



## AN EXPOSITION VPON THE SECOND OF GENESIS.

Genes. 2.9.

*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the Garden, and the tree of knowledge of good and euill.*



First, some Sacraments God gaue vnto man, first, in his innocent estate, which were two; first, the Tree of Life; secondly, the Tree of Knowledge of good and Euill.

Secondly, some in his corrupt estate; First, either before Christ prefiguring him: Secondly, or after Christ, as memorials of him.

Thirdly, Sacraments before Christ were of two sorts: first, either such as did belong to all sorts of people. Secondly, such as were peculiarly appropriated to the Iewes.

Fourthly, of the former sort were, first, the Flood, and *Noahs* preservation in it: secondly, the Rainebow.

Fifthly, of the later sort there are two kinds:

Sixthly, 1. Some were extraordinary, during but for once, or a short time, and answering either to Baptisme, as *1. Cor. 10.* first, the Red Sea; secondly, the Cloud: or to the Lords Supper, as first, the Manna; secondly, the water flowing out of the Rocke.

Seuenthy, 2. some were ordinary: as first, Circumcision answering vnto our Baptisme, *1. Col. 2.* secondly, the Passcouer answering to the Lords Supper.

Eightly, Sacraments after Christs comming to continue till the end of the World, are two: First, Baptisme; Secondly, the Supper of the Lord.

The two Trees are described: First, by their place: first, generall, the *Garden*; secondly, particular, the middest of it.

Secondly, by their names.

*Middle*, though this may bee vnderstood that the Tree was in the garden, and no more; yet it is better to take it properly, that it stood in the very midst where it might alwaies be seene, and thought of by the man.

*Tree of life*, ] some expound this allegorically: but that it is not so meant appeares, by the plantation, by the growth, by the fruits they bare, by the ends of their placing there, by the euent of the transgression.

It was a Sacrament in two respects.

1. To put man in minde of his present [*immortall*] estate, by vertue of his creation.

2. To giue him notice of his future estate. which should be according as he vsed or abused this.

*The Tree of Knowledge*, did assure him, that if he did transgresse, he should die the death.

Why it was called *the Tree of Life*, there is some doubt. Some said that it had vigor in it, to preserue the life in perpetuities, and immortalitie. But it seemes to be otherwise: for first immortalitie was properly giuen to man in his creation, why then should we giue it to the *Tree of life*? Secondly, then it must either haue kept him from sin, or haue giue him immortalitie, whether he had sinned or no; both are false. And to the obiections, which may seeme to confirme that opinion, as first out of chapter 3. 22. *Least man should put forth his hands &c.* ] Wee answere that it is taken Ironically, to lay forth mans conceit plainly.

2. Why then man should be driuen out of Paradise? *Answer*. First, because that he might the better know, that he was indeed deprived of life, being now thrust from the signe. Secondly, to shew that he was not worthie of the thing signified, *vis.* life, because he was vnworthie of the signe. Thirdly,

to shew that the signe doth not belong to them, who haue no right and title to the thing signified. For now *Adam* had lost life eternall, whereof this was a signe. Then the safest resolution is, that this *Tree*, was called the *Tree of life*, because it was ordained of God a signe and pledge of life eternall, so long as man remained obedient.

So that other tree was a signe and seale of that woefull knowledge that man should haue, if hee did transgresse: not that this tree could infuse any knowledge.

Now this did seale vp eternall life in two respects.

1. In assuring him that he was now immortall by his creation, and that he should continue therein.

2. In a representation of *Christ, who is life*, Col. 3. 4. *From* 5. 8. *Ioh. 1. 4.* For man in his innocent estate, should haue had neede of *Christ*, though not to be incarnate, yet as hee is the wisdom of the Father, and the power of God, by whom all things were created. So this was to shew that this life came not from himselfe, but from *Christ*.

Gen. 7. 23. *And every living substance was destroyed, which was upon the face of the ground, both man and cattell, and the creeping things, and the foule of the Heauen; and they were destroyed from the Earth: and Noah onely remained aliue, and they that were with him in the Arke.*

**T**Hese words layes downe the euent of that great deluge, and containes in them two points. First, that the World and other creatures were destroyed Secondly, that *Noah*, and the rest of his family were preserved They are a ground of that third Sacrament before mentioned. In handling of which, we will consider three points.

1. That this is a Sacrament, which is apparent by that application which Saint *Peter* makes of; 1. *Pet. 3. 21.* where he maketh Baptisme, and the flood, alike figures representing one thing. *πικρ* is a resemblance of a thing, and *αμικρ* a like resemblance of the same thing [sometime.] For we are not to

understand this, as a subordinate Sacrament, or as a Figure of Baptisme, for then it followes. First, that a Sacrament may be a signe of a Sacrament. Secondly, that something should bee represented to *Noah*, which he knew not of, for Baptisme was instituted long after.

