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

Wherein are
1. Difficult Texts explained.
2. Controversies discussed.
3. Common-places handled.
5. Many Remarkable matters hinted, that had by other Interpreters been omitted.
6. Besides, divers Texts of Scripture which occasionally occur, are fully opened.
7. And the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the Judicious, pious Reader.

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

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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,

Ou may well wonder, not so much that I
now dedicate this piece of my pains unto
you, as that I did it not till now; consider-
ing 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 deferredly among the first
that came into my thoughts, for a Patron to them. But as
Pharaoh once made a bread upon his brother Zerah, and got 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
implies Your patronage, and (if worth while) your penult.
I know you have somewhat else to do, then to read
Commentaries; and yet it must needs know too, that You (that
are so sedulous a searcher of the Scriptures, and so seriously
inquitive after the genuine sense of such and such dark Texts
therein, as, in conference occasionally, You have oft proposed.
A.D.
The Epistle Dedicatory.

unto me,) cannot but delight to be dully exercis'd in books of this nature. That Reverend Doctor of Cambridge, that (in the behalf of himself, and his whole Colledg, for a very good turn you did them,) preferred 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 serviceable, I have that I sought for.

Alphonse, King of Aragon, is said to have read over the Bible fourteen times, with Lyra's Notes upon it. And thof 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 department. Let it be Rill Yours, Good Sir, as hither to it hath been; and for this poor piece of mine (if at any time you think good to consult with it) tell you, in my absence, what my name is of such places, as wherein, with that noble Lournch, (A.F. 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 the treasure preferred to you in an opened Bible, in a self-offer'd shelf, 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 my self.

Your Servant for Jesus sake,

John Trapp.
LECTORI

Abest hic Lettori proxi quantum est Librum; Primi quisquis lusit, et inuenit; Note in Osibus Pentademi; unde dixit Sic splendebit in Mense, quam desideras. Longe Tanasius inventus Tabellio. A non est omnis Claritatum terrae

Abegis accedentes, non parit modo
Nes contremus inebrius formidabilis.
Acceso satis, et inueniis sentias
Lucem superadi, sed qui scilicet etenim
Tenebras fuges et frequas Deus.
Apud notissimae, si potes est Deus
Gescita recta, claritas est Dei in terrae.
Tenebras oculis, et genses praeclares
Ae Trappus claris, foliis, pande omnia.
Trappe nil quidquid est mundum solertia.
Ne Lux solam duros ut scientia.
Et avellux Capitis, in serca puror
(Modi ino dixit) hinc discessus. Vale.

Dugardus.

TO THE BOOK.

Welcome sweet Babe into the Light;
A Light thy self to Him, whole fight Was at twice sixty undecay'd;
Whole Infancy ravilsh a maid.
His wind-and-wave-rocke Cradle she,
That gracious Prince's needs would fee;
And seeing, fell in love with him
Whole fell three months were taught to swim.
As sethe the, so thou to me
Art full of Amability.
Exceeding fair and proper too,
He was, thou art; who can but wooe?
Who can but fixe on thee his eye?
And much affect thy company?
So sweet is thy discours where meet
Pity, Learning, Eloquence, wit;
Profit and Pleasure; Moe and Grace;
Mystic and Mechanical; here's the place
Where golden apples we may find
With silver pillars fitly joyn'd;
Were it not so, I durst protest,
That thou, sweet child, wert nothing else
Than Son of Trappe; whole pregnant Head
So often hath us Treasured
With gallant Births in which we see
Whatsoever can be said of thee.
O, how, sweet Babe, and cestris
Thy Sire, his Reader Thoughts are high,
Of his enlightened Pentateuch;
And that they cannot chide but look,
That Joshua Moses should succeed,
And then the rest, for Light all need.

Deut. 34. 7.

Exod. 7. 10.

Acts, c. xiv.

Heb. 11. 23.
And Moses only Earl is;
One draught, from whence their Thirst doth rise
Which will not quench be, until
Each Sacred Poem takes 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 delight is in them all;
Being so Fine, they are too Small.

Adam.

A Commentary or Exposition
Upon
Genesis.

Wherein
The Text is explained, some Controversies are discussed, divers common Places are handled, and many remarkable Matters hinted, that had by former Interpreters been pretermitted.

CHAP. I.

VERSE 1. In the beginning

Beginning was then; Whatever
As Eph. 18:
Artifex fancied of the Worlds eternity, Plato says
So true it is that of a learned Italian, Philosophae, p. 11.
So the Philosopher seeks after Truth, Divinity only
Diodes in, Religion improves it. But the
He Philosopher,
Inventor
He Philosopher,

But Moses, how prove you what you have so said? An Ancient

Antwortet.
Chap. I. An Commentary upon GENESIS. 

men of Athens, (and yet Athens was the Greece of Greece, and 
as was the world the most Mercia wits in the world.) That God, that 
men made all things of nothing, was to them the unknowledge; And 
that, Latinitates filly fayth of Plato (who yet merited the title of Divine 
Sorcerer amongst them,) that he dreamt of God, rather then had any true 
knowledge of him. He no where called God the Creator, but meant that 
he was the Workman; as one that had made the World of a 
prehensile Matter, coeterum to himself. There were four Errors 
(falsly a late learned man) about the Creacion: Some affirmed; 
that the world was eternal; some, that it had a material beginning; 
and was made of something; some held two beginnings of 
things: That one began 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, 
showed the world not to be eternal. Created, notes that it was made of 
nothing. The heaven and the earth, shows. That God was the 
only beginning 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. 
Ib. 44, 4. And left any should imagine otherwise, the 
creation of Angels is not so much as mentioned by Moses, unless 
it be tacitly intimated in their words, The heaven and the earth, 
The world and all things that are therein, Acts 1, 24. Things 
visible and invisible, (Col. 1, 16.) Whether they be thrones or dominions, 
“ 
ares, &c. called elsewhere, Angels of heaven; because (probably) 
created with, and in the highest Heaven; as Christ is said 
created, and in his body, in the Virgin's womb, the sole-fame Aristotle 
as moment. The highest Heaven, and the Angels were neczety 
(fay some) to be created the first instance, thereby they might have 
their perfusion of matter and form together; otherwise, they 
Yates' Model should be corruptible. For whatsoever is of a preeminent matter, of Divinity, 
is refoluable, and subject to corruption. But that which is immateidly 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? 

Not that we now tread upon (for that was not made Answ, 
till the third day.) But the Matter of all, that was after. 

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

Ver. 3. And the earth was without form, and void.] That is, as yet it had neither essentiel 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

Alfrid. Lexic. Thes. p. 111. Rabbinis tell us, that Tovah and Beth, do properly import Materia prima and privativa; and others of Tovah, derive Chaos; whence the ancient Latines called the World Chaos, and borrowed their word Incoen, &c. And darkness was upon the face of the deep.]

That is, not of Hell, as Origens expounds it, but of the deep waters (see the like, Luke 8:21.) Which, as a garment covered the earth, and stood above the mountains, Pssal. 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 farce of the Manichaeus; as if God were not Light itself, and the Father of lights: Or, as if God had not ever been a Heaven to himself, Erie ever he had formed the earth and the heavens. Pssal. 91:1. 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 light is too tender to behold this Sun. A thousand years (that a great Divine) are to God but as one day, ete. And who knoweth what the Lord hath done? Indeed, he made but one World to our knowledge; but who knoweth what he did before, and what he will do after: Thus he. As for Saint Augustus,

Stanh. Psm. Praeff. ad loc. Lythiew, fabricatur Tartara, diicit
His, quam formarum, mente junct.

Guliel. Darn. of Agars, p. 23. Excellently another, who wanted no wit: As in the common of fire (faith he) there is a faculty of heating and illuminating; whence proceedeth heat and light, into the external ner bones; 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 itself: So that if fire could, by abusive 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 inmanent and inward

ward action: So, and much more fo, though we grant that there was no external work of the Godhead, until the making of the World, yeu can there be no necessity illusion of added: Seeing it might have (so indeed it had) actions inmanent, included in the circle of the Trinity: This is an answer to such as ask, what God did, before he made the World? God (faith Plutarch the Plutarch, Plutarch) not working at all, but reposing in himself, doth, and shall, 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. 32:21. Or, as by a like operation, the same holy spirit formed the childe Jesus in the Virgin womb, in holy Joseph's sight; that wonderful overflowed spring, Luke 1:35. The Chaldee here hath rain, as Sir fa- it, The Spirit breathed with Abave faith the same, Pssal. 33:6. He became to that rude dead mass, a quickening, comforting Spirit. He kept it together, which else would have scattered. And lo be doth fill, or else all would soon fall asunder, Pssal. 104. Pssal. 145:9. were not his conserving Mercy, fill over (or upon) all his Works.

Ver. 4. And God said, Let there, &c.] He commanded the light to shine out of darkness: He spake the word, and it was done, &c.
God's works are effectually by contraries. And the evening and the morning were accomplished. Then was the evening and the morning the second day. Thus did one of the seven Sages have learned this truth, by going to School in Egypt. For being asked whether it was the Day or the Night? He answered, that the Night was from one Day to another. As who should say, after God had created the light, it must needs be confided that out of him, there was nothing but darkness. Evening appeared by darkness, morning by light; for the one dissipated day from night, the other night from day. Onely this first evening was not separated from that light which was then uncreated. Yet was it of God appointed (even then) to stand between light and darkness. In the third Evening was Heaven and Earth created, and in the fifth Morning the light, both which make the civil day, called the Nativity, by the Apostles. And this (which is doubtless the natural order of reckoning the day, from evening to evening) was in use among the Athenians, and is to his day retainged by the Jews, Italians, Bohemians, Si eians, and other Nations. Our life likewise is such a day, and begins with the darkness evening of sinfulness, but death is to Saints the day breaking of eternal brightness. Morning lasteth but till morning, Nay, not so long; for, Behold an even-side trouble, and before the morning he is not, Esai. 10. 14. It is but a moment, yea a very little moment, and the indignation will pass away, be overpast, by the Prophet. So little a while as you can fancy imagine, saith the Apostle. If it seem otherwise to any one, consider; that we have some lucida nova, ora, in the intervals, some repitits, interlacelates, breathing whiles. And it is Heb. 6. 17. a mercy that the man is not always sweateing out a poor living, the woman ever in pangs of child-birth, &c. This that this is nothing to eternity, of extremity which is the full hire of the least fin.; That much goodness extant unto us hereby, Heb. 1. 10. Yet this light affliction which is but for a moment, worketh out more in that it maketh the excellency and everlasting weight of glory. Oh pray, pray, that the eyes of our understanding be 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.

Verte 6. Let there be a firmament. Yet not so firm, but it shall be divided, a Pet. 3. 11. That it is not prefently so; that those windwos of heaven are not opened, as once in the deluge, (having no better a bar then the liquid air) and we suddenly buried in one univerall grave of waters, see a miracle of God's mercy, and thank him for this most adorable word of his, Let there be a firmament.

A 4
then ceased; or the reprobate Angels then ejected (as the Jews give in the reason of it, but because this days worke was left unperfected, till the next; to which the therefore the blessing was referred, and is then redoubled). God delights to doe his worke, not all at once, but by degrees, that we may take time to contemplate them piece-meal, and see him in every of them, as in an opticks glass. Consider the lists of the field, faith our Saviour. Go to the Promises contained in the Psalms, then after, faith Solomon. Luther with Pontanus, the Chancellours of Saxony, to contemplate the Storehouse of Heaven (that stupendious arch-worke) born up by no prop or pillar, and yet not falling on our heads: the thick clouds also hanging Hammam, very often over us with great weight, and yet vanishing againe, when cherrum collin they have falen us but with their threatening lookes. And cannot not God as easily uphold his fincking Saints, and blow over any columnes magnificorne, that hang over their heads? An Architect takes it ill, if some, or some, or some, when he hath finisht some curious piece of work, and feth it forth to be feem (as Apollo was wont to do) men flint it, and take no notice of his handy-work. And is there not a woe to such foolish persons, as regard not the work of the Lord, neither consider the operation of his hands? As no quinquerem nor rabat subulum, illi moventur aures, a proverb among the Greeks. Christ was by at the Creation, and rejoiced, Prov. 8. 34. Angeli also were by at the doing of a great deal, and were rapt with admiration. Job 38. 4. Shall they shoute for joy, and we be silent? Oh how should we vex at the vile dolefulse of our hearts, are no more affected with these indelible ravishments!

Then the waters, under the heaven be gathered, &c. The waters, they say, is ten times greater then the earth, as is the yrre ten times greater then the water, and the fire then the yere. Sure it is, that the proper place of the water is to be above the earth, Psa. 104. 6. Saylers tell us, that as they draw nigh to thore, when they enter into the heaven, they run as it were downe-hill. The waters, as the mountains, till (as Gods rebuke here) they fleen and bailed away as the voyes of his thunder, Psa. 103. 6, 7. to the place which he hath founded them. This draw from Arislae, Iliq. de mirabil, in one place, a testimonie of Gods providence, which elsewhere he denies. And Davids in that Psa. 104. (which one calleth his Prophecy) tells us, that till this word of command, the waters, &c. God had covered the earth with the deep, as with a garment: For as the garment in the proper use of it is above the body,
A Commentary upon Genesis 11

Chap. 1.

Verse 12. And the earth brought forth grass, herbage, and every kind of tree that yields seed, the fruit of which is good for food. So God saw that it was good. And there was evening and there was morning, a third day.

Verse 13. And God said, Let there be lights in the firmament of the heaven to separate the day from the night; and let them be for signs, and for seasons, and for days, and years.

Verse 14. And let them be lights in the firmament of the heaven, to give light upon the earth, and to regulate the day and the night, and to separate the time from the time. And God made the lights in the firmament of the heaven: two great lights, the greater light to rule over the day, and the lesser light to rule over the night. And God made the stars also.

Verse 15. And He set them in the firmament of the heaven, to give light upon the earth, and to regulate the day and the night, and to separate the time from the time. And God saw that it was good. And there was evening and there was morning, a fourth day.

Verse 16. And God said, Let there be waters below the firmament to cover the earth, and let the water give forth swarms of living creatures and fowl that fly above the earth.

Verse 17. And it was so. God made the great sea, and it was dry land. And God called the dry land dry land, and the water he called the sea. And God saw that it was good. And there was evening and there was morning, a fifth day.

Verse 18. And God said, Let Us make man in Our image, after Our likeness. And let them have dominion over the fish of the sea, and over the birds of the sky, and over every living creature that moves on the earth.

Verse 19. And it was so. God created man in His image, male and female. And He blessed them and said to them, Be fruitful and multiply, and fill the earth and subdue it. And rule over the fish of the sea, and over the birds of the sky, and over every living creature that moves on the earth.

Verse 20. And God said, Look! I have given you every green plant bearing seed that is on the whole earth, and every herb yielding fruit with seed, and every tree bearing fruit with its seeds. For food you may eat all of it.

Verse 21. But the tree in the middle of the garden, of which the Lord said, You shall not eat of it, that tree you shall not touch, for when you eat of it you will surely die.

Verse 22. And the Lord God said, It is not good for the man to be alone. I will make him a helper as his likeness.

Verse 23. Therefore a helper was taken from him, and his name was called Woman. And they were both naked, the man and his woman, and were not ashamed.
well of salvation, that not only all the plants of God's favor, but even the broken off from the body of them will flourish.

Here some demand were the trees created at first, that if she had not entered, they had not flourished, i.e. with fruit? Answer is made by a worthy Divine, that the allusion, Rev. 21.22, seems to intimate some such matter. And perhaps Christ would else never have cursed the fruitless fig-tree, as the time of its was not yet come, Mark 11.13.


Ver. 14. 15. Let there be light. The Sun, Moon, and Stars, are, as it were, certain vessels, wherein to 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 sweetness, as exceedeth the Eagles flight, more than it goeth beyond the flow motion of a sail: and with such incomparable sweetness, Eccles. 11.7, that Endome the Philosopher professed, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come to see it, as to learn the nature of it. Alternum aris et terris fundos, ubi bataverit, quem non tam curat. quin quavis corde Ethiopici, Solmen, quia magis luxue, ut magis occurrere. Christos me non putat; but wondrous, that whereas all fire tends upwards, the Sun should descend down his rays to the earth, and send his light abroad all beneath him. This is the Lords own words, and it ought to be marvellous in our eyes. Deus 4.19. It illuminates and beautifies all the skies and heavenly bodies about it, yea it kindles through the firmament, in the transparent parts, and seeks to let loose its beauty and brightness, even beyond the Heavens. It illightens even the Opposite part of Heaven. (gilding by the feds of the earth,) with all those glorious stars we see lighting in the night. Yea, it infuses into every chink and cranny of the earth, and concurs to the making of those precious metals which lie in her bowels, besides those precious fruits brought forth by the Sun, and the precious things brought forth by the Moon; Deus 35.14. For as the Sun by warmth, do the Moon by moisture, maketh the earth fruitful; whereas also the earths name in the Hebrew, Erets, 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 the borroweth of the Sun.

Sun, though not strong enough to rule the night without light from the Sun. Gallileo used perspectives to delcry mountains in the Moon; and some will needs place hell in the hollow of it. It is easy to discern that her body is not all alike lightsome (some parts being thicker, and some thinner than others,) and that the light of the Sun falling upon her, is not all alike diffused through her. It is sufficient that the Church looks forth (at first,) as the morning or day-dawning, she shall be fair as the Moon at least (in regard of sanctification) and (for justification) clear as the Sun, and therefore to the devil and his angels terrible as an Army with banners. Clouded she may be or eclipsed, but not utterly darkened, nor denied of light. Astronomers tell us, that the Sun hath at all times as much light as in the full; but, oftentimes 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 mind of the constancy of the one, and inconfinity of the other; her self in some sort partaking of both, though in a different manner; of the one in her subsistence, of the other in her visitation. Ver. 16. 17. He made also the stars. To be receptacles of that first light, (whence they are called, Start of light, Psal. 148.3,) and to work upon inferior bodies, which they do by their motion, light and influence, efficaces imbres, ventos, grandines, procellas, &c. by causing foul or faire weather, as God appoints it. Stars are the flower-houses of Gods good creature, which he openeth to our profit, Deus 35.4. 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 purfe of gold, out of which God throwes downe riches and plentiounesse into the earth. The heavens also are garnished by them, Heb. 26.13. They are, as it were, the spangles curtaine of the Bride-grooms chamber, the glorious and glittering rough-caft of his heavenly palace, the un Mosul court of it at least; from the which they twinkle to us, and teach us to remember our and thine Creator, who in them makes himselfe wise, Acts 17.27. His Psal. 19, wildorne, power, justice, and goodneffe, are lined out unto us in the browes of the firment; the countenance whereof we are bound to marke, and to discern the face of the heavens, which therefore are somewhat compared to a scroll that is written. The heavens, those Catholicke Treasurers, declare the glory of God, Das.
A Commentary upon Genesis. Chap. 1

Their line, faith David, their voice (faith Paul, citing the same text) is gone out throughout all the earth; they are real polluts of his Divinity. These (as far as men creature) teach us, as Balaam Aes did that mad Prophet: to this Scholae are we now put back, as idle creatures, to their A B C. Oney let us not, as children, jouke mone on the babies on the backside of our books; gare not, as they do, on the guarded leaves and cover, never looking to our lefond; but as travellers in a foreigne Country, observe and make use of every thing; not content with the natural use of the creature, as brute beasts; but marke how every creature reads us a Divinity Lecture, from the highest Angel, to the lowest worme.

Verse 21. And God created great Whales. In creating whereof, create Deus omnipotens & sapientes. For, as Pliny wroth of them, when they swim and flew themselves above water, amare infutiles partes, they seem to be so many Islands, and have been so esteemed by sea-faring men, to their great danger and disadvantage. Into the Rivers of Arabia, faith Pliny, there have some Whales 600 foot long, and 330 foot broad. This is that Leviathan that plays in the sea, besides other creeping, or moving, things innumerable, Pstl. 104.25. This one word of Godmouth, Fies, hath made such infinite numbers of fishes, that their names may fill a Dictionary. Philosophers tell us, that whatsoever creature is upon the earth, the seal is thereof in the sea, yea many that are not where elf to be found; but with this difference, that those things that on the earth are hurtfull, the like thereof in the waters are harmless; as Eels, those water-frares, are without poyson, &c. yea they are wholesome and delicious food. Piscis comes of Piscis: And in Hebrew the same word signifieth a pond or fish-pond, &c. Blushing. Many Islands are maintained, and people fed by fishes; besides the wealth of the Sea. The ill-favoured Oyster bath sometimes a bright pearl in it. In allusion whereunto, we have our treasure (that pearl of price, the Gospell) faith S. Paul, is inseparable and unsearchable in Oyster-hells. And albeit now every creature of God is good, and to be received with thanksgiving of them which believe, yet under the Law, those fishes only were reputed clean, that had fins and scales. So, faith St. Bernard, are those only clean in the sight of God, sicut omnem & generum habent paternitatem, & piscinae, that have the feales of patience, and fins of cheerfulness. And every winged foule. Birds were made of all four elements, yet have more of the earth, Gen. 1.19. And therefore that they are in light, and doe do delight in the are, it is so much the more marvellous. They sing not at all till they have taken up a stand to their mind, nor shall we praise God till content with our estate. They use not to sing when they are on the ground, but when they see the are, or on the tops of trees. Nor can we praise God aright, unless we are deeply and devoutly affected to the world. It was a good speech of Heathen Epictetus, Silviae, tali, scivere quod ille amasse. Cum autem homo ratio. Epist. 7.11. is he that, quid faciat? Lact. Deum, qui censit nupium, nos vere, st idem faciat, verter. But concerning the creation of birds, there is in Macrobius a large dispute and dispute: March. 7.16. whether were first, the egg or the bird? And here Reason cannot resolve it, sith neither can the egg be produced without the bird, nor yet the bird without the egg. But now both Scripture and Nature determineth, that all things were at first produced in their essential perfection.

Verse 22. And He sware, and multiply. By bidding them do so, he made them do so, for his words are operative. Animae sibi faith the first fame things in effect that Moses here doth. God faith he, namens de vercreythen out to his works by his holy word, saying, Bring ye forth Wrestling, cap. 9. fructus, grow and increase. Ife. Note the harmony here, and in twenty more passages between Ares and Moses. God hath not left his truth without witness from the mouths of heathen writers. We may profitably read them, but not for tenetion. That were to make a calf of the creature gotten out of Egypt. Ver. 24. 25. Let the earth spring. Lo here the earth, in it feile A, 16, 8. A dead element, brings forth, at God command, living creatures, tame, wild and creeping. Why then should it be thought a thing incredible, that the same earth, at God command, should bring forth again our dead bodies restored to life, at the last day? Surely if that speech of Christ, Pstl. 114.32. Laus animam, that had been directed to all the dead, they had all presently risen. If he spake to the rocks, they rent; if to the mountains, they melt; if to the earth, it opened; if to the sea, it yielded up her dead; if to the whole host of heaven, they tremble, and stand amazed, waiting his pleasure. And shall he not prevail by his mighty power, the same that he put forth in the raising of his Son Christ, Ep. 1.19. to raise us from the death of sin, and of carnal, to make us a people created again, Pstl. 102.18. Doth he not plant the heavens, and
lay the foundation of the earth, that he may say to Zion thou art my people? Empty man would be wise (yet Zophar, Job 11.12.) though man be born like a wild ass colt. Man's heart is a meer emptiness, a very \( T )\) man, void of matter to make a new creature of, as the hollow of a tree is of heart of osage. God therefore creates him in his image, made him in the likeness of God, the first day light of knowledge; the second day, the firmament of faith; the third day seas and trees, that is, repeating ears, and worthy fruits; the fourth day, the Sun, joyful light, and heat together, heat of zeal, with light of knowledge; the fifth day, fishes to play; and foules to fly; so, to live and rejoice in a sea of troubles, and fly heaven-ward by prayer and contemplation. The sixth day, God makes beasts and man, yea, of a wild ass colt, a man in Christ, with whom all things are pass, all things are become new, 3 Cor. 5.17. And to whom (belies that they are all taught of God) the very beasts, Eze.1.12. and birds, Jer.8.7. do read a Divinity Lecture. Ask now the beasts, and they shall teach thee, and the foules of the air they shall tell thee. Job 12.8. The whole world is nothing else, faith One, but God expressed, so that we cannot plead ignorance; for all are, or may be book learned in the creature. This is the Shepherd's Callender, the Flowman's Alphabet; we may run and read in this great book, which hath three leaves, Heaven, Earth, Sea. A bruitish man knoweth not, neither doth a fool understand this. They stand gazing and gaping on the outside of things only, but ask, who is the Father, their Creator? Like little children, which when they finde a Picture in their books, they gaze, and make sport with it, but never consider it. Either their minds are like a clock that is over wound above the ordinary pitch, and so stands still; their thoughts are amazed for a time; they are like a block, thinking nothing at all; or else they think Atheistical, that all comes by nature; (but haith thou not known, faith the Prophet? haith thou not heard, that the everlasting God, the Lord, the Creator? &c.) or at best, as the common passenger looks only 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 fousles, and various turnings and windings in the work: so is here with the man that is no more then a mere natural. But he that is spiritual differenceth all things; he entrench into the clock-house ast it were, and views every motion, beginning at the great wheel, and ending in the hand and tail that is moved. He studies the glory of God revealed in this great book of Nature, and prays his power, wisdom, goodness and. And for that in the thing's He cannot order his speech, because of darkness. Job 32.5,9. he begins of God a larger heart and better language, and eres out continually with David, Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be he glorious name for ever and a day, and to the whole earth be filled with his glory. Amen and Amen. Verfe 6 & 7. And God said, Let us make man.] Man is the master piece of God's hands-work. Sun, Moon, and Stars, are but the works of his fingers, Psal.8.3. but man the work of his hands, Eph. 1.10.14. He is our disiagnositis, made by council at first, Let us make me, and his body, which is but the soul's flesh. Dan.7.13. Animus organis, is curiously wrought in the lowest parts of the earth, that is, in the womb. Psal.139.15. with Eph.4.9.25. curious workmen, when they have some choice piece 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 special pains about me) and fashioned me, faith 99. Thou hast formed me by the book, faith David, Psal.139.16. Job 10.8. yea embosomed me with nerves, veins, and variety of limbs, miracles enough, faith One, be twisted head and foot to filli a Volume. Man, faith a Heathen, is the bold attempt of daring nature the faire workmanship of a wife Artificer, faith another. The generall of all miracles, faith a third. And finally should a man be born into the world but once in a hundred years, all the world would run to see the wonder. Sed miranda affidda ostendit Creator, Galen (that prophan man) was forced upon the deformation of man, and the parts of his body only, to sing a hymn to the Creator, whom yet he knew not. I make here, faith fe, a true hymn in the honour of our Maker, whole service, I believe verify, conformeth not in the sacrificing of Hierocomb, nor in burning great heaps of Xiphos. Frankinence before him, but in acknowledging the greatnes of his wilsone, power and goodness, and in making the fame known to others &c. And in another place, now is he, faith Galen, which looking but only upon the skin of a thing, wondred not of the running at the Creator? Yet not will undaunted, he disengombeth not that he had tried by all means to find some reasno of the componing of living creatures, and that he would rather have fathered the doing thereof upon Nature, then upon the very Author of B Nature.
Nature. And in the end conclude this; I confess that I know not what the soul is, though I have fought very narrowly for it. Should therefore immaterial substances, which are not able to conceive of a separate existent, be represented unto us under this name? Such is the soul of man, which (for the worth of it) the Stoics called the whole of Man. Aid. The body is but the sheath of the soul. In this, the soul said Zoroaster; the servant, ye the felicity of it, say others. The Stoaumen said, We Compared to the soul, it is but as a clay-wa[l]l that encompasseth a treasure, as a wooden box of a Jeweller; as a costly casket to a rich instrument; or as a mask to a beautiful face. He that alone knew, and went to the worth of foules hath told us that a soule is more worth then all the world besides, because it unites God and man, and is stamped with his image and supercription. Now if we must give an answer to Cenars, sed in et rei jurata, (three articles, for one in the former clause Matth. 22.11.) Can non anima nostra, Dei imaginem, sed Dei confugiamus, faith Gafar Est? Why give we not our foules to God? Thha they are made in his image? Ver. 27. Do God created man in his own image? There is a double image of God in the soule. One in the subsitute of it, whereof I have spoken in the former verse. The other in the qualities and supernatural graces of knowledge in the understanding, rightness or straitness in the will, and holiness in the affection: In all these, Man, when he came first out of Gods mind, was most gloriously. But now O clamorium ben Nieb, O He Ex 3:13. think of this burnt Temple, and mount, as they in Exon, Eben, candidissimium, adhibitum, igni, nigrifici. Ver. 28. Subducet the earth, and have dominion.] Make it habitable by driving out the wild beasts, that inflit and annoy it. Make it arable also, and subject to your beavers and yours. The creatures are mastservants and household-servants. God hath put all things under feet, that he may raise himselfe thereby to Gomor. Thus saith our Master. A wise Philosopher could say, This man is the end all things in a similitude; this 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 boud (a soul) shall thou give me; behold I come to thee do thy will O God. The very manifex, that denied God to be the Author of the body, faileth on Sundays, and in fasting executeth an humiliation of the body. The Paternians are not worth speaking up one spirit. Spirit signifies breath, which indeed is a body. But omnis mundus because it is the finest body, the most subtle and most invisible. Jehovah therefore immanent substances, which are not able to conceive of a separate existent, be represented unto us under this name? Such is the soul of man, which (for the worth of it) the Stoics called the whole of Man.
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Speaking of, who held this here (in the yeare of Christ, 387.), that the lower parts of mans body were not made by God, but by the devil; and therefore allowing liberty of all wickedness to those parts, they lived moli impotently. But if superstitious persons must reckon for it, that punish their bodies without commandement from God, where shall those beasts appeare: at 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? Yet rule up in judgement and condemn 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 ought (as so many Heterocletes and Irregulars) should prove unprofitable, unusefull, nay hurtfull to the whole frame, cutting vanity and mirth to the poor creature which groans under it, and do dehile the very visible heavens that they must be purged by the last fire, as thole vellet were in the Law that held the sin-offering? As for thole that are in Christ, those are referred to the privileges of their first creation, or fellowship with God, dominion over the creatures &c. as appear by comparing Psal. 8, 5. with Heb. 2, 6, 7, &c. where whatsoever 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 joynerie, he hath taken and bound over the child of the creatures to love them &c. bring them in provision, Heb. 2, 10, 13, 14.

Psalm 11.

Verse 19. Behold, I have given ye.] By this, Behold, God flis up them and us to confidence, thankfulness and obedience to fo liberall a Lord, so bountiful 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 spared of Gods provisition, 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 fully of Gods infinite goodness, that to have provided for so many creatures, the image of the substance, that offer divers natures and appetites divers food, remedies, and armament, Psal. 104, for men effectually, filling their hearts with food and gladness, Acts 14, 17.

Verse 21. Behold, it was very good.] Or, extremly good pleasant and profitable, a curious and glorious frame, full of admirable variety and skill, such as caused delight and complacency in God, and commands contemplation and admiration from us; like as a great gardees 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 fear of their releff besides a nature carved with delight after plays, pageants, masks, strange sheaves and rare sights; which oft are sinful or vain, or at a belt, 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. 8, 1. Which to prevent, good is the counsel of the Prophet Amos. & that upon this very ground, Prepare to meet thy God, O Israel: For lo, that forms the mountains and creates the wind. &c. Amos 4, 13, 14. 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 himself unto him, and to be enjoyed by him throughout all eternity. And notwithstanding the fall, he hath found a way to creature, Job 33, 24, and creating us in Christ Jesus unto good works, Eph. 2, 10; he rejoyned over his new workmanship with joy, yea he reis in his love, and will seek no further, Zeph. 3, 17. But what a mouth of madness did Alfonso the Bold, Ht. 9, 6. Wife open, when he said openly, that if he had beene of Gods c. 5, 12, 28. expressly counsell the Creation, some things should have been better made with, and marthalled. Prodigious blasphemy!

Chap. II.

Verse 1. All the half of them.]

H is upper and other 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 Rabbiners Kimchi, call magnificentie and majestically, the upper and lower troops ready preillet.

Verse 2. He rested.] That is, He ceased to create, which work he had done, without either labour or infatude, Eph. 4, 28. He made all man now mean.

Verse 3. God blessed the seventh day.] I.e. made it an efectuall means of blessing to him that sanctified it, as a rest from
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from bodily labour and spiritual labour, as Ignatius Exhorteth.  
And if it be so, then we have it neither for holy use, as they farsighted (that is appointed) Kedek for a City of refuge.  

Vers. 4. Jehovah God.  Methuselah calls God Jehovah here, when the univerall creation had its absolute being. This is the proper name of God. The Jews pronounce it not, we pronounce it, which is to them a great stumbling block. The thirtieth among the Chaldeans that pronounced Jehovah, was Peterus Galatianus. But if ye would pronounce it according to the other letters, it should be Jehovah, or farmouth, fagnouth.

Vers. 5. The Lord God had caused it to rain. And none but he can give rain. For the meanes of fruitfulnesse, which yet he is not tyed to, it is here. The Egyptians used to pretend to tell the Grecians, that if God should forgoe to rain, they might chance to starve for it.

Vers. 6. But there went a mist. The matter of rain. And hereby God tempered the moisture whereof he would make man; as he did the clay with spiritu, wherewith he cured the blinde, Job. p.

Vers. 7. Formed man of the dust not of the rocks of the earth, but dust, that is, dough, to note our frailty, viliety, and impurity. Latium enim conformat omnia, sic et caro. But whilst thou dost glorious a soul (called here Nokhahani, of affinity to Shemajem, Heaven, whence it came) dwell in this corruptible and contemptible body? For answer, besides God's will, and for order of the universe. Lombarde faith, that by the conjunction of the soul with the body (so far its inferior) man might learn and believe 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. Quaedam colunt metamorpham, tempusque vicem formationem. The greatest man is but a little ayre and dust tempered together. What is man, faith One, but Naiaret, soul and body. Breath and Body, a pile of dust the one, a puffe of wind the other, no solidity in either? And man became a living soul.

Vers. 8. And God planted it on the third day, when he made trees for mans pleasure, a garden or paradise in Eden (whence Adam) in the upper part of Chaldea, whereabout Babel was founded. It was destroyed by the Deluge, the place indeed remained, but not the pleasantnesse of the place, cecidit refae, manet gloria. And yet that Country is still very fruitful, returning (as Herodotus and Pliny may be believed) the flood beyond credulity. He put the man whom he had formed, and forsooth he cast him not far from the garden, say the Hebrewes, to minde him, that he was not here to set up his reef, but to wait till his change should come.

Vers. 9. Every tree, etc. The Hebrewes think, that the world was created in September, because the fruits were then ripe and ready. Enter. The tree of knowledge of good and evil. A symbolical tree; by the eating of the fruit whereof Adam should have had Gaines his prospertity, his body should have been in health, at his face prospered. The tree of knowledge of good and evil. So called not because it felte either knew, or could cause man to know, but from the event, God forewarning his first parents, that they should know by woffull experience, till they were blam'd, what was the worth of good, by the wance of it, and what the presence of evil, by the face of it. In like fort the waters of Meribah, and Kibroth Hattaarah, or the graves of lift, received their names from that which fell out in those places.

Vers. 10. And there went one. Pliny writeth, that in the Province of Babylonia, there is burning and smothering a certaine lake or bogge, about the bigness of an acre. And who knowes, whether that be not a piece of Paradise, now drowned and destroyed?

V. 11. Where there is gold. Which though never so much admired & Ruddily acquired, as the guts & garbage of the earth. God is that which the baitted element yeilds, the most savage Indians, etc. Apprèntises work, Midianitish Camels carry, miserable and wowsome adovre, unhurtt Ruffians spend. It is to be wondered, that reading upon the Ministers we cannot contain them. They flye forth from heaven, and the beate of all them in Havilah, first 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 amours all things: but in the matters of God, money bears no matter, will feeth in no commodity, Job 28.15. Withe.
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men esteemed it as the stones of the street, 2 Chron. 1:15. children of wildness might not pasture it in their gardens, Mark 10. 9. Medes cared not for it, Eze. 13:17. and divers were set to keep rich and pleasant Palaestrae, ver. 18. So subject these mettis to see to encrease and defile us, that God made a law to have them purified, eee he would have them used, Num. 31:22, 23. and appointed the smutters and smutfe-dishes of the Sanctuary to be made of pure gold, to teach us to make no account of that, that he put to false offices, and is frequently given to bad men. The Spaniard found in the mines of America more gold than earth. Hallet were to that Country where God shall be our gold, and we shall have plenty of silver, Job 22:23. 25.

Ver. 15. To dress it, and to keep it.] This he did as without necessity, so without pains, without weariness. 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 brow. God never made any, as he made Leviathan, to sport himself only; or do as it is said of the people of Tophet, 'Scott,' 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 face) the thing that is good; and with how much the more cheerful: He is any one goeth about his business, by so much the nearer he commeth to Paradise.

Ver. 16. Commanded the man, saying.] God hath given man dominion over all the fowly creatures; and 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 he may freely eat.] The leafe need he had, to have been foulcr than after forbidden fruit, and to know his advice; good mother and wife, &c. But, not waters are fweet, Nimmer in saltem, &c.

Ver. 17. But of the tree, &c.] An expostulatory prohibition. God knew well where we are weak, and worst able to withstand; viz. about moderating the pleasures of our touch and taste, because thee befall us not as men, but as living creatures. Here therefore he lays a law upon Adam, for the trial of his love; which, left to his own free-will, he soon transgressed. Then shall he surely die, Gen. 2:17. 18. and, if he be not the first, he shall surely die, Gen. 3:19. And without doubt every man should dye the same day he is born: 1 the wages of death should be paid him presently. But Christ buys their lives for a reason. For which cause he is said to be the Saviour of all men, not of eternal preservation, but of temporal. For which respect, God is said 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 fakes. Symmachus renders it, Thou shalt not

Ver. 18. And the Lord God said] Had said, to wit, on the sixth day when he made Man, and there was not a meat help found for him. Then God said, It is not good, &c. and created the woman by deliberate counsel, as before he had done the man. Only there it was in the plural, Let us make, &c. [I will make thee a help meet for thee.] This is neither for his profit, nor for his comfort. Optimum solatis. I will make him a help meet for him, or, such another as himself; 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 in this life, Ps. 1. By continual society and cohabitation. 2. For recreation and education of children. And for the life to come.

Ver. 19. To see what he would call them.] If he had been permitted to name himself, it should have been probably, the Son of God, as he is called by St. Luke in regard of his incarnation. But God, to humble him, calls him Abel, (and after the fall)
Ennoch, that is, frail, forry man, a map of mortality, a maile of misery.

Verse 20. Adam gave names. A sign of his Sovereignty, Num. 33, 57, 41, an argument also of his wisdom, in giving them names according to their natures, as Hebrews well know. But for Adam there was not found, 27. God feth all the creatures before him, ere he gave him a wife: 1. That seeing the fexes, he might define to have a help in his kind, and nature also. Men should not marry, till they finde in themselves the need of a wife; 2. That seeing no other fit help, he might the more prize her.

Verse 21. And the Lord God caused a deep slumber. It may be thought that Adam, observing that among all the creatures there was no meet mate found for him, prayed in this deep sleep, or exalt, 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 fent forth for a wife; and it was but reason, for a prudent wife is in a man's mind. And he that findeth a wife, findeth a good thing, failth the Wife-man. A wife, that is, a good wife, for every married woman is not a wife, unless she be a help to her husband, and in the belt things especially. The Heathen well fail, that every man when he marrieth, brings either a good or an evil spirit into his house; and so its either a heaven, or a hell. And it is a device of the Rabbinists (but the morall is good), that in the names of Ish and Ishith is included Ish, the name of God; and that, if you take out Ish, and the whereof of that name confetts, there remains nothing Eth. Eth, fire, fire; the fire of delusion and braved, which burneth, and consumeeth to the fire of hell. It is not evil 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 fruits and royall gifts bestowed upon Adam; and God confutes not with him, to make him happy. As he was ignorant while himself was made, so shall he not know, while a second himself is made out of him: both that the comfort might be greater then was expected, as alto, that he might not usurp 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 took one of his ribs. The woman was made of a bone (fist}
hushold-fulte, as it were about it, till time produce it into the light of life. Adam was formed, Eve built; her frame conflits of rarer composicion, of more exact composition than his doth. And if place be any privilege, we finde, faith onethres built in Paradise, when his was made out of it. [And brought her unto the man.] Marriage then is of divine intitulation. The Saturnian-heretics finnily laid, that it was of the devill. And the blemish will never be wiped off from some of the Ancients, who to establish their own dole of I know not what Virginity, have written most wickedly and basely against marriage. Three things we have here out of Moses to say for it against whatsoever opposeth, e.o.c. Gods 1. Dixit. 2. Dixit. 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. Papils and others that disgrace it, appear herein more like Devils than Angels, if S. Paul may be judge, 1 Tim. 4:3 or Ignatius, who faith, If any call marriage a defilement, he hath the Devil dwelling in him, and speaking by him.  
Ver. 23. This is now bone of my bone, &c. This sentence (faith Tertullian, and after him, Beda) is the first Prophecy 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 aconcile kind of speech, especially, if overjoyed as Adam here was upon the first sight of the woman; whom he no sooner saw but knew, and threeup upon 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 late 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 assooned as he saw Eve, knew what the was, not by discoursing, but by divine revelation; so that we in the life to come. All the Saints shall fit 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? Christ alone faith we shall point them out, and lay. Yonder is Peter, and that's Paul: there are the Prophets, Apostles, &c. She shall be called Woman.] Or Alamem. of Man, as flesh of his flesh. He gave her her name. From his own, by taking away one numerall letter that stands for ten, and adding another that stands for five; to notcher infirmity, and duty of submitting to her husband.

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husband, whose very naming of her notes his submission.  
Ver. 24. Therefore shall a man leave his father and his mother, &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 Patriarchs of old through ignorance, or involuntary of that plain prohibition, Lev. 18:6. It is possible they might mistake the word (fusel) for one by blood, which was spoken of a killer by nature, as those clavels (to see her) and (during her life) do evidence.  
Ver. 25. They were both naked, and not ashamed.] Neither needed they. Sin and shame as Papils say, hopi and hereof, came in together. Cloaths are the enlignes 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 iron still thinketh on his theft; so we looking on our garments, should think on our sins.

Chap. III.  
Ver. 1. Now the Serpent was more subtil, &c.]  
A nd so a more fit instrument of that old Serpent the Devil, that deceiveth all the world. Good natural parts abused, The devil, prove rather as preeminent to imply (as he phratheth it,) and that Paulus prove their wisdom Cuphe sophia, as Amphioc speletch. Wit un-  
less a passion, is a fit tool for the devil to work withal: Neither is  
there a likeabler Art in all the shop of Hell, whereon to forge  
misery worse mischief; then one that is learned and loud, ingeniosum species, Silioo subhedral Wytly wicked. [And he said, That is the Devil the Sereate, as the Angel in Balamae Ab. Satam inus primo sedule  
Fustina, Serpens Hicnibus. By the ear he brought death into the major infidells-world: And God, to crese him, brings life in by the fame door: Hicinus, Texinus. For it is, Hicr and your souls shall live. The Dragon bites the tail, Elephants ear, and thence sucks his blood: Because he knows that  
Pia. 18, c. 25, to be the onely place, which he cannot reach with his trunk to defend. So here, that great red Dragon deel with miserale man- 
kind,
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hinde, setting first upon the woman as the weaker vessel (where the hedges is lowest, there the beast leaps over) and so climbing by Adam to his heart, as by a ladder; and I said before, out of Saint Gregory. [Tea, hath God said.] In the Chaldee, It is seen 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 pursuing with the Devil. Satan est femel videt amorem virum, mulies et mendax, et semper fallebit. Halter him up therefore, and stop his mouth soon, as our Saviour did. Or do, as the French say in their Proverbs, When the Spaniard comes to parley of peace, then double bolt the door. The Hebrews are said to make no conditions with the Spaniards, but such as are made at Seca, and sealed with great Oraculums, &c.

He fleeth with Satan in his own bowes, that thinkes by parling with him to put him off. [I say, God said, Ye shall not eat.] Here, he began his affliation upon our first-parents; here, upon Christ, Matt. 4. 3, with 4. 17, and here, he doth still upon us: Endeavoring to elevate the truth and certainty of God's 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 bitter Sophister) out of the paper-walls of the Scriptures, into the open field of fathers and councils, and ye shall do well enough with them.

Ver. 5. Neither shall ye touch it! This is of the woman's own addition, and of a good intention doublefied. For afterwards, when she drank in more of the Serpents deadly poison, from gazing upon the fruit, she felt to gazing after it, from touching to tasting. He that would not feed on fins near, must beware of the broth; keep that far from an evil matter, faith Apelles. Exod. 33. 7.

A good man dare not come near the train, though he be far off the bow: He dare not venture on the occasion, lest his tinder should take fire. It is ill playing upon the hole of the Alpe, or coming too near Heli-mouth: For by so doing, you may be tempted to drop in. Watch therefore, and pray too, that ye enter not into temptation, faith our blessed Saviour; and mark his restion: The spirit is willing, but the flesh is weak, q. d. Though the Spirit purge others, the flesh will fault, and be foiled: Witness the woman here with her self ye die. She held the precept in the utmost extent of it: But that which she failed in, was, That she minded the matter, and opposed not the commination to the temptation; and see how the Devil works upon her weaknes, as he watcheth for her haltings, and where to have us on the lip.

Ver. 4. Ye shall not die.] He faith not, Dying ye shall not die; or, Surely ye shall not die: This had been too plain a contradiction to that word of God, that had threatened allured 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 impugneth it: Whereas had God Word abidden in her, she had overcome that wicked one, 1 John 3. 14. The word is compared to muttered feed, which being mixed with vinegar, is (they say) a sovereign medicine against Serpents.

Ver. 5. For God doth know, &c. ] Id quod cum Deum non Pictetinus in latus, &c. verum. 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 faith hindereth them, all that may be. Here he envoys 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 envieth man the gift of Woldom. There is nothing more ufu with the wicked, than to make as they use, and to supposse that evil to be in others, that they finde to be in themselves. Calvinus (that impurebeaut) would thus in Cigal, not believe there was any chaff petition upon earth. And, I dare with all the rest, say (said Bonner to Hawkes the Martyr) that Cranmer would re: ill. 1441, cant, if he might have his living. So judging others by himself: For Papists apply themselves (laid our Proctor Martyr Mr. Rogers.) to the present state; yea, if the state should change ten times in the year, they would ever be ready at hand to change with it, and to follow the cry, and suffer utterly for sake God, and be of no Religion, then that they would forgo lift, or Living for God or Religion. [Then your eyes shall be opened.] There is an opening of the eyes of the mind to contemplation and joy: There is also an opening of the eyes of the body to consolation and frame, to see what. He promised them the former, but incudes the latter, and so comes. For Adam, let you, he, to the hundred now adays, by the having of Cotel Hain, a Dye, (a Saint Paul hath it) giving them an apple in exchange for paradise. Thus of old he comforted Abish and Cragaw with the same promise for victory; which when it fell out otherwise, he had a som saive hole Herod.
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hole to creep out, and save his credit by an equivocation. Thus of latter time's guiled Pope Silvester the second, allowing him that he thought never die till he came to lay Mais in Jerusalem; He, resolving never to come there, made no resound, but to live a long time. But if it not from what otherwise? For as he was living Mais in a certain Church in Rome called Jerusalem, fearing nothing, the Devil claym'd his due, and hid it. For he was there, and then taken with a strong favor, 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 Devil (selling his soul for the Popedom, and deceiving him with promise of long life) he bit the Devil he sold his own soul, and advised them so beware by his example. And was not Lestine the second, Prince of North-Siciles, as finely cheated? For consoling with a Witch he was told, that it was his delity to ride through London with a crown on his head. Hereupon he growing burdensome to the English borders, was in a battle overthrown. His head cut upon a stake, and adorned with a paper-crown was by a horseman triumphantly carried through London: and so the prophecy was fulfilled, "Anna Domina. 1182." [And ye shall be as Gods.] The Serpents Grammatical taught (faith Dominants) Deum pluraliter declinans, et Def, Dii, Thiir woman understood of the Trinity, as appears, perf. n. 2, but the Devil might mean it of the Angels. (To our Chaldean Paraphrast translates it) which had sinned, and now had wonderful efficiency of the good which they had left, and the evil wherein they lay.

Ver. 6. And when the woman saw. At this time, the Devil entered. How many thousand souls have dyed of the wound of the eye, and cried out, as Eve might here, so will, as perish! If we do not fear in the window of the eye, or the door of the ear, it cannot enter into our hearts. Filiis nubes in animam per eunctum, spiritum, quidam. Wherefore if these eye offend, they shall not sin. In Berth. "The death for any man is one of the xeroses concinibus, and for them too, if they see a man (though Quain. Adam, through a calamity) they do not suddenly seek out. She took of the fruit thereof. Whatever it was, whether an apple (as Berne) and others gathered out of Canaan 3) or a fig, as Theodorus, or a pomegranate, as Mahanaim in his Alcuarius, or a peach (not a plum or p. pericon) or Pommam Paradis, as the Syrians call a kind of fruit, adfuntus, etc. common amongst them: God created us of nothing, and we offended for E. and fell.
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34. &c. If God restrains not. Sure it is, we can stay no more from sinning, than the heart can from panting, and the pulse from beating. The first man defied the nature, and ever since the nature defies the man. As poisin put into a cup of wine differeth it, and makes it deadly, so Original sin poisoneth and defieth our whole man. And as the whitest ivory turns with the fire, into the deepest black, the sweetest wine becomes the fowrest vinegar: So here. The more unnatural any quality is, the more excusable will it be, as a cold wind from the south is intolerable, &c. So Adam, being in honor, was without understanding, and is Psa. 32. 11 now in worse case than the very beast that perisheth: devouring mortise, faith Termel: The beast, that die of the murrain, and so become carrion, and are good for nothing.

Ver. 8. And they heard the voice of the Lord.] Either speaking something by himself of that which Adam had done against his command; or who should say, Hath he beloved me so indeed? or else, calling to Adam in a mighty thunder, as to Pharaoh, Exod. 9. 21. or in a terrible whirlwind, as to Jeus, Chap. 10. 1 the better to humble him, and prepare him for a sermon of mercy and forgivenes. God poureth not the oil of his grace, face only into broken vessels. Christ came to cure not the sick, but the sick with sin: The Holy Ghost is poured out upon thirsts four all, but that, are robed and paved with the font of sin, and fear of wrath. As the way to Zion was by Sion, so unless we desire rather to be carnally secured, then spiritually comforted, we must pass by Sion to Bethlehem, by a light of our sin and misery, to a fence of God's grace and mercy. Walking in the garden in the cool of the day: God did not meet the man angrily, as he did Exod. 4. Moses in the sun, when he had much ado to forbear killing him, nor as the angel did Zalac, with a drawn sword in his hand to destroy him: Neither did he turn upon him, as David man upon Goliah, and cut off his head. But with a soft and flowing pace, (as if he had no mind to it) he comes walking towards them, to do Glory grace this his work, his strange work of relenting sinners; and that in Lk. 15. 21. at the day of Calvary, or towards the evening, as Saint Ambrose: it is the last, but not the last hope, how much? But when Jesus was raised up, they thought he was coming upon the mountains, slipping upon the hills, Lk. 9, 31, this is the sign, and the grace of my favor. God was not but six days in making the whole world, yet seven days in destroying one small faction. as Christ upon long since observed. He soonest

65.
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 fig-leaves then, was too short; for, here they run with their aprons, into the thicker, to hide from God. A poor shift, God wot, but such as is still much in use. If I have covered my transgressions as Adam, or after the manner of men, faith Job, then let this and this evil befall me. The bad heart runs from God, and would run from its own terror, as the wounded Deer from the deadly Arrow that ticks in his side; but reflecting ordinarily, truly, it is in danger to be prent 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, avows the blow, erg.

Ver. 9. Where art thou? Not, as if God knew not; for he searcheth the heart, and the bowels, all the secrets thereof. [Jehovah is the Father of lights, the great eye of the world, to whom the Sun itself, is but a snuff. He hath seven eyes upon his head; 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, whom we have to deal. Simple men hide God from themselves, and then think they have hid themselves from God, like the Seducers of the New Testament, they thrust their heads into a hole, when hunted, and then think none findeth them. But he searcheth (for one may do,) yet not finds) and knoweth. Psal. 139. 1. He seeth (for 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 harlots: Though they dig deep to hide their counsels, God can and will detect them, with a word or two, Psal. 29. 15. For hell and destruction are before him; how then can Saul think to be hid behind the buff, or which Adam behind the buff? At the voice of the Lord he must appear, will he nill, to give account of his fear, of his flight. Then doth (but untowardly) in the words following.

Ver. 10. I heard thy voice.] So he had done before his fall, and feared not. Are not thy words good to the upright? Micah 3. 7. Excellently Saint Amb. Afterward, etc. noble, quamlibet summum & ipsa nobis: Quamlibet in suis inimicos etc. immiserem habi. Servam rem Did. Yes, but I was naked, and therefore bid my self. This also was against my cause. There was another. in

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in the forest, which he studiously conceals; sic. The confidence of his sin. His verò non facit sinum, sed Dei damni in semetipsa. Exsultet ferae. He blames not himself, but God, for his transgressions, making him naked; and he verifies, that of Solomon, The foolish Prov. 23. 20. a son of man protereth his way; and then (to mend the matter,) his horns fretted against the Lord. O filly simple!

Ver. 11. Who told thee? His own conscience awakened and cited by God's voice, told him, (as the woman of Samaria said John 4. of our Saviour) all that ever he did. Before and in the act of sin, we shall hear nothing; but afterwards, Conscience will send forth a thrall and sharp voice, that shall be heard all the foul over; such as was that of Remon to his brethren. Did not I warn you, saying, I am not against the children, etc. The Books of our Confessions are now sealed up, and the world contents are not read by the Law: They remain as Letters written with the juice of Oranges or Onions, which are only to be made legible by the fire of Gods wrath. Then shall the wicked run away (but in vain,) with those words in their mouths, Who amongst us shall dwell with the devouring fire? Who shall abide by these everlasting burnings? Then shall they tire the Mountains with their hideous out-cryes, Fall upon us, hide us, crush us in pieces, grudge us to powder. But how can that be, when the Mysterious melts, and the Rocks are set adorer at the presence of the Lord, at the presence of the God of Jacob?

Ver. 12. The woman whom thou sawest.] Here he rejects the fault upon the woman, and throw her upon God, who gave her to be with him, or before him; or each another as himself, (with reference to that Leviticus Chap. 2. 20.) or a help meet for him. This she might have been to him, both here (that he ought to her) a manly guide in the way to Heaven. He should have rebuked her, as fed did the wicked wife, for transgressing God's Law, and tempting him to the like. Then had her sin been personal, reflected upon her self, and gone no further, had not she hearkened to her voice. But he not only did not thus, but instead of igniting his fault, seeks to transfer it upon God: That ifth he could not be like unto God in the divinity, which he aimed 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 God's mercy was then, and is still over all his own good, and our bad works.
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Verse 15. And the woman said, The Serpent.] Thus the \textit{Heh} never wants excuse: 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 curious Wood 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 poison of our hearts; that they will needs be naught, and yet will not yield, but that there is reason to be mad, and great hence in finding.

Verse 16. And the Lord God said to the Serpent:] The Serpent was not examined, because God would shew no mercy to him: But presently denounced, because of mere malice, he had offended. The Heathens called certain Devils 	extit{Belialen} or 	extit{Sebhies}. 

Evil becfei him, that evil becfei him: An 	extit{Evilone} that ad- viced 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, after, 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 duff for his diet; which is also, faith an Ancient 

\textit{Evilone} 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, 	extit{Belial}, like, he sets grey as an Ox; yea, duff as a Serpent, continually feeling 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 vp again: God shall cast them out of his belly, Job 40:15. He finisht every day the sin against the Holy Ghost, and shall lie lowest in Hell. Every soul that he drew thither by his temptation, shall be as a mith: he hang'd above his neck, to hold him down in the bottom his lake.

Verse 17. And I will put enmity.] Instead of that amity and familiarity, thou shalt here had with the woman. And here begins the \textit{Book of the Lord's Wars:} His hand is here upon his Throne, he hath solemnly sworn. That he will have war [not with \textit{Amalek} only, but] with the whole Serpentine seed, from generation to generation. There is also a capital stingery (faith

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(faith \\textit{Balaam}) between the woman and the Serpent: So that Bodin, 

Then, in a great multitude of men, if there be but one woman amongst them, he makes at her, and flings her about the heel. 

\textit{Pline} Plin. lib. 1. also tells us, That the falling-spite of a man, is deadly to Ser- pents; and that if a Serpent wounded a man, he is no more en- tertained by the earth, or admitted therinto. Other tell us, 

\textit{Sphæna} 

That a Snail fears and flies from a naked man; but pursues him when clothed or covered. 

\textit{Put an Chrifit,} and thou art safe. His blood, as 

\textit{Pulverin,} is a preservative against Serpents, Rev. 13:9. 

\textit{Plin. lib. 13.} \textit{Pulverin,} 

\textit{It shall bruife thy head.} And so kill thee quite; as a Serpent is not killed dead, till knockt on the head; which he therefore carefully faves with the hazard of his whole body. To clothe, or elevate at least, this sweet promiff (this grand Charter of our Salvation) the Devil, no doubt, devioted, and by his Fathers, the 

\textit{Pottis} divinad that frivolous fable of 

\textit{Hercules} his clubbing down the 

\textit{Lerannes} Serpent, and cutting off his many heads. But Christ alone is that stronger man, that, drawing the Dragon out of his Den, hath cratke his crown, destroyed his works, made him, to fall as lightning from the heaven of men hearts, and will treat him alive under our feet shortly, as he hath already done under his own, when flinging these principalities and power, 

\textit{Rom. 16:} 

\textit{Col. 1:17.} 

As in the mean while, till this be fully done, noble 

\textit{Hebrew} he may at our heel, but cannot come at our head. 

\textit{Acts} is said to have taken his death, by a wound in his heel. But he that is begged of God keps himself, and that wicked one (the De- vil) toucheth him not, 1 John 5:18. That is, 

\textit{Titus} qualitative, faith 

\textit{Capitis}, with a deadly touch; he toucheth not his ring to far into him, as to do him to death. For Christ (who is our life, Col. 3:4) can alfo die at the right hand of his heavenly Father, as in the heart of a faithful Chriftian; faith our life is hid with Chrifit in God; his life is bound up in his Children life. He shall make the broken horns of Satan tobe the Trumpets of his glory, and the Cornets of our joy. 

\textit{Titus} 

\textit{Rom. 8:} 

Not both his heels, but one only: So that he shall stand upon one, though hurt in the other; or if overthrown, yet he shall rise again, and be more than a conqueror, or over come him that 

\textit{Rom. 8:} 

overturned him. He is the Victor, that breaketh the head. 

When as he that bruifeth the heel (though he be an enemy) yet he layes along, and can do no great mischief there. And hereo,
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the trophies seems to refer, when he faith, Why should I fear in the days of evil, when the iniquity of my heart (that is, when the punishment of mine iniquity that reacheth but to the heels) shall condemn me? / All shall commend me about! / God will redeem my soul from the hand of hell, Psal. 40. 6, 16. I conclude with that memorable saying of a holy Martyr: If we had a lively feeling of the Serpent's poison, we could not but rejoice in our Captain, Who hath braced his head. What though the Serpent should his foot into our heel, and make us halt, yet let us go on, though halting to Heaven; Ten, turn with patience thence that is left before us: looking at Jesus, the Author and Finisher of our Faith. See,

Ver. 26. I will greatly multiply thy seed. The greatest of sorrows this is, as we are given to understand, both out of divine, and humane Writings. I had rather die in battle ten times over, than bring forth one once only, 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 child, was cast in prison for the Profanation of Christ's Truth. Now when the time came, that she should be delivered, and the cried out for extremity of pain; the Keeper of the prison asked her, Why do you make such a stir now? And how far would, two or three days hence endure to die at stake, or by the sword? She answered, Now I suffer as a woman, the punishment of my foe; but then, I should not suffer, but Christ shall suffer in me. In peace-offerings there might be extenuated, not so in sacrifices. In all sufferings for Christ, there is joy, not sorrow, when we suffer for our sins. [In sorrow shall they bring forth.] And in sorrow that thou bring up, after the birth, as Gen. 3. 16. Children are certain cares, but uncertain comforts. Eve had a great catch of it, when she had got a manchild of the Lord, the called him Cain, a poffition, as David did Abijam, his Fathers peace. But

Libera sunt ducibus aequantibus, ac Tertul. Iniquos, amen, volebamus.

Bailor: angustia est bona, saepo.

Excellent St. Gregory, Ansec portum liberis sunt conscribo, in paucis deluro, poe portam laborios. [And he shall rule over them.] Yet not with rigor. She must (though to her grief and regret) be subject to all her husbands lawful, both commands and solicitations. But he must carry himself as a man of knowledge: towards her; and make her yoke as easy as may be. It is remarkable, That when the Apostle had bid Wives submit to your own husbands, etc. He doth not say, Husbands, rule over your wives, (for that they will do falt enough without bidding,) but husbands love your wives, and be not bitter unto them.

Ver. 27. Because thou hast hearkened to the voice of thy wife. Our English Historian, relating the deadly difference that fell out betwixt those noble Squires, (the Lord Protector, and Sir John the Admiral his Brother, in Edward the first time) through the word in the life infliction of their ambitious wives, passionately cries out, O of K. Edw. 6. wives! The most sweet poyson, the most defiled evil in the world, Oe. Woman was first given to man for a Conforter, faith be, not for a Counselor, much less a controller and director. And therefore in the first sentence against man, this caufe is expressed, Because thou hast obeyed the voice of thy wife, etc. [Curfis est thunders in rh. fr. Jut.] Hence the Greeks and Latins borrow Aaron to arrow their words for ground of the Hebrew word that signifies sound of the thunder. The curse of emptiness and unsatisfying his eyes upon it, Alas! that no man hath enough, though never too 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 cheerful, since Adam's fall. At this day it lies bed-ridden, waiting for the coming of the Son of God that it may be delivered from the bondage of corruption.

Ver. 28. Thorns also and thistles. [Ut quae dixit, quod terra hiberna fruens tribus germinantis subintelligendum fuerit, se Pater et filia, & suffossus tributum omnium superbservarit. The Patriarch dethroned of Medeum et ne clestion, daughters from the water they called for, had drawn. Rudeness he had no respect, either to sex or condition. Did 5. 2. Thole Church of Succoth, were worthily thrashed with thorns of the wilderness, and with briers, and thereby taught better manners. [Tum sunt iatus et herbic fidelis.] 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 dyes, to eat husks with hogs, as the Pudigial, or at least, graze with the Ox, Ps. 39. 32. This is brave, and be glad of it too; as our Ancellors, who though they fed not at first on acorns, as the Poets fable, yet if they could get a dish of good green herbes, they held themselves as well provided for, as if they had all.

V. 19.
Verfe 19. In the streat 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 forces to sweat out a poor living, to humble themselves by just labour, to sweat either their brows or their brains; (for the latter also is a fore occupation, Eccles. 1:13. and the Misilum togl is compared to that of those that cleave wood, or work hard in harvell.) 1 Thess. 3:5.

Verfe 20. Adam called his wifes name Eve. That is, Life-giving. Not, per asperos as some would have it, much less out of pride and lomack, in contempt of the holy divinity denounced against them both, that they should surely die, as Rom. 5:12. would have it; but because the woman be mother of all living, whether a natural or a spiritual life; and likewise for a titilmony of his faith in, and thanksfulness for, that lively and life-giving giving oracle, ver. 15. The mother of all living. Have we not Adam? Gen. 2. all, as one father, Mat. 22:9. so, one mother? Did we not all, Gen. 1:26. tumble in a belly? why, do we then deal treacherously every man against his brother? ver. 16. This one consideration should charm down our railing and boylng spirits one against another, asid Acts. 13:8.

Verfe 21. Curt of skus and clothed them. God put them in leather, when yet there was better means of clothage, to humble them doublely, and draw them to repentance. Whether God created thee skins anew, or took them off the backs of sheeps and goats killed for sacrificed, 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 clothed: no more did those Worshippers of whom the world was not worthy, Heb. 11:37. And surely, howsoever our condition and calling afford us better array, and the vulgar use a Boshetian curfawn upon every good lust (purpuram magis quam Deo colunt), yet we must take heed that pride creep not into our clothes, those ensigns of our fin and fame, sift our finesse in our finness; our neatness our naivelike. It is a fore sign of a base mind, though in high place, to think he can make himself great; with anything that is leef then himself, and win more credit by his garments, then his graces. St. Peter testeth women, (who many of them are too much addicted to over-much fineness) to garnish themselves not with gay clothes, but with a meek and quiet spirit as Sarah did, and not as those mincing dames, which pride the Prophet inveighs against; as punctually as if he had viewed the Ladies wardrobes in Jerusalem. Rich apparel are but fine covers of the foulest flame. The world is Natures garment, the best but follys garnish. How blessed a Nation were we, if every fleshly fin did cover a sanctified soul; or if we would look upon our clothes, as our first parents did, as love-token from God; Num. 15:37.

Verfe 21. The man is become as one of us. A holly tees of mans
that he should strive with God about his going out, I believe not. This garden planted nearly for his pleasure, and all the benefits created for his life and service in six days, he left in six hours for home; in nine, for other; the same day he was made. Lay All, almost: What cause have all his sinfull pesterity to distrust themselves? And how little cause had that blasphemies? Pope to set his mouth against heaven, when being in a great rage at his 3. Steward for a cold Peacock not brought to table according to his appointment; and defied 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 call our first parents out of Paradise for the fame, why may not I, being his Vicar, be angry then for a Peacock? Is. xiv. 5. & Mic. xii. 13. that mouth of the Beast that speaketh great things and lieth. blasphemies? Rev. 13. 5.

CHAP. IV.

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

O R, that famous Man the Lord, as if he had brought forth the Man Christ Jesus. There were such persons as for Cain was of that wicked one, the Devil, & 2. Thess. 2. 9. as all reproaches are, & 2. Thess. 3. 7. Cain the Author of the City of the World, faith Augustine, is born first, and called Cain, that is a possession, because he buildeth a City, is given to the care and pomp of the world, and perfects his brother that was chosen out of the world. But Abel, the Author of the City of God, is born fe. Aug. de civ. cond., called Vanity, because he saw the worlds vanity, and so, before 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 text (faith Hugh Broughton) Cain and Abel contain in their names advertisements for matter of true continuance and corruption. Cain betokeneth possession in this world: & 3. Bulk. Bohe. And Abel betokeneth one humbled in mind, and holding such possession vain. Such was his offering, sheep-kind, the gentrify 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...
yet can have no continuance) and followed after bodily lusts; therefore the blessed God favored him not. Thus far he out of
the babbling. Another English Diver hath this note upon that.

Yet his Misd words, I have gotten a man from the Lord; Jehovah. Adam and Eve were all about the composition of Cain. His foul 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 skillful Artificer
makes a clock of all his essential parts most accurately; surely he
leaves the putting of all parts together to his unskillful apprentice,
who jumbles together the several joints, that all falls to pieces,
and can no time at all, when every wheel running backward-
ward. So God most artificially fills perfects both body and soul
but our accorded parents put all out of frame, and set every part
in a contrary course to God will. Sin is propagated and pae-
ceeds 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
foul come.

Ver. 3. In prose of time.] That distance of time between
the creation, and the general flood, Varro the most learned of
the Romans calleth Mido obscure or unknown, because the Hea-
then had no Records of that, which we now clearly understand,
to have been then done, out of the Holy Scriptures. [Cain brought
the fruit.] They brought their sacrifices to Adam, the high
priest of the family, who offered them so God in their name.
So in the Levitical Law, though a man 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 man herself, as the rich man; Or to teach, that none
may present his service to God, how good soever he may conceive
it, but in the hand of the high priest of the New Testament Jesus
Christ, the just one, who will not only present, but perform
the poorest performances of an upright heart, with his
odor.

See Num. 18. 12. Far taken for the fault of all things.

12a, Mark.


Ver. 4. Of the firstlings of his stock.] He brought the best of
the best, not any thing that came nearest to hand, as Cain seems to
have done; nothing good enough, said those rigid worthies that call
breath-money into the treasury. But curst he
that covet, that hath a male in his flock, and afterward in God's
right thing. Offer is now to thy Prince, will be he content with
thy

Ver. 5. But to Cain and his offering. &c.] Because he
brought not present, and paid no perfumes, as Luther hath it; who Luth. in Part.
also calleth Cain's gifts, that offer to God the work done, but
not do offer themselves to God. Works materially good may
never prove fo, formally and eventually. That which is fair to God,
man, is abomination to God. He rejected the Swan for sacrifice, he
Lect 11. 10.
was under a white feather, it hath black skin. Sord in conspectu
hominum good judges in confessio opuscul., faith Gregory. A thing
may shine in the night from its ruggedness.

Ver. 6. Why is it his countenance faded? 1] Why doth lowe and
look so like a dog under a door? Venas fugae heater pictus, De Hef, Sef, et alcu
fieval et hominem non procula solvit. He was discomfited at God, Amon, Colal,
and displeased at his brother. He looks but lowe and fallen upon
him, and God takes him up for it. He favours his little ones,
that he cannot abide the cold wind should blow upon them. The
sun must not shine them by day, nor the Moon by night. The
Psal. 11. 3.
North and South must both blow good to them. Better a mill. Can't ache.
fits, or, then offend one of their little ones, be it but a
woman.
A Commentary upon Genesis. Chap. 4.

Revel. 15, 1. frown or a flump. Better anger all the witches in the world, then one of God's zealous winewelle. For there goeth a fire out of their mouth to devour their enemies.

Ref. 7. Silence at the door.] Like a great ban dog, ready to pull out the throat of the foul, as thou but look over the harch. Say this dog be asleep for a while, yet the door is for constant paws and paws, and so no fit place for any long fleec. Your sin will surely find you out (faith Molier) as a blood-hound, and haunt you like a hell-hag, as the Beast could say. Nemo crimine

Rom. 11, 8. [though in pellere, qui non idem Nemesis iactare.]

Ver. 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 judge, nor World to come, nor reward for Justice, nor vengeance for wickedness, &c. Certainly it is, That those that are set to go on in sin, do say hold upon all the principles in their heads, and imploy them in unrighteousness, that they may sin more freely; they muzzle the mouths of their confessions, that they may satisfy their lusts without control. But had Zimri peace that flew his matter? or Cain that flew his brother? Hath any ever waxed fierce against God and prospered? Job 9, 4. [Cain rose up against Abel his brother and slew.] So. Cain was the devil's Patriarch, and Abel the Churches Protomartyr. It is not long since Alphonse Dianius, a Spanish, an Advocate in the Court of Rome, came from Rome to Nuremberg in Germany, to kill his own brother John Dianius, a faithful Professor of the Reformed Religion, and a familiar friend to Baxter, who gives him an excellent commendation. But it is worth observing, faith One, That the first quarrel about Religion arose from the zeal of Moses, who refused to eat the unclean, and said to the Lord and the people, I am not able to bear the burden of Israel. John 3, 20: The seventh of France, Author of that bloody massacre of Paris, died of exceeding bleeding. Richard Mr. Camden the third of this Kingdom, and Q. Mary, had the shortest Edict. 1651.

Biblic. rions to kill one Person, then seventy Christians. The Jew can better brook a Heathen then a Christian; they curleus in their daily devotions, concluding them with a Malediction Domine Neacerere. The Pope will dispence with Jews, but not with Protestants. Lutherans will forgo Join hands with a Papist then a Cato. See D. Day on Cor. 1, 13. 10.

Ver. 9. I know not: Am I my brother's 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 churchills dogs will be barking.

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All. or Men. Bk. 14. What hast thou done?] Here God appeals to the murderers conscience, which is instead of a thousand winewells. As oft as we feel the secret tumults of our own hearts for sin, think we bear him that is greater than our hearts, lying to us as here; What hast thou done? And that there is no good to be done by denying or dawbling, for he knoweth all things, 1 John 3. 20. and requireth that we should see our sins to confession, or we shall fee them to our confusion. [The voice of thy brothers blood.]

Bk. 12. The blood of one Abel had so many tongues as drops; and every drop, a voice to cry for vengeance. Give them blood to drink, for Rev. 16. 6. they are worthy. Charis the ninth of France. Author of that bloody massacre of Paris, died of exceeding bleeding. Richard Mr. Camden the third of this Kingdom, and Q. Mary, had the shortest Edict. 1651. signatures of any since the Conquest; according to that, Bloody and Phil. 51, 21, decreispul men shall not live out half their days. Ann. 1586. Walsh Bishop of Offay in Ireland, a man of honest life, with his two servants, were Rubed to death by one Donald, an Irish old 111. 244. Souldier, which he gravely admonished him of his foul adultery; 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 Spanish.
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Spanish shortly after slain himself, and his head presented to the Lord Deputy of Ireland.

Ver. 11. And now they are cursed.] The Pope contrarily blesteth and faileth to torment their Country, and murderers of their natural Sovereigns, as Ravilliers, and others. Aphonius, the shoemaker of the Devil. Aphonius Diareus, 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 Secur reporteth. But, driven thence by the terrors of his own guilty conscience, like another Judas, he afterwards hanged himself under the neck of his own Mule, for want of a better Gallows.

Ver. 12. A fugitive and a vagabond, &c.] The Patriarchs were Pilgrims, and it stood not long in a place. The Apostles also were hurried about, Rom. 15. 19. and had no certain dwelling place. But first, God number their faithings, Psal. 50. 8. He kept just reposing them in his Count-book. Secondly, Their hearts were fixed, trusting in the Lord, Psal. 11. 7. They could call their souls to rest, when they had no rest in their bones. And flee up to Heaven with the wings of a Dove, when hunted on Earth as so many Patridges. So could not Cain the stratify. He was not more a fugitive in the Earth, then in his own conscience: Fain he would have fled from the terrors of it, but could not: he was ang stated to it, and must abide by it. Hence the Greek translates this Tear, Σικνίζοντας και θρομμάζοντας, and Psal. 11. 7. to the leaning of the Lintel at the preface of the Lord, Psal. 64. 6. &c. And this (in all probability) was that mark, that God set upon him, v. 15. Not a Barm in his forehead, as the Jews, but a horn in his conscience, such as God vexed the Heuies with, Exod. 23. 28. flinging them with unquestionable conviction and horror. For assuredly a body is not so tormented with flings, or tones with stripes, as a mind with remembrance of wicked actions.

Ver. 13. My punishment is greater than I can bear.] Or, Mine iniquity is greater than can be forgiven. In either sense he sins exceedingly, and were perhaps then in flattering his brother, whether he murmur against God's justice, or despair of his mercy. Mine iniquity is greater, &c. Menstrui Cain, faith a Father, Cain did not say so, because it was so. But it was so, because he said so. Delfpair is Satan's master-piece; it carries men head-long to hell, as the Devils did the herd of Swine into the deep; witness Gen. 4. 15. &c. Judas, Bemulius, Latimus de Lamin, Johannes de Canis, our St. John. English Hebrums, a covetous Oppressor, who made this will. Isolda in hand, yield my goods to the King, my body to the grave, my soul to the hog. [iconis devil.

Ver. 14. From the face of the earth.] That is, of this earth, this country, my Father's family; which in the next words, he calls God's face, the place of his public worship, from which Cain was here justly excommunicated. And therefore, Sain Judas will light heavy upon all such, as going in the way of Cain and not wishing to hear of their wicked ways, do wilfully abstem 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 prorose their souls, as it did Cain's here; in whom was fulfilled that of Elisha, 2. Kings 13. 22. A dreadful sound was in his ear. Left in his prosperity the destroyer should come upon him. He believed not that he should return out of darkness, and he waited for of the sword. [Every one that believeth me, shall fly me. And when Peron, made off extra legem vitissentis, quaeque meruissetus semper expellens: Fat Swine cry hideously, it but touched or medled with, as knowing they owe their life, to them that will take it. Titus felt the remorse of conscience so violent, that he protested to the Senate, that he suffered death daily. Whereupon Tacitus says, he made this good note, Tandum lexura & flagitia in supplicium vertit. As every body hath its shadow appertaining to it, so hath every sin its punishment. And although they escape the lath of the Law, yet vengeance will not suffer them to live, &c. As Acts 28. 14. the Barbary Isles, rathily confined 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 always 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. Pusilus Vespul shows wrothes of his dream that night before the battle- field, where he was slain. That he thought that all the devils in hell, pulled and bailed 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
that bred those terrors. It is as proper for fin 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 fowrth of filthy luks and luggisious courses, and eyes grieving and gundring upon mems towards, many times in the rute of all their jollity. This makes men calle for amintirell, Belame for his outcropping cups, Cain for his to workmen to build him a City, others for other of the Deivls aynslyes, to put by the pangs of their wounded spirits, and thrubing confectiones. Charles the ninth, after the massacre of the Francys could never endure to be awakened in the night without midstick, or some like distraction; he became as terrible to himself, as formerly he had been to others. But above all, I pity the love of their souls, who serve themselves as the Jefine in Lancashire, followed by one that found his glove, with a desire to reforrime him. But purled inwardly with a guilty conscience, he leaps over a hedge, plunges into a Marie-pit beside it, unseen and unthought of, wherein he was drowned.

Ver. 15, The Lord [sa a mark, etc.] Some say it was the letter Tav; others, some letter of Jehovah: probably, it was the perpetual trembling of their hands, and whole body; the very sight whereof made people pity him, till at length he was fain, say some, by his nephew Lamech. Cedramus tells us (if we may believe him) that Cain took his death by the fall of a house in the year 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, faith 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 inviting and enticing him to do well, ver. 7, hath now Power and Talent for his gods, as Laissianus reporteth of Tobias Heleusus, who had pothepantly derried the devotions of his preeceefour Numa, as here Cain had done his brother Abel.

Ver. 16. And Cain went out from the presence, etc. But whiter could he goe from Gods Spirit? or whither could he flye from his presence? From the presence of his power he could not: Enter, preserter, Dom he & whig potenter. God is not very far from any one of us, faith St. Paul. Not to far surely as the birk is from the tree, for all things consitn in him; so that

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that a wicked man cannot wag hand or foot, without his privy. But it was the presence of his grace, and use of his Ordinance that this wretch fled from, as did likewise Jonas (in that, as wife as he) going out of the grace of God into the warm sun, as we say. God leet the Jonas home againy by weeping croes, and made him feelingly acknowledge (for it had like to have coll him a chosung) that Jonas 1. 4. they that observe lying vanities, as he had done, forsake their own mercies. But Cain lasted hlim in the land of Nod, and there fell to building and planting in contempt, as doth some of the divine doom denounced against him; or rather to drown the noise of his conscience, as the old Israelites were wont to do the noise of the heavens in time of thunder, by tingling their greatest Bells, and letting off their greatest Ordinance.

Ver. 17. And he builded a City. So, many drown theirselves in each business, or fennell pleasures, and all to put their melancholy lumps, and heart-qualms, as they call them; indeed, to muffle up the mouths of their horribly guilty consciences: So 2 Peter 2. Placat, when Zion's 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 not so high, yet within the walls would undermine all. Besides that, one small drop of an evil conscience troubles a whole sea of outward comforts and contentions: a conscience whereof would no more ease conscience then a fallen flocking would doe a broken leg. Silly are they that think to glide away their groans with games, and their cares with cards, etc. [Called the City after the name of his son Enoc] That he might be filled, Lord Enoc 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. Abimelech by his pillar, Cain by his city, Enoch (which St. Augustine finely makes a figure of Rome, because both of them were built by a patriarch.) Their Phil. 4. 11. inward thoughts, faith the Pfalmtaf, 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 them selves upon their poelfiions, but the third horn feldome he generates ever owes them. Hence houses and lands, fift matters for off, Lucian. (Olim eam Menipp, nunc Spanfippi, etc. Said that house in the Apologie.) God justly crosstle their inhabitants of the earth, as Rev. 11. they are called, in opposition to the Saints, whose conversation is in.
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Ver. 19. And unto Enoch was born Irad: and Enoch had a son called Mehujael; and to Mehujael was born Jared; and Jared was a father of Henoch; and Henoch was a father of Noah, the father of the Arabians.  

Ver. 19. Enoch gave birth to Irad, who then gave birth to Mehujael, who then gave birth to Jared, who then gave birth to Henoch, who then gave birth to Noah, the father of the Arabians.

Ver. 19. Enoch had a son called Mehujael; and to Mehujael was born Jared; and Jared was a father of Henoch; and Henoch was a father of Noah, the father of the Arabians.

Ver. 19. And Enoch had a son named Mehujael; and Mehujael had a son named Jared; and Jared had a son named Henoch; and Henoch had a son named Noah, the father of the Arabians.

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Which to prevent, the Hebrews, when they received any new Persian into their Church, they brought him before the Sanhedrin, lest he should attempt any misuse of the power of the higher priest's wife and daughter. How much better it was, for the avowal of his over-sight, if every man of them had his own wife. 

Ver. 19. Enoch was the father of Irad; and Irad begat Mehujael; and Mehujael begat Jared; and Jared begat Henoch; and Henoch begat Noah; and Noah begat the three sons of Japheth, the sons of Ham, and the sons of Shem. 

Ver. 19. Enoch was the father of Irad; and Irad had a son called Mehujael; and Mehujael had a son called Jared; and Jared had a son called Henoch; and Henoch had a son called Noah; and Noah had three sons called Japheth, Ham, and Shem.

Ver. 20. Which, with the consent of the local authorities, they carried him to their council, where he was examined and judged.  

Ver. 20. And Noah had three sons: Japheth, Ham, and Shem. Japheth was the father of the Arabians; Ham was the father of Cush, Pekah, and Zimri; and Shem was the father of Eber, Aram, and Uz. 

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Ver. 23. If Cain said that evil, he is avenged [verse 15, 17, &c.]. Theological Lamech's brag, 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 1 evils against me. He have the odds of him, fevonty to fevonty, to Jacob interpretes it. A desperate expression, and somewhat like that of Pope Julius the third, above-mentioned in the last note upon the former Chapter; whereto may here be added, that the same Pope being forbidden by his Fh, sitan to eat Swine flesh, as being nymofme and nought for his gout, he called to his Steward in a great rage, and said, All the men. Bring me my pork-fish, al defitto di dio, in despite of God. Of 1417. wretch!

Ver. 25. Sic vos atque vos defecit alter Amor. Dead bones may revive, and out of the ashes of a Phoenix, another Phoenix spring, Pauco fiscas nato Phe- nico, &c. The two witnesses that were killed, received the spirit of life from God again, Rev. 12. 11. John Baptist revived in with many our Saviour, in the midst of spreading Loued, one of them being cut off, with this Palms堕灭 of the Protestants. The Papists gave out that when Luther dyed, all his feet would dye with him: and when Queen Elizabeth's head was laid, we should have strange wakers in the same England. A false Jesuit in a scandles libell published it, that the wishet that she might after her death, hang a while in the ayre, to see what thriving would be for her Kingdom. But the both lived and dyed with glory: her rightfull succession 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 feed of our Church, of which I may say, as he of his City, Vota tamens vicint, evocantque Troja refugia. Obstinate despites the vaina damos.

When the Devil and his Imps bad got Adam 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 up
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up a Seth, instead of Abel, and so cut the devil's comb, confines his confidence. He will have a Church, when all's done. The Pope could tell the Turk so much in a message.

Ver. 2. Then began men to call upon, &c. Publicly, 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 Carniæ, who paid unto God. Depart from me, &c. Job 12. 17. This Job speaks there of these wicked, which were cut down out of time; their foundation was overthrown. With the flood, Ver. 16.

CHAP. V.

Ver. 1. This is the Book of the generations.


This is much insinuated, that it may be much observed, and we much mumbled, that there have parted with so fair a temple; driving 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 Spirit and Spirit, by his Value and Virtue.

Ver. 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 only for the propagation and pleasure of men, &c. Add therefore, they fitter them not to enter the Synagogue, but appoint them a gallery without. Thus they very not knowing the Scripture. See the Notisons Chap. 2. 21. 22.

Ver. 3. Adam lived one hundred and thirty years, and begot.

This was a great tryal to his faith, to wait so long for a better issue, when the Canaanites bred again. erected cities, and perhaps meditated Monarchies. After his own image. Corruptus corrigitur: For he that can bring a clean thing out of an unclean, faith. Job 14. 4. That which is of the flesh is flesh; faith our Saviour, and John 3. 5. we can say no better of it. This is hard to persuade men to; for each one is apt to think his own meat good silver. And a dead woman will have four to carry her forth, as the Proverbs hath it. The Pharisees, bad enough, though he be, yet is very brag of his good estate to Godward: And O saith he, O saith he, Who is there like unto thee, 10 who has not a better Saint Asaph, for whom admires, Demitri, made to demniere pote me; led was amiss, and wot I am who I am; one hath destroyed me, but of thee is my help; my safety here, and salvation elsewhere. Lord I am. 11

Ver. 4. He begat sons and daughters. Philo and Epiphanius give him twelve sons. Bed in thirty sons, and as many daughters.

Ver. 5. Nine hundred and thirty years. Till the fifty fourth year of the Patriarch Lamech. In all which time, he (God's self) in the midst of his good nephews, in all these things, which himself had learned from God's 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 Rom. 11. 7. whatsoever profitable Doctrine, Discipline, Skill and Wisdom, is in the world: And he said. This is not in vain so often iterated in this Chaphere, for there is in him by nature, a fitter concept 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 hope. We can see death in other men's brows, but not in our own botomes. It must make forcible entry, and break in violently. God must eat men in the midst, twain, and thrice thrice twain from their bodies; ere they will yield Matt. 24. 11. to die. The beds are too backward, and would not be unclothed, but clothed upon, if they might have their will. Moses himself
prayer. Lord teach us 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, whither they will or no; for naturally they hang off, and would not come to any rich bargain. How needful is it therefore to be told us, that Adam died, that Seth, Enos and Cainan died. Or, That this may be, as a handwriting on the Wall, to tell us, That We must all dye, and come to judgment.

Ver. 9. Enos begat Cainan.] Enos, that is, Sary mass begat Cainan; i.e. A man of forrowes. Thus the Fathers, though long-lived, were not unmindful of their mortality and misery.

Ver. 20. Nine hundred sixty and two yeares.] Rashi Lashi, "Genesis Chorn. citate Gemarobdo, longevitatem patriarcharum opus providentiae, non natura appellat. Their children also, that they waited so long for, were not more the image of their bodies, than of their faith.

Ver. 21. All the days of Enos, were three hundred sixty and five years.] So many years only lived Heunex, as there be days in the year. But what he wanted in the shortening of his time, was made up in his son Methuselah the longest live: 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 Patriarchs, that survived him, against the fear of death, and the crooks of life; Sith in Heunex (what discouragement forever they had in Abel's 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.

Ver. 22. And Enos 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 course of the times; not only not swimming down the stream with the wicked, but denouncing God's severest judgment against them, even to the extreme curse of Anathema Maranatha, as Saint Jude tells us. Secondly, By his death he condemned them: In that he bannered his Testament of God's grace and glory, in his wonderful translation, did not affect and move them to amend their evil manners. The Heunex did hear somewhat afar off, concerning this Candidate of Immortality, as the Ancients call him, and thence grounded their Apostles' Evangelion faith, That their

Chap. 5. A Commentary upon Genesis. 61

Asta was Henoch. as their sona was Neth. And how fayre are Geese! And the Papists called Heunex by Saint John, Rev. 11. 2. Sith bene

Ver. 27. And all the days of Methuselah,] He lived longest of any, yet wanted thirty one yeares of a thousand. Nemo pasturus animam nisi sua se propriam, quidnam quidque, that die we never so long here, and grow we never so fast in Grace. Hence upon these opinions we cannot possibly be perfect, till we get to Heaven. Henoch lived as perfect, long in a little time; and foreseeing the flood, named his son in all peace, Methuselah; that is to say, He dyeth, and theark (or flood) Oceana quae. methusah. 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 live. 17. 1. come: And their death is a far preferable of an eminent calamity.

Hepp! could not be taken, whiles Augustus lived, nor Heidelberg while Parac. Senem faramus terrae, Hab. 6. 12. The Janua, holy Seed upholdeth the State. Abysse funtions non stant non temerit. The innocent shall deliver the land, and it is delivered by the pureness of thy hands alone, Job 22. 50. When, one fomer destruction made good, Eccles 9. 18. Ambrosio is said to have been Paulus, Nelan, the Walls of Italy. Stillic the Earl said, That his death did in the Ambro, threaten destruction to that Country.

His patron or, mercer we speak shall please in use.

Ver. 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 Chrift: A pardonable error, proceeding from an carnell desire of fixing his day, whom their souls loved, and longed for: Solvante promissorum aegoff, Heb. 11: 11, and waiting for the consummation of Israel, Luke 2: 21.

Ver. 32. And Noah begat Sem, Ham, and Japheth.] Twenty years he had heard from God, that the world should be destroyed, before he had any child. Here was the Faith and patience of Rev. 14: 10, this Saint. At length he hath Japheth first: Though he be first, named, because he was in dignity preferred, before his brother, to be grandfather to the Messiah. Now any relation to Christ, nobledeth either place or person: If it were an honor to Mark to have been Barnabas his followers son, what is it then to be allied to the
Chap. VI.

Verse 1. When men began to multiply.

Not good men only, but bad men too; who therefore took them more wives than one, that they might multiply again.

A numerous offspring is no sure sign of God's special favor. It is well observed, That when God promised children to Abraham, he said, Thy wife shall be as the vine, and the children as olive plants: Two of the best fruits, the one for clearing the heart, the other for clearing the face; the one for sweetness, the other for savor. Blessed is the man that hath his quiver full of fowls, as are the arrows of a strong man. Whence it follows, That they must have more in them than nature; for arrows are not arrows by growth, but by art. So they must be such children, the knottiness of whole nature is refined and reformed, and made smooth by grace. This workmanship of God in the hearts and lives of children, is like the graving of a Kings Palace, or the polished corners of the temple. Psal. 144. 12. This preserves Jacob from confusion, and His foes from waging war. This makes religious parents to sanctify God's name, even to sanctify the holy One, and with singular encouragement from the God of Israel, Isai. 59. 21, 22. It never goes well with the church, but when the Son marries the Mother, Isai. 62. 5.

Verse 2. That the sons of God saw the daughters of men. Sons of God, such as had called themselves by his name, Chap. 4. 26. his peculiar profane people, called Sons of Jehovah, Deut. 14. 1. yea, his first-born, and to higher than the Kings of the earth, Psal. 18. 15. 17. 18. 39. 27. Hence Dan. 7. after mention made of the four monarchies, a greater than them all succeedeth; and that is the Kingdom of the Saints of the most high. Sapiens at large: he meaneth; all that have made a covenant with him by sacrifices, Psal. 50. 5. Now we read of sacrificing Solomon, Isai. 10. Solomon in Isai. 33. 14. prostitute professors, Matthew 7. 23. That, though called Israel

Israel yet, are to God as Ethiopians. Amos 9. 7. Such were the children of God. [Sing the daughters of men, that they were fair.] Beauty is a dangerous bait, and lust is sharp-sighted. It is not safe to gaze on a fair woman. How many have died of the wound in the eye? No one means hath so enriched hell, as beautiful faces. Take heed our eyes be not windows of wickedness, and loop-holes of lust. Make a covenant with them as Joab: Pray Jer. 31. 5, against the abode of them with Daniel, and curb them from fornication. Psal. 19. 37. hidden objects, as Noah's ark, which had learned the liberal applications to nurture his eyes, as himself tells us. See the Note on Chap. 3. 6. [They took them wives.] Of their own heads without God's license, or parents consent, as Jaffa did: And of all which they chose, that is, that they liked and loved. Thus, as some refuse some marrow by their ears, upon mere heart-say; others, by their hands of obvious, fingers ends, for money: so the gallants married by their eyes, infant procreation, such as they were led by the lust of their hearts, and sight of their eyes, as wise men, also of Solomon's yonker; not considering that favor is deceitful, beauty, generosity, vanity, etc. And that many a woman is like Helen without, but in person. Hebrew. anon, or an Earnest put forth covered with silver-droog, from Ezek. 19. 25.

Verse 5. My spirit shall not alway strive. That is, I'll consult no longer, but resolve to slay them as some glost it. Or, I'll pull the sword out of the sheath, the soul out of the body; as others gather out of the Hebrew word here used. But they do so until he becomes bitter (over my mind) that means it thus; My Spirit, whereby I hate them, shall take them to throne and cast them, by Note and other Paronym, to those spirits Nada Vagina (once in Pleasure, now) in prison, but prevailed not, shall not arise. 1 Pet. 3. 18. way to thrive with puerile men by preaching, disputing, convincing, in the mouths of my servants, whom I have sent unto them; nor in their own minds and conscience, by inward checks and motions, which they have made no good use of. Delicatissima offina Dei. Grieve it once, and you may drive it away for ever. Paul distinguishes it bloweth what it lieth, and will not be at your whistle. [For vena, quis that he also is full.] He is therefore the worse, because he ought to be better. God expects singular things from his people, and takes it ill, when they are carnal and walk with men, 1 Cor. 3. 3. They should be higher then others by head and shoulders, as Sanid was; and all that is in them, or comes from them, should be as the fruit of the trees in Paradise, fair to the eye, and sweet to the taste. [Yet his days shall be an hundred and twenty years.] It shall be fo long
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Chap. 6.

Unclean, unclean: and Chap. 3.6. All we like sheep have gone Levi 19.45. astray. Now as no creature is more apt to wander, so none left able to return, than a sheep. The Oxketheth his oxen, the Asse his mowers ebed: the very Swine succumbed to the trough, if he go abroad, yet at night will fold the way home again: Not so the Sheep. So fitch is man. Quinlism therefore was quite out when he said, It is more marvellous that one man finneth, then that all men should live honestly: fin in so against the nature of man. But he erred, not knowing the Scripture. For do ye think, faith Jan. 4.5. St. James (alluding to this text) that the Scripture faith in vain, The spirit that dwelleth in us suffeth to every? The civil man's nature is as bad as the wolf, not changed, but chained up: Truly said Tully, Cum primitum nascitur in omnium conatus praestare sanamur. We are no sooner born then buried in a bog of wickedness.

Ver. 6. And it repented the Lord, etc. and it grieved him: Thrice things are spoken of God, as in verses 14., after the manner of men; but must be taken and understood, as in verses 14., as it is elsewhere.

God's repentence attributed to God (faith Mt. Perkins) Perkins it noteth only the alteration of things and actions done by him, and no change of his purpose and secret decree, which is immutable. God's repentance (faith another learned Divine) is not M. Guicci, 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. 

Ver. 7. I will destroy man: see here the venemous and malicious nature of sin: It caufeth God to make a World, and again to unmake it: it lets him against Man his Maker-piece, and maketh him (though he be so deceiv'd) not only to destroy, but to delight in the destruction of his own creature: to mock at, and make merry in his calamity, Prov. 1.26. to deliver the beloved of his soul into the hands of the destroyer. Time was, when Chilh, being by at the Creation, rejoiced in this habitable part of God's terr. earth, & his delights were With the lust of men: Prov. 8.11. But since the Fall it is far otherwise, for he is of more pure eyes then to be. Hab. 3.1. hold fin with patience: He hateth it worse then when he hates the Devil: for he hates the Devil for his fake, and not fin for the Devils fake. Now the naturall and next effect of hatred, is revenge. Hence he resolves, I will destroy man. [Both man and beast, the]
A Commentary upon Genesis. Chap. 6.

Ver. 8. But Noah found grace. Because in Covenant with God: who of himself was a childe of wrath, and hated by grace one, though just and perfect in his generation. The Mercy seat was no larger then the Arke: to shew the grace of God extended no further then the Covenant. As all out of the Arke were drowned, so all out of the Covenant are damned.

Ver. 9. Noah was a just man. By a two-fold justice, 1. Imputed. 2. Impartial. By the former he was justified: by the latter sanctified: and note, that he found grace in God's eyes, before he was either of the; for grace is the foundation of all our felicity, and comprehends all blessings. 

Ver. 10. Chastised. 

Ver. 11. Repented. 

Ver. 12. Sacrificed. 

Ver. 13. Preyed. 


Ver. 15. The earth was corrupt before God. 1. Noah: 2. Patent: and 3. Again. Sin is an offence to all Gods fancies: yet to his very soul, as he complains, Gen. vi. 11 to 16. Oh that it were to us, as it were, did we not hide it under our tongue (as a shileded of fuges) and harken it in our ears! yet let it out of our meat, and drink of our cup, and lie in our bosomes, as the poor man lamb did in Noach's parable. Noah was but a stranger to Dauid, as the Prophet there intimates, ver. 4. At other times, and when himself, I hate vain thoughts, saith he, Psal. xi. 13.
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will corrupt them (for the Hebrew hath it,) I will punish them in kind, pay them in their own coin, corrupt them from the earth, as they have corrupted themselves in the earth, which also now is burdened with them, and cry to me for a visit to smite them out.

Ver. 14. Make thee an Ark.] Or chest, or coffin. And indeed by the description here given, the Ark, in shape, was like a coffin for a man’s body, six times so long as it was broad, and ten times so long as it was high: And so fit to figure out (as faith an Interpreter) Christ’s death and burial, and ours with him, by mortification of the old man: as the Apolline applies this type to baptism, 1 Pet. 3. 21. whereby we are become dead and buried with Christ; Rom. 6. 4. 6.

Ver. 15. A wisdom shall they make.] The Ark had little outward light, so the Church, till she become triumphant. There could not but be much felicity among all those creatures, though shut up in several rooms: for here, there is much annoyance to those who have their senses exercised to discern good and evil. Compare the estate of Prince Charles, in his Queen-mother’s womb; with his condition at full age, in all the glory of his Father’s Court, there is a broad difference. And it may fitly stand (faith One) the difference of our present and future estate; while the Church doth here travel of us, we are pent up in dark cells, and annoyed with much flinch of sin, 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 hinds’ feet, upon the everlasting mountains.


Crudelem medicamentum intemperans aetati. [Every thing, that is in the earth, shall dye.] A dismal doom; and God in now absolut in his threatening, because he will be revoluted in his execution; Oh trembling and fin not; while others sin and tremble not. If the Son, left he be angry, Who knoweth the power of his anger? Surely according to one fear is his Wrath. It is a full prodage and defect of mine, not to be warned. God hath hang’d up the old world in gibbers, as it were, for our admonition. Worthy are they made examples, that will not take them. Who pities the second Captaine, consumed by fire with his company, 2 Kings 1. 3. if he had a fair warning.

Chap. 7. A Commentary upon Genesis.

warning, but would not beware by it. Bellow the day of the Morn. Lord commeth, that shall burn 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.

Ver. 18. Thou art thy son.] Yet Ham, soon after, degenerated: for the present he concealed his wickedness from men, from God he could not. He bears with hypocrisies in his visible Church for a season, till the time of separation. In aera magna, nobis est effeminatus, in horreum est porcellus. He will thoroughly purge his floor, The Canaanite shall not be in the land any longer; nor the unclean bird, Zech. 13. 2. Of falcidem ilium diculham.

Ver. 20. Two of every sort shall come unto thee.] For they are all thy servants, faith David; they wait upon thy word. This Noah might make good use of, and did, no doubt. See how equal of the 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 so many Lions in my way?

Ver. 21. Take thou unto thee of all flesh.] God could have kept them alive without either food or arke: But he will have us prove his providence in life of lawful means, and so to treat him as we do not tempt him.

Ver. 22. Thus did Noah, according to all that.] The wicked world could not flout him out of his Faith; but that moved with fear, he preached, and builded, and finnisheth; every stroke upon the Arke, being a real Sermon (as Naumon hath it) to forewarn them to flee from the wrath to come, which yet they He preached without prevarication, with such haste, as if he did not: No not the very Shipwrights that made the Arke, 3 of ships, but were all buried together, in one univerall grave of waters.

Chap. VII.

Ver. 1. For the sake fearing me.]

Not only before men, as Pharisees, Luke 16. 15, and civil and civil Julittaries, Rom. 2. 29. but before me who see the invisible and love truth in the unaided man of the heart. And here Noahs fin.

E 3 whom
whom God bid in Zuar: and Abramame, to whom God was a shield to save him from the deadly threats of destruction, when he pursued the four Kings and Destroyed 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, than those in Heucho days. The greater part was it to Noah, that (by an holy Antiquity) 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 ininurable Faith, whereby he both conquered the world, and condemned it. What else could have carried him over to so 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 fœmis did, ere ever he had gone about it. 

Vest. 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. 2. God must have a mottification, and a good reason. But that two only of a sort, of the unclean hurtful creatures, were preferred, note his fatherly providence. To this day we see, though sheep and birds he is killed up for many use, yet there are far more of them, then of other uninvincible or cruel creatures. Besides, the weaver creatures go in herds together, the stronger and fawner 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. Ammianum Marcellinum writeth, That in Chaldæa there are a number of Lyons, which were like enough to devour up both men and beasts, throughout the Country. But what a faith, That by reason of the force 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 flinging the Lyon, he teareth to 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. Bede telleth us, That the

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

Verse 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 Man, because we read not that he prayed for the world, but only took care of himself, and his own family, confining him therefore of self-love and hard-heartedness, so they judge very unchristianly of those that perished in the flood, sending them all to hell, and wrangling some Scriptures thenceunto: As, that in this pretense verily, God faith, 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 threats are in præfatio, so faith 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 their words with those 1 Pet. 3. 18, 19, 20. and it will appear, the Apostle speaks of then Apostles, Atonedwomen. 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 overthrown with a flood (as the pharisees, Job 22. 10.) and not lay for themselves a good foundation by laying hold on eternal life? 1 Tim. 6. 19. Saint Ambrose conceiveth, that Noe was seven days in the Ark, after 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 Eccles. 11. 1. 2. their Creator, and make their peace. Nunc in summum, &c. 

Verse 5. And Noah did according unto all that the Lord commanded him. This (Ab 4) is a little word, but of large extent. He doth not his matters, but his own will, that both no more than himself will. A dispensatory confidence is an evil confidence. God cries to us, so let it be done. He will have universal obedience, both for subject and object. We must be entirely willing in all things to please God, or we
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utterly displeas'd with him. Herod did many things, & was not but a trouble-some better. John's golden vessels made an end of him; though, he made an end of Daily Worship. He was a devil, & not at God's will, with David (in desire & affection, at least) doth but as Saul's house, recover of one discafe & die of another: ye, if he take not but a better course for himself, he doth but take pains to go to hell. Then shall ye not be ashamed, when we have reflect (at least) to all God's Commandments.

Ver. 7. And Noah went in & his sons, etc. Not till he was compelled by the coming in of the flood, for 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 Jo. Woosennus to be miscalculated. Nequit sapientia a ludis Fleming, ut depressum sit in usi; qui multitudinis alintur, ut semper caperet.

Ver. 9. There went in two and two. Of their own accord, by divine influence. Noah was not put to the pains of hunting after them, or driving them in. Only he seems to have been six days in receiving, and disposing of them in their several cells, and fetching in food. When God bids us do this or that, never hand to call perils; but let upon the work, held the obedience of Faith, and fear nothing. The creatures came in to Noah, without his care or affright. He had no more to do, but to take them in, and place them. The Prophet affixes hereunto, Job 1. 6. 7; all blood- men and hair laid aside.

Ver. 10. The waters of the flood were upon the earth. God is as faithful in his mercies, as in his promises. The wicked think them but wind, but they shall feel them to be fire; Jer. 5. 14. Prophets have written where they saw. Did not my words, (though never so much lighted,) lay hold upon you? And they returned (that is, changed their minds, when they feared) and said, Like as the Lord thought to do unto us, so hath he done. But when he would destroy the cities of the Lord thought to do unto us, so hath he done. But when he would destroy the cities of the Lord wished, he was not in the flood of the flood of the flood. The Lord's people did not go through the world, which held all the threats of a flood to be inerravent only; and, when they heard Noah pissing out of all the woods in the flood, with God forbid. We cannot get men to believe, that God is so jiffy, or the devil so black, or sin so heavy, or hell so deep; till he hath once clothed her mouth upon them. The fools rage, and is confident, perverses on and is punished, and will not be better advised. But what laid the Heart? They that tremble not in hearing, shall be charg'd to pieces in feeling. God's wrath is such as none can avert or avoid.

Ver. 11. In the second month. In April, as it is thought; then whatever thing was in its prime, and pride, birds chirping, trees sprouting, etc., nothing was seen for then a flood; then God saw all his creatures, and suffered the flood: Deut. 6. 7. So shall sudden destruction come upon the wicked at last day, Isai. 3. 9: when they least look for it. So the Son shone fair upon Salem the same day, wherein, etc. night, it was fearfully consumed. What can be more lovely to look on, than the corn-field a day before harvest, or a vineyard before the vintage? [All the mountains of the great deep, etc.] So, we live continually between two plagues, yea, as near an as deaths, the waters above and below us. Serve the Lord with fear, put away sin.

Ver. 12. In the self same day. 3. Things are repeated, that they may be the better observed, and the greatness of the mercy the more acknowledged; that God should sing out to few, and save them, etc.

Ver. 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 dubs being great and heavy,) and other last 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. Hopkins, to certain good B. people, taken praying in Bath Church-yard, and now in trouble, thus he writes. Read the second Chapter of Luke 3: here the forbids 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 Ass. and Mule, well from the sheep in the mean while, but did as they were comm. manded, and committed their sheep to him, whose pleasure they obeyed. So let us do, now we are called, commit all other things to him, and do that. He will take heed that all things shall be well; he will help the broken, comfort the sick, guide the wanderers, keep the house, preserve their goods: yes, rather than it shall be undone, he will waste the dither, and rock the cradle. Cast therefore all your care upon God, etc. Thus he.

Ver. 17. It was for above the waters. Afterwards, it went upon the face of the waters; till at last, the highest hills were
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 cast on the waters of affliction, yet, bowed over head and heart: 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): yes, though Heil had swallowed up a servant of God into her bowels, yet it muff, in defiance of it, render him up, as the Whale did Jonah: which, if he had light upon the Mariner, would have devoured and digested twenty of them in leg space.

Ver. 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 fied to them. Surely, (might they say,) in vain is salvation hoped for from the mountains: Isaiah 2:12. 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 those, that bathe us into the Harbor!

Ver. 21. And every man died: ] Now thee mocketh behold, that Ark with envy, that ere it beheld with scorn; they with themselves in the darkest corner of it, that lately laughed at it; and perhaps did what they could, to hinder the finishing of it. Yes some, likely, to save them from drowning, caught as and clung as fast to the outside of the Ark, as Joel 2:11 for the same cause, did to the horns of the Altar. But all in vain: For

Ver. 22. All the inhabitants was the breath of life died, of all that was in the dry land. ] This last clause emphatically signifies: though the Jews would needs perish us, that they also die: for that the waters of the flood were boiling hot. But rain-water often not to be hot, we know; and therefore we reject this conceit as a Jewish fable.

CHAP. 8.

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CHAP. VIII.

Ver. 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 yet not seeing how he could possibly escape. He had been a whole year in the Ark, and now was ready to groan out that doleful C congruent or doom, Deut. 19:14. God remem- 
bereth: Halt thou forgotten to be merciful, &c? But for-getfulness befalls not the Almighty. The fluster may forget Joseph, and Joseph his father's house; Absalom may forget Mardoch, and the delivered City, the poor man that by his wilde- 

nesses is well pleased: it is the Sichemites may forget Gideon, but God is not unfaithful to remember the works of love, faith the Apostle. And Hb. 5:14. there is a book of remembrance written before him, faith the Prophet, for them that fear the Lord. A metaphor from Kings that commonly keep a Calendar or Chronicle of such as have done them good service, as 2 Chron. 9:16, and 2 Chron. 14:6, and 2 Chron. 14:6, who had a catalogue of their names and good defects, which he daily perused, oftentimes saying that day to be lost, where he had not given Turn, kill, them something. God also is said to have such a book of remem-

brance. Not that he hath so, or needeth to have: for all things both past and present, are present with him: he hath the Idea of them within himself: and every thought is before his eyes, etc. whereby we become more capable of that good. [God made a wind.] So he worketh unskillfully, as means, though he needeth them not. But many of his words are, as Luther speakseth, in contrariis mediis. As here he slavisheth the waters by a wind, which naturally liftseth up the waves thereof, and in rage them: Zech. 10:1. God worketh by contraries, faith Natans, that he may be the more admired.

Ver. 2. And the rain from heaven was restrained: ] These four keys (say the Rabbins) God keeps under his own girdle; 5 Of
Chap. 8. A Commentary upon Genesis.

Ver. 9. And the Dove found no rest] No more doth man.

Ver. 10. soul (God's Turtle) till it rested in God. 2. dominum, (faith Saint Augustine) fecisti nos ad te, ideoque in te, merito impetrare, si deus requirerit in te. His fili nostri, fili, of faith another.

Ver. 11. It is his own. 3. In his name tentet Dei. 4. and in his own. 5. How oft doth so Crown y. the good God's cry, Oth that I had the wings of a Dove, &c. Or, if build, that Ob will not fies him at liberty, she takes up that (wos) to express her misery: We are in that of Jerusalem. &c.

Ver. 12. In her mouth was an olive-leaf. The olive never cæpheth her leaf, and is greenish in the spring, faith Psal. 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, the brought better tidings. The Man of God must not only be apt to teach, but patient, in meekness in Anon. strutting that he opposite themselves; proving, if at any time God's Spirit, or will give them repose. All are not sent into the vineyard at the same hour of the day. Holy Melanthon, bring him self 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 Melanthon. And yet, he wanted not afterwards the Scal of his Ministry. For, among many others converted by him, was that sweet Saint, George Prince of Ashdalt, whose house was Ecclesiana, Academia, Curia; and whose heart was so upright with Meck. Adam, God, his life fit laudable amongst men, that Melanthon once, (publicly defending the certainty of our future felicity by this Argument, that godly men must be hereafter rewardéd, wicked men punished,) he named this pious Prince, as an unquestionable Saint, as an example of such a man, as might assuredly expect the promised Crown of Life eternal, which God the righteous judge will give to all his. 2 Tim. 1. 8.

Ver. 13. Go forth of the Ark. Learn we of this holy Patriarch, to do all by God's direction, and not dare to attempt any thing without his warrant; approving our selves to him in our coming in, and going out. He hath charged his Angels with us Ps. 91. so long as we keep the Kings, &c. way: But if we go out of his 10. 7. precincts, we go out of his protection. Take counsel at his mouth, and then we may safely say, Lord, if I be deceived, then
A Commentary upon Genesis. Chap. B.

Chap. B. — A Commentary upon Genesis.

chafed a dispensation to fin: whereas 

Nof, with his Oxe, Ram, Proper eras. 
He-goat, Turtule, and young Pigeon, laid in for him by yed him. 
its multa vel 
se for this same purpoze, is highly accepted in that beloved One. 

the Parlia 

ments. As Christ is called. Eph. 1. 6. [The Lord hath in his heart] All 
his promises are heart-sprung, the iffe of a mott faithful and 
righteous will, void of any the least inanocity and fallhood: 
whatsoever he speaks, he spake from his heart; we may write 
upon. The Eternity of Israel cannot be, 1 Sam. 15. 29. [I will not 
again curse the ground, &c. for this impiety of most heart] As who 
should say, Man doth but his kind now, in committing evil before 
me. He hath by his fall brought upon him self a miserable necessity 
of farming. So that he cannot by one wickedness with both hands 
evenly; which though it be a specifick, but an aggravation rather 
of his actual fin (that he doth it out of the pravity of his nature) 
yet I will not take advantages to deal with him after his defers; 
for then there would be no end of making words, and unmaking 
them again. I will not curse, I will not finite any more. Where 
Note, That Gods fining his creature, is a fruit of fin, and a piece 
of the curse. And unless men return to him that fineth them, all 
that they suffer here, is but a typical bell. Here the leaves only 
fall upon him, the trees will fall upon him hereafter.

Ver. 37. While the earth remaineth. [Heb. All the days of the earth. 
The earth then (though Solomon in some fociy it endur- 
reth for ever) hath its last and certain name of days appointed 
it by God. For the earth also, and the Works therein shall be burnt 
up, 2 Pet. 3. 10. And this the Heathen had heard of, and hammered 
at, as Lucretius who dispises the matter out of naturalcauses. So 
unique in fato meminit, &c. There he hath a so a large relation of 
the general flood in Donationes says, it he calleth Noah. Lucian 
harboure he in his book of Cynic. And Pindar speaks of the 
sending forth of the Dove, and of her return unto Donationes into 
the Ark. But we have a mere fable of Prophegie. [Cold and 
hot, and summer and winter, &c.] Logeto de Geron, &c. that 
the Kings of Mexico, when they are consecrated, use to take their 
reign by this manner: I praise that the Sun, during my life, shall 
hold on his course, and keep his sered glory, and his lasting effe: 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.?
CHAP. IX.

Ver. 1. Be fruitful and multiply.

Here God reneweth the world by the same word wherewith he had created it; and being reconciled to mankind, instructed them in like manner, as before the Fall. Sin once pardoned, is as if it never had been committed. Christ tells his returning Prodigal, that he was as amissable in every point as he had been before his relapse, Chap. 4:11; his hair, teeth, temples, all as faire, and well featured as ever.

Ver. 2. And the fear of you, &c. 

Timor, quo a hootia timemial, & seror quo bellia terraeius. Pisan. This is a piece of God's 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.

Ver. 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 man's nature. Divers wales and fearers as it were, of God's wrath and maldection did abide and appear in the earth. Sundry maladies also and infirmities befell man's body, not so much because the flood. God therefore in great mercy provides, quem quodam & pharmacopolum munus seseicient, new food and physic for the languishing world. Every moving thing that liveth, &c. Only, as the green herb have I given you all things. That is, as you may use them as freely as you used to do herbs, do you mull use them soberly, and without curiosity, taking such things as are at hand, and eating to live, not living to eat, as the rich gluton, that feasted deliciously every day;

In like wise to resist evill, &c.

Ver. 4. But flesh with the life thereof, the blood.

Blood was forbidden, first, as not to wholesome food. Secondly, lest by being eaten in blood, they should become bloody minded. Thirdly, blood, the organ of life, is holy to God the author of life (who was also to be pacified by the blood of his Son) and therefore they should not pollute or profane it, by devouring thereof.

Ver. 9. And I, behold I establish my Covenant with you.

This Covenant God had made with them before the flood; but here reneweth it for their further confirmation; for he knows our infirmities, and therefore fears again. This Covenant is said to be made with an oath, that is, with a solemn promise such as was in the Canaanitish covenant. This is an oath, that Infants are to be baptized, because the Disciples brought to our Saviour, not the Ake only, but the Foul also.

F Verf.
Ver. 13. This is the token of the Covenant, &c. See here the antiquity of confirming the 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, and confirmed it with a sign, so doth he, an Christ, with the Church, and ratified it with the Sacraments; besides, witnesses we have three in heaven, and three in earth, &c.

Ver. 13. I see my bow in the cloud, &c. There it was before, but not till now an token of the Covenant; so shall it be applied for a sign of grace from God to his Church, Rev. 4:3, and 10:4. Ezek. 1:28. It is planted in the clouds, as if man were flooring 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 bow of the bow from him. Of God's bow we read, but not of his arrows, faith Ambrose on this text. He that hath best bow, and makest it ready, faith David that if he ordain his arrows, it is not, but against the persecutors. If he shoot at his enemies, it is as quiver that at his friend David, to warn them, not to wound them. They are arrows of the Lord's deliv'rance, which therefore he multiplies, that they may compass him about with songs of deliverance. If he bend his bow like an enemy, Lam. 4:9, yet in wrath he remembereth mercy.

Ver. 14. The bow shall be in the cloud.] In this heavens bow, there are many wonders: First, the beautiful shape and various colours; in which respect Plato thinks the Poets feign Iris, or the Rainbow, to be the daughter of Phoebus, or apartmentment. The watervitch colours therein signify (by some) the former overthrow of the world by water. The fiery colours, the future judgement of the world by fire. The green, that preface grace of fire-dome from both, by weare of Gods Covenant, whereas of this bow is a sign. Next, the Rainbow itself is two contrary significations, viz. of rain, and fair-weather; of this in the evening, of that in the morning, faith Scaliger. Add hereunto, that whereas naturally it is a sign of rain (and is therefore assigned by the Poets to be the messenger of rain, and called ambrosia, or snowy) yet it is turned by God into a pure sign of dry weather, and of restraint of water. Let us learn to look upon it not only in the natural cause, as it is an effect of the Sun in a thick cloud, but as a Sacramental sign of the Covenant of grace; a monument of God's both Justice in drowning the world, and Mercy in confirming it from the little calamity. The Jews have an odd conceit. That the name Heb. is written on the Rainbow. And therefore, as oft as it appeareth unto them, they go forth of doors, hide their eyes, confess theirselves, (that deferred a seconed deluge) and celebra. Maimon. brave God's goodness, in sparing the wicked world, and remembering his Covenant. See Acts their superition, and their practice into our imitation. Psal. Dei memorias qui expunxerant Bar. reginam.

Ver. 15. I will remember.] That is, I will make you to know and remember by this visible Monument. See Add. in a manner to confirm it.

The Rainbow is a double Sacrament, answering both to Baptism and the Lords Supper; and declares by its colours (faith One): how Christ came by water and blood, 1 John 3:6.

Ver. 17. This is the token of the Covenant.] This is often repeated, that it may be the better observed, and we feel assured. Ezek. 6:8. Who ever, if it be a familiar dream as for this eagle doubled. God goes over the same thing often with us, as the knife doth the Whisper, which commit infamies in the Scripture. Allusion. He well knows how low of heart we are; and how dull of hearing; and therefore hehs and beats to us, things of high concernment upon us, that we may once apprehend and embrace them; Rev. 10:11. Christ is told to have a Rainbow, Rev. 10:1, to his head, to show that he is faithful and constante in his proph. miles, and that tempe that shall-blow over. Let us see God's love in his corruptions, as by a Rainbow we see the beautiful image of the Sun's light, in the midst of a dark and waterish cloud.

Ver. 20. And Noah began to be an husbandman.] Genesis 9:20. Whoever is a Venerable, bonum colonum appellatens, amplissime laudatissimae, Cic. Nare quam collum erat anno Roma, veniret. Plato, quam colonum colere iubet qui Aemps, Regens; quam, police, terra luceo morte, felicissi, & Aemps triumphant. See 2 Chron. 16:10. 1 Then he planted a vineyard.] Hence Berea, and the Poets call him Ysama Oenotrias, Famus, of the Hebrew Iasimnim, and Oenotrias of oris, whence our English word Wine.

Ver. 21. And was drunk.] For his own fame, but our learning. Innumeous words are decent in holiness. The beth of Anguis, have their blemishes, and a black-part, as that cloud had, that conducted Israel out of Egypt; which while the Egyptians followed, they were drowned.
lowed, they fell into the sea. [And was uncovered within his
operculum.] One hour drunkards bewrays that, which more than six
hundred years sobriety had modestly concealed. Well might
Solomon say, Wine is a mocker: For it mocked Xebah with a
witch; and expoed him to the moccage of his own bofon-
bird.
Ver. 22. And Ham, the father of Canaan, saw... [The Hebrew
say, That Canaan] first saw it, and then showed it to Ham his
father, who looks upon it with delight, Ut culturas ad malt
allevia fomento, faith Balf. As carrion-kites are carried after
flinking carcates. [And told his two brother without.] Sic et
impii habet ex Ecclesiastic tragudis concavite component.
How glad were the wicked, if they can but get any hint to lay hold on,
whereby to blaspheme, and blaze abroad the Saints intimacies. Repor,
say they, and we'll report; yes, rather than want matter against
God's people, they'll stick it out of their own fingers ends. But if
such a thing as this fall out, that Xebah 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 exauce them in it, as
Scaliger doth Ham.
Ver. 23. And Sem and Japhet took a garment. Ham had no
hand in this good work; which threw, what a good one he was,
and how far from being of that good Emperor minde, who faid,
That if he should find a Bishop comitting aduirtie, he would
rather cover that unclean all with his imperial cloke, tia suffer it to
come abroad to the scandal of the world, and the form of the
Wicked.
Ver. 24. And Noah awoke from his Wine.] And returned no
more to it. Once was enough: the time palt may well suffice, to
have walked in exces of wine, faith Peter. We'll buy repentance
so dear no more. It is expressly noted of Jabbud, that he knew
Tamer again no more. And we may be well affirid, That Noah
never drunk again. Solomon drunkard cries, When shall I
awake? I will seek it yet again. As Swine break their bellies, fo
do fish men their heads, with filthy quaffing: faith yea, Worsedorm and
wine, and new wine, take away the heart, faith the Prophet: They
befit and instinct, yea, rob a man of himself, and lay a beaul in
his room. Our drunkards say, as the Vine in Psal. 119: parable.
Non psalmi relinquere vobiscum. Take away my liquor, you
take
A Commentary upon GENESIS. Chap. 9

at length become of him here. But of his eternal salvation by the merits of Christ alone, he nothing doubted; being chasilled of the Lord, that he might not be condenmed with the world. The prints of his feet are to be seen in the pavement, where he stood to this day, faith the Hilarion. After seven years suffering, he departed in the true Faith of Christ, with good hopes of a better estate in Heaven. September the eleventh, Anno 1153. 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 terror. A servant of God's servants, he will by all means be exiled. And yet heTrump upon his coune, That Nation and Country that will not serve thee, shall be rent out. What pride equal to the Popes, making Kings kiss his Pantolets, (upon which he hath Christ's Cross shining with Pearls and precious Stones, Ut pulsix fæcilius estrem Christi derivatur.) Sands be Rich. What humility greater then his, suffering himself daily to an ordinary Pettel? One while hee will be filled, Sycamore frutescens regis filia. Dei; another while, Dominus regentem mundi, which is one of the Devils titles; yes, Dominus Deus suus Papa, taking John, 13:23 up him a power to communicate the very Angels also; yet, lifting up himself above Christ, who is called Pantocrator, Magnificat, Hebrews 4-14, but the Pope calls himself Dominus maximus. Gregory the Great was the first that filled himself, A servant of servants; in opposition fortooth, to that proud Prelate of Constantinople, who affighted to be called Universal Bishop. But after the death of Martianus, when Pius the Pope abjurer Traitor came to be Emperor, this Gregory clowt him shame, supplication, cry, and all to attain that dignity and dominion, that he so dower for fourteen much condenmed in another. The Pope of Constantinople could not bear a superior, nor the Pope of Rome an equal. The one rendeth, Revol were he would not to himself the East, the other East and West, left himself, too; and thence grew all the best betwixt them. See the like ambition under the colour of zeal for their Religion in Syria, the Turk, and Hispanid the Persean, Turk, bifold, folio 315.

Ver. 26. Blessed is the Lord God of Shem.] Shem seems to have been the chief actor and persuader of that reverent behavior; and therefore, as he is first named, Ver. 25, before his elder brother Peith, to here he hath the first and chief blessing, it is good to be first in a good matter, yes, prompt and present to every
Chap. 9. A Commentary upon Genesis. 89

thousands of years after. The Gentiles were converted by virtue of this prayer (as Paul was by Saint Stephen) and as we enjoy the Gospel by Laitures yet once more, and the prayers of other Martyrs.

Ver. 28, 29. And Noah lived after the flood, etc. This man, if ever any that was born of a woman, had a long life, and fell of Job 14:1. misery. He saw the tenth generation after him before his death. But how oft was he occasioned to get under the juniper-tree with Elise, and desire to dye? Before the flood, what a deal of wickedness and disorder beheld he in family, Church, and Common wealth, and all this punished by the deluge to his impiest heart-bread? Soon after, he was mock'd 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 a scandal to us, 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 oppressions, effusions of innocent blood, wars, fires, floods, superstitions, and abominable idolatries under Nimrod, Jupiter Belus, Semiramis, Amon, pox egeia Zoroaster, (the Magick-Master,) and other Emis and Zamas, and other monsters, that are at the state of the Earth? Of all which, and a great deal more, this good old Patriarch was, to his sorrow, not only an ear but an eye-witness. All which considered, it must needs be granted, that he was a man, as the Scripture saith, the length of his days, never any Martyr or other, out of Hell, but 170 years of misery; and the like may be said of Ahabus, of whom Maltfer Hooker writes thus. That for the space of forty fix years, 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 passable day. Was not he reckoned a Martyr though he died in his bed? Our version Cymbalam op. 9. in the gellare Martyrum I faith Erasmus. And why may not any man, Christ, lay as much of Luther, etc.

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CHAP. X.

Ver. 5. By these were the fathers of the Gentiles.

That is, the Countries of Europe and Asia the left, inhabited by Jupiter's posterity. Europe hath its name, in Greek, from the latitudine, and large surface of it; which answers well to the name of Jupiter (signifying enlargement) who together with his off-spring, was by God's appointment, to rule there far and wide toward the West and North. Asia hath its name from two Hebrew words that signify the fire of the Lord, which in Persia and other parts thereof, they superstitiously deified. Asia the left, was so called first by Assar or King of Persages; who being the left of that race, and race, made the Romans his heyns by will. They turned his Country into a Province, and called it Asia by the name of the Continent; as devouring, double, in hope, that whole part of the world, by this small beginning. Hence, likely, came that first delineation of the letter Jupp. 

Ver. 6. Nered, he began to be a mighty one. His name signifies a Rebel: he was the chief of Basal-builders, and then began to be a mighty one, a Giant, such the Greek (such another as Goliath was in his generation, 1 Sam. 17:51) where the same word is used, a Magnifico, a Grandio, such a one as fought to make himself great even to a proverb, ver. 9. But there is a double greatness: first, Grandio. Secondly, Belloino. 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.

