

by withdrawing of the supporting power. If so, then conservation is a positive act and continued creation.

ARGUMENT IV. ult. From that opinion, it would follow, that one creature depends more on another than on God; as light on the sun, plants on the sun and earth, &c.; for they need continual conservation from their particular causes. But that one creature depends more on another than on God, is absurd. See, for the whole, Job xxxiv. 14, 15.

OF THE ORIGIN, NAMES, TEXTURE, AND USE OF GARMENTS.

THE first garments were made of the leaves of the fig-tree, which is said to be of those trees that have the broadest leaves; of these our first parents made *haghoroth*, aprons, things wherewith they girded themselves about, Gen. iii. 7. The text says, they "sewed them together." I observe late writers vary from this translation, and will have it, that they fastened or twisted the tender twigs of the fig-tree with the leaves on them, about their waist; which seems to be taken up to satisfy our Atheists, because forsooth they had not then needle and thread. But they answered as well, who alleged they used other things instead of these. And why might they not sew the leaves together, though they had neither needle nor thread, while they had thorn prickles* to serve instead of needles, yea or nails on their fingers; and rinds of trees, &c. instead of thread? Besides, it would seem no easy girdle or apron that were made of twigs, though the leaves were on them; nor very fit to cover nakedness at all times, unless the leaves had been sewed together. If it was so, I should observe, God's calling them to an account *Lebruahh Hajom*, "in the wind of the day," ver. 8. at which time they might quickly be convinced their fig-leaf aprons were to little purpose for covering nakedness. The word rendered sewed, is found only in other three places, viz. Eccles. iii. 7. Ezek xiii. 18. and Job. xvi. 15. Nicholas, in his conference, says, it signifies not to sew together with needle and thread; for which he cites that place in Job. It is plain, in the two first passages it denotes proper sewing; and it signifies no other in Job xvi 15. We may fairly account for the translation there, and the sense accordingly, without supposing Job to sew sackcloth on his loins, as one sews a piece of cloth on a block; it being most frequent in the holy tongue, which

* Job xii. 2. "Canst thou bore his jaw through with a thorn?"

is very concise, to denote both an antecedent and consequent action by one word signifying the antecedent, as Is. xxxviii. 17. (Heb.) "Thou hast loved my soul from the pit." ver. 21. (Heb.) "Bruise them upon the boil," *i. e.* bruise them, and then lay them on the boil. So Job sewed sackcloth, and, being sewed, put it on his loins. This sewing of the first garment of the first Adam, brings me in mind of the second Adam's, which was without seam; and what a covering we have from him, even one that is all of one piece, while Adam has left us nothing but patched-up rags.

The prime reason of garments is plain from the same passage, to wit, to cover the shame of our nakedness, which was not shameful till man had sinned. And the holy language puts them on us still as badges of our sin and shame, that they may serve us as memorials for humiliation, and phylacteries of the doctrine of the fall.

Beged, primarily treachery, signifies a garment, from *bagad* he dealt treacherously. I take this to point at the breach of the first marriage-covenant betwixt God and sinners, the covenant of works; for the word is ordinarily used of the breach of a marriage-covenant. So Jer. iii. 20; Mal. ii. 14. Thus Prov. ii. ult. adulterers are called *bogedin*; compare ver. 17—"forgetteth the covenant of her God." And observe the punishment, "they shall be rooted out of the earth;" because they take such methods to root themselves in it, Hos. iv. 10.* Remarkable is that of Solomon, that all his wives left but one son, and him a fool. To confirm this notion, it may be observed, that the word Gen. iii. 23. *vaishallehhehu*, "God sent him forth out of paradise," is the word ordinarily used of the setting off of the divorced woman, Deut. xxiv. 1, 3, 4. Among the Jews, if there could be proved anything of villany against the wife, she was sent away *sine tablis*, (wherein her dowry, and what she brought with her when she was married, was written),† and destitute of all things, because she had played the harlot: to which there is an allusion, Hos. ii. 3. "lest I strip her naked." Thus our marriage ornaments are kept in the house of our husband and we sent away only with the badges of our treachery.

Yea, robes are but *megnile*, Ezek. xxvi. 16. from *magnal*, "he trespassed," to put us in mind of *to tou enos paraptoma*, "that offence of that one," Rom. v. But the *megnile* was one of the High Priest's garments belonging to him alone, Exod. xxviii. In which we may see our High Priest clothed with our transgressions, coming in the

* Among the ancient Germans, the husband had power to punish the wife found in adultery. He stripped her stark naked, and shaved her in presence of her parents, put her out of his house, &c.—*Mezeray Histoire de France*, p. 33.

