. [For the Lord hath spoken good] And Gods promises he knew to be good sure-hold.

Verf. 30. *To mine own land*] *Patriam quisque amat, non quia pulchram sed quia suam. Nescio qua nativitate solum dulcedine cunctos amat, et immemores non sinit esse sui.*

Verf. 31. *Instead of eyes*] To desery unto us the commodities, and discommodities of the country, which is well known

AA. & Mon.
fol. 883. J

Seneca.
Ovid.

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to thee. Herein thou maiest be of singular use unto us, though we have God, going visibly before us. The Jewes had a kinde of officers, at their feasts, called *εφθαλμοι*, the eyes of the feast, *Gaudentius, Calaubon.*
& *praefecti morum.*

Verf. 33. *Three dayes journey*] Three dayes together without resting: this made them murmur, Chap. 11. 1. [Went *non quis dura,* before them] And, as the Jewes conceive, for the facilitating of their march, the cloud levelled mountains, raised vallies, and laid all of a flat; that is, burnt up bushes, smoothed rocks, and made all plain, &c. [*sed quia molles, passimur.* Sen.]

Verf. 35. *Rise up Lord*] Commanders must pray, as well as lead on their forces; as did Charles the great, and that late brave King of Sweden, more addict to prayer, then to fight.

CHAP. XI.

Verf. 1. *And when the people complained*] Or, *were as it were complainers*: they did inwardly and secretly repine and mutter, at their three dayes march, without intermission; like those horses that digest their choller, by biting the bridle. [Consumed them that were in the uttermost parts] There, it seems, the sin began amongst those that were faint and weary with travell, as Deut. 25. 18.

Verf. 2. *And the people cryed to Moses*] That Lord Chancellor of Heaven, (as one calleth him,) that could rule with God, and over-rule. Of Moses it might be said, as once of Luther. *Iste vir potuit apud deum quod voluit*, he might have whatsoever he would of God.

Verf. 3. *The name of the place Taberah*] So to perpetuate the memory of the peoples sin, and Gods judgment. *Aterius perditio, tua sit cautio.*

Verf. 4. *And the mixt multitude*] See the Note on Exod. 12. 38. Observe the danger of ill company. Filth retains their sweetness in the salt sea. The river Dec in Merioneth-shire, running through Pimble-meere, remains entire, and mingles not her streames, with the waters of the lake. The rivers of Peru, after they have run some miles into the sea, retain their sweetness, as writers report. But to converse with the ungodly, and not to learn their manners, is marvellous, rare, and difficult, A

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man may pass through *Ethiopia* unchanged; but he cannot dwell there, and not be discoloured.

Verf. 5. *We remember the fish*] They forgot their servitude. Discontent is ever harping upon wants, and enjoys nothing; no more then *Haman* did his honour, or *Ahab* his kingdom, when he longed for a faller, out of *Naboths* garden.

Verf. 6. *There is nothing at all besides*] The wheat of heaven was held a light meat, because lightly come by; *Cito parva vilescunt*. How are many queasie stomachs even nauseated with the bread of life! it makes not to their dainty palates; plain preaching is disliked.

Verf. 7. *And the Manna*] See the Note on *Exod. 16. 14. 31*. There was therefore no such cause, they should so loath it. *Was as Coriander seed*] Small, but full of sweetness and nourishment. This might be some cause of *Moses* his undecayedness [As the colour of *Baellium*] A kinde of transparent and precious gumme.

Deut. 34. 7.

Verf. 8. *And the people went about*] Or, went to and fro, as men ought still to encrease knowledge, *Dan. 12. 4*. labouring for the meat that endureth to eternall life, *Job. 6. 27*. God might have saved them this labour, by rayning *Manna* into their mouths; but he would not, for the tryall of their diligence; and that they might not think that worth nothing, that cost them nothing [And ground it in mills] So was *Jesus Christ* ground and pounded with passion, baked and dried up in the oven of his fathers displeasure, before he became fit food, and a Saviour to his Church. [As the taste of fresh oyle] Or wafers baked with honey, *Exod. 16. 31*. The sweet promises of grace, are sweeter then honey, *Psal. 19. 10*. No fresh and sweet oyle can so cherish the face, as they do the heart of a believer.

Verf. 9. *And when the dew fell*] As *Manna* fell in the dew, so doth the Spirit descend, in and by the word preached, *Gal. 3. 2*. [In the night] Figuring that hidden *Manna*, laid up and prepared for the Saints, *Revel. 2. 17*.

Verf. 10. *Weep throughout their families*] Generally and openly they mutined and murmured; though so lately they had smarted at *Taberah*. And this they did, not once or twice, but ten times over: whereby it appeares, that God chose this unthankfull people, not for their merities; *sed ex mera et mira misericordia*

sericordia, he chose them for his love, and loved them for his choyle.

Verf. 11. *Wherefore hast thou afflicted thy servant*] *Antoninus* the Emperour, said often, *Imperium Oceanum esse malorum*, that to be a governour of others, is to be plunged into an Ocean of miseries. Pope *Adrian* caused to be engraven upon his own tomb, *Felix si non imperitasset*. *Melancthon* said, the three forest labours of all, were, *Docentis, imperantis, parturientis*, the labours of Ministers, Magistrates, and of travelling women.

Verf. 12. *As a nursing father beareth, &c.*] Lovingly, mildly, gently. A Magistrate should carry himself as a *Pater patrie*. Queen *Elizabeth* would many times say, That she could believe nothing of her people, that parents would not believe of their children. Cambdens
Elisab.

Verf. 13. *Whence should I have flesh*] Lust is unsatisfiable; to go about it, is to go about an endless piece of work; it is to cast oyl into the fire to quench it.

Verf. 14. *It is too heavy for me*] Crowns have their cares; seats are uneasie, many a cumber attends honour. *Beatus ille qui procul negotiis*.

Horat.

Verf. 15. *And if thou deal thus with me*] Here the word, *Thou*, spoken to God, is of the feminine gender, *At*, for *Acta*, *ex magna perturbatione*, saith a Rabbine. *Moses* was so exceedingly moved with anger and grief; these passions did so overcarry him, that he could not *complevere vocem*, utter his whole speech; as he that groaneth, or gapeth, in the beginning of his sentence, cannot make up his breath, to speak what he intended.

Verf. 16. *Gather unto me seventy men*] Here, say some, began the *Sanhedrim*, that is, the great Council of the *Jews*, consisting of seventy Seniors, and one President. It continued till the time of *Herod* the Great, who took it away, and changed the form of it.

Verf. 17. *And I will take of the spirit*] i. e. I will bestow the same Spirit upon them, as upon thee; and this shall be nothing at all to thy loss, or disadvantage. *Habet Hispania montem ex sale magnum, de quo quantum demas, tantum accrescit*.

shall bear the burden of the people] Who are in nothing more a burden then in this, that with them *αὐτὸ τὸ ἀποδύσασθαι*; *Presens imperium semper grave*; they are ever grumbling at the present. Thucyd.

1 King. 12. 4.

sent government, though never so gentle. *Alleva jugum*, Ease the yoke that thy father put upon us, said they to *Rehoboam*; forgetting the golden age they had lived in, under his father *Solomon*.

Verf. 18. *Sanctifie your selves*] *Ironice dictum*, or *sanctifie*, that is, *prepare your selves* for the day of slaughter, as *Jer. 13. 3.*

For you have wept in the ears] Tears (of what sort soever) have a voyce in them, *Pfal. 39. 12.* as blood hath, *Gen. 4.*

For it was well with us in Egypt] Such is the murmuring of those malecontents, that say, It was a merry world before there was so much preaching and teaching. [*And ye shall eat*

In terris manducant quo. 1 apud inferos digerant. Aug.

Flesh with a vengeance; which ye shall eat on earth, but digest in hell.

Verf. 20. *But even a whole moneth*] *Deus sæpe dat iras quod negat propitius. Patientia Dei quo diuturnior, cõ minacior. Pœna venit gravior quõ magis serã venit*: Gods forbearance is no quittance: fatted bea's are but fitted for the slaughter; wicked men are killed with kindnes's, *Ease slayeth the foolish*, *Prov. 1. 32.*

Verf. 21. *Six hundred thousand foot-men*] In the conquest of *Canaan*, there is no mention of horsemen. The adversaries, both *Egyptians* and *Canaanites*, had horses and chariots, not so this people of *Israel*. See *Pfal. 33. 17.*

Verf. 22. *Or shall all the fish of the Sea*] *Moses* forgot (be-like) the fowls of the ayr; but God sent them such a drift of quails, as *Moses* dream't not of: he fed them with meat of Kings, bread of Angels.

Verf. 23. *And the Lord said unto Moses*] God bears with *Moses* here; which afterwards he did not, *Num. 20. 12.* b. c. use then he shewed his distrust before the people. God will not pass by the scandalous practices of his own people, without a sensible check.

Verf. 24. *And set them round about the Tabernacle*] That the fear of the Lord might be upon them, &c. *2 Chron. 19. 6, 7.* and that they might carry themselves worthy of God, who had set them in place of Judicature. To the company of the *Areopagites*, (*Judges in Athens*) none were admitted, but wise, wealthy, and noble men; famous for good life and innocency. Nay, men, whose behaviour was intolerable; after they were chosen into the Colledg of the *Areopagites*, abhorring and blushing at their

ἐπισημῶτες τῶν
φίλων ἡσέβητων.

their former disposition, changed their natures, and embraced vertue.

Verf. 25. *Took of the spirit*] See the Note on verf. 17.

They prophesied] *Nec predicando, nec praticando*, but by uttering grave and wise sentences, *Apophthegmes*, or counsels (as *Moses* did) concerning the publick affairs of *Israel*: by political and prudential speaking of things appertaining to government.

Verf. 26. *But there remained two of the men*] Being stayed by some lawful occasion, as *1 Sam. 20. 26. Jer. 36. 5.* or haply, out of sense of their own insufficiency; as *1 Sam. 10. 22.* However, hereby it appeared to all the people, that these seventy Seniors were set apart by God for the service.

Verf. 27. *And there ran a young man*] Three manner of persons, said Mr. *Latimer*, can make no credible information: 1. Adversaries and enemies. 2. Ignorant persons, and without judgment. 3. Whisperers, and blowers in mens ears, that will utter in hugger-mugger, more then they dare avow openly.

Verf. 18. *My Lord Moses forbid*] Thus, *the spirit that is in us lusteth to envy*, *Jam. 4. 5. Nero omnium erat amulus, quõ quoquo modo avimum vulgi morerint. Nero* envyed every man that excelled.

Verf. 29. *That all the Lords people*] This is not meant of a salvificall teaching others, but a political discoursing unto others. See the Note on ver. 25.

Verf. 32. *And they spread them*] They fed without fear, *Jude 12.* though foretold, they should pay dear for these murdering morsels, ver. 20. that which they eat being sawced, and that which they drank, being spiced with the bitter wrath of God, *Job 20. 23.*

Verf. 34. *They buried the people*] Who by a hasty testament, bequeathed this new name to the place they lay buried in.

CHAP. XII.

Verf. 1. *And Miriam and Aaron spake*] She is set first, because chief in the transgression: Her discontent might arise from this, that being a Prophetess, she was not one of those seventy that were chosen to be *helps in government*,
Chap.

Chap. 11. According to her name, *Miriam* would be exalted: Ambition rides without reins.

Because of the Ethiopian woman] *Zipporah* the *Midianitess*, (see *Habac. 3. 7.*) to whom he had been married many years before; but they were resolved to pick a hole in *Moses's* coat. An ungodly man diggeth up evil, *Prov. 16. 27.* but for *Moses* to be thus used by his own brother and sister, was some triall of his patience. To be derided by *Egyptians*, is threatened as a misery, *Hos. 7. 16.* but to be reproached by professors, is very grievous. *Zedekiah* feared more to be mocked by the *Jews*, then by the *Chaldees*, *Jer. 38. 19.* [For he had married an *Ethiopian*] That was an old fault, if any; and should have been buried in oblivion. *Luther* married a wife unseasonably, when all *Germany* was now embroyled, and embrewed in the blood of the *Bores*; and when all *Saxony* was in heaviness for the death of their good Prince Elector *Frederick*. This, his best friends disliked and bewailed. As for *Melancthon*, *Quoniam vero, inquit, ipsum Lutherum quodammodo tristorem esse cerno, & perturbatum ob vite mutationem, omni studio & benevolentia consolari sum conor*; Because I see him somewhat cast down, saith He, at the late change of his condition, I strive all I can to comfort him.

Verf. 2. Hath the Lord spoken only by *Moses*?] Every man would be something at home; and many care not to raise themselves upon other mens ruines. Self-love teacheth such to turn the glass, to see themselves bigger, others lesser then they are. That man hath true light, that can be content to be a candle before the Sun of others.

And the Lord heard it] Without any delation of *Moses*. But while *Moses* is dumb, God speaks; while he is deaf, God hears and stirres. The more silent the patient is, the more shrill his wrong will be.

Verf. 3. Now the man *Moses* was very meek] Soften from passions, (if *Josephus* may be believed) that he knew no such thing in his own soul; he only knew the names of such things, and saw them in others, rather then in himself. Of *Beza* it is said, *quod sine felle viveret*, that he was without gall or galle; and he lived to a great age as *Moses* did, and as *Mr. Dod* did; their meekness preserved them. [Above all the men] And yet *Moses* could be angry enough when there was cause, *Exod. 11. 8.*

& 16.

Mel. Epist. ad
Cambric.

& 16. 20. *Levit. 1. 16. Numb. 16. 15, &c.* Yea, how blessedly blown up was he, with a zeal for God, *Exod. 32. 19.* and what a stomach shews he in that case? *Naxianzen* saith of *Athanasius*, that he was *Magnes & Adamas*, a Load-stone in his sweet gentle drawing nature, and yet an *Adamant* in his resolute stout carriage against those that were evil.

Verf. 4. *And the Lord spake suddenly*] God takes his part ever, that fights not for himself. *Christ* that said, *I seek not mine own glory*, adds, *But there is one that seeks it, and judgeth.* Here he appears as a swift witness, *Mal. 3. 9, &c.* a sharp revenger of his servants injuries. The rule is, *Injuria illata legato redundat in legatum*; Wrong done to a messenger, reflects on him that sent him.

Verf. 7. *My servant Moses is not so*] God had never so much magnified *Moses* to them, but for their envy. We cannot devise to pleasure Gods servants so much, as by despising them. *Quisquis volens detrahit famam meam, nolens addit mercedem meam*, saith *Augulinc*, He that willingly detracteth from mine honour, doth, though against his will, adde to my reward.

Verf. 8. *And the similitude*] See the Note on *Exod. 33. 20.*

Verf. 9. *And he departed*] *Yea wo also to them, when I depart from them*, *Hos. 9. 12.* then all evils come in as by a sluice; the final absence of God, is hell it self.

Verf. 10. *Miriam became leprous*] How scaped *Aaron*? for the dignity of the Priesthoost he was spared, saith *Chrysostom*. Rather, he met God by repentance, and so disarmed his indignation, and redeemed his own sorrow.

Διδ το τής
ισοροσθης
ἀξίωμα,
Hom. 3. ad
Coloss.

CHAP. XIII.

Verf. 1. *And the Lord spake*] Yielding to the peoples importunity, and winking at their infidelity; for he had before spied out the land for them, *Exek. 20. 6.* and searched it out, *Deut. 1. 33.* but that satisfied them not; seeing was (with them) believing. See *Deut. 1. 22.*

Verf. 2. *Every one a ruler amongst them*] That might be (as *Uriab*

Yriah and Zachariah, Isai. 8. 2.) Faithfull witnesses, for, *lying lips become not a Prince, Prov. 17. 7.*

Verf. 3. *By the commandment of the Lord*] That is, by his permission; See the Note on *vers. 1.* Gods command was, that they should forthwith (without any further search,) *go up and possess the land, Deut. 1. 21.* Now wicked men are esteemed unjust, because they act against Gods command, though according to his decree; like as believers are esteemed just, not because they obey Gods decree, but his command.

Verf. 6. *Caleb*] A hearty man, according to his name; as Bishop Hooper Martyr, was called *hearty Hooper*; and as one of our *Richards*, was called *Cœur Delion*.

Verf. 16. *And Moses called Oshes the son of Nun, Iehoshua*] His name was now changed, from, *save us O God,* to, *God shall save us*; Under the law which brings us, as it were, into a wilderness, we may desire, wish and pray, that there were a Saviour; but under the Gospel, we are sure of salvation, and that our *Iehoshuah* hath bound himself, to *fulfill all righteousness* for us.

Verf. 17. *Go up into the mountain*] This was the great mountain of *Seir*, which incloseth *Palesine* on that side.

Verf. 22. *Was built seven years before Zoun*] And so was one of the ancientest cities of the world, seeing it did contend, with the Ancientest and chiefest city of *Egypt, Isai. 19. 11.* *Hebron* signifies an *association*: there lay buried, those three reverend couples, *Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, Gen. 39. 41.* Here *David* began his reign over *Israel, 2 Sam. 2. 1.* and hither came *Mary*, to visit *Elizabeth, Luk. 1. 39.*

Verf. 23. *And they bare it between two*] *Christum utriusque portamus, (ut botrum Israelita) tum illi qui adventum Christi antecesserunt, tum nos, &c.* So *Christ* is born between the believers of both Testaments.

Verf. 27. *And this is the fruit of it*] *Plutarch* tells of the *Gauls*, that after they had once a taste of the sweet wine of the grapes that grew in *Italy*, they enquired in what country such sweet wine was: And after they had understood where such grapes grew, they would never be at rest, till they had got that country. *Sextus Rufus*, writing of *Cyprus*, saith, *Cyprus famosa divitiis, paupertatem populi Rom: ut occuparetur, sollicita-*

25.

vis. Cyprus by her wealth, tempted the *Romans* to seize it into their hands. The pearls usually cast out with the flood, and gathered with the ebbe, drew *Cæsars* affection, for the conquest of *Britain*, as *Suetonius* saith: God hath given us here, a grape of the heavenly *Canaan*, to edge our desires. In vita Cæsar.

Verf. 28. *Nevertheless the people be strong*] Thus many amongst us, with very well to Heaven, speak glorious things of it, and could gladly go to it; but there is a *lyon in the way*: they complain, with these Male-contents, of the strength of the *Anakims*, and the impossibility of the conquest. It is a hard thing, doubtless, to watch continually against a Spirituall enemy, to keep up the banks against the sea of lusts, and passions; to bear daily crosses without stooping, to carry the cup of prosperity, without spilling; to climb the hill of good duties, without fainting; to go against the croud, without sweating; to bear the reproach of *Christ*, without buckling, &c. But hard though it be, should we be discouraged? The sweetness of the honey makes the beares break in upon the hives, contemning the stings. The Merchant refuseth no adventure, for hope of gain: the hunter shrinketh at no weather, for love of game: the soldier declineth no danger, for desire of spoil. The sweetness of Gods face, though to be seen only in the dark glass of the ceremonies, cheered up those good souls, in their hard and tedious travell to *Zion, Psal. 84. 6.* &c.

CHAP. XIII.

Verf. 3. **W**ere it not better for us to return into Egypt? How could that be better? It is our wisest way, to crush the very first insurrections of unruly passions; (do not great storms rise out of little gusts?) to smoothen the smoke thereof, which else will fume up into the head, and gather into so thick a cloud, as we shall soon lose the sight of our selves, and what is best to be done.

Verf. 4. *Let us make a Captain*] Thus they proceed from bad to worse. Passions like heavy bodies down steep hills, once in motion move themselves, and know no ground but the bottom. Whether this people did make them such a Captain, for such a purpose, is uncertain; but howsoever, their very intention of doing

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ing it, is charged upon them, as if they had done it, *Neb. 9. 16, 17.*

Verf. 9. *They are bread for us] q.d.* We shall make but a breakfast of them. So that valiant Prince of *Orange*, told his souldiers at the battell of *Newport*, (when they had the sea on the one side, and the *Spaniards* on the other;) that they must either eat up those *Spaniards*, or drink up that sea.

Verf. 10. *But all the congregation had store them]* This is *merces mundi*. this is the fruit of *Ochlocratie*, that rule of rascality, as one calls it.

Verf. 11. *Ere they believe me]* Unbelieve is the root of rebellion and Apoltacy, *Heb. 3. 12.*

Verf. 12. *And I will make of thee, a greater nation]* Here God offered *Moses*, a private fortune, which he prudently refused; because God should be a loser by it. And surely (saith a Divine,) as God was displeas'd with *Balaam* for going, though he had him go: so the Lord would not have taken it so kindly of *Moses*, if he had taken him upon the offer he made in a time of his heate, against his people.

Verf. 13. *Then the Egyptians shall bear it]* And they will soon make comedies, out of the Churches tragedies.

Verf. 14. *And they will tell it]* The proverb is, *Oculus & fama non patiuntur jocos*. A mans eye and his good name, can bear no j.its. And he was no fool that said, *negligere quid de se quisque dicat, non solum arrogantis est, sed et dissoluti*. He shall pass for a proud fool, that makes no matter, what men say of him. God is most tender of his glory; and we must take heed, how we cast any slur upon it, for we quarter armes, as it were, with God.

Verf. 15. *Kill all this people as one man]* As he can quickly do, with a turn of his hand, with a nod of his head, *Psal. 80. 16.* with a breath of his nostrils, *Iob 4. 9.* he can as soon do it, as bid it be done, whether it be done against a nation, or against a man only, *Iob 34. 29.*

Verf. 17. *Let the power of my Lord be great]* In multiplying pardons, *Isai. 55. 8.* in passing by the many and bony, or mighty sins of this people; such sins as none else, could or would pardon: for who is a God like unto thee, that pardoneth such iniquity, &c?

Mic. 7. 18. Hebricians have observed, that in the word *jigdall* here used; in the original, text there is a great *Iod*, (which in numbering

being is ten,) to shew, that if the people should murmure, ten times more, against God then they had done, yet out of tender respect to his own great name, (which would otherwise be basely blasphemed, he should pardon and spare them.

Verf. 18. *And by no means clearing the guilty]* This last letter in Gods dreadfull Name, ought much to be marked. God may pardon mens sins, and yet lay it on upon the skin, to humble themselves, and to warne others. *Thou forgavest them; though, thou tookest vengeance of their inventions*, *Psal. 99. 8.*

Verf. 20. *I have pardoned them]* viz. So as not utterly and at once, to extirpe them. I will be as a moth unto them, and not as a devouring lyon, *Hof. 5. 12, 14.*

Verf. 21. *But as truly as I live]* This is an oath; as appears by comparing herewith, *Psal. 95. 11.* To blame therefore are they, that use it so often. [*All the earth shall be filled*] I will make me a great name abroad; and even of those maid-servants, (the heathens) which thou hast spoken of, shall I be had in honour, as he said in another case, *2 Sam. 6. 22.*

Verf. 24. *Because he had another Spirit]* *Let us go up and possess it*, saith he, *Chap. 13. 30.* As if it were no more, then to go and see, and conquer. A free spirit is kindled with that, which quenchech others: as when a bowl runs down-hill, every rub, quickens it; whereas if up-hill, it would slug it.] *And hath followed me fully]* Heb. *hath fulfilled after me*. A Metaphor from a ship under sayl, carried strongly with the winde, as fearing neither rocks nor sands. [*And his seed]* Personall goodness, is profitable to posterity. Who would not serve such a Lord?

Verf. 25. *Now the Amalckites]* There was but a mountain betwixt: so they were hard by the promised land, and yet could not enter, because of unbelief. Thou art not far from Gods Kingdom; the greater is thine unhappiness, that fallest from so high hopes. [*By the way of the red sea]* Sith you have such a minde to it, you shall have enough of it. *The backslider in heart, shall be filled with his own wayes*, *Prov. 14. 14.*

Verf. 28. *So will I do to you]* God took them at their words: so he may well do our desperate swearers; sith the mercy they desire God to shew, is to damne them.

Verf. 29. *Your carcasses shall fall]* *Cadaver a cadendo*, *ωτάμω* *αα δ τὸ σίτην*, Who knows whether God purpose not, to

weare out this generation, that hath been defiled with the superstitions of the land we live in; that we may not see the good that he will bring upon this Church.

Verf. 34. *My breach of promise*] i.e. Ye shall finde to your cost, what it is to charge me with breach of promise, through unbelief.

Verf. 39. *Mourned greatly*] God gave them somewhat to cry for.

Verf. 40. *We have sinned*] Here was confession of sin, without confusion of sin. So was that of *Saul*, 1 *Sam.* 15. 30.

Verf. 45. *And smote them*] To be out of Gods precincts, is to be out of his protection.

C H A P. X V.

Verf. 2. **V**V *Hen ye be come into the land*] God, (who in the middelt of judgment remembreth mercy, and suffereth not his whole wrath to arise;) seales up his love again, to these late revolters: And although he led them in and out, backward and forward, in that terrible wilderness, as if he had been treading a maze; yet he here gives them new directions what to do, when they (that is, their children,) came into the land of *Canaan*. Yea he further tells them, that he will smell a sweet favour of the herd, and of the flock; and is pleased to enlarge and explain some laws formerly delivered, in token of is reconciliation to them. So he renewed his favour to his relapsed spouse, now returning unto him, *Cant.* 5. 3. with *Chap.* 6. 4, 5, &c. and to his disciples, (that had basely forsaken him) by giving them a new commission to execute the ministeriall function, *Ioh.* 20. 21.

Verf. 4. *Bring a meat-offering*] As an Appendix to the other sacrifices.

Verf. 5. *For a drink-offering*] These drink-offerings of wine signified that the Saints must be most ready and chearfull to offer themselves up to God in Martyrdome (as a drink-offering,) for the testimony of their faith, and for the service and Ministry of the Church, as *Paul*, *Phil.* 2. 17. 2 *Tim.* 4. 6. And many Martyrs, who went as willingly to *dye*, as to *dine*. One of them called *his wedding-day*, and invited his friends thereunto: Others,

Others, filled with the Holy Ghost, so rejoiced, that they were misjudged by their adversaries, to be drunk with wine, wherein is excess; as *Morgan* falsely objected to Mr. *Philpot*, in a conference. Act. and Mon. fol. 1653.

Verf. 20. *Ye shall offer up a cake*] As an homage-penny, as acknowledging God, the chief Lord of all; and as craving his leave to partake of his creatures.

Verf. 22. *And if ye have erred, and not observed*] Not serving of God, not sacrificing is a sin, *Mal.* 1. 18. *Ecclef.* 9. 2. Not robbing only, but the not relieving of the poor, was the rich mans ruine, *Luk.* 16. Omission of diet breeds diseases, so doth omission of duty: and makes work for hell, or for the Physitian of our souls.

Verf. 24. *By ignorance*] Or infirmity, incogitancy, inadvertency; for such there is a pardon, of course, ready sealed by God in Christ: else we might dye in our sins, while the pardon is providing.

Verf. 30. *But the soul that doth ought presumptuously*] When the heart at any time deliberates, (saith a learned Divine;) and yet that word is not sufficient, to express it; but when the heart works according to its own proper inclination; and then wilfully disobeyes the Lord, in any commandment; certainly then it casts God away. And this is that great offence, *Psal.* 19. 11. [*The same reproacheth the Lord*] As if he wanted,

either wisdom to observe, or power to punish, such as take themselves to be out of the reach of his rod, See *Ezek.* 20. 27.

Verf. 31. *That gathered sticks upon the Sabbath day*] This he did with an high hand. (as *vers.* 30) in contempt of God and his Law. The baser sort of people in *Swethland* do alwaies break the sabbath, saying, that 'tis only for gentlemen to keep that day: How much better that poor *Indian*, in *new-England*, who comming by, and seeing one of the English profaning of the Lords day, by felling of a tree, said unto him, do you not know, that this is the Lords day? *Much machet man*, i.e. Very wicked man, what, break you Gods day? The best and wealthiest of the Jewes, (to prevent servile work on the Sabbath day,) with their own hands chop the hearbs, sweep the house, cleave wood, kindle fire, &c. on the day before.

Verf. 38. *That they may make them fringes*] See the Note on *Mat.* 23. 5. [*A ribband of blue*] This sky-colour'd ribband

D. Preston of Gods Allsuff.

Mr. Abbots his sermons.

New-Engl. first-fruits. pag. 4.

Buxtoff. Synagog.

band taught them, that though their commoration was on earth, their conversation should be in Heaven, Philip. 3. 20.

CHAP. XVI.

Verf. 1. **T**He son of Izhar] And so couzen german to Moses and Aaron; for Izhar was brother to Amram their father, Exod. 6. 18. [Sons of Reuben] Who being next neighbours to Korah in the Camp, were the looner corrupted by him.

Juven.

Vvague corrupta livorem ducit ab uia.

Verf. 2. Princes of the Assembly] A very dangerous conspiracy: For as in a beast, the body follows the head; so in that *bellua multorum capitum*, the multitude. Great men are the looking-glasses of the Country; according to which, molt men dress themselves: their sins do as seldom go unattended, as their persons: Height of place ever adds two wings to sin, Example, and Scandal, whereby it soars higher, and flies much further.

Verf. 3. Against Moses, and against Aaron] They were against both Magistracy and Minilitary. (as our late Levellers,) and would have brought in Anarchy, that every man might offer his own sacrifice, and do that which is good in his own eyes: *Regnum Cyclopicum*.

Verf. 4. He fell upon his face] As a suppliant to them, not to proceed in their rebellion; or rather to God, not to proceed against them for their sin.

Verf. 5. And he spake unto Korah] By the instinct of the Spirit, who had given into his heart a present answer to his prayer, and furnished him with this answer.

Verf. 7. Ye take too much upon you] He retorts that upon them, that they had fallily charged upon him and Aaron: So doth Eliu upon Ahab, 1 King. 18. 17. 18. So do we worthily upon Popery, the charge of novelty: When a Papist tauntingly demanded of a Protestant, *Where was your Religion before Luther?* he was answered, *In the Bible, where yours never was.*

Verf. 8. ye sons of Levi] He took thisto task apart; as hoping, haply, to withdraw them from their purpose, and to hide pride

pride from them, Job 33. 17. but they proved uncounsellable, incorrigible.

Verf. 9. Seemeth it but a small thing] Whiles these ambitious Levites would be looking up to the Priests, Moses lends down their eyes to the people. The way not to repine at those above us, is to look at those below us.

Verf. 10. And seek ye the Priesthood also] Ambition is restless and unfatisfiable; for, like the Crocodile, it grows as long as it lives.

Verf. 11. And what is Aaron] *q. d.* Is it not God, whom ye wound through Aaron's sides? *Saul, Saul, why persecutest thou me?* Act. 9.

Verf. 12. We will not come up] Sturdy rebels, ripe for destruction. See Prov. 29. 1. with the Note there. One perhaps had knockt off; and is therefore no more mentioned. *Satis est recurrere, quam male currere*, as that Emperour said, Better stop, or step back, then run on to utter ruine.

Verf. 13. Thou slowest with milk and honey] So they fallily, and maliciously speak of the land of Egypt, in derision of the land of Canaan, whereunto that praise properly belonged. Those that were born in hell, know no other heaven.

Altogether a Prince over us] So their quarrel was against Moses his principality, though they pretended the Priesthood only at first. If the Minilitary once be taken away, let the Magistrate see to himself; hee's next.

Verf. 14. We will not come up] *Sc.* to the place of judgment; so they add rebellion to sin, and justify their treasonful practices; as did Ravillac, Faux, Saunders, others.

Verf. 15. And Moses was very wroth] Or, very sore grieved. He might have said, as One once did, *Felix essem si non imperitisssem*; Happy had I been, if I had never been in place of authority. Egypt is said, by Seneca, to have been *loquax & ingeniosa in contumeliam prefectorum provincia, in qua qui vitaverit culpam non effugit infamiam*, a Province apt to find fault with, and to speak hardly of their Rulers, though never so innocent. These rebels had, haply, learned those Egyptian manners, by living so long amongst them. [I have not taken one asse from them] Moses was not of them, that follow the administration of justice as a trade only, with an unquenched and unconscionable desire of gain. This is but robbery with authority, and justifies the

the common resemblance of the Courts of justice to the Bush : whereto while the sheep flies for defence, in weather, he is sure to lose part of his fleece.

Verf. 16. *Thy company*] Or, thy congregation, thy faction, or Church-Malignant, as *Psal. 26. 5. Ait. 19. 32. 40.*

Verf. 17. *And take every man his censer*] Which they had ready provided, when first they combined to thrust themselves into the Priests office.

Verf. 18. *And stood in the door*] Such an impudency had sin oaded in their faces, that they stood stouting it out before the Lord ; and made open profession of their wickedness : there was no need to dig, to find it out, *Jer. 2. 34.* for they set it, as it were, upon the cliff of the rock, *Ezek. 24. 7.*

Verf. 19. *All the Congregation*] Not his own company only : for the whole multitude was too ready to favour his attempt, as he persuaded them God also would : his design being to introduce an equal popularity, an *ochlocratie*, that Rule of rascality, as *One* calleth it.

Verf. 21. *Separate your selves*] Good men are taken away from the evil to come. When God pulls away the pillars, what will become of the building ? *Lot* was no sooner taken out of *Sodome*, but *Sodome* was taken out of the world.

Verf. 22. *The God of the Spirits*] The Former and Father of Spirits, *Zech. 12. 1. Heb. 12. 9.* that giveth to all *ζωή και πνοή*, life and breath, *Ait. 17. 25.* in whose hand is the soul of all living, and the spirit of all flesh, *Job 12. 10.*

Verf. 24. *Get you up from about*] Save your selves from this untoward generation, *Ait. 2. 40.* force your selves from them, *save them off*, as the word signifies, *2 Thess. 3. 6.* and we charge you in the name of our Lord Jesus Christ, to do so ; *ut scias quam agrè divellimur*, saith *One*.

Verf. 26. *Left ye be consumed*] See verf. 24. and the Note on *Revel. 18. 4.* *Hamath* fares the worse, for lying so neer *Damascus*, *Zech. 9. 2.* *St. John* sprang out of the Bath, where he found *Cerinthus* the heretick.

Verf. 27. *Came out and stood*] As out-facing *Moses*, and scorning the judgment threatned. *Deus quem destruis dementat* ; Hardened sinners make no more of Gods dreadful threatnings, then *Behemoth* doth of iron weapons, which he esteemeth as straws.

Verf.

Verf. 28. *Hereby ye shall know*] Thus he engageth the truth and honour of his office upon a miracle. But now he that expects a miracle, is himself a miracle, saith *Augustine*. Let Papists brag of their lying wonders, *2 Thess. 2. 9.* We dislike not altogether that observation of *Gretser* the Jesuite, *Tam sterilis & deserta est Lutherana & Calviniana secta, ut diabolus ne dignetur quidem per eam aliquid fallacium & umbratilium prodigiorum aggredi, saltem frequenter & palam.* So dull and dry is the *Lutheran* and *Calvinian* Sect, that the devil daynes not to work any, or not many miracles, amongst them, as he doth among the *Catholikes*.

Verf. 29. *The common death of all men*] *Ne quisquam sua morte defunctus est*, saith *Suetonius* of *Cesar's* murderers ; So may we say of our powder-plotters, your sin will finde you out.

Verf. 30. *Quick unto the pit*] Not into hell, as the Papists conclude from this text ; for how could their houses and goods go down to hell, verf. 32 ? and who would not hope that some of them were innocent, some penitent ? The punishment they suffered in being buried alive, was very miserable ; and so accounted by the *Heathens*, who served their vestall virgins in this sort, that had been defloured.

Verf. 31. *As he had made an end of speaking*] *Dillum factum*, So it is still, *Job. 20. 23.* Vengeance is every whit as ready in Gods hands, as in his Ministers mouths, *2 Cor. 10. 6.*

Verf. 32. *And the earth opened her mouth, and swallowed them up*] So it did a great part of *Antioch*, by a horrible earthquake, *Anno, 527.* for their horrible heresies and blasphemies there broached, by the Bishops, and defended by the people. So lately, *Pleurs* in *Italy*.

Verf. 33. *And they perished from among*] So the powder-plotters here ; and before them the *Northern* rebels. That rebellion, saith *One*, like the bubbles which children blow up into the ayr, was no sooner blown up, then blown out, and fell into the eyes of those, which with blasts of ambition and superstition, held it up.

Verf. 34. *Left the earth swallow us up also*] Let the destruction of others, be a terrour to us ; that we may wash our feet in the blood of the wicked, *Psal. 52. 6.* But he that is swallowed up with earth, (as *Korah*) his ears stopped, his heart stuffed with

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with

with earth, shall have earth enough when he dyes, but of heaven little enough.

Verf. 35. *And there came out a fire*] By fire they sinned, and by a fire they suffer:

Per quod quis peccat, per idem puniatur & ipse.

Verf. 37. *For they are hallowed*] And therefore may not be turned to any other use.

Verf. 38. *These sinners against their own souls*] So are all such, as spend the span of this transitory life, after the wayes of their own hearts, and thereby perish for ever. Sin is the souls poyson; yet how heartily do men feed upon it, as *TARTARIANS* do upon dead horses; as the maid, in *Pliny*, did upon Spiders; as the *TURKISH* gally-slaves do upon *Opium*, an ounce whereof they will eat at once, as if it were bread.

Verf. 40. *To be a memorial*] God cannot abide to be forgotten; and they are worthily made examples, that will not take them; as that second Captain, 2 *King*. 1.

Verf. 41. *But on the morrow*] That after conviction, they should so soon again rebell, and run away with the bit in their mouths, was prodigious contumacy.

Verf. 42. *And behold the cloud*] *Deus in nubibus*, God, as out of an Engine, appears for his distressed servants.

Verf. 46. *For there is wrath*] *Moses* is quick-sighted, and spies it at first setting out. By how much more faithful and familiar men are with God, so much earlier do they discern his wrath.

Verf. 47. *The plague*] Which ran as a fire in a cornfield.

Verf. 48. *And he stood between*] A cleer type of Christ.

CHAP. XVII.

Verf. 2. **T***ake of every one of them a rod*] Or, staffe; the ensign of their honour, *Num.* 21. 18. and of their civil authority, *Psal.* 110. 2. *Ier.* 48. 16, 17. a sufficient witness against them, that the Priesthood belonged not to them. *Uzziah* smarted for invading it. *George* Prince of *Anhalt*, was a singular example, *qui primus & unus ex omni Principum Germanorum numero, subditos suos ipse & viva voce & scriptis edixit de via.*

Melch. Adam.

via salutis erudiret, who was the first, and the only *German* Prince, that both by preaching and writing, taught his Subjects.

Verf. 5. *And I will make to cease*] But then he must do more then work miracles. For such is the habitual hardness of mens hearts, as neither Minister, nor misery, nor miracle, nor mercy, can possibly mollifie. Nothing can do it, but an extraordinary touch from the hand of heaven.