2. What kinde of Sacrament this was; It is first, the first Sacrament which we reade recorded in Scripture, giuen to the Church, [*after the fall of man.*] Sacrifices there were as wee reade of *Abell* and *Cain*, which were also in a manner as Sacraments, because both represented Christ, and God by that meanes did vphold their faith in expectation of him. But now the Church hauing a long time waited for the accomplishment of the promises, and accounting them to bee now the further of, that they might say as it is, 1. *Pet.* 3. 4. It stood in more need to be supported in faith and hope, and so God ordained first extraordinarie Sacraments, and then ordinary to continue till Christs comming.

2. This was an extraordinary Sacrament; such as were those that were either done but once, or did continue but a short time; as the *Red Sea*, *Manna*, &c. Now it was extraordinary in two respects. First, because it was wrought by a miraculous power of God. Secondly, because it was wrought vpon an extraordinary occasion: yet neuerthelesse, though for the Act it was but once for the vse, it is continuall to the Church of God.

3. In what respect it is said to be a Sacrament; and these are; First, in generall, because it represents vnto, and assures the Church of God of their deliuerance from the wrath of God, by which all the world besides perished; Secondly, particularly; First, because it did prefigure the killing of the old man, and quickening of the new, and preservation of it vnto life eternall. In that the wicked World perished, and righteous *Noah* was preserved aliue: the which thing is ascribed to Baptisme *Rom.* 6. *initio*. Secondly, because that as safetie was brought to *Noah*, by meanes of the Arke: so saluation is not to be had, but only by Christ. *Act.* 4. 12.

3. Because as the Arke could not saue *Noah*, vlesse hee were

were in it; so likewise must wee bee in, and of the Church: whereof the Arke was a figure, it representing Christ, not as a particular person, but as a mysticall body, ioyned with his Church. Other resemblances their might be made, as; First, that in the Arke were few, so they are but few that ioine themselves to the Church, and repose confidence in Christ. Secondly, that as of those that were in the Arke, one was a cursed *Cham*. So in the Church there are many Hypocrites: but those before alleaged, are the maine and principall points.

The instructions that arise out of this place are; First, in generall, to shew vnto vs, that this Hystory is analogicall; it hath not only an hyistoricall, but also a mysticall and spirituall sense. Neither yet will it follow, that one place may haue two senses; for these are but two parts of one entire and full sense.

*Quest.* But how may a man know when their is a mystery, besides the hystory?

*Ans.* This we may know; First, by a diligent obseruation of the circumstances. As the Apostle doth prooue by circumstances; *Heb. 4. 7.* that what the Prophet *Dauid* speaketh; *Psal. 95. 7.* must be vnderstood of the spirituall rest. So *Act. 2. 29.* *Peter* prooues *Dauids* speech to be meant of Christ; Secondly, by comparing one place with another, the Old Testament with the New: as that of the *Red Sea*. By *1. Cor. 10.* That in *Exod. 12. 46.* with *Ioh. 19. 36.* thence we must learne diligently to marke the Scriptures, to obserue the circumstances, but especially those applications that the Holy Ghost maketh, because this is the surest way.

2. That God doth performe a double benefit to his children, by temporall preservation. First, safety from temporall danger. Secondly, assurance of deliuerance and redemption from sinne; which as it shewes the tender care of God ouer vs, so it teacheth in all temporall preservations, to haue an eye to him, in regard of our soules, for if God be mercifull to preserve our bodies, how much more our soules; and though all temporall deliuerances are not Seales and Sacraments of this yet this vse may we well make of them. But withall as *Noah* did

did, so must we.

1. Beleue Gods promises, and apply them to our selues.

2. And also yeeld our selues to the direction of his Word, in regard of the meanes to accomplish the same; which is a maine and principall vse of this story.

3. Hence obserue, that those things which worke destruction to the wicked, are a meanes of preservation to the Godly; as was *the Red Sea*. The Angell that went behinde the Israelites campe. Christ, the Word, the Sacraments; which is for the comfort of the faithfull, that they need not be terrified with those iudgements that befall on others. For as a mercy shewed to the faithfull, shall be no aduantage to the wicked, so a iudgement lighting on the wicked, shall be no damage to the godly, I meane in regard of that which is indeed, *viz.* spirituall hurt, or spirituall blessings.



## AN EXPOSITION VPON THE TWELFTH OF EXODVS.

Exod. 12.8.

*And they shall eat the flesh in that night roste with fire, and unleaened bread, and with bitter herbes they shall eat it.*



Ites appertaining to the *eating* of the Pasleouer.

1. With what it must be *eaten*.
2. After what manner; *viz.* in haste.
3. The time when it must be *eaten*.
4. The place where in.

1. It must be *eaten* with, First, *unleaened bread*: Second-  
*Swre herbes*.

*viz.* *Unleaened bread* verse 8. further vrged verse 15. 16. 17. the of it inioyned not only that night, but during the vse of that Sacrament