Ver. 7. He was a mighty hunter. Of men, whose lives he sacrificed to his lust, not of beasts for sacrifice to the Lord, as Abram was to 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 Sedamites, Core and his complices, Judas the Traitor. Yet there was one Bena found, that wrote an Oration in commendation of the Devill, who hath given him his Gierdon, no doubt, by this, unlesse he recantated that monstrous madness.

Ver. 8. Out of that land went forth Asen. Either because wickednes dwelt there, Deut. 5:11, for Asen was a son of Sen.
wards made a spoyl to his own Israel. They grew a burden to that good land, which therefore for their wickedness they spoiled them out, Lev. 18. 25. after they had filled it from corner to corner, with their abominable uncleanness, Exod. 32.

Ver. 25. [Peleg, for in those days was the earth divided.] Else (of whom came the Libes or Israelites, Exod. 1. 15.) that he might have before his eyes a perpetual monument of Gods just displeasure against the ambitious Babel-builders, calls his son Peleg, or Division, because in his days 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 mind of them; for we need all helps, such is either our dilutions 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 centers of those sinners against their own souls, to be covering to the altar, but to be a memorial to the children of Israel, that no stranger come near to offer incense, that he be not as Corah and his company, &c? Num. 16. 38, 40.

Ver. 26. [The man with his sons may seem to have lived in the East Indies.] But fallen from Hebrew faith to Heathenism, they are written in the dullest ; there’s little mention of them in the Scriptures. They have loft their Genealogie, as those degenerate Priests, who in the time of the captivity took fome to be in the register, and were therefore worthily afterwards rejected by the Targum.

CHAP. XI.

Ver. 1. And the whole earth was of one language

Unity without variety, is no better than conspiracy. A legion of Devils could accord to get into one man; and, though many, yet they speak and act as one in that pollefection. That infernal Kingdom is not divided against itself. A theme for Gods Saints to be at difference: What should sheep do flattering, 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 unlovly as the stone and filth that is congested, when many Toads and other Verrine meet together.

Ver. 2. In the land of Shinar] Which was a part of the garden of Eden, as most Geographers think, fat and fruitful still above belief. Herod. I. 1. 193. [Plin. i. 6. 36.]

Ver. 3. And they said, let us make brick, &c.] So they made brick with slaty, that they divell matter for their curried building. Good cause hath the whole Church to be as ingenious and feculent in building. Staircases for heaven, as the Devil and his Imps, in digging decente 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, before it was taken by Nebuchadnezzar and his enemies. 

This City you can take, you may vie for your self for your sons to possess wealth and riches. Here Alexander found 500,000 talents of silver, 5,000,000 of gold, besides silver. But what is all this to the heavenly Jerusalem, whose pavement is pure gold, and her walls garnished with all precious stones? Rev. 21. 19. Why do we then labour in the fire, to cut out Calced, lead, our fretted with thick clay? Why do we not this Kingsdome of heaven in every part, with the violent take it by force, or cause it? Hag. 2. 2. 

Ver. 4. Let us build us a City and a Tower.] This Tower rai

ch a head of Majesty, $164. paices from the ground, having its base and circumference equal to the height. The plassage 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 holy God's meet and turn, but lodgings also for man and beast, and (as liege reporteth) grave and corn-fields for their nourishment. [Let us make us a name.] This is a diabolicke that cleaves to us all, to
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Chap. 11.

The tower of Babel is a known story. And though the famous story of God's wise cunningly ended his own instruction, yet Abraham's shield, cut off atAnthæus. That it could not be defeated, but the deed itself must be disfigured. The Musicians in Holland hath two thousand howlings in it. The inhabitants will not wear it, as desiring to have it counter rather the principle Village of Europe, then a latter City. And Sextus Marinus, being once offended with his Neighbour, invited him to be his guest, for two days together. The first of those two days he pulled down his Neighbour's House; the next, he set it up again, for bigger, and better then before. 

Dis in Tiberio.

For And this all for a name, that his Neighbours might see and say, What good or hurt he could do them as he pleased.

Ver. 5. And the Lord came down. Nov non monitos, sed aevi judicium. To see the City, etc. God however, not upon fear, nor certain information, might not be above all elucidation or exception. A fair president for Judges. 

Calipha full attended our Savours, and when asked the Adeptors what they thought of it? The chief captain first commanded Paul to be scourged, and then examined, Acts 22. This was prodigious. God though he knew all before, yet is led to come down to see. Let his actions be our instructions. No man must be rashly pronounced a Liar, And the Judges must make diligent inquisition, Deut. 19. 18. 

As if they might carry fire, but not easily express it. Pothinor was too lofty with fifteenth and David with Mephiboshoth. 

Anak Sylvius tells us of some places, where Ane, Sylvius, theues taken but upon suspicion, are presently trollopped up, and after three days after, they sit in judgment upon the party executed. If they finde him guilty, they let him hang, till he fall. If not, they take down the body, and bury it honorably at the publicke charge. This is not God-like, nor a point of widom; for 

Nuror off sapientia non remissum creare. Which the children of men built. 

Nimrod chiefly, with his fellow Chaldees. But that some of Sarmas and Japheths sodiety had a hand in it, is more than probable, by their common punishment, the confusion of tongues. 

Helder and his, had nothing to do with them; and therefore obtained the Hebrew tongue, called thenceforth the 

Hebrew Language, Jus 36. 11. Until they were carried captive to Babylon, where grew a mixture among them of Hebrew and Chaldean. Whence came up the Syræus tongue common in our Saviour's time, as appears by many Syriac words in the Gospels.

Ver.
Ver. 6. Behold the people is one, &c. This benefit they shewed to their pride and ambition, which they should have used to the help of humane society, and common intercorusc. 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.

Ver. 7. Go to, let us go down. Go to, say they: Go to, faith he. Let us build to Heaven, say they: Let us go down and see it, faith 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, faith he. Left we be scattered, say they: Let us scatter them abroad the world, faith he. Thus God words it with them, and confuses their folly from point to point. Thus he sets himself in battle-ray against the proud, as Sain James hath it, and overthrows them in plain field. He dealt more severely with David for number the people, than 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 Nimrod, and Semiramis. Nebuchadnezzar only beautified it, or, at utmost, enlarged it, but pride detracts from God and man, and is therefore justly hated and forned of both. [And there confound their Language.] When men began once to make god, they were compelled by God to make gods.

Brig me, quotis, a mowell quick, quick. One brings him up a hammer; how this brick. Another bids, and then they chase a tree; Make fust this rope, and then they let it flee. One calls for planks; another muster back. They bring the first a stone, the last an ax.

There is not any better understanding and agreement among the Babel-builders at this day, (Babylon enim altera, nema pro-pugnantia aequa recentiores adhuc sint, sit invidia, sit affectio viri, nisi Petroarchi long seire) witnesses their many feuds and deadly differences among themselves, of which, read the Pecc of Rome, Romans against Rome, and divers other English Treatises to the same purpose. Bedearmere teacheth, That the breed in the Sacrament is not turned into Christ's body producibly, but adducibly. And this faith he, is the opinion of the Church of Rome. This Sumner denies, and faith, It is not the Churchers opinion. Thus the great matter-builders are confounded in their Language, and understand not their own Mother. The greatest Clarks amongst them, cannot yet determine how the Saints know our hearts and prayers. Whether he hearing or seeing, or presence everywhere, or by God's relating or revealing, makes prayers, and needs unto them. All which ways some of them hold, as possible or probable; and yet others deny and confute them as untrue.

Ver. 8. So the Lord scatter them abroad. Which was the evil they feared, and by this enterprise, fought 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 befell those wretched Jews. Is. 14. 49. The Romans shall come, &c. and come they did accordingly. Pilate for fear of losing his office, delivered up Christ, and was by Caius kicket off the bench.

Ver. 9. The Lord did there confound their Language. A foreboding and hindrance to interchange of commerce between Nation and Nation. This great labor aloof bath God laid thereby, upon the sons of men, that a great part of our world is spent about the book (in learning of Language) before we can come at the kernel of true wisdom; Scripture-wisdom especially. Our Saviour's Epitaph written in Hebrew, Greek and Latin, as it fits for Christ unto us to be. First, The mott holly (for the Hebrew tongue is called the holy Tongue.) Secondly, The mott wive (for Latin base, is Greek, is all humane written wisdom.) Thirdly, The mott doly 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 dandy of these three tongues, to be retained and maintained in the Churches of Christ to the world's end. Hebrews (faith Romish) drink of the Fountain, Gracius of the Rivers, Latina of the standing pools only. There those, Gracius were that mocked at the multitude of tongues, Acts 2. 13. And thus, Latins the monks were mad almost at such Comilis literarii, so Shelbyed our barbarism, and brought in the learned Languages. But let us acknowledge it a thing-gift of God, as for the gathering of the Church at first, Acts 2. So full 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 hence did the Lord scatter them.] The Hebrews Deut. 28. Lay, That at this differentiation there were seventy Nations, with seventy sundry Languages. Gen. 11. Epiphanius faith, that their one Language was divided into seventy

Codex of the Church. 147.

Chapter 11. A Commentary upon Genesis. 97.

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

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Ver. 21. And Shem lived after he began, etc.] He saw ten generations, and lived till he was fifty years old, who might well be his Pupil; which (if Shem were Methuselah) is so much the more likely. Heber also lived till Abraham was dead; a singular blessing to them both. This comfort the Patriarchs had of their time and tedious pilgrimage; that as Shem saw Lameth, to Lameth saw Adam, and Adam saw Shem. Now, the affliction with beni debarim, faith Service. How much more, when they that fear the Lord, speak often up to another, Med. 3. 16. for mutual edification and encouragement. This is the sad world calls fashion, and caprichions. But what faith Terumlah to it? Cum boni, cum probi servant, cum piti, cum caifi congregantur, non est felicitate decidere, sed cura: Et à contrario illi nomen felicitati accomodandum est, qui in omnim bonorum & proborum consociatione.

Ver. 22. 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 Joel, who as he was the first that died, so he died for Religion. Now if this be true of Haran, as the New Testaments will have it; then he had, for ought we know, the mainehead (as certain Martyrs phrased it) of that kind of Martyrdom. The gift that were burnt for Religion, since the Reformation, are said to be Henry and John, two Augustines, Monkset Braunfelt, anno 1535, under James Hogfsram the Dominican.


Dominican 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 finging the Creed, and To Dream, till the flame took away their voices. All this Erasumus tells of, though he were no Lutheran. Bp. 4. and thereupon rehearsed this good, but wary note, Demons: difference, differences, occur, occurring, occur, occur, occur, occur, occur, occur, occur, occur, occur, occur, occur. But can impius suit communia: demones, dissidentes in conveni agros, aequorum, aequorum, aequorum, aequorum, etc. judiciis, sed canis piratis ac tyrannos communia sint. Variae sunt hominum judicia, ille felix qui judice Deus absoluitur. Our Protonotary in Queen Marys days was Reverend Master Roger; he gave the first adventure upon the fire. His wife and children, being eleven in number, ten able to go, and one sticking at her breast, met him by the way, as he went toward Smithfield. This foreworse fight Att. of 69. of his own self 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 Lamain Matchico, not two months before our coming thither (with Captain Drake) twelve persons the world were condemned by the Spaniards there, for profession of the compiled by Gospel: of which, six were bound to one stake and burnt; the 59. rest remained yet in prison, to drink of the same cup within a few days.

Ver. 50. But Sarah was barren.] Till she had prayed for a child thirty years, and then she had him with abundance of joy. At first she deceived not the promise, but laughed at the unlikelihood; and was check'd for it. But when she had better thought herself, she was judged by God and her faith not so conscient; because she judged him faithful who had promised, Heb. 11. 11. She was (when in age) delivered of a child; who was not more the childe of God his body, then of her Faith. Whether she was that Ishak spoken of in the exercitio sex, aforesaying, the Doctors are divided. Some say, that Ishak in Chaldea signifieth the same as she, that Sarah is Hebrew. Others more probably make Sarah another administration woman, and the daughter of Haran, but of Terah: How else else could Abraham, Heb. 11. 2, in Hebrews 11. 22.

Ver. 51. And of Ishak she bare.] No more qualified of the Prince of Princes, than by his son Abraham, he reposed him upon his belly, upon his native soil Country.
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Chapter XII

Verse 1. Now the Lord had said to Abraham: But it was not this to command him to do that which was against nature. No, but only against corrupt nature, which must be denied, and mortified, or there is no Heaven to be had. Father and friends must be hated, (that is, not loved, as Elias had it) where they hang in our light, or stand in our way to keep us from Christ, Matt. 10: 37. [Get thee out of thy country.] This is a hard laying to death and blood, for Nescio quis natus fames. &c. But hard, or not hard, it must be done, because God bids it; and difficulty in such a case, doth but whet on heroicks spirits, making them the more eager and resolute. It pleased David well to be let to fetch a hundred foreskins of the Philistines, God's Kingdom must be taken by violence. It is but a delicacy to dream of coming thither in a Feaster-bed. Too many with Joseph dream of their preferment, but not of their imprisonment. He that is Christ's Disciple here, and cohabits hereafter, must deny himself; that's an indispensible duty. Abraham was old and excellent at it. [And from thy kindred, and father's bowels?] Who let our fair with Abraham, as did likewise Orphea with Rebek: But feated in Hearos, which was also in Chaldea, not far from Ur, and would go no further, after the old man's death. There they had feathered their nests, gathered fiddles, and got fowls, that is servants, ver. 4. and therefore, there they would set up their staff, and afterwards turned again to Idolatry, Gen. 31: 54, 55: Joshua 14: 2. Many follow God as Sampson did his parents, till he light upon a honeycomb; or as a dog doth his

Chapter XIII

Verse 2. And I will make of thee a great Nation. Why then Abram is shou'd the sternful Jew be called a Nation or Gentiles in contempt? Rom. 11: 35. yea, Hebram-balls, Hebram-dogs, as they do at this day? See my text. Surely, either themselves are of this great God or Nation here men, Treat. 107, or else they have not Abraham to their father, choose them which. [And I will bless thee.] As a father his children, with all spiritual comforts and earthly contentments; with the blessings of LIGHT 2: 4, to the right hand, and of the left; with the upper and lower springs, Judg. 13, as Caleb blessed his daughter Achsah. He will give grace and glory, and (if that he be not enough) no good thing shall be withhold, &c. Psal. 84: 11. Hence Moses eyes out. Happy art thou, O Israel! who is like unto thee, &c. Deut. 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 (at good name) is expected by one and the same word in both Testaments, Prov. 22: 7. Only (as it is in the former Test) it then proves a blessing, when it is to a man as the shining pot for silver, and furnace for gold; when it melts us and makes us better; when it works in us as a cure to walk worthy of the name is given us, to purge our selves from all filth, that we may be as pure vessels, meet for the Master's use, fit to be set upon the celestial fire, as that Marty Fatherful. Since thou hast all, &c. been precious in my sight, thou shalt be honorable, &c. Isa. 43: 4. Ver. 14. This is indeed of a thousand Escuruam. [And thou shalt be a blessing.] That is, in a high degree blessed; or a common blessing to all, whereover thou comest, who shall faze the better for thee? Or, a publie pattern of blessing (as some Hebrops express it.) Those that with well to themselves, or others, shall pray God that

Abrahams
Abraham's blessedness may befall them. The contrary hereunto is now bestowed in unhappy posterity for their felony. An image they are become among the Gentiles, as was foretold them. Gen. 18.8. Jacob was among them by their relish. That all over Turkey they have taken it upon a curse, I would I might die a few times: And let me be a few if I survive thee.

Ver. 3. And I will bless them that bless thee. There are these, that will curse those whom God blesseth, but nothing so many as they will rise up and call them blessed. These are expressed in the plural number, those in the singular one. For whoso he that will harm you, if ye be followers of that which is good.

1 Pet. 3.13. But they there be some Talmuds that would curse God's Israel, or some Eshans that could with them unbless again; yet God will turn Talmuds cursed into a blessing, which is reckoned as a great favor, and he will tell Eshans (if not in his ear, yet in his confidence) that Jacob is blessed, and they shall be blessed. If Israel, drawn aside by natural affections, would go about to revenge the blessing, God will cause him to tremble exceedingly, and so overawe 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 bless those that bless them. They have a powerful speech in Spain, 'He that sows the children sows, killeth the mothers berker.' Surely, as natural parents take the kindneshes and unkindneshes of 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 both of them, as both Peter and Paul express it. Hence Christ is called the last Adam 1 Cor. 15.45, and in the beginning Adam 1 Tim. 2.15, by an excellency; and the desire of all Nations, Haggai 2.7, sent a purpose to bless us, in turning over one of us from our iniquities, Acts 3.25.

Ver. 4. So Abraham 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 day's society with Jesus Christ, and his holy Spirit, saith that Noble Latin Episcopus Caracallius, who being nephew to Pope Paul the fifth, and a Prince of great wealth and power, left all for Christ, living and dying a poor exile at Genoa, 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 Democratic Epistle to him, fet before his Commentary upon the first to the Corinthians. Esse nequeo, &c. [And Lot went with him.] Herein Abraham was more happy than Caracallus. For he being converted by Peter Martyr's Litterate on the first Epistle to the Corinthians, and revolving thereupon to leave all, and go to Genea, opened his mind to some of his most familiar friends, and sought them up, that they might accompany him, &c. But when they came to the borders of Italy, and considered what they foresaw, they left him back with Lot's wife; and then, without any intention, went back as Orpheus, so going out of God's blessings, into the words warm Sun, as that p. 11. they say, which yet they long enjoyed not. For they were after taken by the Spaniards, impoverished, and forced to abjure Christian Religion, being neither trusted nor loved of one &c. nor other. [And Abraham was seventy five years old when he departed.] So he continued a Pilgrim for a hundred years together, Gen. 25.7, having ten foretraits, and every one wroth them otherwise.

Ver. 5. And Abraham took Sarai his wife.] The faithful companion of all his trials and troubles, One that did him good, and not evil all day: And although the sufferer much Prov. 11.6, hardship with him, and for his fake, and was oft put to't, yet she was not afraid with any amazement, as any a woman would have been. 1 Pet. 3.6. A valiant woman the was, and no less violent then he, for Gods Kingdom, whereof Sarah was but a type.

Ver. 6. And the Canaanites were then in the Land. And the Lord appeared to Abram.] The flight 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's Face is to appear to) and the promise unto they fled will I give this Land, could not but put spirits into him, and make his good-old heart to dance Laurels in his bosom. When the poor fool 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 soon was to Naomi, A restorer of his life, and a nourisher of his old age, Ruth 4.15.
Verf. 8. And these builded 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, Zech. 14:1. But while they are there, we must shine as lamps amidst a crooked and curved generation, holding forth the word of life, as an ensign, bearing up God's name as a badge, or beacon; wearing his mark in our foreheads, Rev. 9, the place of open profession; setting up an altar amidst idolaters as Abraham, and calling it Jehovah Nisbi. The Lord is my banner, as Moses, Exod. 17:15. Some that seemed to with well to Edmund Allan Martyr, bid him keep his confidence to himself, and to follow Baruch's counsel, Chap. 6, wherefore when ye fee the multitude of people worshipping them before and before, say in your hearts, 0 Lord, it is those that ought only to be worshipped. These had more of Nicean damus in them, than of Nathianism.

Verf. 8. And therefore removed thence. Because his building altars to Jehovah was offensive to the Canaanites: Indeed it was a wonder they tolerated it not; but God restrained them. [And therefore removed thence to the Lord.] This was till his first care, where ever he came, and should be ours. We are a Kingdom of Priests, and have an altar, Heb. 13:10, which is Christ, who sanctifies the offering, 1 Pet. 2:5, by him therefore let us offer the sacrifice of praise to God continually, Heb. 13:15. I am almighty and omnipotent, Rom. 9:20. Amen.

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

Verf. 10. Abraham went down into Egypt. Which the Hebrews much condemn him for, saying that it was out of diftrust, and that for this fault of his, the Ishmaelites suffered so long and hard bondage in Egypt. But that's but a rash judgement, and as weak an argument as 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 Abimelech, who would not ask a sign, though offered him; it was not difference, 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 God will he should seek out.

Verf. 11. Behold here I know that there are a fair woman. And yet he was now sixty five years of age: wherein the was a figure of Jerusalem, the mother of us all, Gal. 4:26, with Gen. 25:14, and 4:1. Sarah's chief beauty was that of the hidden man of the heart, as faith St. Pet. 1 Pet. 3:4, 5. But outward beauty is very lovely and attractive. Plate calls it the principality of nature. Ariosto, a greater commendation then all Epistles: And being asked, whether beauty were amiable? He answered, That is a blinde man's question. The Poet could say. Gratia eft pulchrorum hominum in corpore virtus, That virtue hath a better grace. That breadth from a veneration face.

Howbeit, Sarra's faith, he was out in this saying, for that Virtus in manum fuit, he needs no ornament more then the bane of her own, but beautifies those around: and sufficiently, and consecrates the body, wherein the dwelleth, Eras. Sen. Epist. Grat. Sen. Epist. But by the leave of so great a Philosopher, I am of the Poets. 67. minde: And although I grant that favour without grace, is but a Salutaris gaudium in munere. As Solomon hath it, or ornamentum cum praestis in latu, as another (so it was in Alcibiades for a man, and in As. a. Forinimus, bonus relinquer a Priscilla for a woman) yet farely, where they meet, they make a happy conjunction, and draw all hearts to them, as in luctuatum Salutis, Salutis cum Germanicum (for a man) in whom beauty and virtue frowe for as pristis, as the precedence of and Ariosto, Longinuum. The son of Esther, who was Apollo, it said to have been of all men the most beautiful and most bountiful, so in Esther (for a woman) who obtained favour in the dominion of all that looked upon her, Esth. 2:15. And Aspasia Mileia, daughter Emilius, the wife of Gynnus, who deferred to be filled with all, Fair Prob. and Wife, 23. Elyan, female: As on the other side in Fortunia, Angelus et delectum, metamorphosis divinitas domicilia includit videre, etc. Salutis cum Germanicum (for a woman).

Verf. 12. Therefore it shall come to pass, &c. Note here, (faith Iverius) the raging affection of the Egyptians, that made no difference of manner to enjoy their lust. Their blindness, that made less account of murder then adultery. Note again (faith Piscator) that beauty expostulates a body to the danger of dishonestly, and that, as the Poet hath it, Lui eft cum formae magnae puellae. Let those therefore that have beauty, look to their chastity, and professe their vehicles in holiness and honour. The hortus vnum cuncta sime renuntiavertit, Deus enim est abundans, invitator.
A Commentary upon Genesis. Chap. 12

Fifthelnes is a woman is most abominable: rapid therefore a man called a strange woman.

Ver. 15. Say I pray thee, thou art my sister.] The truth was here not only concealed, but dissembled. As the Moon hath her spots, so the belt have their blemishes: A Sleep may slip into a snare, as a Swine, and an Apple-tree may have a fruit of barrenness, as well as a Crab-tree.

Ver. 14. The Egyptians behold the woman.] Pleasure is blamed, in Xemphon, for this, that the eye and mouth looketh back upon her own shadow, and giveth her eyes leave to rove and range without restraint. An honest man (faith Pharaoh) should have contenience, eyes, hands, and tongue. Nil ad unum intersit. quibus uniuscuius sensus posteriourbitur, nec primus. Such a Philosopher to a wanton conqueror. The eye (that light of all the members) is an ornament to the whole body. And yet that light some part of the body, draws too too oft the whole soul into darkness. This Job knew, and therefore made a Counsel to look to his looks, fitch of looking came looking. Charles the fifth, when he was at the City of Antwerp, thought to gratify him in a Mask, with the sight of certain fairMaids brought in before him. Such a man, he would not once look at them. The young Lord Harrington when he should meet with fair women in the streets, or elsewhere, would finally pull his hat over his eyes; as knowing that of our Saviour: He that looketh upon a woman to lust after her, &c., whereupon immediately follows, If thine eye offend thee, &c. Ezekiel was sharply rebuked at a feast, by a modest Matron, for his unchivalrous and carnal thoughts: (in the words): (Adelardus Tex: relatio.)

Ver. 18. What is this that thou hast done unto me? God had reproved Pharaoh. (According to that, He suffered no man to die.) (Psal. 100. 9.) He suffered no man to die. (Psal. 100. 9.) 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 reproach of the wicked: we should rather dazzle 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 than I. My son David: Who is there that hathFAILED me faith Samuel? And which of you can condemn me of sin, faith Christ? Now the life of a Christian should be a Commentary upon Christ's life: (Psa. 2.) To be a holy nation, a peculiar people, that ye should preach forth his virtue, and not hang of his picture (his image and graces) in a dark hole, but in a conspicuous place. (Psa. 2.) So lived that neither could his friends sufficiently praise him, nor his foes justly blame him, for any miscarriage. And (Bradolf) 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 willed heartily his life. But to have Egyptians fear us, and that for sin, is threatened as a grievous misfortune. (Heb. 14. 1.)

Ver. 19. Why saidst thou for is my sister?] He might have answered,

Verse 10. And Pharaoh commanded that God comes as it were out of an Engine, and helps his people as a pinch. Abram had brought himself into the briars, and could find no way out. Many a heavy heart he had, no doubt, for his dear wife (who suffered by his default) and the gain 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 King's safe conduct. Oh who would not serve such a God? as turns our errors and evil counsels to our great good, as the Athenians dreamt their godlike Minerva did for them.

Chap. XIII.

Verse 1. And Abram went out of Egypt.

Here must be likewise daily ascensions in our hearts, out of the Egypt of this world, to the heavenly Canaan, where Christ our alone is. The Church is compared to pillars of smoke ascending, Cont. 3. 8. Black she is as smoke in regard of iniquities, yet hath a principle to carry her upwards. Who is this that ascends out of this Egypt below with pillars of smoke, etiamini fami, 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 hindered, he gave his son a charge upon his deathbed, to carry his heart thither, and prepared 3200. 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 to get up their hearts to heaven. Hence they are called Eagles for their high-faring, and are said to have notes like the twenty-four Elders, for their singular figure in relating and smelling after Christ the true and quickening carnel.

Verse 2. And Abram was very rich. All rich men therefore are not rejected of God, though it be hard for such to sit on heaven. Poor Lazarus lies in the bosom of rich Abraham there. Riches neither further nor hinder in themselves, but as they are used: As a cypress by itself is nothing, but a figure being set before it, it enlargeth the frame. Wealth, if well used, is an ornament, an encouragement to duty, and an instrument of much good: All the danger lies in loving these things. Have we them we may, and use them too as a traveller doth his staff: to help him the sooner to his journeys end; but when we part with our hearts to them, they become a mischiefe, and (as the word here rendred rich, signifies in the original) 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 than his wisdom good. How many have we nowadays, that when poor, could pray, read, see who grown rich, resemble the Moon, which grown full, gets furthest off from the Sun, never fitteth eclipsed but then, and that by earths interposition. Let rich men therefore take heed how they handle their thorns; let them guard the loynds of their minds, lest their long garments hinder them in the way to heaven: Let them set to it, that they be not tied to their abundance, as little Lutalus 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 feast by him for a present to Cleopatra; lest at length, they fend their Mammon of unrighteousness, as Cephas did his feters, for a present to the Devil, who had deduced him with false hopes of victory.

Verse 3. And he went on his journey. Many a weary step, and restless 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 pleasures, had not flown away his heart to 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 these good souls did, Psal. 84. 7.) he took long strides.
And what bred penury of pasture, but plenty of cattle? Great riches many times breed great brabbles. This the Hebran found, and therefore signified that "Men was the son of Juno, because Nataline Comes, Juno be the goddess of riches, which prove the cause of strife, and this amongst many. [And the Consuntius and the Persic was then in the land.] This is added, either a cruel of their being straitened of its pasture, because the Consuntius polluted the pearl grounds; Or else, to let forth how unfulsome and unavory it was, for such men to jar, and to expose themselves to the candal and scorn of such wicked neighbours, as defied no better sport. [Nay, let you then to see them falling out. This latter is Lyra's glossio, and a rijsely, like it well. One of the main scandals the Jews take at this day from Protestants, is their differences. Error concludissent potest, modo, Stultus, Anam, fore astis in Christismo: defecititionem, nec finguere fundamentum, Optimum incepti plenitatem, dixit Reverendus Oecetepam, in a letter to the legitimous Lutherians of Swereland.

Verf. 8. And Abram said to Lyra. Speech endeth anger. Sin, offende nourisheth it. Much malice and grudge would be avoided, and the very payson of it drawen out, did we but give it a vent at first, by reason of the party that wronged us, and expululating the injury, which, most times, is but a near mistake. Now many (on the contrary) harbour this viper in their bosoms, till at last extirpate their hearts, they not only 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 minds, and compound their discords. Not onely Abraham, but Arstipus thus rise up in judgement against such Pseudo-Cristians, and condemn them. For when, Esicles and he had been as long debate; and there was, it flow, and then floods; and neither could find in their hearts to go to other; Arstipus were at length to Esicles, and said unto him, Shalt we not agree to be friends, before we make our selves a common scorn to the whole Country? Whereunto when Esicles answered, that he his, content was to be friends with all his heart; Arstipus replied, Let it.

Remember then, that although I were the elder, and the better man, yet I first fought unto the end. In very deed, said Esicles, Thou art a far better man than I; for I began the quarrel, and thou hast been first in making up the breach. And thus, these two became fast friends for ever. [For we are brothers.] This is a cooler; and should be like the Angell that said Abrames hand, when the blow was coming.
Ver. 9. It is not the whole land before thee.] Abraham chust prefer to take wrong then to live for his right, which he here parts with for peace sake. They that do otherwise, though they think them to be of no account, and p. g. their right of their adversary, yet St. Paul (may judge) they sit down by the lot. For he purposely disgrafteth their contentious course, in flouting for their own right, without respect to peace and quietness, by a word that signifies dismisse, or sit down by the lot, 1 Cor. 6. 7. Now therefore there is nothing of faults, or a defect, of tent mankind among such men, because ye yet so hath one with another: Why did ye yet not rather take wrong? Why do ye not rather suffer your selves to be defrauded? Art no price 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 Devil, yet I will honour him as a servant of God. And when a fierce Frier, I dispute with Bree and his colleagues, called them Foxes, Hyenas, All, the Bree answered no more but this, Not one of my creation, quamTransubstantiationem, In nixi ut iteriusque villarum fidei. And Democritus said, when he was reproached by One, thought it sufficient to say, Nam te rem in causis et temporibus decidam, et quia quinsemurito villarum fidei. Sometimes, and between some natures, separation one from another better nourisheth friendship then nearest familiarity. There are that can never brook together. If thou wilt take the right hand, &c. As who should say, We will not be far from thee, though we cannot be together) but still fulfill one to the other, as the right hand is to the left.

Ver. 10. And let this sign be a token of this.] This was the sign of the eye, Ezek. 16. 49. As after he was fell into the fall of the flesh, chap. 19. 13. his inclement putrification into the pride of life. We have heard of the pride of Meth, and the ambition of Mammon, Jer. 48. and 49. Let might not be suftered so much as to look at Sodome, whilst it was burning, as Abram might. God knew his weakness, and fo prevented the temptation. He should have had the good manners to let his Uncle chufe first, but the dust of covetousness had put out his eyes, that he faw no what befpecthed him for prefent, as afterwards he did, when God fo croft him, in that which he choofe and fo flipt him. Abram in that which was left him. Le was a good man, but this, which he had, he took as occasion somewhat obscured his virtues. [That it was well Watered]
A Commentary upon Genesis

Chap. 13.

Verse 14. After that Lot was separated from him, till Lot was departed and the fire was kindled. God appeared not. He is the God of peace, and hateth contention; which is not indispensible to holy duties; Ps. 3:7, so it keepeth God from sin by his comforts and influences. They lay of Bees, that fill and fill 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: Matthew 5:24. Lift up now thine eyes, God's comforts are therefore most sweet, because most reasonable: Abraham had now parted with Lot, to his great grief! God makes up that lost 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.

Verse 15. For all the land through which thou goest is mine. God gave him his inheritance in it, no not for much as a sord breed; yet he promised, that he would give it to him: And that Abraham took for good free hold. Men use to reckon their wealth, not by what ready money they have, but by the good Bonds and Leases, they can produce. A great part of Christians dislike in Bonds and Bills of God's hand.

Verse 16. And I will make thy seed as the dust of the earth! Afterward, Gen. 15:5. God promiseth that his seed shall be as the dust of heaven. Abraham's seed, faith One, are of two sorts: Some are members of a Church, yet have earthly hearts: Others are as the stars of Heaven, for spiritual Light, motion, and influence.

Verse 17. Arise, Walk through the Land. Thus God rewarded him, with the whole Country. He never suffereth any man to live by an humble remission of his right, in a desire of peace. The mark, shall inherit the earth, and have Heaven to boot; which was the chief thing here promised to Abraham, in this survey, Hebrews 11:10,16.

Chap. 14.

Verse 1. That these make war. At is the slaughter-house of mankind, and the hell of this present world. It hews itself a way through a wood of men, and lays heaps upon heaps, (as Sampson did, Judges 15, 16) not with a jaw-bone of an Ass, but one after another, but in a minute of time, and by the mouth of a murdering piece. Alphonse D. of Ferrars had two of these Cannons of a wonderful bigness; the one whereof was called Archidamia, the other, the Earthquake. The Turks battered the Walls of the Rhodos, with twelve Bastions, so aptly named of the Serpent, the Snake, and the Clamby, which killed men or beast, with his broadside or very light. But before the bloody instruments of death were to be heard of in the world, men could find means to slay one another, Turks, Greeks, another in war; witness these five Kings, that came with Cleopatra, and imitate the Egyptians or Garamotes, the Sarmatians, or drawing of the Zemamotians, and the Eunites or terrible ones, as their name that God that Mahommed used in terrifying kings, and cut off many. If we may judge of one battle by another, we see what was done in a bloody fight between Amurath of Osman, and the third, King of Turks, and Lazarus, Duke of Savoy. Many two thousand thousands fell on both sides; the brightness of the Armament played, Weapons was, as it had been the Lightning; the multitude of the Launces and other Horsemanship, shroud the light of the Sun. Arrows and Darts fell to fathom, that a man would have thought, Turkish battle, they had poured down from Heaven. The noise of the instruments of War, with the neighing of horse, and the eyes of men, was so terrible and great, That the idle Herd in the Mountains, was affrighted therewith; and the Turkish Historians, to express the terror of the day, vainly say, That the Angels in Heaven, amazed with this hideous noise, for that time, forgot the heavenly Hymns, Wherewith they always glorified 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 a multitude of his Turks; as did likewise Adrian, the Emperor of his Romanus, when he fought against the Jews, and had the better: but
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, libervisor ussura valesste, hinc est: Ecclesiam et exercitum salvi. There was no such thing, believe it, nor but seldom is there. But as the Dragon sucks the blood of the Elephant; and the weight of the falling Elephant oppresteth the Dragon, and both usually perish together; so doth it many times fall out with thosethat undertake that. These four Kingsbest the five; but ere they got home, became a prey to Abraham and his confederates. The Low-Country-men are fain to grow rich, (whereas all other Nations grow poor) with war. But they may thank a good Queen, under God (Queen Elizabeth, I mean) who first undertook their protection against the Spaniards. For the which she of hers, all Princes admired her fortune: and the King of Sweden said, That she had now taken the Diadem from her head, and let it upon the doublet-chance of War. Et haec pane Merici alia, nec varia trina partis maxima, saith Bouchalier. And I cannot but (as the case stands with us, especially at this present, by reason of these unnatural, uncivil Wars flirred up amongst us,) go on, and give my vote with him. Ideo post arcern (ut vulgaris proverbio dicitur) hostis fugiunti exercitum effugit, & magnum preceptum, precibus, patria, ac praemia, alia ex parte, alia ex parte veri, et virtutis patrona, pacta tempora clausis, insignium bellorum operis. War is sweet, they say, to them that never made trial of it. But I cannot sufficiently wonder at Pyrhus King of Epirus, of whom Julius wrote, That he took as much pleasure in War, as others do in Supreme Government. He might have learned better of his own Prophet (Is 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 Venus’ disposition, which was fierce, vall, contaminous, 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 God’s own creating. Isaiah Chap. 1. ver. 5, 7, I make peace, and create evil, that is, War. It is emphatical and exclusive, as who should say, I and I alone. Whence-whenver the Sword comes, it is bathed in
be hath been so earnestly besought; yet for all this, his anger is not turned away, but his hand is stretched out still; that of

Israel comes before me; who then Commining upon

Ammonians, when the French Souliers having broken into Rome, offered all ways and violence to the Clergy, infects this passage into his N. 26 on March. 15. Te as the sale of the

earth, as my former Author alledge, and rendereth him.

Mr. Arabian, We the Prelates of Rome, do now finde the truth of this by useful obser'd. 91 experience, being become a scorn, and a prey to Infidels, but

Christians, by the most righteous judgment of God, because We, who by one place, should have been the Sale of the Earth, had left our favor, and were good for little else, but looking after the rights and revenues of the Church. Hence is it, that together with us, this City comes to be trodden under foot, this third of

May, 1527. That City, till it became idolatrous, was ever victorious: But since it hath been the seat of Antichrist, it was never besieged, but was taken and burned. The God of Heaven purge out of our Church, daily more and more, that Land-defolating sin of Idolatry, and make good his promise, That there shall be no more the Cannibals in the house of the Lord of Hosts, no evil spirit left in the Land. Fear, Flee. For of England we may now well say, as the once did of Rome: Non semper magis justic juris

judicium approbatur, non efficitur. Deformitatem nostram, etc.

Ver. 8 And there went out the King of Shom, etc. The five neighboring Kings, were combined against the four Kings that invaded them. It was not then a civic Diffusion (that war of Wars) such as was that of France, (and is now, 16th 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 Swedish Women threw their young children at the Romanists, their enemies, instead of darts, than that other was pious, between the Romanists themselves, those that were for Pelagian, and the other for Persecutors; That when the women brought the Pledge of their faith, by night, into the Camp, they not only refuted themselves, but their adherents also, with more and drink. Each man cast to his adversary by name, and said, Accipio, miserrimo, ets : Non enim tibi gladium paravi, sed ponam. Accipio rufum & bibi: Non enim


oam tibi frumentum, sed pecuniam trades: ut tue me infricaxis, 

per eum te, moriarum faciam: aquire ut me, evacue atra

imbellia manum occidas, ant ego te. Haec tuae fontes excupias, 

nisi adhuc vivantibus. Thus they greeed over night, and the

next day dispatched another; they gave wounds and took

wounds; they flew, 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 Souliers, a little afore he

took his end: I hate civil wars, though I were five times

over, I know not why any Englishman should love it; that shall call to

mind, that in the civil Distinctions between the Houres of

France and London, there were slain (are the quarter ended

now) Four of the Princes of the Blood Royal, and twice as many

Dukes of Normandy, and twice as many Earls of England, as were left in the two Armies of continued by

France. Nor was this taken up (An, Well Historian) but

unto him, not so easily laid down again: Neither is the beginning and the

end of a War, in any one man's power. If the Scots should

come in on the one side, and the French or Irish on the other, each

different. What an Abolishment should we soon become; what an

in a feast of Wrath, become a feast of War? It is never to be forgotten by us, That the Diffusion between England and Scot-

land consumed more Christian blood, wrought more spoil and

destruction, and continued longer than ever quarter 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 Country. A defect more Martial then Christian; a de-
obliged to give Sarvai summa, or servamum! How should we prize our restored Peace, and improve it as Abraham did here, to the paying of Tithes, in token of thankfulness; yes, to the feeling up of Antan (not to Pulbicke Pater, as thole Heathens, but to the God of peace, as Abraham after this did, when he had concluded a peace with King Akinceth, and his General Ptolon. Gen. 21. 32, 33.

Ver. 10. And the vale of Siddim was full of slime-pits.] Chosen therefore on purpose by the five Kings, who lied and fell there; or (as some understand the Text) made halfe to fall down there; sulking and fouling, till their enemies should purifie them, and to perish in those Pits. But thier cunning failed them: For as they had travelled with impunity, and conceived mischief, so they brought forth a yce. They made a Band and digged it, but fell into the ditch, that themselves had made, Psal. 7. 11, 12. The way of this world (saith One) is like the vale of Siddim, flamy and slippery, full of Lime-pits, and Pit-falls, Springs, and Stumbling-blocks, laid by Satan's minions or mischiefers to procrure our ruin or death, To deFault him therefore (as these four Kings did the five,) Let us tread gingerly, with wary, lifity step on our feet, till we finde sure footing for the other: Let us look, ere we leap. Alsoqui salutem anticipans videt, cautus est. of Antagem debuit, as Saint Bernard hath it.

Barn de ben. 4. 11. 12. 14. 15. 16. 24. 25.

Exek. 16. 49. Aaron 4.

Ver. 11. And all their villana.] Fiddle's of bread was a part of their fill; and now cleanliness of teeth is made a piece of their punishment, in Gods just judgment.

Per good quia peccat, per idem puniunt et ipsae.

Ver. 12. And they took Lot. God paffeth not by the fins of his dear children, without a fentence. Lot for his affecting the firlie choyce, had foon enough of it. Strong affections bring strong affictions, as hard knots require hard wedges. Earthly things court us, that they may cut our throats: Tho' Holaftos welcome us into their Innes with filling countenance, that they may dispatch us in our beds. Beware of the worlds cut-throat kindnesse; confort not with Solomoners, lest ye partake of their plagues. Hamath lycs night to Damascus in place, and fares the worfe for its neighborhood, Zach. 9. 2. Lot left his gooses and liberty. Jethrof had well-nigh loft his life, for loving thieves that hurt God.

Ver.
To this they answer, That by the influx of the Holy Ghost, he left his own mortality 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 saluation should be preached to all people. If this were so, it might very well be, that Abraham, who was of Shem’s lineage, and his fellow-Journeymen, moved with reverence of this their great Grand-father Shem, might forebear to molest him at Salem, or invade his territory, when they were in the wilderness and more the neighbour-nations. But then, on the other side, if Melchisedec were Shem; why doth not Melchisedec call him so? or change his name? 2. Why did not Abraham dwell in fear, 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 Melchisedec the Grand-father, take titles of his Nephew, to whom he should rather have given gifts and legacies? Gen. 12:14. Most likely, Melchisedec 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. ['Breath forth bread and wine'] This he did as a King, as a Priest he blessed Abraham; which latter therefore the Apostle pitcheth upon, Heb. 5:1, as being to treat of Christ’s Priesthood. The Papists think to findest footnotes here for their unblown sacrifice in the Mass. Melchisedec, 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 would this test, to make it speak what it never meant. Cedit Scripturam factum ad materia futurum, theyutter the Scriptures to serve their own purposes, faith Testament. Where can they show us in all the Book of God, that the Hebrew word ὑπόθεσιν, signifies to offer? But any thing serves turn, that hath but a piece of what they allege it for. A Sursum, finding it written at the end of St. Paul’s Epistles, Acts 28:28, etc. where he had found the Mass in his Bible. So another Bre-burne of Rom. Church, reading Heb. 1:14, Iovinumus Massian, made the same conclusion. A third, no whit wiser than the two former, speaking of these words I now write upon, says, 'Salmo psalmio & vinum posuit', etc. into a large discourse of the name of Salt. A very able whereunto Dr. Puffin writes, that it was foretold in the Old Testament, that the Pretextants were a Malignant Church, alledging 2 Chron. 24:19. "Maschaque propheta, non revo-


terretrum ad Dominum, quae praestantissimi post, videmus melibum.
Verf. 19. And he blessed him: Lo here an instance of the
companion of Saints, Melchisedek doth all good offices to
Abraham (a believer, though a stranger) not of curiosity
and humanity, but of charity and piety.

Verf. 20. And he gave him tics of all) Not of the
Sodomites, goods which he restored wholly, Gen. 13:25; but of the other law-
ful spoyle he had taken from the fourie conquered Kings; in
testimony of his thankfulness to God the giver of all victory.

Verf. 21. And the King of Sodome said, He, that a few
days since, faced the heavens, and cared not for fourie Kings, can now
become suppliant to a forlorn forrenier. Addition 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
find these wild-alleys. [Givem me the perforn] Abram did so, Gen. 13:14,
and yet they were not wise amended by their late captivity, or
former fevinitude; from both which now they are freed by
Abra-
ham, but still held captive by the Devil, who owes them yet a
further splice, as we shall see Chap. 19.

Verf. 22. I have lish’d up my hand.] A forening jeffure, Dan.
12:7. Rev. 16:12. Neither doth he this rashly, but for very
good reason; Firth, that by this oath, as by a buckler, he might
hang himself against all censorious defeas of the profyse. Secondly, to
show that he did strictly remit of that which was his, and
went not to war for wages, Thirdly, hereby to profess his faith
and Religion, in opposition to their superstitions vanitys, &c. [The
passeing of heaven and earth.] The true and rightfull proprietary,
who renten at pleasure we all are. as Philo from this text well
obserbath. And here take notice how Melchisedek and Abraham
come in the very terms of professing their faith. The most high
God passefor of heaven and earth. Whereunto Abram addes fe-
rently, by which name Melchisedek happily know not God as
yet, for he Apollus was ignorant of many nowset truths, still bet-
ter instructed by Aquila and Priscilla, Acts 18:16.

Verf. 23. That I will not take from thine.] Melchisedek
from God had made Abram his of all things, for faith he, I am
the Priest of the most High God, passefor of heaven and earth, who
hath endued me with this bread and wine, as by turfe and twig, as
by an earneall, and a little for the whole, to give thee possession of
both. Now therefore when the King of Sodome, preferently after
A Commentary upon Genesis. Chap. 15

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 vos capti murosee. [Left thou knowest, I have made Abraham rich] Occasion must not be given to any to speak the least evil of us, lest Christ be dishonoured; for every Christian quartereth arms with Christ. And if Abraham do any thing unbecoming himself, Abraham's God shall be blasphemed at Solomon.

Ver. 4. Let them take their portion. In things indifferent we may abridge our virtues, we may not prefer one to others, as if they must needs be jilt of our make. My brethren be not many masters; 1 Tim. 3. 1. See Magistri nostri paritie. See 1 Cor. 9. 14. 15.

Chap. XV.

Ver. 1. Fear not Abram.

Ether as Daniel feared upon sight of a like vision, Dan. 10. 7, 8. Or as Jacob feared after the Fall of Shechem, lest he should be set upon by those whom he had lately discomfited. Or, fear not thou shalt dye childless: which command to be that that chiefly afflicted and afflicted him at this time. The heart is not in safety to receive promises, till freed of false fears. Thee are quelled and killed by faith only. [I am thy shield.] From the envy of thy neighbours, and enmity of others, whom thou hast lately vanquished; yet I will deliver thee from all danger, as I have done from this. See a like promise to all believers, Psa. 115. 9, 10, 11. The shield is better the body, and the truth; lo is God with him and his arm. He beareth them as on eagles wings: The Eagle fleeth with her young under her back; there's no istomating them but through her body: no more can any devotatory evil (as Tertullian's phrase is) befall the Saints, but through God. [And thy exceeding great reward] So that thou shalt lose nothing, by refusing the King of Solms offer. God is a liberal pay-matter, and his contributions are more than bountiful. A hundred fold here, and heaven hereafter. Not only Caleb shall have Hebron for his aulour; but Reuben, Joseph shall have Egypt, as his pay, for his pains at Zyzre. Never ask with Peter, What shall we have? thou shall have whatever heart can wish, or need require. The world gives hard wages; but God's reward is exceeding great. He will also recompense our labours for his sake, as the King of Poland did his noble servant Zeliani, 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.

Ver. 2. Lord God, what wilt thou give me? &c. [Dominator Johannes, Admi simi Canam sime Dominator.] A flatly false. We must magnifie God, when we have got him into our hearts, and enlarge our room therein, when we conceive of him, as much as may be; Do our utmost, and then say. 

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Ver. 3. And Abram said, Behold to me, &c. He harps again upon the same string; when we fall upon crooks, we add, we multiply, we rife 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 only spake, here Abram answers. It appears he grew in an holy familiarity with the divine Majesty, and an humble boldness, as Cyprian here observeth.

Ver. 4. And behold the word of the Lord &c. There is no word of God, is answered with God's Behold, of grace. The Greek readeth it, And straightway. God was straight at hand to help Abram's infirmity, and to raise up his faith that began to flag, and hang the wing, as the butt faith will, if long put to't. Adae nihil est in nobis magni, quidem quieat mihi.
Ver. 5. And he brought him forth abroad. 

A general having prayer a good part of the day within, is now drawn forth at night to receive the promise. Pray that ye may joy, faith Christ: And, if ye will rejoice evermore, pray continually, faith the Apostle. [If thou be able to remember them.] Then shalt thou number thy poisterity, and they, their privileges. It is God only that counteth the stars, and calleth them all by name. Psa. 147:4. No man can number them. Jer. 33:22. And yet a Saviour and Deliverer vainly vaunted (faith St. Augustine) that they had call up the stars, and could call them all by their names.

Ver. 6. A lips befeathered.[4] When thus the promise was repeated. So needless is it, that the word should be often preached, and the sweet promises of the Gospel be set on the texts, that God names being an oynement pined out. The Virgin may lose him, believe in him, and rejoice with joy unspeakable, and full of glory. [And be counted into him for righteousness.] This impetuous righteousness of the Pilgrim to the of all eternity, creating in it, or in any space of time. This he sets at an end. To this day, as their Fathers did of old, Rom. 10:3, so do they. For being asked, whither they desire to be saved by the righteousness of Christ imputed to them? they answer, That every soul must pay his own skin to the Father. But not Christ called, in their law, Jehovah our righteousness! And how so, but by means of that righteousness often hammered on by the Apostle, Rom. 4:4, adding after all, that what is said here of Abraham, is not written for his sake alone, that it was computed to him, but for us all, to whom it shall be imputed, if we believe on him that raised up Jesus, &c. Rom. 4:24. If Adam be mine, though it committed it not; why should it seem so strange, that the merit of Christ's intercession should be by the like means be mine, though I brought it not? See Rom. 5:19, 2 Cor. 5:19. If he be wronged thee ought, reckon that to me, said Paul to Philemon, concerning Onesimus; faith Christ to his Father, concerning us. And (to flop the Pilgrim mouth.) If another man's faith may benefit Infants at their Baptism, as Sebastian, affirmeth, why should it seem so absurd, that believers should be benefited by Christ's righteousness imputed?

Ver. 7. I am the Lord that brought thee. Let the remembrance of what I have done for thee, confirm thy confidence. faith every former mercy, is a pledge of a future. God giveth after he hath given, as the spring runeth, after it hath run: And as the eye is not weary of seeing, nor the ear of hearing, no more is God of doing good to his people. Draw not out thy loving kindness, faith Psa. 36:10.

Ver. 9. Take me an offering, etc. Here God commands him a burnt sacrifice, and then calls him to a terrible leap; the better to prepare him to receive the ensign or oracle, and to teach him, that he may not rashly think upon diverse mysteries. He saith, It is foolishness to say, Non sequendum de Deo absque lumine; that is, without pra- Pythagorean meditation and advised consideration.

Ver. 10. Divi ded them into the wind. In signum existit fundamentum. This was the federal rite both among Jews, Jer. 34:18,19, and Gentiles, as is to be seen in Simeon, describing the uncovering of Solomon and Zion. God also threatened to cast the Gentiles, as a servant in whom, that forgetteth the Covenant of his God, Mic. 3:4. These divers rites are the oppressed Israelites; the parts laid each against other, signify, that God will make them up again, though disjunct; the fowls that came down upon them, are the Egyptians; Abraham halting of them away, is their deliverance by Moses after four hundred years, signified by those four-knifed creatures, as Luther interpreth.

Ver. 12. And when the Sun was going down. Hebr. when he was ready to enter, to wit, into his Bride chamber, Psa. 19:6.

Ver. 13. Know of a certainty that thy seed. Multif. fitter, before they can enter; and so be conformed to Christ their Captain, who was perfected by sufferings, and came not to the Crown, but by the Cross. Difficult is it to press upon him, who is to come: but he, in his own God, and the momentous restoration in a new world of justice and in the glory of his people; faith S. Hieron. Eol. 

Ver. 24. Affermus. Afferimus, et in terrae aeternitatem. From the earth unto the end of the world, from this world and the Kingdom of God, we are the witnesses, faith John 11:23, Conf. Mag. 

Ver. 25. Afterward they shall come own, etc. All the Saints shall be taken, but in order to their advancement. As God brought his Israel with jewels, and other wealth; so the afflicted Church, and confessed with tempest, shall build her walls, and
and lay her foundations with Sapphires, and Agates, Ezek. 24.11.12. See Ecclus. 56.3.4.

Ver. 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 Paragon, Heb. 12.23.23. In peace. So Joseph did, though he died in battle, according to the promise, 2 Chron. 14.18. God made war to be peace to him [In a good old age.] Heb. With a good head, which is a Crown, when found in the way of righteousness.

Ver. 16. The Immortality of the Americans, Obs. A metaphor from a large vessel filled by drops, as elsewhere, from an harrel ready for the fickle, and from the vine ripe for the wine-press.

Peter, in loc. Perierion the Jesuit writing upon this text saith, If any marvell why England continue to flourish, notwithstanding the cruel persecution of Catholicks there? [full execution of Cacolikes he should have said] Anwers because their sin is not yet full. (God grant it, ver. 25.6.) See veniam tandem injustitiae complectur, faith 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.

CHAP. XVI.

Verf. 1. Now Sarai Abram’s wife bore him no children.

God had foretold him of his children affliction, and yet gave him no child, but holds him till in suspense. He knows how to commend his favours to us by withholding them. Cib data cibo vilestum: we account it scarce worth taking, that is not twice worth asking. [A handmaid, an Egyptians] One of those maids, belike, that were given her in Egypt, Gen. 16.13.

Verf. 2. The Lord hath restrained me. She failes 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. 1.22, and as he promised to make David an house, that is, to give him bread to sit upon his Throne. Sarais, as ye were good here, but the means the uted naught. She was too tall, Abram too facile, both to blame for 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 Egyptians, Stracone the wife of King Pistarix, being barren, gave secretly her maid Elelisa 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 Hebruecs 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 man’s so many good texts, Matthew, and refrained by our Saviour the Law-giver, who best understand his own meaning.

Verf. 4. Her mistress was defiled in her eyes. Heb. Alevata elt, five elevata elit, and the was beaten with her own rod, and yet complains. Neither is it any wonder; For for thee things the earth is disquieted, faith Agor, and two of them are. For an idious woman, when she is married, and an handmaid that is heir to her. Prov. 31.13, 14. Misstress. Albirius nihil est humili dixit in alibi. See a beggar on horse-back, and there’s no hope with him.

Verf. 5. All wrong is upon thee. The greatest wrong-doers are the greatest complainers commonly, as Exod. 21.2.4. guiltness is exception, and clamorous. Here be verba hominae atque imperatricis. Or as some think rather, verba imperatorum vindicabimus sequi consulatibus, the defence of divine. Take it which way you will, as a passionate peron the power, or out foolishness, and (besides the false charge the lays upon her husband) takes God’s name in vain. Fire at thy self to do evil. [The Lord judge] He Shall not must be sent for all in hate, to decide the controversy, who if he had come, you may soon see which of them would have had the worth of it. The best, we see, have their domestical contentions; some household words will now and then pass between them: we match not with Angels, but men and women. Two flints may affion smite together, and not fire come forth, as two persons meet in marriage, and not offences fall out: Prof, Rubbis which 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. Sulla, his wife, fine quereb, without the leaf quarrel. Another I have read of, that complained that his conjuration was a continual conjuration, and when
A Commentary upon Genesis. Chap. 16.

Abraham, when he dyed, gave order it should be written upon his tomb. He also gave order that the old man’s heifer and ass should be fed upon the way, and the young heifer and ass should be sent to the city of Bethuel. This is to prevent Ahab’s King of Aram (as it may be he was somewhat) yet it was his will to be buried with Sarah, when she was in the prime of her beauty. Let two fires be set, and it will be hard quenching them. A cheesepig couple being asked how they agreed to sell the husband made this answer. When any woman is on the bed, the bearer with me, and so we never agree together, but slander. Those unkinde husbands had much to answer for, Malachi 2:13, that caused their wives to cover the heads also with ears, with weeping, and with crying out, so that he regarded not the offering any more. And those wives cannot answer to it, that live commonly in the sin of forswearing, or rebellion against their husbands. Amongst all the instances noted in any godly woman in the Scriptures, there is no example of any that did so. This of Sarah is but of one only fact, and for that of Zipporah, the error seems to be so much in her weakness, as in her afflictions. Those couples that are ever waiting, can neither be at peace within themselves, 1 Cor. 7:15, nor sleep as they should, Deut. 10:15, which if they did often, as Isaac and Rebekah did, they could not disagree. For other praying together would make them leave jarring, or jarring, which makes them leave praying; which the Apostle accounts an lawful hindrance.

Ver. 6. But Abraham said unto Sarah, Behold, [Eccles. 24:5]. Here that Solomon restrained, 1 Kings 11:5, and preserved were, 1 Kings 11:7. The woman is the modem, and doth many provocations among children and parents, that the man must one wish. This must be considered, and all kindred abandoned. The Hebrews when they sacrificed at their marriages, used to cast the gall of the beast sacrificed out of doors. Figura viz. may have been sacrifice, union (faith 1 Sam. 15:1), in a sort in union, in a sort of 1 Sam. 15:1; union.

Chap. 16. A Commentary upon Genesis.

...nemini revocavit non depulit. What kin art thou to him whose name is Wormwood? Rev. 2:11. [And when Sarah dealt hardly with her.] But her, belike! For a servant will not be corrected by words, Prov. 19:19, and then he must have blows, and be buffarded, 1 Pet. 2:10. Not so a wife. M. Aurelius the Emperor, though a Heathen, could say to the name of many Bedlam men, among us: "Your drunkenness perhaps, represents a fewer, violent Memphis tristamum numquam. [She said] This was her fault, Ezech. 16:4. But our natures are refractory, and will sooner break then bend, till God subdue them. Ver. 7. In the way to Sorek. Which lay between Canaan and Egypt. So she was spying homeworkers to her own country: Obustus one addition might drive us heavenward! Ver. 8. Sorek Sara’s mind.] This was a good simile to her, that she was out of her way, because out of her place. Wherein comes thou! and whither wilt thou? Such is the sweet and secret voyage of God’s Spirit (that Ampius Tetrach, as I may say) in our hearts, when extravagant, So that we cannot do the evil we would, Gal. 5:17. [I felt from the face of my mistress Sarah.] What haply had been done, as we are all apt to do, when we are judges in our own causes, and concerns. She should have thought of that of Job, chap. 32:15. Did not he that made me in the womb make thee, and that of Paul, Have not I also a matter in Heventh Colos. 2:12, but passions head-long, and like heavy bodies, down steep hills, once in motion, set not till they come to the bottom. Look to it therefore, in corrections effectually. Ver. 9. Return to thy kindred.] When now she had smirched the in in case to be confounded. 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. [Exomi t e j ej e ip.] Heb. Afflict the just, or suffer thy just to be afflicted or humbled under his hands. The like counsel is given us all by St. James, Be afflicted, and weep, and mourn, etc., 1 Jan. 4:9. Humble your selves under the mighty hand of God, and he will lift you up. Ver. 10. I will multiply thy seed.] Thus God concomitants of poor servants: may, if they be faithful, he will give them the reward of inheritance; even a child born to him, to Hagar, and her child. We read not that the child to (old) but her affliction spake for her; and he is off (out of his mind Philanthropin) found of them that sought him not. He heareth the young Ravens that cry...
A Commentary upon Genesis. Chap. 18

Ps. 145:9.

cry to him only by way of imploration. The Lord hath heard thy affliction, faith the Angel in the next verfe.

Verf. 11. And he will be a wild-man. Heb. A wild-affe, which is fierce, untractable, and untameable. And such by nature is every mothers child of us, Job 11:12. A wild-affe-colte. An Affe is none of the wild-affe creatures, much less an Affe-colte; least of all, a wild-affe colte. Lo fuch 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 fome fegurn, ever quarrelling and contending. Now a quarrelling man is like a Cock of the game, that is Still blood, with the blood of others, and of himself. As for his posterity, the Saracen, Mahomet, the mifchief of mankind, had his generation from this wild-affe. And Sarai was utterly disappointed; for these Affes were ever enemies, and so continue to be to her feed.

Verf. 13. Then God fleft me, This fhews she had been well trained and tutored in her in the family of Abram. Before, she told the Angel the plain truth, and lied not, verf. 8. And here, the thankfully acknowledges Gods goodness in looking upon her forlorn felicitude, setting up a memorial 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 forfak her faith learned in Abrahams family. [Have I alfo here looked, etc.] q. d. Have I found God here also in the wilderness, as I had done oft: before in my Mafter house? Or, am I yet alive, though I have seen God?

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, surely he was the promised fave, and all the fons he was likely to have inhered the land. The Church then may err, when the clefts not close to the word, though God at length will direct her into the right way as here he did Abrahams. [I am God Al-mighty] I am, Al-sufficient, Self-sufficient (to Aquila) Independent, Almighty, the Original, Univerfally good.

Chap. 17. A Commentary upon Genesis. 33

After these interpreters, Shaddai, a Conqueror; Others a Destroyer, which a Conqueror must needs be. Evered villem & valetatem off operis, faith Cameram. And to this the Scripture alludes, when it faith Shed shall come from Shaddai, Delucrion from the Almighty, Eza. 13. 6. Some there are that derive Shaddai of Shed a dog, 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 Hebrew called Dian(d) & luke flirt (Crees) & Memonem, as if the were the Nurse of all living creatures. God is the only satisfactorily good, proportionable and fitting to our souls, as the dog to the childes homel. [Walk before me] Heb. Independent animal. Walk constantly, step for step, and keep pace with me. Abin 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, and they not agree, (faith the Prophet) Ye cannot serve the Lord (faith Joshua to the people that promised fair) that is, Jn. 14:19. Unless ye will serve him entirely, walk uprightly, as Abram here; walk even, 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 life must be fraught before God. As for such as walk aside to their crooked ways; as the Plantes steal back by a secret flour motion of their own, contrary to that of the Primus Medium: The Lord shall lead them forth with the workers of iniquity, with openly prophane persons (Ps. 72:3) when peace shall be upon Israel, upon all that are righteous indeed, in whom there is no guile Surely, uran unam pulce flows a disterpated body, so doth uneven walking an endless soul, so as is not verily perfused 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 flowed that it is the prom and peppe, 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 Altar, 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 bis people.
but the Covenant of grace, thereby then, and by baptism now sealed unto us, is eternal; being established and ratified by the death of the Tantator, 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; or, if ye will repent, believe, and walk with me, ye shall be beloved. Now if they break the condition, God is freed, he is D. Prophets of God, and not bound any further. 2. Double, such as God makes with his elect only; and that is to perform both parts, if you believe, repent, obey, ye shall be beloved. And further, I will give you a new heart, so that you shall repent, believe, &c. and be beloved. Thus God undertakes for both parts, and so it becomes an everlasting Covenant; such as hath the S. and offers to them that are gone in at a Church-door: some think are further in than others, but yet all are in. So, though the weak in faith be not so far forward, yet they may be in, though not so far in. [And to this God adds:] See the Note on the next Verse.

Ver. 8. All the land of Canaan for an everlasting possession.] And yet now, for their inexcusable guilt, in putting to death the Lord of life; they are utterly dispossessed of that pleasant land. In Jer. ch. 31:31 it is said they are not to be born a hundred households previously of Jews. Abraham the emperor drove them utterly out of the land, and commanded them by proclamation to remove as much as to look toward it, from any Tower or high mountain. Yes long before this, the Lord, for their wickedness, counted them but stubble, and called them spammers in that land, Ezek. 20:38, and 11:15. If men forfeit their privileges, God may, at his pleasure, take the forfeiture and dispossess them, as he did Saul and Judas, who by transgression fell from his office, that he might go to his own place, 1 Sam. 15:35. [I will be their God] This is a singular comfort for all believing parents. Their greatest care is for their poor little ones, what they shall do another day: why, call them upon God, their God as well as thine: for is not he in covenant with them too? It would be a great flay of mine, if God should lay as laid for our children, as David laid to Nebuchadnezzar, to Barzillai for his son Chimham; Chimham shall go with me, and I will do so him that which flay for good unto me. and what former thing thou requirest of me, that I will do for thee. B. Hold God faith all this and more to us, when he faith, I will be a God to thee, and to thy seed after thee. 1 Sam. 19:38.
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 for his God: For Jacob was said (and he cannot lie;) I will be thy God, and of thy seed. 'Tis, if you deliver him in the world, all else, for the confirmation of Christ, or any work of obedience; that God which heard the cry of the little poor Infant of Haggar, did succor it, doth the like to the children of you, or any other hearing his cry, and establishing in him.

Ver. 9. Think how I keep my Covenant.] This is the stipulation on Abraham's part, by receiving the Sacrament of Circumcision, to entreat 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 affection, and utmost endeavors we bewail our fidelity to him. Thus we shall please God for our God, Psal. 73: 25. We shall be afflicted, that he hath chosen, and avouched us for his people, 1 John 4: 19.

Ver. 10. Every one-child among you.] Infants were circumcised, to signify that we had better be played, and have our skin quite stripped off, than to have it as a skin-bolle hanging in the snot soke of filthy defile, and blown full of unclean motions with the breath of Satan. That wretched Renegado that betrayed the Rhede was well served. For his promised wife and portion were before; but the Turk told him, that he would not have a Christian to be his son in-law, but he must be a Muffin-man, that is, a beleaving Turk, within and without. And therefore he caused his baptized skin (as he called it) to be laid off, and him to be cast in a bed, for a child, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with flame and torment.

Ver. 11. It shall be a token of the Covenant.] It signifies nothing then as those that are not in Covenant. Circumcision to faith is but as a faul 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 distinguishing of Circumcision, Col. 2: 11, and tells us that the true Circumcision is made without hands, and is that of the heart in the Spirit, and whereby corruption of nature is wounded, beloved ones call away with sorrow, and the inner, received into an everlasting communion with God, and his Saints. Labor this, or you are not a button but the better for your Baptism. A man may go to Hell with front-water on his face, if not baptized with the Holy Ghost, and with fire. Circumcision feals not up any Covenant of Grace to Turks, as it did not, of old, to Israelites, Edomites, and Midianites, who yet would need be circumcised.

Ver. 12. And be that is eight days old.] This warrants our baptism of Infants of both Sexes. See the Notes on Chap. 9. ver. 10.

Ver. 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 with admiration, qua praevia, et retia generantur.

[My Covenant shall be in you flesh.] That is, the signe of my Covenant (by a Metonymy of the Subject) feams it never to fimple, and prove it never so painful and shameful. The foolishness of God is wiser than men, that cry, Credas Judaeus Apella, or.

Ver. 14. That soul shall be cut off.] From the Common-wealth of Israel: So shall the be from benefit by Christ, that are un-circumcised in heart: As hateful to him, as Gulab was to David. Pray therefore, that God will burn his holy hand into thy bo-rome, and pull off that abominable fore-skin. He had much ado to forbear Circumcise, when he met him in the Inne; and we know why, Exod. 4: 14.

Ver. 15. Thou shalt call her name Sarah, but Sarah.] The Chalde Sarai, is made Hebrew Sarah: One of the four Letters of Hebrew being also added (as before in Abraham) that the may be absolutely a Lady or Prince's.

Ver. 16. Abraham fell upon his face, and laughed.] Not as doubting, much less deriding. Rom. 4: 19, but as rejoicing and ad- miring the goodnes and power of God. The narrow mouthed v Nelson of his heart not quickly capable of so great comfort, and Tardus fletus magno robino irriso luteo.] be full upon his face, and laughed.

Ver. 18. Oh that Ishmael might live.] The life of grace here, and of glory hereafter: That he be not killed with death when he dies, as Ishmael's children were, Rev. 12: 23.

Ver. 19. I will establish my Covenant with him.] This was a far greater favor, than that belowed on Ishmael in the next verse, Twef. 128
A Commentary upon Genesis. Chap. 17

Twelve Princes shall be begotten. Nothing so ennoblisheth, as Christ, Grace, being in the Covenant, etc. (see 2 S. 7. 12-16.) A Saviour is the work of God's hands, but Israel his inheritance.

Ver. 20. And as for Ishmael, I have heard the Lord. Faithful prayer may have any thing at God's hands. It is but ask and have with Abraham. As Zedekiah said to his courtiers gloatingly, God sitteth on his servants serenely. The King can deny you nothing. Let us encourage ourselves to pray for our selves and children; for by prayer we may take out of God's treasury, plentiful mercy for our selves and ours.

Ver. 21. But my Covenant. This is the thirteenth time that the Covenant is named in this Chapter, faith 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 Med in me, medius in medio, judicium in corde.

Ver. 22. And he left off talking with him. As a man with his friend. Such honor have all his Saints. O speak, when I am gone, and preach as I am gone. God dealt familiarly with men, said that heavenly Spark, now ready to be extinct. Saint Paul calls prayer intercessor, an advocate with God, 1 Tim. 2. 1. and justly, the confident intercessory or rejoynoure of a good conscience toward God, 1 Pet. 3. 17. The Peripatian Monastis held it is a piece of their silly glory, to feign themselves from their greatest subjects, Ephes. 4. 11. And Jupiter's Image at Crete was made without ears. Plutarch gives the Reason, Non enim quos omnino audire volueramus, quios omnino servum videmus, quos optimos quosque primum omnem diem domine atque principes. A pretty plea for Paul. He is too great to talk with men. Our God thinks not himself so low. He solicites suitors, and loves to be, interchangeably, solicited by them.

Ver. 23. Abraham took Ishmael. To make the other more willing. [Circumcision the first.] Not regarding the affliction, danger, scandal, shame of the action in the eyes of the world.

Ver. 26. In the self same day. To shew his promptness and present obedience, without thinking and hucking, without delays and confusors.

Ver. 27. All the men of his house. For all are present in the audience. An excellent pattern of a well-ordered family.

Chap. 18. A Commentary upon Genesis. Chap. 17

Chap. XVI.

Ver. 1. And the Lord appeared unto him

1. Ut praedicatum incarnationis. 2. Ex Philosophiae: his delight is in the habitable part of God's 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 best of the day.] The usual time of rest and repast, when travellers were faint and hungry.

Ver. 2. And he lifted up his eyes and looked. As purging hospitality (that is the Apostles expression, Rom. 12. 13.) and waiting an opportunity of doing good. Charity is no churl. The liberal man deviseth liberal things, 2 Cor. 9. 8. he considereth the Aug in Pud. poor and needy. Psal. 41. 1. Procurat usque ad præsum, ut Augus take us out; but he layeth not till he is asked a good turn; he ministrateth the good to the use, not only to the necessities of the Saints, as the Apostles word is, Rom. 12. 13. And as Bishop Hever, and Dr. Boyle himself Testimonies practicall was. The one had his board of beggars kept for poor unsecured, and served every day with whole and wholesome meats, the other was himself down to dinner. And the other went once a fortnight at the least to the Almshouse, 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.] Poorly is no enemy. It is not to courteous; it doth not remove, but rectifie it, that it be not only complementall and ridiculous. Postulat Augus, Augurum videre & non videre? So it may it be said of our common errant.

Ver. 5. For therefore are ye come to your servour. He meaneth not that they therefore came to him to tale of his chary; but that God by his providence, had so ordered that he should see them, taking and invite them to his house. How glad was this good man of an occasion to shew kindnes, acknowledging God's good providence! And how provident are we for our selves, that will not offer a sacrifice, when God sets us 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 inferiors, are not to be rejected, but regarded, yea rewarded.

Ver. 6. Make ready quickly.] Habent solem numinum Cic. Cic. faith One. So had Abraham's house here. He, that, the boy, and all
all halied, and had their several offices. The very expression it
self here affed. is concise and quick: Much like that of the Prophet
in the case of returning to God, "If ye will enquire, enquire, return,
cometh." (Is. 30:16.)

Ps. 41:11. 3"
Silva.

III. 3. 3.
Perspicus tempus, non longa impendet actis.
[Three measures of fine meal] Three pecks, for three mens diners;
and the bell of the bell 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, "G oste: which shows his
humanity, and his humility also.

Dat bene, dat omnia, quae bonum munere velim.

Ver. 9. Be hold in the tent. David compares a good woman
to the vines upon the walls of the house, because he cleaveth to her
house. Others to a snail, that carrieth her house on her back.
St. Paul reckons for a vertue in a woman to keep at home; and
Solomon for a sign of a lewd wife, that her feet abide not in
her house.

Ver. 10. According to the time of life. That is, when this
time shall return again: this time twelve-month. See ver. 14. with
the Note to it. [Sarah heard it in the tent dur.] She was sitting,
out of womanish curiosity. Yet some think, the Angel asked
for her on purpose, that she hearing her name mentioned might
liken.

Ver. 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.

Ver. 12. Sarah laughed.] Gods promises seem absurd and
ridiculous, many of them, to humane reason, which therefore must
be flenced, and shut out, as "Ha gem was;" for it will argue carnally,
as that unbelieving Lord, 2 Kings 7:2. informs at Gods offers to
Rasamon at the meagre, looks upon God's Jordan with Syrian
eyes, as he, and after all cries out with Xiajdemom. How can these
things be? measuring God by its own modell, and calling him
into its own mould. [After I am waxed old, shall I lust]\r Old and
cold, is our English proverb; and the Greek word for an old
body signifies one, in whom natural heat is extinct. It is a most
indecent 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 age.] This
was the only good word in the whole sentence: God takes no
tice of it, and by St. Peter records it to her eternal commendation.

1 Pet. 3:6. yet, he was so well pleased with her subjection to her
husband, whom she here in her heart calleth Lord, that he is con-
tent to forgive her great sin of unbelief.

Ver. 13. Said to Abraham, wherefore did Sarah laugh?] The
wives sin refelts upon the husband. But Solomon shows that some
wives are so intemperate and willful, that a man may as well hide
the wind in his fist, or oil in his hand, as restrain them from ill-
doing. Prov. 27:15, 16. 

Ver. 14. If any thing go hard for God, He can do all things
peffile and honourable. He cannot lye, dye, deny himself, for
that implies impotency. He could not do any mighty work in his
own Country because of their unbelief. Mark 6:5, 6. He could
not, because he would not. He can do more then he will, as of
26:63. Create more worlds in an instant. But whatsoever he
willeth, that he doth in heaven and earth, and none can far,
what doeth thou? Our God can deliver us, Dan. 3:17. Lord if
thou wilt, thou canst make me clean, Math. 8:2. &c. [I will re-
sort to the time according to the time of life.] He returned not per
naturally, that we read of; but virtually he did, by making his good
promise at the appointed time. That of Doctor Sands, afterwards Bishop
of Warrington, is wonderfull, and worth relating. He depiring the
land full of fear of Q. Mary, took his leave of his Holst and
Hofften was childless, and had been married eight years.
Then the wind serveth, as he went toward the ship, he gave his
Hofften a fine hand-kerchief, and an old roney of gold in it, thank-
ing her much, and said, Be of good comfort, ere that one whole
yere be past; God shall give you a child. a boy. And it came to
10, 14. p. 1, that day twelve-month, lacking one day. God gave her a
fair son.

Ver. 15. I laughed not, for she was afraid. And well the
might: for as every body hath its shadow, so hath every sin its
fear. Her sin the law was detected, and her conscience the feel
was troubled, hence her fear. [Nay, but thou didst laugh.] A lye
must be roundly reproved, and the truth uttered. She laughed but
within her self, but as good as she might have laughed out aloud; for
God searcheth the heart. I pray thee, O Lord, was not this my flow.
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[Text continues...]

Kehr, and his company, the earth could not bear them. It was so to the Sodomites; they were so clogged with this excrement that no-nautical sects (as Saint James calleth it) that God came from Heaven, to give their land a vomit.

Verf. 11. I will go down now, and see, etc. The Sodomites found as freely and fully, 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. 12. Abraham stood yet before the Lord. And without much stand and pray, the world could not stand: they bear up the pillars of it. On the price with God, and profit to men, of praying persons! God will yield something to such, when most of all enraged, Math 23:20, etc. resolved. Let was favored for Abraham's sake, when all the rest perished.

Verf. 13. And Abraham drew near. I. A privilege proper to such, as have a true heart, full assurance of faith and a good conscience, Heb. 10:22. In this sense shall not come before him. Job 23:16. He multihand 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; yet dwells in God's presence, Psal. 140:13. In the light of his countenance. Will thou also destroy the righteous? I. Single fingers speed not: we must back them with found Arguments, and Accuse the cause with God concerning his judgments. Jern. 1:11.

Verf. 24. Secondly our brave, I. Charity presumes the best, hopes the best. The Disciples could not imagine that Jesus was so very a Traitor: each one suspects himself sooner than him: And when our Saviour said, What think you? do you so quickly, they thought he had meant of making provision, or giving something to the poor.

Verf. 25. Shall not the Judge, etc. 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 Sin of the earth, that keep the rest from rotting and perishing.

Verf. 27. Which were the sons and sisters? Singular-bred, weak, etc. None of his kind as they that have nearest relationship with God! The Angel that stood before him, covers them with two wings, as with a double Scarcity, Isai. Chap. 28, verse 5.
Chap. 19. A Commentary upon Genesis.

making believe he would do that which was unlawful to be done, 1 Kings 3:24. It can be no sin to do the like in things indifferent.

Ver. 4. Behold and see.] Noli ultra utrascula immutis, ide nec existis, Ambrose. Sin spredas as leaven, and is as catching as the plague; like the Jerusalem Artichoke, plant it where you will, it eats up the ground, and choaks the heart.

Ver. 5. That we may know them.] Of fowes hatch with impudence. They筑 their nest in a manse of secrecy, and hang out their fowre Grapes to the Sun to ripen.

Ver. 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 where with to bear his charges. But thee Solomon 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 beggarre, faith Joanna and Dorothee, on that Text. And, Am I a dog, faith Armer; that is, so given as dogs be to 1 Sam. 3:9. Luf?

Ver. 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: Jude 7. The Pope pretends to be Christ's Vicar, and pretenders 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 Sedemy. To speak no more of that debauched villain, an honest a Castra (that printed a Ath. or Mon. Poem in commendation of this wickedness, being at the same time Dean of the Popes Chamber, and Bishop of Beneventum. One Piter Attego Farini committed an unpunishable violence on the person of Colman Cheritism, Bishop of Faenza, and then popish faction, and for such actions, he received no other punishment of his father, Pope Paul the third, than Haec est mi ne non comminctor, damas; 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 quattuor permit-

Chap. 19. A Commentary upon Genesis.

Ver. 1. Let [a gate in the gate]?

Note: as a Judge (as the Hebrews will have it,) nor as a Merchant; much less as a Novelle, but as a good householder, looking for his herds and as a good house-keeper looking for guells.

Ver. 2. Nay, but we will abide in the city. They would have done so, but for Lat's impertinency. 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 only exploratory without deceit or hypocricie. And if Solomon finned not in making

Ver. 29. And he shakke unto him yet again. Cum Dieu, replicemus eter, dupliseum, triplicem, & quadruplicem. The bolder we make, the better welcome.

Ver. 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? You never pleased David better, then when he sied to him for Abraham. What shall we think of God in like case? How angry is he with those that help forward the anger? Zach. 13:15. How ready to answer those that speak to him for his Church, with good words, and comfortable words? Zach. 1:23. Yeal, 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.

Ver. 31. Peradventure ten sail be found there.] Lo, all that slavery and misery they had fulltained, hath not yet made ten good men in those five bad Cities. Till God strike the stroke, and work upon the heart, affections, 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 indulgent after a whipping.

Ver. 32. And the Lord went his way. Abraham buckled with the Lord for long, till he had brought him down from fifty to ten: And mark, that he left beggaring God left bating. Let us finde praying hearts, and he will finde a pittyng heart.
A Commentary upon Genesis. Chap. 19

ed, by Lyra, the freestone of this fittest, for the three better
months of the year, June, July, and August, in which that Aphrodite
of his, Fortnus, sit on it. Lycopar was an Achilles, versii Roma
adulatit, fuit anaphrion in the time of Pope Nicolao the second
when these marriages were the scenes of the Nicostiane.

Blunt. V. 2. 1. 79.

Reflect. J. 6. 1. 11. 8.

Ver. 2. Behold now, I have two daughters. This was an in-
congruous motion, such as the belt mindex castly yield, when once
troubled. It was proper to the Lord Christ to be subject to natural
passions and perturbations, yet without sin; as Christ did full
of clear water in the air, however it be shaken.

The Hebrews think, That for this sinful offering to profane his
dughters, he was punished by God, to commit incest with his
dughters.

Ver. 9. Stand up, e. c. They set up the bristles at least
admonition, a sure fore-runner of destruction, as in Elie-
sons.

Ver. 10. But the men. Thus Lot is refined at a dead lid:
that's God's opportunity, who knows, e. c. 2 Peter 3.

Ver. 11. With blindness. Some sive, sui cum suis:
with blindness both of body and minds, such as torment their
eyes, as if they had been prick'd with thorns, as the Hebrew
word signifies. And yet they continue groeping for
the door, as if they were ambitious of destruction, which now
was next door by. Dorm quasi devincti dementati. So Psabon,
when


when under that palpable three days darknes, rageth against God,
and threateneth Moses with death. Though doomsday should be
to morrow, and wicked men multe and will serve their lusts. Vale
hominem antiquum, said Theodotus in St. Ambrose, who chose rather
to lose his sight then his sin.

Ver. 12. Haste then these men, e. c. It is something for safety,
tobe Lot's kindred. So the Kenaun in Saul's time, receive life from
Herod's cruel, many ages after his death, and favor from his 7 Sam. 116.
hospitality.

Ver. 13. For we will destroy this place. Even the good Anges
are God's executioners. And the list 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 St. Peter seems to say as much,
2 Pet. 2. 9. The Lord delivereth the unjust to the day of judgment,
to be punished. But chiefly them that work after the flesh, in the
lust of uncleanness. Mark that (chiefly).

Ver. 14. But he was seem as one that mocked. Sod is but much
uncleanliness. Graceless hearts fear when they should fear,
and are fierceness and fierce, as if they were out of the reach of
God's hand, and need not to fear his wrath. Lot here is censured
as a Loth, of his own sons in law. Wonder not, if we meet with
such a matter.

Ver. 15. Left them to be consumed. So Rev. 18. 4. Came out
of her, that receiveth not of her plagues. Melchisdeek, comman-
deth some of the prince of God, and may have told his grace, faith Play.

Spern. 18.

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Spern. 18.
Ver. 19. Behold now thy servants, etc.] We can receive and commend God's favors, but be backward enough to obey him.

Ver. 20. It is 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 peces.

Ver. 21. I will not overthrow this City.] Zoar, of all the five Cities, was preferred by Lot's prayers, faith Jerome. See Deut. 29. 23. [Job. 15.

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

Ver. 23. The Sun was rising upon Sodom.] But ere night, there was a dismal change. [Neve built upon those weeds.

Ver. 24. Then the Lord rained.] 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, etc.] Rained, not sprinkled; and not fire only, but brimstone and fire for increase of torment, and for an Hell above ground, and for fire, [Jude 7. Heat fire they had for their burning lusts; and soft flint brimstone for their flinting brutish hearts.]


Ver. 25. And he overthrew.] Some footstools of this overthrow, are to be read of in Sodom and Taurus. Josephus tells us of the mock-apples of Sodom, and faith, That an Ox, having all his legs bound, will not sink into the lake of Sodom, the water is so thick.

Ver. 26. But his wife looked back.] Whether out of curiosity, or foolish pity, as is loth to leave so sweet a Country, the turned.

Ver. 27. And Abraham gat up.] So solicitous 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.

Ver. 28. And he looked.].] Abraham might look upon the smoke of Sodom, for Lot might not; because it would work more on Lot's heart, then on Abraham; who had more grace. [The smoke of the country.] 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 vanishes into nothing.

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

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

Ver. 31. And the first born.] Its dangerous to live in a wicked place: For though you may escape infection, thy children may be tainted, as Lot were.

Ver. 32. Now when he awoke.] She knew too. So the great wine, that Venus est in venas, gens in gentes fuit. It is like they had forth with a wine from Zoar: they fumed against conscience; and therefore intoxicated their father, who now forgets that he is a father, and does that in a drunken gang, that Heaven and Earth were afterwards ashamed of.

Ver. 33. Now what he awoke.].] There is a little extraordinary argument in the Hebrew, to note that this is a thing incredible. Coepit quo quis in gynepistam nasci centem. Cajetan and Perrinus conclude it possible, credibile est. and give Reasons for it. Calvin faith belth, That it was not so much his wine, as a spirit of bumbler sent him from God, for a figure of his impotence. Luther adds, Noli obstemandi in securitatem. That we may watch against security.
Chap. 20. A Commentary upon Genesis. 151

offended by ambition; and ever, after our Saviour had discourse
unto them of his Cross. But this last time, most absurdly, and
unconscionably, after that he had foretold his sufferings to fol-
low within two days; had taught them that he was anointed by the
woman against the day of his burial; had admonished to them
the Sacrament, that Seal of Mutual Love; had washed their
Feet, to teach them Humility and Charity, &c. Oh the incred-
ible perverseness of corrupt Nature! How strongly do the belt
still remain of the old cark, tattle of the old flock, though ingraft-
ed into Christ, and though poured from vessel to vessel? And
this have ye done again, saith the Lord, *Is. Med. 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
harmless; but freely, not oft into the same, that is harmless and
scandalous. That's a gravel's pestle that hath eyes full of ad-
ultery, and that cannot escape to sin, 2 Pet. 2. 19. An enemy to
God, that goeth on in his trespasses, Psal. 68. 21. It is expressly
noted of *Paul,* *Rom. 38. 26.* that he knew *Tamar again no
more.* [And Abraham, *Gen. 20.] A fit name for a King;
and a common name to the Kings of this Country. It signifies
Father-King. It was a father to the poor, *Is. 40.* And Kings
shall be writing fathers to the Church, faith *Is. 9.* *Augus-
bus. was titled &* Patria. And *Treas. gloried most in his title
Optimum. He defined more to be loved; then honored; and
counted it a greater dignity, *Praefit quum praefit.* He took his
own Garment to bind up therewith the wounds of his Souldi-
ers; and professed, That he would so carry himself to private
perons, now that he was Emperor, as he willed, when he was a
private man, that the Emperors should carry themselves to-
ward him. *Treas. for sweet nature and carriage, was called
the Worlds darling. Scipio the Cities sweet-heart. *Paulus the
Apostle,* as he came not short of the greatest Philosophers
in the world for learning; so neither of *Treas. for Lendy, of
Antoninus for Predicated, for learning; so neither of *Treas.*
Clement. *Of C. Aurelius Eir Moderation, setting aside his
Satanical hatred of Christian Religion. Queen Elizabeth ever
accounted Devotion and Mercy, the brightest Stars in the Sphere
of Majesty. She always thought it more fit to offend a man, &c.
K 4 then
then to hate him, Sith Mather Camden. In the year 1579, a young man discharged a piece out of a Boot, and shot one of the Bargemen in the Queen's Barg (where he 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 was discharged: The Queen many times, licensing, That she could believe nothing of her people, that Parents would not believe of their children. This made her so beloved at home, and admired abroad, Queen Elizabeth was the most glorious and happy woman that ever wore a Crown, said that thence Noble time and Anna of Parma, the Mother of the Dukes of Guise and Nemours, as Thoas has 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.

Ver. 3. And God came to Abimelech in a dream. Dreams are either natural, or supernatural. Natural dreams are not much to be regarded, Eccles. 5:2. Diviners and Dreamers we are forbid toroak to, Jer. 27:9. He confutes them that do, in his Books De Divinatione. That use there of them, is in Physicke, to discern our temperatures in Divinity, our beloved fins. Supernatural dreams are sent by God, and his Angels; and that either to comfort us, as Matth. 1:19. or to chaffen us, 1 Eren. 7:13. and there are, first, usually repeated, till they are regarded, as Pharaohs, and young Samuels dreams: Secondly, they do much affect us, and leave a certain persuasion, an inward sense of God's presence in the soul; as Daniels, Ptolemeus, and Parus his dreams. In the Calends of April (they 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 Palace all on a light tree. O Deus custodiscarme! Vat. Sessa! Scipio Ceasar! Amen a sufflagiis hostium intus et fors. Thus that good man dreamt, and thus he prayed: but the dream was passed, and shortly after executed, according to his dream. There are also dreams diabolical. Ensisian tells us, that Simon Magus had his dream hunting Devils, and with his familiar, his familiar with whom he deputed men in their dreams, and drew them into the admiration of himself.
he knew, that whole Nations had imitated for the sins of their
Rulers; this sin of Adultery especially, as we read of Sheolomol,
Troy, &c. How were the Greeks plagued by the rape of Cretors
and the Lucanomaniacs Common-wealth utterly overturned by
Empianistas in the battle of Lewtes, for a rape committed upon
the two Daughters of Sceafin a couple of German Centurs,
men, traveling to Delphi: This might make Abimelech
afraid, lest for his fault, wrath should fall upon his people
also.

Ver. 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, Acts 36. yet here
they show some trepidation. Senes (faith One) fights often against
faith, when it is upon its own dunghill, I mean in a sensible danger.

Nature retraction of itself from a visible fear, may cause the
pulp of a Christian that fears truly and strongly in the main point,
(at the heat of the soul) to tremble and faint at such a time. [In
the integrity of my heart.] Great is the boldness of a clear
confidence, but it must in some one particular, as here in Abimelech;
a man that was magis extra vias quasque virtutum (as Tactus
faith of Galba) rather not evil then good; one whose nature was
not changed, but chained up only. Civil men are but Wolves
chain'd up, tame Devils, Swine in a fair meadow; and yet there
are the worlds' lowest men, and as high a price set upon them, as
was once upon a caub of Doxaspis in the famine of Semaria.
But these Abimelechs, these Caesars, these civil Judges, they
want fineness 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 hands. And Cares, that mirror of mo-
rality, was a Griping Ulter, protracted his wife, and slew
himself. And yet Peter's Bench will tell you, that he was
Homo virtutis seminarius, or per omnia virtutis Divit quam bominum
bus proprius, &c.

Ver. 6. Take that thou didst this, &c.] God takes his
excuse, and yet chaitlieth him; to teach us, faith Calvin, Nm
proculle occasio culpa qui hominum mada puri fuit. He can finde
flaws in that, for which we may look for thanks. This makes
Remission crave pardon of his zealous reformation; and David
cries out, Enter not into judgment, &c. Sodors in consilia judici-
cis,
to God are his Saints, that he grievously punished, even Kings for their fables; as Joram in his bowels with an incurable distemper, 2 Chron. 21:18. Non dixit quisque ille, sed the two Herods by the loathsome malady. Maximus the Emperor, at Phrixius an ascetical, a cruel pervertor, call upon his bed of fickleness by God, was glad to carve the prayers of the Church, as Enthusiasts relate it. Tantum quoque herem being to subdue an Order for the banishment of Baza, was stricken with a sudden trembling of his hand, that he could not read. Afterward he was burned to death by the Greeks, whom he had corrupted, by sending them Ariean teachers. The putting out of Hezekiah, that French Kings eyes, which promised before with his eyes to see quum se corpus omne gregis purum Lucani- quorum se corpore existimavit. Annum duum, one of Gods true servants burned, who feareth not to be the stroke of Gods own hand? Then, his son Francus not regarding his fathers stripes, would needs yet proceed in the burning. Romam, et ing the same man. And did not the same God, give him such a langueis perpetuum, blow on the earth, as cost him his life? As for Charles the ninth, Sed. Com. for the French massacre, though he were wittily warned by seda. Beca to beware (upon occasion, of that new Star appearing in 1914, Caffisopina, Novem. 27.28. which he applied to that Star at Christs birth, and to the infant Jesus) with, Tu eris, Herodes facundus. Cemene Eph. 1.18. and to drink, as he was worthy; for the fifth month after the vanishing of this Star, Constantine fuit illius, domum e rei corporis, parvis, facundus emanavit, in fete saperavit, in terram fecit, et authores, mortuum fuerit. This Charles the ninth, in the massacre of Paris, beholding the bloody bodies of the butchered Protestants, etc. obsecravit, and feeding his eye upon that woful spectacle, is said to have flos. 1542. breathed on this bloody spectre. Quam bonus sed hortifors mortuus est? Another great Queen, seeing the ground covered with the naked carcases of her Protestant Subjectis laid, that it was the bravest piece of workship that ever she beheld; but it was not long that the beheld it. Our Queen Mary, though not natural like Hembs, sed Pfeifferus aureo sericeo (lis solum monem reginam sericeo eustarum, aurum moneo reginae posthacm Pheiferus voluptatem) dyed a Bell. De Alexander Tyranny, or as some (by her much suffering before her death) supposing, she dyed of thought and sorrow, either for the loss of Colics, or for the departure of King Philip. 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 Fleece was wrecked, his household stuff of very great value lost, and
dream to his servants) the place of well-employing it. [And the men were sore afraid.] This fear freed them; for according to men's fear, so is God's displeasure, Psal. 50. Cæceb.ī f peævæ. Rom. 11. 31. But they that tremble not in hearing, shall be cruized to peace in feeling, saith that Martyr. This was a sign that the Israelites feared God, when they believed God, and his servant Moses, Exod. 4. 31. The best way of prevention is to tremble at God's judgments, while they hang in the threats of God. But frequent sinners iniquity, lewdness, sins, fear them not, Psal. 106. 36, 37. faith, faith, faith. Many fear God not, Psal. 106. 36. Should servants fear their masters, because they have power over the fifth, and not we fear God, &c.? 

Vers. 9. ‘What hath then done unto me, &c.? Some warmth must be in a reproof, but it must not be scalding hot. Words of railing and disgrace, they said as it were; but words that tend to flog up the conscience to a due consideration of the fault (as here) they be duly warm, and tend to make the pytick work more kindly. How could Abraham tell this sweet and sovereign reproof? How could he he more 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 modesty and moderation. 

Vers. 11. ‘What is the fear of God, &c.? The only best curb to refrain from evil, and spur to incite to good. All honesty flows from this holy fear. It is a problem in Arisotle, why men are credited more then other creatures? The answer is, On the eyes God is on us, Man only reverence God, therefore you may trust him, therefore you may commit your self to him. He that truly feareth God is like unto Cain, of whom he is a fire. 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 you no hurt. Ought ye not to have feared God, said Nebuchadnezzar to those unwise Jews ?

Vers. 12. ‘And yet indeed.’ See the Notes on Chap. 11. 39. 

Vers. 13. ‘When God caused man to wander.’ Gen. faceret Dii, when they, even God, caused me. The mystery of the Trinity, though Calvin interpret it of the Angels; as Cartwright like-wise doth that of Solomon, which I nune conceived to be spoken of the blessed Trinity, There be bigger than they, Ecles. 

Chap. 20. A Commentary upon Genesis. 

Ecles. 5. 8. ‘For that there is One, and One in Thee.’

Vers. 14. ‘And Abimelech took her.’ Great men should be bountiful to good men. (Even Selah was wont to say of learning (how much more much it be said of grace.) Popular men should esteem it as silver, Noblemen as gold, Princes prize it as pearls. Aquilaus the Emperor gave his Schoolmaster Azerias (a holy man) the revenues of all Egypt, deferring him to pray for him. Pausinius Arastes promised him his prayers, but refused his rich offer; saying, ‘I am the poor, that he wanted no money, as being long since dead to the world.

Vers. 16. ‘I have given my brother.’ Not thee, to avoid fulmination. ‘Provide, we must, things honest in the sight of all men:’ and Rom. 12. 17. not only 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 unlawfully) 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 overly, not to do wrong, but not to seem to do so, &c. We must shun, and be fly of the very flew and shadow of sin, if either we tend our credit abroad, or comfort at home. The Church took away, Doin it ill, that her veil was pulled off, and that she was judged to be a Virtu, dishonest woman, Com. 5. 7. As in the first Chapter, She prays her Spouse to tell her where the 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. 18. 14. 15. She was willing to eeksh all appearance of evil. Some send the Text thus: I have given thy husband money to buy thee a veil, to covert thy face that all may know thee to be a married woman.

Vers. 17. ‘So Abraham prayed, and God heaved Abimelech.’ Here was that of Saint James vercelled. The prayer of faith shall. Jam. 5. 15. save the sick, and if he have committed sin, they skal forget. So he is heaved on both fides. The story of Luther is well Meche. Adam known, how by his prayers he recovered Theodorus Vito of in the Luther, a Confession, 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 life of Sejanus give thanks. He never deceived him any thing, and oft-times prevented his requite. What shall we think of Gods good-will to his faithful servants and suppliants?

Vers. 18. ‘For the Lord had set up a cloud above all, &c.’ In quibus pecusam, I

peccansus, in usu sim plebium. God oft takes notice of the offending member. Dives was tormented most in his tongue. Quin lingua plus peccaverat, faith Cyprian. Nefasti lingua vormibus exeunt. Archbishop Arundel was so bitten in his tongue, that he could neither swallow nor speak, for divers days before his death.

The Gallican is Diabolic. Theolog. Aseque id multum sum fieri proutmodo, quam verbum Dei autem, ne free tempore praedicaretur, faith the Historian. The like is reported of Steven Gardiner, Fretor Henrici Imp. ingenium suntiam concursus sancti simum fiant permisiississe, nisi sitriva (tabella in venteriora apposita) avertentur. Idei autem iudicium, ob incensum cum furtu Illa sacrorum.

CHAP. XXI.

Ver. 1. And the Lord visited Sarah.

Pharse. God wares not his people with words only, as Sertorius did his Souldiers. He wools them not off with fair promises, as Pilatus (branded therefore abono) did his favorites. But it is real, yea, royal in his promises and performances. Of many promises it may be said, as Tertullian of the Peacock, All in changeable colors, as oft changed as moved. Italians all; as Eras of Syrus fald of Italy, Neuito ne quad, nihil habit stable. Not so their Ancestors, the Romans. They had a great care always to perform their word. Inofmuch, that the first Temple built in Rome was dedicated to the gods Fidelity. Great men words, faith One, are like dead mens fonts: he may go barefoot that waits for them. Not to good men, they will stand to their oath, though it tend to their loss. Psal. 11:4. 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 Amen and Amen in Christ Jesus, the faithful and true witness. 2 Cor. 1:20. Revol. 2:14. Isaiah would not break promise with the Harlot, left he should be flamed, 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 no body spoke to him, nor the any. When God serves any so, let him be for ever. But the promises are ancient, Tit. 1:2. And no any titty of them


them, as yet, ever fell to the ground. Wherefore, gird up the reins of your minds, 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.

Ver. 2. For Sarah conceived by the force of her Faith, though at first the faltered. Heb. 11:11. [And bare Abraham a son in his old age.] State familias et emissis filiam. As One well calles Ipsa. St. Paul for this faith, he was born after the Spirit, Gal. 4:39.

Ver. 3. And Abraham called the name. O. T. A ridiculous name; but such as God had imposed. All Gods ways are foolishness 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; Nos infestati, we fools held their Wild life madness, &c. Say therefore with David. If this be to be vile, woe be more vile. God hath a barren womb for mocking itself. 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 lust to be laughed at. Caligula Jocu to Secundus Scilium, molles in improper virtutes et affinitates, ad mortem fuit confeccendum laboris adegis. More fool him.

Ver. 4. And Abraham circumcised his Son. At Circumcision (so now at Bapstone) names were given. Let them be fuch as are significant, and may impress us of some good, either person or thing; all will be found little enough. Optimum nominum, non apellantur. Colos, 1:27. De, malo fori, Alphians sacrament dixit versus, fay sacer. We read Hastc Episcop, of a good woman, that had named her three daughters, Faith, Hope, and Charity. And when she was to be condemned by Summer; My Lord, said she, If you burn me, I hope you will keep Faith, Hope, and Charity; only by my truth, will I not, quoth the Bishop, All eg Men, keep them who will, be take no charge of them. We read also of 1708, another, that curing an harlot, asked her name; the anwened, Alag; whereupon, remembering Mary Magdalen that penitent harlot, he exposted her of his evil purpose; and advising the curifian, to repent by her example, departed, and lived honestly, in Faith.

Ver. 5. And Abraham was an hundred years old. Afte twenty years praying, and waiting the fulfilling of the promise; besides, thirteen of those yeares silence, for ought we read, after L 2 the
the promit of a childe. This was a fore tryal; but God knew him to be armes of proof, and therefore tried him thus with Mocket-flout. Well might the Apolline say, *Te have not patienc, yyd*; ye the will of God (and suffered it too) ye might receive the promit. The flyling of their goods required patience: 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 cannot do, like children, they pull Apples afore they are ripe, and have Worms bred of them; as thoe halty Ephraimites, that fell upon the Philistines, 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 hasty. *Pregi etrusque sannum incendit in ignem,* 1 Chronicles 7. 21, 22. Psalms 78. v. 9.

Prov. 10. 1. God hath made me to laugh. A wife fon maketh a glad father. *Mensitis anima spiritus, quando pro renflant firmas, sunt flagellum.* And yet this is many a good man's cafe. How many parents are but to with Meets his with. Nam 11.18. You see, if I have found favor in the sight, kill me, that I behold not my misery. Had he to live to have fardon, what ways his grand-child Jonathan took, what a grief would it have been unto him? Judges 18.30. Jonathan, the son of Gershom, the son of Manasseh, &c. In the best Hebrew Copies, Nun is fullpended in that name: whereupon the Hebrews deacon, that this Gershom was the son of Moses, but because he and his poticery walked not in the ways of Moses, but rather of Manasseh, 2 Kings 21 and did his works: therefore the Pennam of this Book, would not so far disguise Moses, as to make him his son, as indeed he was, Exod. 1 Chronicles 3.14. but rather of Manasseh, whom he imitated and refumbled. How much better and happier had it been for them both, if they had exprest their fathers manners, as Confinators, sons did: of whom it is said, That they had put on whole Confinators, and in all good things, did easily refumbled him.

Ver. 7. That Sarah should have given children suck.] So the had a double blessing, of the belly, and of the breasts. Milk she had at those years, and great store of it too: whence she is said to give children suck, not a child oneely. She could have nurfed another for a need, besides her own. Note, that though she were a great Lady, yet she was a nurse. Let it not be incensus, but necessity that hinders any mother from feeding: let the be found more monition than the ten monitors, that draw out their blood, and give suck to their young, Lam. 4. 3. If the childe must be fed out, let a fit nurse be looked after. *Quid autem fiat, ut alius me sustineat.*

Ver. 8. And Abraham made agreeable food.] A laudable course, faith Caestan. 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, faith Paul, *quod est: that feast of fat things full of marrow, of wines on the lees well.* 1 Cor. 5. 7. A type of a joyful feast, and a hearty one, 1 Peter 5. 12. and being to the world, as a weaned childe. His mouth does not water after homely provisions, that hath lately talled. *Disj. ap. Piae. Delebruc.*

Ver. 9. And Sarah saw the son of Hagar mocking.] At that mythical name Isaac, as a god, and laughing-Rock. At the feast all, made upon such a frivolous occa- sion. As who should say, What care I, though this ado be made now about Isaac weaning? I am the first-born, and beloved of my Father, who will not deny me the inheritance. This Sarah had soon fund, or over-heard, *Libera et caris pastores.* The mother especially obsereth the wrong done to the child. And besides, Dillike soon fis a frail. Textor. 992. A fault it was no doubt, and a great one too. Otherwise, the Apostle would not have called it perfecion: nor God have punished Gal. 3. it with epiphan. *Machinaet that scoffing Aristob, rooted in the pritun at Ellosernes.* Janual had his payment from Heaven.

Sir Thomas Mor (qui susque titratus de Luctudes & Religious Reformata Loganinbe) left his head. Another loath his wits for mockingat James Abber Martyrs, as a mad man: for that, having AR. & N. non mony, he gave his apparel to the poor, forth to one, came to st. 1904. another, she went to the fiake. *What's truth?* Said *Pilate to 1. 18. 38.* our Savioire, in a profane phanefane maner. Not long after which, he became his own death-man. *Appian scoffed at Circeanelin, Psalmon,* and had an Uter 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 again at it, as that which proceeds from the very fin靡licy of malice (as here in Simeon).
and tends to murthie. The Hebrew word here used signifies, that he not only mocked Iaac, but also made others to mock him.

Ver. 10. *Call not this bond-woman* [Who had been (likely) either an Author or Abbeater of her fornication, in ambitiously seeking the inheritance. One they mulled therefore together: as all Hypocrites one day must be cast out of God's Kingdom. Heaven is an undisturbed inheritance: no dirty dog ever trampled on that golden pavement. There is no paling or cage in calumny. Heaven would be no Heaven to the unrepentant. Bees love dandleth better then oystrems; and smooth love mod, better then a garden.

*Cari as great, repugnant becuse Corpis pleth reget.*—

Ver. 11. *And the thing was very grievous,* &c. [See; there's grief sometimes between the best couples, as above said, Chap. 16:5. But why was it so grievous to call out Imael, when in the next Chapter, it seems no such grief to him, to fay Iaac? Surely for that, here, he hear them oys on his wives voyce: there he well understand it to be the will of God. Vissar. venians verbum Domin. & submissandum illi. Forca not nisi nobis effugere cella, said that Reverend Dutchman. When Abraham came to know it was God's will, as well as Sarah, he soon yieldeth.

Ver. 12. *In all that Sarah hath said unto thee, &c.* [The wife then is to be harkened to, when the speaks reason. Sameless mother had more faith then her husband: And Prisca is sometimes set before Aquila. Paul's hearens at Philippi, were one women at first, Acts 16:13. And Saint Peter tells Christian wives, that they may win their husbands to Christ, by their chaft conversation coupled with fear. The Scripture is said to fay, what Sarah here fath, Gen. 4:30.

Ver. 13. *Because he is thy seed:* So bountiful a master is God, foloher a Lord; that he blesteth his servants in their seed too. We count it a great favor, if an earthly bird give an old servent a country cottage, with foile small annuity for life: but God loves ex- tends beyond life: as David's love to Jonathan prevexes Mephibosheth from the Galloway; he promoted him to a princely allowance, and respect as court. Your children shall finde and feel it, digoble and treble, (said that Martyr) whatsoever you do or suffer for the Lords sake.

Ver. 14. *And Abraham rose up early:* He was not disobedient to the heavenly vision, but feth upon the execution of God's will with expedition. *Vobis sit Dei, nescissit tui.* A godly man says Amen to God's Amen, go it never so much against the hair with him:

He puts his Fian, his Places to Gods; and faith, as Acts 3:14. *The will of the Lord be done,* which was Fox's ver. *Christi, or* as a one faith.

Ver. 15. *And the water was fent in the battle:* All creature-comforts will fade and fall us; as the brook Chirith dried up whilst the Prophet was drinking of it; as thoe pools about Jerusalem, that might be dried up, with the rampings of horse and horsemens, as King 19. 24. But they that drink of Chirith water, shall never thirst. For it shall be in them (as the widows oyle, or Aaron's oystrem) a well springing up to eternal life, John 4:14. *[She saft the chilfe, &c.* Whom till them, 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 chaste mens inoleny with indignity, as he did the prodigal in the Gospel.

Ver. 16. *Let me not see the death of the child:* This, faith an Interpreter, was but poor love. Give me a friend that will not leave in the inflant of death, Gen. 46:4. *[She lift up her voyce and vept.* As Hinds by calving, so we by weeping call out our sorrows, Job 39:2.

Explorat facturum, securitque ulores.

Ver. 17. And God heard the voyces of the lad: Weeping hath a voyce, Psal. 6. And as Musick upon the Waters founds father and more harmoniously then upon the Land, so Prayers joined with Tears. Thee, if they proceed from Faith, are flowers quenching the devils cannon-flot; a second Baptistim of the soul, wherein is rinfed anew, nay, perfectly cured: As the tears of Vine's cure the Leprotie, as the lome were heated in the troubled waters. Whether Hagar and Ismael tears were for sin, or for Lincoln weeping privileg only, I have not to say. But God is so pitifull, that he bears and helps poor affliction, as he had done Hagar once more, Gen. 16. 11. And as our Saviour raised the young man of Naim, though none fought to him, merely because he was the only son of his mother, a widow. the flay of her life, and staff of her old age. See a sweet place, King 14. 16, 17.

Ver. 18. For I will make him a great nation I A Nation by himself, as he had promised to Abraham. This had not come to pass, had not the mind of her way to Egypt, and wandered in this wilderness. God, by his providence, ordereth our disorders to his own
to shine, like a Star, to the admiration of all that behold it. These were the fame Emperors Vericles concerning his Crown Imperial;
Nobilis et satur, satis et eam a lapidibus : Deu. 25. 8.
In manus cernis, semita vacatis; 
Quid bene si suos non amores exasperares, nemo 
Non est quod quidem tolerat satis honos. S. 24.

Ver. 34. I will give. Abraham quickly confesses to so reasonable a request, from so honorable a person. The wilderness from above is easier to be inward. The cherub Nahor holds it a goodly thing, to hold off. It is but manners to reciprocate; very Publicans can find in their hearts, to do good to those that have been good to them.

Ver. 35. And Abraham reproved Abimelech. It is easier to repair the inferior, so that they do it wisely and meddly.

Ver. 36. I was not he that did this thing. A fault, it might be in Abraham, not to complain to the King. For many a good Prince, is even bought and bold by his Officers and Councilors, 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, Effet alter, et in agro alius. 

Ver. 37. Abraham took the seven camels. In token of true and hearty reconciliation. Reconciliatio est, fides Monarchi. Quis inopia amicitias uti debam, uti debam. But we have not so learned Christ.

Ver. 38. They saw both of them. Or, they were known. The Hebrew is passive: To know, that an oath is not rashly to be undertaken, but by a kind of necessity imposed. It comes of a root that signifies to satisfy: because he, to whom we swear, must there with be contented. An oath is an end of the fear, faith the Apostle. The Greeks call it τυπος, ἡ προφανεία, a hedge, which a man may not break.

Ver. 39. A Covenant. For the word ἡμείς means us. 

Ver. 40. Abraham planted a grove. That he might have a private place, for prayer and meditation. And thus he improved and employed it to good use. 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. Enim est aetas formidabilis.

Ver. 41. Forty years at least: for so old was Isaac when he was born. Some Hebrews God would settle to his affidavit, and told them to trust in the Lord and his people. Some rest and repose. Laib. 14. 15. to his poor Pilgrims. Sinai Des. 

CHAP.
CHAP. XXII.

V E R. 1. God did tempt Abraham

temptation is twofold; 1. Prohumbusia. 2. Perdition. The
former is of God, the latter of the devil. God is said to
tempt when he puts us upon the trial of our faith and obedience,
that he may do us good in the lesser end, Deut. 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, Matt. 3:12. Now a fan
cal tilleth out the chaff, and keepeth in the wheat; a sieve
keepeth in the wheat, and callest out the chaff. Right so Christ
and his saints purgeth out corruption, and increaseth grace: contrariwise the
Devil, if there be any ill thing in us, confirment it; if faith, or any
good thing in us, weakeneth it. Now the temptations of Satan are
either, 1. Of seduction, James 1:15. 2. Of buffeting and
grievance, 2 Cor. 12:7. In seduction we are prelled with some
leisure or darling corruption, whereunto our appetites by nature are
most prone. And here Satan hath his machinations, 2 Cor. 12:7.
In buffetting we are prelled with some lesser or minor distress,
which may be borne by nature, 2 Cor. 12:12. These are either,
1. Of fainting, 2 Tim. 4:2. 2. Of buffeting and grievance, 2 Cor. 12:7.
In buffetting we are prelled with some lesser or minor distress,
which may be borne by nature, 2 Cor. 12:12. These are either,
1. Of fainting, 2 Tim. 4:2. 2. Of buffeting and grievance, 2 Cor. 12:7.

D. Pliny.

V E R. 2. Take now thy son, shew unto me thy son Isaac, &c.
This was the last of Abraham ten trills, and the forest. All our troubles
to this, are but as the flingers and chips of that crost, upon which this
good Patriarch was crucified. Origen hence perverts parents to
bear patiently the loss of their children. Let us also follow Den.
ofsa sectas anima fili isti, &c. Abraham was not only to kill
his only son (which yet was more than to humble out his own
heart, with his own hands,) but to cut him in pieces, 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
all nations of the earth should be blessed; and seemed to involve
the utter ruin of all mankind. Here the Rebecca was at the strand: It was
faith only, 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. Here Abraham fells, a remouer. This
was it that kept him from tripping. [Get thee into the Land of
Moab] Both Abraham's great temptations began with one strain
false. Get thee gone, Gen. 22:3, Gen. 22:2. Here God led Abra-
ham into temptation, but delivered him from evil. Have you not
been tempted (faith a Holy man) in this or that kind? It is be-
cause God in mercy would not lead you into temptation, Yea, this,
Bunyan writes. is some sort more to be acknowledged than victory, when you
are tempted. For not to be tempted is more immediately from
God, and less in man's power then to prevail against temptation;
Sith nothing doth overcome us against our will: but without
our will God doth lead us into trial; for he knoweth we would
suffer little of these if we might be our own curers.

V E R. 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 Jippeled God. It refers to the hardening of his Exod. 4,
life. He captivates all the powers of the soul to his Creator, goes
after him without solicitation, and doth himself to be renewed
in the spirit of his mind, that is, in his natural reason: for that
like an old Beldam, is the mother and nurser of all our dilletcours
and outlays. Caffinus tells us of a young man that had given
himself up to a Christian life: And his parents, mifliking 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 suggetions of flesh and blood, and the counsell of
carnal friends, or we shall never rest and fast in Abraham's
bosome. I know not by what reason (said Northwick the Scotch
Martyr,) they set called them my friends, which so greatly labou-
red to convert me (as the, called it,) neither will I more there-
them, then the Madanites, which in time past called the children
of Israel to do sacrifice to their Idols.

V E R. 4. Then on the third day. A great while he was plodding,
ere he came to the place. But we must conceive that
his brains were better buffed, then many of ours, would have been
thervhere. We must not weigh the crost, for then it will prove
heavy.
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 title of all our trials and tribulations.

Ver. 5. Abide you here with the A[le]. This the Hebrews use for a proverb, against such as are dull and incapable. Zophar faith,
That man is born as a wild-affe-cats. As an A[le] fret for a ducence,
and a wild-affe for unfruitfulness. It imports that he is untamed and
intractable, till a new heart be put into him, A[le] had not the under
standing of a man, till he spake to Ishiel and Daciel for it. Prov.
30.1.1. He wants the sternal lumen, that doth not feed God and
frenit, will not do it, which was the counsel given to a young
Novice, entering a Monastery. [And come again to you] Vices
forman viis futuras, prophetas viis de eventu, prophetas quod
ignoravistis, faith A[le].

Ver. 6. And laid it upon [Iaac his son]. Who was herein a
lively type of Christ, bearing the cross, whereas he was offered up.

And there is a crucify[ing] of their ex[pression], faith Philact. An
story of the Roman fashion of crucifying malefactors. And
surely it was by a wonderful providence of God, that the Jews
brought our Saviour to Pilate to be put to death; till they hazed
nothing more then to confirm or confirmate the Roman tyranny
among them, by any means. Hence Cæsar gave countely to
diffuse the Apostles, Acts 4.38. And hence the chief Priests and
Rulers took it so exceeding haynously, that Paul was taken out
of their hands, by the chief Captain, Acts 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 tumble now at the cross, and fall backward. Let the
Gentiles jeer as Lucili doth, for that we deny the multitude of
our gods, and yet believe in a crucified God. Let us desir[e]
to know nothing but Christ, and him crucified; and if ever we desir[e]
to be Kings in heaven (and every man must be an Cæsar, an mili-
lius, a King, or a cytifice). Let us seek by the eye of faith to see
the Son of righ[eousness] in the Well (as Stratus fervent taught
him.) Let us look upon Christ hanging on the cross, dying on that
altar, and we shall live ever.

Ver. 7. Where is the Lamb, for a burnt offering? Ifaac was
not to be told now, what belonged to a sacrifice. He had been
long since taught by his father, what was to be done in the service
of God. When I was young, my father taught me, faith Solomon,
Prov. 4.4. to do his mother also, Prov. 31. in her Levites Priests in Phil-
fection. Plautu tenuitas frequentum ademque procerit, faith Pri-
up Greg Lord, majus.

Ver. 8. God will provide him [a Lamb]. A pious and preci-
uous Proverb, much to be muded on, and meddiced of, when we are
qui vis est die in an exigent, and see not whither to turn us. Then say, Deum vi-
finition. in cun-
dere, God will with the temptation also give an issue. 1 Cor. 10.

Ver. 9. And they came to the place Mount Moriah where
the Temple was afterwards built. This was a little from Salem. 1
Chron. 1. 23 Mount Calvary also, was a little from Jerusalem. [And
bound Ifaac his son]. Who staggered not, neither refitted, though
able for his age (being twenty five years old, as Josephus makes
him; other thirty three) to have overmastered his old father. He
was acquainted with God's counsell, faith Luther, wherein he
rested. Yet he was bound, 1. For that the rite of sacrifices
so required. (See a King 10.13.) 1. Let any involuntary voluntary
by pangs of death, should be procured. Whence divers of the
Martyrs, as Ridley, Ralston. &c. desired to be bound fast to the
stake, lest the lefth should play us part. Ralston, when the Sibth
calm a chang about him at the stake, I pray you, good friend, said
he, Knock in the chain fast; for it may be, that the lefth would
sacrifice mightily. But God of thy great mercy give me strength
and patience, to abide the extremity. Nature at death will
have a bount with the bell, whereas he dye as Elisha, slowly; or as
Elisha, sudenly.

Ver. 10. And Abraham stretched forth his hand, &c. What
Paimer in the world can possibly exprese the tender of Ab "

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deed, Aesop Dom. 1141. [And took the knife to slay his son] The Hecato Apolline faith. He did offer him up a lamb sacrifice. God took it in as good part as if he had done it, because he would have done it. Every man is good before God. Are thy truly dutiful to be, in invia libera frituim onim, qui quidus iniquum fuit in Deum, done, non posset, faith one Father. And another, Tota vita bona Augustin. Clarissimi fuditum defilium est. Ambrosius. stumps. Non enim Bati, pasitiam ad Deum et offensibus curritus. Tantum velit, & Deum tibi precarius, faith a Third.

Verse 11. And said, Abram, Abram. Twice for halfeale, yet not at all, till the very last. When the knife was up, the Lord came. God delights to bring his people to the Mount, yet to the very brow of the hill, till their feet slip, and then delivers them. He refers his holy hand for a dead life. Once before you look to your calling. For it was otherwise with Joseph, Judges 11. whom St. Augustine calls sanctus et suus, a dead and
here that of 

in time and place. To him belong the issues of

of death, Psal. 68.20. None can take us out of his hands. He knows how to deliver his, and when, as Peter spoke feelingly, a Pet. 4.9.

with Ab. 11.3. [And Abraham called the name of that place, Jereboam's fire.] To perpetuate the memory of God's 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 God's own making, 1 Sam. 2.11.

Ver. 16. By my self have I sworn.] God swears for the further confirmation of our faith. For here he swears, not more for Abraham's sake, than ours, as the Apostle shews, Heb. 6.13, 14, 17, 18. As when he spake with Jacob at Peniel, there he spake with him, Gen. 32.4, and what he said to Joseph, he said to all, I will not leave thee, nor forsake thee, Heb. 13.5. And hast not with held thy son Joseph from me? And yet what was this to that faith without a sin, 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 than 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 did, to keep his righteous judgments?

Ver. 17. Because thou hast obeyed.] This (because) is not so much causal, as rational. [Significat non causam meritoriam; sed fidelitatem et faciendum.] Ver. 19. Went together to Beersheba.] The Hebrews concisely, because here's no mention of Isaac's return, that he was sent by his father to Sheba, or that he remained for certain years in Mount Moriah. But this is uncertain.

Ver. 20. It was told Abraham.] Good news out of a far Country; God usually clears up his children after sharp trials; brings them, as once from Mount to Libanus. 

Ver. 22. And Bethuel began Rebecca.] Rebecca is born, Sarah dies: thus one generation past, and another commences. Our children are the Judges that drive us out of the Country.
Chap. XXIII.

Ver. 1. And Sarah was an hundred, etc.

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 frail in bringing in death, deferred not to have the continuance of their lives recorded by God Ben.

Ver. 2. And Sarah died. The Jews would persuade us that the Devil represented to her the offering of Isaac, whereas she took a conceit and dyed. This is but a meer conceit of theirs; for Abraham then dwelt at Beersheba, now at Hebron. [And Abraham came to mourn for Sarah.] So the first that we read of, mourned for at death; and it is mentioned as an honour to her. S癞es: Moses when no creature dares to come, is to be preferred before, Genesis 39. me ducere inveniuntur. It is one of the duties of the dead, to be lamented at their funeral, and the want of it is threatened as a fault in many Scriptures. It is a practice warranted by the best in all ages; and mourn we may in death of friends, so we mourn in truth, and not feignedly. In measure, and not as men without hope. For the first, how grovelly did Titus Accius dissimile at the death of Augusta, and at the funeral of Drusus? Whereupon Tacitus makes this note, Ut in urbe vera et honeste fulmen adminatur. So when Julius Caesar went over Pompey's head preferred to him in Egypt, they that faw it, laughed in their sleeves, and held them no better then Cordelia's tears. So the mourning that Nero and his mother made over the Emperor Claudius, whole death they had conjured and effected, was deep dissimulation. This is no less hateful, then to mourn heartily, but yet immoderately, and unlawfully. 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 Abigail: Alexander the Great for his friend Hysiphon; when he not only clipped his horse and mules hair, but plucked down also the battlements of the walls of the City, etc. The Souldiers of Pelopidas were no less excessive, when for grief of his death they would neither unbride their horses, nor untie their armor, nor dress their wounds. Something here may be yielded to nature, nothing to impatience. Immoderate for-
his first number of children, etc. Seven Sons, and three
daughters b.  
Verse 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 God’s 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 blest and unconceivable parts and properties.

Philip. 3. 11.  
Verse 6. Thou art a Prince of God among us.] That is, excellent or
prosperous, as Gen. 31. 22. and it was their ingenuity and candor to
acknowledge it. God’s people are ‘Princes in all lands,’ Isa. 45. 5.
Kings they are in righteousness and peace; but somewhat obscure
ones, as was Melchizedek, and therefore little let by, 1 Feb. 3. 11.
Unclothed, unshod, 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 than his neighbor (let him dwell by whomsoever)
and shall be more prosperous, it may be for his good.

Verse 7. Abraham stood up and bowed himself. etc.] It is very
comely in Christians to salute willingly, and in words and gestures
to show civil respect even to wicked men. Abraham’s behavior
to these Hittites may shame the most Christians; ye who are
demissionary (faith a grace Divine) may receive an answer of
outward courtey. If a very dog fawn upon us, we frown him on
the head, and clap him on the face. Much less is the common
brand of humanity united by grace. If Eliphaz bad his man, or our
Saviour his Disciples, salute no man by the way, that was for half
sake; they should not hinder themselves in their journey by over-
much courtesye. Our Saviour was sweet and sociable in his whole
conversation, and the proud Pharisee upbraided him with it. He
never refused to go to any man’s table when invited, not so Zecham
he invited himself: Not for the pleasure of the dikes, but for the
benefit of winning a conversation. Courteous allurement mens
minds, as fair flowers do their eyes. Pompous Atticus to carried
himself at Athens, as communis infans, par principibus videntes.

Core. Nec quis ubi
visu, ubi atque.

Hortoritus.xs.

- at mundi.

Core. Nec quis ubi
visu, ubi atque.

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by calling them sinners, his fellow-foemin. Aribisal, the
better to intimate 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. Virgusian was as highly
eloosed by the people for his courtesye, as Corinthus was considered
Dign
and condemned of all for his licentious. With one churlish breath
Bibbia vago into the Levant
the copy is Alcynt, Salamm, Peace be to thee also. The Romans had
their peace and their vigilia, answerable to our Good morrow, and
Good day. That bargain you the thumb they called Salater, Div. in vita
because they put that sugar to their mouth. (as at this day the
Attar, Roman, de nullis, &c.) when they salted any. Charles the fifth is
gnomed for his courtesye; when he was pulled by John Frederick the
Elephant 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 Machteltum, Pompeian, and other
fan. Metall &c. 
Divines of the Reformed Religion, he courteously dismissioned them.
As he’s the best Christian that’s most humble, so is he the tattiest
Pecchon; French call Gentlie, villains.

Verse 8, If he be your mind’s delight I shall bury my dead.] As for
Alexander the Great, lay unburied thirty days together. His conquests
above ground, purchased him no title for habitacion under ground.
So Pompey, the Great.


Cic. Div. 

Exigni videntur, quia }

Et omnibus ad vulgi deorum terrae differentia, dicebantur sed sepulturam, }

faith Pacemaker. So will the Conquerors lay buried for three }

Dixit Cicerone. }

fol. 130. }

to the dead
dead in Christ do of heaven, for the Saints that survive them; Sepulchral symbols of the communion of Saints, and of the Resurrection of the dead. Hence the Hebrews call Churchyards Beth-Chebron, the house of the living. Job also calls the grave the Congregation house of all living; Job 30:23. As the Apostle, after him, calls Heaven the Congregation-house of the first-born, Heb 12:23. The Hebrews call it qumah, ham announcing; the world of Angels; and the Author to the Hebrews faith that the Saints are come by Christ to an innumerable company of Angels. Where godly men are, there God is to be gathered in their people. They are and in the world, they are not shut out of it, for there is nothing in it but of it. They are gathered by Christ's hand; 1 Pet 5:5.

D. Trin.: Heb 11:39, and into the Paradise of God. And this, Philo the Philosopher had a notion of, when breathing his last, he said: This is not a Paradise, I am going up to the first Divine, that is to God. As for the body it is but the tent, the cabinet, the suit, the trunk, the heath of the soul, as Daniel calleth it, 2 Esdras 5:34. He is in heaven. It returns to its original dust, and is known as food in the garden till the Resurrection, 2 Cor 12:35.