† Burroughs on Hos.

likeness of sinful flesh, and, as Joshua, standing before the Lord in the filthy garments of our guilt. Whence in the day of the spiritual marriage we get on his "robe of righteousness," *megnil tzedakah*, and are "deeked as priests" (as the word signifies, Is. lxi. 10), whose garments "were for glory and beauty," Exod. xxviii. 2.

A garment they also call *simlah*, and, by a transposition of a letter, *salnah*; from *semol*, the left hand; *sinistra*, the unlucky hand. Thus they are put on us as badges of our going wrong, turning out of the way, and falling from our honour. Scripture antiquity has given the preference to the right hand, and so the profane likewise; though some stand for the ancients preferring the left, of which see Rivet on Psal. cx. Xenophon tells us, that Cyrus set those whom he minded most to honour, on his left hand; but withal gives the reason of his doing so, because in that posture men were least liable to snares, which seems to argue it was an invention of his own. It is somewhat surprising, that the Greeks* called the left hand *aristeran*, the best; but in the pagan rites of divination the left hand was the best, because the giver's right hand in bestowing a benefit is opposite to the receiver's left hand. Thus *avis sinistra*, *intonuit lævum*, are good luck. Hence, as Lipsius thinks, the Greeks so called the left hand. These confirm the preference of the right hand: Jacob lays his right hand on Ephraim, and his left on Manasseh, seeing Ephraim was to be the more honourable. And the sheep are set on Christ's right, the goats on his left hand, at the last day. The left hand also was the place assigned to the accused in the Jewish courts, while the accuser stood at his right hand; hence Psal. cix. 6. Zech. iii. 1. Satan is represented in the posture of an accuser.† And on the right hand of the judge sat one who wrote the sentence of absolution; which may give further light to that of Christ's sitting on the right hand of God; compare 1 John ii. 1. and on the left, one who wrote the sentence of condemnation. On which account our garments may well bear the character of the left hand. The custom amongst the Greeks was, that the accuser stood in a pulpit on the left of the tribunal, the accused in another upon the right, so that they were one just over against another.‡ And it seems this also was the custom amongst the Romans, to stand face to face in judgment, Acts xxv. 16. And it seems it was also in use amongst the Hebrews, as well as the other custom, 1 Kings xxi. 10. So saith Leigh.¶ But that confounds the accuser and witnesses. But these two men of Belial, ver. 13. are expressly called witnesses; and

* Goodw. Rom. Antiq. † Weems Christ. Syn. ‡ *Archaol. Attic.*

¶ Annot. on Psal. li.

whereas the accuser and accused stood, these witnesses sat, *ib.* Their custom then it seems was, that both the parties stood before the judge, Zech. iii. 1. the accuser on the right hand, *ib.* and the witnesses sat, and that before the accused, 1 Kings xxi. 10. *negedo*, over against him; unto which David seems to allude, Psal. li. 3. "ever before me." And so is it more fully declared, Hos. vii. 10. "And the pride of Israel doth testify to his face." Hence our garments to us are as a face-covering of the condemned.

Lastly, It is called *Lebush*, which the Talmudics, as Buxtorff relates, say is *quasi Lo bushah*, not shame, because by clothing it comes to pass that man is not ashamed of his nakedness. I should rather think it is *Lebosh* or *boshah*, for shame. We have put in the letter L, and made that word blush; the native consequent now of nakedness discovered. All nakedness is not shameful yet, but of those parts that nature will have covered. So our first parents made them aprons. Which consideration must needs present to our view original sin propagated by natural generation. To this nakedness of Adam after he had sinned, that shame of our nakedness, Rev. iii. 18. which the second Adam offers us white raiment to cover, hath respect. The shame of nakedness is a deep impression on all mankind to attest the fall; and so remains with them, that even savages have Adam's art of covering what the Scripture calls nakedness.* It is worth the notice to this purpose what Valerius Maximus tells of the Roman people, at the *Ludi Florales*, where shameless strumpets run up and down naked, that while Cato was looking on, the people were ashamed to desire that those shameless creatures should be stripped; which when he knew, he went away from the theatre, that he might not stand in the way of what was the custom. And hence it is threatened as the greatest disgrace, Is. xlvi. 3. Ezek. xvi. 37. and therefore was inflicted on the Egyptian captives, Is. xx. 4. which may give light to that Rev. xvi. 15. "Blessed is he that watcheth, and keepeth his garments, least he walk naked, and they see his shame;" denoting that everlasting contempt they shall get poured on them at the coming of Christ, who shall be found naked as Adam was when God came to him to call him to an account. It is also to be added,† that there was one who walked the round through the temple guards every night, and if he found any asleep, he had liberty to set fire to his garments, and struck him; to which there is here a manifest allusion. Compare, "Behold I come as a thief." Hence we may conclude, that the nakedness of Saul, 1 Sam. xix. 24. when he prophesied before Samuel, and that of Isaiah, chap. xx. 2. was not absolute nakedness. That before

* So did the priests in the Lupercalia Rom. Ant.