Verf. 8. *And bloomed blossomes*] 1. For a testimony of *Aarons* calling from God, to the honour of the Priesthood. 2. For a type of Christ the branch, growing out of the stem of *Jesse*, *Esa.* 11. 1. 3. For a figure of the Ministry of the Gospel, which although to profane persons, it seem a dry, barren, and vanishing voyce, yet it bloometh and flourisheth in the hearts of Gods Elect. And surely, fruitfulness is the best argument of our election, and that we are called of God. For not only all the plants of his setting, but the very boughes cut off from the body of them, will flourish. 4. For a lively representation of a glorious resurrection. At the *French* massacre, *Aug.* 25. 1572. in the Church-yard of *St. Innocent* at *Paris*, a certain bush suddenly bloomed about the middle time of that bloody day, at an unusual time of the year: The *Papists* boasted, that God by that miracle, shewed his good liking of that massacre they had made. But the *Protestants* took it for a confirmation of their religion, and a testimony of their innocency.

Epitome hist. Galliez. p. 149.

CHAP. XVIII.

Verf. 2. **S***hall bear the iniquity*] i.e. the punishment of whatsoever iniquity is done in the Sanctuary: Sin and punishment come under one name, as being tyed together with chains of adamant: where the one dines, the other will sup; where the one is in the saddle, the other will be upon the crupper. *Nemo crimen gerit in pectore qui non idem Nemesis in tergo*; Sin doth as naturally draw and suck judgments to it, as the loadstone doth iron, or Turpentine fire.

The iniquity of your Priesthood] Priests then are not Angels, free from sin, as that *Popish* Postiller dream't and drew from *Exod.* 30. 31, 32. *Cajetan* confesseth of the *Popish* Prelates, that

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whereas

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whereas by their places, they should have been the salt of the earth, they had lost their favour, and were good for little else, but looking after the rites and revenues of the Church. *John*

Bellum Hufsi-
ticum, pag. 9.

Hui complains of the Priests of his age, that *Multa quæ illi ordinem dicunt, omnium rerum in Christianismo confusionem parant*, Many things that they call order, bring all into confusion.

Hon. 3. in Act.

Non arbitror inter Sacerdotes multos esse qui salvi fiant, I believe few of our Priests will be saved, saith *Chrysostome*, of those of his time. And from the *Prophets of Jerusalem*, is prophaneſs gone forth into all the land, saith *Jeremy*, Chap 23.15.

Verf. 3. *And you also dye* For your other-mens sins which you have not prevented, or prohibited. *Qui non, cum potest prohibet. jubet.*

Verf. 7. *As a service of gift*] So our Saviour counts and calls his work a gift, *Iob. 17.4. I have finished the work which thou gavest me to do.* Any employment for, and about God, is a special favour, a high honour.

Verf. 9. *Which they shall render unto me*] As a recompence for some trespass against me, *Numb. 5.8. Levit. 6.6.*

Verf. 10. *In the most holy place*] i. e. In the Priests Court:

Verf. 12. *All the best of the oyl*] *Heb.* the fat. God can afford the Ministers the best of the best; though the most nowadays, think the worst too good for them

Which they shall offer] Not appointing them how much, but leaving that to the peoples liberality. And what that was, let *Philo* the Jew speak, who well knew the customes of his own nation, and tells us, that all things due to the Priests, were paid very freely, and most cheerfully. *At hæc gens debitam pecuniam lubens gaudensque depromit*, saith He; This people willingly, and with rejoycing, draw out their money for the Priests, not as if they gave, but received rather, adding happy omissions and gratulations.

Philo l.b. de
sacerdot.
honor.

Verf. 13. *And whatsoever is first-ripe*] See what an honourable maintenance, and liberal entertainment God himself assigneth to the Levitical Priesthood; and shall the Ministers of the Gospel be held to hard allowance? *Gal. 6.6. 1 Cor. 9.7,9. Ad tenuitatem beneficiorum necessario sequitur ignorantia Sacerdotum.*

Panormit.

Verf. 14. *Every thing devoted*] Unless devoted to some particular use, *Levit. 27.28,29.*

Verf. 18. *And the best of them shall be thine*] And besides these

these here touched, they had other revenues of no small value, as their cities, Suburbs, glebe, *Numb. 35.&c.* that they might be encouraged in the law of the Lord, *2 Chr. 31.9.*

Verf. 19. *It is a covenant of salt*] So *2 Chron. 13.5.* that is, inviolable, or corruptible, *non compurescens ætustate*, saith *Flacim. Plerius* also tells us, that amity and friendship was symbolized by salt, *corpora enim solidiora facit, & diutissime conservat*, for it's consolidating and conserving property.

Verf. 21. *For their service which they serve*] No man did so much as shut the doors of Gods Sanctuary, or kindle a fire on his altar, for nought, *Mal. 1.10.*

Verf. 22. *Neither must the children*] But only Gods Kinsmen, (the Priests and Levites) as they are called, *Levit. 10.3.* according to some translations, or his *nigh-Ones.*

Verf. 31. *For it is your reward*] Or, wages, which you dearly earn, and may justly call for. So *Luk. 10.7.*

CHAP. XIX.

Verf. 2. *This is the ordinance of the law, which*] An ordinance, a law, a commanded law: All this, to shew the peremptoriness of the Lord in this point; that unless we lay hold upon the blood of Christ prefigured by this red heifer, we cannot escape the damnation of hell. [*That they bring t'ec.*] At a common charge; because for a common good. All the Congregation must get them a bloody Saviour.

A red heifer] Typing out *Christum cruciatum*, Christ covered with his own blood: See *Esay 63.1,2.* white and ruddy, *Cant. 5.* as the Church says of him; *Tam recens mihi Christus crucifixus, ac si jam sudisset sanguinem*: The pressure of his sufferings made him sweat great drops, or rather *clods of blood*, in a cold night; besides what afterwards issued from his many wounds in his head and body. [*Never came yoke*] Christ never bore the yoke either of sin or servitude. He laid down his life of himself, *Iob. 10.17,18. See Heb. 9.13,14.* he was not subject to any command of man, *Luk. 2.44. Iob. 2.4.*

Verf. 3. *To Eleazar the Priest*] To assure him of the succession of the Priesthood. Besides, it was fitter he should be defiled, then his Father, *vers. 7.* Hereby, also, might, haply, be foretold, that

that the Priests should kill Christ: but they were but our workmen; we should look upon him whom we have pierced, and mourn over him, Zech. 12. 10. that the fountain opened for sin, and for separation from uncleanness, (see ver. 9. of this chapter,) may be free to us, the Kings-Bath of Christs blood, Zech. 13. 1.

[without the Camp] Signifying, that Christ should be taken from all earthly comforts, and crucified without the gate, Heb. 13. 12.

[Before his face] So was Christ, before Gods face; yea his Father laid upon him with his own hand; and let loose all the powers of darknes at him.

Verf. 4. *Shall take of the blood with his finger*] Not with his whole hand. Christs blood must be touched, or applyed, with great discretion and reverence; our practice also must be dyed in Christs blood.

Verf. 5. *Shall he burn*] To set forth Christs ardent love, and bitter sufferings. Love it self is a passion; and delights to express it self, by suffering for the party beloved.

Verf. 6. *Cedar-wood, and hyssop, and scarlet*] Hereby was signified, that Christ howsoever in respect of our sins he was burnt up with the fire of his Fathers wrath; yet by the everlasting Spirit, whereby he offered up himself, without spot, to God; and by the gift and graces of it, he was a full sacrifice of a sweet-smelling favour to God, to purge offences, Heb. 9. 14. Psal. 51. 9.

Verf. 7. *The Priest shall wash his clothes*] To shew the contagion and pollution of sin, 2 Cor. 7. 1. and imperfection of the legal Priesthood. [unclean until the Evening] So verf. 8. and 10. We had need take time till the Evening, to humble our souls, and bewail our unworthiness of the blood of Christ.

Verf. 9. *And a man that is clean*] Hereby is meant, the Gentile purified by faith, (as One well observeth,) the gathering of the ashes, is the applying of the merits of Christ, and laying hold of the mysteries of his Kingdom. The laying up of the ashes imports, that the Christian accounts Christs merits his chief treasure. The clean place, is the clean heart: Without the Camp, notes, that the Gentiles were strangers from the Commonwealth of Israel, &c. These ashes kept for the Congregation, shew the fulness of Christs merits for all his people; when he saith, *it is to make a water of separation*, it notes, that our sins separate betwixt us and our God. *But now in Christ Jesus, we*
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who sometimes were far off, are made nigh by his blood, Ephes. 2. 13.

Verf. 10. *Shall wash his clothes*] To note, that even the nearer a Christian comes to the merits of Christ, the more he is affected with the sense of his own uncleanness; yea he retains it till Even, that is, till death.

Verf. 11. *He that toucheth*] To teach them to observe Gods curse in death, and to avoid the society of sinful men.

Verf. 17. *And running water*] Signifying the ashes of Christs merit, and the water of his Spirit. See 1 Cor. 6. 11. Job. 7. 38, 39.

Verf. 18. *Shall take hyssop*] No benefit by Christ, without mortification of sin.

CHAP. XX.

Verf. 1. [In the first moneth] To wit, of their fortieth year, after they came out of Egypt. For from this Chapter, to the end of *Deuteronomy*, are described the passages of the last year, only of their journeying in the wilderness: little being regarded, of the thirty eight years, since the Spies report. [And Miriam dyed there] A good woman, and of great use to the people in their travells, Mic. 6. 4. But once she raised a great storme, against her brothers wife, Chap. 12. 1. about precedency, probably: as did likewise in this kingdome, *Anne Stanhop Ducheſse of Sommerſet*, against *Katherine Parre*, Life of Edw. 6. pag. 81. Queen Dowager, wife to her husbands brother, the Lord Admiral, in the dayes of King Edward the sixth. This *Anne* dyed Anno Dom. 1587, being 99 yeares of age. *Miriam* could be no less, likely, then 130; taking her to be the same, that was let to watch what would become of *Moses*, when he was laid out in an Ark of bulrushes, Exod. 2. 4.

Ver 3. *And the people chod*] Wanting both water and patience, they broke the peace with their Superiours. See the Note on Chap. 15. verf. 15.

Verf. 4. *And why have ye brought up*] See how this new generation doth *pariſſare*: this is but the old *coccyſmus* of those ancient Malecontents, Exod. 17. 2. So much the worse in these, because they made no better use of Gods dealing with their fathers, Dan. 5. 22.

Verf. 5.

Verf. 5. *Neither is there any water to drink* Thirst, a most eager appetite, encreaseth their affections, and makes them thus hot with *Moses*.

Verf. 8. *Take the rod* God puts up their rebellion, and satisfies their thirst by a miracle. [*Speak unto the rock*] He is not bidden now to smite it; as once, *Exod. 17. 6.* which because he did unbidden, God was deeply displeas'd, as some are of opinion.

Verf. 9. *And Moses took the rod* The same rod, that once smote the river, to destroy the Egyptians. The same word, is a *savour of life to believers, and of death to unbelievers.*

2 Cor. 2. 16.

Verf. 10. *Hear now ye rebels* They could hardly hear; for the belly hath no cares; and their tongues scarce knew, to utter any language, but that of *Sampson*; *Give me water, or I dye*, *Jud. 15. 18.* But why did *Moses* speak to them, when he should have spoken to the rock only? verf. 8. This was ill; but worse to speak so unadvisedly: He struck at the rock, and, as ready almost to split against it, he makes two arguments against it.

1. *Hear now ye rebels. q.d.* Will the Lord ever give water to such rebels? 2. *Shall we give you water out of the rock?* will that ever be done? To fetch fire out of a stinty rock, is far more likely; but to distill water out of it, how can that be done? *Loe Moses* is staggered, and now at a stand. *Adeo nihil est in nobis magnum, quod non queat minui*; the strongest faith, much assailed, may flag, and hang the wing. The best carry their treasure, but in earthen vessels; which dashing against the rock of unbelief, *miseras rimas ducunt, &c.* leake pittifully.

Bucolc.

Verf. 11. *He smote the rock twice* In a great heate; and pang of passion. — *qui non moderabitur ire.*

Horat.

Infernum velit esse dolor quod suaserit, et mens. Sometimes both grace and wit, are asleep in the holiest and warriest breasts. The best may be mis-carried by their passions, to their cost.

And the water came out abundantly This cleaving of the hard rock, was a work of Omnipotency, *Psal. 78. 15.* The works of God are, *in contrariis mediis.* This rock was Christ, *1 Cor. 10. 4.* fitly compared to a rock. 1. For despicable appearance, *Isai. 53. 3.* 2. Next; for exaltation, and advancement. 3. For firmness and stability, *Mat. 16. 18.* 4. For scandall, and offence to the wicked, *Rom. 9. 32.* 5. For weight

Luther.

weight and danger, *Mat. 21. 44.* [*And their beasts also*] The wicked, in like sort, coming to the Lords Supper, do receive there *panem Domini*, not *panem Dominum*.

Verf. 12. *Because ye believed me not* Ye could not conceive, and were not very willing, that I should shew such favour to so undeserving a people: so *measuring my thoughts, by your thoughts, and my wayes, by your wayes*, *Isai. 55. 8.* casting me into a dishonourable mould, as it were; and this publicly, before all the people. [*Therefore ye shall not bring*] So God was unto them, a God that forgiveth, and taketh vengeance of their practices, as the Psalmist saith, *Psal. 99. 8.* Repentance may come too late, in regard of temporall chastisement, as here it did, *Deut. 3. 24, 25.*

Verf. 13. *And he was sanctified in them* By overcoming their evil with good; striking the rock for them, when he might justly have stricken them, with utter destruction. Mans badness interrupteth not the course of Gods goodnes; *his unbelief maketh not the faith of God without effect*, *Rom. 3. 3.*

Verf. 14. *Thou shalt thy brother* A brother is born for adversity, *Prov. 17. 17.* and good blood will not bely it self. But a brother offended is harder to be wonne, than a strong city: and their contentions, are like the barrs of a castle, *Prov. 18. 19.*

Verf. 16. *Sent an Angel* This was Christ: or, (as some would have it) *Moses*: like as *Phineas* is thought, to be that Angell at *Bochim*, *Judg. 2. 1.*

Verf. 17. *We will not pass* So should a Christian bespeak the world: Let us pass through thy country; we will neither touch nor tall of thy cates, but go by the Kings high-way; that good old way, that God hath scored out unto us; untill we arrive at the key of *Canaan*, at the Kingdome of Heaven.

Verf. 18. *Thou shalt not pass* As fearing what so great an army once got in, might do; they are not usually so easily removed. It was therefore great injustice in Pope *Innius*, to excommunicate and depose *John*, King of *Navarre*, as an heretike, and publike enemy to the See Apollolike, because being himself a Peere of the Realm of *France*, and having a great part of his patrimony in that country, he would not suffer the *Spaniard* Guicciard, (the Popes Champion,) to leade an army through his country, *lib. 2.* against the *French*, (his Leige-Lord) and deliver to him three of the strongest castles, he had in his kingdome.

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CHAP. XXI.

Verf. 1. **A**ND took some of them prisoners] A sore affliction, worse than any of those outward crosses that *Iob* suffered, whose captivity therefore, (as that which comprehended all the rest;) God is said to have turned, Chap. 42. 10. *Barbarossa* the Turkish Generall, returned from *Tunes*, towards *Constantinople*, with such a multitude of poor Christian captives, shut up so close under hatches, among the excrements of nature, that all the way as he went, almost every hour, some of them were cast dead over-board. The late Duke *D'Alva*, Governour of *Flanders*, roasted some of his prisoners to death, starved others, and that even after quarter; saying, though he promised to give them their lives, he did not promise to finde them meat. In our late troubles, it was a like difficult thing, to finde among our enemies, a wicked man in their prisons, or a godly man out of them: where some were little better used, then those that are taken by the *American Canibals*; and are eaten up alive, and by degrees, to the unutterable aggravation of their horrour and torment.

Verf. 2. **AND** *Israel* vowed a vow] This is the way to prevail with God, as *Iacob* found it, *Gen.* 28. 36. Who is therefore called, the father of vows. Concerning vows, See the Note on that text, *Gen.* 28. 20.

Verf. 3. **DELIVERED** up the *Canaanites*] This King *Arab*, heartened with his former success, might (as *Guicciardine* saith of *Charles* the eight of *France*, in his expedition against *Naples*;) come into the field like thunder and lightning, but go out like a sauffe; more then a man at first, less then a woman at last.

Verf. 4. **DISCOURAGED** because of the way] So are many in their voyage towards Heaven, which is an afflicted way, *Mat.* 7. 14. strowed with crosses, *Alt.* 1. 4. 22. Indeed, if men could go to heaven in a feather-bed, or pass *è cæno in cælum, à deliciis ad delicias*, seed on mancher, tread on roses, fly to heaven with pleasant wings, none should be so forward as they. But to goe through fire and through water, *Psal.* 66. 12. *to run with patience, the race that is set before them*, *Heb.* 12. 1. and through many tribulations, to enter into Heaven, this they like not. *Theo-*
simus

Turk. hist. fol. 750.

Grimst. hist. of Netherl.

Guicciard.

ἡ ἀποστολή ἡ
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simus in *Ambrose*, would rather lose his sight, then his sin: *Fa- le lumen amicum*, said he, when forbidden wine, as naught for his eyes. Beetles love dunghills better then oynments; and swine love mud, better then a garden: so do swinish Epicures prefer earth to heaven, &c.

Verf. 5. **THIS** light bread] See the Note on Chap. 11. 6.

Verf. 6. **FIERY** Serpents] Heb. *Seraphin*, from their burning heat, whereby these ingratefull *Israelites*, that causelessly cryed out of thirst, had somewhat given them to cry for. Their tongues so full of deadly poison, and set on fire from hell, are now parched and scorched with venomous heate and torments, the likest hell of any other. These serpents are here called *Seraphims*: that old serpent the divell, can transforme himself into an Angell of light.

Verf. 7. **PRAY** unto the Lord] Prayer is the best lever at a dead life.

Verf. 8. **MAKE** thee a fiery serpent] i.e. The similitude of such a one; an unlikely meanes to effect such a cure. Yea some write, that it is deadly for those that are stung with a serpent, to look upon bras. Certain it is, that this cure was not wrought by any thing in the nature of the brazen serpent, but by the institution and ordination of God, to be also a type of Christ; a noble and notable figure of Christ lifted up on the cross, *Iob.* 3. 16, or rather in his ordinances, *Gal.* 3. 1. They that looked upon their fores, and not upon the sign, dyed for it: As those that looked on the sign, though but with one eye, though but with a squint eye, or but with halfe an eye, they were healed presently: So they, that fix their eyes upon their sins only, and not upon their Saviour, despaire and dye; but those that look to Christ, being faithfull in weakness, though weak in faith, are sure to be saved: It is, but, look up and live. Only look up, (as they did that were wounded,) weepingly, wishly, pittifully, cravingly: See and sigh, look upon him whom you have pierced; let your sins be, as so many *Hazaels*, to you; and your hearts, as so many *Hadrimmons*, *Zech.* 12. 10, 11.

Verf. 14. **IN** the book of the Wars of the Lord] This book here cited by *Moses*, is now either lost, or at least latent. It was not any part of the *Canon*, (for God hath provided, that not one hair of that sacred head is diminished;) but as the *Chronicles* of *England*, or some famous *Poem*.

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Verf. 16.

Verf. 16 *And I will give them water*] Now that they murmured not, they might have any thing, *Pfal. 34.10.* Onely we must be content to wait Gods time; (Is it fit to send for the Prince by a post?) or to want that particular mercy, if God see it meet; being content that God be glorified, though we be not gratified. Surely if God saw us thus studying his share more then our own, we might have what we would, and God even think himself beholding to us; as one phraseth it.

Verf. 17. *Then Israel sang this song*] A sign of that Christian joy, *Isai. 12.3.4.*

Verf. 18. *The Prince digged the Well*] Called therefore *Beer-clim*, i.e. the Well of the mighty ones, *Isai. 15.8.* *Nunquam vilior erat annona Romæ, quam cum terram colerent iidem qui rump. regerent: quasi gaudet terra laureato vomere scilicet, et aratore triumphali.* [Wit's their slaves] Those Ensignes of their honour, they made to be instruments of the common good. See the Epist. dedicat. set before my Notes upon *Iohn.*

Verf. 22. *Let me pass*] See the Note on Chap. 20. 17.

Verf. 23. *And Sihon would not*] He durst not trust them: *Men muse as they use*: God had also hardened his heart, that he might come forth, to fetch his own destruction. Judgment need not go to find wicked men out, they run to meet their bane.

Verf. 27. *Wherefore they that speak in proverbs*] Or by-words, by way of derision, as *Dent. 28.17.* *Habac. 2.6.* ballad-makers, Poetasters, that penned popular songs, such as this was.

Verf. 30. *We have shot at them*] Great swelling words of vanity, uttered by the conquering *Amorites*: How much better our *Henry* the fifth, who after his victory at *Agincourt*, gave straight order, that no ballad or song should be made or sung, more then of thanksgiving to God, for his happy victory: and that nothing that might tend to ostentation, or boasting of the valiant, or cowardly act of any, should be set forth.

CHAP. XXII.

Verf. 1. [In the Plains of Moab] Once of *Moab*, then of the *Amorites*, now of the *Israelites*.] Lands and Lordships often change masters; *ad id nihil certi est in rebus humanis, &c.* In the greatness of the Turkish Empire is at this day

day swallowed up the name and Empire of the *Saracens*, the most glorious Empire of the *Greeks*, the renowned Kingdoms of *Macedonia*, *Peloponnesus*, *Epirus*, *Bulgaria*, *Serbia*, *Bosnia*, *Armenia*, *Cyprus*, *Syria*, *Egypt*, *Judea*, *Tunes*, *Argeirs*, *Media*, *Mesopotamia*, with a great part of *Hungary*, as also of the *Persian* Kingdom; and (besides all those famous Churches spoken of in Scripture) so much in Christendom, as far exceedeth that which is thereof at this day left; yet, no doubt, *Time* shall triumph over this so great a Monarchy, when it shall but then live by fame, as others now do. It laboureth with nothing more already, then with the weightinesse of it self.

Verf. 3. *And Moab was distressed*] Or, was irked, fretted, vexed: And yet *Moab* was allied to *Israel*, eased by them of a troublesome incroaching neighbour *Sihon*, and assured by them, that they would not meddle, or molest them. But being of a different religion, they were carried with Satanical malice against Gods people, and sought their ruine. This is the guise of graceless and absurd men, acted and agitated by the Devil.

Verf. 4. *Unto the Elders of Midian*] Their neighbours and confederates. These are called the *Dukes of Sihon*, as having been subdued by his tyranny, whereof *Israel* had now freed them, and meant them no hurt, *Num. 31.8.* with *Iosh. 13.21.*

And Balac the son of Zippor] A politick and potent Prince, *Mic. 6.5.* not more valiant, then vigilant, *ingeniose nequam*, wittily wicked.

Verf. 5. *Balaam the son of Beor*] The Devils Spel-man, as one calls him, a sooth-sayer, or forcerer, called a Prophet, *2 Pet. 2.16.* as false-prophets are called *Diviners*, *Ier. 27.9.*

Verf. 6. *Peradventure I shall prevail*] Hence he is said to have warred against *Israel*, *Iosh. 24.9.* He did not, because he durst not. *Sed fieri dicitur, quod tentatur, aut intenditur*, saith *Ribera*, on *Amos 9.5.*

Verf. 7. *With the rewards of divination*] Which *Jule* calls, the wages of wickednesse. The *Athenians* complained, that *Philiip*, by his gold, had corrupted the Oracle of *Apollo*, which now did *οὐκ ἔπαυε*. Jude 11.
2 Pet. 2. 15.

Verf. 8. *As the Lord shall speak unto me*] Good words and wishes, may be found in hells-mouth; as wholesome sugar may be found in a poisoned cane; and a stone of great vertue in the head

Plin.

Deut. 2. 30.

Dan. hist. pag. 101.

head of a toad, The *French* have a berry, which they name, *Ove de Spine*, The grape of a thorn.

Verf. 9. *And God came to Balaam*] So he came to *Asimelech*, to *Laban*, &c. he never concredited his word to these, as he did to the holy Prophets, of whom it is said, *The Word of the Lord came to them*.

Verf. 13. *For the Lord refuseth*] Like a mercenary, and one that had a months-mind to the money, he hides from them that part of the answer, that might have kept them off from coming again to him, *viz.* Thou shalt not curse the people, for they are blessed; *Auri sacra fames*, &c.

Verf. 15. *And Balac sent yet again*] So unwearable are wicked men, in pursuing and practising their evil designs. This is check to our dulness for the good of our souls: Oh how soon said and fated are we! *Felix* trembles, and yet at the same instant, covets and expects a bribe from *Paul*, who had some occasion to expect repentance of *Felix*.

Verf. 17. *For I will promote thee*] Thus Satan tempted our Saviour, *Matth. 4. 8. 9.* and the Pope *Luther*, offering him a Cardinalship, to hold his tongue; and proposing unto him the example of *Aneas Sylvius*, who casting away his opinions, became Pope; and of *Bessarion of Nice*, who of a poor Calover of *Trapezond*, became a great renowned Cardinal, and wanted not much of being Pope. But *Luther* answered the messenger, *Contemptus est a me Romanus & favor & furor*; I care not for the Popes proffers of any preferment. And when one counselled to try him with money, another more wise answered, *Hem, Germana illa bestia non curat aurum*, That Dutch-beast cares not for gold. But *Balaam* was not a man of *Luther's* make.

Verf. 18. *I cannot go beyond*] *Intus Nervosoris Cato: loquitur hic ut Piso, vivit ut Gallonius: Audi, nemo melius; spectata, nemo pejor.* A preacher (as *Quintillian* saith of an Oratour) should be *Vir bonus dicendi peritus*. A well-spoken and well-decided person.

Verf. 19. *Tarry also now this night, &c.*] Very loth he was, to forgo so fat a morsel. His mouth even watered, his fingers itcht to be dealing with *Balac*. He therefore detains the messenger, and will try again what may be done for them.

Verf. 20. *Rise up and go*] God answers him according to the idols of his heart; bids him go, (sith he was set upon't) but at his

Hist. of Coun.
of Trent. 73.

his utmost peril: lik as *Solomon* bids the young man follow the ways of his own heart; but then follows that stinging *Ecclef. 11. 9.* *But.*

Verf. 21. *And saddled his asse*] Which never runs fast enough after preferment, till *horse and man and all to the Devil*.

Verf. 22. *And Gods anger*] *Deus saepe dat iratus quod negat propitius.* [And his two servants were with him] This false Prophet rides not without two men. Gods Levite had one man, *Judg. 19. 11.* O let not Ministers of the Gospel be slaves to others, servants to themselves!

Verf. 23. *And the asse saw the Angel*] Which *Balaam* saw not; his eyes were put out with the dust of covetousness, or dazed at least with the glittering of the promised promotions.

Verf. 24. *But the Angel*] If an Angel stand in the way of a forcerer's sin, how much more ready are all those heavenly Spirits to stop the miscarriages of Gods dear children! Surely, as our good endeavours are oft hindered by Satan; so are our evil, by good Angels: else were not our protection equal to our danger, and we could neither stand nor rise.

Verf. 27. *She fell down under Balaam*] And so condemned her masters madness, *2 Pet. 2. 16.* *Polybius* in his history saith, Whereas Man is held the wisest of all sublunary creatures, to me he seemeth the most foolish of all other. For whereas other creatures, when they have once smarted, will come no more there: (as the Fox returns not rashly to the snare, the Woolf to the pit-fal, the dog to the cudgel, the horse to the hole where he hath been staked, &c.) *solus homo ab evo ad evum peccat, ferè in iisdem*; Man only falls into the same offence and mischief from day to day, and will not be warned, till he be utterly ruined, as it befell *Balaam*.

Verf. 28. *And the Lord opened the mouth of the asse*] Fear not therefore thine own inability and rudeness to reply in a good cause. There is no mouth, into which God cannot put words; and how oft doth he chuse the weak to confound the wise?

[And he said unto Balaam] The Angel (some think) did speak in the Ass, as the Devil had done to *Eve* in the garden.

Verf. 29. *I would there were a sword*] Pity, but a mad-man should have a sword; how much fitter for him were that rod that

that Solomon speaks of, *Prov. 26. 3.*

Verf. 32. *Because thy way is perverse*] Thou art resolved to curse howsoever, and not to lose so fair a preferment; which he must needs buy at a dear rate, that payes his honesty for it. Better a great deal lye in the dust, then rise by such ill principles. I shall shut up with that excellent prayer of *Zuinglius*: *Deum Opt. Max. precor, ut vias nostras dirigat: ac scibi simus Bilcami in morem, veritati perimaciter obliuati, angelum suum opponat, qui mache. e suo minis hunc alium (in scitum et credaciam dico nostram) sic ad maceriam ajligat, ut fructum pedem, hoc est, impurum illicitumque carnis sensum, auferamus: ne ultra blasphememus nomen Domini Dei nostri.*

Zuing. epist.
lib. tertio.

CHAP. XXIII.

Verf. 1. **B**uild me here seven altars] Here in *Baals* high-places, *Chap. 22. 41.* A sinfull mixture; such as was that of those *Mongrels*, *2 King. 17. 28, 29.* and their natural Nephews, the *Samaritans*, *Iob. 4.* *Ambodexters* in their religion, which being grosser at first, was afterward refined by *Mannasseh a Jew-Priest*, (such another as *Balaam*,) that in *Alexanders* time, made a defection to them, and brought many *Jews* with him. Of *Constantinus Copronymus* it is said, (how truly I know not,) that he was neither Jew, Heathen, nor Christian, *sed colluviem quandam impietatis*, but a hodge-podge of wickedness. And of *Redwald King of the East-Saxons* (the first that was baptized) *Camden* reports, that he had in the same Church, one Altar for Christian Religion, and another for sacrificing to devils: And a loafe of the same leaven, was that resolute *Rufus*, that painted God on the one side of his shield, and the devil on the other, with this desperate inscription; *In utrumque paratus*; Ready for either, catch as catch may.

Verf. 2. *And Balak did*] Ready to conform to any religion, so he might obtain his purposes. So did *Henry the fourth of France*; but it was his ruine: whiles he sought the love of all parties, *æquè malo ac bono reconciliabilis*, (as one faith of him,) he lost all: Whiles he stood to the true religion, he was *Bonus Orbi*, (as one wittily anagrammatized his name *Borbonius*,) but when he fell from it, *Orbis boni*. And surely, he was not like

to

to stand long to the truth, who at his best had told *Beza*, that he would launch no further into the sea, then he might be sure to return safe to the haven: some countenance he would shew to religion, but yet so, as he would be sure to save himself. God abhors these luke-warme *Neuter-passives*, that are *inter cælum terramque penduli*, that halt between two, that commit Idolatry, between the porch and the altar, with those five and twenty *miserants*, *Ezek. 8. 16.*

*Pelago, e non
ita commissurus
esset, quin quando
liberet, pedem re-
ferre posset.*

Verf. 4. *I have prepared seven Altars*] He boasts of his devotions, and so thinks to demerit Gods favour: So those hypocrites in *Esay*, *Chap. 58. 3.* *Non sic deos colimus, ut ille nos vinceret*; we have not so served the gods, as that the enemy should have the better of us, said the Emperour *Antoninus*, the Philosopher.

Verf. 5. *And the Lord put a word in Balaams mouth*] The words thus put into his mouth, do but pass from him, they are not polluted by him, because they are not his: as the Trunk through which a man speaks, is not more eloquent, for the speech uttered through it: *Balaam* did not eat Gods word, as *Jeremy* did, *Chap. 15. 16.* nor believe what he had spoken, as *David*, and after him Saint *Paul* did, *Psal. 116. 10. 2 Cor. 4. 13.* No more did *Plato*, *Seneca*, and other Heathens, in their divine sentences.

Verf. 7. *And he took up his parable*] Or, pithy and powerful speech, uttered in numerous and sententious tearms; and taken among the Heathen, for prophecies, or oracles: *poëmata pro vaticiniis*, &c. Poets were taken for Prophets, *Tit. 1. 2.* and Poems, for prophecies. Hence their *σοφισματα*, wherein opening a book of *Homer*, *Hesiod*, &c. they took upon them, by the first verse they lighted upon, to divine. *Tragedians* also, for their *parables*, or *Master-sentences*, were highly esteemed of old; inso much as, after the discomfit of the *Athenians* in *Sicily*, they were received, who could repeat somewhat of *Euripides*.

Out of Aram] *Aram Nabarim*, or *Mesopotamia*; so called, because it is situate betwixt those two rivers of paradise, *Tigris* and *Euphrates*: This was *Abrahams* country; where, whiles he was it, he served strange gods, *Iob. 24. 2.*

Verf. 8. *How shall I curse*] He had a good minde to it; but did not, because he durst not: God stood over him with a whip, as it were; the Angel, with a sword in his hand, could

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not

not be forgotten by him. *Virtus nolentium nulla est.*

Verf. 9. *From the top of the rocks I see him*] And have no power to hurt him. She heard me without daunting; I departed not without terror, when I opened the conspiracy against her life; howbeit, clothed with the best art I could, said *Parry* the traytour, concerning *Queen Elizabeth*: *Achilles* was said to be *Styge armatus*, but *Israel* was *deo armatus*, and therefore *extra jactum*.

Lo the people shall dwell alone] That they might have no meddling with the heathen. God would not have them lye near the sea-coasts, (for the *Philistims* lay between them and the sea,) lest they should by commerce wax prouder, as *Tyrus* did, *Ezek* 27.28. and learn forrein fashions. See *Esther*.3.8. Hence *Indes*, (though part of the continent,) is called an *Island*, *Isai*. 20.6.

Verf. 10. *Let me dye the death*] But he was so far from living the life of the righteous, that he gave pestilent counsell against the lives of Gods *Israel*: and though here in a fit of compunction, he seem a friend; yet he was afterward slain, by the sword of *Israel*, whose happines he admireth, and desires to share in. *Carnales non curant querere, quem tamen desiderant invenire, cupientes consequi, sed non et sequi.* Carnall men care not to seek that which they would gladly finde, &c. some faint desires, and short-winded wishes, may be sometimes found in them; but the mischief is, they would break Gods chain, sunder happines from holines, salvation from sanctification, the end from the meanes; they would dance with the devill all day, and then sup with Christ at night: live all their lives-long in *Dalim's* lap, and then go to *Abrams* bosome, when they dye. The *Papists* have a saying, that a man would desire to live in *Italy* (a place of great pleasure,) but to dye in *Spain*; because there the *Catholike* religion (as they call it,) is so sincerely professed. And a heathen being asked, whether he would rather be *Socrates*, a painfull *Philosopher*, or, *Craesus*, a wealthy king? answered, that for this life he would be *Craesus*, but for the life to come, *Socrates*. Thus all men wish well to Heavens happines: but bad men finde no more comfort of it, then a man doth of the Sun, when it shines not in his own *Horizon*. *Balaams* might here be compared to a stranger, that travelling a far country, seeth the state and magnificence of the court, and is admitted into

Camb. Elis.

Chap. 31.8.

Bern.

into the presence-chamber, which greatly doth affect him, though himself have no part or interest in the King. See the Note on Chap. 24.5.

Verf. 11. *What hast thou done unto me?*] Hereby it appears, that *Balac* in serving of God, by building Altars, and offering sacrifices, did but serve himself upon God; as *Ephraim* bore fruit to himself, *Hof*. 10.1. and did *yefust to me, even to me?* *Zech*. 7.5.

Verf. 12. *Must I not take heed to speak?*] See how these hypocrites mock one with another. *Potest Augur Augurem videre, & non videre?* said *Cato*. Cic. de Divinat. lib. 2.

V. 13. *From whence thou maist see them*] And over-look them, as they say, witches do. *ῥαγαθῶν ὡς ἂν καίεν: Nescio quis teneros, &c.* In *Hebrew* the same word signifies, both an eye and a fountain; to shew, that from the eye, as a fountain, flows both both sin and misery.

Verf. 16. *Put a word*] See the Note on *vers*. 5.

Verf. 18. *Rise up Balac*] The greatest potentate, must reverently attend to the word of God. *Ehud*, (though a fat unwieldy man,) stood up to hear a message from God, *Ind*. 3. 20. Euseb. Act. and Mon. So did *Constantine* the great, and our *Edward* the sixth hear sermons standing, and usually uncovered.

Verf. 19. *That he should repent*] When at any time God is said to repent, it is *Mutatio rei, non dei, effectus non affectus, facti non consilii*, it is not a change of his will, but of his work.

Verf. 20. *Behold, I have, &c.*] A bad man, may blefs by command from God, and he say Amen to it. The precious stone *Lyncurie*, may issue out of the body of the *Lynx*, an unclean and spotted beatt.

Verf. 21. *He hath not beheld iniquity*] Of this place of Scripture, we may say as we did of another: *This verse had been easie, had not Commentatours made it so knotty.* The fence I like best is, that at this time, when *Balac* hired *Balaam*, there was no *peccatum flagrans*, no foul sin of that people, flaming in the eyes of God, or tinking in his nostrils; and therefore there could be no enchantment against them, *vers*. 23. Whence that devillish counsell of his to *Balak*, to set fair women afore them, to entice them to adultery and Idolatry, and so to put them under Gods displeasure. But what strange inferences are those from this text, that God sees no sin in his cleft; that the

very being of their sins, is abolished out of his sight; that God is never displeas'd with his people, though they fall into adultery, or the like sin, no not with a fatherly displeasure? &c.

CHAP. XXIII.

Verf. 1. **H**E went not as at other times] As being resolv'd to curse howsoever, and without Gods leave; *yea al despito di Dio* (as that mouth of blasphemy Pope Julius the third, once said in another case) to take his own course, whatever came of it.

He set his face] As fully bent to doe it, and nothing should hinder him; So our Saviour Christ stedfastly set his face to go to *Jerusalem*, Luk. 9. 51. He steeld his forehead against all oppositions.

Verf. 2. *And the spirit of God came upon him*] A common spirit, a spirit of Prophecy: have not we Prophesied in thy name; said those cast-awayes. *In impiis quandoque sunt dona Dei, sine Deo.* God gives gifts to men, *yea to the rebellious*, for the use of his Church. A blind man may beare a torch in his hand, whereby others may receive benefit, though himself receive none, so here.

Verf. 3. *Whose eyes are open*] And therefore can speak it of a certainty: for what is more sure then sight? *q.d.* *Israel* shall be blessed, and I will stand to it. He is blessed, *yea* and he shall be blessed, *Gen.* 28. 33.

Verf. 4. *Falling into a trance*] As was usuall with the Prophets, *Gen.* 15. *Dau.* 8. 17, &c. 2 *Pet.* 1. 21. See the Note there; they were carried out of, and beyond themselves. And still *Amor Dei est extaticus, neque juris se finit esse sui.*—

Verf. 5. *How goodly are thy tents*] It fareth with an hypocrite, as with a surveyor of lands, that taketh an exact compass of other mens grounds, of which he shall never enjoy a foot. See *Chap.* 23. 10.