"For a possession of a burning place."

Ver 8. It is remarkable, that the first purchase of possession mentioned in Scripture, was a place to buy in, not to build in. The Jews also had their Sepulchres kept and long before their deaths, to minde them of their mortality. Joseph of Arimathea had his tomb in his garden, to saue his delights with the meditation of his end. The Egyptians had a deathbed carried about the table at their feasts. The Emperors of Conunstine had a Maimon came to them on their Coronation day with choice of Tomb-Roome, and then Verst in his mouth.

D. Trin.: 1 Chron 29:1. Out of his parents (whom one) gives their garments of skin. In Ephes 5:25, their clothes, and girt them with skins. So in the Gospel he cast off the skin, which did bear only leaves to comfort us, but commanded the Baptist, who did wear skins to discover our mortality.

Ver 13. I will give thee money."

Ver 9. As much money as is worth. Such is the care of the confections, that they had rather lose of their, than live with others. And that he gives a just price for the field, was a mark of great widowne; for hereby he provided that his povertie might not hereafter be put beside it.

Ver 16. The burden of the [me of Hezir]."

Whom he takes to witnesse, and to proceed for his security and quietness afterwards; as did also Jerom in the purchase of his uncle's field. Wildone and circumspection is to be used in Contracts and Covenants. [Current with the Merchant]. It may well be said of Money-holders, they have no quicksilver, no current money.

Ver 19. And Abraham buried Sarah his wife."

"The office of love to bring the deceased Saints honourably to their long home, to lay them in their last bed, to put them into the grave as a bone into a hauen and harbore, where they may rest from their labours, till their change shall come. This is to deal kindly with the dead."

Ruth 1:18. To be merciful to them. 2 Sam 15:31, especially when the moments go about the streets, Eccl 12:5, when there is a great mourning made over them, as for Steven, Acts 8:2, and a great burning for them, as for Ahab, 2 Chr 16:14. Of whom also it is.
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is further added as an honour, that he was buried in his own sepulchre which he had dug 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 Jerun, Zos, and Abu, 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 Tubalcin the Emperor it is storied, that he was so hated for his tyranny, that when he was dead, none of the people would have had him thrown into the River Tiber; some, hang’d up at his another place at Tiberias. Others also made prayer to mother Earth, to grant him, now dead, no place but among the wicked. Contrariwise 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 Lactantius well noteth) Kings and Princes, in Homer and other Poets, are not read to have been dead in place, somewhere in the fields and gardens; as the Patriarchs also were, looking for the return of that everlasting Spring.

Chap. XXIV.

Ver. 1. And Abraham was old.

Bester, in vita Anth.}

Not tam canis & annus, quam virtus his atque virtus gravibus, ut quod in the Aug. 24.

in Spirit, Jan. 27.

in the Greek, and, because the Latin thenceforward is his name, as in the Psalmist. But it is
gold abas.

Benedictus pater, quae sunt offi.

Pater.

Baron. et al.,
and make the Pope to be Bishop of Rome only.

Ver. 4. But thou shalt go unto my Country, &c. [25] Rehurc flock were neither pure in Religion, nor precie in life, Josh. 24.1. 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 bear Elisha here relating, how he had answered his prayer, and prospered his journey. And for their manners, we finde them honest, and their daughter, though fair, yet a pure Virgin. Now, 

Like unto these are the Greek Church at this day, which is far greater then the Roman: And though in some points unfound, and in other very superstitious, yet holdeth sufficient for salvation, Cyril their good Patriarch of Constantinople, set forth the Confirmation of the faith of those Eastern Churches, anno 1659, agreeable in all things for most part, to the Reformed Protestant Religion, but diametraly opposite to that they call the Roman Catholic. He is also but about a general Reformation among them, and hath done much good.

Ver. 5. [Paradordore the woman, &c.] He sweares earnestly, he doth not rashly rush upon his oath; he sweares not in jest, but in judgement; so much we, Jer. 4.2. duly 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, Ecclesiast. 5. 2. Sware not rashly; the oft that can come of that, is repentance, that fair and happy daughter of an ugly and odious mother. Sware not in heat and cholere, as David did when he was going against Nahash, but soon after blessed Abigail for better counsel. Sware not in jest, lest ye go to hell in earnest, Prov. 5.12. Sware not petty oaths, those cullifed compliments, and interjections of common talk, Faith and Truth, &c. Thou must not sweare by thy hairs, thou cainst not make one of them white or black, much less by Faith and Truth, that is more worth then hair. Remember that large rowl, ten yards long, and five yards broad, full of curles against the swearer, Zech. 5.2. And it re's upon his soule, where he thinks himselfe molt sicure. When we are called to take a lawfull oath, we must reverently affected (as this good servant in the text) according to the excellency of the duty, and greatness of the person, whom

we address and invoke. The ancient form of taking and imposing an oath was, Give glory to God, Job. 7.19, 9.24. And he that took the oath was fain, to confess to God, Eze. 24.13; with Rom. 14.11. Therefore also St. Paul in swearing, speak a word of caution, and faith, BelieV I speak it before God, Gal. 1.10. Lewis the French King was taken prisoner by Mefissake the Sultan, and conditions of peace being concluded between them, for more assurance thereof, the Sultan offered to sweare, that if he failed in performance of anything, to renounce his Mahomet; requiring his wife the King to sweare, if he failed in any thing that he had promised, to deny his Christ to be God: which profane oath the King detesting, and willing rather to dye then to give the same, the Sultan wondering at his constancy, took his word without any oath at all, and spake to the League. And together side, King John of England, being overspelt in his Barons Wars, when he sent Embassadors to the Monarch of Morocco for aid, offering Hyl. Greg. to sweare feale 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.

Ver. 6. That then bring not my son thither again. Where yeve had never been, but in his fathers loynt. 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 inheritance, God refus, any of us should seem to come forth, to fall back, or be left behind. Take we all heed, lest for our lingering and hankering after the fields, pots of Egypt, God carry us back again into Egypt, which was the last & greatest curse, threatened against the people of Israel, and is the greatest misery can come upon this Nation, Deut. 9.28.6.8.

Ver. 7. He shall find his Angel. There are myriads of Angels, and all sent out for the solace and left conduct of the Saints. Oh the dignity and saftie of a child of God! [Them fees 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. Then booth, thou wilt, is a Scripture demonstration. See P'sal. 86. 3, 9. 4. Six feet in hight, whereupon he inter and infrom his Towm an 0 God of our fathertion, &c.

Ver. 8. Ossly bring not my son thither agt. This second time he lays charge on his servant not to doe. Better no wife, then displeased God; then violate confidence. He purchaseth his pleasure at too deare a rate, that payes his honesty to get it. He hath

and Providence in things of least esteem amongst men. I add, that all may see what delight he takes in the meanest actions and speeches of his dearest children; when the great arts and exploits of Nimrod, Nimue, and other Grandees of the world are not once mentioned, but he brooded in the fleer of oblivion or flame.

Ver. 26. And the man bowed down his head. See how he relished of his matters house, and theweth 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 them, that as any man hath more grace, he is more grateful to God and man. It is observable also, that our Saviour let these two together, the thankfulness and the evil, Luke 6. 35. He is kind to the thankfulness, and to the evil.

Ver. 30. When he saw the ear-rings and bracelets.] These were Their make the bones that Laban looked after; they drew the chart forth, earth their and made him to courteous. Worldlings in serving God, serve their Hea- themselves of God; they follow him for loaves, more then for food. Vix diligentem Jesum propter Jesum. Hypocrites would use Christ as a bridge to get to Heaven by; which if they could com- pass, let Christ link or swim for them, they would not much care: Their love is mercetricious, their obedience mercenary; they work onely for wages. Ex 21. 62. Pater pensificus et erro. Pater Christianus, said one Pramnatinus a Heathen, to the Pope. They degenerate Priests would fain have had Priests places, when something was to be got, but might not.

Ver. 33. I will not eat, till I have told mine errand.] He preferred his work before his food. So did our Saviour at the Well of Samaria, John 4. And another time, when he thought he had sided his hunger at the barren fig-trees, and found nothing but leaves, he went on to Jerusalem; and forgetting his hunger, he had before forgot his break-fast, he turned not into a vili- bousing-house, but went to the Temple, and taught the people; and comforted the Elders all that day long, till the evening. Jo 6. 41. Atem, God's word more then his necessary feed; more not only more than his diners-offerings.

Ver. 35. And the Lord hath blessed my master.] Milifiers. Christ's Panegyric, nulli lexiquo wo for Christ, by letting forth his great wealth; and not speak one word for Christ, and two for themselves, as thou did, Phil. 1. 15. John Baptist was no Such fopshrinkman.
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spokesman, Job. 3:19. It is the special office of the Ministry, to lay Christ open, to hold up the Taphyry, and let men feel him as he is let forth, Heb. 1:3: that they may be sick of love; for otherwise, Christ is like to have but a cold fit of it.

Ver. 29. [For the women will not] Here he leaveth out, in the direction, Abrahams charge, ver. 8. For that would but have offended and irritated. Part of the truth may be concealed sometimes, as ver. 38. 37.

Quiddi, quod, ubi, per quos, quoties, cur, quomodo, quando, Quilibet hac animo repugnat, medicamina dando.

Ver. 44. The woman, whom the Lord hath appointed. God is the Match-maker, and Marriages are made in Heaven, as very Heathens have yielded. The Governor of Erki-chicar hearing Othman as 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 to the Turks religiously unk to speak) appointed only for him to have.

Ver. 47. And put the ear ring upon her face. So did Christ put upon his Spouse his own comeliness, which was as a jewel on her forehead, an ear-ring in her ear, and a beautiful Crown upon her head, Ezek. 16:13, 14. whence she is called Calah, of the perfection of her beauty and bravery, Jer. 3:13. And Hebechah, J. 4:6:1-4. of his delight in her; since he hath purified her, as Esther, sanctified her, Ezek. 5:36. and to beautified her, that now he rejoiceth over her as a bridegroom doth over his bride, Est. 5:15. Yea he retheth in his love, and will seek no further; he joyeth over her with finging, as well as of his choice, Zeph. 3:17.

Ver. 53. And gave them to Rebeccah, he gave also. Note that the custom was then, to give 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. This is so apt to deceive (faith Solomon) ut nec non parentem arbitrium transit ad maritatis, sed que praeest specie volunt, subsequari volent; et licentiae taxationem admissis, non moribus umbae, sed praemissi.

Ver. 54. And they did eat and drink. It is lawful to be hopefully merry, after bulnes disparch.

Ver. 55. Let the Demeself abide with us. Men promise in haste, perform by leisure.

Ver. 56. Hinder me not. Say we to Satan soliciting us to stay a while in our old courtes and companies.

Ver. 57. And expeke at her mouth: Eve was not dragg'd, but bought by God to her husband. There must be a mutual consent, or it is not of God.

Ver. 59. And her nurse. Deborah, who was a great fly to Jarchis family, and her losh much lamented. Gen. 35:8.

Ver. 60. Be thou the mother of thousands. Vetus nuptiales, Helena felix. With them joy, we assure them forrow, and that in the fith, where they look for most felicity.

Ver. 61. They ride upon the Camel. A tiresome and tedious journey it was, but for a good husband. Suffer us 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 Camel; it is to be married. He that rides to be crowned, will not think much of a rainy day.

Ver. 63. To meditate in the field. Or to pray; there he had his Oratory, there he used to pray secretly (but now more carefully, upon so important an occasion) with deep meditation or holiness. Domination, about the beginning of his Empire, usually spent, requited himself from company an hour every day; but did nothing the while, but catch eyes, and kill them with a pen-knife: God's people can better employ their solitaires, 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 bathful; neither willingly commeth to his Bride, in the presence of a multitude.

Ver. 65. She lighted off the Camel. To meet him with the more reverence and submission; for which cause also, she veiled her self. Here that of the Post hold not,

Felix tierce pulchris, quin atque superhis formam.

Ver. 66. And the servant told [said] Maniester also must give account of their Stewardship. Happy he, that can present his people as a choise 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 earth; I have finished the work which thou gavest me to do, Josh. 7:14. Reverend Mr. Stork was wont to protest, that it was more comfort to him, to win one of his own charge, then twenty others.

Ver. 68. 

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Stark, secem.
Ver. 67. Isaac brought her into his mother's tent: and there toiled till the marriage-rites were performed: till he had got her good-will, till her affections were knit, and in some sort settled; till they had plighted their mutual troth, sought God for a blessing, and performed such solemnities as the time required. Youth rides in port to be married: but in the end, finds the issue of repentence to be lodged in. [And took Rebecca.] Not as Shechem took Dinah, or Ammon Tamar, to deflower her, but as Isaac took Ruthe, and David Abigail, to make her his wife by lawful wedlock. [And he loved her] Not only as his country-woman, or his kin-woman, or a good woman, &c., but, as his woman, with a conjugal love. And he had reason: 1. For 1. She was his wife, the proper object of his love. 2. A wife of God providing, a mate meet for him, none in all the world so meet. 3. She was love-worthy, because fair, courteous, virtuous: And as most pleasant us better in a clean dill, so doth virtue in comely person, faith figure. 4. She forgot her father's house, and forsook all her friends for him, &c. [And Isaac was comforted] If God takes away one comfort, he will give another. Clear up therefore.

CHAP. XV.

Ver. 1. Thus again Abraham, &c.]

After Sarah's death, though Sarah thinks otherwise. His body dry and dead forty years before, is now, by God's blessing, made lively and lovely. [Ver. 5. Abraham gave all, &c.] So Eze. 19. 15. As Sarah is the works of God's hand, and Isaac his inheritance. [Ver. 6. Abraham gave gifts.] So doth God to reprobates, but they are gifts of gifts, better be without them. Sape Dom justus, &c. God gives wealth to the wicked, men alter, &c. As Sarah's son-in-law is a plague to them. The Turkish Empire (faith Luther) as great as it is, it but a root cast to the dogs by the rich Hauld-holder, or a Jesup's sur. &c. [Engl. word in the Eng. country.] To both the Arabies, which were Countries both, rich looked rude, but searched regularly, afforded great store of fine gold, precious stones, and pleasant odours. Verf.

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Ver. 8. Gave up the Ghost. [Defect, lector exp. C. Dei, &c. De-scribit Apostol. placidum & opsum quid voluerint, which in Abraham's God friend, is no wonder. But how could that Apollonius, to row, Titam, rex, &c. non terram debeat bene- ed, abditum, &c. 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 good heart, after a hundred years trouble-somelifetime, in the promised land. We, if for one year, we suffer hardship, think it a great burden. Non quid durum, sed quid molestum patientur, faith 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 ride from the board, when they have eaten their fill.

Car non ut plebem visitas convocationem?

Said the Heathen Poet: and they feign that when Thabana might have been made immortal, he would not, because of the miseries of life. This made Thabana the Platonist account mortality a mercy, and Cato the friend, that if any God would grant him, of old to be made young again, he would seriously refuse it. As for me, said Queen Elizabeth, (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 happier, that goth hence noo. Ver. 9. And his sons Isaac and Jacob, &c. It is like, that Abraham, a little after his death, feit for his two sons, and reconciled them. This joining with, he is in the burying of Abraham, some takes for an argument of his repentance; whereunto also they add, that his whole life time is recorded in holy Scripture (which cannot be shewed of any reprebace) and that he is said, when he dyed, to be gathered to his fathers. [Which is before Manna.] Where, seventy six years before, he had entertained the Lord Christ, and heard from his mouth, the promise of the Messias. Therefore, in remembrance of that most amiable apparition, and for love and honour of the divine promise thereof, 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 of 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. Xiphias.
Ver. 13. These are the names of the sons of Ishmael. When
Ishmael was twenty years old, he had married, and had no
child; and afterwards, nothing so many as Ishmael, so
not so great in the world. This is God's usual way of
dealing forth his favours: Saints suffer, wisely prosper.
This made Pompey deny Divine Providence, and
Biblical: Div. more so: 1. Miserable Fortune, fame of
Fortune, &c. The Athenians, in Thucydides, when they had lost
Nicor their good General, who, together with his whole Army,
perished in Sicily, were at a great want, and much offended;
seeing so many persons were nothing better than those that were
false worse. And what wonder, when Jeremiah and David
suffered at the same stone, ran upon the same rock, and were well
and the high
shipwrecks? Jer. 12. 1. Psal. 73. 3, 4. Neither they only, but
many others of God's dear servants, as is in the same fable, verf.
10. Therefore his people revile either; that is, every white as
wife (or rather, as foolish) as he have been, to my censure and mis-
conceivable God's dealings on this manner; to expel me of my re-
putation, and to condemn the generation of the just, because
ners of a foul cup are wrong out to the wicked. When David went
into God's Sanctuary, and there confuted his Word, he was bet-
ter resolved: Then he said, that the foundation of Prosperity doth
but repay the sin of the wicked, and so fits them for destruction;
as fabled ware are but fitted for the slaughter. What good is
there in having a fine fiit with the plague in it? Poison in wine
works more furiously, then in water. Had Haman known the
danger of Esther's banquet, he would not have brought of it.
The prosperity of the wicked hath ever been despised, quam
debitur, faith One more; more delight than delight, able to entice,
and ready to kill the enraged: As cunning to do that, as the spirit
that seduced Adam, and as willing to do the other, as the Ghost
that met Brutus at the battle of Philippi. In which respect, Da-
vaid, Psal. 17, having spoken of these men of God's band, that
have their portion in the life, &c. with them, make them merry
with it, and subjoin: As for me, I will behold thy face in righteous-
ness for ever: I shall be satisfied; When I awake, with my eye
speak: As who should fail, 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 righte-
ousness, that is, Bezechmah, in Christ, as Rabbi Mechenim ex-
pounds it. And one good look of God, is worth all the world.

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It is better to feel his favour one hour, then to sit whole ages, as
these Ishmaelites did, under the worlds warmest sunshin.
Ver. 14. And Milcah, and Dumah, and M algum. Out of
their three names, which signify Hearing, Silence, and Suffering,
the Metaphor gather the three principal duties of man, in com-
mon conversation; viz., to hear, keep silence, and bear: thef (lay
they) make a quiet and good life. Sullen or Ablime, is the
Philosophers counsel: Vide, Tacit, I see, and say nothing, was
Epico. Queen Elizabeth's Motto; and, I am for peace, was Davids; or,
as the Hebrew hath it, I am peace. He heard the fanner of many,
and fear was on every side, Psal. 31. 13, but he as a deep man heard
not, and as a dumb man, so he opened not his mouth, Psal. 38. 13
Facile et in me dixere, non sum fero reprobatus, said One once,
to another that revil'd him: Thou hast fight without an
observery; for I will hear and bear, and say nothing. The bell an-
swer to words of scorn and peltry, (faith learned Hooker) is
Isha's to his brother Isha, patience and silence, no apo-
logie. Maimonides. A man would not be bound
all a slavery, as to answer every calumny. Quis nefas surge cal-
umias, contulit, injustias, nefas vixere, faith Cypricus. 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 send to advice with Melanthon, what should he
do when Osamor preach against him: Melanthon per Deum Malum.
Admor, obtutur, ut tacete, & se statim quosque non audite: Melan-
thou befieghed him, for Gods fake, to say nothing in that cafe, 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 toflaw them whole, then chew
them between the teeth.
Ver. 15, Nophid and Kedamos. Twelve in all, Princes of
their Tribes, as was prophesied, Gen. 47. 20. See, faith One here, R. Babington,
what God can do for a poor boy, sent out with a bottle of water on
his back. God restorest the solitary to families, Psal. 68. 6. he
raiseth the poor out of the dust, and lifteth up the beggar from the
dung hill, to set them among Princes, &c. 1 Sam. 2. 8.
Ver. 16. [sion of the names by their names] which they called
after their own names, as Cain did that first built City Enoch, af-
ther his fons name, that he might be called Lord Enoch of Enoch,
so the many Alexandria's, Caesar's, Augustus', &c. See Psal. 111.
N 3. Verl,
Ver. 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 God's sight: Ishmael joined with his brother Isaac in burying their father Abraham, ver. 9. of this Chapter. Here he had his whole life-tyme 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, ver. 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. "Ruminam fero 8 ferit.

Ver. 18. "And they dwelt from Haraiah unto Shur." A large tract of territory; but nothing is large as his p Eylady for the Saracen, (called more rightly Hagarites, Psa. 83. 6.) proved to be; the whole Name and Empire notwithstanding is now swallowed up in the greatness of the Turkish Empire; which laboureth with nothing more, then with the weightings of it self.

And he died. Or, dwelt, as some read it. Compare Chap. 16. 12.

Ver. 19. "And these are the generations." That is, the affairs and occurrences.

Ver. 20. "And Isaac was forty years old." He was not over-haply married in the heat of his youth 8 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 debaters in the flesh, Rom. 8. 22. we owe it nothing but stripes, nothing but the blue eye, that the Apostles gave it.

Ver. 21. "And Isaac interceded the Lord for his wife." He did it constantly and infantly, (as the word signifies,) he multiplied prayer, which (as those arrows of deliverance, 2 Kings 13. 19.) must be often iterated, ere the mercy can be obtained.

And the Lord was interceded for him, though it were long first, even full twenty years. God knows how to commend his mercies to us, and therefore holds us long in suspense. "Civit data, vile facta; Manna, lightly come by, as was slightly left by.

Ver. 22. "And the children struggled together." Hev. They ran at tilt, (as it were,) and juelled one against another, even to bruising and hurting. "Efan (that he might lose no time) began

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Gen. to see against Joseph, before he was born.

"If it be so, why am I born?" A passionate abrupt speech: q. d. Better no children, then no troubles with them. See Chap. 27. 46. compare Chap. 3. 16. I will greatly multiply thy seed, and thy posterity. This he should have born more patiently; but the presently he bought of the bell coure; for the went to enquire of the Lord: the got into a corner, and prayed, and was answered. She prayed down her passionate, (as a man sleeps out his drunkenness,) and fits to work Jully, and to get the ensuing oracle.

Ver. 3. "And the Lord said unto her." Either by an Angel, or a Prophet, or some divine answerer in her own heart.

Two nations are in thy womb: so, what can a man see in the Shunamite; (in every fancied 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.

Ver. 4. "And when her days were delivered." Which fell out fifteen years 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. 68. 8.

Ver. 5. "And the first came out red." Red and rough, cruel and crafty, so that red old dragon, Rev. 12. 3. who inhabited in him, and both acted and agitated him, Eph. 2. 2. ab opositorum sua; domone praecelatus, fuit Bernard. And so are those Romish Endomites, Esfamites, Jesuites, &c.

And they called his name Efan. Fellon & perfellus pils, a bearded man, one that had every thing more like a man then a babe; a manly childe.

Ver. 6. "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, Psa. 22. 9.) but he useth Efan for a time to enjoy the first: birth-right, till his own time come to set things to rights. God waits to be gracious; for he is God of judgment, Isai. 30. 18.

And his hand took hold on Jacob's heel, As if he would have turned up his heel, and got to the goal before him.

And his name was called Jacob. Calculantur, anUnitas-carcer, or supplanter, as he afterwards proved to Efan, who hit him also in teeth with it, Gen. 27.

"Convenientus rebus non satis fuit.

And Isaac was three-score years old. He lived twice thenceafter N.
years after this, being an hundred and eighty, when he died, Gen. 35.28. five years longer he lived, then his father Abraham, Gen. 37. 5. being bison for the last forty, Gen. 37.

Verf. 37. And the boys grew] Nature, Art, Grace, all proceed from God perfect to more perfect. Grow in grace, faith Peter, grow unto a perfect man, faith Paul, even unto the measure of the stature of the fulness of Christ, faith Paul, Eph. 4.13.

And Esaus was a cunning hunter.] Like Nimrod and Ishmael, whom he chose to imitate, rather than Abram, and the holy patriarchs that had lived before him.

A plain man] Sept. Aramaic, without veild or gird, 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, than in the man; whose blinde and misplaced love, for carnal ends, commands and dictates the divine adoption.

Verf. 29. And Jacob fed pottery.] Potage of lentiles, which was so kind of pule much like to Vetches or small Peas: so frugal and sparing was the diet of those precious Patriarchs, to the shame of our luxury. Quicquid assumitur validas, quicquid piscatum natas, quicquid ferturam dicitur, noster ferturam ventrurus. We devour the wealth of earth, air, and sea.

Esau came from the field, and he was faint.] Labor et aestimation ipsa voluptas. Of carnal pleasures, a man may break his neck sooner than his folk. Nor is it want of variety in them, but inward weakness, or the curse of unfasting, 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, but not fill.

Verf. 30. Feed me, &c.] Go not, for, not only to hate and hunger, tell what to call it, to throw his greediness. And faith, Feed me, or let me swallow at once; as Camels are fed by calling gobblers into their mouth. He thought he should never have enough. Our proverb is, Ashengry as a hunter: but this hunter hath no bow with him, and is therefore branded for a profane tinselift. Esau. The word used for a gistor, Deut. 31.20, is used for a vile person, or a Loaf, Jer. 15.19.

Verf. 31. Sell me this day thy birth-right.] Which he knew, by the interruption of his mother, to be his by God's appointment; and therefore takes this opportunity to get it. A well chosen season, is the greatest advantage of any action.

Verf. 35. What profit shall this birth-right, &c.] Pluris facio punicula homen, quam titulum iuvant. Senecius looks only at the present pleasure, and sell their souls for it. Earthly things are present and pleasurable; therefore we do clave to them; having (like the toad) who hath no skill at all with molth earth in his paws.

Verf. 35. Swear to me.] With false men, make all them fall.

Quo remans enuntium multum reddat. Horae. And he sold his birth right to Jacob.] And with it heaven also, as the Jerusalem paraphrast addeth, whereas 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 for light cheap: but especially, in his profane partaking with a spiritual blessing, for a temporal. Such a foolish bargain makes every impecunious person, in the false of his soul for a thing of nought (which Christ, who only went to the price of a soul) faith, is more worth than a world. Let there be no fornicator, (as every worldling is, James 4.4.) or profane person amongst us, as Esau, Heb. 12.15. And that there may not, let not men take pleasure in pleasure, spend too much in it, shoo their affections over far into it. It is no wisdom, to go as far as we may. It was not simply a fin 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 condemn his birth-right.

Abraham the Emperor was a great hunter, broke his leg in hunting, called a city that he built in Myopia, by the name of Abraham hunting: but this is not the case, how little care he took for his poor soul, that Animula cogitata, aderit semnati blandulae of his, abundantly telleth. The maddest hunter that ever I read of, was Milibridates; who was so feet upon it, that he came not into any house, either of city or country, for seven years together. To lawful delights and recreations, God allows men to it, to steep, for their bodies sake; as the eagle to the prey; or as Gluttons fouldiers, to stuff their handfull, not to fill their belly full. An honest man's heart is where his calling is such a one, when he is elsewhere, is like a fill in the air, whereunto if it leap for recreation or necessity, yet it soon returns to his own clement.

Verf. 23. He did eat and drink, &c.] Haec conjunxit, imposuit in Esau desiderium. Away went, without heaving the least remorse or regret, for what he had done. Lysimachus.
XXVI.

Ver. 1. Besides the first famine.

Though now God brings new plagues. Flagisim per sequebantur in aem et itiam. Where iniquity breaks out, calamity will be fierce to ride, to stop where it abides, and to lodge where it stops. If the Canaanites had abenched by the former famine, this latter had been prevented: for God afflicts not willingly, nor grieves the children of men, Lam. 3:15. Polybius wonders, why Man should be held the subject of creatures, when to him he feareth the foolishest. For other things, faith he, where they have finished once, will beware for the future. The Fox will not rashly return to the snare; the Wolf to the pitfall, the dog to the midge, &c. Salmans, ab erro ad aevum iacem fero in isidem, & in isidem pellitor. Onely Man is neither weary of sinning, nor wary ofsmarting for it.

And Isaac went to Abimelech. As Abraham had done before to Pharaoh, Gen. 12:10. The trials of Gods servants, in severall ages, are much alike; we suffer the same things that our betters have done afore us: where that Paul and Peter preach as a levitation 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 only 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, faith Solomon.

Ver. 2. And the Lord appeared unto him. God knows our sooth, and our soles he bell, in adversity. See Zech. 1:9. This famine was to the Canaanites in the nature of a curse, to Isaac of a cure. Hinc deinde ilia parte in seferentem & nostratem, fove in suum, quam ad alium quae praecedit, alterum ad gloriam Dei, &c.

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Ver. 3. Sojourn in this land. Though it lay under the common law, that he might see Gods power in providing for him, amidst great trials and difficulties. Para duplicem habere or, Alex. Alc. patrimonium: unum ad cultum, quae praecedit, alterum ad gloriam Dei, to your praise.

Ver. 5. Because that Abraham. His obedience was universal to all the wills of God; and is here as well, not as the meritorious cause, but as an antecedent, of the blessing. Our works do truly please God in Christ, and move him, after a fort, to do Rollor, de Vos good; yet not as merits, but as certain effects of Christs merits, psalm.25,45. alone, and such as testific of his merit.

Ver. 7. She is my sister. How apt are children to imitate the favours of their father in infaminies: 1 Pet. 1:18, which yet is no excuse, Ezek. 18,41, but an aggravation, Dan. 5:12,13. The Orator therefore was far wider, that said, Me ex sua opinione, quam a Majestate accipio. Num quod vult, quod tibi datur, sed quod est. Isaac fault here, was greater than Abrahams, because he was not warned by domestical examples. Seest thou another make slipshod of a good conscience? look well to thy tacking. 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 blots, some out-burthen. As therefore Luther intercepts his Readers, if they find in his writings any thing, that is the least of the old case of Popery, to remember he was once a poor Monk: so when we see the Saints humanum aliquum pari, to play some mad pranks; we must consider, they were but lately cured of a spiritual phrensy.

Because she was fair to look upon. Beauty therefore is not much, Dein melior, to be defied, or the want of it be bewailed; because it creates great many dangers to them that have it, and their deceitful husbands. The British virgins deformed themselves, that the Daughters might be more cernere, more distinguished, &c. Jos. 5:16, psalm. 90, Deo.

Ver. 8. Sparring with Rechab his wife. Or, laughing and rejoicing according to that of Solomon, Rejoice with the Wife of thy youth. Let her be as the loving hinde, and pleasant doe, &c. The Hind and Roe are the females of the Hart, and Roe-buck. Now of the Hart and Roe-buck it is noted (faith a grave Divine) that 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 and affection that an is but may bear to her Rebeecah; which may be fitch, as that others may think he even doas on her. And so much is imported in that which follows: Let her breaske nayte at all times; and even thou always in her love. Not but that a man may be out in this lawful courtes too, and exceed in love to his wife; as he in Seneca did, who, when ever he went abroad, wore his wife's fillet on his bosom for a favour, would never willingly be without her company, nor drink, but when the drunk to him; with many the like folies, in quest improvida vis officium triumphat, faith he. The beginning of this love was honest; but the nimety was without deformity. Ett modus in rebus.

Ver. 9. Left I die for her.] See the Notes upon Gen. 20. 11, 12, &c.

Ver. 10. Brought guiltiness upon me.] Or, a shameful crime, subjecting us to condemnation. This is more then many pious Christians will yield; 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, flaring, whoring, &c. And this poonish position puffed (it seems) for current at Corinthus; wherelse the Apostle Paul so strives to flock 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 finnication a bloody cloak, bathe in the blood of three and twenty thousand.

Ver. 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 with this?

Ver. 12. Then Icast fowled in that land.] In ground hired for his use, and managed by himself: for it was an est great commendation, faith Cicero, to be a good husbandman. At Coriis, after three triumphs, returned to the plow, and held it no disgrace; neither ever was there more plenty at Rome than then, faith Pliny.

Verse 13. Whoso goeth over the barren land, &c.] This good husbandman in the text, saying, 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.

Ver. 13. And in reference hereunto, &c.] As Math. 13. 39. Part with all for his sake and the Gospel, they shall receive an hundred-fold here, and eternal life hereafter. That which Herodagzes Rhetor, Cicero, &c. doth and Pliny report of Babylon, is beyond belief: That the land thereabouts returns two hundred-fold increata. But grant it were true, yet he that is a good husband for his soul, sower in a better ground, and shall have a better return: For, as that saith to the Spirit, shall of the Spirit, reap life everlasting. Only 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 sower and reap all in a day, as he faith of the Hyperboeans, people far north; that they sower shortly after the sun-rising, and reap before the sun-set; but the East. We caufe the whole year is one continual day with them. We must wait, 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 Chrift comes, we may be found of him in peace, 1 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: be shall doubtles come again with joy, bringing his sheaves with him.

Ver. 15. And the man waxed great.] Because the Lord blessed him, ver. 12. for it is his blessing that maketh rich. He foweth, 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 Chrift, Eph. 3. 6-9. who is the heir of all, Heb. 1. 2. and hath made godly men his co-heirs, Rom. 8. 17. endowing 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 than any; as Abraham, Job, David, &c. Ifb. they might be now, (like they would be as godly), Bonus Deus Confidentius Magnum, nempe terrae implo. Aug. de cir. us mundus. Eq. optare malum auderet, faith Aquila. If Deo, 15. 4. 15. God deny gain to godliness, it is, that it may be admired for it self, as having an overabundance, a self-sufficiency, 1 Tim. 6. 6. he makes us to abound 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. A. They wedge of gold serve for no better purpose, then to cleave asunder his soul from his body: and the Babylonish garment, but
This page contains text that is not legible due to the quality of the image. It appears to be a page from a book or document, but the text is not clear enough to extract readable content. Therefore, a plain text representation cannot be provided.
Ver. 20. And the lord-men of Gerar. Not content to have called him out, they pursued him, with cruel hatred; and, by denying him water, went about to destroy both him and his herds. Crooks seldom come single, but in a crowd. James 1. 2. The clouds return after the rain, and clutter against a new storm. See therefore, that ye keep your cloke close about you.

Ver. 21. And he called the name of it Sittah] 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. Satan, for the strait passages infested with thieves, was once called Medusa; till a worthy adventurer cleared the.coasts, and then twas called Salona, or Sanyo, quae Sathan vix. So, King Alfred, as he divided the kingdom into three, fo the subjects, in the severall number, into tens, or Tythings; every of which should give bond for the good abasing of each other. The ancients of the ten, was called the Tything-man.

Polyd. Virg. And the Kingdom was called Regnum Dei, and Albion, quia Obligion, happier; at Angli quae Angeli; for that then, a poor girl might safely travel with a bag of gold in her hand, and none durst meddle with her.

Ver. 22. And he removed from thence, &c.] See here a pattern of a patient and peaceable disposition; not broken by the continnal injuries and affronts of the Philistines, that maligned and molested him. Non me, and I, faith Ipar; and I, faith Ipar; every son of peace, every child of wisdom. How well might ffane take up at that of David, and say, My feet stood in an even place (now that he was at Bethlehem especially); and God had made room for him: The febles of his minde neither rode up to ward 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 minds (faith a Divine) should be like to the Admant, that no knife can cut; the Salamander, that no fire can burn; the Rock, which no waves can shake; the Cypres-tree, which no weather can alter; the hill Olympus, higher than storm or tempest, winde or weather can reach unto; nor rather, like Simon, that cannot be removed, but falleth fast for ever. Thus Pomel had learned how to abash, and to be abashed. Bradward, 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 him to perpetual imprisonment, he will thank her; as he told one Creal, that offered to intercede for him. Præclaræ aet satisfaction of all souls, & idem tempus unius, eademque from, etc., lib. 4, cap. 8. Alii, in his book of Offices, which book the old Lord Burleigh, Lord high Treasurer to Queen Elizabeth, would always carry about him; to his comp. Gen., dying day, either in his bosom or pocket: And what use he made of it, see Mr. Camden's testimony. Burleigh, Lord Treasurer was Condemned; EEK wanted to say, that he overcame envy more by patience then per se.

Ver. 23. And he went up] to the place of God's worship. Strabo writeth, that the Metopaeine, when they were enriched by a good year of corn, dedicated to Apollo a golden harveet.

Ver. 24. Fear not] for the continued opposition of the Philistines, or what-never other discouragement. The belt minds, when troubled for any long time, yield inconsiderate motions, and suffer some perturbation; as water that is violently thrashed, tends up bubbles. They cannot be so much master over their passions, as not otherwheres to be disquieted: for, not the eventful 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, lette themselves in a meet poise, Petio infernum verbo, in loco sumum arcest duritus antiquo pulsans eorum confis, sui sit natura ac minima minoria ascipit, nisi devarum suffixorum.

Ver. 25. And called upon the Name of the Lord.] That had made room for him; and now, by his presence and promis, comforted him. Let the tears of God's bounty lead us, as the water-coursie 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 than the refreshing of him that floundres by a good fire, and crieth, Ab, ab, I am warme. We are no better than brute beasts, if, contenting our selves with a natural use of the creatures, we ride not up to the Author: if, in fad of being temples of his praise, we become graves of his benefits. I saw first built an altar, and then digg'd a Well.

Ver. 26. And Abimelech went to him.] Not of any great love, but at a prick in conscience, to provide for politity.
It was a mercy to him, however, that strangers and Heathens should do him this honour: it was to Luther, that the Pope had excommunicated him, the Emperor proscribed him, two Kings written against him, etc. the Elector of Saxony should nevertheless lick to him; and that the Great Turk should send him word, not to be discouraged, for he would become his gracious Lord, etc. through From such a Lord, said Luther, good Lord deliver me.

Ver. 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 discourteousness, though he disdained them. A sheepe sees the bite of a dog as well as a swine, though the make no such noise. If you having now a fit opportunity, gives them the telling of it: and forbear to use right words! There is a real confusion of injuries: and we should confute, whether, in such a case, it be best to deal with the wrong-doers at all, by words. God's 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.

Ver. 28. Let there be now an oath.] See here, faith Chrysostom, how great the power of virtue is, and the might of meekness: For they that diligently drive them out from amongst them, now come to him in conseute, though a forlorn forswayer: and not only give him satisfaction, but seek his friendship. Thus, when a man ways please the Lord, he maketh his enemies to be at peace with him.

Ver. 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 Prophet, to Ezekiel, because he had heard of the miracle of the Sun 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 Abimelech hath well observed.

Ver. 30. And he made them a feast.] Not to mischief them thereon, as Abimelech did a Woman, as Alexander did Philotas, as the Great Turk doth the Barbarous whom he intends to insnare; but to show, there was no rancour, nor purpose of revenge.

Ver. 31. And they rose up betime, etc.] The proverb is, De bero consuetudine, de more consilium. It was the Persians barbarous manner, in the midst of their cups, to advise of their weightier affairs.

Old age is of it self a discomfit, and the kind of all discomfits. This Solomon sweetly sets forth, Eccles. 12. by a continued allegory, Obi quae luminis in obi luminis orationes esset in facie One. In general, he calls it a evil day, the years that have no pleasure in Eccles. 12. 1. them. In particular, the Seniors all fail; the hands tremble; the eyes expound, the vessels, the beams cannot do their office, as being either lost, or loosened; the silver cord, that is, the marrow of their backs, is confounded; the golden candle, that is, the brain-pan, broke; the pitchke at the Well, that is, the veins at the liver; the Wheel at the efferent, that is, the head, which draws the power of life from the heart: all these worn weak, and wanting to their office: So that

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affairs, as Peverel here note: c. Ardua nego, proserpentio in qui
bus peramontem interuenit ejusmo fiamachus suasipus pergante delen

of Piskey. Weighty bulwarks are bell dispatched falling.

Ver. 32. We have found water.] As crouse, so mercies, seldom come single, but by troops; as the said, when her son God was born, Accompany cometh.

Ver. 33. It pleased God that day.] So it was before; but the Gen. 21. 31. name was almoit worn out, the Well being dropped up: If then therefore new names it, and so prefers it for a monument of God's mercy to his father, and to him self.

Ver. 34. And Elkan was forty years 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 Elkan did not so, a pleasure-monger; he was a profane person, and, as the Hebrews say, a filthy whore-mutter. So much also the Apostle seems to intimate, when he sets them together, and faith, Let there be no fornicator, or profane person, as Elkan. Heb. 13. 14. [He took to wife.] Not considering his parents, or craving their consent. This was abominatical preludium; Deus quem demisit, destituit.

Ver. 35. Which were a grief.] Because idolatresses, Rev. 2. 2. and untractable, because given up by God, Heb. 4. 17. Rom. 1. 28.

XXVII.

Ver. 1. If you was old, and his eyes dim.

Old age is of it self a discomfit, and the kind of all discomfits. This Soyleness sweetly sets forth, Eccles. 12. by a continued allegory, Obi quae luminis in obi luminis orationes esset in facie One. In general, he calls it a evil day, the years that have no pleasure in Eccles. 12. 1. them. In particular, the Seniors all fail; the hands tremble; the eyes expound, the vessels, the beams cannot do their office, as being either lost, or loosened; the silver cord, that is, the marrow of their backs, is confounded; the golden candle, that is, the brain-pan, broke; the pitchke at the Well, that is, the veins at the liver; the Wheel at the efferent, that is, the head, which draws the power of life from the heart: all these worn weak, and wanting to their office: So that
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* Sept. αὐθεντικὸς, αὐθεντικῆς; neither spring nor summer (signified by the almond-tree and grasshopper) shall affect with pleasure: the daughters of musick shall be brought home, as they were in old. Bar.

tellus: the sun, moon, and stars are darkened, for any delight they take in their sweet time: yea, the clouds return after rain; a continual succession of mieries, like April weather, as one shower is unborethened, another is breasted, and the sky is still overcast with clouds. Lo, such is old age: and this is a frit, present for God? wilt thou give him the dregs, the bottom, the very latt bands, thy doteage, which thyself and friends are weary of? Offer it now to thy prince, will he be pleased with thee? The Circassians (2 kinds 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 have Divine Service standing without the Temple; that is to say, till, through age, they grow unable to continue their rapiers and robbery, 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 fruit: 1. Of the ears of corn, offered about the Parchement. 2. Of the leaves, offered about Pentecost. 3. About the end of the year. 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, so in the Lord. Besides Abraham in the Old Testament, and Nicodemus in the New, I know not whether we read of any old man even brought home to God.

Ver. 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 frits as old, in Gethsemane. But, young men, we say, may die; old men must die. To the old, Death is present; to the young, in infinitude.Senex, quasi femina. Old men have pelvis in symbo Characte, one foot in the grave already. Our decent age both expects death, and solicits it: it goes grovelling, as groaning for the grave. Whence Terence calls an old man Silicemium; and the Greeks, πασχάρια, of the old maid of looking toward the ground, whether he is tending; or (as others will have it) of loving earth

carthy things; which old folks greedily grasp at, because they fear they shall not have to suffice them while alive, and to bring them

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them homely home (as they say) when they are dead; as Plutarch gives the reason.

Ver. 3. Take me some venison.] It is some blessing to holy Isaac, that he so over-loved Esau, and that because he did eat of his venison, or because venison was in his mouth, Gen. 27. 28. All things are lawful for me, but I will not be brought under any thing: 1 Cor. 6. 12. 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, Diem palatum quid sit optimam iudicat, cum palatium non sufsexit.

Ennion.

Ver. 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 behind us, to seek the salvation of our children while we live, and to say something to future purport when we die, that may stick by them. So, when we are laid in our graves, our flock remains, goes forwards, and shall do, till the day of doom.

Ver. 5. Esau went to the field to hunt, &c. But before he returned, the blessing was otherwise bestowed. The hope of the hypocrite shall perish. How many lie languishing at hospit al, as he at the pool of Bethesda, and no help comes? repair to the 3. John 1. 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 the shadow on the wall, he thinketh he holds full in his hand; but it vanisheth. The common hope is ill-bomomo. Hope unfailing, Rom. 5. 5. is founded upon fidei inforgener, 1 Tim. 2. 5. Deo confit animam confi. He speaketh sweetest comfort to the soul. 3. 13.

Ver. 6. I heard thy father.] She over-heard what Isaac spake secretly. Women will be listening, as Sarah behind the door; when she laughed, and little thought to be questioned for it.

Ver. 7. That I may eat, and bless thee.] Being cheered 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 4. 15. Plato called Wine and Music μεταφραζόν, the mollifying medicines of humane miseries. Chearfulness is called for in all services.

Ver. 8. Now therefore, my son, obey my voice.] Which yet he ought not to have done, because he commanded him that which was evil; and they that do thus, are peremptorius; peina quam parentis;
rests; rather paracides then parents, as faith. S. Bernard.

Ver. 10. Festive 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 busk her thoughts how to give him content in diet, and other things of the world, as the Apostle hath it, 1 Cor. 7. 34. It was devilish police in Agrippina, (the mother of Nero;) and it came home to her,) to temper the poison that she gave her husband Claudius the Emperor, in the meat he most delighted in, and then to make a pall of it. Let us be sure to bring God such service as he loveth; He will eat, not only our honey, but our honey-corn: he will drink, not onely our wine, but our milk, Cant. 5. 1. take in good part unperfected 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 fin. The Philosopher could complain of his country-men, that they when they went to offer sacrifice to Health, they did then banquet most riotously against Health.

Ver. 11. And thou shalt bring it to thy father.] Though this action, in the general intention, was good, yet the execution of it wanted not particular error. Her course had been, rather, to have mended her husband of God's promise to Jacob, and gently to have exhorted him to do nothing against it; and then, to have interested 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 darkness, dimnes at least, in a painted glass, dyed with some obscure and dim color: it is transparent, and gives good, but not clear, and pure, light.

Ver. 11. Elcan my brother is an haie min.] This, Rebecca thought not of. Plus violens aculei, quam aculei. 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 Ephraim recovered.

Cyprian. epif. Phil. 2. 27. This the Heathen perfecutors knew, and therefore badhied the Chriftians, and confounded them to lies, and fanns, where they could not have acces one to another. Doctor Taylor rejoiced that ever he came into prifon, the there to be acquainted with that Angel of God (he calls him) John Bradworth. While Ridley and Latimer lived, they kept up Cranmer from entertaining coun-

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counsels of revol
It was not for nothing, surely, that our Sa
vour sent forth his disciples by two and two: He knew by expe
rience, that Satan is ready to assault, when none is by to assist.

Ver. 12. My father prudence 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 blesseth us. Suffer we murt, or eere 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 wild

Leaves, Now, faith he, I begin to be a Christian. Qui non omm
esset Christianum, non est Christianus, faith Luther, on the 39th of Genesis: And in another place: I have no stronger argument, faith he, ag

against the Pope's kingdom, then this, that he reigneth without the Cross. [And I shall seem to him as a deceiver] So shall all com
plementing hypocrites to God, that pretend his service to their wicked or worldly ends and aims. They think, believe, to deceive; medu

maturis. If that him; but therein they are fairly deceived, (for he searcheth the hearts,) and bring a curse, in stead of a blesssing, upon themselves and their pollicy. The hypocrite in heart beateth with breath. Ne

pheres, Ps. 106. 5. So enim magis eram mercus, (faith a Father) quid amicum quam inimicus. Where shall we read of an hypocrite received to mercy.

Ver. 12. Upon me be thy curse, my son.] A bood speech: but the repeated the promise by faith; the relied on that oracle, Gen.

34. 25. which Isaac might mult-interprete, understanding it not of the persons of his sons, but of their pollicy. Bernardus non vu

dit omnia. If Isaac was not more blinde in his eyes, then in his affec-
ton 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 intention. A wife is not to perform such blinde obedience to her husband, as Plutarch reprehendeth, when he layeth it as a Law of Wedlock, on the wife, to acknowledge Plut. Moral.

and worship the same gods, and none clite, but thosc whom her husband honours and repsects for gods. Men be they pleased or displeased, God must not be displeased.

Ver. 13. And Rebecca took goodly garments.] The Priestly garments (some think) proper to Elisha: had he kept his birth-right, but
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but kept, not by Esau or his wives, but by the mother of the family. The Hebrews call them. Vesti desiderabilia, garments of desires, goodly, sweet, precious; yet far inferior to that rich and royal robe of Christ's righteousness, that garment of our elder brother; whereas with arrayed, we obtain the blesting. We read of Solomon's bravery, of Herod's cloth of silver, of Aristides the Athenian. Properly inside, am impressi ingenium magnificationem. On. But all these were but rags to the robe of righteousness, that fine white linen, and shining. Rev. 19.

Ver. 16. And for put the skins of the goats.] This, by some, is excused, as if it were only dexter bonum, to keep her husband from wrong-doing; as, when the Physician deceives his Patient, that he may heal him. But howsoever that the did may be exaggerated, it can hardly be justified, albeit God ordered it to his own purpose.

Ver. 19. I am Esau, thy first born, &c.] Here he utters three lies in a breath; besides his intitling God to that he did, ver. 20, so taking that Reverend Name in vain. This was his fin, and he stained 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 enflames us. Aristides could say, that a lye is in itself evil and wicked. The Hebrews call it Amen, 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 perilous lye. Indeed every lye is pernicious to our selves, or others, or both; 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 full upholdeth his kingdom by lies. 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 calleth a way of lying: Remorse from me the way of lying, faith he, that I make not a trade or common practice of it. We finde, that, I Sam. 11:2, he very roundly calleth two or three lyes together, (as Jacob here did;) and all deliberate. So that he told Achish, of invading the South of Judah, when he had been upon Geshurites and Gezarites. I know not how it can be excused. But this was not David's way.
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them. God shall be her Crown-copia, her All-sufficient, her shield; Sicut Deus, smul
copia ejus copia.

Ver. 29. Let thy mothers sons bow down to thee That is, thy
brethren: which are therefore denominated from the mother,
gaudetur off a mare progenies, quam un patre. faith an Interpre
culaio in An-
ter. But this blessing is pronounced in a higher file then ordi
notas ad locum
nary; therefore fentences are doubled; and that kind of speech
is here used, which, with us, is either poetical, or not far from it.

Ver. 30. Elsah his brother came in! All-too-late. Deterred
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 Master Fox reports of Luther, that on a time, as he A. & M.
was sitting in a certain place upon his floor, a great flame there was fol 79;
in the vault, over his head, which being fluid 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 Warr
rant once came down, under Seal, for the execution of the Lady
Elizabeth; Steven Gardiner was the engineer, and thought he had
been fire of his prey: But God pulled the morcell out of his mouth; Englands Ela
for one Master Bridge, muttering false play, pretently made hafe
of to the Queen, who renounced and revered it. Another time, wood
while Sir Henry Morenfield her Keeper was at Court, one Bafie,
a Gentleman, and a great favourite of Steven Gardiners; came,
with twenty men well appointed, to woodstock, to have murthered
her: But by God; great providence, Sir Henry had left so strict
a charge behind him, that no living soul might have access unto
the Prince; upon what occasion sooner, till his return, that they
could not be admitted; whereby, their bloody enterprize was ut
terly disappointed. The Lord knoweth how to deliver his: he keep
fol. 34.
eth all their bones, not one of them is broken.

Ver. 31. And also he had made favour upon this Sepulcher here,
as better than Jacobs. Election is not of works, but of
grace, Rom. 9. 11. Qui sum dignus? saith the Apostle. Gree
sic etiam in the Arminian favour ansers, Ego me tamen dicas.
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 rea
dy answer.

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<td>And Isaac troubled very exceedingly: The fear of God seized him, in that he durst not expose the blessing. (though haply he had a mind to it;) nay, he abjured it to Jacob here, and more advisedly, in the next chapter. ...diabolus accusat, consciensia testificat, infamia crucibus. A reverend and religious man had this written before his eyes, in his study, faith M. Garter.</td>
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<td>Verse 34:</td>
<td>He cried with a great and exceeding bitter cry: Not for his sin, in falling 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 guilt of the ungodly. He cries Peri, not Pecavo. 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.</td>
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<td>Verse 35:</td>
<td>Thy brother came with guile.</td>
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<td>Verse 36:</td>
<td>Is he not rightly named Jacob?</td>
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<td>Verse 37:</td>
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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 Sataniically hate the faith David of his enemies. And feeli thou any persecutor full of rage? (faith Bernard) know thou, that he is purg'd on by the devil that rides him, that aghast and agitates him, Eph. vi. 11. [And Efdan said in his heart] Ephesians. (Thee seven spirits of God) 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 faith, Ye shall fear every man his mother and his father. The mother is first mentioned, because usually most fledged. Luther thinks, he threateneth 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 father's heart. A bloody speech of a vindictive spirit, whom nothing would satisfy, but to be a double parricide. [I will slay my brother] But threatened men live long: for even Joseph, who died soon, lived above forty years beyond this. My times are in thy hand, faith David. 

Vers. 43. [Flee them to Lebanon] Flee then we may, when in danger of life: so it be with the wings of a dove, not with the pinions of a dragon. God must be trusted, not tempted. Means must be neither trusted, nor neglected.

Vers. 44. [Turly With him a few days] Heb. most days. So Jachin/Jacobi. She reckoned upon a few days; but it proved to be twenty whole years; and the never saw Jacob again, as the Hebrew Doctors gather. Thus Man purposes, God disproves. Some think he lent Deborah her horse, to fetch him home, who died in the return, Gen. 35:8.

Vers. 45. [And he forget, &c.] Whiles wrongs are remembered, they are not remitted. He forgets not, that forgets not. When an unconsiderate fellow had stricken Cato in the Bath, and after, Sc. deverb. wards cried him mercy; he replied, I remember not that thou didst strike me. Our history the faith is said to have been of that happy memory, that he never forgot any thing but injuries. Esaia was none such: He was of that sort, whom they call malefices, soon angry, but not soon pleased. His anger was like color of Juniper, Nahal 13:4. which burn extremely, last long, (a whole twelve-month about, as some write;) and though they feem extinct, revive again:

Flammatur descit, quae modo silvis silent. Ovid.

Vers. 46. [I am weary of my life, &c.] A wife woman (faith an Interpreter) not willing to give her husband, the conceals from him Efdan's malicious hatred of Jacob, and pretends another cause
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. Leed, wife to Augusia, being asked how she could so absolutely rule her husband, answered, By not prying into his actions, and deserting his affection, &c.

XXVIII.

Ver. 1. If we called Jacob, and blessed him.

H e doth not rate him, or rail at him. Anger must have an end. The Prodigals father met him, and kill him, when one would have thought, he should rather have kick’d him, kill’d him. Pro
pecato magno, paullulum supplicii facti est patri. Tor.

Ver. 2. Arise, go to Padan-aram. Jacob was no sooner betroth’d, but banish’d, to 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 fet 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.

Ver. 3. And God Almighty blest them. Here Satan stablish’d the blessing to Jacob, lest haply he should think, that the blessing so got, would be of no force to him. God pastors by the evil of our actions, and blesteth the good.

Ver. 4. And give thee the blessing of Abraham. Here he is made heir of the blessing, as are all all true Christians; 1 Pet. 3. 9. Cæsar, when he was made, said to himself, Cæpius esse Cæsarem: I think thou art an heir of heaven, and be glad if thou canst.

Ver. 5. And Jacob went away. Jacob with his staff only, Gen. 31. 10. and to serve for a wife. Hos. 11. 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 thousand turn by the way. Tertullian faith, it was, that the divine providence might be the better declared toward him, no better attended or accommodated.

Ver. 6. When Esau saw, &c. But he was ever too late, and therefore that he did, was to little purpose. An over-late sight is good neither in pity nor policy. They will finde it so, that are sperter villari; 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.

Ver. 7. And was gone to Padan-aram. Which was distant from Beer-sheba almost five hundred miles. This was the father of the bread of travellers; and his affliction is our instruction, Rom. 14. 4. 1 Cor. 10. 11.

Ver. 8. plessed not his father. Whether himself or they pleased God, or not, was no part of his care. God is not in all the wicked mankind, that he drives for, is, to be well pleased 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 contumacious, till he had got the Empire; afterwards, of Julian, he became Iulianus, as Næssus faith he was commonly called, because he set open again the Idols temples, (which had been shut up by Constantine) and reformed the Heathens.

Ver. 9. Then went Esau unto Ishmael. Stella has fait naus, &c. hypocrites, faith Parsus rightly. Aps will be imitating men: Spiders have their webs, and Waps their honey-combs. Hypocrites will needs do something, that they may seem to be somebody; 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 mutiny. Thus, while they fling the sands, they rush upon the rocks; and while they keep satiæ in stylo off the shallows, they fall into the whirlpool. Sed nemo in lum, cupiens vi, perplecticus tenetur inter duo vitia; non exito potest; adsurgit certa, eureka Charipou; faith one ancient.

Ver. 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 costly Rachel, and can hardly be spoken withal, though he land clapping and calling, Open to me, my sister, my spouse. Stupenda dignatio, faith one; a wonderful confounding.

Ver. 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 be lay without doors; nor yet slept sweeter, then when he laid his head upon a stone. He was a rich man’s son, and yet forced to take hard on. Q. Verf.
Ver. 12. Behold a ladder] *Scala est pierrum in loc mundi peregrinatio, fuit Parem, after Isaac. But besides this interpretation, our Saviour offereth us another, *Ioh 1. 51.* applying it to himself, the true ladder of life, *per quem salus in calum ascenderi possemin.* 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 joined earth to heaven, by reconciling Man to God. Gregory speaks elegantly of Christ, *ippomac,* that he joined heaven and earth together, as with a bridge; being the only true *Ponerevit* 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 corners of this heavenly ladder: These only ascend; that in their confessions are drawn out of the depths of despair, and put into heaven, as it were, by pardon, and peace with God, set sweetly in his bosom, calling him *Abba Father,* and have the holy angels ascending, to receive their necessities, and defending, as messengers of mercy. We must also ascend (as *S. Bernard*) by those two feet, (as it were) Meditation, and Prayer; yet, there must be continual ascent, from in our hearts, as that Martyr said: And as *Jacob saw the angels ascending and defending, and none standing still; so must we be active, and abundant in God's work, as knowing, that our labour is not in vain in the Lord; and that, non profligis, e deficiunt; not to go forward, is to go backward.

Ver. 13. *Lam the Lord God of Abraham,* &c.] What an honour is this to Abraham, that God was not ashamed to be called his God and his Lord? *Exod 3. 6.* He is the history of the whole house of Israel, from the first to the last. The old Lord of *Bruch.*

Ver. 14. *And thy seed shall be as the dust.* Against his fourfold croft, he is fourfold abundant, (as *Peregrin* well observes) a plainer as broad as the fore, andoverflowing for it. Against the loss of his friends, I will be with thee: of his country; I will give thee this land; against his poverty, I will fill thine heart, and spread abroad, so the calf, *Gen 4.* his solitariness and aloneness; *Angels shall attend thee.*
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 felows, 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. *This Jacob vows to God only: he is the sole object of Fear, therefore also of Vows. See them set together, Psal. 76.11. Next, he prays when he vows. Bisc & sequi per: a vow and a prayer are of near and necessary affinity. See Psal. 61. 6. Inde 1130.31. That was a blasphemous vow of Pope Julius, that said, he would have his will, *al defimo di Dio.* And not unlike of Salaman 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 let up mine Enigines with the Moon, in the middle of the Market-place in Rhodes.* Jacob, as he vowed only by the Fear of his father Isaac; so he presented his vow in an holy prayer, not in an hellish execution. I add, that it is a promise, grounded upon God's promise: so was Jacob 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 bind our lives, &c. Not as calling any new snare upon our felows thereby; but rather a new provocation to the payment of an old debt. For what can *Jacob* know 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 Paul's death, Acts 26, or as Julian the Apostata's, who, going against the *Perjurers*, made this vow, that, if he fied well, he would offer the blood of Christians. Or as that Confable of France, who coveted with God, that if he had the Victory at St. Quentin, he would set upon Geneva. Thence men thought, they had made a good bargain with God: but did not his hot wrath kindle against them? So Gerald Earl of Defford's Irish men were justly confounded with famine and foul word, which had barbarously vowed to forswear God, before they would forsake him. Lately, 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 in inward and outward worship: for God shall be his God; and he will build him a house, and pay him Tythes, &c. [*And will give me bread to eat*] *Having food and raiment,* (faith the Apostle) *let us therewith be content.* Nature is content with little; grace, with less. *Infinita damna unda, quae sunt multi, namque Vir bene pasci congerentur, quassum fit tam pacem apud faith Lind. Vicer. Deoptr. 23. Comment. in Arist. Ethic. I. &c. Indist. Phil. Clem. Alex. Curs. & pauci sunt divina Christi &nborum, faith Efernur. Bread and water, with the Gospel, are good cheer. faith Green. Cors umbra potest vite contine purpur non ess. Sene. The discipiles are bid pray for bread, not bisket: they dined, on a Sabbath-day, with corn rubbed in their hands, with broiled fish, Melch. Deoptr. &c. Luther had many a meal of a herring; *tunina,* of an egg. One told a philosopher, *If you'll be content to please Dionysius, you need not feed upon green herbs.* He replied; & if you be content to feed upon green herbs, you need not please Dionysius.

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### CHAP. XXIX.

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### VERSE 1. Then [Jacob went on his journey]

**Hb.** He set up his feet: *indebous cursus inferi; as were a generous and manly horfe, 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, whereas his foul being guppered, he was made more litle, 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. *To præstitit Dominus Laurentio-opfam crasitculum duxerit, faith One. Gemeinschaft Ciprius duxerat, cum audirebat, cum duxerat, faith Auffin.* So did many of the Marian Martyrs, 21.17. were at once to instance. Bernard gives the reason: The Crofs is oiled, *Oves enim te petitis faith he;* and, by the grace of the Spirit helping our infirmities, it is made, not only light, but sweet; and not only not troublesome and terrible, but defirable and delectable. From the delectable *Ost, emicul, confusionibus, sed non violatis orth..* heaven.

**Lk.** And [Mon.]

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**Mk.** 159.

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**A. D. 1593.**
heaven. It is but a little above us; and a ready heart rides the way space.

Ver. 2. 'Three flocks: of sheep lying by it.' Semiliterally 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.

Ver. 3. And he put the stone again upon the well's mouth. To keep the waters clean and fish-free. The Turks had procured some traitor in Scio (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 Writing: and affirming, that the holy Ghost himself is not to be heard, though he bring never so plain Scripture for himself, nisi accedat materiæ apropriatae efferens interpretationis, faith a learned Doctor; unless the Pope may interpret it. Horrible blasphemy! Had not God's servants need of the cleansing of this Well, and the keeping it free from the trappings and dejections of this foul Beast? The Council of Co"denza, p. 12.

Lich, Chiliz, polcan, in ill. theop. in ill. of Job, diphylus, adh. ref. sa. serif. CC. hils. there were many things permitted, (as Peter and John,) which now, since the time of Christ, all things are made perfect, which were but common. The Counsel, and the Conclave, both are clearly abolished and taken away. When the Hierarchy denied to admit any Doctrine that could not be proved by the holy Scriptures, the Council of Bagli answered them, by Cardinal Campana, that the Scriptures were not of the essence of the Church, but of the well-being of it only; That the Word of God was so much the better taught the people, by how much it had left of the Scriptures in it: That the Scripture was to be interpreted according to the ancient Rite of the Church; quod mutatur senatorius, ministeris & dei jurisdiction. Can any hear this, and his ears not tingle? This was then the Pope's Expedite, for in Popish Councils, the bishops and others have no more to do, but simply, with it in the matter, to say Placet et to that, which in the Pagan name is propounded to them: As nothing was resolved by the True-Fathers, but all in Rome.

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Rome: whence grew that blasphemy, which laboured 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.

Ver. 4. And Jacob said: I hec petty pilgims are recorded, when the acts of mighty Monarchs are unmentioned; to show God's dear respect to his poor servants. The Lion and Eagle were not offered in sacrifice, as the Lamb and Dove were. Make fine 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.

Ver. 6. And Esau sold Jacob his daughter. Note, that our least and ordinary actions, are ordered and directed by God; as Nathan's being under the fig-tree, &c. Birds flying from one to another liberty, yet are guided by an over-ruling hand of Heaven: so are our thoughts, affections, actions, Sic currit Deus universus, quasi fugit cum fugit, quasi solus, quasi multi, quem Augustinus, Rachel, by a divine providence, meets Jack at the Well: so doth God's Church (that sheperdef), Cont. 1. 7. 8. meet Christ in his Ordinances, Psal. 33. 23.

Ver. 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 walk-foul till they die: for, of all other possessions, two may be had together, but two moments of time cannot be pocketed together. This made the Philosopher to paraphrasm them; Nunc meliora per annum exit diei, &c. I cannot afford to call away a day; partem nam melius finiatur rursi, part of the night I take it 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 study of the Mathematicks. As if he had been of Caro's minde, That great men must be able to give good account, non minus as quisim negotios, so less of their leisure, then of their labour. His constant cullum was, qui citera, to call to minde, at evening, what thing he had seen, read, or done, that day. King Alfred, that reignd here, Annales, 872, is said to have cut the natural day into three parts: Eight hours he spent in praying, study, and writing; Eight in the service of his body; Eight in the affairs of State. Which spaces, having then no
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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.

Rom. 14. 3.  
Divide his opera sedem non usitavit, nec excepit Ove Luteforti oves, sine Melanthoni oves.

Verf. 8. We cannot, until all the stock. As we are not (by the example of these shepherd) to encroach things above our strength, Psal. 131. 1. so neither to be discouraged by every difficulty; but to lend, and borrow help of one another; each man pleasing his neighbour for his good, and serving him in love, to edification.

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 pertinentiam et 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 fork 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 unskilful. Yea, wisdom is such an Elisar, as by contagion (if there any disposition of good in the same metal) it will render it of the property.

Verf. 10. Went near, and roasted the fowes, &c. If he did this alone; the Text seemeth to say, it was very strange. He might put forth his strength, to gratifie Rachel, and to inflame himself into her love.

Verf. 11. Lifted up his voice, and wept. For joy, that he had so happily light upon his kind woman. It argued also his great affection, and pulsion of minde, for her sake: Love is exaltcd;

—no! queris; nisi sint excipia. Aetius est nihil animae, non subsit anima. He killeth Rachel, as if he would have transfused his soul into her; and went aloud; not as those vain lovers, who at fient, oculto erudire mansa: Nor as the Brusantas, whose faculty is fuch, that tears are for a present falution; and as soon gone, as if they had said, How doe you? But as Joseph wept over Benjamin; the Prodigals father over him, &c.

Verf. 12. That he was her fathers brother.] And therefore made so bold with her, upon no further acquaintance. His kifles were not uncharitable, but modest; such as were common among kindred. And yet here care muft be taken, that Satan corrupt not our courtice, or more intimate acquaintance, with never to near an alliance. Fyres may settle upon the sweetest perfumes, and putrefy them.

S. Paul fau cauful to exhort Timothy, (that mortified young man) to exhort the younger women, as sisters, with all purity; because, through the frailty of Satan, and the deceit of his own heart, even while he was exhorting them to chaste, some unchaste motions might steal upon him. A great deal of caution doth no hurt.

Verf. 13. He ran to meet him, and embraced him. All in hypocrisy, as the Hebrews hold. Thence be many Labans; hot at first, cold at last; friendly in the beginning, froward in the end. A free friend at first, a kindle friend to the last, is Rara avis in terris. Trufp not in a friend, put not confidence in a brother, &c. Look rather unto the Lord, as the Church doth there: he is the only Sincerity, as they say; and will never fail us: when the World, as Laban, will blow it all at parting, if not before. He told Laban all these things; why, and how he came so poorly to him; when as Abraham 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.

Verf. 14. Surely thou art my bone, &c. Good words soft nothing; the vescull ears are commonly freer of them, then of real courtiers. Perissius the Emperor was furnished xiphisi, quid blandus effet, magis quam brennatus. But that of Nero was abominable; who, the very day before he killed his mother,虽说 lovingly embraced her, killed her eyes and hands; and accompanying her, when the departed, used these sweet words; All happeners attend you, my good mother; for in you I live, and by you I reign. Dio in Ner. As a postcard covered with silver drops, so are burning lips, and a wicked heart, Prov. 26. 23.

Verf. 15. Should I them therefore forswear? He pretends love and equity, to his covetous aim and reaches. Candid he would needs feem, (according to his name) and confederate. But as Blackmoorhave their teeth only white; so is Laban kindred from the teeth outward. He was as a white wall, or painted sepulchre, or an Egyptian temple; fair and precious without; but within, some car, rat, or caille thee idoliz'd, and adored. Hypocrites, whatever
whatever they pretend, have a hawk's eye; to prove or profite: they must be gainers by their piety or humanity; which must be another
Diana, to bring gain to the crafts-makers. The Eagle, when the
fourth highest, hath an eye very cure to the prey.
Ver. 17. Leah was tender-eyed] Turbulent, or squire, as one
interprets it. Now a froward look, and squire eyes, (as the Hier-
lonely Targum tells us,) that her eyes were tender with weeping and
praying. Many Magdalens is famous for her tears; and
Chrift was never to see her, as when she could not see him for
weeping. After which, the speech (as some report) thirty years in
Galilla Harhoronst, in weeping for her sons. [But Rachel was
beautiful, &c.] Plate calls beauty, the principality of nature: A-
ristotele, a greater commendation than all Epithets. See the Notes
on Chap. 24. 16.

Ver. 18. I will serve thee seven years.] He had nothing to en-
dow her with; he would therefore earn her, with his hard la-
bour: which, as he shows Laban Chattanooga to suffer it, and his
ballet, 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 years after by the Prophet. Hes. Chap. 12.
3. 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.

Ver. 19. It is better that I give to thee.] Indeed, he sold him
for seven years service. This was Laban, or Nahal, chose you
which. Their names were not more like, then their conditions.
Laban daughters, and Leah's wife, were also alike handled by
their unkind parents. He hath suffered, said they, and hath also
quite devoured our money, Gen. 31. 13. And, he hath married me,
not by himself, but by family have I, to the money, and not to the man,
and thought he named me his joy, yet he hath cau'd me much sorrow.
How many a child is so call away, by the covetous parents! It
was better with Laban two daughters; but no thanks to their
father.

Ver. 20. And they seemed unto him but a few days.] And yet
lovers hours are full of eternity. But love faciliates the service,
and made the time seem short. Should any thing seem hard or
bearable to us, do we may have heaven at length? The affliction is
but light and momentary; the glory stufıle, and for all eternity.

Hold out, Faith and Patience. Love is a passion, and seem most in
suffering; much water cannot quench it. Nay, like fire, it devours
all delays and difficulties: spending and exhaling itself, as it were,
in continual wishes to be at home, to be with Christ, which is
for the better. Oh let the eternal weight of the Crown, weigh
down, with us, the light and momentary weight of the Cross.
Phil. 3. 12.

Ver. 21. Give me my wife; for my days, &c.] Jacob had ser-
vied 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
Afs 13: 35; have fulfilled his course, (in the same Chapter,) Zeyxer also was Ver. 35.
servant in all God's house, as a servant. Yet these could not call
for heaven, as their wages, because they were (as the Bible, at
their body, 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 Bible plea is,
Dumaste, non sum dignus, nilominus sum indignus: Lord, I
am not worthy, but I am needy, as Pemason 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 be give us his loves. He will let us 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
to another; and according to the degrees of communication,
are the degrees of delight. Think the fame in the mystic
Marriage.

Ver. 22. And made a feast.] Never more reasonable, surely,
then the recovery of the lost rib. The Wedding-day is called,
The day of the rejoicing of a man's heart. Cant. 3. 11. Our Savio-
our grace such a feast, with his presence, and first miracle: He
feasted them with wine, to glad their hearts: not with a little, for
heals fike only, but with a great quantity, for sober delight, and
honest affluence. It is noted, as an absurd thing, in Samson's
wife, that the 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 ver. 27. Fertil
the week, faith Laban; to wit, of banquet or Bride-ale, as we
call it: Only that of Christ's come in fifty; De supris
Jacobus legibus; de Christus & tripudium, nos legimus; Of Jacob's
Wedding-feast we read; but of dancing and dalliance, of tracing,
and
and tripping on the tree, we read not.  In maxima liberates, minima licentiæ, faithSalvian. 1  Merry we may be, at such a time; but, in the Lord: cat 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 fish look to it, as live in pleasure, and are wanted; that cat to exult, and drink to drunkenness; accounting nothing mean: but madmen; no bread fueled, but rotten; no fish pleasure, to have the devil their play-fellow, so nourishing their hearts as in a day of salvation, or belly clear, James 5. 5. and swallowing down those murthering mouths now, that they must digget in hell.

Ver. 23. He took Leah his daughter.] The elder, for the younger; by a like fraud as Reuben his mother had, not long in a cunning disguise, fulfilled him his younger son, for the elder. God pays often in our own coin, 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 who would beguile others, punished with illution? God usually retaliates, and proportions jealousy to jealousy, provocation to provocation, Deut. 32. 21. number to number. Let us 65. 11. 12. choice to choice. Let 66. 3. 4. device to device. 1 Cor. 3. 13, 14. forwardness to forwardness, Psal. 18. 26. contrariety to contrariety, Letiv. 26. 21. Even the righteous shall be recompensed in the earth, as was Jacob.

Ver. 25. In the morning, behold it was Leah. A foolish disappointment; but so the world ever lives us. The Hebrews have taken up this passage for a proverb, when a man has been deceived in a wife, or anything else, wherein he looked for comfort and content.

Ver. 26. It shall not be so done in our country.] A sorry excuse: but better, he thought, then none at all. A lusit fox 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 in the Fox imbus: but God will take them in their own craft, as wild-beasts in a snare, made and taken to be destroyed. Let us take heed how we deal with them, and make one bargains as wise as we can, Cestibus nobis, fiunt victoriam, saepe (the Sichiana in inferior. Epicharmi comiciam illam iam fuerat. When we phages adorem. We have not received the spirit of this world, we cannot smell of the devils depth: but we have received a better thing.

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thing; the Spirit which searcheth all, yea the deep things of God, 1 Cor. 2. 10. Ver. 26. We will give thee this wife.] See here the guile of wicked and deceitful men: when one fetch hath fadged to their minds, they devise another; and make no end of over-reaching; there never wanting (as the Proverbs hath it) a new knave in a new cap. They will search the devil's cell, but they will find out one flippery 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 Thesl. 4. whole not one head only, but belters prepare decrees, Job 15. 35.

Ver. 28. And Jacob did it.] A mirror of patience, which, in Jacob here, had line and rope, or perfect work; fencing him, to James 1. 5. be perfect and entire, wanting nothing. Godly people can bear wrongs of any; command to them to go a mile, they'll go two; and if it may do good, to go twain; yet, as far as the doors of the preparation of the Gospel of peace will carry them. 1 Cor. 3. 22. 24. and he went in also unto Rachel.] Which incredulous fact cannot ordinarily be justified, nor may at all be imitated. Wicked Judith folliating Condi in the case of Rachel, and addressing her, when he answered, I am a woman, replied impudently, (and is therefore, by very Heathens, condemned extremes.) Si licet, licet: sic usitatae inffamiae eft, legis dove non accipere posse. 1 Cor. 3. Herod, for marrying his brothers wife, was reproved, and punished.

Ver. 31. When the Lord saw that Leah was hated.] That is, least loved and respected. So God hated Elym, and accounts the neglects of wife or husband, no better then hatred. Eph. 5. 25. [But Rachel was loved.] God commonly croeth men pernicious affections, that he may draw all love to himself. Tanah loth his goods, and we are desert delights by over-loving them. So Ver. 32. That she shall my husband will love me.] This was her greatest hope, (sakespeare good wives,) to please her husband, and to win his love. 1 Cor. 3. And she conceived again. God usually heareth his favours espoused to another, others interest, and looks aloof on.

Ver. 34. And she conceived again. So, what the wanted in beauty, the had in fincercity of Frankfulness and this redeemed to God's greater glory, by Leah's thankfulness: which might say, Si mistas difficulas formam natura ingenio, 1 Cor. 3. 12. Lande Dri, formas, damna rependit, nec. So Ver. 35.
CHAP. XXX.

Ver. 1. Give me children, or else I die.

He was sick of the fret; and could not live, unless Jacob could secure her. Envy is the root of them, and ever devours itself first; as the worm devours the not out of which it greweth.

Ver. 2. And Jacob's anger was kindled. He that will be angry, and not sin, must not be angry, but for sin. Reprove thy wife, thou madest; chide her, thou madest 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, Ps. 80.1.2. Though he say nothing, he may chide with his looks only. [Am I in God's stead?] who carrieth this key under his own girdle; as is aforesaid. Lo, children are an heritage that cometh of the Lord, as David once sang for Solomon, who had the experience of it: for so many wives he had but one son, that we read of; and he was none of the wise. This Solomon foretold, and bewailed, as one unhappiest bird, in his neat of Vanity.

Ver. 3. Behold my maid Bilhah. Given her by her father on purpose, it may seem; that in case the proved barren, the might be built up by her. So Stratonica, the wife of King Diocletian, being barren gave secretly her maid Etruria unto her husband; by whom she had an heir to the Crown, as Ptolemy related.

Ver. 4. And Jacob went unto her also. Mereley to please his wife, he yielded unto that which he could not but disallow, as evil. Need must be taken, that he bear crow not, that the wife ruleth. This was a part of Jacob's punishment.

Ver. 6. God hath judged me. A vile profanation of God's holy Name, under an opinion and pretence of piety. So they that, bowe-beating their brethren, better then themselves, said,


said, Let the Lord be glorified; and it shall be a Proverb in Israel, 66. 5. Dummas insipit amore malum. The Conspirators in Edward the 1st & Mort. sixth's time, indorsed their Letters with Glory be to God on high, on unpunished, &c. A fair glove drawn upon a foul hand.

Ver. 8. With great wrestling. Heb. with wrestling of God; magnum exercitium, that is, with excellent and most earnest wrestling and endevour, severe fight, by storms of sighs, and showers of tears. Stupidity is the lower, and multitudinous extreme, like the dull earth. Defair is as much too high, as it returneth not were in the element of fire, which conquers up the spirit. The mid. Parishes in loc. disregion of Air and Water, signs and Teats, is the belt.

Ver. 14. And found mandrakes. Some render it, Lovely flowers; others, Violets; others, Lilies; others again, Cherries of paradise; 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, Vulg. Unam in resembling a man; and for the peculiar vertue it hath, to cause sleep, fine com Ruth, affliction, and conception.

Ver. 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.

Ver. 16. Thou shalt come in unto me. Thus he contents (faith an Interpreter) were not merely carnal, but partly also, for desire of God's holy blending in propagation, and chiefly, for the increas of the Church, and obtaining the promised seed for salvation.

Ver. 18. God hath given me my hire. Wherein she was much mistaken, as having not her senses exercised to discern good and evil. Here the rejoicing, in that for which she should have repented; and was in the common error of measuring and judging virtue and vice, of things, by the fitches; as if God were not many times angry with men, though they outwardly prosper. Thus Dionysius, after lib. 2, the spoils of an idol-temple, finding the wisest favourable; Lo, said he, how the gods approve of fornication.

Ver. 20. God hath endowed me with a good dowry. That is as it appears, though. Children are not given to women, faith One, certainextrême cares; but uncertain comforts, faith Another; yet all men desire of them in any more.
that God had forgotten her, because she was so long suspended, and her prayers not answered. This is a common fault. David bewails it himself. But God so weary of the Arian perfection, that once he cried out, "An Ecclesia fuisse prorsus delectatis Dominae? An uxor sita bona est? &c." So the Church of old; Where is thy zeal and thy strength, Lord? the formidable of thy bowels, and of thy mercies towards us? are they restrained? Here we must check and hide our selves, for once questioning Gods kind remembrance of us, whom we cannot forget; and learn and labour not to wake our Well- loved, until he pleas. He waits to be gracious; and, when it is fit, will come leaping over the mountains of Bether, all sorts and impediments.

Ver. 23. God hath taken away my reproach.] That is, her barrenness, (with which she was so unburdened) 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 lie heavily mili-car, as he told Monica.

Ver. 24. The Lord shall add to me another son.] A sweet and sincere way of argumentation, God that hath thus and thus done me good, will not be wanting to me in any thing, that may conduct to mine eternal comfort, but will perform that which concerneth me.

Ver. 25. Let me go.] Here Jacob was too hasty; as Moses was, in doing justice before his time, and therefore fled for it.

Ver. 26. I pray thee, I have found favour.] This miserable much-worried, so he may advance his own ends, abet him to his servants, discouraging or any thing, to curry favour, and compass commodity. But he that is swallowed up of the earth (asCore was) his ears flapped, his heart fluffed, and all passages for Gods spirit obstructed by it, shall have earth enough, when he dies: his mouth shall be filled with a spadeful of mould, and his Never enough quit with fire enough, in the bottom of hell. Such another courteous cayfist as this in the text, was that Plutarch's rich

Ver. 30. The Lord hath blessed thee since my coming.] Heb. at my feet. Hence grew that proverb used in Africa; Homo boni possidet, a man whole coming is prosperous; and is applicable to the Ministrers of the Gospel; whose feet are blessed and prosperous, if they faithfully feed the flock.

Ver. 31. What shall I give thee?] Solent multum graver, qui cupiant parum dare. But Laban would know his price, that he might be out of his pain.

Ver. 32. And of such shall be my hire.] As white and black sheep were mottled by in Mesopotamia, so were the party coloured in Poletilia, (Jacob's country) whence the shepherds there are called Xacchim, (Amos 1:2) that is, keepers of spotted cattel. This might be a reason, why Jacob defers to be paid in shee; and perhaps, had learned that skill there, which he used in the following verse.

Ver. 33. So shall my righteousness, &c.] A good conscience bears 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 kind. 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 wretched hands, that which was but due to him for his hard service, and for his wives dowry.

Ver. 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 through the world think it neither sin, nor pity, to defraud them of their due.

Ver. 35. And he set three days journey.] Hoping to 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 Jacob's part might be little enough. So Ely & Barbott's suicide impetus, faith Pareus. Laban was utterly out in his count, and crost'd in his designe.

Ver. 36. And he set the rods where he had piled.] This was done, partly by the force of the plantafe, which is much affected with objects of the light; or some other occasion 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.

Ver. 41. And the man increaseth exceedingly.] So shall all the
blood. And this was plain to 
not.

Ver. 3. Return to the land of the father. Laban was a grief to Jacob; the Lord calls upon him therefore to look home-
ward. Let the worlds afronts, and the change of men's countenances, drive us to him, who changeth not; and minde us of
heaven, where is a perpetual serenity and sweetness.

Ver. 4. And Jacob went, and called Rachel, &c. He consults with his wives, to shew we in matters of weight, to remove
effectually. They are our companions, the wives of our covenant,
Mal. 2. 14; not our vassals, or foot-soldiers; and must therefore be
both of our court and counsel.

Ver. 5. If ever your father's countenance, &c. This is the world's wages. All Jacob's good service is now forgotten. Do an un
thankful parcel nineteen kindnesses, unless you add the twentieth.
all's left. Portare gentes homines repromittere, fait &c. Nemo
beneficium in Caliculurum scribit, Le Conte. And the poor
Afonias not unfly.

Sunt homines hominis quos sequi gest in ad urbem
Afoniasum, domit quos caput orbis erat.
Nec tamen ad portam placitum depansom estem:
Gratia praetres ad latus laboris eris.

Ver. 6. With all my power I have served. The word translates power, signifying that natural moisture of the body that makes
it lively and bally, vigorous and valorous to do service. So it is
used, Gen. 42. 3. Ps. 31. 15. Now if Jacob loved Laban with all
his might, should not we the Lord, a far better Master? Bar
neh reared carinelly, Nehem. 3. 20. Caleb suifiled after God.
Num. 14. 24. Nehemiah traded every talent, with which divine
providence had trusted him: He worked, warrth, watcheth,
commandeth, encourageth, threateneth, puniseth, &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. Happy is he
that can say, in a spiritual sense, as it was said of Moses, that, after
long prosecution of Religion, he remits not of his zeal; his sight is
not
not waxed dim, nor his natural heat or force abated; that he is not slothful in business, but fervent in spirit, serving the Lord.

Ver. 7. Changed my wages ten times. And ever for the worse. The matter mendeth, with poor Jacob, as fowre ale doth in fummer. Laban the cruel, the richer he grew by him, the harder he was to him; like children with mutes full, and hands full, who will yet rather spoil all, than part with any. It is the loss, not the lack, of money, that makes men cruel.

Ver. 9. Thou God hast taken away. &c. He is the true Proprietary, and gives and takes away, those outward things at pleasure; as Hannah did it, 1 Sam. 1. And, Promotion cometh neither from the east, nor west, nor from the south, nor from the north. He is the Judge; he puts down Laban, and his son 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 lent in to men by God’s providence only, and not out of his favour, (as here to Jacob) and by virtue of the promise.

Ver. 10, 11, 12. I saw in a dream, &c. Of divine dreams, such as this was, see the Notes above, upon Chap. 20, 3. The actual vision is not here related.

Ver. 13. I have done all that Laban did. And am resolved to flee him for thy hire. Gain ill got, will burn men’s fingers, and burn their throw their purses. Yea, the greater wealth, the greater spoil awaits such Migers, as a tree with thick and large boughs, every man desires to lop him.

Ver. 14. I am the God of Bethel, &c. Here God calls Jacob by the name, as it were, and mienes him of his vow, which he had well-nigh forgotten; but the Lord looked for a performance, and afterward punished him for his flunkies. Most men practice proclamations, 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 Victor, that Nazarine, Christ Jesus. Vows are solemn services; and they have much to answer for, that care not either to make or keep them; that daily and play with them, as children do with nuts and gawds. When the Cardinals meet to choose a Pope, they make a Vow.

Ver. 15, 6. Are we not counted of him as strangers? &c. Well might that Father say, consider how you are esteemed by God. The 1st Cor. 3. love of money is the root of all evil, as the Apostle hath it. This 1 Tim. 6. 10. Kyte-footed corruption, wherover it feets and domineereth, it blashpheth and banisheth all noblenesses 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 Canaanite, as with a ready covetous citizen. Well might the Apostle say, covet not the, and want of natural affections, together, as signs of a reprobate mind, Rom. 1. 29, 31. Laban tells his own daughters here, and decoys all their price. And the covetous Pharisees taught children to flatter their parents, to offer to the altar, that is, to their puaches and purses.

Ver. 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 fear somewhat to obscure God’s blessing; as though it were but their due, as daughters. In dealing with choler that have done us wrong, it is hard not to offend: either in the matter or manner of our expressions. [Also here, what forsook God hath said, &c.] Thus they prefer an husband to a father. So did Michael, though there was no great force of religion in her. And fo Nature had taught that daughter of Women to do, Dan. 11. 17. Antichrist the Great gave Cleopatra his daughter to Pharaoh Epiphanes, thinking to use her as an instrument to destroy him! But the, contrary to his expectation, clave to her husband.

Ver. 19. Rachel had taken the images. She was somewhat tacit with her fathers superstition, though somewhat reclaimed. Little children, keep your flocks from idols, 1 Joh. 5. Nothing so tacts us, as Image-worship. Nothing so retained by us, when once entertained. After all that shining in the wilderness, Micah’s mother flees of Egypt, and81 her moinet & graven gods. Judg. 17. 3 Rachel also had her Maometers long time after this, Gen. 35. 24. The devil is
Ver. 20. *And Jacob fled away.* God's Saints are put upon the use of such means sometimes, for their own safety; as render them contemptible to worldly men. All whole contemnities they can bravely bear, so long as their confidences clear and cheer them; yea, then can rejoice, and say, 'It is a mercy they know no worse by me. It is a great work of nature, to keep the fittest of the body, when it is in man, from being unfavourable to others. But it is a greater work of God to keep the fittest of the soul, that is so unfavourable to him, from the knowledge of those that wait all occasions to blaze and blaspheum us.'

Ver. 21. *He passed over the river.* Ephrates; 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 *Jacob's* deliverance.

Ver. 23. *And he took his brethren.* The wicked may band themselves, and bend their strength against the Saints; but they are bound 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 tender, and then pulls them back again, to their task.

Ver. 24. *They said thou speakest not good or bad.* That is, that thou feck not, either by flattery or force, by allurement or affright, to bring him back. They write of the Aphi, that he never wanders alone, without his companion with him. So the flattering promises of the Churches devastaters, go ever accompanied with cruel menaces, their tifing tongues with their terrifying laws. Heb. 11. 37. *None of them felt what they were.* The Scripture speaks of these birds of prey and defoliation, *Isa. 34. 16.*

Ver. 25. *Jacob had pitched his tent.* Seeing Laban so near, he set himself in as good order as he could, fearing the worse, faith *Deut. 4. 19.* 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 *Isa. 41. 9.* Charles the fifth, (then whom, all Christendom had not more prudent statesmen, nor the Church of Christ almost a furer enemy,) when he had in his hand *Luther dead,* and *Melanthon, Pomponian,* and certain other Preachers of the Gospel alive; he not only deterred not any thing extremely against them, but, or violated their graves; but *also,* intriguing them gently, sent them away, not so much as once forbidding them to publish openly the doctrine that they professed.

Ver. 26. *A captive taken with the sword.* No such matter; but that the old churl must have something to say: for Jacob had their good-will to go with him; and besides, they were now his, more then Laban. *Jacob* had them in Marriage, and not in bondage: he carried them not as his captives, but companions.

Ver. 27. *That I might have sent thee away with presents.* A likely matter: but 'tis the hypocrites left now, to say the belt. He durst do other; for God had over-awed him, and put his hoist *Isa. 16. 8,* into his nostrils. Hypocrites are likened to bull-nibes, which are green and smooth; and he is curious to a miracle, that can finde a knot in them: but within is nothing, but an uckle and ihongue path. Compared they are alfo to vipers, that are painted, as it *Matt.* 3. 7. were, without, but pointed within: they have their teeth also botied in their gums, faith *Psalm 45.* So that one would think him to be harmless 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 constellations here with *Jacob,* his perseculations, afterwards, of deep and dear love to his daughters; and lastly, his attachment, and taking God to witnesses for their good usage, and his heap of Idols to witnesses (together with his heap of words to small purgacy) calling it first *Sepher-badran,* as a witness between man and man; and then *Miezer,* as a watch tower or witness between God and Man. Who could take *Laban* for his feast, now, then a loving father, yea, and a honest man? But, as the Histrionic faith of another, so may we of him; *Psalm 106.* *Amen.*

Ver. 28. *They said 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 wise man speak evil of thee, or to thee, endure him; if a fool, pardon him. Shake off reproaches, and hard confutes, as *Paul* did the viper; yea, in a holy scorn, laugh at them, as the wilde af doth at the boar and his rider. *Disputes prites against us,* faith *Saint John,* 3 Epift. 10. In the Greek it is, *tristes against us with malicious words.* Although
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though his words were malicious, and be a great man, yet all was but trifles, to a clear conscience.

Ver. 29. It is in the power of my hand.] It was, he might have said, till God forbade him 1 though indeed it never was, (as our Saviour said Pilate, upon a like bravo, Joh. 19:10, 11.) further then given him from above. To God belong the issues of death, whatsoever tyrants dream they can do. Rides, dices, caligula, Confu- bius, quidam et muta operis jugulari, nisi, &c. tamen bene cers, jurem ac jurer, damnatur. And Caesar told Neronius 2, that he could as easily take away his life, as bid it be done. But what faith our Saviour? Fear not them that kill the body, to wit, by divine permission. He faith not them that can kill the body have power to do it at their own pleasure: for that's a royalty belongs to God only. [But the Lord of thy fathers speak unto me, &c.] Hypocrites forbear签订, as dogs do their meat; not because they hate the carrion, but fear the cudgel. There are wicked in their fearful abating from sin, as in their furious committing of it. Lupus venit adhucque quam invideres, jugularis, decurios. Vigilant pastores, latrant canes; Lupus venit fremunt, redit temens; lupus eft temens, & fremunt & temens, faith Augustin.

Ver. 30. Why hast thou stolen my gods?] Goodly gods, that could not have themselves from the thief. See Jos. 10. 5, 11, 15. But Jacob, a just man, is here made a thief of. The best mult look to be blasted; as devours, and yet renew. 2 Cor. 6. 8. Wicked men's threats are open leprous, whereas the good names of God's innocent ones too oft lie buried; their breath, as fire, shall devour you, faith the Prophet. Ioseph suffered as a dishonest perfon; Elia- sbas, a troubler of the State; Jeremiah, as a traitor; Luther, as the trumpeter of rebellion. Nay, in one of his Epistles to Apolitani- um, Propheti Saturn, et Luburni, faith he; sed Christus orit & regnat, & Amen. He adises, his Amen to it; fo little was he moved at it. He had learned, and so must we, to pass through good and evil report, with Paul. Epaphrus faith, somewhere, that the Jews give out, that Saint Paul turnd Christiian for spite, because he could not obtain the high-priest's daughter in marriage. We are made the filth of the world, the sweepings of all things, faith Saint Paul of himself and his companions; who yet were the very glory of Jesus Christ, 2 Cor. 8: 21. Platonis reports a story of an Egypt- ian, who said, The Christians were a company of most filthy lecherous people. And for the keeping of the Sabbath, he faith, they

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they had a disease upon them, and were therefore fain to rest the seventh day.

Ver. 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 fin covered them, and to this, for the most part.

Ver. 32. Let him not live.] This was a rash sentence. Haste 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 fierce befel Tophach, by his rash speaking 1 It is a Proverb among the Arabians, Cave ne feret lingua tua collum Sol. Prov. 28.

A Camel to dance upon a rope, then bridge his tongue from evil. James 3: 8. speaking. Parsen reckons up five virtues of the tongue, that per- Persis, Con- fect a man; but Peralbus recounts four and twenty several virtues of spirit, soul, it, that, if not restrained, will work his ruin and ruine. It should tamen, vesti- seem by that of our Saviour, Mat. 15: 37, that a man must and reus in Jac. 1: 5, worth lines, are his words. And Saint Paul, making the anatomy Peralb. com. 11 of a natural man, wanders more upon the organ of speaking, then par. 164, on all the other members, Rom. 3. Let therefore thy words be few, true, and ponderous. An open mouth is a Purgatory to the matter. Carry a pair of balances betwixt thy lips. Nescit poni- tenda loqui, qui praebere praetitudo examinari, faith Cufco. dore. Jacob might have learned of the Heathen Romans, to speak warily in pulling sentence on, or giving testimony of another. Romans semen Volubi in centum, in telespinis Arbitratos, diebant, faith Cicero.

Ver. 32. And Laban went into Jacob's tent.] Hypocrites are suspicious of others, better then themselves; and immodestly in- quisitive: Curiosi ad cognosciendum scriptum alienum, desidus ad cur- riendum furos; as S. Augustine hath it. Thofe that are most in- quisitive about other mans manners, are most careless of their own.

Ver. 33. Put them in the camel's furniture, and set upon them.] Preamptuous sinners deal as homely with the dear mercies of Almighty God, pleading and pretending them to their wicked courses; and so kicking against his bowls; which are therefore fast closed against them.

Ver. 35. For the customs of women is upon me.] A foolish, but fin-
ful exceede, to shiit a flame. Womenc witt, we fay, arc beit atg

Vellius.

pinch: but they must take heed they be not as C. Curii the Ro-

mancings, and seers, wittily wicked. Wilt we not beare out.

Verf. 36. And Jacob was wrath, and chide: An angry expoli-

ation: but not without some errour, in the heat of altercation.

Be angry, and sin not, is (faith One) the easiet charge, under

the hardest condition, that can be. It is difficult to kindle and keep

quick the fire of zeal, (which is the beit kind of anger) without

all smoke of sin.

Verf. 37. Set it here before my brethren: Je see the confidence

of a clear conscience. He is be, that can be acquittted by himself

in private; in publicke, by others; in both, by God. Leu. 26: 1. In

a place damnum in consecutio. But all such as conceive with guile,

by that time they have reckoned their moneths right, though they

grow never to big, shall bring forth nothing but winde and

vanity. Yea, they that bowe the winde, shall reap the whir-

windes. Let that thou sail be well gotten, and thou needest nor care

whom thou lookest in the face; thou shalt not be anaimed to speak

with thine enemies in the gate.

Verf. 38. The ravns of thy flock I have eaten: A lively pic-

ture of a careful Piller. He rats not himself, but feeds the flock;

he feeds not theirs, (neithe flock nor flocks) but them, and their

wealth. He takes not to him the instruments of a foolish shep-

herd, Ezek. 34: 15, that is, supers & multiform; that he may carry

away loci & lammes; but feeds the flock of God, and takes care of the

cure, as Peter bids: not for filthy lucre, but of a ready mind. Sec.

About the year of Christ 1500, the people and Cleric of Eng-

land (the Popes A.D. 1066, as it was called) opposed themselves to

the Legates exorcisms. And when Ruffendus the Legat alledg'd,

that all Churches were the Popes; Leonard, a learned man of those

times, infinded Tutorials, non sinitos; definites, non difficil-

ates.

Verf. 39. Of my hand, didst thou require it? Which was against

all right and reason, Exod. 22: 10, 11, but that weighed little with

this covetous corromt. God finites his fish at such dihonest

gain, as Baile did at Balanen, in token of extreme indignation.

Ezek. 22: 13. And left Laban, or any like, should object, that

there 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.

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strong, in the day that I shal deal with thee? I the Lord have spok-

en it, and I will do it; verf. 14.

Verf. 40. Thou was I in the day. &c. Non-residents do none

of all this, tho ye I do, and idle shepherds: they cry out, as he, Pan

cures ovos, omniumque magistros; being heret in not only worse

then this good shepherd in the text, but also then C/ysfer his living

heid, in Humor, who would not be from his charge.

Verf. 41. If I have tres fourteen years, &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?

Verf. 42. The Fear of Hacax: God, the proper object of fear;

whence he is absolutely called, the Fear: Phil. 21: 12. Bring pre-

sents to Fear; that is, to hym, to whom all dready is due. The Chal.

dee Paraphel rendeth Teraphim, (verse 32 of this Chapter) Lab-

an's fear. It was an atheistical pecul. of Statius, Primus in ore

dem an Tinos. But it was a true saying of Varro, in Calvin

cites his words; They that first brought in Images of the gods,

increased mens error, but took away their fear.

Verf. 43. These daughters are my daughters, &c. All this is a

flament, or rather a slattency. 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 merely bridled, and could not do

that that hurt that he desired. This is still the guilt of hypocrifies,

and falle brethren; they would be taken for friends, and seek to

build up whereas better mens ruines: as here Laban would

renderJacob hulpions to his daughters, as one that would hereafter

deal hardly with them, if not bound by him, in a covenant, to

his good avenance toward them.

Verf. 44. Now therefore come thou, &c. A feast is full of

words, faith Solomon. Which odious cullion of his, is expreced

supemose, in his vain tautologies: A man cannot say that shall be;

and what shall be after him, who can tell? Eccles. 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 hlep he will have; and that hlep shall be a wit-

neth, and that pillar a winche, and God a winche, and a judge too.

Or, there's end of his discourse; as if, Omnes ictus, prudente

certatur, non modo quod uerisse, sed etiam quod suscipere

Histion in Apol. ad Do-

T 2
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 before we come to glory, is more excellent then theirs; which, though perfect in its kind, is but the righteousness of mere creatures, such as God may finde fault with. Heb. 4:18. such as may need mercy; therefore the Cherubim are laid to stand upon the mercy-seat, and to be made of the matter thereof. 3. The fonsiphip 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 Spoule, the Bride; Angels only servants of the Bridegroom, and ministring spirits.
into Abraham's bosom. So that all God's children may call death, as Jacob did this place, Mahanaim; because there the Angels meet them. And as the glass-men in the Gospel, was set down with his bed toward the evening before Jesus. Luke 8:18. So is every good soul taken up in a heavenly couch, (or coach, rather) thrown the roof of his house, and carried into Christ's presence, by the blessed Angels.

Vers. 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 met him. Laban, as a Lion, had some flame behind, which a Rabbi, Elyan, as a Bear, had none. Jacob therefore prays, and renders, and submits, and presents him; and all to pacify him. He that meets with a Bear, will not strive with him for the wall, but he be glad to escape by him.

Vers. 4. To my lord Elyan, Thy servant Jacob, &c. This was not balfench 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 prophecy of his superiority should be fulfilled. That was fulfilled in the Samaritans; that in writing to Antichus Epiphanes, that great king of Syria, because he tormented the Jews; to exult themselves that they were no Jews, they filled him, Antichus the mighty God: The Scripture fills him a vile pretender, Dan. 11. 21. So was that also in Teredite, king of the Periscians; who, with bended knee, and hands held up, worshipped Xerxes; and thus bespake that monster of mankind: To thee, I come, as to my God; and there I adore, as I do the sun; what thou decreest of me, I will be, and do; for thou art, to me, both God and Fortune, &c. And what shall we think of those sibiellists Silicii, who, when they were excommunicated by Pope Martin the fourth, laid themselves prostrate at his feet and cried, O Lamb of God, that taketh away the sins of the world, grant me thy peace. The Frensiani also; being excommunicated by Pope Clement the fifth, could not be abated, till such time as their Ambassadors Donatus had not only fallen at the Pope's feet, but lain also under his table as a dog, with an iron chain about his neck, feeding on fish craps as were called unto him. Had this dog dealt by the Pope, as the Earl of Warwick's Spaniel did, he had served him but right.

This Farel, with Doctor Cranmer, and others, being sent Ambassador to Rome, about King Henry's discovery; one can only imagine the conduct of such a scene, without alluding to the story of the prodigious sum of money which the Pope had to pay for the release of his emissaries.
great, forgets not his former meanness, but cries out, with that noble
Captain. Verg. \textit{quos deus salutarem dedit}. From hence small, so how great an effable
I raise. I did. Daphnis, who, of a sinner for, became King
of Sicily; yet, would ever have believed in earthen vessels. And in the
year of Christ 1011, one Willigis, Bishop of Mentz, being for us
to a Wheelwright, 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: \textit{Willigis, Willigis, rexque unde venisse.}
Excellent was that counsel that Placidus, the Emperor, gave her hus-
band Theodoluf: \textit{Remember, O husband, what lately you were, Hilt. Trip.}
and what now you are: so shall you govern well the Empire, and
give God his due praise, for so great an advancement.

Ver. 11. \textit{And the mother with the children.}\footnote{p. 152.} It seems to be a
metaphor taken from birds, when fowlers take away the young
and the dams together; which God forbid, Deut. 22. 6. See the
like also of the ewe and the lamb, not to be slain in one day, Lev.
22. 28. But \textit{Homo homini lupum, nay damnum.} 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 Spani-
iards went to heaven, they would never come there. Three poor
women were burnt at the Stake of Garney for Religion; together Ak. 
& Mon; with the infant-child falling out of the mothers womb, and cru-
el, 
ultravagant.

Ver. 10. I am not worthy of the least, &c.\footnote{p. 154.} In prayer, we must
avise our selves before God to the utmost; confessing our extreme
both indigency and indigitude of better. I am not, and after,
faith Abraham. I am a worm, and no man, faith David. I am mere
brutish than any man, faith Agur. I am a man, a sinner, faith Peter.
I am not worthy to be called thy son, faith the Prodigal.
Pharisee is not his, faith the Publican. But if David were so humble before God, will he call himself a son, what should we do to God? Unworthy should we acknowledge,
our selves of the least merits we enjoy, with Jacob; and yet not
self satisfied with the greatest things in the world, for our portion,
as Luther.\footnote{p. 155.} \textit{Velle patria parenti mansuete fii et a Deo satiarii: he deeply
protested, that God should not put him off with these poor things
below.} \footnote{p. 156.} \textit{For with my staff I passed over this Jordan.} 
\textit{Pasceretatem baculatam commensuram.} Jacob, though now grown
great,
in it whatsoever heart can wish, or need require. This promise
was so sweet to the Patriarch, that he repeats it and ruminates it,
rolling it, as sugar, in his mouth, and hiding it under his tongue.
God speaks it over, he heard it twice; as David, in another case. He
sucks, and is satisfied with these brevets of consolation; he pretends
and oppresses them, (such a metaphor there is in that text. *Job. 66.
11.) as a rich man doth the poor man, till he hath gotten out
of him all that he hath. A fly can make little of a flower, but a
bee will not off, till he hath the sweet thyme out of it. The pro-
phets are precious spines, which, being beaten to the sm dell, by
the preaching of the Word, yeild an heavenly and supernatual 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 fays them with flags of divine conso-
lations and bolsters them up with apples of heavenly doctrines.
And, when by the Spirit they are applied to the love-sick soul; then
Christ left hand under their head, and his right hand (which reach-
eth him terrible things, 2Pe. 5: 5.) doth embrace them. All in
Christ, is for their support and incorse his love is displayed
over them, as a banner. And this doth so fully satisfy their souls,
and transport them with joy that now they are content to wait
Gods leisure for deliverance; and would not have their Belo-
ved waftioned, until he please. See all this, Cant. 2.4.5.6.7.

Ver. 15. And took of that Which came to his hand. &c. Or,
that was in his power. Such as he had, he lent. Silver and gold he
had none; cattel he had, and of these he made no sport: 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 2Pe.
3:4. (for our instruction) takes a right course, observeth a right met-
thod; which is, to pray, and use means; to use means, and pray.

Reuifler.

Exod. 14.15.

JeN. 7. 10. 11.

Ver. 14. Two hundred she-goats, &c. A very great present for
a private person to fend. Five hundred and fifty beasts, of sundry
forts, for fowers. 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 all. Yet, but a Patriarchs
cye, 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. Mofes was forty years old, (and
therefore no babie) when he preferred the reproach of Christ, (the
Hch. 11. 14.) worst thing about him before the treasures of Egypt. Egypt
was a country rich, fruitful, and learned. Thence Solomon had his 2 Chron.
chief horses; thence the harlot had her fine linens, Prov. 7. 16.
Mofes might, in likelihood, have been king of Egypt, yea, and of
Egypt too, as some think: but he had a better prize in his hand,
and therefore flees all the worlds fitting and flattering felicities.
When Bala was tempted with money and preferment, he answer-
ed, Pecuniam da que permaneas, ac continua dat, gloriae que
semper fluent. This the world cannot do, nay it cannot keep off
diseases, death, &c. Non domus & finundi, &c. When Mi-
chael Paleologue, Empourer of Conflunimople, sent to Negas the Amphil.
Seychian Prince, for a present, certain royal robes and rich cur-
ments, menes; be fet light by them, asking, Whither they could drive
away calamities, fitches, death. No; no: this, nothing can do,
but the favour of God, and intercett Christ. Wherefore should I
die, being so rich? was the foolish question of that rich and
wretched Cardinal, Henry Beauford, Bishop of Winchester, and
prophet, he will not death be hired? will money do nothing? No,
faith Solomon: Treasures of wickedness profit nothing, but right.
Prov. 10.4. twosnfus delivereth from death. Many are loath to die,
because they have treasures in the world; as thole ten men
had in the field, John. 41.8. The Sthh ask, What shol be men to
die. But such men must die; nor can their riches reprove them.
Oh happe it be, that, with fad, lays hold on the heavenly inher-
tance, though with the lots of earthly poffessions; 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
trade-man, that traffiques for heaven; looking upon the world as
dogs dung.

Ver. 16. Every drove by themselves. That Ewau, having oc-
casion
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A se venire, questioning the servants, and hearing Jacob's submission, might be somewhat mollified, and his anger abated. Be wise as serpents.

Ver. 18. Be thy servant Jacob. A kind answer to rebuke angry wrath, (Prov. 15:1.) but grievous words stir up anger. And it is easier to be strife, than to rest. Still rain softens the hard earth: and though nothing be more violent than the wind, Jedidiam amboebius frootis, fuit Phing.

Levi alit antiquis, grandd or amore suos. How daintily did God, if the anger Ephraimites? (Judg. 8:1, 2, 3.) by a mild answer! It is a perfect feast, &c. for a gift in secret, perfect in anger, Prov. 21:14. This proverb, in an abstract, after their manner, the Jews wrote upon their Altar-box. And behold also, he is behind us. He finds not only, but comes after us himself; to salute thee, and offer his service unto thee. Thus, by all means, he seeks to alleviate the wrath of that rough man.

Ver. 21. And himself lodged that night. But lay upon thorns, and had little rest.

Job, Manlii loc. comm.

The maller is the greatest servant in the house; and hath most business. This verfe did please Luther, that he translated it in certain Dutch rhymes.

Ver. 24. And Jacob was left alone. Purposely for secret prayer: so the Church gets her into the cloisters of the rock, Cant. 2:14. Absent, into the fields. Daniel, to the rivers side. Christ, into the mount. Peter, up to the hills, or house top: that they might pour out their prayers, and foalace themselves with God in secret. This an hypocrite may seem to do, either of cumbum, or vain-glory: as the Pharisee went up to the Temple, to pray hastily, and as the publican: the Temple being there, in regard of Ceremonial holiness, the place as well of private as publice 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 flight; to the raising of dust, and coming of sweat; as the word importeth. This strife was not only corporal, but spiritual: as well by the force of his faith, as strength of body. He prevailed, faith the Prophet, by prayers and tears. Our Saviour also prayed himself into an agony; and we are bid to strive in prayer, even to an agony.

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A agony. Nehemiah prayed himself pale; Daniel prayed himself sick; Hannah prayed, striving with such an inusual motion of her lips, that old Eli, looking upon her, thought her drunk. Eliphaz puts his head between his knees, as if training every fibre of his heart in prayer: He prayed, and prayed, faith, Num. 16:5, 7. and by his prayer, Num. 16:5, 7.

He had what he would of God. Whenupon, allo he infers, (as a Confection) that the effectual prayer of a righteous man availeth much, much, if he be fervent, or working; if it be such as sets all the workmen, servants, and all the graces of God, then it speedeth. Very found is not Muffick: so neither is every uttering petition to God, a prayer. It is not the labour of the lips, but the travel of the heart. Common beggary, is the easel and worthless trade: but this beggary, as it is the inferior, so the hardest. A man can with more ease hear two hours together, than pray half an hour, if he pray in the holy Ghost, as Saint Jude hath it. He must strive with his own indwelling, with Satan's temptations, with the world's 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 the door. God, as the Sionumide did of Elipha, as the Church did of her, and weep: Spouse, and not let him go, till he bless us. This is to wrestle; this Cont. 3:4. is to threaten heaven, as Gorgonia did, thus to be moderately impudent and invincible, as her sister speaks of her: in beseeching God, to be like her, and get the better of him, as peo: whole wrestling, wast epeeling; and his prevailing, by praying.

Ver. 25. And when he was thus prevailed upon. He that is the Angel, (Chirill) that redeemed Jacob from all evils. Gen. 48:16, and here held him up with the one hand, as he strove against him with the other: and yielded himself overcome by the Patriarch's prayers and tears. Deus ipsi, quasi mirificus, Deus tribut, Deus vincerit. Faith Hierome. (He touched the follow of his thigh.) That, if he would needs have the blessing, he might have somewhat with it, that might keep him humble, not affect the victory to his own strength. Pride is a weed that will grow out of any ground, (like Meno, that will grow upon any tree,) but, for most part, from the belt. Like air in circumcision, 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 God's care, to curb: his people of this dangerous disease, as he did Jacob here, and afterwards Paul; who, if he had not been buffered, had been exalted; and
and carried higher in conceit, then ever he was in his estate.

Ver. 26. Let me say, &c.] Ps. 89:21. 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 impotent widow, to persevere in prayer, and to dissemble all discouragements. "This holds with his hands, when his joyns were out of joint. The woman of Canaan will not be put off, either with silence, or fad answers. The impotent woman teacheth us, to press God so far, till we put him to the bluffs, yet leave a blot in his face, (as the word, there said, signifies) unless we be masters of our requells. Let them spoil the throne of grace with his Once again, once again, rejoue the Gospel to England, that he would have no say at God's 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 camel's knees, as Eusebius reports of James the Lord's brother. Paul prayed thirteen times, that is, often; till he had his desire. Nay, Paulus Amphilochius, the Roman General, being to fight against Peres King of Macedon, when as he had sacrificed to his god Heracles, and it proved not to his mind, he flew twenty several faciliates one after another; and would not go over, till in the one and twentieth he had declined certain arguments of Victory. Surely, his superstitious, frames our devotion; his importunity, our faint-heartedness, and shortness of spirit. Surely, as painfulness of speaking frees a sick body, so doth insomnias of praying a sick soul.

Ver. 27. What is his 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 down Jacob, rise up Israel: Thou art a conqueror, if ever any were. Faudus & reipis fuerit, &c. (creature tuo superior.) O quam his honesta non est amicam!

Ver. 28. No more Jacob, but Israel. That is, Not only and or not so much Jacob, as Israel. Both these names he had given him, of striving and struggling. All Gods Israel are wretfhetrs by calling, Nepos in haele Eph. 6:12, and, as good foemen of Jesus Christ, must suffer hardship. Nothing is to be seen in the Shalahire, 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 combattant, and so to blind him; upon such a disadvantage, he is over-

overcome. For it is not flesh and blood only, that we wrestle against, (whether we take the Apostles meaning, for the weaknesses of our nature, or the corruption of it;) but against principalities, against powers, &c. Against many, mighty, malicious adversaries, spiritual wickednisses in high places, that are above us, and lying in wait over our necks. Wherefore, we have more need then to take on to us the whole armour of God, and to strengthen our selves with every piece of it: whether theof of defence; or, the sword of the spirit, and the shields 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. God's Spirit, in us, etc. St. Paul the Apostle founds in the alarm, Ams. Arm, Arm. Eph. 6. The holy scripture is our Array, like Solomon's tower, where hang a thousand shields, and all the weapons of strong men. God himself is the Armament, that both ordaineth and ordereth our temptations with his own hand: as he dealt with Jacob. And the Lord Christ hands over, (as he did once) over Steven with a crown upon his head, and another in his hand, with this inscription, Vincenti sabio; 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 therefore the assails of our already-savaged enemies, not weaken, but awake us, let their faint oppositions, and their former attacks, or rather urges, to do them to death: we are sure to be more than conquerors, and to have Victoriam Elec- lum, as the Britains, fighting for their Religion, had once against the Saxons and Britons in this kingdom.

Ver. 29. And he blessed him there.] That was a better thing to Jacob, then to anoint his curious requelt of knowing the Angels name. So when the disciples asked our Saviour, Acts 1:6, Will thou at this time restore again the Kingdom to Israel? Is it not for you to know the times, faith he sayes ye shall receive the holy Ghost; that's better for you, &c. ver. 3. God, sometimes, doth not openly grant a man prayer, but fulfils his counsell, 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 Jacob, and they shall be as if I had not cast them off, and I will hear them.

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Veit 30. 1 have seen God face to face.] Christ would not tell Jacob his name, to lift up his minde above what he saw of him; to be ignorant, that his name wasWonderful, his essence incomprehensible. And whereas Jacob said here, he had seen God face to face; he means only prophet present, as Moses spake with God mouth to mouth, Num. 12.8. He saw not God 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, (faith Naseanen,) though he lighten the minde, yet moves 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 interposing both in and incomparable Essence, as many vails, as were over the tabernacle. Some created shape, some glimpse of glory, Jason saw; whereby God was pleased, for present, to tell him his more immediate presence, but not himself.

Ver. 31. He hailed upon his title.] Yea had the blessing. So Gods people are promised an hundred fold here, with perpetuation; that is tis, as a tag, to the profession of Christiiti. No heaven can be had, without tribulation. Christ, our Captains, 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, (said Amos to his friends, pointing them to his fortes and ulcers,) wherewith God decketh his children, that he may draw them to himself. This he said, a little before his death. At death, (faith Pistis,) God wringles with his people, laying hold on their confidences, by the menaces of the Law. They again resist this affright, by laying hold upon God, by the faith of the Gospel: so well assured, that Christ hath freed them from the curse of the Law, by being made a curse for them on the Cross. God yields himself overcome, by this encounter; but yet toucheth their thigh, takes away their life. Howbeit, this hindereth not the Son of Life eternal to arise upon them, as they pass over Penuel.

Ver. 32. Therefore the children, &c.] This custom, joyeolum faith, continued till his time. A ceremony indifferent in itself; and good by institution, (in remembrance of that famous conquest,) might become evil, by abuse, if it turned into superstitiu.

CHAP. XXXIII.

Ver. 1. He divided the children.]

Carmel fear oft expectorates a mans wilderness, and leaves him with ails. But Jacob, after he had prayed, and prevailed, was not so moved, as not to know what to do in that great danger: he makes his fears, and makes use of two the like left means: 1. The marshalling of his wives and children in belt manner, for the faving of the lad, at least. 2. The marching before them himself, and doing lowe obedience. So Esther, when she had prayed, resolved to venture to the King, whatever came of it. And one 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 flet the heart against whatsoever amazements.

Ver. 2. He put the handmades, &c.] Of children and friends, some may be better beloved then others: And whereas all cannot be saved or succoured, the carefull may be chiefly cared for.

Ver. 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 Miniflers are called, Heb. 13.5.) fight in the front, and bear the brunt of the battle; not loving their lives unto the death, so they may finish their course with joy: de fesso magna quin de vita felicia, as Ephes. 3.4. The diamond in the Priscia breit-plate, shewed what should be their hardiness, and hardiness, for the peoples welfare.

Ver. 4. And kissed him.] The word kissed hath a prick over every letter, in the Original: to note, say the Hebrew Dooctors, that this was a false and hypocritical kiss, a Judas-kis, a Judas-cristus, as Esther7. So faith Philo: Amor semper efft in officiis. 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 Joseph, that notable hypocrite, Jer. 41.6, and in the Emperor Ambroscius, who, when he had...
injuredly caufed many of the Nobility to be put to death, pret
tended himself forry forthem, and that with tears plentifully run-
ing down his aged cheeks, as if he had been the most sorrowful
man alive. So the Egyptian Crocodile, having killed some living
beast, lieth upon the dead body, and waflieth the head thereof
with her warm tears; which (the afterward devoureth, with the
deaddbody. We judge more charitable of Esau here. And yet we
cannot be of their minde, that here hence conclude his true conver-
sion and salvation. We must take heed we neither make Christo
whip, nor Chastities stroke too long: we may offend in both, and
incure the curse, as well by calling evil good, as good evil. 

Ioh. Mans. loc. com. 496.

Ibid. 483.

Ibid. fol. 175.

Turk. hift.

Ibid. fol. 50.

their meeting, more mannerly to reduce the Prefent; or, that he
might life his brethren affection frankly and freely, not pur-cha-
sed or procured by any gift or Prefent. Utroque liberate & eulic
off, obtine manner modi fis recipieris, gratiam in fine, 

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 brutis beast do.)
the godly take all as from God; and findeth no such sweetnesses,
as in talking how good the Lord is, in the creature. 

Verf. 10. As though I had seen the face of God: I cannot but
see God, and his goodness, in thy unexpected kindness. The
Lord hath done great things for me; whereas I am glad, and think
my Preffent 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. Hab. omits,
qui habet habitem omnis, faith Augustine. Esau's enough, in
the Original, is not the fame with Jacob's. There are two manner
of enough's: 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 gulf of
providently to perfons, to speak briefly, and hardly to bring forth
half their words. The poor speaketh supplications, faith Solomon;
but the rich answer roughly.

Verf. 13. If we be hard over-driveth: A pattern of a good Pa-
er, 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 defired the day of
small things? Weak ones are to be received, but not to disdained
Rom. 14.1. disputation. Novices are not to be put upon the authorities of Re-

Verf. 14. Until I come to my Lord, to Seir: Which yet he never
meant, say some: it was but an officious lie, faith Tyrt. Others
think, that he did go to Seir, though it be not recorded. It is like he

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Peace, and he fell: it makes a David dumb: a dumb sheep, but a very good one: it says, Solomon: love is, God, your servant.

Ver. 6. And Hamor the father of Shechem Unruly youth put their aged parents, many times, to much travel and trouble; as Samson, Shechem, Paris, &c. Green wood is ever shrinking and warping; whereas the well-seasoned holds a constant firmness.

Ver. 7. The men were grieved, and very wrathful A pair of un- Heb. exorts, royal passions, when combined, especially: they ride one upon the 4h sijm. back of another, as kine do in a tractable passage; and will make an Alexander kill his best friends, such as he would afterwards have revished, with the best and warmest blood in his own heart.

IsaBun veil ege color qdul litqerl f mens. [Because he had brought 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 unformly in a garden, filthiness in a vellum, blemish in a Prince. And yet, by the malice of Satan, there are, many times, more fœdals in the Church, then elsewhere; such as at Carthage, as not among Heathens; such folly in Jacob’s family, as not at Shechem, or Seir. Solomon try slip hath not done, she nor her daughters, as thou hast done, thou and thy daughters, Ezek. 16. 48. This is lamentable.

Ver. 8. And Hamor conversed with them A fond father seeks to satisfies the lust of a loose son, whom he should severely have punished. Such parents are voluptuors passion, quidam parentes, faith Bernard. Bic apes, that kill their young with calling them. They gave their love as little, as if, by clasping hands on their children mouths, to keep the cold winds from them, they should irritate them to death. A fair hand, here, makes a foul wound; when correction would be a kind of cure. Severitus tamen non fit extram, sed intram, faith Sidonius. For, as a cay by ty- wizing waxeth fiercer; and as new wine breaketh weak vessels: so too. &c. many severity overthrown, and quite filleth a tender mind.

Ver. 9. And makest marriages with us The world thinks, we may do as they; and what need we be so scrupulous and irritable? 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 wife is on high, faith Solomon; he goes a step higher.
higher way to work then others: he may not buckle, and floop to their base courses. Singular things are conjoyned upon him, singular things are expected from him. An Israelite dare not yoke himself with any Semitic heifer, that bears not the yoke of Jesus Christ. Thee the flood with the Lamb, had not defiled themselves with women, &c. v. 13, 14. 

Tertull. ad Scapulum.

In aliquando sanctitatis (Sacred Tertullian of the Primitive Christians) quam de concordantia vitium pristinorum. They were distinguished from all others, by their holy behaviour.

Ver. 10. And ye shall dwell with us, &c. Thus the world tempts the Saints, by offer of profits, pleasures, and preferments. See John chapp. xxii. For they answer the world, as here. We cannot do these things, ver. 14. or as the children of Israel before the king of Edom; Let me pass, I pray thee, through thy country: We will not pass through the fields of profit, or vineyards of pleasure, &c. We will go by thy kings high-way, chalke unto us in the holy Scriptures: we will not turn to the right hand, or to the left, for any allurement or affrightment of thines, until we have passed thy borders, Num. xx. 17.

Ver. 11. Ask me never so much money. Heb. Multiplie ye upon me, vehemently. Unbridled affection spares for no cost, so it may be satisfied. Sende parted with his flocks, bristles, and staff, to the harlot. Herod, that old fornicator, bids the dancing damsels ask what the will, to the half of his kingdom. One there was, that would not buy repentance so dear, as the harlot demanded. But those mercenary in Micaiah, 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 their foul's.

Ver. 12. scutistically, and said, Because he had not. Therefore they thought, they had reason to do as they did. Satan doth so bemilt men, many times, that they think they have reason to be mad, and that there is some fene in finning: whences, indeed, one only 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.

Ver. 14. That were a reproach unto us. And yet the world reproached them with nothing more, then with their Circumcision: as it is to be seen in Horace, Juvenal, Tacitus. Appian scoffs at it, and is answered by Josephus. But, as he were a fool, that would be mocked out of his inheritance: so he, much more, that would be mocked out of his Religion. Ye have shamed the counsel of the poor, saith David, because the Lord is betwixt; because he runs to God by prayer. But, to show how little he regarded their reproaches, he falls presently a praying. O that the salvation of Israel &c. Psal. 14, 6, 7. So Nacorea was a reproach call upon Christ; and he glorifies in it. Acts 20, 2. I am Jesus of Nazareth, Whom thou persectest. He faileth not, I am the Sun of God, heir of all things. King of the Church, &c. but, I am Jesus of Nazareth, if this be to be wise, said David, I will be yet more viles.

Ver. 15. That every man of you be circumcised.] Lo, herein was their deceit. How often is Religion pretended, made a title and shallock-horse to worldly and wicked aims and respects! A horrible profession, as when Nacore was put to death at a fast. Henry the fourth, Emperor, poison'd in the Sacramental bread, by a Monk. He pretends to worship Christ, intends to worry him, &c. From yon stand off, saith S. Paul; or, as ye come near them, set a mark upon them. Fama habet in carnis. Rom. 16, 17, 8.

Ver. 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 this doing: or if he had contended, he would have said something more, to the Scripture, better, and better assurance: It is a Maxime in Machabees; Fides tamquam fuerundam ossa, quidem exposita. 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 Thraera, of whom it was anciently said, Eorum fides noster, that they knew no covets: of the Turks at this day, whose Covenants, grounded upon the Law of Nations, are but with them, with no stronger stipulations concluded, or solemnity of oath confirmed; have, with them, no longer force, then handeth with their own profit, or service, indeed, but as far as, to entangle other trines in. There is no faith, they to be kept with dogs: that is, Ibd. 555 with Christians. And this, perhaps, they have learned of those psecud Christians, the Papists, who dealt so perfidious with them, at the great Battle of Pavia: Where e Amore, the Great Turk, seeing the great slaughter of his men, against the oath given him by King Ladislas, (displeased with the Pope's Legate,) and beholding the picture of the Crucifix in the displayed Ensignes of the voluntary Christians: he plucks the Writing out of his bosom, wherein
should take a shorter cut to Damascus and Bethel. So Peter, in all his
t reforms, had a hawks eye to a kingdom: he main end was,
toettle the Crown upon his own head. The Turkish fanatics,
defensive to be rid of their Sultan Cizmet, pretended, and perpna-
died the people, that he was an infidel; and that he
endeavored to betray the Turkish Empire to Christiant dogs,
May 18. 1623.

Verf. 25. Shall we their cæstel, &c.] Profit pervades mightily
with the multitude: they all look to their own way; every one
for his gain from his quarter, Who will flow us any cord? is
Vox populi. And who begs not attention, or incalculates not his faith-
ful endeavour into his friends Creed and Belief, with a tale of
nile!

Verf. 24. And every male was circumcised.] Many have loft
their blood, and suffered so much trouble for their souls; as, had it
been for Religion, they had been Martyrs. But the Caft, and not
the Punishment, makes the Martyr. Samson and the Philistines
died together; sed diverso fine as fate. Multum interreat, fation
Augustine, &c: quid quis, &c quisque sabbato.