† Lightf. Temp. Serv.

noted, may be one reason among many, why the devil is called "the unclean spirit;" and it is not to be thought such a gesture could proceed from the motion of the Holy Spirit. But the Hebrews call him naked who hath cast off his upper garment. And so the Greek plays called *Gymnici*,* where they cast off their cumbersome clothes, that they might the more nimbly perform their games; for it cannot be thought they were absolutely naked. To this the apostle alludes, Heb. xii. 1. "laying aside every weight, and the sin that doth so easily beset us;" *apothemenoi*, putting off, as one doth a garment, Eph. iv. 22. *euperistaten amartian*: Sin is compared to their large and long garments coming down to the heels, that were laid aside as unfit for a race, seeing they were so apt to fold about the legs, and hinder them in their course. *Germanos Mela plerumque nudos egisse dicit. Interpretatur id Tacitus, rejecta veste superiori*, says Grotius. Hence we may also see why Christ hung naked on the cross, even because he was to satisfy the justice of God for that sin which had made Adam naked. What a fearful sight of the fall was to be seen on the cross? and what a killing piece of suffering was this? Goodwin† out of Artemidorus shews, that those that were crucified suffered naked, that they were first stripped of all their clothes, and then fastened to the cross. And with this the Scripture agrees, Matt. xxvii. 35. Heb. xii. 2. "He endured the cross, and despised the shame."

These were the first garments, taken on to cover the shame of nakedness, after they were stripped of their garments of innocency, and, as some think not improbably, of a glorious brightness that was upon their bodies before the fall; upon the removal of which they saw they were naked, and so betook themselves to the leaves of a tree to cover their nakedness. In which the providence of God is remarkable, that the cover they make themselves, was not only a badge of their sin, but of the very kind of their sin; while they that had sinned in the eating of the fruit of a tree, have the leaves of a tree for the covering of the shame of their nakedness arising therefrom. And what a melting consideration is it, to imagine Adam and his wife sisted before the Lord, to answer for their eating of the forbidden fruit, and that in a garb of the leaves of a tree, which some think was the very kind of tree on which the forbidden fruit grew; even as a thief brought to judgment with what he has stolen hanging about him?

* 2 Sam. vi. 20; John xxi. 7. And those that are ill clad, Job xxii. 6; Matt. xxv. 36; 1 Cor. iv. 11; James ii. 15.

† Rom. Antiq.

The next garments were of the skins of beasts, which have been long in use; as the Greek word *himation*, from *himas*, leather, gives ground to suppose. The ancient Germans covered themselves with jackets that came down scarcely to their haunches; were fastened with a clasp; and were made either of coarse cloth, or skins with the pile on the outside. The slaves had them sometimes of the rind of a tree; and they lay on boar-skins. *Mezier. Hist. de France*, p. 27, 28. And to this day the Finlanders, it seems, wear coats of skins, they being often seen on the coasts of Orkney in their little boats of seal-skins, or some kind of leather, with their leathern coats on them; as Mr. Brand says in his description of Orkney. Many of the worthies under the Old Testament were made to wander up and down in sheep-skins, and goat-skins, Heb. xi. 37. The author of the supplement of Pool's annotations *in loc.* says, this was the common apparel of the prophets, as of Elijah, 2 Kings i. 8; Zech. xiii. 4. What authority there is for that I find not. But I think the text points out these not as the ordinary array of them that wore them, but as taken up in a destitute case, for lack of better; as they had dens and caves, ver. 38, instead of their houses, which they durst not keep. It is there added, that they wore these skins as they came off the beast's back, undressed. But the prophets' garments, from the Scriptures, seem not to have been of skins, but of hair. So 2 Kings i. 8. Elijah is called "a hairy man," and his girdle is said to be of leather, as of matter different from that whereof his gown was made; which is explained in the other Elias, Matt. iii. 4, whose garment is expressly said to have been of "camel's hair;" which, being coarsely wrought, might have the hairs sticking out in it; on which account Elias might be called "a hairy man." The "rough garment," Zech. xiii. 4. is *addereth segnar*, "a garment of hair." Compare with this Rev. vi. 12. where "the sun became black as sackcloth of hair; whence it may be gathered, that sackcloth of hair was in use in time of mourning; and what was extraordinary to the people, may be allowed as ordinary to the prophets. From what is said, it appears, the prophets' garments were of hair; and that garment is called in Is. xx. 2. "the prophet's sackcloth." For if that garment of Isaiah's was his habit only in time of mourning, as some would have it, how comes it that he is enjoined to cast it off when he is to appear as a mourner, to wit, naked and barefoot? 2 Sam. xv. 30. And it is plain the Scripture expresseth a joyful turn in a person's case by casting off sackcloth in that sense, Ps. xxx. 11. But Isaiah might well be said to be naked, casting off his prophet's coat, as Peter, John xxi. 7. casting off his fisher's coat. In the time of Antichrist