Verf. 6. *As the trees of lign-aloes*] An odoriferous sweet-smelling tree, growing in *Arabia*, which is said to be a country so sweet, that swine cannot live in it.

Verf. 7. *His seed shall be in many Waters*] He shall sow in *locis irriguis*, (as men are bid to *cast their bread*, their almes
upon

Aet. & Mon.
fol. 1417.

isphie.

Mat. 7.

Psal. 68. 18.

upon the Waters, upon the poor, as) upon a well-watered soil, (*Eccles.* 1. 1. 1.) such as is the land of Egypt, watered by Nilus; which makes the ground so fruitful, that they do but throw in the seed, and have four rich harvests in less then five months. *saith* One that had been there. *[He shall be like unto the King of the Amalekites,* who was then the greatest March King of those parts; and did, haply, think as he did of him, as that proud Prince of Tyre, *Ezek.* 28. or, as the great *King of Cassia*; of whom it is reported, that every day, after he hath dined, he causeth the trumpets to be sounded; by that sign giving leave to other Princes of the earth, to go to dinner.

Verf. 8. *God brought him forth out of Egypt*] Thus he tells *Balac*, in answer to that complaint of his, *Chap.* 22. 5. Behold, there is a people come out of Egypt, *q.d.* Come they are indeed, but not of themselves, but by God; who said, *Out of Egypt have I called my son.*

Verf. 9. *He lay down as a Lion*] See the Note on *Gen.* 49. 9. *And cursed is he*] Here the forcerer pronounceth a curse upon himself; for he desired to curse *Israel*, and therefore in Gods account he did it.

Qui, quia non licuit, non facit, ille facit. Ovid.
Verf. 10. *And he smote his hands together*] So doth God at the covetous person, such as *Balaam* was, *Ezek.* 22. 13. Behold, I have smitten my hands at thy dishonest gain, which thou hast made, &c.

Verf. 13. *I cannot go beyond*] Here was colour'd covetousness, or a cloke of covetousness, *1 Thess.* 2. 5. See the Note there. God lets out the redder to wicked men for a time, and then calls them back with shame enough to their task; lets them have the ball on the foot, till they come almost to the goal, and then defeats them of their great hopes; as he did this sinful couple. *Balac* had not his will, nor *Balaam* his wages; God fooled them both; pulling the morsel out of their mouths, that they had well-nigh devoured.

Verf. 14. *I will advertise thee*] viz. what to do, as he did, *Num.* 31. 16. Parolites propound to Princes, *suavia potius quam sana consilia*, pleasing but pettilent counsel, and to do officiously mischief them; as the dragon is said to bite the Elephants ear, and there-hence to suck his blood; that being the only place, that he cannot reach with his trunk to defend.

Verf.

Verf. 16. *And knew the knowledge of the most High*] The eye may be clear, while the hand is palsied. *Balaam's* great knowledg was but *intuitiva*, standing in speculation; it was not *directiva visa*: he knew but by hear-say, as a blind man knows colours; his light served but to light him into utter darkness. *Veronis Quantus artifex pereo quadrabit in te peritum, & periturum.*

Verf. 17. *I shall see him*] So shall every eye, and those also that pierced him, *Rev. 1. 17.* but not as *Abraham* saw him, and rejoiced; nor as *Job*, Chap. 19. 25, 27. The pure in heart, only, shall see him to their comfort; as pure glass or Chrystal lets in the light of the Sun. Some wicked have greater common gifts than the godly; as many metals are brighter and more orient than the heavens; yet as those metals are not so fit, either to receive, or convey the light of the Sun; so neither are the wicked so fit, either to take, or give to others, the knowledg of salvation by the remission of their sins.

A starve out of Jacob] *Jesus Christ* the true Morning-Starr, *Revel. 22. 16. Job. 1. 9.* that those Wise-men, *Matth. 2.* had heard of, (probably) either from the *Chaldean Sibyll*, or from the Jews in the *Babylonish* captivity; or from this Prophecy of *Balaam*: for he was an East-country-man, and uttereth here a very clear and comfortable Prophecy of the Messiah, by whom himself received no benefit. Thus the Church (*Christ's garden enclosed*) may be watered thorow a wooden gutter, the Sun give comfortable light thorough a sluttish window; the field may be well sowed with a dirty hand; the bell call us to the Church, though it never enter it self, but by the sound; the Well may yeeld excellent water, though it have much mud, &c.

And destroy all the children of Seth] *Heb. unvall*; that is; conquer and subdue. *Christ*, by those rams-horns, by the foolishness of preaching, pulls down strong holds, *2 Cor. 10. 4, 5.*

Verf. 18. *And Edom shall be a possession*] This was, literally, fulfilled in *David*, *1 Chron. 18. 13. Psal. 60. 8.* but spiritually, and especially in *Christ*, *Esay 63. 1, 2, &c.* who shall shortly subdue the Romish Edomite, *2 Thess. 2. 8.*

Verf. 19. *And shall destroy him*] *David* in the history, *1 King. 11. 15, 16.* *Christ* in the mystery, *Obad. 18.* even all the Antichristian rout and rabble, *Revel. 19. 21.*

Verf. 20. *First of the Nations*] Or, principal; see *vers. 7.*

Verf. 21. *The Kenites*] i. e. The *Midianites*, *Judg. 1. 16.*
&c. 4.

Eant. 4. 12.

&c. 4. 11. mingled among the *Amalekites*, *1 Sam. 15. 6.* for whom they are, and fare the worse; as *Haman* did for *Damascus*, *Zech. 9. 2.*

Verf. 22. *Untill Assur*] Who, together with the Jews, carried captive all the neighbour Nations, *Ier. 25. 9.*

Verf. 23. *Who shall live when, &c.*] The *Assyrian* (that rod of Gods wrath, that over-flowing scourge,) shall take all afore him, shall bereave millions of their lives; as *Cesar* is said to have done: and of *Alahomet* the first, Emperour of the Turks, it is storied, that he had been, in his time, the death of 800000 Turk. hist.

Verf. 24. *From the coast of Chittim*] From *Greece* and *Italy*. Those four great Monarchs had their times and their turns; their ruines as well as their rise.

Verf. 25. *Returned to his place*] Homewards he went; but staid amongst the *Midianites*, and soon after came back to them, to receive money of them, saith *Chazkuni*; when he heard say of the plague, which had been in *Israel*, by his counsel: But as *Shimei* fought his servants, and lost his life; so *Balaam*, &c.

C H A P. XX V.

Verf. 1. *To commit whoredom*] By the wicked counsel of *Balaam*, who knew well, that no one means hath more enriched hell, than beautiful faces; and therefore taught *Balac* to lay this stumbling block before the children of *Israel*; and is therein held, by some, to have sinned against the Holy Ghost. Howsoever, he goes out in a stench, as it is usually said of his Master, the Devil.

Verf. 2. *Unto the sacrifices of their gods*] Unto their idol-feasts; for *Sine Cerere & Libero friget Venus*; Gluttony is the gallery that leachery walketh thorough. [And bowed down to their gods] *Nemo repente fit turpissimus*, by degrees, they were drawn to open idolatry. If a mans foot slip into hell-mouth, it is a miracle if he stop ere he come to the bottom. *Principis obsta* dally not with the Devil; sin is very insinuating; and the old Serpent, if he once get in his head, will quickly winde in his whole body.

Verf. 3. *joyned himself to Baal-Peor*] Separated himself to that

that shame, *Hof. 9. 10.* that abominable and shameful service of *Priapus*, (as *Hierome* and *Isidore* understand it) as *Maachab* the mother of *Asa*, seems to have done, *1 King. 15.* and other filthy persons, whose fashion was, as soon as their sacrifice was ended, to step aside into the grove of their god, and there, like brut beasts, promiscuously to satisfy their lusts, &c. *Vah scelus infandum!*

Verf. 4. *Take all the heads*] The chieftains; their greatness might not bear them out. *Potentes potenter torquebuntur.* Hell is paved, said One of old, with the bald-pates of shavelings, and with the crests of great Commanders; who had ever opposed with creit and braut whatsoever stood in the way of their sins and lusts.

Verf. 5. *Unto the Judges of Israel*] Those of them that had not defiled themselves; else with what face could they punish others? or look upon those, that before their faces had been hanged up against the Sun, whose destruction was for ever to be remembred, *Mic. 6. 5.*

Verf. 6. *In the sight of Moses*] This mans face was hatcht over with detestable impudence; he thought, it may be, that being so great a man, none durst meddle with him. *Pliny* reports of *Proculus Cesar*, that by him, *viginti virgines intra dies quindecim factum conceperunt.* *Lewis* the 11. of *France*, inviting our *Edward 4.* to the *French Court*, *Reffe erit cognate*, saith *Comineus*, 1.6. *He, jucundi vivemus & suaviter, teque oblectabis cum lectissimis feminis*, &c. (He should have added, *But know, that for all these things, thou must come to Judgment*: that would have, haply, allayed his lust, cooled his courage. And not have come in with his) *Adhibebo tibi Cardinalem Borbonium; is, quicquid peccaris, pro ea quam habet potestate, facile expiabit*, Thou shalt take thy full pleasure, and then my Cardinal shall give thee full pardon.

Verf. 7. *Heroseup*] An heroicall act, by an extraordinary motion; as was also that of *Ehud*: and therefore is not to be made a rule of practice; as *Burlet* conceited; when by this example, he held himself warranted, to kill a great personage in this Kingdom, whom he took to be a vitious man, and Gods enemy.

Verf. 8. *And thrust both of them thorow*] So they dyed in the flagrancy of their lust: as did likewise One of the Popes, taken

Plin. lib. 7.

Comineus, 1. 6.

Eccles. 11.

ken in the act, and slain together with his harlot, by the husband of the adulterers. Mention is likewise made, by *William Malmsbury*, of one *Walter Bishop of Hereford*, Anno 1060. his offering to force his Sempster. She resisted what she might, but finding him too strong for her, thrust her sheers into his belly, and gave him his deaths-wound. Godw. Catal.

Verf. 9. *Twenty and four thousand*] *Twenty and three thousand*, saith *S. Paul*, *1 Cor. 10. 8.* insiting only in the special punishment of the people, who were provoked to sin by that other thousand, their Princes, as ver. 4. And all to shew, *quam frigidam & jejuna sit eorum defensio*, &c. saith *Jusitius*, how poorly they plead for themselves, that think to excuse their sins, by alledging the examples of their superiours. Jun. Parallell.

Verf. 13. *Because he was zealous for his God*] Enraged (as a jealous man) with a holy hatred of sin, and inflamed with love to God, *quem aliter amare non didicerat*, as *Chrysostome* speaks of *Basil*. *Non amat, qui non Zelat*, saith *Augustine*, He is no friend to God, that is not zealous for him. To one that desired to know what kind of man *Basil* was, there was presented in a dream, (saith the history) a pillar of fire, with this Motto, *Talis est Basilius*, *Basil* is such a one; all on a light fire for God. Contra Adamant. c. 13.

Verf. 14. *A Prince of a chief house*] Whom yet *Phineus* spared not; as neither did *John Baptist* spare *Herod*; nor *Nathan*, *David*; nor *Bishop Lambert*, *King Pippin*, whom he freely reproved to his face for his adultery, Anno 798. though he were afterwards therefore slain by the harlots brother. *Odo Severus* the 22. *Archbishop of Canterbury*, Anno 934. dealt like plainly with *King Edwin*, excommunicated his Concubines, and caused one of them, on whom the King doted unreasonably, to be fetcht out of the court by violence, burnt her in the forehead with a hot iron, and banished her into *Ireland*. Epitome hist. Gall. pag. 30.

Verf. 17. *Vex the Midianites*] As more malicious and mischievous then the *Moabites*; as appears, 1. By their detaining of *Balaam*, when the *Moabites* dismissed him in great displeasure. 2. By the wickedness of their women, who by *Cozbi*, may seem to have been *meretrices meretricissime*, such as afterwards was *Julia Messalina*, and that *Romish Lucretia*, Concubine to *Pope Alexander 6.* of whom *Pontanus*, Godw. Catal. 9

Lib. 2. tum.

Hh hhh

Hoc

*Hoc tumulo dormit Lucretia nomine, sed re
Thais Alexandri filia, sponsa, nurus,*

Verf. 18. For they vex you with their wives] Not with their wars; they out-wit you, over-reach you by counterfeit courtesy, cut-throat kindness; they have deceived you into those sisters, fornication and idolatry, which God hath so severely punished.

CHAP. XXVI.

Verf. 2. **F** Rom twenty] See the note on Chap. 1. 3.

Verf. 9. Which were famous] But for no good-ness. *Tubulus* (who was the *Romane* Prætor, a little afore *Tullies* time) was *homo tam proleste improbus, ut ejus nomen non hominis sed vitii esse videretur*, so wicked a wretch, that he seem'd to be wickedness it self. *Portius Læuro* calleth *Catiline*, *sacrarium libidinum, portentum scelerum, gurgitem & sentinam flagitiorum*, &c. a sink of sinfulness. And *Josephus* saith of *Antipater*, that his life was no better then a *mystery of iniquity*. These men were famous, or rather infamous, for their flagitious practices, notoriously naught, signally sinful.

Verf. 10. And they became a sign] An example of that Rule, that *Great sins bring great plagues*; as *Herodotus* hath it, speaking of the destruction of *Troy*, *Aliorum perditio, tua sit cautio*, Enjoy other mens madness. *Discite justitiam moniti*, &c. Let all that behold me, beware; this was written upon the statue of *Sennacherib*, as saith *Herodotus*.

Verf. 11. The children of *Korah* dyed not] As being either innocent or penitent; for, *Aut pœnitendum, aut pereundum*, Luk. 13. 3.

Verf. 44. The family of the *Jesuites*] *Serrarius* will needs derive the name (*Jesuites*) from the 24. verse of this chapter, (it is wonder how he missed of this plainer text) *Jesuites quasi Jashubites*: Like as *Erasmus* found *Friers* in *St. Paul's* time, *inter falsos fratres*, amongst the false brethren. In *Salamanca*, a *Frier* would prove, that the name of the *Virgin Mary* was spoken of, *Gen. 1.* God called the gathering together of the waters, *Maria*. *Doctor Poynes* writes, that it was foretold in the *Old Testament*, that the *Protestants* were a malignant Church, allcdging,

alledging, 2 *Chr. 24. 19.* *Mittebatque prophetas ut revererentur ad Dominum, quos protestantes illi audire volebant.* We may with far more shew of reason, fetch the name of *Protestants* (retained also by their *Doway* translation) from that text, then they can from this, the name of *Jesuites*, *alias* *Jebusites*.

Preface to his
Book of the
Sacrament.

CHAP. XXVII.

Verf. 3. **B** Ut dyed in his own sin] i. e. By a natural and an ordinary death, not by a special plague, as that *Arch-rebel Korah*. Death is the just hire of the least sin, *Rom. 6. ult.* But some evil-doers, God doth not only put to death, but also hangs them up in gibbets, as it were, for publick notice and admonition.

Verf. 4. Give unto us therefore a possession] This plea for a part in a land not yet conquered, is a proof of their faith, and could not but encourage others. Such a masculine faith, was that of *Mrs. Anne Askew*, Martyr, who thus subscribed her confession, *Written by me Anne Askew, that neither wisheth for death, nor feareth his might; and as merry as one that is bound for heaven.* I will not bid you good night, (saith *Hellen Stirk*, Scotch-woman, to her husband, at the place where they both suffered Martyrdom,) for we shall suddenly meet in the heavenly *Canaan*. And was it not by the force of her faith, (that substance of things hoped for, the evidence of things not seen, *Heb. 11. 1.*) that *Cristina* gaudebat, cum tenebatur, cum audiebatur, cum damnabatur, cum ducebatur. Aug. in psal. 137.

Verf. 7. And thou shalt cause the inheritance] Let the *French* defend their *Salique* law as they can. It was a witty Essay of him, who stiled women, *the second Edition of the Epitome of the whole world*; witness *Artemisia*, *Zenobia*, *Blandina*, the *Lady Jane Gray*, (whose excellent beauty, adorn'd with all variety of vertues, as a clear sky with stars, as a Princely Diadem with jewels, gave her the stile of *Eruditionis, pietatis, & modestie delictum*.) and *Queen Elizabeth*, in whom, besides her sex, there was nothing woman-like, or weak: as if (what *Philosophy* saith) the souls of those noble creatures, had followed the temperment of their bodies; which consist of a frame of rarer rooms, of a more exact composition then mans doth; and (if place be any priviledg)

Hh 2

priviledg)

Lipf. Antiq.
lection.

Stella, de modo
convincendi,
cap. 6.

privileged,) we find theirs built in Paradise, when mans was made out of it. Besides, in Christ Jesus there is *neither male nor female*, but all are one, (souls having no sexes;) and whosoever are Christs, are *Abraham's seed*, and heirs according to the promise, *Gal. 3. 28, 29.*

Verf. 11. *A statute of judgment*] A standing law, a standard for all cases of like kinde, in that policy at least; for we cannot consent to *Cyrolostadius*, who contended, *in foro jus ex Mose dicendum esse*, that all other national and municipal laws were to be abolished; and that all courts were now to pass sentence according to *Moses's laws. Hic non intellexit vim & naturam Christiane libertatis*; This man knew not the extent of Christian liberty, saith *Melancthon.*

Verf. 12. *See the land*] It was somewhat, to see; but oh how fain would he have entred the Land, and could not! we shall have in heaven, not only vision, but fruition; we have it already in *Capite-tenure*, in Christ our head and husband; who will not be long without us: it being part of his heaven, that we shall be where he is, *Job. 17. 24.* and enjoy God, which is heaven it self: whence in Scripture, God is called *Heaven*; *I have sinned against heaven.* And I had rather be in Hell, and have God present; then in Heaven, and God absent, saith *Luther.*

Malim presente Deo esse in inferno, quam absente Deo, in Caelo.
Luth. in Gen. 30.

Verf. 13. *Gathered to thy people*] To that great *Panegyric*, the general Assembly and Church of the first-born in heaven, *Heb. 12. 23.* to that glorious *Amphitheatre*, where the Saints shall see and say, *Ido o περιδοι, και o παυλο,* &c. as *Chrysostome* hath it; *Look, yonder is Peter, and that is Paul,* &c. we shall sit down with *Abraham, Isaac,* and *Jacob*; have communion with them, not only as godly men, but as *Abraham, Isaac,* and *Jacob.*

Verf. 14. *For ye rebelled*] Sin may rebel in the Saints, but not reign; neither is it they that rebel, but *sin that dwelleth in them*; dwelleth, but not domineereth.

Verf. 16. *The God of the spirits of all flesh*] Thou, Lord, that knowest the hearts of all men, *Act. 1. 24.* See the Note there. Artificers know well the nature and properties of their own work. *Deus intimior nobis intimo nostro.*

CHAP. XXVIII.

Verf. 2. *My offering*] He is owner of all; and of his own we give him, *τα οα εκ των οων*, said that great Emperor. [*And my bread*] Called their *bread for their souls*, that is, the bread for their natural sustenance, common bread; when not rightly offered. So *Jer. 7. 21.* God, in scorn, calls their sacrifice, *steb*, ordinary flesh, such as is sold in the shambles. So at the Lords Supper, impenitent communicants receive no more then the bare elements; *panem Domini*; but not *panem Domini.* [*In their due season*] Which for 38. years they had intermitted. Get a fettlement, or Sabbath of spirit; or else God shall be but ill (if at all) served.

Verf. 3. *This is the offering*] See the Note on *Exod. 29. 38, 39.*

Verf. 9. *And on the Sabbath day*] Every day should be a Sabbath to the Saints, in regard of ceasing to do evil, learning to do well: but on the seventh-day-Sabbath our devotion should be doubled. *Debet totus dies festivus a Christiano expendi in operibus sanctis*, said *Robert Groshead* Bishop of *Lincoln*, long since. The whole Sabbath should be spent in Gods service, *Psal. 92.* titled *a Psalm for the Sabbath*, mentions morning and evening performances, verf. 2. Variety of duties, may very well take up the whole day with delight. Besides, God gives us six whole days. Now to sell by one measure, and buy by another, is the way to a curse.

In decalog. præcep. 30.

Verf. 11. *And in the beginning of your months*] Thus they had their daily, weekly, monthly, yearly addresses unto God, that they might ever be in communion with him, and conformity unto him, by this continual intercourse: On the new-Moons they rested, *Amos 8. 5.* scalded, *1 Sam. 20. 5.* heard the Word, &c. *2 King. 4. 29.*

Verf. 17, 18, 19, &c.] See the Notes on *Exod. 12. 18.* and on *Levit. 23. 7, &c.*

CHAP. XXIX.

Verf. 1. **A** *And in the seventh moneth*] This Sabbath-moneth (as it were) had as many feasts in it, as were celebrated in all the year besides. So that, as the Sabbath is the Queen of dayes, so was this of moneths. [It is a day of blowing] See the Note on *Levit. 23. 24.*

Verf. 7. *And ye shall have*] See *Levit. 16. 19.* with the Notes.

Verf. 12. *And on the fifteenth*] See *Levit. 23. 34, 35,* &c. with the Notes. There the feasts were prescribed, and here the sacrifices belonging to them are described.

Verf. 17. *And on the second day ye shall offer twelve,* &c.] In every of these seven-dayes-sacrifices, one bullock is abated: Hereby the Holy Ghost might teach them their duty, to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby atonement was made for their sins) should also decrease daily. Or it might signifie a diminishing and wearing away of the legal offerings, &c. as One well observeth; *Hac ceremoniâ significabat Deus gratiam suam de die in diem crescere, ita nempe ut minuaturs vetus homo, & novus augetur,* &c. (saith *Alsted*) till the very ruines of Satans castles be (as most of our old Castles are) almost brought to ruine.

Verf. 18. *After the manner*] That is, in manner and form aforesaid. The Manner is that that makes or marrs the action; as a good suite may be marred in the making, so a good duty: there may be *malum opus in bona materia.* *Jehu's* zeal was rewarded as an act of justice, *quoad substantiam operis;* and punished as an act of policy, *quoad modum agendi,* for the perverse end. Yea *David,* for failing in a ceremony only, though with an honest heart, suffered a breach instead of a blessing, 1 *Chron. 15. 17.* Idolaters also went on in their own manner, *Amos 8. 14.* as their idol-Priests prescribed, *The manner of Beersheba liveth;* that is, the form of rites of the worshipping in *Beersheba,* as the *Chaldee* paraphraseth.

CHAP.

CHAP. XXX.

Verf. 1. **A** *And Moses spake unto the heads*] Because they were in place of judicature; and had power, either to binde men to their vowes, or set them at liberty.

Verf. 2. *If a man vow a vow unto the Lord*] God is the proper object of a vow, *Psal. 76. 11.* Papists vow to saints, both themselves (as to *Francis, Austin, Dominick,* &c.) and other things, as pilgrimages, oblations, &c. Our Lady (as they call her) of *Loretto,* hath her Churches so stuffed with vowed presents and memories, as they are faine to hang their cloysters and church-yards with them. This is sacriledg, yea it is idolatry.

To binde his soul with a bond] Which none ought to do, but such as. 1. Are free, or have the consent of their governours. 2. Such as have knowledg and judgment, to discern of a vow, or oath, *Eccles. 5. 3, 5.* 3. Are conscientious, as *Jacob, Hannah,* &c. Not such votaries as *Herod, Mat. 14. 7.* those *Assassines, Mat. 23. 14.* those *Idolaters, Jer. 44. 27.* [He shall not break his word] If he do, he will make a great breach in his conscience, and crack his comfort exceedingly: better not vow, then not pay, *Eccles. 5. 4.* It is a sin, as bad or worse then perjury: and God takes it heavily at mens hands, *Jer. 34. 10, 11.*

Verf. 4. *And her father shall hold his peace*] *Qui tacet, consentire videtur;* a rule in civill law, silence is a kinde of consent.

Then all her vows shall stand] Provided, that she vow. 1. Such things as are lawfull, and warrantable by the word; for to vow to doe evill, is an utter abomination, as *Mat. 23. 14.* *Deut. 23. 18.* 2. Such things as are possible, and in her power, either naturally, or by the assistance of Gods grace, promised to her: Such is not the popish vowing of virginity, sith, *omnes non capiunt hoc,* all men cannot contain. Their vowes of continency, breed all manner of incontinency in their Clergy.

Verf. 5. *But if her father disallow her*] Those that vow Monasticall obedience, renounce all duty to their parents, and service to their country. Parents are our *dei patres,* as a heathen said, our household gods, as it were; and have power to disannull, or ratifie the vowes of their children: but the Papists are true heires to the *Pharisees,* who taught not to honour father

Relation of West. relig. sect. 4.

or

or mother, *Mat. 15. 6.* and so do make the Commandement of God, of none effect, by their tradition. Full well have they done it, *Mark 7. 9.* But what cannot they do? The Pope, saith Cardinal *Bellarmino*; *potest de iniustitia facere justitiam, ex nihilo aliquid, ex virtute vitium*: he can make righteousness of unrighteousness, something of nothing, vice of vertue; And it seems so indeed by his practice. For when the Cardinals meet to chuse a Pope, they make a vow, whose ever is chosen, he shall swear to such articles as they make. And *Steidan* saith, the Pope is no sooner chosen, but he breaks them all; and checks their insolencies, as if they went about to limit his power, to whom all power is given, both in heaven and earth.

Verf. 6. *And if she had at all an husband*] *Hainah's* vow, *1 Sam. 1. 11.* was made, either by the consent of her husband, or else by peculiar instinct from God.

Verf. 13. *To afflict her soul*, This is one instance of what she may vow. She may curbe wanton flesh, from the use of things lawfull in themselves, but hurtfull to her; and that by a vow, as did the *Rechabites*, *1er. 35. 8, 9, 10.* which the devill seeing, will despaire; for vows are as exorcismes, to allay our rebellious spirits, and as cords to hamper our treacherous hearts, when they would slip the collar, and detrect the yoaik. In short, a man may lawfully vow a thing that is either a part of Gods worship, (as to fast once a moneth before the Sacrament, to pray so many times a day, &c.) or a furtherance thereof; as to found a lecture, build a colledge, school, almshouse, give so much weekly to the poor, &c.

CHAP. XXXI.

Verf. 2. *Avenge the children of Israel*] This is called the vengeance of *Iehovah*, *verf. 3.* The righteous Iudg will not fail to avenge our unrighteous vexations, if we commit our selves to him in well-doing.

Verf. 3. *Arme some of your selves unto the war*] *Lactantius* being (according to his name,) a mild and milken man, abhorred bloodshed, thought it not lawfull for a just man to be a warrior; whose justice was his warfare. But this was his errour: *Patres legendi sunt cum venia*; God bids here: *Arme your selves*

Lib. 4. de Pontif. Rom.

Steidan. Com.

1 Pet. 4. 19.

Instit. lib. 6. cap. 20.

selves, &c. Indeed it is utterly unlawfull for men, wilfully to thrust themselves into unnecessary warrs: and it is reported, in the life of *Saint Augustine*, that he would never pray for such. But when God sounds the alarme, as here, *Cursed is he, that doth this work of the Lord negligently: Cursed is he, that keepeth back his sword from blood*, *1er. 48. 10.*

Verf. 5. *Twelve thousand*] This was no great army; but they were *Deo armati*, with whom there is *no restrictio, to save by many, or by few*, *1 Sam. 14. 6.* How wondrously did God work, by that handfull of *Hussites* in *Bobemia*, when all *Germany* was up in armes against them, by the Popes infligation! And may it not be said of that small remnant, that now fighteth the Lords battels in *Ireland*? *The Lord hath done great things for them, whereof we are glad. Have they not been helped, with a little help indeed?* the more is our shame, that send them no more. *Dan. 11. 34.*

Verf. 6. *Them and Phinehas*] Not without *Joshua* the General, (though not here mentioned) the mighty conquerour of all *Israels* enemies, that rose up and resisted them: famous is he for his faithfulness and fortitude; *in cognoscendis rebus bellicis perspicax, in agendo solers: noverat optime insidias facere, praelium committere, victoria uti.* &c. as *Dio* saith of *Decabalus* king of the *Daci*, in *Domitians* dayes. *i.e.* Well-skilled in war-like business, and diligent in dispatching them; He knew well how to lay an ambush, worit an enemy, use a victory, &c. *Dio in Domitiano.*

Verf. 8. *And Zur*] The father of *Cozbi*, that noble harlot. *Dignitas in indigno est ornamentum in luto. Sedes prima, et vita ima*, is but golden rubbish, eminent infamy, noble dishonour.

Beliam also the son of Beer] See the Note on *Chap. 24. 25.* O that God would cause the false prophets, and the unclean spirit (for whom they act, and by whom they are acted,) to pass out of our land, according to his promise, *Zeph. 1. 2.*

Verf. 9. *Took all the women*] The *Jewes* are a nation, to this day, noted for effeminate; and yet they hold, that women are of a lower creation, made for the propagation and pleasure of man; and therefore they suffer them not to enter their Synagogues, but appoint them a gallery without.

Verf. 10. *And they burnt all their cities*] For the same reason, perhaps, that our *Henry* the eighth demolished so many *Monasteries*, saying, *Corvorum nidos esse penitus disturbandos*, ver.

Sander.
Schism. Ar-
glic. lib. 1.
See Judg. 6. 1.

ne iterum ad cohabitandum convolent, that the crows-nests were to be utterly destroyed, lest they should make further use of them again another time. Or rather, lest sloth or covetousness should draw any of the *Israelites*, to hide themselves in these nests, and neglect the promised land.

Verf. 13. *Went forth to meet them*] As *Melchisedec* went forth to meet *Abraham*, returning with victory, *Gen. 14.* as Archb. *Hubert* met our *Richard* the first, returning from the holy land (as they called it;) both of them first falling to the earth, rose again, ran into each others arms; comforting themselves with mutuall imbraces, and weeping with joy.

Speed hist. fol.
540.

Verf. 14. *And Moses was wroth*] For all the joy, he could not but be zealous for the Lord of Hosts, when he saw the train, Zeal is the creame of all the affections.

Verf. 15. *Have ye saved all the women alive?*] By whom ye have so lately sinned, and so lately suffered? *Keep thee far from an evil matter*, *Exod. 23. 7.* *Circa serpentis antrum positus, non eris diu illatus*, saith *Isidor.* We should take heed, how we play about the hole of the asp, or near the den of the cockatrice, *Isai.*

11. 8. *Sin and temptation* come both under our name, in the Lords prayer. To pray, *lead us not into temptation*, and yet to run upon the occasion of sin, is, to thrust a finger into the fire, and then pray, not be burnt. These *Israelites* should have said to those *Midianitish* huswives, as those in *Egypt* did to their *Idols*, *Get you hence, Avaunt*; they should have here been as cautelous, as they were in other cases. For being forbidden to make Covenants with the Gentiles, they also abstained from drinking with them; because that was a ceremony, used in striking of covenants; and so it might have drawn them on thereunto. Our dallying with the occasions of sin, doth usually tempt the devill to tempt us.

Verf. 18. *That have not known a man*] As far as they could conjecture by their age. But the way of a man with a maid, is one of *Solomons* secrets, *Prov. 30. 19.* Of *Rebecca* it is noted, that she went for a maid, and she was so, *Gen. 24. 16.* But *Quarilla* the strumpet in *Petronius*, was not ashamed to say, *junonem meam iratam habeam, si unquam me meminim virginem fuisse.* That she could not remember, that ever she was a maid. And what a base slander was that, cast upon our religion by an impudent *Jesuite*, *Sylvester petrasancta*; *Puellas plerunque corruptas nuptiis*

Petron. Satyr.

Rivetti Iesu
vapulans.

nuptiis dari in reformato Evangelio; that few maids amongst us, come cleare to marriage.

Verf. 19. *Whosoever hath killed any person*] War, though never so just, is the slaughter-house of mankind, and the hell of this world. *Homer* brings in *Mars* the god of battle, as most hated of *Jupiter*; *bellum per antiphrasin, quia minime bellum.* For every battle of the Warriour is with confused noise, and garments rolled in blood, *Isai. 9. 5.* What a strange man then was *Pyrrhus* King of the *Epirotes*; of whom *Justin* reports, that he took more pleasure in fighting, then in reigning? And what a hard heart had *Hannibal*, who when he saw a pit full of mans blood, which he had spilt, cried out, *O formosum spectaculum!* O brave fight! So, *O rem regiam*, said *Valesius*, (i.e. O Kingly act!) when he had slain three hundred persons. And what a strange hell-hag was that Queen, who when she saw some of her Protestant Subjects lying dead, and stripped upon the earth, cried out, The goodliest tapestry that ever she beheld? God, that he might teach his people not to have feet swift to shed blood, tells them here of a ceremonial uncleanness, contracted by killing, though an enemy, devoted by him to destruction.

Verf. 23. *And all that abideth not the fire*] We must deal with every man (saith One from this text) according to his temper; indulge them what lawfully you may. *Quod tamen accipiendum est cum grano salis.*

Verf. 49. *And there lacketh not one man of us*] A wonderful work of God; a whole Nation cut off with no loss at all. *This was the Lords own doing, and it is marvellous in our eyes.* Surely, if the *Grecians* so thankfully acknowledged to their *Jupiter*, that overthrow they gave to the *Persians*, by *Themistocles*, and called him *Ελευθεριος*, their Deliverer; how much more might these *Israelites* celebrate the unparalleled goodness of their gracious God, in this so unbloody a victory?

Verf. 53. *For the men of war had taken spoil*] And kept what they caught, to themselves. The Turks, when they had taken *Constantinople*, wondered at the wealth thereof, (which the Citizens would not be drawn to part with for their own preservation,) and were so enriched therewith, that it is a proverb amongst them at this day. if any grow suddenly rich, to say, *He hath been at the sacking of Constantinople.*

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CHAP. XXXII.

Verf. 1. **A** Place for cattle] Fat, and fit for the purpose; like those pastures in Ireland, so fertile and abounding with sweet grass, that the people are forced to drive their cattle to some other more barren grounds, at some time of the day, lest they should surfeit. See *Mic.* 7. 14. *Ier.* 50. 19.

Verf. 5. *Let this land be given unto thy servants*] An unfeasonable motion this might seem at first; and did, even to *Moses* himself; as appears in the next verse. And surely, it is probable, that they were too much set upon that portion of earth, as *Lot* was upon the Plain of *Sodome*, *Gen.* 13. 10. and was therefore, soon after, carried captive by the four Kings; as these in the text are noted to be the first that were carried captives out of their land, *1 Chron.* 5. 25, 26. Strong afflictions cause strong afflictions: when God seeth people set upon it, to have this or that, have it they may, but with an after-clap, that shall disweeten it. How was *David* crossed in his *Ab-solom*, *Ab-solom* in his Kingdom, *Amnon* in his *Tamar*, &c. *1 Sam.* 1. 5. He loved her, and the Lord made her barren.

Verf. 11. *They have noi*] See the Note on Chap. 14. 14.

Verf. 14. *An increase of sinful men*] A race of rebels; neither good egge, nor bird; sin runs in a blood, many times; ye seed of serpents, ye generation of vipers, ye fill up the measure of your fathers sins, *Matth.* 23. 32. *Domitian*, the father of *Nero*, foretold the wickedness of his son; for it cannot be, said he, that of me and my wife *Agrippina*, any good man should be born. When One complained, that never father had so undutiful a child; yes, said his son, (with less grace than truth) My grandfather had.

Verf. 16. *We will build steep-folds*] This was their intent at first, though *Moses* mistook them. There may be gross mistakes (and thereupon grievous unkindnesses) betwixt dearest friends. *Cyrril*, and *John*, Bishop of *Antioch*, objected heresie one to another, and proceeded as far as excommunication, *postea à compertis idem sentire*; so did *Cyrril* and *Theodore*.

Verf. 23. *Be sure your sin will find you out*] The guilt will haunt you at heels, as a bloodhound; and the punishment will overtake

Dio in vita
Neron.

overtake you, as it did that Popish Priest in *Lancashire*, who being followed by one that found his glove, with a desire to restore it him, but pursued inwardly with a guilty conscience, leaps over a hedge, plunges into a Mark-pit behind it, unseen, and unthought of, wherein he was drowned. (Or as it did that other Priest, who having escaped the fall of *Black-Friers*, Anno 1623. (where two of his fellow-shavelings, with about a hundred more, perished.) and taking water, with purpose to sail into *Flanders*, was cast away, with some others, under *London-Bridg*, the boat being over-tuned.

Verf. 38. *Their names being changed*] Out of detestation of those idols, *Baal*, *Nebo*, &c. (See *Exod.* 23. 13. *Psal.* 16. 4.) *Isai.* 46. 1. *Ab-sit ut de ore Christiano sonet Jupiter omnipotens*, & *Mehercule*, & *Mecastor*, & *cetera*, magis portenta quam numina, saith *Hierom*. Heathenish gods should not be so far honoured, as to be heard of out of Christian mouths; nor Popish Idols neither. I my self, saith *Latimer*, have used in mine earnest matters, to say, yea by the Rood, by the Masse, by *St. Mary*, which indeed is naught. Some simple folk say, they may swear by the masse, because there is now no such thing; and by our Lady, because she is gone out of the Country.

Jac. Rev. de
vir. Pontific.
312.

Serm. in
3. Sund. in
Advent.

CHAP. XXXIII.

Verf. 2. **A**nd *Moses* wrote] *Moses* was primus in historia, as *Martial* saith of *Salust*.

Verf. 4. *For the Egyptians buried*] As iron is very soft, and malleable, whiles in the fire; but soon after, returns to its former hardness: so was it with these *Egyptians*. Affliction meekneth men: hence affliction and meekness grow upon the same Hebrew root.

Verf. 29. *From Mithcab*] Which signifies sweetness. *And pitched in Chasmonah*] Which signifies swiftness. We must also, when we have talked of Gods sweetness, use all possible swiftness in the wayes of holiness: as *Jacob*, when he had seen visions of God at *Bethel*, he lift up his feet, and went on his way lustily, like a generous horse after a bait; or a giant after his wine; the joy of the Lord is your strength, *Neh.* 8.

Verf. 38. *And dyed there in the fourtieth year*] *Nec te tua plura*

Gen. 29. 1.

rima Penthen Labentem texit pietas.— The righteous dye as well as the wicked; yea the righteous oft before the wicked: *Ὀκίμοις ἐν θεοφιλῆς*, God sends his servants to bed, when they have done their work; as here he did *Avon*: and as within these few dayes, he hath done, (to mine unspeakable los and grief,) my dearest brother, and most faithful friend, Mr. *Thomas Jackson*, that able and active instrument of Gods glory, (while he lived) in the work of the Ministry at *Glocester*; the sad report of whose death, received whilest I was writing these things, made the pen (almost) fall out of my fingers; not for my own sake so much, as for my Country, whereof he was, I may truly say, the Bul-wark and the Beauty; as *Ambrose* is said to have been the walls of *Italy*: *Ἀμβρόσιον διὰ τὸν Βασιλικὸν αἵγιον καλέουσιν*, said *Theodosius*. *Ambrose*, while alive, was the only Minister, (to speak of) that I knew in the whole Country: *And dilexi virum, qui cum corpore solveretur, magis de Ecclesiarum statu, quam de suis periculis agebatur*, said the same Emperour, of the same *Ambrose*; I could not but love the man, for that when he dyed, his care was more for the Churches welfare, then for his own. I can safely say the same of the man in speech, (without offence to any be it spoken;) and I greatly fear, lest as the death of *Ambrose* fore-ran the ruine of *Italy*; so that it bodes no good to us, that God pulls such props and pillars out of our building. But this by way of digression, to satisfie my great grief for so dear a friend deceas'd, as *David* did his, for his brother *Jonathan*; and made him an Epitaph. 2 *Sam.* 1. 17.