Verf. 25. On the third day.] Which is the world's 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 flew Haman and Stachel.] This is com-
mented in Apocrypha. chap. 2. for zeal; which the
Canonical Scripture commendeth for itself; and Jacob, on
his death-bed, cursed it for cruelty, and blessed himself from their
assembly, Gen. 49. 6, 7. 

But why doth he not more sharply repro’ve it here? As
Wirth, he considered God's just judgement on the Stehennites
who, without the knowledge and faith of God, had profaned the Sacrament of Circumcision. A fin that
God suffereth not to pass without a sensible check, in his dearest
children; how much less in strangers and enemies? The
Donatists, that call 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 tormentor. Secondly, Jacob
gave place, for present, to his foes rage and fury. Difcretion in the
choice of reasons for reproving, is no less necessary, then zeal and
faithfulness in reproving. Good Physitians use not to evacuate
the body, in the extremities of heat and cold. Good Mariners do
not hoie up fail in every wind.

Verf. 27. Because they had defiled their singer.] So it was just in

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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.

Ver. 28. They took their sheep, &c.] One only finned, all suffred. A little leaven leaveneth the whole lump. All the Corinthians were tach'd with, and taxed for the inculcous man's offence, because they bewailed it not, reproved it not. He knew what he did that prayed for pardon of his other men's sins.

Ver. 29. And all their wealth.] Or, power; for, in a man's wealth, is his power; yea, it is his power. Prov. 18:10, 11, and so much he is valued at, as he is able to discharge. See the Notes on Chap. 3:11. [And spoiled all that was in the house.] So dealt Menechan, at Merinoit; Charles the fifth, at Magdeburg; 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 first, and as critical, as ever the Spanish Inquisition; and dealt with them accordingly. Consum'd they lighted off his horse, after he had been fleeing great cruelty to them of Athens, his sword flew out of the sheath, and flew him. If the brethren in iniquity sped better, they may thank a good God, whose terror fell upon the adjacent Cities. For they did enough to undo, not themselves only, but their father, and his whole family. It was good counsel to such, that Tertullian gives to bloody Scapula; Si noli non potest, tibi pareat, si non sibi. Carthageni: See thou undo not thy self, and thy City, by thy cruelty to Chritianna.

Ver. 30. Ye have troubled me.] In minde, and flate: and many such troubles-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 Achab, Josh. 7:27. When he will fly them mercy to fetch Jacob, to all the whole families that is committed, that they Shelby. [I laying few in number.] So the Saints were ever, a little flock. a poor few, to the many: Jews, nothing so much in bulk, as lumber; strangrs, 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 Nathanael; and set an eye upon him, as a rare bird.

Ver. 31. Should he deal with us after as an house? Why no: But should you therefore peep to your father, and deal so cruelly with your Confederates; whom you first cozened into a Covenant, and then barely butchered, when not able to help themselves? But anger is outrageous, and forseeth not what will follow hereafter, or becomes a man for present. Bind it therefore.

CHAP. XXXV.

Ver. 1. Arise, go up to Bethel.] His is not the first time that God tells him of that Vow, and calls for performance. See Chap. 31:13. It is in us, as with children; Eaten bread is from forgotten: deliverance, commonly, are but nine days wonderment, at utmost; and it is set to one, that any leper returns to give praise to God. If any thing arris and raise up our hearts to thankful remembrance of former mercy, it must be the sense of some present mercy, as here. Jacob was in a great strait, and fright: His for was troubled him; the country was ready to rise upon him, and root him out; God also was justly displeased with him, for his forgotten Vow; yet chides him not, now that he was in heaven, but takes his opportunity, (for we are blind, when at worst,) and gently minds 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 laughed, and said, At eodem diesum facio. Tho's Philisma were Eis et No, even ambitious of destruction, and ran to meet their rains, that gathered themselves against Israel, while they were sacrificing, and fearing the Lord, in their meet at Nispe. The Church, in Cant. 6:10, her Worships, 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 bed. Zech. 12:3, 5, 6. He is a sad man that will meddle with her, while she is upon good terms with Christ, her Champion. Balsam knew this, and therefore gave that villainous counsel. All Germany was in arms against that handful of H. Haff in Bohemia yet could not suppress them. Gen. Dan. Dan is a strong man, as a man of power, and of chiefage, of noble heros, yet is able with God, hath been hitherto strangely upheld. At the firsts of Aventiunte in France, the people of God, using your humiliation, as their service would permitt, did sing a Hymn, and immediately before their falling forth, With
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With which practice the enemy coming acquainted, ever, upon the setting of the Psalm (upon which they expected a fally) they would so quake and tremble, crying. They come they come, as though the wrath of God had been breaking out upon them.

Ver. 2. Then Jacob said unto his household. So Gideon began his reformation at his father's 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 Rayley 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 virtue and honesty. [Put away the strange gods.] Strange it was, that such Mauemets should be suffer'd among them. Calvin thinks, that Jacob winked at Rachel's superstitition, of a blind love to her; as Solomon gratified his mistress of Adonib, 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 hand; but preparation to be made at home. We walk us every day, but, when to dine with great ones, we walk us with balls, and put on our belt. Ver. 3. And was with me in the way, &c.] Didactoendo, reducendo, feminae iacere, fratres, basiliorum, sine baptismo intempesta, non credere lucem. All this called for thankfulness. Prayer and thanks, should be like the dole 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.

Ver. 4. And they gave unto Jacob. Now they were in danger of defrauding, they would do any thing. So those false Israelites, when God drew them, then they fought him, Psal. 8. 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, Pecaci, pecati: the Minifters were fought for in every corner: You must come to my Lord, you must come to my Lady, &c. The Walnut-tree is mott fruitful, when most beaten. Firth thrive best, in cold and fall waters. The most plentiful Summer, follows upon the hardest Winter. David was never so tender, as when hunted like a partridge: nor family so

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so watchful, prayerful, as in the Whale's belly. When men suffer for their fin, 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 L's charge is commonly cured by a fever; worms killed with aches: so are craving hults, by bitter afflictions. Israel under the crost, will defile the dols that they had defiled, [Sis. 30. 22.] and after that they were captives in Babylon, they could never be drawn to that fin, whatever they suffered for their refusal; as under Antiochus. 1 end with S. Ambrose: Beata anima, give eff usurar dani, calvi, in qua mundi simulacra, et famuli effigi simulaculis: Blest is that soul, that, like Jacob's house, hath no idol in it.

Ver. 5. The terror of God was upon them.] The Hebrews tell us, that they purined Jacob, and were beaten back by him: whereupon he saith, Gen. 46. 22., that he took that country out of the hand of the Amorites, with his sword, and with his bowe. God might send a pannick terror upon them; as they were lighting against Jacob, and to bridge them from further attempts. The Egyptians heard a noise of chariots and horses in the air, (made by angels, likely;) or whether it were but their own fancy, as Isai. 9. 16., and as the Bournhams took a field of standing corn for an army of fighting men,) and fled for their lives. The Emperor overcame the Persians and Saracens, by means of a pannick terour, sent into them by God; so that they ran into the river, and Euphrates, and above an hundred thousand of them perished in the waters.

Ver. 6. So Jacob came to Luz.] Which was thirty miles from Shechem; a long journey for such a large family, who went in hearts full of heavens; for, without were fightings, within fears but this was their comfort. They went to see the face of God at Bezel. As they that pulled corn 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 expense and inconveniency; yet satisfy themselves in this, I have that I came for, viz., the fight of a dumb Idol, (as Calvin note,) what then should we not suffer, to see God in his Ordinances? They shall bring your brethren as an offering to the Lord, upon horns, in chariots, and in litters, faith the Prophet: that is, though 'ch, weakly, and unfit for travel; yet, rather in litters, then at all.

Ver. 7.
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Ver. 7. There God appeared. Heb. "Revelavit Deum." In the Hebrew there is no article before Deum, as in the Latin Vulgate. See the Notes on Chap. 1, ver. 7.

Ver. 8. But Deborah, Rebeckah's nurse, die. A grave matron; she was of great use, while she lived; and much matron, when she died. This is not every man's case. Some have their faults, as wine, for no other use; then, as fault, to keep their bodies from putrefaction: And when they die, there's no more nuils of them, than of the sweepings of the house, or parings of the nails.

Ver. 9. And God appeared, &c. A sweet allaying of his late heavy rains for Debarah, and a gracious preparative to the coming joys of Rachel. The joy of the Lord is the Christian mans strength, Neh. 8. One sight of him, is enough to carry one through 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 his 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 through troubles, in the fall of outward comforts. And as the lily is fresh, and looks fair, though among thorns; so will he, amidst miseries.

Ver. 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 deals with us at every sacrament, besides these fresh 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.

Ver. 11. I am God Almighty. This is hardly perplexed; 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 be able to form the infinite All-sufficiency of God, he is not able to do it thoroughly, without supercatural grace; nor can he be fully 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.

Ver. 12. And God went up from him. Not by local ascension; (for he is everywhere) but in respect of that visible figure of his glory, which he now withdrew from over, or from upon Jethro.

For the righteous are as God chariot, say the Hebrews on this Text. Contra Cont. 6.12. [Where he talked with him] Prayer is free and familiar conference or intercourse with God; with his Majesty, as Saint Paul calls it; a standing upon intercession, consulting with him; especially when Satan, the prince of the power of the air, plotteth against us. Eph. 6.12. It was a part of the Persians silly glory, to keep their greatest subjucts from coming near them, without special licence. Eph. 4.11. To God, we have free access, upon all occasions; and are bid to come boldly. Heb. 4.16. If Sennacherib should say, Ambler. Deus rapax, nihil illum de aliis regnaturus; how much more may the faithful Christian,ith All is his, God and all his Alleluia and Cor. 3.11. Luther could have what they would of God. Fiat voluntas mea, faith Luther; and then he adds, Mea voluntas, Domine, quia tua: Let my will be done; but no otherwise mine, then as thine, Lord.

Ver. 14. And items. 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.

Ver. 16. She had hard labour. Woman, of all creatures, bringeth forth with much pain and peril, as the philosopher observes, and experience confirms. Her only way is, to fend for Lady 1 Tim. 2.13. Faith, the bell Midwife; and thereby, to repose upon him, whose voice comforts the handers to color. Ps. 25.7. which yet, of all brute creatures, bringeth forth with greater trouble; bowing themselves, Job 39.4,6. bruising their young, and calling out their foetuses.

Ver. 17. Thou shalt have this for all. So the had children, according to her desire; but this last, to her cost, for a classification of her strong affections, which drew on strong afflictions, as hard knots must have hard wedges. They that would needs have a penny for their pains, had no joy of their pay: when the end of the day came, when they were to go into another world, they knew, that their pay was no such good silver; that pretence, profit, credit, were but empty things, and could not satisfy. It is best to be moderate in our desires after these outward things; and not to let upon's, as to indent with God for such, and so much: this may be dangerous.

Ver. 18. As her soul was departing, &c. To God that gave it. It is a spiritual, immortal substance, distinct from the body;
A Commentary upon Genesis. Chap. 35.

Exchannmum est

... dy; and can subsist of itself; as the Mariner can, when the ship

is broken. [For 4. 6. In our birth, we rent our mothers, (to
death sometimes,) whom before we had burschted; so far
Nature witnesses our vicious generation, because of sin, which
we bring into the world. [But his father called him Benjamin].

Left 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 toil, by flight of fad objects. It will come (as we lay
of foul weather) soon enough; we need not feed for it. What
should dropper-men do eating salt meats?.

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) bear 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, many vicinum luxur c
superstitio.

Verf. 21. beyond the tower of Edar.] Or, of the flock. This tower
was built, it seems, for the safety and service of the herd. There
it was, probably, that Abie shepherds. Luke 22. watched their
flocks. There also, Helena, mother to Conjestines the Great, did
afterwards build a Temple, for a memorial of the Angels that there
appeared to those shepherds, conveying Christ into the world.

Verf. 22. Rhenen West, and lay with Bilhah.] A soul fault, in so
good a family: but so it sometimes falls out, by the malice of Sa
tan, for the discrediting of Religion. Such ugly incest was com
mitted at Corinth, as was hardly heard of among Heathen, that
a man should have his father’s wife: 2 Cor. 5. 1. Some flocks there
were among the Kings of Egypt: but not many. Elieishah,
King of West. Saxons, with great infamy marrying his fathers
widow. In the Kurk, enjoyed his kingdom but two years and a half. But
how hateful is that Spanish incest, by Papal dispensation? King
Philip of Spain might call the Arch-due Archibald, both Brother,
Courten, Nephew, and Son: for, all this was he unto him, either
by blood, or affinity; being Uncle to himself, Courten, German to
his father, Husband to his litter, and Father to his wife. Abhorred
fifth. [And Israel heard it.] And held his peace, because he
saw God in it, challenging him for his Polygamy. The punishment
is sometimes so like the fin, that a man may boldly say, Such a fin
was the mother of such a filthy. And here’s a paule in the He
brew, to shew Jacob’s great amazement at this false tidings. Deut.
ver. 25. was lying. He was even dumb, and opened not his
mouth, because God was in it. Psal. 39. 9.

Verf. 23. Rhenen, Jacob’s first-born. Who, though by his fin
he fell from his birth-right, yet is here reckoned as a Patriarch; and
afterwards, upon his repentance, not a little honoured. Exod. 28.
27, 29. Rev. 21, 12. God is not off and on with his elect: their
forwardness incourts not the course of his goodness.

Verf. 24. And [and gave up the ghost.] Twelve years after Rou
saw was fold, and twenty years after, the third became blest. Three
special friends Jacob’s, in this Chapter. Croftes come thick: be
patient.

Chap. 36. A Commentary upon Genesis.

T he name and note of his profaneness. A Riglomical Belial. It
were a happiness to the wicked, if they might be forgotten,
Exel. 32. 10.

Verf. 1. This is Edem.] The name of the land. Edem, it means
Rev. 5. 10.

Verf. 4. Eliphas.] Job’s friend, say some: a good man; but
much mistaken in Job, whom he too narrowly.

Verf. 6. From the first name of his brother Jacob.] Or, before the com
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 clied out this land for his
peculiar people; and that kept the room empty all the time of the
Babylonian Captivity, till the return of the Natives; though it
were a pleasant country, left desolate of inhabitants, and surroun
ded with many warlike Nations. Pescatレン德 this text, proper
Jacobus, and expounds it, Because he knew that the land of Ca
naan should be Jacob’s, according to God’s promise made to him in
his fathers blessing of him. But I doubt whether Esaus would yield
to him for any such reason.

Verf. 7. For their riches were more, &c.] And besides, mount
Sire was fitter for a hunter. A good cafe it was to Jacob, who
had
had little joy in his company. 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 Oh will not set them at liberty, they take up that How, to express their misery; We saw, that I Jipsum in Mosis. &c. It was once the prayer of a good Gentlewoman, when the came to die, being in much trouble of conscience; O Lord, let me not go to hell, where I am sure I shall perish; I never loved my company here. 

Ver. 11. And the sons of Eliphaz. See here the fulfilling of God's predictions and promises, even to an Eliphaz: will he be wanting to his obedient people? Ver. 20. The sons of Seir. Esau was by marriage allied to this Seir; for he married his niece Adah of Meholath, ver. 2. yet the children of Esau chased away the Horites 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, Absalom, Abijah, for instance; and that Amalek, son of Molech the King of Tine, who rose up against his father, and poising himself of his kingdom, flew his Captains, polluted his wives, took the calf of Tine, and, after all, put out his fathers and brethren's eyes, like as Molech set himself before, had dealt with his own brother.

Ver. 43. These be the steps of Edom. By coupling divers kinds together, contrary to Lev. 19:19. Neither did the world, till then, want any perfect kind of creature; for the mule and the ass differ not, but only in degree. The Greeks call mules half-asses. See here (fifth one) the subterfuge of some men's natures, given to news, and strange inventions. So he that taught a Parson in Rome to repeat the Creed, every Article in order, and b. it self, diffinéty. 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? (Heidolph, he saw it, with wonderment.) And he as little, that enclosed Homer's Iliads written in a nut? which Cicero tells us, he saw with his eyes. These were tallsome toys, quae ne ignorantia nec aetate nec sciencia jactantur, as Socrates said of Sophistry. Hard are they to come by; but of no use or worth: like an olive, or date-fruit; hard to crack the one, or cleave the other: but nothing, or nothing worth ought, when crackt or clever, within either. This same foolish witwits Alexander wittily scoffed, when he gave a tidlow only a bulcl of peace, for his pains of throwing, every time, a peace upon a needles point, standing a pretty way off.

Ver. 51. Before there reigned any king, &c. Sicut herbæs ter- tiorum præcox habet vigorem, sed cito arreficit. Exaurientur im- pulsus, sed evanescent. They are set up on high, but on slippery places; Psal. 73: 7. advanced, as Haman; but to be brought down again, with a vengeance. This observation the Hebrews make upon this text. Whiles Edom tainteth and flourisheth, Israel groaneth under the servitude of Egypt. Iomp and prosperity, then, is no sure note of the true Church.

Ver. 40. Duky Timnah, duky Aleath. We had a Duke d'Al- ter lately in the Netherlands, Governour there for the Spaniards, infamous for his inhumanity. For he rolled some to death, flung them over the walls, and other, 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 Remiser desamir. The Hebrews think the Ramiser came of the Edomites. 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.

Ver. 44. These be the duky of Edom. As the Principality of Edom began with Dukes, and role to Kings; so it returneth to Dukes again, after the death of Hushai, in Mose his time, 1 Chron. 1:51. It is likely, (fifth an Interpreter,) that, upon the unkind dealing of that Hushai, in denying to let Israel pass throug 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 Flaminus complaining to the Emperor (by whom he had been employed,) of great wrong done him by the Duke of Saxony, received this answer: Have a little patience. Tus cansa est mediocri cana. So fact God to his abased: He reproved, you despight even Kings for their fakes; and accounts, that the whole world is not worthy of them, nay, not worthy one of them, how mean soever in regard of outwards; as Christ himself expounds that, Heb. 11:38.
CHAP. XXXVII.

Ver. 1. In the land of his fathers' sojournings.]

Ver. 2. These are the generations: That is, events, begotten of time, after he came to live with his father Isaac, who also went for Joseph, ver. 15, as Gen. 29. [With the sons of Bilhah, &c.] It is thought, that these sons of the handmaids, for the befouling of their birth, were more modell then the reft, and that Joseph therefore, out of his humility, forde himself with them. Probably it is, they were more untract and unte, and ill conditioned, (as fuch are, commonly,) whereof Joseph made complaint, and was therefore hated. Veritas edium pars. Truth is a good mistress; but he that follows her too closely at heels, may hap have his teeth struck out. An expeller ut Quintilianus amat; said he. Those that are awakened out of sleep, are usually uquet, ready to brawl with their bel friends. So here.

Ver. 3. Because he was the son of old age.] The Chaldee Paraphriff renders it morally. Because he was a wife son. In quo autem causa sapientia: such a one as Marcus was, of whom Nicophorus faith, that, for his prudence and gravity, while he was yet but a youth, he was named wisdom. The old stripling. Josephus faith, He was very like his mother, Rachel; and therefore his father so loved him. But Cynicofman faith, better, that it was for his vertuous life, and godly disposition. Goodness is lovely in any, much more in an own child. Ioan was the best beloved disciple, because bel conditioned. But otherwise, Cato, faith, Am hros, ne quo natura conjugis, paterna gratia dividit. Parents partiality, may breed hearts-burnings, Eph. 6. 4.

Ver. 4. They hated him.] There is a passion of hatred: This is a kind of avertthef, and stiling of the heart against a man, when one feeth him; so that he cannot away with him, nor speak to him, nor look courteously or peaceably upon him; but once ten- enance falls when he sees him, and he even turns away, and, by his good will, would have nothing to do with him. There is a habit of hatred: when the foul is foured with this levere, so fet in this alienation and estrangement, that it grows to with, and de- fire, and feck his hurt. And this is the one difference betwixt Hatred and Envy: whom men hate, they will harm; but sometimes mens gifts are envi'd, against whom no hurt is intended.

Ver. 5. And Joseph dreamed.] Of divine dreams to be regarded as Oracles, see the Notes on Chap. 20. ver. 3. [They hated him yet the more.] So the Jews did Isaac, for his parables: especially, when he spake of his exaltation.

Ver. 6. We were binding sheaves:] This was fulfilled, when they came to him for corn into Egypt. Here Joseph dreams of his advancement, but not of his imprisonment: So do many profefors, which therefore prove apostates.

Ver. 8. Shalt thou indeed reign over us? They rightly interpreted the dream, yet stubbornly rcift the revealed will of God. This leaves fin without a cloke, Job. 36. 22, as it did in the har- fess. They rightly interpreted that place in Alfabe, Matth. 2. 8, and yet, when Christ, to whom all their own figues did do well agree, came amongst them, they would by no means receive him; nay, they sent a maffage after him, saying, We will not have this man to reign over us.

Ver. 9. Behold the son, and the moon.] The father of the family should be as the sun, full of heavenly light, and illuminating all about him: The mother, as the moon, shining out in her husband's absence, and willing to him, when he is in place. The children, as stars of light, or rather, as a heaven full of stars, as one faith well of Joseph: Fuit Josephus viae clarae quoddam hic ejfimus virtutum stellarum exornatum. The people of God are called, the host of heaven, Dan. 8. 10: and are to shine as lamps, or rather, as those great lights of heaven, Phil. 2. 15.

Ver. 10. And his father rebuked him.] Either as not yet understanding the mystery, or distempering it. It is wisdom, at some time, and in some place, to pretend a dislike of another mans face, (as far as we may with truth,) for the preventing of envy. This, some think, was Jacob drift here. And therefore he draws an argument, ab impossibili & absurda; Shall thy dead mother rise and re-
reverence thee? A likely matter: and yet, as light as a Jacob made of it, (to decerate Joseph of the envie) he laid it to heart, ver. 11.

Ver. 11. And his brethren envied him.] Envie is a filthy fruit of the flesh, Gal. 5. 20. and the devil; who is called, cæscervus morum, March. 13. 20. and such widdom is said to be devilish, Jam. 3. 15. The Pharisees, envying our Saviour, did the devil's work, Joh. 8. So did Cain, the devil's patriarch, when he laid his cruel club on the innocent head of his brother Abel. And Saul, when ferized upon by the evil spirit, (more than 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 confute his wise. It fits also looking out at the windows of the eyes; and, as a Bafilison, blatest the object. Hence invideon to love with an evil eye: and naughty minde: And our English faith, to overlook a thing; that is, to bewitch it. This very looking upon others precelencies, whereby we are over-flusht, 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 enjoy 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 widdom, fear of God, (whose providence cutts us out our severall conditions and proportions) zeal for his glory, as lovers; humility, charity, (Love envies not, 1 Cor. 13. 4.) And to take heed of it, Rom. 12. 13. Envy and strife go coupled; they are brought in there by the brace: and it is our double togetherness. Likewise, of pride, and vainglorious, Phil. 2. 5. covetousness, Prov. 28. 22. logomachies, 1 Tim. 6. 4. sellicove, ignorance, &c. all which, make the soul sick of the feet, and pierce it self thorow with many forsores. For this sin killeth the filthy one, Job 5. 2. if it kill no other. Envy and murder go coupled, Rom. 1. Gal. 5. An hickth it is to it self; however, the same rust is iron, blasing 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 Raddab and Ablah 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 foule, David

Chap. 37. A Commentary upon Genesis.

David compares it to fire in billers of Juniper, which burns vehemently; and continues, they say, more years then one, Simul pecus et pluvia: expelit, pastor. 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.

Ver. 13. And he said unto him, Here am I.] Children obey your parents, (qui numine offigitur, faith Chrysostom. Our parents are wise, faith Another;) and Philo, for this maketh the fifth Commandament a part of the first table, for this is right, Eph. 6. 1. Blind Nature saw it to be so. For it is not fit (faith the Philosopher) to cross the gods, a mans own father, and his Tutor, or Teacher.

Ver. 14. Well with thy brethren, and well with the flock.] His first care is for the welfare of his children. Many a Leben is more inclementious of his flock, then of his family. It was better being Herods fiane, then his son, said Augustus. Hawks and Hounds are better tended and tutored in some great house, then children. Or if they be taught manners, and hand-like behaviour, that's all that's cared for. Big piety must be principally planted, where Gods blessing upon pietosity is expected: the promise whereof, is therefore specially annexed to the second Commandament.

Ver. 15. What seekest thou? This was not the Angel Gabriel, (as the Hebrews will have it:) but some courteous passanger, that thus offereth himself to wandring Joseph, and fets him in his way again. At Athens, there were publique curies appointed, in Corn. Nep. against such as theaved not those errours, that were out of the way. See the like, Destr. 27. 18. Brethren, faith St. James, (if any of you do err from the truth, and one convert him, Let him know that he saest a soul from death; yea, he pull him out of the fire of hell,) faith St. Jude: for they that err from Gods Commandaments, are cursed, Ex. 21. 1. Ver. 16. I seek my brethren.] He said not at Stichem, whether his father sent him, but midling 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; Apost. juris non fonte jure.

Ver. 17. He found them in Dothan.] That is, in deuction; so found our Saviour his loft sheep, in utter deuction, both of doctrine and manners: some four, or fewer, that looked for the consolation of Israel. A a

Ver. 18.
A Commentary upon Genesis. Chap. 37.

Ver. 18. They conspired against him] So did the husbandmen against Christ, Luke 20. 14. This is a heay... say they, &c. The word is by one rendered, They craftily conspired. The Greek hath it maliceavit: craft, and cruelty, go usually together in the Churches adversaries. The Devil lends them his seven heads to plot, and his ten horns, to path poor Joseph, that dreads no danger.

Ver. 19. Behold this dreamer...] This Captain-dreamer, or this architect of dreams. A cruel plotter, and withal, a cruel calumniator, Envier, so it may gall, or kill. cares not how true or false it be, that it eluded: 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 us Saviour, this fellow. And the Jews fought him at the feast, and said, Where is He? they could not find in their hearts to lay, Where is it? so shall we ask not for David, but for the soul of Jesus, by way of contempt. Christ tells his Disciples, that men shall, in hatred of them call out their names for evil, for his sake, Luke 6. 22. Their persons should be proscrib'd, and their names expunged, as unworthy to breathe on the common air. That like as we give names to new-born-babies: so when we cannot afford to mention a man's name, we flout him out of the world: Namie Christianorum deleta, et Remp. exercantur. So those bloody tyrants of the primitive times, founded the triumph before-hand, and engraved the victory they never got, upon Pillars of Marble; Ubiquitique inuentor omnium Calumniatorum, fuit Index expurgatorius. After Stephen, the Martyrs death, his adversaries commanded it to be cried, that none should make any more mention of him, under pain of heretic. So in Queen Almaine days, one Topk hunged for felony, for defying the Pope, was, after his death, lisplended and excommunicated; and first 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, Matt. 5. 47.

Ver. 20. And we will say] So they confabulate, to cover their murder with a lie. One 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 bottom.

Ver. 21. And he delivered him out of their hands] Joseph relates his Arguments whereby he prevailed with them: As 1. That God would surely free them. 2. Their father would extremely grieve at it. 1. That Joseph was but a child, and their brother. 2. That they would bring upon themselves the guilt of innocent blood, &c. It was happy they heartened to him. God would have it so: And he will ever have one Renem 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 defined our Saviour to death, John 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, Jer. 26. 24.

Ver. 22. Shed no blood.] Every drop of it hath a tongue of cruelty for vengeance. Well might E. James say, that if God did leave him to kill a man, he would think God did not love him. David, God's darling, falling into that crimson sin, carried the bruise of that fall with him to his grave, Woe to those Judas, that blaspheme his Reden. Though they sin, even their sins and their cruelty, and this while the were doing. Joseph used many intreaties for himself, but they would not hear him, Gen. 42. 21. Renen also pleaded hard for the child, but all to no purpose, Gen. 42. 22. their tender mercies were cruelties.

Ver. 24. They cast him into a pit.] Where they meant he should pine and perish with hunger, which is a more cruel death, than to dye by the sword. Lam. 4. 8. Thus dyed David by the command of Abimelech, the king of the Philistines: meat being denied him, he had eaten the filthiness of his bed. I have heard of a certain Bishop (Faith Abillion) who having call ten men into a dungeon for their religion, kept them there so long without manner of meat, that they devoured one another.

Ver. 25. And they hate down to eat.] To weep for their wickedness, they should have sat down rather. But the Devil had drawn a hard hoose over their hearts, that either they felt no remorse of what they had done, for present; or else, they fought to save themselves of it, by eating, and merry-making. They drank wine in bowles: but no man was for the affection of Joseph. Nay, perhaps, they had too tyr'd themselves with making away.

A 2 2 away

Amos 6. 1.
away their brother, that they were even spent again, and stood in need of some refreshment. 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, Is. 28. & 31. 6. All things cooperate for good to them that love God, Rom. 8. 28.

Ver. 25. What profit is it, &c. Cai bow'd, said that old Judge in Rome. This is a song that mott men will listen to. As the Saffrons in Saract, delighted with the moccas of an excellent Harper, ran all away, when once they heard the Marked-bell ring, some a deaf old man, that could take little delight in the Harpers ditties. But it were to be wish'd, that whenever we are tempted to sin, we would ask our fellvess this question, What profit is it? &c.

Ver. 26. For he is your brother, and our flesh. This consideration should be, as the Apostle call'd Abraham, to lay our hand from striking another; 1: If he is our brother, in respect of God, have we not all one father? hath not one God created us? Mal. 3. 16. Next, that he is our flesh, in regard of our first parents, Prov. 1. 18. 19. Esth. 8. 7.

Ver. 27. For twenty pieces of silver. A goodly price; not all our price of a slave, Exod. 21. 32. Fice they sold the just one for silver, and the poor for a pair of shoes, Amos 3. 6. The Hebrews tell us, that of those twenty shekels, every of the ten brethren had two to buy shoes for their feet. 1: 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 Princess in all lands. Phil. 4. Kings in righteousness, though somewhat obscure ones, as Methuselah, Num. 7. They are called the world, John 3. 16. every creature, Mark 16. 15. All things, Col. 1. 20. God's portion, Deut. 32. 9. the dearly beloved of his soul. Jer. 1. 27. a royal Diadem in the hand of Jehovah, Esth. 6. 23. This the crown on the dunghill, the Medinini joick-worms take no notice of. They could see no cominins in Christ, (though the fairest of ten thousand) nothing more then a desppicable 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, objects in the worlds eye; their glory is within; their life is hid; they are great heirs, but as yet in their non-age.

Chap. 37.

non-age; Kings, but in a strange country, heads distrain'd to the disdern; but this the world knows not. 1. John 3. 1. Let it suffice us, that God, and all that can spiritually discern, know it; and so shall others: as Joseph's brethren did him, in his bravery. For when Christ, our life, shall appear, we shall appear with him in glory.

Ver. 30. The child is not, and I. What up! &c. In an old Manuscript, I met with these words thus perversely rendered: Hen quid agas! perito puor ile, puor puor ile: 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.

Ver. 31. Know now whether this be thy son. &c. One Philip, Bishop of Beverley 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 Ecclesiastical person, &c. The King sent to the Pope, the armour he was taken in, with these words engrav'd thereon, Know whether this be thy son, or not. Which the Pope view'd. Hey, Geographers, it was rather the coat of a son of Men, than a son of Pag. 108. the Church; and so had the King use his pleasure.

Ver. 32. It is my son. &c. The Lord may well say as much of hypocrites. Their outward form of godliness is the gird of my sons and daughters, but some evil spirit hath devoured them, who use it only in hypocrisy. They are fair profectors, but foul sinners. And when the filthy sinner goes dammed to hell, what shall become of the zealous profector? As the Churl said to the Bishop of Cullen, playing in the Church like a Bifp; & but as he was a Duke, going guarded like a tyrant; Whither think'ft thou the Bishop shall go, when the Duke shall be dammed?

Ver. 33. Assured for his son many years. Porcillus est pecurianum 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 endi'd down, or gathered off the tree. We should learn to bury children and friends, whilst yet alive; by acting their death to our selves aforesaid.

Ver. 34. And all his sons, &c. Oh faces hatcht with impudence! Oh hearts heven out of a rock! Could they caufe his wo, and then comfort him? Miserable comforters were they all; such
A Commentary upon Genesis. Chap. 38.

of ten years old. This he relateth as most simple, and takes God to witness, that he knew it to be so.

Verf. 6. And Indish took a wife for Er. When he was but 14 years of age (as appears by the chronology) seven years after the telling of Joseph, and here it is well observed that though Indish took a wife without his fathers consent, yet he will not have her to do so.

Verf. 7. Wicked in the sight of the Lord. A Sabbath, say the Jews, since Hebrews, but this is hard to say. As an evil doer, he was soon taken off in an instant of cut off, Psal. 37. 9. God would not have such to be his Son Chrius to be a progenitor. Too wicked he was to live: you may know him to be a Canaanite. 

Verf. 8. And Indish gave unto Ocan. At fourteen years of age he was married. For from the birth of Indish, to their going down to Egypt, were but 43 years. And yet before that, Perc. had Heze., and Hamul, being married about the fourteenth year of his age; which was, doubtless, too soon. Childbirth is counted and called the flower of age, 1 Cor. 7. 36. And so long the Apothele would have marriage forbidden. Whilest 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 hell harbinger, faith One.

Verf. 9. When he went into his brothers wife. God, for the respect he bears to his own Institution of marriage, is pleased to bear with, and not to impute many frailties, follies, vanities, wickednes thes that are found between man and wife. Howbeit, Intemperance, there is required of such an holy care and confidence, to preserve between themselves, by a constant fidelity, the marriage-bed undivided; taking heed of an immoderate, or intemperate use of it: which by Divines, both Ancient and Modern, is esteemed no better then plain adultery is for God. Qui cum non sing, qua est cum aliae concubintia, adhereret, faith that Heazen; Onans sin here was self-pollution, aggravated much, by his envy that moved him to it, expressed in these words, tu should give seed to your beasts. And the more impious was this sin, as he fell more into it; because it should have served for the propagation of the Mcflish; Therefore the Lord thw him. Also, because he was not warned by his brothers punishment.

Verf. 10. Wherefore be strew him. God off punished the abode of the marriage-bed, either with untimely death. (It was well said of One, that it must be interfered not for those that are already born, but

of Aged, 166.
but for those that shall be born (b) or else with no children, misc. shapen children, ideots, or prodigiously wicked children, &c. Covet. Let this consideration be as the Angel floundering with a drawn sword over Balaam's shoulders.

Ver. 11. Left swaddling-clothes he die elfs. &c.] Judah lays the fault all on her, whereas it was in his sons. Saron, on the other side, blamed her self only for barrenness, Gen. 16. 2. Judge not, that ye be not judged; but if we judge ourselves, 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 child to the presence of the good Ghober.

Ver. 12. The daughter of Shuah, &c.] This was Jaha, in God. upon Judah, for his fraudulent dealing with Jemar; whom he neither married to his son Shelah, but suffered to be married to another, Sin is oft punished in kind.

Ver. 13. To feed his sheep.] And so to put by his bowery, as Jonathan did his anger, by going into the field to shoot. At shepe-farming they had feasts, 1 Sam. 15. 8. 11.

Ver. 14. Covered her with a veil.] As they that do evil, thinke the light. She was going about a deed of darkness. [For the sun that she was grown] She ran into this field, partly for revenge, and partly for flight. 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 Judith, Haman, &c.

Ver. 15. He thought her to be a harlot.] Because she fain in an open place flieth, In Ennaith, Sait Ammon, where there is liberty of looking every way: the guilt and garr of harlots, Prov. 7. 12. and 9. 14. Ezek. 16. 34. 15. Next, the face covered: Whores were not altogether to shameless, then as now: they thin not to be seen, with bold and bare faces, breasts, and wrists. Such a fight may from enflame a Judah; nay, occasion a Job to break his covenant, Job 31. 2. The two-sith sheeweth, 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 Sis. 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.

Ver. 16. Let me come in unto thee.] This is recorded. 1. To cut the comb of those Judah, that glory so much of their pedigree, and name of Judah. How could they say, We be not born of fornication? Job 8. 41. 2. To hide 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 should be born, not only 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 embalmed, so neither was he disfigured 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 only are mentioned in his Genealogie; Rahab the harlot, Bathsheba Manah, the adulteress, and this inexclicable Tamar; to shew his readiness to receive the most notorious offenders, that come unto him with bleeding and believing hearts, 2 Tim. 1. 15.

Ver. 17. With them give we.] The love of money breeds nois. 1 Tim. 6. 9. some lufts. Harlots are Xerapha posthumus, as Plautus hath it.

Ver. 18. And he gave to her, and came in unto her.] He gave her whatsoever he defiled; as the manner of such men is: and although he committeth incest ignorantly, yet not through ignorance, but through heat of lust; which is brutish and boisterous, burning as an oven: whence the Greeks have named it: and Plato compares it to a head strong horse.

Ver. 19. By the hand of his friend.] He borroweth. Tie upon such Adulterers. Such cote-carriers as this, (faith One) be good mockers, to scourge an hot oven withal. Such another was Xeraphisa to Xeraphim, Ammon. How much better that Heathen, that answered, Ammon, This is my friend, my companion. Ammon. Xeraphis, &c.

Ver. 20. 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 gems whoreshippers of Phrius; (this is thought to be Baal-Pesor) and Paimas at Athens; where the maids, in honour of their goddesses, prostituted their chastity to all that would, once a year. So in their Super- scrojis, and Bacchis, &c.; by which all were licensed for like reason. Of such unclean persons, even by God's houfe, we read, 2 Kings 3. 8. and of such as sacrificed with harlots, Hosea 4. 14, who brought their hire for a vow; called there-
fore, the price of a false branch, Deut. 23:17, 18. Vulg. Propositiones: [There was no branch in this place.] Few places can fix 50. Every house in Egypt had a dead corpse in it; yet so many houses here have such, as living in pleasure, are dead while they live, 1 Tim. 5:6. Of this fact was that Ador, a Skinner's daughter in Normandy, whose nembles were in her dance, made Duke Robert enamoured, &c. On her, he began our William the Conqueror. In spite to whom, and disgrace to his mother, the English called all whores Harlot, but who can read, without declamation, that in Rome a Jewess may not be admitted into the courts, unless she will be first baptized? as Ephesians, an honest Papist, complaineth.

Ver. 25. Left we be shamed.] His care was more to hun

shame, than sin. How much better that Hecathen. I Peter, a enthusiast, effer deae, &c. This we should be fully persuaded of, faith, that, although we could conceal the matter from all, both gods and men, yet we should do nothing covertly, nothing unjustly, nothing against charity, or common honesty. Though I were sure, (for 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 futility that is in fin, I would not commit it.

Plate condemneth the Poets, for saying, that it were no matter though men did commit sin, so they could hide it. Sir John Faux. Some part of them are false inventions.

In the Office.

If a man repent,

not ignorantly,

but through grace,

let a man come

in the name of our Lord Jesus Christ.

Turner on

Ephesians,

with the
text.

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and the time is expressed, which is One thousand two hundred ninety years, after the ceasing of the daily sacrifices, and the setting up of the abomination of desolation, which is conceived to be in Julian's time; who did set up 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 A.D. 360; to which if you add 1290 years, it will pitch this calculation upon the year, 1650. Before this Babylon must fall down, &c.

CHAP. XXXIX.

Ver. 1. And Potipher an officer of Pharaoh's]

S. Here a sweet providence, that Joseph should fall into such hands. Potipher was Provost-Martial, keeper of the King's prisoners. And what could Joseph have wished better than this, that he should be put into that prison, where he might, by interpreting the Butlers dream, come to so great preferment? Clemens, in his 49. Hom. on the Eucharist, faith; we must not once doubt of the Divine providence, though we presently perceive not the cause, and reasons of many passages. And this he sweetly sets forth by apt similitudes drawn from the works of Painters, Painters, be, bees, spiders, swallow, &c. Surely, as a man, by a chain made up of divers links, some of gold, others of silver, some of lead, 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-incideney 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.

Ver. 2. And the Lord was with Joseph, and he, &c. The Lord also is with you, while I 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 fall out otherwise, it is, because God will have godliness admired for it. If ungodly men prosper, it is, that evil may fall them, Prov. 1. 32. and that they may perish for ever, Psal. 37. 28. Mareius Zacharias Pop. etebus pro Ecclesiis Suntis & Apost. &c.

CHAP. 39. A Commentary upon GENESIS.

Ver. 3. And his Master saw: Though he knew not God, yet he acknowledged that God was the giver of prosperity, and that piety pleased him. This ran into his senator, but wrought not kindly upon his heart.

Ver. 4. And Joseph found grace in his sight.] This also was of God, who fashions men's opinions; and therefore Paul, though he went to carry arms, (and such are commonly welcome) yet prays that his service may be accepted of the Saints. [And Rom. 15. 14. 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.

Ver. 5. The Lord blest the Egyptian.] There's nothing lost, by any love men flew to the Saints. God is not unfaithful to forget it, nor unmindful to reward it.

Ver. 6. And be known not ought he had, &c.] Some expound this of Joseph, 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: Potipher took what was provided for him, and cared for no more. This is a few hours, circumstances of the servant in the house. [And Joseph was a goodly person.] But nothing so goodly on the out-side, as on the in-side. His brethren had to curse quasim faciremque frigem him of his coat, but could not disrobe him of his graces. Still frictus certum. He retained his piety and fear of God, his integrity and faithfulness toward his master, his chaste and modesty toward his mistress, his spiritual prudence and watchfulness over himself. How stoutly did he reflect the Devil, deprive the world, fly to the fleth? Many of these sloth 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. 

Ver. 7. After these things.] After he had been ten or eleven years in that house; so long he was false. Yet at length set upon. Learn we always to hand upon our guard; to do, as it is reported of the bird Cerecaro, that she is so well practised to expel the Hawk to grapple with her, that even, when the fluttereth her eye, the

Epistles, as one of the chapter sentences, and urgth it upon those to whom he wrote, 2 Pet. 3, 15.

Ver. 7. Neither hath he kept any thing back from me, but they
As the beams of the Sun shining upon fire, doth discourage the burning of that; so thou the shining of God's mercies, or man's favours on us, quench and quell both and licentiousness in us.

Because thou art his wife, in the primitive Ecclesiastes. Christ's name, majestical, inter the meekness of our, and scepter is more, and censer, that is, censer in the hand, faith Terinian. Community of wives is a monster in us.

Religion. [How then can I do this great wickedness, &c.]. So he calls it, not a trick of youth, a light offence, a precedent, but wickedness, and great wickedness. Abhorred be that Religion of Rome, that licensteth it; nothing better herein, than that of the Turks, whose Aicharmas tells us, that God did not give men lusts and appetites to be gratified, but enjoyed; as made for the good of man, and not for his torment, wherein his Creature delights not.

[And sin against God]. Who makes the marriage-covenant; and keepeth the bonds, Prov. 4, 18. Thus David, 1 Sam. 31, 4. Against thee, thou only hast I feared, &c. The treachery was against Uriah, but the transgression against God; who only can remove the guilt, remit the punishment. And here, though the iron entred into Joseph's soul, sin could not; because it was fraught with God's fear. He had fet Od at his right hand, with David, and therefore was not moved by the enormous impudence of his wanton ministers. Satan knokkt of at that door, but there was none within to answer, or open. He toucht not, but spon tetter. Joseph in Egypt, like a pearst in a puddle, keepst his vertue still, wherever she came.

Ver. 10. And it came to pass, as the scape, &c. A violent temptation提炼ed with blood and vanquished; and that by the force of the fear of God, that powerful grace, where it may bear sway, Alexander, Sceps, Togeay, tempted with the exultations and variety of choyzel beauty, foolish that they saw: Not for conscience sake, or fear of God, whom they knew not, but left thereby they should rup the current of their victories, and obser the glory of their remembrance. What but what! Euphrasian? As it is the greatest pleasure to have overcome pleasure, so there is no such victory, as that is gotten over a man lusts. Thus none but a Joseph Xavier, God, can do. For the fear of the Lord is pure, faith David, Phil 3, 19, 21. It is to hate evil, not forbeit only, faith

And, five painful lusts. Not abstain from them only, but fly to Tim. 5, 21, them, as ye would do a flying Serpent. These are God's commandments: and they are to be kept as the fight of the eye, Prov. 7, 2. Numb. 7. The Xactitude might not only, not drink wine, but taste a

faith Solomon; and he influenced in inward evils, as pride, arrogan-
cy, &c. to unshin thoughts, lulful longings, and hangings after
strange fells. The fear of God purgeth upon, and repent-
feth; not suffering a man to sin though he could do it cooly and
coherent, that the world should be never the wiser. Loc., this is
Chastity: And it differs herein from Contency (which is the
belt we can lay for those Heathens aforementioned.) The Conti-
nent person restrains the outward act of uncleanness; either for love
of prudence, or fear of punishment, but not without grief; for in-
wardly he is fled with boiling lust. Whereas the chaste man,
likewise St. Paul (virgin, 1 Cor. 7, 4.) is holy, both in body and in
spirit; and this with delight, out of fear of God, and love of ver-
tue. Now if upon such a ground, we can refute profered plea-

sures, and preferences; resolving rather to lay in the dust with
Joseph, then to richly wicked priciplets; the trial is as found, as if
we had induced the tortures of the rack, Heb. 11. [As the joke
to Joseph day by day.] Satan will not be paid with a little, nor fit
down by a light repulse. A man must give him a peremptory de-
nial again and again, as our Saviour did; and yet the tempter de-
 parted not, but for a reason. He is called Beelzebub, that is the
Master-fyce, because he is impudent as a fyce, and soon returns to
the bait, from which he was beaten. He will be egging us again
and again, and try every way to overtop us.

Mr. Parke.

Many times he tempts by extremities; as he did Mr. John Knos, on
his deathbed; first, to despair, by setting before him his sins; and
(when foiled 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 Joseph; he first set
upon him on the left hand, when he told him for a flave. And
when this prevailed not, he sets here a Dallah to tickle him on the
right side, and to trye him with the green witches of youthful plea-
sures. Sedibus sacerdotis; but he hold his labour. Joseph was tem-
pore ismn; famous for all the four cardinal virtues, as ever any were.

See here in this one temptation, his fortitude, justice, temperance &
prudence; in that he thuns the occasion: for (he would not only,
not lie with her, but not be with her, faith 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 fly by her, or to be with her]

Keep thee far from an evil matter, faith Mosi. Come not nigh the
door of the harlots lusts, faith Solomon. Flee fornication, faith Paul.
And,

his followers Galileans. The Ariants called the true Christians Arimathians. Atonists, Hymnophors, &c. And at this day, the most honourable name of Christian is, in Italy, and at Rome, the name of reproach; and usually shrouded to signify a fool, or a dolt.

Ver. 15. And it came to pass, &c. How many innocents, in all ages, have perished by false accusations! Here, this venomous, accursed her husband of false slanders; her servant of slanders; which the first attesteth, secondly confirmeth, by producing his garments in her hands. Thus accuseth the brethren, &c. As he did the malicious hens, to traduce and denigrate the pure primitive Christians, so here, too, he knew, white men blue; ruddy then rubies; their polishing was of Sapphires, Lam. 4:7, Teratolium, &c. as to men murderers, man-eaters, adulterers, Church-robers, traitors, &c. Which left, Lipsius calls Unicum criminum eadem, qui criminis vacat. So the Waldenses were falsely accused of Manichæism, and Catharism, and thereupon a Cruelty was published against them, as common enemies. So, a little after the massacre of Paris, it was given out by the French Papists, that the Protestants in their conventicles plotted treason, &c. as villany, &c. And after the massacre, there was a new flame; Cond. Eii. in the forepart whereof, together with the Kings picture, was 61, 143. Quod quoniam shall not spread, &c. &c. Or. Pax iustitiae profeta was accusato ratus justitiam. Thrice that a dog, male the world believes, &c. He was mad thall; so the enemies of the Church, all the more; French produced her to the world, and then perfected her; first pulled off her verb. wrote, and then wounded her, Cant. 5:6.

Ver. 17. And she [spoke unto him, &c.] Here the adulteress knouteth for the precious life, Prov. 6:26. Her bill (as Ammon) turned into extram hatred. This is full the costume of a Curtifan.

Aunt to another aunt, not to capitulate with. Manuans, &c. Heathens tell us the like of their Ho¯polilae; when Phœbus his step-mother could not win him to her will this way, the deceased him to his father Tithonus, as if he had attempted her chastity; whereupon he was forced to fly his country. Likewise of Bellerophon, a young Prince; with whose beauty Stilbæus, Queen of Arges, being taken, solicited him to lose thee with her: which when he refused, she accused him to her husband, that he would have Ovid. Mezent, ravished her. This he believing, sent him with letters to Lobates; King of Lydia, to make him away; Lobates put him upon many despair.

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1. Had they offended their Lord, the King of Egypt.

Ver. 1. Pleasure; he founds, a much-school, for. Hebr. af. & Mon. after he was put in prison, had better health, and before; and found great favour with his keeper, and found him to go whither he would, upon his promiseth return, by such an hour, to his prison again.

CHAP. XI.

Ver. 1. Had they offended their Lord, the King of Egypt.

V hat their offence was, is not expressed. The Hebrews say, Pharaoh found a fly in his cup, and a little gravel in his bread, and therefore imprisoned these two great Others. But this had been, to kill a fly (as one says) upon a man's forehead with a great hilt. Some think they attempted the chalni of Pharaoh's daughters, such a thing as this, made Augustus so angry against Ovid. But more likely it was, for wicked conspiracies; such as that of Tibullus and Terence, Ep. 4. The present government is, for most part, always greedy; to some discontented Thucyd. 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 last said of Dionysius. Dionysius. Not what said Alcibiades, that renowned King, to this, in a speech to his; to the Popes Embaffador? He professed, that he did not so much wonder at his Courtiers ingratitude to him, who had raised from them of mean to great cattle; as at his own to God, whom by every in we seek to depose, nay to murder: for Pecunia off Dividuum, fom. 1. 30. with 1 Joh. 3. 15.

Ver. 3. And Pharaoh was wrathful: To that had been enough to have broken their hearts; as a drown from Augustus, did Cornelius Gallus; and another from Queen Elizabeth, did Lord Camd. Eliz. Chancellour Buckon.

Ver. 5. And he put them in ward. See the slippery eftate of Countriers; to day in favour, to morrow in dilgrace; as Haman, Seyanus, whom the same Senators conducted to the prison, who had
had accompanied him to the Senate. They which sacrificed unto him, as to their god, which knew down to adore him, now scoffed at him, seeing him drag'd from the Temple to the goal, from spear and scimitar, to extream ignominy. His greatest friends were most passionate against him, &c. they would not once look at him; as men look not after Sun-dials, longer than the Sun shines upon them. [The place where Joseph was bound] Here was a wheel within a wheel; v. ch. 3. a sweet providence; that these obnoxious Outiers should be sent to Joseph's prison.

Ver. 4. And the Captain of the guard, &c.] This was Potiphar; probably who by this time, saw his own error, and Joseph's innocence: yet kept him still in prison, perhaps to save his wives honorably. Truth is the daughter of Time; it will not always hide. Splendor cum officinaria, visere cum oppressirae. Hence no pacis templum in medias voces cruciavit olim Roman, hic Peristasis fanum in suis orbibus olim colonorum Aegypt.

Ver. 5. And they dreamed, &c.] Of dreams natural, and supernatural, see the Notes on Chap. 19. ver. 9.

Ver. 6. And we beheld they were sad.] Or, angry; and yet knew not how to help themselves. But carnal men differ their passions, as horses do their choice, by chewing on the bit. Pope: Bona facta being clapt up prisoner by Cardinal Curzanos, core his own flesh with his own teeth, and dyed ravine. By contrast, the great Turk, could not be pacified in three days, after he was taken by Tamberlane; but, as a desperate man, still fought after death, and called for it. Pierre melus, morte nefastis, as it is said of that Bishop of Salisbury, prisoner in King Stephen's days.

Ver. 7. And he asked Pharaoh's officers, &c.] Vincula qui finit, dedit iucundum cultris. Joseph renders heart soon esteem toward them, upon the sight of their frankness; and unasked, he offers himself to them; as our Saviour did to the widow of Naim, and to those two doubting Disciples, Luke 24. 17. S. Cyril's compassion is remarkable: Sicut ingenti placuit munus capta, maris & terrae sonens indigente: recipio: sicut plagiosum plagas, inploratique deflex, &c. I weep with thee that weep, and am like-affected, as if afflicted.

Ver. 8. And there is no Interpreter.] The superfluous Egyptians did curiously observe their dreams; and commonly repaired to the fourth-layers for an interpretation, Gen. 41. 8. Joseph calleth these Idolaters from their superfluous vanities, to the living God; as Esau did those of his time. Chap. 5. 20. and Daniel those of his, Chap. 2. 28. & 5. 18. He had confounded with God by prayer, and with the Scripture, which revealed sufficient direction to him, Ezek. 33. 1, to 12. and 21, soon dispatched the interpretation of Nebuchadnezzar's dream, Dan. 4. 10. So Joseph here; heifter troubles in evil day, even unto bonds; but the word of God is not; Tim. 2. 19. bound.

Ver. 9. Beloved, a vine was before me.] God, of his infinite grace and wide scope, gives men such signs, so excellently answer and agree to the thing thereby signified. Those two Sacraments of the New Testament for instance: with which the Greek Fathers (in the Apollinaris, &c.) call avowas, signs and symbols of better things, signified and sealed up thereby to the Receiver. The Lord (faith Venerable Bede) knowing well the vanity of our natures prone to idolatry, hath appointed us two Sacraments only, and those consisting of so many simple signs, and rites. For signs, he gave us water, bread and wine. The rites are no more than to sprinkle, eat, drink, (things of most common use) and a very little,常务 of too little of these; that men may not too much dose on the elements. For external acts in the Sacrament: but he who wholly raised up to the holy, in similar mystery, and by faith mount up to Christ thereby set forth and exalted; and fetching him down, as were, that we may feed on most, &c. him. Hence the outward sign is no further used, then may face to mind us of the inward grace. The Minister also lifts up the people, to look higher than what they see, with Sursum corda, Lift up your hearts. A thing in use among the Primitive Chaldee, &c. Revisions.

Ver. 10. The three branches are three days.] That is, they signify three days. So Chap. 41. 5. The heavens are seven years. So, this is my body; that is, this signifieth my body, faith Zwinglius, after Augustine and Ambrose. Or, this is the sign of the gathering of my body, faith Calvin; after Augustine and Tertullian; sense, &c.; whatsoever Bellerin and Flaminus, past to the contrary. It is in them, &c. As one ordinary Aetymology, whereby the name of a thing signified, is given to the sign, for the analogy that is between them, and for the certainty of signification: Honore et Signo have the like, i.e. In a sense. As for those Christians that eat their God, let my soul be with them. Vosque, &c. the Philosophers, rather than with them, faith Oecumen. &c. [Signification, form, meaning, &c.] Aetymology: When it was objected to Nicea; Westerns, or paganists, goods both dam. when the scripture.
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. Harpsfield hereupon, was forced to confess, that Christ's feeling was broken, and his intimation changed from that he left it; but he said, they had power so to do.

Ver. 13. _In thirty days_ Joseph forewove 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 far from staying two years longer; till the time that God's Word came: _the word of the Lord tryed him_; by trying; as in a fire, his faith and patience in afflictions.

Ver. 14. _But think on me, &c._ Liberty is sweet, and should be fought by all lawful means, 1 Cor. 7. 21. The Jews enquire: _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 truth too much to this man, and be over-hasty to let God's time, and no other; and so might be justly crossed of his expectation. It is hard and happy for us to be the means, as not to trust to them; and so to wait God's good leisure, as not to limit the holy One of Israel. We treat a skillful workman to go his own way to work, and to take his own time. Shall we not do as much for God? He often goes by a way himself, and gives a blessing to those times and means, whereof we depair.

Ver. 15. _For indeed I was fallen away._ Joseph inveighs not against his brethren that he may clear himself; but hideth their in-famy, with the mantle of charity: which is large enough to cover a multitude of sins. It is a fault to speak of others men 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 we were delivered from them, till the sins of the Amaries were become full. But God's promises are good free-hold. Jacob deplored of this land on his death-bed; though least matter 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 Apologists.

Chap. 49. **A Commentary upon Genesis.**

Apologetis. 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 Pro-fessors 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 whereof, One writes boldly;


Ver. 16. _When the chief Baker saw._ So when hypocrites hear good to be spoken in the word to God's children, they also listen, and suffer 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 makes to honour. But when they must prudently, or bear the crofts, they depart sad; and Christ may keep his heaven to himself; if it be to be had on no other conditions.

Ver. 17. _And the birds did eat them._ He feeth not that he did any thing, but suffereth only. He heareth therefore an unpleasing interpretation, faith Paracels.

Ver. 18. _And Joseph answered, &c._ It is probable, he used some preface to this sad destiny he teaches him; as _Pilis_ brings him in saying, _I would thou hadst not dreamt such a dream; or as Dei._ Out of the land of the Hebrews. 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. Gen. 1. 10.

Ver. 19. _And shall hang thee on a tree._ This was cold comfort to the Baker: so shall the last judgment be to the ungodly; when the Saints, as the Butler, shall live upon 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 could.
could with? Had the Baker begun, the Butler would have been
disheartened, and hindered perhaps, from declaring his dream. And
then, where had Jophid’s hopes been of deliverance by the Butler?
How could he have had that opportunity of setting forth his inno-
cence, and requesting the Butler’s favor, and good word to ‘Phar-
aah, for his freedom? See how all things work together for good
to them that love God.

The birds shall eat the flesh: Those that were hanged, among the
jews, were taken down, Deut. 21. 23. Not so among the Gentiles.
A fore judgment of God threatened, in a special manner, in the
quarter that despised parents, Prov. 10. 17, and fulfilled in
Absalom. Ahphon Morde forane, penitus absque obi. Greifer
the Japhiru, to shew his wit, calls that tree, a crofs; and makes it
a manifest figure of the crofs of Christ. Sed mirum & delirium
figurativa crucis fabrum! Our Lord indeed dyed upon the crofs,
and that with a curse. But that Absalom shou’d, in that behalf,
be a type of him, is a new Jothinatical invention. Some say, that
in honour of Christ crucified, Consecro the Great abolished that
kind of death, throughout the Empire.

Ver. 20. Which was Pharaoh’s birth-day.] An ancient and com-
mandable custom, to keep banquets on birth-days; in honour
of God, our Sustainer, for his mercy in our creation, education,
and preservation, &c.

Ver. 21. So he hanged the chief Baker.] God’s menaces, as well
as promises, will have their accomplishment. Vengeance is in
readiness for the rebellious, 2 Cor. 10. 6. Every whit as ready in
God’s hand, as in the Ministers mouth.

Ver. 22. Then did not the chief Baker.] Too many such But-
lers, that forget poor Jophid. What cares Nebal though David
dye at his door, so he may eat the fat, and drink the ewes, &c?
The Heathen picture of their graces, young and free, two looking
towards you, and one from you, bids check to all ungrateful per-
fons.

CHAP.

CHAP. XLI.

Ver. 1. At the end of two full years]

After the Butler was restored; by whose intercession, Jophid
hoped to have been presently delivered, but was falsely decei-
ved. So are all such to be, as depend upon living men, (never
too true to them that trust in them) or deceived Saints to intercede for
them to God, Deut. O. Me pro infulis tuae clementia digniter,
& in pefforum Divi Kiliani intercessione, Amplitudinem team con-
tra fidem & Ecclefia hostes tueri fuisse, & severe suaviter, fide
Ezechii, in a certain Epistle to a Popish Bishop. Such a prayer
begs nothing but a denial, with a curse to boot.

Ver. 2. There came up out of the river.] Nile: which, by
over-flowing, fatteneth the Plain of Egypt, filling it with fruits; Merene,
and so filleth the seven years of plenty. So far as this
river wasteth, is a black mould so fruitful; as they do but throw
Blume’s voyage, in the feed, and have four rich harvests, in less then four months.

Ver. 3. Seven other kinds came out of the river.] Thefe, by their
leannes, polluted drought and death, though they came up out
of Nile alfo. This River, when it overflows unto twelve cubits
height only, causeth famine; when to thirteenth, scarcity ywien to
fourteenth, dearth beginns; when to fifteenth, afluence; when to sixteen,
abundance, as Pliny tells us. The generall increaf ever known,
was of 18 cubits, under Claudius: (we read of a general famine Suftet in Clau-
in his days, Eft. 11. 1. 28. mentioned also by Suetonius, and Jos.
ephus. Antiqu. Lib. 10. c. 4.) The fmalleft, of five cubits; in the history of the Pharon-
sian Wars. Such a thing might fall out now, to cause this fore
fambe. Or the river, for their fins, might be dryed up, as God
threateneth them, Ezek. 29. 9. 10. 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, faith Sermens; as at ano-
ther time it overflowed non, for nine years together, faith Cuitimo-
clus; and after him, Ovid. How can it be for God, to flave us all,
by denying us few harvests? In case of famine, let us inquire
fatuos, sauf, the supernatural caufe; as David did, 2 Sam. 21. 1. when he enquires
knew the natural caufe to be the drought.
A Commentary upon Genesis. Chap. 41.

Ver. 6. Didst thou see the vision, &c.? In famine is not only outward want, but a greedy dog-like appetite within, that an ordinary meal sufficeth not. [Ez. 9: 20.] But men are ready to eat one another: as they did at Pompey’s in the Peloponnesian War; at Zizis, when it was besieged by Amilcar, the Father of Hannibal; at Jerusalem, when it was beleaguered by Vespasian; at Tunis, in the African War, when the soldiers were in want; that is, every tenth man was cut in pieces and devoured. Such a famine there was at Rome in the days of Neron the Emperor, that they were ready to eat one another: and this was heard in the place of publick meeting. The ancient historians relate the history of his imprisonment, that he takes all the blame thereof to himself; and gives Phoebus the full commendation of his judges 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 more for his goodness;) but somewhat more, and more for himself, than any good affection in the innocent prisoner; whom he calls a young man, a bond-man, and Hebrew; in whose behalf he neither adviced, nor entreated that he may be set free. So very little it is, that Joseph oweth to this Pharaoh. And feth, for all that, that every man seeking to serve his own aim and ends; but little minding the good of others, further serve the interests of their own.

Ver. 7. And dreamed he second time: Divine dreams use to be repeated, and to take deep impression, as this did, Ver. 8. Pharaoh’s dreams were troubled: Heb.ILER. Ver. 7. Beloved. It was a dream: That is, it was but a dream, and no more; yet a divine dream: whereof, see the Notes on Chap. 28. Ver. 3.

Ver. 8. All the Magicians. Of natural Philosophers, that studied the secrets of nature; and could give a ready reason of every thing: Aristotle is a perfect word, and hath affinity with the Hebrew, giving a contemptible person; e.g. Socrates, such as was Aristide among the heathens, and Augustine among the Christians: the greater and accurate of men, after the Apostles, in contemplation and argumentation, as many are of opinion. The Greeks were so delighted with his learned labours, that they have translated him wholly into their tongue. As for the deep Theorems of natural Philosophy, they make one learned indeed, but seldom better, oft-times worse, men and philosophers; as the wise men of Egypt, else where called enchanters, wizards. Exod. 7: 11. Of these were Jannes and Jambres that refuted Moses; learned they

Ver. 9. Each man according to the interpretation. That is, no vain dream, but significant, and delivering an interpreter.

Ver. 10. Pharaoh was wrath with his servants. [Gen. 41: 35.] 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 the one of M. Tully did Caesar, as the philosopher of Davids, &c. The Lord God of Marcellus, &c. the Light, Sir Griffin Markham, being condemned for tres. Ligario, &c. for, about the beginning of King James, Anno 1603; and brought forth to execution: as they were upon the scaffold, the Sheriff, in accordance with the Kings pardon, his Majesties warrant for the stay of membership of the execution: at which unrespected clemency, besides the great efts of the people, the condemned wished, that they might fail, to sacrifice their lives, to redeem their faults, and to refresh to merciful a Prince’s love.

Ver. 11. And he interpreted to us our dreams. And well you required him: but better late than never; though a ready dis. warp doubleth the benefit; howbeit God had an over-ruling hand upon it, in it, for Joseph’s great good: he turneth the worlds ingratitude, to the salvation of his servants.

Ver. 12. And he interpreted to us our dreams. And well you required him: but better late than never; though a ready dis. warp doubleth the benefit; howbeit God had an over-ruling hand upon it, in it, for Joseph’s great good: he turneth the worlds ingratitude, to the salvation of his servants.

Ver. 13.
Ver. 13. As he interpreted to me it was.] Scarcelyly, as Christ foretold the two thieves 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 Isa. 3:10.11.

Ver. 14. And they brought him hastily.] Heb. They made him run: who haply knew not, what this half-pipe and hurry meant, but was lovestruck with fear and hope, till he came to the King. It is God that brings them, and lifts up; that waffeth up the poor out of the dust, and lifteth up the beggar out of the dunghill, to set him among Princes, &c. 1 Sam. 2:7.8. In the year of Grace 1623. The Turkish Janissaries (who have learned that dastardly art of making, and unmaking their King at pleasure) drew Musterapha, (whom they had formerly deposed) out of prison: and while he begged for his life, they adorned him of the Empire, and carrying him forth upon their shoulders, cried with a loud voice; 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 ado 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 belt, when we are to come before God? Should we accost him, in the nally tattered rags of the old Adam? and not spine up our selves, with the belt of our preparation.

Ver. 15. I have dreamed a dream, and there is none, &c.] So men tend not for the Minilter, till given up by the Phisician. Then they cry out with him in the Cephal. If through canst do any thing, help us, &c. Whereunto what can we reply, but as that king of Ifreal did to the woman that cried 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 defileth not wildolme, how meekly he forebabbid. Sap. Sub attritus lascivus supianius vexet Pappustas ad philosophia Veracum, fuit. En NYVo 3. 17. Petrusius, being asked why he went so poorly apparelled, answerd the flody of wildolme, never made any man wealthy. And afterward he addeeth; however it comes to pass, poverty is the fitter of piety, and vertex is forsaken of fortune. Reras apum.
they prosper in the world? True, faith the Holy Ghost; this
is the subject of this Psalm; and this, how common a theme for
ever, is the great wildness, and the dark sayings, that I will here
open unto you, and that calls for your utmost attention.

Ver. 31. Now therefore let Pharao, &c. This was good
counsel, and it proved bane to the counsellor. The Jews inju-
riously charge him with ambitions self-seeking; So they did Noah
(as is above noted), with hard-heartedness, and in compasionance
with the old world. There made the worth of things, and so
condemned the generation of God's children. How much better
had it been, to have followed that golden rule of Epitaphus? Take
every man by that handle, whereby he may be held; as Virgil
dealt by Ennius, Cyprian by Tertullian, Hierome by Origen, Au-
gustus by Titeus. If an action had an hundred several faces,
we should always cut out our fight upon the fairest; and make
the best of every thing. What Joseph did here, he did doubtless,
by divine direction.

Ver. 34. Let him appoint officers.] Bishops or overseers. The
word dignifying, any such as have publick charge and office, who-
ever in Church, or common-wealth. But how many of our Episco-
pies, are now become Apostates, by feets, rather than over-feets, as
Episcopi long since complained? Our land groans for some Mas-
sey, to take away the evil-officers. Nam non sum summum vultum,
sed multas hebetates, as honest Frons said of his times. And
John Flad, of his Church-men; Many things, faith 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 spaire, and the King might
as well buy it, faith he should sell it again, for very good profit.
Neither would Joseph advise, nor Pythai 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 vine-
yards, the belt of them, and give them to his fervants, &c. Inquirir
nosi tam de jure quem de mora. He speaks not of the right of Kings,
(as if all were theirs, and no man had anything of his own) but of
the manner, and illimitable power that some Kings take over their
Subjects' goods; as in Turkei, Persia, &c. Let it be the voyage of a
Nero, whenever he put any one in office, Sis quis quisque quisque,
fit, & luc agnum, seque quisquam habere: Of a Sculena, so
proclaim.
A Commentary upon Genesis. Chap. 47.

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did his utmost to hinder the King's purpose of preferring Joseph; as he did here for Cromwell, that great Reformer, whom King Floris the eight, of a Smith's son, made Earl of Joffin. But there is neither counsel nor wisdom against the Lord, Prov. 21. 30.

Ver. 38. And Pharaoh said unto his servants: He would receive nothing without the advice of his Counsel. He was not like the Persian Monarchs, who gave their peers no freedom nor liberty of advice: Not that wifful King James of Scotland, (that reigned in our Edward the fourth's time,) that would feldom ask counsel, but never follow any; so wedded he was to his own opinion, (faith the Historian,) that he could not endure any man's advice (how good soever) that he fancied not. Pharaoh heard what his servants could say to it; who all, at length, counselled, when the ill affected saw it was no boot to differ.

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. than are here recorded: and was therefore so admired, and advanced to the office of teaching his Senators wisdom. Thus, his Princes to his soul, and only wife his Elders, as the Original hath it.

Ver. 39. For much as God hath bestowed on all this (Pharaoh), at first, took him for no other, than a cunning Soothsayer, and conjurer of dreams. Now he finds better worth in him, a spirit of wisdom and discretion: He feeth him to be a man spiritually rational, and rationally spiritual; one that seemed to see the inside of Nature and Grace, and the world and heaven, by those perfect anomyies 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 let him at the helm of the State; there being no other thing that makes a man so good a Patriarch, as true Religion; which admires not of that distinction between a good man and a good Citizen.

Ver. 40. Thou shalt be over my house. Pharaoh prefers him, because he found good parts in him. They that below places of charge in Church or Common-wealth, upon undervailing persons, forby-repeels, that have Pharaoh to rise up in judgment against them. In King Edward the sixth's minority, Dignity waited upon defect; (faith the Historian) which caused it again to be waited upon by respect. Order also was taken, that no man should have any benefit from the King, but first he should preach before him. Tangier was never befel lowed his prefermen upon bid. 111; such as ambitiously fought them; as demeaning them, so doing, unworthy thereof: but upon such, as whose modesty or deference he thought worthy of those his great favours.

Ver. 41. See: I have set thee over all. See: Antoninus the Emperor, made Periex (a mean man, but well qualified) Consul; which many murmured at. But he was afterwards made Emperor, and finding the publick treachery wofully wasted by his predecessor Commodus, he restored it by his good husbandry, which many Magnificoes laughed at. See, quibus viribus luxurie, super tertio, loqu racket, the Historian.

Ver. 42. And Pharaoh took off his ring. Pharaoh therefore is out, that thinks the use of rings came not up before the Trojan War. How happy had he been, (that so great a book-devourer) had he lighted upon the Bible. He was in-lighted in all the secrets of Nature; as appears by his works; (which is no meaner matter) Niki auque sppns Hie verum natura, faith Erasmus. He never read any thing here, that he excused not, neither in his library only, but in his closet and whiles he was on horseback, he either wrote or dictated some what to be written. When he saw his Nephew walk out some hours without judging, he said to him, Petarax has horas non quoque sed utiliter perdere. He lived in the days of Papianus; and was a great dealer under him. What pity it was, that neither by Jews nor Christians were any he came to the knowledge of the Scriptures; where he might trust. Officem have met with many Antiquities, (as this is of the use of thinking, an ornament of honour) not elsewhere to be read of. But God had hid these things from the wise and prudent, because it so pleased good in his gift. Marth. I. 25, 26. And put a gold chain about his neck. Behold (saith a learned Interpreter) one hour P. Hall: hath changed his fetters into a chain of gold, his rags into robes, his broch into a chariot, his jag into a palace; Periex's captive, to his Masters Lord; the noile of his chains into Averb. 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 Emperor) he made him King of Judas, (this was that Herod that was eaten with worms, Matt. 27.) and gave him a chain of gold, as heavy as the chain of iron, that was upon him in prison.
Ver. 43. But he knew no one for tender Father, because he was young in years, but old in wisdom; understanding in Matriarch was called. Not the ancient wise, but the wise ancient.

Ver. 44. That Pharaoh, Of a root that signifies to make bare, because (by some) he was to be bared, that is, stricken and manifestly by Joseph, without thee had no man left up his hand. And yet the Egyptians (in Seneque's time however) were a proud prepotent people, apt to call contempt and contemptuously upon their Governors; whereas they never were uplifted and unambitious. Joseph had said, without me, God shall deliver Pharaoh; and now heareth, without thee not a man, &c.

Ver. 45. Zaphnath Paruwen. That is, Zophon, the Saviour of the world. At a high rate; so the Greeks, when Haminus, who had freed them from bondage, went 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. From hence, having overthrown Mofitters, the Turks Generall, 35 his return into the camp, a wonderful 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 of a name, the Defender of his country, the benefactor, their invincible General, The captives, their Saviour; the women, their protectress; the young men and children, their tender Father. He again, with tears standing in his eyes, unconcerned embraced them, rejoicing at the publick good; and himfill, giving, most hearty thanks into God, commanded the like to be done in all the Churches of that province.

The daughter of Pharaoh's Prince of Or.] Called Armor. Ezek. 38:1. "That is, wickedness, because they factified to the Sun; when it was called, Heliopolis. The chief ruler hereupon Pharaoh was Priest of the Sun: belike, Priests were small men in those days, amongst the Egyptians. Among the Ishmaelites (their neighbours,) the Priests of Jupiter were grown to such height of insolency, and had so bewildered 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 Egypt, King of that country, they flew 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 in too long usurped authority, to depose and abase them at his pleasure!

Ver. 46. And Joseph was thirty year old.] This is mentioned, to show what wonderful grace he had attained, at those years; what rare endowments, both of piety and policy. Joseph, Cesar 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 computed the whole world. Behold, Joseph at thirty, endowed with wisdom and virtue, than either of them (as in another, in this text, well observed;) and hath for his 35 years service, and imprisonment, four-score years liberty, prosperity, and honour: God is a liberal pay-master.

Ver. 47. By his wisdom.] Manipulation. Every grain of corn yields a hundred of increase. This God filled their hearts witharger manufac
tured and grains; and so left not himself without manifest son, his celiugation, these Molehills.

Ver. 48. And did up the food of the city.] He provided store of corn 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 little at the Alcynus 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.

Ver. 49. [The daughter of Pharaoh the Prince of Or.] This was not Pharaoh's daughter, Joseph's Sister. Joseph would not marry the daughter of such a husband. For the five thrones were partakers (velut confluunt infra productos partem) matrimonii; marriage.

Ver. 50. [Manner's.] For God said, Hath, &c.] He writes God's mercy to himself, upon the names of his two children, that might be as far as many Monarchs to thankfulness and obedience. The Store is said to leave of his young ones, where the hatchets, as it were out of some abundance of gratitude. Doves, at every grain they pick, look upward, as giving thanks. [And all my fathers' house.] Even that top of those indignities that were offered me in my father's house, (to intimacy) the gift whereof, his preference, he did not, and mitigated.

Ver. 51. [A great many.] In every country, &c.] All earthly situations will determine; they are called a sea of shall be 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 depocused, not the master of a mole-hill, not owner of 159.
his own liberty; so various are the changes and chances of this mortal life.

Verf. 54. According as Joseph had said: Joseph foresee and
and for told the famine, but caused is not: so God's providence, &c.

In all the land of Egypt: Such a revenue is thrift and plenty, and

Opinions of the providence. Cær.

Verf. 55. [Cyril in Poolus.] Though they knew he had de-

picted Joseph: So 1 Kings 6:37. Vind his laws; We shou'd like as God,

if we had not busi ness, cares and fears, about any of our subj-

ets; sed Augustus to his wife Livia.

Verf. 57. All countries came to Joseph, &c. Forcorders also

should be relieved, so much as may be; King Edward the 6. sent

5000 pound, to relieve Protestants beyond seas. Generous received

our fugitives for religion, in Q. Marius time: and Strafford,

the poor banished Lancasterians, that were well nigh famished, be-

ing forced to feed on hips and hawes, &c.


of wisdom; as Jacob's sons to Egypt, full of corn, in that extreme

famine, that we may return full fraught with treasures of truth and

grace? Is pleased God, that in him should all sufficiency dwell. And his

fulness is not only repulsive, but diffusive; a fulness of plenty and

abundance, but of bounty also, and redundance. He was anointed

with the oil of gladness, not only above, but for his fellows. Hebr. 1.9.

that we may live, and not die.] Saints have their share in com-

mon calamities. Jacob taunted 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, Lev. 14. the corn, as well as the weeds, is cut down at harvest, &c.

Verf. 5. And Joseph's ten brethren went] Forty or fifty miles

anend: Ausin faith three hundred. Should we think much to go a few steps, (say it be miles,) to get food for our souls? Beware that famine, Acts 8.11.12. The seven Churches of Asia, Boeotia, the Palatinate, and many other parts of Germany, are under it already. So is the large Region of Nobis in Africa; which had from the Apostles' time as it is thought, professed the Christian faith; but now embraced Mahometism, through lack of Ministers. For, as Alaric hath recorded: at his being in the

King of Habnia's Court, there were 1000000 out of Nobis, A Collected, cap. to interest him for a supply of Ministers, to instruct their Nation, and repair Christianity, gone to name among them, but were rejected. O fearful

Verf. 4. But Benjamin, Jacob sent nor. Because best beloved;

as last born, and like as it living longest; and the least, and least

able to shift for himself; and all that was left of his decease 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 Elimelech the raven; and Israel in the wild-
dem 6, (where he rained them down Amana, and fed the flocks and

and the beasts: and the ravens also.) Here the Divine decrees Israels:

sojourns and suffers, in Egypt, begins to be fulfilled, by a wonder-

ful providence. The fulness of Joseph bars invites Jacob, first

to send, and then to go thither himself, for relief. Shall not the

fulness that is in Christ, invite and entice us to come to him, as

bees to a meadow full of flowers, as Merchants to the Indies full

of spices and other riches; as the Queen of Sheba to Solomon, full

of
bicted to be translated; which both prefers the tongue, they say, and conceals Religion. [And Joseph brethren came and bowed] This, thence mockers little thought ever to have done, to that Dreamer. But the will of the Lord, that shall bring.

Ver. 7. Speak roughly to them.] To bring them to the sooner to a fight of their sin. God also, for like purpose, writes bitter things against his people, hides afar off, hides his long, as Joseph, out of increasement of love; fight against them with his own hand, as he threw his brethren into prison, etc., then when the there is no greater affliction, faith Luther: and all to show them their fall and bring them home to himself by repentance.

Ver. 8. But they knew not him.] As being now altered in face, voice, vesture, his present pomp, and haply also, by his former imprisonment and affliction. We read of a young man, that being taken, condemned to dye, was bound gray-headed in one mouth, through forethought and fear of death, and was thereupon spared.

Ver. 9. Then Joseph remembered the dream.] Event is the best interpreter of Divine Oracles. The Difficulties understood not many things at first, that our Saviour said to them; as that, Job, 2. 23.

Job 12. 16. So John Baptist 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 heart; my heart, still some while after he was gone. Cant. 5. 2. 6. [He are spies.] This, Joseph speaks not, affirfs not, but conveys not; not seriously, but by a covert counsel; not as himself, but as the Egyptians expected; or not absolutely, but conditionally, ye are spies, until ye prove what ye have spoken.

Ver. 10. Nay, my Lord.] The world is well changed, since they said one to another, behold, brother come. Then they could not find in their hearts, to call him brother; now they call him Lord. God, when he cleareth, 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. 25.

Ver. 11. We are all men's sons.] Therefore no Spies; for what one man would hazard all his sons at once, upon a dangerous a design? [ye are true men] Hebr. Jews. The Popish Doctors reject those ancient Authors, that are alleged against them, with,

Non sunt Rebi in Caris. Belloser prefa faith; To Irenaeus, Tertullian, Eusevius.
self to the Egyptians. The place had somewhat tainted him; and he might well take up that of the Prophet Isaiah; We are in our lust to devour another people of unclean lips. Courts and great places are ill ayre, for zeal to breathe in: 'tis hard for fuch, not to remit somewhat of their former fervor, and contract filth of fin, which is as catching as the plague. As sheep among thrones lose part of their fleece: so do the Saints, part of their goodness, among the wicked.

Ver. 16. By the life of Pharaoh, surely. See how easily sin entrench twice, where it had once entered. De not overcome of evil. Rom. 12:21. Some swear, and find it not; they would be sorry their excrements should pass from them, and they feel it not. Oh, cross this ill pottage, and though ye cannot so soon turn the flame, yet flame against it. It is the devil that faith into thee, as those Jews did to Pilate, as though it were done; but as thou hast ever done, Mark 15:9. God also will answer finch, when they plead for their sweating, that they have got a cultume, and cannot leave it; as the judgment did that thefe, that defined him to Pilate; for Heating, had been his cultume from his youth: the judgment replied, it was also his cultume, to give judgment against such malefactors, therefore he must be condemned. Swear not by heaven, nor by earth, lest ye fall into condemnation, faith Saint James, the converted Jews. This they had learned of the Pharisees, to whom it was familiar, to swear by creatures, Mat. 5 & 23. And though now converted, they could not leave it: but they must, or be damned for it, chafe them which; as the Apostle there signifies. And whereas such kind of oaths are now grown a piece of gallantry; and such as cannot swear them, are thought to want their tropes and figures, bating a gentleman: God will deal with such, that judgment did with one that pleased 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 there have a deeper damnation, because better loved, and should have kept a better watch; as that Man, said the swearing Bishop Bonner.

Ver. 17. And he put them all together into ward three days. Not into close prison, but into some chamber, or private room, 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 wear alms, by

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, joining in prayer, letting them in a course of better living, and then providing for them lit services.

Ver. 18. And Joseph said unto them the third day]. So God, after two days, will revive him in the third day; he will raise them up, and they shall live in his sight, Hos. 6:2. The rod of the wicked shall be broken, not well as the lot of the righteous. left they put forth their hand to folly; lest their spirits fail before him: for others he cares not so much, as for the choicer spirits of his faithful people: when we beat ordinary spices, we care not for every dust, but let some fly out, and fall on the ground. But if Bezoar-dust, or some precious flour, every little is look to. So here. [For I am God] Deum illum, faith S. Ambrosius, 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.

Ver. 19. Let one of your brethren be bound. By binding Simeon, he brought down Benjamin to himself. So doth God, by chastening our bodies, save our souls.

Ver. 20. But bring your youngest brother unto me. So faith God to all his worshippers. See that you bring your hearts with you, whatever you leave behind you. And as David went to Abner, Thou shalt not see my face, except thou bring Michael Saul's daughter: so here. The poor widow's heart, being put to her mind, gave it weight, above the greater, but heartless largesses of the Pharisees.

Ver. 21. We are very guilty, &c. See here the force of Confidence, and fruit of affliction; to bring old fins to a new reckoning. Confidence, though for a while hill, and feemingly asleep, yet is faithful in recording, and fearful in accusing. It writes better things, and will argue 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; for Confidence is not only Gods Spy, but Notary: And albeit it doth not always execute the acts of accusing, yet hath always the habit of it. And that we shall know, when trouble overtakes us; then shall we feel those darts of the Almighty, dagging.
A Commentary upon Genesis. Chap. 42.

benefits, then recompensed with the pertinacity of a mutual hatred, {

Verf. 27. To give his half providence in the Inner. Their Inner
then, were not so well furnished as ours are; but they were forced
to carry their provender, which was a trouble.

Verf. 28. My money is restored. Joseph had inrolled this benefit
upon them, which they mis-interpreted; their own mis-giving hearts
telling them, that God's just hand was in it for their hurt. Con-
science, being now awakened, meets them at every turn; till they
were found to be humbled, and had made their peace. Better a bore,
then a feared conscience; as, better a tormentful lithyrus, then a
fearful lethargy. Bee-masters tell us, that those are the belt
hires, that make the greatest noise.

Verf. 29. And they came to Jacob. Who had looked long in
look for them, no do, and was now glad to see their fac-
es, and full flocks. But this joy lasted but a little while; for no
fooner had he heard them speak, but he was thunder-racked, as it
were: so little stability is there in any worldly felicity. The
Saints have all here their back-burden of afflictions; yet some
have more then some; as Jacob, who was seldom without: God
cannot give a draught of them, but made him a dyer-drink.
look how your refiners of sugar, taking sugar, out of the same
cheist, some thereof they melt but once; other, again and again;
but that he hath more drops in it, but because they would have it
more refined: So is it here.

Verf. 35. And it came to pass, as they emptied Calvin's note
on this text is, that Joseph was born in over-stock, and ill-advised;
for that intending to fetch his Father, by sending back his money,
he grieved and frightened him. But this might be Jacob's fault, more
than 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-token, p. 33.

Verf. 36. Simon is not. That is, as good he were not; for
when he left him prisoner, and unless ye return the foacon with
Benjamin, (which I cannot yield to,) it is like to be put to death, as
a Spie. See here the pangs and palpitations of a parent, and how love
defends!

Verf. 27. Slay my two sons. A simple and simple offer. Ruben
was the eldest, but not the wittest. Age is not just measure of wild-
dom. Howbeit, of him we may learn, in our parents fear, so be
be hardy and hearty; in our brethrens distresses, to be eager and earnest.

Verf. 38. *Te shall bring down my gray hairs, &c.* To the state of the dead, not to hell, or Liminis Patrum. Many of the Ancients erroneously held, that mens souls were not judged, till the last day; nor rewarded, or punished, but referred in some secret receptacles, unto the general judgment. Belarmine would hence prove Purgatory. Luther also seems to approve of that figure of the Fathers. For in his notes upon this text, he will have *stood here translated the grave, so to be an under-ground-receptacle of all souls, where they rest and sleep till the coming of Christ.* But gray hairs defend not further then the grave. And Luther somewhere intends his Readers, that if they find any thing in his books, that smells of the old cask, they should consider, he was not only a man, but sometime had been a poor Monk, &c.

CHAP. XLIII.

Verf. 1. *And the famine was sore in the Land*]

Drusian Aegy.

In the promised Land. Hold out faith and patience. Or quod in sorte tua cecidit, sed eti se per eum et hominem, &c. The Church in all time, and the body of all men, is under necessity, to be poor, to be hungry, to be cold, and to be naked, &c.

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. "Because he himself was wont to say, if he might have but *agnum & offam.* a draught of water, and a morsel of bread, he could live happily."

Verf. 3. *To deal not in my face.* No acceptance without Benjamin, that son of sorrow: So neither with God, without found repentance. This is the rainbow, which if God sees shining in our hearts, he will never drown our souls.

Verf. 6. *And Israel sold.* Here he begins to overthrow his fears, by telling upon God, and is therefore called Israel.

Verf. 7. *Could we certainly know* inferences many times are made, upon what we lay or do, such as we never thought.

Aug. lib. de de

Trin. c. 3. ad

*...* Aug. 3. ad

Trin. *...* Aug. 3. ad

Verf. 8. *And he called.* A great man regard not the worth of the gift, but the will of the giver. If I had had more, I would have given more, said that Greek to *Augustus*; and it was accepted. The poor *Peripatetici* 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 *Burghundy* with a tape-root; which when the matter of his house observed, he presented his Lord with a brave palace, looking for like liberality, but was disappointed.

Verf. 11. *And take double-money.* The world was enim famem, verf. 1, ideoque anoman pristum aurium gratia, the ancient money; it went hard with the inhabitants of Samaria, when an asses head, was worth four pounds. *Peradventure it was an over-light;* Which called for restitution; we must buy and sell by that standard, *Matt.* 7. 22. *Whatever ye would that men should do unto you, so do ye the same.*
same to them. Now no man would be cozened. Woe be to him that eyes, casts covetous; He that cannot live, cannot live, &c. 
1 Thes. 4:8. God is the avenger of all such.
Ver. 14. And God Almighty give you mercy.] Heb. He give you bounties, the fear of mercy. Here God not only grants Jacob's prayer, but fulfills his counsel, gives him the very particular he prays for; ver. 78. Joseph's bowels yearned upon Benjamin.
If he bereaved, I am bereaved.] This is like that of Abraham, committing his self and his 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, faith One, Vox vera Christianorum. Jacob prays for Benjamin's safety, but will content his own will be crooked, so that God wills may be accomplished. This is the right way of praying; this is to draw near with sincere heart. Heb. 10:22. Hypocrites feck God only out of self-love; which is as little pleasing to him, as if a woman should strive to content her husband, not out of love to him, but to another.
Ver. 16. Shalt make ready.] Heb. Lay a slaughter of beasts, as at feasts is usual. Quare omnem cur suae moravisse? faith Seneca, quia multos visum: What wonder we dye suddenly, that live by the death of others?
Shall dine with me as soon?] After feasts businesse dispersed in the morning. Artifices disposed of the morning in studying Philosophy; Of the afternoon, in Elocution, or whatever cyle he made his recreation.
Ver. 18. And the men were afraid.] Where no fear was; but that an ill conscience haunted them, and to the sound of a broken leaf put them into a fright: As every body hath his shadow, so hath every finits fear; and fear, torment; 1 Job. 4:18.
Ver. 20. O fear, we come indeed, &c.] We must not be lycelightly, under supposition of dishonestly; but carefully our selves, as there is opportunity.
Lev. 16:36. 
Ver. 21. Peace be to you. fear me.] The feeble-minded must be comforted; not credited, as the sounded dearer is by the whole heard. David, in the spirit of Prophecy, pronounced a bitter curse upon those that perfected him whom God hath smitten, and talked to the grief of those whom he had wounded. Joseph's Steward had learned better things of his master.
Ver. 25. And they made ready the Present.] For, a man's gift makes room for him, and bringeth him before great men. Prov. 18:17.
A Commentary upon Genesis. Chap. 44.

Citation, where had been any breach.

Ver. 34. And he took and sent messengers. So did Cyrus in Xerxes, to fetch as he favoured.

But Benjamin mefle, &c. Love will creep where it cannot go; and good blood will never belie itself. Ambrose makes it a type and token of S. Paul's excellent parts and gifts, above the rest of the Apostles, &c.

CHAP. XLIV.

Ver. 1. And he commanded the steward. ]

Pecata autresius vadere, & non innixits, indicare, futilus eff, faith Bernard. Humiliation for sin must be found and sought, or else it is to no purpose. Hypocrites hang down their heads as a bulrush, whereas some form of trouble is upon them; but in a fair sunshine-day, they lift up their heads as upright as ever. Something they do about sin, but nothing against it. As artificial jugs fall to wound, but do not; or as players seem to thrust themselves through their bodies, but the sword passeth only through their clothes. This Joseph well knew; and therefore, that his brethren might make sure work, and have their hearts leavened and flour'd (as David was, Psa. 73:21.) with the greatness of godly sorrow, that they might mourn as men do, in the death of their dear friends, Zech. 13:11. 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 bosoms, like drops of water; he put them to one more grievous fright and agony, before he made himself known unto them. And this was an high point of heavenly in him: For had he presently entertained and embraced them as his brethren, they would sooner have gloried of their wickedness, than repented of it. Neither would a little repentance serve for a sin so ingrained, and such a long time lay in. Their hearts were wofully hardened by the distressfulness of sin, their confinences scalded; and had it been fit for him to scarce their bones before they were fet; and lap up their force before they were search't? Repent ye, faith S. Peter to those that had crucified Christ, and were now pricked in their hearts, Act. 2:37, 38. He faith

Chap. 44. A Commentary upon Genesis.

faith 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 fome, as the shechtemes felt their bodies, the third day. And this the apostle said to faith, as already felt the nailes, wherewith they had crucified Christ, lathing fall in their own hearts, and piercing them with horror. Take wecrid of laying cordials upon full and foul stakmats; the feeble minded only are to be comforted, such as are in danger to be swallowed up with grief. But some mens staines are to inveiglate, that they will hardly be got out, till the cloth be almost rub'd to pieces.

Ver. 2. He did according to the word. Seruus aeg norum officii, sanguinis bij, a faith Arifforo; but the masters instrument, and into his, wholly his. Such was this servant of Joseph; and such should we all be to God.

Ver. 4. Wherefore have ye rewarded evil for good? This, blind Nature saw, to be the summ of all sins. Ingratias dixeris. omnis dixit: Some vices are such, as Nature smiles upon, though brown'd at, by divine justice; not so this. Hereafter is much condemned by the heathens, for killing his schoolmaster Lysis; Alexander, for doing the like by his friend Clinus; Nero by his minister Seneca; Mucedus King of Tarsus is cried out on, for torturing to death the Muses and Mefonas, by whole meane's else, he ador'd to the kingdom. Philip King of Macedon, caustic a fonder of his, that had offered unkindness to one that had kindly entertained him, to be branded in the forehead, with these two words; Huius ingrasit: Unthankfulness is a Makel. com- menter in nature, a foole of manners, a paradox in Divinity, a parching winkle, to dry up the fountain of further favour. Ben- jamines five-fold meifs, was no small aggravation to the thief, here laid to his charge.

Ver. 5. And hereby indeed he dissuised. ] Jesus readeth it thus,

Et summe ipse experimur um candere dicendus per illam, quod fides is f. d. Faith he not by this fact of yours, found out your fraud and false dealing: whereby ye have hit herto sought to delude me. Is it not plain, ye are fyers, and naughty-picks? The Jeremials Targum, leemeth to tax Joseph here upon fourth-fayer; or at least, a letter to faith; which God forbid, Deut. 18:10. Cadeo also

G 2

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 see tract 94, this is too heavy a charge, and a factions of the text, faith Ammon. All that Joseph did, was to lift his brethren, and to try their affection to Benjamin. And if he took upon him to be a Divine, he did it not seriously; but made use of that occasion, the volley had of him: like as Saint Paul, made use of that superfluous sublime, among the Corin- thians; of baptizing over the door, to prove the reticence on.

Verf. 7. God forbid that thy servants should do.] Rape and robbery was ever condemned, amongst very hearten, and severely punished. Tamerlane in his expedition against Bagaces, took six thousand of his souldiers, that none were injured; innumerable, that if a souldier had but taken an apple, or other thing of value from any man, he dyed for it. One of his souldiers having taken a little milk, from a country-woman, and the thereof complaining, he ript up his foot muck; where when he found the milk, he contented the woman, and sent her away, who had otherwise dyed for her false accusation.

Verf. 8. With whomsoever it be found, &c. breeze. Innuence is bold, but with all had need to be wis, for fear of further inconvenience.

See notes on Chap. 13. 9.

Verf. 11. And he searched, and begat the eldest.] The better to avoid suspicion; for he knew well enough, where to find the cup. So Isodab, Amnon carnal friend, but spiritual enemy, could tell David, that not all the Kings sons (as the report ran) but Amnon only was slain by Absolon. The devil also when he hath conveyed his dupes into our fack, his goods into our houses, (as the Ruffians use to deal by their enemies, and then accuse them of theft,) his in jections 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.

And the cup was found in Benjamin's sack.] Success unto appearance argentum, faith Ambrose. When God comes to turn the bottom 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 rentent of their hearts for their sins, which now had found them out, and they their sins; for memory is the best act of memory; being like to

that belze, Eliahu cast into the waters, which fetched up the iron in the bottom. Confidence is like a looking-glass, which while it lieth all covered with dust, wethewth not a man his natural visage: but when it is wiped, then it makes the beauty blest appear. Never till now, could we hear their men confess. Now, what shall we say unto our Lord? what shall we speak? (faith Indus the Consecrator, do his name signify?) Or how shall we clear our selves? God hath found out the iniquity of thy servants. Not this, that they were now charg'd with; (for why should they be false, to their own innocence?) but their wickedness to Joseph, and other like foul offences; for which God in his just judgment, had now brought them to confound punishment. How could Joseph hold, when he heard all this; and not cry out? For Paul did, in a like case, to his disconform Carinus? Though I made you sorry with a letter, (with a cup,) I do not repent, though I did despond for I perceive that this same epistle (cup) hath made you sorry, though it were but for a season. Now I rejoice, 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 damage by us in nothing. For behold this is a sad thing, that ye forsook after a godly sort, what carefulness hath wrought in you: yet what apology, ye what indignation, ye what fear, ye what vehement desire, ye what zeal, ye what revenge! in all things ye have approved your selves, to be clear in this matter.

Verf. 14. They fell before him on the ground.] Humble submission, they knew, if any thing, would make their peace, and procure their pardon;
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 impartial.

Ver. 16. What shall we say, &c.] An ingenious and penitent confession, joined with self-loathing, and self-judging; teaching us how to confess to God.

Sit simplex, humilissima confestia, pura, sedula.

Among frequent, public, secret, and private,

Integra, secreta & laevissimae, accelerata,

Fortis, & acutissima, de suo opere 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 John 1:7. Never any confessed his sin in this sort to God, but went away with his pardon. What ye will? 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 penitence, fed for my pardon. And you know what my nature and cullum hath been, in such matters, moreover, to pardon them that will not dissemble, but confess their fault. How much more will God?

Ver. 17. But the man in whose hand, &c.] This was the white that Joseph that at all this interdealing with them, to try the truth of their love to Benjamin; and whether they would flink to him in his utmost peril. God hath like ends in afflicting his children, Ezek. 2. 21. The King of Babylon food at the parting-way, at the head of the two ways, to use divination. So doth God; he knows that the belt divining of men, is at the parting-way: then every dog will chew to what matter he belongs. God flouts at his servants, for triall, as men flout bulles against armour of proof, not to hurt it, but to prove it.

Ver. 18. For them are even at Verum, &c.] This he feith, the beter to intimize, for great men love to hear of their honour, and are tickled with their great titles. Paulus Jovius, writing of Poppyus Colomi, Bishop of Reatim, faith, that when the said Bishop, by the meanes 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 whole superstition, Bishop of Reatim, by chance, was left out; he receiving the letter, threw it away, and bad the messenger go seek some other Ptolemy, to whom the letter was directed.

Ver. 19. Seeing that his life is bound up.] God loved his Son Jesus infinitely more then Jacob did Benjamin; he exalteth 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 doth love the world, that he gave his only begotten Son, &c. This is a Sis cub; there is nothing in nature whereby to resemble it.

Ver. 20. For thy servant became a sinner.] So did Christ for us; and therefore he must acquit us of all our sins, ere he could go to his Father. Lo, herein lies the strength of that reason, Joh. 16. 10. He shall convince the world of right consciences, because I go to the Father.

Ver. 21. For how shall I go up, &c.] Here love ascends, as fit it should. Juda, (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 B. Fulgeo, to dye, his son ceased not with prayers and tears to intercede, that he might be put to death instead of his father. This he obtained after much suit, and most gladly dyed for him. At Gason in Flanda, when a father and his son were condemned to dye together, the Earl defers 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 ado between them, the father, by many arguments, prevailed his son, to be his executioner.

### CHAP. XLV.

Ver. 1. Then Joseph could not restrain

No more can Jesus, in the extremity of the brethren, Eph. 4. 14. he must cry like a travelling woman; which, though the bite in her pain for a while, cannot long contain. As Christ his dumb son burst forth into, Kilknot King Christus so for onewhree, when the Church is over-laid by Satan, or his instruments, his bow-Heborea, clis work, he can hold no longer, but cries, Save my child. Do the young man Absalom no hurt. I was but a little displeased; and they have
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shall he not break, and smoothe wick shall he not quench, Mat. 11:20.

bring forth judgment to vileness, that is, weak grace to perfection.

To prefer life. Animimus conquisitique vita iniquitatis, faith 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. Is. 13:18.

Vers. 5. God sent me before you. He it is that by a powerful provision, orders all the disorders of the world, by a certain counsel, to his own ends, and at length to his own glory. The hands that nailed Christ to the cross, were wicked hands, Acts 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 God Acts 13:16. hand and counsel, determined before to be done, Acts 4:18, for his glory, and the salvation of his elect. This plays defines as strange doctrine: but Plato hammers it at, when he faith, that God doth always proceed from his hand, in number, weight, and measure, as the wise man faith. He alters the property of his people, and, by an Almighty Alchemy, kind quicksilver turns drost to gold, &c. As a skillful Apothecary, he makes of a wholesome triacle.

Vers. 6. It was not you that sent me. If Joseph makes the beast a green of an ill matter, that they may not be over-shamed with grief, 2 Sam. 16:10, and so make a prey to the dwell, 2 Sam. 2:11. After I was made, Pseudem, after known to my self, faith Ephraim, I repented. Get thee, faith, Gen. xlix. 29, and I am, Gen. l. 10. And Mr. Bradford, God's Law, as a gospel, to look in, so that thou see thy face foul-arraigned, and so shameful, fierce, many, pocky and scabbed; that thou canst not but be sorry, at the contemplation thereof, &c. I especially if thou look to the tag, tied to God's law, Serm. Law, the malice, which is such, as cannot but make us call Serm. to our curieth tails bestow our legs, if we believe. But here, to clear our eyes, and keep us upright, we must annoy our own eyes, with Christ's eyes-evil, Rev. 3:17. W ered of a fayshen eyes-evil, made of Christ's flesh and clad. Is. 9:6. As it were, of the right in, loc., knowledge of Christ by his word, which proceedeth out of his mouth, as also of the knowledge of our fathers, who being made of earth, do favour nothing else but earth. Both of these two knowledges, are to be joined, and beaten together in a lump; else they help not. For our misery acknowledged, without Christ, brethren desparation: and Christ, without sense of our wiles, presumption.

Vers. 5. Come down into my territory, not. Christ seems to send
from Heaven, and say unto us in like sort, God hexth made me Lord of all, come up unto me, carry not. Should the King call us to court, upon no other condition, then to have and enjoy the pleasantries and treasures, there to be had; old Isaac never went to willingly into Egypt, as we should gladly accept, and imbrace such a motion.

Ver. 16. Than shall he were unto me] So sweet a comfort to friends, that death itself, is called a departure. This the heathen persecutors knew, and therefore banished the Chriffim Conftellants far abufnd. One man may be by his counfell, an Angel to another, Eca 103. As Bradford witness D. Taylor in prifon: communion with flesh, is the being bound up in the bundle of life, which was the befling of Abigail upon David. St. John trusted to come unto the Elect Lady, and found face to face, that their joy might be full. When one defired to see Alexander's treasure, he bid one of his fervants flrew him, not argo vobis, but eis te, not his wealth, but his friends. What an hofine is that, that Chrift should fay to us: ye are my friends, if ye do whatsoever I command you: and should fay to his Father, Father, I faw that all whom thou left gor me, be with me were I am: that they may behold my glory, which thou left gave me? what could fleft do more, for his father and brethren?

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dissipates and deteles that damnable doctrine of the Phariifters, teaching children to slave their parents, under pretence of devotion. Mark. 7. 14. And what would he have faid to the Popifh Phariifters, that fay, that a Monk may not leave his cloftrum to relieve his father, but rather let him dye for hunger in the streets? Chrift, upon his Cross, though as full of sorrow as heart could cold, comm. ilted his mother to be kept by the Disciples whom he loved, with, 'I filled the flavi ovi. Joh. 19. 27. Agreeable whereunto, was that speech of the Samians, I give thee this woman for a mother, when to the richer 23. wiping of the Citizens, the Mothers of those who dyed in the wars, were biduno to given to be maintained by them.

Verf. 17. And you shall tell my father] So the Lord Chrift bid Mary Magdalen tell his Disciples and Peter, (he feared that he was not dejected for denying his Maker, and in his dumps, he must know with the fift.) I send unto my Father, and your Father, and to my God, and your God.

Verf. 18. And he fell upon his brother, &c.] Gods people are not felifetlfs Stoicks, or flinty Naxi; but have natural affections in them, as others; yes above others, that have banifhed good nature, and can weep as little as witches. The enemy hath lopt the well, and laid the water-courses, as Hophobros: what should hinder him now from taking the town?

Verf. 19. It pleased Pharaoh well, and his fervants] And therefore his fervants, because Pharaoh. For, 'Fs, tanto inferius speculi, faith Passus. Couriers are their Princes looking-glaifes; if he laugh, do they, where he loves, they love, in pretence at leaff, for all's but counterfeits. And here, 'Postis auger Augustem videre, & num ridere? faith Catn in Tully. The Senate gave publice thanks to the gods, for all that Nero did, (even when he had killed his mother,) though they never to much abord it, when he fang at any time, though it were never to ill, (for he had a small harfth voyce) his Couriers would ftoof him up, with, Quoniam pofer Cesar, Apollo, Augustus, me de m.d., me de maxQP io de rit, Afin in No. &c. And becaufe he hated the Senate, (nowwithftanding all their rage.) Batteries) Fabricius was greatly in favour with him, for saying, Odd in Caesar, good Senator etc. Parathis principium fapes, injustus cæli non pagat.....

Verf. 17. And Pharaoh said unto Joseph] Pharaoh is good to Jacob and his houfe, for Joseph's sake; so is God to us and ours, 10 Jacob, and his houfe, for Joseph's sake; so is God to us and ours,
for his sake. As any man was intimate with Sejmu, so he found favour with Tiberias. As if any were at odds with him, they lived in continual danger and durstion, faith Tactius; so here.


Of the misery of those that be without Christ in the world!

Ver. 5. Come unto me, and I will give you &c. So faith Christ.

Come unto me, and ye shall find rest unto 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 easily Jacob had frost weather ere he came down to Egypt; Non sinit condemnare passionem ad pectora tuorum, ad predicas confusione gratiam, quo infinitis, ad finem gloriæ, qui promittunt, faith Bernard. What is a drop of vinegar put into an ocean of wine? No country hath more venomous creatures than Egypt, none more Antidotes. So godliness, faith One, hath many troubles, and as many helps to gain it trouble.

Ver. 19. Take you wagons out of the land of Egypt. Christ also will send his wagons for us, his Cherubins, and clouds to fetch us up to him in heaven, at the last day, 1 Thess. 4. 15. as they did Moses and Elia, 1 Sam. 17. This, David foretold, and therefore withdrew not the pomp and plate of those men of God's band, that were whirled here up and down in wagons and chariots, &c. Psal. 17. 14. 15.

Ver. 20. All regard not your staff. The same faith 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 pay lack to depart, because they have tresure in the world, as thofe ten men had in the field, Jer. 44. 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 Macedonia among his Captains and Soldiers. And being asked what he had left for himself? he answered, Hope. And should not the hope of heaven make us fly all earthly vanities? Spec in territis inercis nomem boni; fret in divinius, nomem aeternitatis, Heb. 11. 10.

Ver. 21. And gave them provision for the way. So doth God give all his, meat that the world knows not of, joy that the natural.

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ral heart never was ed of, the white Stone, the hidden Manna, the continual feast, the forerun of eternal life, to hold up their hearts till they come home to heaven. On the cates of a good confidence, he goes on feeding as Samuel did on his honey-comb, till he came to his parents; as Joseph brethren here did on their venison, till they came to their father Jacob.

Ver. 22. But to Benjamin, his speech, &c. God gives his breath to the Benjamin. 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, Psa. 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 lack to pick a quarrel with them; or at all, as he gave them here change of caitment, so flew his general love to them; but three hundred silverings, and five fuses, none but a Benjamin shall have the honour and favour of. Antiochus in Xenophon complained, when Cyrus had given him a cup of gold, and Cypselus a kite, in token of his special respect and love, saying, that the cup that he gave him, was not so good gold, as the kite that he gave Cypselus. When David said to Ziba, All that thou hast prepared to Meleaboth, Ziba answered, I humbly beseech thee, that I may find grace in thy sight: As who should say, I had rather have the King's favour than the lands, Vaddi prophane, non, said Luther, non sciscia ab epistata. He would not be put off with lands, and large offers. And Caleb would not hear of an Angel to go along with them. He would have God himself, or none. The blessing that come out of Sion are choicer, peculiar, even above any that come out of heaven and earth.

Ver. 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 dissidentium, fragmen. If we clash, we are broken; according to the old fable of the two earthen pots, swimming in the Sea. The daughter of diffension, of dissolution, is a strong weapon in the hand of the contrary party, as he upon the Council of Trent, wisely observed. Cofer et pollicy, if they appear not together, it prefigures a storm.

Ver. 26. Joseph was yet alive. This was the joyfulest news that ever Joseph heard, and the finest pleasure that ever he had; which therefore
therefore, God reserves for his age. How did his good heart, after he had recollest himself, dance Levolote in his bosom, to hear of Joseph’s honour, but especially of his life? shall ours do, when we see Christ in his kingdom? [Isaiah 30:29,30] They had told him a tale before; and he that one hath crackt his credit, is hardly, after, believed. Besides, he thought the news was too good, to be true. Tarde felis magnum robuit in ope fidei. The joy of heaven is so great, that we must enter into it, it cannot enter into us. Enter into thy Master’s joy.

Ver. 27. When he saw the waggon.] Such affiance have deeds above words. Non vestigia manus, sed virtus, saeit those Primitive Christians. And no Christian is an ill-lived man, unless he be a pretender only to that religion, faith, love, and the like, in his Apology for them. For as one said of David’s words, in the 119. 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, mazze the malevolent, threaten 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 vious life of a knowing man in that town, did conjure up those damnable doubts in her soul. The difference between Divinity and other sciences, is, that it is not enough to know, but you must do it; as leslions of Muleck must be practis’d; and a copy not read once, but acted. [The psirt of Jacob their father revived.] How well the spirits exalt, and triumph, when we shall hear the last trump, for the messengers and wages sent for us, consider the crowns, scepters, Kingdoms, glories, beauties, Angelical entertainments, beatific visions, sweetest varieties, felicities, ecstasies, that are now to be possessed of? Sure, as Arcadia and his company, when they came within view of Italy, after long tostling in the Mediterranean and Aegean Seas, joyfully cried out, Italia, Italia primus conclusam deduxit Aratus; and as when Godsey of Stamboul, his company went to Jerusalem; as soon as they saw the high towers, they gave a mighty flourish, that the earth rang; so when we shall see the battlements of the new Jerusalem, what acclamations will it ring of, &c?

Ver. 28. It is enough, Joseph is yet alive.] Jacob rejoyneth more for his life, then his honour. Why is living man forsook? Lam. 3:30. yet he is alive; that’s mercy, amidst all his miseries.

before I die.] This he speaks after the manner of old men, whose song is: My breath is corrupt, my days extant, the graves are ready for me, Job 17:1.

Chap. XLVI.

Ver. 1. And came to Beer-sheba. A Place. 1. Conferracted 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 fay it had been out of his way, yet it had been nothing of his way to go thither, and seek God. A wher, is no let; a bar by the way, no hinderance; the raising of the wheel, furthers the journey. As it is, Tithe, and be rich; fo, Pray, and be prosperous. But fay it should be some prejudice, is it not wisdom, to make God’s service costly to us? Cannot he make us amends? give us much more then the hundred talents? Is any thing lost by his service? Prayer furthers thrift. The night of Popery will blame many of us, who in their superfluous zeal, had this proverb, Muffe and meat, biereth no man’s thrift. The very Heathen offered sacrifices, when they took journeys; as Fetius wittnelefeth.

Ver. 2. Here am I.] Josephus tells us, he said, Who is there? He seems more seriously to have read the Bible, but only in tracts. See Psalms, § 264 al, and Segur. Is not that then a proper excuse for the Church of Rome her splendor, in robbing the vulgar of the holy Scriptures, that the allows them to read Josephus; where they may find the history of the old Testament more plainly and plentifully set forth, than in the Bible? But Barclay, that made this apology, was of the minde (bekke) of Walter Mapes, sometime Arch-Deacon of Oxford; who relating the grofs fmony of the Pope, for confirming the election of Reginald, ballotton to Lucien, Bishop of Swam, into the Seas of Burke; concedes his narration thr. Sit tamen domina muterij, inster, Roma butce, tis in aqua strata, et abh crispere qua vidimus. Howbeit, for be it from us, to believe our own eyes.

Ver. 3. Fear not to go down to Egypt.] Cause of fear he might see
fee sufficient: but God would have him not to look downward on the ruling and roasting dreams of miseries, that ran so swiftly under him and his posterity: but deceitfully fallen 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 Elias would have the factice covered with water; that God's power might the more appear in the fire from heaven.

Ver. 4. I will go down with thee. That was as good security as could be. For if [d]ar could say to the fearful Perry-Margan a terrible form, Be of good cheer, thou carriest Coar, 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, while he hath his father by the hand. [And I will also surely bring thee up again] So faith 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 piece of plate, that's out of fashion, to make it up better. [And Joseph shall put his hand upon those eyes] An ancient and an honourable custome, in use among the Romanes also; as Pilay tells us. The eyes are commonly open, lift up to heaven, when men are dying; 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 prope ad inferos, neque obliviscamur me ad agas 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, Job 19:26.

Ver. 5. And Jacob rose up from Beersheba. The word (rose up) is Emphatical, and imports, that his heart was lightened, and his joyes oyled, and nimbled, as it were, with the heavenly vilion. As when he had seen God at Bershuth, he rose up from his feet, and went on his way lustily. Gen. 28:10, so here. As fast as his old legs would carry him; as Father Laime said to Ridley, when they were going to the flake. And as it is recorded of good old Rawlin White, Matthew; that whereas before, he was wont to go floowing, or rather crooked, through infancy of age, having a sad countenance, and very feeble complexion, and withal, very soft in speech and gellure; now he went and stretched up himself, not only bolt upright,

upright (as he went to the flake,) but also bare, and a very, 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 Beersheba, and doubts not to follow God, whither soever he shall lead him.

Ver. 6. And they took their cattle and their goods. Though Pharaoh lent to them, they should not, yet, not willing to be much chargeable, they brought that they had. It is a happening so to live with others, as not to be much beholden; but rather helpful, then burdensome. He that receives a courteuse, we say, sells his liberty! And the borrower, is for want to the lender. Saint Paul glories in this, to the liberal Corinthians; that when he was present with them, he was chargeable to no man. On narratur e se non, I claimed no man, I was no man's tenchence-fly. He was not of thofle, that served not the Lord Infra Christ, but their own bellies, Acts 20:35. The Duke of Bavaria's house, is so provided with Friers and Sifles, that, notwithstanding the greatness of his revenue, he is very poor; as spending all his estates, upon his Popish Parities. Such among the Turks are the Dephobus and Sinibol, whose husbands are alienated from religion, live, like body-lie, upon other mens sweat and labour.

Ver. 7. His daughters, and his sons' daughters. That is, by Rod, George Synthleshe, his neeze Sarah, and his daughter Dinah; who p. 391, came down with the rest into Egypt, and therefore was not Job's wife, as the Jews would perwaded us.

Ver. 8. And the sons of Pharaoh were Hebrew. Hebrews, and Hamal, not yet born, are reckoned in title of Er and Onan, who were dead before the descent into Egypt. See Fuscus his Chronology, Comment. A.D. 2277.

Ver. 26. Which came out of his loaf.] Heb. 27. This is a modell description of generation, by the instrumentall and materiall cause thereof. And because it is said, that so many fould came out of Jacobs body; Augustin moves the question here, whether foulds 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 Vincentius Villar (as Archimedes relates it) boldly cenur'd the Fathers unresolved, the rubriam demum and vaunted that he would undertake, to prove by demonstration, that foulds are created, de novo, by God. For which peremptory
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raflines, the Father returned the young men, a father reprehen-
\[\text{A.O.7.14.} \]

sul_DS, are doubfeulous, here put for personus, which the Lat-
tines call Capita.

Verf. 37. Therefore and ten] Saint Steven reckons 75. And so the Greek translate here, which Steven consenteth to follow; as doth likewise Saint Luke for Cainan, Chap. 3:16. That translation being then received, and they not willing to alter it. The Hebrew say, that these seventy souls were as much as all the seventy nations of the world. And Moses tells them, that whereas their fathers went down into Egypt, with seventy souls; now Jacob had made them, as the stars of Heaven for multitude, Deut. 10. 22.

Verf. 38. And he first made before himself A good man guides his affaires with discretion, with all thing demeaning, and in order. It was great joy to the Apostles to behold the Colossians order, &c.

Peelham's Complex. Geneth. Chap. 5.

And he fell on his neck, and wept, &c.] Foregoing joy; what then shall be the meeting of Saints in Heaven! Christ shall say, come ye blessed of my father. As if he should say, where have ye been all this while, my dear brethren? It was a part of his joy, when he was on earth, that We should be where he is, to be hold his glory, Job. 17. 24. And this he now prays not, but, Fa ther I will that they be with me; as that which he had merited for them. And now, what joy there will be, to see them and converse them, for whose sake, he shed his most precious blood; through which they may safely fail, into the bosom of the Father. Surely, if Plinius the Philosopher could say, let us make haste to our heavenly country; there's our Father, there are all our friends; how much more triumphantly, may Christians say so? If Cicero could say, O praelatum deum cum ad illum animam consilium contemnere proficisci, &c. What a brave day will it be, when I shall go to that council and company of happy animam consiliumr souls; to my Cato, and other Roman virtues, dead before me: Item Catoque nocte, with the most many more May Christians in this world, to think of that glorious day shall. At night, best day, as Mary, the woman calleth it, when they shall be admitted into the congregation house of the first born: as the Apostle calls, and joyfully welcomed by Abraham, David, Paul, &c., &c. Who shall be no less glad of their, then of their own happiness? Who can conceive the comfort of Jacob and Joseph! or, of those two cousins, Mary and Elizabeth, at their first meeting? But for the joy of Heaven, it is as impossible to comprehend them, as to compass Heaven itself with a span, or contain the ocean in a nut-shell. They are fuch, faith Augustine; ut quseque domo deferit quasiusta de mar, quasi stellula de foco. If the presence of Christ, though, but in the womb, made John to inhume, &c. in spring, and dance a galliard, as the word imports; what shall it be, when we come to Heaven? Sermo non vultus expressus, experimius spielli, faith Clarissimus. It's fitter to be believed, then possible to be discovered, faith Prester. Nesci Chrispro nec collem passum hyperbolon, faithful another. The Apostle, after he had spoken of Illumination, breaks forth by way of admiration, into these words; what shall we say to these things? They are words, left, as he elsewhere phrased it; and ever intercited himself, in a Corte, a transcendental expression, as a Cor. 12. 17. Where he calleth it a weight of glory; such as, if the body were not by the power of God upheld, it were not able to bear. Jacob could hardly bear the news of Joseph, and live; but when once he saw him, I now let me dye, faith he, &c.

Verf. 50. Now let me dye.] What would this good old man have said, had he seen Christ in the flesh, which was one of Antiochus Eciadi-
\[\text{Pep. 16.} \]

gonis three with whom merely he would have fang out his foot, by smooth Re-
\[\text{ibi omitt. Aug. de civit. Del. } 1. \]

\[\text{sec. } 12. \]
I have my joy. Sweet babe, let this fong, streve for a lullaby to thee, and a funeral formes. O sleep, in my armes; and let me sleep in thy peace.

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 requite for us? and that he stands at the right hand of his father, (when any Seruver of his is lowned,) as ready prell to interpose between them and any hurt, that may thereby come unto them? If Seneca could say to his Polybius, Fac tibi non effalvus Caius 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, whilst our head is the Lord of Life? yea our life, as Saint Paul calleth him.

Ver. 32. The men are shepherds.] The truly vertuous or valurous, 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 defended. Doctor Cox Almoner, and Sir John Cheek, Tutor to King Edward the sixth, were men of mean birth, but so well esteemed (faith the Historian) for vertue and learning, that they might well be said to be born of themselves. So were Speratus, that brave Athenian, the fon of a cobbler; Eumenes, one of Alexander’s heft Captaines, the fon of a Carter; Agathocles King of Sicily, of a potter. And these would many times freely discourse of their beginning, and plainly relate their bringing up, and what their parents were. [And they have brought their flockes] As cheling rather a poor shepherds life in Gods service, then to rule it, as Couriers, out of the Church. So did Moses afterwards, and David, I. Sam. 2.4.10. and the poor Prophet that dyed to deep in debt; and Micah, and those that wander in sheep-skins, and goat-skins, who haply might have stuffed in fills and velettes, if they would have framed their confidences. Origen was contented to be a poor Catechist at Alexandria, every day in fear of death, when he might have been with his fellow-pupil Ptolemy, in great authority and favour, if not a Christian. Luther was offered a Cardinalship, to have held his tongue. Galenius Caeasarianus, a great sum of gold, to have returned to his Marquessdom in Italy. God takes it kindly when men will go after him in the wilderness, in a land not toun, Jer.3.2. a. that is, chuse him and his ways in affliction, and with self-denial.

Ver. 33.
highest; as the tallest trees are weakest at the top. Melanthon tells us, he once saw a certain ancient piece of cown, having on the one side, Zephyrus; on the other, Aelius. It was an emblem of kings courts, faith He, where calamities accompany the well deserving; as they did Daniel, Damaris, Hannibal, &c. Difficulties inter morsulat off gloria iustitiae vincere, faith Salut. How potent that quick lighted and sharp fanged malignity is, we may guess by that question, Prov. 27. 4.

Ver. 2. 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 so upon earth. Turks and Pagans will rise up in judgment against the idle. See Notes on Chap. 46. 33. Pervaders 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 sold, 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. Then idle and evil servants, faith our Saviour. To be idle then, 'tis to be evil; and he shall not but do naughtily, that does nothing. God wills that men should earn their bread before they eat it, 2 Thess. 3. 12. Neither may they make religion a mask for idleness, ver. 11.

Ver. 3. For to sojourn in the land are we come. And had they returned home again after the death ofJoseph, they had taken a right conscience for themselves. But as God had otherwise decreed it, so they thought it well being there; and therefore, notwithstanding their own fault, they fell into servitude.

Ver. 4. And Pharaoh spoke unto Joseph. Kind he was, and confiand, to go good a servant, as Dorcas likewise was to his Zephyrus, whom he preferred before the taking of twenty Babylon, the King of Poland to his noble servant Zelusius, to whom he sent a golden hand, instead of that hand he lost in his wars.

Ver. 5. If thou knowest any man of ability? Or ability of body and mind, such as Israel, a mighty man of valour and for the work, prudent and diligent, ingenious and industrious, that hath a dexterity and handiwork to the business. Such S. Paul would have all Christians to be. Tit. 3. 8, 14. Let them that have believed in God, faith He, be careful to maintain good works, or profess honest trades, for necessary use, and that therein they be, their craftsmen, and other others, as described and vehe furex quae sunt.

This was Cicero's posie from his youth, as himself witnessed. And Plutarch tells us, that all his state and drift was, all his life long, to leave others behind him, and to be the best at anything he ever undertook. This should be every man's endavour in his place and station, as that which is good before God, and profitable unto men, as the Apostle Christ, with others. Solomon also affirms us, that such shall stand before Kings, and not live long in a low place, Prov. 22. 29.

Ver. 7. Jacob blessed Pharaoh. That it is, he prayed God to bless him, both at meeting and parting. To forgive, is comely, but see that ye be hearty, not frothy; prayerful, not complaisant. We are heirs of blessing, and must therefore be free of it, 1 Pet. 3. 9.

Ver. 8. And Pharaoh said unto Jacob. This King took not pleasure (as those Persian Kings did) in a wild retrench, or certain authority, but in a mild affability, and heart-attracting courtesy. He thaws not himself strange, or Stoccata; but sweet and sociable. So Atticus esteemed in his carriage, communis infinitus, par Cor. Noe principios. Adrian the Emperor would most courteously converse with the meanest. Yeapam was wont, not only to pithe the chief Senators, but even private persons; inviting them to times to his table; himself again going to their houses, especially if he found them learned and virtuous. Pharaoh might find Jacob both thele, and to make very good use of him, as his faithful Council Father. Princes had learned men even with them, called Montours, or Remembrancers, as Dios, had his Plutor; Scipio, his Polibius; &c. Abiemeten made much of Abraham, and afterwards of Titus; some think it was for their skill in Phisick and Astronomy. Why might not Pharaoh find and favour the same worth in Jacob, and learn the same wisdom from him, that his Senators, by his appointment, did of his son Joseph?

Ver. 9. The days of the years of my pilgrimage. All Saints here are Sojourners, all good people pilgrims and strangers. 1 Pet. ii. 21, 22. Heb. ii. 13, 14. Far they are from home, meet with hard Christian's measure; as Israel did in Egypt, as those three worthies in the Lebanon, Dan. 3. Their manners, are of another manner: hence the world owns them not, Jer. 15. 19. But God both owns, and honours them: he knows their whole way, Psa. 113. Leads them in his hand, guides them with his eye, bears them in his bosom, Psa. 40. 1. When ways are rough and rugged: provides mansions for them, Joh. 14. 3. Where
where they shall rest in their beds; feast with Abraham, Isaac, and Jacob; walk arm in arm with Angels, Ezek. 3.7. Be gathered to their people, Heb. 13.23. to their God, to their Christ, &c. Provided that in the mean while they set their faces towards Zion; enquiring the way, that they walk therein, from strength to strength; that they take in good part any kind of food, as Ruth did; that they put up any unkindness, as Paul did; that they make much of any company, feed home by any hand, shibam from filthy lufts, and have their conversation in Heaven; eating, drinking, and sleeping eternall life; so walking to be at home, yet waiting the Fathars call; fighting out, when moved to be mercy; 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?"  

Ver. 11. "In the land of Ramath."

Ver. 12. "And Joseph mourned his father."

Ver. 13. "The famine was very sore."

Ver. 14. "And Joseph gathered up all the money."

Ver. 15. "Why should we die, in thy presence?"

Ver. 16. "Then Joseph said to his brethren."
Ver. 20. 'So the land became [Pharaoh's]. Requi acquisitio imperii defatigat. This is the Egyptians would never have yielded unto, but that [darkness] drew the wolves out of the wood, as the proverb is. PhiloJudæus reports of an heathen people, who in their wars, used only this expression, to put spirts into their soldiers; [Latin: E f t i s s v i t s ] libertas aquisit. The contention was hot in this land, between Prince and people, for fourcore years together, about liberty, and property, and ceased not, till the great Charter, made to keep the bezeń right, but wise discoverity, and subjection, was in the maturity of a judicial Prince, Edward the first, freely ratified.