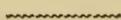
the witnesses prophecy in sackcloth, as being successors truly of the ancient prophets; and particularly there seems to be an allusion in it to Elijah's prophesying, in time of the apostacy and idolatry of his day, in sackcloth of hair; as there is incontestably an allusion to Elijah's case, Rev. xi. 6. "These have power to shut heaven."

I am so far convinced of the truth of that opinion, that these were the skins of beasts offered up in sacrifice, that I cannot think it probable, as Nicholas in his conference says, that they were not made for them till the winter after. The covenant being made, and the Messias promised, it is most reasonable to think it was confirmed by sacrifice; in respect of which sacrifice Christ may be called "the Lamb slain from the foundation of the world." And upon this original sacrifice, that sacrifice, Gen. iv. Heb. xi. 4. is brought in as a piece of ordinary instituted worship. Did not *Anton. van Dale de oraculis Ethnicorum* repute for a fable the story of the pilot Thamus, hearing by night a voice ordering him to cry, "the great god Pan is dead," at the death of Christ the great shepherd; I would with a great deal more pleasure observe what *Valer. Max. lib. 2. cap. 2.* tells of the Lupercals, wherein Pan was honoured with sacrifices, and games so called. The Lupercals, says he, were begun by Romulus and Remus then, when being overjoyed that Numitor had allowed them to build the town there where they were brought up, they did sacrifice goats, (which were two), and having ate and drank liberally, they diverted the company of shepherds, and merrily ran up and down, *cincti pellibus immolatarum hostiarum*, switching every one they met with in their merriment. One would think the devil had taken this, from whence he has drawn many other rites in his service.

But on surer grounds we may observe, that our first parents made their first garments, and God made the next, which were effectual for the use of garments. Whence we may learn the utter insufficiency of our own righteousness to cover spiritual nakedness, and the absolute necessity of the righteousness of God, the imputed righteousness, with its fitness every way to clothe the sinful soul. And when I consider how, when the antitype was sacrificed, they parted his garments, and on his vesture did they cast lots, I am the more convinced that our first parents were clothed with the skins of the first sacrifice. We may also hence take a view of our natural inclination, upon the first view of our nakedness, to provide a covering for ourselves of our own making, and to hold by it, till, being sisted before a righteous God, we see it will not avail; at which time Christ is seasonably discovered, and the proud heart being humbled, will at length submit to an imputed righteousness,

Rom. x. 3. Finally, those Adam and his wife made, were sewed together; as for the other, Moses only says God made them.

The original of vests, *a vellere*, I find not. The pagans have made Minerva the goddess of weaving, and generally of lanifrice. so Buchanan calls weaving the Palladian art, *ad Ad. Otterb.* And the Greeks seem to have derived their *ergon* from *arag*, to weave, as if it were a work by way of eminency, which it is indeed. Vossius takes Naamah to be the heathen Minerva or Venus. And the Arabians say, that the same Naamah invented colours and painting, as Jubal did music. And it is very probable, as lanifrice is still mostly left to the women, so the invention of weaving is due to that sex. Weaving was a piece of housewifery, and the usual employment of women in their houses among the ancient Greeks, *Arch. Attic.*; and that not only of those of the meaner, but of the highest and most honourable character amongst them. Penelope's web is famous to a proverb. And Creusa in Euripides, daughter of Erichtheus King of Athens, had a bearing cloth of her own weaving for Ion. This was the cloth in which they wrapt the new-born child after it was washen, which Israel wanted, Ezek. xvi. Augustus Cæsar, says Suetonius, trained up his daughters and nieces to card, spin, and make cloth. Yea, he readily wore none but what was made within the house by his wife, sister, daughter, or nieces. Which observation may make that character of a wife for a king, Prov. xxxi. seem less strange to us. And it would seem that a virtuous woman is a weaver as well as a spinster, seeing she makes herself tapestry, ver. 22; see ver. 24, being skilled in weaving, and having her loom, of whatever sort it was, in her chamber, as Delilah, Judg. xvi. 13, 14.



A PARAPHRASE UPON THE EPISTLE OF PAUL TO THE GALATIANS.

CHAPTER I.

“PAUL an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead),

“2 And all the brethren which are with me, unto the churches of Galatia:

“3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ.”

PAUL an apostle, not an apostle of men, as an ambassador of