Verf. 52. *Destroy all the pictures*] Those *Balaam's* blocks, those excellent instruments of idolatry; such as was the rood of *Hailes*, and *Cockyam* rood; which if it would not serve to make a god, yet with a pair of horns clapt on his head, might make an excellent Devil; as the Mayor of *Doncaster* perswaded the men of *Cockyam*, who came to him, to complain of the Joyner that made it, and refused to pay him his money for the making of it.

Verf. 55. *Shall be pricks in your eyes*] The eye is the tenderest part, and soon vexed with the least mote that falls into it. These *Jebusites* preserved, should be notorious mischiefs to them; as the Jesuites, at this day, are to those Christian States that harbour them. Shall we suffer those vipers to lodg in our bosomes, till they eat out our hearts? *Sic notus Ulysses*? Jesuites, like bells, will

Paulin.
Nolan. in vita
Ambros.

A& and Mon.
1340.

will never be well tuned, till well hanged. Among much change of houses in forraign parts, they have two, famous for the accordance of their names; the one called the *Bow* at *Nola*, the other, the *Arrow* (*la Fleche*, given them by *Henry 4.* whom afterwards they villanously stabbed to death,) in *France*. Their Apostate *Ferrier* plaid upon them, in this distich:

*Arcum Nola dedit, dedit illis alma sagittam
Gallia; quis funem, quem mernere, dabit!
Nola the bow, and Fra. ce the shaft did bring;
But who shall help them to a hempen-string?*

CHAP. XXXIV.

Verf. 2. *This is the land that shall fall*] It is God that assigns us our quarters, and cuts us out our several conditions; appointing the bounds of our habitation, *Act.* 17. This should make us rct contented with our lot, and (having God our portion) say howsoever, as *David* did, *The lines are fallen to me in a fair place*, *Psal.* 16. 6. It is that our Father sees fit for us.

Verf. 3. *Then your South-quarter shall be*] *Judea* was not above 200 miles long, and 50 miles broad; not neer the half of *England*; by much, but far more fertile, (called therefore *Sumen totius orbis*;) and yet *England* is, for good cause, counted the Western granary, the garden of God, whose valleys are like *Eden*, whose hills are as *Lebanon*, whose springs are as *Pisgab*, whose rivers are as *Jordan*, whose walls is the Ocean, whose defence is the Lord *Jehovah*. Speeds hist.

Verf. 6. *The great Sea*] Commonly called the *Mediterranean* Sea; betwixt which and the Jews, lay the *Philistims*; as now betwixt the Church and the Turk, lies the Pope and his followers; *Italy* being the mark that the Turk shoots at. Loc, a sweet providence of God.

Verf. 8. *Unto the entrance of Hamath*] Called *Hamath* the Great, *Amos* 6. 8. affecting, haply, to be held the greatest Village, as the *Hague* in *Holland* doth, and remains therefore un-walled.

Verf. 12. *It shall be at the salt-Sea*] That is, the Lake of *Sodom*, called also, *Asphaltites*, and the dead Sea. *Josephus* saith, that

that an ox having all his legs bound, will not sink into the water of this sea, it is so thick.

Verf. 17. *Elcazar the Priest*] Pointing to the high Priest of the new Covenant, by whom we have entrance into the promised inheritance, whither he is gone before, to prepare a place for us, and hath told us, that in his *Fathers house are many mansions*, room enough.

CHAP. XXXV.

Verf. 2. *S*uburbs] These were for pasture, pleasure, and other Country-Commodities, not for tillage; for the Levites were to have no such employment, *Num.* 18. 20, 24.

Verf. 6. *That he may flee thither*] All sins then are not equal, as the Stoicks held; neither are all to be alike punished, as by *Draco's* laws they were, in a manner. Those laws were said to be written, not with black, but with blood; because they punished every peccadillo almost with death, as idleness, stealing of porcherbs, &c. *Aristotle* gives them this small commendation, that they are not worth remembrance; but only for their great severity.

Verf. 7. *Shall be forty and eight cities*] Thus the Levites were dispersed throughout the land, for instruction of the people; so ought Ministers of the Gospel, who are fully called the salt of the earth, that being sprinkled up and down, may keep the rest (as flesh) from rotting and putrifying.

Verf. 8. *From them that have many ye shall give*] By the equity of this proportion, the richer are bound to give more to the Ministers maintenance, than the poorer. Let this be noted by those that refuse to give any thing to their Ministers, because they have not those things, the tithes whereof the law requires for this purpose. See *Gal.* 6. 6. with the Note there.

Verf. 15. *Shall be a refuge*] Christ is our *Asylum*, to whom running for refuge, when pursued by the guilt of an evil conscience, we are safe; None can take us out of his hands; If we be in Christ the Rock, temptations, and oppositions as waves dash upon us, but break themselves.

Verf. 16. *So that he dye*] Though he had no intent to kill, yet because

because he should have look't better to't, he is a murderer, he smote him purposely and presumptuously, and the man dyes of it. King *James* was wont to say, that if God did leave him to kill a man, (though besides his intention,) he should think God did not love him.

Verf. 18. *The murderer shall surely be put to death*] This is *ius gentium*. The Turks justice, in this case, will rather cut off two innocent men, then let one offender escape. The *Persians* punish theft and man-slaughter so severely, that in an age, a man shall hardly hear either of the one, or the other. A severity fit for *Italy*, where they blaspheme, oftner then swear; and murder, more then revile or slander: (like the dogs of *Congo*, which, they say, bite, but bark not;) And no less fit for *France*; where, within ten years, 6000 gentlemen have been slain; as it appears by the Kings pardons. *Byron*, Lord high-Marshal of *France*, and Governour of *Burgundy*, slew a certain Judge, for putting to death a malefactor whom he had commanded to be spared; For this he sued for a pardon, and had it: but not long after, he turned traitor to his Prince that had pardoned him, and was justly executed.

Verf. 21. *He shall surely be put to death*] And yet the *Papists* allow wilful murderers, also, to take sanctuary; who should, as *Joab* was, be taken from the altar to the slaughter. Their hatred to Protestants is so deadly, that they hold us unworthy to live on Gods ground; fit for nothing but fire and fagot; yea they send us to hell without bail or main-prize, as worse then Turks or Jews. They tell the people, that *Geneva* is a professed Sanctuary of all roguery; that in *England*, the people are grown barbarous, and eat young children, that they are as black as *Devils*, &c.

Verf. 23. *Or with any stone*] As at the funeral solemnities of *Q. Anne*, a scholar was slain by the fall of a letter of stone, thrust down from the battlements of the Earl of *Northampton's* house, by one that was a spectatour.

Verf. 25. *Unto the death of the high Priest*] Because he was, amongst men, the chief god on earth, and so the offence did most directly strike against him. Or rather, because the high Priest was a type of Christ: and so this release was a shadow of our freedom and redemption by the death of Christ.

CHAP. XXXVI.

Verf. 1. **A**Nd spake before Moses] Who was their common Oracle to enquire of, in all doubtful cases. Like as at Rome, C. Scipio Nasica, (whom the Senate, by way of honor, called *Optimus*;) had a house in the high-street assigned him, at the publike charge, *quò facilis consuli posset?* that any man might go to him for counsel. And surely, as the *Romane* General never miscarried, so long as he followed the advice of *Polybius*, his historian; so neither did, or could, this people do amiss, if ruled by *Moses*, who was the mouth of God, verf. 5.

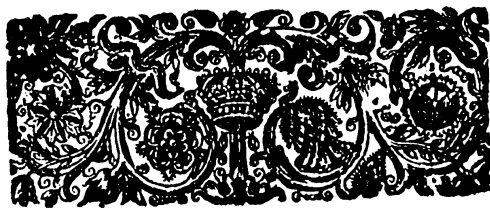
Verf. 6. *To whom they think best*] See Gen. 24. 57, 58. with the Note there.

Verf. 7. *Shall keep himself to the inheritance*] This was an excellent law to cut off quarrels, strifes, and law-suites, and to frustrates those *qui latrocinia intra mœnia exercent*, as *Columella* said of the Lawyers of his time.

M. Ainsworth. Verf. 11. *For Mahlah, Tirzah, and Hoglah, &c.*] The names of these virgins, (as one Interpreter elsewhere observeth) seem to be not without myltery. For, *Zelophehad*, by interpretation, signifieth, the shadow of fear, or of dread: his first daughter, *Atachlah*, *Infirmity*; the second, *Noah*, *Wandering*; the third, *Hoglah*, *Turning about for joy*, or *Dancing*; the fourth *Milcah*, a *Queen*; the fifth, *Tirzah*, *Well pleasing*, or *Acceptable*. By these names, we may observe the degrees of our reviving by grace in Christ; for we all are born, as of the shadow of fear, being brought forth in sin; and for fear of death, were all our life-time subject to bondage, *Heb. 2. 15*. This begetteth infirmity, or sickness, grief of heart for our estate. After which, *Wandering* abroad for help and comfort, we finde it in Christ, by whom our sorrow is turned into joy. He communicates to us of his royalty, making us Kings and Priests unto God his Father; and we shall be presented unto him glorious, *and without blemish*, *Ephel. 5. 27*. So the Church is beautiful as *Tirzah*, *Cant. 6. 3*.

Deo soli Gloria.

A Com-



A
COMMENTARY OR EXPOSITION
UPON
The Fifth Book of MOSES,
CALLED
DEUTERONOMY.

CHAP. I.

Verf. 1. *These be the words which Moses spake.*



And surely he spake thick, if he spake (as some cast it up) this whole Book in less then ten dayes space. Certain it is, that he spake here (as ever) most divinely, and like himself, or rather beyond himself; the end of a thing being better (if better may be) then the beginning thereof, *Eccles. 7. 8*. as good wine is best at last; and as the Sun shines most amiably when it is going down. This book of the law it was, that the King was to write out with his own hand, *Deut. 17. 18, 19*. that it might serve as his Manual, and

K k k k k 2

and attend him in his running library. This was that happy book that good *Josiah* lighting upon, (after it had long layn hid in the Temple) melted at the menaces thereof, and obtained of God, to *dye in peace*, though he were slain in battle. This onely book was that silver brook, that pretiously-purling current, out of which the Lord Christ, our Champion, chose all those three smooth stones, wherewith he prostrated the *Goliath* of hell, in that sharp encounter, *Mat. 4. 7. 10.* And surely, if *Tully* could call *Aristotles* Politicks, (for the elegancy of the stile, and for the excellency of the matter) *aureum flumen orationis*: And if the same Author durst say, that the law of the twelve tables did exceed all the libraries of Philosophers, both in weight and worth: how much rather is all this true of this second edition of Gods law, with an addition?

Triduo confici potuit.

Verf. 2. *There are eleven dayes journey*] So many dayes march for a foot army. But *Philo* the Jew saith, a horseman might dispatch it in three dayes.

Verf. 3. *In the eleventh moneth*] And in the twelfth moneth of this same year, he dyed; so that this was his swan-like song: *Sic ubi fata vocant, &c.*

Verf. 4. *After he had slain Sihon*] If *Sampson* had not turned aside to see the Lion, that not long before he had slain, he had not found the honey in the carcase, *Judg. 14. 8.* So if we recognize not our dangers, deliverances, and achievements, we shall neither taste how sweet the Lord is, nor return him his due praises. To true thankfulness is required; 1. Recognition. 2. Estimation. 3. Retribution. See them all, *Psal. 116. 3, 7, 12.*

Verf. 5. *Began Moses to declare*] And he was not long about it. See the Note on verf. 1. A ready heart makes riddance of Gods works; for being oyled with the Spirit, it becomes lithe and nimble, quick of dispatch.

Verf. 6. *Long enough*] The law is not for men to continue under, but for a time, till they be fitted for Christ, *Gal. 3. 16, 17, 18.* Humbled they must be, and hammered for a season; sense of misery, goes before sense of mercy.

Verf. 8. *Go in and possess it*] God was ready, but they were not ripe for such a mercy. So *2 Chron. 20. 33.* the high places were not taken away; for the people had not yet prepared their hearts for such a reformation: the work was insnarled and retarded by

by their unfitness. See *Isai. 59. 2.*

Verf. 9. *I am not able*] *Politici & Ecclesiastici labores maximi sunt*, saith *Luther*. None have so hard a tug of it, as Magistrates and Ministers. *Ἰσθὲν ἡμεν, εἰ μὴ καὶ ἀρχαῖα καὶ ὀπορῖδας καὶ φέβος ὑπὲρ πάντας τῆς ἰδιουσίας ἔχουμεν*, said *Augustus* to his *Livia*. Had we not bulinthes, and cares, and feares, above any private person, we should be equall to the gods.

Dio Cass.

Verf. 11. *The Lord God of your fathers*] Such holy ejaculation, such fallies of soul, and egression of affection to God and his people, are frequently found in heavenly-minded men.

Verf. 12. *Bear your cumbrance*] A Princes temples, are not so compassed with a crown, as his mind besieged with cares: nor is he so lifted up with the Splendour of his train, as cast down, with the multitude of his feares. See the Note on verf. 9. *Saint Paul* also had the *number of the churches*, *2 Cor. 11. 28.* All care numbred and mustered together, and that with anxiety; with the same sollicitude, that a man hath about his own most important busines.

ἰστορικὴ πληροφορία.

Verf. 15. *And officers among your tribes*] That might put the laws in execution; which is the same to the law, that the clapper is to the bell. There were in good *Josiah's* dayes, horrible abominations. And why? by the slackness of under-officers, *Zeph. 3. 3.*

Verf. 16. *Hear the causes, &c.*] Hear them out. In the *Forum of Rome*, the accuser had six hours allotted him to accuse; the accused had nine hours to make his answer. [And judg righteously] So upright was the sentence of the *Arcopagites* in *Athens*, that none could ever say, he was unjustly condemned: nay both parties, as well those that are cast, as they that cast, are alike contented.

Vlpian, in oris. Demost. de fal. legat.

ἰστορικὴ πληροφορία.

Verf. 17. *Ye shall not respect persons*] God will surely reprove you, saith *Iob*, if you secretly accept persons, *Chap. 13. 10.* *Æquum me utrique parti tam in disceptandis controversiis, quam in iudicandis disciplina prabebo*, said *Justinian*; I will hear causes without prejudicate impiety, judiciously examine them without sinister obliquity; and sincerely judg them, without unjust partiality. It was the oath of the heathen Judges, as the Orator relates, *Audiam accusatorem & rem sine affellibus & personarum respectione*: I will hear the plaintiffe and defendant, with an equall minde, without affection, and respect of persons. And agreeable

agreeable hereunto, is the oath taken by our Circuit-Judge, as it is recorded in the statute of the 18 of Edward the third.

You shall not be afraid] For, *facile a justitia deviat, qui in causis non deum sed homines pertimescit*, saith *Chrysostome*: A faint-hearted judge, doth easily pervert justice. A man of courage he must be, a *Cuer-de-lion*, another *Cato*, à *quo nemo unquam rem injustam petere audebat*, of whom no man ever durst desire any thing unjust. This, *Solomon* symbolized by the steps of his throne, adorned with lyons; the *Athenian* Judges, by sitting in *Mars-street*. [*For the judgment is Gods*] whose person ye bear, and in whole fear ye sit; and should therefore sit in as great, though not so slavish a fear of offending, as *Olanes* in the history, sat upon the flaid skin of his father *Silannes*, nailed by *Cambises* on the tribunal: or as a *Russian* Judge, that fears the boiling caldron; or the *Turkish Senate*, when they think the great *Turk* to stand behind the arras, at the dangerous doore. *Cave, spectat Cato*; take heed, *Cato* seeth you, was an ancient watchword among the *Romans*, and a great retentive from evil: how much more, amongst us, should, *Cave, spectat Dominus*; Take heed; the Lord looks on.

Verf. 19. That great and terrible wilderness] Abounding with want of all necessaries, *Ier. 2.6* and surrounded with many, mighty, and malicious enemies. Such is this present evill world, to those that are bound for the Heavenly *Canaan*. Many miseries and molestations, both satanicall and secular, they are sure to meet with; this world being a place of that nature, that (as it is reported of the straits of *Magellan*,) which way soever a man bend his course (if homeward,) he is sure to have the wind against him.

Verf. 21. Behold the Lord] See the Note on *vers. 8*.

Verf. 22. We will send men before us] Thus empty man will be wiser then God, (*Iob 11.12*.) though *man be born like a wild ass-colt*. It was unbelief, that prompted them to this practice: for they could not enter, because of unbelief. Carnall policy serves the worldling, (as the *Ostrich* wings,) to make him outrun others upon earth; but helps him never a whit towards Heaven.

Verf. 23. Pleased we well] Seeing you were set upon it, and it would be no better.

Verf. 25. And brought us word again] *Ioshua* and *Caleb* did: for the rest are not here reckoned of; God counts of men, by the

Heyl. Geog.
pag. 802.

the goodness that is in them.

Verf. 27. Because the Lord hated us] A gross mistake: Why should it then so greatly grieve us, that our good intentions, are so much misconstrued? That is here complain'd of, as an argument of Gods hatred, that he intended for an instance of his love. *Deut. 4.37. & 7.8. In quo dilexisti nos*, wherein hast thou loved us? said those *Male-contents* in *Malachy*, that cast the helve after the hatchet, (as the proverb is:) and like children, because they might not have what they would, grew sullen, and would have nothing.

Verf. 31. As a man doth bear his son] Charily and tenderly, as his own bowels: not hating them, as they desperately belyed the Lord, *vers. 27. For if a man finde his enemy, Will he let him go well away?* *1 Sam. 24.19. Will he accommodate him, as God did these murmurers?* Never was any Prince served in such state, as they were.

Verf. 32. Ye did not believe] *Sic surdo plerumque fabulam*: there was none within to make answer. *Who hath believed our report, &c?* We cannot get men to credit us.

Verf. 37. The Lord was angry with me] The Saints afflictions, proceed oft from love displeas'd, from love offended. *Fury is not in God, Isai. 27.*

Verf. 41. We have sinned, we will go up] Temporaries are set upon sin, in the very confession thereof. Unless to the confession of sin, we add confusion of sin, we do nothing, *Prov. 28.13.* Yet, honour me before the people, said *Saul*: Give me a bribe, said trembling *Felix*.

CHAP. II.

Verf. 1. Then we turned] viz. When we had bought our wit, and had paid for our learning, by our late discomfiture.

Verf. 3. Turn you North-ward] Thus God would was their directour unto all places, and in all actions: In which respect, these historic of holy Scripture excell all humane histories in the world; as is well observed. That which they tell us of their *Dea vibilia*, guiding passengers, &c. is a meer fiction.

Verf. 4. Which dwell in Seir] To distinguish them from the *Amalekites*

Amalekites, Esau's seed too, but devoted to destruction.

And they shall be afraid of you] Though worse afraid then hurt. *Hic rogo, non furor est, ne moriari, mori?* We read of some Jewes, that at the sack of *Ierusalem* killed themselves, lest they should be taken by the enemy.

Verf. 5. *Because I have given mount Seir*] Thus the Most High, divided to the nations their inheritance, *Deut. 32.8.* And a man must needs have some right to his inheritance, to his portion, *Psal. 17. 14.* What *Ananias* had, *Act. 5.* was his own, whilest he had it, as *Peter* tells him; yet *Satan* had filled his heart. It is therefore a rigour, to say, the wicked are usurpers of what they have, and shall be called to account for it. When the King gives a traitour his life, he gives him meat and drink, that may maintain his life. That Duke *D'Alva*, is worthily taxed for a tyrant, that starved his prisoners, even after quarter; saying, though he promised to give them their lives, he did not promise to finde them meat. Wicked men have both a civile title to that they have, and a title before God; who will call them to account indeed at last day, not for possessing what they had, but for abusing that possession.

Verf. 6. *Buy meat of them for money*] Money answereth all things, saith *Solomon*, *Eccles. 10. 19.* Money is the monarch of the world, saith another, and heares most mastery. But that covetous *Chaliph* of *Babylon*, taken by *Haalon* brother to *Man-ga* the great *Cham* of *Tartary*, and commanded to eat his fill, of that great wealth that he had heaped up together, found ere he dyed, that one mouthfull of meat was more worth then a whole housefull of money.

Verf. 7. *For the Lord thy God hath blessed thee*] viz. With money, to fetch thee in other commodities: It is the blessing of God (when all's done,) that maketh rich: without this, men do but labour in the fire, labour all night and take nothing, trouble themselves to no purpose: all their endeavours, are but *Arena sine calce*, sand without lime, they will not hold together; but, like untempered mortar, fall asunder: there being a curse upon unlawfull practices, though men be never so industrious; as you may see in *Iehojachim*, *Ier. 22.*

Verf. 9. *Because I have given Ar*] The royall city, set upon an hill. *Num. 21. 15, 28.* God (as liberall Lord,) gives not some small cottage or annuity; for, life, to his elder servants,

(as

great men use to do,) but bountifully provides for them and theirs, to many generations. Who would not serve thee then, O King of nations?

Verf. 10. *Many and tall are the Anakims*] And if God cast out those *Emims*, or terrible-ones, before the *Moabites*, will he not much more cast out these *Anakims* before the *Israelites*? *Nihil unquam ei negasse credendum est, quem ad visuli hortatur* Hieronym. *esum.*

Verf. 12. *As Israel did unto the land*] This and some other parcels, scattered here and there, seem to have been added to *Moses* his words, (whether by *Ioshua*, or *Ezra*, or some other Prophet, it much matters not,) after the conquest of the land of *Canaan*.

Verf. 19. *Because I have given it*] See the Note on *vers. 5.*

Verf. 20. *Zam-zummims*] 1. Big and boisterous, bearing down all before them; presumptuous wicked ones they were, and yet they called themselves *Rephaims*, that is, *Phisitians*, or *preservers*; such indeed rulers ought to be, *Isai. 3. 7.* The *Greeks* therefore call a King, *Arax ab axos medela*, because he is to be *ligator vulnerum, chirurgus, & Reip. medicus*, the common-wealths Surgeon and Physitian. But such were not these *Zam-zummims*, more then in name: *τὸ μὲν δρῶν βίος, &c.* As he said of his bow; thy name is life, but thy use is present death.

Verf. 23. *And the Avims which dwell in Hazeroth*] These are ancient things, as it is said in another case, *1 Chron. 4. 22.* such, as whereof there is no record but this, extant in the world. Well might that *Egyptian* Priest say to *Solon* that wise man of *Greece*: You *Greeks* are very babies; *ἡβαν δὲ ἔλλειν ἔκ ἐστὶ, νε-ther is there an ancient writer amongst you.* Diod. Sic.

Verf. 26. *With words of peace*] So the *Romans* by their heralds, sent to those that opposed or wronged them, *caduceum & hastam*, a proffer of peace first: For if we Princes (said our *Henry* the seventh,) should take every occasion that's offered, the world should never be quiet, but wearied with continuall wars. *Cuncta prius tentanda, &c. — truncatur et artus, ut liceat reliquis securum vivere membris.*

Verf. 30. *Had hardened his Spirit*] *Deus quem destruit, demental*, God makes fooles of those, whom he intends to destroy.

Verf. 37. *Only unto the land*] This kindness these *Ammonites*

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in

Grimston hist. of Netherlands.

Turk. hist. fol. 113.

Cornel. a Lapid. in Isai. 3. 7.

in after-ages very evil requited, Am. 1. 13. Jer. 49. 1. dealing by them, as that monster Michael Balbus, dealt by the Emperour Leo Armenius, whom he slew the same night that this Prince had pardoned and released him.

CHAP. III.

Verf. 1. **T**hen we turned | How pleasant must the continuation of this holy history needs be to every good heart, out of the mouth of Moses? Methinks I see the peoples ears linked to his tongue, with golden chains; as the Heathens fable of their Hercules. And surely, if King Alphonsus, and some others, of whom the Physicians despaired, did recover health beyond all expectation, only by reading Livy, Curtius, Aventinus, &c. What may we think may be done by these wholesome words, these healing histories, if rightly regarded?

Verf. 2. **Fear him not** | Though of a formidable stature, verf. 11. The Lion is not so fierce as he is painted, saith the Spanish proverb. God will crack the hairy scalp of his enemies, Psal. 68.

Verf. 6. **The men, women, and children,** | The Hebrew word, מתי, here rendred Men, written with *tere*, signifieth. Dead men: Surely, every man in his best estate, or when best underlaid, is altogether vanity, Selah.

Verf. 11. **Remained** | Sc. in Bashan; and he seems to have been of the remnant of those Rephaims, whom Chedorlaomer and his company smote in Ashteroth, Gen. 14. 5. with Job. 13. 12. Is it not in Rabbah | Kept for a monument of so mighty and massie a man.

Verf. 13. **Land of Giants** | Such as are said to be in another land, in another life. For he knoweth not that the Giants are there, and that her guests are in the depths of hell, Prov. 29. 18.

Verf. 16. **Unto the river Jabok** | Famous for Jacob's wrestling with God, neer unto it, Gen. 32. 22.

Verf. 21. **So shall the Lord** | God hath, and therefore God will, is a strong Medium of hope, if not a demonstration of Scripture-Logic.

Joh. Bodin. de utilitar. histor. lib. 2. p. 410. 715.

Psal. 39. 5.

The Jews fable, that he escaped in the flood, by riding astride on the Ark,

Verf. 26. **Speak no more** | Christians must be sober in prayer, 1 Pet. 4. 7.

CHAP. IV.

Verf. 1. **The statutes and the judgments** | By statutes, we may understand the moral law; by judgments, the judicial; which was fitted to the Jews: Like as Solon being asked whether he had given the best laws to the Athenians? answered, The best that they could suffer. As for the ceremonial law, it is called, Statutes that were not good, because they commanded neither vertue nor vice, in themselves; as One gives the reason.

Verf. 2. **Ye shall not add** | The Jews have added their Deuteroseia, the Turks their *Asfurta*; the Papists, their unwritten verities, which they equalize (at least) to the holy Scriptures; and so argue them of insufficiency and imperfection.

Verf. 3. **Destroyed them** | Hanging them up in gibbets, as it were, before your eyes, to warn you.

Verf. 4. **Are alive** | Your innocency prevailed for your safety; as it usually doth in a common defection.

Verf. 6. **For this is your wisdom** | *Omnis sapientia hominis in hoc uno est, (saith Lactantius) ut Deum cognoscat & colat: hoc nostrum dogma hac sententia est: To know and do the Will of God, this is the whole of mans wisdom. The heart of the wise man is at his right hand, Eccles. 10. 2. as teaching it to put things in practice, and to prove by experience, what that good, and holy, and acceptable will of God is, Rom. 12. 2.*

A wise and understanding people | The Spaniards are said to seem wise, and are fools; the French to seem fools, and are wiser; the Portugals neither to be wise, nor so much as to seem so; the Italians both to seem wise, and to be so. But may not that of the Prophet be fitly applyed to them all, Behold, they have rejected the Word of the Lord, and what wisdom is in them? Jer. 8. 9.

Verf. 7. **Who hath God so nigh unto them** | Yea, this was it that made them so great a nation, who otherwise were but *Methe missar*, few in number. This made Moses so passionately cry out, Happy are thou, O Israel! who is like unto thee, O people!

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Οι σοφοι ημων διυπερωσι, Our wise men teach traditions. See 1 Cor. 1. 20.

Lactan. Inst. lib. 3. cap. 30.

people saved by the Lord! &c. Deut. 33. 29.

Verf. 8. *So righteous*] See the Note on Chap. 1. verf. 1.

Verf. 9. *Onely take heed*] *Cavebis autem, si pavebis.*

Left thou forget] Eaten bread is soon forgotten.

Teach them thy sons] A special help against forgetfulness; yea this is the best art of memory. Of all things, God cannot abide to be forgotten.

Verf. 10. *Specially the day*] An high favour, and most honourably mentioned, *Neh. 9. 13.*

Verf. 12. *Ye saw no similitude*] *Nyma*, the *Romane* Law-giver, would not permit any image, whether painted, or carved, to be placed in their Temples, *eo quod nefas duceres prestantiora deterioribus adsimulare*, because he held it unlawful to set forth a better thing by a worse. &c. Hence it was, that the *Romane* Temples had no pictures in them, for 170 years after the building of that city. *Irenaeus* reproves the hereticks, called *Gnostici*, for that they carried about the Image of Christ, made in *Pilates* time, after his own proportion; for, to whom will ye liken God? or what likeness will ye compare unto him? *Esai. 40. 18.*

Verf. 14. *Statutes and judgments*] See verf. 1.

Verf. 15. *Take ye therefore good heed*] These many cautions note our proneness to this evil, above others; this appeareth somewhat in children so delighted with pictures, and in that *idolomania* of these *Jews*; of the Eastern Churches, and of the Synagogue of *Rome*.

Verf. 16. *The likeness of male or female*] As the blinde *Ethnick* did; concluding their petitions with that general, *Dii, Deaque omnes.*

Verf. 17. *The likeness of any beast*] Which was a piece of the Egyptian madness. *Israel*, by being there, had learned to set up one calf; *Ieroboam*, two.

Verf. 18. *The likeness of any fish*] As was *Dagon* the God of the *Philistims*, whence he had his name.

Verf. 19. *All the host of heaven*] Called the *Queen of heaven*, *Ier. 7.* [should be driven] Or, drawn by the enticement of the Devil, who is *ιδωλοζαπις*. (saith *Synesius*) a great *Image-monger*; or by the seduction of others, or of thine own evil heart; for *Nemo sibi de suo palpet: quisque sibi Satan est.* saith a Father. [which the Lord thy God hath divided]

And shall we fight against God (as *Iohn* did against *Iheram*) with

Servius.

with his own servants, nay with those things which he hath given us for common servants to us all?

Verf. 20. *But the Lord*] Deliverance commands obedience: *Servatis sumus ut serviamus.*

Verf. 21. *And sware that I should not*] So that you have a privileged above me; only beware how you provoke him (as I did) thorow unbelief.

Verf. 22. *But I must dye*] This was a fore affliction to this good man, and is therefore so often mentioned. *Caio Major* also dyed three years before the destruction of *Carthage*, which he had so vehemently urged, and would so gladly have out-lived. Plur.

Verf. 24. *For the Lord thy God*] And should therefore be served truly, that there be no halting; and totally, that there be no halving, *Heb. 12. 28, 29.*

Verf. 25. *And shalt have remained long*] So that thou thinkst there is no removing thee, thou art so rooted and rivetted. *Nicephorus Phocas* having built a mighty wall, heard from heaven, *Though thou build as high as heaven, ενδω το ναυδ, ενδω τω η πδωδ, Sin is within, all will be lost.*

Verf. 28. *And there ye shall serve gods*] As ye have made a match with mischief, so ye shall have enough of it. *Ephraim* is joynd to Idols, &c. See *Ael. 7. 42.*

Verf. 29. *But if from thence*] Sweet and soure, make the best sauce. Promises and menaces mixt, soonest operate upon the heart. The Sun of righteousness loyes not to set in a cloud; nor the God of consolation, to leave his children comfortlesse.

Verf. 30. *Even in the latter dayes*] This is, by some, understood of the *Messias* his dayes, which are the latter times of the world; as *Hib. 3. 5.* *1 Cor. 10. 11.* and they believe, that here is pointed at, the great and last conversion of the *Jews*.

Verf. 32. *For ask now of the dayes*] *Historia sunt fide monitrices*; great good use is to be made of history; this holy history especially, whereof every word is pure, pretious, and profitable.

Verf. 37. *Therefore he chose*] He chose for his love, and then loved for his choyce: After Gods example, *deligas quem diligas.*

Verf. 39.

- Empedocles. Verſ. 39. *That the Lord he is God in heaven*] A Philoſopher could ſay, that God is a Circle, whoſe Center is every where, whoſe circumference is no where; *ubi eſt Deus? quid dixi miſer? ſed ubi non eſt?* Where is God? or rather, where is not God? He is higher then heaven, lower then hell, broader then the ſea, longer then the earth. *Nuſquam eſt & ubique eſt, quia nec abeſt ulli, nec ullo capitur loco.* He is no where, and yet every where; far from no place, and yet not contained in any place.
- Bernard. Verſ. 40. *That thou mayſt prolong thy dayes*] Hence ſome Lutherans have gathered, that God hath not determined the ſet period of mans dayes; but that it is in mens power to lengthen, or ſhorten them. But this is againſt *Job, 7. 1. & 14. 14. Eccleſ. 2. 3. Iſa. 38. 5, 15. Stat ſua cuique dies.* Our haire is numbred, much more our dayes.
- Heming. & alii. Verſ. 42. *That the ſlayer*] See the Note on *Numb. 35. 9, 10, &c.*
- Verſ. 44. *And this is the law*] That is, this that followeth in the next chapter, whereunto theſe verſes ſerve for a preface.

C H A P. V.

Verſ. 1. **A**nd keep, and do them] The difference between Divinity and other Sciences, is, that it is not enough to learn, but we muſt keep and do it; as leſſons of Muſick muſt be practiſed; and a copy not read only, but acted. Man goeth forth to his work, and to his labour, untill the evening, *Pſal. 104. 23.* He muſt ariſe from the bed of ſin, and go forth out of himſelf, as out of his houſe, to his work, and to his labour; working out his ſalvation with fear and trembling, untill the evening, till the Sun of his life be ſet.

Verſ. 2. *God made a Covenant with us*] We alſo have the Covenant, the ſeals, Miniſters, &c. But (alas) are not theſe bleſſings, amongſt us, as the Ark was among the *Philiftims*, rather as priſoners, then as priviledges, rather *in teſtimonium & ruinam, quam ſalutem?*

Verſ. 3. *With our fathers*] *i. e.* With our fathers only. Or, if

if it be underſtood of all the foregoing Patriarches, then it is to be expounded by *Gal. 3. 17.*

Verſ. 4. *Face to face*] *i. e.* Openly, and immediately, by himſelf, and not by a meſſenger, or mediator. *Proſper's* conceit was, that the *Iſraelites* were called *Judai*, becauſe they received *jus Dei*.

Verſ. 5. *I ſtood between the Lord*] *Sc.* after the decalogue delivered by God himſelf out of the fire. For of that, he might ſay, as once *Joſeph* did to his brethren; *Behold, your eyes ſee that it is my mouth that ſpeaketh unto you, Gen. 45. 12.* And as *Paul* did to *Philemon*, verſ. 19. *I Paul, &c.* ſo, I the Lord have written it with mine hand. I will require it.

Verſ. 6. *I am the Lord, &c.*] See the Notes on *Exod. 20.* It is well obſerved by a Reverend Writer, that the two tables of the Law are in their object, answerable to the two natures of *Chriſt*. *Mr. Ley* his Pattern of Piety. For God is the object of the one; man of the other: And as they meet together in the perſon of *Chriſt*, ſo muſt they be united in the affections of a *Chriſtian*.

Verſ. 12. *Keep the Sabbath day*] In this repetition of the law, ſome things are tranſpoſed, and ſome words changed: Happly, to confute that ſuperſtitious opinion of the *Jewes*, who were ready to dreame of miraculous myſteries in every letter.

Verſ. 15. *And remember that thou*] It being a figure of our redemption by *Chriſt*; and ſo a fit ſubject for *Sabbath-meditations*.

Verſ. 18. *Neither ſhalt thou commit*] Or, *And thou ſhalt not commit, &c.* and ſo in the following laws; to teach us, that the law is but one copulative, as the Schooles ſpeak. For the ſanction indeed, it is diſjunctive; but for the injunctio, it is copulative. The ſanction is, *either do this, or dye*; but the injunctio is not, *either do this or that, but do this and that too.* See *Mat. 23. 2. 3. Ezek. 18. 10, 11, 13. Lam. 2. 10.* Do every thing, as well as any thing: to leave one ſin and not another, is (with *Benhadad*) to recover of one diſeaſe, and to dye of another.

Verſ. 22. *Theſe words the Lord ſpake*] If humane laws are *επιτηδεύματα τῶν θεῶν*, the invention of the gods, as *Demosthenes* calls them, how much rather this perfect law of God, that needs no alteration or addition?

Verſ. 23. *Even all the heads of your tribes*] Theſe are called all

all *Israel*, *vers. 1.* as being their representatives.
Verf. 25. Why should we dye?] But why should they fear to dye, sith they had seen that day, that God doth talk with man, and he liveth? It is answered, that they looked upon their present safety, as a wonder; but feared what would follow, upon such an interview, if continued. And indeed it is still the work of the law, to scare men and to drive them to seek for a Mediatour.
Verf. 27. We will hear it and do it] This is well said, if as well done. Many can think of nothing, but working themselves to life; spinning a thread of their own, to climb up to heaven by. But that will never be.

CHAP. VI.

Verf. 1. Now these are the Commandements] *Moses* having repeated the Decalogue, begins here to explain it: and first, the first of the ten, in this present Chapter: that first Commandement being such, as that therein the keeping of all the other nine is enjoyed, as *Luther* rightly observeth.

Primo præcepto reliquorum omnium ob servantia præcipitur.
Luth.

Verf. 2. That thou mightest fear the Lord] Fear God, and keep his Commandements, *Eccles. 12. 13. fear the Lord and depart from evil, Prov. 16. 6. this is the beginning, Prov. 1. 7. and end of all, Eccles. 12. 13.* This is the whole of man, or as some read it, *This is the whole man.* *ib.* It is a problem in *Aristotle*; why men are credited, more then any other creatures? The answer is, man alone reverenceth God. *Denm si quis parum metuit, valde contemnit: huius qui non memorat beneficentiam, auget injuriam:* Not to fear God, is to slight him; as not to praise him, is to wrong him, saith an Ancient.

Hoc est enim totus homo.
ὅτι θεὸς ἐπιμαρτυρεῖ αὐτόν.
Fulgentius.

Verf. 3. That it may be well with thee] Respect may be had to the recompence of reward: We may make it our scope, our ayme, *2 Cor. 4. 18.* though not our highest ayme; *Moses* cast an eye, when he was on his journey, *Heb. 11. 26.* he stole a look from glory; and got fresh encouragement.