Ver. 21. And as for the people, he removed them. So to alter the property of their land, and to fettle it upon Pharaoh, who with his own money, had bought it. See his prudence, and policy, for his Lord and Master. So Daniel, though fick, did the Kings business, with all his might. These were, as the philosopher, saith, [Greek: ἄριστοι ἁγίοι] few such now a days. Great need we have all to fly to Christ, who doth with prudence Prov. 8. 12. as Agur did, when he found his own footsteps: It was he, that made Atonah, wife hearted.

Ver. 22. Only the land of the Priests, bought he not. Ministers maintenance, we see, is of the law of nature. [Latin: providit propter aedibus; Mical] for his Levites. Do ye not know (faith the Apostle,) that they which Minifier about holy things, live of the things of the Temple, and which wait at the altar? Where, by holy things, Saint Ambrose understandeth the law of the Gentiles; by the Altar, the law of the Levites. Before them both, Mehalidæa, Jobadæus, siphad, Abraham; by the same right, he blest him, Heb. 7. 6. As after them, the Apostle lightly infects, Even so, both the Lord ordained, that they which preach the Gospel, should live of the Gospel. But where hath the Lord ordained it? Matt. 10. 10. The labourer is worthy of his own, faith Mathew; of his hire, faith 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 insaniam beneficium monstra / quid amor est? [Latin: ad insaniam beneficium monstra] / quid amor est? Or, six times out of seven: Besides, they show their benefits, non usi optimis, sed usque quasdam: being herein worse then these Egyptians, shall I say? nay then the traitor Judas. He sold the head, they the members; he the [heavenly], they the flesh; he, but the body, they the soul; like that Roman instrument, Rom. 8. 13. of whom they have learnt it. But let them look to it, lest they rue their wages of wickedness, with Luder. In the mean while, let them give us a full 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 hid story, of five servants.
A Commentary upon Genesis. Chap. 47.

of Cardinal Wolsey’s, employed by him, in the priorum hominum, dux et inter terris, faith the Annis, 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-charged. The last, one Doctor Alan, being Archbishop of Dublin, was there cruelly murdered by his enemies. Now, if Divine Justice so severely and exemplarily punished and punished thee, that contented those abused goods of the Church, to better use without question, though they looked not at this, but at the satisfying of their own greedy lufts: What will be the end of such sacrilegious persons, as enrich themselves with that, which should be their Ministers’ maintenance? Sacrum, sacros coniunctio quod est superior, parasitica, fuit, dixit Romano law. It is not only licit, but parviter, to rob the Church.

Ver. 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 Caesar, to the Emperors of Rome; a title of honour, as His Majesty amongst us. Otherwise the poor people had been overburdened with his name.

Ver. 27. Give money and silver ready.] Here that promise, Chap. 46. 3. began to be accomplished. God dyes not in any mans debt.

Ver. 28. Iacob lived in the land of Egypt seventeen years.] So long had nourished Joseph; and so long Joseph nourished him, paying his servitium to the utmost penny. There were the sweetest days that ever Jacob knew. God reserved his bell 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 Golgotha he shall have, either on earth, or in heaven.

Ver. 29. Bury me not, I pray thee, in Egypt.] This he requested, partly, to tell 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 gloved 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.

Ver. 30. Bury me in their burying-place.] That he might keep pollutions, at least, by his dead body, of the promised land. There they would be buried, not pompously. But, reverently, that they might rise again with Christ. Some of the Fathers think, that these Patriarchs were those that rose corporally with him, (Mat. 27. 55.)

Ver. 31. And Israel bowed himself.] In way of thankfulness to God, framing himself to the lowliest gesture; he was able, bearing himself up upon his pillow, leaning also upon his third leg, his Staff, Heb. 11. 33. In effuge solnas, fides non effas.

CHAP. XLVIII.

Ver. 1. Behold, thy father is sick.] And yet ’twas, Jacob have I loved. So, Behold, be whom thou lovest, is sick, Is. 3. 5. Si amatur, quomodo infirmatur; faith a Father. Very well, we say. The bell, before they come, to the very gates of death, pass off through 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 a soul have a member cut off, willingly yield to have it bound, thought it be painful, because, when it is mortised and deaded with the first binding, they shall the better endure the cutting of it off. So here, when the body is weakened and wafted with much sickness, that it cannot be hurt, we die more easily. Happy is he, (faith a Reverend Writer) that after due preparation, is passed through the gates of death, ere he be aware; happy is he, that by (he supposes) the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dyeth like Hezekiah, and Eliash; the other, like Jacob and Elias; both, blissfully.

Ver. 2. And Israel strengthened himself.] Ipsa effusio visi boni destitum, faith Enoch; sure it is, that the light 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 and favourites forsook him in this last agony, leaving his chamber quite empty) called upon him to remember his Saviour, and to ask mercy for his Dan. Hist. of fins. This none before him would do, every one putting him still in English.

in
in hope of life, though they knew death was upon him. But now, stirred up by the voice of this brief, they shed all signs of contrition; and at his last breath, expiates the name of Jefu.

Ver. 3. God Almighty appeared unto me at Luz.] The truly thankful, keep calendars and catalogues of Gods gracious dealings with them, and delight to tell their tale, 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 exploring them up, as David's word is, Psal. 107. we should be like ciret-boxes, which still retain the scent, when the cire is taken out of them. See Psal. 145. 12. Exod. 18. 8.

Ver. 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, faith the Lord Almighty.' This, S. Iob calls a joy, or prosperities, Joh. 11. 12. such as elsewhere stands amazed at, 1 Iob. 3. And well he may; for all God's children are fair-born, and fo higher than all the kings of the Earth, Psal. 89. 27. They, in the fulness of their sufficiency, are in substance, Job 31. 22. Whereas the Saints, in the fulness of their frailties, are in an All-deficiency.

Ver. 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 Joseph, 1 Chro. 5. 1, 2. Ver. 7. And I buried her there.] He could not carry her to the cave of Machpelah; and he would not bury her at Bethel among his forefathers. This he tells Joseph, and the rest, not to set up her rest anywhere, but in the land of Canaan.

Ver. 8. Who are these? Here Jacob being Joseph's two sons, and now first understanding who they were, breaks off his speech to Joseph, till the two half verbs of the chapter, and falls a blessing his boys; teaching us to be ready to every good word and work; laying hold of every hint that God puts into our hands, and accounting it a mercy that we may have opportunity.

Ver. 9. 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. Whereunto the Father replies, as Jacob here, Bring them now unto me, and I will bless them.

Ver. 11. I had not thought to see thy face.] God delights to outbid the hopes of his people, and to be better to them than their defeats, when their desires, yea then their faith, Exod. 64. 2. 3. 14. As it is fored of a certain Emperor, 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. Ver. 12. from between his knees.] That is, from between his fathers knees, that he might place them right, to receive the blessing, preferring them again according to their age. He did this for the belt; but God only, if had otherwise ordered it. We many times think we do well, when it proves much otherwise. Learn not therefore to thing our own understanding, faith the Wife man, Prov. 3. 5. but make out to him, that dwells with prudence, Prov. 8. 12. Ver. 14. Guiding his hands Wittingly.] Cognosset habet palmandus manibus, faith Januus: Intelligentis sed mansis, faith Parient. An emphatical Metaphor: As if he should say: Jacob with his eyes, could not distinguish them; but his hands shall, therefore, -deus, do the office of his eyes. Bartold writes of Doctores Gabriel de ver. obiit. Rele, that by the only moti of the lips, without any utterance, he underflood all men; perceived and read, in every man's countenance, what was their conceit. But that is far more credible, and no less admirable, that Hieron reports of Diodorus of Alexandria, that though he had been blind of a child, little, yet he was excellently skilled in all the liberal arts; and had written commentaries upon the Psalms and Gospels. being at this time; faith he, eighty three years of age.

Ver. 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 than a thousand charioteons. [The God which fed me all my life long.] As a shepherds tends and feeds his sheep, Psal. 23. 1. & 80. 1. Jacob looks beyond all his heben, causes, and fees at once, at Bethel God on the top of the ladder, Gen. 28. Ver. 16. The Angel which redeemed me.] Christ the Angel of the Covenant, the Mediator 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. Paul by that freed.
dome, *Acts* 2:38, escaped whipping: we by this, the pain of 
criminal 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.

Ver. 17. *And when Joseph saw that, etc.* So great a Prophet 
and divider, as Joseph was, in this was out in his judgment. He 
feeth not, that man's dignity is not by works, or nature, but grace 
election, *Rom. 9:7, 8, 11, 12.*

Ver. 18. *Nor of my father, etc.* Here are a couple of Holy 
Prophets, differing in their judgments; yet not about the sub-
stance of the blessing; but the circumstance of it: wonder not 
though such things still fall out in the true Church, and the 
Doctours bee oft-foons divided, in points let, material, and that 
touch not the foundation. Luther interprets those words of 
Christ, *this is my body,* &c.; Calvin, *metaphorically.* Hence the *infinites* straight cry out: *the Spirit of God* diffuses 
not from it itself; but these interpretations differ one from anoth-
er, therefore they are not of the Spirit. Now it was easy to 
stop their foul mouths, by telling them of their own, far forre 
differences. But is it not a doolefull thing, that we should, with 
these birds, *agnosce in nefas, velloribus nefatas pras nas.* Brother 
goe to law with brother, and that before infall? This is the di-
vels malice, to low rates, &c; Christ came to destroy his works; 
yet never were so many poissd, as about that time.

Ver. 19. *And his father refused, and said.* Mere are father 
and son devided, in matter of ceremony; as Bishop Balington 
observed. This hath been an ancient quarrell, from the very cra-
dle of the Christian Church. The Jewish converts fond hard for 
a mixture: of Christ and *Moses*; their rites they called the *rudi-
ments of the world,* Calvin, *2:8.* Because they held them as need-
ful, 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 Chriftians, even unto blows, and 
bloodshed, about the time of keeping *Esther*; and other like 
trifles and neces. Saint Augustine complains, that in his time 
the Church (which the mercy of God would have to be at lib-
erty,) was weefully opprept, with many burthens and bondages, this 
way, so that the condition of the *Jews* was, in this respect, 
more tolerable; for that they were held under, by legall injuncti-
on,
the younger, before the elder, makes the left to be first; and the first, left; to shew the freedom of his grace, and that, he feeleth not, as man feeleth, 1 Sam. 16:7. The maids were first purified, and performed before Abiahmar, chose one: But Christ first loves, and then purifies his Church, Eph. 5:25,26. loves, because he loves, Deut. 7:7,8. And hath mercy, on whom he will have mercy, Rom. 9:18.

Ver. 21. Behold I dy.] This was a speech of faith, uttered without the least fear, confutation, or disavowal, As it was no more, between God and Moses, but go up and dy, so be it, with God and Jacob; but behold I dye. Death, he knew, to him should neither be disliked, but of the body only; nor perpetually of the body, but for a reason only. See both these set forth, by the Apostle, Rom. 8:11,12.

Ver. 22. I have given thee one portion.] Joseph had the double portion, (as Ishak the dignity) from Reuben, who had forfeited both, by his incest. And here it appeareth, that the right of the firstborn, to a double portion, was in order, and in use, before that law, Deut. 21:17. as was also the Sabbath, circumcision, and the raising up of dead, to a deceased brother [With my word, and with my bow]. That is, with the warlike weapon of my sons, Simon and Levi, whose victory he ascribed to himself; not as it was wickedly got by his sons (for so be disavows and details it, Chap. 49.) but as by a miracle from heaven, the Canaanites were held in from revenging their slaughter, and made to fear his force and valour. The Chaldee Paraphrast expounds it metaphorically; I took it with my sword and bow, bow, arrows, and descant upon the means, faith, prayer, supplication, prayers; indeed, are bombs and instruments before a Christians, who Mohamet, a Chaldee. The Jesuits pretend and protest, that they have no other weapons, or ways to work, but preaches and preaching. Whereas, it is too well known, that they are the greatest Incendiaries and Stoutest of Christendom; and their faction a most agile sharp sword, whose blade is set, at pleasure, in the body of every Common-wealth, but the handle reacheth to Rome and Spain.

CHAP. XLIX.

Ver. 1. Gather your forces together.]

This is Jacob's son-like song, his last bequest, his farewell to earth; and it is a most heavenly one. The wine of God's anointing is poured out in his heart, Spirit is wholly strong, and is at large, in the hearts of his people; his motions quicken, when natural motions are low; and when certain mortals are sensible, when the body begins to be senselike, most lively in the least motion, when holy men are dying. Look how the Sun shines most amiable, oval, Epip. toward the desert; 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 finally to the hands of He, most swiftly. So, before Jacob, did Moses, Joshua, Judah, and He, in which one example is a globe of precepts. Our Lord Jesus Christ, in that last heavenly Sermon and Prayer of his, John 14. 15. 16. 17. Whereunto, let me add that faithful Martyr, John Dacianus, who was cruelly butchered by his own brother, Alphonsus Dacianus, and that most mercifully for his religion. See the Notes on Chap. 4, ver. 8. I remember (faithful Socrates, 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 ever, and for a longer time together. After which, he spent a good part of the night in discharging of the great works of God; and exhorted me to the practice of true piety. And truly, I felt my heart so wellmed and quickened by his words that when I heard him discharging, methoughts I heard the Spirit of God speaking unto me. This, and much more, Santarius's, his epistles to Bucer; who at that time, had employed Dacianus to publish over the right printing of a book of his, that was then in the hands of the press. [That I may say to you which shall befall you.] But how known after this last speech of Jacob's been born to 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 the
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the authority of Moses's writings, and confirms them to be faithful and true, as He faith, Joh. 21:24.

Ver. 2. Hear ye therefore, and hearken. 1. Draw up the ears of your fowls, to the ears of your bodies, that one fowl may pierce both at once. Let him that hath an ear to hear, hear not only with that outward ear, but with his inward heart, with his utmost intent of mind, attention of body, and retention of memory, and of practice also. For He that hears the Word of God, must hear, as if he did (but for so doing) hear for life and death; he must, as Jacob bids his sons hear, hear and hearken.

Ver. 3. My might and the beginning of my strength. Note me: whereas 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 His, 1 King. 18:42. when he prayed and prayed, as St. Jerome hath it, that is, with utmost intent of affection. The excellency of dignity, and the excellency of power. That is, faith the Christ, Paraphr. Excellence principium, et successus. Both thehe he fortified and fell from; so cannot Christians. Rev. 1:6.

Ver. 4. Unanswerable water. Easiest drawn to sin, and suddenly down from his dignity. Render, for a short finall pleasure, last 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 Theobellus, that having a defaced body, and told by the thysitian, that unless he lived temperately, he would lose his eyes; he said to him, If my eyes will not away with my lysts, they are no eyes for me. So here, Men will have their living in sin, whatever come of it. They may do, and for a time, bear no more of it; as Rencri did not, for almost forty years after his inceit was committed. But, good defector run it amid success. The Heathen Hellenor could see, and say, That, sooner or later, great sins will have great punishments from God. Deum barraudam pecatum barraudam passi immoestimabilis videtur, faith. Parvus on this Text. He went to my couch. The case was so odious to Jacob, that abandoning the very thought of it, he turned his speech from Rencri to the rid. Rata as hell, that which is evil, faith Paul. And, as for justification, and all reconciliation, let it not be once named amongst you. Spit it out of your mouths, as the Devils drol.

Ver. 5.
of 80,000 men. Selman the second, in revenge of the losh he had received, at the battle of Lepanto, would have put to death all the Christianish in his dominion, in number infinite. 

Mithridates-Vallad. lib. 3. see King of Pontus, with one letter, drew four thousand Christians of Rome, in Asia, that were scattered up and down the country, for traffique-fake. It was the cruel manner of Usandare, Turk, hist. fol., Prince of Vasa, together with the offenders, to execute the whole family; yea, sometimes, the whole kindred. Did not these two brethren in 9 5. 29, and worse.

Ver. 7. [Confide be their anger.] Of the mischiefe of raths anger, and means to reprehens it. See the notes, on Chap. 7. 4. ver. 7. See my Common-place of anger. [I will divide them in Jacob.] A punishment, suitable to their fin: they confedered to do mischief, and are therefore divided in Jacob. Of Simeon, Judah Saron is said to have come, who was called as a Roman, till he came to his place. Levi had his habitation among the other tribes; and this curse was afterwards turned to a blessing, when they were consecrated, as Priests, to preferre, and present knowledge to their brethren; to teach Jacob Gods judgments, and Israel his laws.

Ver. 8. Judah, thou art he Whom the brethren.] All this is chiefly verified in Christ, and of him to be understood. In him is beauty, bounty, goodness, greatness, and whatsoever else is praiseworthy. He goeth forth, riding on his white horse, conquering and to conquer. Saint Paul, his chief Herald, proclaims his victory, with a world of solemnity and triumph. 1 Cor. 15:54, and calls upon all his brethren, to bow down before him, Philip. 2:10, as they do, Rev. 12:10, calling down their crowned at his feet, Rev. 19:11, and setting the crown upon his head; so the manner was among the Romans, that the face should crown their Saviours, and honour them, as their fathers, all their lives long, being wholly at their service. It was not without mystery, that David did reverence to his Son Solomon, when he was newly crowned, what would he have done, think we, to his Lord (as he calls Christ, 2 Tim. 1:1) had he been there in his Royalty?

Ver. 9. [Judah is a Lion Whelp.] Many Lion-like Lineal Successors came of this tribe: that, as Samuel, and David, first fought with lions, and then with their enemies; all which were types of that Lion of the tribe of Judah, Rev. 5:4. The dwell a roaring lion, Luke 4:8, eyes in wait for the Church; but Christ the invincible

Chap. 49. invincible Champion, is ever at hand for her help, who is also Leo; 49:1, as Saint Paul hath it, the Lion of the tribe of Judah, Rev. 5:5, that delivereth us from the wrath to come. And when this Lyon roareth, all creatures tremble, Rev. 6:8. Saint Amoros tells us, that when the Lyon puts forth his voice, many creatures that could out-run him, are so alarmed at the terror of his roaring, that they are not able to live from the place. And I saw white, that the Lions whelp, for the first three days after it came into the world, were as it were asleep, and is afterwards roused and roused by the old lions roaring, which makes the very den to shake. Christ at the last day, shall come with the voice of the Archangel, and the trumpet of God, and shall then they that sleep in the dust awake, Rev. 6:13. Then shall they that are to rise from the dead, be raised with incorruptible bodies, 1 Thes. 4:16, 17.

Ver. 10. [Tell Stothor comes] Stothor is by some expanded, the victorious venger of his sessions. The Hebrew word implies, His sun, and once but in the dates, the Son of the Virgin, that came of the line of David, as Stothor, in Judah. Secondaries are proper to women. He therefore whom profligata gens Secundinae alone brought forth, without help of man, is Christ in Heb. 1:2, alone, the promised seed. Others render Stothor, Tranquilissimus, Autmanus, Saba, Salvator, The Safe-maker, The Peace-maker, The Proprietor. This, saith Quirinius, Prince of Peace, was born in a time of peace, not long after that Quirinius had subdued Idumea to the Romane Government, and reduc-ed it into a Province. Then was the Stothor newly departed from Israel. Stothor; and Herod, an Edomite, made King of the Country.

And unto him shall the gathering of the people be.] As unto the standard-bearer, Cant. 5:5, the standard-bearer, the continual fire of all nations, Hag. 2:9, with Heb. 12:15, Tunc, si de fide, generis humani faith the Church. Chap. 6:11, 16, and when, I will, 1 Sam. 30:22, I will follow the Lamb where-wherefore he goeth, as the hop and heliotrope do the sun.

Ver. 11. [Binding his foot unto the vine.] Vine shall be so plentiful, that as Country-men tie their ailes to briars and thorns, so shall Jacob bind his vine to the vines, that shall grow thick every where. But Christ is set up in the power and purity of his ordinance, there is invisibly a confluence of all inward and outward comforts and contentment. He is the Concorcius of both to this Church and chosen.

Ver. 12. His eyes shall be red, &c.] Wine and milk are used, to
to signify plenty of spiritual blessings in heavenly things, Eph 5. 1. 25. 6.

Ver. 1. 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 Lord, &c. Zebulun is placed by the sea-side. Now these men are said to be bountiful, industrious, laborious in wars, prudent in peace:

Hence the proverb, Maritimi non est. And so, hereby, that they and their children shall be rich, &c. Zebulun and Naphtali are much engaged. For these people prepared themselves to cast the death of the olden prophet, to the place of the field, where they had studied and promulgated the publick, more than any other particular interest. Oh, it is a brave thing to be of a publick spirit, and to study God's ends more than any other. Surely, if God was of us to be faith, we might have what we would, and God even think himself beholden to us. Shall a Heathen say, Now wiltis sedes non serme? And again, Aliquorum nisum inrada sit, quid sit: sed quid sit, inrada sit? And shall Christ be all for himself, looking only to his own things, and not to the things of one another, the common good of all (effectually? S. Chrys. exeg. upon their words), 1 Cor. 15. 3. Not seeking mine own profit &c. faith, that to seek the public good of the Church, and to prefer the elevation of others, before his own safety and commodity is the most perfect Canon of Christianiety, the highest pitch of perfection, the very spall of Religion. And I could not but love the man (faid Theodosius the Emperor, concerning Ambrose) who when he dyed, Magis de Ecclesiis quam de suis partibus agerat.
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Deut. 16:10. 
ther; they must be above all price or value; and strangers shall not self-acactions, see to it, that justice, justice, as Moses spake, that is, pure justice, without mid, run down as a mighty torrent.

Ver. 27. But when his lions hide would not fierce turn, he could piece it out with his fox-skin or serpents tongue; he could, if not ouelight his enemies, outwit them. And,

— dulcis, et visus, quis in bofre requirit?

Vulg. 

Of Deebalbel King of Dacians it is reported, to his singular commendation, that he could, optimus insitus facere, praetext committere, optimi uti vitium, et acceptans clamem ferre moderata. All which were the parts and points, of an excellent warrior.

Ver. 18. I have waited for the salvation. A fuddled and fancies execution; either, as feeling himself faint, and spent with speaking, he desires to be dissolved, and so to be freed from all infirmitie; or else, fore-thinking the defection of this tribe to idolatry, and their many miseries thereupon; he darts up this holy defiance to God for them, and himself, in them. Good Rebecca is much in these heavenly ejaculations: And the ancients Christians of Egypt, were wont to use very short and frequent prayers, faith Augentinus; left in longer, their fervour of affection should suffer diminution: Why cryeth thus unto me, faith God to Moses?

This was but a sudden dehers start up.

Ver. 19. God, a trope shall overcome him, but. This is every good Christians case, in the spiritual warfare, he conquers, but comes to it, through many conflicts and counterblows. 1 Pet. 1:7. He made war on the Saints, and overcame them: for a season it may be, according to human conceit howsoever. But Chap. 12. 11. They conquered and overcame him, according to the truth of the story of the lamb, in whom they do overcome, and are more then conquerors, Rom. 8. This was fulfilled in the tribe of God, 1 Chron. 18:19, 20.

Ver. 20. Out of Asher his bread shall he eat. The kidneys of the ox, as the Nabal hath it, Psal. 85:16. Or coldest bread-corn. Moses expoundeth this: After shall his foot be sty. Deut. 33: 24. That is, he shall dwell in the horn of the son of thine, as the expilasion is, sni. 1. Or in a very fruitful corn-country, which was a singular blessing, according to his name, which signifies blesse and happiness. He shall yield, dainties for a King. Kings use to feed of the finest. Yet of Augustus we read, that he was never so rich in his diet, but content with ordinary and common viands. He never drank but thrice at one meal, and lived near fourscore years. Queen Elizabeth of England, did seldom eat New-landers or one of meat, rote ever with an appetite, and lived above forty years. King Edward the thirtieth, called her by no other name then his forest after temperance. Contrarily, Sylva the Roman, 1. 2. satin. Dillat, by surfeiting and banquetting, at last got a mortal distemper, miserably diseased, and dyed full of lice. Surfeits either dig their graves with their own teeth: (The Greecians called the incompa- rate, dixi, quidani auios, as wanting health.) Or else they come to some unutterable end, by the just judgment of God; as thoc crispus quum monstros Epicurus Caligula, Heliodorus, Geta the Emperor, 1. 2. 56. who was forced in with dainties by the Apostle. One while Heidel. he would have anfermos, (anatem agna, Another time, he would have phalangion, farra, spondes: Sometimes again, pulmon, parenor, Brunssi. perdicem, percellum, sifern, parun, &c. This was one of those cap. Caphari, who got nothing by their honour, but as cities interfeceri, in all the victories God gave his people in Canaan, he never used the help of horsos. The adveraries, both Egyptians and Canaan- nites had chariots, and horses; not to Israel. A horse is a warlike creature, full of terror. Job 41:5. Prov. 21:5. So swift, that the Perisan (as Paschmer hath it,) dedicateth it to them, Song of Moses, even as the swiftfier creature, to the swiftfier God. But Leupold, what faith David? As horse is a woe thing for safety, Psal. 3:18. God. And to the same purpose, Solomon; A horse is prepared for the day, 10. 31. battell: but (when all's done,) salvation is of the Lord. This, Barach with his friend Deborah, found, and celebrated, in that famous song, Judges. 5. He giveth good words, in the afore- said Song. Chiril also began to utter his words of grace, in the
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Deut. 16:10. ther; they must be above all price or sale; and training out all self-affections, fec to it, that justice, justice, as Moses speaks, that is, pure justice, without mid, run down as a mighty torrent.

Ver. 27. [Deut. 16:10. But when his Lions hide would not serve, he could piece it out with his fox-skin or pertons though; he could, if not outright his enemies, outwit them; And,

— detus, and quos quis in hoste requirit?

Vulg. Of Decebalus King of Dacia it is reported, to his singular commendation, that he could, optimis invidias pervicax, prorumpit committo, optimi uti victoria, et acceptas clamus ferre moderates. All which were the parts and points, of an excellent warrioir.

Ver. 18. I have waited for thy salvation. A sudden and sweet exclamation: either, as feeling himself faint, and spent with speaking, he deems to be dissolved, and to be freed from all infirmities; or else, seeing the defection of this tribe to idolatry, and their many miseries thereupon; he draws up this holy desire to God for them, and himself, in them. Good condition is much in these heavenly ejaculations: And the ancient Christians, were wont to use very short and frequent prayers, faith Augustine; lest, in longer, their fervour of affection should suffer diminution: Why cryst thou now and thy God to Moses?

This was but a sudden desire darted upon.

Ver. 19. God, a snake shall overcome him, but. This is every good Christian's cafe, in the Spiritual warfare; he conquers, but comes to it, through many conflicts and counterblows. Apro: 3:7. He made war upon the Saints, and overcame them: for a reason it may be, according to humane conceit however. 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 than conquerors, Rom. 8. This was fulfilled in the tribe of God, 1 Cor. 15:18, 19, 20.

Ver. 20. Out of Asher, his bread shall be fat. The kidneys of wheats as the Mahath hath it, Psal. 81:16. Or chieftest bread-corn. Moses compoundeth this; After shall dip his foot in style. Deut. 33:24. That is, he shall dwell in the burn of the son of glym, as the expession.

Free translation. Gen. 49:1. Or in a very fruitful corn-country, which was a singular blessing, according to his name, which signifies bliss and happiness. [He shall yet, of all ages for a King.] Kings use to feed of the finest. Yet of Augustus we read, that he was never curious in his diet, but content with ordinary and common viands. He never drank but thrice at one meat, and lived no more than forty years. Queen Elizabeth of England, did fudge and corn Newlands, but one feast of meat, roie over an appetite, and lived above two hundred years: King Edward the fifth, called her by no other name, than his sweet fitter temperance. Contrarily, Sylva the Roman. Read. 1. Plants persona dele and dyed full of lie. Surfeits either dig their graves with their own teeth (The Grecians called the incorporeal, dea quapi anthe, as we speak here) or else they come about, to come unstirring end, by the blind judgment of God; as thoro cropis quam morelings Epicurus Caligula, Heliogabalus, Gery the Emperor, cuirist, etc. who was served in with dainties by the Alphonsi. One while he would have aqua, acan amyprum. Another time, he would have phialum, sarapis; Sometime again, pulvinum, pavonum, Bruin. lib. 3. xerescr. porcellum, pimentum, periam, etc. This was one of those capa. Cefarsi, who get nothing by their honour, but sit intercruerentia.

Ver. 21. Naphthali is a kind for loss. Swift of foot; and which when it fleeth, looketh behind it, faith the Chaldees Para. Judg. 4:10, 11. This was fulfilled in Barac of this tribe, who went up on his feet, against Sifora's iron chariots; which were fitted, were fitted to terrour, and afterwards a foron, as Verulam's faith of Barac's chariots, armed with lances and hooks. 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 to Isra'el. A horse is a war-like creature, full of terror. Judg. 4:12. Prov. 33:21. So swift, that the Persians as Parapheinath it, doth dedicate it to their God the Sun; as the forskin creature, to the forskin God. But in another what faith David; As horse is a running thing for fars, Psal. 33:18, 19, Pro. 20. And to the same purpose, Solomon; A horse is prepared for the day Prov. 33:14, of battle: but when al's done, satiuation is of the Lord. This, Barac with his friend Deborah, found, and celebrated; is that famous song. Judg. 5. [He giveth godly words] In the aforesaid song. Chiril also began to utter his words of grace, in the
land of Nephish, Mat. 4:13. And this is the reason, that as of the children, Matt. 2:16. and as of the children by Ledi the firstborn, which of them that were slain, Matt. 2:16. because Christ sprang of him; of that on Ruth 7:10. Nephishia first named, because there he dwelt; (at Cyprien, where he had hired a house,) and preached, at article 1:23. and therefore, that good words do gratuate with God and men.

Ver. 22. [Is he at a small thing?] Of the vine, that the Chaldees Paraphr. But it may be, Lodi meant it of the Egypt. sago-tree, whereof Soliman representeth, that beareth fruit, even times of the year; pull one fig, and another presently puts forth, that is.

Ver. 23. The archers lusted sorely against him. These were his barbarous brethren, that fold him; his adulterous heifers, that harlot-like, hunted for his precious life; his injurious millers, that without any deference of his, imprisoned him; the tumultuating Egyptians, that pined with hunger, perhaps, spoke of his putting, as 1 Sam. 36:6. and the envious courtiers, and inquirers, that spoke evil of him before Pherah, to bring him out of favour; so the Jerusalem Targum addeth. All these arrows-messengers; as the Hebrew hath it, set against Joseph, and those at him, as in the net-work; willing, to have abashed him, but that God's grace, providence, and unchangeable decree (called here, Joseph's bow and strength, ver. 24.) would not permit them; as those cruel Turks, did one John de Crabuins, a Franciscan, at the taking of Tripolis in Barbary. They brought him into the town; and when they had cut off his hands, and nose, put him quick into the ground, to the wall, and there, for their pleasure, shot at him with their arrows, and afterwards cut his throat.

Ver. 24. But his bow abode in strength. He gave not place to them by subjection, nor for an hour. If thou shalt in adversity, thy strength is small, faith Solomon. Joseph did not, but as it was said of old Rome, Roma claudetam animas fidei; and as of Athens, he never wanted courage, or counsel, when he was at the worst; to neither did Ispho: Tres lexias habet in meris, The found heart, flaps firmere under greatest preludes, 2 Cor. 1:9. Whereas, if a bone be broken, or but the skin rub'd up, and raw; the lightest load will be troublesome; hang heavy weights, upon rotten boughs, they presently break, but Ispho were green and had sap. By

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By the hands of the mighty God of Jacob) It was said of Achibar, that he was sires armatus, but Joseph was Deus fortis armatus, and thence his safety. He hid his bow against his adversaries, as David did his sling against Goliath. He flung, faith One, the same as his taxandum cor ac lapillum, fed Domum solum in hujusce as impellens, as if he had wraped up God in his sling.

Ver. 25. Why shall he help thee? God hath, God will, an ordinary way of arguing; it is a demonstration of Scripture Logic, as Psal. 37:1. So Cor. 1:10. Every former favours is a pledge 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 oil; the genealogy of all which is resolved into God, Hos. 5:12. [With the blessings of the breasts, and of the womb.] Yet rather than Ephraim shall bring forth children to the nourisher, the Prophet prays God to give them, (as a blessing, as some think,) a mighty womb, and Matt. 24:29. dry breasts, Hos. 9:13. And our Savior faith, We are to be such as are with child, and give suck in those days of war and trouble.

Ver. 26. Above the height of my generations. Chiefly, because Jacob pointed them out the particular womb, wherof, 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 the serpent; but whether Jesu or Gentile, he heard not a word. Abraham the Hebrew, long after was certified, that In : see all nations should be blessed; but of what tribe Christ should come, till now, the world never he heard, this. David was made to know, that Christ should be a man; but that he should be born of a Virgin, was not known till Ely's time. Thus God tumbles his mercies to mankind; and we have his blessings by retail, (faith One,) to maintain trading and communion betwixt him and us. So the cloud emptied not, so it lay at a sudden built, but doth upon the earth, drop after drop, and 1 Pet. 3:19. the mighty streams of the overflowing heart.

Spiritual blessings in heavenly things, whereof these temporal are promis'd, Eph. 1:3. But they are but types and pledges. Whence David doubt's not to argue from temporal to spiritual, Psal. 23:5, 6. God in the Church's infancy fed them, and led them along by earthly to heavenly blessings, speaking unto them as they could hear.

Ver. 27. Benjamin shall remain a man of substance, that there is that thinketh that this ought to be applied to S. Paul the Benjamine, who had 2 Cor. 11, 15. while as Acts 3:3.
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while he was Saul, not content to content to S. Stephen's death; (though it be all one to hold the sick, and to fill it ; to do evil, and to content unto it,) he made havoc of the Church, like a ravening WOolf, entering into houses alfo, and haling men and women to prison. Yes, Ali. o.p. 1. he lyeth breathing out threatenings and slaughter, panting and windlefs, as a tired WOolf: and having recovered himself, is marching toward Damascus for more prey: But met by the chief pifiher, 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 perfecuted the Saints fo falt, as now he purifies and pretties hid toward the high prize; and as mad every whit, he is thought to be for Christ, as ever he was against him. The pupifs, some of them, have cenfured him for a hot-headed perfon, and faid, that there was no great effering to be made of his affections. In this blasphemy in the firft or second table, fay you ? Purify, the Philofopher, could fay, that it was pity fuch a man as Paul, was cast away upon our religion. And the Monarch of Moroec, told the English Embamador in King John's time, that he had lately read Paul's Epifoles, which he liked fo well, that were he now to chufe his Religion, he would, before any other, embrace Christianity. But every one ought, faid He, to dye in his own religion; And the leaving of the faith wherein he was born, was the only thing that he did for his faith. Verf. 28. Bleft them every one according &c.] Thefe hard blessings (to fome of them efpecially;) hindered not the covenant. They were in this place, and heirs of the Promifed. Affections, how fpurft ever, they are not to be call'd away. If a man should be haunted, and afed as a dog or a bear, yet fo long as he hath humanfhape, and a reafonable foul, he will not believe he is either dog or bear. Let not crofles caufe us to take up hard thoughts of God, or heavy thoughts of our felves, as if out of his favour; but account it a mercy rather, that we may fee fo; and be judged here of the Lord, that we may not be condemned with the world. Jacob is here faid to have bleffed all his fons. He rather seemed to curse fo, and from them. And for his well-beloved Benjamin, Parem unjтриe 0 houwefra videtur hoc prophetic, faith Parent. But because they were not rejected from being among Gods people, (as Ishmael and Esau were, for lefs fmalts perhaps) though they were to undergo great and fore affections, they are faid to be bleffed, yea and they fhall be bleffed, as Isac faid to his whining fon, Esau.

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yes and they fhall be bleffed, as Isac faid to his whining fon, Esau.

Verf. 29. I am to be gathered, &c.] That is, I am now going to heaven, whereof being fo well fuffred, what wonder though he were fo willing to dye? I know what my Redeemer fayeth, faith Job; I know whom I have trusted, faith Powel. And what fhall become of my foul when I dye, let him fee to it, who laid down his life for it, faid Lucif. Death may kill me, but cannot hurt me, fays Cif, qui pretfuidus Another. This affurance of heaven is, as Mr. Lawymer cafl it, a caflillum ftrictum, in whom the fives-means of the fatisfy of a good condition. There are other, dainty difhies in this feast, but this is the banquet.

Verf. 33. He gathered up his fcarf.] He quietly comphed himfelf, as it were, to sleep in Johan. He had ftreched out himfelf before (faith Medecinus) 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 Affembly and Church of the firft born, whole names are written in heaven, Ezech. 12. 23. In Jerusalem re cords were kept of the names of all the citi zens, P-pol. 48. 3. So it is in Heaven, where Jacob is now a defentian.

CHAP. I.

Verf. 1. And Joseph fell upon his father's face.] A willing to have wept him alive again, if poiffible; yet more expedient then his father had been in the fupposed death of Jemuel, cure. 3. Hence the fathers, fublim. Adoni. top. 25. fublim. c. 3. Nemo morbo alibi. rite morbo.

Verf. 2. And Joseph commanded his servants the Phyficians.] (It feme) they were formerly of no great eminence; perhaps thefey were, becaufe, through ignorance, they many times obliquely killed dan med their patients. We know who it was that cryed out, upon his death-bed, Many Phyficians have killed the Emperor, and it is grown to a provocation. No Phyfician 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 few Phy ficians; enjoying them to fudy the cure of that only. And till then, the fation was to lay the fick man at his door: where every passenger was bound to enquire the nature of his disease: that if they could not cure, either.

Heyl. Geog. pg. 714.
either himself, or any within his knowledge, had recovered of the like, he might tell by what means, or by what cause all of that skill he had upon the Patient. This is without question, the ordinance of God, Exod. 21:19. He it is, himself, Jehovah Rophe, the Lord the Healer. And a Physician is more worth than many others, faith the Heathen Poet. Ue them we must, when there is need, Mar. 2:17. 1 Tim. 6:4, but not idolize them; as 2 Chron. 16:13. [And the Physicians embalmed Jesus] According to the custom of that country, concerning which, he that will be more, may read in Herodotus and Pliny. This custom continued also in after ages, as well among Jews as Gentiles. But the Devil turned it, in time, into most vain superstitition, both among the Greeks, whom Lucian frequently jests for it; and among the Latins; witness that of Horace, Terrae corpore basi sumus, et usque ad mortem. Isidore emblazed his father's corpse, partly to honour him with this solemnity; and partly, to persuade him for so long a journey; but principally, to tell 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. 15:20, and they read it thus; Why do ye then stand still and do not worship God? Confer Act. 9:37.

Verst. 5. As the Egyptian mourned for him seven days, longer than Joseph mourned, they did it through ignorance, and as men without hope; (for both which, see 1 Thess. 4:13.) Joseph could think more of his own loss, and his fathers gain beyond it. Besides, he could say, as Horace, In lice cafet, Tituli Domus, patrem, quem ipse de lexis, Novus custos, quae recepta; age gratus, quod dedit. And if it pictures so much comfort, it was in their greatest decisions, ex procuratione salutationem recordabam; He is more than any, can it be? not only by calling to mind this last seventeen 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 frivolous world, to a heavy situation, where he drinks of that torrent of pleasure, without let or holding.

Verst. 4. Speak not to the King himself, but to the other work. Not because he was fallen out of favour. (for he had the happiest to be favourite to the Kings, Ormis, Amasis, Cleopatra, Ammophila, and Apelles, in the eleventh year of their reign, he dyed;) but because he was now a mourner; and such were not wont to come before Kings, Exod. 4:14. though none but such as mourn, are suffered to come before God, Matt. 5:4.

Verst. 5. In my grave which I have digged for me, an usual thing of old, 2 Chron. 16:14. Matt. 27:60. See the Notes on Chap. 23. ver. 9. Quintilias Plancianus, an ancient Senator of Rome, in the days of Severus the Emperor, being wrongfully accused and condemned to dye, defied afore his death, to see those things that he had long since laid by for his burial. Which when he saw, he was to be little worth with long lying. Quid locutus est, quando me condatis funere? What a thing is this, said he? Have we made no more haste to dye then so?

Verst. 6. As he made thee five, O athas 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, in evil, Matt. 5:37. yet a private oath, (as betwixt Bose, and Bowly,) do it sparingly and wary used, is not unlawful. For in serious and weighty affairs, if it be lawful in private to admit God as a Judge, why he may not as well be called to witness, and to avenger? But this only in case of necessity, when Yea and Nay will not be taken.

Verst. 7. And with him went up all the fiftens. That is, most of them; as Matt. 3:5. In doing the Patriarch this honour, they stand renowned for thankful mourning, and such as One are worth their weight in gold. Bless this be of the Lord, who leaveth not off his kindess to the living and to the dead, Ruth 2:10. But how bate was Banners, that failed so bitterly against his Patrone Commodius, (Whole creature he had been) after his death; calling him the rankel heretick that ever lived, and that it had been good he had been dispatched long ago? And Cardinal Pole plaid the unworthy man, in having an intent to c a c e King Henry the eighth's body at Weepfin, and to have burned it. This the Papils did to Paulus Platius, a learned German, that dyed at Cambridge, being sent for over by King Edward the sixth. And although they never heard him speake, for he died soon after his coming into the Realm, having not time either to dispute, or preach here, yet they harbored him, and burnt his bones. Of all fowle, we most hate and detest crowes; and of all beasts, those called jackals, (a kind of foxes in Barbary) because the one digs up the graves and devours the flesh; the other picks out the eyes of the dead.
Ver. 10. And he made a mourning for his father. Not seventy days, as some Interpreters did, ver. 7.

Ob. But why mourned he at all? fith God had signified his will?

So far forth as something concurs with God's Will, that is gracious to us, we may mourn moderately without offence.

Ver. 11. Abel-Mizraim, which is beyond Jordan. A gracious providence of God, (as Paterius well observes:) that for the confirmation of the Israelites faith, when they were to pass over Jordan, and afterwards, there should be a standing monument thereof, of the transportation of Jacob's body out of Egypt, into Canaan, for burial sake. Thus all things work together for good to God's beloved.

Ver. 15. Joseph will persuade us to hate us. An ill conscience: we are sure, ill haunts them as a hell-bag, and fills them with unquenchable conviction and horror. Better be a god to a lion, than to an unquiet conscience. See Notes on Chap. 4, ver. 14, and Notice on Chap. 42, ver. 21. Such take no more rest, than one upon a rack, or bed of thorns. There were none to kill Cain besides his father and his mother, and yet he cried. Every one that finds me, etc.

Ver. 16. Thy father did command, etc. It is a just question, whether there were ever a true word of this. For Jacob, probably, never knew how ill they had used Joseph, as is above said: But if this had been his command how-ever, as they pretend, would not Jacob have spoken himself for them to Joseph, afore he dyed? Fear of man catcheth lying, Zep. 3, 13. and so brings a snare to the soul.

Ver. 17. How shall I forgive thee now? In this case a man is bound, not only to let fall all wrath, and defile 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, 44. seems to make our forgiving our trespassers, the intercurrent cause (that which they call sine qua non) of Gods forgiving us. Mark this, lest we be constrained to do, as Lammer reports of some in his days, that being not willing to forgive their enemies, would not pay their Peter-master, lest they should thereby curle themselves; but instead thereof, took their Lady-Walke in hand, because they were perfidious, that by that, they might obtain forgiveness of favour, without putting of too hard a condition, as forgiveness of their enemies.
A Commentary upon Genesis.

Chap. 30

world, (faith Budaw) he that erewhile seemed to touch heaven with his finger, lay groveling, as if he had been thunderstruck. All Israel's prosperity dyed with Joseph; and so did their liberty and worldly felicity with Joseph. His Nephews, the Ephraimites, attempted, before the time, their own deliverance; not long after Joseph's death, even whilst their father Ephraim was yet alive, but with ill success, to his great grief and regret. Holy work seldom ends well: how this of mine will do, I know not; made up (as it might be) in little more than four moneths space, amidst manifold fears and distractions, at spare-hours: and bearing date, from mine enlargement, July 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 tell my thankfulness to God, mine Almighty Deliverer, and to those, whom he was pleased to use, as instruments of my much-looked liberty;) such as it is, Exo.

Carm. laeves, scripsisse pudor, quia gloriosa coro,
Cæli quoque, qui scripsisti iustice digna levit,

Deo Soli Gloria.

FINIS.

A COMMENTARIE:

OR, EXPOSITION

UPON THE

Second Book of Moses, called

EXODUS.

CHAP. I.

Ver. 1. Now these are] Heb. And these are &c.

OR this Book is a continuation of the former history: and this verse a repetition of what was before recorded. Gen. 46:8. Eph. 1:14. The whole law (as the Schoolmen) is but one epistle. The whole Scripture but Cor & anima Dei (faith a Father) Rom. 8:9. the Heart and Soul of God, uttered by the mouth of the holy Prophets which have been since the world began.

Ver. 5. And all the souls] That is persons; for souls are not begotten, but infused, being divine partita in anima. Eccles. 1:17.
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Aristotel himself saith and acknowledged as much. _Were yeinie_ 

more worth then the severitie nations of the whole 

world, faile the Jews: God reckons of men by their right-

eousness.

Ver. 6. _And all that generation_] Ed enim legi nati sumus ut 

maniatur. God also makest hate to have the number of his 

Elect fulfilled; and therefore dispatcheth away the gener-

ations.

Ver. 7. _Increasing abundantly_] Heb. _shawned and bred, swifly_ 

as thistles. _Tregus_ author affirmati in _Egyptio sepontes cretum_ 

_gerint_. _Egypt is a fruitful Country; it is ordinatory there, faith_ 

_Tregus_, _to have seven children at a birth; Solinius gives the rea-

son, quod seifero psue Nilos, non tantum terram, sed etiam homi-

nus secundis auro_. The River Nile, whereof they drink, maketh men, 

as well as fields, fruitful. But this increas of the _Israelites_ 

was also by the extraordinarie blessing of God, that they might 

become a mighty and populous Nation, _Deut. 26:5_.

Ver. 8. _A new King_] Called _Bутьria_, a most savage Tyrant, 

as Heathen histories report him. _Who knew not_? Nothing 

sooner perished then the remembrance of a good turn. The 

_Egyptians_ are renowned in histories for a thankful people; 

but it ill appeared in their dealing here with _Joseph_, who 

(had he now been alive) might well have paid to them as 

_Tributaries_ once did to his _Abrahams_. Are ye weare of receiv-

ing no manite benefits by one man? But herein was fulfilled 

that of the Wise man, _Exod. 9:5_.

Ver. 9. _More and mightier_] Heb. _Speak's as if he had look-

ed through a multiplying glas. See the Note on _Gen. 1:1_.

Ver. 10. _Come let us deal wisely_] So as the world's wizards 

use to do: But God taketh these foxes in their own craft, _1Cor. 

3:19_. Your Laboring men have the most and lusileft children. 

_Everie Oppressors is a fool_, _Pro. 28:16_. Left when there fall 

out anie war_. It may seem by _1 Cor. 3:21.22. compared with 

_Psal. 78:9_. That the Ephraimites, weare of the _Egyptian_ bond-

age, and overhauled to enioy the promised land, invaded the 

Philistines, and plundered them. But were purfied and left 

by the men of _Gath_, to the great grief of their father _Ephraim_, and 

to the further exasperating of the _Israelites_ against all the 

children of _Israel_, which might occasion also this cruel edict 

and proceeding against them. It is a singular state to bear bon-

dage or anie other burden wisely and moderately. They that 

break pror before God's good-delieverie, get nothing but 

more iron laid upon them.

Ver. 11. _To afflic the_] Because they would not serve God 

with gladness 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_ treaure-cites_. They built also those 

famous Pyramids (as tom think) of which it is reported that 

_Bucholz_ for the great hight of them, a man cannot shoo an arrow so 

high, as at the midit of the lower tower, whereon the spire 

spreadeth.

Ver. 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 moist beaten. Fith thing better in cold and salt-water, 

then in warm and freth. _And they were grievous_? Or _irked_, 

as _Maim_ likewise was becauis of _Israel_; they did fret and vex at 

them, _Numb. 22:3,4_. Yet they were allied, and palled by them in 

peace: No other reason, but the old enimie, _Gen. 3_. and 

that utter antipathie, _Prov. 29:27_.

Ver. 13. _To serv with rigor_] Heb. _With forceful_? so thinking 

toward the spirits, and to examine them. So deals the 

Turk with the Christians.

Ver. 14. _Bitter with hard bondage_] Did wee but live a while 

(fifth One) in _Turks_, _Persea_, yea but in _France, _a dream of 

that libertie wee yet enjoy would bee as precious to us, as a 

drop of cold water would have been to the rich man in hell, 

when he was so grievously tormented in those flames.

Ver. 15. _To the Hebrew Midwives_] In _Egypt_ and _Greece_, 

the midwives of old had their schools; and from of them were 

great writers; I know not whether the Priests were then of 

ficious to them as manie are now among the Papists; who hate 

they therefore instande _Alliarus Magnus de fictissi multum_ that 

they may advis the Midwives: but I doubt it is for a wise pur-

pose; to gratifie and greater those abominable _Juits_, where- 

_Rom. 1_. 

with they are falsed.

Ver. 16. _Then ye shall kill him_] No greater argument of 

an ill cauf then a bloodie perfecution. _George Tinkerfield_ the 

Martyr was in King Edward's daies a very papist, till the time 

_Ad. & Man_. Queen Marie came in: And then, perceiving the great cruelty _psal.135_ 

tide on the Popes side, was brought into a midtaste of their 

_A. 2_ doing
Ver. 19. And did not the King &c.] Wherein they did no more (though out of a better principle) than Nature itself dictated. 

Ver. 19. Why have ye done this thing? They might well have answer'd, as thee did in Egypt: Obedience, Adverse, benevolence, mandantibus: Sin was infancy, mandatores, non Obediences. If you command things honest we will obey you not evil. Or as that brave woman upon the rock, Non idia negante, non peram: sed ide memini usi, non peccam.

Ver. 18. For they are likewise.] By that voice of the Lord, which maketh the hindes to calv. Psa. 29. Lady Faith was their midwife: And thee hath delivered the graves of their dead. (Heb. 11.13.) How much more wonders of their quick Children?

Ver. 20. dealt well with the midwives.] God is a liberal paterba: and his retributions are more than bountiful. See ye therefore studi a and unceaseable, always abounding in the work of the Lord: for ye know your labor is not in vain in the Lord. 1 Cor. 15. How. The people multiplied: Sic divinum confitium dom uxoritaur, impletur: humana sapientia, dum retulit, comprehenditur, as Gregory hath it. There are many devices in the heart of a man: but the counsel of the Lord, that shall stand. Among the Romans, 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 married Children were accust of ane crime, he mitigated their punishment, according to the number of their Children. But these poor Israelites were otherwise used.

Ver. 21. Before the midwives feared God.] There is no necessity of granting, that the midwives told the King a lie, (see ver. 19.) But if they did, St. Austin faith well. Non remitteras fata iij fallacis, sed benevolitas benignitas mentis, non iniquitas mentis. Their lie was not rewarded, but their kind-heartedness. That bee made them holies.] i.e. hee gave them pollaerice. Thus hee builded David an house: 2 Sam. 7. And thus Rachel and Leah are laid to have built the house of Israel, Ruth 4. 11. The parents.
in this kingdom, whom he took to be God's enemy. The like madness is reported of the Manarian Anabaptist.

Ver. 13. Behold two men of the Hebrews fought.] What pitie his immortal was it that brethren should fight, and one Hebrew smote another? as if blows now were not dealt them by the Egyptians? Still Satan is thus bute, and Christians are thus malicious. Thus we have seen doves beat, and sheep butt one another.

Ver. 14. And he said.] Yea, he thrust Moses awake, All. 7:27. Doing wickedly with both hands earnestly; and said, 7. This is that of his imputed to the whole people, who therefore were deprived of Moses for forty years. So true is that of the wise man, One flower deftly snatched spoileth a grove.

Ver. 15. But Moses fled.] God by forty years exile listed Moses for further light and advancement. Much he had learned in Egypt, All. 7:22. But more in Midian, where a good Schoolmaster to Pharaoh, but Affliction was a better. Men commonly beat and beat them, to make them burn the brighter. Moses had neither been seemly to illuminate a Doctor, nor so excellent a Ruler, if not first humbled, as here.

Ver. 16. Now the priest.] Or Prince. The old Egyptians chased their Kings from among the Priests. Samuel was both a Priest and a Judge in Israel. The Emperor of Rome had for one of his Titles Pontifex Maximus the High-Priest. Among the Turks, the Judges at this date are ever Ecclesiastical persons, whereby both Orders joined give reputation to one another, p. 89.

Ver. 17. And drove them away.] From the water that they had drawn, and so had moll right unto. Sic edidit varius aequum, Might oft overcom's right, see here what we owe to good laws well executed; No man else should enjoy so much as his own water.

Ver. 18. To reveal their father.] Indeed, their grand-father, Num. 10:29. Old men are usually about home and can do little else but feeto things, and advise.

Ver. 19. Delivered us out of the bond.] Moses if he may not in Egypt, he will be doing justice in Midian. Christ went about doing
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Chap. 3.

doing good; the place is the better wherever a good man cometh: his trade, faith one, is a compound of charity and justice.

Ver. 20. Call him that bee may eat bread.] If the watering of a sheep were thus rewarded, how shall God recompense a cup of cold water given to those of his little Flock?

Ver. 21. Zipporah his daughter.] a peevish piece; a cold armful. 
She had better, haply, have been married to a quarton auge.

Sylla felix nunc bella effugit armorum, &c. It is not ill to marry, but good to bee warre; lest we make shipwreck in the haven.

Ver. 22. I have been a stranger.] So wee are all, whiles here: Our own place is paradise: haste to it.

Ver. 23. Sighed by reason of their bondage.] They had changed their manner, but not their misery. "Adam et nocens, but fel"-domcom's is better. Job's stroke was heavier then his groaning.

Ver. 24. God heard their groaning.] Yes their breathing. Lam. 3. 5. 6. their miserable cries to God, as Hagar's did.


Chap. III.

Ver. 1. To the backside of the desert.] A first. Chronic. Here it was that Moses wrote the book of Genesis, and that of Job too, as from conceit) for the comfort of his poor oppressed country-men in Egypt, that they might lean upon, and live by faith in the promises made to the Fathers.

Ver. 2. 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 emblem) by the fire of tribulation. Isa. 43. 2. because of the good-will of him that dwelt in the bush. Deut. 33. 16.

Ver. 3. I will now turn aside and see.] Moses came out of curiosity, but was called by God: to do manie to the ordinances for noveltie (as the Jews did to John Baptist) or for some other finalliter respect, to catch, it may bee, and are caught, as those Joth. 7. 46. Or as duh, who coming to Ambrose to have his ears tickled, had his heart touched. It is good to hear howsoever: Com

Chap. 3.

Com. said Latimer, to the publike meetings, though thou dost not consider to sleep: it may be did may take thee napping. Absence is without hope: what a deal lost Thomus by beeing but once absent! This great vision! Great indeed: there was a flame of fire, elf how was the bush burning? There was light, elf how did Moses see it? There was no heat: elf how was not the bush consumed? Yet in every of God's allatisfied (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 he is not consumed by the heat (may rather his inimitations and carnal consipicucities are consumed thereby) but only illuminateth the light. See the Note on chap. 2. 15.

Ver. 4. And when the Lord saw the fog, he said.] God meteth him that rejoiceth and worketh righteous. Isa. 64. 5. As a man. The Miller cannot command a wind, yet hee will spread his sails, bee in the waile to have it, if it come. As our libertie (in external acts) is still from (as to come to church, to hear, to repeat &c.) to fulfill our indindy bee anflowerable.

Ver. 5. Draw not nigh.] Bee not rude, but reverent. Heavens could die. Non beatus in Dea fisna lumine. God will bee fnestated of all that draw nigh unto him. Put off thy buss. Of nonnullitude and other sins. Quod pedes (faith Ephes.) nisi afflictor? Quod pedes cælestiorum once liberis nisi animus nullius terreat capitatibiis orpatua? Afflictions are the feet of the foul's, keep them uncloggd.

Ver. 6. Hid his face.] So did the Seraphim with a double scarff as it were. Pia. 6. 2. Let a man but see God, and his plumes will soon fall. For bee was afraid.] Yea bee trembled and durst not behold. All 7. 32. This was his first meeting with God: When better acquainted, bee grew more bold.

Ver. 7. For I know their forew.] That's a sweet support to a sinking foul, that God know's all, and bears a part. Your heavenly Father know's, &c. That's enough.

Ver. 8. I am come down.] Hamantiae dictum, ut Gen. 1. 7, and 18. 21. See the notes there. Milk and honey] plentiful and dainties; all things both for necessity and delight.

Ver. 9. The oppressions wherewith.] Wee are oft more beholden to our enemies in indolence, then to ane innocencie of our own. Deut. 32. 27.

Ver. 10. That thou mayst bring forth.] Which, though as un-
A Commentary upon Exodus. Chap. 3.

likely to be done to remove a rock with his shoulder; yet,
setting upon it in God's strength, he effecteth it. *Tantum ulitis,*
& *Deus tibi praeceperit.* Howbeit, let a man do what he can na-
turally, and God will meet him graciously: There is no truth
in such an alternation.

Ver. 11. *Who am I?* Worth is modest: The proud man
asketh, *Who am I?* *Quis est animus?* Cypri Majoris sepe-
ero inscriptum referit Aristnmon. *Worth with modesty is mas-
culine, nothing is so amiable.*

Ver. 12. *This shal be a sign unto thee:* So he had a double
sign for his fuller and further confirmation: that of the burn-
ing bush, for the pretexts; this of serving God at Hierb, for the
future.

Ver. 13. *What is his name?* God is above all name, all
notion. When Manoah enquired after his name, *Tis wonderful
said he: that is, I am called as I am called, but such is thy
weakness that it stupefies thy conception. *After vacant Deum
ignotum Amor, id est, Deus tu, quis est?*'

Ver. 14. *I am that I am:* *Hab. 2. 14.* I will be that I will be. The
Septuagint render it *τύπος τι μοι.* *Is that I am? Agree-
ably hereunto Plato calleth God *τύπος* and *τύπος* of Plato.' This
name of God is fully opened *Rev. 1. 5.* It imports two of
God's inconceivable Attributes: 1. his Eternity when hee
faith, I will be. 2. His Immutability, when hee faith, 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 Bregens in de-
neying Jesus to be anie of God's names? Whether Abah-hea
2 *Kings. 2. 14.* bee one, is far more questionable.

Ver. 15. *Unto all generations:* The Jews, to countenance
their conceit of the ineffability of the name *Yehovah,* did cor-
rupt this text: and for *This is my name Legomam for ever,* they
read, *This is my name Legomam to be concealed.*

hee had all things common. This was a greater honor due to
these Patriarches, then if God had written their names in the
visible heavens, to be read of all men.

Ver. 17. *I have said I will bring you up:* And now I am com-
to do it. This is from part of the import of *I am that I am,* the
same ydolast, so date, and forever. *Ego sum Deus,* I will bee the
same to you in my performance, that I was to your fathers in

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my promisses. *Amen flowing with milk:* *Sustinet totius orbis,* as
One calleth it, where the hard rocks did sweat out oil and ho-
are. *Deut. 1.14.* See ver. 8.

Ver. 8. *Hath met with us:* Of his own accord, and without
our seeking. *Notalentum venire Deum in vesit,* *volentem ful
deus:* *Aug. Exeg.*

Ver. 9. *Will not let you go:* A fiebie Rebel hee was; but
God knew him, and took him down by choye ten plaages, com-
rised in the four veris,

*Ficet ex unda, confusant omnia terrae;*  
*Dat pulcis circum, pustula multa sonit;*  
*Dein pestis, pestis vicint, grande, luctuas, tempest:*  
*Zandum pestares ultima plagas neces.*

Ver. 10. *And after that, hee will let you go:* When hee dace
hold you no longer: when I have sufficiently taunted him and
taught him, as Gideon taught the men of Succoth with thorns
and briars of the wilderness. *Judges. 8. 16.*

Ver. 11. *I will give thee the egyptians:* It is God that fashion-
eth men's spirits, and speaketh oft-times for them in the hearts
of their greatest enemies.

Ver. 12. *Yee shall spoil the egyptians:* By a special dispensa-
tion, which none could grant but the Law-maker. So *Ezek.*
39. 10. Thee Jewels did afterwards become a snare to the *Jews,*

C H A P. 1111.  

Ver. 1. *They will not believe me:*  

They had formerly refused him, and thrust him away.  
*Exod. 1. 14.* *All. 27.* And so they might again, if hee had
not sowed what he shew for his extraordinary calling. In the *Law,* in the
year 43; the Jews of Egypt were shamefully seduced by a fe man de.Hor.
Phendo Moses, who promised to divide the sea for them to
bring them back to their own Cuntre. Thoase that will not *Functa in*
receive the love of the truth, are unjustly given up to the efficacie
of error. *2 Thess. 1.10.*

Ver. 3. *And if it become a serpent:* So doth the word to thoae
that call away the care of it, it bringeth them with unquestiona-

B 2
ble conviction and horror. With this rod Moses should guide the Israelites, slay the Egyptians. (Ps. 149:29, Jer. 8:17.) And Moses fled from before it. First he took it in as from a serpent, then he hid it. But if thou hast taken this serpent into thy hand, wilt thou not till, like Moses, turn it into a rod again to slay the people. Be either innocent or penitent.

Ver. 4. Take it by the tail. Which was dreadful to be done, because of the antipathy and likely danger: but faith fortifies the heart against the fear of the creature, and carries a man through the difficulties of duty.

Ver. 5. That they may believe. Miracles are sufficient testimonies of an extraordinary calling from God: provided they be true miracles, (not such as Dem. 13,) to confirm a calling that is agreeable to God's holy word, as here.

Ver. 6. Put now thy hand. Here was sign upon sign, as in Chap. 3.22. So low low's the mod, high to our meanest. And dost he not the same favor for us by the often administration of the Lord's Supper? Dost he not feed again and again? Was leporis as now? Let us but live our hands upon our hearts, think upon us, send us those blessings that were before the last destruction, as that terrible tempest at Rome. (Ann. 1:516.) The same year that Luther began to die, that struck the Church where Pope Leo was erecting his Cardinals, that it removed the Childe Tefs out of the lap of his Mother, and the Keiser out of St. Peter's hand. So the two Suns seen in London at the coronning of King Philip, Feb. 15, 1555. The new star in Cap. 2:157. The prodigious Comet. (Ann. 1613, &c.)

Ver. 7. As his other sign. To show him, that God by small means could bring about great matters, and that in a moment. See Jai. 66, 7, 8. Which yet was well applied by Card. Pole to this reviving nation in Q. Mary's days.

Ver. 8. The voice of the first sign. God's signs have a voice, and words. Ps. 117:26, 47. They speak not only to our ears, but ears even to those names prophetic did before the last destruction of Jerusalem, as that terrible tempest at Rome, (Ann. 1516.) The same year that Luther began to die, that struck the Church where Pope Leo was erecting his Cardinals, that it removed the Childe Tefs out of the lap of his Mother, and the Keiser out of St. Peter's hand. So the two Suns seen in London at the coronning in of King Philip, Feb. 15, 1555. The new star in Cap. 2:157. The prodigious Comet. (Ann. 1613, &c.)

Ver. 9. Shall beam blood. In the year 87,4, at Stixia in Itali, it rained blood for three days and three nights. Ann. 1505. There appeared in Germany upon the garments of men and women, divers prints and tokens of the nails, of the fumes of the spear, of the Lord's coat, and of bloody crotons.

milian the Emperor had, and thevew the name to Francis Mirandola, who thereupon wrote his Stuerfthion, and therein thus.

Non ignota cano, Caefer monstro divers, &c. 1516

In the third year of Q. Mary, William Tytler being at liberty after imprisonment, and going into his garden, took with him a Bible: where reading and meditating, suddenly fell down upon his Book four drops of teeth blood, and he knew not from whence it came. Whereat he being sore afflicted, and wiping out one of the drops with his finger, called his wife and said, in the virtue of God, wife, what meanest this? Will the Lord have four facicities? I fee well enough the Lord will have blood: his will be done, and give me grace to abide the trial, &c.

Ver. 10. I am not eloquent. Heb. A man of words, a matter of speech, as Paul was. (1 Thes. 2:13.) He had not (that first, second and third of an Orator) Eloquence or Pronunciation. 2 Thes. 2:11.

And yet God made choo of him rather then of eloquent Aaron to praise. Exod. 17. Not gifts but grace prevail in prayer. Slow of speech. Or a leisper delivereth, word bound. Exod. 11. If thy hand made man's mouth. There is no mouth into which God cannot put fit words. Ralami's Afs was enabled by God to convince his Mather. Whereas by a man, never so full and fluent, he cannot bring forth his conceptions, without the obfcruction of God's alliance. Prov. 16:1.

Ver. 11. I will bee with thy mouth. See the Note on Matt. 16:19.

Ver. 12. I will be with thy mouth. See the Note on Matt. 16:19.

Ver. 13. By the hand of him whom thou wilt. Or thou shalt send, By that excellent Speaker the Messiah, cujus diece est facies. Thus when God had answered all Moses' objections, he freely denieth to go notwithstanding, and bids him send by his son, one who was better fitted for the service. That which made Moses so unwilling, was (whatever he pretended) the fear of his life: which was when God had once removed, he went on end. ver. 19, 20.

Ver. 14. And the anger of the Lord. And no wonder: Patientia lege fit forus, Where God commands, there to ask a reason is presumption, but to oppose reason, is a kind of Rebellion. I know that he can speak well. The gift of utterance is a high favor, a piece of a Chriftian's riches. Cor. 1:5. See the Note there.
A Commentary upon Exodus.

Chap. 4.

Ver. 24. *And fought 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 order than his own house. *1 Tim. 3, 5.* God paragaph not by the sins of his best children without a finish check; if scandalous especially and committed against confidence. He has much ado to forbear killing us in such cases; he is even ready to have a blow at us, and cite's like a travelling woman (who bite's in her pain while she can) to be delivered of her judgments. *Is. 43, 14.*

Ver. 25. *Surely a bloody husband.* A peevish wife whole forwardness is either *tollenta et toleranda,* curded or carried patientely, *nec conjungium fiat conjungitium.* She was not so hot, but Moses was as meek.

Ver. 26. *A bloody husband thou art.* This peal flee ring so's of his ears, and go caught him patience. *CONJUGATION BREVITAS DIVINA ACADEMIA VITAE.*

Certain it is that we are a bloody spouf to Christ the Church is *Abbedama,* a field of blood.

Ver. 27. *And the Lord said unto Aaron.* To this religious Famille rather than to anie other, God appeareth: which mercie is remembered. *1 Sam. 2, 7.* *Met him in the mount of God.* His wife either had left him, or was sent back by him to her father. God supple'ts that comfort by the coming of Aaron.

Ver. 28. *And Moses told Aaron.* So clouds, when full, pour down, and the spouts run, and the ears filled, and the press overflow. Aromatical trees sweat out their precious oils; and as Amber-grace is nothing so sweet in it self, as when com pounded with other things: so good men are great gainers by communicating themselves to each other.

Ver. 29. *They bowed their heads.* An ordinaire gesture among the Jews then: 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 thrive their bonnets in their Synagogues to anie man, but remain still covered.

Ver. 23. *Let my songs.* God commanding Pharaoh to let go his people, and yet hardening his heart that he would not see them go, is not contrary to himself. For by so commanding him, he requireth his obedience, and by so hardning him, he punisheth his disobedience.

Ver. 24. And
A Commentary upon Exodus.  Chap. 5.

Chap. V.

Ver. 1. That they may hold a Feast]

Chap. 4. 23. That they may fare mee. Let us keep the feast. 

C. 

Ver. 2. Who is the Lord? God's attributes either show what he is, or who he is. To the question of Moses, what he is? God gave a short answer, I am. To this second by Pharaoh, Who art thou? God made a large reply, till Pharaoh was compelled to answer himself, The Lord is righteous.

Ver. 3. Three days journey] viz. to mount Horeb. They made it three months journey ere they came there. Exod. 13. 17. 18. God led's his people oft not the nearest, but the safest way to their journeys end.

Ver. 4. Let the people from their work] Moses talks of sacrifice, Pharaoh of work. Anie thing seems due work to a carnal mind, saving God's service; nothing superfluous but religious duties: Saca faith, the Jews call away a seventh part of their time upon a weekly Sabbath. To what end is this loss said Juda.

Ver. 5. The people of the Lord are manie] & nihil agenda mali agere differunt. Idolaters never suffered his foulwords to be out of employment; but, if out of military services, hee for them to digge or chop trees, or carry burdens, &c. to keep them from mutinying or worr doing.

Ver. 6. And Pharaoh commanded] Hee raged the more for the message of dishonour: so whole kingdoms make ill men wor. Corruptions encrease and biggen by the Law. Rom. 7. 8.

Ver. 7. The Lord made the people to风云] Specious tyrannides spermer augefecit atque inutileficit. The matter mend's with us, said those Martyrs in prison, in four Alle dib in Summer.

Ver. 8. For they bee idle] I heard a great man once say (Faith Luther) Necesse est stiffe effe homines qui ida negant Religionem se by. They must needs bee idle fellows that are so much taken up about the business of religion. See the Note on ver. 4.

Ver. 9. And Pharaoh said] Cold comfort things commonly goe backward with the Saints before they com forward, as the corn groweth downward ere it growe upward. Hold out faith and patience: deliverance is at next day by. Cern duplicemur laterici quam Moisae. When things are at worst they'll mend.

Ver. 10. Yet shall not the Froth] Such hard service put's Satan in a flame to, and yet they rejoice in their bondage.

Ver. 11. Soe the people were grieved] Soe most people now a dilies bullied about truth and trivials, neglecting the one thing needful. In the inhumanization of the Pope before he put's his on his chiple Crown, a wand of thrife is set on fire before him, and one appointed to faie, Sic transfiguratio mundi, the glory of this world is but a blaze of thrife or bubble, soon extinct. They that highly eleemosynious in a thing of nought, feed upon ashes &c. Amos 7. 8. 9. with 13.

Ver. 12. And the task masters] Who were Egyptians, as the officers under them were Israelites, and beaten. ver. 14.

Ver. 13. Were beaten] It is the miserie of thoe that are trusted with authoritie that their inferiors faults are beaten upon their backs.

Ver. 14. Came and cried unto Pharaoh] They did not raii upon him to his face, as the Janizaries did in an uproar upon Bayazer the second their Prince, saying that they would by and by reach him, as a drunkard, a beafl and a rascal to use his great Turk kith, place and calling with more obstructive and difcoration. Neither see did they go behind his back, and call him, as Sanders did Q. Elifabeth, his natural Sovereign, Lagum Anglicanum, the English Riveel Jefuca Wolfe, or as Rhyfon dallet her, leenam, omnes Ahabus, Maachab, supellem, page. Jezabeles, Herodidi dextra, superanum, a Jovian worr then anie 261. Ahabah, Maachah, Jezabel. A foul-mouthed Jefuca made this fall Anastagor of her, Elifedef, Jezabel. Tis omitted; the preface of the gallowses, whereon this Antigrannammatit was afterwards sullenly executed. Actrices, by a longer custom of libellous and contumeliosus speaking against Prince, had got such a habit
a habit, that at last he came to diminish and disfetere God himself.

Ver. 16. But the fault is in thin men, people. Effusion cervi, nearest cunfere calumbe. As a man is friendled, so is his matter ended. And where the heg is low, a man may lightly make large leaps. Or as the French man faith, Qui plus oblit en vuit ter, la rage est mei feit. 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.

Ver. 17. Ten art idle. See the Note on ver. 4. and 8.

Ver. 18. Yet shal ye deliver the tale of bricky. Or bee miserably beaten, if but one bee milking. The Spaniards besides other intolerable burdens and bondages that they lay upon the poor Indians, impose they shew the wretches great favor, when they do not, for their pleasure, whip them with cords, and date by date drop their naked bodies with burning bacon. Regiment without righteousness turns into tyranny.


Ver. 20. And they met Moses. How readiness are we to mis-flake the grounds of our affiictions, and to call themupon fall causes? The Sareptan told the Prophet that hee had killed her son.

Ver. 21. The Lord look upon you. Thus we have seen dogs in a chase back at their belt friends.

Ver. 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 Math. 11. 24. 25.

Ver. 23. Verily God hath hitherto delivered. Here Moses himself was too short-spirited. Hee considered not, believe, that God's promises do many times bear a long date, neither is it fit to set him at a time, or to awaken him whom our Soul loveth; until he pleased. Do but watch, God hee Lord. Hab. 2. 3. You shall be delivered; you shall bee delivered, you shall bee delivered, you shall, you shall. So much that text in effect founded and supported.

Chap. VI.

Pardon the faults of his prater, God grants him a gracious answer, so he dealt with David. Psal. 31. 22. For I said in my heart I am cut off from before thine eyes: Nevertheless thou hearest the voice of my supplication when I cried unto thee.

Ver. 2. I am Jehovah. Jehovah's word. That do Salvi, de die. Perec's (Gregorio's word) that have beening of my self, give being to all things el, and in specialt I comy promises, to perform with my hand that I have spoken with my mouth, only God expecteth that men put his promises in fruit by their prayers, as here, and bidden them with them, as that Martyr said.

Ver. 3. By the name of God Almighty. See the Note on Gen. 17. 1. The self is this, faith Camerac, Quantum illis sufficient tantum indulgentia, non indulgentia quod erat summum. Hee gave them Canez, de enough, but not the main. But by my name Hebavah. That is, by the import of this his name, the full performance of his promises. God was known to the Patriarchs by this name Hebavah, quod effe Deus, but non quod esset.

Ver. 4. To give them the land of Canaan. And a better thing with it, the kingdom of Heaven. Heb. 11. 10. 16.

Ver. 5. I have heard the groanings. Hee heard the young vatent that cries unto him but by implication only, and with a hoarse voice unlit to move pitie. (whence also they have their name in the Hebrew) how much more his own covenanters?

Ver. 6. And I will bring you out. A great deliverance; but nothing to that which Christ hath wrought for us from the tyranny of sin and terror of hell.

Ver. 7. And I will be to you a God. This is the top of ane man's happiness, to have God for his God. What can itch a man want? Psal. 23. 1. As hee in Pilgrim's Life of the Egyptians, that though they had no multick nor vines amongst them, yet they had Gods.

Ver. 8. And I will bring you. See ver. 4.

Ver. 9. But their seed. The car, which talle's words at the mouth doth meat, was toldt with churls, that they could
A Commentary upon Exodus. Chap. 6.

could relish no comfort. It is ill sowing in a storm, giving phyllic in a feverish. The caliplt medicines, or waters are troublesome to fore eies: So here. Quiaeque recipitur, recipiitur ad modum recipientis.

Ver. 11. 13. in speak unto Pharaoh. Whether he will hear, or whether he will forbear. Speak when God bid's th through it may seem to little purpose: We have lost manie a word labor. The man of God must bee patient (sternanim) to all yea to those that oppose, proving if ane time God will give them repentance, &c.

Ver. 12. Of uncircumcised lips. Or of an heave speech, word bound. Thick-lipped: A thin lip is a sign of eloquence, Job. 12. 20. Pilbrises his in such lips.

Ver. 13. And the Lord spoke unto Moses. Norwithstanding his former tergiveration, and the peoples peervillness. Mens wickedness cannot interrupt the course of God's goodness.

Ver. 14. These be the heads. This is a digression to shew the descent of Moses and Aaron. Digressions in divine discourse are not always and absolutely unlawful. God's Spirit sometimes draws aside the doctrine, to satiate from foul which the Preacher know's not: and sparingly used it quickeneth attention.

Ver. 15. The son of a Canaanitess, whom it was not lawful for him to marry; but he was a head long and head-strong, bold and fierce fellow. Gen. 34. 15. and 49. 7. Bound by Joseph Gen. 41. 24. As one that had been most forward to fell him to the Midianitish Merchants. Simon also is left out in Moses his bleeding. Deut. 31.

Ver. 16. Of the sons of Levi. Upon this family hee inlisting, and therefore halting to it. Speak ever to the purpose.

Ver. 17. Jethro, his father's sister. See Chap. 2. 1.

Thus his. 69. 114.


Ver. 22. Elisaphan. Or Elisapheth, a prince's sister. Num. 2. 3. Or English Elisabeth was by a French Dutchess fall to be the most glorious and most happy woman that ever swayed Scepter.

Ver. 30. Of uncircumcised. See the Note on ver. 12.

Chap. VII.

1. And the Lord said unto Moses.

In answer to his last exception, which yet he had answered before. Ask. 4, ver. 16, God bear's with our infirmities. A God Pharaoh. Armed with mine authority, a Vice-God. Shall be thy Prophet. i.e. Thy spokesman, and interpreter.

Ver. 2. Then shall it be, that God's words must bee spoken however it be taken.

Ver. 3. And I will harden. See the Note on chap. 4. 21. The Dutch have a proverb, Quam Deus executat mibi, sic primum velut claudat. When God will blind a man, he first clothe up his eyes.

Ver. 4. And Pharaoh shall not beheaven. This judgment God layeth upon man of our hearers at this date, of whom, after much paines taking, we may well complain as the herdman did in the Psalm.

Hoc mibi! quam pinguis mueris of mibi turris in aqua.

Ver. 5. And the Egyptians shall know. 10 ther cost, when the Lord's hand that is lifted up in threatening, shall fall down in punishing. Lord (that the Prophet) when thy hand is lifted up, they shall not see, but they shall flee, &c. Isai. 26. 11. God will unfold their heave eyes with forrishing plagues, and rout them with horror enough.

Ver. 6. Did as the Lord commanded them. Mallem abeli, e quin miracula faceret, quin Luther. Their obedience yielded them more comfort, then their working of wonders.

Ver. 7. Fourscore years old. And fo might fain to his country-men and others, as old Augustus did to his matutious followers, Addite etiam interius, quem interuem fecit adversum.

Ver. 8. Show a miracle for you. A persuading wonder, an admirable work, above the power of nature, as being a kind of creation, and such as require omnipotence. But Pharaoh's heart was such a nether millstone, as neither miracle, nor mini-tries, nor miracles, nor mercy could possibly mollifie. At the burning of Barmham the Martyr, when his arms and legs were half consumed, he cried out to the flankers by and by, O ye Papists, behold you look for miracles, here now you may see a miracle:
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Ver. 12. And it became a serpent. Or, a dragon, in token of detestation, if they disbelieved; and that their country should become a den of dragons. \textit{Jas. 12. 22.}

Ver. 13. The wise men, and the sorerse. It is either pure and natural, or impure and diabolic; which implyeth a compact with the devil, either overt or covert. The chief of these juglers here were \\textit{Jannes} and \\textit{Jambres}. \textit{2 Tim. 3. 8.} Whole names are also mentioned in the \textit{Talmud.}

Ver. 14. And they became serpents. Not really such, but in appearance only. The devils' miracles are more impurepro, phantasms, delusions. And this was the first plague that God inflicted upon \\textit{Pharaoh. Smelled up their rule.} That is their dragons. So hath Christ (who is life essential) swallowed up death in victory. \textit{1 Cor. 15. 55.}

Ver. 15. And he became hardened. Heab. \\textit{hargad/with} corruption, and held down by the devil: as on the contrary, \\textit{Jerahmeel's heart was light and lifted up in the ways of the Lord.} \textit{2 Chron. 17. 6.} So were Doctor \\textit{Tayler's}, and George \\textit{Roper's} the Murtherers: the former fetch'd a frisk, the latter an ague, when they came to the flake.

Ver. 16. In the morning. It was in the night then that God appeared to \\textit{Moses.} But afterwards month to month apparently by special privilege. \textit{Num. 12. 6.} \textit{Exod. 33. 11.} As a man speaketh with his friend.

Ver. 17. \\textit{Hicetus} thou wouldst not hear. Indeed he could not hear; as little as those Jews could believe Christ's miracles. \textit{John. 12. 37.} Therefore they could not believe (with the text) because \\textit{Haijah} bad said, he hath blinded their eyes, and hardened their hearts, &c.

Ver. 18. Shalt thou drink of the river. \\textit{Nebcoh. God will confute}

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confute them in their confidences. The \textit{Egyptians use to bring} \textit{Exod. 29. 3, 9} of their rivers, and in mockery to tell the \\textit{Canaanites}, that if God \textit{Deut. 34. 6.} should forget to rain, they might chance to perish for it: The rain they thought, was of God, but not the \textit{River}; He therefore threateneth to drive it up, and here to bereave them of all comfortable use of it.

Ver. 19. Open their ponds. \textit{Finis ponds} are in \textit{Hebrew called Beraish, Bledings. But how soon can God curdis bloudings. \textit{Mal. 3. 2.}} And delirious, after that he hath done us good. \textit{Job. 24. 20.}

Ver. 20. Were turned into blood. To stew them (as in a mirror), their blood-guiltines: These bloodie and deceiving men had blood to drink, for they were worthie. \textit{Rev. 16. 6.} See the Note there.

Ver. 21. And the \\textit{Fifth} That was their common food. \textit{Num. 11. 5.} The fifth of manie beahts they (through superition) would not eat of, as one well noteth from \textit{Exod. 8. 26.}

Ver. 22. Did so with their enchantments. With their secret flights and juglages, they seemed to do so. (See ver. 12.) for \\textit{Pharaoh's further hardening.}

Ver. 23. Neither did he set his heart. But to his iron finews he added brownes of brays. \textit{1 John. 3. 4.} To his natural and hereditarie hardnes, adventitious and habitual.

Ver. 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 isote them. \textit{Isa. 22. 11.} and \textit{9. 13.}

Ver. 25. And seven dries were fulfilled. So long, the plague continued that they might bee sensible of it: and not doe as the dog, who getting out of the water, shakes his ears and there's an end. Surely if these \textit{Egyptians} had believed the prediction of this plague, they would have done as \textit{Plicinc faith Camels do. Plin. 66. 3.}

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CHAP. VIII.
CHAP. VIII.

Ver. 1. That they may see mee:]

.Funcit.

Venetus plagarum eff. "et per accidentes, et simulata contunditis Pharaonis; alius per Jesu, et Demifio populis."

Ver. 8. Behold I will smite God naturally (not alway) warn's before hee wounds, id est minores, in no pain, and therefore threatened 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 come up.] Neither wals nor weapons could keep of the frogs from Pharaoh and his people. As neither could Haute Arch-Bishop of Mafis bee possibly rid of that armie of mice, that God sent out against him for his entele to form of his poor subjectts, till they had devoured him.

Ver. 6. And the frogs came up.] with their hateful hearing of Brokes and ex coas, coas.

Ver. 7. And the Magicians did see.] See the note on chap. 11, 22.

Ver. 8. Intreat the Lord.] In extremity an hypocrit will cri for help, as a pig under the knife, as a prisoner at the bar, as a drowning man will catch at thar twigs, which erit standing on the bank hee didples: Job in ditthee runs to the horns of the altar; Lord, in trouble have they visited thee, they power forth a charm when by chattering was upon them, faith the Prophet of those hypocrites, that yet brought forth no better then winde. 1 Sam. 26, 16. Did they at all unto mee, even to mee? Zech 7, 5. I will let the people: For the present it may be, he purposed to do Good thoughts make but a thorough fare of carnal heartes: they cannot sitte there. Thy goodness is as the morning, dew &c.

Ver. 9. Glorie over mee.] Or fear mee, and resect mee, as thou halfe don heretofore: but when thou halfe doon, thou must bee beholden to mee for my praiers, or thou art like to lie under the plague, for ought that thy wills can to relieve and re-

CHAP. 8.

Ver. 10. Tomorrow.] Caeus vide corvea. To die if ye will hear his voice. Now is the daie of grace, &c. preoccupation is perilous. Amenab when hee could have taken Rome, would not: when hee would, could not: So in sine re and acen laid. Plutarch that fool: Let serious matters alone till to morrow: but he was slain that night.

Nunc tandem habet facies,カップsum ut pestis vbi sollicitri.

Ver. 12. And Moses cried unto the Lord.] Not for Pharaoh's conversion; for he knew hee was past cure: but for his deliverance from the present plague, that the power of God might bee the more manifested, and the tyrants confidence the more convinced.

Ver. 13. According to the word.] Ille vir potius aud Penn am volat. Moses might do what he would with God, as One laid of Luther.

Ver. 14. And the land fainted.] As once this land also did by those unclean frogs that came out of the Pope's mouth. Rev. 16, 15. But England is now no more a babe (said K. Henry 5th. &c. and now in his protestation against the Pope;) there is no man here but sol. at. now her knowledge that they do foolishly that gave gold for lead, &c. Surely except take away our right with, not only the Pope's authority shall be driven out for ever, but his name also shall shortly be forgotten in England. &c. Thus hee, and much more to like purpose. God hath promised to take away the unclean spirit out of the land. Zech. 13, 2. Fiat, fiat. Surely the societies of ungodly men (whether Papists or Atheists) is unfavourable to eduction, like the flame and thistle that is concealed, when frogs and toads and other vermine join together.

Ver. 16. When Pharaoh saw, &c.] Heb: A breathing or respiration; fo fulfilling that of the Prophet Esai. 26 10. In like fort William Rufus, being dangerously sick at Gloucester in the 6th year of his reign, vowing upon his recovery, to see all varieties in the Church furnished: which he did, but with so great a doe, as if were that having elaped the danger he would gladly have deceived the Saint: like the man in Erofins his Naufragem, who in a storm promised the Virgin a picture of was Meda fidei et as big as St. Christopher: but when hee came to shore would to Mr. Sache, D not
not give a tallow candle. Thus in the sweating-tickness minis-
ters 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 Pilate (in one
of his Epistles to one, who desired rules from him how to or-
der his life aright) I will faith here, give you one rule, that
shall bee in head of a thousand, ut salus esse perque rectum
sani, quales nos fuisse esse propter multis infirmi. That wee go on to bee sick
when well, as wee promised to bee when sick. Men roare
when upon the rack: but once got off, they think they may do as they
like.

Ver. 16. Stretch out thy rod.] Here's no warning given, which
they's great wrath. Impenitence makes God wearie of repent-
ing. Jer. 15. 6. Absolutive in his threatenings (if anie) refolute
in his executions at. Deut. 29 19, 20.

Ver. 17. All the dust of the land became lice.] Or gnats. Quia
cinique vitus (fable Polos?) what so bafe 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 cry out,
This is the vine finger of God.

Ver. 18. But they could not.] Though they endeavoured it, as
did the Juggler of Assur, who being required by the Englishe
Merchants there to plague his feats and shew his cunning; after
much sweating and toil, when he saw that nothing could go
forward, but that all his instancements were void, he was
compelled openly to confess, that there was some man there at
further which disturbed and fettered all his doings. This was Mr.
Tinde: the Martian; who hearing of this juggler, had defied
certain of the Merchants that hee might bee pretent to them
please, &c.

Ver. 19. This is the finger of God.] An act of Omnipo
tence, as
Luke 11. 20. Psal. 8. 3. The heavens are the work of God's
fingers. Deum dixit summum judicem, & principalis, & pulchris
et augustis. And bee hearkened to them? Neither to Moses, nor to his
own Magicians beeing a kin to the Cataractes that dwell at the fall of
his river Nilus, and are deaf.

Ver. 20. Rise up early in the morning.] Sanfiveant: janet, ditat
quos, durem modo. 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 late. Mark
1. 35: See the note there.

Ver. 21. Shall
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ter, circumstance as well as substance is to be heed in God's service; else there may be malum opus in bona materia (as one saith) an evil work in a good matter.

Ver. 28. Only ye shall not go very far] So loaf was he to lose his hold; so is the Devil. The Pope made large offers to Queen Elizabeth, as also to our King, when in Spain. [Translate for me:] So Simon Magnus in a fright begg'd Peter's prayers; so Maximinus the persecuting Emperor went to the Church for Prayers, when God had laid upon him a grievous divest. So Ezra 6.10. praise for the King's life, and for his Son.

Ver. 29. Deal justly and one more.] Son are so flipperly, there no believing of them. Egregious faith of Pilate, that he was vir regnum, & parsi faciens mendacium, a naughtish man, and one that made no confidence of a lie. No more did Pharaoh.

Ver. 30. Intreated the Lord] See the Note on Ver. 22.

Ver. 31. They remained not one] Prayer make's clean work; it can do wonders in heaven and earth. Sae thow with David, Clean thou me from secret faults, those that are of daille and hurtful incur. Prayer will foure the cool, clear the confidence of dead works. Acts 8.22.

Ver. 32. And Pharaoh hardened] All blows and presse were so far from mollifying him, that he hardened and embossed more and more.

CHAP. IX.

Ver. 1. Let my People go]

The very same messiage to a word, as before often. Ad infradikns God's Messengers so long to inquit upon the same point, beating and repeating of it in the same words, till they receive by the garrulity and consternation of the hearers that they understand and embrace it. Christ said at Antioch preached manie Sermons against swearing; and told the people (that seemed to be ware of that subject) that till they let their swearing, he would never leave preaching against that sin: si non tu scias, ad te ratus, said Socrates.

Ver. 3. It is upon thy Cattle] Both those ad ejus, and those ad eum.

A Commentary upon Exodus. Chap. 9.

ad ejus. Men, these, 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 outward with the wicked. God hideth his in the hollow of his hand. Psal. 51. till the indignation be overpast. Isa. 2.6.10. Hee giv's the like charge of them as David 1 Sam. 18.3. did of Absalom.

Ver. 6. And all the cattle] That is, a great sort of them, not all. chap. 9.19.25. And this was the fift of them ten plagues, a Nos xerces ferox, number of perfecion; so to make God threcin did molit peccator, selfy administer and execute his judgments.

Ver. 7. And the heart of Pharaoh was hardened] Like a Smith's anvil, she grew harder for hammering. There was little need to tale to Pharaoh, as the Smith did to the Langostre of Tawing, Deus, non necesse est. O infinitus Langosteis. He hardened fast enough. Gibbon.

Ver. 8. Sprinkle'tis is toward the heaven] in token that this plague should in a special manner be inflicted from heaven: The Philistines by their golden emulsions acknowledged, that the emulsions in their flesh were from God. Hippocrates called the pellagra de nova, the divine licker (as we call the spots thereof God's mark), The Falling sickness was antiently called morbus faver, as an immediate hand of God. And what can we conceive less of the Sweating sickness with which no stranger in England was toucht: and yet the English were chafed therewith, not only in England, but in other countries abroad: which made them like tyrants both feared and avoided wherever they came.

Ver. 9. A tale breaking forth] this Mole, threatened to all disobedient persons. Deut. 28.27. Job's boils were rather probational than penal. So were Mose's ulcers (medicinal they were) howsoever which he fliew to his friend and said, He sit in jemna gemma & pretiosa ornamenta Dei, quoniam Deus amicitias hos commisit, et ejus attribuit. These bee those gems and jewels wherewith God adorneth his bell friends, that hee may bring them nearer to himself.

Ver. 11. For the tale was upon the Magician] who were convicted, but not converted. Exod. 8.9. They flood Will with falsehood Mole, as Balaam against the light of his own conscience, was refolved to curf howsoever; and therefore went not aside as at other times to speak with God, but for his face toward the wilderness like a head-strong horse that get's the Bit in his teeth and runs away with his Rider.

Ver. 17.
A Commentary upon Exodus. Chap. 9.


Ver. 14. All my plagues upon these harts] Harte-plagues are the word, plagues of all. A hard Hart is in form respects worse then Hel: Ith one of the greatest sins is greater in evil then ane of the greatest punishments.

Ver. 15. For now I will stretch out] His former preservation was but a revelation: and hee hath hitherto escaped with his life; but for anie 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. 1. 46. 8.

Ver. 16. Have I not waited for you] Heb. I have confronsted and set thee up as a Boas-mark, that I may illustrate thee and follow thee close with plague upon plague, till I have beaten the very breath out of thy bodie. See Prov. 16. 4. Rom. 9. 17.

Ver. 17. An ye yet exalt thy self] q. d. No amendment yet? A fore sign of a veil of wrath fitted to destruction. It is ill with the bodie, when phylact will either not enter, or not sate with us.

Ver. 18. Such as hath not been in Egypt] Dio maketh mention of a flower of blood and of water, that fell in Egyt a little before it was subjedected by Augustus, in qua loco ne fuisse demum aqua et occidere factit ehe, where never anie drop of water (much les of blood) ever fell before.

Ver. 19. Send therefore now] Here mercy rejoiceth against judgment, if by anie means hee might be worse wrought upon. Sed Pharaon aperte pactit, quo non potest. It was past time of date to Pharaoh good.

Ver. 20. Hear that feared the Lord] As few will do till they feel his hand. But they that tremble in hearing, shall bee cruft to pieces in feeling full of Marry.

Ver. 21. And he that regardeth not] This was (doubtles) the greater number, &assile Rex,ye juss. I his a yst prelacy and defect of ruin, not to bee warned.


Ver. 23. And the fire ran along upon the ground] Sich hail-stones and coals of fire were also read of Psal. 18. 12. 14. 15. Isa. 50. 30. 31. and in the Roman history, when Marcus Antonius the Philosopher fought with the Quders, and by the praters of the thundering


dering legion (as they were afterwards called) of the Christians rain was obtained to the refreshing of the Roman army, ings grands compluraq, salutis in haesis occidere: clausus. licebat videre in oculo loco aquam ignem. fumum de caldo cadere, atque ob idam causam, Romanos water ac bellam. Quod a foresee & precipi-

tis interit. i. c. A huge hail and mane light-bolts fell upon the enemy: Fire and water fell at once from heaven, the Romans drank of the water and were relieved, the Quadre were burnt by the fire, and perilled.

Ver. 25. And break every tree of the field] Here was frangere & clades barrendas, yet Pharaoh's heart is not broken, but remains obturate. Peridilis frutum affigitur, was an heavy charge. A. E. Ducklings (top and dive at anie little stone thrown by a man at them; yet think not at the heavens great thunder.


Ver. 27. Die reports further of the fire forementioned, ver. 23. 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 Quders, but inflamed them as if it had been Dios's fyres 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. 28. I will let you go] But though here spoken thus fair, Prov. 26. 25. believe him not; for there are seven abominations in his heart: No sooner was Pharaoh off the rack, but hee bites in his condition, and retakes his promise.

Ver. 29. I will spread abroad mine hands] viz. In prayer; holding up and out the palmes of the hand, in a giving manner; So did Solomon. 2 Chron. 6. 13. See Psal. 135. 6. Ezek. 9. 9. [That the earth is the Lord's.] See the note on ver. 14.

Ver. 30. That ye will not yet fcare] Howbeit I will plre for you, and you shall feel the fruit of it. Thus God is good to the just and unjust. Matt. 5.

Ver. 34. But (inwardly more] Aidsion is very soft and malleable; while in the fire: but soon alter returns to its former hardness. So here.

CHAP. X.
A Commentary upon Exodus.  Chap. 10.

CHAP. X.

Ver. 1. For I have hardened his Heart.

Ver. 2. And that thou mayest tell. The memory of God's (magnific) great works must be transmitted to posterity: De nee statum & qui inuentur ait ille, that after-Ages may hear and fear this great God. See 1 Sam. 4. ver. 8.

Ver. 3. How long wilt thou refuse? God thinks long of the time that men milspend and waite in wicked courses Jer. 4. 14. and 13. 27. It is a favorite saying of Bernard, Tamen aita max tempus perdidi, quasi perdidi visum: the time of my lost soul I have utterly lost.

Ver. 4. Else if thou refuse] Men should look up with David, and see the punishing Angel over their heads with a drawn sword, and submit. As he not Balaam's A'sh that condemn them for their desperate Lewdness: for he tell down before the Angel. [I will bring the lew'd] God hath treasures of plagues for the obstinate, neither can he bee (as the Poet feared of his Jovius) possibly exhausted.

Ver. 5. And they shall cover] For they go forth by heaps. Prov. 10. 27. and huge multitudes. Jud. 6. 5. And shall eat every tree. See Joel 1. 7. 2 Pet. 2. 11. and 16.

Ver. 6. And the hee turned himself] No man may turn himself to go out of the great Turk's pretence, but must go backward till hee be out of the room. Differtia falling 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 hee fent for him. Ecc. But Moses may not bee imagined to have so turn'd himself.

Ver. 7. And Pharaoh's servants said unto him] They were convinced and mollified, though hee was not. Whoso Hee will God hardeneth. Rom. 9. 18. If how long shall this man bee a fixture unto us? Hee was not the fixture, but their own sin. Prov. 20. 6. Howbeit hee must bear the blame. As if from fond people should accuse the Herald or the Trumpet as the cause of their war: or as if from ignorant plautus, when hee see's his foole bathing in his pond, should cry out of him as the cause of foul weather.

Ver. 8. And Moses and Aaron were brought. Something the tyrant would seem to yield to his Counsellors, and not to deal with them as the Persian Monarchs, who were wont to advise with their Peers: but if nine of them delivered that which was contrary to the King's minde, fugere cedebantur, they were whipped: which is a punishment also usually inflicted at this day by the great Turk, even upon the greatest of the Court, upon the least displeasure.

Ver. 9. For wee must hold a Feast] See the Note on Exodus 5. ver. 1.

Ver. 10. Let the Lord bee as with you] In cursing them, hee unwittingly blessed them. Exod. 12. 30. 31. and 13. 15. 22. See Ps. 105. 28. Curing men are Curst men. But God's people fare the better for being curs'd. Let them curse, but do thou bless, is not more a Fraier then a Prophet.

Ver. 12. Even all that the hee hath left] How easily can God raise, yea, save us all, if hee but send forth his forring Armies.

Ver. 13. An East-winde] The proper and ordinacie office whereof is to purge the air.

Ver. 14. And the hee went up] As a formidable armie: see a graphical description of a like plague threatened. Joel 2. 45. 67. 91. 101. 112.

Ver. 16. I have smitten against the Lord] A fair confession, but forced and exacted. Thus the toad, if beaten on the belly, 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, so become colder after heating then before, so hypocrites heats are not kindled from the Spirit, but violent from the outward fire of God's judgments: therefore when that is out, these are gone.

Ver. 17. Nece therefore forgive] Moses must forgive his sin: E.
A Commentary upon Exodus. Chap. 10.

God is not in all his thoughts. David crieth: receiue Pharaoh's pardon: ver. 18. Against Thee, Thee only have I sinned: Pharaoh crieth to Moses to pardon his sin. Man may forgive the trepasser, but God only the transgression.

Ver. 18. And he went out] The wisdom from above is gentle, easy to be intreated, ready to every good work. The Divine are called Sages in rough and rugged.

Ver. 19. A mighty strong West-wind] Report's call of the windes mends sopor, the beams wherewith God sweeps his great house of this world: like as his spiritual house (the hearts of his people) hee sweeps of all foule filth (those hellish locusts) with the rushing mightie windes spoken of. 

Ver. 20. But the Lord hardned] See the Note on ver. 1.

Ver. 21. Stretch out thy hand] Here was no warning. See Exod. 8. 15. as good, the more unexpected, is the more welcome; so evil the more sudden, the more terrible.

Ver. 22. 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 we wee prize this excellent creature.

Ver. 23. Called unto Moses] wise: when the darknes was over: though some think that, even during the darknes, Pharaoh (though he was his majesty's agent against God, and denounced Moses).

Ver. 24. Thou must give me all thy sacrifices] God gave Noah of everie clean beast seven (for facethic likely) but of every unclean two only. Gen. 7. 2.

Ver. 25. Not an hoof] God's Law must be kept as the apple of our eye. Prov. 7. 22. A dispensatoricke conscience is an evil conscience. Repentance makes a clean work: as the Flood drownd all, even Noah's friends also.

Ver. 26. Get thee from mee] Evermore when God's messengers are abandoned, destruction is at next day by. I know that the Lord hath a purpose to destroy thee. See 2 Chron. 6. 44.

Ver. 27. Thou shalt goest quickly] q.d. When I see thee next, do thy pleasure by mee. This was an act of faith in him, whereby he feared not the wrath of the King. 1 Kings 11. 17. So when Pharaoh the Rarchian Emperor threatened Bophi with bonds and abashment, Pharisilla terrulamentum promisit, sed hee, Let them threaten boyes with these fray-bugs. The Emperor may take away my life, but not my faith; my head, but not my crown.

A Commentary upon Exodus. Chap. 11.

Ver. 1. One plague more upon Pharaoh] Woe, after the hardness of his impotent heart treasure up to him selfe wrath. Rom. 2. 5. God strike'st still upon the thick boles of his buckler. 2 Kings 15. 20. When mens are no worse by afflictions, and worse with admonitions, God finds it time to strike home.

Ver. 2. Borrow of his neighbor] This was an extraordinary command, and may not bee made a precedent but in the same case, and upon the same warrant. The Law-giver onely can dispence with his own Law. Ordinarilie it is the wicked that borroweth, and paireth not again. Psal. 37. 21.

Ver. 3. Was very great in the Land of Egypt] Great hee was both in gift and authority; so that for his sake the Israelites might have what they would of the Egyptians. It was not here as once at Rome, Calumnia nostra Magna est: Sic Nimio olim de Pompeio, plundere populi Romani tam elegant retertissent.

Ver. 4. And Moses said] sic. before he went out of Pharaoh's presence: for afterwards hee saw his face no more. chap. 10. ver. 29.

Ver. 5. That sittest upon his throne] As co-partner in the Kingdom. Our Henry the second crowned his eldest son Henry, while hee was yet alive. But this young King, through self-content, fell into a feaver, whereof hee died before his father; who ask him away first by his indulgence, and after by his rigour, not suffering him to bee what himselfe had made him. [That is behind the Mil] The hand-mil, which they drove before them. Judg. 16. 21. 1 Sam. 47. 1. Mat. 3. 14. 41.

Ver. 6. A great cry] Because in every house there shall bee a dead corpse, and so a Cadaversum olim. They had made Israel cry: and God usually retalliates his power to God. Exod. 30. 10. number to number. 1 Sam. 65. 11. 15. choice to choice. 1 Sam. 66. 3. 4. 11. 16.

Ver. 7. Shall not a dog move his tongue] And yet how many dead dogs do now adusse barks and bellow at the Israel of God, which, notwithstanding, is not without God. 2 Sam. 16. 6. 10. who will one day make iniquity to flop her mouth. 2 Kings 5. 16. Why should this dead dog curf not the Israel.
A Commentary upon Exodus. Chap. 12.

Ver. 8. In a great anger] Heb. In heat of anger, wherewith in the cause of God her was blessedly blown up. Meekness here had been but mockinthe.
Ver. 9. That my wonders] See the note on Rom. 9:17.
Ver. 10. Did all these wonders] But all was worst then spile 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, yeabefore that plague was threatened. See Mr Torike his design for harmonizing the Bib.

Ver. 2. This month] Called Abib. Exod. 13:4. with us called March or April 1 when the date lengthening, and the Sun attending, each thing begins to revive: To shew, faith one, that by the true passover Christ [Isa 53:19, not only is our time and all other things sanctified, but also that we should in recent re remembrance of that benefit of our Redemption, all our dates and years be thankful to our gracious Redeemer, and that by his death, true life and reviving unto mankind. [It shall be the first month] ex. In respect of faced, not civil affairs, as Jumine here prooveth out of Josephus. The Jubilees begun in September. Lev. 23:5. Exod. 23:16,9,10. the Creation of the world began then, as soon will have it: but Luther and others think it was in the Spring rather.

Ver. 3. In the tenth date] The Paschal-Lamb was taken up the tenth date, but not sacrificed till the fourteenth, that they might after kill the passover as first to sanctifie themself and prepare their brethren. 2 Chron 35:6. For which cause also it was a received tradition among the Jews, that during those four date the Lamb was tied to their bed polls.

Ver. 4. Shall make you com] feil of Communicants, that the whole may bee eaten up, and ever one have enough. Spiritual blessings may be 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 blame] Christ that immituate Lamb of God

CHAP. 12.

God was hereby typified. 1 Pet. 1:19. See the Note there. [From the sheep or from the goat] A lamb, to shew Christ's innocence, meekness, patience, prudence. Or a kid, to shew that he was a fitter: 1. By Imputation, for God made our sins to meet upon him. Isa 53:6. 2. By Rebut, for he made his grace with the wicked, ver.9.

Ver. 6. Until the fourteenth date] See the note on ver.2. [In the evening] Christ came in the evening of the world. Heb. 1:2. in the 12th hour. 1 Feb. 4, when all lies buried in darkness; in the even-tide of our sin and death.

Ver. 7. And strike it on the two fide-pieces] Not on the threshold. We 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 hyssop-bunch of Faith from an evil conscience, that we may bear the living God. Heb. 9:14.

Ver. 8. In that night] By candle-light: so may we feed upon Christ, lumine supernatut: by his knowledge doth God's righteous servant justifie manie. [Left with fire] Not saw: wee may not greatly concey of Christ, nor hardly receive him. Not boil ed, but roll: to shew that Christ was rolled in the fire of his father's wrath: & first tobincharias not adhicans elia, ut in eiliis fere confueverit: sita solemn Chrisamum dehemo apprehendere: fide, faith Aitid 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 he was, 1 Pet. 3:19, being ready to suffer hardship with Christ, though he 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 leg] To let us see our need of whole Christ, and our most perfect communion with him.

Ver. 10. And yet shall he nothing of it remain] We may not presume to see in it hope of pardon. Christ will not stand us for a slimming-lock.

Ver. 11. With your burnt gift] As prett and Intent to the service: so we 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, we should be never, glad up the Joins of our minds, &c. 1 Pet. 2:2. [And eat it in hag] As not doubting of deliverance, and waiting a call out of life. [It is the Lag.
A Commentary upon Exodus.

Chap. 12.

Ver. 20. *Ye shall eat nothing leavened* Watch carefully against corruption in life and dotardly be 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 Famili-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 mystery.

Ver. 22. *A bunch of hyssop* An herb of a purging property. See 1 Cor. 6. 11. *[The blood that is in the bason] The remembrance of Christ's blood, to call the people to repentance.*

Ver. 23. *Will not suffer the defrauder* Angels delight to see executors of God's judgments, and Saviors of his people.

Ver. 24. *For ever* See the Note on ver. 15.

Ver. 25. *Ye shall keep this service* yet with some variation of circumstance.

Ver. 26. *When your children* Children are to be carefully catechised and informed. Eph. 6. 4. See the note there. Luther formed not to profane himself, but to instruct his children.

Ver. 27. *Bread of the head* In token of submission to the command, and thankfulness for such a salvation.

Ver. 28. *Went away and did so* They that will not timously obey God's sweet precepts, shall one day have no other command to obey but that bitter, *Be mute & Go yee curfew.*

Ver. 29. *From the fifth-born of Pharaoh* See ver. 23.

Ver. 30. *For there was not an house* Neither is there an house amongst us (hardly) where not one, but many are dead in trepitudes and fits. Our land even flinches again with each, as Egypt did with the frogs.

Ver. 31. *And bee called for Master* That is, to keep them to be packing. See chap. 10. 29.

Ver. 32. *Blest were all* So *Maximones the Persecutor being sorely disabused, went to beg the prayers of the Church.* In their moneth ye shall finde these wilder affir. Jer. 2:24.

Ver. 33.
Ver. 23. If we be all dead men [Quia autem sunt morti] produce
some. Excite thing make's much of life, from the highest Angel
to the lowest worm.
Ver. 35. And they burnt them.] For their use at that solemn feast
they were to keep in the wilderness. The Egyptians denied them
nothing; as willing to be rid of them upon ane'te terms.
Ver. 36. Spilled 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 fled. We will go with you.
Zeb. 8.23, but afterwards turned clipper. Num. 11.4, lustily,
and greedily; and made Israel to tired. Goals touched, will
either burn or fumble us.
Ver. 39. And they baked unleavened cakes.] A memorial of
which sweet mercy they kept on foot by that yearly feast of
unleavened cakes. Deut. 16.3.
Ver. 40. We were four hundred and thirty years.] stole, from the time
that Abraham began to sojourn in the Land of Canaan, and to
pass into Egypt. Gen. 12.10. See Gen. 5.17. with the Note
there.
Ver. 41. Even the self-same date.] God (first one) had well-
igh forsook his bond; but ere the Sun went down he paled
the debt. His promises are good sure-hold. At midnight
the first-born were slain, because then exactly the four hundred
and thirty years were expired.
Ver. 42. This is that night.] That, with an accent. God
expects our returns should be answerable to our receipts. God's
blessings are binders; and of all things he can leave alive to
be forgotten.
Ver. 43. There shall be strangers, &c. Strangers are excluded;
to these, that the faithful only have fellowship with Christ;
contra quam Iubervit iniquitatem, faith one.
Ver. 44. When the holy assembly was.] And God admitted
him into the fellowship of the faithful. A man must live before he
can be nourished, bred, before he can be fed.
Ver. 45. 50.3. Or else a Prophesy.
Ver. 46. In one book.] To teach them unitie; which indeed
is not anie where found, but in the Church. Cant. 6.9. My Dove
is but one, &c.
Ver. 47.
IT was of God then, that the people fell into such flats; that where humane help failed, divine might come in.

Ver. 2. That they turn] i.e. return. In pulling the red Sea, the Israelites made a circular. Confer Exod. 13. 20. with Num. 33. 6. God must be followed, though he leads us through a maze or Labyrinth.

Ver. 3. They are entangled] Perplexed, intricate, they know not what to do, or which way to turn. Enemies watch opportunities, but oft miss of their meaning.

Ver. 4. And I will be honored] By subduing this froward Rebel, and bringing his violent dealing upon his own head. Psal. 74. 16. When the Prophet cries to Jeroboam's altar, it clave presently asunder. But the mightie hammer of God's word, with ten miracles, gave ten mightie strokes at Pharaoh's heart, and yet could find no entrance. God will therefore now take another course with him.

Ver. 5. That the people find] i.e. Ran quite awake, without anie resolution ever to return. This troubled the tyrant: Crowns have their cares. Little David like his hook the better ever since he saw the Court.

Ver. 6. Made ready his chariot] To meet his destruction.

Ver. 7. 600 chariots] They fought of old out of chariots armed with lances and hooks, which at first were a terror, and after a comon.

Ver. 8. With an high hand] Bravely, boldly, in battle-arrays, in all their equipment.

Ver. 9. Beat the Egyptians pursu'd] And God made fair way before them, till they came into the red sea.

Ver. 10. For they were sore afraid] Bewilderedly disordered: they saw no way to escape, unless they could have gone up to heaven: which, because they could not, heaven came down to them (though unworthy) that God might get him a name. Isa. 63. 12, 13. The Israelites herein were far more happy than those antient Britains, who being greatly disordered by their Northern Enemies in the time of Valentinian, the third, imploring the aid of St. Basil: the Roman Prefect of Gaul, using these words:

[Romans 12:12] Therefore, let us follow suit by imitation of those virtuous examples, and strive, as they did, to maintain the purity of our faith, and to resist the power of our enemies.

So the glory of the Lord was their reward. Is. 58:8. He will be to his both Van and Rere. Is. 51:9. 12.
Ver. 20. A land and darkness in them. See the Note on Ex. 13:2.

Verse 21. And Moses stretched out his hand. Of that Psalm—Moses that cored man's credulous Jews of Cret into the midst of the sea, Amos 4:3. See Finsch at that year. And the waters were divided. So was that torrent of fire (if Ananias may be believed) that ran from Horeb, consuming the country, and yet parted it itself, making a kind of a lane for those that ventured to refuse their aged parents.

Verse 22. An wall was upon them. Everie main affliction is our red sea (Iaich One) which, while it threat's to swallow, preserveth us.

Verse 24. In the morning watch. God watcheth upon the evil to bring it upon his enemies, then when he may do them a great deal mischief. Dan. 9:14. He picketh his times for vengeance. Is. 13:10. The Lord looked upon the heads. He set his eyes upon them (as Paul did upon Ephesus the forcerer) with highness, offence, and unmoit indignation. After which lightening followeth that terrible thunderclap, wherewith he troubled them and took off their wheels. See J中有. 27:18, 19, and 18:15.

Verse 25. For the Lord fighteth for them. Our late great successes have extorted the like acknowledgments from them of Satan's sworn swordsmen: as at the dissolution of the siege at Pimbing.


Verse 27. Returned to his strength. For being divided, it had been weakened. Psal. 87:17, 18. The daughter of destruction is destruction.

Verse 28. There remained not one of them. No more doth there of our foolish iniquities. Mic. 7:19. Pecata non reducta. We shall fee them no more, anie otherwife then these Israelites did their enemies, dead upon the shore.

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CHAP. XV.

Ver. 1. Then sang Moses.

Recently upon the deliverance, whiles their hearts were hot, and the mercy freeth. No part of the thank-offering might be kept unspent till the third day. Benefits soon grow stale, and putrefy, as filth.

Verse 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.


Verse 4. In the red sea. So called haply from that red man Esau or Edom, who usurped the dominion of that sea, now called Sinus Arabicus.

Verse 5. As a stone. So shall Rome. Rev. 15:5.

Verse 6. Flath defled in pieces. It is a fearful thing to fall into the punishing hands of the living God. Heb. 10:21. For who knoweth the power of his anger? Psal. 90:11.

Verse 7. That rage up against thee. Because against thee. There is a league offensive and defensive, betwixt God and his people.

Verse 8. And with the blast. In celebrating God's favours, we must be pindulch and particular.

Verse 9. The enemy said I will. They made account all was their own, but were soon confounded, as were likewise Siferus, and Sennacherib. Where the beginning of a business is confidence, the end is consummation.

Verse 10. Thou didst blow, &c. Here it was that the Arm of the Lord put on strength to cut Rahab, and wound the dragon. Is. 51:9.

Verse 11. Who is like thee? One of the most flatter descriptions of God that is found in holy-writ. God is to be magnified: Wee must make room for him.

Verse 12. The earth swallowed them. That is the sea, which compasseth the earth about as a girdle. God having fet the fowd earth upon the liquid waters. See Jen. 2:6, Fisla 2:3.
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Chap. 15.

Ver. 13. Unto thy holy habitation] Canaan where God chose to dwell. This He is said already to have done, because He would certainly do it. God's promises are his performances, and ever former mercies a pledge of a future.

Ver. 14. Solemn salt take hold] So it did. 1 Sam. 4. 8. [Then the Dukes of Edom] See Deut. 2. 4.

Ver. 15. The mightiest men] See it fulfilled. Num. 22. 3. [Shall melt] So they did. Josh. 2. 9, 10, 11.

Ver. 16. Till thy people pass over] Over Jordan (as now they have done over therewith,) into Canaan.

Ver. 17. Of thine inheritance] Provided and purchased by thee for thy first-born, Israel.

Ver. 18. The Lord shall reign] Goddesquod Christus Dominus ejus: aliquis eius afferre, ut scribae Misceatur a Calvino, upon the view of the Churches enemies. The Lord Christ reigneth. Orelif I had been out of all hope of better.

Ver. 19. For the host of Pharaoh] A good soul is altogether unfathomable in sanctifying God's name, and setting forth his goodness. Should I do nothing else all the days of my life (said that Martyr) yes as long as the days of heaven shall last, but kneel on my knees and repent David's Psalms yet should I fall impenitently those of what I owe to God.

Ver. 20. And Miriam] Souls have no fences: And if souls follow the temperament of their bodies as Philosophie faith they do women bodies confit of rarer roomes, of a more exact composition then do.

Ver. 21. Sing ye to the Lord] This seems to have been the burden of the song: as Psa. 116. 1.

Ver. 22. And found no water] Thirst and bitterness was their first hand in their voyage.

Ver. 23. They could not drink] Water they now had, but what the better? God can give us blesse, but with such a tongue, that we shall have no great joie of them.

Ver. 24. Murred against Moses] He must bear the blame of all. Publick persons are sure to have an ill life of it. Qui vitam calpant, non effugit infamiam.

Ver. 25. Smewel him a tree] A type of Christ's sweet croes, and easie yoke, that sweeteth and facilitatest all our light afflictions.

Ver. 26. And said if thou, &c.] This God premiseth as a preface to the law, to be 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. Psa. 103. I am Jehovah the Physician. And omnipotens medicus nullus infanamile occurrat morbus. To an Almighty Physician no disease is incurable.

Ver. 27. And they came to Elim] The Heavens flannred the Jews, that they found these fountains by the means of certain fruits that guided them: Whence they are called Ambient by Malo and Apian of Alexandria; who affirmed that for this cause the Jews worshipped the golden head of an aif, &c.

Chap. 16.

Ver. 1. Into the wilderness of Sinai]

Sor called because it bordered upon the cite of Sin, whereof see Exod. 30. 15. 16. With Ezek. 20. 35, 36. Or of the mine bramble that grew therein.

Ver. 2. And the whole Congregation] The most part of the people. Disapiges pasciit houabiales fluxit, faith Hierom: sic et versus Israeltas.

Ver. 3. To kill this whole Assemble] Thus, discontent will make vile thing: neither can he know, how true the charge bee, but how floging and fables.

Ver. 4. I will rain bread from heaven] Not hell from heaven, as once he did upon Sodom. If thine enemie hungered, feed him, as God here doth.

Ver. 5. On the sixth day they shall prepare] The Jews preparation to the Sabbath began at three a clock in the afternoon. The bell and wealestil of them, even those that had mane fervants, did with their own hands further the preparation: So that sometimes the masters themselves would chop heathen, sweep the house, clear wood, kindle the fire, &c.

Ver. 6. That the Lord] And not we, without his authority: so that in murmuring against us, ye have set your mouths against heaven. Can. contra Jonas. Grutus not, behold the Japhet beneath the chorie.

Ver. 7. Ye shall see the glory of the Lord] Shining in that wonderful work of his, the bread from heaven. Confer Num. 4. 21. Iob. 11. 10.

Ver. 8.
Ver. 8. In the evening flesh to eat &c.] Never was Prince so served in his great pomp, as their rebellious Israelites. How good shall we find, him then to choose that pleases him?  
Ver. 9. For he had heard your murmuring.] Now then what will you do, feed God rileth up. And feed he will not, what will you answer? Job 31. 14.  
Ver. 10. Toward the wilderness.] Where the cloud was in the forefront of their armies.  
Ver. 11. And the Lord spoke i.e. He had before spoken.  
Ver. 12. And in the morning.] They have their flesh at Even, and bread in the morning. God will cease waiting, and give the confirmation of his blessing at his pleasure. The cloud empir's not left at a sudden burst, but dissolves upon the earth, drop after drop.  
Ver. 13. The dew laid round.] i.e. The Manna that came down in the dew, as Chrift the bread of life doth in the Ministration of the word. See Deut. 32. 2.  
Ver. 14. The dew that laid.] And covered the Manna: whence that promise of hidden Manna, Rev. 2. 17.  
Ver. 15. It is Manna.] i.e. What shall I call? Herba Anonyma was strewn on the mountains, intended, faith Pliny, to Manna. Others interpret Manna, a portion, an admirable gift, or meat prepared.  
Ver. 16. Every man according to his eating.] Thus they were instructed in these things, as Quiritian faith the birds do, to depend upon God for their daily bread.  
Ver. 17. This more, i.e. these.] Sequam portionem arithmeticae, sed non sequam proportionem cruciatae, as a man had more or less morses in his family to feed.  
Ver. 18. Had that gathered north.] See the Note on 2 Cor. 8. 15.  
Ver. 19. Let no man look at it, &c.] It was to be seen and not kept still the morning. Made before and delayed not, faith David. Psal. 119. 60.  
Ver. 20. Left of it will, &c.] Either through difficulty, or curiosity.  
Ver. 21. It melted.] Or purred, faded, dissolved. Som Papists derive their Masis from this note: and will it may be, nam pere cannabis lupina lantana diffusa, faith Reisch; nor it is the utter banes of all good, as being a mass or heap of abominations. Ver. 22.  
Ver. 23. And told Mosel.] As fearing that the people had not done so well, as indeed they did: or as deirous of further direction.  
Ver. 24. This is a plea for the Pulpit keeping of their bread in a pyx, for here was a command to do so, left the Sabbath should be profaned: but for the other, there is none.  
Ver. 25. Till the morning.] The Sabbath morning wherein it putrefied not, but continued found and favorite by the special hand of God; that they might keep the Sabbath; as it appears here, they did, before the Law given at Sinai. Papists prefer the sanctification of the Sabbath as a mere humane institution in religious worship. Our Anti-fabullarian Prelates took this text for an Anticipation only, and made little account of the fourth commandment, which Spalato had taught them was done away, &c.  
Ver. 26. Eat that to-day.] So full 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 unwise beales (matricelect minutiae) will be breaking the hedge; but the Law will hamper them.  
Ver. 28. How long, shall we?] The rulers are there for the people's unutils. [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. To you the Sabbath.] And a great gift it was. Neph. 9. 14. Were it not for the weekly Sabbath we should all run wild. [Abide ye ever in his place.] Sabbath coming from Shabath to ceas or rest, hath from affinitie with Ja-fold to rest, and with Shabath to worship and give praise, to show, that this rest must be sanctified: for else it is but Afternoon fabbatum, as One faith, the Sabbath of the Ox and Aft. for these also must rest.  
Ver. 30. So the people resteth.] According to their custom, though probably intermitted for a feast in Egypt, during their hard captivity. Sed rationem redat qui potest, (faith a learned Doctor,) quare, ante legem promulgatam, in die septimo eppavit Manna, nisi quia, ad exemplum Domini, ab ipius mundi primordio invocavit jujus observatur. This sealing of Manna on the seventh day showeth that the Sabbath was kept from the beginning.  
Ver. 31.
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Ver. 31. And the taste of it. It had not all manner of good tastes, according to every man's appetite; as Philo. 16. 20. 21. It is said, but as Num. 11. 8. Elisha you what the people lutf and murmured, as there they did; ver. 4. 5. Ver. 32. Fill a pot. Monuments and memorials of God's great mercies are to be let up, left (as it fared with children) even bread he soon forgotten.

Strabo. Geog. Ver. 33. A golden pot. Heb. 9. 4. Strabo writes, that the Metapontini (after a plentiful harvest, which had much enriched them) dedicated to Apollo at Delphi 2000 B 54 an harvest of gold.

Ver. 34. To be kept. For the sake of succeeding ages, in the most holy places: so Christ, glorified in his humanity, abides for ever. Heb. 7.

Ver. 35. Until they came. So till we come to heaven, shall we have need of ordinances.

Ver. 36. Of an ephah, or of a bushel: a plentiful allowance: see the Note on 10. 2. 7.

Chap. XVII.

After they had first been at Desphalab, and at Alleth, Num. 31. 12, 13. [There was no water] Bread they had from heaven, but water wanted. Our condition here is a condition of singular indigence: we are ever wanting something or other.

Ver. 2. The people did chide with Moses. As they did before for bread. And as while it is the more eager appetite, so they are more eager and cannot for water, then they were for bread. [Wherefore do ye tempt the Lord?] viz. Whether he be amongst you, and be able by miracle to relieve you.

Ver. 3. Murmed against Moses. Magistrates have many times a wearisome life, with the mutinous multitude. Seneca observes of Egypt (as proved true of this people newly come out of Egypt) that it was inhuman & ingeniosa in contumeliam perfectissima; in quo unius vestae culpas, non effugit infamiam. That was a province apt to praise apostate to their Governors, and to call a bluf upon them, though never so well deserving.

Ver. 4. Quo de ille sive scoe.. Well might he ask with our Savi-
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quam prescendo. The King of Sweden slioom as hee set foot in

Chap. 17.

Germanie fell down to prayer, and hee proved very victorious.

Ver. | When Moses held up his hands | The p世家 of

Moses were

victorious.

Ver. 11. When Moses held up his hands | The

power of

prayers. Henricus Auctus, the Emperor of Germany, slew and

put to flight a huge armie of the Hungarians, his foemen all

crying out with a loud voice, Kyrie eleison, Kyrie eleison, &c.

Lord have mercie upon us, Lord have mercie upon us. This

was done before the city of Merseburg.

Ver. 12. But Moses’s hands were heavy | It is

a praiso to

God, that his hand is stretched out still: As for men, even the

belt, though the spirit in them bee willing, yet the flesh is weak,

and will not suffer anie long intention. [And Aaron and Hur

stayed up his hands] Neither did they onely raise up their hands,

but their minde with this. There is that here observe, that

upon the fourtie day 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 discomfitted; and that

Moses the Prophet, Hur the Prince, and Aaron the Priest, all put

together, were a type of Christ, who on the fourtie day after

his Resurrection ascended into the Mount of Heaven; where,

as our Priest, Prophet, and Prince, hee hold’s up the hands of

his Intercessio for his Church Militant, whilst hee fight’s with

spiritual Amalek, Sin, Satan, Antichrist, World, Flesh, &c.

Ver. 13. And Joshua discomfitted | How

should he do otherwise, when hee fought with such weapons? Prayers are the

bombarde & insirmcnta bellica christianorum, faith Luther: The

great guns, and warlike weapons of the Saints. The Romans

in a great divers were driven to take the weapons out of the

Temples of their gods, and overcame. The Parliament fould

iers at Edin—but battle falling on with courage, and crying out,

Now for the fruit of prayers, Now for the fruit of prayers; prevailed

nightly, laying 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 done.

Exeget.
Ver. 8. All that the Lord hath done. It is not enough to relate God's mercies to us in the lump; and by whole file: but we must intimate 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 us out our several conditions: it is his hand that finds us when we suffer ought.

Ver. 9. And Jehova rejected.] So muit all Sion's sons, Isa. 66. 10.

Ver. 10. And Jehovah said &c.] Chearfulness 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. Kings 18. 17. See 2. Cro. 31. 13. [He was above them.] God is in the heavens. Psal. 89. 4. Where her fear's that their date is coming. Psal. 57. 16; and mean while concerneth their corners. Prov. 3. Fright's them; as bee did those Syrants. 2. Kings 7. 6. Over-all's them, as bee did Laban. Divert's them, as bee did Saul, Senecherti, &c. or otherwise defeated's them, as heedful Beulahad, diffusing their counsels, blisting their designs, &c.


Ver. 13. And the people, for his word. For Moloch seeing happily, as the French are said to bee) wee lietions, and therunto abating Moloch's lenity: whereas had they been suddenly whipped (as among Melitians) they are that go to law for slight matters) there would have been but few and those sort's amounting them: Sure it is, that if men's hearts were not bigger then their faults, there would not bee half so many.

Ver. 14. What is this thing? A man by good counsel may become an Angel, &c. A God to another. Alexander being requested by some Embassadors to shew them his treasures, shewed them his faithful Counsellors.

Ver. 15. To inquire of God.] For a divine censure is in the mouth of the Judg; therefore the place of Inquisition is called the holy place. (Eccles. 8. 10. Let thefe that go to law inquire of God, and rest in his will.

Ver. 16. When they have a matter.] In our ordinary suits there is, for the most part more malice then matter. The late Judge Dyer, if there came any such trilling controversy to bee tried before him, would usually say, 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 say, Hee that receiveth a curteis, sell's his libertie. But so did not Jehovah.

Ver. 18. Thou wilt surely wear away.] Hee. Fading, thou wilt fade, as a leaf that wanteth moisture. Melancholy was wont to fade, that none labored so hard as Travelling women, Magistrates, and Militiers. Politici et Ecclesiastici labores maximis sunt, faith Luther. Artetm enim corpus, &c. tulit quantum ex timore melancholiae non annum.


Ver. 20. Out of all the people.] Magistrates must be drain'd from the dregs, lifted from the bran of the ordinary sort of people. [Able men] Able and active, strong and stout-hearted, weightie elo, and well underlaid. See Jehovah's justice of Peace in a Sermon by Mr. Sam. Ward.

Ver. 21. So shall he be sooner, &c.] How thankful is his labor that do wilfully over-spend themselves in their ordinary vocations?

Ver. 22. To their place.] To the promised land, Or to their own homes, well paid, and with good content.

Ver. 23. So Moses heard.] Of a meek man it is said that a child shall lead him. Job 11. 6. How much more to give a counsellor as Jehovah / Augurum vis spectacula ministrat. Dio. in Av. was over-joyed with the plain dealings of his friends and counsellors: as of Aemus.

Ver. 24. And Moses chose.] Not without the peoples consent. (Deut. 1. 13, 14.)

Ver. 25. Into his own land.] An honest man's heart is where his calling is: such a one when he is abroad is like a fish in the air; whereinto if it leap for recreation or necessity, yet it soon return's to his own element.

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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 conscience of evil lives. And this fell out 430 years after the Promise made to Abraham. Not to displease the Promise. Gal. 3. 17. But to advance it; and, that guilt being discovered, and every mouth stopped. Rom. 3. 19. wee might acknowledge the riches of free Grace and Merit.

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 bear's his young ones out of their zagzul i.e. that they may learn to fly: there was somwhat 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 chaste of them all the wise, securing them also from their enemies, who could do them as little hurt, as anie can do the Eagle's young, which cannot bee shot but through the bodie of the old one. Somby Eagles here understand Mose and Aaron, who are so called (tie they) proper auctores intelligentiae et aliudiam vitae, for the sharpness of their understandings, and the loveliness of their lives. See the Note on Deut. 32. 11.

Ver. 5. If see will obiec my voice indeed. As I am good to you indeed, and not in pretent or profition only. Nathaniel was an Israelite indeed. John 1. 47. And Caleb fulfilled after God (or fully followed him) so did not Solomon. 1 Kings 11. 2.

Ver. 6. A kingdom of Priests. A holy state, such as shall bee all satisfied with Sante. Jer 31. 14. See the Notes on 1 Pet. 2. 9. & Rev. 1. 6.


Ver. 8. All that tres I Lord hath spoken, So did devout divers guiltlesse priests. How cally over-ween we our own abilities? Sinclites divers guiltlesse priests. Words are good cheap.

Ver.
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Argument, faith, That the second Commandment belonged to the Jews only.

Ver. 2. Which have brought thee God's blessings are blindness; and everie deliverance a token of obedience.

Ver. 3. Thou shalt have] This Thou reacheth every man. 

Xenophon Lyth of Cyrus, that when he gave anie thing in command, he never failed, let them one do this; but, To this this. Ine in facie. 

[No other Gods before me] But know and serve me alone with a perfect heart, and with a willing mind. 1 Chron. 28. 9. Hor. Cyprian. 

primo precepto religiosam omnium obedientiam præScripturæ, faith Luther. 

In this first Commandment the keeping of all the other nine is commanded.

Ver. 4. Thou shalt not make ere thee i.e. For religious use; for civil they may be made. Matt. 22. 20. Howbeit the Turks will not judge anie Image, no not upon their coats, because of this second Commandment. The Papists by their sacrilegious practices have taken away this Commandment out of their vulgar Catechism. 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 abolish idolatry. And for their coming to Christian Sermons, they fail. That as long as they shall see the Preacher direct his speech and prayer to that little wooden Crucifix, that stand on the Pulpit by him, to call it his Lord and Saviour, to kneel to it, to embrace it, to kiss it, to weep upon it (as is the fashion of Italy) this is preaching sufficient for them; and perforce the more with the verie sight of it, to hate Christian Religion, and anie reason that the world can allege to love it.

Ver. 5. Thou shalt not bow down] Images came first from Babylon. For Nimus having made an Image of his father Belus, all that came to see it were pardoned their former offenses: whence in time that Image came to be worshipped, through the Infliguration of the Devil, who is, faith Similis, adoxogogis, one that rejoiceth in Images. I Am a jealous (God) See the gods of the Heathens good-fellows, faith one: the true God is a jealous God and will not share his glory with another, nor be served by anie but in his own way. They that wit-wantone it with God, may look to speed worse then that Citizen in K. Edward the Fourth's dailies did; who was executed in Convey as a traitor, for saying hee would make his son heir of Speed's Chace.
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the crown; though hee only meant his own honi, having a crown for the typ. [ Visiting the inequity] This second Commandment 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 goodnes is profitable to posterity. And this promise though made to all, yet is more specially annexed to this second Commandment; to reach (faith one) that parents should chiefly labor to plant pietie in their families, as they would have God's blessing instilled up on their infancy.

Ver. 7. The Name of the Lord] That holie and reverend Name. Psal. 111. 9. that Name Majestatorium, as Territall called it. dreadful among the Heathen. Med. 1. 14. The very Turks at this date callifie the Christians that live amongst them for their oaths and blasphemies, derided up against God and Christ. The Jews also are much offended thereat, and it should be no small grief to us to hear it. When one of Darius his Emperors saw Alexander the Great setting his feet upon a low table that had been highly esteemed by his master, he wept. Being asked the reason by Alexander, hee said, It was to see the thing that his master so highly esteemed, to be now contemned, and made his foot stool.

Ver. 8. Remember the Sabbath day] His faith not. The seventh day from the Creation, but the date of religious rest; such as is now our Christian Sabbath, called a Sabbath-day by our Saviour. Matt. 24. 20. who is Lord of this Sabbath; called therefore the Lord's day, as one of our Sacraments is called the Lord's Supper, and the table of the Lord, because instituted by him. Pope Sylvester preferred to alter the Christian Sabbath; decreeing that Thursday should be kept through the whole year: because on that day Christ ascended, and on that instituted the blessed Sacrament of his body and blood. And generally Papists prefer the sanctification of the Sabbath as a more humane institution, for religion's worship; an ordinance of the Church; and in their celebration more solemnly obser the Feiftivals of the Saints, then the Lord's Sabbath, making it as Bacchus's Origes; so that, according to what their præcept is, it may more fittingly be styled, Dies dominicus quanquam Dominicus. The devil's day then God's. [ To sanctifie it. Let every one of us keep the Sabbath spiritually, (faith ignorat.) when thou goest to the mount, there, rejoicing in the meditation of Christ's Law, more then in the rest of our bodies. The ox and ass must meet, Christ medit., and consequently may receive a rest: a God on the seventh day rested not from his works of preservation. John 5. 17.

Ver. 9. Six days flieth the labor] God flieth reserved but one day in seven, (as hee referred the Tree of knowledge of Good and Evil, Gen. 3.) yet wretched men must needs clip the Lord's coin. In humane place God's Sabatlan are made void, and dunghill for all refuse butinefles. The Sabbath of the Lord, the sanctified day of his rest (faith one) is tamely troubled, and disquieted. The world is now grown perfectly profane, and can plie on the Lord's-day without books.

Ver. 10. For the seventh day] Or, a seventh day. Not only Hebrews, but also Greeks and Barbarians, did rest from work on the seventh day: witness Josephus, Clements Alexand., and Eusebius. That which they tell us of the river Sabatian is resting, and not running on that day, I look upon as fabulous. How flieth not do any work. Only works of Pictius, of Charistie, and of Neccltie may be done on the Sabbath day. He that but gathered sticks was paid home with stones. The first blow given the German Churches was upon the Sabbath day. Pate of Conf. which they carelessly observed. Procer was lost upon that day. [ They and thy son &c.] Everie mother's child. The bater for of people in Switzerland do always break the Sabbath, saying, That it's for Gentlemen to keep that day. [ This were by R. Abbot, ferentur] There is an old law of the Saxon King Iona. If a villain work Senandie by his Lord's command, be flieth be free. Sir H. Spelman in Conti.
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Watch-word, Remember. 2. By his bounty, six days, &c.
3. By his foreknowledge, it is the Sabbath of the Lord thy God.
4. By the latitude, thou shalt keep it, &c. 5. By his example, and thine with others.
6. By his benediction, as here, thou shalt rest, &c. 7. By his instruction, and ordained it to be a means of much blessing to those that observe it. Add harken, that God hath placed this Command in the midst of the Decalogue, bewitting the two tables; much conducting to the keeping of both.

Ver. 13. Honor thy father, &c. Phila. well observeth, that this fifth Commandment (which otherwise he maketh a branch of the first Table, and so divideth the Tables equally) is a mixt Commandment; and differeth somewhat from the rest of those in the second Table. They consider man as our neighbor, in nature, and in his name, and by his authorities and offices about us. [That thy dayes may bee long.] A good child's likeness is his father's; therefore God promiseth to lengthen his. Ill children, as they bring their parents grief, &c. So they are mankind times cut off in the midst of their days, as Abimelech was; God giving them the evil that he did to his father. Gen. 15. 5. Besides the punishment, they have in their posterity (to whom they have been peremptorily given as parents.) One complained that never father had such a child as he had; yes, said his son, (with less grace then truth) my grandfather had.

Ver. 15. [Thou shalt not kill.] A crying sin. Gen. 4. For which the God makes an inquisition. Ps. 94. 12. This bring's it to light. It was a saying of King James, that if God did leave him to kill a man, he would think God did not love him.

Ver. 14. [Thou shalt not commit adultery.] Adulteries are named, because betrothall, seduction, & other uncleanliness (though more haimous) yet they do not directly fight against the purity of posterity, and humane feculency, which the Law mainly refriets.

Ver. 15. [Thou shalt not steal.] i.e. Not rob or wrong another. Num. 34. 6. See the Note there.

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the creature, seeking to the Devil, 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 Prayer, Thanksgiving, Oaths, Lots, Blasphemies, worthies 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 be reduced all laws concerning Murder, Revenge, Rancour, Smiting, Fighting, curling 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 Robbeire, Rape, Ufurie, Sacrilege, detaining Wages or Pledges, removing Land-marks, accepting of Percon, taking of Gifts, false Weights, &c.

To the ninth belong laws against Back-biting, Tale-bearing, Fals-witnesing, judging, not admonishing, &c.

To the tenth no laws are referred; because 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 deny obedience to the Priest, who was a type of Christ. 2. to pervert Apohtacy from the true God. 3. to seek to witches and wizards.

It was likewise unlawful to make a covenant with the Ca-nanites, whom God had cursed; to make mixtures of divers kinds of creatures, &c. whereby they are taught sinne in religion and conversation.

To the second Commandement: God commanded to abhore Images, Pictures, idolatrous temples, Altars, Groves, &c. and forbidden, upon pain of death, to bow to Sun, Moon, or any other strange gods. because after his polity he could not consult of true worshippers, and professed Idolaters.

To the third Commandement: there were two kinds of blasphemous

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blaspheiny or currying of God, whether it were mediate or immediate, direct or indirect. 1. proceeding of infirmity and impatient, the other of misuse and obstinacie. This latter was to bee punished with foroNY that former with som corporal punishment; as, beating, boring the tongue, &c.

To the fourth Commandement: The willful profanation of the Sabbath was punished with death. Tithes, Offerings, Fruits, Fruits, and the like, were commanded by God, as part of the Priest's maintenance, due to them by the very law of Nature. And the same custom is at this day commendably kept up, there not being a more equal and easy way of maintaining the Ministers of the Church, and of upholding the Church's Ministration.

To the fifth Commandement: Wrong done to a Parent (whether by striking or currying) is parricide, and to bee punished with death: so is wrong offered to the chief Magistrate; this is traitor. Parents had power to command and correct their children, yet, in som cases, to fell them to their brethren the Israelites, and to execute a Writ of Execution against them, if unaccountable and incorrigible.

The Privilege of Primogeniture made for the honor of the family, and preserved: heir.

The chief Magistrate is both ordained and ordered by God. Deut. 17. Inferior Magistrates must neither be strangers, nor enemias, nor enemies, nor Ammonites, nor Moabites. Deut. 23. But they must be 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 done either by the whole people, or elf toom departed 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 involuntary: and in that case, they had their cities of Refuge; there prehured Christ, our sole Sanctuary of safety. But if by a beast, the beast was stoned, as also the matter of the beast, if done by his default.

Blows that causd lost of limbs, were punished with the like loss; or if not, with a reasonable recompence.

Violence offered to a woman quick with child, so as she
Joah her fruit, was death: but if the be not quick, it was one
by a month’s space.

God lastly charged them to abstain from the use of beast’s
blood: that they might learn to abstain much more from shed-
did man’s blood.

Lepers were to live apart, lest the found should be infected:
and to intimate the consanguineity of sin.

A Jewish servant, if he should not go free at the year of Ju-
ibles, was to be bored in the ear with an awl, and to live and
die with his master.

Hereunto also pertain their laws for War: as, that new-mar-
mated men, timorous persons, and ploughmen should be ex-
cused; that a forlorn should be twenty years of age at least;
that the General should delive passage through his brother’s
country; that he should fend forth spies; offer peace; lead
on his forlorn; use stratagems; spare fruit-trees, equally di-
vide the spoil; refer a part thereof for God: see that the Camp
be kept clean from filth, &c.

To the seventh Commandment: Adulterie was death: and,
in the High-priest’s daughter, Fornication was burning; be-
cause she was a special type of Christ, and therefore his fa-
mily should bee without blame or blemish.

Sodomie and bestialitie were likewise death: so was the de-
flouring of an eunuch virgin, and a rape.

The Priest might not marry anie, but a virgin.

The price of an harlot might not bee brought into the San-
ctuary. Polygamie and Divorce were permitted solely, and
not commanded.

Marrying with the brother’s widow was peculiar to the old
Testament.

They were to marry within their own tribes; because our
Lord was to spring of the Tribe of Judah.

Hee that defiled a virgin, was both to marry her, and to en-
dow her, so that she had her parents content therewith.

The prohibited degrees both of Consanguinity and Affini-
ty are Moral, and grounded upon verie good reason.

To the eighth Commandment: Man-stealing, Sacrilege,
and compound theft, were punished with death.

Usurie is condemned by the Law of God.

The Law for things borrowed, deposited, intrusted, lent, or
found, is grounded upon this Rule. Hee that marret another
man’s goods, robbeth him.

God would not have any poor (that is, sturdie beggers)
amongst his people.

To the ninth Commandment: Henceunto belong the laws
for Ecclesiastical and Civil judgments.

Sect. 111.

Of the signification of the Ceremonial Laws; and
first for holy Places.

These Laws concern either holy Places, Times, Things,
or Persons.

The general law for holy Places was: That in that place
onely that God should chuse, holy Services should be perfor-
med. And this signified, 1. that through Christ alone wee
must go to God in everie divine dutie. 2. That the time shall
come, when wee shall inioxe 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 caules,
and 2. the parts thereof. The caules that concerned to the
making of it up, are:

1. The Master; which was various, voluntary, and suffici-
ent: This figured that Free-will-offering, wheresoever exercice
man ought to honor God, by trading with his talent, and by
doing what he is able for the maintenance of the Ministrie,
and relief of the needle.

2. The Form: and so the Tabernacle was to bee made ac-
cording to the pattern received in the Mount. To teach us,
that God will bee served according to his own precept onely,
and not after man’s inventions.

3. The Efficient, was everie skilful workman, and by name
Benezel and Abilah. These later figured out the Churches
Chiefestains, and Miter-builders; as those former, all gifted
Ministers.

These were the caules of the Tabernacle: the parts thereof
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Law of God.
(as well containing as contained) follow. These all were so framed, as that they might easily be set up or taken down, and so transported from place to place: whereby was signified that while we are in this tabernacle of the body (which shall be taken down by death, and set up again by the resurrection) we are absent from the Lord: and that the whole Church not only 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 be as props to the whole body.

The holy instruments and implements served to set forth all the precious 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 state of the Church.

The glorious gate signified the hearts of God’s people made glorious by faith, whereby we enter in Christ.

The Tabernacle itself knit together by it’s joints, and rigidly erected, signified the Church of Christ also composed by that which every joint supplieth, and making increas’d with the increase of God. Ephes. 4. 16. Col. 2. 19.

The Veil signified the flesh of Christ, whereby his Deity was covered, and a way 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 which Christ only entered, and was 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 Testament laid up in the Ark, signified Christ the end of the Law; which also hath it’s testimonie from him.

The golden Candlestick signified, that all our services must be perfumed, and perfumed by Christ, before they can be 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. 7.

Aaron’s rod blossoming was a sign of God’s fatherly affection, whereby it cometh to pass, that we bloom and flourish under the cross.

The Sanctuary, or Tabernacle of the Congregation was the way into the Holie of Holies; and signified the Church-Militant, through which we enter into heaven.

The brazen Altar for Burnt-offerings shewed out the humanity of Christ, which is sanctified by his Deity, 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 himself, once offered for us.

The Table furnished with manie loaves, as there were Tribes in Israel, signified, that God keepeth a confiant table in his Church for all believers.

The golden Candlestick with his seven lamps figured the glorious light of the Gospel, whereby God’s faith shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4. 6.

The Laver wherein the Priests washed themselves before they ministered in the Tabernacle, signified, that we 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 typ’d out by the Tabernacle: and they cannot be better understood than by God’s own interpretation of them, when he doth. Exod. 25. Let them make me a Sanctuary that I may dwell in the midst of them. For in those words (as learned Janus obsevereth) is contained an explication of all the above-said Cerimonies.
Sect. IIII

Treatise of Holy Times.

Concerning holy Times, the Law is either general or special.

The general Law is, partly, concerning the most fruitful reft from all servile works; and partly concerning the Sacrifices which were on those holy days to be offered. The former signified that Reft, wherein God in his due time will bring us.

The latter served not only to exercise the Jews (prone to excess) with the hard yoke of great expense, 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. holy Days. 2. Holie Years. Holie days were either quidtidian, 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 Atonement.

Holie years, were 1. the Sabbatical or seventh year. 2. the Jubilee or fiftieth year.

The explication of all these is, as followeth.

1. The continual Sacrifice was offered twice every day; that the people might, every morning and evening, be admonished of their sin-guiltiness: and whisby 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 Faith 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 done 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 reposing in the grave, and partly of our rest in Christ; the beginning whereof we have here, the perfection of it in heaven. And whereas special order was taken, that no fire should be kindled on that day; it was to signify that Christ his rest, and ours in him, was, and should bee free from the fire of affiiction.

4. The holy Feasts were (in general) appointed for these ends and uses; 1. To distinguish the people of God from other nations. 2. To keep aloof the remembrance of benefits already received. 3. To bee a type and figure of b. nefs yet further to bee conferred upon them by Christ. 4. To unite God's people in holy worships. 5. To preserve purity in holy 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 proffeth not finnes as long as they perifli in their uncleannesse: and so it figured out the time of repentance.

6. At the Feast of Pentecost, there was a dale of waving and of offering the First-fruit. The former signified, that the handful of our fruits, that is, our faith and good works are not accepted of God, unless they be wave by Christ, our High-priest. The latter, that God's blessings are to be joyfully and thankfully received, and remembered.

7. The Feast of Tabernacles, besides that it brought to minde the Israelites wandering in the wilderness, it did notably set forth the Church's pilgrimage in this present world: which yet is fo to bee thought of, as that, with greatest spiritual joy, wee remember and celebrate our Redemption by Christ's death.

8. The Feast of Trumpets signified that continual cauf of cheerfulness and thankfulness, that the Saints should have by Christ's death.

9. The Feast of Atonement signified, that the sins of God's people in their holy-meetings, and daily services, should be expiated by Christ. Moreover, Atonement was also made for the most holy Place, and for the Sanctuary. That signified, that the visible heaven also was defiled by our fin, and need be 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 applicator force of faith. Furthermore, that application and expiation was made by a live and a fain goat: Upon the
the live goat (called the scape-goat) were put the offences of the Children of Israel; and the goat thus Ceremonially laden, was let into the wilderness: the other goat was let apart for a whole-burnt-offering. The former Ceremonie 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 latter 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 beginneth 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 paff’d of the holy Land.

11. The years of Jubilee had their Ecclesiastical, Political, and Chronological use. For 1. they signified the Jubilee of Grace and Glory; both which Christ doth both proclaim, and confer upon his people. 2. They were a great help to the poor. 3. They preferred the distribution of Tribes. 4. They served to dignify the times sence forth, from the division of the land, in the year of the World 2550 to the definition of Jerusalem. 5. They signified the Reit that the Land should have by the full judgments of God, for the sins of the people.

Sect. V.


Holy Things, were either Common, as Oil, or Proper; and these again were either Principal, or else Principal. The Principal things were Sacrifices; the requisite whereof were three: 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 Confecration. The four principal things

pertained either to all in general, as Firth-fruits, tenth, vows, &c. Or to the Priest peculiarly; as, Incent, Holie-water, Trumpets.

The application of these is thus. 1. Oil is said to be a most holy thing, because it was made of k in the consecration of the Tabernacle, Priests, and People. It figured out the oil of Gladness, that is, the gifts of the Holy 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 only such are anointed with the Oil of Gladness. Now this Oil was so made up of many precious things, and the confection thereof by none to be imitated, as might befit foorth, that reproues are not confecrated 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 conformed in Christ. 3. The fire of the Holy 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 incorruption; 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, he is preserved against temptations and assaults of all sorts.

4. The Fat of the Sacrifices was holiero God alone: and hereby was signified, that we ought to consecrate our choicest things to God; that so we may obtain the same: and so both of Grace and Glory 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. Thosc great drops of his blood, Holy, are hereby signified, wherewith believers’ hearts (which also are made altars) are sprinkled.

6. The whole-burnt-Sacrifice was an Offering whereby the Satisfier 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
Christ.

7. In the Meat-offering, it was not lawful to offer leaven,
or any thing that leaveneth, as unleavened: whereby was signified
that corruption both in Doctrine, Life, and Diclipline, is to
bee put far away, if we would offer up our selves to God.

8. In Peace-offerings, leavened bread also was made use of:
that together with our cheerful praiseing of God, we may remember
our afflictions, the proper whereof is to leaven the heart. Psal. 102. 21.

9. The Waving of the first part of the Sacrifice in Meats-offer-
ings and Peace-offerings, signified, the continual motion of our
lips in Prayers and Praises.

10. The Sacrifice for Errors and Insubmissions signified, that
all our sins are mortal, and cannot be pardoned, but
through Christ alone.

11. The Sacrifice of Confession showed 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 only.

And these in the Ceremonial 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.

Furthermore, in all Sacrifices, clean things only were to be
offered: whereby was signified the purity of Christ and of
all his members. Likewise at the offering of Dores signified,that
dove-like implicity of Christ and his people: which implica-
tions proceedeth from the Holy 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 hol-
iness of Christ was the holiness of the whole Church. 2. That
the children of believing parents are holie.

13. Tithes, by Divine Ceremonial right, belonged to the
Priests for their maintenance: but by Moral right they
were holie to God; who by this means required to be ac-
knowledged the owner and giver of all good things.

In the New Testament, Tithes, though they bee not of:

of necessity, yet are they of perpetual equitie, as to the main-
tenance 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 Ceremonial Vow, and the Redemption thereof,
was part of the Worship of God: yet without opinion of Sa-
tiﬁcation and Merit: this then makes nothing at all for those
that now make imposition upon the people laws of Vows, and
Redemption of Vows, with an opinion of Necessity, Satis-
faction, and Merit. Vows are a service pleasing to God, for
they bee made and used freely; as, exercises of Piety, and as
helps theretoo. The same bee not bound of things devoted.

16. Noah's, were the fruits of saving, which for the three fift
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 signified the grace of the Holy Ghost,
wherein the servants of the Saints are sanctified.

18. The holie water of Atonement was a figure of that
blisful fountain of Christ's blood, ever running for the wash-
ing away of the filth of sin.

19. The burning of the Sacrifices, signified Christ burnt in
the face 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 victory of Christ, and of our faith.

20. The two Trumpets of Silver were used by the Priest
for caules Redemptual 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 latter, they sounded to go
forward, or to go forth to battle; and this was done with an
alarm. By all which was signified, the glorious instantaneous
and efficacie of God's faithful Ministers in reproving of sin, in
preaching the glad tiding of salvation, and in stirring men up
to the spiritual warfare.
Holie Persons are considered either in general or more particular.

That which is to be taken notice of in the generality is, that God would not approve of any work but what was done by a sacred person. To teach us, that good works plead 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 reft 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 Priests 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 blemishes, signified the holiness of Christ, both habitual and actual.

3. The holie Garments, and their fatory bravery signified the beauty and bravery of Christ and his Church.

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 saith thereof in his Epistle to the Hebrews. The other Priests represented one dignity in Christ, and our duty toward him: 1. Pet. 2. 5, 6. The High-priest shadowed out both the Person and the Office of Christ. His Person, as he was aman 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 Priestlike Office. The Bonnet, Myrtle, upon the High-priest's head, typified his Kinglike 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: Eph. 6: 11, as consisting in the girdle of truth, the breast-plate of righteousness, &c.

7. Those twelve precious stones in the Breast-plate, were a type of the old and new Church: that consisting of twenty Tribes, and this collected by twelve Apostles. Those two precious stones in the shoulder-piece, figured likewise those two Churches, as they have the two Testaments. Those two precious stones in the Breast-plate of Judgment, the Tres and Zummim were a type of Christ, who is our only Light and Perfection.

8. There was but One High-priest; there is but One Mediator between God and man, the Man Christ Jesus.

9. The Priests only did partake of the Sacrifices; so Christians only 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 he continually appear's in heaven.

11. The binding of woven workstrengthened 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 duty and propriety of all faithful Priests.

13. The High-priest might not marry anie, but a virgin, from among his own people: Thus signifying, that the Church was to be preferred 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 Jolte, without any mixture of grief or ignominy.

15. The Priests and Levites that served at the Tabernacle, figured the Ecclesiastic Hierarchie: as it admits of diverse Orders and Degrees.

16. The Nazarite's Vow was to separate himself unto the Lord by a special holiness: Hereby was signified the Purificative
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Ver. 21. flond afar off. Yes, God (renderingAction their infirmities) gave them leave to go home to their tents. Deut. 5. 30. 31.

Ver. 22. From hence. For wheresoever God is, heaven is: as where the King is, there's the Court.

Ver. 23. Ye shall not make unto you gods. Sate wee of such pettish Deities, as that Heathen did, Canemus manumitas efficat, modo faciamus (fidelissim) mentis professionem habeas. I light them all.

Ver. 24. And Altar of earth. In opposition to all the bylith shrines and services of false gentile Deities. God's not for outward pomp. Poperie is all for it, and flood's at our simplicity. The God of the Protestant (faith a blasphemy of Popery) is the most unchristian and unman'sd God, of all those that have been the names of Gods upon earth; yes, word then R. Jones exp. 9. For the God of the Gentiles, which can endure no ceremonies, nor good manners at all.


Ver. 26. That thy Nakedness. Woe, woe, when taken naked. Not, not, as if the the blood would run forth to cover us; what beholds such naked, then were those Priests of Priapus, and those base Bacchanalists, altar victims, that ran down naked?

Chapter 21

A Commentary upon Exodus.

Ver. 1. Now these are the judgments. i. e.

The Judicial Laws, fully annexed to the Decalogue, where-of the Civil Magistrate is the Lord-keeper. It was written upon the sword of Charis the Great, Pecunia praeceptaenum calitit Caritatis.

Ver. 2. In the seventh year. No longer might they fow, because they were God's servants. I. e. a privilege.

Ver. 3. Unless in man by himself, without a second-elf, a yoke-fellow, standing on even-ground with himself, though drawing on the left hide.

Ver. 4.
Ver. 4. *Have given him a wife*; viz. One of his Heathen hand-maids, whom to put with was no great punishment, because an unlawful couple.

Ver. 5. *I have my master*; A little better then; hee in Plautus that said, *Ego non servio liberem; servens me non habet liberem*; *tamen utitur me ut lippis suis*.

Ver. 6. *And he shall serve him*; Being *eunuchen* or *heir* of his house, as Aristotle hath it, the master's instrument, underling, and wholly his. Hee doth his own and not his master's will, that doeth no more then himself will; this is a hollow-servant at theye faye.

Ver. 7. *Shall not go out*; But upon better terms. Hee that was to come in the shape of a servant, to what care hee takes of poor servant's welfare. Lawyers seldom speak but for great men, or when they have great gifts. Chrift is not of that humour.

Ver. 8. *Hence hath devised with him*; 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 theye fay; they do their daughters in Hugurane) without a portion, only with a new coat at their wedding; much les, let her to take as the Theban's did young brides. *Och nun materiam subtractam fed primam*.

Ver. 10. *Her duty of marriage*; See 1 Cor. 7. with the Note there.

Ver. 11. *And if she do not agree with thee*; *Pius est imago Dei unam, quia sub aquam eum conjungit ut hic nunquam marit; pulchra sub versum tempus cunct ad se blandus revocat, ut in consolatricem recipiat*.

Ver. 12. *Shall be 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 we have frequently forfeited them; so that it is his mercie that we are not confirmed. *Lam* 3. 17. That we are not cut off from the land of the living.

Ver. 14. *Then shalt take him*; Sec. A man that doth violence to the blood of any person shall flee to the pit, let more flate him. Pro. 28. 17. Where the word *Adam* rendereth *man* hath in the original a little; to shew that a murtherer is not worse

Chap. 21.

this to bee called a man; hee is to bee drawn from the Altar to the slaughter.

Ver. 15. *Hence that smiteth*; By the law of God, of Nature, and of Nations, such a man shoulde die. And herein, I think our laws are defective: albeit, I am not of Casophasius his minde, who (it Melanchton misreport him nor) held that the Judicial Laws set down by Moses shoulde bee still of force (and these onely) in Christin Common-wealths, and all other Civil and Municipal Laws abolished.

Ver. 16. *Hence that staketh a man*; A kin to these are they that steal other men's books, and father them; setting them out in their own names. *Diaperas* was so served by a Plagiari, 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* fide *Temelli* his Syriack Translatian, *Villanucentius* fide *Hyserius* his Treatie *De ratione fidei Theologic*; And *Poffepinus* fide *Dr. James* his *Cyprianus Redivius*.

Ver. 17. *And bee that curtsei*; See the Note on Ver. 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*; *et in saecula Senece*; and yet *Navarre a Popilii Calvili*; *Cadem relicc admitteri putat, ut quia nobis alapis vitiantur, et ad humanum recuperandum*.

Ver. 19. *Hence that be sorely punished*; At the discretion of the Magistrate, who is the revenger to execute wrath upon him that doth evil. *Rom. 13. 4*.

Ver. 20. *For bee his mister*; And therefore hee hath power over his fletis. *Col. 3. 22*. Yet hide not thine eies from thine own fletis, faith the Prophett.

Ver. 21. *And as it is before*; i.e. No life be loft. There is a time then, when the embryo is not alive; therefore the soul is not begotten, but inflatet after a time by God. *Infundendo creatur*, & *creando infantur*, faith *Aug* who at first doubtet, till overcom by Hieron's argument.

Ver. 22. *Et sic eis*; How the Pharisees had wrestled that Text, See the Note on Mat. 5. 39. This kind of law (in the among Heathens also) Aristotile call's *vi stultitiae*, and was given against private revenge.

Ver. 23. *Then the ox shall bee sorely stoned*; God requiring man's blood even of beasts. *Gen. 9. 5*. See the Note there.
A Commentary upon Exodus. Chap. 22.

Ver. 29. Hee hath killed a man, &c.] Since the fall, all creatures are armed against us; as that sword which Hether 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 hostile's beafts, it turned into his own bowels. Ver. 32. Thrice fole [fole] His fame was that goodly prize, that our Lord Chrift was valued at by the vile Jews. Zech. 11. 12, 13. Mat. 26. 15.

Ver. 33. And an ox or an ass] We can hardly open the deep pit of God's bottomless, boundless mercie, but som little beast will bee falling thereinto; flumbering at the Word, being disaffected, whencealso they were appointed. 1 Pet. 2. 8.


Chap. XXII.

Ver. 1. When a man shall slay, &c.]

The Preachers Travels by Cownights.

The Perfians at this day 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 theft escape.

Ver. 2. If a thief be found] So if an adulteress be taken, as thee was, John 8. 4. be adus libis, in the worse theft.

Ver. 3. If the same be riven] Childe hath it; If the ear of witnesse: if thee can raife the town, and call in aid.

Ver. 4. His flesh restore double] In Solomon's time it was seven-fold. Prov. 6. 21.

Ver. 5. To be eaten] By undivided turning in of his cattle, through mistike or neglect.

Ver. 6. Or the field] The hubble.


Ver. 8. To see whether] coby 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 thee will not otherwise bee satisfied.


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called, if good especially. [Ed. 82. 6. And the fear of Judicature is called the holy place. Exod. 19. 10.]


Ver. 11. An oath of the Lord] Who is called in, as a witness and as an avenger: bow hateful then is that Polog proverb and prattle, Mercatorum est, non regiam, stare juramenta? Ver. 13. Let him bring it] A leg, or a limb of it, Amos 3. 12.

Ver. 14. And if a man burneth] God hath so ordered humane condition that one man mult bee beholden to another.

Ver. 15. It came for his hire] q. d. Hee shall pale the hire only and no more, though the owner bee not by, when it mithcarrieth.

Ver. 16. Either a maid] Heb. Over-persuade with her; by fair words, which make tools faint.

Ver. 17. Hee shall pay] No mult is laid upon her, because thee had nothing of her own; and thee had left her honor, in losing her virginity. 1 Thes. 4. 4. See the Note there.

Ver. 18. A witch] An enchantress, sorcerer, whose help was sometimes sought, in instigating young maidens to folly. The man-witch also is here meant, but the woman-witch mentio. Vitalized both becaue women are more inclined to that sin; and also becaue the weaker sex is not to be spared for this Junius fault.


Ver. 20. Or hee shall be utterly destroyed] As an execrable and accursed creature.

Ver. 21. Thou shalt not wea a stranger] The right of strangers is to holie (faith one) that there was never nation so barbarous that would violate the same. When Stephen Gardiner had in his power the renowned Divine Peter Martyrs, then teaching at Ox- ford, he would not keep him to punish him; but when hee sol. 1793, should go his way, gave him wherewith to bear his charges.

Ver. 22. Or father's child] With God the father is the first mercie. 1 Rof. 14. 3. Widows and orphans are God's clients taken into his protection.

Ver. 23. And they rise at all unto men] A vine, whose root is uncovered, thrive's not: so a widdow, whose covering of eies
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Chap. 23.

Mazure in Proverb.

is taken away, joke's not. In Hebrew thee is called "Almanach of Aem to bee dumb; becaus thee hath none to speak for her. But if thee call and cri to God, hee will speak for her in the hearts of her oppressors.

Ver. 24. Thy word shall bee wealden. God delight's to punnish cruelty in kindes, as hee did in Exod. 1 Sam. 15: 33.

Ver. 25. Thou shalt not bee to him as an usurer. Heb. as an exacting creditor. Deus non dimit deum gratiae occedere creditoris permissis. The usurer's monie is to neceitie, like cold water to a hoe age, that for a time refresheth, but prolongeth the diest. [Late upon him usurer.] Heb. Biting usurer. Usurers are stern eaters. Psalm 14: 4. Like pickels in a pond, or sharke in the sea that devour the letter failes. These usurges can diget anie metal, especially monie. Aristote in one page condemneth the usurer and the dicer; and yet some Christians blueth at neither.


This is blasphemy in the second Table.

Ver. 27. Thou shalt not delate. True obedience is prompt and present, readie and frendly, without demur and confusit. Zech. 5: 9. Wings and wind in their wings. [On the eighth day.] When a Sabbath had once gon over it, failt the Hebrews.

Ver. 28. Holie men. Heb. Men of holiness. which should run through our whole lives, as the wood doth through the web.

CHAP. XXIII.

Ver. 1. Thou shalt not raif.

Neither raif nor receiv it; neither thee the tale-bearer, nor tale-bearer: the one carrie the divel in his tongue, the other in his ear. Nor one any that make a lie, but those that love it when it is made to their hands, art first out of heaven. Ezek. 23: 15. Solomon maketh it an ill sign of a graceless man, to be apt to beleve scandalous reports of good persons. Prov. 17: 4, 5.

Ver. 2. Thou shalt not follow a multitude. The wale to hell is broad and well-beaten. Per viam publicam necedere, was one of Pythagoras his precepts: Do not as the molt do, left thee bee un

undon for ever. Argumentum turgidum est turba, faith Seneca.

To live according to the court of the world is to bee acted by the devil. Ephes. 1: 2.

Ver. 3. Neither shalt thou countenance. Spare not the great for their might, nor the mean for their milerie.

Ver. 4. Ox, or his af's going astray. How much more his foul?

See the Notes on "Sam. 5: 20. Judg. 22, 23.

Ver. 5. Thou shalt surely help with him. So the Spirit help's with us, or lieth over against us. Rom. 8: 26. Hee look's at quodcumque alli aut amisti.

Ver. 6. The judgment of the poor. I have seen (6th one) the Presbyters King of Persia many times to slight from his horse, onely to Travell by do justice to a poor body. Caution are to bee heard and not J. Cartwrights per Nova: the Athenian Judges palied sentence in the dark.

Ver. 7. Keep shee from a fall matter. Stand afoor or, keep at a distance. See Isa. 32: 15. A publicke man shou'd bee above all price or fate: and everie man shou'd carefully keep himself from the occulations of sin. A good man dare not com near the train, though hee bee far off the lowe.

Ver. 8. And thou shalt take no gift. Rain is good, and ground is good; yet Fa curum conjuctions fit batum, faith 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. 20: 13.

Ver. 10. Thou shalt sow thy land. Here the wife man's counsel would bee remembered, Laudato ingentia rura, exsignum colitis. To bee called a good husbandman, was of old an high prais.

Ver. 11. But the fourth year. That they might learn to live by faith, and bee at good leasure to wait upon God. Deut. 31: 10, 11, 12. Let everie of us keep a spiritual Sabbath, faith Ignatius, Besiker, vbi Sabdom. 

Ver. 12. Six days. See the Note on Chap. 20. 8.

Ver. 13. Be circumspect. 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] fs. Without diffike. The Primitive Christians would not call their dates of the week, Dies Maris, Mercurii, &c. as Mercurius Triminos has named them, but the first, second, third, &c. daie of the week, Deaftor am

I. 3 nomina
nomina quidem eodem esse voluerunt inter Christi cultura, fides uno. They desired that Christians should split out of their mouths their dunghill-deities with utmost contempt, as David did. Psalm 18. 4.

Ver. 15. Thou shalt keep the feast. Let us also keep the feast, or Holie-dayes. 1 Cor. 5. 8. See the Note there.

Ver. 16. And the feast of harvesst, when their wheat-harvest came in. [In the end of the year] See the reason of this law. Deut. 16. 12. It was a land which the Lord cared for: the cities of the Lord were always upon it from the beginning of the year, even unto the end of the year.

Ver. 17. All by males. The female are not required to appear, because they were weak, and not fit for travel: they were also the house-keepers, and fenced in their husbands. Howbeit manie of them came up to their 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. 22. 27. Lev. 2. 1, 3, 5.

Ver. 19. The first of the first-fruits. The first of the first-fruits shall be a tenth of the first-waves of fruits. Exod. 23. 10. [Thou shalt not eat a kid] Hereby remembe to be forbidden either cruelty, or curiosity to pleast the palate. See my Common-place of Althomme.

Ver. 20. Behold, I send an Angel. [i.e. Christ]. Immediately after God had given the Law (by the rule and threaten whereof God the Father in his government was to proceed, faith a Divine) and after they had transferred it. Exod. 23. 1, 3, 4. He could not go along with them, for he should destrouie them: but his Angel, that is, his Son, he would send with them, who also would destrouie 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. He is of the same nature with my self. See Phil. 2. 6. Heb. 1. 3, with the Notes there.

Ver. 22. An enemie to thine enemie. There is a Covenant offensive and defensive betwixt God and his people. Tua caussa erit mea caussa, said that Emperor to his wronged friend: So faith God to his.

Ver. 23. For many. Angel. Heb. Medachi, which is by transposition of letters Michael, as some Rabbinns have observed.

Ver. 24. Thou shalt utterly overthrow them. As Rom. 8. began here to do in delling the Monastery, and saying, Coro- ram nihil officio positis dixi herem ad subscriptionem conu- lentem. This Sanders relateh, and exagerteth.

Ver. 25. Bless thou bread. God's blessing is the flour of bread and strength of water. See the Note on Mat. 4. 4.

Ver. 26. The number of thy daies. Thou shall die, as Abraham did, with a good beard, and bee after divers as Job, fall as a full-ripe-apple into the hands of God the gathere.

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 a curse, as fugitive, as Ieremia hath it.

Ver. 28. Hornets before thee. Understand it either literally as Job. 24. 12. or figuratively, of the slinging pegues of their self-condemned confusions.

Ver. 29. In one yeare. God's time is best: and to prehend to him is to fet the fun by our dial. His help seemeth long, because we are short. Wait upon him, who wait's to shew us mercy.

Ver. 30. By little and little. God crumble's his mercy to us, we have his blessing by recall. So the cloud emptis not it fell at a sudden burst, but diffuseth 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 seeing thee to Iudah, as it also fell out, Judg. 1. & 2.
with the devouring fire? Who amongst us shall dwell with everlasting burnings?

Ver. 18. For it is written.

All which time hee neither ate nor drank. Deut. 9:9. And to betterer the firme name of Nefer-

ites: the Father, then that proud Prelate John Bishops of Con-

stantinople.

Chap. XXV.

Ver. 2. That giveth it willingly.

Verse nececssitium nulla est; God it raiseth upon no man. If ye content and please, See if there be a willing minde, God accepteth, &c. 1 Cor. 3. 11, 12.

Si defint vires, tamen cf laudanda voluntas ;

Hee who contentes angustor eft, Deus.

Ver. 3. Gold, and silver, and brass.

No mention of iron:

Confess i. Kings. 6:7. & 8. 51.

Ver. 4. And blue, and purple, and carles.

i.e. Wool died with these colors.

Heb. 9. 19. To teach the Church, that both themselves and their affions should be washed and died in the blood of Christ.

Ver. 5. Shittim wood.

A kind of cedar, that rottehe not.

Gal. Rh. 11.

Ver. 6. Spices.

As cinnamon, which in Galen's time was verie rare, and hard to be found but in Prince's store-houses.

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 happy? As hee in Pilitarch fald of the Soymiant, 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 houfe, yet could fale of it, vide '4 is
god efio,

Here be gods: So may every good man boast of his houfe, and of his heart, This is the habitation of the most

Heb. 3. 6. High. As for the publick assembly of Saints, This is the houfe of God, this is the gate of Heaven.

Ver. 10. An Ark.

Cheth, or Cabinets, wherein to keep the
two Tables of the Law: signifyngh 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 Majeste of Chriht's

which things the Angels desire to pierce, and into the pattern of God's deep disports.

Ver. 22. From between the two Cherubims which covered the place from whence the Lord spake, to refrain curiosities.


Ver. 24. Pure gold [Pointing to the glory of Chri's Deitie, and the Majestie of his Kingdom.

Ver. 25. A golden crown [To hide the joints, and for ornament. Chri also is said to have manie crownes. Rev. 19. 12.

Ver. 26. Show-bread See the Note on Mat. 12. 4.

Ver. 27. And thou shalt make a candlestick [called the candlestick of Light. Exod. 25. 1. 4. A Type of Chri, who is the Light essential, and giveth light to every man that cometh into the world. John 1. 9. See the Note there.

Ver. 28. Seven lamps Signifying the manifold graces and diversitie of gifts in the Church. Zech. 4. 2.

Ver. 29. And the tongs [All of gold; betokening the purity of Doctrine and Discipline in the Church.

Chap. XXVI.

Ver. 1. Thou shali make the Tabernacle]

A Type of Chri who dwelt among us, full of Graces and Truth. John 1. 14. 2. Of the Church built by Chri. 1 Cor. 3. 9, 10. Of even true Christian. Ephes. 2. 10.

Ver. 2. Shall be 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. 14. 22. 28. 44 16.

Ver. 3. With the fader So is the unitie of the Spirit in the bond of peace. Ephes. 4. 4. 5. Shall be our Tabernacle. See those marrie ones. Ephes. 4. 4, 5. 6. with the Notes there.

Ver. 5. Of verity ful] The Tabernacle was God's habitation, and gold within. God hid his Son under the Carpenter's son. The King's daughter is all glorious within. Psalm 45. 15. And all her foes are Princes in all lands. Psal. 16. Howbeit they must bee content to pass to heaven as Chri their Head did,
did, as concealed men. Therefore the world knew's 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 ten. Shadowing out God's protecting his people. Isa. 4.6. and 55.4. Psalm 27.5. as the cumber-skins covered the Ark from the violence of wind and weather.


Ver. 56. An hanging for the door. This shadowed him that said of himself, I am the door. The Ceremonial Law was 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 prosperity is more then others, so should our service in a due proportion.

Ver. 2. Horns of it.] To bind the beasts unto that were to be slain in sacrifice. Psalm 118.27. And to signify the power of Christ's Priesthood. Heb. 5.4. [Then shall over-laze it with brafe.] The brafe kept the wood, so did the Deity of Christ keep his humanity from being consumed by the fire of God's wrath, wherein it was rolled.

Ver. 3. His breast and his basons.] These several instruments figured the Miniisterie of the word, fait fons; the fundrie callings that Christ hath in his Church, fai others, for her edification.

Ver. 4. A grate.] Which served for an earthy, and represented Christ, bearing the fire of his Father's displeasure.

Ver. 7. And the steps shall be.] As ever ready to remove. Here we have no affiled settlement.

Ver. 9. The court of the Tabernacle.] This outer court signified the visible Church; where hypocrites also come to the external worship. Dives may let his foot as far as David.

CHAP. XXVIII.

Ver. 10. And the twelve pillars.] In allusion whereby, the Church is called the pillar and ground of truth. 1 Tim. 3.15.

Ver. 20. Pure all alive.] Signifying the precious gifts and graces of the Spirit in godly Ministers, whose lips mutt both pretier knowledge, and pretend it to the people.

CHAP. XXVIII.

Ver. 1. Take they unto thee.] Christ also was taken from amongst men. Heb. 5.1. As to mediately and partake man's sufferings with God: And this honor hee allued not up to himself, but it was given him from above. Ver. 5.

Ver. 2. For glory and for beauty.] Prophet Aaron à capite ad calcem, per homunculam Troi familias. The High-priest was gloriously apparelled, to strike a religious reverence into the eyes and hearts of the beholders; and to set forth the beauty and bounties of Christ and his Church.

Ver. 3. That they may make, &c.] Prid et in Sacerdatis illi plebeis remitteri, Nulla popularis, illicit Ambrose. Nothing in the Priest, but what was above the ordinary. The very workmen 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 Allelom-s the Sylvaris (Gold for 12.0. talents) that Parliament-Adornes, robe of Demetria King of Macedoniis, (which no Prince after him would put on proper imitation impietatis magnificantium, for it's sullly collateral) were but rags to Aaron's raiment.

Ver. 6. The ephod of gold.] This the High-priest only might wear, neither might any imitate it; for that was the fall of Gideon's house. Judges 8.26.27.

Ver. 12. And Aaron shall bear their names.] To set forth Christ's unceasing intercession for all God's Israel; even when his back seemed turned upon them.

Ver. 14. Fasten the weather-clamp.] These chains whereby the breal-plate and humeral were tied, signified (with one) the Moses shall, under the new covenant, the doctrine of Christ's perfect contexture of all heavenly virtues, adorning Christ's humanitie: as also that true faith, whereby we are joint unto him.

Ver. 15.
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Ver. 15. The briall plate of judgement. So called, because the Priest was to put it on, when he was to enquire and give sentence as from God. Num. 7.21.

Ver. 17. Four rows of stones. According to the number and order of the twelve Tribes encamping about God's Tabernacle. In all which rows, &c. Ver. 18. Reverend Writer hath well observed eight things: 1. The filling of the stones; 2. Pointing to the purity of Christ and his Church. 3. Their price; 4. Great value and worth; 5. Signifying what a price Christ valued his Church at. 6. Their place or situation; 7. They are set in the pectoral, and Aaron must carry them on his heart, signifying that Christ hath as much care of his Church, as if it were included in his heart; let's out, his blood to make room in his heart for them. 8. Their number; twelve, noting, that with Christ, it is plentiful redemption. Their order; they stand in a comlike quadrangle. Christ hath established a comlike order in his Church; and we must keep our ranks. The figure; the four squares, signifying the stability 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. The quantitate: 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 Dorn and the Thummim. A distinguishing thing from the stones and chains; made it 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 Dorn and Thummim, i.e. Lights and perfections lead us to Christ, in whom all fulness. When bee goeth in before the Lord, vs. to consult with God, who gave the Priest by voice. Num. 7.80.

Ver. 31. The robe of the ephod. Which signified the royal robe of Christ's righteousness, reaching down to the feet, large enough to cover all our imperfections.

Ver. 32. That it be not rent. To shew that there should bee no rents or stitches in the Church. 1 Cor. 13.10, 13. 1 Tim. 1.7.

Ver. 34. A golden bell, and a pomegranate. Shadowing out 1. The Prophetical office of Christ here, and his perpetual intercession in heaven. 2. The dutie of Ministers; which is, Vive conoscentes, contemneti moribus: to live seriously, to bee fruitful as well as painful teachers. Not like him of whom it was said, that when he was out of the pulpit, it was pity he should ever go into it; and when he was in, the pulpit, it was pity he should ever come out of it.

Ver. 35. That it sound (shall be heard). Necesse erat quod Pontifex nostrus stellaris in regno electorum fiantur, ut forte non adhiberent faciem, nec hunc regem electum. A dumb dog is a child 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 (rule the Jews) to put off his bonnet, whomsoever he met, were he never so great a man; left the Name and Glory of God (whole person he fulfiled) should seem to submit to anie man.


Ver. 38. The iniquities of the holie things. Get the people's pardon. This Christ did indeed for all his. 1 John 2.1, 2.

Ver. 39. Embroided the coat. Rev. 4-15. Christ is clothed with such a robe, as King and Counsellor of his Church.

Ver. 40. Cloth. Linen garments for innocency. 2. Girdles for confluence and liabilite. 3. Bonnets, for faire from the rage of Satan and his instruments. 4. Breeches, for comlereference in God's service.

CHAP. XXIX.

Ver. 1. Take one young bullock.

All sorts of Sacrifices (Sin-offerings, Burnt-offerings, Peace-offerings) were to be offered for the Priests, because of the special holines 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.

Matt. 3.

Ver. 6. The holie crown. See the Note on Chap. 28-37.
Ver. 8. Cast, &c.] See the Note on Chap. 28. 40.
Ver. 9. Conferre] Heb. Fill their hands, &c. with sacrifices: they were not to fill their own hands, as Jeroboam's Priests did. 1 Kings 13:31. See 1 Pet. 5:7.
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 10:10.
Ver. 12. The blood of the bullock] For without blood there was no remission of sin. [Biside the bottom of the Altar] To signify the plenteous Redemption wrought by Christ.
Ver. 13. All the fat thereof] God must have the whole belly of the beast; Ish Christ offered himself, and the beast parts he had.
Ver. 15. Thou shalt take] After the Sin-offering, other offerings: till the bee expired, no service is accepted.
Ver. 17. Wash the inward parts] This signified that entire 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 holy obedience required of them in all their senses, actions and motions. John 13:5, 6, 9.
Ver. 22. A ram of the congregation] A Thank-offering to God for advancing Aaron to the Priest-hood. See the like in S. Paul. 1 Tim. 1:12.
Ver. 23. Unleavened bread] See 1 Cor. 5:7, 8. with the Notes there.

Chap. 29.

Ver. 25. It is an offering made by fire] Christ is like for having offered himself for a burnt-offering, for a forest favor before the Lord, ascended up into heaven, and gave gifts unto men.
Ver. 26. It shall be the part] Because he did for this time extraordinarily execute the Priest's office.
Ver. 27. The breast of the Wave-offering, and shoulder] To reach the Priest to serve the Lord with all their hearts, and with all their strength.
Ver. 28. A Heave-offering] Signifying the heaving of Christ upon the Cross, and the heaving up of our hearts to God for so great benefits.
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, c. The remnant of him.
Ver. 33. Thou shalt burn the remainder] The Thank-offering was not to be kept till the morrow, to teach us to be prompt and present in praising God, and applying Christ.
Ver. 34. Seven days] To teach the Priest to consecrate their whole lives to God's service.
Ver. 35. Cleanse the Altar] Which as well as the creatures, may be delisted by man's sin. Lev 16:16.
Ver. 36. Whatsoever toucheth the Altar] See Matt. 23:19. with the Note there.
Ver. 37. Dost by dais continually] When this daily sacrifice was intermitted (as in the days of Antichrist that little Anti-Christ) they counted it an abomination of desolation.
Ver. 38. Dais by dais continually] These two lambs were types of the Lamb of God, taking away the sins of the world, with a commemoration of whole benefits the date was begun and ended. Wherefore, also from David's days, and forwards, they sung the 22nd Psalm at the Morning Sacrifice, and the 156 Psalm at the Evening.
Ver. 39. And I will dwell] See the Note on 1 Cor. 6:16. N.
**Chap. XXX.**

Ver. 1. An Altar to burn incense in.

Shadowing Christ, as perfuming and presenting the Prayers of Saints. Rev. 5:3, and 5:8 and obtaining answer thereto from the four horns of the golden Altar. Rev. 9:13.

Ver. 2. A cauldron hold the length. That in Ezekiel, Chap. 41:22, is much larger, as setting forth the service of God under the Gospel.

Ver. 3. Overhead it with pure gold. Shadowing Christ’s Deity, yielding glory to his humanity. [A crown of gold round about.] To shew that Devotion is a rich royal virtue, best becoming the best Princes.

Ver. 6. Where I will meet with thee. To give oracles and answers of Mercy. God will meet thee him that rejoiceth and worketh righteousness. Is. 64:5. The Heathens had the like custom.


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 we ask and receive not what, and worship not how.

Ver. 10. An assurance upon the burner of it. Pardon must bee sought for the defects found in prayers; as Nehemiah came to merci for his Reformations.

Ver. 11. That there bee no plague. David in numbereth the people, neglected this duty: 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 defraution. Ver. 15.

Ver. 15. The rich shall not give more. They are both of a price, because in spirituals they are equal. 2 Pet. 1:1.

Ver. 16. That it may bee a memorial. A perpetual poll-money, in token of homage and subjection to the Almighty.

Ver. 18. Between the Tabernacle and the Altar. The Sanctorus and Altar situated in the same court, signifies the same; as the water and blood issuing out of Christ’s side, viz. the necessary concurrence of Justification and Sanctification in all that shall be saved.

Ver. 19. For Aaron and his sons. Here they were to wait, before they prayed for the people. Wee must first make our own Heb. 10, 31, peace with God before wee take upon us to intercede for others. So did David. Psalm 25, 12, and Psalm 51, 18, 19. So wee are advised to do. Lom. 3, 39, 42.

Ver. 21. That they do not. Com not to an unrighteous 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 justly and gladly men should serve the Lord.

Ver. 29. Whosever toucheth them. So are all those appointed holie, that by a lively faith touch the Lord Christ.

Ver. 30. Aaron and his sons. Those only that succeeded him in the office of high-priest. Lev. 4, 3, 5, 16, and 16, 12.

Ver. 32. Upon man’s head. A Latin Pothiffer, hence infer’s, in an hyperbolical sense, that Priests are Angels, not having humane feth.

Ver. 33. Whosoever combseth anie thing, like it. Holy things must not bee profaned on paine of death. No people so abu Scotture to common and ordinarie use as the Jews do.

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**Chap. XXXI.**

Ver. 3. And I have filled him.

God’s gift whomsoever hee calls to anie employment.

Ver. 4. To devise cunning works. All skill in lawfull callings, whether manual or mental. Is of God. Isa. 28:16.

Ver. 5. And in cutting of stones. Moses might well doubt where hee should finde fite workmen among those brick-makers for Egypt.

Ver. 6. I have given with him. Two is better then one; four eies see more then two: God usually therefore couplleth his agents. See the Note on Mat. 10:22, 23, Luke 10:1.

Ver. 13. I will my sabbaths 360 (full leap) 9 d. Though this Santuaries-work is to bee done, yet it shall be no Sabbath’s-diet work. The good women in the Gospel farbarb
on the Sabbath to anoint the dead bodie of our Saviour, resting according to the Commandements. [For it is a sin] And withal an effectual means to convey holines into the heart.

Ver. 14. For it is holy unto you] Hence the Hebrews gather (but falsely) that only Israel was charged with the Sabbath-day, and not the nations of the world. But the Sabbath was kept before Israel was born.

Ver. 15. Whosoever doth ane work] A certain Indian that had been taught by the English, coming by, and seeing one of the English profaning the Lord's day, by falling of a tree, said to him, Do ye not know that this is the Lord's day in Massachusetts (one of the English Plantations) much meeker man, that is, verie wicked man, why break ye God's day?

Ver. 18. Written with the finger of God] Of the Decalogue, above all other holie Writ, God giveth to Isaias Paul, Phil. 19. Behold, I have written it with mine own hand; i.e. by mine own power and operation.

CHAP. XXXII.

Ver. 1. Up, Make as God's] Aaron might make a Calf, but the people made it a God, by adoring it.

Ver. 2. Break of your golden ear-rings] Herby hee hoped to break their design: but all in vain: for they were mad upon their Idols. Jer. 50. 38.

Ver. 3. Break of the golden ear-rings] which they had got of the Egyptians. Exod. 12. 35. To make use of Heathen Authors for ostentation, it 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 staff in Pharaoh] Whom their Idolaters pretended to worship in the golden Calf, as did also Jeth. 2 Kings 10. 16, 29. 2 Chron 14. 15. and as the Papists at this day: but with what

what face can Jom of their Rabbins excuse this people from Idolatry?

Ver. 6. Rose up to plate] To dance about the Calf. Now, if they were so cheared and strengthen'd by those baneful bits, those murthering morrels, should not we much more by God's spiritual provisions, to dance as David did, to do his worke with all our might?

Ver. 7. For by people which thou broughtest] God will own them no longer; they are now dis-enamated. The Saints by gross sins may lose their just spirituality, not just hereditary, their title-men for God's Kingdom; they may fall away all their comfortable.

Ver. 8. They have turned aside quickly] Mose's back was but newly turned, as it were. I warrant you are so soon removed, &c. Gal. 5. 9. See the Note there. When wee have spent all our winde on our people, their hearts will be fill apt to be carried away with every winde of doctrine.

Ver. 9. A stiff-necked people] And so they are fill to this verie day. Hieron complaineth that in his time they chiere a date carref Chriift in their Synagogue, and closed up their prayer with Malachi. Domine Naccarates. 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 subsistance.

Ver. 10. Let mee alone] God is fain to bepeal his own freedon: As if Mose his devotion were stronger than God's indignation. Great is the power of Priester able, after a fort, to transuffle a dead Palie into the hand of Omnipotence.

Ver. 11. Lord, why doth thy wrath] God offered Mose a great fortune. Ver. 10. Hee tendering God's glory refused, and make's request for the people. It is the ingenious of Saints to studie God's ends more then their own, and drown all self

repelts in his glory.

Ver. 12. Repent of this evil] God repenting is mutatio veri, N 3.
Ver. 13. *Remember Abraham*! Here Moses neither invokes the Patriarchs, nor alleges their merits, but mind's God of his promise to them, and preface the performance. In the want of other Rhetorick, let Christians in their prayers urge this with repetition. Lord thou hast promised, thou shalt perform. Put the promises into suit, and you may have any thing. God cannot deny himself.

Ver. 14. *And the Lord reigned*! See ver. 12. Moses here had a hard pull, but hee carried it.

Ver. 15. *Written as in both their books*! See the like in other mythicall books. Ezek. 2.10, Rev. 5.4.

Ver. 16. *The work of God*! The greater was the peoples loss, brought upon them by their sin.

Ver. 17. *And when Israel* who had waited in fear part of the Mount, the return of his Mutter.

Ver. 19. *And Moses's anger waxed hot*! Meekness in this case had been no better then moppiliness. How blestely blown up was Moses here. *[Free from the Calv, and the dancing]*! One Calv about another. It was a cullam among Papits; that men should run to the image of St. Vitus, and there they should dance all daie, nisique ad anima deliquium, till they faint and fell into a fowm.

Ver. 20. *And hee took the Calv*! Wee may all with full as Fesus did, that wee had from Moses to take away the evils of our times: Non non sum tantum veritatis, sed multitudinis, Wee have not one, but many fish Calve.

Ver. 21. *What did this people unto thee*! The people sinned by precipitance; Aaron by popularitie.

Ver. 22. *That they are set on mischief*! The whole world is so. 1 Th. 2.16, and 5.19: Quomodo Plautus, In fermento tota fere securer.

Ver. 23. *Wee not what, &c.*! See the danger of non-refudacie.

Ver. 24. *There came out this Calv*! A very poor excuse. Something hee would have said if hee had known what. Here hee hid his sin in Adam. Job 3.13. being too much his childe.

Ver. 25. *Aaron had made them naked*! As Aaron's ingraving instrument writes down his sin: so the Confession of other more ingenious Jews proclaim the Israelites, saying that No punishment befitting thee, O Israel, in which there is not an ounce Mol. Gerund. of this Calv.

Ver. 26. *Let him com*! This word through halfe and earnefins Moses omitteeth. The Chalke and Greek version supple it.

Ver. 27. *Slav ex ore, e man his brother*! Not all that they met with, (nor so they might have slain the innocent) but all that were chief in the transgression. In the war against the Widdens 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 Cisterian Abbat (beeing the Pope's Legat in this great war) commanded the fielders saying, Cedite eos: non est enim Dominus qui facit eam. Cesar Heister.-bucocenis buff. Kill them one with another: for the Lord knoweth who are his. This was fine Popish Jutifice.

Ver. 28. *About three thousand*! Chiefest and ring-leaders.

Ver. 29. *Confer thes your feets*! Regain that blest which your father Levi loath. Gen. 49.5-7.

Ver. 30. *And now I will go up unto the Lord*! As angrie as hee was, hee could praise them: As when our children, through their own fault have got from tickness, for all our angiess speeches wee go to the Physician for them.

Ver. 31. *Made them gods of gold*! Sin must not bee confealed in the lump onely, and by whole face, but wee must instance the particular.

Ver. 32. *Hath mee I praise thee*! God never revealed his love to Moses more, when then hee thus earnestly praised for God's people. Joab never pleased David better, then when hee made intercession for Absalom.

Ver. 33. *Not out*! Cut him out of the roll of the living.

Ver. 34. *I will visit*! I will peace them home for the new and the old.

Ver. 35. *They made*! See the Note on Verf. 1.
Chap. XXXIII.

Ver. 1. [Which thou hast brought]

See the Note on Chap. 32. 7.

Ver. 3. I will not go up.] See by those visible signs of my gracious presence, as herebefore.

Ver. 4. They murmured.] As good cause they had; for we see unto thee when I depart from thee.

Ver. 5. And cometh thee.] God's threatenings are cordial, but conditional. Minus Deus et non potest. Fortis is not in mee, Jsa. 27. 4. Hee punishest not till there be no other remedie. 2 Chron. 36. 10. as the bee's wings not till provoked.

Ver. 6. Tripti theselves.] As in a case of restraint.

Ver. 7. A far 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 acceptarce: as David looked up after his prayer, to see how it sped. Psal. 5. 3.

Ver. 10. Rise up and woorships.] Though obnoxious, they would not depart of mercy. See 1 Sam. 13. 20, 21, 22.

Ver. 12. See, thou failest unto mee.] See (faith one) how Moses here encroacheth upon God. God had done much for him, and hee must have more. Ver 12. Shew me now thy wars, &c. This God grants him. Ver 14. This serv's not the turne, hee must have more yet. Ver 16. Well, hee faileth it. Ver 17. Is hee fail'd? No, hee must yet have more. Ver 18. I infect thee from mee thy glorie. It's done. Ver 19. Is hee fastiished 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 bee 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 come down from the Mount, and at the Tabernacle doore God spake with Moses face to face, as a man speakeh unto his friend. Ver 11. The more a man knowes of God, the more deferic hee is to know him.


Ver. 15. If thy presence go not with me.] What is it to have the

Chap. XXXIV.

Ver. 1. Which thou brought.

Not without a tincture of passionate infirmity, as from conceal. Hee that was the meekest upon earth (Faith one) Dr. Hall. in a hidden indignation abandon'd that which hee would in cold blood have held fatter then his life. But Aophis cre'ts out, O tua Propheta, & animus non perturbarius, fed illuminatus !


Ver. 3. Neither let anie man bee seen.] See the Note on Exod. 19. 12.

Ver. 4. And bee hewed two Tablets.] Moses hewed them. The
A Commentary upon Exodus

Chap. 34

hearts, and to caulk them to keep them Commandments.

Ver. 12. With the inhabitants. They were devoted to destruction, as having filled the land from one end to another with their uncleannesses. Eze. 9. 17.

Ver. 13. Break their images. The Popish Historians have blushed and blotted those zealous Emperors, Zoroaster, and others, that were Iconomachs and Iconoclasts, as Sacralegious. Bene was the first Town that after the Reformation was purged of images; which Augustin Faith cannot be placed in Churches. Sine profanis su diabolizit festis; without extreme danger of Idolatry, Epiphanius faith, It is utterly unlawful and abominable, to set up images in the Churches of Christians. Incendit reprouveth the Gnosticks, for that they carried not at the picture of Christ in Palestine'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 Alter rendet other, there is a great r. to shew the greatness of the bin of serving any other God.

Ver. 15. And one call thee. Anick one of the Idolatrous root, if he do but hold up his finger to thee, thou wilt easily follow him. Coram in testa flusat.

Ver. 16. And they make thy fear. Satan fill'st work upon Adam by the Om. sanctus ex similitud. It is the pulpit of Hereticks, to invite the help of women, to spread the poison of opinions. Satan per eunuch, pulpitur, sed feminam et cetera. Gregor. Satan climb'st up by the eunuch to the heart.

Ver. 17. No molten god. As the golden calf was. Good the gods that are molten. Olim trangere eram.

Ver. 18. In the mouth. So called from the new fruit, of eyes of corn, then first appearing. See Exod. 12. 13, 14, 15. God here repeateth divers Laws, it was a token of reconciliation to the people after their Apotheosis, in that he treats with them again (after their repentance) about his solemn worship. So, for a confirmation of his reconciliation to Peter after his fall, he let's him a work in the Mys collusion. Joth. 21. 15. So he commeneth with his Spouse. Ezech., after her dowry decay'd, civile vestit as unalit as she was before her fall. Cant. 6. 5. with Chap. 5. 10, 11, 12.

Ver. 27.
Ver. 21. In every time and hour.

Ver. 24. Neither shall any man desire.

Ver. 27. Have made a covenant.

Ver. 28. Forty days and forty nights.

Ver. 29. The sin of his face.

Ver. 30. And they were afraid.

Ver. 35. Six days shall work.

Hee often goes over the same things, as the knife doth the whetstone. Good things must be repeated, for in actions.

Ver. 1. And said unto them. Thee, &c.

Ver. 2. This is his own metaphor. Deut. 6: 7.

Ver. 3. Shall work.

Ver. 4. Six days shall work.

Ver. 6. This is his own metaphor. Deut. 6: 7.

Ver. 7. Six days.

Ver. 8. This is his own metaphor. Deut. 6: 7.

Ver. 9. Shall work.

Ver. 10. This is his own metaphor. Deut. 6: 7.

Ver. 11. Of the Tabernacle.

Ver. 12. To be free from all fire and scorching heat of affliction.

Ver. 13. And brought bracelets.

Ver. 14. And to devise curious works.

Ver. 15. This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working.

Ver. 16. Plato makes mention of some famous Painters, whose rare pieces were Oppidum oplitum vendita.

Ver. 17. Sold for fame.

Ver. 18. And the Turk.

Ver. 19. For a present, a wonderful globe

Ver. 20. Of silver, of most rare and curious devices.

Ver. 21. The motions of the Planet.

Ver. 22. Turk.

Ver. 23. The change.

Ver. 24. Of the Moon.

Ver. 25. Eextile ex...
God qualified them, Moses called them. Ministers also must have an outward calling too. Heb. 5. 1; and see fent are they preach. Rom. 10. 15. And whereas 1 Cor. 14. 31. It is said, The men all prophet, the meaning is, All yee that are Prophets, may. But are all Prophets? 1 Cor. 12. 29.

Ver. 7. And no much.] Thus in outward ordinances of service, and for the making of a worldlie sanctuary. Heb. 9.1, they could do and over-do. So John 6. 38. They fald unto him, What shall we do that we may work the works of God? Men would gain have heaven as a purchase. I would swim through a sea of brimstone (said one) that I might come to heaven at lii. But what said our Saviour to those questionists. John 6. 46. This is the work of God that ye believe on him whom he hath sent. And what said Lather, Walk in the Heaven of the Promises, but in the Earth of the Law; that in respect of Believing, this is Working? Many poor Saints can think of nothing but working themselves to life. Do we mist all righteousne[s], but rell in none but Christ's.

Ver. 8. And everie wise-hearted man.] Let no man look up on this and the following Chapter, as an idle repetition; nor fete as one fald once. Did we not know that all Scripture was divinely inspired, wee should be ready to fete: Revelation being diversit Homerus. But know that here is the fete that Table, Index, or Inventor, of what Moses and the workmen did in obedience to God's command, for every particular about the Sanctuary. This Inventor was taken by Eusebius, at the commandment of Moses, Et sic in omnibus ecclesiasticis actionibus, and by laid up in the chloride-choir of the Church, for the use of posterity.

See the Notes on Exod. 36. and consider that saying of an antient. Necesse est ut quae scriptae sunt scripte, non lege extrinsecus quod non frequentem arguunt.

Chap.
A COMMENTARIE, OR EXPOSITION UPON THE Third Book of Moses, called LEVITICUS.

CHAP. I.

Vers. 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 only.

Ver. 2. Bring an offering.] Wherby they were led to Christ; as the Apostle witteth in that excellent Epistle to the Hebrews; which is a full Commentarie upon this Book.

Ver. 3. Burnt sacrifice! A whole-burnt-offering. Heb 10. 6. purifying wholeChrist, offering for us Isa 53. 12 and our satisfiing our whole selves to him, as a reasonable service. Jer 12. 1

P Ver. 4.
A Commentary upon Leviticus.

Chap. I.

Ver. 4. A nd bee [shall put his hand] As acknowledging his own guilt, and transferring the same upon Christ, setting up
him with full assurance of faith, hand-falling us unto
him.

Ver. 5. A nd bee [shall] kille the bullock] The Peled shall kill
it; for it was death for anie man to offer his own sacrifice;
so is still for anie to come to God, otherwise then in, and
by Christ.

Ver. 6. A nd bee [shall] beaue 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 durt of
all that have been by him, so lea off the old man with his
deceitful lusts Ephe. 4. 22. dealing thereby as the Turk dealt
by him that betrayed the Robe. Hee presented unto him his
promised wife and portion; but withal told him, that hee
would not have a Christian to be his son-in-law: and therefore
coursed his baptized skin (as hee called it) to be flayed off,
and him to be call into a bed frayed with lath, that hee might
get a new skin. See Mark 9. 49.

(which the Heathens aptly imitated in their Vellant fire.)
Typing either the scourging wrath of God falling upon
Christ, or the ardent love of Christ to his, and their zeal
for him.

Ver. 8. I n order upon the wood] Shewing, that Ministers must
rightly divide, and difpofe the Word of God. 2 Tim. 2. 15. and
evidently set for Christ crucified. Gal. 3. 1.

Ver. 9. S hall bee [shall] beaue the perfect purifie.
[Of a sweet savour unto the Lord] The burning and broiling
of the beasts could yield no sweet favor; but thereo was added
wine, oil, and incense, by God's appointment, and then there
was a favor of odour in it. Our prayers, as from us, would
never pleat; but as indited by the Spirit, and presented by Christ,
they are highly accepted in heaven.

Ver. 10. A mall without him self] But carued bee that con-
sumer that hath in his flock a male, and facultethe unto a corrupt thing. Mal. 1. 14.

Ver. 11. O n the side of the altar, northward] Not Eastward as
the Heathen sacrificers; or to note the oblicitude of the Legal
Ceremonies. Ver. 12.
Chap. 3.

A Commentary upon Leviticus.

Chap. 4.

A Commentary upon Leviticus.

Ver. 2. Upon the Altar round about] This signifies that plenteous redemption by the blood of sprinkling.
Ver. 3. The fat that covereth the inwards] Heartie thanks must be given to God, such as cometh not from the root of the mouth, but the root of the heart. An arie, God be thanked, profiteth not. Sing with grace in your hearts, as the belt tune to anle Psalms. The voice which is made in the mouth is nothing so sweet as the taste which cometh from the depth of the heart.
Ver. 4. With the kidneys] Those parts of Lulite. Earthier members must bee mortified by the thankful.
Ver. 5. Upon the burnt-sacrifice] Which was first offered; to teach us, that the guilt must be pardoned are our thank-offerings; can be accepted. It is therefore (ordinarily) best to begin our prayers with confession of sin, and petitions for pardon through Christ.

Chap. III.

Ver. 2. Shall sin through ignorance] Or Infirmities: being suddenly surprized, overpowered.
Ver. 3. A young lad] The same sacrifice that should be offered for the sin of the whole people. Ver. 4. To note the hainousness of the Priests sin above others. The sins of teachers, are the teachers of sins.
Ver. 5. Shall be his hand] Comforting his sin. Lev. 5. 5, and professing his faith in Christ the true sin-offerings; 2 Cor. 5. 21.
Chap. 4. A Commentary upon Leviticus.

Ver. 18. Upon the burnt.] See the Note on Ver. 7. [At the bottom of the Altar.] To let forth the plenteous and sufficiency of Grace and Merit in Christ's death, for manie more things are actually saved by it.

Ver. 19. And he shall take all his fat.] Christ offered himself and the blood parts, and they suffering in soul and body.

Ver. 20. At hee did with the bullock.] For every ignorance and iniquity of the people, the Manna, and fruits of the Bell, John 3. 16, and such as for which Christ laid down his life, even for the one souls knowing of the people. Heb. 9. 7.

Ver. 21. Without the camp.] Pointing to Christ, who carried out to God's sight, and the church of God's sight. See Heb. 13. 12, with the Note.

Ver. 22. When a bullock is smitten.] Great men's sins do more hurt. 1. By imitation; for Vna principis crucifera est, E领军 to the Syriac, according to the elders, and every man doth himself. 2. Imputation; for plenitum Abraham, the poor people are for it; as they did for David's, whether ignorance or iniquity, in omitting that duty enjoined Exod. 30. 12, 13, 14, 15, where it was the plague.

Ver. 23. Camp to his knowledge.] As David's did. 2 Sam. 24, who saw such a mention of iniquities, and to many things in all that he did, that he once cried out, Who knoweth the errors of his life? Oh cleanse me from secret sins. Psa. 19. 12. This he knew was the import of all trey Levitical cleansing.

Ver. 24. Laid his hand.] See the Note on Ver. 4.

Ver. 25. At the bottom.] See Ver. 18.

Ver. 26. All his fat.] See Ver. 19. The fat was burnt (fifth one) because (among other things) it signifies durutiam, hard-heartedness. Psa. 119. 70.

Ver. 27. And if a bullock.] As there is none that liveth and sinneth not. 2 Kings. 15. 46. Tribu mortalius privae eum a hircis, a hominibus, etc., Exemptit aestivum, etc., to the Sime offering. That is, the Priest shall, for no man might offer his own sacrifice upon pain of death. Thus as is afore noted.

Ver. 28. For a sin offering.] See the Note on Chap. 1, ver. 9. The death of Christ is even in the sight of his heavenly Father;
A Commentary upon Leviticus.

CHAP. V.

Ver. 1. He shall burn his iniquity.] I.e.,

He shall suffer for his sins; because he stood, but would not help the truth in me. Yet he was guilty, but in his case, it was by Satan's influence. In his case, it was by deceit, and with a lie. 

Ver. 2. And if he be hidden from him.] Deut. 3:1; Deut. 8:16; Deut. 10:23. 

Ver. 3. Then he shall be guiltless.] Guiltless he was before ver. 1, but now he shall be hid from him, and the ready to fail as from 3:14. 

Ver. 4. And it be hid from him.] As is usual with your common hearers, who will swear that they saw not. If men had such disbelieve of bodily, as their expressions came from them, when they knew not of it, it would trouble them; but they swears, and let go much filth, and it is hid from him. 

To do evil.] As David did to slay Nabal. 1 Sam. 25:22. Or to do good.] As the same David did to do good to Mephibosheth and yet he was not good to his oath. 

Ver. 5. He shall confess.] Homo agonet, Deut. 10:16. Man confejoined, and God pardoned. In the court of men it is the fairest plea to fail. Non est (quoth Aquin.) I am not guiltless; not so here; but the poet, mistreats; I did it, have made upon me. 

Ver. 6. For his sin which his hand found.] Bending his thoughts upon that particular sin, it is charged upon him, Ezek. 18:22. that they remembered not that they laid in their breast. 

Ver. 7. Two turtle doves.] See the Note on chap. v. 2. 

Ver. 8. For the sin-offering first.] For till un be construed. no sacrifice, or service can be accepted. Then, for 3:14. 3:18; yea, and then com, and be in regal. 

Ver. 9. 

Ver. 10. According to the manner.] That is, the forms and rites prescribed. So 6:9, 14. The manner of burnt offerings, i.e. the forms and rites of worshipping in burnt offerings, as the Caub, paraphrast. 

Ver. 11. But if he be not able.] So low do this most high, roof to man's necessities, that bee will accept of a very small present from him that would bring a better, if it were in the power of his hand. 

Ver. 12. Even a memorial.] This is spoken after the manner of men who have need of metaphorizers. God sometimes seem's to lose his merits, and then he will find it for him, as they Isa. 65:15. Sometimes to forget, sleep, delase, &c. and then he will in-mind, awake, quicken him. Isa. 65:7. 

Ver. 13. And it shall be forgiven him.] See a like promise made to our Minister, 1 Sam. 5:14. 

Ver. 14. In the holy things of the Lord.] Things consecrate to him, by robbing and wronging of God and his Priest; be it but through ignorance or error. For to do such a thing pre- sumpntually was death. Num. 15:30. and by the laws of the twelfth Tables in Rome, such were to be punished as parricides. 

Ver. 15. And he shall make amends.] No remission without restitution. God abhors holocaustum ex regina. And if ye make no restitution, ye shall cough in hell, said father Latimer. 

Ver. 16. Though he will not.] Ignorance, though invincible and unavoidable, will may excuse a tenant, but not a tenant. 

A Commentary upon Leviticus. Chap. 6.

Chapter 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 done evil in his sight. 2 Sam. 12.9, which also bea penitently acknowledged. Psal. 51.4. Sin is properly against none but God, being a transgression of his law. Hence the manisfler was confined to the Citie of refuge as to a prison, during the life of the high-Priest: as being (as it one) the chief God on earth. That was a true position of the Pelagians. Omne peccatum est contemptus Dei, that every sin is a contempt of God. Prov. 18.3.

In fellowship Heb. In putting of the hand. It is said in Job, that God will not take a wicked man by the hand, i.e. hee will have no fellowship with him.

Ver. 3. And liveth concerning it, and found guilty. Thorough inordinate love of money, that robs all others; but such monie shall perish with them. Zech 5.2.

Ver. 4. And is guilty. Found guilty by a self-condemning conscience; which now like Sampson's wife conceals not the ridi-

Ver. 5. In the day of his appointed offering. Before hee compassed God's altar. Mat 5.23. with the Note there.

Ver. 6. With thy inhabitants. i.e. as thou hast rate it. Moses did the Priests office for present. Hee was likewise a Prophet. Deut 18.15. and King in Israel. Deut 33.5. and so became a type of Christ that true Triune, the Priest, Prophet and Prince. Dan 9.25.

Ver. 7. Shall make an atonement. Thorough the sacrifice of Christ. Heb 10.10,11,14.

Ver. 9. All night until the morning. God must bee thought upon in the night season. Psa 4.4. David willingly brake his steep to do it. Psa 119.62. The day is thine; the night also is thine, faith hee. Psa 7.4.16.


Ver. 11. In a clean place. Because they came from the Lord's holie houf. See the contrarie commanded concerning the stones and dust of a leprous houf. Levit. 14.40.

Ver. 12. It shall not be put out. No more should our faith, love, zeal, (that flame of God as Solomon calleth it. Cant 8.6.) that should never go out; the waters should not quench it, nor the altes cover it. Cant 8.10. 2 Tim 1.6.

Ver. 13. The fire shall ever bee burning. The Gentiles (by an apith imitation hereof) had their wofal fire, salted meal, and manie other faced rites. Bassi charged the divel as a thief of the truth, in that hee had decked his crowns with her fethers.

Ver. 14. The law of the meat-offering. Besides what is set down: chap. 2.12. Thus one text explaineth 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 be taken with leaven. Which is, 1. souring; 2. swelling; 3. sprining: 4. impurifying.

Ver. 18. Shall bee holie. God will bee sanctified in all that draw nigh unto him: (proclaiming the prefan.

Ver. 19. When he is anointed. I.e. When anie highe-priest: for hee onely was anointed. Exod 29.7. on the head at least.

Ver. 20. In a pan. Figuring out the sufferings of Christ, who was so parched with the fire of affiictions for our sins.

Ver. 21. To teach the high-priest to look for salvation out of himself. And why, See the Note on Chap. 5.9.

Ver. 22. Neither eat it. Except in that case. v. 30.

Ver. 27. Shall bee holi. This taught an holie use of the mysterie of our redemption: for the sin-offering in speciall foartyd figured Christ.

Ver. 28. But the earthen vessel. So contagious a thing as sin, that it defileth the very visible heaven and earth: which therefore must bee likewise purged by the latfe fire, as the earthen pot which held the sin-offering was broken, and the basen tourned and rinsed in water.

Ver. 30. And to the fire-offering. Here the ordinarie glossmate's this observation. Remission dare, Dei filius est, qui per ignem significatur: That to be pardoned is to belong to God alone, who is Q.2
A Commentary upon Leviticus. Chap. 7.

Ver. 1. Of the trespass-offering. Heb. A shew, unction, quod cereatum explicabatur. 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 Ps. 51.6. Jer. 4.14.

Ver. 4. And the two kidneys. See the Note on Lev. 3.4.

Ver. 7. As the sin-offering. They were dismantled. See ver. 4.

Ver. 8. The Priest shall have to himself. It is a sign of godly devotion, when men are so firekindled to their Ministers, who should have part of all. Gal. 6.6.

Ver. 9. And all the meat-offering. Which seem't to bee so called, partly because it went as meat unto the Priest (the laborer is worthy of his meat. Matt. 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. But men, I praise thee into one of the Priests offices, that I may eat a piece of bread. 1 Sam. 2.36. This the Tabernacle would not suffer those things to do. Exod. 2.63. But how hard put to't was that poor Priest, that answer'd young Patric, asking him an alms (according to the custom Philipp. 4:16.) 1 they put to't. Have not so many. The same sense is in Exod. 2.63.


Ver. 20. Having his uncleanness upon him. To the unclean all things are unclean. Deut. 1.14. See the Note.

Ver. 21. Cut off from his people. Confer 1 Cor. 11.27. 28.

Ver. 22. And the Lord spake unto Moses. This is oft repeated to draw attention and get attire. See 1 Thess. 2.13.

Ver. 23. No manner for it. See the Note on Levit. 5.24.

Ver. 24. Used in one another's life. Though not in Sacrifice, Mudrals may be made up of any refuse matter: not so, the walls of a Church or Palace.

Ver. 25. Shall be cut off. Is. 1. That shall be liable to God's
Chap. 8. A Commentary upon Leviticus.

1. [dominatus fuist, Eccles. Dei atuleris; whether he did more hurt to others, or good to the Church.]

Chap. VIII.

Ver. 1. And the Lord spoke]

See the Note on Lev. vii. 22. And for the rest of the Chapter, read the Notes on Exod. 28. & 29. & 30.

Ver. 3. And gather unto the congregation] Ministers are to be ordained in the publick Assembly. Acts 14. 22. that the people may shew their approbation, prove their purpose of obedience, and praise God's Spirit to be 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 breast-plate the Urim, &c. Hence (it may be) God appointed the breast-plate to be made double, that the Urim and Thummim might bee put within, & lie hid on either side. This Urim and Thummim signified (faith one) that in Christ are hidden all the treasures of wisdom and knowledge. Col. 2. 3. and that he hath all secret things most perfectly known and numbered out before him, which he reveals continually to his Church and choosen, as need requireth, by such means as himself hath sanctified. Psal. 119. 14. John 14. 21, 26. & 17. 14, 17, 26.

Chap. IX.

Ver. 1. On the eighth day]

The verse next after the Priest's consecration, that no time might bee lost. I made haste and delayed not, &c. Psalms 119. 16. Then said I, lo I come: in the volume of the book it is written of me. &c. Psalms. 40. 7. Live, live, live, (faith one) quickly, much, long: let no water go by, no date bee lost, &c. Pray, preach, bee in haste, quick at work, &c.

Precipitae tempus, moveat atque impendat agenti.

Ver. 2.
A Commentary upon Leviticus.  Chap. 10.

Verse 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.

Verse 3. Take ye a kid of the goats for a sin-offering. Quia gravissimae pecuniae, The smell of sin is grievous; it offendeth all God's saints, yet, his very soul. Isa. 1:12, 13. 

Verse 4. For to this day the Lord will appear unto you. And he may not find you empty-handed, unprepared. See the Notes on Exod. 19:10.

Verse 6. And the glory of the Lord shall appear unto you. If shall it one day to us: yes, we shall see like him, and appear with him in glory; and must therefore purify our selves, as God is pure. 1 John 3:2, 3.

Verse 7. Make atonement for thyself. See Heb. 5:5, 7, 27. with the Notes there.

Verse 8. Went unto the altar. i.e. The brazen Altar; for he had not yet access to the Altar of Incense. Woe must flate our corruptions, before we present our supplications; wash our hearts from wickedness, and then compose God's Altar.

Verse 22. Lift up his hand. Her put the blessing upon them.

Verse 24. They bowed down 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.

Verse 1. And Nadab and Abihu.

Thee jollie young Priests, overjoyled haply of their new employment, and overwarmed with wine (as some gather out of Ver. 9) over-thought themselves the vernal day of their service. Ver. 19, and are suddenly surprized with a doleful death. So that inconsiderate Priests at Naples, Anno Dom. 1457, of whom Dugitius reporteth, that when the hill Vesuvius had sent huge flames, and done great spoil; hee, to make proof of his plette, read a Mass, and would not go up the hill to finde out the cause of such a calamitie. But for a reward of his foolish hardness.

Verse 2. And there went out fire. By fire they sinned, and by fire they perished. Per quod quis peccat, per idem purgatur: Nebuza lingua ornamento certa est. So Archibishop Arundell's English tongue rooted in his head. The Archibishop of Tours in France made suit for the exclusion of a Court called Chambre Ardem, wherein to condemn the Protestants to the fire. Hee was afterwards stricthen with a discent called the fire of God, which began at A.T. and Mon. his feet and 60 anced upward, that hee caufed one number fol. 1911, after another to be cut off, and so hee died miserably.

Verse 3. This is that the Lord spake. Where? and when? Lev. 8, 9. 19:10, 22. Or perhaps no where written, but at some other time spoken by God. Moses must but set down the short Notes of his discourses, as the Prophet used to do. [I will bee sanctified] Either actively or passively, Am a nobis, ou in nos, either in us or upon us; sure it is, that hee will bee no holier by us. Sanctified hee will be, either in the lincenrity of men's conversations, or else in the severity of their condemnation. Singular things are expepted of all that draw nigh to God in anie datie, especialy in the office of the Ministerie. Tho' those that stand in the presence of Princes must bee exact in their carriages, God appointed both the weights and measures of the Sanctoriae to bee twice as large as those of the Commonwealth; to shew, that hee expecteth much more of those that serve him ther, then hee doth of others. The souls of Priests must bee purer then the fun-beams faith Christiann. [And Aaron D. Hike, on hold his peace] Hee bridled his passions, and submitted to the Psalm 110.

Verse 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's kil by piercing, not by burning.

Verse 6. And Moses spake unto Aaron. This epigraph, that the High-priest of the Jews, to keep always his soul pure, never saw anie mortall object. Tiberius, counterfeiting grief at the funeral of Drusus, had a veil laid betwixt the dead and him; that hee might not see the body, becaue' hee was (as the reit of the Emperors also were) Pontifex Maximus, or the High-Priest.
A Commentary upon Leviticus. Chap. 10.

and therefore a sacred person. Mourning in Aaron might have seemed murmuring: he is therefore forbidden it, and accordingly he forbids it. So did Luther when he buried his daughter, he was not even to fill a tear. No more did reverend Mr. William Wotton late Pastor of Easton, when after he had preached his own child's funeral upon this Text, The will of the Lord be done: he and his wife laid the child in the grave with their own hands. [Remall the learning.] It is fit enough (ordinarily) that the body, when flown in corruption, be 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 ever true Christian's cafe, who should therefore carry himself accordingly. There is a wife, a female carriage belongs to every calling: the house an nation, Eccl. 3:1. John 2.

Ver. 9. Do not drink wine, nor strong drink.] As some are of opinion Nadab and Abihu had done; which miscarriage of theirs occasioned this precept. The perpetual equity whereof is, that Ministers be no wine bibbers or Assyrian: 1 Tim. 3:3. Why should it be said as of old, They have sinned becaufe of wine, and have gone out of the way becaufe ofstrong drink, even the Priest and the Prophet? Is. 28:7. Drunkenness is a crime in all, but it's a kind of Sacrilege in Ministers. And if other drunkards do few public penances for their drunkenness, and then for the sin committed in, and by their drunkenness; what do drunken Ken Priests? " Jonas. 1. 12.

Ver. 10. And that ye make no difference.] Drunkenness take's away the heart. Hes. 411. betrots and intemutate's: rob's a man of himself, and lies a beast in his room.

Ver. 11. And that ye may teach.] The Priest's lips should both profess knowledges and present it to the people; even all the counsel of God. Mal. 2:7. Acts 20:37. To give the knowledge of salvation by the remission of sins. Luke 2:177.

Ver. 12. Take the meat-offering.[ q. d. Think not that God hath censured you, becaufe he hath corrected you; neither refuse your meat out of a fullen fowrenesse, but fall to your meat-offering, and take better heed another time.] Onely, eat before the Lord. Deut. 12:18.

Ver. 13. And behold it was burnt.]2 Ofall. for their dead friends had so transported the Priest, that they knew not well what they did. Wee fee to sate, Rev. 3:9. Innoyon dolor: but then it must not be exceptive as here, and as a. 1. 12. 53.

Ver. 17. To bear the iniquity.] This the sinner doth subjectively, the Lord Christ subjectively.

Ver. 19. Should it have been accepted.] God love's a cheerfull service. Deut. 12:7, and 25:4. Mourners bread is polluted bread. Hes. 9:4. And Mal. 2:13, those unkind husbands are blamed for cauliing 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 he regarded not the offering anie more. This Aaron knew, and allegeth for himself.

Chap. XI.

Ver. 1. unto Moses and to Aaron.

M. Agylite and Minister must jointly see that God's laws be duly executed. Queen Elizabeth once in her progress visiting the Countie of Suffolk, all the Justices of Peace in that Countie not her Majestie; having every one his Minister next to his body, which the Queen took special notice of, and therupon 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 felt percieved the reason. It must needs be so, said she, where Moses and Aaron, the Word and the Sword go together.

Ver. 2. These are the beasts which ye shall eat.] These, and these only: 1. That ye may bee at mine appointment for your verie meat, as who am chief lord of all. 2. That there may be a difference betwixt you and all other people. 3. That ye may be taught to study puritie, and know that the verie creatures are desibled by man's sin: 4. That ye may have these things as a shadow of things to come. Col. 2:16,17.

Ver. 3. Whatsoever parteas the beast, and cheweth the cud] To teach them to think upon God's commandments to do them. Psa. 107:18, cleaning themselves from all filthines of flesh and spirit.

R. 2

Ver. 4.
Ver. 4. The camel. — The foolish Jews when they saw Mosaic met with in such power, were straight ready to erie him up for their Messiah. But when they saw him eat of a camel, (faith mine ancestor) they were as blank as when they saw the hoped life of their late Jewish Virgin, turn'd to a daughter.

Ver. 5. And the dove. — Which hath his name in Hebrew from hiding himself in holes. A weak, but a wise creature. Prov. 30. 26. And wisdom is better than great strength. Eccl. 9. 15. The hare that trieth to the foolishness of his legs, is as length taken and torn in pieces. When the dove is turned, he setteth to the rocks, doth easily avoid the dogs that pursue her. See Isai. 40. 30, 31.

Ver. 6. Becal the bee cheweth the end, but divideth not. — Meditation must end in practice; as lessons of muckfick must be practised, and a copse not read only, but written after.

Ver. 7. And the Swine. — Animas falsas dat pro fatis, hoc carceres potens, false, said Clesbini. The Swine hath his soul for half onely, so hath the drunkard.

Ver. 8. Of their fleshes, ye shall not eat. — Not above the quantity of an Olive, saith the JewsDoctors, who will need's bee mending magnificat, adding to the Law.

Ver. 9. Whosoever hath fins and scales. — The fins of the fish are for fleering of their motion, the scales for smoothness of their paffage, for safeguard, for ornament. These only are clean in the sight of God, qui quamquam & latrocin habent patientia, & pinnae bilariarum, faith Bernard.

Ver. 10. Of all that move in the waters. — And yet, the Jew also in the river. Like to these is the temperate believer, for that seeming to mount up in spiritual jolts, yet he withall sweatheth, yet batheth himself in the water of mental delights.

Ver. 11. They shall bee even an abomination. — To teach us, that nothing is lawful, not for our common use, unless it be sanctified by the word of God and prayer. 1 Tim. 4. 5. 

Ver. 12. 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. Lev. 16. 15.

Ver. 13. And the vulture and the kite. — That feed upon carion and dead carcases, and are emblems of greedy grappers and oppressers.

Ver. 14. And the swine. — As having committed a greater sin, then he who to useth a carcase only. All sin defiled not a like.

Ver. 15. Unnatural to his younger, whom God himself heareth and feedeth. Psal. 147. 9. though they erie with a harlot note, and erie to God by implication; and though the raven bee an unsuipute bird, and a token both of man's punishment and God's curse. Isai. 54. 11.

Ver. 16. And the owl, and the night-raven. — Night-birds that hate the light, or flee against it, as bats do, are an abomination. Deeds of darkness are out of date, now in the days of the Gospel especially. Rom. 13. 12, 13.

Ver. 17. And the corromt. — An unsuitable bird, that fely eśnieblethe the dwell, who daily devour's soules, and yet enlargeth his desire as hell.

Ver. 18. And the Swine. — Whole white fethers, but black skin under them, might fear to be forth the hatchenflies of hypocristie.

Ver. 19. And the Stork. — Which buildeth a high. Psal. 104. 17. but feed's low on the bees, and flies and snakes; and to might be the rather rejected, as unfit for food.

And the raven. — Which is a worthwhile made an hierogyphick of infelicite; 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 sarcoles should embrace the dunghill. Lam. 4. 5. that ane one that is whilte in Christ's blood, should beddable his robe in the flinking puddle of the world.

The Stork. — Call ake either thy wings or thy teeth (faith D. Hallep) one to a nestor, and loathing this bat-like nature, bee what thou art, either a bird or a beast.

Ver. 20. All fouls that creep. — So all mongrels in religion, that (like the planet Mercurie) can be good in conjunction with good, and bad with bad; that have religione Ephemeran, Hilar. fidum membra.

Ver. 21. The Locust, &c. — All creeping fouls that go upon all four might not bee eaten, except Arbe, Salem, Chargol and Chargab, names to us unknown.

Ver. 22. Whosoever toucheth the carcass. — This and the like signified, that all even the least fins are to bee purged through Christ, and carefully call away.

Ver. 23. Shall wash his clothes. — As having committed a greater sin, then he that to useth a carcase only. All sin defiled not a like.
A Commentarie upon Leviticus. Chap. 12.

Ver. 20. And the Turtur Which hath it’s name in Hebrew of a Coach or Wagon: The thick shell wherewith it is covered, is said to be so hard, that a loaded Wagon may go over it, and not break it. And such is a hard heart, that cannot repent, or relent never so little.


Ver. 31. Touch him when they be dead There is no kindes of living creature that is defiled whiles it is alive, or that defiles whiles it is alive, save man only, faith Ammonim.

Ver. 36. Neither lefis a fountain Because it would cleane it self, and work out the uncleanness. So will Faith.

Ver. 37. Is (shall be cleane) Because of receitie.


Ver. 40. Shalt wash his Aclothes To teach them to hate, even the garment spotted by the flésh. Jude 23. all provocations and instruments of sin.

Ver. 44. See Psalm 49. 12. pecoribus mare, Telmam. Great men look to bee served like themselves: for the great God.

Ver. 45. That bringest you up This is often inundated. God’s blessings are binders; and everie new deliverance calls for new obedience.

Ver. 47. To make a difference Ministers also in their discourses should put a difference, and take out the precious from the vile. Jer. 15. 19. as did Zwinglius: who when hee inveighed much vehemently against sin, would usually con in with this clause, Prove virum, hominem habere, praeviae egregius.

Ver. 51. Shall be unclean This signified that corruption of man’s nature, wherein he is conceived. Psal. 1. 5. (being condemned asfo as conceived, Damniatus antequam nascitum) and the Augustin, remedie we have in Christ.

Ver. 7. And in the eighth day: See the Note on Gen. 17. 13, 14.


Ver. 5. But if shee bear a maid-child: To intimate, it may bee, the woman being first in the transgression. 1 Tim. 2. 14.

Ver. 6. And when the days of her purifying: The Virgin Marie also observed this Law. Luke 2. 21. not in confidence of a ne particular sin, which in the conception of our Saviour, shee was free from; nor in knew to satisfie the law; much less upon hypocritie; but in confidence of her natural corruption, which by this obligation, according to the Law, shee did confest holyly and religiously before God and his Congregation, as one well observeth.

Ver. 7. And make an attestation: Whereby her faith was confirmed, that by Christ her sin was remitted, and the curse removed. 1 Tim. 2. 15.

Ver. 8. And if she bear not able: As the blessed Virgin was not, Luke 2. 22. 24, who now can dejecte 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 happy in ruffets as in tiffues.


Ver. 1. And the Lord spake

VER. 2. If a woman have conceived seed

Chap. XII.

Ver. 2. If a woman have conceived seed

Amam. Anti-barbar-575.

O r yielded red, as Gen. 1. 11. Vrgendum hoc adversitatis Anabaptistae quis sit, de humana Christi natura origine errores habilius, fuisse tam absurdo præfatis negotis. Tornare shall be unclean This signified that corruption of man’s nature, wherein he is conceived. Psal. 1. 5. (being condemned asfo as conceived, Damniatus antequam nascitum) and the Augustin, remedie we have in Christ.

Ver. 7. And in the eighth day: See the Note on Gen. 17. 13, 14.


Ver. 5. But if shee bear a maid-child: To intimate, it may bee, the woman being first in the transgression. 1 Tim. 2. 14.

Ver. 6. And when the days of her purifying: The Virgin Marie also observed this Law. Luke 2. 21. not in confidence of a ne particular sin, which in the conception of our Saviour, shee was free from; nor in knew to satisfie the law; much less upon hypocritie; but in confidence of her natural corruption, which by this obligation, according to the Law, shee did confest holyly and religiously before God and his Congregation, as one well observeth.

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See the Note on Lev. 7. 22.

Ver. 2. Like the plague of leprosie: Leprosie is both an effect and type of sin; which is such a defilement of the soule, as those are of the body, which Physicians fake are Corrupio intius substantiae, universal disease, tending to the issue of death. It drie’s up and draws out the verie vital blood and life of the soule.

Ver. 3. The plague in the skin of the fles: That is, the white, bright spot. Ver. 2. Confer Exod. 4. 6. Num. 12. 10.

It turned white This might note such as have continued
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ed long, and are aged in sin, as wickedness.

Bee deeper thee in the sin of thy flesh.] Compare Num. 12.12,
2 Kings 5.14. Such are they, whose wickedness is not only
acted by their hands, but seated in their hearts, and sunk into
their spirits: like the spare of the leopard, which no art can
cure, no water wash off; because they are not in the skin,
but in the flesh and bones, in the bones and mottled inner parts.
Ingrained diseases are not easily ruffled, much less destroyed.

Ver. 4. Shall [put him up?] For further trial of truth, that
daughter of time. Woe may not precipitate a sentence, but bee
flow to speak, flow to wrath. The leper must be shut up from
week to week, till the thing were certain: So till men per-
vered in the use of the law. 2 Tim. 3.9. we must suspend our
conscience. Manie are like candles whose tallow is mixed with
brine; no sooner lighted, but they spit up and down the
room.

Ver. 5. Speak not in the skin.] So if men mend by adonim-
tion, and take up in time; if they refuse not to be reformed,
later not to be healed, as Babylon, ver. 14. 9. as Ephraim. Hts. 7.1.
When I would have healed Ephraim, then the iniquity of Ephraim was
discovered, or brake out as a leprosy in his forehead. See Ezekiel
24.13.

Ver. 6. It is but a sin.] Such as may bee the spot of God's
children. Deut. 33.5. Sin makes wicked men the object of
God's hatred, the Saints of his people; as we hate poison in a
toad, but we pity it in a man.

And bee [shall we add his clothes? The bell cannot walk in inno-
cence, he must therefore walk in tears. Isa. 1.6. God also
will set in and wash thine with the blood of his son.

Ver. 7. But if the flesh breed] So if bee gaining and grow-
ing still upon the letter, even after admonition, or is scattered
and spread to the infecting of others, it is a vile ill sign.

Rom. 1.10, 7.7

Ver. 9. bee shall be brought unto the Priest.] Who was to dif-
fer it by the law of leprosy: so might we judge out our sins
by the moral law. Rom. 3. The works of the flesh are manifest Gal. 5.
Neither need we half so much caution or curiosity to bee per-
used of our spiritual leprosy, which is too too apparent:
only those manie ceremonies (as one well note) may put
us in mind how much more exquisite our diligence ought to
bee in finding and ferreting out our special sin.

Ver. 10.

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Ver. 10. And if the bee quick, raw flesh.] It is one of the most
remarkable things in all this law (faith a learned Divine) that
quick or found flesh in the fore should bee judged leprosy, and
the man unclean: whereas if the leprosy covered all his flesh,
hee was pronounced clean, ver. 13. Hereby, 1. May bee
meant such as judit in themselves, and their wickedness, as Jesu
s said his angry; whereas hee was judged himself, as like him who
had the leprosy all over, and might bee declared clean. Or, 2.
Such who sin against the light of knowledge, and the quick-
ning, yet ravenous of a galled conscience.

Ver. 11. And if a leprosy.] So called, becase so counted at
first: but it prove's no more than a kind of fear or fob.

Ver. 12. bee shall pronounce him clean.] i.e. not infectiously
or incurably unclean.

Ver. 14. But when raw flesh.] Because it shewed that there were
fill corrupt and pollonized humors in the body, not easy to bee
expelled till death.

Ver. 15. It is a leprosy.] Properly so called, a fretting fore-
ness or scabbedness. The Greeks call it Elephor or Elephantiasis,
when the skin grow's hard as the Elephant's skin. This the Is-
raelites brought (likely) out of Egypt; for it was bred onely
about Nilus, and is therefore called the bough of Egypt,
Deut. 28.27.

Ver. 16. Turn again] Viz. to bee white like the rest of the
body: so if a sinner flipp'd or flipp'd back, etc.

Ver. 18. Was a bite and is healed.] Seemed to bee healed, as
apollites have escaped the pollutions of the world through the
knowledge of Christ. 1 Pet. 2.20. and to have known the
wise of righteousness, ver. 21. and yet the later end is worse
with them then the beginning. They become altogether filthie.
Psalm 53.3. For sowers of the Covenant, yes, wicked doers ag-
ainst the covenant. Dan. 11.30, 32. These sin not common
laws, Core and his companie did not common deaths.

Ver. 22. And if it [overlap much abroad.] So, if it reign there
is no pardon: rebel it may, reign it must not.

Ver. 23. But if the height [not fain.] Sin, if it reign not is
not imputed; for we are not under the law, but under grace.
Rom. 6.12, 14.

Ver. 25. A leprosy broken out of the burning.] Seldom do piti-
S

Ver. 10.
on burn, but there is a leprosy 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 near them.

Ver. 30. A yellow thin hair.] Which is a true sign of a skull.

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. 39. A flecked [lep.] Or white-morphew. This made not a man unclean: no more do meer inhumanities make God abhorre.

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 we must refuse. Titus 3.10. yea from such hand. 1 Tim. 6.5. Keep aloof as from lepers, their very breath is infectious; and like the dogs of Caena, they bite, though they bark not.

Ver. 45. His clothes shall bee rent.] To throw his forrow for sin, the cast of his calamity.

And his beard bare.] That men might not mistake him; and further to show his humilitie, whereof this also was a ceremonio.

A covering upon his upper lip.] His Moustache, that by his breath he might not infect others: and to show that God will not have a good motion from an ill mouth.

Unclean, unclean.] Sale wo the same in our humblest acknowledgments; but with all add that of the leper in the Gospel, 2 Thess. 2.3, I will cause even me clean.

Ver. 46. Without the Camp.] And that utterly, if incurable, as Usuall. A livelie type of Excommunication, which the Apostle describeth. 1 Cor. 5.11, 12, and our Saviour Mat. 18.17.

Ver. 47. The garment also.] A plague not anie where elfred or heard of: being nothing like clothes now-adays 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 intervals of idolatry, or of anie other sin are to bee d fethed, and made away. As the Law commandeth, The gaven images of their gods shall ye burn with fire. Deut. 7.25, 26. And Judge alludeth to it, when hee biddeth us
faith Hezekiah, By these things men live, and in all these things is the life of my spirit. Isa. 38.16.

Ver. 6. That man killed over the running water. Pointing at Christ, who came not by water only, but by water and blood. 1 John 5.6. See the Note there, and on 1 Cor. 6.11.

Ver. 7. And be clean [sprinkle]. This led them to that blood of sprinkling, Heb. 12.13, applied unto them by that hydrop-bunch of faith, whereby the heart is purified.

And shall let the living bird leap. This figured (Acts 3) that neither Christ's desire without the shedding of his blood, nor Christ's blood (but for the quickening 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. All 20.38.Moreover it is figured, that Christ by his death conquered him that had the power of death, Heb. 2.15, whilst he stood as a bird to the everlasting mountains, from the jaws of death to the joys of heaven. Heb. 7.26.

Ver. 8. Shall wash his clothes and breast. This the leper was to do the first day of his cleanning; to teach men to be thorough in the practice of mortification, at the first conversion: laying a good foundation for the time to come, that they may late hold on eternal life.

And shall take another. Men must not bee too hasty at first to catch at comfort; but let humiliation have her perfect work, and our sorrow become fitterable to our sins.

Ezra 10.13.

Ver. 9. Even all his flesh shall be unclean. To shew that repentance and mortification is not the work of a day (as some said in another case) but of a man's whole life. There must bee a dailie changing and paring of lumps and superfluits; which are to the soul as excrements are to the body. Yes, the more a man is exercised in mortification, the more he searcheth out his corruptions. Now hee shaveth off the hair not of his head only, but of his beard and eire-brows.

Ver. 10. He shall take two hee-lambs. That by these sacrifices he might be taught to seek for the cleansing of his soul, together with the healing of his body; that there might bee men's [sins in the person of Jesus, a cure don on both inside and outside too.

Ver. 11. As the door of the tabernacle. There God is to bee found.
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are to us impure. Job. 1.13. even the houf' of God also. Leui. 16.16. and his holie ordinances. The Canaanites had defled the land from one end to another with their uncleanesses. Exod. 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 be heed of despifting admiration, lest they be utterly ruined, and that without remedy. Prov. 29.1.

CHAP. XV.

Ver. 2. A running issue.

An involuntary flux of seed, such as David impregnated upon Bath, 2 Sam. 3.30.

Ver. 3. It is his uncleanness: Hereby they were taught the turpitude of sin, of original sin especially, that peccatum praeacet, as the Scholes call it; that sinful sin, as S. Paul Rom. 7.13. for so it is, that hee can call it no worse then by it's own name, as wanting a finer epithite.

Ver. 4. Exorcised.] Sin is more catching then any plague, and more detestable then any rackes. Mark. 7. 25. Paul found it as no reform to his soul, as a dead bodie to his heart Rom. 7. 24. or as the furies of a plague-fore to a rich robe. Job abhors himselfe for it in due and alhes. Chap. 40.4. And Isaiah looks upon himself as an unclean man, by reason of it, Chap. 6.5.

Ver. 8. Stip upon him.] Noting the pollution that comes to men's souls by those that spic heretiers, and belch out blasphemies.

Ver. 13. Bathe his flesh.] This taught them to run to that open fountain, that King's-bath. Zech. 13.1. with Exekiel 36.29.

Ver. 15. And the Priest shall offer them.] This Priest, and these sacrifices led them to Christ who bore our sickneses, and expiatiated our sins. Seeth then the blood of the sacrifices alle running, and pulling out of thine eyes, ears, mouth, flesh, the issue of blood and water opened in Christ's side runs alwaies for washing it awaile.


Ver. 18.

CHAP. XVI.

Ver. 4. After the death.] That others might be warned. Leg. historiam, ve fac his tria, faith one.

When they offered before the Lord.] A little strange fire might seem a small matter in the eyes of indifferent: and yet it was such a sin, as made all Israel guilty, as appears by the sacrifices offered for that sin, set down in this Chapter.

Ver. 2. That bee com not at all times.] Whenever bee pleasant, but when I appoint him, i.e. once a year only, Exod. 30.10. and then also with reverence and godly fear, God, as hee loves to bee acquainted with men in the walks of their obediency, so hee takers fate upon him in his ordinances, and will be trembled at in his judgments.

Ver. 5. For a sin-offering.] Eze. 4. For himself, and his Famillie, ver. 6. and 1. See the Note on Chap. 14.3.

Ver. 4. Therefore shall bee with.] As wee must bee always holy, so then mine, when we present our selves to the holy eyes of our Creator. We wash our hands every day: but when we are to fit with some great person, wee fourse them with baths. See vers 24.

Ver. 5. Two kids of the goats.] Both of them types of Christ: who though he died not for wicked goats, yet hee seemed rejected of God, and was reckoned among malefactors, 1Pe. 53.

Ver. 6.
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Ver. 6. And this shall be a sign. Whereof a Minister must be mainly careful. 1 Tim. 3:4. lest (as Augustine doing justice on others) hee bee hit in the teeth with his own disordered famillie. He that is a man must reason with his children. And Aaron had lately smarred in his two eldres.

Ver. 8. Shall eat this. To shew that nothing was done by Christ, but what God's hand and his counsell had determined. Acts 4:28. 1 Pet. 1:20. See the Note. [For the scape goat] Which being a piacular or purgung obligation, carried the peoples curse with it: as did likewise those Obaminats among the Grecians; who, from this custom of the Hebrews, borrowed their yeardle expiation of their cities: the manner whereof (somewhat like unto this) See in the Note on 1 Cor. 4:13.

Ver. 9. The goat. A type of Christ's mortal humilitie (fale from) 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 inducing of those things, which no other creature could have come near, for the full expiating of our sins. So be telleth the Jews first, and (after) his Disciples. Where I shall bee seen cannot come. Ver. 23.

Ver. 11. An atonement for himsolf. That having first made his own peace, he may be in cewe 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 wale into the holy place. This incest final-beaten might figure Christ in his Agonie, praying more earnestly, before hee entered with his own blood into the most holy place of heaven.

Ver. 13. May cover the mercy-seat. And fo bee as a screen between the Priet and those everlasting burnings: or as a cloud to darken the glarke of their shininng, for the high-priest's safetie.

Ver. 14. Upon the mercy-seat快报] This and the following veret signifie (Gath one) that even heaven itself 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 calves, but by his own blood, and thereby hath purifid the heavensle things themselves. Heb. 9:12, 13.

Ver. 16. In the midst of their uncleanness. Which did clew to the Tabernacle, as the sins of spiritual Babylon are said to bee gnelved to heaven. Rev. 18:5. Ver. 17

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Ver. 17. And these shall bee no men. Christ will have no partners, and his need's no co-adjuvants. Heb. 2:13. Isa. 61:3.

Ver. 18. And bee shall go unto the Altar. This signified (Gath one) that every Church-assembly is acceptable to God, only 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 severall sins. This was to bring out their sins (as they took the veiles of the temple. Ezra 8:14.) by number and by weight.

Ver. 22. Shall let go the goat. The Hebrews say, that he was to throw it down the rock, and so it died. The Grecians had a like custom in their solemn expiations of their cities. Solomon. They tumumbled the persons devoted from four rock, into the sea. Ams. 4:11. A much of this sacrificing them to Neptune, saying, Be thou a protection for us.

Ver. 24. Hee shall wash his hands. See what this taught them and us. Heb. 10:22. That Epitile to the Hebrews is an excellent Commentary 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 wickedness. Jer. 4:14. 2 Cor. 7:1. and 23.

Ver. 29. See this afflic your souls. With voluntary forrows for your sins, as David did. Psa. 35, 13, and Daniel Cha. 10:3, 12, and fo dispose your selves to obtain pardon and reconciliation. The Lord's Supper is with us a date of atonement, at which time both the scape-goat was let go, and affliction of soul was called for. This Pfarower must bee eaten with four herbs.

Ver. 31. It shall be a Sabbath of rest. An exact and carefull rest, such as is describ'd. Isa. 58:13, which place of the Prophets comundand, of this date of atonement, and yeardle faild, spoken of in the beginning of that Chapter.

Ver. 33. For the holy Sanctuary. For all the sins of your hollie services; it being the manner that either make's, or man's an afflotion.

Ver. 34. For all their sins once a year. For whereas in their private facces they durst not confess their capital sins for fear of death, due to them by the Law. God graciously provided
provided and Instituted this yearly 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


Ver. 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 thrown down. Exod. 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 be performed to God. Christ is the door of the sheep. John 10. 7, 9. by whom we come to the Father. John 14. 6. and may ewery where lift up pure hands, without wrath, without doubting.

Symv. fish the devil is, mad doggy, an idol-lover.

Ver. 5. Unos divel] As they had done in Egypt. Ezek. 23. 8. Deut. 32. 17. And as both Pagans and Papas do. 1 Cor. 10. 20. The word here rendered divel, signifies rough one, Satan. Isa. 34. 14. Satan is a rough, rugged, harsh spirit: and such also are his imp's, as Ephas, Iphud, &c.

Ver. 9. Shall be cut off] i.e. Detroyed, not excommunicated only, as tomm do feth it.

Ver. 10. That taketh 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.

Chap. XVIII.

Ver. 4. Which beest] Though as hungrie as a hunter.

Ver. 15. And the Lord spake]

Ver. 1. I am the Lord your God] Your Maker and Master.

Ver. 2. After the doings of the Land of Egypt] Where, and in Canaan those heathen sins are counted preceptable; as at this date also they are in Spain, Italy, Turkey, where their Canaanites are their ferious loves. Solomon is hardly held a vice, bellicious was bosom'd by Mahomet their prophet.

In these ordinances] The Egyptians made it lawfull (to did the Persians) for brother and sister to couple together in marriage. Of this and the like ordinances it might be rightly said, as once it was of the cerimonial Law, that they were statutes that were not good, and judgments whereby they should not live. Ezek. 34. 24.

Ver. 6. To walk therein] Not to hale therein, nor to take a turn or two, or for awhile, as Samson went with his parents, till he met with an honlecomb; but indoenter ambulabo, as Psal. 119. 9. David faith, Walk, and not bee weari; Run, and not faint. 1 Cor. 9. 24. as thole Job 16. 4. So run, that yee may obtaine, faith the Apostle.

Ver. 5. Hec shall live in them] As the flame live's in the oil, as the creature by his food, so the spiritual life is maintained by an evangelical keeping of God's commandments. As on the contrary, everie motion of the soul out of this wale, tends to death; being as the motion of the fish out of his element.

Ver. 6. None of you shall approach] wise. To couple carnally with them. Ezek. 18. 6. Job 8. 3. Yet though it bee under a pretext of marriage; for by marriage they seem to justify their inceis, which make's it the worse, faith Tofathus; whose reason here I like better then that of Cardinal Campeius, though it found somwhat like. If comparision should bee made (said this carnal Cardinal) much moreoffens is it, a Priest to have
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Ver. 7. *See in thy mother* ] And do it is agains nature to lie carnally with her. *Aristotle* tells of a Camel that killed his keeper for cauving him to cover his dam, and of a horse that called himself down headlong after he had done the like.

Ver. 8. *It is thy father’s nakedness* ] For the wife hath not power over her own bodie, but the husband: and when her chastity is assaulted, she should fall (saith Chrysostom) *Non eff corpus summum, sed multi*. My bodie is not mine, but thy husband’s.

Ver. 9. *Or born abroad* ] i.e. base-born, which our English laws call natural children. The Hebrews call them brakules, and *Meserim*, spots abroad, and *Shukkim*, such as multitude nothing when others are praising their parents. The Greeks call bairdans, *kabiros*, because they are their father’s reproach, and are subject to contempt and contemnors 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 whole wife is called his nakedness, becaus man and wife are one flesh. *Mat. 19.6*. See the Note there.

Ver. 15. *It is wickedness* ] Wickedness with a witness, and yet avowed for lawful by some audious upholders, *Socceries*, who teach, that those marriages are most laudable that are betwixt persons nearest in blood, brother and sister, father and daughter, mother and son, etc. This they flame not to set forth in print.

Ver. 18. *A wife to be a gift* ] i.e. Anie two women together: *Compare Ezekiel 16.9*. Here Polygamy is flatly forbidden. In which fin manie of the Patriarchs lived and died; not through anie impiety, the Lord testifying that their hearts were upright, but merely through the mallying of this text (as it may seem) taking the word [gift] for one fo by blood, which was spoken of a gift by nation, as those clausules, *to serve her, and doing her service*, doe manifest.
Ver. 2. *Tee shall bee holie*]

R...ually and really. See the Notes on Lev. 11:44; Mat. 7:10; I Pet. 5:16; 1 John 3:3.

Ver. 3. *Tee shall fear ev'ry m'. his m'.* The mother is fet fist, because usually most flighted. The days of mourning for my father are at hand, then will I slay my brother Jacob, said that prophane lóel. Gen. 27:41. As, foolish mother bee make's no reckoning of her, she cared not to give 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 very much condue.

Ver. 4. *Turn ye not unto idols.* Heb. *Eliim deusculi, dæstri, Pectic-çods, dunghill-deities, of all which wee should faire, as hee did once, Compendio minullatos, sive Deos, molb Javem (Jebam) mibi proximum habeam, I care for the favor of no god, but of the great God of God.

Ver. 5. *A your own will.* Or, For your favorable acceptation, that God may graciously accept you.

Ver. 6. *It shall bee eaten the same day.* See the Note on Chap. 7:15; 17:18; 19.

Ver. 9. *And when ye reap.* See what provision the Lord maketh for his poor, commanding that the fuller cups of the richest poor may overflow into their empty ditches: besides that *de cuevam* (as Hieron calls it) that poor man's flight appointed.

Ver. 10. *Janes the fift of Scotland was for his charite called, The poor man's King; much more may God.

Ver. 11. *Tee shall not beel.* See the Notes on Eph. 4:28 and 25; and on Ex. 20:15; Lev. 6:3.

Ver. 12. *Neither bath thou prophane the name.* By preying rashly and lightly to blur out this revered name in an oath, or otherwise. The Greeks (as Suidas obsever'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 μόνθα, as those that only dare to the rest to their thoughts. And Clinia the Pythagorean, out of this regard, would rather undergo a mulct of three talents then swear.

Ver. 15. [Chap. 19:1. *Thou shalt not rebuke thy neighbour.*] Neither is this ance argument of hatred, but...
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an office of love. Friends (as Beza) are killed with the hon-

e of flatterie, but quickened with the vinegar of reproof. The

Eagle though love her young ones dearly, yet thee

Thei geber

m. Hier.

Ex. 20. 17, 18. [sin upon him] But ease him with fear, pulling him out of the

fire. Jude 23. Our of the fire of hell, as Hieron interpret's it,

which sin suffered will bring him unto. Others read it thus,

Let thou suffer for his sins, which, by not opposing, thou may-

est to become thine own. To withstand evil in thy brother, is

the best way to do him good, and thyself too. Others ren-

der it thus, Thou shalt not lift up his sin over him; as an ensign,

by blasphemy or blazoning it abroad, to his just grief and disgrace;

but clap a platter of reproof upon the fore, and then (as Chi-

nurgesous use to do) cover it with thy hand, that the world

may be never the wiser.

Ver. 18. Nor bear anger: of: Heb. Nor keep. There is no

thing that a man is more ready to keep then his wrath. There-

dore the Hebrews both here and Jer. 3:5. Psal. 103. 9. put fer-

tate for ferocia iras; but we must neither revenge nor remem-

ber; we must not throw aside the daggers, and keep the sheath,

but both forgive and forget. [But smiteth thy neighbour] See

the Notes on Mat. 22. 37-40. and on Rom. 13:9.

Ver. 19. Tell him that he susci:

Even their next following,

though they may seem to bee but minula leges, not worth keeping.

[Tou shalt not let thy cattle] The Doctors of Divinity,

upon this Text, Here all participation (Gale they) with bene-

factors and benefactors is forbidden. Philip of Spain said, he had

rather have no subj ects, than subjects of a divers religion. Our

King Edward the sixth told the Popish rebels of Devonshire, who

ought for libertie of conscience (as they call it) that rather

then hee would yield to them, hee would spend his own ro-

yal person, his Crown, Treasure, Realm, and whole estate;

whereof hee allure you, fail hee, of our high honor. But

now ( alas) what secret and subtile projects and pratries are

there amongst us of this Nation to bring in an universal,

bounteous, lawless, abominable and intolerable Toleration,

which (as the London-Ministers affirm in their Testament to the

Truth of Jesus Christ, now newly published to the singular rift

of their exemplar and reasonable zeal for God) will prove

an hideous and complexive evil of most dangerous and mis-

chievous

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chius, of which God forbid) it shall bee

condemned by Autoritie. England shall bee swallowed up with

Souls, Schisms, Divisions, Diversities, Contentions and

Confusions, and become an odious sink and common recepta-

cel of all the prodigious errors, lies, heresies, blasphemies,

libertinism and prophanenes in the world: so that Rome it

seemeth not bee a more odious pudding and cage of all abomi-

nation and uncleanness. The godlie shall sit down and lament

us. The wicked shall rise up and insult over us. All the Na-

tions about us shall bee amazed at us. All the reformed

Churches shall bee ashamed to own us. Thus, and much more to

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to the Truth coming by a providence to my hand, even whilst

I was writing upon this Chapter, I could not but here asserf

thee, that (as of old) the beheading of the enemie to be written

in letters of gold upon a table of marble, for the use of all

poettists.

Ver. 20. Shalt not be foregathered] Thus shall (as a grave Inter-

preter of the Lord dealeth bond-servants, to teach his chil-

dren to hate the bondage of sin.

Ver. 21. Shall be forgiven, but in faith in Christ, whom

thee afflicted did sorrow and set forth.

Ver. 22. Three years shalt thou be an uncircumcised: And so to

bee called away, as the fore-skin of the flesh was. The fourth

year it was to be separate, to bee offered to the Lord in sign

of Thanksgiving: And then the fifth year to bee eaten. This

was to shew, that the vertie fruits of the earth are, after a feter,

polluted by man’s sin, till purified by a new kind of blesting.

Tim. 4:5. Hereby als God would separate his own people

from other Nations: and shew that they might with a better

confidence feed upon the fruits of the earth, then others could.

There are that fct this mystical fnt upon the Text. Christ

for three years space planted the Gospel in Judea; but the

foreskins were call away for that time, that is, the Gospel

was not preached yet to the unenuncificed Gentiles. In the

fourth year there frcuits were confcated to God, that is, Chrifit

in the fourth year of his Ministerie died for the fins of

the world, rose again, ascended, and fent down the holy

Ghost, whereby the Apoiftle and others were sanctified, fecing,
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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. 4:16.
Ver. 26. Neither shall you use enchantment.] Or, observe fortune's conjecture by signs of good or evil luck, as from render it.