ἐπιμαρτυρεῖ

Verf. 4. The Lord our God is one Lord] One in Three, and Three in One. Here are three words, answering the three persons: And the middle word, *Our God*, deciphering fitly the second,

ὁ θεός

cond, who assumed our nature, as *Galatians* well observeth. Others take notice, that the last letter of this first word *Hear*, is extraordinarily great in the *Hebrew*; as calling for utmost heed and attention: And so is the last letter in the word rendered, *One*. See the Note on *Exod. 34. 14.* This last letter *Daleth*, which usually stands for four, signifieth (say the *Hebrews*;) that this one God, shall be worshipped in the four corners of the earth.

Verf. 5. And thou shalt love] See the Note on *Mat. 22. 37.* This shewes the impossibility of keeping the law perfectly: *Ita ut frustra sint sobrietas, &c.* The true Christian counts all that he can do for God, but a little of that much he owes him, and that he could gladly betecm him. But what a wretched Monk was that, that dyed with these words in his mouth; *Redde mihi eternam vitam quam debes;* Lord, pay me heaven, for thou owest it?

Verf. 6. Shall be in thy heart] A bible, men should get stamped in their heads, and another in their hearts, as *David* had, *Psal. 119. 11.* Knowledge, that swims in the head only, and sinks not down into the heart, does no more good, then rain in the middle region doth; or then the Unicorns horn, in the Unicorns head.

Verf. 7. And thou shalt teach them diligently] *Heb. Thou shalt whet or sharpen them*, as one would sharpen a stake, when he drives it into the ground: Or, as one would set an edge upon a knife, by oft going over the whetstone. A learned *Hebrew* observes a near affinity between the word here used, and another word that signifies to repeat, and inculcate the same thing. *Innuat studium et diligentiam, qua pueris præcepta dei inculcari debent,* saith *Vatablus*. Children should be taught the principles, that they understand not: First, that they might have occasion much to think of the things that are so much and commonly urged. Secondly, that if any extremity should come, they might have certain seeds of comfort and direction, to guide and support them. 3. That their condemnation might be more just, if having these so much in their mouthes, they should not get something of them into their hearts.

*Shavan acuret
or Shavad repe-
tere, a sinec
sum.*

Verf. 8. And thou shalt binde them] See the Note on *Mat. 23. 5.*

Verf. 9. And on thy gates] In a foolish imitation whereof,
M m m m

the

the English Jesuites beyond sea have written on their Church and Colledge-doors, in great golden letters, *Jesu, Jesu converte Angliam, Fiat, Fiat. Habent et vespa favos.*

Verf. 11. *When thou shalt have eaten and be full*] Saturity oft breeds security, fulness forgetfulness. The best, when full fed, are apt to wax wanton, and will be dipping their fingers sometimes in the devils sauce: *ipsi opibus lascivire cepit Ecclesia.* The Moon never suffers eclipse, but at the full, and that by the earths interposition. The young mulets, when they have suckt, turn up their heeles, and kick at the damme.

Verf. 12. *Left thou forget the Lord*] Should we with the fed hawk, forget our master? Or, being full with Gods benefits, like the Moon, be then most removed from the Sun, from whom she hath all her light? See *Prov. 30. 8, 9.*

Verf. 13. *And shalt swear by his name*] An oath rightly taken, is a peece of our holy service to God; and may well be reckoned amongst our prayers, and other pious performances.

Verf. 14. *Thou shalt not go*] See the Note on *Exod. 34. 14.*

Verf. 15. *A jealous God amongst you*] Let the gods of the heathens be good-fellows; our God will endure no corrivals. He is both a jealous God, and is ever amongst us; so that our faults, our faults, cannot be hid from his eyes. Now he that dares sin, though he know God looks on, is more impudent in sinning, then was *Abolom*, when he spred a tent upon the top of the house, and went in to his fathers concubines, in the sight of all *Israel*, and of the Sun,

Verf. 15. *Ye shall not tempt the Lord*. By prescribing to God, and limiting the holy one of *Israel*; as these men did at *Masab*, *Psal. 78. 41.* See the Notes on *Mat. 4. 7.* and on *Act. 5. 9.* and on *Exod. 17. 2.*

Verf. 17. *You shall diligently keep*] So *Psal. 119. 4.* Howbeit, the most that *David* could do towards it, was to wish well to it, *vers. 5.*

Verf. 20. *What mean the testimonies*] Here we have a briefe Catechisme; which is a course and practice of singular profit. *Luther* scorned not to profess himself *Discipulum Catechismi*; and the *Jesuites*, by the example of our Churches, do Catechise their novices.

CHAP. VII.

Verf. 1. *And hath cast out many nations*] God did all, *Psal. 78. 55.* He cast out the heathen before them, and divided them an inheritance by line, &c. Hence *Josephus* calls the Common-wealth of *Israel*, *Θεοκρατία*. Sic, *Regnum Angliae. Regnum Dei.*

Verf. 2. *Nor shew mercy unto them*] Their iniquity was now full, *Gen. 15. 16.* they filled the land with filthiness, from corner to corner, *Ezra 9. 11.* they were ripe for the sickle, ready for the vintage of Gods wrath; which now came upon them to the utmost.

Verf. 3. *Neither shalt thou make marriages with them*] As neither with any other that were idolaters, *Ezra 9. 1, 2.*

Verf. 4. *For they will turn away thy son*] As the outlandish women did *Solomon*, *1 King. 11. 2, 4.* What's the reason the Pope will not dispence in *Spain* or *Italy*, if a Papiſt marry a Protestant, yet here they will, but in hope to draw more to them? The Tyrant *Mezentius* tyed the living bodies of his captives to the dead; but the dead did not revive by the living; the living rather putrified, by the dead.

Verf. 5. *And break down their images*] *Cromwel* did notable service here in *Henry 8.* time, by discovering the knavery of Popish Priests, and pulling down those mawmets and monuments of idolatry, the Rood of grace, the blood of *Hales*, &c. And in *Edw. 6.* his dayes; the same day the Popish pictures were publicly burnt at *Paul's Cross*, the great victory was gotten by the English at *Muscleborough* field in *Scotland*.

Verf. 6. *For thou art an holy people*] Viz. with a federal holiness; which yet, without an inherent holiness in the heart and life, will profit a man no more then it did *Dives* in the flames, that *Abraham* called him *Son*; or *Judas*, that *Christ* called him *Friend*. An empty title yeelds but an empty comfort at last.

Verf. 8. *But because he loved you*] Loc, he loved you, because he loved you. This may seem, *idem per idem*, a womans reason. But it excellently shews the ground of Gods love, to be wholly in himself.

Verf. 9. *The faithful God*] The God of Amen, Pſal. 31. 6. Amen, the faithful and true Witneſſe, Rev. 3. 14. that will not ſuffer his faithfulneſs to fail, nor alter the thing that is gone out of his lips, Pſal. 89. 33. all his precepts, predictions, promiſes, menaces, being the iſſue of a moſt faithful and righteous Will, void of the leaſt inſincerity or falſhood. Thou ſpakeſt alſo with thy mouth, and haſt fulfilled it with thy hand, as it is this day faith Solomon, in his prayer, 1 King. 8. 24. Neither could ever any day or age produce one inſtance to the contrary. The promiſes are ancient, Tit. 1. 1, 2. and yet they never failed: nor the menaces, Zeph. 3. 5.

Val. Max.

Verf. 10. *He will not be ſtuck*] ſlow he may be, but ſure he will be, *ſupplicii tarditatem gravitate compenſat*, The higher he holds his hand, the heavier he will ſtrike. *Aries quo altius erigitur, hoc ſigis fortius. Arcus quò retrahitur longius, hoc jaculatur ulterius. Aqua qua agre caleſcit, agre dennò frigeſcit*, &c.

Verf. 13. *And he will love thee*] So he did before, verf. 8. but ſo he will continue to doc. See a like expreſſion, 1. Joh. 5. 13. *Theſe things write I unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God.*

Verf. 14. *Thou ſhalt be bleſſed*] There is a *μυεραμααεβης*, in Godlineſs, 1 Tim. 6. 6. See the Note there.

Marſial.

Verf. 15. *And the Lord*] Health is a ſweet mercy; *Non eſt vivere, ſed valere, vita*, A ſickly life, is a lifeleſs life. A healthy body is the reward of piety, Prov. 3. 8.

Verf. 20. *Send the hornet*] See the Note on Exod. 23. 28.

Verf. 21. *For the Lord thy God is amongſt you*] And how many do you reckon him for? as Antigonus ſaid once to his ſouldiers, when they feared their enemies, as more in number.

Aurum Tolo-
ſanum.

Verf. 25. *Leſt thou be ſnared*] Leſt it prove as the gold of Tholouſe, baneful to all that fingered it; or the ſepulchre of Semiramis, which they that giſled, expecting to finde treaſure, met with a deadly poiſon.

CHAP.

CHAP. VIII.

Verf. 1. *ALL the Commandements*] All, is but a little word, but of large extent. There are *magnalia legis, & minutula legis*; Look to both, the greater and the leſſer things of the law, Matth. 23. 23.

Verf. 2. *To know what was*] i. e. To diſcover and make known *tentant ſciat*, to thy ſelf and others. When fire is put to green wood, there comes out abundance of watery ſtuffe, that afore appeared not. *i. e. ut ſcite nos ſciat*. Aug.

When the pond is empty, the mud, filth, and toades, come to light. The ſnow-drift covers many a muckhill; ſo doth proſperity, many a rotten heart. It is eaſie to wade in a warm bath; and every bird can ſing in a Sun-ſhine-day, &c. Hard weather tryes what health; afflictions try what ſap we have, what ſolidity. Withered leaves ſoon fall off in windy weather. Rotten boughes quickly break with heavy weights, &c.

Verf. 3. *And he humbled thee*] Humbled they were, (many of them) but not humble: low, but not lowly. *Perdiderunt fructum afflictionum*, &c. Aug. [That he might make thee know] We never know ſo well, how good, ſweet, and reaſonable the Lord is, as when under the croſs. *Fexatio dat intellectum.*

That man doth not live] See the Note on Matth. 4. 4.

Verf. 4. *Thy rayment waxed not old*] It was not the worſe for wearing, but grew as their bodies did; as ſome are of opinion. They needed not to trouble themſelves with thoſe anxious thoughts of Heathens, what they ſhould eat, drink, or put on. Never was Prince ſerved and ſupplied in ſuch ſtate, as theſe Iſraelites were.

Verf. 5. *That as a man chaſteth his ſon*] This is reckoned here, as an high favour. So Job accounts it, Chap. 7. 17, 18. and Paul deſcribes it, Heb. 12. 7, 8. and Jeremy prays for it, Jer. 10. 24.

Verf. 6. *Therefore thou ſhalt keep*] As good children are the better for beating; and do gather under the wing of a frowning father.

Verf. 7. *That ſpring out of vallies*] *Quantum miraculi ſit in admiranda illa fontium perennitate, nemo, credo, Philoſophorum ſatis*

satis explicare hactenus potuit. The perennity of springs is a just wonder, and not far from a miracle.

Verf. 8. *A land of wheat and barley*] *Sumen totius orbis.* *Strabo* basely slandereth this fat and fertile country, as dry and barren; but *Rabshakeh*, 1 King, 18. 32. and *Tacitus* tell us otherwise. The testimony here given of it, is above all exception.

Verf. 9. *Thou shalt not lack any thing in it*] Of the Island *Cyprus*, it is said, that it sendeth forth great abundance of commodities to other Countries; of whom it craveth no help again. It was anciently called *Macaria*, the Blessed. *Marcellinus*, to shew the fertility of it, saith, that *Cyprus* aboundeth with such plenty of all things, that without the help of any other forreign Country, it is, of it self, able to build a tall ship, from the keel, to the top-sail, and so put it to Sea, furnished of all things needful. Of *Egypt* also it is reported, that it is so fruitful a Country, *ut cunctos mortales pascere, deos ipsos excipere hospitio salvâ re posse gloriaretur.* It was anciently called *publicum orbis horrenum*, the worlds great barn; as some forraign Writers have termed our Country, the Court of Queen *Ceres*, the granary of the Western world, the Fortunate Island, the Paradise of Pleasure, and garden of God. The worst is, that as *Aristotle* was wont to tax his *Athenians*, that whereas they were famous for two things, the best land, and the best laws, *frumentis uterentur, legibus nequaquam*, they abused their plenty, and lived lawlessly; so it may be said of us, that we live in Gods good land, but not by Gods good laws.

Verf. 10. *Then thou shalt blesse*] — *rara fumant fœlicibus ara.* *Solomon's* wealth did him more hurt, then ever his wisdom did him good. But that should not have been. *Solomon's* Altar was four times as big as *Moses* his, *Exod.* 27. 1. to teach us, that as our peace and prosperity is more then others, so should our service, in a due proportion.

Verf. 11. *Beware that thou forget not the Lord*] By casting his words behind thee, *Psal.* 50. 17 and not considering the operation of his hands, *Isai.* 5. 12. fulness breeds this forgetfulness; laden bodies, leaden minds.

Verf. 12. *And hast built goodly houses*] *Hac sunt quæ nos invitos faciunt mori*; These are the things that make us loth to die, said *Charles*, 5. Emperour, to the Duke of *Venice*, who had shewed

Turk. hist.

Laert. l. 5. c. 1.

shewed him the stateliness of his Palace, and Princely furniture.

Verf. 13. *When thy silver and thy gold*] Which what is it else, but white and red mould, the guts and garbage of the earth? wonder it is, surely, that treading upon it, we should so much esteem it. Well; if silver and gold be our happiness, then it is in the earth, and so (which is strange) nearer hell, (which the Scripture placeth in the deep) then heaven, which all know to be aloft; and so nearer the Devil, then God.

Verf. 14. *Then thy heart be lifted up*] The Devil will easily blow up this blab in the rich mans heart; whose usual diseases are earthly-mindedness, and high-mindedness. Prosperity makes men proud, secure, impatient, *Isa.* 22. 21. In rest, they contract much rust.

Verf. 15. *Who led thee thorow, &c.*] Good turns, aggravate unkindnesses; and our offences are increased by our obligations.

Verf. 16. *Who sed thee*] God will give his people, *pluviam* Tertull. de *ascatitem*, & *petram aquatitem*, *Psal.* 78. 20, 24. he will set the flint abroad, and rain corn from heaven, rather then they shall pine and perish.

Verf. 17. *My power*] As that great dragon of *Egypt*, lying at ease in the swoln waters of his *Nilus*, saith, *My river is mine own, I have made it for my self.* *Ezek.* 29. 2. *Habac.* 1. 16.

Verf. 19. *ye shall surely perish*] Idolatry is a land-desolating sin, *Judg.* 5. 8.

CHAP. IX.

Verf. 1. **H**ear, O *Israel*] It was all their business, at present, to hear; and yet he excites them so to do, by an *Oyez*, as it were. He knew their dulness, and the din that corruption maketh in the best hearts; how soon sated men are with divine discourses, and how little heed they give to the most wholesome exhortations. Let a child be never so busie about his lesson, if but a bird flie by, he must needs look where he lights; so, &c.

Verf. 2. *The children of Anak*] Hence seems to come the Greek word, *Αναξ*, for a King; for these great men were lookt upon

upon, as so many little Kings. See the Note on *Gen. 6. 4.*

Verf. 3. *As a consuming fire*] The force whereof is violent, and irresistible: *Who is able to stand before this holy Lord God? Who unto us; who shall deliver us, &c?* said those crest-faln Philistims, at the sight of the Ark, *1 Sam. 4. 8.* So, *The sinners in Zion are afraid, fearfulness hath surprized the hypocrites; who among us (say they) shall dwell with this devouring fire?* (meaning God) *who amongst us shall dwell with everlasting burnings?* *Ezay 33. 14.*

Verf. 4. *For my righteousness*] We are all apt to weave a web of righteousness of our own, to spin a threed of our own, to climbe up to heaven by; to set a price upon our selves above the market, to think great thoughts of our selves, and to seek great things for our selves. *Cælum gratis non accipiam*, saith One Merit-monger, I will not have heaven for nothing; and *Redde mihi aternam vitam quam debes*, saith Another; Give me heaven, for thou owest it me. How blasphemous is that direction of the Papists to dying men, *Conjunge, Domine, obsequium meum, cum omnibus que Christus passus est pro me*; Joyn, Lord, my righteousness with Christs righteousness? How much better was it with those ancient Papists here in *England*; to whom, upon their death-beds, the ordinary instruction appointed to be given was, that they should look to come to glory, not by their own merits, but alone by the vertue and merit of the passion of our Lord Jesus Christ: that they should place their whole confidence in his death only, and in no other thing, &c. Those Justiciaries, that seek to be saved by their works, *Luther* fitly calls the *devils Martyrs*; they suffer much, and take much pains to go to hell; and by their much boasting, *hac ego feci, hac ego feci*, they become no better then *Facets*, saith he wittily. It is a good observation of a reverend Divine, that the Church in the *Canticles* is nowhere described, by the beauty of her hands or fingers: Christ concealeth the mention of her hands, that is of her works. 1. Because he had rather his Church should abound in good works in silence, then boalt of them (especially when they are wanting,) as *Rome* doth. 2. Because it is he alone, that worketh all our works for us, *Isai. 26. 12. Hof. 14. 8.*

Verf. 6. *Understand therefore*] We are wondrous apt to wind our selves into the fooles-paradice of a sublime dotage, upon our own worth and righteousness; otherwise, what need; so many

D. Vthier
serm. on Eph.
4. 13.

Mr. Cotton on
Cantic. p. 217.

many words here, to one and the same purpose. The Scripture doth not use to kill flies with beetles, to cleave straws with wedges of iron, to spend many words where's no need.

Verf. 7. *Ye have been rebellious against the Lord*] Nothing is so hard, as to be humbled; for man is a proud crots creature, that would be something at home, whatever he is abroad; and comes not down, without a great deal of difficulty. Hence it is, that *Moses* so sets it on here, and with one knock after another, drives this naile home to the head, that he might cripple their iron sinewes, bring their stiffe necks to the yoke of Gods obedience, and make them know that he was *Iehovah*, when he had wrought with them for his Name sake; not according to their wicked wayes, nor according to their corrupt doings, *Ezek. 20. 43. 44. and 36. 31. 32.*

Verf. 8. *The Lord was angry*] God is said to be angry, when he doth as an angry man useth to do; *viz.* 1. Chide. 2. Smite: revenge being the next effect of anger.

Verf. 9. *When I was gone up into the Mount*] Sins are much aggravated by the circumstances: and every sin should swell as a toad in our eyes; we should bring them out, as they took the vessels of the Temple, *Ezra 8. 34.* by number, and by weight. See *Lev. 16. 21.* all their transgressions in all their sins.

Verf. 10. See the Note on *Exod. 31. 18.*

Verf. 12. *Arise*] From off thy knees, the petitioners posture: *Saint James*, they say, had knees as hard as cammels knees, with continuall kneeling: and *Hilarion* was found dead in his Oratory, with knees bent, eyes and hands list up. *Father Lantimer*, during his imprisonment, was so constant and instant in prayer, that oft-times he was not able to arise without help. *Ensel. Hieron. Act. & Mon. fol. 1579.*

Verf. 14. *Let me alone*] See the Note on *Exod. 32. 10.*

Verf. 15. *So I returned*] Yet not till he had first prayed, and prevailed, *Exod. 32. 1. 14.*

Verf. 16. *Ye had turned aside quickly*] *Levitate prorsus desultoria*: *Apostates* have *religionem ephemeram*; being constant in nothing, but in their inconstancy.

Verf. 17. *And cast them*] See the Note on *Exod. 32. 19.*

Verf. 19. *For I was afraid*] *Moses* was more troubled for the people, then the people were for themselves: so was *Daniel* for *Nebuchadnezzar*, *Chap. 4. 19.* and *Nahum* for the *Caldeans*, *Chap. 3. 16.*

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Verf. 22.

Verf. 22. *And at Taberah*] Catalogues should be kept of our sins, and oft perused; yea though they be pardoned; that we may renew our repentance, and keep our souls humble, supple, and soluble.

Verf. 24. *You have been rebellious*] Here he repeats the former charge, *vers. 7.* which now he had sufficiently proved against them: We must object no more against any man, then we are able to make good. If *Erasmus* had lived to these dayes, very shame would have cram'd those words of his, down his throat; *Ubiunque regnat Lutherus, ibi literarum est interitus: duo tantum quarunt, censuram, & uxorem;* Where-soever *Luthers* doctrine takes place, learning is little set by: all the care is for a wife, and for wealth. *Os durum.*

Verf. 25. *Thus I fell down*] The three former verses, come in by a parenthesis. Here he returns again to the history of his interceding for them, the second time.

Verf. 26. *I prayed*] And he had a hard tug of it: but prayer is the best lever at a dead list.

Erasmus. epist.
ad Bilibold.

CHAP. X.

Verf. 1. [*Ike unto the first*] Which *Moses* had broken: to shew, how we in our nature, had broken the law, and could not be saved by the keeping of it. This, *Christ* our true *Moses*, repairs again: writing the law, not in tables of stone, but in the heart of unbelievers; and enabling them, in some good measure to keep it, *Iob. 1. 17.* walking (as *Luther* phraseth it,) in the heaven of the promise, but in the earth of the law; that, in respect of believing, this of obeying.

Verf. 2. *Which thou breakest*] See the Note on *Exod. 34. 1.*

Verf. 3. *And I made an Ark*] In its use, far beyond that *Persian* casket imbroydered with gold and pearle; which *Alexander* reserved for *Homers* *Iliads*.

Verf. 4. *Out of the midst of the fire*] The law was given in fire; it is a law of fire, *Deut. 33. 2.* given by God, who is a consuming fire, *Heb. 12. 29.* and hath a tribunall of fire, *Ezek. 1. 27.* and shall plead with transgressours in flames of fire, *Ijai. 66. 15, 16.* the triall of our works shall be by fire, *1 Cor. 3. 13.* Let us therefore have grace, whereby we may serve God acceptably

tably, with reverence and godly fear. It is the *Apostles* use, *Heb. 12. 28.*

Verf. 5. *And put the tables in the Ark*] Which was thenceforth called, the Ark of the Testimony.

Verf. 6. *And the children of Israel*] Here are some seeming contradictions, betwixt this place, and that, *Num. 33. 31, 32.* But, though they seem to be, as the accusers of *Christ*, never a one speaking like the other; yet if we well observe the text, and consult with interpreters, we shall finde them like *Nathan* and *Bathsheba*, both speaking the same things.

Verf. 7. *A land of rivers of water*] A rare thing in a dry desert. *Lysimachus* sold his crown for a less matter.

Verf. 8. *At that time*] viz. Whiles they were yet at mount *Sinai*; for the two former verses are inserted by a parenthesis.

The Lord seperated the tribe of Levi] This setting up of the Ministry amongst them, is reckoned as a sign of Gods singular love to them. And so it is to us, no doubt, albeit a late pamphleter, makes that sacred and tremendous function of the Ministry, to be as meet an imposture, as very a mystery of iniquity, as arrant a juggle, as the papacy it self. Now the Lord rebuke thee Satan. [*To stand before the Lord*] As also the Angels do,

The Compar.
Samaritan.

Luk. 1. 19.
Verf. 12. *What doth the Lord thy God require of thee*] Beneficium postulat officium: Mercy calls for duty.

But to fear the Lord] This is the totum hominis, *Eccles. 12. 13.* the bonum hominis, *Mic. 6. 8.* the unum necessarium, *Luk. 10. 42.* the primum quarendum, *Mat. 6. 33.*

Verf. 14. *Behold the heaven and the heaven of heavens*] Not the ayre and sky only, the visible heaven, but the third heaven, whereof no naturall knowledg can be had, nor any help by humane arts, *Geometry, Opticks, &c.* For it is neither aspectable, nor moveable. [*The earth also*] So that there was no necessity of pitching upon thee, for his peculiar; sith he had choyce enough before him.

Verf. 15. *To love them*] Because he loved them, as *Chap. 7. 7, 8.* See the Note there.

Verf. 16. *Circumcise therefore*] Deus jubendo juvat. Set about this work in Gods strength, and pray, that the heaven may answer the earth, *Hof. 2. 11.* For it is a work that must be done without hands, *Col. 2. 11.* Beg of God to thrust his holy hand

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Aug. in Exod. quæst. 55. hand into our bosome, and to pull off that filthy foreskin; urge him with his promise, *Deut.* 30.6. doubt not of his power, *lex jubet, gratia juvat, &c.*

Verf. 17. *Is God of Gods*] And will be served like himself.

Cicero. Verf. 19. *Love ye therefore the stranger*] And so shew your selves the friends of God. For *idem velle & idem nolle, ea demum vera amicitia est.* Friends are like-minded.

Verf. 21. *He is thy praise*] Thy praised one, *Psal.* 18.3. or, thy praise-worthy one. He is also thy chief glory, and praise amongst all nations; who shall admire thy happiness in such a God!

CHAP. XI.

Verf. 1. **T**herefore thou shalt love the Lord] *Cos amoris amor. Ama amorem illius,* saith Bernard: Not to love them that so loved us, is to be worse then a Publicane; more hard-hearted then a Jew. *Matth.* 5.46. That the three children burnt not in the furnace, was a miracle; so it is that men so favoured, love not God.

Dan. 3.25.

Horat.

Verf. 2. *And which have not seen*] *Segnius irritat animos demissa per aures, quam quæ sunt oculis commissa fidelibus:* He speaks unto them, as to eye-witnesses; and those that have such evidence and self-experience, are usually more affected, then those that have things by hear-say only. *Mine eye affects my heart,* *Lam.* 3.51.

Verf. 4. *Has destroyed them unto this day*] i. e. Hath so destroyed and dismayed them, that to this day we hear no more of them: As the *Romanes* so quailed and quelled King *Attilus*, that he made a law, that none of his successors should make war with that State for ever.

Verf. 5. *And what he did unto you*] A Diary should be diligently kept of what God does for us, *Psal.* 102.18. for the help of our slippery memories, and the firing up of our dull hearts to a contention in godliness.

Verf. 9. *And that ye may prolong*] See the Note on Chap. 4.40.

Verf. 10. *And wateredst it with thy foot*] Fetching and carrying water, called therefore the *water of their feet*, as our life is called

called, the *life of our hands*, *Esay* 57.10. because maintained with the labour of our hands.

Verf. 11. *And drinketh water of the rain of heaven*] God crowning the year with his goodness, and his pathes dropping fatness, *Psal.* 65.10 11.12. In the *Helrew* it is, thy *chariot-wheel-tracks*; for the clouds are Gods chariots, *Psal.* 104.30 in which water is bound, *Job* 26.8. How they are upheld, and why they fall here and now, we know not, and wonder. The Egyptians used, in a prophane mockery, to tell other nations, that if God should forget to rain, they might chance to starve for it; they thought the rain was of God, but not their river *Nilus*. See *Ezek.* 29.3.9. *Isai.* 19.5,6.

Verf. 12. *Which the Lord thy God careth for*] *Deus sic curat uniuersa, quasi singula; sic singula, quasi sola.* Aug.

From the beginning of the year] How ealie were it for God to starve us all, by denying us a harvest or two!

Verf. 13. *And it shall come to passe*] This passage of Scripture following, the Jews read daily in their families, as *Maimonides* reporteth.

Verf. 14. *That I will give you the rain*] Rain, God gives to all by a providence, *Act.* 14.17. *Job* 38.26. but to his *Israel*, by vertue of a promise; whereby they might live, not as by bread only, but as by every word that proceeded out of the mouth of God.

Verf. 16. *That your heart be not deceived*] Having first deceived it self; for the *heart is deceitful above all things, &c.* and *Jer.* 17.9. may say to many, as the heart of *Apollonius*, the Tyrant, seemed to say to him; who dreamed one night, that he was fleced by the *Scythians*, and boyled in a Caldron, and that his heart spake to him out of the kettle, and said, *Ἐγώ σοι τήναι ἀτία*, It is I that have drawn thee to all this. Those in hell cry so. Plur.

Verf. 17. *And he shut up the heaven*] The keys of heaven, of the heart, of the womb, and of the grave, God keeps and carries under his own girdle, as we may say.

Verf. 18. *In your heart*] Yea upon your heart, *Esay* 47.7. & 57.11. so as they may sink thereinto, *Luk.* 9.44. as the best balm cast into water, sinks to the bottom.

Verf. 19. *Teach them your children*] See the Note on Chap. 6.7.

Verf. 21. *As the dayes of heaven*] i. e. As long as the world standeth.

standeth. Hence, haply, we may conceive hope of the repentance of the Jews, and their re-establishment in this promised land.

Verf. 26. *A blessing and a curse*] With the way to either; that if ye miscarry, ye may have none to blame but your selves. For oft it falls out, that whereas the foolishness of man perverteth his way, his heart fretteth against the Lord, *Prov.* 19. 3.

Verf. 29. *Put the blessing upon Mount Gerizim*] That is, pronounce it there. See *Jos.* 8. 33. Hence the Samaritans built their Temple on this mount, as a blessed place, and there worshipped they knew not what, *Jos.* 4. 20, 22. calling themselves, *Those that belong to the blessed Mount.*

CHAP. XII.

Verf. 1. *These are the Statutes*] Here Moses begins to comment upon the second Commandment of the law. See the Note on Chap. 6. 1.

Verf. 2. *Ye shall utterly destroy*] This clause of this law is judiciall, peculiar onely to the Jewes, saith a grave Interpreter; as being chiefly intended to prevent their worshipping God in any other place, then that one that he had appointed, to which we in the dayes of the Gospell are not tied. See Verf. 5, 6. It was a temporary Ordinance, saith another, and a part of Moses politic, now abrogate.

Verf. 3. *And you shall hew downe*] As was here done notably in King Edward the sixths dayes, notwithstanding the withstandings of the rude rabble, which more regarded commotioners then Commissioners, and were more guided by rage then by right, &c. So that as one Master Body, a Commissioner, was pulling down images in Cornwall, he was suddenly stabbed into the body, by a Priest, with a knife.

Verf. 4. *Ye shall not do so*] As wicked Ahaz did, 2 *Chron.* 27. 24. by the advice and help of Uriah, that turn-coat, 2 *King.* 16. who had once passed for a faithful witness, *Isai.* 7. 2. but afterwards proved a factour for the Devil.

Verf. 5. *And thither shalt thou come*] In token of an holy communion with God.

Verf. 6. *Heave-offerings of your hand*] For none might appear

appear empty-handed before the Lord.

Verf. 7. *And there ye shall eat before the Lord*] Loe this ye shall have of Gods hand, as a recompence of all your charge and pains; ye shall feast before him with joy. This made those good souls go bodily on from strength to strength; though they took many a weary step, yet their comfort was, that they should every one of them in Zion appear before the Lord, *Psal.* 84. 7. This was the sweet-meats of that feast; other dainty dishes there might be, but this was the banquet.

Verf. 9. *For ye are not as yet come to the rest*] No more are any of us indeed, till we come to that rest which remaineth for the people of God, *Heb.* 4. 3, 8, 9, 10. The Ark was transportative, till settled in Solomons temple; so till we come to heaven, are we in continual unrest.

Verf. 10. *So that ye dwell in safety*] Having peace both external and internl, of country and of conscience. Regionis & Religionis.

Verf. 12. *And ye shall rejoyce*] No one duty is more pressed in both the Testaments, then this of rejoycing in the Lord alwaies, but specially in his immediate services. And the contrary is complained of, *Mal.* 2. 13. and sorely threatned, *Dent.* 28. 47.

Verf. 14. *But in the place*] This taught them unity and uniformity in divine worship; as also that there was but one only way to obtain pardon of their sin, and acceptance of their services, viz, by Jesus Christ, of whom their Tabernacle and Temple was a type.

Verf. 15. *According to the blessing*] God allows his not only a sufficiency, but an honest affluency, so they keep within the bounds of their ability.

Verf. 16. *Only ye shall not eat*] See the Note on Gen. 9. 4.

Verf. 19. *That thou forsake not the Levite*] But look to his livelihood; sith, *Ad tenuitatem beneficiorum necessariū sequitur ignorantia sacerdotum*; small allowances make either ignorant or negligent Ministers. Panormitan.

Verf. 20. *Thou mayst eat flesh*] Only it is noted as a fault, to feed without fear, *Jude* 12. And flesh-mongers are taxed by Solomon. *Nos etiam animas incarnavimus*, saith an Ancient, complaining of the sarquedry of his times.

Verf. 22. *Even as the rot-buck*] i. e. as common and profane

phane meats; for these creatures were rejected for sacrifice.

Verf. 25. *Thou shalt not eat it*] Who can ever think any commandment of God to be light or little, when this of not eating the blood, is charged with so much strictness? The *Minutula* of the law, as well as the *Magnalia*, must be carefully heeded and practised.

Verf. 26. *Go unto the place*] Far off though it be, yet go thou must thither with thy sacrifices; though at home thou mayst kill and eat for thine own repast and refreshing.

Verf. 28. *And with thy children after thee*] Whose comfort they that seek not, are *peremptores potius quam parentes*, rather parricides, than parents.

Verf. 32. *Thou shalt not adde thereto*] To adde any thing to the Word of God, saith *Theodoret*, is bold madness; but to open those things by the Word, that in the Word are more darkly delivered, is both lawful, and laudable.

CHAP. XIII.

Verf. 1. *If there arise among you a Prophet*] A publike Deceiver, that shall boldly obtrude upon you his erroneous opinions for divine oracles; seeking to drag disciples after him, *Act. 20. 20*. Such as of late times were *Servetus*, *Socinus*, *Arminius*, *Vorstius*, *Pelargus* the first Anabaptist, *Isclius Agricola*, the first Antinomian: *H. N.* that is, *Henry Nicolai* of *Leiden*, the first Familist. Howbeit, *Gerson* tells us of a woman, one *Maria de Valentiana*, that had, lately, before his relation, written a book with incredible subtilty, concerning the prerogative and eminence of divine love; to the which, whatever soul had attained, is (according to her) let loose from all the law of Gods Commandements.

Verf. 2. *And the sign or the wonder come to passe*] For so it may fall out by Divine permission, for the patefaction and puffedation of hypocrites; as when *Jannes* and *Jambres* turned water into blood, or at least, seemed to do so.

Verf. 3. *Thou shalt not hearken*] Hereticks have their *pitheology*, their good words and fair speeches, wherein they can vent a spittle of diseased opinions, and whereby they deceive the hearts of the simple, *Rom. 16. 18*. It is not safe therefore to hear them,

or

or hold discourse with such; lest they insinuate and infect us, as the *Montanists* did *Tertulian*; as the *Valentinians* did divers well affected Christians; as *Acacius* the heretick, did *Anastafius*, 2 Bishop of *Rome*, Anno 497. who sought to rectifie him. It is reported of *Placilla*, the good Empress, that when *Theodosius Senior* desired to confer with *Ennomius*, she dissuaded her husband very earnestly; lest, being perverted by his speeches, he might fall into heresie. *Keep thee far from an evil matter*, saith *Solomon*. *Mark those that make divisions, and avoid them*, saith *Paul*. And again, *There are many unruly and vain talkers and deceivers — whose mouthes must be stopped*, &c. *Tit. 1. 11*.

Verf. 4. *Ye shall walk after the Lord*] A special Antidote against Apostacy from the truth. *2 Pet. 3. 17, 18*. whereas those that have put away a good conscience, do, as concerning faith, easily make shipwrack.

Verf. 5. *Shall be put to death*] This power is still in the Christian Magistrate, to inflict capital punishment on gross hereticks; such as was *Servetus* at *Geneva*, and *Campian* here; who spider-like, was swept down by the hand of justice, and drew his last threed in the triangle of *Tiburn*, as the Historian wittily phraseth it. *Quid Imperatori cum Ecclesia?* was a question moved by the old *Donatists*. *Libertas prophetandi*, is much challenged by the *Arminians*, and other Sectaries. But in matter of religion, every man should think what he lists, and utter what he thinks, and defend what he utters, and publish what he defends, and gather disciples to what he publisheth, this liberty, or licentiousness rather, would soon be the bane of any Church.

Verf. 6. *Thy friend, which is as thine own soul*] *Amicitia fit tantum inter binos qui sunt veri, & bonos qui sunt pauci*.

Entice thee secretly, saying] Christ found the Devil in *Peter*, perswading him to spare himself. *Cassianus* reports of a young man, that had given himself up to a Christian life; and his parents mistaking that way, wrote letters to him, to dissuade him; which when he knew, he would not once open them, but threw them in the fire. Mention is also made in Ecclesiastical history, of one *Phileas*, a Noble man, and constant Martyr, who going to execution, seemed as one deaf at the perswasions, and blind at the tears of his dearest friends: As the waters use to break themselves on a rock, so was he inflexible.

Verf. 9. *Kill him*] *i. e.* Deliver him up to the Magistrate, to

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be killed; for he bears not the sword in vain, like *S. Paul* in a glass-window, or *George* on a sign-post.

Tertull.

Verf. 10. *To thrust thee away*] By force, not of arms, but of arguments, as the *Valentinians*, *qui prius persuadebant quam docebant*. Thus *Jeroboam* is said to have driven *Israel* from following the Lord, *2 King. 17. 21*.

Verf. 12. *If thou shalt hear say*] Rumours are not alwaies to be credited, nor alwaies to be contemned.

1 Joh. 2. 19.

Verf. 13. *Children of Belial*] Renegadoes are the worst of men. *Rahshakeb* is held such a one; so *Bertius*, *Tilenus*, *Staphylus*, &c.

C H A P. XIV.

Verf. 1. *Ye are the children of the Lord*] Ye should therefore do nothing unworthy of such a Father. *Antigonus* being invited to a place, where a notable harlot was to be present, asked counsel of *Menedemus*, what he should do? He bad him only remember, that he was a Kings son, and do accordingly. [*ye shall not cut*] See the Note on *Levit. 19. 28*.

Plut.

Verf. 2. *For thou art*] See the Note on Chap. 7. 6. *And the Lord hath chosen thee*] Hence all thy holiness. The maids were first purified, before *Ahasuerus* chose one; but here it is otherwise, *Ephes. 5. 25, 26*.

Verf. 3. *Thou shalt not eat any abominable*] See the Notes on *Levit. 11*. This law taught them to abstain from communion with wicked men, in whom are found the malignities and evil properties of all other creatures, *Aët. 10. 13, 17, 20, 28*. They feed hard on sin, the Devils excrement; as the *Tartarians* eat the carrion, carcases of horses, camels, asses, cats, dogs, yea when they sink, and are full of magots, and hold them as dainty, as we do venison.

Verf. 5. *The Hart, and the roe-buck*] These were dainties fit for a King, *1 King. 4. 23*. Rice and mutton is the cheer where-with the great Turk entertaineth forraign Ambassadors; and that so plainly and sparingly dressed, as if they would give check to our gourmandize and excess.

Verf. 6.

Verf. 6. *That parteth the hoof*] See the Note on *Levit. 11. 3*.

Verf. 21. *Thou shalt not see the*] See the Note on *Exod. 23. 19*.

Verf. 22. *Thou shalt truly tithe*] He seems to mean that second tithe, wherewith they were to feast before the Lord; and not the tithe given to the Levites, *Num. 18. 24*.