Hend. in Thol.

Ver. 27. Tee shall not round.] Because the Arabians their neighbors did so, and they should not be conform to idolaters. Olyster a Popish interpreter underhandeth such a shewing here, as their Priest's use to bear. But having is so bold a Ceremonie, that from Priests in France are allured of the mark, and few of them have it that can handilyly avoid it.
Ver. 28. Tee shall not make none cuttings.] Another Heathenish custom, of such as mourned without hope. Plutarch's of some Barbarians that did tear their hair, rent their flesh, slit their ears and nose for the dead. Jer.16:6.

Ver. 29. Do not prostitute thy daughter.] As from the Hebreames did in honor of their gods. As the Papists do at this date, in their Steeds and Bredhel-houses. Their Cauffolls complain of them holpee there to boldly lasciviously, so to follicite others, so as to prostitute themselves to all corners, yea in some Spanish Steeds, to an unnatural filthiness. But what a shameful thing is that which Epenem a Papist report's with detestation, that in Rome a Jewish maid might not be admitted into the Steeds of whom here, unless they were to be first baptized. Dei neeque, faith he, quam incredibili Christiano.

Espec. de consinit. lib. rom sum pudere, sum etiam eum qui vitius male, cordibus, ut Iuda filii potenti non liceat, Dei filia licet. What a shameful and fad thing is this that a Jewels, unless they turn Christians, or...

Ver. 30. Tee shall keep my Sabbath.] Twice in this Chapter is this commandment, that it may bee the better remembered; and that men may know that it is not enough to rest on that day, but that rest must be sanctified by a reverent restorint to the Sanctuary, and not prophaned by running into whose houses and clipping-houses, as in Germanies, where Affid complained of and said, that if the Sabbath-dame should be named according to manie mens observing of it, Dominicus potius quam Dominicum vocatur. [And reverence my Sanctuary] Come wee

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mult into the place of God's worship, with an inward awe and fear of his presence, and not as into a dancing-school, as Hom. 34. id form do. How scarce is this place, faith Eccles. It is the place of God. Angels and Archangels, the kingdom of God, it is heaven it self, faith Chrysostom. Away then with all careless negligence and carnal security.

Ver. 31. I am the Lord your God.] What need you then to run to the divel for direction? Is it because there is no God in Israel? Everie one that consel's with Satan, worship's him, though he bow not: neither doth that evil spirit desire an other reverence, then to be fought against.

Ver. 32. Thou shalt rise up.] Cognata sunt ierassi & ieremi, old age and honor are near a kin in the Greek tongue, ut fide et fidem. See Prov. 20:39. Lam. 6:12.

Ver. 33. And if a stranger.] See the Note on Exc. 22:21.

Ver. 34. And do them.] For they are verba vivenda, non legiendo. Words not so much to bee read as lived.

Chap. XX.

Ver. 2. That giveth ancie of his seat to Moloch]

See the Note on Chap. 18:21. Lallantius report's out of Pселсtiniss νέφεως, that the Carthaginians being overcomen by Agathocles King of Sicile, and fearing left their blackness in the service of Saturn (who is thought to bee the same with Moloch) was the name offered unto him for a facerice no fewer than four hundred young Gentlemens at once.

Ver. 3. To defile my Sanctuary.] Great sins do greatly pollute. See Lev. 18:21.

Ver. 5. I will set my face against that man.] See the reason. Exek. 16:25,26. Is this of the worshipers a small matter, that thou holdest my children, and deliverest them to pass through the fire for them? This was an enraging sin; such as God is absolute in threatening, and will bee as resolute in punishing.

Ver. 6. I will cut him off.] Nemo cum sperent securus abit, nemo Chrysod, cum diabolo iocet impune. See 1 Tim. 1:15.

Ver. 7. For I am the Lord your God.] And God that is holie should bee sanctified in righteousness. Jde. 1:16.
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 10. 45. It taught also both Ministers and people (who are a Kingdom of Priests.) 1. Well to govern their passions, and bee patterns of patience. 2. Ever to keep such a Sabbath of Spirit, that by no dead works, or perfons dead in trepitude 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 them, ver. 14, 15. nor might Eleazar and Ithamar for their dead brethren Nadeb and Abiud. Levit. 10. 6. because 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) because shee is nearer then either daughter or sister. See Ezek. 3. 4. 16. shee was a Priest, but that was an exempt case; an exception from what was ordinarily done.

Ver. 4. Being a chief man. A vir praestis, all whose actions were exemplaries, and have not an impulsive onely, but a compellative power and property. Col. 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 hoists called them all, both Priests and people, to weeping and mourning.
Ver. 6. They shall be holy] Heb. Holiness; i.e. all holy, even as holiness itself, merely spiritual. [Not profane the Name of their God.] Not do anie thing unworthy the majesty of the Ministerie: but suffer the dead to bury their dead. Mat. 8. 23.

Ver. 7. They shall not take a wife.] Left his function bee disgraced. That which Hobe was commanded to do against this prohibition. [bap. 12. was but violinal. [Or profane] defiled, ravished. [Put away from her husband] Because of evil report.

Ver. 8. Thou shalt sanctifie him.] i.e. Thou Moses shalt command him to be sanctified, as Exod. 19. 10.

Ver. 9. Shee shall be burnt with fire.] A peculiar plague, to shew the hatefulnesse of the sin.

Ver. 10. Shall not uncover his head.] So neither doth the Mosaic among the Turks, nor the Pope of Rome uncover a anie man: but this is their pride and-flattensise.

Ver. 11. Nor defile himself.] But appear impassionate, as it were, and more an a man.

Ver. 12. For the crown of the anointing.] Noting thereby, that Christ now riven is crowned with glory and honor. Heb. 2. 7. Zach. 6. 12. and so shall wee with him. Heb. 2. 9, 10.

Ver. 13. In her virginitie.] Such is Christ's wife. 2 Cor. 11. 2. Rev. 14. 4. Mat. 25: not giving her love, or his worship to anie other.


Ver. 15. Prophise his seed.] Disable them for the Priesthood by marrying such a wife as was forbidden him.

Ver. 16. That hath anie blemish, so should all the Saints bee, but especially Ministers, of whom it should bee fald as of Allsalem, that from top to toe there was no blemish in him. 2 Sam. 14. 25.

Ver. 17. Her shall not approach.] Left his Minifter bee sufficient for his personal defects and deformities: much more for his ignorance, enmity, indifferency, walking, injudicious, unheavenly mindedness, etc. purported by these bodily imperfections.

Ver. 22. 

Ver. 22. Hee shall eat the bread.] So might not the unclean Priests. Levit. 21. 1. Our involuntary weaknesses shall not defraud 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 rather obliged to duty. Why should anie Christ's have cause to fail? Nisi arbitror inter vaccetas maries esse qui falsi semel, I do not think that manie of our Ministers can bee saved: 'tis well if anie? Or anie Cyprian to exclaine? Ministers corum nihil velint.

Ver. 6. Unless he wash his hands with water.] Whereby hee was led to the laver of Christ's blood, which is opposed to legal washings. Heb. 9. 9. Run we to that open fountain. Zach. 13. 1. and bee everie day washing and cleansing our selves therein from all filthinesse of flesh and spirit. Everie Jew had his water-pots for daily purification. John 2. 6. Wee have a far better Bath.

Ver. 7. Because he is his food.] Aminantis eunusque vita in fuga est, and must be preferred by food.

Ver. 9. And die therefore.] It is no dallying with God: Either do it wee must, or die for it.

Ver. 10. There shall no stranger.] The eunice of all this was, that Ministers should have a comfortable sublimine 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 sapientes Israelis Agiis quad rapimus Pape, omnibus Min. Luther. in niferis veluti seme perennem effici, &c. Were it not for such Gregory spoils of Agiis as we have won from the Pope, God's Ministers might have derived and peri. And if ever it come to that, they must bee maintained by the people's benevolence, a miserable maintenance they are like to have of it. That little that wee have now, nisi Spiritus a Magistratu est got from
us by the great Ones, who rob our Churches and Schools, as if they meant to make an end of us with hard hunger. Thus here. See Hag. 2:14. All the water in Jordan, and the Ceremonies in Leviticus, cannot clean a man so long as the polluted thing remains in his hand.

Ver. 16. Or [after them]. From my other men's sins, Good Lord deliver me, said One: Have we not enough of our own to answer for? See 1 Tim. 5:22. with the Note. That cannot bee whole of men, that is dawed with the blood of soules, and spited with the wrath of God.

Ver. 20. If that be not bee acceptable. Nay, it shall be abominable. Mal. 1:7. God requireth the best of the best, fine flour without bran. Levit. 2:1, &c. and curfeth that confuse, that having a found or a fat male in his flock, bringeth to him a corrupt carriion, or a lean carveling for Sacrifice.

Ver. 25. Neither shall you make anie offering. No not a free-will offering. Religion loves to be clean. God will take up with a poor, but it must bee a pure sacrifice.

Ver. 27. As not having their hearts purified by faith, and therefore not in case to please God.

Ver. 27. If that be seven days. As not being man's meat, till then: but legally impure, and in their blood, as were likewise infants.

Ver. 28. If thee shall not kill it and beryang. Because it bear's a flaw of curiel, and of adding afflication to the afflicted. See Gen 3:11. Hec. 10:14.

Ver. 29. Offer it at your own will. God fain's upon no man.

Ver. 30. On the same day. 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.

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**Chap. XXIII.**

Ver. 1. And the Lord spake. See the Note on chap. 7:22.

Ver. 2. To be holy convocations. Not bare refin'd, as Plato Agapius. said, that the Gods, pitying men's labor, appointed their minor feasts, to bee a remission of their labor. See the Notes on de legib. Exod. 20:8, 10, 11.

Ver. 5. To thee shall do no work therein. Save onely works of pittance, charity and necessity. These are allowed by our Saviour. Mark 2:29. and 3:4. and 3:27. The Jews superstitiously hold, that it is not lawful for a blinde man to lean upon a staff on a Sabbath-day, as the lame may: That if a Flea bite a man on that day, he may take it, but not kill it: that if a horn prick him in the foot on that day, he may not pull it out: That a Tailor may not carrie a needle, much less a fowre: that a man may not fete, nor bee taken out of a jakes, as Randal. Phil. who said, c. 17.

Sabbata sancta caldo de flacere forgerae nolo.

Whereunto the Earl of Glocester replied, Sabbatha nostra quidem (Solomon) celebrabat ibidem.

Sirs, reverence of the Sabbath keep's mee here:

And you Sirs, reverence shall out Sabbath there.

In all your dwellings. Where you are to fasten this rent, and to repair to your Synagogues. All. 18:24.

Ver. 5. In the fourteenth day. See the Notes on Exod. 12:18.

Ver. 11. And bee shall wave the loaves. This signified that they and theirs were accepted of God through Christ. [On the morrow after the Sabbath] Here the Lord's day was prefigured (with one) therefore preferred, and instituted of God. This flacke-day-leaf was a pregnant type of Christ's rising again, the first-fruits from the dead. It was fulfilled in Christ's resurrection, the day after the Sabbath: And because this Sab-
bath was chiefly meant of the Passover (which was an high Sabbath) it was a double Sabbath, whereas Christ rested in the grave. The very next morning was Christ waved before the Lord; when, in the earth-quake, the axe fell from the dead (the first fruits of them that died) and there-hence entered the everlasting gates as a King of glory. Ps. 118. 24. 25. which Psalm is in the Greek called, A Psalm of David of the first day of the week.

Ver. 15. Seven Sabbaths. That is seven weeks: The Sabbath is queen of all the days of the week; and therefore carries the name of the whole week.

Ver. 17. Odi os of your habitations. That is, out of the new corn (growing of the same land which God gave them to inherit) no sooner. [The first fruits] six. of their wheat-harvest, at the first-mass, ver. 16. was of their barley-harvest. Thus were they to express their thankfulness to God for those preëmptive fruits of the earth. Jam. 1. 6.

Ver. 22. And ye ate not thereof. See Chap. 19. 9. In whose view, and to the Hebrews, the Passover was a feast, 1st, sacred, 2nd, Holy, 3rd, Instituted. Every feast of the Jews was to be observed as a feast of the Lord, and the Lord's house was the only temple of God. 1st Cor. 10. 4.

Ver. 25. Of blowing of trumpets: This feast signified the spiritual joye and gladness of the Saints, that are redeemed by Christ, all their life long. Is. 11. 10.

Ver. 27. All of the tenth day. See the Note on Chap. 16. 31. Thus they were kept in sorrow five days, before they might keep their feast of joye, ver. 14.

Ver. 34. The feast of tabernacles: It signified (the Prophet Zechariah being interpreter,) Chap. 14. 14. 16. 17. 31. 18. 19. that the remembrance of our redemption by Christ should be perpetuated with all spiritual gladness.

Ver. 37. The feast of Tabernacles: The feast of Jerusalem by the Romans lasted six months. It began at the Passover, and ended at this feast of Tabernacles: *His feílum illud fuit finis isius politiae.*

Chap. 24.

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Chap. XXIII.

Ver. 2. Beaten for the light.

M. In that we must beat their brains, and bend their utmost in-deavors to give light to them that sit in darkness, and in the shadow of death, to our feet, and to give them light in the darkness of death. As that burning and shining light, the Baptist did Lk. 1. 77. Ver. 3. From the evening unto the morining. In the morning it went out. Is. 33. 3.

Ver. 4. Upon the pure candle-stick. Pure, because daily purified by the Priests: so must our consciences bee from dead works by diliént penance.

Ver. 5. Twelfth Cake. See the Note on Mat. 12. 4.

Ver. 6. Six on a roe. One by another, not one upon another, as they are commonly painted.

Ver. 8. Every Sabbath. So must the bread of life bee everie Sabbath at least for before the Saints.

Ver. 10. While [there was an Egyptian. His mother taught him to speak, his father to blaspheme. 5. Jer. 20. 9.] In the heat of contention, what will not men face or doe.

Indulhum velit eft, doler aude beater, & ment. Heb. bared it throughly, gar-Red it, pierced it, as did those Grecians, when by the fall of the wall of Aphek, and Behemoth, that took them. 2. Kau. 41. And the Apololy. Chose the Persians, the raging Turk at the siege of Venedia, that four-mouthed Papist that durst face. The God of the Persians is west then Pan god of cleance, which can induce no ceremonies nor good manners at all. To these add Paul Bell, who hath lately publi-ished his book with the Trinitie. See the Lor-ond Minifter's Testimoni to the Truth of Jesus Christ.

Ver. 14. And let all that heard him. The Jews at this time ab-or the blasphemies of Christians, so openly and ordinarily dared up with hellish mouths against God. The Turks pun-ished their prouincies sorely, when at, through impatience or de-sperateness. they break out into them.

Ver. 16. And see that blaspheme.] Sweares and blasphemers X 2 tofs.
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Verse 9. In the date of attainment. Here began the Jubilee: this feast was founded in a fall. They that lowe in earth shall reap in joye: neither is there anie such comfort as theirs, that have fouldly soaked themselves in godlies sorrow.

Verse 16. And proclaimeth liberty. See this expounded by the Prophet Isaiah. Cap. 61:1, 2, with Luke 4:18. A most joyful Jubilee indeed. In the year of Christ, 1617, the Pope proclaimed a Jubilee for the peace of Italy and Austria. The Protestants also of Germany did the like, in honor of God, and for joye of the Reformation begun by Luther in Germany, a just hundred of years before.

Verse 12. Out of the field. See the Note on ver. 6.

Verse 14. Ye shall not oppress. But proceed by that golden rule, 'What ye would that men should do to you, even so do ye to them.'

Verse 17. But thou sliuost fear thy God. And go depart from this evil also. Gen. 42:18. Joseph said to his brethren, 'Who feared he would sow himself upon them.' This do and live, for I fear God. p. 1. Have no fear, say, I dare you no hurt, though ye be fallen into my danger. So his grand-father Isaac, seeing that he had done wrong, said, do not fear, I will never forgive thee, but I will give thee full restoration. Gen. 27:30-34. And ought ye not to have walked in the fear of the Lord, said good Nebuchadnezzar to those mercilews griping Ulcers? Chap. 9.

Verse 20. And if ye shall see a clear answer to a carnal objection, it may be the vilest of objections. God conceals the objection in Scripture, and meets it with an answer, which is an act of grace.

Verse 21. Command me to keep [an anagram.] Now if God send his Manumission, who shall gain land? To 23. The Land is mine. See Ver. 2.

Verse 25. And if one of his kindred. Christ is our near kindred, and by propinquity (as a man) had the right of redemption. Ruth 3:10 and 3:6, 11, 12.

Verse 34. May not he sell? This Law lasted but during the Mosaic, for under a Levite fold his land, and brought the moneys, and laid it at the Apostle's feet. Acts 4:36, 37.

Verse 35. That he may live with thee. i.e. Live in good faith.

C H A P. XXV.

Verse 2. Then shall the Land keep a Sabbath.

By their weekly Sabbath they professed that themselves belonged to God (as those that call were the seventh part of their time) by this seventh year, Sabbath, they professed that their Land belonged to God, and that they were only his hindses, his tenants, and tillers-men. Hence it is called, the Lord's land. Hos. 9:3: and in Amos. 4:8.

Verse 4. A Sabbath of rest unto the Lord. This is the Jubilee year shadowed out of eternal rest. Col. 2:16, 17: Heb. 4:9. 1. Every seventh-year they rested from their labors. 2. Every seventh year the ground rested. Every seventh, the last, (as from reckoning,) was the Jubilee Sabbath: at which time all debts were remitted, prisoners released, mortgages reformed to the right inheritors. The great and eternal Sabbath comprehends all these. How then should we breathe after it, and even go forth to meet it (as the Jews do their weekly Sabbath), beginning an hour sooner than the Law required; and thus they called their Sabbath, or little Sabbath here.

Verse 6. Shall be meat for you. Thus God taught and instructed them to depend on his providence, and to feed on faith, as before read that text. Psal. 37:5. For though the owner of the field might gather, even on that year, for the maintenance of himself and family, yet he was neither to trow his field, thereby to lessen his harvest, nor to hegel his field, nor lock up his vineyard, &c.
Chap. XXVI.

Ver. 1. _Tee shall make you no idle_]

See the Notes on Exod. 20:1-3. God knew the people’s prayers to be idle.

Ver. 2. _Tee shall keep_ ] See the Note on Chap. 34:9.

Ver. 4. _Rain in the feason_ ] The best Almanaks wee should rely upon for seafonable weather, is our obedience to God, love to our neighbour, care of our fells.

Ver. 5. _Twee in your land safely_ ] Confidently, fiducially, as boldly relying upon God’s protection.

Ver. 6. _Neither shall the fword_ ] To devour and defaloit, to eat flesh and drink blood, without measure or faitsie. A fire it that feuds upon the people. Isa. 9:15. A hungry Wolf that fincheth on both hands. Ver. 20.

Ver. 7. _And ye shall chafe your enemies_ ] If forreiners invade you, you shall be able to giel and quiet them quickly.

Ver. 8. _And free of you_ ] God strengthen’s or weaken’s the 2 Chro. 7:6, arm of either partie. Exod. 30:24. If it be a Panick terror off, as into

Chap. 16.

Ver. 9. _And chaffel of my Covenant with you_ ] This is more then all the 17, 12, 23. I have blessed Israel’s princes shall be lege, but my Covenant will I chaffel with Israel.

Ver. 11. _I will set my tenement_ ] The Philosopher could comfort himself, it that though he had little for to cur to, yet be was God’s own, here are the gods of me, meaning his household gods. And he in Plutarch saith of the Sybilles, That though they had no money, nor vines among them, yet they had gods. How much more may the Saints glory in God’s presence? 

Ver. 14. _But if ye will not hearken_ ] Here wee may observe twice so many threatening as promises, which for’s to set forth the benefis of our natures, that will do more for fear then love.

Ver. 16. _I will even appoint_ ] Put them in communion, fill them with such authority as shall be irreffitable. [Terror, con, senm: Ann. 146. Life of K. Ed. by Sir John Heyw.]

Ver. 17. _They that hate you_ ] A heave curse to mystie people, to have mitchievous malicious princes for over them: odious to God, malignant to the people.

Ver. 18. _Seven times more_ ] God will have the better of it, and good reason: for is it fit that hee should call down the bucklers firle? 2 Sam. 24:19. And the Orataor, mee sanctum animus fit, good fine Philippus ferri non patet, sine mistectum malum fac. Bee lure of this: if thy minde mind not, there will be no end of thy miserie.

Ver. 19. _Your heaven as iron_ ] Hard hearts make hard times.
Chap. 16.

En quoiam nobis sint ferreis praebens, redhibit
Colum enim nobis durum acturne Deus.

1. quoiam sumus magni, praem unam numini:
   Ante ferreo taliss debitis es ferens.

Ver. 20. Iam terdo, God not yield] See this fulfilled Jer. 14:12,
   Ver. 25. Iam will not bee reformed] Or, Chastified. God will
   mather us, but the wicked refuse to receive corrections: like
   naughty boys they prove more stubborn or more stupid: they
   front it out, and will not flinch. When God's hand is lifted up,
   they will not eat; is, they shud. 7, and bee o'ham, Ecc.
   Ver. 24. Thee will. I will contrive] God will bee as froward
   as they for the hearts of them, P's. 18. 20. Hee will write with
   them, whether they look to get anie thing of him by wriggling
   and whirling.

Ver. 25. I will bring a sword] God make's his people, and create's e-
   vol. i. c. war, called evil, per Domonomasam. Whensoever the
   sword con's, it is basted in heayen, Is. 4:5. [The quarell of my
   Covenant] For breach whereof Jerusalem is long since laid waffe,
   those seven golden Candellicks are broken in pieces, Babylon
   lie's still a bleeding, which was the seat of the first open and
   aultriz. Reformation, and what may we think will become
   of us all, who like men have transferr'd the Covenant, Ho. 6:7,
   or as Juins read it, not tanguum domini, but tanguum dominii. Wee
   have made no more of breaking Covenant (as I our Na-
   tional League and Zelenn Covenant) then when therin we had
   to do with duft and ashes like our selves, and not with the
   great God, who is therefore whetting his sword, and finith-
   ing it for slaughter, God Deus exortat.

Ver. 26. And not be satisfied] As sick of a blemish, or dog-
   like

Chap. 27.

like appetite, common in times of famine, such as was that of
Sameria, Sajgium, Jerusdum, Ercusent, &c.

Ver. 28. Seven times more for your fear] God will not cease pur-
   suing till shea's head bee thrown over the wall. Three times
   in this chapter God raileth his note of threatening, and bee ra-
   ileth it by severals, and those are disorders in mutick. Such say-
   ings will bee heage longs, and their execution heave pangs to the
   wicked.

Ver. 29. And ye shall eat] As they did 2 King. 6:29. Lam. 4.
   19. Pant pretium humane carnis, was once heard openly proclama-
   ted at Rome, in the reign of Honorius the Emperor. A hard case
   indeed. Here in England is in Edward 2, his time, Ecc. 13:16.
   Alfred, Chron. there was no tere a famine, that horses, dogs, yea men and
   children were stolen for food, and the thieves newly brought into
   the gao were torn in pieces, and eaten preferably half alive, by such as had been
   longer there.

   32. Thus in Ke't's confil-
   racle those rebels of Norfolk, that brought with them into the
   field the Pe under his Canopie in a cart, not without ma tiles,
   crofes, banners, candlesticks, &c. All which trumperie, toget-
   her with their brenden god was tumbled in the dirt, amidst the
   carasses of their late idolotrous worshippers.

Ver. 34: In a special touch for the rejection and
   conversion of the Jews.

CHAP. XXVII.

Ver. 1. And the Lord spake]

This is of premised, and prefaced for authori'ty's sake, and
that we may learn to resolve all divine doctrines into Divs
diies.

Ver. 2. When a man shall make a singular vow] Fatum xainim
   as Petralius render's it, a personal, particular, voluntaria vow ;
   which, drawn by fom peculiar reason, a man promiseth to God
   of his own accord. It is a binding of oneself to God by an
   holy and religious promise, to do or not to do something lawful, pos-
   sible, useful for our increas in godliness: As here of pri-
   Y

alter-
afterwards of things: all which might be redeemed (under fuch exception as the Law provideth) by the estimation of the Priest for certain (shields of silver, after the shekel of the Sanctuary: this was double to the ordinarie shekel). The aim and intent of these personal vows was (fale form) that the price of their redemption might be implofed either for the maintenance of the Priest: Numb. 18.14. or for the repair of the Sanctuary. 2 King. 12, 4, 5. Neither by such vows do we call any new fesates upon our selves, but rather a new tie to the payment of an old debt.

Ver. 3. Fiftie shekels of fiver.] This was the greatest rate, because people are then in their prime and yet not very great one, lest they should think much to vow, or perform to the Lord their God.

Ver. 4. And if it be a female.] She is set at a lower valuation than the male, because being able for any laborious or rational employment.

Ver. 5. From five years old.] Childhood and youth is vanitie. There is a bundle of foffle in a child's heart. Prov. 22. 15.

The same Greek word signifies a fool, and a child. And Eccl. 11. 10. the Hebrew word used to signify youth, signifies blackness or darkness in note, that youth is a dark and dangerous age. Few Macabees to be found, who, for his gravitate in youth, was fir-named by Proverbs, the old young man.

Ver. 8. But if bee poore.] Indulged he shall bee, but not exempted. Vows (in things lawfull and possibill) must bee performed, as wee can at least. If rashly made, that rather's must bee repented of, but the vow, if otherwise lawfull, must bee kept, without delaye or diminution, to the utmost of our power. Men may not plate with vows, as Monkies with their collars, which they can flit at pleasure. Eccles. 5. 4. Ps. 76. 11.

To vow is voluntarie, to paye is neceffarie. And yet what more common in the world then ship-money vows? As hee in Erafme, who in a storm promis'd 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 infallibility and lightnes.

Ver. 28. Notwithstanding no drouzet.] Hitherto of things consecrate, now of things excommunicate (wherof) see a command.

FINIS.
A COMMENTARY OR EXPOSITION
UPON
The Fourth Book of Moses
CALLED
NUMBERS.

CHAP. I.

Ver. 1. In the wilderness of Sinai.

ERE God led his people, well-nigh a
twelve-month. Here they received the
Law, both Morall and Ceremonial: the
Morall, drove them to the Ceremonial,
which was then Christ in figure; as it doth
now drive us to Christ, in truth. The
Ceremonial Law, faith one, was their
Gospel. We must also pause by Sinai, to
Sinai unleft we like rather to be carnally fe-
cured, then soundly comforted. See the notes on Exod. 19.1.
Ver. 2. Take ye the summe: Hence this Book is named (in
the Greek,) Numbers.

Ver. 3. All that are able: The people conceiving, how
many hundred thousand strong they were, might go on, with more
courage against their enemies. It is an ancient allome in Scott.

A
A Commentary upon Numbers. Chap. 1.

2

land, in cases of importance, to command the fire-cres to be carried, that is, two fire-brands to be set in fashion of a cross, and pitched upon the point of a spear, and proclamation is thereupon made; that all men, above sixteen years of age, and under fifty, shall come into the field, to advance against the common enemy.

Ver. 4. A man of every tribe. These were men of renown.

Ver. 16. To do worthily in Ephraim, is the way to be famous in Bethlehem, Ruth 4:11. It is said of a great States-man, in Queen Elizabeth's days, that he was in the number of those few, that both lived and dyed with glory.

Ver. 16. Princes of the tribes. These were the officers over them in Egypt, (as the Hebrew Dechour,) that had been beaten for them, Exod. 1:14. Now they are raised to great preference. Sic per angustia ad auctoriam, per spina ad rostas, per moumen ad quietem, per crux ad calum centenarium.

Ver. 17. Which are expressed by their names. And they are all excellent good names, and very significant; hereby is testified to povertiers, that they forgot not the Name of their God, when they were in the iron furnace, but could say, Is 43:17. All this is come upon us, yet have we not forgotten thee: Though then hark fore broken us, in the place of dragons, &c.

Ver. 19. So be numbered them. See the note on Exod. 30:12. At every general muster, they paid poll-money; See ib. ver. 16. Such a taxation was first granted, in this kingdom, to Edward the third; but in the next reign, proved of ill consequence; the exactours receiving from the people no less summes of silver, than of coyn; whereupon, also, followed the first and greatest popular insurrection, that ever was seen in this kingdom.

Ver. 47. Were not numbered. Because, by special privilege, exempted from secular and military employments, that they may wholly devote themselves to the service of the sanctuary. Peter, in his first act, must put up his sword; and Timothy was sanctified with the affairs of this life, that he may prove him who hath chosen him to be a soldier, of another nature, 2 Tim. 2:4. But Theophilus Hurlas, that warfare Bishop of Alexandria, Ann. Dom. 457, was a gallant fellow in his generation. And some of Peter's pretended successors were, our bishops at Bethel; call the keys into Zion, and took up Saint Paul's sword, and the Imperial habit. So have divers of their dear sons done; as Philip, Bishop of Beauvais in France; who, being taken in battle, by our...
A Commentary upon Numbers. Chap. 3.

went out of India (lying East) into Greece, which lyeth South. And from thence passed to the Western parts, the Latin Church, and so to us of the North. And because

Vespera non excipitur, noliscum Christi montibus
Extinguas pecuniam patiace tam.

Chap. III.

O f Aaron and Moses.] Of Aaron by nature, of Moses by education, and instruction. See 1 Cor. 4.15, Gal. 4.12, with the Notes there. So the Jews call themselves Padres, and require of their Nieces blind obedience, which is more then ever Moses did.

Ver. 2. Which were untrimmed.] And so should have walked, as became Gods anointed; leaving a sweet smell behind them everywhere; but they went out in a lather; they fell, as if they had not been anointed with oil. Num. 19.11.

Ver. 4. And Nadab and Abihu.] Such a cross had David, in his two eldest, Amnon and Absalom. See the Notes on Lev. 10.1, 2.

Ver. 9. They are wholly given unto him.] Heb. they are given, they are given. So the Ministers of the Capitol are called gifts, Eph. 4.8. St. honounärtes, such as Christ befell upon his Church, at the day of his Coronation, and became incarnation into his throne, at his wonderfull Atencion.

Ver. 10. And the stranger.] Though a Levite, yet if not of Aaron's seed, Num. 18.3, Heb. 5, 4. Let this be thought upon by our over-bold intruders into the work of the Ministry.

Ver. 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, 15; and so they were types, of Christ, Rom. 8.28, 29 whom therefore we must give the honour of his first-birth right; all our favours must vyele and bow to his throne. 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, Psa. 89.17. for they are Kings and Priests unto God, Rev. 1.6.

to serve him day and night in his temple, Rev. 7.15.

Chap. IV.

C H A P. III.

Ver. 2. Of the sons of Kohath.] Kohath was not Levites first-born, but Gershon; and yet he hath the preheminence, and chief charge; as of the Ark, Table, Candlestick, Altar, &c. Num. 3.25. Ver. 3. To do the work.] The work of the Ministry is, not an idle mans occupation, but a labouring even to fatality; compared therefore to harvest-work, and to that of cleaving wood, digging in mines; pits, rowing with oars, &c. All the comfort is, that God hath helped the Levites, to bear the Ark of the Covenant, 1 Chron. 15.25. will not be wanting to his weak, but willing servants, that labour in the word and doctrine, 1 Tim. 5.17.

Ver. 5. And when the Camp setteth forward.] Which was not till the cloud was taken up from off the Tabernacle, by the Lord, Num. 10.11, 12, who went before them. Semper mensa illud Pythagorium, Vereis. Let God lead us, and we cannot miscarry Beatus. Ver. 8. And cover the same.] It is well observed, that only the Ark (representing Christ,) and the Table with Cre-loaf, (representing the Church) had three coverings; all the other holy things had but two; for cover from fire and from rain. Thus, Eze. 4.16, upon all the glory shall be a deface. Ver. 13. The altar from the Altar.] The fire from Heaven, was also carefully kept alive, Lev. 6.12, though nothing be here said of it.

Ver. 15. Left they dye.] As Ezek. did, 1 Chron. 11.10. The burden of the sons of Kohath.] Who as they had the honour, so the care. See ver. 1.

Flumina bases onitis, fructus honors hostis.

Ver. 16. And to the office of Eleazar.] Called therefore Prince of the Princes of the Levites, Num. 3.33.

Ver. 18. Cut ye not off.] i.e. Cut them not, by your default, to be cut off. Heed must be taken, that we neither give offence carefully, nor take offence carelessly.

Ver. 20. But they shall not go in to her.] The men of Bethel were paid for their peeping, 1 Sam. 6.19. Search not into Gods secrets: his apostle, non mirari, Deut. 39.29. Remember that saying
A Commentary upon Numbers.  Chap. 5.

Fising of Xencratos the Philosopher; Nibil interste, pedeus quidquam, aut oculis in aliena domo ponat. It is as great unmanne-

Vers. 30. From thirty years] The Greek hath it thus from 25 years: 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.

Vers. 32. By name ye shall reckon] That all might be ready and forth coming, when the Sanctuary was set up again. Christ knew and called all his by name, John 10.3. Not the meanest of them is missing, 1 Cor. 2.2.

Vers. 44. Three thousand, and two hundred] By this diversity of number among the Levites families, God shewed his wisdom, faith, an Interpreter, in fitting men for the work, whereunto he had appointed them, whether it requireth multitude or gifts. For as one is given by the Spirit, the word of wisdom; so another the word of knowledge, by the same Spirit, etc. dividing to every man severally as he will, 1 Cor. 12.8, 12. It is reported, that in Luther's house was found written: Res est verba Philippum, res fine verbi Lutherus, verba sine re Erasmus. Melanchthon hath both matter and words; Luther hath matter, but wants words; Eras- 

Vers. 48. Eight thousand, &c. What a poor few were these to the other tribes? God's portion is ever the least.

Chap. V. A Commentary upon Numbers.

Ver. 2. Put out of the Camp] To shew, that sin unpunished, or, throwes us out of the communion of Faith, and Saints; puts us out of the congregation of God, in earth and heaven. No fellowship, place, or reward with them. See Deu. 21.27, with the note there.

Ver. 3. Without the Camp shall ye put them] Evil doers are to be suspended, excommunicated, 1 Cor. 5.13, which text the leweth plainly, the truth of this ceremony.

Ver. 6. Any foul that doth commit] For what man is he, that liveth and sinneth not? I am a man, a sinner; saith Peter, Luke 5.8, not more a man, then a sinner. Our lives are fuller of sin, than the

the firmament of stars, or the furnace of sparks: we can as little cease to sin, as the hart to pant, pulse to beat, etc. The devil, when he speaks lies, speaks of his own, Job 8.44. 2. So when we do evil, we work of our own, we walk at men, 1 Cor. 9.3. Sins are here called hommage sins, as the Greek hath it.

Ver. 7. Then they shall confess their sin] So they were bound to do all their sins, Pro. 28.13, Job 33.27, 25. Confessest pecunias off medicines pecunias; faith 2 Cor. 13. A sin acknowledged is half- amended. And he shall reconstrue his trespass. Restitution must be made of goods unjustly detained; or else you shall cough in hell, said Mr. Latimer. Our King Henry the Fourth, in his last will and testament, after the disposition of his soul and body; he speeds him. Devised, and willed restitution should be made, of all such money, 1 Cor. 9.9, as had unjustly been levied by his officers. So did Selinus, the great Turk, give order at his death, for the relieving and recompen- cing of the great treasure he had taken from the foreign merchants.

Ver. 8. Unto the Lord, even to the Priest.] The Priest is the Lord's receiver. So Heb. 7.7, 8, 9. There are due to the Minis- ters of Christ, that lives, because due to him; and they are in his stead, 2 Cor. 5.20.

Ver. 9. And every offering] So liberally doth the Lord provide for his Priests. See the Note on Lev. 27.20. And the right of the lively-hood, as equal and due to the Ministers of the Gospel, whole Ministry is far more glorious? 2 Cor. 9.10, even greater than that of John Baptist, Matt. 11.11.

Ver. 12. If a man wit sake of] 'Adulterum, sed ad aliqua torum, unde dicitur adulterium, if as a wanton, he wantone, when she hath her own. But what wittals are the Luthernists, who give way to their wives, to have their Italians, (if Magiunis be they them not,) and call such consobint adjuvenes; prizing them, far above all their acquainances.

Ver. 13. And it be hid from the eyes] As Prov. 26.20. Such a party whose was Livia, the wife of Augustus Caesar; who, (though otherwise very observant of her husband,) yet lived in adultery with Seneca her Philistian; qui sine notis frequentis servitus, faith Tarucus, who, under a shew of curing her, corrupted her. So do the infidels many dames at this day; being, as one faith of them, Conservandibus et consobint adjuvenes. The

Priests are sent to fend men, whose wives are barren, in pilgrimage;
to Saint Josey, the patroness of fruitfulness, and meanwhil, to the Ewe by their wives.

Ver. 14. And the spirit of jealousy came upon him.] In the bathes at upper-Bath, in Bathouria, corevials; sic vox in clausulis, cum omnes voluerint, et quodam solam cum soli, faith Mungier, and yet are not jealous. But the Italians are so jealous, that how many husbands, so many jealous. 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, to death for any man to see one of the centrifuge conceptions; and for them too, if when they see a man, though but through a Venetian, do not suddenly screen out.

Ver. 15. Barly-mad.] Barly, not wheath. She hath done the act of a beast; and her odation is the meat of a beast; as Sa. Jarchi here noteth.

Ver. 16. See her before the Lord.] Whole the judgment was; that, if guilty, she might be feared, from submitting herself to this triall; fith God knows all our thefts.

Ver. 17. Holy-water.] Water taken out of the holy lakes: no warrant for popish lustration. water, and sprinkling of Sepulchers; for the ground whereof, Cardinall Barnwell fairly refers us to Yews and Bath Springs.

Ver. 18. Yewoe the woman's head.] Because the flood now, upon her justification, and thereupon laid aside, for present, this sign of subjection to the man, 1 Cor. 7. [The offering of memorials.] Brought by her husband, ver. 15. who was now sick, of one of those three sicknesses, that they say are hardly cured; jealousy, frenzy, and hereditary.

Ver. 19. Thy thigh to eat, and belly to suck.] God takes notice of the offending member; as he did in tho' blasphemer who gnawed their tongues, Rev. 10.9. Abolions hirm, forshames hirm, the adulterers loyng, Prov. 6.9. Zimri and Cozzi, thrust through the belly, Num. 15.8. Charles the 2. King of Navarre, Jone Queen of Naples, &c. Suffered as they fined.

Ver. 22. Amen, Amen.] Twice; to shew the fervency of her zeal, the innocency of her cause, the uprightness of her conscience, and the purity of her heart.

Ver. 23. Shall write these curses in a book.] To shew, that the word written, should cause the water thus to work, according to the

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Chap. 6.  A Commentary upon Numbers.

the cleanness, or uncleanness of the party. See 1 Cor. 6.6. with the note there.

Chap. VI.  A Commentary upon Numbers.

Ver. 1. And the Lord said,] Eft Venus in vinicis: therefore after the law, for the privy harlot; here is a law given, for abstinence from wine, and strong drink; which some have called lox vinares, Rev. 17.4. The whore commeth forth with a cup, as with a fit instrument.

Ver. 2. To vow, or vow.] A voluntary vow, a religious promise made in prayer; hence a vow, a prayer. [To separate themselves unto the Lord.] As mirrors of singular subtility and sanctimony, Lam. 4.7. (especially required in such, as are separated unto the God of God, Rom. 1.1.) and as types of Christ, that great Votary, true Nazarite, holy, harmless, undefiled, and separate from sin: Heb. 7.26. that holy thing, 1 Pet. 1.20. that holy of holies, or most holy, Dan. 9.24.

Ver. 3. He shall separate himself from wine.] Left he should drink and forget the law, Prov. 31.5. which he was to study diligently, but loaden bellies, make lewd wits; intemperance takes away the heart, Hos. 4.11. overchargeth it, Luke 21.34. [Moist grapes or dried.] Dyed as raisins, currants, or grapes of Corinth, whence they come, and are called.

Ver. 4. From the corneal, even to the bucket.] Nothing that that might occasion, or tempt him to break his vow. All dowses and thieves of evil, must be stinted: equidam neque male coloratus, as Bernard bath it; whatsoever looks but ill-favoured, 1 Thess. 5.23. Luke 23. He that would not eat the meat, must not meddle with the broth. He that would not toll the bell, must not tug with the rope. He that would thin the blow, must keep aloof from the train.

Ver. 5. There shall no razor.] In opposition to Heathens; Nazarites, who nourished their hair, to offer to their gods. The popish Priests also, cut and shave their hairs, that they may still look neat, and effeminate; which God allowed not in his Nazarites, Amos 2.11.

Ver. 6. At no dead body.] Christ was never defiled, by any person dead in sin, nor by any dead work: no more must we.

Bb Bb
A Commentary upon Numbers. Chap. 6.

Ver. 7. He shall not make himself so uncleane] In all changes, he must be unchangeable: so was Christ, so must we.

Ver. 9. And if any man lesser] 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.

Ver. 12. And he shall confess] He shall begin the world a new: so must we; after some foul sins especially repent and do thy first works. Rev. 2:5. as the Shunammite did, 2 Chron. 19:4-6.

Ver. 13. And he shall offer his offering] Though he had fulfilled his vow in the best manner, yet he must come with his 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.

Ver. 18. And purify the fire] To teach us, that the Lord loveth children, that he effecteth the least hair of their head, as a precious gift.

Ver. 19. The shoulder shall be] i.e. The left shoulder; for the right was due unto him raw, Lev. 7:13. This taught the Nazarite special thankfulness: dignity requires duty.

Ver. 20. The Nazarite may drink wine] The Popish Fathers will needs fetch colour and approbation for their superfluous vows, from this order of Nazarites. But the abolishing of this ordinance is declared, Matt. 11:25. and they are so far from the abstinence of Nazarites, that they eat of the beast, and drink of the sweetest: the most generous wine in London and Paris, is known by the name of vinum theologorum: the Divines (those Bunchwits) do so whet it off.

Ver. 21. Beside that, 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.

Ver. 23. To build the children of Israel] Praying for them with hands 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, Luke 24:50. And so must all Saints do, that would do good on it, pray down a blessing upon their people.

Ver. 24. The Lord blest them] Here some observe the mystery of the holy Trinity. See it explained, 1 Cor. 13:14.

A Commentary upon Numbers. Chap. 7.

Chap. 7.

Ver. 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. and at the building of the temple, 1 Chron. 28:1-8. which was but to give God of his own; as David acknowledged with all thankfulness, 1 Chron. 28:1-8. and he tabernacled among us.

Of thine own we offer unto thee, said Jephthah, when he had offered up, in the Temple of Sophias, at Conimbriga, a communion-table that had in it all the riches of land and sea.

Ver. 8. And four wagons, and eight oxen] Double the number of what the Gerizzites had, because their carriage was heavier. God proportioned the burden to the breacon; none of his shall be oppressed, though prized out of measure, above strength. 2 Cor. 11:1. as Joseph was, whom the archers hated, and shot at: But his bow did strength. And the arrows of his hands were made strong, by the hands of the mighty God of Jacob, ever referred for a dead lift, Gen. 49:23,24. and Mark. 8:17. See the note there.

Ver. 9. Bear upon their shoulders] Therefore, when David carried the Ark, (as the Philistines had done before,) God was angry, and made a breach upon Uzza, because they fouled him not in the order, 1 Cor. 15:17.

Ver. 11. For the dedicating of the Altar] No warrant at all, for Popish dedications of Altars. Churches, religious houses built for superfluous uses, as appears in stories of the Roman. deminuere pecurum pro remedio liberations animae: pro amore quod patria, iuxta sectam vetitum, in honorem gloriarum Dei. &c.

Ver. 15. For the tribe of Judah] Utunque usurpantes praetium Christi, & juda orienti.

Ver. 17. And for peace-offerings] Sacrifices of all sorts they brought, whereby, having made them peace, they kept a feast with joy, before the Lord, for his mercy to them through the merits of his son.

Ver. 18. On the second day] Their offerings are severally and largely described; to shew how highly accepted in Heaven.

Ver. 19. And when Moses was gone in, &c.] Scipio Africanus was wont, before day, to go into the Capitol, in cellam privi, and Bbbbbb there
there to stay a great while, 

Ver. 3. He lighted the lamps. This Candelacl, on the South side of the Tabernacle, over against the Table, figured the Law of God shining in his Church, Psal. 6. 23. 2 Pet. 1. 19. and the lighting of one lamp from another, showed the opening of one text by another. The Rabbins have a saying, 

Ver. 4. B. W. To shew, that Ministers must bear their brains, to bear out the fuite of the Scriptures, as the fove the shell, to get out the fish, with great vehemency.

Ver. 5. 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 fools, and amasons, their office is to whiten others; themselves therefore should be as those Nazarites, Lam. 3. whiten them from. 

Ver. 6. St. John shall offer the Levites. He left the Levites, with might figure ministers mitreys, and afflictions, by Sains tainting them, and wicked men tumbling them; as Jerome that man of contentions.

Ver. 7. The one for a sin-offering. The sin-offering for actual sin; the burnt-offering for original.

Ver. 8. As a gift to Aaron. Clarense, Lemper. Ministers must be by a gift to the people, and by the people to the ministers.

Ver. 9. From twenty five years. See the Note on Chap. 4. 30.
**A Commentary upon Numbers. Chap. 10.**

Ver. 10. *Or be in a journey afar off.* This renders a man unfit to take, because either his head or his heart 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 Passage.

Ver. 11. *With unleavened bread.* Teaching them to purge out the old leaven, that fully, swelling, souring, 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.

Ver. 12. *They shall leave none.* The Lord in his infinite wisdom, would hereby prevent all occasions of idolatry, which is easily admitted in the ceremonials of holy things, as in Yopery, at this day.

Ver. 17. *And when the cloud.* This visible sign they had, of God's presence, for their motion or station by night or by day, through all their pilgrimages. In all their ways acknowledge God, and he shall direct thy path, Prov. 3:6. When thou sittest in darkness, the Lord shall give thee light, Mic. 7:8.

Ver. 19. *Keep the charge of the Lord.* Or, his watch, viz. be ready at any hour to remove; so must we always watch and be in readiness, not knowing whether at even, or at midnight, or cock-crowing, or in the dawning, Christ will come, Matt. 25:3, 15.

Ver. 23. *At the Commandement of the Lord.* This signified, that the Saints are to be, or go on, at the voice of Christ, John 10:3, 4. And that whatsoever they do in word or deed, to do all in the name of the Lord Jesus, Col. 3:17, to seek and find all their perfection and defence in him alone.

**CHAP. X.**

Ver. 2. *Two trumpets of silver.* Signifying, the voice of the Law and Gospel, in the mouth of God's Ministers, who must lift up the voice like a trumpet, with fervour, zeal, and courage, to gather the people, and assemble the Elders, Joel 2:1, 6. To put them upon their marchings and motions towards the heavenly Canaan; and here, to blow an alarm, Psal. 46:6, 11 (as that famous Melch. alarm, — *sce clames ut Scenoria vinerea puffis,* as that famous Furellus did, when the Fryers, to drown his voice in the Pulpit, rang their greatest Bells; but he out-noyced them.)

Ver. 3. *To get them upon their battlements.* And hence 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 declare the Devils stratagems, that they are so destructive to men's souls. They must call away the inverte trumpets of Fervor, or Enthusiasm, which found a retreat, when they should have found an alarm; they must faithfully bewail God's people their transgressions, and the house of Jacob their sins, 1 Sam. 5:1, yea all their transgressions in all their sins, Lev. 16:11. Lastly, as the Priests were to found the silver trumpets at their solemn feasts, for a monument of spiritual gladness before the Lord, so must Ministers of the Gospel, publish the glad tidings of the Gospel; speak to the heart of every soul, and cry unto her, that her warfare is accomplished, her sin is pardoned. 1 Sam. 5:2, to make the people hear the joyful sound, that they may walk in the fear of God's presence, and in the light of his countenance; yes, rejoice in his Name all the day long, Psal. 89:15, 16.

Ver. 7. *But when the congregation.* Cervin, Bishop of Auxerre, was hard driven, when, to prove the church of Rome, a true church he makes no mention at all of Ministers, or ordinances, but alludes that the Catholics had bells, to assemble them together, whereas the Lutherans met, by the clap of harquebuses and pistoles: And so he goes on, to triumph in a long Antithesis. The bells, faith he, do found, the harquebuses crack: The bells, give a sweet and melodious tune, but the harquebuses, a foul and terrible noise, Bells open heaven, the other hell. Bells chase away clouds and thunder, the other gender clouds, Col. 8:8, and counterfeit thunder, &c. O the profound arguments of thePouting Doctors! *[But you shall not found an alarm.]* Or, a broken found; but a continued equal found, as a sibyll for their quiet assembling, to the service of God, and hearing of the law. The found of God's word, must not be broken or quivering; (Pompey, Titullius calleth it,) but downright and simple. *No arterum lice famines, sed plectisternm.* Nunc, &C. ad Libanius. 8:8.

Ver. 8. *Skull blow with the trumpets.* A trumpeter (as one obveth,) winds his trumpet with his mouth, and holds it up with his hand: so should a Minister, both preach and practice;
Ver. 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 Augsburg in France, where their enemies cried out; they were so bewitched, that they could not fight. It was the exorbitance of these poor persecuted Protestants, to soon as they saw the enemy approach, to cry all together, for aid and succour, to the Lord, and when the combat was ended, constantly to give him thanks, for the good success he had given them. So at the siege of Mountebane, the people of God, using daily humiliation, as their service was permitted, did sing a psalm after the manner before, and immediately before their falling forth: with this practice, the enemy coming acquainted, ever upon the hearing of the Psalm, after which they expected a fall, they would do quake and tremble, saying, they come, they come, as though the wrath of God had been breaking out upon them.

Ver. 10. "For as an enemy." Or a sacred sign manifest, and sincere, that God will hear their suits, and accept of their services thus performed, with joy of faith.

Ver. 11. "One of the Wilder's of Sin." 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 was yoke of bondage; as psalm calls it; and they who look for righteousness from thence, are like oxen, who toil and draw, and when they have done their labour, are fatted for slaughter.

Ver. 25. "The reward of all the Camp." Called the gathering together of them, as he himself saith it. Because to their charge was committed the care of gathering together the lame, the blind, and the sick, and to look that nothing was lost, or left behind. And to this David refers to allude, Psal. 22:10, 11. Confer 90:8, 9, 10, 11.

Ver. 29. "And Moses said." Or, Moses had said, viz. Exod. 18:12. "For the Lord hath spoken good." And God promises he will do to be good for ever, hold.

Ver. 31. "Instead of eyes." To deliver unto us the commodities, and discommodities of the country, which is well known, 10 to thee. Herein thou mayst be of singular use to us, though we have God, going visibly before us. The Israelites had a kind of Ganganists, of officers, at their feasts, called shoemakers, the eyes of the feasts, Calabrets, 

Ver. 33. "Three days journey." Three days together without resting: this made them murmur, Chap. 11:1. [When you shall be come into the land which I give you, and shall have possessed it, and shall live in it.] And, as the Israelites conceived, for the facilitating of the grace which they had marched, the cloud covered mountains, raised valleys, and pastures, laid all of a flat, that it was burnt up bushes, smoothed rocks, and made all plain, &c.

Ver. 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 addicted to prayer, than to fight.

Chap. XI.

Ver. 1. "And the people complained." Or, were as it were complainants: they did inwardly and secretly repine and mutter, at their three days march, without intermission: all the horses that digged their slippers, by biting the bridle. [Collected them that were in the uttermost parts, there they armed, the sin began amongst those that were faint and weary with travel. As Deut. 25:18.

Ver. 2. "And the people cried." That Lord Chancellor of Heaven, (as one calleth him,) that could rule with God, and overrule. Of Moses it might be said, as one of Luther, "the eyes of the wise discern good counsel." he might have whatsover be would of God.

Ver. 3. "The name of the place Taberah." So to perpetuate the memory of the peoples sin, and God's judgment. After Isaac, peace be to his house.

Ver. 4. "And the mist was multitudes." See the Note on Exod. 12:36. Observe the danger of all company. Fets retains their sweetmeats in the like case. The river, the in Araxas, is, running through pineable woods, remains entire, and mingles not with streams, with the waters of the lake. The rivers of Them, after they have run some miles into the sea, retain their sweetmeats, as writers report. But to converse with the ungodly, and not to learn their manners, is marvellous, rare, and difficult.

Ceces

A Commentary upon Numbers. Chap. 11.
man may pass through Ethiopia unchanged; but he cannot dwell there, and not be discoloured.

Vers. 5. We remember the old. They forgot their servitude. Discontent is ever harping upon wants, and enjoying nothing; no more than Haman did in honour, or Ahod his kingdom; when he longed for a fallet, out of Rabbath garden.

Vers. 6. There is nothing at all before. The wheat of heaven was held a light meat, because lightly come by; Ceo! posa vilefice. How are many specious flowers even waxed with the breed of life! it makes not to their dainty palates. plain preaching is dis-collected.

Vers. 7. And the Manna. See the Note on Exod. 16:14, 31. There was therefore no fish cause, they should so loath it.

Wis. 2 Cor. 11:1. Wise, but full of sweetmeats and nourishment. This might be some cause of Christ, his undecayed necessities. [As the colour of Belial.] A kind of transparent and precious gumme.

Vers. 8. The people went about. Or, went to and fro, as men ought till so encreast knowledge. Deut. 12:4. Labouring for the meat that endureth to eternal life. John 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 calleth them nothing. [And ground it in mills.] So was Jesus Christ ground and pounded with pilson, baked and dried up in the oven of his fathers displeasure, before he became fit food, and a Saviour to his Church. [As the sall of fresh oil.] Or wafers baked with honey. Exod. 19:12. The sweet promises of grace, are sweeter than honey. Psal. 19:10. No feasts and sweet oyle can cherish the face, as they do the heart of a believer.

Vers. 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, Rev. 15:17.

Vers. 10. Weep throughout their families. Generally and openly they mutinied and murmured; though so lately they had finnated at Taberah. And this they did, not once or twice, but ten times over; whereby it appears, that God chose this unthankful people, not for their merits; sed ex mera et mira misericordia.
A Commentary upon Numbers. Chap. 11.

1 King. 11:4. lent government, though never so gentle. 

Ver. 18. Sanctify your selves: for the day of slaughter, as Jer. 12:3. For you have wept in the ears: your voice is heard, Psal. 39:12: as blood hath, Gen. 4.

Ver. 32. And ye shall eat flesh with a vengeance; and it shall be eaten on earth, disfigured in hell.

Ver. 20. But even a whole month. Deus sepé dat iturus: non magis propius. Petitionis Dei qui dimittas, cœlum et terram. Rerum gentium, quia magis semel vis: Deus forbearance in no quittance: fated beasts are best fitted for the slaughter: wicked men are killed with kindネflies, Esaie flageth the flesh, Prov. 1:32.

Ver. 21. Six hundred thousand foot men. In the conquest of Cushan, there is mention of horsemen. The adverb, both Egyptians and Cushanites, had horses and chariots, not as this people of Israel. See Psal. 33:47.

Ver. 32. Or shall all the ships of the sea. Mozes forgeteth (be-like) the fowls of the air; but God sent them such a drift of quails, as Mozes dreamt not of: he fed them with meat of Kings, bread of Angels.

Ver. 23. And the Lord said unto Mozes. God bears with Mozes here; which afterwards he did not, Num. 20:13, b. e. as he then heaved his distress before the people. God will not pass by the scandalous practices of his own people, without a sensible check.

Ver. 24. And set them round about the Tabernacle. That the fear of the Lord might be upon them, 2 Cor. 3:6-7, and that they might carry themselves worthy of God, who had set them in place of Judicators. 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 College of the Areopagites, aborning and blushing at their

INTERPRETERS. 

Ver. 25. They prophesied. Nesci, scire, scilicet, Nesci, scire, sed, but by uttering grave and wise sentences, Apostolickam, or consciences, (as Moses did,) concerning the public affairs of Israel by political and prudential speaking of things appertaining to government.

Ver. 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. How-fover, hereby it appears to all the people, that these seventy elders were sent apart by God for the service.

Ver. 27. And there was 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. Whispers, and blowers in mens ears, that will utter in a gossiper, more then they dare speak openly.

Ver. 28. My Lord Moses forbid. Thus, the spirit that is in us is not mine own, Num. 4:5. Nero omnium rerum sumus, qui quaecumque aequum volivit miserum. Nero envied every man that excelled.

Ver. 29. That all the Lords people. This is not meant of a falsificall teaching others, but a political discouraging unto others. See the Note on vers. 25.

Ver. 32. And they spread them. They fed without fear, Judg. 12. though foretold, they should pay dear for their murthering morths, vers. 20, that which they eat being famished, and that which they drank, being spiced with the bitter wrath of God, Judg. 20:21.

Ver. 34. They buried the people. Whoso by a holy testament, bequeathed this name to the place they lay buried in.


their former disposition, changed their natures, and embraced the virtuous.

Ver. 25. took of the spirit. See the Note on vers. 17.

Ver. 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 appears to all the people, that these seventy elders were sent apart by God for the service.

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Chap. XII.

Ver. 1. And Miriam and Aaron spoke; she is set forth, because chief in the transgression: Her discontent might arise from this, that being a Prophetess, she was not one of the seers chosen to be helpers in government.
Chap. 11. According to her name, Miriam would be excused: Ambition rises without reins.

Because of the Ethiopian woman Zipporah the Midianitess, (see Hesb. 3.7.) to whom he was 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 trial of his patience. To be derided by Egyptians, is threatened as a miseries, Hos. 11. 6, but to be reproached by professors, is very grievous. Zealeath feared more to be mocked by the Jews, than by the Chaldees, Jer. 23. 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 embroiled, and embrowed in the blood of the Boses; and when all Saxony was in heaviness for the death of their good Prince Elector Frederick. This his best friend dillisted, and bewailed. As for Melanthon, Lociam inventaeuidem, ipsius Lutherum quedammodo skillereum et e. & peturborum ab eis modationem, enim stude et benevolentia confutata suum conuenit; Because I see him somewhat cast down, saith He, at the last change of his condition, I thrive all I can to comfort him.

Ver. 2. Hath the Lord spoken only by Moses? Every man would be something at home; and many care not to raise themselves upon other men's names. Self-love teacheth such to turn the glads, to fee 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 answers. The more silent the patient, the more swift his will be.

Ver. 3. Now the man Moses was very meek.] Sore 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 than in himself. Of Bocca it is said, quod non se fuisse viderint, quod erat iussus galius et jucundus, and he lived to a great age as Moses did, and as Mr. Dodd did; their meekness preferred them. [Above all the men] And yet Moses could be angry enough when there was cause, Exod. 16. 8.


& 16. 20. Levit. 1. 16. Num. 16. 15. &c. Yeé how blestly blown up was he, with a zeal for God, Exod. 3. 19, and what a homunculus was he in that case; Nazarian faith of Athenæus, that he was Moages et Adanus, a Load-stone in his sweet gentle drawing nature, and yet an Adamant in his refulgent flour carriage against thole that were evil.

Ver. 4. And the Lord spake suddenly.] God takes his part ever, that lights not for himself. Christ that said, I seek not mine own glory, adds, But there is one that seeketh it, and judgeth. Here he appears as a twofold witness, Mat. 5. 23, &c. A sharp revevenger of his servants injuries. The rule is, Injuria illa legata reddenda in legationem; Wrong done to a messenger, rebellected on him that sent him.

Ver. 7. My servant Moses is not that.] God had never so much magnified Moses to them, but for their envy. We cannot devise to please God's servants too much, as by despising them. Quiquis volens detractit sua merce, volens addit mercedem, saith Aug. Bine, He that willingly detracts from mine honour, doth, though against his will, add to my reward.

Ver. 8. And the similitude.] See the Note on Exod. 33. 20.

Ver. 9. And he departed.] Ye to also to them, when I depart from them, Hos. 9. 11, then all evils conic in as by a stroke; the final absence of God, is hell itself.

Ver. 10. Miriam became leprous.] How spared Aaron! for the dignity of the Priesthood he was spared, saith Chrysostom. Rather, he met God by repentance, and to disarmed his indignation, and redeemed his own forgiveness.

CHAP. XIII.

Ver. 1. And the Lord spoke.] Yielding to the people importunity, and winking at their infidelity; for he had before spoied the land for them, Exod. 20. 6, and search ed it out, Deut. 1. 33, but that satisfied them not; seeing was (with them) believing. See Deut. 1. 22.

Ver. 2. Every one a ruler among them.] That might be as Urieub.
Ver. 9. They are bread for my scholars. We shall make but a breakfast of them. So that valiant Prince of Orange, told his soldiers at the battle of Newport, (when they had the sea on the one side, and the Spaniards on the other;) that they must either catch up those Spaniards, or drink up that sea.

Ver. 10. But all the congregation had flour to eat: This is mercy in men: this is the fruit of God's love; that rule of righteousness, as once called it.

Ver. 11. For they believe not. Unbelief is the root of rebellion and apostacy, Heb. 3:11.

Ver. 12. And they shall make of thee, a greater nation. Here God offered Moses, a private fortune, which he prudently refused; because God should be as a father to him. And surely (faith a Divine,) as God was displeased with Balam for going, though he had him go; so the Lord would not have taken it for kindly of Moses, if he had taken him up upon the offer he made in a time of his heart, against his people.

Ver. 13. Then the Egyptians shall be ours. And they shall soon make comical songs, out of the Churches tragedies.

Ver. 14. And they will tell it. The proverb is, Oremus & fama nequaquam potest. A man's eye and his good name, can bear no belt. And he was no fool that said, Neglecte quidam se ignobile dicat, non silent aversantis. Es eset diligentis: 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 ought hereby, how we call any flint upon us, for we quarter arms, as it were, with God.

Ver. 15. Kill all the people as one man. As he can quickly do, with a turn of his hand, with a nod of his head. Psal. 33:11. With a breath of his nostrils, Isa. 10:28; he can as soon do it, as said it be done, whether it be done against a nation or against a man only, Zeb. 14:30.

Ver. 16. Let the power of my Lord be great. In multiplying pardons, Isa. 55:8. In palling by the many and by the mighty fins of this people, such fins as none else could or would pardon: for who is a God like unto thee, that pardonneth iniquity, &c? Mic. 7:18. Hebricians have observed, that in the word jiddal here used, in the original, there is a great Iod, which in numbering

Ver. 17. And by no means clearing the guilty. This last letter in Gods dreadful Name, ought much to be marked; God may pardon mens sins, and yet lie on it upon the skin, to humble themselves, and to warne others. Thou forgavest them, though thou tookest vengeance of their intentions, Zeb. 99:8.

Ver. 18. I have punished them. Ver. 19. So as not utterly and at once, to extirpate them. I will be as a moth unto them, and not as a devouring Lyon, Hos. 5:14.

Ver. 19. But as truly as I live. This is an oath, or apperces by comparing herewith. Psal. 110:1. To blame therefore are they, that use it so often.

Ver. 20. All the earth shall be filled. I will make me a great name abroad; and even of those maid-servants, (the heathens,) which thou shalt spoken of, shall I be had in honour, as he said in another case, 2 Sam. 6:22.

Ver. 21. Because he had another Spirit. Let us go up and Veni, Vidi, Vici, pax esset, faith he, Chap. 13:30. As if it were no more, then to go and see, and conquer. A free spirit is is3. Knolled with that, which constrains others: as when a bowl runs down-hill, every rabin quckens it; whereas if up-hill, it would fly. And if it be flown, man be filled full. Heb. 20:5. Fulfilled after me. A Metaphor from a string under fayl, carried strongly with the winde, as fear nothing rocks nor lands. (And if fed) Periychal goods, is profitable to policy. Who should not ferve such a Lord?

Ver. 22. Now the Amalechites. There was a mountain between: so they were hard by the promised land, and yet could not enter, 1. Can of unbelief. Thou art not far from God King-dome; the greater is then unhappinesse, that fallett from so high hopes. [By the way of the red Sea] Such as have a mind to it, ye shall have not enough of it. The backs fide in, but, shall be filled with his own ways, Prov. 14:11.

Ver. 23. So will I do to you. God took them at their word: so he may well do our delicate scourcers; sith the mercy they desire God to shew, is too damn them.

Ver. 24. Thus saith the Lord. Cadever a calenderus, and a mirr, Who knows whether God purpose not, to wear
wear out this generation, that hath been defiled with the superfluations of the land we live in; that we may not see the good that he will bring upon this Church.

Ver. 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.


Ver. 40. We have sinned] Here was confession of sin, without confession of sin. So was that of Saml, 1 Sam.l3.20.

Ver. 45. And keep them] To be out of God's precincts, is to be out of his protection.

CHAP. XV.

Ver. 1. VVV Here he came into the land] God, (who in the midst of judgment remembereth mercy, and fasseth not his whole wrath to arise;) sealeth up his love again, to the late revolters: And although he led them in and out, backward and forward, in that terrible wilderness, as if he had been reeling a maze; yet he here gives them new directions what to do, when they (that is, their children,) came into the land of Canaan. Yet he further tells them, that he will smell a sweet savour 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 related spouse, now returning unto him, Gen.5.3; with Chap.6.4,5, &c. and to his disciples, (that had safely forlorn him by giving them a new commission to execute the ministerial function, Job. 20.11.

Ver. 4. Bring a meat-offering] As an Appendix to the other sacrifices.

Ver. 5. For a drink-offering] These drink offerings of wine signified that the Saints must be most ready and cheerful to offer themselves up to God in Martyrdom, (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 die, as to dine. One of them called his wedding-day, and invited his friends thereto: Others, Others.
band taught them, though their cominuration was on earth, their conversation should be in Heaven, *Philipp. 3:20.*

**Chap. XVI.**

Verf 11. **11.** He is the son of Ishmael: And so counten german to Moses and Aaron; for Ishmael was brother to Amram their father. *Exod. 6:18.* [Sons of Haman.] Who being next neighbours to Korah in the camp, were the looser corrupted by him. Juncus.

Verf 2. **2.** Priests of the *Aesemity.* A very dangerous conspiracy; for as in a beast, the body follows the head; so in the *hulla multorum capitum.* the multitude. Great men are the looking-glass of the Country; according to which, mali men dree themselved; their sins do as fondly go unnoticed, as their perfons. Height of place ever adds two wings to fin. Example, and Scandal, whereby it soars higher, and flies much further.

Verf 3. **3.** Against Moses, and against Aaron. They were against both Magistracy and Malmity. (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 Cyeloipum.*

Verf 4. **4.** He fel up his face. As a suppliant to them, not to proceed in their rebellion; or rather, to God, not to proceed against them for their fin.

Verf 5. **5.** And be [take unto Korah.] By the influence of the Spirit, who had given into his heart a present answer to his prayer, and furnished him with this answer.

Verf 7. **7.** To take too much upon. He retorts that upon them, that they had falsely charged upon him and Aaron: So doth Elkan upon Abishai. *I Kings 1:17-18.* So do we worthy upon Papery, the charge of novelty: When a Papist tauntingly demanded of a Protestant, *What was your Religion before Luther?* he was answered, *In the Bible, where yours was old.*

Verf 8. **8.** *Jews of Levi.* He took those to task apart; as hoping, haughtily withdrew them from their purpose, and to hide pride from them, *Job 33:17.* but they proved unconcussible, incorrigible.

Verf 9. **9.** Seemeth but a small thing. While these ambitious Levites would be looking up to the Priests, Moses lads down their eyes to the people. The way not to repine at those above us, is to look at those below us.

Verf 10. **10.** And seek ye the Priesthood also. Ambition is relaps’d and unsatiated: for, like the Crocodile, it grows as long as it lives.


Verf 12. **12.** We will not come up. Sturdy rebels, ripe for destruction. See *Prov. 30:29.* With the Note there. One perhaps had knock’d off, and is therefore no more mentioned. *Satans off recover, quin modo concurrens,* as that Emperor said, Better stop, or step back, then run on to utter ruine.

Verf 13. **13.** That flourishes with milk and honey. So they fallily, and malicously speak of the land of Egypt, in derision of the land of Canaan, wherein it that produce properly belongs. Those that were born in hell, know no other heaven.

Verf 14. **14.** And Moses was very wretched. Or, very sore griev’d. He might have laid, as Ones once did, *Felix aemus non imperatorem.* Happy had I been, if I had never been in place of authority. *Egypt is laid, by Seneque, to have been loxos et insignis in continetum pretendentium provinciam, in qua quis sit vos esse consulam non effigiat innocens,* a Province apt to find faults with, and to speak hardly of their Rulers, though never so innocent. Those rebels had, haughtily, learned those Egyptian manners, by living so long amongst them. [I have not taken one awe from it, num.] Moses was not of them, that follow the administration of justice as a trade only, with an unanswerable and unconfesable desire of gain. This is not robbery with authority, and fillies the
the common resemblance of the Courts of justice to the Bath; whereunto while the sheep flies for defence, in weather, he is sure to lose part of his fleece.


Ver. 17. And take every man his closet. Which they had ready provided, when first they combined to thrust themselves into the Priests office.

Ver. 18. And flood in the door. Such an impudence had fin oased in their faces, that they flood flooding it out before the Lord; and made open profission of their wickedness; there was no need to dig, to find it out, Ps. 25, 34. for they set it, as it were, upon the cliff of the rock, Ezek. 24, 7.

Ver. 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 design being to introduce an equal popularity, an obliterative, that hide of rafality, as One calleth it.

Ver. 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? Let us no longer take out of Sodom, but Sodom was taken out of the world.

Ver. 22. The God of the Spirit. The Former and Father of Spirits, Zech. 12, 1. Heb. 12, 9. that giveth to all God exuberant, life and breath, Acts 17, 25. in whole hand is the soul of all living, and the spirit of all flesh, Job 12, 10.

Ver. 24. Get you up from among. See your selves from this untoward generation, Acts 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; not Jesus quid agat divinitus, faith One.

Ver. 26. Left ye to be confounded. See ver. 24. and the Note on Rev. 18, 4. Hamath farest the worst, for lying so near Damascus, Zech. 9, 5. St. John sprang out of the Bath, where he found Crinitas the heretic.

Ver. 27. Came out and flood. As out-facing Moses, and scorning the judgment threatened. Domain quae deinita demonit; Hardened sinners make no more of Gods dreadful threatenings, than Behemoth doth of iron weapons, which he suffereth as frawers.

Ver. 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, faith Aquilius. Let Papists brag of their lying wonders, 1 Thess. 2, 9. We dislike not altogether that observation of Gresier the Jesuite, Tom Jeritli & deserta est Lutherana & Calviniana fella, ut diaulos us dignitor quidem per canes simulacrum & umbratum prodigiorum aggregi, satem frequenter & palam. So dull and dry is the Lutherana and Calviniana Sect, that the devil dares not to work any, or not many miracles, amongst them, as he doth among the Catholiques.

Ver. 29. The common death of all men. Ne quisquam in morte definitius est, said Suetonius of Cesar's murderers; So may we say of our powder-plotters, your sin will find ye out.

Ver. 30. Quickens the pit. Not into hell, as the Papists conclude from this text; for how could their hosts and goods go down to hell, ver. 22; 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 severed their veal virgins in this fort, that had been defoured.

Ver. 31. As he had made an end of speaking. Diliatum falean, So it is full. Job 20, 23. Vengeance is every whit as ready in Gods hands, as in his Ministers mouths, 2 Cor. 10, 6.

Ver. 32. And the earth opened her mouth, and swallowed them up. So it did a great part of Antichrist, by a horrible earthquake, Amos 5, 17. for their horrible heresies and blasphemies there broached, by the Bishops, and defended by the people. So lately, Picts in Italy.

Ver. 33. And they perished from among. So the powder-plotters here; and before them the Northern rebels. That rebellion, faith One, like the bubbles which children blow up into the air, 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.

Ver. 34. Left the earth swallow us up also. Let the destruction of others, be a terror to us; that we may walk our feet in the blood of the wicked, Psal. 53, 6. But he that is swallowed up with earth, (as Ezech) his ears stopped, his heart lifted.
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with earth. shall have earth enough when he dyeth, but of heaven little enough.

Ver. 35. And there came a fire. By fire they sinned, and by a fire they suffered.

Ver. 36. Per quod quis peccat, par ideam poenitentia et ipsa.

Ver. 37. For they are halied. And therefore may not be turned to any other use.

Ver. 38. These scribes against their own souls. So are all such, as spend the pan of this transitory life, after the wages of their own hearts, and cheerfully perish for ever. Sin is the soul's pay- fon; yet how heartily do men feed upon it, as Tartarus do upon dead horses; as the maid, in Pity, did upon Spiders; as the Turkish gally-slaves do upon Opiuma, an ounce whereof they will eat at once, as if it were bread.

Ver. 39. 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, 1. King.

Ver. 40. But on the morrow. That after conviction, they should so soon again rebel; and run away with the victual in their mouths, was prodigious contumacy.

Ver. 41. And behold the cloud. Deus iungatur. God, as out of an engine, appears for his disinterested favours.

Ver. 42. For there is wrath. Moses is quick-sighted; and spies it as first seeing. By how much more faithful and familiar men are with God, so much earlier do they discern his wrath.

Ver. 43. The plague. Which ran as a fire in a cornfield.

Ver. 44. And he smote between. A clear type of Christ.

CHAP. XVII.

Ver. 1. Take of every one of them a rod. Or, staff; the ensign of their honour, Num. 31: 18, and of their civil authority, Psal. 8: 2. Jer. 15: 16, 17; a sufficient witness against them, that the Priesthood belonged not to them. 2. Though earnest for invading it, George Prince of Anjou, was a fierce Magd. Adam. For example, qui primum & unus omni Principi Germanorum, subditos fuus ipsi & vivere, voces & scriptae edidit de vit.

Ver. 2. Shall hear the iniquity. I.e. the punishment of whatsoever iniquity is done in the Sanctuary: Sin and punishment come under one name, as being tied together with chains of adamant; where the one dines, the other will sip; where the one is in the fiddle, the other will be upon the cumber. Nemo est qui in folem qui non ideo Nemos in sero; sin doth as naturally draw and suck judgment to it, as the lead doth doch iron, or Tarantini's fire.

The iniquity of your Priesthood. Priests then are not Angels, free from sin, as that Popish Poiller dates, and draws from Exod. 30: 31, 32. Contra confitentibus de Populi Praelatis, that Ezech 2

whereas

CHAP. XVIII.

Ver. 35. And I will make. But then he must do more then work miracles. For such is the habitual hardness of men's hearts, as neither Minifier, nor milite, nor miracle, nor mercy, can possibly mollifie. Nothing can it do, but an extraordinary touch from the hand of heaven.

Ver. 36. And bloomed blossoms. 1. For a testimony of Ananias calling from God, to the honour of the Priesthood. 2. For a type of Christ the branch, growing out of the stem of Jesse, Ephi. 1: 10. 3. For a figure of the Ministry of the Gospel, which although to profane persons, it seem a dry, barren, and vanishing voicent, yet it bloomed and flourishith in the hearts of God's Elect. And surely, fruitfulness is the best argument of one election, and that we are called of God. For not only all the plants of his setting, but the very boughs cut off from the body of them, will flourish. 4. For a lively representation of a glorious resurrection. At the French massacre, Aug. 31, 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 Epistolical miracle, showed his good liking of that massacre they had made. Galleau.

But the Protestant took it for a confirmation of their religion, p. 145, and a testimony of their innocency.
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these here touched, they had other revenues of no small value, as their cities, Suburbs, glebe, Num. 35. &c. that they might be encouraged in the law of the Lord. 2 Cor. 3.19.

Ver. 19. It is a commandment of faith. So 2 Chron. 15.9, that is, impossible, or corruptible, not comparable to faith. Faith is the commandment of faith. Faith is the thing which tells us, that amity and friendship was symbolized by faith, corpora et similia sunt, is, diutius forensiss est, not consolidating and confirming property.

Ver. 20. For their service which they serve. No man did so much, as that the doors of God's Sanctuary, or kindle a fire on his altar, for nought, Mal. 1.10.

Ver. 21. Neither shall the children. But only Gods Kindmen, (the 1. and Levites) as they are called, Lev. 10.3, 4, according to some translations, or his Right Hand.

Ver. 22. For it is your reward. Or, wages, which you dearly earn, and may justly call for. So Luke 10.7.

Chapter XIX.

Ver. 2. This is the ordinance of the law, which. An ordinance. A law, a commanded law. All this, to show the peremptoriness of the Lord in this point; that until we lay hold upon the blood of Christ prefused by this red heifer, we cannot escape the damnation of hell. [That they bring it.] At a common charge; because for a common good. All the congregation must give them a bloody Saviour.

A red heifer. Typing out Christium crucatum, Christ covered with his own blood: See Eze. 63.1., white and ruddy. Cont. 5: as the Church fays of him: T omnem misit Christum crucificatum, ac fiam judicet sicutum: The prelate of his sufferings made Luther, him sweate great drops, or rather drops of blood, in a cold night, besides what afterwards afforded from his many wounds in his head and body. [Never came yeke.] Christ never bore the yoke either of sin or ferribility. He laid down his life of himself, Job. 10.17, 18. See Hebr. 9.13, 14. he was not subject to any command of man, Luke 2.44. John 3.4.

Ver. 3. To Eleazar the Priest. To affirme him of the forgiveness of the Priesthood. Besides, it was fitted he should be declared, then his Father, ver. 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; yet his Father laid upon him with his own hand; and let loose all the powers of darkness at him.

Ver. 4. Shall take of the blood with his finger.] Not with his whole hand. Christs blood must be touched, or applied, with great deference and reverence; our practice also must be dyed in Christs blood.

Ver. 5. Shall be burnt.] To set forth Christs ardent love, and bitter sufferings. Love it self is a passion; and delights to express it, even by suffering for the party beloved.

Ver. 6. Cedar-wood, and hyssop, and scarlet.] Hereby was signified, that Christs 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.

Ver. 7. The Priest shall wash his clothes.] To shew the contagion and pollution of sin, 2 Cor. 7.1. and imperfectness of the legal priesthood. [unclean until the evening.] So ver. 8. and 10. We had need take time till the evening, to humble our souls, and bewail our unworthiness of the blood of Christ.

Ver. 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 keep 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 who

Chapter 20.

Ver. 1. I in the first month.] 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 died there.] A good woman, and of great use to the people in their travels, Num. 6.4. But once she raised a great storm, against her brothers wife, Chap. 13.1. about precedence, probably as did likewise in this kingdom, Anna Stowby Duchess of Somerset, against Katherine Parte. Queen Delvigery, wife to her husbands brother, the Lord Adrain, 6. pag. 87. in the days of King Edward the sixth. This Anna died Augst. 15.87, being 90 years of age. Miriam could be no less, likely then 130; taking her to be the same, that was left to watch, what would become of Moses, when he was laid out in an Ark of bulrushes, Exod. 2.4.

Ver. 2. And the people cried.] Wanting both water and patience, they broke the peace with their superiors. See the Note on Chap. 15. ver. 15.

Ver. 4. And why have ye brought us.] See how this new generation doth partake: this is but the old coyness of those ancient Malecontents, Exod. 17.2. So much the worse in the thief, because they made no better use of Gods dealing with their fathers, Deut. 5.23.
Ver. 5. Neither is there any water to drink; thirst, a mortal enemy, doth dry up the affections, and makes thee thirst after a deliverer.

Ver. 8. Take the rod; God puts up their rebellion, and satisfies their thirst by a miracle. (Speak unto the rock.) He is not hidden now to smite it; as once, Exod. 17:6, which because he did unhidden, God was deeply displeased, from some are of opinion.

Ver. 9. And Moses rook the rod; the same rod, that once smote the river, to destroy the Egyptians. The same word, is a favour of life to believers, and of death to unbelievers.

Ver. 10. Hear ye now, ye rebellions! They could hardly hear; for the belly hath no cares; and their tongues are scarce known, to utter any language, but that of Samsun, Give me water, or I die. Jud. 15:18. But why did Moses speak to them, when he should have spoken to the rock only? ver. 8. This was ill; but worse to speak unadvisedly. He struck at the rock, and, as readily most to split against it, he makes two arguments against it; 1. Hear ye rebellions! 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 flinty rock, is far more likely; but to deliver water out of it, how can that be done? Lo Moses is staggered, and now at a stand. Add: midst is left in nobis magnum, quod non scimus minum; the strongest faith, much afflicted, may fall, and hang the wing. The bell carry their treasure, but in earthen vessels; which dashing against the rock of unbelievers, misvariabilis ductus, etc., break pithlessly.

Ver. 11. He smote the rock twice! In a great haste, and pang of passion. —qui non meditatur orte,

Inferior vellet eis dolor et fraudam, etsi metu.

Sometimes both grace and wit, are asleep in the holiest and most refreshments. The bell 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 Omnipotence. Psa. 78:15.

The works of God are, in contrariis mediis. This rock was Chri. 1 Cor. 10:4, fully compared to a rock. 1. For defensible appearance, Psa. 53:2, 3. Next, for exaltation, and advancement. 3. For firmness and stability, Matt. 16:18. For scandal, and offence to the wicked, Rom. 9:32. For weight and danger, Matt. 21:44. [And their crafts, also] The wicked, in like fort, comming to the Lord's Supper, do receive there panem Domini, not panem Dominum.

Ver. 12. Because ye believed me not; ye could not conceive, and were not very willing, that I should shew such favour to so Unbelieving people, to measure my thoughts, by your thoughts, and my ways, by your ways, Isa. 55:8. Calling me into a dishonourable mould, as it were; and this pubically, 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 faith, Psa. 89:28. Repentance may come too late, in regard of temporal chastisement, as here it did, Deut. 34:25.

Ver. 13. And he was sanctified in them. By overcoming there with good; fire the rock for them, when he might judiciously have struck them, with utter destruction. Many badnesses interpreteth not the course of God's goodness; his unbelief maketh not the fault of God without effect, Rom. 3:3.

Ver. 14. That faith 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 won, than a strong city. Any covenant, are like the horns of a calf, Prov. 18:13.

Ver. 15. Sent an Angel! This was Christ: Or, as some would have it) Moses; like as Phineas is thought to be that Angel at Bocchus, Judg. 3:1.

Ver. 17. We will not go! So should a Christian break the world. Let us pass through the country: we will not touch nor tarry of the cares, but go by the King's high-way; that good old way, that God hath scorned out unto us; until we arrive at the key of Canaan, at the Kingdom of Heaven.

Ver. 18. Thus they shall not go! As fearing what so great an army once got in might do; they are not unfitly so easily removed. It was therefore great impudence in Pope Joan, to excommunicate and depose John, King of France, as an heretike, and public enemy to the Pope Apostolic, because being himself a Prince of the Realm of France, and having a great part of his kingdom in that country, he would not suffer the Spaniard (the Pope Champion,) to lead an army through his country, illus. against the French, (his Leige-Lord,) and deliver to him three of the strongest castles, he had in his kingdom.
The text on the page is a segment of a larger book, possibly a religious or historical text, given the context and style. It includes references to biblical passages and contains philosophical or theological discussions. The text is too fragmented to provide a coherent summary or translation without additional context or assistance. If you need specific sections translated or explained, please specify which parts of the text you are interested in.
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Chap. 22.

day followed up the name and Empire of the Suevians, the most glorious Empire of the Greeks, the renowned Kingdoms of Macedon, Peloponnesus, Epirus, Bulgaria, Servia, Bosnia, Armenia, Cyprus, Syria, Egypt, India, Turkey, Argolis, Malta, Sicily, Spain, Portugal, with a great part of Hungary, as also of the Persian Kingdom; and besides all those famous Churches spoken of in Scripture to have much in Christendom, far exceedeth that which is thereof at this day left; yet, no doubt, it shall triumph over this great a Monarchy, when it shall but then live by fame, as others now do. It laboureth with nothing more already, than with the weightiness of it self.

Ver. 5. And Moses was displeased. Or, was vexed, vexed; and yet Moses was allied to Israel, caled by them of a troublesome interposing neighbour Silion, and affrighted by them, that they would not meddle, or molest them. But being of a different religion, they were carried with Satanic malice against Gods people, and fought their name. This is the guile of graceless and abased men, acted and agitated by the Devil.

Ver. 4. Unto the Elders of Molad. Their neighbours and Confederates. These are called the Dukes of Silion, as having been seduced by his tyranny, whereas Eloael had now freed them, and incant them no hurt, Num. 31.8, with Jos. 13.21.

And Balac the son of Zipper. A politic and potent Prince, Mic. 6.5, not more valiant, than vigilant, cognosce sequum, wittily wicked.

Ver. 5. Balakam the son of Sibaeus. The Devilish Spenser, as one calleth him, a bodie-father, or foster-father, called a Prophet, 2 Pet. 2.16, or false-prophets are called Diviners, Jer. 17.9.

Ver. 6. Ponder not with the wicked. For his name is wicked, he doth not, because he doth not. See precedings, good testimony, and, inculcations, faith Hebrew, on Amos 9.5.

Ver. 7. With the reward of divination. Whose pole calleth, the wages of wickedness. The Athenians complained, that Phelo, by his gold, had corrupted the Oracle of Apollo, which now did suffer.

Ver. 3. As the Lord shall speak unto me. Good words and wit may be found in his mouth; as wholesome figs may be found in a poisoned cain; and a stone of great virtue in the sword.

CHAP. XXII.

Ver. 1. In the Plains of Moab, a son of the Amorites, Reuben, a son of Jacob, and his brethren. In the greatness of the Turkish Empire is at this day
head of a toad. The French have a berry, which they name, "une de Sienne." The grape of a thorn.

Ver. 9. And God came to Balaam] So he came to Aimech, to Laban, &c. He never condescended his word to these, as he did to the holy Prophet, of whom it is said, "The Word of the Lord came to him."  

Ver. 13. For the Lord refuseth] Like a mercenary, and one that had a months-mind to the money, he hides them from them that part of the answer, that might have kept them off from coming again to him, &c. Thou shall not care for the people, for they are blest; "Auri facris famis," &c.

Ver. 15. And Balac sent yet again] So unweariable are wicked men, in pursing and practicing their evil designs. This is check to our dulness for the good of our souls. Oh how soon fain and fated are we! Felix trembles, and yet at the fame instant, covets and expects a bribe from Paul, who had some occasion to expect repentance of Felix.

Ver. 17. For I will promulgate] Thus Satan tempted our Saviour, Matt. 4:8,9, and the Pope Luther, offering him a Cardinanship, to hold his tongue; and proposing unto him the example of Aeneas Sylvius, who casting away his opinions, became Pope, and of Bergonius of Nice, who of a poor Caliver of Triguard, became a great renowned Cardinal, and wanted not much of being Pope. But Luther answered the messenger, "Contamini soli amorum, & fata et favere; I care not for the Pope profers of any preference. And when one counselled to try him with money, another more wise answered, "Hic, Germanus, hic est summus in oratone, That Dutch-bred cares not for gold. But Balaam was not a man of Luther's make.

Ver. 18. I cannot go beyond] Intenti Nirasus factus inquit hic a Ptolemy, seviri i Galliciensi; Audi, nemo melius; &c., nemo pejus. A preacher (as Quintilian faith of an Orator) should be "lae banni decendi pupil." A well-spoken and well-decided person.

Ver. 19. Tarry also now this night, &c.] Very loth he was, to forgo so fat a morrow. His mouth even watered. His fingers itch to be dealing with Balaam. He therefore detains the messenger, and will try again what may be done for them.

Ver. 20. Rifice up and go] God answers him according to the idols of his heart; bids him go, (that he was lest upon't) but yet his utmost peril: "Ask Salmon bids the young man follow the ways of his own heart; but then follows that flaming Exod. 11:9. But.


Ver. 22. And God anger] Deus iape detrauit; angivas in prophetas. [And his two servants were with him] This false Prophet rides not without two men. Gods Levite had one man, Judg. 19:14. O let not Minillers of the Gospel be slaves to others, servants to themselves!  

Ver. 23. And the affet sat the Angel] Which Balaam saw not; his eyes were put out with the dullest of covecouncils, or dazzled at last with the glittering of the promised promotions.

Ver. 24. But the Angel] If an Angel stand in the way of a forecaster's fin, 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 we evil, by good Angels: else were not our protection equal to our danger, and we could neither stand nor rise.

Ver. 25. She fell down under Balaam] And so condemned her matters madness, 2 Pet. 2:16. Polybius in his history faith. Whereas Man is held the wifley of all fabulous creatures, to me he feemeth the moll foolish of all other. For whereas other creatures, when they have once smarred, will come no more there: (as the Fox returns not rashly to the snare, the Wolf to the pit-fall, the dog to the cagel, the bircie to the hole where he hath been laked, &c.) "sed homo ab suo ad avum pecem, sed in silem." 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 be fell Balaam.

Ver. 28. And the Lord opened the mouth of the aff] Fear not therefore thine own inability and weakness 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 the said note Balaam] The Angel (some think) did speak in the Affe, as the Devil had done to Eve in the garden.

Ver. 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. 36. 9.

Verf 32. Because thy way is perverse Thou art revolued to curse howsoever, and not to lose to fairs preference; which he must needs buy at a dear rate, that pays his honesty for it. Better a great deal lye in the dust, then rife by such ill principles. I shall shut up with that excellent prayer of Zuingius: Deus Opt. Max. precor, ut tua vera divinae deae, sit et sit tua Salmi in mensa, vestrae praestitute divinae; vestrae suae supernam auras, qui mascus a fine mundi usque ad annum infinitas contingere, die nostrum aperisse, fac ut nostrae salus, aeternum, ad deum ut nos nos sit. Let us pray together, that the word and power of God may be with us. Amen. (Zuing. epist. lib. tertio.)

CHAP. XXIII.

Verf 1. But I have set seven altars.] Here in Baals high places, Chap. 22. 14. A sinful mixture; such as was that of the Moabite Kings, 2 Kings 3. 27-29, and their natural Nephews, the Samaritans, Job 4. Ambassadors in their religion, which being greater at first, was afterward refined by Moses, 2 Kings 3.11. And so it was that of the Mandaeans, Chap. 21. 1. That mixture, made a defection to them, and brought many worse with them. Of Confamiones Coptenianus it is said, (how truly I know not,) that he was neither Jew, Heathen, nor Christian, sed collem in guanum imitatus, but a body 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 facilitating to devils; And a loaf of the same nature, was that Prefect Rufus, that painted God on the one side of his head, and the devil on the other, with this deprecatio: Io non sine parasum; Ready for either, catch as catch can.

Verf 2. And Balak said.] Ready to conform to any religion, so he might obtain his purpose. So did Henry the fourth of France, but it was his ruine: he whilst he fought the love of all parties, agit male or bona reconciliabilis, (as one fath of him,) he lost all: Whilst he fled to the true religion, he was Abrahams Orbi, (as one wittily angliematized his name Habermias,) but when he fell from it, Orbis bosi. And truly, he was not like to stand long to the truth, who at his last had told Boaz, that he would launch no further into the sea, than he might be sure to return safe to the haven: some countenance he would have to return, but yet for, as he would be sure to save himself. God abhors the fickle, warme Nester-passover, that are inter calum ter-fors fissa, quam quod statuisset, statuisse abhorrit. The halfe between two, that commit Idolatry, between the porch and the altar, with theft five and twenty unclean, Exod. 18. 16.

Verf 4. I have prepared seven altars.] He boast of his devotion, and to think to dement Gods favour: So theo-hypocrites in Esay, Chap. 58. 1. Non fides colunnae, ut ille non sinceret; we have not served the gods, that is the enemy should have the better of us, said the Emperor Antoninus, the Philosopher.

Verf 5. And the Lord put a voris in Balaams mouth.] The words thus put into his mouth, did but pass from them, they are not polluted by him, because they are not his: as the Trink through which a man speaks, is not more eloquent, for the speech uttered through it: Balaam did not exte Gods word, as Jerem dy, Chap. 15. 16. not believe what he had spoken, as David, and after him Saint Paul dy, Ephes. 6. 10. 2 Cor. 4. 13. More no did Plato, Socrates, and other Heathens, in their divine sentences.

Verf 7. And he took up his parable.] Or, pithy and powerful speech, uttered in numerous and tententious terms; and taken among the Heathen, for prophecyes, or oracles: poetum praecellentior, Ec. Poets were taken for Prophets, Tit. 1. 12, and Poems, for prophecyes. Hence their oratoria, wherein, ope- rings a book of Homer, Hesiod, Ec. they took upon them, by the first voice they lighted upon, to divine. Tragedies also, for their p. ribles, or Mosser-fantones, were highly esteemed of old, insomuch as, after the downfall of the Athenians in Sifily, they were releaved, who could repeat somewhat of Euphorus.

One of Armat.] As Arma Nabara, or Mysipata; so alsoled, because it is mortal between those two rivers of paradise, Tigris and Euphrates: This was Abrahams country; where, whilst he was it, he fedd strange gods, Isob. 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 not
not be forgotten by him. Virum maternum nullum ulta est.

Ver. 9. From the top of the rocks I see him.] And have no
dower to hurt him. She heard me without daunting; I depar-
ted not without terror, when I opened the conspiracy against
her life; howbeit belted with the steel I could, said Peter the
traytour, conceyting Queen Elizabeth: Achilles was said to be
Stige armatus, but Israfel was deo armatus, and therefore extra
salvum.

As the people full dwell alone That they might have no med-
ling with the heathen. God would not have them lye near
the sea-coasts, (for the Philistines lay between them and the
sea,) lest they should by commerce wax prouder, as Tyran did,
Ezek. 17. 38. and learn forrein faltions. See Esther. 3. 8. Hence
indeed, (though part of the continent,) is called an Israial, Ijob.
20. 6.

Ver. 10. Let me dye the death. But he was so far from liv-
ing the life of the righteous, that he gave pelletine consilium
against the lives of Gods Israel: and though here in a fit of
compassion, he seem a friend, yet he was afterward pain, by
the wroth of Israel, whoe happinses headmirth, and defires
to have his heart. Carnall men cause quarrs, the same defferenes
between captious consciences, fed non est sequi. Carnall men care
not to seek that which they would gladly finde, &c. Some faire
defires, and short-winded wittes, may be sometimes found in
them; but the milliciff is, they would break Gods chain, funder
happinesse from holiness, saluation from sanctification, the end
from the meanes: they would dance with the devil all day,
and then sip with Christ at night, live all their lives-long in Da-
uida's lap, and then go to Abraham's boosome, when they dye.

The Papistle have a faying, that a man would defiere to live in Ita-
lia (a place of great pleasure,) but to dye in Spain; because there
the Catholike religion (as they call it,) is so fincerely proffessed.
And a heathen being asked, whether he would rather be
Socrates, a painfull Philosophers, or, Crassus, a wealthy king? answered,
that for this life he would be Crasus, but for the life to come, So-
crates. Thus all men with wel to Heavens happinesse: but
bad men finde no more comfort of it, than a man doth of the
Sun, when it shineth not in his own Horizon. Balanah might
once be compared to a straner, that travelling a far country,
feeth the state and magnificence of the court, and is admitt

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.

Ver. 11. What hast thou done unto me? Hereby it appeares,
that Balac in furting of God, by building Altars, and offering
sacrifices, did but serve himself upon God; as Epimen bore
fruit to himself, Hes. 10. 1. and did ye falt us, ever to me?
Ezek. 7. 5.

Ver. 12. Must I not take heed to speak? See how these hypo-
crites mock one withanother. Petrill Angur Angurum videt, &c.
Cic. deDivinat.

V. 13. From whence thou must see them.] And over-look them,
as they say, witches do. Sceainor quaest susa salva: Nocio quos
teneros, &c. In Hebrew the same woord signifies, both an eye and
a fountain; to them, that from the eye, as a fountain, flows both
both sin and misery.

Ver. 16. Put a word] See the Note on ver. 5.

Ver. 18. His as Balac.) The greatest potentate, must rever-
cently attend to the word of God. Ebod, (though a fat un-
weedy man,) stood up to hear a mansage from God, Iudg. 20.
Ezech. 20. And men.

So did Confess the great, and our Edward the sixth hear
sermons standing, and ulterely uncovered.

Ver. 19. That he should repent.] When at any time God is
said to repent, it is Miserio rei, non dei, effictus non affictis,
falli non confiti, it is not a change of his will, but of his work.

Ver. 20. Behold, I have, &c.] A Bad man, may blest by
command from God, and he say Amen to it. The precious stone
Lyconitius, may shine out of the body of the Lysus, an unclean
_and spotted beast.

Ver. 21. He hath not beheld iniquity.) Of this place of
Scripture, we may say as we did of another: This verse was
beamen, bad not Commentators made it so knotty. The fence I
lose belt, is that at this time, when Balac hired Balanah, there
was no persecution flagmen, no foul sin of that people, flaming
in the eyes of God, or thinking in his nostrils; and therefore
there could be no incitament against them, ver. 25. Whence
that devillish counsell of his to Balac, to set fair women afoot
them, to entice them to adultery and Idolatry, and go to put
them under God's displeasure. But what strange inferences are
those from this text, that God lees no fin in his elect; that the

very
very being of their sins, is abolished out of his sight; that God is never displeased with his people, though they fall into adultery, or the like sin, no not with a fatherly displeasure; &c.

CHAP. XXIII.

Ver. 1. He shall not as at other times. As being resolved to cut off howsoever, and without God's leave, ye shall offer the sacrifice, as that mouth of blasphemy. Pope Julius the third, once said in another case, to take his own course, whatever came of it. He felt his face. As fully bent to do it, and nothing should hinder him. So our Saviour Christ freely felt his face to go to Jerusalem. Luke 9:51. He blessed his forehead against all oppositions.

Ver. 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-aways. In impiis quondam sunt domi Dei. wise Dei. God gives gifts to men, yet to the rebellious, for the use of his Church. A blind man may bear a torch in his hand, whereby others may receive benefit, though himself receive none, so here.

Ver. 3. Thy eyes are open. And therefore can speak it of a certainty: for what is more sure than that? q.d. Israel shall be blessed, and I will stand to it. He is blessed, yea, and he shall be blessed. Gen. 28:53.

Ver. 4. Falling into a trance. As was usual with the Prophets, Gen. 15:1. Dan. 8:17. &c. 2 Pet. 1:14. See the Note there. They were carried out of, and beyond themselves. And full of Amor Dei et coelitum, neque pars Se quo eis se Simi. -

Ver. 5. How greatly art thou taxed! It feareth with an hypocrisy, as with a surveyor of lands, that taketh an exact compass of other men's grounds, of which he shall never enjoy a foot. See Chap. 22:10.

Ver. 6. As the trees of Lebanon. An odorous sweet-smelling tree, growing in Arabia, which is said to be a country so sweet, that fowls cannot live in it.

Ver. 7. His seed shall be in many waters. He shall sow in locis serigus. (as men are bid to cast their bread, their alms upon the waters, upon the poor, as upon a well-watered land, Ezek. 16:11,) such as is the land of Egypt, watered by Nilus; which makes the ground to fruitfulness that they do but throw upon it, and have four rich harvests in less than four months, that is, one that had been there. He shall not as at other times. As being resolved to cut off howsoever, and without God's leave, which is the report, that every day, as it is recorded, he causeth the trumpets to be sounded: by which signal there come to other Princes of the earth, to go to dinner.

Ver. 8. God brought him forth out of Egypt. Thus he tells Balaam, in answer to that complaint of his, Chap. 22:13. And old, there is a people come out of Egypt, q.d. Come they are old, but not of themselves, but by God; who said, Out of Egypt have I called my son.

Ver. 9. He lay down as a Lion. See the Note on Gen. 49:9. And cursed is he. Here the forecutter pronounced a curse upon himself; for he desired to curse Israel, and therefore in God's account he did it. Qui quia non licuit non sita, ut sita. -

Ver. 10. And he smote his hands together. So doth God at the concert of men, such as Balaam was, Ezek. 31:13. Behold, I have anointed my hands at thy dishevell'd gain, which thou hast made, &c.

Ver. 11. I cannot go beyond. Here was coloured covertz. Naef, or a cloak of covertz. Itfe. See the Note there. God lets out the reeder to wicked men for a time, and then calls them back with flame enough to their task; lest they 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. Bala had not his will, not Balaam his wages. God foolded them both; pulling the more fool out of their mouths, that they had well-nigh devoured.

Ver. 12. I will adversfit e[ir] sit. What to do, as he did, Num. 31:16. Parasites propounded to Princes, macha potis quisque sana confilis, pleasuring but petition counsel, and to do otherwise mischiefe them; as the dragon is bid 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.

Ver.
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Ver. 16. And knew the knowledge of the most High. The eye may be clear, while the hand is pallid. Balaam's great knowledge was but intuitio, fumbling in speculation; it was not discretion visum: he knew but by hearsay, as a blind man knows colours; his sight ferved but to light him into utter darkness. [Revised Version: Balaam is a person known for his divination, prophecy, and wisdom.]

Ver. 17. I shall see him. So shall every eye, and thee also that pierceth 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 crystal 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 knowledge of salvation by the remission of their sins.

A star out of Jacob. Jesus Christ the true Morning-Star, Rev. 22:16. Is. 1:9. that thou wilt not; Ps. 137:2. had heard of; (probably) either from the Chaldæan Sibyl, or from the Jew in the Babylonian captivity; or from this Prophecy of Balaam: for he was an Edom-country-man, and utterer 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 through a wooden gutter, the Sun give comfortable light through a filthy window; the field may be well sown with a dirty band; the bell call to the Church, though it never enter it itself, but by the sound; the Well may yield excellent water, though it have much mud, &c.

And destroy all the children of Seth. Heb. unmall; that is, conquer and subdue. Christ, by thine arms, as by the foolishness of preaching, worketh among holds. 2 Cor. 10:4, 5.

Ver. 18. And Adam shall be a prophet. This was, literally, fulfilled in David. 1 Chron. 18:15. Psal. 60:6. but spiritually, and especially in Christ, Eph. 6:12. &c. who shall shortly subdue the Roman Edomite, 2 Thess. 2:8.

Ver. 19. And shall destroy him. David in the history. 1 Kings. 11:15, 16. Christ in the mystery, Obad. 18. even all the Antichristian root and raffle, Rev. 19:21.

Ver. 20. First of the Nations. Or, principal; see ver. 7.

Ver. 21. The Kenites. i.e. The Midianites, Judg. 1:16. &c.

Chapter 25.

& 4. 12. mingled among the Amalekites, v. Sam. 15:6, for whom they are, and fare the worse; as Hiram did for Damascus, Zech. 9:2.


Ver. 13. Who shall live, &c. The Assyrian (that rod of God's wrath, that over-flowing covenant,) shall take all afore him. shall increase millions of their lives; as Cæsar is said to have done; and of none; the first, Emperor of the Turks, it is storied, that he had been, in his time, the death of 300,000 men.

Ver. 14. From the coast of Chittim. From Greece and Italy. Those four great Monarchs had their times and their turns; whose ruins as well as their race:

Ver. 15. Returned to his place. Homewards he went; but said amongst the Midianites, and soon after came back to them, to receive money of them, and cast Chas-sæi, when he heard of the plague, which had been in Israel, by his counsell: But as Shimei bought his servants, and lost his life; so Balaam, &c.

Chapter XX V.

Ver. 1. O 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 Bala 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 fashion, as it is usually laid of his Master, the Devil.

Ver. 2. Unto the sacrifices of their gods. Unto their idolatry; for thus Erzeroum & Liber; for the gallery that leachery walketh thorough. [And bowed down to their gods.] Nemo repetit (it is surpissimus, by degrees, they were drawn to open idolatry. If a man foot slip into hell-mouth, it is a miracle if he doth consciously come to the bottom. Principis obis qui] daily not with the Devil; sin is very inimitative; and the old Serpent, if he once get in his head, will quickly winde in his whole body.

Ver. 3. Proued himself to Baal-Peor. Separated himself to that
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that shame, Hos. 9. 10, that abominable and shameless service of Piscus, (as Hierome and Isidore understand it) as Machaloth the mother of @Ain, seems to have done, 1 King. 15, and other filthy persons, whole 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 satiate their lusts, &c. Vulg. signifies infamandum.

Verf. 4. Take all the hands. The chief tains; their greatness might not bear them out. Patiens potestor =quebonum. Hell is paved, said One of old, with the blood-pates of flavelings, and with the creeds of great Commanders; who had ever opposed with creeds and ballet whatever flood in the way of their sins and lusts.

Verf. 5. Unto the judge of [Israel]. Those of them that had not defiled themselves; &c, with what face could they punish others? or look upon them, that before their faces had been handed up against the Son, whose destruction was for ever to be remembered, Mic. 6. 5.

Verf. 6.Into the sight of [Moses]. This mans face was hatched over with detestable impudence; he thought, it may be, that being to great a man, none durst meddle with him. Pliny reports of Procneus Cafor, that by him, Eugenius originis sunt, quae quidem sunt, omnis spinicatum forum concurrent. Lewis the 1. of France, inviting our Edward 4. to the Frensh Count, Relle rit cogunt, siath

Comineus, 1. 6. He, iuncti ovesum ut frater, tenebant abbas in terris suis, cum etiam, &c. (He should have added, But know, that for all these things, that must come to judgment, that would have, happily, allowed his lust, cooled his courage. And not have come in with his) Adolphus the Cardinal of Bourbon; et aliam, quia quidem potestate, facile expellere. Thou shalt not take thy fell pleasure, and then my Cardinal shall give thee full pardon.

Verf. 7. Hereupon Anarchetical act, by an extraordinary motion; as was also that of Ebonus and therefore is not to be made a rule of practice, as Bucer concurred; when by this example, he held himself warranted, to kill a great personage in this Kingdom, whom he took to be a vicious man, and God's enemy.

Verf. 8. In the sight of them. So they dyed in the fragrancy of their lusts, as did likewise One of the Popes, ta-

Chap. 25. A Commentary upon Numbers.

ken in the act, and slain together with his harlot, by the husband of the adulteress. Mention is likewise made by William Adelisbury, of one Walter Bishops of Hereford, Ann. 1060. his offering to forcé his Sempiter. She refus'd what she might, but find. God, Cas. ing him too strong for her, thrust her thers into his belly, and gave him his deaths-wound.

Verf. 9. Twenty and four thousand. Twenty and three thousand (faith S. Paul, 1 Cor. 10. 8. inflicting 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, quoniam frigida Jan. Parallel. & jijena est curam defenso, &c, faith Avisius, how poorly they plead for themselves, that think to excite their sins, by alluding the examples of their foriourers.

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 alter amore non videtur, quem Chrystos atque cuius Christi parce, non amant, maius, C. 13. Contra Adae, no friend to God, that is not zealous for him. To one that desider to know what kind of man Bashi was, there was presented in a dream, (faith the history) a pillar of fire, with this Mouo, Talis ad Bashi, Bashi is such a one; all on a light fire for God.

Verf. 14. A Prince of a chief house. Whom yet Phineas spared not; as neither did John Baptist, nor Peter, nor Nathan, nor Bishop Lambert, King Pippin, whom he freely received to his face for his adultery, Ann. 798. though he were Gall. p. 30. afterwards therefore slain by the harlots brothet. Odo Severn the 22. Archbishop of Canterbury, Ann. 934. deal'd like plainly with King Eliaus, excommunicated his Consobines, and caeded one of them, upon whom the King doted unreasonably to be fetched out of the court by violence, burnt her in the forhead with a hot iron, and banish'd her into Ireland.

Verf. 17. Vex the Medesites. As more malicious and mischievous then the Amonites; as appears, 1. By their deserting of Babylon, when the Amonites disfitted him in great displeasure. 2. By the wickedness of their women, who by Cobsus, may seem to have been meritesses mercetriciuss, such as afterwards was Julia Mejullus, and that Romish Lucerius, Con- cubine to Pope Alexander 6. of whom Potanun. H h h h

Hoc
A Commentary upon Numbers. Chap. 16.

Verf. 18. For they vex you with their wniur. Not with their war; they out-wit you, over-reach you by counterfeit courteous, cut-throat kindness; they have deceived you into those sifter of sin, fornication and idolatry, which God hath so expressly punished.

Chap. 27.

Verf. 3. But 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. sils. But some evil-doers, God doth not only put to death, but also hangs them up in gibbets, as it were, for public notice and admonition.

Verf. 4. Give note me therefore a psalm. This plea for a part in a band not yet conquered, it is a proof of their faith, and could not but encourage others. Such a meek and gentle faith, was that of Mrs. Anne Askew, Martyr, who thus subscribed her confession, Written by me Anne Askew, that neither pitifuls for Art. & Mon. death, nor feareth his might; and at merrily as one that is bound for God. I will not bid you good night. (God Helen Stock, Scotchwoman, 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 sublimity of things hoped for, Heb. 11.1.) that Cripina audibat. cum tebotur, cum audirebat. Cum dom. Aug. in 165. nabatas, cum omni tamen.

Verf. 7. And thou shalt cause the inheritance. Let the French defend their Salique law as they can. It was a witty and crafty of him, who filled the women, the second Edition of the Epitome of the whole world; with this Artus, Zorob, Blasihath, the Lady Jane Grey, (whose excellent beauty, adorn'd with all variety of vees, as a clear sky with stars, as a Principly Divorced with jewel, give her the Rite of Erudition, of spirit, & modesty of discretion,) and Queen Elizabeth, in whom, besides her fex, there was nothing woman-like, or weak as if (what Philosophy hath) the souls of three noble creatures, had followed the temperament of their bodies; which confit of a frame of rarer rooms, of a most exact composition then mens doth; and (if place be any priviledg)
privileg'd.) we find their built in Paradise, when man was made out of it. Besides, in Christ Jesus there is neither male nor female, but all are one, (foulshaving no fixet) and whatsoever are Christ's, are Abraham's seed, and heirs according to the promise, Gal. 3:28, 29.

Ver. 11. A statute of judgment.] A standing law, a standard for all cases of like kind, in that policy at least; for we cannot consent to Carobaldium, who contended, 'in faciis juxta Mosis decedentum effit,' that all national and municipal laws were to be abolished; and that all courts were now to pass sentence according to Moses's laws. His way of instruction is the nature of Christianity; this man knew not the extent of Chrisitian liberty, faith, Melanthon.

Ver. 12. See the land.] It was somewhat to see; but oh how faint would he have entered the Land, and could not! We shall have in heaven, not only vision, but fruition; we have it already in Capitœ-cœuros, 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, Jesh. 17:14. and enjoy God, which is heaven itself: whence in Scripture, God is called Heaven; I have found against heaven. And I had rather be in Hell, and have God present; then in Heaven, and God absent, faith Luther.

Ver. 13. Gathered at thy people.] To that great Panegyric, the general Assemblie and Church of the first-born in heaven, Heb. 12:23, to that glorious Amphitheatre, where the Saints shall feast and say, 'Les φυλάκιαν, και πάντας,' &c. as Chrysostom hath it; Look, yeander 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.

Ver. 14. For ye rebel.] Sin may rebel in the Saints, but not reign; neither is it they that rebel, but for that dwelleth in them; dwelleth, but not domineereth.

Ver. 15. The God of the spirits of all flesh.] Thus, Lord, that knowest the hearts of all men, Acts 1:24. See the Note there. Artists know well the nature and properties of their own work. Deus intimo nobis intimus est

Chap. 18. A Commentary upon Numbers.

CHAP. XXVIII.

Ver. 2. My offering.] He is owner of all; and of his own we give him, and in our own, said that great Emperor. [And my bread.] Called their bread for their faults, that is, the bread for their natural indigence, common bread; when not rightly offered. See 1 Cor. 7:1. God, in form, calls their sacrifices, flesh, ordinary flesh, such as is sold in the markets. So at the Lords Supper, impenitent communicants receive no more than the bare elements; but not pœnem Dominum, In their due season. Which for 38 years they had intermitted. Get a secket, or Sabbath of spirit; or else God shall be but ill (if at all) served.

Ver. 3. This is the offering.] See the Note on Exod. 29:38, 39.

Ver. 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 tamen dies festivus a Christismo, expeditus in opibus sanctis,' said Robert Grosseteste, Bishop of Lincoln, long since. The whole Sabbath should be spent in Gods service, Ps. 92, titled a Psalm for the Sabbath, mentions morning and evening performances, ver. 2. Variety of duties, may very well take up the whole day with delight. Besides, God gives us six whole days. Now to be left by one measure; and buy by another, is the way to a curse.

Ver. 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. sealed, 1 Sam. 20:5. heard the Word, &c. 2 Kings 4:29.

Ver. 17, 18, 19, &c.] See the Notes on Exod. 12:48, and on Lev. 23:7, &c.
Chap. XXIX.

Ver. 1. And in the seventh month. This Sabbath-moneth (as it were) had as many feast-day, as were celebrated in all the year besides. So that the Sabbath is the Queen of days, so was this of months. [It is a day of blowing.] See the Note on Lev. 23:24.

Ver. 7. And ye shall set it. See Lev. 23:19. with the Notes.

Ver. 17. And on the second day ye shall offer twelve, &c.] In every of the seven-days sacrifices, one bullock is slained: 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 signify a diminishing and wearing away of the legal offerings, &c. as One well obsequeth: Hac ceremonia significabat Deus gratiam fuisse de die in diem crearet, in suo tempore minuit aut vetus homo, & novus augmento, &c. (fear afflicted) till the very members of Satan's cales be (as most of our old Cales) almost brought to mine.

Ver. 18. After the manner.] That is, in manner and form aforesaid. The Manner is that that makes or mars the action; as a good suit 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 opus; and punished as an act of policy, quoad modernum, for the perverse end. Yes David, for falling in a ceremony only, though with an honest heart, suffered a breach instead of a blessing. 1 Chron. 35:17. Idolaters also went on in their own manner, Amos 8:14. as their idol-Priests prescribed. The manner of Bereshith lieth; that is, the form of rites of the worshipping in Berechith, as the Chaldeans paraphrasteth.

Chap. XXX.

Ver. 1. A Nd Moses spake unto the people: Because they were in place of judgment, and had power either to bind men to their voices, or let them at liberty.

Ver. 2. If a man vow a vow unto the Lord, he hath the property of a vow, Psal. 76:11. Papis vow to saints, both bodies and souls of the dead, Psal. 76:11. with the Notes. Jn. 4. of the Levites, hath his Churches fulfilled with vowed presents and memorials, as they are to hang their chalidiers and church yards with them. This is therefore true, for it is idolatry.

To bind this sin with a bond.] Which none ought to do, but such as.

1. Are free, or have the content of their Governors.
2. Such as have knowledge and judgment, to discern of a vow, or oaths. Eccles. 3:3. 3. Are conscientious, as Job, Ezechiel, &c. Not such votaries as Herod, Matt. 14.7. these Abominable, Acts 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 break his comfort exceedingly; better not vow, then not keep, Eccles. 5:4. It is a sin, as bad worse worse than perjury; and God takes it heavily, at his hands, Jer. 34:10,11.

Ver. 4. And her father shall boldly give it her.] Provided, that the vow, 1. Such things as are lawful, and warrantable by the word; for to vow to do evil, is an utter abomination, as Acts 23:14. Done. 2. Such things as are possible, and in her power, either naturally, or by the assistance of God's grace, promised to her: Such is not the popish vowing of virginity, which comes now, as capital law, all men cannot contain. Their vows of continency, breed all manner of mistakes in their Church.

Ver. 5. But if her father disallow her.] That vow Monasticall obedience, renounce all duty to their parents, and service to their country. Parents are our God's, as a heathen said, our household gods, as it were; and have power to disannul, or extirpate the vowes of their children: but the apostles are true heirs to the Pharisees, who taught not to honor father or
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or mother. Matt. 15. 6. and so do make the Commandement of God, of unceasefull, by their condition. Full well have they done it. Mark 7. 6. But what cannot they do? The Pope, faith Cardinal Bellarmine; quosque de injustitia suave pustulum, ex nihilique, ex vivente vitium: he can make righteousnes of unrighteousnes, something of nothing, vice of virtue; And it seems so indeed by his practice. For when the Cardinals meet to choose a Pope, they make a vow, whatsoever is chosen, he shall swear to such articles as they make. And Sisinus faith, the Pope is no sooner chosen, but he breaks them all; and checks their infidelities, as if they went about to limit his power, to whom all power is given, both in heaven and earth.

Ver. 6. And if she look at all on husband. 1 Sam. 16: 11. was made, either by the consent of her husband, or else by peculiar infliction from God.

Ver. 13. To afflict her soul. This is one instance of what the may vow. She may curbe wanton leth, from the use of things lawfull in themselves, but hurtfull to her; and that by a vow, as did the Rechabites, Jer. 35: 8. 9. 10. which the devil feasting, will defraude; for vows are as excrescences, to alloy our rebellious spirits, and as cords to hamper our交通运输 hearts, when they would slip the collar, and detach the yoke. In short, a man may lawfully vow a thing that is either a part of Gods worship, (as to fast once a month before the Sacrament, to pray so many times a day, &c.) or a furtherance thereof; as to found a lecture, build a college, school, alm-house, give so much weekly to the poor, &c.

CHAP. XXXI.

Ver. 2. A Voyage. the children of Issachar. This is called the venge of Issachar, ver. 3. The righteous Judge will not fail to avenge our unrighteous vexations, if we commit our selves to him in well-doing.

Ver. 3. Arms of some of your selves unto the war. Let sundries being (according to his name,) a wild and wild millen man, abhorred bloodshed, thought it not lawfull for a full man to be a warrior; whose justice was his warfare. But this was his error: Patres legis fundum cum venia; God bids here: Arm your selves.

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Selvae, &c. Indeed it is utterly unlawful for men, willfully to thrust themselves into unecessary wars: and it is reported in the life of Saint Aquinas, that he would never pray for such. But when God founds the alarme, where, Confidetque, that doth this work of the Lord negligently: Confidetque, that keepeth back his sword from blood, Jer. 49. 10.

Ver. 5. Twelve thousand. This was no great army; but they were Deo armati, with whom there is no refractory, to serve by many or by few. 1 Sam. 14: 6. How wondrously did God work, by that handful of Hushites in Achshuah, when all Germany was up in arms against them, by the Pope's infiltration! And may it not be said of that small remnant, that now lighteth the Lords battels in Ireland? The Lord hath done great things for us, whereof we are glad. Have they not been helped, with a little help indeed? the more is our shame, that send them no Deo, 13. 44: more.

Ver. 6. Them and their princes. Not without justifica the General. (though not here mentioned,) the mighty co-queror of all Heathen enemies, that rose up and revoluted them: famous is he for his faithfulness and fortitude; in cognitio rebus bellicos perspecitius, in agitata sedes non novissimae optime instat auctores praecipuus committere, voluntatis nostri. &c. In the Faith of Deborah, and the Dominions of the Dan and of Domitians days. It. Well-skilled in warlike arts, bolincely, and diligent in dispatching them; He knew well how to lay an ambush, wound an enemy, use a victory, &c.

Ver. 8. And Zer. The father of Jocabi, that noble harlot. Rubris in indixus cum ornamentis habito. Sedis præsura, et vita ignata, but golden ruffles, eminent infamy, noble distinction, Rubris in indixus cum ornamentis habito. See the Note on Chap. 33: 25. O that God would confide 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.

Ver. 9. Took all the women. The feuer are a nation to this Blas voyage, day, noted for eit., minute; 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.

Ver. 10. And they burnt all their cities. For the same reason, perhaps, that our Henry the eight demolished so many Lutes in these Ausebaytries, laying, Et vos quia de poni das disturbabant, &c.
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Vers. 13. *Went forth to meet them.* As Melchisedec went forth to meet Abraham, returning with victory, Gen. 14. 25. Archib. *Hibers* met our Richard the first, returning from the holy land (as they called it;) both of them felt falling to the earth, rode again, ran into each other's arms; comforting themselves with mutual im' races, and weeping with joy.

Vers. 14. *And Moses was weep* ing. For all the joy, he could not but be zealous for the Lord of Hosts, when he saw the train. *Zeal is the cream of all the affections.*

Vers. 15. *Have ye saved all the women alive?* By whom ye have so lately fanned, and so lately suffered? *Keep this far from an evil* matter, Exod. 21. 7. *Circumspexite autem viros, ne sciscat ille vos, quas vires habes.* We should take heed, how we play about the hole of the sift, or near the den of the cockatrice, Job. 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 burn't. These *Israelites* should have said to them *Achadonish* his wives, as those in Egypt did to their Idols, *Get you hence, Amon,* they should have here been as cautious, 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 thereunto. Our dallying with the occasions of sin, doth utterly temper the devil to tempt us.

Vers. 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 Solomon's secrets, Prov. 30. 19. Of Rebecca it is noted, that she went for a maid, and the was so, Gen. 24. 16. But *Quarzilla* the strumpet in Petrimess, was not ashamed to say, *Iam semum rectum habebam, s nec non me memoravim virginitatem.* That she could not remember, that ever she was a maid. And what a base slander was that, call upon our religion by an impudent *Jephtha, Syngefeus petrasfania, Puccias plerumque corruptas nupti.*

*universi davi in reformata Evangelia;* that few maids amongst us, come clear to marriage.

Vers. 19. *Whosoever hath killed any person* War, though never so full, is the daughter-house of mankind, and the hell of this world. *Homer brings in Mars the god of battle, as most hated of Jupiter; bellum fer anteposuit, quod mihi petitum.* For every battle of the Warrior is with configul noise, and garments rolled in blood. *Tac. 9. 5.* What a strange man thou was *purus* king of the Epirotes; of whom *phoebus* reports, that he took more pleasure in fighting, then in reigning? And what a hard heart had *Hamath,* who when he saw a pit full of man's blood, which he had spilt, cried out, *O formosum spectatum! O bravissime! So, O regem regum, sed Valefatis,* (i.e. O Kingly act!) when he had slain three hundred perfons. And what a strange hell-hag was that *Queen,* who when the few some of her Protestant subjects lying dead, and stripped upon the earth, cried out. The godliest tapity that ever the 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.

Vers. 23. *And all that abhorret not the fire.* We must deal with every man (faith One from this text) according to his temper; indole them what lawfully you may. *Guadameis accipierunt of cum cor aus folus.*

Vers. 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 doing, and it is marvellous in our eyes,* Surely, if the Ancestors so thankfully acknowledged to their *Jupiter,* that overthrow they gave to the Persians, by *Themistocles, and called* him *Siculon,* their Deliverer; how much more might these *Israelites* celebrate the unparalleled goodness of their gracious God, in this so bloody a victory?

Vers. 51. *For the men of war bad taken spoil.* And hope 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 among us this day, if any grow suddenly rich, to say, *Hic Turka haud bath beta at the sinking of Constantinople.*
CHAP. XXXII.

Ver. 1. **Place for cattle.** Fat, and fit for the purpose; like those pellures in Ireland, so fertile and abounding with sweet grafts, that the people are forced to drive their cattle to some other more barren grounds, at some time of the day, lest they should forfeit. See Mic. 7:14. Jer. 5:19.

Ver. 5. Let this land be given unto my servant. An unnecessary and unseemly 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 fat upon that portion of earth, as Lev was upon the Plain of Sodom. 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 captive out of their land, 1 Chron. 5:25,26. Strong affections cause strong afflictions: when God feeleth people to up on it, to have this or that, have it they may, but with an after-clap, that shall disprove it. How was David crossed in his Absalom, Absalom in his Kingdom, Amnon in his Tamar, &c. 1 Sam. 14,5? He loved her, and the Lord made her barren.

Ver. 11. They have not.] See the Note on Chap. 14:44.

Ver. 14. An accouch of Josue son.] A race of rebels; neither good eggs, nor bird; in rapt in a bloody, many times; ye feed of serpentis, ye generation of vipers, ye fill up the measure of your fathers sins, Mat. 23:32. Dominius, the father of Nemo, 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 unfruitful a child; yes, said his son, (with less grace then truth,) my grandfather had.

Ver. 16. We will build here-foe.] This was their intent at first, though Moses mistook them. There may be gross mistakes (and thereupon grievous and kindred) betwixt dear and friends. Cyril, and John, Bishop of Antioch, objected hereunto one to another, and proceeded as far as excommunication, pitted contentions for to do. I bid Cyril and Theodore.

Ver. 25. Be sure your son will find you out.] The guilt will haunt you at heels, as a bloodhound; and the punishment will overtake.
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Ruma Penneken Labament resit prael. - The righteous dye as well as the wicked; yea the righteous oft before the wicked: Deut. 32:33. God founds his servants to bed, when they have done their work; as here he did as Aaron; and as within these few days, he hath done, (to mine unutterable loss and grief,) my dearest brother, and most faithful friend, Mr. Thomas Jackson, that able and active instrument of God’s glory, (while he lived,) in the work of the Ministrers at Glaedemer; the sad report of whole death, received whilst I was writing these things, made the pen (almoit) fall out of my fingers, not for my own sake so much, as for my Country, whereof he was. I may truly say, the Bud-work and the Beauty; as Ambrose is said to have been the walls of Italy: Apostolic. 2am plena Rutinae æstis ac adhibit, said Theodoretus. Ambrose, while alive, was the only Minster. (to speak of) that I know in the whole Country: And divitiae, qui sunt corona salutis, mundi et Eccles. numfam, quam de suis pertinentes angelibus, said the same Emperor, 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-fain the name of Italy; so that it bodes no good to us, that God pulls such propand pillars out of our building. But this by way of digression, to discharge my great grief for so dear a friend deceased, as David did his, for his brother Jonathan; and made him an Epitaph. 2 Sam. 1:17.

Ver. 52. Deify all the pilchers.] Those Balsam’s blocks, those excellent instruments of dexterity; such as was the road of Haber, and Cockyn road; which if it would not serve to make a god, yet with a pair of horns clap on his head, might make an Excellent Devil; as the Mayor of Donegofe, perfurad the men of Cockyn, who came to him, to complain of the Jyoner, that made it, and refused to pay him his money for the making of it.