Verf. 23. *That thou mayst learn*] A man cannot converse with God, but he shall learn something. *Semper a te doctior redeo*, said He to his friend. *Moses* came from the Mount with his face shining. Confer *Eccles. 8. 1*.

Verf. 29. *That the Lord thy God, &c.*] Not getting, but giving, is the way to thrive in the world.

C H A P. XV.

Verf. 1. *At the end of every*] This Sabbatical year signified the year of grace, the Kingdom of Christ, where-in all *Israelites* indeed, are discharged of their debts, *Matth. 6. 12*. See the Note there.

Verf. 2. *He shall not exact it*] For that seventh year at least; because there was neither sowing, nor reaping, that year: how then could the poor pay their debts? We must all put on bowels of mercy, forbearing one another, and forgiving one another, &c. *Col. 3. 12, 13*.

Verf. 3. *Of a forraigner*] To shew, that none that are alienated from the life of God, (or a godly life) have remission of sin by Christ: He sanctifies all whom he justifies. Compare *Rom. 11. 26*. with *Isai. 59. 20*.

Verf. 4. *Save when there shall be no poor*] Here (as in sundry other places of the new Translation) the margin is better then the text; as giving a good reason of the former law; *To the end, that there be no poor amongst you*, that is, extreme poor by your exactions. Of a cruel creditour it is said, *Psal. 10. 9*. that he lyeth in wait to catch the poor; *he doth catch the poor, when he draws him into his net*, that is, into bonds, debts, morgages, as *Chryostome* expounds it.

Verf. 7. *Thou shalt not harden thy heart*] But draw out thy soul to the hungry, *Esay 58*. Many have iron-bowels, and withered

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thered hands. See my common-place of *Almes*.

Verf. 8. *Thou shalt surely lend him*] See the Note on *Matth.* 5. 42.

Verf. 9. *And he cry unto the Lord*] Who is the poor mans King, as *James* the fifth, of *Scotland*, was tearmed, for his charity.

Verf. 10. *Thine heart shall not be grieved*] See the Note on *2 Cor.* 9. 7.

The Lord thy God shall blesse thee] See *Prov.* 19. 17. and *Almes, ubi supra*.

Verf. 11. *For the poor*] See the Note on *Matth.* 26. 11. Aged and impotent poor, whose misery moves compassion, without an Oratour, called here *our poor*, as well as *our brethren*.

Verf. 12. *In the seventh year*] *Viz.* Since he was sold unto thee.

Verf. 16. *Then thou shalt take an awle*] *Ut si non horreret servitudinem, horreret saltem ignominiam publicam*: If we can bear reproach for Christ, its an argument we mean to stick to him, as this bored servant, to his master.

CHAP. XVI.

Verf. 1. *And keep the Passover*] Every man that seeth another stricken, and himself spared, is still to keep a Passover for himself.

Verf. 3. *Even the bread of affliction*] Or, of poverty; as who should say, poor folks bread, ill-leavened, ill-prepared.

Verf. 4. *And there shall be*] See the Notes on *Exod.* 12.

Verf. 10. *With a tribute of a free-will offering*] Over and besides the sacrifice appointed for the feast-day, *Numb.* 18. 27, 31. and the two loaves with their sacrifices commanded, *Levit.* 23. 17, 20. so good-cheap is Gods service to us, over what it was to them.

Verf. 12. *And thou shalt remember*] It is very good to look back, and recognize our former worse condition. *Agathocles*, King of *Sicily*, being a potters son, would be served only in earthen vessels. *Willigis*, Archbishop of *Ments*, a Wheel-wrights son, hang'd wheels, and the tools wherewith they were made, round about his bed-chamber, and had these words written up-

on

on the walls, in very fair Characters, *Willigis, Willigis, recole unde veneris*, Remember whence thou camest.

Verf. 13. *Thou shalt observe*] See the Notes on *Exod.* 23. 16.

Verf. 15. *Thou shalt surely rejoyce*] See the Notes on *Chap.* 12. 12.

Verf. 18. *With just judgment*] Heb. *with judgment of justice. Ut fiat justitia, ruat calum.* Let heaven and earth be blended together, rather then Magistrates be drawn to deal basely. It is reported by a late traveller, that in *Zant*, over the place of judgment, these two Latine verses are written on the wall, in letters of gold,

*Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonos.*

Verf. 19. *Neither take a gift*] Rain is good, and ground is good; yet, *ex eorum conjunctione fit lutum*, by the mixture of those two, is made dirt; so giving is kind, and taking is courteous; yet the mixing of them, makes the smooth pathes of justice, foul, and uneven.

Verf. 20. *That which is altogether just*] Heb. *justice, justice;* that is, let pure justice, without mud, run down; let all self-ish affections be train'd out.

CHAP. XVII.

Verf. 1. *Thou shalt not sacrifice*] See the Note on *Levit.* 22. 20.

Verf. 2. *That hath wrought wickednesse*] Idolatry is wickedness with a witness. Such was the venome of the *Israelitish* Idolatry, that the brazen Serpent stung worse then the fiery. Oh that the Lord as he hath revealed that Wicked one, so that he would at length, *consume him with the spirit of his mouth*, and dung his Vineyard with the dead carcase of that wild boar of the Forrest! He can as easily blast an oak, as trample a mufhrome. *Fiat, fiat.*

Verf. 4. *And it be told thee*] See the Note on *Chap.* 13. 12. *And enquired diligently*] Men must be *swift to hear, slow to speak*, that is, to cenlure, or pass sentence. Amongst the *Athenians*, an inditement of any crime, was but *aitia*; the evidence and

² Theff. 2. 8.

and conviction, made it, *ἀσχητόν*, the sentence *ἀδίκημα*. *Athanasius* passeth for a sacrilegious person, a prophane wretch, a bloody persecutour, a blasphemour of God, &c. and was so condemned, before he was heard, by fourscore Bishops, in that *Pseudosynodus Sardicensis*. *Sunt quidem in Ecclesia Catholica plurimi mali; sed ex hæreticis nullus est bonus*, saith *Bellarmino*; There be many bad men Papists, but not one good to be found among Protestants. The Catholikes follow the Bible, (saith *Hill*, in his quarter of Reasons,) but the Protestants force the bible to follow them; yea their condemnation is so expressly set down in their own Bibles, saith another Popeling, and is so cleer to all the world, that nothing more needs hereto, then that they know to read, and have their eyes in their heads, at the opening of their Bible. By the shooting of which bolt, you may easily guess at the archer.

Verf. 7. *Thou shalt put the evil*] Both person and thing, 1 Cor. 5. 13.

Verf. 8. *Too hard for thee in judgment*] i.e. For thee, O Judge, who art thereupon to consult with the Priests; and by them to be informed of the true sense and meaning of Gods law. For *apices juris non sunt jus*. And the Rabbines have a saying, *Nulla est objectio in Lege, qua non habet solutionem in latere*. Now the Priests lips should preserve knowledg, and the Law should be sought at his mouth; the high-Priest also, in some cases, was to enquire, and answer after the judgment of *Urim*, before the Lord, *Num. 27. 21*. This the Pope cannot do; and therefore cannot claim the final determination of all causes and controversies; though his Parasites tell him.

Oraclis vocis mundi moderaris habenas;

Et merito in terris dicaris esse deus.

Verf. 9. *And unto the judge*] i.e. The councill of judges, the *Synedrion*, 2 *Chron. 19. 8*. consisting partly of Priests, and partly of civile Magistrates | Amongst the *Turks*, at this day, their Judges are ever Ecclesiasticall persons; whereby both orders joyned, give reputation one to another, and maintenance; for these places of judicature, are the only preferment of the Priesthood.

Verf. 10. *According to all that they inform thee*] viz. Agreeable to the sentence of the law, *vers. 11*. The *Jews* from this text, foolishly seek footing for their traditions, which they so much

much magnifie, *Mat. 15. 1, 2*.

Verf. 14. *And shalt say, I will set a King*] A King then they might chuse, so they did it orderly. *Zuinglius in casu sententia, regna omnia esse electiva, nulla proprie successiva & hereditaria. In quo non negamus eum errasse in facto, ut loquuntur.*

Verf. 15. *Whom the Lord shall chuse*] As he did *Saul*, but especially *David*, and his progeny, types of Christ.

Verf. 16. *He shall not multiply horses*] Lest he be held as our *Henry the third* was, *Regni dilapidator*, the royall spend-thrift.

Verf. 17. *Silver and gold*] Lest his exchequers receive from his subjects, no less summs of curses then of coyne; and lest he gather money, the sinews of war; but lose his peoples affection, the joynts of peace; as our King *Iohn* did.

Verf. 18. *He shall write him a copy*] The *Jews* say, that if printing had been found out then; yet was the King bound to write two copies of the law with his own hand: one to keep in the treasure, and another to carry about him. This Book of God was *Dauids* delight, *Psal. 119. 70*. *Alphonfus* King of *Aragon* is reported to have read over the Bible fourteen times, with *Lyra's* notes upon it. *Charles* the Wife of *France*, not only caused the Bible to be translated into *French*, (as our King *Alured*, translated the Psalter himself into his *Saxon* tongue,) but was also very studious in the holy Scripture. And that peerlesse princeesse *Q. Elizabeth*, as she passed in triumphall state through the streets of *London*, after her Coronation, when the Bible was presented to her, at the little Conduit in *Cheape-side*, she received the same with both her hands, and kissing it, laid it to her breasts, saying; that the same had ever been her chiefest delight, and should be the rule, whereby she meant to frame her government.

Verf. 19. *And it shall be with him*] As his *Vade-mecum*, his Manuall, his running library, the man of his counsell. *Luther* said, he would not live in paradise without the Bible; as with it, he could easily live in hell it self.

Verf. 20. *That his heart be not lifted up*] That his good and his blood rise not together, as that Kings of *Tyre* did, *Ezek. 28. 2*, and that *Lucifer*, son of the morning, *Isa. 14. 12, 13*. See my common place of *Arogancy*: Of *Caligula* it is said, that there never was a better servant, or a worse Lord: *Vespasian* is said to be the only man that became better by the Empire. The most of the Emperours

Rivet. Iesuita
vap.
Psal. 2. 6.

Speeds hist.

Tom. 4. Oper.
Latin. p. 424.

Reas. pag. 41.

Gage of the
new Gosp.
pref. to Read.

Blounts voy-
age. 89.

Emperours grew so insolent, that they got nothing by their preferment; *nisi ne citius interficerentur*, but to be sooner slain.

CHAP. XVIII.

Verf. 1. **A**nd his inheritance] *i.e.* Whatsoever, by the Law, belonged to the Lord, as *decima deo sacra*, &c.

Plin. hist.

V. 4. *The first fruits also*] *Pliny* lib. 18. tells us, that among the Romans, also, no man might taste of his own corn, wine, or other fruits; *priusquam Sacerdotes primitias libassent*, till the Priests had offered the first-fruits, and made their use of them.

Verf. 6. *With all the desire of his minde*] To do God better service. A good heart, holds the best he can do, but a little of that much that he could gladly betwixt the Lord, and is still devising what to do more, *Psal.* 116. 12.

Verf. 8. *Besides that*] He shall not maintain himself of his own private stock, but live of the Holy things of the Temple.

Verf. 10. *That maketh his son*] See the Note on *Levit.* 18. 21.

Verf. 11. *Or a Necromancer*] *Bellarmino*, and other Papists play the *Necromancers*, when they would prove a purgatory, from the apparitions of spirits, that tell of themselves, or others, there tormented.

Verf. 13. *Thou shalt be perfect*] See the Note on *Mat.* 5. 48.

Verf. 14. *Hath not suffered thee so to do*] He [hath shewed thee a more excellent way, and kept thee from these devoratory evils; as *Tertullian* collecth them; so ordering the matter, that that *evill one* toucheth them not with any deadly touch, *1 Joh.* 5. 18. For either he suffers not his to be tempted above strength, *1 Cor.* 10. 13. Or else, he with-holds the occasion, when temptation hath prevailed to procure consent and purpose, &c.

Verf. 15. *Like unto me*] Both in the participation of nature, and of office: a true man, and a true Mediatour; *Similes*, they are, but not *pares*: Christ being worthy of more glory then *Moses*, and why; See *Heb.* 3. 3. &c. *Heb.* 7. 22. & 9. 15.

Verf. 18. *And he shall speak unto them*] Christ is that *palmoni hammedabbar*, *Dan.* 10. that excellent speaker, that spake with

with authority, and so as never man spake; being mighty in word and deed. See my true treat. p. 1.

Verf. 22. *Thou shalt not be afraid*] Though he spake great swelling words of vanity, *2 Pet.* 2. 18. millstones and thunderbolts, as *Hacket* here did.

Camd. Elis. fol. 403.

CHAP. XIX.

Verf. 3. **T**hou shalt prepare thee a way] A direct, plain, faire high-way: Such a way must Ministers prepare, and pave for their people to Christ (the true *Asylum*,) by giving them the knowledge of salvation, by the remission of their sins. *Luk.* 1. 76, 77.

Verf. 4. *Whom he hated not in time past*] There is a passion of hatred. This is a kind of averfeness and rising of the heart against a man, when one sees him; so that he cannot away with him, nor speak to him, nor look courteously or peaceably upon him; and by his good will, he would have nothing to do with him: Secondly, there is a habite of hatred; when the heart is so fetled in this alienation and elrrangement, that it grows to wish, and desire, and seek his hurt. Both these must be mortified.

Verf. 5. *And live*] So he keep within this city of refuge, till the death of the high-priest. See the Note on *Num.* 35. 25.

Verf. 6. *Whiles his heart is hot*] As *Nebuchadnezzars* oven, *viz.* with anger and grief, and such like passions; which like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Verf. 8. *And give thee all the land*] From *Nilus* to *Euphrates*, *Gen.* 15. 18. which by reason of their sins he never did. Pray we with *Jabez*, *1 Chron.* 4. 10. *Oh that thou wouldst bless me indeed, and enlarge my coast*, (my heart) and that shine hand might be with me, &c. *When thou shalt have enlarged mine heart*, saith *David*, then will I run the way of thy commandments, *Psal.* 119. 32.

Verf. 11. *But if any man hate his neighbour*] As *Cain* did *Abel*, as *Efan* *Jacob*, as *Abfolom* *Amnon*; as *Dr. Story* did *Queen Elizabeth*, whom he cursed daily in his grace at board: as *Tirone* did the *English*; therefore strangling some of his own men, for no other reason, but because they fed on *english* bread;

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howbeit he never spake of the Queen, but with honour ; yea the profane wretch, stiled himself Cousin to God, Enemy to all the world, and Friend to the Queen of England.

Verf. 12. *And fetch him thence*] From the altar to the halter, from the palace to the gallows, *Prov.* 28.17.

Verf. 14. *Thy neighbours land-mark, which they of old, &c.*] *Erasmus* met with an adversary so silly, as to object unto him this text, against the new Translation of the new Testament. *Quasi per terminos, voces intellexisset Spiritus S. atque hujus legis violata illi postulari possent, qui mutant rerum vocabula.* Whereas by termes or land-marks, here are clearly meant bounds, borders, limits, whereby every mans inheritance was severed.

Verf. 15. *One witness shall not rise up*] Yet if this One be a faithfull witness, *Μαρτυρὸς ἑὸς καὶ εἰς χριστιανος*, saith *Aristotle* ; one faithfull witness, in some case, may suffice ; in private offences, howsoever : And that our Saviour speaketh of such, *Mat.* 18.19. *Basil* and others are of opinion. If thy brother (a Jew,) shall trespass against thee being a Jew, right thy self by degrees. First, deal with him fraternally, tell him his fault, betwixt thee and him alone, *vers.* 15. Secondly, deal with him legally, take with thee one or two more, *vers.* 16. Thirdly, deal with him Jewishly ; tell the Church, *vers.* 17. complain to the *Sanhedrim*. Fourthly, if he shall neglect to hear them, deal with him Heathenishly, i.e. Let him be unto thee, as a Heathen, and a Publican ; make benefit of *Roman* Sovereignty, let *Cæsars* justice end the difference between you.

Verf. 20. *Shall hear and fear*] Others woes should be our warnings, others sufferings our sermons, yea standing sermons, *1 Cor.* 10.5. to 12. Gods house of correction, is the school of instruction.

Verf. 21. *Eye for eye, tooth for tooth*] See the Note on *Mat.* 5.38.

CHAP. XX.

Verf. 1. **V**hen thou goest out to battle] It is not unlawful therefore to go to war, (as *Lactantius* held, and some others ;) whether it be *pro religione, vel pro regione* : Only because it is easier to stir strife, then to stop and

flint

flint it ; (*non enim in ejusdem potestate est initium belli, ejusque finis,*) war is not rashly to be undertaken ; lest it befall men, as in the battle between the dragon and the elephant. The dragon sucketh out the blood of the elephant, and the weight of the falling elephant oppresseth the dragon, and so both perish. *Plin.* lib. 8. cap. 12. *Saint Augustin* would never pray for such, as had wilfully and voluntarily thrust themselves into unnecessary wars. *Postid.* in ivc. Aug.

For the Lord thy God is with thee] And how many reckonest thou him for ? as *Antigonus* said, to his discouraged souldiers : *The Lord is a Man of warre*, *Exod.* 15.3. Or, as the *Chaldee* there expresseth it ; *A victour of wars*, *2 Chron.* 32.8. *Si deus pro nobis, &c.* *Rom.* 8.31.

Verf. 2. *That the Priest shall approach*] For some Priests ordinarily went along with the army ; not to be *Tuba rebellio-nis*, as the *Papists* said of *Zuinglius* ; nor *evangelium flammum predicare*, as they said of *Beza* ; as a common fire-brand, or fomentor of discord : but to blow the holy trumpets, that the people might be remembered before the Lord, and saved from their enemies, *Num.* 10.8,9. *2 Chron.* 13.12. And to say unto them, as *2 Chron.* 19. *Deal courageously, and the Lord shall be with the good.* The valour of the *Gaules*, was admired by the *Romans*. It proceeded from that instruction of the *Druides* their Priests, concerning the immortality of the soul, &c.

Verf. 4. *For the Lord your God is he*] *Quid metuis homo in sinu dei positus, Deo armatus* ? Creatures of an inferiour nature, will be courageous in the presence of their masters : And shall not men, when they have God with them ? *Xerxes* was wont to pitch his tent on high, and stand looking on his army when in fight ; to encourage them, So God.

Verf. 5. *And hath not dedicated it*] By prayers, hymnes, and other holy solemnities, then usuall, *Neb.* 12.27. *Psal.* 30. title ; that the house of *David* might be as God, as the Angell of the Lord before them, *Zach.* 12.8.

Verf. 6. *That hath planted a vineyard*] This priviledg might encourage men to build and plant ; which is good and profitable for the common-wealth, as the *Apostle* speaketh in a like case, *Tit.* 3.8.

Verf. 7. *That hath betrothed a wife*] A commendable custome, even among Heathens also : *Placuit, despondi; nuptiis hic dictus est dies*, said he in *Terence*.

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Verf. 8.

Verf. 8. *That is fearfull and faint-hearted*] This cowardly passion dispirits a man, expectorates his manlines, and exposeth him to the cruell mercy of an enemy. Better be temerarious, then timorous: *The fugitives of Ephraim*, is no small brand of dishonor, *Img. 12.4.* besides that, melting and trying judgments follow such at heeles, as account one pair of heeles, worth two pair of hands, *Ier. 9. 3,7.* The *French* fled so fast before the *English*, at the battle of *Terrim*, that it was called *the battle of Spurres.* [*Left his brethrens hearts*] Cowardice is catching, and shews that men, like stags, have great horns, but want hearts.

Paul. Iovius.

Decad. 8. lib. 10.

Verf. 9. *Captains of the armies, to lead the people*] As *Hannibal* did, of whom *Livy* reports, that *princeps praelium inibat, ultimus, conferto praelio, excedebat*; he was first in the battell, and last out: And the same is storied of *Albert*, Marquess of *Brandenburg*: *In congressibus prior pugnam iniit, victor à praelio excessit ultimus.*

Bucholz.

Verf. 10. *Then proclaime peace unto it*] Heb. *Shalt call unto it for peace*: This hath been the practice of most nations. The *Romans* sent their *caduceum et hastam*: the *Herald* was commanded, to throw his weapons on the enemies ground, with this speech: *Ego, populumque Rom. hominibus Hermundulis bellum dico facioque*: I and the people of *Rome*, bid battell to the *Hermunduli*. *Alexander* the great, when he besieged any city, would send his *Herald* into it, with a burning torch in his hand, to proclaim, that if any man would repair and submit himself unto him, while that torch continued burning, he should be safe: otherwise, they should expect nothing, but fire and sword. *Tamerlain*, when he came against any place, first, he hanged out a white flag of grace, then a red, and lastly, a black flag; to shew, that now there was no hope of mercy for them: *οὐκ εἶδὲν ἄπο-σπυδισιν*; God loves to give warning, saith *Herodotus*, a heathen. And the *Turks* are of opinion, that God would not prosper them, in their assaults, except they first make to their enemies some offer of peace, how unreasonable soever, it forceth not. So they did, at the last fatal siege of *Constantinople*.

Turk. hist.

ib. 344.

Verf. 11. *And open unto thee*] As *Tournay* in *France* did, to our *Henry* the eight, with ten thousand pound sterling, for the *Citizens* redemption; yet was it never till then counted so invincible, that this sentence was engraven over one of the gates;
Iannes

Iannes ton me a perdu son pucelage, thou hast never lost thy maiden-head. Speeds hi. l. of Engl. 1001.

Verf. 13. *Thou shalt smite every male thereof*] Let them pay for their perversity. So *Cesar* answered the *Adviatici*, that he would have spared their city, if they had yielded, before he had assaulted. And so the Duke *D'Alva*, much blamed *Prosper Columbus*, for receiving a castle upon condition, after he had beaten it with the cannon. Howbeit, in the *L. Protectours* expedition into *Scotland*, in the reign of *Edward* the 6. one castle, when they understood they were not able to hold out: and that their oblinacy had excluded all hope of pardon, they made petition, that they might not presently be slain, but have some time to recommend their souls to God, and afterwards be hanged. This respite being first obtained, their pardon did the more easily ensue. Siprius quem aries murum assigisses se de disson. Cæf. 2. Gallic. Connestab. 6. Life of Edw. 6. by Sr. Jo. Heywood.

Verf. 17. *The Hivites and the Jebusites*] The *Gergashites* are not reckoned among the rest, as neither are they, *Ios. 9. 1.* happy, because they accepted of conditions of peace.

Verf. 19. *Thou shalt not cut them down*] Fruit-trees might not be destroyed: doth God take care for trees? It was to teach us, that if we bring forth fruit fit for Gods taste and relish, sanctifying God and Christ in our hearts, we shall not be destroyed. Oakes bring forth apples, such as they are, and acorns, but not fit for meat.

C H A P. XXI.

Verf. 1. *In the field*] Or elsewhere; the field is instanced, because in places more frequented, murders are not so easily concealed, or so commonly committed.

Verf. 2. *Then thy Elders*] Some of the *Sanhedrin*.

Verf. 3. *Shall take an heifer*] Signifying Christ, who is the propitiation for his peoples sins, *1 Joh. 2. 2.*

Verf. 4. *Which is neither eared nor sown*] That is, that afterwards should neither be tilled nor sown, for horror and hatred of the innocent blood there spilled. So the mountains of *Gilboah*, *2 Sam. 1.*

Verf. 5. *And by their word*] i. e. According to that exposition that they shall give of Gods Word, and not by any absolute or.

or arbitrary power of their own.

Verf. 6. *Shall wash their hands*] An o'd ceremony, used in this case, by the Gentiles also, as the Scholiast upon *Sophocles*, sheweth. See the Note on *Matth. 27. 24.*

Verf. 7. *And they shall answer*] To the Priests examining them, and, in Gods name, making inquisition for blood.

Verf. 8. *And the blood shall be forgiven*] The fault of not well watching and guarding the place where the murder was committed. Our King *Alfred* was the first that divided this Kingdom into Shires: He ordained also, that his Subjects should be divided into tens or tithings; every of which, severally, should give bond for the good abearing of each other. By this course men were not only careful of their own actions, but each had an eye to all the nine, for which he stood bound, as the nine had over him. Inasmuch, that a poor girl might travel safely with a bag of gold in her hand, and none durst meddle with her. The ancientest of these men, were called the *Tithingmen*.

Verf. 11. *And hath a desire unto her*] This was permitted them, as divorce was, *ob duricordiam*. But that is a base passage in the Turks *Alchoran*, that God did not give men such appetites, to have them frustrate, but enjoyed; as made for the gulf of man, not for his torment, wherein his Creatour delights not; and therefore they hold it lawful, for a man to marry as many wives, as he is able to maintain.

Verf. 12. *And she shall shave her head*] In token, that she must renounce her heathenism, and lead a new and holy life. And if she thus consented to marry, she saved her life by it; so do those their souls, that consent to Christ; casting away their transgressions, and paring off their superfluities, by the constant practice of mortification.

Verf. 13. *A full moneth*] Worldly sorrow, like a land-flood, is for the present, impetuous and violent, but time wears it out; Not so, godly sorrow.

Verf. 14. *Because thou hast humbled her*] This expression shews, that God approved not of his fact, which yet he tolerated.

Verf. 15. *And another hated*] *i. e.* Less loved; as *Gen. 29. 31.* See the Note there.

Verf. 17. *A double portion*] According to this phrase, *Elisba*, *2 King. 2. 9.* doth not desire a greater measure of the spirit, then rested

rested upon his master; but only to excel the other children of the Prophets, by a right of primogeniture.

Verf. 20. *He is a glutton*] The same word is used for a vile person, *Ier. 15. 19.* And indeed, belly-gods, *Philip. 3. 19.* are dungy-gods, *Hab. 2. 18.* with *Ezek. 4. 17, 18.* A scavenger, whose office is to empty, is to be preferred before him that liveth but to fill privies.

Verf. 21. *Shall hear and fear*] See the Note on Chap. 19. 20.

Verf. 23. *For he that is hanged*] See the Note on *Gal. 3. 13.*

CHAP. XXII.

Verf. 1. *How shalt not see thy brothers*] No not thine enemies, *Exod. 23. 4.* for, *have we not all one father?* *Mal. 3. 10.* See the Note on *Matth. 5. 44.*

Verf. 5. *The woman shall not wear*] Because it is against both natural and civil honesty.

Neither shall a man put on] That is, (say Stage-Players, and those that plead for them,) a man shall not wear womens apparel ordinarily and daily, so as women use to do. But the word is, *Put on*, and so they do; The same word is used of *Dauids* putting on *Sauls* armour, which yet he put off again presently. So full (saith One hereupon) are our hearts of distinctions and shifts, *odia restringere, ampliare favores*, to restrain hatreds, (as they call them) that is, the Commandements that make against them.

Verf. 7. *And that thou mayst prolong, &c.*] They were commanded to spare the damme, because she represented the parents, in bringing up of her young ones: and if their dayes should be for that prolonged, much more for this. The *Hebrews* reckon on this commandement, for the least of all in *Moses* law; and yet such a promise is annexed thereunto.

Verf. 9. *And the fruit of thy vineyard be defiled*] Heb. *be sanctified*, per *antiphrasin*; as *Auri sacra fames*; and *Anthony's* fire is, *ignis sacer*. So a whore is called in *Hebrew*, *Kedestha*, of *Kadash*,

Kadash, i. e. Holiness, *Deut.* 23. 17. by a contrary meaning, as most unholy, and unchaste.

Verf. 10. *Thou shalt not plough*] These laws were made, to set forth how God abhorreth all mixtures in religion; and how carefully men should keep their minds from being corrupted from the simplicity that is in Christ.

2 Cor. 11. 3.

Verf. 12. *Wherewith thou coverest thyself*] *Ne in motu Ni-*
quid indecorum appareat; Lust and malice are sharp-sighted,
2 Sam. 11. 2. 2 Sam. 6. 20.

Verf. 14. *I found her not a maid*] *Silvester Petra-sancta Je-*
suita calumniatur puellas plerunque corruptas nuptiis dari in Re-
formato Evangelio: Quod de Evangelio Romano (ait Rivettus
noster) potius dici posset; postquam puella dementarunt a vobis se-
ducta, & sub vestibus cordulis nodosis spurcis vestris manibus
suerunt ligata. Papists falsly affirm, that few maids amongst us
come clear to marriage: cuius contrarium verum est.

Jesuita Vapu-
lans, pag. 146.

Verf. 15. *Then shall the father of the damsel*] Whose house,
hereby, was dishonested, and by whom his daughters honour
was to be defended; especially, since childrens miscarriages reflect
upon the parents; and the daughters sin, is the fathers shame.

Verf. 16. *And he hateth her*] Which is a monster in nature
Ephes. 5. 28, 29.

Verf. 17. *These are the tokens*] Which in those countries sel-
dome or never failed.

Verf. 19. *He hath brought up an evil name*] Which is a kind
of murder, *Ezek.* 22. 9. God shall clear the innocency of his
slandered servants, *Psal.* 37. 6. *Isai.* 54. 17. As the eclipsed Moon,
by keeping her motion, wades out of the shadow, and recovers
her splendour; so shall it be with such.

Verf. 20. *And the tokens*] Nor any natural impediment can
be proved; as the Hebrews explain it.

Verf. 22. *With a woman married*] Adultery was punished
with death; because society, and the purity of posterity could
not otherwise continue amongst men.

Verf. 24. *Humbled his neighbours wife*] So called, because
betrothed, *quia nuptias facit consensus, non concubitus*, as the
Lawyers determine it.

Verf. 25. *And the man force her, and lie with her*] It was a
speech of *Charles* 5. Emperour, If that impure fellow, *Farnesius*,
(who being the Popes General, had forced many fair Ladies,)
were

were here present, I would kill him with mine own hand. *Nec*
vocem iracundioerem unquam ex Carolo auditam ferunt. Never *Parei* hist. prof.
was he heard to speak so angrily. The *Lacedemonian* Com-
mon wealth was utterly ruined by a rape committed on the two
daughters of *Scedisus* at *Lentra*.

Verf. 29. *She shall be his wife*] Howbeit, he must be humbled
before the Lord, for entering into his ordinance thorough the De-
vils portal.

CHAP. XXIII.

Verf. 1. *OR* hath his privy member cut off] As it is a barba-
rous custome at this day among the Turks, to de-
prive divers Christian children of their privities; supplying the
uses of nature with a silver quill. This was first brought in
amongst them by *Selymus*: the second, out of jealousy, left his
Eunuchs were not so chaste as they should have been, in keeping
their Ladies beds. Such are usually effeminate, and unfit to bear
office. [*Shall not enter into the Congregation*] i. e. Shall
not go in and out before the people as a publike Officer. Sith
such should be drained from the dregges, and sifted from the
brannes of the vulgar; they should be eminent and eximious per-
sons, higher then the rest, as Saul, by head and shoulders.

Verf. 2. *A bastard shall not enter*] Lest the reproach of his
birth render him contemptible, or lesse courageous: lest some
son of *Belial* set upon him, as Saul did upon his son Jonathan,
and say, *Thou son of the perverse rebellious woman*; (so, of
the base and beaulty woman) do not I know that thou hast
done this to the confusion of thy mothers nakednesse? The
Turkish Janizaries called their Emperour *Bajazet* the second,
drunkard, rascal, bastard, *Bengi*, that is, Batchelour, or
Scholler; and told him moreover, that they would teach him to
use his great place and calling, with more sobriety and discretion.
The English slighted and scorned their *William* the Conquerour,
because a bastard. In spite also to whom, and disgrace to his
mother *Arles*, they called all whores, *Harlets*. The Jews at this
day, amongst other opprobrious words, wherewith they spite-
fully load us, they call all Christians, *Mamzer Gui*, that is, Hea-
then ballards: Our Saviour, upon better grounds, called them
long

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long since, a *bastardly brood*. Matth. 12. 39. And their own Prophet *Eſay* did the same thing long before, Chap. 57. vers. 3, 4, and that, for their prophane scoffing at the truth, and the Professours thereof. Yet who so forward as they, to say, *We are not born of fornication*, no baltards? *Joh. 8. 41.*

Verf. 3. *For ever*] *i. e.* This law is perpetual, and indispensable; so highly displeasing are many meer omissions of duty. Omission of diet breeds diseases, brings death: so here.

Verf. 4. *Because they met you not*] As God takes notice of the least courtesie shewed to his people, even to a cup of cold water, to requite it; so he doth of the least discourtesie, even to a frown or a frump, (*Gen. 4. 6.* See the Note there) to revenge it. [And because they hired, &c.] See the Note on *Num. 22. 3, 6.*

Verf. 5. *Nevertheless the Lord, &c.*] *q. d.* No thanks to the wicked *Moabites*, that *Balaam* blatted they not; as neither to *Balaam*, whose tongue was weerer over-ruled by the Almighty, and made to bless those whom he would gladly have cursed. And thus still the Lord orders the worlds disorders; turning dross into gold, by a stupendious Alchymy, and directing mens evil actions to a good end. Hence it is, that they fulfill (though they intend no such thing, but the satisfying of their own lusts, *Eſay 10. 5, 6, 7.*) neither more nor less, than what the hand and counsel of God hath determined, *Act. 4. 28. & 13. 27.* Howbeit, the hands that nailed Christ to the Cross, were *wicked hands*, *Act. 2. 23.* And *Judas* the traitour, received strangling and shedding of bowels, as a reward of his iniquity, for being guide to them that took *Jesus*, *Act. 1. 16, 17, 18.* It was not without God, that the Kingdom was rent from *Reboboam*, 2 King. 12. and yet he flatly renounceth it, (as well he might, all the evil that was in it) *Hosea. 8. 4.*

Verf. 6. *Thou shalt not seek their peace*] Or, enter into confederacy with them; which when *David* did, 2 *Sam. 10. 1, 2.* he was basely abused in his Embassadours. *Hannibals* hatred to the *Romanes*, is well known. *Tirone*, 1567. so boyled in hatred against the English, that he named a Castle that he build; *Feoghugal*, that is, the hatred of the English. Among those wilde Irish, the Fathers are said to inflict an heavy curse on all their posterity, if ever they should sow corn, build houses, or learn the English tongue.

Verf.

Verf. 7. *For he is thy brother*] And therefore to be born with, though unkind and injurious. Howbeit, *fratrum concordia rara est*: A brother offended, is harder to be won, saith the Wise-man, then a strong city; and their contentions are like the bars of a Castle, *Prov. 18. 19.* The dissention between *England* and *Scotland*, Daniels hist. consumed more Christian blood, wrought more spoyl and destruction, and continued longer, then ever quarrel we read of, did, between any two people of the world. The God of Peace prevent the like bloody dissentions again, now mightily endeavoured by the *Bouteſcaus* of both nations. *Si collidimur, frangimur*, If we clash, we perish: dissention is the mother of dissolution, of desolation. [Thou shalt not abhor an Egyptian] But learn of him to return one good turn for another. *Egyptii dicuntur, prater alias nationes, erga bene meritos de se grati; Existimant enim magnum visse subsidium esse, gratia retributionem*, saith *Diodorus*: The Egyptians are said to be, above all others, a thankful people; and to look upon thankfulness, as a main support of mans life.

Because thou wast a stranger in his land] Where, though thou meetest with much hardship, yet thou hadst kind entertainment at first, and after that, a subsistence, such as it was. Our *Henry 6.* is said to have been of that happy memory, that he never forgot any thing but injuries, *Elisba*, by a noble revenge, bad set bread and water before the Syrians that came to surprize him.

Verf. 8. *In their third generation*] The Edomites for their consanguinity, (it is some priviledg to be allied to the Saints, to be *Barnabas* his sisters son,) the Egyptians for their hospitality to Gods first-born *Israel*. God is not unrighteous, &c. *Heb. 6. 10.* See the Note there.

Verf. 9. *Then keep thee from every wicked thing*] Walk accurately, as carrying thy life in thy hand; for the sword devoureth one, as well as another, 2 *Sam. 11. 25.* it spares neither lord nor lesel, as they say. Every souldier, therefore, should be a Saint, ready prest to meet the Lord; who hath said, *I will be sanctified in all them that draw neer unto me*, *Levit. 10. 3.*

Verf. 10. *Then shall he go abroad*] Go voluntarily, though he be not excluded, as lepers, and the like, were. *Arctam inus obedientia est, ad legem salutaris modo justum esse*, saith *One*; God likes a free-will offering.

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Verf. 11.

Verf. 11. He shall wash himself with water] See Levit. 15. with the Notes. The Turks, at this day, pertinaciously & superstitiously retain this ceremony. Before prayers, they wash both face & hands; sometimes the head, and other parts: Yea some report of them, that every time they make water, or other unclean exercise of nature, they wash, little regarding who stands by: If a dog do but chance to touch their hands, they wash presently, &c.

Blunts voy- age.

Verf. 12. And shalt turn back, and cover] How much more curious should they be of soul-defilements? Sin is the souls excrement, and defiles a man worse than any jakes, *Matth. 7. 15, 20, 23.*

Verf. 13. Thy God walketh in the midst of thy Camp] Where he is both Van and Rear, *Isai. 52. 12.*

And to give up thine enemies] Hence the Philistims were so frightened at the sight of the Ark. Let us flee from the face of Israel, for the Lord fighteth for them, said those Egyptians, *Exod. 14. 25.* And the same, said a great Commander for the King, at the dissolution of the siege at *Plimouth, 1645.*

That he see no unclean thing] Hereby God taught his people holy conversation, that they should keep themselves from their iniquity, as David did, *Psal. 18. 23.* that is, from such sins, as either by their constitution, calling, company, or custome, they are most prone to.

Verf. 15. The servant that is escaped] A heathen servant, that flies for religion, and desires to joyn himself to the Lord, to serve him, and to love the name of the Lord, to be his servant; such must have no cause given them to say, *The Lord hath utterly separated me from his people, Isai. 56. 2. 6.*

Verf. 17. There shall be no whore] And what a stinking shame is that, that stews and brothel-houles are licensed by the Pope, who reaps no small profit by them? The Papists themselves write, with detestation, that at *Rome*; a Jewish maid might not be admitted into the stews of whoredome, unless she would be first baptized; *ut Judea filia scortari non liceat, Dei filia liceat: Imò Israelis filia meretricari non aliter arte possit quam facta per baptismum sanctum Christi soror & filia.*

Espeacrus de equit. l. 3. c. 4.

Or a Sodomite of the sons of Israel] See the Note on *Gen. 19. 5.* *Pythagoras* his precept, τὸν κνδμων ἀπέχεσθαι, was intended against this kind of horrid and unnatural uncleanness; κνμαίσι, signifying somewhat else besides beans: But what a beast was Pope

SIXTUS

Sixtus Quintus, qui lupanar utriusque Veneris Roma condidit, as Agrippa reporteth?