Ver. 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 Jnoesyes preferred, should be notorious mischiefs to them; as the Jodies, as this day, are to those Churlish States that ha’ borne them. Shall we suffer these vipers to lodge in our bosoms, till they eat out our hearts? Sic nostri Effusae? Jefuits, like bells, will

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will never be well tun’d, till well hang’d. Among much change of houses in foraign parts, they have two, famous for the accordance of their names; the one called the Bow at Nola, the other, the Arrow (as Holfit, given them by Henry 4., whom afterwards they villanously flabbed to death,) in France. Their Apollate Ferrius paid upon them, in this distich:

\textit{Artem Nola dedit, dedits alma sagittis.}

\textit{Gallia, qua saccum, quern menene, dedit!}

\textit{Nola the bow, and France the shaft did bring;}

But who shall help them to a hempen-string?

Chap. XXXIV.

Ver. 1. \textit{Tis is the lack that faill fal} - It is God that affigns us quarters, and cuts us out our several conditions; appointing the bounds of our habitation, Acts. 17. This should make us still contented with our lot, and (having God our portion) say howsoever, as David did, 

\textit{The lines are fallen to me in a faire place,}\n
\textit{Psal. 16:6.}\n
It is that our Father fees fit for us.

Ver. 5. \textit{Then your South quarter shall lie] Judea was not above 200 miles long, and 50 miles broad; nor the half of England,} yea much. But more fertile. (called therefore \textit{Summis terra ebarum)} and yet England, is good caelo, counted the Wightern primary, the garden of God, whole valleys are like Eden, whose hills are as Lebanon, whose springs are as Fishe, Speeds hist. whole rivers are as Jordan, whose walls is the Ocean, whole defence of the Lord Shakespeare.

Ver. 6. \textit{The great Sea,} Commonly called the \textit{Mediterranea Scotia}, lustwast which and the Jews, lay the Philistines; as now betwixt the Church and the Turk, lyes the Pope; and his followers; it isly bring the mark that the Turk flouret at, Loc. a sweet providence of God.

Ver. 8. \textit{Unto the entrance of Hamath} Called Hamath the Great, Amos 2:8. affecting, happily, to be held the greatest Village, as the Hague in Holland doth, and remains therefore un-walled.

Ver. 12. \textit{It shall be at the side Sea} That is, the Lake of Sodome, called also, Sphakites, and the dead Sea. \textit{Verus} faith, that
that an ox having all his legs bound, will not sink into the water of this sea, it is too thick.

Ver. 17. Eleazar the Priest.] Pointing to the high Priest of the new Covenant, by whom we have entrance into the promised inheritance, whether he is gone before; to prepare a place for us, and hath told us, that in his Father's house are many mansions, room enough.

CHAP. XXXV.

Ver. 2. There were for pasture, pleasures, and other Country-Commodities, not for tillage; for the Levities were to have no such employment, Num. 18. 20, 24.

Ver. 6. That he may see this day.] All sins then are not equal, as the Stoicks held; neither are all to be alike punished, as by Dece's laws they were, in a manner. Those laws were laid to be written not with black, but with blood; because they punished every pecadillo, almost with death, as idleness, living of poor-herbs, &c. Aristotle gives them this small commendation; that they are not worth remembrance; but only for their great severity.

Ver. 7. Shall be forty and eight cities.] Thus the Levities were dispersed throughout the land, for instruction of the people; so ought Ministers of the Gospel, who are truly called the feet of the earth, that being sprinkled up and down, may keep the seat (as felly) from rotting and putrifying.

Ver. 8. From them that have many 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 when the law requires for this purpose, see Gal. 6. 6. with the Note there.

Ver. 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 lock, temptation, and oppositions as waves dash upon us, but break themselves.

Ver. 16. See thou let thy.] Though he had no intent to kill, yet because

because he should have look's better to's, he is a murderer, he smote him purposefully and premeditation, and the man dies 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.

Ver. 18. The murderer shall surely be put to death.] This is jus gentium. The Turks justice, in this case, will rather cut off two innocent men, then let one offender escape. The Persians, the Egyptians, punish theft and man-slaughter so severely, that in an age, a man kills shall hardly hear either of the one or other. A severity fit for Italy, where they blaspheme, often then swear; and murmure, more then revile or slander; (like the dogs of Crete, which, with barking, they say, bite, but bark not;) and no less fit for France, where, within ten years, 6000 gentlemen have been slain; so it appears, as it is told by the Kings' pardons. Byron, Lord High-Marshals of France, and Governor of Burgundy, flew a certain Judge, for putting to death a malefactor whom he had commanded to be spared; for Epitome he did this he sued for a pardon, and had it; but not long after, he turn'd the traitor to his Prince that had pardoned him, and was justly executed.

Ver. 21. He shall surely be put to death.] And yet the Papists allow wilful murderers, also, to take sanctuary; who should, as Job was, be taken from the altar to the slaughter. Their hatred to Protestants is so deadly, that they hold us unworthy to live on God's ground; fit for nothing but fire and fagot; yes, they fend us to hell without bail or main-price, as worse then Turks or Jews. They tell the people, that Geneva is a professed Sanctuary of all rogues, that in England, the people are grown barbarous, and cast young children, that they are as black as Devils, &c.

Ver. 25. Or without flower.] As at the funeral solemnities of Q. Anne, a chalice was slain by the fall of a letter of bone, thrown down from the battlements of the Earl of Northamp ton house, by one that was a disease.

Ver. 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.

Ver. 1. And spake before Moses. Who were their common Oracle to enquire of, in all doubtful cases. Like as at Rome, C. Scipio NFCUS, (whom the Senate, by way of honor, called Optimus,) had a house in the high-street assigned him, at the public charge, quo faciliter consulit posset, that any man might go to him for counsel. And surely, as the Roman 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, ver. 5.

Ver. 6. To whom they think best] See Gen. 24:37, 38. with the Note there.

Ver. 7. Shall keep himself to the inquirers.] This was an excellent law to cut off querehs, strifes, and law-suits, and to frustrate those qui inter se anima animae exercerunt, as Colomella said of the Lawyers of his time.

Ver. 11. For Madalb, Tirzah, and Hoglah, &c.] The names of these virgins, (as one Interpreter elsewhere obserueth) seem to be not without mystery. For, Zelophehad, by interpretation, signifies, the shadow of fear; or of dread: his first daughter, Machlah, Infirmity; the second, Keshub, 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 are all 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 communicateth to us of his royalty, making us Kings and Priests unto God his Father; and we shall be preferred unto him glorious, and without blemish, Ephes. 5:27. So the Church is beautiful as Taurus, Cant. 6:32.

Deo Sibi Gloria.

A Commentary upon Numbers.

Chap. I.

A Commentary or Exposition upon The Fifth Book of Moses, called Deuteronomy.

Ver. 1. These be the words which Moses spake.
A Commentary upon Deuteronomy.

and attend him in his running library. This was that happy book that good Sybath lighting upon, after it had long lain 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 so plentifully-purling current, out of which the Lord Chrit, our Champion, chose all those three smooth tokens, wherewith he procreated the Gallib of hell, in that sharp encounter, Mat. 4. 10. And surely, if Tully could call Arbitrates Politicks, (for the elegance of the file, 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 it this true of this second edition of Gods law, with an addition?

Ver. 1. There are eleven days journey. So many days march for a foot army. But Philo the Jew faith, a hufman might dispatch it in three days.

Ver. 2. In the eleventh month. And in the twelfth month of this same year, he dyed; so that this was his swan-like song: Sicut latae sectae.

Ver. 3. After he had slain Sisera. If Samson had not turned aside to bring the lion, that not long before he had slain, he had not found the honey in the carcass, Judges 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. Emulation. 3. Retribution. See them all, Psal. 116. 3, 7, 12.

Ver. 4. Begun Moses to declare. And he was not long about it. See the Note on ver. 1. A ready heart makes readiness of Gods works, for being oyled with the Spirit, it becomes like and nimble, quick, of dispatch.

Ver. 5. Long enough. The law is not for men to continue under, but for a time, till they be fit for Chrift, Gal. 3. 16, 17, 8. Humbled they must be, and hammered for a fashion; so that mercy, goes before mercy.

Ver. 6. Go in and prepare. God was ready, but they were not ripe for such a mercy. So a 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 infallible and retarded by
agreable herunto, is the oath taken by our Circuit-Judge, as is recorded in the statute of the 18 of Edward the third.

You shall not be afraid.] For, saith a justitia dei, qui in causa

is non demum sed omnem perseverat, faith Chep.7, 18: A saint-

hearsed judge, doth boldly prevent justice. A man of courage he

must be, a Cae-de-lion, another Cae, a quo nemo securus ven

exspectasse poteret aneandus, of whom no man ever durst deire any

thing unjust. This, Solomon symbolized by the steps of his

throne, adorned with lions; the Athenian Judges, by sitting in

Maris-stones. [For the judgment is Gods.] Whole perdon ye

bear, and in white feast ye sit; and should therefore sit in as

great, though not so lavish of a fear of offending, as Olenus in the

history, sat upon the fain skin of his father Silanus, nailed by

Cymbis on the tribunal; or as a Russian Judge, that fears the

boiling cauldron, or the Turkish Senao, when they think the great

Turk to land behind the arms, at the dangerous doore. Cae, se

pellat Cae, take heed, Cae seeth you, was an ancient watch-

word among the Romans; and a great recevent from evil: how

much more amongst us, should, Cae, pellat Dominus; take

heed, the Lord looks on.

Ver. 19. That great and terrible wilderness.] Abounding

with want of all necessaries, ver. 1 & 2. and surrounded with ma-

ny, mighty, and malicious enemies. Such is this large evil

world, to those that are bound for the Heavenly Canaan. Many

killBLues and molestations, both fanaticall and secular, they are

fure to meet with; this world being a place of that nature, that

(as it is reported of the Straits of Magellan,) which way fo-

were a man bend his course (if homeward, he is sure to have the

wind against him.

Ver. 21. Behold the Lord.] See the Note on ver. 8.

Ver. 22. We will send men before us.] Thus empty men will

be wiser then God, (Job 11:12.) though men be born like a wild

off-spring. 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.

Ver. 23. Pleased we well.] Seeing you were set upon it, and

it would be no better.

Ver. 25. And therefore we order again.] Joshua and Caleb did:

for the rest are not here recknked of; God counts of men, by

the

the goodnefs that is in them.

Ver. 27. Because the Lord hated us.] A gross mistake; Why

should it then be greatly griefes, that our good intentions, are

so much mistaken? That is here complaint of, as an argu-

ment of Gods hatred, that he intended for an infallce of his

love. Deut.4:37 & 7:8. In quos dilectis non, wherein did you

love us? said those Maccabees in (Malachi,) that call the Mal.1:11.

helpe after the hatches, (as the proverb is:) and like children,

because they might not have what they would, grew fallen, and

would have nothing.

Ver. 31. As a man doth bear his son.] Charily and tenderly,

as his own bowels: not hating them, as they desperately beled

the Lord, ver. 27. For if a man finds his enemy, will he let him

go well away? 1 Sam. 24:19. Will he accommodate him, as

God did those murmurers? Never was any Prince served in such

state, as they were.

Ver. 35. Ye did not believe.] Sic furoe pleraque fabulum:

there was none within to make answer. Who hath believed our

report, &c? We cannot get men to credit us.

Ver. 37. The Lord was angry with us.] The Saints affilia-

tions, proceed oft from love displeased, from love offended.

Fury is not in God. 161. 27.

Ver. 41. We have sinned, We will go up.] Temporaries are set

upon fin, in the very confession thereof. Unles to the confession

of sin, we add confusion of fin, we do nothing. Prov. 38:23.

Yet honour me before the people, said Saul, 1 Give me a bribe,

said trembling Felix.

CHAP. II.

Ver. 1. He saw us wander.] vae. When we had bought

our wit, and had paid for our learning, by our

late discourses.

Ver. 2. Turn you Northward.] Thus God would was their

direction unto all places; and in all actions: In which respect

these histories of holy Scripture excell all humane histories in

the world; as is well observed. That which they tell us of their

Dei cibitio, guiding passengers, &c. is mere fiction.

Ver. 4. Which dwell in Siv.] To distinguish them from the

Amalskites.
great men use to do; but bountifully provides for them and their posterity, in many generations. Who would not serve thee then, O King of nations?

Ver. 10. Many and told are the Ammonites.] And if God call out those Emissaries, or terrible ones, before the Medes, will he not much more call out these Ammonites before the Israelites? Nihil annuum et magis creandorum est, quem ad vitam hominum Historum solum.

Ver. 11. As Israel did unto the land.] This and some other places, scattered here and there, seem to have been added to: Moses in his words, (whether by Ismael or Ezra, or some other Prophet, it much matters not,) after the conquest of the land of Canaan.

Ver. 19. Because I have given it.] See the Note on vers. 5.

Ver. 20. Zambamminim.] Big and boisterous, bearing down all before them; presumptuous wicked ones they were, and yet they called themselves Rephaimis, that is, Philistines, or professors; such indeed rulers ought to be, I saith. The Greeks therefore call a King, Ἀρχόν, or Aro mundis, because he is to be Cornelius, Legatus verborum, chorumque, et Regis medicus, the commonwealth's Surgeon and Physician. But such were not these Zambamminim, more then in name: Τὰ πόλις πολλὰ πόλεις. &c. As he said of his bow, thy name is life, but thy bow is present death.

Ver. 23. And the Ammonites which dwelt in Hazeroth.] These are ancient things, as it is said in another place, 1 Chron. 21. fuch, as whereas there is no record but this, extant in the world. Well might the Egyptian Priest say to Solomon that wife man of Greece: Such Greek are very frowzy; πῶς ἐκεῖνος ἐκεῖνος, that is, Didion. See that there is an ancient writer among you.

Ver. 26. With words of peace.] So the Romans by their heralds, sent to those that opposed or wronged them, cædecrem & bassem, a proffer of peace first: For if we pricks (said our High the seventeenth,) should take every occasion that's offered, the world should never be quiet, but worried with continual wars.

Ver. 30. Had hardened his spirit.] Deus quem deprexit, demetere, God makes fools of those, whom he intends to destroy.

Ver. 37. Only unto the land.] This kind of these Ammonites, only.
A Commentary upon Deuteronomy. Chap. 4.

Verf. 1. Speak, we pray, 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 first to the Jews: Like as Sodom being asked whether he had given the hilt laws to the Athenians: answered, The hilt that they could suffer. As for the ceremonial law, it is called, Statutes that were not good, because they commanded neither virtue nor vice, in themselves; as One gives the reason.

Verf. 2. To shall not add. The Jews have added their Deuteronomy, the Turks their Alcoran; the Papists, their written Ordinances; 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 is were, before your eyes, to warn you.

Verf. 4. Are alive? Your iniquity prevailed for your safety; as ye usually do in a common defection.

Verf. 5. For this is your wisdom. Omnium sapientia humana in loc um est; (faith Laetamini) ut fuit cognosce et color; hoc est, infusion dogma habent resinentia eff; To know and do the Will of God, 3:15.2. as teaching is to put things in practice, and to prove by experience, what that good, and holy, and acceptable will of God is, Rom. 1:2.

A wife and under bonding people. The Spaniards are said to feem wise, and are fools; the French to feme fools, and are wits the Portuguese neither to be wise, nor so much as to feme so; the Italians both to feem wise, and to be fo. But may not that of the Prophet be fibly applied 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 wifh unto them? Yes, this was it that made them fo great a nation; who otherwife were but Medes and Moras, few in number. This made the Medes to paffionately cry out, Happy are they, O Israel! who is like unto thee, O people!
people saved by the Lord! &c. Deut. 3: 39.
Ver. 8. Serjean's. See the Note on Chap. 1. ver. 1.
Ver. 9. Only hearken! Can you amuse, & prove him. Left them thry fans! A special help against forgetfulness; yea this is the best art of memory. Of all things, God cannot abide to be forgotten.
Ver. 10. Specially the day! An high favour, and most honourably mentioned, Neh. 9: 12.
Ver. 11. To saw no similitude! Xerxes, the Roman Law-giver, would not permit any image, whether painted, or carved, to be placed in their Temples, &c. God will never prostitute their divinities ad infinitum, because he held it unlawful to set forth a better thing by a worse. &c. Hence it was, that the Roman Temples had no pictures in them, for 17 years after the building of that city. Irenaeus reproves the heretics, called Gnostics, for that they carried about the Image of Christ, made in Pilate's time, after his own proportion; &c. to whom will ye liken God? or what likeness will ye compare unto him? 1 Esai. 40: 18.
Ver. 15. Take ye therefore good heed! These many cautions note our proneness to this evil, above others; this appears somewhat in children so delighted with pictures, and in that idolastracy of the Jews, of the Eastern Churches, and of the Synagogue of Rome.
Ver. 16. The likeness of male or female! As the blinde Ethnikoi did, concluding their petitions with that general, Dios, Dia xeuma anemos.
Ver. 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; very, two.
Ver. 18. The likeness of any fish! As was Dagon the God of the Philistims, whom he had his name.
Ver. 19. All the host of heaven! Called the Queen of heaven, ver. 7.
Ver. 20. Should be driven! Or, drawn by the enticement of the Devil, who is also. (in the case of Synagogue) a great Image-monger; or by the seduction of others, or of thine own evil heart; for Xerxes, who of thy purse; qui tine? &c. Satan off, faith & Father.
Ver. 21. Which the Lord thy God hath divided! And shall we fight against God? as feyn did against Thabor. with

with his own servants, pay with those things which he hath given us for common servants to us all?
Ver. 20. But the Lord! Deliverance commands obedience:
Ver. 21. And serve that I should not! So that you have a privileged above me; only beware how you provoke him (as I did) through unbelief.
Ver. 22. But I must dye! This was a sore affliction to this good man, and is therefore so often mentioned. Cato Major, alio dyed three years before the destruction of Carthage, which he had so vehemently urged, and would so gladly have outlived.
Ver. 23. For the Lord thy God! And should therefore be served truly, that there be no halting; and totally, that there be no halting, Heb. 12: 28, 30.
Ver. 24. And shall have remained long! So that thou thinkest there is no removing thee, thou art stood rooted and riveted, Nicetas Phocas having built a mighty wall, heard from heaven, Though thou build as high as heaven, and as high as the hills, thou shalt fall, Let us be wise, Sin is within, all will be lost.
Ver. 25. And ye shall serve God! As ye have made a match with mischief, so ye shall have enough of it. Ephraim is joyed to Idols, &c. See Art. 7-43.
Ver. 26. But of them! Sweet and faire, make the best sauce. Promises and menaces mix, foment operate upon the heart. The Sun of righteousness loyes not to set in a cloud; nor the God of consolation, to leave his children comfortless.
Ver. 30. Even in the latter day! This is, by some, under the flood of the Meffias his dayes, which are the latter times of the world; as Hab. 3: 5, 1 Cor. 10: 11, 1, and they believe, that here is pointed at, the great and last conversion of the Jews.
Ver. 31. For ask now of the dayes! Hiftoria in his time, monitio! A great good is to be made of history; this holy history especially, whereof every word is pure, precious, and profitable.
Ver. 32. Therefore he chooseth! He chooseth for his love, and then loved for his choises: After Gods example, deligas quem diligas.
A Commentary upon Deuteronomy. Chap. 5.

Chap. 5. A Commentary upon Deuteronomy.

if it beunderstood of all the foregoing Patriarches, then it is to be expounded by Gal. 3:17.

Ver. 4. Face to face.] i.e. Openly, and immediately, by himself, and not by a messenger, or mediator. "Preacher"'s concet was, that the Israelites were called "Israel," because they received "Jehovah."

Ver. 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 in my mouth that breaketh unto you..Gen. 45:17. And as Paul did to Philemon, ver. 19. I Paul &c. 10, I the Lord have written it with mine hands. I will require it.

Ver. 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 Lord are in their object answerable to the two natures of Christ. Pattern of the Law 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.

Ver. 7. Keep the Sabbath day.] In this repetition of the law, some things are transposed, and some words changed: Happily, to conduce that superstitious opinion of the Jews, who were ready to dream of miraculous mysteries in every letter.

Ver. 8. And remember that thou.] It being a figure of our redemption by Christ; and so a fit subject for Sabbath meditations.

Ver. 8. Neither shall 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 Schooels speak. For the copulation indeed, it is disjunctive; but for the copulation, it is copulative. The copulation is either do this, or do that, but do this and do that too. See Mal. 3:12, 13. Ezek. 12:10, 13, 14, 15, 16. Do every thing, as well 28 as any thing to leave one sin and not another, is (with Benhalom) to recover of one dis ease, and to dye of another.

Ver. 22. These words.] If humane laws are sine qua non, the invention of the gods, as Democritus calls them, how much rather this perfect law of God that needs no alteration or addition?

Ver. 23. Even all the heads of your tribes.] These are called
all Israel, vs. 1, as being their representatives.

Ver. 23. Why should we dye? But why should they fear to dye, fith 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 full the work of the law, to scare men and to drive them to seek a Mediator.

Ver. 27. We will hear it and do it. This is wellparlaid, 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.

Ver. 1. Now these are the Commandments. Moses having repeated the Decalogue, begins here to explain it: and first, the first of the ten, in this present Chapter: that first Commandment being such, as that therein the keeping of all the other nine is enjoined, as Luther rightly observes.

Ver. 2. Thou shalt fear the Lord. Fear God, and keep his Commandments, Eccles. 12:13. Fear the Lord and depart from evil, Prov. 16:6. This is the beginning. Prov. 1:7. end of all, Eccles. 13:13. This is the whole of man, or as some read it, This is the whole man. It is a problem in Aristotle; why men are credited, more than any other creatures? The answer is, man alone reverenceth God. Deum signis parum metuebit, valde contemnit; hujus qui non memorat beneficium, aget injuriain: Not to fear God, it to fight him; as not to praise him, is to wrong him, faith an Ancient.

Ver. 3. Thou shalt love thy neighbour. Respect may be had to the recompence of reward; we may make it our scope, our ayme, as verse 18, though not our highest ayme: Moses call an eye, when he was on his journey, Heb. 11:26. he fole a look from glory; and got fresh encouragement.

Ver. 4. The Lord our God is one Lord. One in Three, and Three in One. Here are three words, anwering the three persons: And the middle word, One God, deciphering fitly the second, which ascribed our nature, as Galatians well observeth. Others take notice, that the last letter of this first word, one, 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 Dalet, which usually stands for four, signifies (as the Hebrews) that this one God, shall be worshipped in the four corners of the earth.

Ver. 5. And thou shalt love. See the Note on Matt. 22:37. This thews the impossibility of keeping the law perfectly; Ita ut frustra sit sapientia, etc. The true Christian counteth that he can do for God, but a little of that much he owes him, and that he could gladly better him. But what a wretched Monk was that, that dyed with these words in his mouth: Redde mihi quod est vitam quam donavistis; Lord, pay me heaven, for thou owest it?

Ver. 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, than rain in the middle region doth; or then the Unicorn horn, in the Unicorn head.

Ver. 7. And thou shalt teach them diligently. Heb. Thou shalt teach them diligently. A learned Hebrew observes a near affinity between the word here used, and another word that signifies to repeat, and incite to the same thing. Innuit fidem et diligentiam, qua pueri praecepta inculcari debent, faith Fatoletus. 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 guards of comfort and direction, to guide and support them. Thirdly, that their condemnation might be more full; if having them to much in their mouths, they should not get something of them into their hearts.

Ver. 8. And thou shalt bind them. See the Note on Matt. 23.5.

Ver. 9. And on thy gates. In a foolish imitation whereto, M mm m the
the English Itehier beyond sea have written on their Church and Collidge-doores, in great golden letters, Jesu, Jesu conversæ Angliam, Fini, Fini. Habens et vesper favon.

Verf. 11. When thou shalt have eaten and be full] Saturitv of breeds security, fulness forgetfulness. The belt, when full fed, are apt to wax wanton, and will be dipping their fingers sometimr the devils face: sips opium salutis repri Ecclesias. The Moon never suffers eclipse, but at the full, and that by the earths interposition. The young mullets, when they have sucked, turn up their heels, and kick at the damme.

Verf. 12. Left thou forget the Lord] Should we with the fed hawk, forger our matter? Or, being full with God's benefits, like the Moon, be then most removed from the Sun, from whom the hath all her light? See Prov. 30.8-9.

Verf. 13. And shall I bear my name] An oath rightly taken, is a piece of our holy service to God; and may well be reckoned amongst our prayers and other pious performances.

Verf. 14. Thus shall I 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 rivals. He is both a jealous God, and is ever amongst us; to that our fasts, our sabbath, cannot be hid from his eyes. Now he that darest sin, though he know God looks on, is more impudent in finning, then was Abimelem, when he spied a tent upon the top of the house, and went in to his fathers concubine, in the fight of all Israel, and of the Sun.

Verf. 15. To thee not temp the Lord] By prescribing to God, and limiting the holy one of Israel, such men did act against Psal. 76.41. See the Notes on Matt. 4.7; and on Acts 13.2, 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 supply it, verf. 5.

Verf. 20. What mean the testimonies?] Here we have a briefe Catechisme; which is a couerse and practice of angular profit. Luther licorne not to profess himself Discipulum Catholicon; and the Jesuites, by the example of our Churches, do Catechisme their novices.

Chap. 7. A Commentary upon Deuteronomy.

Chap. VIL

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, etc. Hence Josephus calls the Common-wealth of Israel, Quasarur. Sir, Regnum Polvor. Vir. Anglia. 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, Exod 9.11. They were ripe for the scythe, ready for the vintage of God's wrath; which now came upon them to the utmost.

Verf. 3. Neither shall they make marriages With them] As neither with any other that were idolaters, Exod 9.12.

Verf. 4. For they will turn away thy soul] As the outlandish women did Solomon, 1 King. 11.2, 4. What's the reason the Pope will not dis pense in Spain or Italy, if a Papist marry a Protestant, yet here they will, in hope to draw more to them? The Tyrant Mazarini tyed the living bodies of his captives to the dead; but the dead did not revive by the living: the living rather purified, by the dead.

Verf. 5. And break down their images] Cromwell 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 Hali, etc. And in Edw. 6. his days; the same day the Popish pictures were publickly burnt at Paul's Crofs, the great victory was got. Aed. Mon. thee by the English at Muscello-brusham field in Scotland.

Verf. 6. For thou art an holy people] Vice, 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 graves, that Abraham called him Sen; or Judas, that Christ called him Friend. An empty title yields but an empty comfort at last.

Verf. 8. But because he loved you] Lot, he loved you, because he loved you. This may seem, idem per idem, a woman's reason, but it excellently shews the ground of God's love, to be wholly in himself.
A Commentary upon Deuteronomy.  Chap. 7.

Ver. 9. The faithful God] The God of Amos, Psa. 31. 6. Amos, the faithful and true Witness, Rev. 1. 14. that will not suffer his faithfulness to fail, nor alter the thing that is gone out of his lips, Psa. 89. 13. all his percepts, predictions, promises, menaces, being the issue of a most faithful and righteous Will, void of the least inconstancy or falhood. 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 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, Zep. 3. 5.

Ver. 10. He will not be slack] How he may be, but sure he will be, supposiciicordium gravitatem compensis. The higher he holds his hand, the heavier he will strike. Aries qua abiecit, hoc fiat fortun. Ares qui eserit, longius, hoc juculatius ulterius. Aqua qua agere calices, agre demus frigiferos, &c.

Ver. 11. And he will love thee] So he did before, ver. 8. but so he will continue to do. See a like expression, 1. Joh. 5. 23. 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.

Ver. 14. Thou shalt be blessed] There is a 75; there is a blessing upon the land by Godlines, 1 Tim. 6. 6. See the Note there.

Ver. 15. And the Lord] Health is a sweet mercy; Non est nescire faciliter vivere, vita. A lucky life, a life-life life. A healthy body is the reward of piety, Prov. 3. 8.

Ver. 26. Send the harvest] See the Note on Exod. 23. 28.

Ver. 21. For the Lord thy God is amongst you] And how many do you reckon him for? as Antigone laid one to his soldiers, when they feared their enemies, as more in number.

Ver. 25. Left them be scattered] Left it prove as the gold of Thelusse, baneful to all that fingered it; or the sepulchre of Semiramis, which they that pillaged, expediting to finde treasure, met with a deadly poison.

A Commentary upon Deuteronomy.  Chap. 8.

CHAP. VIII.

Ver. 1. All the Commandments] All, is but a little word, but of large extent. There are magnalia legis, & minuscula legis; Look to both, the greater and the lesser things of the law, Matt. 23. 23.

Ver. 2. To know what was] i.e. To discover and make known that not least, to thyself and others. When fire is put to green wood, there i.e. u sift not comes out abundance of water ye bluffs, that afore appeared not. sifted. Aug. When the pond is empty, the mud, filth, and roades, come to light. The snow-drift covers many a muckhill; so doth prosperity, many a rotten heart. It is safe to wade in a warm bath; and every bird can sing in a Sun-thine-day, &c. Hard weather tries what health; afflictions try what fare we have, what solidity. Withered leaves soon fall off in wintry weather. Rotten boughs quickly break with heavy weights, &c.

Ver. 3. And be humbled thee] Humbled they were, (many of them) but not humble; low, but not lowly. Perdiderunt fratrum afflictionem, &c. Aug. [That he might make thee know] We never know so well, how good, sweet, and usable the Lord is, as when under the crooks. Exortio est intellectum. That man doth not live] See the Note on Math. 4. 4.

Ver. 4. Thy yoke is not hard] 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 Heaths, what they should eat, drink, or put on. Never was Prince furred and supplied in flesh, as thee Isetalities were.

Ver. 5. That as a man challengeth his son] This is reckoned here, as an high favour. So Job accounts it, Chap. 7. 17, 18. and Paul describes it, Heb. 13. 7, 8. and Jeremy prays for it, Jer. 10. 14.

Ver. 6. Therefore thou shalt keep] As good children are the better for bearing; and do gather under the wing of a frowning father.

Ver. 7. That bring out of villers] Quantum miraculae sit in admiranda illa feminea, &c. Philo, Phil. 4. 6.
A Commentary upon Deuteronomy.

Chap. 8.

fatis explicare halteres potius. The pernicious of springs is a vast wonder, and not far from a miracle.

Ver. 8. A land of wheat and barley.] Summae terrae orbis, Surado balsamifera scripta, horrida, groundy, and barren, but Balaam, 1. Kings. 18. 31. and Tachur tell us otherwise. The testimony here given of it, is above all exception.

Ver. 9. Thou shalt not lack any thing in it.] Of the Island Cyprus, it is said, that it fended forth great abundance of commodities to other Countries; of whom it craved no help again. It was anciently called Cumarus, the Blessed. Marcellius, to shew the fertility of it, adds, that Cypress abounded with such plenty of all things, that without the help of any other foreign Country, it is, in a kind of, able to build a tall ship, from the keel, to the top sail, and fo put it to sea, furnished of all things needful. Of Egypt also it is reported, that it is fruitful as a Country, as semei os mortales pascere, des it is escaire hospita falsa et poche gloriare. It was anciently called publicum orbis horrenum, the world's great barn; as some foreign 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 word is, that as Arsiluca was wont to tax his Atenhent, that whereas they were famous for two things, the beet land, and the beet laws, frumentis intercender, legibus sequanamum, they abused their plenty, and lived lawlessly; so it may be said of us, that we live in God's good land, but not by God's good laws.

Ver. 10. Then thou shalt bless.] — rarei formunt felicissim aris. Solomon's wealth did him more hurt, than ever his wisdom did him good. But that should not have been. Solomon's Altar was four times as big as Moy's his, Exod. 27. 1. to teach us that our peace and prosperity is more than others, so should our service, in a due proportion.

Ver. 11. Beware that thou forget not the Lord.] By calling his words behind thee, Psal. 10. 17. and not considering the operation of his hands, Psal. 5. 12. fulnels breed this forgetfulness; laden bodies, laden minds.

Ver. 12. And he shal baste goods bose.] Has such a que not invite factores mortis; These are the things that make us loth to die, said Charles, 5. Emperor, to the Duke of Venice, who had shewed him the flavelines of his Palace, and princely furniture.

Ver. 13. When thy silver and thy gold.] Which what is it else, but white and red mould, the guns and Garbage of the earth? wonder it is, surely, that treading upon it, we should so much esteem it. We'll, if silver and gold be our happiness, then it is in the earth, and (which is strange) nearer hell, (which the Scripture placeth in the deep) then heaven, which all know to be asleep; and so nearer the Devil, then God.

Ver. 14. Then thy heart be lifted up?] The Devil will easily blow up this blab in the rich mans heart; whose usual dioeae are earthy-mindedness, and high-mindedness. Prosperity makes men proud, secure, impatient, Jer. 12. 16. in rest, they contract much guilt.

Ver. 15. Who led thee through, &c.] Good turns, aggravate unkindnesses; and our offences are increated by our obligations.

Ver. 16. Who fed thee.] God will give his people, piasiam Terruul. de aequaliam & terram aquaevel. Psal. 78. 20. 24. he will let the patient, stint abroach, and rain corn from heaven, rather then they shall pine and perish.

Ver. 17. My power.] As that great dragon of Egypt, lying at ease in the fowl waters of his Nile, faith, My visser is mine own, I have made it for myself.

Ver. 18. ye shall surely perish.] Idolatry is a land-defolating sin, Jude. 5. 8.

Chap. 9.

A Commentary upon Deuteronomy.

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C H A P. IX.

Ver. 1. Hear, O Israel.] It was all their business, at present, to hear; and yet he excites them so to do, by an Oyes, as it were. He knew their dulness, and the din that corruption makes in the bell hearts; how soon fixed men are with divine discourcings, and how little need they give to the most wholesome exhortations. Let a child be never so bafe about his lefion, if but a bird fly be, he must needs look where he lights; so, &c.

Ver. 2. The children of Anak.] Hence seems to come the Greek word, άνάκης, for a King; for these great men were look upon.
upon, as to many little Kings. See the Note on Gen. 6:4.

Ver. 4. *As a consuming fire.* The fire, whose of is violent, and irresistible: What is able to stand before this holy Lord God? Who shall deliver us, &c. ? I said those cruel Philistines, at the sight of the Ark, 1 Sam. 4:8. So, The fame in Zion are afraid, fearful of it the Hypocrites; Who among us (say they) shall stand? With this devouring fire? (meaning God) Who among us shall dwell with everlasting burnings? Eby 3:14.

Ver. 4. For my righteous one. We are all apt to weave a web of righteous ones of our own, to spin a thread of our own, to climb up to heaven by; to let a price upon our fellow's above the market, to think great thoughts of our fellows, and to seek great things for our fellows. Cæladus gratis non accipiant, faith One Merit-monger, I will not have heaven for nothing; and Robe mihi eternam vitam quam debes, faith Another; Give me heaven, for thou ow'st it me. How blasphemous is that direction of the Papists to dying men, Confiteor, Domine, obsequium meum, cum omnibus quae Christus passus est pro me; Joy, Lord, my righteousness with Christ's righteousness? How much better was it with those ancient, Papists here in England! to whom, upon their death-beds, the ordinary induction appointed to be given was, that they should look to come to glory, not by their own merits, but alone by the virtue 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. Tho' Judiciaries, that seek to be vouched for it their works, Luther fitly calls the works of *Mary'; they suffer much, and take much pains to go to hell; and by their most bustling, their eyes fixed, their eyes fixed, they become no better then *Fester*, faith he wittily. It is a good observation of a reverend Divine, that the Church in the *Canons* is nowhere described, by the beauty of her hands or fingers: Christ conceal 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 boast of them (especially when they are wanting,) as Rome doth. 2. Because it is he alone, that worketh all our works for us, Isai. 56:12. Hos. 14:8.

Ver. 6. Understand therefore. We are wondrous apt to wind our fleshes into the fooler-parable of a sublime dodge, upon our own worth and righteousness; otherwise, what need so many
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Ver. 24. And put the tables in the Ark. Which was thenceforward called, the Ark of the Testimony.

Ver. 25. And the children of Israel. Here are some seeming contradictions, betwixt this place, and that, Num. 33:21-22. But, though they seem to be, as the accounts of Christ, never a one speaking like the other; yet if we well observe the text, and consult with interpreters, we shall find them like Nathan and Bathsheba, both speaking the same things.


Ver. 27. As at that time. While they were yet at Mount Sinai, for the two former verses are inferred by a parenthesis.

Ver. 28. The Lord separated the tribe of Levi. This setting up of the Ministrality amongst them, is reckoned as a sign of God's singular love to them. And so it is to us, no doubt, albeit a late pamphleteer, makes that farced and transmured function of the Ministrality, to be as meer an impollute, as very a mystery of iniquity, as Samarian. The Compan, to stand before the Lord. As also the Angels do, Luke 1:19.

Ver. 29. What doth the Lord thy God require of thee? Benificium pejus aequitatis: Mercy calls for duty.

Ver. 30. To love the Lord thy God. This is the ratio hominis, Ecele.1:15.; the hominum, Mic.6:8, the memnon, 2 Cor.1:4.; the primus quam�, Mat.6:53.

Ver. 31. To love thy neighbor. Not the aire and sky only, the wible heaven, but the third heaven, whereinof no natural knowledge can be had, nor any help by human arts, Geometry, Opticks, &c. For it is neither ascensible, nor moveable. The earth also. So that there was no necessity of pitching upon thee, for his peculiar; lye he had choise enough before him.

Ver. 32. Because he loved them. As Chap. 7:8. See the Note there.

Ver. 33. Circumcise therefore. Deut. 29:11. Set about this work in God's strength, and pray, that the heaven may answer the earth, Hos. 2:14. 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. quatt. 15.

[Text not visible]

Cicero.

[Text not visible]

Chap. XI.

Ver. 1. Herefore shal I love the Lord: for he is good; his mercy is long-enduring. And, upon the same text, faith Bernard: Not to lose them that so loved us, is to be worse then a Publican: more hard-hearted then a Jew. Matt. 5. 46. That the three children burnt not in the furnace, was a miracle: so it is that men so favoured, love not God.

Ver. 2. And which have not seen. Seguis irritat animus domini, quem nos comedimus fidelibus: He speaks of them, as of eye-witnesses: and those that have faith evidence and felt-experience, are usually more affected: then those that have things by hearsay only. Mine eye offends my heart, Lam. 3. 11.

Ver. 4. Hath destroyed them unto this day. I.e. Path so destroyed and disdained them, that to this day we hear no more of them. As the Romans so quitted and quelled King Attalus, that he made a law, that none of his forefathers should make war with that State for ever.

Ver. 5. And what he did unto you. A Diary should be diligently kept of what God does for us, Psal. 105. 18. For the help of our flabby memories, and the firing up of our dull hearts to a contention in godliness.

Ver. 9. And that ye may prolong. See the Note on Chap. 4. 40.

Ver. 10. And watered it with thy feet. Fetching and carrying water, called therefore the Water of their feet, as our life is called the life of our hands, Eccl. 57. 10, because maintained with the labour of our hands.

Ver. 11. And drinkest of the rain of heaven. God crowning the year with his goodness, and his path dopping with his grace. Psal. 50. 11. In the Hebrew it is, thy chassas, that is, the cloud-track: for the clouds are God's horses, Psal. 104. 3, in which water is bound, Job 26. 8. How they are upholden, 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 Nile. See Ezek. 39. 9. Isa. 19. 6.

Ver. 12. Which the Lord thy God carest for. Deus facit curat univera, quasi jungula; sic jungula, quasi solu. From the beginning of the year. How came it were for God to starve us all, by denying us a harvest or two?

Ver. 14. And it shall come to pass. This passage of Scripture following, the Jews read daily in their families, as Memnonides reports.

Ver. 16. That your heart be not deceived. Having first deceived it itself; for the heart is deceitful above all things, &c. and Jer. 17. 9 may fly to many, as the heart of Apollonius, the Tyrant, formed to fly to him; who dreamed one night, that he was led by the Sybil; and boyked in 2 Caldon, and that his heart spake to him out of the kettle; and said, I'm not en grand sulta, It is that Plut. have drawn thee to all this. Those in hell cry to.

Ver. 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.

Ver. 18. In your heart. Yea upon your heart, Eccl. 47. 7 & 57. 11. So as they may fire the embers, Luke 9. 44. as the bell-balm call into water, sink to the bottom.

Ver. 19. Teach them your children. See the Note on Chap. 6. 7.

Ver. 21. As the days of heaven. I.e. As long as the world standeth.
A Commentary upon Deuteronomy.  Chap. 11.

Handeth. Hence, haply, we may conceive hope of the repentance of the Jews, and their re-establishment in this promised land.

Ver. 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, the heart freteth against the Lord, Prov. 10. 21.

Ver. 29. Put the blessing upon Mount Gerizim.] That is pronounced it there. See Josh. 8. 33. Hence the Samaritans built their Temple on this mount, as a blessed place, and there worshipped they knew not what. Josh. 4. 20, 22. calling themselves, Those that belong to the blessed Mount.

CHAP. XII.

Ver. 1. The laws are the Statutes.] Here Moses begins to comment upon the second Commandement of the law. See the Note on Chap. 6. 1.

Ver. 2. Ye shall utterly destroy.] This clause of this law is judicial, peculiar only to the Jews, faith a grave Interpreter; as being chiefly intended to prevent their worshipping God in any other place, than that one that he had appointed, to which we in the days of the Gospel are not tied. See Ver. 5, 6. It was a temporary Ordinance, faith another, and a part of Moses politic, now abrogated.

Ver. 3. And ye shall not turn aside.] As was here done notably in King Edward the sixteenth days, notwithstanding the withdrawals of the rude populace, which more regarded commotions, than Commandements, and were more guided by rage than by right, &c. So that as one Mallet, Body, a Commissioner, was pulling down images in Cornwall, he was suddenly stabbed into the body, by a Priest, with a knife.

Ver. 4. Ye shall not do so.] As wicked Abar did, 2 Chron. 27. 24. by the advice and help of Uriah, that turncoat. 2 King. 16. who had once pulled for a faithful witness, Isai. 7. 2; but afterwards proved a faithful for the Devil.

Ver. 5. Ye shall not turn aside.] In token of an holy communion with God.

Ver. 6. Heavens offerings of your hand.] For none might appear empty-handed before the Lord.

Ver. 7. And ye shall be as before the Lord.] Lest this ye shall have of God's hand, as a recompence of all your charge and pains, ye shall fear 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-defrays of that fear; other dainty dishes there might be, but this was the banquet.

Ver. 9. For ye are not 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 transportable, till lodged in Solomon's temple; to till we come to heaven, are we in continual unrest.

Ver. 10. That ye dwell in safety.] Having peace both external and internal, of country and of conscience.

Ver. 11. And ye shall rejoice.] No one duty is more prefixed in both the Testaments, than this of rejoicing in the Lord always, but specially in his immediate services. And the contrary is complained of, Mal. 2. 13. and foretold threatened. Jer. 28. 47.

Ver. 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 pardons of their sin, and acceptance of their services, viz. by Jesus Christ, of whom their Tabernacle and Temple was a type.

Ver. 15. According to the blessing.] God allows his not only a sufficiency, but an honest affluence, so they keep within the bounds of their ability.

Ver. 16. Only ye shall not eat.] See the Note on Gen. 9. 4.

Ver. 19. That thou for sake not the Levite.] But look to his livelihood; fifth, Arimnestorum beneficiorum notae ferentur Panormitanis; ignorantia acreditum; small allowances make either ignorant or negligent Ministers.

Ver. 20. Thou shalt eat bread.] Only it is noted as a fault, to feed without fear, Jude 22. And likewise-tongues are taxed by Solomon. Nisi eis animas incarnaverint, faenam Anientis, complaining of the fornication of his times.

Ver. 25. Even as the roe buck.] i.e. as common and pro-

Regimen regi-
A Commentary upon Deuteronomy.

Chap. 13

Verse 1. Or hold discourse with fidi; for they are not fit to be had. And hold intimate and infect with the errors of the Montanists, the Valentinians, and the heretics in general, who were a great pest to the Church.

Verse 2. Let them be... 2. Bishop of Rome, Anno 497. who fought to rectify them. It is reported of Placita, the good Empress, that when Theodosius Senator desired to confer with Eunomus, she diffused her own poison. And again, there are many ungodly and vain talkers and deceivers—whose mouths must be stopped, &c. Tit. 1: 11.

Verse 3. Ye shall walk after the Lord. A special Antidote against Aposiopesis. From the truth. 1 Pet. 1: 17, 18. whereas, they... or faith, that they may be put away a good conscience, do, as concerning faith, 1 Tim. 1: 19, easily make shipwreck.

Verse 4. They shall be put to death. This power is given to the Christian Magistrate, to inflict capital punishment on gross heretics; such as was Servetus at Geneva, and Campan his here; who, foolishly, was swept down by the hand of justice, and drew his last breath in the triangle of Tiber, as the Historian wittily phrased it. Suid Imperator cum Ecclesia! was a question moved by Ingel. 1574, the old Donatists. Libera us propter se, I say! It is much challenged by the Arminians, and other Socinians. But it is 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 whom he publishes, this liberty, or free-will, rather, would soon be the bane of any Church.

Verse 5. The fruit of the spirit... is as their own soul. Amicitias sisti... cum bis quas quisque quisque qui. Exegete, the spirits, say. Christ found the Devil in Peter, persuading him to spare himself. Caiian in the reports of young men, that had given himself up to a Christian life, and his parents, and all the way, wrote letters to him, to dissuade him, which he knew, he did not once open them, but threw them in the fire. Mention is also made in Eccl. 1st hist. of one Psalme, a Noble-man, and constant Martyr, who going to execution, seemed as one dead at the prayers, and blind at the tears of his dearest friends. As the waters life to break themselves on a rock, so was he inflexible.

Verse 6. Deliver him up to the Magistrate, to be...
Chap. 14.

A Commentary upon Deuteronomy.

Ver. 1. Ye are the children of the Lord. Ye should therefore do nothing unworthy of such a Father. And if any man be removed by a place, where a notable harlot was to be present, and the law of God should be offended by him, he must not only remember, but this was a King’s son, and do accordingly.

Ver. 2. For this reason see the Note on Chap. 7.6. And the Lord hath chosen thee. Hence all the holy places. The tabernacle was built before the tabernacle of the Lord. The tabernacle of the Lord was chosen above all other places, and the Lord’s name was there. Exod. 5:1.26.27.28.

Ver. 3. Thou shalt not eat any abominable. See the Notes on Lev. 11.1. This law taught them to abstain from communion with wicked men, in whom are found the malignities and evil spirits of all other creatures, as the heathen, the idolaters, and the Dutars, etc. The cartage, carcases of horses, camels, bees, cats, dogs, etc., when they infest them, and are full of magots, and hold them as dainty, as they do nymphs.

Ver. 4. The Hart, and the roebuck. These were dainties fit for a King. 1 Sam. 4.23. Of the swine I am the owner, and that so plainly and sparingly dished, as if they would give check to our gourmandize and excesses.

Ver. 6. That parteth the hoof. See the Note on Lev. 11.5.

Ver. 7. Thou shalt not eat unclean. See the Note on Exod. 23.

Ver. 8. This is a truly title. It seems to mean that second title, which was to be read before the Lord; and not the title given to the Levites. Num. 13.14.

Ver. 9. That thou mayest learn. A man cannot converse with God, but he shall learn something. Sempur a te deel er, said He to his friend. With the Mount with his face shining, Confr. Eccles. 8.1.

Ver. 10. That the Lord thy God, etc. Not getting, but giving, is the way to thrive in the world.

Chap. XV.

Ver. 1. At the end of every year. This Sabbathian year signifies the year of grace. The Kingdom of Christ, wherein all Israelites indeed, are discharged of their debts, Matt. 6.12. See the Note there.

Ver. 2. He shall not exact it. For that seventh year at least, because there was neither fowling, 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. Col. 3.13.

Ver. 3. Of a foreigner. To show, 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 Psa. 59.10.

Ver. 4. Save when there shall be no poor. Here (as in many other places of the new Translation) the margin is better than 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 creditor it is said, Psal. 10.9, that he lyeth in wait to catch the poor, when he draws him into his net, that is, into bonds, debts, mortgages, as Cyprian explains it.

Ver. 7. Thou shalt not harden thy heart. But draw out thy soul to the hungry, Psa. 58. Many have iron-bowels, and with
Chap. XVI.

Ver. 1. A nd keep the Passover. Every man that seeth another, and himself spared, is to keep a Passover for himself.

Ver. 2. Even the bread of affliction. Or, of poverty; as who should say, poor folks bread, ill-leavened, ill-prepared.

Ver. 3. And the cattle. See the Notes on Exod. 12.

Ver. 4. With a tribute of a free-will offering. Over and besides the sacrifice appointed for the Feasts, Num. 18. 27, 31, and the two loaves with their sacrifices commanded, Levit. 23. 17, 20. a good cheer is God's service to us, over what it was to them.

Ver. 5. And then shall remember. It is very good to look back, and recognize our former worse condition. Agrippas, King of Sicily, being a potters son, would be served only in extern vessels. Wilgus, Archbishop of Mentz, a Wheelwright's 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 Charactcts, Willigis, Willigis, reole unde

cenere. Remember whence thou cameli.

Ver. 6. Thou shalt observe. See the Notes on Exod. 23.

Ver. 7. Thou shalt surely rejoice. See the Notes on Chap. 12, 13.


Ver. 9. In the seventh year. See the Notes on Matt. 26. 11. Aged and impotent poor, whose misery moves compassion, without an Orator, called here our poor, as well as our brethren.

Ver. 10. In the seventh year. See the Notes on Matt. 26. 11. Aged and impotent poor, whose misery moves compassion, without an Orator, called here our poor, as well as our brethren.

Chap. XVII.

Ver. 1. Thou shalt not sacrifice. See the Note on Levit. 22. 20.

Ver. 2. That hath throughly wickedness. Idolatry is wickedness with a witness. Such was the venom of the Israelitish Idolatry, that the brazen Serpent Hung worse than the fiery. Oh that the Lord as he hath revealed that Wirk'd one, to that he would at length, consume him with the first of his mouth, and dung his Vineyard with the dead carcasse of that wild Boar of the forest! He can as easily blot an oak, as trample a mushroom. Flat, flat.

Ver. 3. And is it told thee. See the Note on Chap. 13, 12.

And enquired diligently. Men must be swift to hear, slow to speak; that is, to consider, or pass sentence. Amongst the Athenians, an indictment of any crime, was but aifh; the evidence

and
and conviction, made it. *Magd.,* the sentence *adimissae.* *Atheni- *nianus pith. for a sacrilegious person, a prophane wretch, a *bloody persecutor, a blasphemer of God, etc. and was so con- demned, before he was heard, by fourscore Bishops, in that *Petru- *dorius Bardsehiti. *Sunt quidem in Ecclesia Cathedrae plurimi *muli; sed ex hac testa, nullus est bonus, faith Bellarmine. There *be many bad men Papists, but not one good to be found among *Protestants. The Catholics follow the Bible. (faith Hid, in his *quarrel of Reactions,) but the 500 Catholics force the Bible to *follow them; yet their condemnation is so expressly set down in *their own Bibles, faith another Popery, and is so clear to all the *world, that nothing more needs be said; then that they know *to read, and have their eyes in their heads, at the opening of their *Bible. By the shooting of which bolts, you may easily guess *at the archer.


Ver. 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 God's law. For *spies were not found.* And the Rabbinins have a saying, *Nulla *ineptia est in lege, quae non habet solutionem in horre. Now the *Priests' lips should not deceive knowledge, and the Law should be *taught at his mouth; the high-Priest also, in some cases, was to *enquire, and answer after the judgment of *Crim, before the Lord, *Num. 27:21.* The Pope cannot do; and therefore *cannot claim the final determination of all causes and controvers- *ies; though his Paraphraxes tell him.

Orat. *suis mundi moderatis laudeat.*

*Et merito in terris dicens effe dem.*

Ver. 9. *And unto the judge* i.e. The counsellor of judges, the *Synhedron, 2 Chron.* 19:10.8. Confounding partly of Priests, *and partly of civil Magistrates* Among the Tyrians, at this *day, their judges are ever Ecclesiasticall persons; whereby both *orders joined, give reputation one to another, and maintenance; *for their places of jurisdiction, are the only preeminent of the *Priest-hood.

Ver. 10. *According to all that they imparted* viz. Agreeable *to the sentence of the law,* ver. 11. The Jews from this *text, foolishly seek footing for their traditions, which they so *much...*
Chap. XVIII.

Ver. 1. *A* nd his inheritance; i.e. Whatsoever, by the Law, belonged to the Lord, as *decima de facie,* &c.

Ver. 4. *The first fruit also.* *Pilgr. lib. 18.* tells us, that among the Romans, also, no man might taste of his own corn, wine, or other fruits, *præfutum Sacerdotes primiutus libentum,* till the Priests had offered the first-fruits, and made their use of them.

Ver. 6. *With all the desire of his mind.* To do God better service. A good heart, holds the belt he can do, but a little of that much that he could gladly betroth the Lord, and is full desiring what to do more, *Psal. 6.12.*

Ver. 8. *Beforest thou?* He shall not maintain himself of his own private flock, but live of the Holy things of the Temple.

Ver. 10. *That maketh his fun.* See the Note on *Levi 18.11.*

Ver. 11. *Or a Neermanser.* Bellarmin, and other Papists, call the Neermansers, when they would prove a purgatory, from the apparitions of spirits, that tell of themselves, or others, there pretended.

Ver. 13. *Thou shalt be perfect.* See the Note on *Matt. 5.48.*

Ver. 14. *Hast not suffered thee so* to do.* He hath shewed thee a more excellent way, and kept thee from the devourer's snares, as *Terilius.* *Call them.* So ordering the matter, that that evil one toucheth them not with any deadly touch. *1 *John 5.18.* For either he suffers not his to be tempted above strength, *1 Cor. 10.13.* Or else, he withholds the occasion, when temptation hath prevailed to procure content and purpose, &c.

Ver. 15. *Like unto me.* Both in the participation of nature, and of office: a true man, and a true Mediatrix; *Simeons* they are, but not pure: Christ being worthy of more glory than *Moses,* and why? See *Heb. 3.3 &c. Heb. 7.22 & 9.15.*

Ver. 18. *And be *shalt* speak unto them.* Christ is that *pal·moni hammedebbar,* Dan. 10. that excellent speaker, that spake with authority, and so as never man spake; being mighty in word and deed. *See my true tref.* p. 113.

Ver. 22. *Thou shalt not be afraid.* Though he spake great swelling words of vanity. *2 Peter 2.18.* millstones and thunderbolts, as Hacket here did.

Chap. XIX.

Ver. 3. *Thou 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.*

Ver. 4. *Whom he hated not in time past.* There is a passion of hatred. This is a kind of averseness 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 hatred of hatred; when the heart is so festered in this alienation and estrangement, that it grows to wish, and desire, and lick his hurt. Both these must be mortified.

Ver. 5. *And live.* So he keep within his city of refuge, till the death of the high-priest. See the Note on *Num. 35.35.*

Ver. 6. *Wilt thou his heart is hot.* As *Nebuchadnezzar* was eaten, &c. with anger and grief, and such like passions; which like heavy bodies doth steep hills, once in motion, move themselves, and know no ground but the bottom.

Ver. 8. *And give the all the land.* From *Nile* to *Emathra,* *Gen. 15.18.* which by reason of their sins he never did. *Pray we with* *hab. 1.1 Chron. 4.10.* Oh that then wouldst bless me, indeed, and enlarge my cause, (my heart 1) and that thine hand might be with me, &c. When thou shalt have enlarged my heart, David, then will I walk in the way of thy commandment, *Psa. 119.33.*

Ver. 11. *But if any man hate his neighbour.* As *Cain* did *Abel* &c. *Esth.* 9.32 *Abraham Amnon.* *Dr. Story* did Queen *Elizabeth,* whom he cursed daily in his heart at board: as *Tit.* 3.9, &c. *Rom.* 12.14.* Here did the *English,* therefore, clinging home of his own men, for no other reason, but because they fed on *English* bread; &c.

PPPPPP

howbeit
howbeit he never spake of the Queen, but with honour, yea the profane wretch, filled him self with Counsel to God, Enemy to all the world, and Friend to the Queen of England.

Ver. 13. And fetch him thence.] From the altar to the halter, from the pulpit to the gallows, Prov. 28. 17.

Erasmus, in Apologia, pag. 657.

Erasmus met with an adversary so filthy, as to object unto him this text, against the new translation of the New Testament. Such pervertery, such unskill, by the Spirit of God, he must violate ali spiritum spiritum; quo mutant verum vocabula. Whereas by terms of land, maris, there are clearly meant bounds, borders, limits, whereby every mans inheritance was severed.

Ver. 15. One witness shall not testify.] Yet if this one be faithfull wittens, Matt. 23. 31. 32. 1 Thess. 5. 21. 2 Pet. 3. 16. 17. All and others are of opinion. If thy brother (a Jew,) shall trespas against thee being a Jew, right thyself by degrees. First, deal with him affectionately, tell him his fault, betwixt thee and him alone, ver. 15. Secondly, deal with him legally, take with thee one or two more, ver. 16. Thirdly, deal with him jealously, tell the Church, ver. 17. complain to the Soveraign. Fourthly, if he shall neglect to hear them, deal with him heartily, i.e. Let him be unto thee, as a Heathen, and a publican; make benefit of Roman sovereignty, let Cesar judge end the difference between you.

Ver. 20. Shall hear and fear.] Others woe should be our warnings, others sufferings our sermons, see standing sermon, 1 Cor. 10. 8. 2. Gods houe of correction, is the School of instruction.

Ver. 21. Eye for eye, tooth for tooth.] See the Note on Mat. 5. 38.

Chap. XX.

Verf. 1. [Hie rhym eth out to battle.] It is not unlawful therefore to go to war, (as Lutianistes hold, and some others;) whether it be for religion, or pro regione: Only because it is easier to fit an engine, then to oppose, and fight.

James turned a peradventure, thou hast never left thy Speech h(1. of
maiden-head.

Ver. 13. Thou shalt smite every male thereof.] Let them pay for their provocation. So Cæsar answered the Aésidanis, that he
would have spared their city, if they had yielded, before he had
assailed it. And so the Duke D’Albe, much blamed Preffer stipps, to de dif-
Columbus, for receiving a castle under condition, after he had
barred it, so did he beat it in such a manner. Howbeit, in the
L. Protectors expedition into Scotland, in the reign of Edward the 6. one castle,
when they understood they were not able to hold it, and that
their obedience had excluded all help of pardon, they made peti-
tion, that they might not presently be slain, but have some time
to recommend their souls to God, and afterwards be hanged.
by Sc. Jo. This reprieve being first obtained, their pardon did the more easily
enlighten.

Ver. 17. The Huities and the Iedavies. The Gergashites are
not reckoned among the rest, as neither are they, Job.9.1. happy,
because they accepted of conditions of peace.

Ver. 19. Thou shalt not cast them down.] Fruit-trees might not
be destroyed: doth God take care for trees? It was to teach us,
that we bring forth fruit fit for God’s table and relish, sanctifying
God and Christ in our hearts, we shall not be destroyed.
Oates bring forth apples, such as they are, and acorns
but not fit for meat.

CHAP. XXI.

Ver. 1. In the field, or elsewhere: the field is infested, be-
cause in places more frequented, murders are not so
easily concealed, or so commonly committed.

Ver. 2. Then the Elders.] Some of the Synodin.

Ver. 3. Shall take an oath.] Signifying Christ, who is the
propitiation for his peoples sins, Eph. 2.2.

Ver. 4. Which is neither cursed nor sown.] That is, that after-
wards should neither be tilled nor sown, for honour and hatred
of the innocent blood there spilt. So the mountains of Gil-
boah, 2 Sam.1.

Ver. 5. And by their word.] i.e. According to that exposition
that they shall give of God’s Word, and not by any absolute
or arbitrary power of their own.

Verst. 6. Shall wash their hands] An old ceremony used in the cafe, by the Gentiles also, as the Scholiast upon Sopher, showeth. See the Note on Mat. 27. 24.

Verst. 27. And they shall answer] To the Priests examining them, and, in God's name, making inquisition for blood.

Verst. 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 titheings; every of which, severally, should give bond for the good bearing of each other. By this coarse 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. Indomuch, that a poor girl might travel safely with a bag of gold in her hand, and none disturb her with her. The ancientest of these men, were called the Tithingmen.

Verst. 11. And half a drachma unto her] This was permitted them, as divorce was, ob durcicordiam. But that is a base passage in the Turks Alcoran; 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 Creator delights not; and therefore they hold it lawful, for a man to marry as many wives, as he is able to maintain.

Verst. 12. And the shall have her head] In token, that the much renounce her heathenish, and lead a new and holy life. And if the thus consented to marry, the sawed her life by it; so do those their sons, that consent to Christ, calling away their transgressions, and setting off their superfluities, by the constant practice of mortification.

Verst. 13. A full month.] Worldly sorrow, like a land-flood, is for the present, impetuous and violent, but time wears it out; Not to, godly sorrow.

Verst. 14. Because thou hast offended her] This expression shews, that God approved not of his fact, which yet he tolerated.

Verst. 15. And another hated] i.e. Less beloved; as Gen. 30. 31. See the Note there.

Verst. 17. A double portion.] According to this phrase, Edisha, 2 King. 2. 9. doth not define a greater measure of the spirit, then retailed upon his master; but only to excel the other children of the Prophets, by a right of primogeniture.

Verst. 20. He is a gaminon] The same word is used for a vile person, Jer. 15. 19. And indeed, belly-gods, Phil. 3. 19. are dungy-gods, Hab. 2. 18. with Ezek. 4. 17, 18. A revenging, whose office is empty, is to be preferred before him that liveth but to fill privies.


Verst. 23. For he that is hanged] See the Note on Gal. 3. 13.
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Kadesh &c. Holiness. Deut. 23:17. by a contrary meaning, as mort unholy, and unchaste.

Ver. 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.

Ver. 12. Wherein thou coverest thy self.] Ne in morte Pli- gnis indecorum apparet; Lust and malice are sharp-fisted.

Ver. 14. I found her not a maid.] Sicuefere Petra sanita fe- suita cellaniamur puellis plerique corporia nuptar dati in Re- formata Evangelia; Quad de Evangelio Romano (ut Ricettus gra- tier) pastor dies pastor; pavidum puellar demonstratur a nobis fe- stilis, et sub rebus cordibus medias claves vestris manibus farrum liguere. Papists falsely affirm, that few maid amongst us come clear to marriage: cupis contra trium verum est.

Ver. 15. Thou shalt the father of the damsel.] Whole house, whereby, was dishonoured; and by whom his daughters honour was to be defended; especially, since children's mixtures reflect upon the parents, and the daughters, in, is the father's shame.

Ver. 16. And he beareth her.] Which is a monster in nature.

Ver. 17. These are the tokens.] Which in those countries seldom or never failed.

Ver. 19. He hath brought up an evil name.] Which is a kind of murcch. Ezek. 23:9. God shall clear the innocency of his flandered servants. Psal. 77:6. Jer. 5:17. As the eclipsed Moon, by keeping her motion, wades out of the shadow, and recovers her splendour, so shall it be with faith.

Ver. 20. And the tokens.] Nor any natural impediment can be proved; as the Hebrews explain it.

Ver. 22. With a woman married.] Adultery was punished with death; because society, and the purity of posterity could not otherwise continue amongst men.

Ver. 24. Humbled his neighbours wife.] So called, because betrothed, quita nuptia facti confusitas, non concubina, as the lawyers determine it.

Ver. 25. And the man forsook her, and did with her.] It was a speech of Charles 5, Emperor, If that impure fellow, Farrenhut, (who being the Pope General, had forced many fair Ladies,) were

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were here present, I would kill him with mine own hand. Ne cu- sem inauditem suo a Carolo audiam formam. Never Pari bill, prof. was he heard to speak so angrily. The Latitudinarian Com- modus, mon went the was was utterly ruined by a rape committed on the two daughters of Scourie at Lewslra.

Ver. 19. If the woman his wife.] Howbeit, he must be humbled before the Lord, for entering into his ordinance thorough the Devil's portal.

Chap. XXIII.

Ver. 1. Or hath his pepper member cut off.] As it is a barbarous outwane this day amongst the Turks, to deprive divers Christian children of their privacies; supplying the uses of nature with a silver quill. This was first brought in Turkish, amongst them by Selimms the 21st, out of Jealousie, left his Emuchets were not to chaffe 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] 4. Shall not go in and out before the people as a publick Officer. Such should be driven from the druggery, and from the branding of the vulgar; they should be eminent and eximious persons, higher than the rest, as Saul, by head and shoulders.

Ver. 2. A baird shall not enter.] Left the reproach of his Napes qui nati- born render him contemptible, or less courageous: left some fast exspoli- con of Belial for upon him, as Saul did upon his son Jonathan, be discriminated, fed and say. Thou son of the serpents rebellious woman; (lo, of the serpent's wife) the bale and healty woman) doe not I know that thou hall mis- done this to the confusion of thy mothers nakedness? The mus. 1 Sam. 30:9. ti- enious Janizaries called their Emperor Bagisc the second, drunkard, lecher, rascal, baird, Bengi, that is, Batchelour, or Turk, baird, Scholler, and told him moreover, that they would teach him to use his great place and calling, with more sobriety and discretion. The English lighted and scorned their William the Conquerour, because a baird. In spite also to whom, and disgrace to his mother Aner, they called all whom, Harlots. The Jews at this day, amongst other opprobrious words, where with they spite- fully load on them, call all Christians, Amoner Gai, that is, Hea- then baird: Our Saviour, upon better grounds, called them
long since, a bafk'dly bred. Matth. 12: 39. And their own Prophet Ely did the same thing long before. Chap. 37. ver. 3, 4, and that, for their prophan scolding at the truth, and the Professor thereof. Yet who so forward as they to say, We are not born of fornication, no ballads? Job 3: 4.

Ver. 3. For ever. i.e. This law is perpetual, and indisen- sable: to highly disports are many mere omissions of duty. Omission of diet breeds diseases, brings death: so here.

Ver. 4. Because they say thou art. As God takes notice of the least cursing flung to his people, even to a cup of cold water, to require it; so he doth of the least discourtesy, even to a frown or a frump. (Gen. 4: 6. See the Note there) to revenge it. [And become thy brood; &c.] See the Note on Num. 22: 1, 6.

Ver. 5. Nevertheless the Lord. And. No thank to the wicked Moleah, that Balaeon blazed thy not; as neither to Balaeon, whose tongue was merely over-rude by the Almighty, and made to be a law to his people: whom he had gladly have curst. And thus fill the Lord orders the worlds disorders: turning drops into gold, by a suspendous Alchemy, and directing men evil actions to a good end. Hence it is that they fulfill (though they intend no such thing, but the satifying of their own lusts, Eph. 20: 5, 6, 7;) neither more nor less, then what the hand and counsel of God hath determined. Acts. 4: 28, &c.; 16: 9. Howbeit, the hands that nailed Christ to the Cross, were wicked hands, Acts. 2: 27. And Judas the traitor, received straining and shedding of bowels, as a reward of his sinfulness, for being guide to them that took Jesus, Acts. 1: 16, 17, 18. It was not without God, that the Kingdom was rent from Rehoboam, a king, 12; and yet be flinty remoueth it. (as well he might, all the evil that was in it) 1 Kings 12: 4.

Ver. 6. They shall not seek their peace. Or, enter into con- dency with them; which when David did, 2 Sam. 16: 1, he was basely abused in his Embassadours. Hannah hated to the Romans, as well known. 2 Kings, 1: 51. So boyled in hatred against the English, that he nam'd a Calife that he build; Frenguadi, that is, the hatred of the English. Among those wild Infidels, 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.

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Ver. 7. For he is thy brother. And therefore to be born with, though unkind and injurious. Howbeit, fratrum concordia varum eff; a brother offended, it harder to be won, faith the Wife-man, then a strong city; and their contentions are like the hairs of a Cassile, Prov. 18: 9. The dilution between England and Scotland, Daniel bitt, confirmed more Christian blood, wrought more Ispayl and de 192, fruition, and continued longer, then ever quarel we read of, did, between any two people of the world. The God of Peace prevent the like bloody dilutions again, now mightily endeavoured by the Bourcetcaus of both nations. Si colludiamus, frangimus, If we clafs, we perish: dilution is the mother of dissolution, of desolation. [Those shall not aiding an Egyptian] But learn of him to return one good turn for another. Egypta dicitur, pater alia nationis, even been meritus de fregi; Exsultantiis enim magnam visu subidionum effe, gratia restitutionem, fame Diuorum. The Egyptians are said to be, above all others, a thankful people: and to look upon thankfulness, as a main support of mans life.

Ver. 8. In their third generation. The Edomites for their contumacy, it is some priviledge to be allied to the Saints, to be Barnabas his fillers, the Egyptians for their hospitality to Gods first-born Israel. God is not unrighteous, &c. Hos. 6: 30. See the Note there.

Ver. 9. Then keep thee from every wicked thing. Walk accurately, as carrying thy life in thy hand, for the favor devoured one, as well as another. 2 Sam. 11: 25. It spares neither lord nor left, as they say. Every souldier, therefore, should be a Saint, ready pret to meet the Lord; who hath said, I will be satisfied in all them that draw near unto me, Levit. 10: 3.

Ver. 10. Then shall be go abroad. Go voluntarily, though he be not excus'd, as lepers, and the like, were. And the times obedita eff, ad legem (Isam) debebitur illum eff, faith One; God likd a free Will offering.
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Verse 11. He shall wash himself with water. See Lev. 15. with the Notes. The Turks, at this day, perniciously & superstitiously retain this ceremony. Before prayers, they wash both face & hands, sometimes the head, and other parts. Yet some report of them, that every time they make water, or other unclean excrescences of nature, they wash, little regarding who stands by: If a dog do but chance to touch their hands, they wash presently, &c.

Verse 12. And shall turn back and cover. How much more curiously should they be of foul defilements? Sin is the foul excrement, and defiles a man worse then any jakes, Matt. 7:15, 20, 23.


Verse 14. To give us thine enemies. Hence the Philistines were so afraid of the sight of the Ark, as that they fled from the face of Israel, for the Lord fought for them, said those Egyptians, Exod. 14:31. And the same, said a great Commander for the King, at the destruction of the siege at Philistoth, 1645.

Verse 15. That he see no unclean thing. Heresy God taught his people holy conversation, that they should keep themselves from their iniquity. As David did, Psal. 32:9. That is, from such sins, as either by their conversation, crying, speaking, or column, they are most prone to.

Verse 16. His servant that is asleep. A heathen servant, that flies for religion, and desires to join 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 not intervened separated me from his people, 1 Sam. 16:26.

Verse 17. There shall be no whore. And what a thinking frame is that, that fleas and brochet-houses are licent in 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 whores of whorehood, unless she would be first baptized: as John filius certii non licet. Der filia licet: and Israelites filius mercaviam non alienas quas fallam, per biopsiam fanum Christi fuerit filia. Nor a Sodomite of the sons of Israel. See the Note on Gen. 19. 5. Psithracan his preceptor, an nonnum aviseba, was intended against this kind of horrid and unnatural uncleanness; signifying somewhat else besides beans: But what a beast was Pope.
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Chap. XXIV.

and was therefore (sede uno pura?) soon after divorced. This, 
S. Benes Gardiner, thought a fit subject for him to work upon, Sued ed, 
against the Lord Cromwell, who had made the match, and now 16. 1043. 
got it off the divorce, and was therefore put to death; which he 
S. and who suffered right cheerfully, and cheerfully, 
Let him write her a bill of divorcement! Hec. be not to write 
a bill of divorcement. God permitted, he commanded not 
the Jews thus to do; as they should take the matter, Matt. 19. 7. 
and were better informed by our Saviour. Ver 8. See the 
Notes there.

Ver 9. And if the latter husband hate her 
A man may take her within 4 days; yea, not more weary of his boys, 
then they see of their bed-fellows; giving their wedding-day as 
such, as he did his birth-day, and thrilling after a divorce, she 
did after death! Which because it cannot be had, their laws prove 
like the foliage of a leaf in March; where almost nothing could be heard, 
but mourning, conjuring, and complaining.

Ver 4. After that she is defiled! Or, caused to be defiled, to 
the by her husband, who put her away first, he being her only 
lawful husband, Matt. 5. 32.

Ver 5. Sodom thou an her 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 glued together, will sooner break in a new place, than these.

Ver 6. A mean life! That is, his livelihood. A poor man 
in his house, is like a grain in his thistle; eneth, and you kill him. 
See Luke 8. 43. Mark 12. 44. all her life, that is, all her 
labour and living.

Ver 7. And makes himself of him! What then shall be 
done to such faders, that creeping, or flowering themselves into 
houses, lend captive they women, Tit. 3. 6. 7. and simple men, 
Rom. 16. 18. take them prisoners, and then make price of them? 
A Pet. 2. 3. Of which sort of foul merchants, there are now- 
days found not a few. See Rev. 1. 8. 13.

Ver 8. The Levites shall teach you! Not the history only, 
but the mystery too. See the Notes on Lev. 1 1.

Ver 9. Did unto milhões! When he spake in her face, and 
spared her not, though a Prophetess, and a Condufrees of Gods 
people.
people to Canaan, Mic. 6:4. God will not pass by the sins of his Saints, (if Flagitious especially,) without a sensible check.

Ver. 10. To fetch his pledge To see, quia fiunt cura juculata and to pick and choose what pledge thou pleasedst.

Ver. 11. Thou shalt not keep with his pledge As those cruel crafty did, Amos 2:8. that fold the righteous for silver, and the poor for a pair of shoes, ver. 6.

Ver. 12. May he bless thee] Saying, as St. Paul brings in the relieved poor Christian, 2 Cor. 9:1. Thanks be unto God, for his unspeakable gift. God will surely bless thee for such a blesston. And it shall be righteousness 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.

Ver. 1. [If there be a controversy.] Among the Mahometans there are very few law-suits; and the reason is given, quia temere emittentes publicum juculatam exauditor, because they that use others without just cause are whipped publickly. Once it was counted ominous, to commence actions, and follow suits. Of our common-barretters, we may well say, as the Historian of Mathematicians, Genes hominum quid in rep: iustitia & service simplex: et reatum.

Ver. 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.

Ver. 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.

Ver. 4. That treadeth out the corn] Which was the manner of that country: Whereunto also, the Prophet alludeth, Psal. 10. 11. Ephraim is a biter, that loveth to tread out the corn, (because, while it treads, it feeds on the corn,) but not to plow, because no refreshment till the work was done.

Ver. 5. His husband's brother] This was a special exception from

from that general law, Levit. 18:26. but yet gave no liberty under this pretext, to have more wives then one at once. See the Note on Matt. 19:3.

Ver. 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 signifies the birth-right of Christ, that should never dye. He shall see his feed, he shall prolong his days, Isa. 53:10. Filiiaber nominem 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 Christ's name.

Ver. 9. And lose his face] 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 for a divorce, when her husband would abuse her against nature; in which the doth, by taking off his or her shoe before the judge, and holding it up, the sole upward, both speaking nothing for the uncleanliness of the foot. (And spit in his face) As unworthy to shew his face amongst his brethren. See Num. 12:14. Psal. 35:6. [That will not build up his brother's house.] See the Note on Exod. 1:21.

Ver. 12. Cut off her hand] The infallible of her sin: thus Gnomor thrust his hand (wherewith he had subscribed a retraction,) into the fire, crying out, thou unworthy right hand. An act of Parliament was here made, in the reign of Philip and Mary; that the authors and fowlers of sedition writings, should lose their right hands: By virtue 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 days of Queen Elizabeth, for a book written against the marriage with the Duke of Anjou, entitled the Gulf, whereas England will be swallowed up by the French marriage, etc. which which was prefixed, would (if it had gone on,) have been the nine of religion.

Ver. 15. 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 days to labour in: thefe fell by one measure, and buy by another. It was an error doubtfull, for want of due light and better information, in that pious Prince Ed-
more worthy than ourselves; you being blind of one eye, and
播种于脚，这样回答约瑟，说：我儿约瑟，
这足见神的大能。以色列的神，是与我们同在的神，


more worthy then ourselves; you being blind of one eye, and

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more worthy than ourselves; you being blind of one eye, and

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more worthy than ourselves; you being blind of one eye, and


more worthy than ourselves; you being blind of one eye, and

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Word the faith, to give order to his Council, that upon Sunday, they should intend private affairs, dispatch answers to letters, and make full dispatches of all things, concluded in the week before: provided, that they be present at common prayer.

Ver. 18. How be not thee by the way? Not with bread and water, but with fire and sword. See Exod. 17.8.

And he feared the God: He who had so powerfully brought his Israel out of Egypt. See Isai. 6.14. Gen. 20.11. with the note there.

Ver. 19. Thou shall not forget it:) Neither did they; Saul should have utterly destroyed them. 1 Sam. 15. But wherein he failed, God lifted up the Simeonites in Hezekiah's days, to smite the rest of the Amalekites that were escaped, 1 Chron. 4.43. It is in angering the ancient of days. His wrath lasts longer than his coals of jasper. Psa. 102.4. His judgments are inflexible and durable: As we use to lay of winter, they never rot in the snow; but shall fall, it late, yet surely, yet resolutely. God's forbearance is no quittance.

CHAP. XXVI.

Ver. 3. The king shall take of the sheep, &c.] In token of homage, or a chief rent due to God the true proprietor, of whom they held all.

Ver. 5. A Syrian ready to perish: Jacob, whose original was from Haran in Syria, Gen. 11.21, and whose abode had been with Laban the Syrian, in such poverty, affliction, and misery, Hos. 12.11. [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 melodious speech of that noble Athenian Captain Ippocrates, in the midst of all his glory, I was an heathen; from how great buffets and miseries, to what great blessings and glory, are we advanced, being raised up together, and made to sit together in heavenly places in Christ Jesus; Ephes. 2.6. See ver. 11.3, 12, with the note. What was there in us (said Tzamerian to Bojaro, the great Turk, now his prisoner,) that God should set us over two great Empires, of Turk and Tartar, to command many more

Ver. 12. The stranger, the father of this.] Thus God doth not only plead the poor mans cause, Chap. 15.10, 11, but he allots a portion, of the third thousandth, not only to the Levites, (who is never excluded, but to the stranger, fatherless, and widow;) as Heman, the observert, and Caleb, he is a wanderer; the poor mans thyth.

Ver. 13. I have not transgressed:] This is spoken, not by way of Pharisaic boasting, or opinion of merit, but public acknowledgment of entire obedience.

Ver. 14. Have not eaten thereof in my mourning.] All Gods worship, were to be celebrated with joy, Deut. 13.17. Sacrifices offered with mourning, were abominated, Hos. 9.4. yearned, Deut. 23.17. None might come to the court of Perzis, in mourning weeds, Esther 2. [For any unclean men.] Or common profane use. Common and unclean, is one and the same, in sundry languages is to teach us, that it is hard to deal in common bullfins, and not defile our selves; and that thence come to holy things, with common affections and carries, profane them. [Nor gions ought thereof for the dead.] To burden them, or buy provision for the funeral feast, Jer. 16.7, Ezek. 16.7, Hos. 9.4. [To have done according, &c.] It is a witty expression of Luther. By means hoasting of what they have done, lays his, Hac ego finis, hoc ego finis; they become nothing else; but Ico, dreggs. But so did not theft. See the note on ver. 13.

Ver. 17. They left unawed.] This we do, when with highest emulation, most vigorous affections, and utmost industry, we seek to swell upon God; giving up our names and hearts, to the profession of truth. And this our chusing God for our God, Psa 72.23, is a sign, he will chouse, 106.4.19. Mary answers not Rebekah, till Christ said Mary to her. It is he that brings us into the bonds of the Covenant, Ezek. 20.17.

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He first cryes out, who is on my side? Who? and then gives us to answer, as Esay 44.6. One says, I am the Lord; another calls himself by the name of Jacob, another subscriber, &c.
Ver. 19. And to make thee high) Alleria is the work of God's hand, but Israel is his inheritance, Isa. 40.15. & 44.3.

CHAP. XXVII.

Ver. 2. A nd plassel them with plasser]) That they might have it in white and black.
Ver. 4. In sainct Ahol) Where the curse was denounced; ver. 13. to signify, that though the ordinance of the law was to be fought in Christ, &c., by that altar, &c., and the sacrifices. Thus the moral law, and the law of the covenant (which was in the Gospels;) as doth now drive us to Christ, who is indeed the end of the law for righteousness.
Ver. 8. All the words of this law are plain:) Therefore, it could not be all Deuteronomy; much less all Moses books, as some have thought; for what proverbs could suffice for such a work? Unless they could write as a clock, (but how then could it be very plain;) 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 Matheus reported.
Ver. 15. Cursed be he, &c.) The blessings are not mentioned by Moses, that we might learn to look for them, by the Oath of Christ alone, Mat. 3.16.
Ver. 16. Thatareth light) That vilipendeth, undervalueth, not only that curseth, Exod. 21.17.
Ver. 18. Thatsmilitches) Either with violent hand, or virulent tongue, Jer. 28.18.
Ver. 26. Curseds] Are fatigued, are pained. Men must either have the direction of the law, or the correction.

CHAP. XXVIII.

Ver. 1. If thou shalt hearken diligently) Heb. If thou shalt hearken. Thou shalt hear it twice; as David did, Psal. 119.1. by a blessed rebound of meditation and practice. [Will set thee on high] Thou shalt ride upon the high places of the earth, Zeph. 3.4. There thou shalt have thy conversation, 2 Cor. 10.4. being an high and holy people, Rom. 12.19. high in worth, and humble in heart, as one faith of Abraham.
Ver. 2. And overtake thee] Unexpectedly befall thee. Surely, goodness and mercy shall follow thee, Psal. 23.6. as the evening Sun-beamas follews the passenger, as the rock-water followeth the flocks in the wilderness, and overtook them at their divisions, Jer. 10.4. that is, one after another, to the length of being kind, Jer. 36.11. There will be a continued blessing, a connection between them, to all such.
Ver. 3. Blessed is he that believeth] See the Note on Mat. 5.3.
Ver. 6. The fruits of thy body] Which is thy chief fruit; but without my blessing, will be bitter waters. Blessed is the man, that hath his quiver full of fowls, as are the arrows of a strong man; the knob and point of whole nature is refined, and formed, and made smooth by grace. Arrowsbe not arrows by growth, but by art: what can better preferre Jacob from confession, 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 adorifie God, even to adorifie the Holy One, and with singular encouragement from the God of Israel, Isai. 29.22, 23.
Ver. 7. The Lord shall cause) His enemies) Mr. Fox observes, that in King Edward the sixth's time, the English put to flight their enemies, in Mashburough's field; the fifth day, and hour, wherein the reformation enjoyed by Parliament, was set.
Ver. 28. A Commentary upon Deuteronomy. 133. put in execution at London, by burning of idolatrous images, Such
A Commentary upon Deuteronomy. Chap. 18.

Such a dependence beath our success, upon our obedience.

And be ye not afraid; for I am with you. I will not fail you, nor forsake you. I will do good to you, and I will make you a great nation, and I will bless you with prosperity and peace. I will give you a new heart and put a new spirit within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my Spirit within you, that you may walk in my statutes and be Mine. You shall be My people, and I will be your God.

Ver. 8. The Lord shall command the blessing.] Now if he shalldisobedience fall, and be not a friend of his, he shall be a friend of his. And if he shalldisobedience fall, and be not a friend of his, he shall be a friend of his.

Ver. 10. And they shall be afraid of thee. natural conscience cannot do good to the image of God, implying the naturals, and works of the godly. When they see them, which is above the ordinary sense of men, their expectations, that they are afraid of the Name of God, whereby they are called: their very hearts, and quakes within them; as it is to be seen in Nebuchadnezzar, Daniel, Herod, Antiochus, who was so amazed at the singular piety, and invincible patience of the primitive Christians, that he laid down the Empire in a hour. But there was no man, who could stand against them, because, that when he sought to root out their religion, he saw he could do no good on't.

Ver. 12. And thou shalt lead.] This was our condition, in the happy days of that incomparable Elizabeth, not to be puffed over lightly, without one tish breathed forth, now after 40 years, in her tender memory. What a deal, both of men and money, did the lend the French, the Hollanders, &c.

Ver. 23. And the Lord shall make thee greater.] See a parallel passage, Hos. 13:1. When Ephraim was good, there was bread; but when he was bad, he died. Before, none durst bid against the name of Ephraim; but after he was bid in Beal, every prophet adventured to speak against him, as a dead man. So they did, likewise, upon Henry 4., of France, ever victorious till he changed his religion; till then, Beasts aris; but after that, Orbus boni, as One wittily anagrammatized his name, Boebeomus.

Ver. 25. All these curses shall come.] For more curses are mentioned, see ch. 28. Such is the bountiful of our nature, that we are contrary to them, when moved with mercies.

See 

Chap. 28. A Commentary upon Deuteronomy.

Set we may here, how the curse of God, shuns the wicked (as it were a fury) in all his ways. 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 Companion. If it dilutes not his dough, or empty his basket, yet will it fill his store with fires, and mingle the wrath of God with his sweetest moments. It is a moth in his wardrobe, a murrain among his cattle, mildew in his field, not among his sheep, and oft-times makes the fruit of his loins his greatest bane. So that he is ready to wish with Augustus, Ut inam metabolis, non inam urbis perditionem; or that he had either never married, or dead children.

Ver. 21. The Lord shall make thee a person.] Which Hippocrates calls, οἰόν ἐγών, as the falling sickness is called melancholy, as more immediately sent of God.

Ver. 22. The land shall not thrive.] See the Note on Lev. 26:16.

Ver. 24. Powe and do.] Which the wind, and other things, raise at times of drought.

Ver. 27. With the blessing of Egypt.] i.e., with the leprosy, called Elephantiasis, when the skin grows hard, as the Elephant's skin. This, faith One, was bred only about Nilus the river of Egypt.

Ver. 28. With madness and blindness.] Spiritual especially, such as be the Jews of old, Rom. 11:19. 2 Cor. 3:14, the chief Priests and Scribes especially, who being questioned by Pharoch, about the King of the Jews, Matt. 2:4, 5, could not answer directly out of the Scriptures, and give such signs of the Messiah, 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 befalced and infatuated, that when God showed them the man, to whom their own signs agreed, nor can allow of him, nor will yield to be favored by him, upon any terms. How shamefully they were deluded by Barachiah, is notoriously known; And after this, when they saw Mahomet arising in such power, they were straight ready to cry him up for their Messiah. But when they saw him eat of a camel, they were as black as when they saw the hoped issue of their late Jewish virgin turned to a daughter. They are generally light, aerial, and fantastic.
fanatical brains, apt to work themselves into the foulest Paradise of a sublime doteage. Howbeit, God, we trust, will, at length, cure them of this spiritual ophtalmie and phrenzy. Their dispersion for this 1500 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 rejoice, and Israel be glad. Psa.11.6.

Ver. 29. And they shall be only oppressed. As the Thebains, ever still then victorious, were, after the death of Epiaminidas, famous only for their overthrowes: As Rome, since Antichristian, was never besieged by an enemy, but it was taken and plundered: as the Jews, since Christ's death, never attempted any thing, but murder'd. An evil, as only evil, &c. Ezek.7.5.

Ver. 30. Thou shalt build as hom[e]s, &c. A great aggravation of a man's misery it is, to fall from high hopes, to fail of large expectations, as Heman did, and Athaliah, and Alexander the Great, and Tamerlane; who preparing to perfect his conquest of the Greek Empire, and having given a good beginning thereunto, in the midst of his high hopes, and greatest power, died of an ague, Jan.27. 1463. Many men spend their strength, and waste their gilt, in getting their outward things, and in learning how to put them to their delightfull use: and then (when they puffeth them, may seam a happiness,) either they die, or are otherwise deprived of all the sweet they have laboured for.

Ver. 31. And thine eyes shall look. A sad sight, to see our children butchered before our eyes, as Murtherise the Emperor did: or otherwise maltreated by a mercenary hurry. Doves sometimes sit in their dove-cotes, and fee their nests destroyed, their young ones taken away, and killed before their eyes; neither do they ever offer to revenge or revenge, as all other creatures either do, or defer to do. [And still with looking.] As Sisera's mothers did. Judg.5.28.

Ver. 32. The fruit of thy land, &c. So Ezek. 25.4. They shall eat thy fruit, and they shall drink thy milk. See Jer. 5.17. & 7.7.

Ver. 33. So that thou shalt be mad, &c. As Ragerus was in his iron cage; as Pope Boniface 8. was, when shut up in

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St. Angelo by Sara Columnus his mortal enemy, renting him. Turk. hift. self with his teeth, and dev'ring upon his fingers. Phiilp the Plut. 116. Spanish King, is said to have been patently, the defect given to him invincible Armado, in the year 88; but ten years after, he Camb. Edit. dyed of a very loathsome and incurable disease; a force both that lasted upon him from the Sole of his foot, unto the top of his head; as is to be seen by the two by Caret. Settembiani, Inflex.

Princ. cap. 10. Perv. 47. For the abundance of all things, Aribaste was wont to tax his Athenians, quidcumque datum est intempest, from 1151. Leges, fragmenta ac litterae, fragmenta servitium, legibus necquam, libris meritis, tibi quae legibus nostris al. inducta, ex reliquis Maximini addenda. Sure it is, that as the Jews of old, so we, to this day, are much to be blamed, for that we live in Gods good land, but not by God's good laws.

Perv. 53. And thou shalt eat. See the Note on Lev. 26. 29.

Perv. 56. The tender and delicate. These threatenings were tangenam in (femina conpignis, literally and punctually fulfilled upon the Jews, at the last destruction of Jerusalem; at which time, wrath came upon them to the utmost, 2 Thess. 2.

Perv. 58. This glorious and fearful Name. That Nomen majus, as Bernard calleth it. The wiser sort of Heathens acknowledged, angustius esse de Deo subternum, quam in hominem & hiis. Phylago. Imaginiem ejus possim ac semine spernemus, that higher thoughts from God, must be taken of God, then lightly and profanely to make use of the name of his name, which no man may presume in a stib-numman. Out inimica & lineis to blot out. When they would swear by their Jupiter, sozphichor, they would break off their oath with a M 2 rex, as thole that only Suidas, durit to owe the reft to their thoughts.

Perv. 63. So the Lord will rejoice over you. See here the venemous nature of sin, for far forth offensive to Almighty God, as to caucchi, (who otherwise affents not willingly, Lam. 3. 33, but delights in mercy, Mic. 7. 8.) to rejoice in the mine 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 exalted thereby, as one over-gorged would be, in riding his Humach of that that apperied it, Rev. 3. 16.

Perv. 65. A trembling beast, &c. Juvental, by a jear, calls them Sile.
A Commentary upon Deuteronomy. Chap. 29.

The transgressions, trembling Jews. Sat. 6. It seems they had come curse upon them.

Ver. 66. And the life shall hang in doubt.] Tempur & indifferenter deliberabam de vita; those that live in continual expectation of death; as Tiberius caused such to do, as he mottled, for a singular punishment.

Ver. 68. And the Lord shall bring thee into Egypt.] This is the last and greatest curse here threatened. Oh pray, say, said that Dutch Divine, upon his deathbed, *Pacifis eximium Romanum.* 

Ver. 69. because they are seeking to bring us all back into spiritual Egypt.

A man divers illum postes.

What long hath been the opinion and fear of some, not unconsiderable Divines, that Antichrist, before his abolition, shall once again overflow the whole face of the West, and infuriate the whole Protestant Churches, I pray God to avert.

CHAP. XXXIX.

Ver. 1. Be still the covenant.] Which yet was also a covenant of grace, and came with this in fulness; only that at Soreb was made and delivered in a more legal manner; this in a more Evangelical, as appears in the following Chapter.

Ver. 4. Yet the Lord hath not given you.] Nor is he bound to do; but on whom he will, be fleshly mercy, and whom he will, he hardeneth; i.e. he softareth not. Till whom, a man stands in the middy of means, as a stake in the midst of streams, immovable; yet the more God forbids sin, the more he bids for it, Rom. 7, 8. See the Notes on Matt. 13.11.13,14.

Ver. 5. Your clothes.] See the Note on Chap. 8.4.

Ver. 6. Ye have not eaten bread.] Vis. ordinarily, (see Deut. 26.6) but Manna, & beneficium postulat officium.

Ver. 11. From the breast of the land.] The meanest amongst you, such as afterwards were the Gibeonites; who also, by faith, became

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became Cenonantes, and are called *Nebiim in Eura* and *Nebiim.* 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.

Ver. 16. How shall we abide.] And how hard is it to purge thorow Ethiopia, (how much more to dwell there?) and not be discoloured? Sin is catching; and by the febrile (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 oris luctus,* &c. Now therefore, left there should be, &c. ver. 18.

Ver. 17. A root which beareth gall.] An evil heart of unbelief; Heb. 3,12, a deceitful and deceived heart. Jer. 17,9. Isa. 44,20 that is ever either weaving spider's webs; (i.e. loving vanity, seeking after losing, Psal. 106,) or, hatching cockatrice eggs, that is, acting mischief, Esa. 59,5. As in that first Chaos were vermicus, the seeds of all creatures; so in man's heart, (herefore fitly called, a root of rottenness,) of all sins. Holy Bradford would never look upon any ones old life with one eye, but presently reflect upon himself with the other, and say, in this my vile heart remains that sin, which, without God's special grace, I should have committed as well as he.

Ver. 19. When he heareth the word.] But search them no more, then Belshazzah doth the iron weapons, which are esteemed by him as straw. The presumptuous sinner (faith one,) makes God a God of clouts: one that howsoever he speaks heavy words, will not do as he faight. Words are but wind, fay they in Jeremiah. Chap. 5,13, God forbid, say they in the Gospel, Luke, 20,16. These things are but spoken in terrorre, thinks the practical Athlete; bug-beare words devin'd on purpose to affright filthy people, &c. *Asb.* (after he was threatened with utter rooting out,) beast fifty foams, as it were to cross God, and to try it out with him. No Talmudic Lamechi brags, and goes on to out-dare God himself; if Cain be avenged, &c. Gen. 4,14.

The old Italians were worn in time of thunder, to flour off their greatest ordinance, and to ring their greatest bells, to drown the noise of the heavens; like unto these are many frontlets and fugitive period. But shall they escape by iniquity? in which anger, (it is not more a prayer, then a prophecy;) shall down the people, O God, Psl. 55,7.}
To add drunkennes to thirst:]
Add rebellion to sin. Job 34.
37. To drink, 
To drink iniquity like water. Ver. 7. His sin and his repentance run in a circle; as drunkennes and thirst do. He drunk, and says God mercy, and says 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 looses all power, or recovering himself out of the snare of the devil, by whom he is taken alive, at his pleasure. 2 Tim. 3. 26.
Ver. 20. The Lord will not spare him.] God cannot satiate himself, in threatening this his own sin; as if the very naming of it had enraged his jealousy. Yes when he threateneth it, he useth here no qualifications, (as he doth in other cases) but is absolute in threatening, to show, that he will be revolting in punishing. See the like, Esai. 22. 2. 2. 14. Esdr. 4. 14. 15. It is better, therefore, to have a fore, then a feared conscience; as a burning fever is more hopeful than a lethargy.

Ver. 21. When they see the plagues.] A presumptuous offender is a trouble to the State; and one sinner defrayeth much good, Eccles. 9. 18.

Ver. 22. And through not any grace.] As they say, no ground doro; where the great Turk hath once let his foot in, such万台 he makes, and such destruction he leaves behind him.

Like the overthrow of Sodom and Gomorrah.] See the Notes on Gen. 19. 24. 25. [Adonah, and Zebaim.] Which two cities bordering on Sodom and Gomorrah were the worst, and fared the worst for their neighbourhood; as Hamath did for Damascus, Zech. 9. 2. God overthrow them, and repented not, Jer. 50. 16.

Ver. 24. When he had not been given unto them.] Or, who had not given to them any portion. For, Can the vanity of the Gentiles give rain? or can the heavens give showers? Jer. 14. 22. As Saul said, Can the son of Jesse give you victory, and come to the help of Saul and his father's house? 1 Sam. 14. 7.

Ver. 25. 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; flinging them out, as out of a sling.

Ver. 29. These things do belong.] This is one of those unseen places, which in the Hebrew, are marked with a special note

Ver. 1. He blesseth and curseth.] 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 mightst have redeemed thine own forsworn, by better obedience.

Ver. 2. And shalt return to the Lord.] By sin, we run away from God; by repentance, we return to him.

Ver. 5. That then the Lord thy God.] Communis judæorum magnificis promissione, faith One. Here's a stately promise of the conversion of the Jews; concerning which, see the Notes on Rom. 11. 25. 26.

Ver. 4. If any of thine be driven.] The Jews have been for this 1600 years and upward, a disaffected and despised people, hated and cast out, by a common consent of all nations, for their unexcusable guilt, in murders the Messias; which they now begin to be somewhat sensible of, and will be to more and more. See the Note on Chap. 28. 28.

Ver. 6. And the Lord thy God.] See Chap. 10. 16.

Ver. 7. Will put all these curses upon those enemies.] God will recompense tribulation to them that have troubled you, 2 Thess. 1. 6. He will pour the spoils, Esai. 32. 1. deliver the just out of trouble, and the wicked shall come in his stead, Prov. 11. 8. 1 Sam. 6. 13. 14. It feethom to the Churches enemies, an incredible paradox, and a news by far more admirable than acceptable, that there should be such a transmutation of conditions on both sides, to contrary; but so it will be, as fine as the cost is on their backs, or the heart in their bodies. See Lam. 4. 28.

Ver. 9. And in the fruit of thy land, for good.] God will provide, that thou shalt not be the wiser: 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 days, 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. "Bona Deciv. delib. 5. cap. 13."

Ver. 11. For this commendation.] This word of faith. Rom. 10. 8, that teacheth the righteousness of faith, ver. 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.

Ver. 12. Who shall go up for us to heaven. And yet to know heavenly things, is to ascend into heaven. Prov. 30. 4.

Ver. 13. Neither is it beyond the sea. Beyond the sea it was to us, till blessed Luther's books were brought hither. Together with Tyndale's translation. And other good men's writings. Some Popish jesuits, and so, but Tyndale, hop, and hereby, came into this kingdom in one bottom. However, long before this, the Lady Anne, wife to King Richard the second, Fuller to Wycliffe, King of Bohemia, by living here, was made acquainted with the Gospell: whereas also many Bohemians coming hither, conveyed Wicliffe's books into Bohemia, whereby a good foundation was laid for the ensuing reformation. Anne 1417, by the help of another good Queen there, called Sophia. The writings also of John Hues brought thence, wrought much good in this kingdom, a hundred years before Luther's time.

Ver. 19. Therefore choose life.] Which yet man (of himself,) can as little do, as a dead carcasse can fly aloft. It was therefore an unfound and unfavorable speech of him that said, "god is with us, do not fear evemants, nor fear man: That we live, it is of God, but that we live well, it is of our selves. See the contrary, Isa. 26. 12. Hez. 14. 8. Job. 15. 5.


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Ver. 2. [I am an hundred and twenty, &c.] And so might I well bespeak them, as Anglus once did his army, and pacified them thereby, when they were in a mutiny; Audite Sotte, semper pax vestra, semper pax vestra semper et conv. Ver. 6. He will not fail thee.] Five times, in holy Scriptures, is this precious promise repeated; and in Heb. 13. 5, made common to all believers, with a very deep affection.

Ver. 9. Unto the Priests.] God's library-keepers, his depositaries. [Unto all the elders of Israel As to the Keepers of both Tables.

Ver. 11. Thou shalt read this Law.] Which was nevertheless read in their synagogues every Sabbath day. 6th 17. And by this reading, at the feast of Tabernacles, every seventh year, the original copy written by Moses; they might perceive that Mr. Burton those copies that they had amongst them, were right and sure, against Controversy. It was well ordered, in our English bibles of the new version, translation, that between the Printers' halfe, and Corrector's over-light, such fault escapes have been lately committed; so in Luc. 22. 42, printed for Jesus, in the great Bible. The Turkish Alcagum, light. Mifkel is written, and to be read in Arabic, under pen of death not to mistake a letter, which is as easily done in this tongue, as in any.

Ver. 17. And many trials and troubles.] As it befell Sampson and Saul, when God was gone: then the Israelites were, all misteries came tumbling and recording one in the heels of another. So Ezek. 9. 11. God makes many removes: and as he goes out, some judgment comes upon the land.

Ver. 19. Put it in their mouth.] 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 custom to sing their laws: lest they might forget them; used in the days of Aristotle, by the Agathos, a people near to the Scythians.

Ver. 21. For they know their imagination.] As a man that knows what roots he hath in his garden, though he 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: for so the Lord knoweth our thoughts afar 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. 

Ver. 26. In the side of the Ark.] That it might be heard, and regarded, as the very law of God, though penned by Moses. And indeed the Levites at this day, thorou exceeding great respect to the law; no man may touch it, but with the right hand, and without a kiss of reverence; nor carry it behind him; but lay it next to his heart in his travell: If it but fall to the ground, they instituted a fast for it, &c. The very Torky have to high an esteem of Moses, that if they finde any peice of his writings, (be it but a torn paper) lying on the ground, they hastily take it up, and kiss it. [This is very true for a witness.] Hence haply the Ark was called, the Ark of the testimony; the law might be called the damosday book; such a book there is in our common-law, so called, faith Matthew Paris, because it spares no man.

Ver. 25. To provoke him to anger.] Which is the greatest folly that can be. For, are we stronger than he? Can we imagine to make our party good with him? Surely, as Ulysses his companions told him, when he would needs provoke Poseidon; EXXVIFV, τὸν ἅγιον ὄγκον ἐκεῖνον ἠπότραγαν; May not we much more fly 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 ears, ye heavens, g.d. Such is this people’s fraudulency and obstinacy; that I may as soon gain audience of these inanimate creatures, as of them. See Num. 1. 2. Jer. 24. 7. Jer. 25. 9. We may cry, till we be hoarse; speak, till we spit forth our lungs; and to no more purpose, than Bede did, when he preached to an heape of skeletons. 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.

Chap. 32. A Commentary upon Deuteronomy.

Ver. 2. My doctrine.] Heb. My taking, or winning doctrine: according to that, Prov. 1. 30. He that winneth, (Heb. taketh) shall be as a bird of the air; &c. [Skull drop at the rain] Dropnot dull; and as the rain, not as the floods, or as the snow, as they call it at Teka. Evangelisation non molestavit missit ei, said Occom; compadice to Farcellus: an excellent, but an over carnell Preacher. And such a one, as was Mr. Perkin in his younger time; able almost to make his hearers hearts fall down, and their haires to stand upright. The word Danne, he would pronounce with such an emphasis, as left a doleful Echo in his auditors ears, till good while after. True it is, that Preachers should take the same liberty, to cry down sins, that men take to commit them. Pecatum sunt severissime argubat, (faith one of Chemdulph) and the utmost, yet justifiably suffer. But yet moderation must be used, and indulgence dropmeale distilled, that it may soak and link; and so soften the heart, that all grace may abound, &c. Such sweet drops were Mr. Bradford, Mr. Ded. Dr. Sibber.

Ver. 3. And the earth shall tremble at his word, and take it to heart. See 10. Thess. 2. 13.

Ver. 4. He is the Rock.] A firm and everlasting refuge, a rock of Ages, Isa. 28. 14. One age perisheth away, and another, and a third, &c. but the rock remains. The name of the Lord is a strong tower, Prov. 18. 19. mansion of rocks. Isa. 33. 16. Rocks to deep, no pioneer can undermine them; so thick, no Canons can pierce them; so high, no ladder can scale them.

Ver. 5. Their foot is not the true.] Saints also have their spots, but not ingraves; not Leopards’ spots, that are not in the skin only, but the flesh and bones, in the finewes, and the moff inner parts; and so cannot be cured by any art, or, walked away with any water. It is of inconstancy, that the Saints fall; put them in mind, and they mend all: It is of passion, and passions last not long. They are precipitated, taken at nothares, &c. Gal. 6. 1. They have ever God for their chief end, and will not forgo him upon any termes: Only they err 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 wave up and down, yet
yet they remove not as a ship at anchor. Sin flings the wicked, as the fiery serpents did the Israelites: the fins of the fishes, 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, so but we pity it in a man; in the one, it is their nature; in the other, their diftate.

Ver. 6. Days that require the Lord.] Good turns aggrage unkindnesses; and our guilt is increased by our obligations. Solomon's idolatry was far worse then that of his wives: he had been better bred, and God had appeared to him twice. It is the ingratitude, that makes the guilty man fin to hainious, which otherwise, would be far less than other mens: for his temptations are stronger, and his resistance fainter. Habakkuk is abyeve, that in Hab. 2.18, there is in the text, one 7 greater then ordinary 1 to shew, that the wonder was the greater, that they should so evil requite such a Lord. Father, Redeemer, Maker, and Governor, by being so corrupt, perverse, crooked, foolish, and unwise, five opposed to live: one being used for the number of five.

Ver. 8. He set the bounds of the people.] Of the seventy nations recounted, Gen. 10 and the seventy fouls of Israel, Gen. 46. 27. Deut. 10.2. The latter have a saying, that thole seven fouls were as much, as all the seventy nations of the world; as being the Lords portion, for whom he clipped out the land of Canaan, which is the glory of all lands, Exod. 20.6.

Ver. 9. For the Lords portion.] Dear to God, though despised of the world. They are the Lords inheritance, Isai. 19. 25. peculiar ones, Ezek. 19.1. the people of his purchase, that comprehended all his gettings, 1 Pet. 2.9. his glory, Isai. 46.11. his ornament, Ezek. 7.20. his throne, Jer. 5.21. his diadem, Isai. 63.2. heirs of the kingdom, faith Saint James, heads distinguished to the diadem, faith Tertullian.

Ver. 10. And in the angle howling wilderows.] A figure of the eyes of a thirly and troubled conscience, and of infernal horror. See Ezek. 16.4. 8c. [He intracted him.] Both by his word and works, both of mercy and justice: for God's rods are vocal, Acts 6.9. but howls of correction, is his school of instruction. [He kept him at the apple of his eye] The tenderest piece of the tenderest part: The crythail humour, as the Philosophers call it. Heb. 1.14.15. Papilla of Papas, because therein appears the likenes of a little man: Or,

Ver. 11. As an eagle fliteth upon her nest.] So doth God flit up his people, by his word of promise. [Fliteth over them.] By the motions of his Spirit, as Gen. 1.2. [Spreadeth abroad her wings.] Hovereth and covereth them with his protection, Matt. 23. 5. [Taketh them.] With much tenderness, but nothing comparable to that of God. [Broach them out her wings.] Aquila poles has in ali partes, alles reliquum inter pedes, faith Alweister here, out of Rabbi Solomon. See the Note on Exod. 19.4.

Ver. 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, faith One? the true God will endure no rival.

Ver. 13. To succumb 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, faith Mr. Tindal, that thinks to quench his thirst, by sucking the Ale-powle.

Ver. 14. With the fat of kidneys of whose.] With the very Best of the Best; figuring heavenlyainties, that full fealt, Isai. 25. 1. Juda, for its admirable fertility, is called Summen lavo orbis; how sadly forever Strabo speaks of it, as of a dry barren Country; wherein he flies low ingenuity, then cailing Rakfhakeba did.

Ver. 15. But Jehovah waxed fat, and kicked.] Jehovah, low off Integritus, faith One, as Shemson, or Sempson, Solius, 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 Jehovah, that is, Righteous, or upright before the Lord, Israelites indeed, but were nothing left. If ever they had been better in the time of their eftablishing, when they went after God in the Wilderness, in a land that was not foment, Jer. 23. yet now that they were full fed, they kicked: as young multers, when they have sucked, maerum calibii genitum, kick the damns dogs. Tulippe breeds forgetfulness; and the bell are too prone to forfeit of the things of this life, which, by our corruption, off-times, prove a foare to our souls. I will lay a stumbling block, Ezek. 3. 20. Faithful his note there, is, Faciam, ut omnibus, beatus propter, sed tamatisabur.
Sylvain, lib. 1. ad Ecl. 4.

In Benedict 4.

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I will prosper him in all things, and not by affliction, but by his fruit. The most poisonous flies are bred in the sweetest fruit trees; they are the holiest to be proud and sincere; even as worms and wasps eat the sweetest apples and fruits. Repugnante contradictione ipsum infacite, faith Saint, to the Church in his time; the prosperity is thy bane. And, cum ipsa splendit infraeversa caput Ecclesiae, faith Platonius: The Church began to be rich and wanton at once. Religion brought forth riches, and the daughter soon devoured the mother, faith Augustinus. He much wool on the sheep's back, is oft-times his nurse; he is caught in the horns, and famished. The fatter the ox, the fatter to the slaughter. When the proprietors of France began to grow wanton of their prosperity, and to affect a vain frothy way of preaching, then came the cruel malice upon them. The good Lord keep this Church of England from the like mischief, much threatened by the malignant party, who even will with big-favoured Salamis, I would there were a sword in mine hand; for now would I kill thee, Num. 21:19. A sword they have lately gotten again into their hand in Wales, but with evil successes, Blasted to the Lord our strength, which teacheth our hands to war, and our fingers to fight, Psal. 144:1. Surely, he that, in so full a carafe, filleth with the sword, must be killed with the sword, Rev. 15:10. Thrice sworn swordsman of Satan, shall fall by the sword; they shall be a portion for foxes, Psal. 65:10. They shall be bo, no doubt, if we hinder not our own happiness by an unworthy kicking against the tenderest bowels of God's fatherly compatriots, ever earnest toward us. Should we, with the dead hawk, forget our matter? Or being full with God's 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, Hose. 11:4. To fined mercy, is to fin against humanity; it is belial, 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 devilish, as a Revenant man hath well observed,

[Then he forsook God.] Here Moses, weary of speaking any longer at a gain-faith and disobedient people, turneth his speech to the heathen and heathen, whom he had called in to bear witness, ver. 1. So, when a certain people

Italy,

Italy had commanded the Roman Embassadors, ad queruntur dicunt, to deliver his Ambassadors to the great oak; for they had somewhat else to do, then to give him life, and me. he answered, Ite be cum quinque adarum factis esse a vobis colatum. I will, indeed, direct my speech to the one, and tell it in your hearing, that you have but broken covenant, and shall dearly answer it.

Ver. 16. They provoked him to jealousy.] See the Note on Chap. 31:29.

Ver. 17. They sacrificed unto devils.] See the Note on Levit. 17.7. [To new gods that came newly up.] Such as are all Paphites, He-Saints, and She-Saints; concerning whom, Bellum mine himself cannot but yield, that, Canum superest, Scriptura, nondum superas aspera novissimae Samitis. There was no vowing (or bowing either) to Saints departed, when the Scriptures were written. And a leaf of the like leaven are those Newlight, and all faculties, whereby our Setaries would distinguish themselves from Brownists. Are they not all, or most of them, borrowed out of Mr. H. Jacob's books, who was but of yesterday? The Anabaptists 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 taught by others.

Ver. 18. And hath forgotten God that formed them.] Or, that brought them forth. Here God is compared to a mother, in the former clause, to a father. So, Jam. 1:18. Of his own will begat he not, according, He brought them forth, and did the office of a mother to us; which doth notably fet forth his love, and the work of his grace.

Ver. 19. Of his sons, and of his daughters.] Titular at leaf; wherefore their sin was the greater. What? Thou, my son Britt, et ei missus est! This cut Cesar to the heart.

Ver. 20. I will see what they will say.] I.e., what will they say, or think, or do, or suffer, or make, or say, or think, or do, or suffer, or make. This is spoken after the manner of men; as likewise, ver. 27. [In whom is no faith] i.e., skeptical; as Matt. 22:33. there's no trusting them, or taking their words.

Ver. 21. And I will turn mine eyes to jealousy.] Thus God delighteth to retaliate and proportion jealousy to jealousy, provocation to provocation; So, forwardness to forwardness, Psal. 18:26. contrariety to contrariety, Levit. 28:15, &c.
with a foolish nation] With the conversion of the Gentiles, Rom. 10:19 which the good Jews could not easily yield to at first, All. 1:1, 2, 3. And the rest could never endure to hear it. See 1 Thess. 2:15, 16. At this day they solemnly curse the Christians thrice a day in their Synagogues, with a, Malevolent Domine Nazaraius. They have a saying in their Talmud, Optimus quia integer genitum est capitum curaeisten, tangam serpens; The belt among the Gentiles is worthy to have his head broke, as the Serpent had. Yet they think they may kill any Idolaters: Therefore Tacitus faith of them, There was misericordia in puncto apud just, sed contra omnes alios hostile odium, mercy enough toward their own, but against all others they bare a deadly hatred.

Ver. 23. For a fire] See the Note on Chap. 15:10.

Ver. 21. I will send mine arrows] Which cannot be all spent up, as he feared of his Jupiter, Si quasi secum homines, &c.

Ver. 24. Burnt with hunger] Which makes mens villages blacker than a coal, Lam. 4:8. [with burning heat] i.e. With the burning carbuncle, or plague-for. See Hab. 3:5.

Ver. 25. A terror within] Warring times are terrible times. By the civil dissensions here in King John's time, all the Kingdom became like a general flame, or place of infernal torments and terrors. War, faith One, is a misery which all words (how wide soever) want compas to express. It is faith Another, the slaughter-house of mankind, and the hell of this present world. See the Note on Gen. 14:2.

Ver. 26. Yet it is not that I feared] See ver. 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 spake with reverence) is a paradox to the Bible. Periculum, The Jesuits commenting upon Gen. 15:16. If any marvel, faith He why England continueth to flourish, notwithstanding the cruel persecution (full execution he should have said) of Catholics there? I answer, Because their sin is not yet full. Sed teriis tandem ingeniis complacentium, &c. We hope better, though we fear the worst that can be. But somewhat God will do for his own great Name; and let the enemy exalt himself, Ps. 140:8. and say, Our hand is high, the Lord hath not done this.

Ver. 28. For they are a nation] See the Note on Chap. 4:6. It was Cyprian that offered that first and tertial division to the world, Abstemiemus, our reform comparandum.

Ver. 29. Oh that this people were wise! Sapiens est, cui res sapienti prorsus sunt, saith Bernard. [Thus they would consider their latter end] This is a high point of heavenly wisdom. Omnis himself desires to learn it. Ps. 90:12. David also would fain be taught it. Ps. 92:4. Solomon sets a Better upon it. Eccl. 7:3. Deconsulst stemnes was in her skirts, because she remembered not her latter end: and therefore she became wise wonderfully. Lam. 1:9. The wise, by the turning of his tail, directs and winds about all his body. Confidentia summa consistens, ut sit atque ergo tantum conform, faith Becherus. I meet with a story of one that gave a prodigious ring, with a death's-head, with this condition, that the soul one hour daily, for seven days together, look and think upon it, which bred a strange alteration in his life; like that of Theophrasus in Plutarch; or that more remarkable, of Walusius, the rich Merchant of Lyons, &c.

Ver. 30. How should one chide a thousand] i.e. How should one of the enemies chide a thousand Israelites, (who had a promise of better things, Isai. 26. 8.) but that having it fold themselves for nought, Isai. 9:2. 3. they were now told by God; who would own them no longer, Ps. 31:7. 8.

Ver. 31. For your Rock is not as our Rock] We may well say, you, which is a Godlike note there 2 Kic. 7:18. Contemno minimus ait, mox aprimus (Luc. xxviii.) mei proprium indicavit; I care not for those dumb-hill-Destics, so I may have the true God to favour me. [Even our enemies] Exod. 14. 25. Num. 23:8, 12. 1 Sam. 4:8.

Ver. 32. For their vine is of the vine] Vitis omnium seminavit, sed varius siccus. The vine is the wicked nature, the grapes are the evil works. So Isai. 59:5. They hatch cockatrice egges, and weare the spiders web; (coarsity or villarity, is their whole trade;) he that catcheth of their eggs, dyeth, &c. Look how the bird that sitteth on the serpent egges, by breaking and hatching them, brings forth a perilous brood to her own destruction: so do they that are yet in the Hate of Nature, being the heirs of
of Original, and the fathers of Actual sins; which when they are finitum, bring forth death. Rom. 1:18.

Ver. 53. Their Wine] i.e. Their works; yet their best works prove pernicious to them; not their own table only, but God's Table becomes a snare to the ungodly; 2 Pet. 2, 16. 2 Thes. 2, 16. he eats his bread, and drinks his poison: as Henry 7. Emperor, was poisoned in the sacramental bread by a monk; Pope Victor 2. by his Sub-deacon in his chalice, and one of our Bishops of York, by poison put into the wine at the Eucharist.

Ver. 4. 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; it pursuing Death pursues you to destruction, to misery. More difficultum est mortem imperare: the longer God forbearereth, the heavier he puniseth.

Ver. 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. 33.13. See the Note on Chap. 38.63. He shows his favor sometimes, as if he had blotted out of his title, Exod. 14.6. and now took up that Emperors Motto, Fiat voluntas, patre mundi. Their foot shall slide in due time] They are set in slippery places, Psal. 97.3. 18. they ever walk as upon a mine of gun powder, ready to be blown up: Nemo sanos sine pestibus, qni non idem Nemesis sine tergo. Nemesis dictatur, Apatia, quod e de se semper movetur. God's wrath is just, as none can avert or avoid.

Ver. 36. And repeat himself (for his sabbours) Thus God mingleth and alayeth the rigour of his judgments, with the vigour of his mercy.

Ver. 37. And be still] i.e. He shall upbraid them with the instability of their iniquities.

Ver. 39. I, even I am he] is emphatical and exclusive.

Ver. 41. If with my glorious word] God first whets, before he smites; and first takes hold on judgement, before his judgments take hold on men, 1 Pet. 4, 12. a man shall not be put in mind of the whole matter. See the like, Psal. 71.2. God was but six days in making the whole world, yet was he seven days in destroying that one city of Sodom, as Clytemnestra observeth. Fury is not in me, Esay 27.4. As a bee flings not, till provoked: so God punisheth not, till there be no other remedy. 2 Chron. 36.16.

Ver. 43. Rejoice, ye Nations] Give God the glory of his just severity, which is no less commendable in a judge, than reasonable clemency.

Ver. 47. For it is not a vain thing] God's favour is no empty favour; it is not like the Winter-Sun, that efts a goodly countenance when it shines, but gives little comfort and heat.

Chap. XXXII.

B Before his death] The words of dying men, are living oracles; they should therefore be pious and ponderous.

Ver. 1. 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 these terrorions which it flareth in every conscience that hath felt remorse of sin. Every man's heart is a Sinner, and refers to him both heaven and hell. The sting of death is sin, and the strength of sin is the law.

Ver. 3. Yes, 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 reforthe him to light, or raise him when bowed down, Psal. 34.8. [Are in thy hand] And so in a safe hand, Isai. 10. 29. [And they sat down at thy feet] As attentive, and tractable Disciples. See Acts 14.1. Luke 10.39 & 1 Kgs. 2. 5. Knower thou not, that the Lord will take thy master from thy head? A plain taken from their manner of sitting, at the feet of their Teachers.

Ver. 4. Moises commanded as a law] Thrice are the words of those Saints above mentioned, expressing their good affection to the law, and to Moses, by whole mediation they received it. [Even the inheritance] For perpetual use to us and our posterity. Indeed, the law lieth not upon the righteous, (Rom. 3.22. 1 Tim. 1.9.) but urges them, as it doth upon the wicked. To the harsh, the law is as chains and shackles, to the soft, as girdles and garters,
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with him, Exod. 4. 24. El was too indulgent to his wicked foes; and likewise was Samuel too, 1 Sam. 8. 3.
Ver. 10. They shall teach Jacob. Apt and able to teach mult.
all Ministers, as Paul, Acts 20. 32. Proclaim your faith, that all may hear. they that hear may give testimony. Exod. 14. 19. "And Jacob shall be cried for in Egypt," that is, Jacob shall be a voice in Egypt to the Israelites, according to the promise, Gen. 50. 23. And shall as "the house of Jacob" shall be "Israel." They are also called "Israel," and "Jacob," and "Israel." The name Jacob signifies a ladder, and Jacob's ladder signifies the ascent to salvation through the Lord. Ver. 11. And shall be the head of all the families. In this verse the designation of the head is employed, and is continued throughout the verse. In all the families of Israel, they shall be the head. Ver. 12. And shall be a name and a praise among the nations. The answer to the question of the Lord to Moses, Exod. 3. 15. "What shall I say to this people, that has sinned so greatly?" The answer was, "I am the God of Israel." The name of Jacob signifies a ladder, and Jacob's ladder signifies the ascent to salvation through the Lord. The name Jacob signifies a ladder, and Jacob's ladder signifies the ascent to salvation through the Lord.
money for that which is not bread? Isa. 55:2.

Ver. 15. And for the chief thing? [Metals and Minerals: usually dig'd out of mountains, which are both called ancient and mining, because they have been from the beginning, and were not first call'd up, (as some have held) by Noah's flood, Psal. 90:2.]

Ver. 16. And for the good will of him, &c.] See the Note on Exod. 3:2. The burning bush, (the perfected Church) was not confirmed, because the good-will of God (whereof David speaks, Psal. 106:4.) was in the bush. So it is still with his in the fiery trial; in any affliction, Isai. 43:1. [That was separated from his brethren.] To be a choice and chief man amongst them.

Nathusius inter sectas (faith Augustinian) vel in mundi, quae prodes, vel in bonis quae rependunt.

Ver. 17. His harms are like the horns of the unicorn. Psal. 42:1. And, (as the one of the Ancients, have strangely ranked and wrestled this text, to wring out of it the sign of the cross, refounded and represented by the horns of an unicorn. At nihil hic de Christo, nihil de cruce. [The body of the people together.] As a whole tribe (of this tribe,) did nobly; so this. Phænixianus ran away into a far country, and renowned his valour by a monument, set up in Africa. Howbeit, gravis est nonum pietatis, quam postfationis, ut Terentius faith of Augustinian; he is more famous for his pietas, than for his profane.

V. 18. In thy going out.] To trade and trafficke by sea. Gen. 49:13. Petrus; comminatus, Belgica, novus pater patriae; faith one. The low country men are said to grow rich by war; 'tis sure they dispose at sea. [And [in] haracter in the text] i.e. in thy quiet life, and country employments. O fortunatos minimum, &c. Regnum aquaeque opus animis, fœvaeque resurgen

Ver. 19. In the house of the Lord.] To dwell in the house of the Lord with a music; to have a spiritual inheritance; Psal. 118:3. Hallelu, &c. deploramus miseras opebus inimicis: faith the poet, of a well contented country-man.

Ver. 20. They shall call the people in the mount.] I.e. To Gods house, &c. on Mount Zion. Though they be, Litteratae, men dwelling by the sea, which are noted to be, duræ, horribilissimæ, omnium desira, pessima, 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.

Ver. 21. In a portion of the law-giver.] That portion that [God, or the Law-giver,] allotted him, on the other side Jordan, Num. 32:33. [He executed the justice of the Lord, v. 25. Upon the Canaanites; which is, for an act, that even the good Angels refuse not to be executioners of Gods judgments, upon obstinate Malefactors.]

Ver. 22. He shall leap from Rabbon.] I.e. He shall suddenly set upon his enemies; as Achabiah counselled Jehu, 2 Sam. 13:14. and as Cæsar, with Pompey. — Cæsar in annis praecipuis militem creavit, Lucan. dom qvad spem obtulerat agrestem. Tertius astro —

Ver. 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 all the days of my life, and I shall dwell in the house of the Lord forever, Psal. 23:6. One may have outward things by Gods providence, and not out of his favour. E.g. had the like blessing as Jacob, but not with a God give thee the dew of heaven. Psal. 23:8. Or, God may give temporal to wicked men, to furnish their indigence out of them; as Isaiah put his cup into their hand, to pick a quartel with them, and so lay thheat to them.

Ver. 24. Let thy blessings be upon children.] Let his wife be as the vine, and his children as olive plants, two of the bale fruits; the one for pleasing the heart, the other for clearing the face. Psal. 110:15. the one for sweetness, the other for savouriness. [Let him do his part in style. Like that of Job, Chap. 19:6. Confer Gen. 49:25. See the Note.]

Ver. 25. Thy vine shall yield its profit.] Thou shalt have none of mines. [And as thy days, shall be thy strength; i.e. Thus shall it be as Eliphaz spoke, Job 42:6.] Cumes ista nullius aetatis in aetatem. This the Greek call, ignota: And they shall be made a reft, when they were pale, as if any whit unhealthy.

Ver.
more between God and Moses, but, 

not, and dye; he changed 

indeed his place, but not his company; death was to him but the day-break of eternal brightness.

ver. 6. And hee is named 

either the Lord, or Michael, 

Jude 9; these eyes are the body of Moses; as in a chamber of rest, or bed of down, Ps 37:3. His body did being precious; for Christ is not perfect without it. Eph 1:21. But heeed know- 

th the fulness of his fulness. Though the Devil made much ado about it, Jude 9; as did furious thereby, to set up himself in the hearts of the living.

ver. 7. Nor his natural force abated. Hierome reads it, Nor imm. genes, 

his teeth hoised. And the use of Manna might be some rea son; it maximis, being an eternely pure kind of food, of an aerial, and not very corruptible substance.

ver. 8. And the children of Israel wept. And were ready to 

wither, (likely) as the Romans did of Augus tus, that either he had never been born, or never dyed. 

ver. 9. And lo, the sun of Nun; sic nos annum non 

dicit alter Aquinis. The Duke of Florence gave for his Ensign, Pius in a great Tree, with many spreading boughs, one of these being Dan. 4, cut off, with this above said phrase: As one is broke off, another shall rise up in the room.

ver. 10. And there rose none. This testimony, and indeed this 

whole Chapter is thought to have been added by John, or Eleasar, being Divinely inspired, for the completing of the history, famous throughout the world; approved and expounded by all the holy Prophets, and Apostles; who out of this foun- 

tain, or rather, Ocean of Divinity, (as Theodorus calieth Moses,) Modern have watered their several gardens: yea in prefixed moral duties, such as; 

what do they else but explain the Pentateuch? What do they but unfold, and draw out, that Abra, which was folded together 

before? 

Soli Deo Gloria.

FINIS.