Verf. 18. Nor the price of a dog] *Plutarch* tells us, that it was not permitted to a dog, to enter into the chief tower or Temple, at *Athens*, for his heat in *Venety*, and ill favour. The *εὐ καὶ δυνά-* *Hebrews* understand this text literally, according to *Esay 56. Plut. 66 3.* Others metaphorically, as *Rev. 22. 15.* either of im- *πλήρικ.*

udent *Cynicks*, (such as *Antisthenes*) that shame not to commit uncleanness in the sight of others; these are worse then *Abalom*, *2 Sam. 16. 22.* Or else of *Sodomites*, buggerers, *Meritorii*, as they call them, men that have put off all manhood, and are become dogs, worse then dogs. Am I a dogs-head? said *Abner*, to *Ishboseth*, *2 Sam. 3. 8.* that is, shamelessly libidinous.

Verf. 19. Thou shalt not lend upon usury] Heb. upon biting usury. It must needs bite at length, that licks so clean. *Amaleck*, the licking people, I mean, the nation of *Usurers*, and their factours, as *Cormorants*, fall upon the poor borrower, and with open mouth devour him.

Εἰς τόκωσ ποδ τοκοιο, τὸν⊕ γὰ μὲν ἐστὶ καὶ ἀλλ⊕.

Fœnus a multiplici fœtu, ut τὸν⊕ α τὸκωσ. In the year, 1235. Speed. there were spread thorough *England*, certain *Romane Usurers*, called *Caurfimi, quasi capientes Ursi*, devouring bears, saith *Matthew Paris.* These bite to purpose: Others are more cunning, and close in their conveyance; like *Serpents*, they can sting without hissing; like cur-dogs, suck your blood only with licking, and in the end, kill you, and cut your throats without biting. For as much as all *Usury*, being forbidden by the law of God, is a sin, and detestable, &c. saith the statute, 13. *Elisab. Chap. 8.* And, *Verily, so many as increase themselves by usury, &c. they have their goods of the Devils gift.* Homil. of the Church of *England*, Vol. 2. Hom. 17. pag. 2.

Aristotle, by the dim light of nature, saw the evil of it; condemning in one page, the *Usurer* and the *Deceitful*. And *Agis*, General of the *Athenians*; so hated *Usury*, that he made a bonfire of all the *Usurers bills and bonds*, in the market place; and then said, that he never saw a finer fire then that, in all his life. *Plut. in Solone.*

Verf. 20. Unto a stranger thou mayst] And they do it to purpose, at this day, in forraign parts where they live; straining up their *Usury* to eighteen in the hundred, upon the *Christian*. This is their chief trade; and this is yielded, by some, as a reason why

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who seem do so sink; quod plerique amnes mensarii sunt, sedentariam exercentes, et ita nullis exercitatis laboribus, i.e. Because most of them are usurers, lead sedentary lives, and use no bodily exercise. It was the saying of a merry fellow, that in Christendom, there were neither schollers enough, gentlemen enough, nor Jews enough. If the first, so many would not be Iuralists; If the second, so many Pelants would not be reckoned among the Gentry; If the third, not so many Usurers.

Verf. 21. *Thou shalt not slack to pray*] Come off with it roundly and readily, as those, *Zech. 5. 9.* that had wings, and wind in their wings. *Habent aule, summo cito, cito.* God loves a cheerefull giver.

Verf. 22. *It shall be no sin in thee*] i.e. No such great sin, as *Ioh. 9. 41.* So *Ioh. 5. 22, 24.* *Jam. 4. 17.* See *Eccles. 5. 5.* *Vovere nusquam est preceptum*, saith Bellarmine: We are no where in Scripture commanded to vow. And, *Fateor quod deus non precipit, sed sanctorum consilium nobis ut aliquid illi roveamus*: saith another Popish writer. I confess, God no where commandeth, but only counselleth us to make vows; But what will they say to *Psal. 76. 11.* Vow, and perform to the Lord your God, bring presents, &c? And are not the nine lepers condemned by Christ, for their negligence and unthankfulness, *Luk. 17. 17, 18.*

Verf. 24. *When thou comest, &c.*] As a passenger, *Mat. 12. 1, 2.* (how much more as a labourer, *1 Cor. 9. 7.*) thou maist take what thou wilt for necessity, but not for superfluity.

Verf. 25. *But thou shalt not move a sould*] Here God reserveth the right and property of the owner, which no man might invade or infringe.

CHAP. XXIV.

Verf. 1. **B**ecause he hath found some uncleanness] He is displeas'd with some defect, which he hath found either in her body, or behaviour: as our Henry the eight pretended at least, to do in his Anne of Cleve, sister to William Duke of Cleve, whose other sister Frederike Duke of Saxony (*Lubers* Patrone and protectour) had espoused. This Lady, being sent into England (against *Fredericks* liking.) and married to King Henry, seemed nothing pleasing in his eye, and

and was therefore (*sed quo jure?*) soon after divorced. This, *Steven Gardiner*, thought a fit subject for him to work upon, against the Lord *Cromwell*, who had made the match, and now opposed the divorce, and was therefore put to death; which he suffered right christially, and cheerfully. *Speeds hist. fol. 1042.*

Let him write her a bill of divorcement] Heb. *he shall write her a bill of divorcement.* God permitteth, he commandeth not the Jews thus to do; as they mistook the matter, *Matth. 19. 7.* and were better informed by our Saviour, *verf. 8.* See the Notes there.

Verf. 3. *And if the latter husband hate her*] As many *Nabals* now-a-days do: *Job* was not more weary of his boys; then they are of their bed-fellows; cursing their wedding-day as much, as he did his birth-day; and thirsting after a divorce, as he did after death: Which because it cannot be had, their lives prove like the sojourning of *Israel* in *Marah*; where almost nothing could be heard, but mourning, conjuring, and complaining.

Verf. 4. *After that she is defiled*] Or, caused to be defiled, to wit, by her husband, who put her away first, he being her only lawful husband, *Matth. 5. 32.*

Verf. 5. *Shall cheer up his wife*] For the better knitting of their affections; which if well done at first, will continue the more firm ever after; as a broken bone well set, or as two boards well glewed together, will sooner break in a new place, then these.

Verf. 6. *A mans life*] That is, his livelihood. A poor man in his house, is like a filial in his shell; crush that, and you kill him. See *Luk. 8. 43.* *Mark 12. 44.* all her life, that is, all her living. *לחיה לה*

Verf. 7. *And make it merchandise of him*] What then shall be done to those seducers, that creeping, or shooting themselves into houses, lead captive silly women, *2 Tim. 3. 6.* and simple men, *Rom. 16. 18.* take them prisoners, and then make prize of them? *2 Pet. 2. 3.* Of which sort of foul-merchants, there are now-a-days found not a few. See *Rev. 18. 13.*

Verf. 8. *The Levites shall teach you*] Not the history only, but the mystery too. See the Notes on *Levit. 13.*

Verf. 9. *Did unto Miriam*] When he spate in her face, and spared her not, though a Prophetess, and a Conductress of Gods people

people to *Canaan*, Mic. 6. 4. God will not pass by the sins of his Saints, (if scandalous especially,) without a sensible check.

Verf. 10. *To fetch his pledg*] To see, *quàm sit curva suppellex*] and to pick and chuse what pledg thou pleasest.

Verf. 12. *Thou shalt not sleep with his pledg*] As those cruel crafties did, *Amos* 2. 8. that sold the righteous for silver, and the poor for a pair of shooes, verf. 6.

Verf. 13. *May blesse thee*] Saying, as *St. Paul* brings in the relieved poor Christian, *2 Cor.* 9. 15. *Thanks be unto God, for his unspeakable gift*: God will surely blesse thee for such a blessing.

And it shall be righteousnesse unto thee] God will reckon it for a good work; and graciously reward it: he will turn paymaster to thee; thy righteousness (and thy riches too) shall endure for ever, *Psal.* 112. 3.

CHAP. XXV.

Verf. 1. *[F there be a controversie]* Among the Mahometans there are very few law-suites; and the reason is given, *quòd temerè litigantes publicè flagellis ceduntur*, because they that sue others without just cause, are whipped publicly. Once it was counted ominous, to commence actions, and follow suites. Of our common-barretters, we may well say, as the Historian doth of Mathematicians, *Genus hominum quod in rep: nostra & vetabitur semper & resinebitur*.

Cæsar. Com.

Tac. lib. 1. c. 7.

Verf. 2. *To be beaten before his face*] The Turks, when cruelly lashed, are compelled to return to the Judge that commanded it, to kiss his hand, to give him thanks, and to pay the officer that whipped them.

Verf. 3. *Should seem vile unto thee*] There is an honour due to all men, *1 Pet.* 2. 17. and though we must hate the sin, yet not the sinner.

Verf. 4. *That treadeth out the Corn*] Which was the manner of that country: Whereunto, also, the Prophet alludeth, *Hos.* 10. 11. *Ephraim* is a heifer, that loveth to tread out the corn, (because, while it treads, it feeds on the corn) but not to plow, because no refreshing, till the work was done.

Verf. 5. *Her husbands brother*] This was a special exception from

from that general law, *Levit.* 18. 16. but yet gave no liberty under this pretext, to have more wives then one at once. See the Note on *Matth.* 22. 23.

Verf. 6. *The first-born*] Provided, that he be a son; as appears by the reason here given, that his name be not put out of *Israel*. It signified the birth-right of Christ, that should never dye. He shall see his seed, he shall prolong his dayes, *Isai.* 53. 10. *Filiabitur nomine ejus*, *Psal.* 72. 17. The name of Christ shall endure for ever; it shall be begotten, as one generation is begotten of another, there shall be a succession of Christs name.

Verf. 9. *And loose his shooe*] To shew, that he was worthy to go bare-foot, and had no right (howsoever,) to tread upon that ground, as any part of his estate. See *Ruth* 4. 7. The *Turks* have a ceremony somewhat like this: The woman may sue a divorce, when her husband would abuse her against nature; which she doth, by taking off his or her shooe before the judge, and holding it, the sole upward, but speaking nothing, for the uncleanness of the fact. *[And spit in his face]* As unworthy to shew his face amongst his brethren. See *Num.* 12. 14. *Isai.* 50. 6. *[That will not build up his brothers house]* See the Note on *Exod.* 1. 21.

Blunts voy.

Verf. 12. *Cut off her hand*] The instrument of her sin: thus *Cranmer* thrust his hand (wherewith he had subscribed a recantation,) first into the fire, crying out, *thou unworthy right hand*. An act of Parliament was here made, in the reign of *Phillip* and *Mary*; that the authours and sowers of seditious writings, should lose their right hands: By vertue whereof *John Stubbes* and *William Page*, had their right hands cut off, with a cleaver driven through the wrist, with the force of a beetle, in the dayes of *Queen Elizabeth*, for a book written against the marriage with the *Duke of Anjou*, entituled *the Gulf, wherein England will be swallowed up, by the French marriage, &c.* which most men presaged, would (if it had gone one,) have been the ruine of religion.

Camb. Elifab. fol. 239.

Verf. 13. *Divers weights, a great and a small*] As they have that weigh not out a whole seventh day to God, who hath given men six whole dayes to labour in: these sell by one measure, and buy by another. It was an error doubtless, for want of due light and better information, in that pious Prince *Ed-*

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ward the sixth, to give order to his Council, that upon Sundayes, they should intend publique affaires of the ream, dispatch answers to letters, and make full dispatches of all things, concluded in the week before: provided, that they be present at common-prayer.

Verf. 18. *How he met thee by the way*] Not with bread and water, but with fire and sword. See *Exod* 17.8.

And he feared not God] Who had so powerfully brought his Israel out of Egypt. See *Iob* 6.14. *Gen* 20.11. with the note there.

Verf. 19. *Thou shalt not forget it*] Neither did they: *Saul* should have utterly destroyed them, *1 Sam* 15. But wherein he failed, God stirred up the *Simonites* in *Hezekiah's* dayes, to smite the rest of the *Amalekites* that were escaped, *1 Chron* 4.42.43. It is ill angling the ancient of days. His wrath lasts longer then hot coales of juniper, *Psal* 120.4. his judgments are severe and durable: As we use to say of winter, they never rot in the skie; but shall fall, if late, yet surely, yet seasonably. Gods forbearance is no quitance.

CHAP. XXVI.

Verf. 2. *That thou shalt take of the first, &c.*] In token of homage, or as a chief-rent due to God the true proprietary, of whom they held all.

Verf. 5. *A Syrian ready to perish*] *Jacob*, whose originall was from *Haran* in *Syria*, *Gen* 11.31. and whose abode had been with *Laban* the *Syrian*, in much poverty, affliction, and misery. *Hof* 12.12.

[*And became there a nation*] Consider we likewise what we were by nature, and should have been; what we are by grace, and shall be: and then take we up that most modest speech of that noble *Athenian* Captain *Iphicrates*, in the midst of all his glory, *ὃς ἵκασιν δία*; from how great baseness and misery, to what great blessedness and glory, are we advanced; being raised up together, and made to sit together in heavenly places in *Christ Jesus*? *Eph* 2.6. See *vers* 11.12.13. with the notes. What was there in us (said *Tamerlan* to *Bajazet* the great *Turk*, now his prisoner;) that God should set us over two great Empires, of *Turks* and *Tatars*, to command many

Aristor. Rhetoric. l. 5. c. 9.

Leionclav.
Annal. Turc.

more

more worthy then ourselves; you being blind of one eye, and I lame of a leg, &c? *Peter Martyr* told *Queen Elizabeth* in an epistle, that Princes must be double thankfull to God. 1. As men. 2. As eminent men, exalted above others: so must all Gods servants; who being his first-born, are in that respect, higher then the Kings of the earth, *Psal* 89.27. and being the first fruits of his reveance, are therefore holiness to the Lord, *Ier* 2.3.

Verf. 12. *The stranger, the fatherless*] Thus God doth not only plead the poor mans cause, *Chap* 15.10.11. but he allots a portion, of the third-yeares tyth, not only to the *Levites*, (who is never excluded,) but to the stranger, fatherless, and widow; as *Hierom* observeth, and calleth it *ἡ ἀνομιαν*; the poor mans tyth.

Verf. 13. *I have not transgressed*] This is spoken, not by way of Pharisicall boasting, or opinion of merit, but publicke confession of entire obedience.

Verf. 14. *I have not eaten thereof in my mourning*] All Gods worshippes, were to be celebrated with joy, *Deut* 12.7. Sacrifices offered with mourning, were abominated, *Hof* 9.4. *yea accursed*, *Deut* 28.47. None might come to the court of *Persia*, in mourning-weeds, *Esth* 4.2. [For any unclean use] Or common profane use.

Common and unclean, is one and the same, in sundry languages: to teach us, that it is hard to deal in common busineses, and not defile our selves; and that those that come to holy things, with common affections and carriage, profane them. [Not given ought thereof for the dead]

To bury them, or buy provision for the funerall feast, *Ier* 16.7. *Ezek* 24.7. *Hof* 9.4. [I have done according, &c.] It is a witty expression of *Luther*. By mens boaling of what they have done, sayes he, *Hec ego feci, hac ego feci*; they become nothing else but *Faces*, dregs. But so did not these. See the note on *vers* 13.

Verf. 17. *Thou hast avouched*] This we do, when with highest estimation, most vigorous affections, and utmost inducements we bestow our selves upon God; giving up our names and hearts, to the profession of truth. And this our chusing God for our God, *Psal* 73.25. is a sign, he first chose us, *1 Iob* 4.19. *Mary* answers not *Rabboni*, till *Christ* said *Mary* to her. It is he that brings us into the bonds of the Covenant, *Ezek* 20.37.

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He first cries out, who is on my side? Who? and then gives us to answer, as *Esay* 44.6. One sayes, I am the Lords; another calls himself by the name of *Jacob*, another subscribes, &c.

Verf. 19. *And to make thee high*] *Assyria* is the work of Gods hand, but *Israel* is his inheritance, *Isa*. 19. 25. & 43. 3.

CHAP. XXVII.

Verf. 2. *And plaster them with plaster*] That they might have it in white and black.

Verf. 4. *In mount Ebal*] Where the curse was denounced; *vers*. 13. to signifie, that those that sought salvation in the law, must needs be left under the curse. The law is a yoke of bondage, as *Hierom* calls it: and they who look for righteousness from thence, are like oxen, who toyle and draw; and when they have done their labour, are fatted for slaughter.

Verf. 5. *Thou shalt build an altar*] For burnt offerings, &c. *Verf*. 6. 7. God teacheth them thereby, that righteousness (impossible to the law,) was to be sought in Christ, figured by that altar, and those sacrifices. Thus the morall law, drove the *Jewes* to the ceremoniall, (which was their Gospel;) as it doth now drive us to Christ, who is indeed the end of the law for righteousness, to every one that believeth, *Rom*. 10. 4.

Verf. 8. *All the words of this law very plainly*] Therefore, it could not be all *Deuteronomy*; much less all *Moses* books, as some have thought; for what stones could suffice for such a work? Unless they could write as close, (but how then could it be very plainly?) as he did, who set forth the whole history of our Saviours passion very lively, (both things, and acts, and persons,) on the nails of his own hands, as *Maiolus* reporteth.

Verf. 15. *Cursed be he, &c.*] The blessings are not mentioned by *Moses*, that we might learn to look for them, by the *Messiah* only, *Act*. 3. 26.

Verf. 16. *That seteth light*] That vilipendeth, undervalueth, not only that curseth, as, *Exod*. 21. 17.

Verf. 24. *That smiteth*] Either with violent hand, or virulent tongue, *Ier*. 28. 18.

Verf. 26. *Cursed*] *Aut faciendum, aut patiendum*. Men must either

In canicular colloq.

either have the direction of the law, or the correction.

CHAP. XXVIII.

Verf. 1. *If thou shalt hearken diligently*] Heb. *If hearkenings thou shalt hearken*; If when Gods speaks once, thou shalt hear it twice; as *David* did, *Psal*. 62. 11. by a blessed rebound of meditation and practice. [*Will set thee on high*] Thou shalt ride upon the high places of the earth, *Isai* 58. 14. There thou shalt have thy commoration, but in heaven thy conversation, *Philip*. 3. 20. being an high and holy people, *Deut*. 26. 19. high in worth, and humble in heart, as one faith of *Atbanasius*.

Verf. 2. *And overtake thee*] Unexpectedly befall thee. Surely, goodness and mercy shall follow thee, *Psal*. 23. 6. as the evening Sun-beames follow the passenger, as the rock-water followed the *Israelites* in the wilderness, and overtook them at their stations, *1 Cor*. 10. 4. O continue, or, draw out to the length thy loving kindness, unto them that know thee, *Psal*. 36. 11. There will be a continued Series, a connexion between them, to all such.

Verf. 3. *Blessed shalt thou be*] What blessedness is, See the Note on *Mat*. 5. 3.

Verf. 4. *The fruit of thy body*] Which is thy chief possession; but without my blessing, will be bitter sweets. Blessed is the man, that hath his quiver full of such, as are as the arrowes of a strong man; the knottiness of whose nature is refined and reformed, and made smooth by grace. Arrowes be not arrowes by growth, but by art: what can better preserve *Jacob* from confusion, or his face from waxing pale, then, when he shall see his children, the work of Gods hands, framed and fitted by the word in regeneration, and the duties of new obedience. This will make him to sanctifie God, even to sanctifie the Holy One, and with singular encouragement from the God of *Israel*. *Isai*. 29. 22, 23.

Verf. 7. *The Lord shall cause thine enemies*] Mr. Fox observes, that in King *Edward* the sixth's time, the *English* put to flight their enemies, in *Muscleborough* field, the self-same day, and hour, wherein the reformation enjoyed by Parliament, was put in execution at London, by burning of Idolatrous images.

Such

Such a dependance hath our success, upon our obedience.

And flee before thee seven wayes] In the fore-mentioned fight, many so strained themselves in their race, that they fell down breathless and dead; whereby they seemed in running from their deaths, to run through it: so lying all day as dead, got away in the night. The *Irish* were so galled, or scared with the *English* ordnance, that they had neither good hearts to go forward, nor good liking to stand still, nor good assurance to run away, saith the *Historian*.

Verf. 8. *The Lord shall command the blessing*] Now if the Lord his *Maadannus*, who shall withstand it?

Verf. 10. *And they shall be afraid of thee*] Natrall conscience cannot but do homage to the image of God, stamped upon the natures, and works of the godly. When they see in them, that which is above the ordinary nature of men, or their expectation, they are afraid of the Name of God, whereby they are called; their very hearts ake, and quake within them; as is to be seen in *Nebuchadnezzar*, *Darius*, *Herod*, *Dioclesian*, who was so amazed at the singular piety, and invincible patience of the primitive Christians, that he laid down the Empire in a humour, *quod christi nomen se detesturum, nisi capiverat, desperasset*; because, that when he sought to root out religion, he saw he could do no good on't.

Verf. 12. *And thou shalt lend*] This was our condition, in the happy dayes of that incomparable *Elizabeth*, not to be passed over slightly, without one sigh breathed forth, now after 40 years, in her sacred memory. What a deal, both of man and monyes, did she lend the *French*, the *Hollanders*, &c?

Verf. 13. *And the Lord shall make thee*] See a parallel place, *Hof. 13. 1*. When *Ephraim* spake, there was trembling; he exalted himself in *Israel*; but when he offended in *Baal*, he dyed. Before, none durst budg against the name of *Ephraim*; but after he offended in *Baal*, every paltrey adversary trampled upon him, as a dead man. So they did, likewise, upon *Henry 4.* of *France*, ever victorious, till he changed his religion; till then, *Bonus orbi*; but after that, *Orbus boni*, as One wittily anagrammatized his name, *Borbonius*.

Verf. 15. *All these curses shall come*] Far more curses are mentioned, than blessings. Such is the balenef of our natures, that we are sooner terrified with monaces, then moved with mercies.

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See we may here, how the curse of God haunts the wicked (as it were a fury) in all his wayes. In the City it attends him, in the Country it hovers over him: Coming in, it accompanies him; going forth, it follows him; and in travel, it is his Comrade. If it distaste not his dough, or empty his basket, you will see silk his store with stife, or mingle the wrath of God with his sweetest morsels. It is a moth in his wardrobe, murrain among his cattle, mildew in his field, rot among his sheep, and oft-times makes the fruit of his loyns his greatest beare-break; so that he is ready to wish with *Augustus*, *Utinam aut ocellis vixissem, aut orbis perissem*; O that I had either never married, or d, ed childless!

Verf. 21. *The Lord shall make the pestilence*] Which *Hippocrates* calls, *rd Gion*, as the falling sickness is called *Morbus sanon*, as more immediately sent of God.

Verf. 22. *The Lord shall smite thee*, &c.] See the Note on *Levit. 26. 16*.

Verf. 24. *Powder and dust*] Which the wind, and other things, raise in times of drought.

Verf. 27. *With the back of Egypt*] i. e. with the leprosie, called *Elephantiasis*, when the skin grows hard as the Elephants skin. This, saith One, was bred only about *Nilus* the river of *Egypt*.

Verf. 28. *With madness and blindness*] Spiritual especially; such as befel the *Jews* of old, *Rom. 11. 18*. *2 Cor. 3. 14*. the chief Priests and Scribes especially, who being questioned by *Herod*, about the King of the *Jews*, *Matth. 2. 4. 5*. could answer directly out of the Scriptures, and give such signs of the Messias, as did evidently agree to Jesus Christ. And yet, because they discerned not their day of grace, but winked hard with their eyes, and shut the windows, lest the light should come in, they were, by a special judgment, so besotted and infatuated, that when God shews them the man, to whom their own signs agree, they cannot allow of him, nor will yield to be saved by him, upon any terms. How shamefully they were deluded by *Barchocab*, is notoriously known: And after this, when they saw *Mahomet* arising in such power, they were straight ready to cry him up for their Messias. But when they saw him eat of a camel, they were as blank, as when they saw the hoped issue of their late *Jewish* virgin turned to a daughter. They are generally light, aerial, and fanatical

fanatical brains, apt to work themselves into the fools Paradise of a sublime dotage. Howbeit, God, we trust, will, at length, cure them of this spiritual ophthalmie and phrensie. Their dispersion for this 1600 years is such, as that one of their own Rabbines concludes from thence, that their Messiah must needs be come, and they must needs suffer so much, for killing him. *Oh that the salvation of Israel were once come out of Sion! When the Lord bringeth back the captivity of his people, then shall Jacob rejoyce, and Israel be glad, Psal. 14. 7.*

Verf. 29. *And thou shalt be only oppressed* [As the Thebanes, ever till then victorious, were, after the death of Epaminondas, famous only for their overthrows: As Rome, since Antichristian, was never besieged by an enemy, but it was taken and plundered: as the Jews, since Christs death, never attempted any thing, but miscarried. *An evil, an only evil, &c. Ezek. 7. 5.*

Verf. 30. *Thou shalt build an house, &c.* [A great aggravation of a mans misery it is, to fall from high hopes, to fail of large expectations, as Haman did, and Absalom, and Alexander the Great, and Tamerlau; who preparing to perfect his conquest of the Greek Empire; and having given a good beginning thereunto, in the midl of his high hopes, and greatest power, died of an ague, Jan. 27. 1462. Many men spend their strength, and waste their wits, in getting these outward things, and in learning how to put them to their delightfull use: and then (when to possess them, might seem a happiness,) either they die, or are otherwise deprived of all the sweet they have laboured for.

Verf. 32. *And thine eyes shall look* [A sad sight, to see our children butchered before our eyes, as Mauricius the Emperour did; or otherwise misused by a merciless enemy. Doves sometimes sit in their dove-cotes, and see their nests destroyed, their young ones taken away, and killed before their eyes; neither do they ever offer to rescue or revenge, as all other creatures either do, or desire to do. [And sail wish looking] As Sifers mothers did, Judg. 5. 28.

Verf. 33. *The fruits of thy land, &c.* [So Ezek. 25. 4. They shall eat thy fruit, and they shall drink thy milk. See Jer. 5. 17. & 1. 7.

Verf. 34. 35. *So that thou shalt be mad, &c.* [As Bajazet was in his iron cage; as Pope Boniface 8. was, when shut up in St.

St. Angelo, by Sara Columnus his mortal enemy; renting himself with his teeth, and dev. uring his own fingers. Philip the Spanish King, is said to have borne patiently, the defeat given to his invincible Armado, in the year 88; but ten years after, he dyed of a very loathsome and incurable disease; a sore botch that seized upon him from the sole of his foot, unto the top of his head; as is to be seen set down by Carol. Scribanius, Inlit. Princip. cap. 20.

Verf. 47. *For the abundance of all things* [Aristotle was wont to tax his Athenians, quòd cum duas res invenissent, frumenta ac leges, frumentis uterentur, legibus nequaquam; imò moribus suis quàm legibus uti mallent, as Valerius Maximus addeth. Sure it is, that as these Jews of old, so we, to this day, are much to be blamed, for that we live in Gods good land, but not by Gods good laws.

Verf. 53. *And thou shalt eat* [See the Note on Levit. 26. 29.

Verf. 56. *The tender and delicate* [These threatnings were tanquam in speculo conspicue, literally and punctually fulfilled upon the Jews, at the last destruction of Jerusalem; at which time, wrath came upon them to the utmost, 2 Theff. 2.

Verf. 58. *This glorious and fearful Name* [That Nomen majesticativum, as Bernard calleth it. The wiser sort of Heathens acknowledged, angustius esse de Deo sentiendum, quàm ut nomen & imaginem ejus passim ac temerè usurpemus, that higher thoughts must be taken of God, then lightly and prophantly to make use of his name; which no man may presume in a sudden unmannerliness to blurt out. When they would swear by their Jupiter, they would break off their oath with a Ματὶ τῶν, as those that only durst to owe the rest to their thoughts. Hinc Pythagoricum illud, μηδὲν ἰσόβρα μὲν ἀπορίσκειν. Suidas.

Verf. 63. *So the Lord will rejoyce over you* [See here the venemous nature of sin, so far forth offensive to Almighty God, as to cause him, (who otherwise afflicts not willingly, Lam. 3. 33. but delights in mercy, Mic. 7. 18.) to rejoyce in the ruine of his creatures, as here, to laugh at their destruction, and mock when their fear cometh, Prov. 1. 26. to take as much pleasure therein, as a man would do in a cup of generous wine, Rev. 16. 19. and to be as much eased thereby, as one over-gorged would be, in ridding his stomach of that that oppressed it. Rev. 3. 16.

Verf. 65. *A trembling heart* [Juvenal, by a jeer, calls them Siffi Judæos

Judeos trementes, trembling Jews, Sat. 6. It seems they had Cains curse upon them.

Vers. 66. *And thy life shall hang in doubt*] *Semper & indefinenter desperabis de vita*; thou shalt live in continual expectation of death; as *Tiberius* caused such to do, as he most hated, for a singular punishment.

Vers. 68. *And the Lord shall bring thee into Egypt*] This is the last and greatest curse here threatned. Oh pray, pray, said that Dutch Divine, upon his death-bed, *Pontifex enim Romanus, & concilium Tridentinum mira moluntur*, for the Pope and his Council, are seeking, to bring us all back into spirituall *Egypt*.

*Ah na dicam illum posteris
Vivam mei, quo pristinum
Vertantur in lutum anrea
Quanos beaurunt facula!*

Mr. Baylie his Anabaptist. unsealed, &c. pref. What long hath been the opinion and fear of some, not considerable Divines, that Antichrist, before his abolition, shall once again overflow the whole face of the Welt, and suppress the whole Protestant Churches; I pray God to avert.

CHAP. XXIX.

Vers. 1. *Beside the covenant*] Which yet was also a covenant of grace, and the same with this in substance; only that at *Horeb* was made and delivered in a more legal manner; this in a more Evangelical, as appears in the following Chapter.

Vers. 4. *Yet the Lord hath not given you*] Nor is he bound to do; but on whom he will, he sheweth mercy, and whom he will, he hardeneth; i.e. he softneth not. Till when, a man stands in the midst of means, as a stake in the midst of streams, unmoveable; yea the more God forbids a sin, the more he bids for it, *Rom. 7. 8.* See the Notes on *Matth. 13. 11. 13. 14.*

Vers. 5. *Your clothes*] See the Note on Chap. 8. 4.

Vers. 6. *Ye have not eaten bread*] *Viz.* ordinarily, (see *Deut. 2. 6.*) but *Manna*; & *beneficium postulat officium*.

Vers. 11. *From the hewer of thy wood*] The meanest amongst you, such as afterwards were the *Gikeonites*; who also, by faith, became

became *Covenanters*, and are called *Nethinims* in *Ezra* and *Nethinim*. They were made drawers of water to the Temple, as a kind of punishment: God made it a mercy; for the nearer they were to the Church, the nearer they became to God.

Vers. 16. *How we have dwelt*] And how hard is it to passe thorow *Ethiopia*, (how much more to dwell there?) and not to be discoloured? Sin is catching; and by the senses (those cinque-ports of the soul) that old serpent oft winds himself into the heart. Ye have seen their abominations; (oh that you would say, *Satis est vidisse, &c.*) Now therefore, lest there should be, &c. vers. 18.

Vers. 17. *A root that beareth gall*] An evill heart of unbelief, *Heb. 3. 12.* a deceitfull and deceived heart, *Ier. 17. 9.* *Isai. 44. 20* that is ever either weaving spiders webbes. (i.e. loving vanity, seeking after leasing, *Psal. 42.*) or, hatching cockatrice eggs, that is, acting mischief, *Ezay. 59. 5.* As in that first *Chaos* were the seeds of all creatures; so in mans heart, (here therefore fitly called, a root of rottenness) of all sins. Holy *Bradford* would never look upon any ones leud life with one eye, but presently reflect upon himself with the other, and say, In this my vile heart remains that sin, which, without Gods speciall grace, I should have committed as well as he.

Vers. 19. *When he heareth the words*] But feareth them no more, then *Behemoth* doth the iron weapons, which are esteem'd by him as straws. The presumptuous sinner (saith one,) makes God a God of cloutes: one that howsoever he speaks heavy words, will not do as he saith. Words are but wind, say they in *Jeremy*, Chap. 5. 13. *God forbids*, say they in the Gospell, *Luk. 20. 16.* These things are but spoken in *errorem*, thinks the practicall Athiest; bug-bear words devised on purpose to affright silly people, &c. *Ahsb.* (after he was threated with utter rooting out,) beat fifty sons, as it were to cross God, and to try it out with him. So *Thraconicall Lamech* brags, and goes on to out-dare God himself; *If Cain be avenged, &c. Gen. 4. 23.* The old *Italians* were wont in time of thunder, to throot off their greatest ordnance, and to ring their greatest bells, to drown the noise of the heavens: like unto these, are many frontless and flagitious persons. *But shall they escape by iniquity? in shine anger, (it is not more a prayer, then a prophecy;) cast down the people, O God, Psal. 56. 7.*

To add drunkenness to thirst] To add rebellion to sin, *Iob* 34. 37. To drink iniquity, like water. Vers. 7. His sin and his repentance run in a circle; as drunkenness and thirst do. He sins, and cries God mercy, and sayes he will sin no more, and yet does it again the next day; till his heart be so hardened by the deceitfulness of sin, that at length he loofeth all passive power, of recovering himself out of the snare of the devill, by whom he is taken alive, at his pleasure, *2 Tim.* 2. 26.

Vers. 20. *The Lord will not spare him*] God cannot satisfie himself, in threatning this heynous sin; as if the very naming of it had iraged his jealousy. Yea when he threatneth it, he useth here no qualifications, (as he doth in other cases) but is absolute in threatning, to shew, that he will be resolute in punishing. See the like, *Esay* 22. 12, 13, 14. *Ezek.* 24. 1. It is better, therefore, to have a sore, then a feared conscience; as a burning fever is more hopeful then a lethargy.

Vers. 22. *When they see the plagues*] A presumptuous offender is a traytour to the State; and one sinner destroyeth much good, *Eccles.* 9. 18.

Vers. 23. *And beareth not any grasse*] As they say, no ground doth, where the great Turk hath once set his foot; such walle he makes, and such desolation he leaves behinde him.

Like the overthrow of Sodome and Gomorrah] See the Notes on *Gen.* 19. 24, 25.

[*Admah and Zeboim*] Which two Cities bordering on *Sodome* and *Gomorrah*, were the worse, and fared the worse for their neighbourhood; as *Hamath* did for *Damascus*, *Zech.* 9. 2 God overthrew them, and repented not, *Ier.* 20. 16.

Vers. 26. *And whom he had not given unto them*] Or, who had not given to them any portion. For, *Can the vanities of the Gentiles give rain? or can the heavens give showers?* *Ier.* 14. 22. As *Saul* said, *Can the son of Jesse give you vineyards, and olive-yards, &c?* so may God say to *Apollates*, *Can the world do for you, as I can?*

1 Sam. 22. 7.

Vers. 28. *And cast them into another land*] Cast them with a violence, with a vengeance, (in the *Hebrew* the word [cast] hath an extraordinary great letter) sling them out, as out of a sling.

1 Sam. 25. 29.

Vers. 29. *The secret things belong*] This is one of those sixteen places, which in the *Hebrew*, are marked with a special note

note of regard. *Eorum quae scire nec datur, nec fas est, docta est ignorantia, scientia appetentia, insania species*, saith *Calvin*, out of *Austine*.

C H A P. XXX.

Vers. 1. *The blessing and the curse*] When thou hast made trial of both, and hast bought thy wit: as feeling by woful experience, what an evil and a bitter thing sin is, and how easily thou mightest have redeemed thine own sorrowes, by better obedience.

Vers. 2. *And shalt return to the Lord*] By sin, we run away from God; by repentance, we return to him.

Vers. 3. *Thou shalt then the Lord thy God*] *Conversio Judaeorum magnifice hic promittitur*, saith *One*. Here's a stately promise of the conversion of the *Jews*; concerning which, see the Notes on *Rom.* 11. 25, &c.

Vers. 4. *If any of thine be driven*] The *Jews* have been for this 1600 years and upward, a dissected and despised people, hated and cast out, by a common consent of all nations, for their unexpiable guilt, in murthring the *Messiah*; which they now begin to be somewhat sensible of, and will be so more and more. See the Note on *Chap.* 28. 28.

Vers. 6. *And the Lord thy God*] See *Chap.* 10. 16.

Vers. 7. *Will put all these curses upon thine enemies*] God will recompence tribulation to them that have troubled you, *2 Thess.* 1. 6. he will spoyl the spoylers, *Esay* 33. 1. deliver the just out of trouble, and the wicked shall come in his stead, *Prov.* 11. 8. *Isa.* 65. 13, 14. It seemeth to the Churches enemies, an incredible paradox, and a news by far more admirable then acceptable, that there should be such a transmutation of conditions on both sides, to contraries; but so it will be, as sure as the coat is on their backs, or the heart in their bodies. See *Lam.* 4. 21.

Vers. 9. *And in the fruit of thy land, for good*] God will provide, that thou shalt not be the worse for thine outward abundance; that fulness shall not breed forgetfulness. It is as hard to bear prosperity, as to drink much wine, and not be giddy; or as to drink strong waters, and not weaken the brain thereby. The parable

parable of the Sun and Wind is well known. Some of those, in Queen *Maries* dayes, who kept their garments close about them, wore them afterwards more loosely, when they came to prosperity, and preferment. It is a marvellous great mercy to have outward comforts and contentments, for good. *Bonus Deus Constantinum Magnum tantis terrenis implevit muneribus, quanta optare nullus audeat*, saith *Augustine*. God of his goodness, heaped all good things upon *Constantine*.

Deciv. dei, lib.
5. cap. 25.

Verf. 11. *For this commandment*] This word of faith, *Rom.* 10. 8. that teacheth the righteousness of faith, verf. 6. and speaketh on this wise; the doctrine of salvation by faith, that works by love: this is clearly enough revealed in both testaments; so that none can reasonably plead ignorance, and think to be excused by it.

Verf. 12. *Who shall go up for us to heaven*] And yet to know heavenly things, is to ascend into heaven, *Prov.* 30. 4.

Verf. 13. *Neither is it beyond the sea*] Beyond the sea it was to us, till blessed *Luthers* books were brought hither, together with *Tindals* translation, and other good mens writings. Some Papists jeare us, and say, that *Turkies*, hops, and heresy, came into this kingdom, in one bottom. Howbeit, long before this, the Lady *Anne*, wife to King *Richard* the second, sister to *Wenceslaus* King of *Bohemia*, by living here, was made acquainted with the Gospell: whence also many *Bohemians* comming hither, convey'd *Wickliffes* books into *Bohemia*, whereby a good foundation was laid for the ensuing reformation, *Anno* 1417, by the help of another good Queen there, called *Sophia*. The writings also of *John Huss* brought thence, wrought much good in this kingdom, a hundred years before *Luthers* time.

Verf. 19. *Therefore chuse life*] Which yet man (of himself,) can as little do, as a dead carcase can fly aloft. It was therefore an unfound and unfavory speech of him that said, *quod vivamus, dei munus est; quod bene vivamus, nostrum*: That we live, it is of God; but that we live well, it is of our selves. See the contrary, *Isai.* 26. 12. *Hos.* 14. 8. *Job.* 15. 5.

CHAP.

CHAP. XXXI.

Verf. 2. *I am an hundred and twenty, &c.*] And so might well bespeak them, as *Augustus* once did his army, and pacified them thereby, when they were in a mutiny; *Audite Seneca*. *senem juvenes, quos juvenes senes audiverunt.*

Verf. 6. *He will not fail thee*] Five times, in holy Scriptures, is this precious promise repeated; and *Heb.* 13. 5. made common to all believers, with a very deep affirmation.

Verf. 9. *Unto the Priests*] Gods library-keepers, his depositaries. [*Unto all the elders of Israel*] As to the *Keepers* of both *Tables*.

Verf. 11. *Thou shalt read this law*] Which was nevertheless read in their synagogues every Sabbath-day, *Act.* 13. And by this reading, at the feast of Tabernacles, every seventh year, the original copy written by *Moses*; they might perceive that those copies that they had amongst them, were right and authentic. It was ill ordered, in our english bibles of the new translation, that between the Printers haste, and Correctours oversight, such faults escapes have been lately committed; as *Ludus* printed for Iesus, in the great Bible. The *Turkish Alcoran* is written, and to be read in *Arabick*, under pain of death not to mistake a letter, which is as easily done in this tongue, as in any. Mr. Burton
against Cou-
zens.
Light. Miscel.

Verf. 17. *And many evils and troubles*] As it befell *Sampson* and *Saul*, when God was gone: *αἰσχος ἀδύνατος ὀφθαλμοῦ πέποιε*, all miseries came trooping and treading one in the heels of another. So *Ezek.* 9. 10, 11. God makes many removes: and as he goes out, some judgment comes in upon the land.

Verf. 19. *Put it in their mouths*] That out of their own mouths I may judge them: things made up in meeter, are better remembered. Before the knowledg of letters and writing, among the ancients, it was a custome to sing their laws, lest they might forget them; used in the days of *Aristotle*, by the *Agathyrsi*, a people near to the *Scythians*.

Verf. 21. *For I know their imagination*] As a man that knows what rootes he hath in his garden; though there be not a flower appears, yet he can say, when the spring comes, this and this will come

come up ; because he knows the garden, and knows what roots are there : So the Lord knows our thoughts afarr off ; because he knows the principles that are within, and knows what they will do, when occasion serves : he is privy to that root, that beareth gall and wormwood, Chap. 29. 18.

Verf. 26. *In the side of the Ark*] Th it it might be heard, and regarded, as the very law of God, though penned by *Moses*. And indeed the *Jewes* at this day, shew exceeding great respect to the law: No man may touch it, but with the right hand, and without a kifs of reverence ; nor carry it behinde him, but lay it next to his heart in his travell : If it but fall to the ground, they institute a fast for it, &c. The very *Turks* have to high an esteem of *Moses*, that if they finde any peece of his writings, (be it but a torn paper) lying on the ground, they presently take it up, and kifs it. [*That it may be there for a witness*] Hence haply the Ark was called, the Ark of the testimony ; the law might be called the *doomesday-book*: such a book there is in our common-law, so called, saith *Mathew Paris*, because it spares no man.

Verf. 29. *To provoke him to anger*] Which is the greatest folly that can be, for, are we stronger then he ? can we imagine to make our party good with him ? Surely, as *Ulysses* his companions told him, when he would needs provoke *Polydamus*;

Σχέτιος, τιττ' εβλεπεις ἐπειζέμεν ἀγχιον ἀνδρα ;

May not we much more say so to them, that will needs provoke the Lord ? It is good for men, to meddle with their matches, and not contend with him that is mightier then they.

CHAP. XXXII.

V. 1. *Give eare O ye heavens*] q. d. Such is this peop'es stupidity and obstinacy, that I may as soon gain audience of these inanimate creatures, as of them. See *Isai. 1. 2. Iosb. 24. 27. Jer. 23. 29*. We may cry, till we are hoarse; speake, till we spit forth our lungs, and to no more purpose, then *Bede* did, when he preached to an heape of stones. Holy *Melanchthon*, being himself newly converted, thought it impossible for his hearers, to withstand the evidence of the Gospell. But after he had been a Preacher a while, 'tis said he complained, that *old Adam*, was too

hard

Schicard.

Wecanfe.

Pareus prol. in Genf.

hard for young *Melanchthon*.

Verf. 2. *My doctrine*] Heb. *My taking, or winning doctrine*: according to that, *Prov. 1. 30. He that winneth.* (Heb. *takeh*) *souls,* (as fowlers do birds) *is wise.* [*Shall drop as the rain*]

Drop, not dash ; and as the rain, not as the storme, or as the spout, as they call it at sea. *Evangelizatum non maledictum missus es*, said *Oecolampadius*, to *Facellus*, an excellent, but an over earnest Preacher. And such a one, say some, was *Mr. Perkins* in his younger time ; able almost to make his hearers hearts fall down, and their haire to stand upright. The word *Damme*, he would pronounce with such an emphasis, as left a dolefull *Eccho* in his auditors eares, a good while after. True it is, that Preachers should take the same liberty, to cry down sins, that men take to commit them. *Peccata tantâ severitate arguebat.* (saith one of *Chrysostom*,) *ac si ipse etiam per injuriam lesus esset* : But yet moderation must be used, and instruction drop-meale distilled, that it may soak and sink ; and so soften the heart, that all grace may abound, &c. Such sweet drops were *Mr. Bradford*, *Mr. Dod*, *Dr. Sibbes*,

Ὁὐ καὶ ἀπὸ γλώττης μάλιστα γλυκυσίαν αἰδῶ

Verf. 3. *Ascribe ye greatness*] i. e. Tremble at his word, and take it to heart. See *1 Theff. 2. 13.*

Verf. 4. *He is the Rock*] A firme and everlasting refuge, a rock of *Ages*, *Isai. 26. 4.* One age passeth away, and another, and a third, &c. but the rock remains. The name of the Lord is a strong tower, *Prov. 18. 10. munition of rocks.* *Isai. 33. 16.* Rocks so deep, no pioner can undermine them ; so thick, no Cannon can pierce them ; so high, no ladder can scale them.

Verf. 5. *Their spot is not the spot*] Saints also have their spots, but not ingraven, not Leopards spots, that are not in the skin only, but the flesh and bones, in the sinewes, and the most inner parts ; and so cannot be cured by any art, or, washed away with any water. It is of incogitancy, that the Saints fall ; put them in minde, and they mend all : It is of passion, and passions last not long. They are *preoccupied*, taken at *unawares*, &c. *Gal. 6. 1.* They have ever God for their chief end, and will not forgoe him upon any termes : Only they erre in the way, as thinking they may fulfill such a lust, and keep God too : but there is no way of *wickedness* found in them. Though shaken, yet they are rooted as trees ; and, though they wag up and down,

T t t t

yet

yet they remove not, as a ship at anchor. Sin stings the wicked, as the fiery serpents did the *Israelites*; the sins of the saints, are but like the viper on *Paul's* hand, that hurt him not. Sin makes wicked men the object of God's hatred, the Saints, of his pity: as we hate poison in a toad, but we pity it in a man; in the one, it is their nature; in the other, their disease.

Verf. 6. *Do ye thus requite the Lord* Good turns aggravate unkindnesses; and our guilt is increased by our obligations. *Solomon's* idolatry was far worse than that of his wives: he had been better bred, and God had appeared to him twice. It is the ingratitude, that makes the godly mans sin so hainous; which otherwise, would be far less than other mens: such his temptations are stronger, and his resistance greater. *Hebraians* observe, that in *Halibwah*, there is in the text, one π greater then ordinary; to shew, that the wonder was the greater, that they should so evill requite such a Lord, Father, Redeemer, Maker, and Governour, by being so corrupt, perverse, crooked, foolish, and unwise: five opposed to five: π being used for the number of five.

Verf. 8. *He set the bounds of the people* Of the seventy nations reckoned, *Gen.* 10. and the seventy souls of *Israel*, *Gen.* 46. 27. *Deut.* 10. 22. The *Jewes* have a saying, that those seventy souls were as much, as all the seventy nations of the world; as being the Lords portion, for whom he espied out the land of *Canaan*, which is the glory of all lands, *Ezek.* 20. 6.

Verf. 9. *For the Lords portion* Dear to God, though despised of the world. They are the Lords inheritance, *Isai.* 19. 25. peculiar ones, *Exod.* 19. 5. the people of his purchase, that comprehended all his gettings, *1 Pet.* 2. 9. his glory, *Isai.* 46. 13. his ornament, *Ezek.* 7. 20. his throne, *Jer.* 4. 21. his diadem, *Isai.* 62. 3. heires of the kingdome, saith *Saint James*, heads destinated to the diadem, saith *Tertullian*,

Verf. 10. *And in the waste howling wilderness* A figure of the cries of a thirsty and troubled conscience, and of infernall horrors. See *Ezek.* 16. 4. &c. [He instructed him] Both by his word and works, both of mercy and justice: for Gods rods also are vocall, *Mic.* 6. 9. his house of correction, is his school of instruction. [He kept him as the apple of his eye] The tenderest peece of the tenderest part: The chryllall humour, as the Philosophers call it. Heb. *Ishon*. of *Ish*; as *Pupilla* of *Papa*; because therein appears the likeness of a little man:

Or,

Jam. 2. 5.

Or, because a man is to be prized above all other creatures; so God esteemeth his people, above all the world.

Verf. 11. *As an eagle stirreth up her nest* So doth God stir up his people, by his word of promise. [Fluttereth over them] By the motions of his Spirit, as *Gen.* 1. 2 [Spreadeth abroad her wings] Hovereth and covereth them with his protection, *Mat.* 23. 37. [Taketh them] With much tenderness, but nothing comparable to that of God. [Beareth them on her wings] *Aquila pullos suos in alis portant, alites reliqui inter pedes*, saith *Munster* here, out of *Rabbi Solomon*. See the Note on *Exod.* 19. 4.

Verf. 12. *And there was no strange god with him* Why then should any share with him in his service? Be the gods of the heathen good-fellows, saith *One*? the true God will endure no corival.

Verf. 13. *To suck honey out of the rock* Water, as sweet as honey, in that necessity; So doth every worthy Receiver by faith, at the Sacrament: Whereas, who so comes thereunto, without faith, is like a man, saith *Mr. Tindal*, that thinks to quench his thirst, by sucking the Ale-powl.

Verf. 14. *With the fat of kidneys of wheat* With the very Best of the Best; figuring heavenly dainties, that full feast, *Isai.* 25. *Judea*, for its admirable fertility, is called *Sumen totius orbis*: how basely soever *Sirabo* speaks of it, as of a dry barren Country; wherein he shews less ingenuity, then railing *Rabshakeh* did.

Verf. 15. *But Jeshurun waxed fat, and kicked* *Jeshurun*, he is *Integellus*, saith *One*, as *Shimshon*, or *Sampson*, *Solitus*, a little Sun, but a type of the Sun of righteousness, that hath health in his wings, that is, in his beams. *Israel* should have been *Jeshurun*, that is, Righteous, or upright before the Lord, *Israelites* indeed; but were nothing less. If ever they had been better in the time of their sponsals, when they went after God in the Wilderness, in a land that was not sown, *Jer.* 2. 2. yet now that they were full fed, they kicked; as young mules, when they have sucked, *matrem calcibus petunt*, kick the dammes dugs. Fulnesse breeds forgetfulness; and the best are but too prone to surfeit of the things of this life; which, by our corruption, oft-times, prove a snare to our souls. *I will lay a stumbling block*, *Ezek.* 3. 20. *Vatablus* his note there, is, *Faciam, ut omnia habeant prospera; calamitatibus*

T t t t t 2

lamenta eius a peccato non revocabo; I will prosper him in all things, and not by affliction, restrain him from sin. The most poisonous flies are bred in the sweetest fruit trees: how apt are the holiest to be proud and secure: even as worms and wasps eat the sweetest apples and fruits! *Repugnante contra semet ipsam sua felicitate*, saith *Salvian*, to the Church in his time; thy prosperity is thy bane: And, *cum ipsis opibus lascivire cepit Ecclesia*, saith *Platina*; The Church began to be rich and wanton at once, *Religio peperit divitias, & filia devoravit matrem*: Religion brought forth riches, and the daughter soon devoured the mother, saith *Augustine*. The much wool on the sheeps back, is oft-times his ruine; he is caught in the thorns, and famished. The fatter the ox, the sooner to the slaughter. When the Protestants of *France* began to grow wanton of their prosperity, and to affect a vain frothy way of preaching, then came the cruel massacre upon them. The good Lord keep this Church of *England* from the like mischief, much threatened by the Malignant party, who even with with big-swoln *Balaam*, *I would there were a sword in mine hand; for now would I kill thee*, Num. 22.29. A sword they have lately gotten again into their hand in *Wales*, but with evil success, *Blessed be the Lord our strength, which teacheth our hands to war, and our fingers to fight*, Psal. 144. 1. Surely, he that, in so ill a cause, killeth with the sword, must be killed with the sword, *Rev. 13. 10*. Those sworn swordmen of Satan, shall fall by the sword; they shall be a portion for foxes, *Psal. 63. 10*. They shall be so, no doubt, if we hinder not our own happiness by an unworthy kicking against the tenderest bowels of Gods Fatherly compassions, ever earning toward us. Should we, with the fed hawk, forget our master? Or being full with Gods benefits, like the full-Moon, then get furthest off from the Sun; and by an interposition of earthly desires, become dark? The cords of love, are called *the cords of a man*, *Hof. 1. 4*. To sin against mercy, is to sin against humanity; it is bestial, nay it is worse. To render good for evil, is Divine; to render good for good, is humane; to render evil for evil, is brutish; but to render evil for good, is devillish, as a Reverend man hath well observed. [Then he forsook God] Here *Moses*, weary of speaking any longer to a gain-saying and disobedient people, turneth his speech to the heaven and earth, whom he had called in to bear witness, *verf. 1*. So, when a certain people of *Italy*

Salvian, lib. 1.
ad Eccles.
Catholic.
In Benedict
4.

Italy had commanded the *Romane* Embassadour, *ad quercum dicens, se introm alia altros*, to deliver his Ambassage to the great oak; for they had somewhat else to do, then to give him audience; he answered, *Et hec sacra quercus audiat fœdus esse a vobis violatum*. I will, indeed, direct my speech to the Oke, and tell it in your hearing, that you have basely broken covenant, and shall dearly answer it.

Verf. 16. They provoked him to jealousy] See the Note on Chap. 31.29.

Verf. 17. They sacrificed unto Devils] See the Note on *Levit. 17. 7*. [To new gods that came newly up] Such as are all Popish He-Saints, and She-Saints; concerning whom, *Bellarmino* himself cannot but yeeld, that, *Cum scriberentur Scripturae, nondum ceperat usus vovendi Sanctis*, There was no vowing (or bowing either) to Saints departed, when the Scriptures were written. And a loaf of the like leaven are those New-lights, and all subtleries, whereby our Sectaries would distinguish themselves from Brownists. Are they not all, or most of them, borrowed out of Mr. *H. Jacobs* books, who was but of yesterday? The Antinomians usually call upon their hearers to mark; it may be they shall hear some new truth, that they never heard before: when the thing is either false, or (if true) no more then ordinarily is taught by others.

Bell. de cultu
sanct. cap 9.

Verf. 18. And hast forgotten God that formed thee] Or, *that brought thee forth*. Here God is compared to a mother, as in the former clause, to a father. So, *Jam. 1. 18*. *Of his own will begat he us, &c.* He brought us forth, and did the office of a mother to us; which doth notably set forth his love, and the work of his grace.

Verf. 19. Of his sons, and of his daughters] Titular at least; wherefore their sin was the greater. What? *Thou, my son Br-*

και ου
τεκνον
βροτε.

Verf. 20. I will see what their end shall be] This is spoken after the manner of men; as likewise that, *verf. 27*. [In whom is no faith] i. e. fidelity; as *Matth. 23. 23*. there's no trulling them, or taking their words.

Verf. 21. And I will move them to jealousy] Thus God delights to retaliate and proportion jealousy to jealousy, provocation to provocation; So, frowardness to frowardness, *Psal. 138. 26*. contrariety to contrariety, *Levit. 28. 18, 21, &c.*

with

With a foolish nation] With the conversion of the Gentiles, Rom. 10. 19. which the good Jews could not easily yeeld to at first, Act. 11. 2, 3. And the rest could never endure to hear of it. See 1 Thess. 2. 15, 16. At this day they solemnly curse the Christians thrice a day in their Synagogues, with a, *Maledic Domine Nazaraei*. They have a saying in their Tulumud, *Optimus qui inter gentes est dignus cui caput coneretur, tanquam serpenti*; The best among the Gentiles is worthy to have his head broke, as the Serpent had. Yea they think they may kill any Idolaters: Therefore Tacitus saith of them, There was *miseriordia in promptu apud suos, sed contra omnes alios hostile odium*, mercy enough toward their own, but against all others they bare a deadly hatred.

Verf. 22. For a fire] See the Note on Chap. 10. 4.

Verf. 23. I will spend mine arrowes] Which yet cannot be all spent up, as he feared of his Jupiter, *Si quoties peccent homines*, &c.

Verf. 24. Burnt with hunger] Which makes mens visages blacker then a coal, Lam. 4. 8. [with burning heat] i. e. With the burning carbuncle, or plague-forc. See Habac. 3. 5.

Verf. 25. And terrour within] Warring times are terrible times. By the civil dissentions here in King John's time, all the Kingdom became like a general shambles, or place of infernal terrours and tortures. War, saith One, is a misery which all words (how wide soever) want compass to express. It is saith Another, the slaughter-house of mankind, and the hell of this present world. See the Note on Gen. 14. 2.

Verf. 27. Were it not that I feared] See verf. 20.

Left their adversaries] This is that (likely) that moves the Lord, hitherto, to spare England. God hath dealt with us, not according to his ordinary rule, but according to his prerogative. England (if it may be so spoke with reverence) is a paradox to the Bible. *Pererius*, the Jesuite, commenting upon Gen. 15. 16. If any marvel, saith He, why England continueth to flourish, notwithstanding the cruel persecution (just execution he should have said) of Catholikes there: I answer, Because their sin is not yet full. *Sed veniet tandem iniquitatis complementum*, &c. We hope better, though we deserve the worst that can be. But somewhat God will do for his own great Name; and lest the enemy

enemy

enemy exalt himself, Psal. 140. 8. and say, *Our hand is high, the Lord hath not done this*.

Verf. 28. For they are a nation] See the Note on Chap. 4. 6. It was *Chryssippus* that offered that strict and tetricall division to the world, *Am mentem, aut restim comparandum*.

Verf. 29. Oh that t'is people were wise] *Sapiens est, cui res sapiunt prout sunt*, saith Bernard. [Thou they would consider their latter end] This is a high point of heavenly wisdom. *Moses* himself desires to learn it. Psal. 90. 12. *David* also would fain be taught it, Psal. 39. 4. *Solomon* sets a Better upon it, Eccles. 7. 2. *Jerusalems* fitchines w. u. in her skirts, because she remembred not her latter end; therefore also she came down wonderfully, Lam. 1. 9. The kite, by the turning of his tail, directs and winds about all his body. *Consideratio finis tanquam cauda, ad vitam optimè regendam confert*, saith *Berchorius*. I meet with a story of one that gave a prodigal a ring, with a deaths-head, with this condition, that she should one hour daily, for seven dayes together, look and think upon it; which bred a strange alteration in his life; like that of *Theopostus* in *Plutarch*; or that more remarkable, of *Waldus*, the rich Merchant of *Lions*, &c.

M. Ward's
Sermons.

Verf. 30. How should one chase a thousand] i. e. How should I one of the enemies chase a thousand *Israelites*, (who had a promise of better things, Levit. 26. 8.) but that having first sold themselves for nought, Isai. 52. 3. they were now sold by God; who would own them no longer, Psal. 31. 7, 8.

Verf. 31. For their Rock is not as our Rock] We may well say, *who is a God like unto thee?* Mic. 7. 18. *Contemno minus istos deos, modo juvenis (Jehovam) mihi propitium habeam*; I care not for those dunghill-Deities, so I may have the true God to favour me. [Even our enemies] Exod. 14. 25. Num. 23. 8, 12. 1 Sam. 4. 8.

Verf. 32. For their vine is of the vine] *Vitis non vinifera, sed venenifera*. The vine is the wicked nature, the grapes are the evil works. So Isai. 59. 5. They hatch cockatrice egges, and weave the spiders web; (*vanity* or *villany*, is their whole trade;) he that eateth of their egges, dyeth, &c. Look how the bird that sitteth on the serpents egges, by breaking and hatching them, brings forth a perilous brood to her own destruction: so do those that are yet in the state of Nature; being the heires of

of

of Original, and the fathers of Actual sins; which when they are finished, bring forth death. *Jam. 1. 15.*

Verf. 33. *Their Wine*] i. e. Their works, yea their best works prove pernicious to them; not their own table only, but Gods Table becomes a snare to the unprepared communicant; he sucks there the poyson of aspes, &c. *Iob 20 16.* he eats his bane, and drinks his poyson: as *Henry 7.* Emperour, was poysoned in the Sacramental bread by a Monk; *Pope Pistor 2.* by his Sub-deacon in his chalice, and one of our Bishops of York, by poyson put into the wine at the Eucharist.

Verf. 34. *Is not this laid up in store*] To wit, for just punishment, though for a while I forbear them. The wicked man is like a thief, which having stolen a horse, rides away well mounted, till overtaken by hue and cry, he is apprehended, sentenced, and executed. Your sin will find you out, as a blood-hound; *et patientia Dei erga impios quò diuturnior, eò minacior. More dispendium favoris duplo pensatur;* the longer God forbeareth, the heavier he punisheth.

Verf. 35. *To me belongeth vengeance and recompence*] The Hebrew word for *vengeance*, signifies *comfort* also; for God will be comforted in the execution of his wrath, *Ezek. 5. 13.* See the Note on Chap. 28. 63. He shews such severity sometimes, as if he had blotted that out of his title, *Exod. 34. 6.* and now took up that Emperours Motto, *Fiat justitia, pereat mundus.*

Their foot shall slide in due time] They are set in slippery places, *Psal. 73. 18.* they ever walk as upon a mine of gun powder, ready to be blown up: *Nemo crimen gerit in Pectore, qui non idem Nemesin in tergo. Nemesis dicitur, Adpascia, quòd ex àv tle avthv avopáscavto.* Gods wrath is such, as none can avert or avoid.

Verf. 36. *And repent himself for his servants*] Thus God minglith and allayeth the rigour of his justice, with the vigour of his mercy.

Verf. 37. *And he shall say*] i. e. He shall upbraid them with the inability of their idols to do for them.

Verf. 39. *I, even I am he*] I, is emphatical and exclusive.

Verf. 41. *If I whet my glittering sword*] God first whets, before he smites; and first takes hold on judgement, before his judgments take hold on men. *Est piger ad pœnas, ad præmia velox.* See the like, *Psal. 7. 12.* God was but six dayes in making the

Hieron. in
Jerem.

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the whole world, yet was he seven dayes in destroying that one city of *Iericho*, as *Chrysostome* observeth. *Fury is not in me, Esay 27. 4.* As a bee stings not, till provoked; so God punisheth not, till there be no other remedy, *2 Chron. 36. 16.*

Verf. 43. *Rejoyce, O ye Nations*] Give God the glory of his just severity, which is no less commendable in a Judge, then seasonable clemency.

Verf. 47. *For it is not a vain thing*] Gods favour is no empty favour; it is not like the Winter-Sun, that casts a goodly countenance when it shines, but gives little comfort and heat.

CHAP. XXXIII.

Verf. 1. *Before his death*] The words of dying men, are living oracles; they should therefore be pious and ponderous.

Verf. 2. *Went a fiery law for them*] This fire, wherein the law was given, and shall be required, is still in it, and will never out: hence are those terrors which it flasheth in every conscience that hath felt remorse of sin. Every mans heart is a *Sinai*, and resembles to him both heaven and hell. *The sting of death is sin, and the strength of sin is the law.*

Verf. 3. *Yea, he loved the people*] With a general love, with a common *Philanthropic*. But the love of God in Christ is that we must all labour after; such a love, as doth better for a man, then restore him to sight, or raise him when bowed down, *Psal. 146. 8.* [*Are in thy hand*] And so in a safe hand, *Ioh. 10. 29.*

[*And they fate down at thy feet*] As attentive, and tractable Disciples. See *Act. 22. 3. Luk. 10. 39 & 2 King. 2. 5.* Knowest thou not, that the Lord will take thy master from thy head? A phrase taken from their manner of sitting, at the feet of their Teachers.

Verf. 4. *Moses commanded us a law*] These are the words of those Saints above-mentioned, expressing their good affection to the law, and to *Moses*, by whose mediation they received it.

[*Even the inheritance*] For perpetual use to us and our posterity. Indeed, the law lyes not upon the righteous, (*εξ αίτιας, 1 Tim. 1. 9.*) nor urgeth them, as it doth upon the wicked. To those, the law is as chains and shackles; to those, as girdles and

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garters,

garters, which gird up their loyns, and expedite their courſe the better. It confines them to live in that element where they would live; as if one ſhould be confined to paradife, where he would be, though there were no ſuch law.

Verſ. 5. *And he was King in Jeſurun*. An heretick King, reigning by vertue and juſtice only, not by force and violence. One that ſaid not, *אני*, but *אביוני*; *This I can do, but This is fit for me to do.* [When the heads of the people, and the tribes] Here was a government made up of King, Lords, and Commons. The belt of governments, doubtleſs, ſo that the beam be kept right betwixt Sovereignty and ſubjection. The contentions (now again ſagrant in *England*) between Prince and people, about command and obedience, ceaſed not, till the *Magna Charta* (firſt obtained of King *John*; after, of his ſon *Henry 3.* though obſerved truly of neither,) was, in the maturity of a judicial Prince, *Edward the ſiſt*, freely ratified, after fourſcore years.

Verſ. 6. *Let Reuben live, and not dye*. Let him have a nail, and a name in Gods houſe, notwithstanding the hainouſneſs of his ſin, and the ſeverity of *Jacobs* ſentence, *Gen. 49.4.* See the Note there.

Verſ. 7. *And this is the bleſſing*. *Simeon* is not mentioned, but implied in *Judah's* bleſſing; in the midſt of whoſe inheritance, lay his portion, *Joſh. 19.1.* Beſides, that tribe was exceedingly defiled with fornication, ſpiritual and corporal; and by that means much decayed and diminished, *Numb. 26. 14.* [Hear, Lord, the voyce of *Judab*] Putting thy promiſes, *Gen. 8.9, 10, 11.* into ſuit by his prayers, and preſſing thee for a performance.

Verſ. 8. *Let thy Thummim and thy Urim*. Sincerity of life, and ſoundneſs of doctrine. See the Note on *Exod. 28. 30.* There is great cauſe, That Miniſters, of all men, ſhould be much pray'd for.

Verſ. 9. *Who ſaid unto his father*. In that heroical fact, *Exod. 32. 26, 29.* Not to be wryed or biaſſed by reſpect to carnal friends, is a high and hard point of ſelf-denial. *Mark* was *Barnabas* his ſiſters ſon; hence he ſtood ſo ſtiſſe for him againſt *Paul*, his faithfull fellow-traveller, *Act. 15. 37. Colof. 4. 10.* *Moses* to pleaſe *Zipporah*, diſpleaſed God, and it went hard with

with him, *Exod. 4. 24.* *Eli* was too indulgent to his wicked ſons; and ſo perhaps was *Samuel* too, *1 Sam. 8. 1, 3.*

Verſ. 10. *They ſhall teach Jacob*. Apt and able to teach muſt all Miniſters be, as *Paul*, *Act. 20.* *Prædicationis officium ſuſcipit, quiſquis ad ſacerdotium accedit*, ſaith *Gregory*: Hee's no Miniſter, that's no teacher. *Aidanus* the firſt Biſhop of *Durham*, *Anno Dom. 636.* neglected no duty of a good Paſtour, travelling up and down the country, even on foot, to preach the Goſpell; giving whatſoever he could get, unto the poor; and by the example of his own vertues inſtructing, as well as by word and doctrine. Amongſt the *Greeks*, *Tragedians* and *Comedians* were ſaid, *ὡς διδάχῃ ἢ ἀποτίνῃ ἐργαζόμενοι*, to labour in teaching the people: What ſhould Miniſters then do?

They ſhall put incenſe before thee]. i. e. Pray for the people, as well as preach to them. So *Act. 6. 4.* *Auſtins* will was, that *Chriſt* when he came, might find him, *aut præcantem aut prædicantem*, praying or preaching. *Benè oraffe eſt lenè ſtuduiſſe*, ſaith *Luther*.

Verſ. 11. *And of them that hate him*. Miniſters ſhall be ſure of many enemies: They hate him, that reproveth in the gate. *Veritas odium parit; prædicare nihil aliud eſt quam derivare in ſe furorem mundi*, ſaith *Luther*, to preach, is to get the worlds ill-will. Ye are the light, ſaith our Saviour, which is offenſive to ſore eyes: ye are the ſalt of the earth, which is bitter to wounds, and cauſeth pain to exulcerate parts.

Verſ. 12. *The beloved of the Lord*. The Lords *corculum*, *delicia*, darling, as their father *Benjamin* was old *Jacobs*, *Gen. 42. 4.*

And he ſhall dwell between his ſhoulders. Theſe ſhoulders are thoſe two holy hills, *Moriah* and *Zion*; whereon the Temple was built, four hundred and forty yeares after this prophecy.

Verſ. 13. *And of Joſeph*. See the Note on *Gen. 49. 2.*

Verſ. 14. *And for the precious fruits*. So *Saint James* calleth them, *the precious fruits of the earth*, *James 5. 7.* *Diogenes* juſtly taxed the folly of his countrymen, *quòd res præcioſas minimo emerent, venderentque viliffimas; lurimo*, becauſe they bought precious things, (as corn) very cheape; but ſold the baſeſt things, (as pictures, ſtatues, &c.) extream dear; fifty pounds or more a peece: though the life of man had no need of a ſtatue, but could not ſubſiſt without corn. May not we more juſtly tax men, for undervaluing the bread of life, and ſpending

money for that which is not bread? *Isai. 55. 2.*

Verf. 15. *And for the chiefe things*] *Metalls and Minerals.* usually dig'd out of mountains, which are here called *ancient and lasting*, because they have been from the beginning, and were not first cast up, (as some have held) by *Noahs* flood, *Pfal. 90. 2.*

Verf. 16. *And for the good will of him, &c.*] See the Note on *Exod. 3. 2.* The burning bush, (the persecuted Church) was not consumed, because the good-will of God (whereof *David* speaks, *Pfal. 106. 4.*) was in the bush. So it is still with his in the fiery triall, in any affliction, *Isai. 43. 1.* [That was separated from his brethren] To be a choise and chief man amongst them. *Nobilis fuit inter fratres* (saith *Augustine*) *vel in malis, quæ pendit, vel in bonis quæ pendit.*

De doct. Christ
1. 4. c. 6.

Adverf. Tryph.
Tertul. adverf.
Judæos, cap. 10.
Ambrose de
benedict. Pat.

Verf. 17. *His hornes are like the hornes of Vnicorns*] *Instin Martyr,* and some other of the Ancients, have strangely racked and wrested this text, to wring out of it the sign of the cross, resembled and represented by the hornes of an Vnicorn. *At nihil hic de Christo, nihil de cruce.* [He shall push the people together] As *Generall Joshua* (of this tribe,) did notably; so that, *Phenicians* ran away into a far country, and renowned his valour by a monument, set up in *Africk*; *Howbeit, gratius ei fuit nomen pietatis, quam potestatis,* as *Tertullian* saith of *Augustus*; he is more famous for his piety, then for his prowess.

V. 18. *In thy going out*] To trade and traffique by sea. *Gen. 49 13. Peterent caelum navibus Belgæ, si navibus peti passet,* saith one. The low-country men are said to grow rich by warr; 'tis sure they do by trade at sea. [And *Issachar* in thy tents] i. e. In thy quiet life, and country employments. *O fortunatos nimium, &c. Regum æquabat opes animis, seraque rex eris*

Virgil.

Nolite domum, dapibus morfas onerabat inemptis: saith the Poet, of a well contented country-man.

Verf. 19. *They shall call the people to the mount*] i. e. To Gods house, situate on mount *Zion*. Though they be *Littorales*, men dwelling by the sea-shore, which are noted to be, *duri, horridi, immanes, omnium denique pessimi*, the worst kind of people; and though they dwell further from the Temple, yet are they not farthest from God; but ready with their sacrifice of righteousness, as those that have sucked of the abundance of the sea, and

and of treasures hid in the sand; which though of it self it yield no crop, yet brings in great revenues, by reason of sea-trading.

Verf. 20. *He dwelleth as a Lyon*] That should make his partie good with the enemy, upon whom he bordereth, and by whom he is often invaded. See *Gen. 49. 19. Judg. 11. & 1 Chron. 12. 8.*

Verf. 21. *In a portion of the law-givers*] That portion that *Moses* the Law-giver assigned him, on the other side *Jordan*, *Num. 32. 33.* [He executed the justice of the Lord] viz.

Upon the *Canaanites*; which is so noble an act, that even the good Angels refuse not to be executioners of Gods judgments, upon obstinate Malefactours.

Verf. 22. *He shall leap from Bashan*] i. e. He shall suddenly set upon his enemies; as *Achitophel* counsell'd *Abolom*, *2 Sam. 17. 1. 2.* (and this is called *good counsell*, *vers. 14.*) and as *Cæsar* served *Pompey* — *Cæsar in omnia præceptis, nil actum credens, Lucan. dum quid superesset agenda,*

Fertur atrox —

Verf. 23. *Satisfied with favour, and full, &c.*] Fulness of blessing is then only a mercy, when the soul of a man is satisfied with favour: when from a full table, and a cup running over; a man can comfortably infer, with *David*: *Surely, goodness and mercy shall follow me all the dayes of my life, and I shall dwell in the house of the Lord for ever,* *Pfal. 123. 6.* One may have outward things by Gods providence, and not out of his favour. *Esau* had the like blessing as *Jacob*, but not with a *God give thee the dew of heaven*, as he, *Gen. 27. 28.* Or, God may give temporals to wicked men, to furnish their inditement out of them: as *Ioseph* put his cup into their sack, to pick a quarrell with them, and to lay theft to them.

Verf. 24. *Let Ashur be blessed with children*] Let his wife be as the vine, and his children as olive-plants, two of the best fruits; the one for chearing the heart, the other for clearing the face, *Pfal. 104. 15. the one for sweetness, the other for sueness,* *Judg. 9. 13.* [Let him dip his foot in oyle] Like that of *Iob*, *Chap. 29. 6.* Confer *Gen. 49. 20.* See the Note.

Verf. 25. *Thy shoes*] Thou shalt have care of mines. [And as thy dayes, shall thy strength be] i. e. Thou shalt (as *Eliphaz* speaketh, *Iob 5. 26.*) *Come: & lusty all age to the grave.* This the Greek call, *ivyneia*: And the *Illyrians* made a feast, when they were past sixty, if any whit healthy. Verf.

[Verf. 26. *Who rideth upon the heavens*] Having the celestial creatures for his Cavalry, and the terrestrial for his Infantry: how then can his want help?

Verf. 27. *The Eternal God*] Heb. *The God of Antiquity*, that Ancient of dayes, that Rock of ages, who is before all things, and by whom all things consist, *Col. 1. 17.* who is *the first, and the last*; and besides whom, there is no God, *Esay 44. 6.*

[*And underneath are the everlasting armes*] A Saint cannot fall so far, as to fall beneath the supporting armes of God, *Cant. 2. 6.* his hand is referred for a dead list.

Verf. 28. *Israel then shall dwell, &c.*] See the Note on *Num. 23. 9.* [*The fountain of Jacob*] Or, as some read it, *The eye of Jacob*. The same word signifies both an eye, and a fountain. He that, with *Mary Magdalen*, can make his eye a fountain to wash Christs feet in, shall be sure to have that fountain of Christs blood opened, to wash his soul in, *Zech. 13. 1.*

Verf. 29. *Happy art thou, O Israel*] Or, Oh the happinesses of thee, O Israel! *the πνευματικαίς, the heaped up happiness!* *Who is like unto thee?*] The Saints are the worlds Paragons, yea such, as *the world is not worthy of*, Heb. 11. that is, faith *Chrysofome*, Take all the men of the world, they are not worth one of the people of God, though never so mean, in regard of outwards. [*Shall be found liars*] Shall feign to be friends, for fear, and shall yeeld a forced obedience. See *Psal. 18. 45.*

CHAP. XXXIV.

Verf. 1. *And Moses went up*] With as good a will to die, as ever he did to dine; for it was but (as that Martyr said) *winking a little*, & he was in heaven immediately.

Verf. 2. *Unto the utmost sea*] The Mediterranean.

Verf. 3. *The City of palm-trees*] So called, even by Heathen-Authours also.

Verf. 4. *I have caused thee to see it*] By an extraordinary power; for in an ordinary way, *Moses* could never have taken so large a prospect at once. Faith puts a mans head into heaven, and gives him a view of far better things; neither vision only, but fruition also, which *Moses* had not.

Verf. 5. *So Moses the servant of the Lord dyed*] It was no more

more betwixt God and *Moses*, but, *Go up and dye*; he changed indeed his place, but not his company; death was to him but the day-break of eternal brightnesse.

Verf. 6. *And he buried him*] Either the Lord, or *Michael*, *Jude. 9.* There lyes the body of *Moses*, as in a chamber of rest, or bed of down, *Isa 57. 2.* His very du'l being precious; for Christ is not perfect without it. *Ephes. 1. 2.* [*But no man knoweth of his sepulchre*] Though the Devil made much adoe about it, *Iude. 9.* as desirous thereby, to set up himself in the hearts of the living.

Verf. 7. *Nor his natural force abated*] *Hierome* reads it, *Nor his teeth loosed*. And the use of Manna might be some reason; it being an exquisitely pure kind of food, of an aereal, and not very corruptible substance.

Verf. 8. *And the children of Israel wept*] And were ready to with, (likely) as the *Romanes* did of *Augustus*, that either he had never been born, or never dyed.

Verf. 9. *And Ioshua the son of Nun*] *Sic uno avulso, non deficit alter Aureus*. The Duke of *Florence* gave for his Ensign, a great Tree, with many spreading boughes, one of them being cut off, with this above-said Poesie: As one is broke off, another riseth up in the room.

Verf. 10. *And there arose not*] This testimony, and indeed this whole Chapter is thought to have been added by *Ioshua*, or *Eleazar*, being Divinely inspired, for the compleating of the history, famous throughout the world; approved and expounded by all the holy Prophets, and Apostles; who out of this fountain, or rather, *Ocean of Divinity*, (as *Theodoret* calleth *Moses*) have watered their several gardens: yea in pressing moral duties, what do they else but explain the *Pentateuch*? What do they but unfold, and draw out, that *Arras*, which was folded together before?

Soli Deo Gloria.

FINIS.